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Indonesian Women in *Kamus Besar Bahasa Indonesia* (KBBI) (1988–2018): A Lexicographic Corpus

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A B S T R A C T

Indonesian women have undergone significant changes over time, as reflected in the vocabulary of the *Kamus Besar Bahasa Indonesia* (KBBI). This study aims to describe the representation of Indonesian women in the KBBI and to explain the development of their social and cultural lives over 30 years (1988–2018). The research employs a descriptive-qualitative approach by collecting data through the extraction of entries, definitions, compound words, and proverbs containing the terms “perempuan” (woman) and “wanita” (lady) from two printed editions of the KBBI: the first edition (1988) and the fifth edition (2018). Data analysis was conducted using Sketch Engine to analyze 1,381,578 tokens, and the findings revealed 1,148 collocations and concordances related to the terms “perempuan” and “wanita.” The results indicate that the study of Indonesian women within a linguistic corpus offers insights into their contributions over 30 years across various fields such as religion, military, economy, journalism, health, politics, arts and culture, and beauty. Through corpus-lexicography studies, the portrayal of Indonesian women in the dictionary has challenged patriarchal views that traditionally positioned women as inferior to men. This research highlights the importance of recognizing the representation of women in the social dynamics of Indonesian society. It offers a significant contribution to the broader field of Indonesia lexicography studies by examining how women are represented in dictionary entries.

I. INTRODUCTION

The study of Indonesian women is crucial due to the prevailing traditional patriarchal views toward them (Sakina and A. 2017). This hierarchical perspective positions Indonesian women as subordinate to men. Social organizations often regard men as dominant authority figures, leading to the subordination and marginalization of women. These dynamics have resulted in significant issues for Indonesian women, including psychological disorders (Charles et al. 2023), violence (Saraswati 2020), and even death (Mulawardhana et al. 2021).

The *Kamus Besar Bahasa Indonesia* (KBBI) also physically exploits Indonesian women through its definition of ‘a person (human) who has a vagina, can menstruate, become pregnant, give birth, and breastfeed’ (Badan Pengembangan dan

Pembinaan Bahasa 2018). This definition reflects the notion that women are confined to the roles of pregnancy, childbirth, and breastfeeding, despite their significant roles and contributions in various fields. Moreover, compound words associated with *perempuan* in the portray Indonesian women negatively, with terms such as *perempuan geladak* (deck woman), *perempuan jahat* (evil woman), *perempuan jalan* (street woman), *perempuan jalang* (prostitute), *perempuan jangak* (bold woman), *perempuan lecah* (unclean woman), and *perempuan nakal* (naughty woman). These definitions and compound words led women activists to challenge the definition of “perempuan” in the KBBI in 2018 (Putri 2021). The activists sought a change in meaning, arguing that Indonesian women have evolved positively over time.

Several studies have demonstrated that Indonesian women have played significant roles through education (Asmorowati and Schubert 2024), organizations (Wieringa 1993), and professions (Hendratmi et al. 2022; Rizka 2020). These studies also highlight that Indonesian women possess a distinct identity (Adeney-Risakotta 2016; Kong 2014), a strong work ethic (El Badriati et al. 2022), leadership capabilities (Ernanda and Sartika 2022), and vital roles in society (Halim, Johnson, and Perova 2022). Furthermore, women have initiated movements aimed at promoting justice and gender equality (Chojimah and Widodo 2022; Halimatusa'diyah and Triana 2024), empowerment (Hermawati et al. 2023), and opportunities for spiritual development (Mutmainnah and Afyanti 2019).

These movements prompted the Badan Pengembangan dan Pembinaan Bahasa (Agency for Language Development and Cultivation) to introduce new compound words with positive connotations for Indonesian women in the *KBBI*, such as *perempuan adat* (traditional woman), *perempuan besi* (iron woman), *perempuan idaman* (ideal woman), *perempuan karier* (career woman), *perempuan pekerja* (working woman), *perempuan suci* (virtuous woman), and *perempuan tangguh* (resilient woman). The agency added these compound words through lexicographic methods and by utilizing the Indonesian language corpus to ensure that these terms were included in the *KBBI* based on their reflection of societal realities.

The addition of compound words with positive connotations for women in the *KBBI* does not yet fully capture the reality of Indonesian women over time. The view of women is limited to the compound words listed under the entry for *perempuan*. However, the *KBBI* also contains proverbs, expressions, and meanings that reflect how Indonesian women have been represented at different times and how they have experienced positive social and cultural development over the years. Therefore, a study on the representation of Indonesian women in the *KBBI* over 30 years (1988–2018) is necessary. The 30-year period was chosen based on the publication of printed editions of the *KBBI*, starting from 1988 (*KBBI* First Edition) to 2018 (*KBBI* Fifth Edition). After 2018, the *KBBI* was no longer printed and has since been published online at kbbi.kemdikbud.go.id. The vocabulary in the online dictionary is updated

periodically (in April and October), but users find it difficult to track these updates. Thus, this study is limited to the printed editions of the dictionary, as the vocabulary in the printed *KBBI* can be traced year by year.

In lexicographic studies, research on Indonesian women remains relatively under explored. One notable study by (Suharnanik and Mahayani 2017) examined an online Indonesian dictionary. While the online dictionary used as a data source in their research is believed to reference the *KBBI*, the study does not specify which edition of the *KBBI* was used or provide the website address. Their findings indicate that women are defined as individuals who exhibit bad behavior in normative way. The results of (Suharnanik and Mahayani 2017) study serve as one of the reasons for conducting this research, as compound words related to women in the *KBBI* often carry negative connotations. However, their study does not highlight the semantic changes in the *KBBI* that reflect a more positive evolution in the portrayal of Indonesian women.

In addition, there is a study on Indonesian women that utilizes the IndonesiaWac corpus available in Sketch Engine (Yuliawati 2018). This research examined the usage of the gender terms *perempuan* and *wanita* to determine which term is preferred by the public and how these terms are used to discuss women. This study differs from the current research because *perempuan* and *wanita* are considered synonymous terms, and thus the two words are not differentiated when describing Indonesian women.

Meanwhile, other studies examining the representation of women in dictionaries can be found in research that explores how women from other countries are portrayed, such as in Spain, China, and Germany (Domínguez Vázquez et al. 2023); England (Arias-Badia 2019; Quigley 2021; Shapiro 2018); Brazil (Oliveira 2022); Portugal (Pontes and Santos 2014); and Arab countries (Ahmad Lone 2023). These previous studies differ from this research because Indonesian women exist within an Eastern culture that differs from the cultures of other countries, although Russell (2018) notes that women in almost all countries are traditionally viewed through a patriarchal lens.

