

# Ideological and Hegemonic Implications of Japanese Male Registers Used by Japanese Young Women Speakers: Gender Based Analysis and Its Implication in Pedagogical Domain

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**Abstract**—Gender based register is one of the special characteristics of Japanese language by which its use is regulated based on the social norms and rules of Japanese society. Compliance and violation of the use of gender language is an indicator of the assessment of the level and quality of the life of the speaker. Along with the development of civilization, violations occurred in the form of irregularities in the use of male gendered languages used by young female Japanese speakers, though these deviations do not occur in everyday speech events but take place in certain speech contexts. Discursive practice analysis of the text does not only include a precise explanation of the way participants interpret and produce the text in an interaction, but also happens in the relationship of discursive events to the level of discourse in which it is an inter-discursive matter. The present paper employs critical discourse analysis as its tool of analysis. The analysis shows interesting results. Firstly, the context that helped build the text of the speech from the internal point of view of the text, i.e. the dimension of representation, illustrates how deviations in the use of male gendered registers by speakers of young Japanese women are acceptable and they are not considered a form of violation. Secondly, the similarity of interests and goals in the text of speech between speakers and hearers who act as textual figures are said to be the identity dimension, hence this is a factor that causes the acceptance. However, from the perspective of the identity dimension which is namely the socio-cultural structure of the speakers who act as external elements of the text, the irregularities in the use of gendered registers are still regarded as a form of violation of language due to norms and ethics in the domain of Japanese language

**Keywords**—: *male-gendered, register, hegemony, ideology*

## I. INTRODUCTION

The existence of male gender language and the variety of women's gender languages in Japanese are characteristic identifiers for the Japanese language as well as for the speakers. The variety of gender languages according to [1] is a variety of languages that are identical to men and women. Socio-cultural roles of men and women are different and even in the aspect of language at a certain level certain language have differences between male languages and women's languages. As stated by [2] stated in the results of

his research, it is stated that the two types of Japanese language are the role of transmitting and representing identities, especially related to the gender identity of speakers.

In line with the idea above, [3] also mentions that based on the impression of the language used will show the tendency of the speakers' personalities. This opinion is reinforced by the opinion of [4], "The language is spoken by someone and his or her identity as a speaker of this language is inseparable, language acts are acts of identity". From the above quotation, it can be understood that the use of gender is one form of the representation of the personal identity of the speaker. Therefore, based on the rules in the language of Japanese, the use of a variety of gender languages is determined according to the type of gender of the speaker. [5] states, the types of gender languages in Japanese also vary, such as the first person pronoun / boku /, / ore /, / oira / while for the first person there is a woman / atashi / all of which means / me /, second person pronoun / omae / and / kimi / while for the second person there is / anta / meaning / you /, final help word / ~ zo /, / ~ ze /, / ~ na / for male speakers and final help words / ~ yone / and / ~ wa / for female speakers (see also [6]; [7]; [8]; & [9]).

Japan as a developed country is known as one of the countries that has the determination to maintain and adhere to socio-cultural traditions and norms including one of them is adherence to the use of gender language. Violation of use of it will cause social sanctions consequences. However, as a result of the development of civilization, in everyday language life, especially among Japanese young women groups, there is a tendency to deviate from their use even though the intensity of these deviations cannot be said to be high. Deviations occur are still more limited due to the context of the accompanying situation (joking especially when drinking alcohol together) and the opposing speech factor which is limited to speech opponents who have akrap relationships. However, this deviation remains a form of violation of Japanese language norms and social norms. All language events are placed as a discourse text because, the occurrence of irregularities in the use of various gender

languages is used orally by involving speakers and speakers as subjects with the support of contexts that both become the main elements of text construction constructors. To get the meaning of the violation in the form of irregularities in the use of male gender languages by young Japanese women, it can be assessed through the Critical Language Study (CIS) in Critical Discourse Analysis (CDA) framework. The concept-based hegemony analysis uses the Gramsci hegemony concept supported by the Fairclough CDA model which involves various aspects of the dimensions that are considered to help shape the construction of the text as a whole and intact. Ideology is a center of attention in critical analysis. Therefore, discourses are never separated from their ideologies that lied behind them. Furthermore, [10] said that discourse is often assumed as a form of ideological practice or a reflection of a particular ideology. Once the central ideological concept is positioned in the CDA study, it can be interpreted that the speeches produced by speech participants in language activities are representations of assumed ideological concepts.