This study aims to fill this gap by examining how Indonesian women are represented in the dictionary. It investigates whether Indonesian

women are depicted similarly to women from other countries or if there are differences due to cultural variations between Indonesian women and women from those countries. The *KBBI* records language usage, provides a social depiction of Indonesian woman's lives, and presents linguistic facts that do not always portray women as ideal figures.

Examining how Indonesian women are depicted in dictionaries represents a novel approach in lexicographic studies. Diderot and D' Alembert (2018) assert that dictionaries, as works of lexicography, should not merely discuss the meanings of words but also elucidate specific facts. While the term "lexicography" traditionally referred to the meaning of words in dictionaries, it has now expanded to encompass not only the writing about words but also the things and facts they refer to. Buhr and Klaus (1976) argue that this change is necessary because lexicography is a system of knowledge that evolves from the social practices of language use. Vocabulary must reflect factual information and explain the contexts of language usage.

This study conducts an analysis of Indonesian women over time using lexicographic theory. Lexicographic theory can be applied to the collection, processing, and representation of data (Bothma, Gouws, and Prinsloo 2016). It involves three fundamental phases: (1) focusing on linguistic content, (2) focusing on dictionary structure, and (3) emphasizing lexicographic functions with a focus on users. This research aims to explore the user-focused functions of lexicography by utilizing the Sketch Engine corpus tool to identify concordances of the term *perempuan* in the *KBBI*.

In addition to lexicographic theory, this study also employs semantic change theory. Semantic change theory examines how new meanings are added to existing ones, leading to shifts in meaning over time. The process of semantic change involves three stages: (1) individual innovation; (2) dissemination of innovation through the speech community (conventional); and (3) the resulting state within the language system (Jurafsky 1996; Traugott and Dasher 2001). This study aims to explain the changes in meaning of the term *perempuan* in the Indonesian dictionary.

Meanings in dictionaries are examined historically to explain the social changes within specific communities (Traugott and Dasher 2001). Social change is one of the most influential factors

in language and language practices. In dictionaries, changes in meaning occur because certain lexical items are related to the social conditions prevailing in society. Therefore, it is essential to study the meanings in dictionaries, as the social context of life is not always stable over time. The initial meanings recorded in dictionaries will evolve due to ongoing societal developments. Changes in meaning can lead to the evolution of word meanings through processes such as broadening, narrowing, or polysemy.

In this study, changes in meaning within the *KBBI* are analyzed using semantic change theory as proposed by Ullmann (1959), focusing on the extension of meaning, narrowing of meaning, and polysemy (Geeraerts 1997). The concepts and meanings of Indonesian women in the *KBBI* have undergone changes including extension of meaning, narrowing of meaning, and polysemy. By analyzing these changes, this research contributes to understanding how Indonesian women have been interpreted and represented over 30 years (1988–2018). The study aims to answer the research questions: 1) How are Indonesian women represented in the *KBBI* and 2) How the social and cultural developments experienced by Indonesian women evolved over the 30-year period (1988–2018).

II. METHOD

This study employs a descriptive-qualitative research approach, considering the social and cultural context of Indonesian society to explain the meanings of the term *perempuan* recorded in the dictionary. The research involves constructing an Indonesian language corpus through manual data collection. Data collection is carried out by extracting entries, definitions, compound words, proverbs, expressions, and example sentences containing the terms *perempuan* and *wanita* from two printed editions of the *KBBI*: the First Edition (1988) and the Fifth Edition (2018).

The corpus analysis is conducted using Sketch Engine, an online corpus tool offering features such as word lists, collocations, and concordances (Kilgarriff et al. 2014). This study analyzes 1,381,578 tokens using the word lists for *perempuan* and *wanita*, resulting in 1,148 collocations and concordances for these terms. Below is an example of a collocation for the term *perempuan* extracted from the *KBBI* Fifth Edition

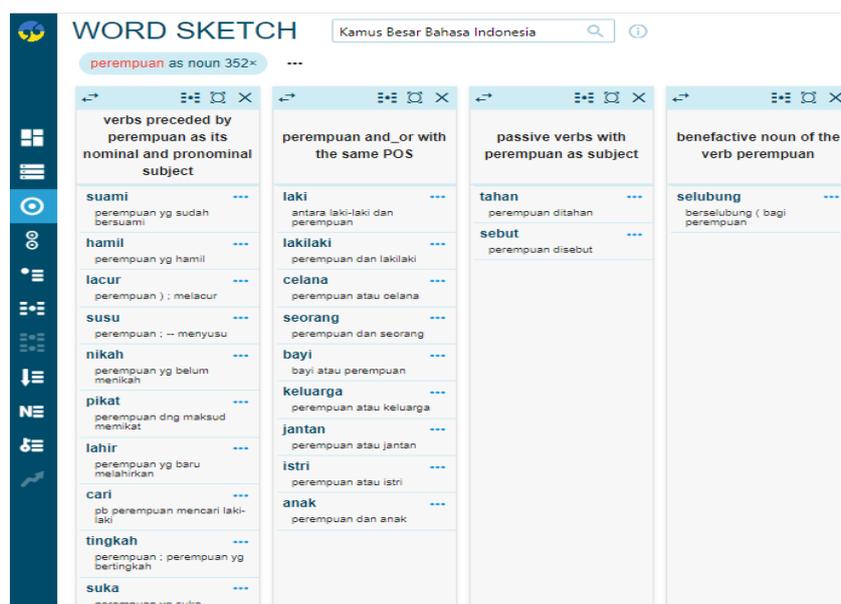


Figure 1. Collocations of the Term *Perempuan* in the KBBI

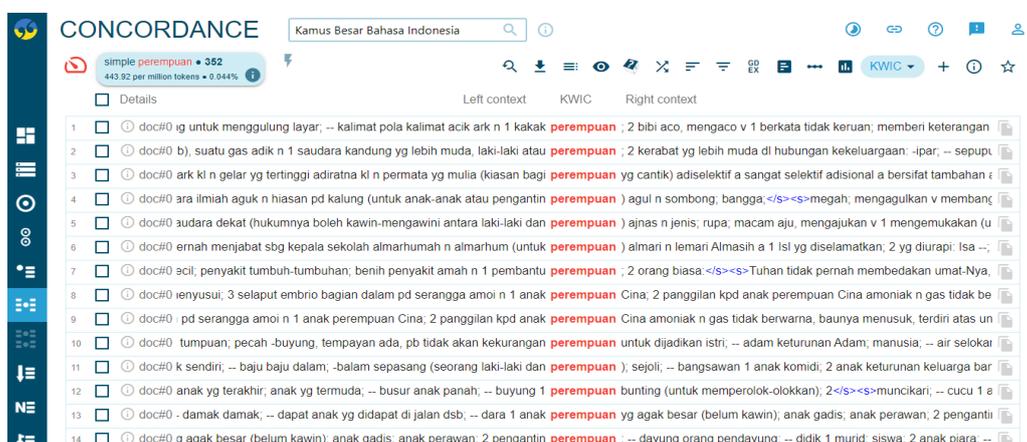


Figure 1. Collocations of the Term *Perempuan* in the KBBI

corpus using the word sketch feature. The corpus analysis reveals 92 verbs preceded by *perempuan* as a nominal and pronominal subject, 9 endocentric coordinate phrases, 2 passive verbs with *perempuan* as the subject, and 1 benefactive noun.