#### *A. Gender Ideology and Its Representation in Language Use*

Humans have been distinguished by their being masculine and feminine from birth and this difference is not only based on differences in biological aspects but also based on differences in their respective roles in the sociocultural environment of society. It has been conditioned naturally for different generations. Because gender has become an ideology, it is also a part of everyday life concerns and considered as ethics, values, and norms. Lips in [11] revealed that gender is cultural expectations of men and women (cultural expectations for women and men). It can be understood that gender is a social relation between differences of sexual orientation involving socio-cultural construction. This conclusion is reinforced by [12] who defines gender as a social relation between different sexual orientations involving social, political and cultural construction. As a result, gender ideology has a lot of influence on personal behavior in social relations, especially between men and women. It is due to the fact that the existence of various values, perceptions, norms, ethics, and/or maybe beliefs that live in the society produce consequences.

One of the consequences that also functions as a form of representation of gender ideology is the emergence of variations in gender languages. Norms and rules governing the use of gender languages are the result of the placement of gender ideology as a basis for thinking and/or a philosophy of life. The view that distinguishes the role of socio-culture in gender ideology is implemented in social interaction in the form of phenomena of the use of various gender languages that are limited by the cultural values of the speaking community. Therefore, differences in language variations in the conversation between women and men can actually be interpreted as a reflection of the differences in sub-cultures themselves. In the theory of the dominant approach, the socio-cultural role of female figures is often placed as a minority group or dominated while male figures are more often positioned as the dominant or dominating

group. This theory also has an impact on the reality of language life, namely, the fact that male gender languages are dominated by various other gender languages.

#### *B. Japanese Language Variations*

The existence of a variety of gender languages is a result of the existence of social diversity, especially concerning the social cultural role of the speakers. So that the presence of various variations of gender languages indirectly is also a reflection of the social structure of the speaker community itself. This statement is supported by the opinion of [13] states, variations in social structures found in the conversation community are interpreted in variations of language. In line with Coates, Tannen in [14] said that the diversity of languages based on gender arises because language as a social phenomenon is closely related to social structure and attitudes. The differences in male and female gender languages are social symptoms that are closely related to social attitudes. The characteristic of Japanese male language in general is more masculine, rude, but creates an impression of authority, irregularity, lacks a component of politeness, and is impolite. The female language is characterized as being more subtle, polite, standard in accordance with rules, and has several types of politeness markers. Deviations from their use will lead to social sanctions in the form of negative perception towards their users. Men who make use of a variety of women's gender language will be stereotyped of being weakness and lack of authority towards speakers. Conversely, if a female speaker uses a variety of male gender languages, the appearance of a female figure is rude, uneducated, and poor of ethics and behavior automatically.

The use of variations in female gender languages was originally used to respect men but, in its development, a variety of women's gender languages were attached to women who acted as identifiers for special identities for individuals who possessed female values. Compliance with the use of gender, especially for female speakers is one of indicators that determines the value and quality of ethics and moral of speakers. Oda said that Japanese women who cannot display their feminine personalities through the language used will find it difficult to find their personal status in the socio-cultural environment of their society [14]. This proves that the language of gender and adherence to its use is still seen as a language attitude related to the ethics, values and cultural norms of Japanese society.