Additionally, this study uses the concordance feature to examine compound words, proverbs, expressions, and definitions in the KBBI. The concordances of the terms *perempuan* and *wanita* are used to describe the roles and contributions of Indonesian women recorded in the dictionary over 30 years (1988–2018). Below is an example of a concordance for the term *perempuan* from the KBBI Fifth Edition.

This study employs a lexicographic paradigm that views language as a sociocultural practice shaping the image of Indonesian women. Entries, definitions, and proverbs in the KBBI compiled into the corpus yield lists of words, collocations, and

concordances for the terms *perempuan* and *wanita*. The analysis of this corpus categorizes the roles of Indonesian women into specific domains, such as domestic and public spheres. Additionally, the analysis is used to explain the status of Indonesian women in terms of marriage, professions, religion, behavior, and proverbs associated with them.

To examine the social and cultural developments experienced by Indonesian women, this study adopts Ullmann (1959) and Geraerts (1997) concepts of semantic change. Changes in the meaning of the term *perempuan* reflect the evolving social status and roles of Indonesian women over time. Methodological steps in this research align with Traugott and Dasher (2001) categorization of semantic change, which involves (1) determining the categorization of meaning changes and (2) describing the context of usage. The study uses corpus features such as word lists,

collocations, and concordances to determine these categorizations and contexts. The analysis reveals that the image of Indonesian women is related to their status, roles, and contributions in both domestic and public spheres. Over the 30-year period (1988–2018), the definition of Indonesian women in the *KBBI* has evolved in response to social changes within society.

III. RESULTS

An analysis of the Indonesian lexicographic corpus reveals various words, word combinations, and changes in meaning that characterize Indonesian women in the *KBBI*. The vocabulary related to women in the *KBBI* reflects their status and roles. Indonesian women are categorized based on their marital status as either unmarried or married. Terms used to describe unmarried Indonesian women include *gadis* (girl), *anak dara* (virgin), and *perawan* (virgin), all of which indicate ‘unmarried woman.’ Conversely, terms used for married Indonesian women are *bini* (wife) and *istri* (wife), both denoting ‘a woman who is married or has a husband.’

Furthermore, Indonesian women are constructed to have feminine roles as *children*, *wives*, and *mothers* (Oktaviani 2024). In *KBBI*, these roles can be seen in the Table 1.

Table 1. Vocabularies about Women in *KBBI*

Vocabularies	Meaning
<i>acik, embak, taci</i>	older sister
<i>Istri</i>	‘a married or married woman (female)’
<i>bunda, ibu, mak, mama</i>	‘female parent; a term for the woman who gave birth to us’
<i>andung, embah, eyang, nenek</i>	‘a term of endearment from grandchildren to their mother’s father’s parents’

The vocabulary presented in Table 1 illustrates the roles of Indonesian women within kinship units, specifically as children (older sisters), wives (married women), mothers (female parents), and grandmothers (maternal elders). While a woman is a child, her role includes that of an older sister. The terms *acik*, *taci*, and *embak* indicate that an Indonesian woman is expected to protect her younger siblings or family members. This nurturing role is associated with household responsibilities, including cooking, washing, sweeping, caring for and feeding younger siblings, and assisting with maternal duties.

As a woman matures and marries, she adopts the status of a wife. The responsibilities she had as an older sister extend into her role as a mother. The terms *mak*, *ibu*, and *mama* indicate that, as a mother, a woman is expected to breastfeed her children and oversee their growth and development. This role persists until she becomes a *nenek*, *embah*, or *eyang* (grandmother). The usage of vocabulary related to the status of women can be exemplified as follows.

1) *Sambil menangis, anak kecil itu memanggil-manggil maknya.*

Crying, the little boy called out to his **mother**.

The word *mak* used in datum 1 shows that a woman who acts as a mother controls a child’s growth and development. *KBBI* has recorded traces of a woman who is responsible for looking after and caring for her children. The role of a good woman in a family will also give a good response from family members, as reflected in the following data.

2) *Secara bergiliran anak-anak itu menunggu ibunya yang sakit keras.*

The children took turns waiting for their **mother**, who was very sick.

Datum 2 explains that a good mother’s role gets a good response from family members, especially her children. The data explains that in a kinship environment, Indonesian women have a positive role.

In the *KBBI*, Indonesian women are described as having the duty and responsibility of giving birth to new generations. It is noted that a woman can give birth to four offspring. The four offspring are *anak* ‘second generation or first offspring’, *cucu* ‘third generation or second offspring; children of children’, *cicit* ‘fourth generation or third offspring; children of grandchildren’, and *piut* ‘fifth generation or fourth offspring or grandchildren of grandchildren’. The description of Indonesian women who can give birth to four offspring can be seen in the following data.

3) *Dia seorang perempuan tua, punya kekayaan keturunan, ramai anak cucunya, cicit dan piut.*

She is an older **woman** with many descendants, many children, grandchildren, great-grandchildren, and others.

In addition to vocabulary, Indonesian women are described through word combinations in *KBBI*. There are 17 combinations of the word *perempuan* and 31 combinations of the word *wanita*. The word combinations can be seen in Table 2.

Table 2. Combined Words of *Perempuan* and *Wanita* in *KBBI*

Perempuan	Wanita
perempuan geladak ‘bitches’, perempuan jahat ‘bad women’, perempuan jalang ‘bitches’, perempuan jangkak ‘bitches’, perempuan lecah ‘bitches’, perempuan nakal ‘naughty women’, perempuan pengusaha ‘businesswomen’, perempuan pekerja ‘working women’, pahlawan perempuan ‘heroines’, perempuan adat ‘traditional women’, perempuan besi ‘iron women’, perempuan idaman ‘ideal women’, perempuan karier ‘career women’, perempuan pekerja ‘working women’, perempuan suci ‘holy women’, dan perempuan tangguh ‘tough women’	wanita angkatan udara ‘air force woman’, wartawan wanita ‘journalist woman’, sarjana wanita ‘scholar woman’, pemeran wanita ‘actress woman’, wanita penari balet ‘ballet dancer woman’, biduan wanita ‘courtesan woman’, wanita tuna susila ‘prostitute woman’, guru wanita ‘teacher woman’, wanita pemangkas dan penata rambut ‘barber and hairdresser woman’, karyawan wanita ‘employee woman’, seniman wanita ‘artist woman’, penyanyi wanita ‘singer woman’, atlet wanita ‘athlete woman’, wanita pemanah ‘archer woman’, wanita penerima tamu ‘reception woman’

Table 2 illustrates that the combination of *perempuan* and *wanita* in the *KBBI* describes various professions. Seven professions associated with female terms pertain to immoral work, specifically prostitution. Indonesian women are depicted as individuals engaged in sexual activities for money or other benefits, as evidenced by terms such as *perempuan geladak*, *perempuan jalan*, *perempuan jalang*, *perempuan jangkak*, *perempuan lecah*, and *perempuan nakal*, all of which mean ‘prostitute.’ The inclusion of these terms reflects the prevalence of prostitution in Indonesia. Between 1988 and 2018, prostitution was widespread, and the government attempted to regulate it through designated prostitution complexes known as “localizations”.