#### *C. Gramsci's hegemony and its implementation on the Fairclough CDA*

The concept of Gramsci's hegemony was introduced around 1970. Simply put, the core concept of hegemony is, the system of political domination and / or power, including political leadership relations with ideology. Whereas the concept of hegemony developed by Gramsci was that a class exercised power over the classes below it based on intellectual and moral traits which emphasized the voluntary nature and approval of the lower classes towards the upper classes. This lower class willingness and approval is a form

of high class success in instilling group ideology. Ideology always provides various rules for the practical actions of human behavior so that it manifests in the social practices of each individual. The internalization of ideology is carried out by building systems such as culture, education and others that are considered to strengthen the hegemony. Hegemony carries out control through the creation of general public awareness by the dominant class or ruling class ([15]; [16]). The purpose of hegemony is to master the public discourse by the dominant group against a group that is dominated so that it is accepted as something natural. One of the strengths of Gramsci's hegemony is how it creates certain ways of thinking or discourses that have been formed by the dominant group, considered the most correct, while others are wrong. The emphasis is that in the social field there is a fight for public acceptance [17]. Gender groups' social experience is different from the dominant group ideology to spread ideology and truth to be accepted without resistance. One of the key strategies in hegemony is common sense. In Gramsci's view, hegemony is not only about relations between classes, but also describes broader social relations including communication and media relations [18].

Intellectual and moral leadership embodies its dominance through language engineering. Meanwhile, Laclau and Mouffe bring forth the most recent thinking about hegemony, namely, the reference to the theoretical paradigm based on discourse analysis ([19]; [20]). The hegemony paradigm is placed as a discourse text in which the realm of thought is explained as "the structured totality resulting from the articulatory practice" [18]. Therefore, the link between hegemony and language is strong; that is to say that through language the hegemony is practiced. Linguistic practices are operated to support the practice of hegemony without any physical action. It is of course understood that the practices contain ideas which have content/mode so that ideology is conveyed through diction and style of language use. And it can be understood by the controlled group or party. In the end, whatever is conveyed through language by the dominant party is considered as a truth that has an impact on the emergence of awareness and approval to carry out/to do. There has never been a language practice that is free from interests, this is because every human behavior including language behavior has ideological content and certain other interests. Speakers' efforts to convince and be approved by the opponents speak of the ideas. Those ideas are conveyed by the speakers, and therefore the speakers' efforts to dominate and then to master the speech opponents are approved. And it is a vice versa when the opponents say the same thing. The intention to dominate and to control the listener is in fact a form of hegemony practice.

The hegemony that is placed in a conversation above gives an understanding that the structure of power is constructed not only by the language, but also by non-language elements, namely context. Therefore, text analysis is the most important part of critical discourse analysis and is based on three components namely description, interpretation, and explanation. This shows that a discourse cannot be separated from the context.

The historical aspect of the formation of discourse is the main key to seeing how the history of the discourse is formed. Reinforced by the opinion of [21], discourse has a history of formation and history of formation that has a very focal role because the discussion of consumption of discourse is intended to interpret the text from the perspective of the reader. This opinion gives a consequence that consumption of discourse can produce difference interpretation when it has a different social context. In Fairclough's concept of discourse analysis, the constituent elements of the discourse text structure are summarized in three dimensions, all of which act as guideline with the process of understanding discourse with context in order to obtain a comprehensive interpretation of discourse understanding [22]. Fairclough's dimensions are used as a platform of understanding when compared to the meaning of discourse which was deployed by Gramsci's hegemonic context.

## II. DISCUSSION

### A. Text Analysis

The analysis is carried out based on critical discourse analysis techniques and the results are presented sequentially based on Fairclough's three dimensions. All of the texts considered as the object of this study are included in the category of text discourse conversation types and are characterized by several characteristics including short speech forms, imperfect speech structures, some are omitted, and informal used diction is the occurrence of sound changes. In addition, the discovery of a shortening of speech structures as an example, an auxiliary verb that always appears in the back of Japanese work, in the standard of the formal language rules must be in the form of / *mashita* / but all forms / ~ *ta* / or / ~ *tta* / as informal form of / ~ *mashita* /. Removal of the use of particle / ~ *ka* / and / or / ~ *desuka* / as a question sentence at the end of speech / *nande desuka* / and represented by intonation asking / *nande?* / also reinforces that the discourse in this study is an oral discourse.

Based on the characteristics of the content of discourse, it can distinguish the light discourse or light conversations with humor and jokes in the form of cheating. The second type of discourse is the discourse which contains serious speech without any jokes and the choice of words leads to be more assertive and more intimidating. Furthermore, the text of the discourse is starched through the three dimensions namely: representation, relations, and identity.

#### 1. Representation

The dimension of representation emphasizes more on aspects of how the content of the text includes events, people, groups, situations, circumstances and so on which are depicted and displayed in the discourse text. The events described in the text of discourse occurred in a shop and at the same time as a place to enjoy Japanese liquor, sake and beer. This speech event was carried out by seven students consisting of four male students and three female students

who had very close relationships. This is reflected in the nature of the conversation that is often colored with jokes and occasional interruptions. The diction used by all speech participants is a form of informal language, short, irregular and non-standard choice of words which form a kind of intimacy conversation. The context behind the speech events such as place, situation, speech participants, and the relationship between speech participants greatly gives freedom to all speech participants in order to bring forth the appropriate forms of speech. As a result, these factors are almost likely to be the cause of the forms of violations/irregularities both in the attitude of speech acts and in the use of utterances where the violations/irregularities were not realized by speakers or other speech participants

Individual characters or personalities that are embedded in the discourse illustrate that all of the speech participants are portrayed as having a parallel relationship which does not appear to have a relationship between the lower, the senior, the dominant, and even the superior ones. Each speech participant who acted as a character in the discourse conveyed his/her speech freely without worries of being misunderstood or even offended among other speech participants. There was no limitation of burden in choosing and using speech. As a result, the picture of female speakers especially those presented in this text of oral discourse, generally gives the impression of being an assertive figure. There is a rough and wild impression that is not bound and disobedient to female norms. This is evidenced by the use of diction which is categorized as gross language, especially in the first pronoun / *boku* / diction, final / ~ *zo* / particle, and second pronoun / *omae* /. In addition, the use of certain dialect forms that are more identical with male speakers such as / *wakattoru* / the standard form should be / *wakatteru* / (understand) and / *yanna* / is also an evidence of deviations from the act of speaking in the context of Japanese social culture. All types of diction categories (in the speech events number 1-5 which are written bold and underlined) also give account to consequences that are in line with the image and taste of each of these diction to female speaker.

The registers used by male opponents, on the other hand, who speak to reply the young woman's comment have already been irregular, rough, informal, and seems to be wild impressions, similar to the utterances which are spoken by male language. As a result, in addition to having an impact on the smooth process of speech acts as well, it gives the impression that the discourse is naturally awakened. Rough, wild and similar characteristics possessed by male languages do not interfere and appear to be a threat or intimidation for female speakers. Speakers of women and men seem to enjoy and therefore they are comfortable enough with the atmosphere during the speech act that lasts as a natural impression. So that the use of male gender languages by female speakers in speech event number 1-5 is similar with the speeches of male speech, which resulting in an impression of especially female speakers who are powerful, assertive, and free, not to be burdened by her gender status. Besides, it also gives an impression of the text of speech that

the conversation had built its own strength and firmness though. It also seems rude and wild does not follow the rules of Japanese language or the rules of language in the social cultural context of Japanese society. This is because of the dynamic social change in making use of a language.