Indonesian women who engage in prostitution are often under the age of 18. They enter this profession for two primary reasons: (1) coercion by their parents to generate income, and (2) deception by pimps from major cities who exploit young women from rural areas (Gunawan 2006). Those who are deceived are typically promised legitimate employment opportunities in urban areas; however, upon arrival, they are subjected to rape and subsequently coerced into prostitution.

In contrast, eleven other word combinations for *perempuan* reflect diverse conditions. Three of these combinations denote positive professions for Indonesian women, such as *perempuan pengusaha* (women entrepreneurs), *perempuan pekerja* (women working in the public or productive sectors), and *perempuan karier* (career women). The remaining seven combinations highlight notable achievements of women: *pahlawan perempuan* (heroine), *perempuan adat* (traditional woman), *perempuan besi* (iron woman), *perempuan idaman* (ideal woman), *perempuan suci* (holy woman), and *perempuan tangguh* (tough woman). These terms illustrate that not all Indonesian women face

negative circumstances. Many are recognized for their contributions and achievements, and awards given to Indonesian women can be observed in the following Indonesian corpus.

- 4) *Aries Susanti Rahayu, pahlawan perempuan pertama sepanjang sejarah di panjat tebing Optimisme itu jelas layak dipertahankan sebagai modal menghadapi Olimpiade 2024 Prancis yang akan mempertandingkan empat nomor, yakni lead, speed, boulder, dan kombinasi.*

Aries Susanti Rahayu, the first **female hero** in history in rock climbing Optimism, is worth maintaining as capital to face the 2024 French Olympics, which will compete in four numbers: lead, speed, bouldering, and combination.

Datum 4 explains that Aries Susanti Rahayu is one of the Indonesian women who has contributed to the sports field. She was awarded a female hero because she made Indonesia proud internationally.

Among the 31-word combinations for *wanita*, only two pertain to immoral professions: *wanita tunasusila* and *wanita jalang*. The remaining 29 combinations illustrate that Indonesian women have attained education that enables them to excel in reputable professions, such as *polisi wanita* (policewomen), *wanita angkatan udara* (air force women), *wartawan wanita* (female journalists), *direktur wanita* (female directors), *guru wanita* (female teachers), and *atlet wanita* (female athletes). Initially, these roles were predominantly occupied by men, as reflected in the first edition of the *KBBI*, which listed professions such as *polisi* (police), *wartawan* (journalists), *direktur* (directors), *guru* (teachers), *dosen* (lecturers), *dokter* (doctors), *jaksa* (prosecutors), *pengacara* (lawyers), and *atlet* (athletes). The inclusion of women in these professions has led to the development of specific terms to denote female practitioners in these fields.

In *KBBI Edition V* (2018), several professions that belong to Indonesian women are recorded. However, examples of language use related to these

professions are not found in the *KBBI*. The use of these vocabularies can be seen in the following Indonesian corpus.

5) *Kapten Lulu Lugiyati (lahir di Kuningan, Jawa Barat, 25 November 1941; umur 78 tahun) adalah seorang penerbang perempuan Wanita Angkatan Udara pertama di TNI Angkatan Udara.*

Captain Lulu Lugiyati (born in Kuningan, West Java, November 25, 1941; aged 78) is the first **female Air Force** aviator in the Indonesian Air Force.

Datum 5 explains that the work of an Indonesian woman in the Air Force began with Captain Lulu Lugiyati. This woman born in West Java was recorded as the first woman to become a *wara* (air force woman).

The traditional patriarchal perspective on Indonesian women (Sakina and A. 2017) positions women primarily within the domestic sphere, while men are assigned to the public sector. However, this study argues that the social and cultural transformations in Indonesia have challenged and rejected this traditional view. Contemporary society now offers women opportunities to participate in both domestic and public spaces. This research highlights the evolving role of Indonesian women in the public domain over the past 30 years (1988—2018), illustrated as follows.

Table 3. The Role of Indonesian Women

Domain	Vocabulary
religion	<i>biarawati, biksuni, endang, mubaligah, qariah, rubiah, suster</i>
military force	<i>polwan, wara</i>
economy	<i>direktris, karyawan</i>
journalism	<i>wartawati</i>
health	<i>bidan, dukun beranak</i>
arts and culture	<i>aktris, balerina, biduanita, seniwati, sinden, waranggana</i>
politics	<i>aktivis</i>
cosmetology	<i>kapster</i>

Table 3 represents that in the public sphere, Indonesian women have roles in the domains of *religion, military forces, economics, journalism, health, politics, arts and culture, and cosmetology*.

The roles of Indonesia women in various domain

The role of Indonesian women in these domains can be seen as follows.

1) Religion

In the *KBBI*, several terms suggest that

Indonesian women play significant roles in the realm of religion. Indonesia officially recognizes six religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Women of each faith contribute to the development and practice of their respective religions. This is reflected in the vocabulary, including terms such as *biarawati, biksuni, endang, mubaligah, qariah, rubiah, and sisters*. The contributions of Indonesian women in the religious sphere are detailed in the following table.

Table 4. The Role of Indonesian Women in the Religious Domain

Vocabulary	Meaning	Domain
<i>biksuni</i>	‘female Buddhist monk’	Buddhism
<i>biarawati</i>	‘an a woman who lives in a monastery’	Catholicism
<i>suster</i>	‘women who are members of a spiritual society living in a convent’	Christianity
<i>mubaligah</i>	‘a person (woman) who broadcasts the teachings of Islam; juru dakwah (woman)’	Islam
<i>qariah</i>	‘a reader of the Quran (woman)’	Islam
<i>rubiah</i>	‘a female teacher who teaches Quran recitation’	Islam

The table demonstrates that Islam, Christianity, Hinduism, and Buddhism offer opportunities for women to engage in religious exploration and serve their communities through religious activities. In Islam, women contribute by spreading the faith as preachers, Quran reciters, and teachers. While the *KBBI* does not provide specific examples of woman’s roles in this field, evidence from the Indonesian corpus highlights their contributions, as shown below.

6) *Setelah melakukan seleksi selama 29 hari, Nusantara Mengaji memilih 12 qari dan qariah terbaik dari seluruh Tanah Air.*

After 29 days of selection, Nusantara Mengaji selected 12 of the best **reciters** from across the country.

The word *qariah* in datum 6 shows that in Islam, the role of women in Islam has been prepared. In this case, Indonesian women are prepared to become Qur’an readers.

In Christianity, women participate in religious activities as *suster*, while in Catholicism, they serve as *biarawati*. Both *suster* and *biarawati* are

dedicated to serving God, while also contributing to society by managing schools and hospitals, engaging in humanitarian work, and providing emotional and spiritual support to those in need. According to the *KBBI*, *suster* refers to ‘women who are members of a spiritual order living in a convent’, and *biarawati* refers to ‘women living in a convent’. The usage of these terms is exemplified in the following excerpt from the Indonesian corpus.

7) Para *suster* harus meneladani cara hidup Yesus yang miskin.

The **sisters** must imitate Jesus’ poor way of life.

The word *suster* in datum 7 indicates that Indonesian women who become a sister should perpetuate themselves in the religious field as their savior, Jesus.

In Buddhism, women involved in religious activities are referred to as *biksuni* or ‘female Buddhist monks’. However, the roles of women in Hinduism and Confucianism are not yet represented in the *KBBI*, indicating a need for further development of vocabulary in these religious contexts. Despite this, the *KBBI* has documented the contributions of Indonesian women across various religious traditions. The available terms illustrate that Indonesian women actively choose religion as a means of self-empowerment and identity formation.

2) Military Force

All of the professions undertaken by Indonesian women have existed since 1988, with the exception of *polwan* (policewoman) and *wara* (air force woman), which were only introduced in the 2018 edition of the *KBBI* (Edition V). This indicates that Indonesian women are continuously advancing their education and skills across various fields, including roles in the military. Their efforts have earned them recognition as policewomen and air force personnel. The contributions of Indonesian women in the military are illustrated in the following examples from the Indonesian corpus.

8) *Satnarkoba Polresta Bogor Kota menerjunkan polwan guna mengantisipasi tren baru yang tengah marak, yaitu mabuk dengan meminum air rebusan pembalut.*

The Narcotics Unit of the Bogor City Police deployed **policewomen** to anticipate a new trend that is currently rife, namely, getting drunk by drinking boiled sanitary napkin water.

Datum 8 shows that Indonesian women who work as policewomen are assigned to solve criminal behaviour committed by Indonesian women. The presence of policewomen is considered the best mediator in overcoming problems experienced by women.

3) Economy

KBBI reflects the role of Indonesian women in the economic field. The three professions are *direktris*, *karyawati*, and *bakul*. Three professions are described as performed by Indonesian women.

Table 5. The Role of Indonesian Women in the Economic Domain

Vocabulary	Meaning
<i>direktris</i>	‘woman director’
<i>karyawati</i>	‘female employee; female clerk; female worker’
<i>bakul</i>	‘a small trader in the market (usually a woman)’

Table 5 illustrates that Indonesia’s economic contributions can be observed through various professions that drive economic activity, including *bakul* (a small market trader), *karyawati* (a female employee in a company who earns a wage or salary), and *direktis* (a woman who leads and manages a company’s operations). Each of these roles plays a crucial part in generating profits for both the individuals and their respective companies. The roles of women in the economic sector are further detailed in the following examples from the Indonesian corpus.

9) *Karyawati bank menata uang dollar dan rupiah di kantor cabang PT Bank Mandiri Tbk. di Jakarta, Rabu (22/4/2020).*

Bank **employees** arrange dollar and rupiah bills at PT Bank Mandiri Tbk’s branch office in Jakarta on Wednesday (22/4/2020).

In datum 9, it appears that employees at PT Bank Mandiri Tbk. take part in the wheels of the Indonesian economy. Indonesian women can manage the finances of people, companies, and countries. Their involvement in banking shows that they have skills in finance after taking special education in finance.

4) Journalism

The public greatly values the contributions of Indonesian women in journalism, where they often face significant risks in their pursuit of public justice. Notable figures include Rohanna

Koeddoes, Indonesia's first female journalist and founder of the pioneering women's newspaper Soenting Melajoe, and Ani Idrus, the founder and organizational advisor of the Indonesian Journalists Association (PWI). The impact of these women has inspired many Indonesian women to pursue careers as *wartawati* or female journalists.

10) *Beberapa wartawati Indonesia seperti Rosianna Silalahi, sukses mewawancara Presiden Amerika Serikat, George Walker Bush.*

Some Indonesian **journalists**, such as Rosianna Silalahi, successfully interviewed the President of the United States, George Walker Bush.

Datum 10 shows that Indonesian women continue striving to be part of Indonesian and world journalism. Rosianna Silalahi's work shows that she successfully interviewed the President of the United States, George Walker Bush. This result shows that Indonesian women can work in international journalism.

5) Health

In the health sector, the professions practised by Indonesian women are becoming *bidan* 'midwives' (modern) and *dukun beranak* 'traditional birth attendants' (traditional). Women specifically own this profession because they know in detail the anatomy of the body and also the process that a woman goes through in giving birth. The issue of childbirth becomes the full responsibility of women who undergo this profession. Women's profession as midwives can be seen in the following Indonesian corpus.

11) *TeleCTG, bidan dapat memantau kesehatan ibu dan janin, bahkan di lokasi terpencil sekalipun.*

TeleCTG, **midwives** can monitor the health of the mother and fetus, even in remote locations.

Datum 11 shows that technology helps women's role in the health sector. One example is TeleCTG, a portable-based CTG tool used to monitor fetal heart rate and uterine contractions. The presence of TeleCTG also shows that Indonesian women continue to learn to improve their abilities in the health sector.

Historically, women in this profession served as traditional birth attendants or shamans, assisting with childbirth without formal education. However, advancements in education have enabled them to acquire the necessary skills and credentials to provide expert and legally sanctioned assistance during childbirth. This study corroborates previous

research by (Armatussolikha et al. 2024; Octavius et al. 2023)., which highlights the ongoing need for skilled and professional medical personnel to address labor-related issues experienced by Indonesian women.

6) Politics

Indonesian women also contribute significantly to politics, serving as activists or members of organizations dedicated to advancing the rights and welfare of their constituents. Their efforts are aimed at securing justice and improving conditions for women and other groups. This role is represented in the *KBBI*, which defines activists as individuals, particularly those involved in political, social, labor, agricultural, youth, student, and women's organizations, who actively work to promote and implement various initiatives within their organizations.