1. Woman : *Ya, asu **boku** ikenai **zo**.*  
Then, tomorrow **I** cannot go together with you, **see**.  
Man : *nande?*  
Whya?  
Woman : *Chotto youji arukara.*  
Tomorrow I have some other business.  
Man : *Un, wakatta.*  
Oh, I see.
2. Woman : *Uso, **omae** yarankattakara daro.*  
Liar, **you** did not do it, right?  
Man : *Yattatte!!!*  
I Did it!!!
3. Woman : (Appointing to her boy friend) *Kyou **omae** untenshu, kimeta.*  
(Appointing to her boy friend) The date is settled, **you are** the driver.  
Man : (Waratta).  
(laughing)  
Woman : *Chanto wareware sannin no inochi taisetsu shitene, **wakattoru**?*  
**understood**?  
Man : *Gera-gera waratta*  
(laughing even louder).
4. Woman : *Sore wa warui hito **yanna**, **boku** suki janne.*  
He is such an ugly man, **right?** **I** dont really like him.  
Man : *Sou yarou? Sore ni sitemo, hitoguchi demo ayamari nakatta.*  
Thats right. Even there is no a word of appologize.  
Woman : *Iyaaa, sore saiaku, **boku** mo daikirai.*  
See, that's disgusting, **I** hate this.
5. Man : *Saori ichinichi gokai gurai yaru daro?*  
Saori does this five times a day, doesn't he?  
Woman : *Nani o ittoru no!!! **Mukatsuku**.*  
What did you say!!! **I** got mad at you.

## 2. Relation

Relationship analysis is in line with Fairclough's concept that focuses more on aspects of the relationship presented in the discourse text between speakers and speakers, speakers with listeners outside the discourse text, and participants of the discourse text. [23] states that the point of attention from the analysis of relations is how the patterns of relationships are displayed in discourse; namely between the speaker and the other person, and between the characters in the discourse with their listeners outside the discourse.

The relationships between components in the discourse text are presented as follows. First, the dimension of the relationship between the speakers and the characters in the discourse text. Every individual involved in the speech event has his/her own style and strategy in conveying ideas. Through these styles and strategies, it can be assured that they have a specific purpose to influence the other speakers with the hope that other speakers could understand and accept their ideas. This form of strategy is manifested in the form of a response that can be interpreted as a form of conciliation. It can be interpreted as a form of male speaker acceptance of the speech used by female speakers such as the form of response / *waratta* / (laugh) and other forms of speech that are bold and underlined, as shown in the following texts number 6, 7, and 8. This indicates that there is an idea for male speakers to influence female speakers by bringing into the realm of gender identity that is contradictory to gender itself. Thus, indirectly, male speakers have brought female speakers into their group's gender identity through the use of variations in gender languages that signify male gender identity.

The efforts of male speakers to influence female speakers through a strategy of acceptance of variations in male gender languages use can be said to be a successful effort. This is evident in the response of female speakers. In this case, it can be emphasized that, firstly, male speakers have influenced female speakers in terms of language attitude. Female speakers use a variety of gender languages that are contradictory to their gender. Secondly, with the high use of male gender language by female speakers from the beginning to the end of the speech events, and without any attitude or behavior or expression that marks the form of error, regret or apologize, and no signs that express as a form of pressure or distinction, without realizing that actually female speakers have been included in the dominance of male speakers' speaking attitudes. The majority of speech forms of female speakers, especially speeches that have variations in gender, prefer a variety of male gender languages rather than choosing a variety of gender languages in accordance with their own gender identity, female gender.

Second dimension relationship analysis is between speakers and speakers with other participants who are not directly involved in speech events. Female speakers who play an active role in the speech of this oral discourse have entered into the participants' world directly. This is indicated by the use of the first plural pronoun / *wareware* / (us) in the text number 6 by female speakers which are used to refer to participants of other women's speech event, though they are not actively involved in speech events. With the use of this diction, it indicates that there is an attempt to exploit and to equate the condition of other figures with another speaker.

6. Woman : (Appointing to her boy friend) *Kyou omae untenshu, kimeta.*

(Appointing to her boy friend) It is decided that you are a driver today

Man : (**Waratta**).

**(Laughing)**

Woman : *Chanto wareware sannin no inochi taisetsu shitene, wakattoruka!!!*

You must take care of our safety and life,

understood?

Man : (**Gera-gera waratta**).

**(Laughing even louder)**.

7. Woman : *Sore wa warui hito yanna, boku suki janne.*

He is such an ugly man, I dont like him.