The role of women activists has been shown in previous research, such as women's empowerment (Hermawati et al. 2023), organization (Wieringa 1993), women's leadership (Ernanda and Sartika 2022); and gender justice and equality (Chojimah and Widodo 2022; Halimatusa'diyah and Triana 2024). *KBBI* records the work of these women activists and shows that one of the women's roles is as an activist. However, *KBBI* does not specifically show women's role in a sentence. The role of Indonesian women as activists can be seen in the following Indonesian corpus.

12) *Sejumlah aktivis perempuan melakukan aksi tolak kekerasan terhadap perempuan pada Hari Bebas Kendaraan Bermotor (HBKB) di Kawasan Bundaran HI, Jakarta Pusat, Minggu (1/12/2019).*

Several **women** activists take action against violence against women on the Motor Vehicle Free Day (HBKB) at the HI Roundabout Area, Central Jakarta, Sunday (1/12/2019).

Datum 12 shows that Indonesian women activists show their seriousness in dealing with issues related to violence against women. The role of women as activists is expected to reduce crimes against women, such as violence and sexual harassment. The role of women activists has been shown in previous research, such as psychology (Charles et al. 2023); violence (Saraswati 2020); and death (Mulawardhana et al. 2021). This result is done so that Indonesian women get legal protection from the perpetrators of such violence.

7) Arts and Culture

Indonesian women play many roles in the arts and culture. According to the *KBBI*, Indonesian women undertake six professions in the arts and culture. The six professions can be seen as follows.

Table 6. The Role of Indonesian Women in the Arts and Culture Domain

Vocabulary	Meaning
<i>aktris</i>	'an a woman who plays the role of an actor in the performance of a drama story. on stage, radio, television, or film'
<i>balerina</i>	'a female ballerina'
<i>biduanita</i>	'female singer'
<i>seniwati</i>	'an a woman skilled in creating art; a female artist'
<i>sinden</i>	'a female singer in gamelan music or in wayang (golek, kulit) performances'
<i>waranggana</i>	'a female singer in gamelan or puppetry; pesinden'

Table 6 highlights the significant contributions of Indonesian women to the development of arts and culture. Indonesian women have enriched music through roles such as *biduanita* (female singer), *sinden* (traditional Javanese singer), and *waranggana* (traditional singer). They have also made their mark in painting as artists and in performing arts as *aktris* (actresses) and *balerina* (ballerinas). Indonesia's rich cultural heritage is deeply intertwined with the active participation of women in these fields. Examples of women's roles in cultural arts can be observed in the following corpus.

- 13) Popularitas sinden pada masa-masa itu sangat tinggi sehingga mengalahkan popularitas dalang wayang golek itu sendiri, terutama ketika zamannya Upit Sarimanah dan Titim Patimah sekitar tahun 1960-an.

The popularity of sinden in those days was so high that it beat the popularity of the puppeteers of wayang golek itself, especially during the days of Upit Sarimanah and Titim Patimah around the 1960s.

8) Makeup

Beauty plays a crucial role in the lives of Indonesian women. By *KBBI Edition I* (1988), women in this profession were already recognized as *kapster*, a term for those who specialized in haircutting, styling, and hair care. While the term *kapster* is still used, these professionals are now commonly referred to as cosmetologists. This evolution in terminology reflects the continued presence and importance of women in the field of beauty.

Although the term "kapster" is no longer widely used, it remains part of the Indonesian lexicon. This is evident in the Indonesian language corpus, as illustrated in data (5). In this context, the *kapster* identified is a Muslim woman who dresses modestly and wears a hijab.

Over the past 30 years (1988–2018), Indonesian women have significantly contributed to both domestic and public spheres. In the domestic realm, their roles are reflected in kinship positions such as daughters, wives, mothers, and grandmothers. In the public sphere, Indonesian woman's contributions span various domains, including religion, military service, economics, journalism, healthcare, politics, arts and culture, and cosmetology.

In these eight areas, it is evident that not all professions undertaken by Indonesian women are primarily income-driven. Some roles serve additional purposes, such as religious activities performed by *mubalighah* (preachers), *qariah* (reciters of the Quran), and *rubiah* (female Quranic scholars) in promoting Islamic teachings, as well as *biarawati* (nuns) and *suster* (sisters) in disseminating Christian teachings. Similarly, political interests are evident among *aktivis perempuan* (women activists), *wartawati* (female journalists), and *artis* (artists), who use their platforms to advocate for women's rights through writing and artistic expression.

The profession is gradually enhancing the image of Indonesian women and countering the negative stereotypes that have been prevalent in the *KBBI*. This study identified 17 terms that portray Indonesian women in a negative light, including *cabo*, *comblang*, *dalalah*, *gendak*, *gerempang*, *hostess*, *kebayan*, *lanji*, *loki*, *loktong*, *lonte*, *moder*, *munci*, *muncikari*, *nyamikan*, *pelacur*, and *sundal*. These terms reflect economic conditions of the past, where many Indonesian women, coming from impoverished backgrounds with limited education, resorted to such professions for survival. The high prevalence of women in these roles has led to the development of a considerable amount of derogatory vocabulary to describe them, which is reflected in the *KBBI*.

However, this study shows that over 30 years, there have been good changes for Indonesian women. Indonesian women have had education so that they have developed themselves in various domains of life, such as becoming *polwan wara*,

direktris, karyawati, aktris, balerina, biduanita, seniwati, sinden, waranggana, bidan, kapster, and wartawati. They have played a role in various domains, such as *religion, military forces, economics, journalism, health, politics, arts and culture, and cosmetology.*

Semantic change of professions of Indonesian wimen

In the *KBBI*, the meanings of professions undertaken by Indonesian women have evolved over time. Over the past 30 years (1988–2018), shifts in societal norms and conditions have led to changes in these meanings. The analysis reveals three types of semantic change associated with Indonesian women’s professions: expansion, narrowing, and polysemy.

1) Widening of meaning

Education has changed the standards attached to a woman’s profession. These results can be seen in the meaning of the word *bidan* ‘midwife’. At first, a midwife was described as a woman who graduated from a special school and learned how to help and care for people who gave birth and their babies. In its development, the meaning of this word has expanded. A woman is said to be a midwife if she has completed midwifery studies and undergone a certification exam. This results is illustrated as follows.

Table 7. Changes in the Meaning of the Word *Bidan* ‘Midwife’

Past Meaning	‘a woman who graduated from a school specializing in learning how to help and care for people giving birth and their babies’
Current Meaning	‘a woman with the skill to help and care for people giving birth and their babies’

Previously, any woman who completed midwifery training could become a midwife, providing assistance and care for women during childbirth. However, with advancements in professional education and increased government regulation, the role of the midwife has become more formalized. This is reflected in the issuance of Regulation Number 28 of 2017 by the Minister of Health of the Republic of Indonesia. This regulation mandates that women wishing to establish a midwifery practice must obtain a license and adhere to specific practice standards (Novianty 2017).

This regulation introduced a new concept of midwifery to the Indonesian public. Becoming a midwife now requires not only completing midwifery school but also obtaining professional education and legal certification. This change in meaning is reflected in the *KBBI*, where a woman can only be considered a midwife if she possesses professional certification and a valid license to practice. These qualifications are crucial, as not all graduates from midwifery programs secure these credentials.

Similarly, the professions of *comblang* and *makcomblang*, which involve mediating relationships between men and women, have evolved. Originally, these roles were exclusively undertaken by Indonesian women. However, shifts in social dynamics have led to both women and men engaging in this work. This transformation in the roles and responsibilities associated with *comblang* and *makcomblang* is evident in the following examples.

Table 8. Changes in the Meaning of the Words *Comblang* and *Makcomblang*

Vocabulary	Past Meaning	Current Meaning
comblang	‘a woman who connects men and women in matchmaking or romance; muncikari; pinang muda; jaruman’	‘a person who connects men and women in an arranged marriage or romance; pimp; jaruman’
makcomblang	‘woman matchmaker, an intermediary between prospective husband and wife’	‘matchmaker: an intermediary who connects or brings together prospective husbands and wives’

The table shows that there has been an expansion of meaning in the *comblang* and *makcomblang* professions. The change in meaning of the words *comblang* and *makcomblang* occurred because of the emergence of the role of men in this profession. This change has caused Indonesian women to leave this profession slowly.

In the construction of Indonesian society, *comblang* and *makcomblang* could be a bad profession. Indonesian women are considered to violate social values when approaching a man. This value is illustrated in the sayings about women in the *KBBI* as follows.

Table 9. Proverbs about Indonesian Women

Proverbs	Meaning
<i>enau mencari (memanjat) sigai</i>	‘women looking for a man’
<i>lesung mencari alu</i>	‘women looking for a man’
<i>rumput mencari kuda</i>	‘women seeking men’
<i>telaga mencari timba</i>	‘women looking for a man’
<i>ulam mencari sambal</i>	‘women who seek men’

These five proverbs reflect negative perceptions of women. One such proverb is *enau mencari sigai*, which translates to ‘women looking for men’. In this context, *sigai* refers to a ‘peg or bar’ used for climbing, and *enau* denotes a ‘palm tree’ that provides various benefits, such as sago from its *umbut* (heart), fibers for roofing, and *nira* (sap) used to make sugar or palm wine. The proverb draws a comparison between women and the palm tree, implying that while a good woman, like the useful palm tree, is valued and sought after, women who behave otherwise are derogatorily compared to *enau mencari sigai*. This proverb suggests that it is deemed inappropriate for women to actively seek out men.

Thus, the professions of *comblang* and *makcomblang* were initially viewed negatively in Indonesian society due to the perception that they required women to approach men. Over time, as women pursued higher education and left these roles, the profession evolved to be predominantly occupied by men.

In addition to *bidan* ‘midwife’, *comblang* ‘matchmaker’, and *makcomblang* ‘matchmaker’, another profession that has also experienced widespread changes in meaning in *KBBI* is *kapster*. *Kapster* is a term used for women who are haircutters, stylists, and hair nurses. This profession was once popular in Indonesia. However, in its development, the word *kapster* has yet to be recognized by the public. In *KBBI Edition I* (1988), *kapster* is a profession that Indonesian women undertake in styling clients’ hair. In *KBBI Edition V* (2018), it is explained that men also play a role in this cosmetology. This meaning can be seen in the dictionary definition, which explains that a *kapster* is ‘someone who is skilled in trimming and styling hair.’ They can be a woman or a man.

In the *KBBI*, there are no examples of the use of the words *bidan*, *comblang*, *makcomblang*, and *kapster*, so we cannot see how these professions have been interpreted differently over time. One

such usage can be seen in the following Indonesian corpus.

14) *Tentu saja kapster salon seratus persen perempuan muslimah, berpakaian sopan dan berjilbab.*

Of course, the salon **kapster** is one hundred percent muslim **women**, dressed modestly and wearing hijab.

15) *Dibutuhkan kapster pria berpengalaman, lokasi di Jl Kaliurang Jogjakarta.*

An experienced **male kapster** is needed, location on Jl Kaliurang Jogjakarta.

The use of the word *kapster* in both sentences shows that the profession of a *kapster* today can be practiced by both women and men. The owner of the hair care service emphasizes in the sentence whether the worker is a female *kapster* or a male *kapster*. This situation differs from the original meaning *kapster* as a profession carried out exclusively by Indonesian women.

2) *Narrowing of meaning*

In the *KBBI*, a job undertaken by Indonesian women has narrowed its meaning, namely *sinden*. The word’s meaning has narrowed because people’s interest in the art and this profession has decreased over time. We can see this in the following definition changes in the *KBBI*.

Table 10. Changes in the Meaning of the Word *Sinden*

Vocabulary	Past Meaning	Current Meaning
<i>sinden</i>	‘female singer in gamelan art’	‘a female singer in gamelan music or in wayang (golek, kulit) performances’

In the past, Indonesian women known as *sinden* performed with Javanese gamelan instruments. Over time, however, the role of *sinden* has become more specialized, focusing primarily on singing during wayang performances, including both *wayang golek* (puppet shows) and *wayang kulit* (shadow puppets). This shift is attributed to a decline in interest among women pursuing careers as *sinden* and a decrease in public interest in Javanese gamelan music. As a result, the “sinden” profession has become increasingly associated with wayang performances. This change in meaning reflects a narrowing of the term’s scope, as now it predominantly refers to singers in wayang shows, rather than performers of Javanese gamelan music more broadly.

In the *KBBI*, the use of the word *sinden* is not found. The phrase *sinden* is used in the following Indonesian corpus.

- 16) *Kami sangat sering mendengar lagu-lagunya dibawakan oleh penyanyi atau sinden pada berbagai pentas wayang di berbagai tempat di Lampung.*

We often hear his songs performed by singers or **sinden** at various wayang performances in multiple places in Lampung.

Datum 16 explains that the *sinden* is one kind of jobs undertaken by Javanese women and women from outside Java, such as singers in Lampung City. The *sinden* also sings songs at wayang performances as the meaning of this vocabulary has been narrowed.

4) Polysemy

In the *KBBI*, certain occupations undertaken by Indonesian women exhibit polysemy, such as *babu* and *dalalah*. Originally, *babu* referred to women working as maids or servants in households. Over time, however, the term has also come to denote a housekeeper, reflecting a higher level of trust and responsibility in managing a household. Despite this, the term *babu* has acquired a negative connotation in societal usage, leading the *KBBI* to categorize it into specific roles such as *babu cuci* (laundry maid), *babu dalam* (household maid), *babu masak* (cooking maid), and *babu tetek* (nursemaid). This division highlights both the evolving nature of the profession and the persistent negative perceptions associated with it.