Man : **Sou yarou?** *Sore ni sitemo, hitoguchi demo ayamari nakatta.*

**See what did I say?** Even a word of apologizing has not released yet.

Woman : *Iyaaa, sore saiaku, boku mo daikirai.*

Nope, that's disgusting, I really hate him.

8. Man : *Saori ichinichi gokai gurai yaru daro?*

Saori can do this **five times a day, can't**

**he?**

Woman : *Nani o ittoru no!!! Mukatsuku!!!*

What are you talking about? **I** got mad at you.

3. *Identity*

Analysis of the third dimension focuses on the dimension of identity. It sees how the identity of the speaker/speaker and the object discussed in the discourse text. Based on the identification of the selection of the speaker diction, it is found out the use of speech which refers to the mention of the first pronoun pronoun / *boku* / (me) as the utterance of the speaker and plural / *wareware* / (us) which refers to all the persons included in the speaker. As one of the characteristics of oral language markers in Japanese, the first persona pronoun often misses does not appear in the physical structure of the uttered utterance as in the speech on discourse text no. 1 / *Chotto youji arukara* / (Because there is a need for me) and speech discourse no 5 / *Nani o ittoru no ? Mukatsuku* / (What are you talking about? I got mad at you). That is, although syntactically in the speech structure does not use the first pronouns, but it is semantically used.

The use of pronouns / *boku* / (me) in this text explicitly refers to the speaker, *and* the speech is really done by speakers. The speech is used to convey the ideas and thoughts of the speaker. Because the text of this discourse is informal, speakers can express their ideas and thoughts freely which describe the condition and direction of the mind of the speaker. Whereas the use of the persona / *wareware* / (us) as a greeting word refers to the speakers and other participants and it is limited to the speakers. This indicates that there is an effort from the speaker to draw in other speech participants who were originally outside the speaker into the position of the speaker. However, in diction / *wareware* / (us) the involvement of other speech participants who are manipulated into the speaker's group on speech activities cannot be determined because speakers entered into their group solely based on the personal assumption of the speaker.

#### 4. *The Implication of the Use of Male Gendered Registers in Language Pedagogy*

The teaching of language should seek the nature of balance and equality in terms of gender and sex. It is because language is a dynamic entity which comes across to the borderline of nature, culture, and society. Following Gramsci's ideas, in the process of communication there should not be a barrier in the form of intimidation or even pressure to goal the success of communication. Although Japanese language is a matter of fact ideological and gender based, its speakers have now been adjusted to maintain a mutual communicative role of exchange. This is of course resulted by the dynamic change of Japanese language which now have come to be more open to the global adaptation. It is also because of the influence of gender equalism, and the shift of paradigm in language pedagogy.

Curriculum in Japanese language pedagogy should be more adaptive and more progressive to the change of language attitude, behavior, and status in order to be more accepted globally rather than being more exclusive in their construe with the dynamic change of language globally. As has been mentioned earlier that men and women are equal in terms of their social status, relation, and gender, language should carry on a mission to reunite the differences. Language is a social breakthrough to enforce social cohesion and, therefore it should be a universal vehicle to maintain mutual relationship.

### III. CONCLUSION

The speech that forms the text structure of discourse is determined by other contexts and elements. They form the structure of the discourse text altogether. This includes the use of male gender languages by speakers of young Japanese women in oral discourse. In a Japanese society, a man has a more dominant position when compared to a woman both in their socio-cultural roles and communicative relations. The hegemony of male power which is realized in the form of various gender languages is intended to shape and to master public discourse.

Male dominance in communicative relations is manifested in the form of the use of male gender languages by male speakers towards female speakers in the motive for influencing. The use of male gendered registers by female speakers is a result of male domination and power in society. In accordance with the characteristics of the basic concepts of Gramsci's hegemony, men's domination upon women is represented by the use of male gendered registers which take

place naturally without being accompanied by a pressure and a resistance. And of course this is carried out without being realized by women who are of course supposed to be dominated or controlled. As a result, the process of communicative relations that are actualized into the speech events goes well and smoothly, impressive, and joyful because the women identify themselves as being equal with men

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