Another profession with multiple meanings is *dalalah*, a role involving connecting men and women, often for marriage. While some view *dalalah* as a legitimate profession facilitating relationships, others perceive it negatively, associating it with prostitution and deviant behavior. In the *KBBI*, the term *dalalah* has numerous synonyms, including *induk semang perempuan lacur* (female brothel keeper), *nenek kebyan* (traditional matchmaker), *comblang* (matchmaker), *pinang muda* (young matchmaker), *muncikari* (pimp), *jaruman* (intermediary), and *barua* (helper). These synonyms reflect the varied societal perceptions of the profession. Additionally, the vocabulary related to prostitution has expanded, with terms such as *lonte*, *perempuan jalang* (promiscuous woman), *wanita tunasusila* (immoral woman), *sundal* (prostitute), *jobong*, *cabo*, *moder*, *munci*, *gundik* (mistress), *loktong*, and *loki*. The proliferation of these synonyms and the polysemy of *dalalah* highlight the predominantly negative image of Indonesian women associated with this profession in the *KBBI*.

IV. DISCUSSION

The study of Indonesian women in the *KBBI* presents a new perspective, revealing that Indonesian women are not always depicted negatively in the dictionary. Although the definitions in the dictionary may seem to physically exploit women by focusing on childbirth and nursing, as noted by Suharnanik and Mahayani (2017), women are also seen as vital contributors to society by nurturing future generations. This research counters such views and aligns with earlier studies by Hendratni et al. (2022) and Rizka (2020), which highlight that Indonesian women have demonstrated their roles and contributions in society by engaging in various professions.

This study reveals that Indonesian women have played significant roles and made contributions across various areas of life over the past 30 years. Indonesian women are not confined to the role of housewives; they have engaged in a wide range of professions including policewomen, air force officers, directors, office workers, actresses, ballerinas, singers, artists, traditional performers, midwives, hairdressers, and journalists. They have made substantial contributions in diverse domains such as religion, military strength, economy, journalism, health care, politics, arts and culture, and cosmetics. Thus, this research challenges the framework proposed by Berger and Luckmann (1990), which constructs social and cultural roles by relegating women to domestic spheres while positioning men in the public sector. This study demonstrates that, according to the vocabulary in the *KBBI*, Indonesian social constructs have evolved to recognize and value women's contributions in both domestic and public spheres.

In contemporary lexicographic studies, it is crucial to examine the relationship between language and the world, particularly how language interacts with the socio-cultural contexts in which it is used. When analyzing the vocabulary of *perempuan* (women) and *wanita* (women) in the *KBBI*, it becomes evident that the concepts recorded about Indonesian women cannot be interpreted in isolation based on individual word definitions. The concepts related to women in the *KBBI* must be integrated to provide a comprehensive depiction of how Indonesian women were perceived at different times, as well as how they have continually developed their potential over time.

This research also supports previous studies

on the representation of women in dictionaries, such as Ahmad Lone (2023) study on women in Arabic dictionaries. The influence of Islam on Arab culture has led to a lexicon that honors women and does not subordinate them to men. Moreover, in several countries, such as England, women have been deliberately involved as both readers and lexicographers in the compilation of dictionaries (Shapiro 2018). The involvement of women has led to the inclusion of lexicons related to women's roles and contributions in education, social spheres, and culture, thereby providing a positive representation of women.

This research also addresses the study by Pontes and Santos (2014), which rejects the differential representation of women and men in Brazilian dictionaries. Pontes and Santos argue against depicting women solely as wives and mothers. In Brazilian socio-cultural life, women have taken on roles such as managing companies, working in shipyards, and serving in the military. This indicates that the roles and contributions of women have evolved. Similarly, men in Brazil have also taken on more active roles in child-rearing and household responsibilities.

Since a dictionary reflects the life of a society, its lexicon must represent the cultural experiences of that society. This study addresses the concern raised by Pontes and Santos (2014) that dictionary compilers must continuously update entries, definitions, and meanings. The *KBBI*, as a dictionary reflecting Indonesian women, demonstrates that over the past 30 years, Indonesian women have played significant roles across various fields, including religion, military strength, economics, journalism, health, politics, arts and culture, and cosmetics.

This study also demonstrates that lexicographic corpora can be used to examine the development and changes occurring in societal life over time. The research reveals insights into the roles, contributions, and transformations experienced by Indonesian women over 30 years (1988–2018). However, the most significant changes in Indonesian society have occurred since 2018, with advancements in technology enabling Indonesian women to work from home as content creators. The lexicon detailing the dual roles of Indonesian women as homemakers and professional workers in the technology sector through remote work is not

covered in this study. Therefore, this research has limitations as it has not explored how Indonesian women are depicted in the most recent edition of the dictionary, *KBBI VI Edition*.

Future researchers could expand this study by examining how Indonesian women are represented in the latest edition of *KBBI*, covering the period from 1988 to 2024. Additionally, applying alternative theories, such as Critical Discourse Analysis, could reveal disparities in the depiction of women in *KBBI*. While this study highlights positive changes in the representation of women, it is important to acknowledge that there are significantly more proverbs with negative connotations about women compared to those about men. Addressing these imbalances warrants further in-depth investigation.

This research also contributes to updating of the *KBBI*. In the editions *KBBI* 1988 to 2018, examples of word usage that reflect the lives of Indonesian women remain incomplete. Meanwhile, this research has demonstrated that the corpus contain numerous examples of word usage. It is therefore recommended that the The Agency for Language Development and Cultivation of the Republic of Indonesia consider incorporating the Indonesian Web 2020 corpus in future updates of the *KBBI*. The corpus available in the Sketch Engine comprises of 3,687,192,045 tokens. We propose that examples of word use in the digital *KBBI* by utilizing this existing Indonesian corpus.

V. CONCLUSION

This study demonstrates that an examination of Indonesian women within a linguistic corpus reveals their roles and contributions over 30 years across various domains of life. Indonesian women have not only fulfilled domestic roles but have also made significant contributions in areas such as religion, military, economy, journalism, health care, politics, arts and culture, and cosmetics. Thus, this research supports previous studies indicating that dictionary developments in various countries have honored women and no longer portray them as subordinate to men. By employing corpus-lexicography, this study shows how the portrayal of Indonesian women in dictionaries has shifted away from patriarchal perspectives. Future researchers could expand this study by examining the roles and contributions of Indonesian women in the latest edition of *KBBI* (1988–2024).

ETHICS STATEMENT

We have read and adhered to the ethical requirements for publication in Jurnal Arbitrer. We further declare that the present work does not involve human subjects, animal experiments, or any data collected from social media platforms.

CREDIT AUTHOR STATEMENT

All authors contributed to the following aspects of the project: Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing - Original Draft, Editing, Visualization, Project Administration. Additionally, all authors

participated in Writing - Review & Editing, Validation, and Supervision.

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We have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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