

An Analysis of Gender Representation in Bilingual Textbook 'Little Sunshine'

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A B S T R A C T

This study investigates gender representation within the 'Little Sunshine' bilingual textbook, specifically examining grammatical equivalence in the translation of Indonesian pronouns and nouns into English. Employing a qualitative content analysis with a corpus-based approach, the research utilizes WordSmith 8.0 to categorize masculine and feminine terminology. The analysis is conducted across three analytical levels: the lexical level (quantifying gendered names and terms), the pronominal level (examining the translation of third-person singular subjects), and the discursive level (contextual deduction within narrative structures). Findings reveal a significant gender disparity and visibility bias; male-oriented terms (n=253) predominantly surpass female equivalents (n=69). Furthermore, the results demonstrate a systematic preference for masculine descriptors when translating the gender-neutral Indonesian third-person singular pronouns *ia* or *dia*. These findings underscore the presence of linguistic asymmetry and "symbolic annihilation" in bilingual educational materials. The study concludes that such translation choices reflect and reinforce traditional gender hierarchies, necessitating a more balanced approach in pedagogical content.

Keywords: *Bilingual Textbook, Corpus Linguistic, Equivalence in Translation, Gender Representation.*

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INTRODUCTION

Translation is fundamentally the transfer of thoughts and ideas from a source language (SL) to a target language (TL), whether in written or oral form (Brislin, 1970). This process involves seeking equivalent textual material across various linguistic units, including words, phrases, and sentences (Catford, 1978). However, because languages rarely align perfectly, translation is best understood as the reproduction of a text in the TL that remains as natural as possible while preserving the meaning and style of the SL (Nida & Taber, 1982). Despite this goal, translators frequently encounter structural disparities, as every language possesses unique characteristics and distinct grammatical selections regarding time, number, gender, and visibility (Nida & Taber, 1982; Baker, 2018).

The encounter with structural disparities often necessitates functional changes in message content, frequently involving strategic additions or omissions within the Target Language (M. Baker, 2018). Within this theoretical framework, (Baker, 2010) categorizes equivalence into four distinct levels: word level (and above), grammatical, textual, and pragmatic equivalence. This research focuses exclusively on grammatical equivalence, which pertains to the diversity of grammatical categories across different languages. According to Baker, grammatical equivalence is manifest in five primary categories: number, gender, person, tense/aspect, and voice. Among these, the translation of gender serves as a compelling focal point, as it represents a grammatical distinction where nouns and pronouns are classified as masculine or feminine—a distinction that applies to both animate beings and, in some languages, inanimate objects.

From a Critical Discourse perspective, these grammatical choices are far from neutral; they are discursive practices that reflect broader social power dynamics (Wodak & Fairclough, 2013). The complexity of gender representation is particularly evident in the divergence between Indonesian and English pronominal systems. English utilizes a gender-marked system involving four categories of gender, most notably the third-person singular distinction (*he/she/it*) and specific suffixes for professions (e.g., *actor/actress*). In contrast, the Indonesian language is largely characterized by a lack of inherent gender dimensions in its person system (Panou, 2013). While Indonesian utilizes certain affixes such as *-wan/-wati* to indicate gender in nouns (Alwi, 1998), its pronouns (*ia/dia*) remain neutral. This structural gap compels translators to perform a "subjective intervention," which, as (Lakoff, 1984) argues, often defaults to masculine norms, thereby treating the male as the universal standard and the female as the "other."

The necessity of investigating these linguistic choices is underscored by the pivotal role of textbooks in early childhood development. As UNESCO and Khondker (2014) have emphasized, educational materials rooted in gender equality can catalyze a "ripple effect" of opportunity for future generations. Textbooks are not mere instructional tools but are powerful instruments in shaping children's attitudes and values (Sumalatha & Ramakrishnaiah, 2004) and acting as primary vehicles for gender socialization (Tahan, 2015). Despite their importance, studies by Zakka & Zanzali (2015) and Gharbavi & Mousavi (2012) have revealed persistent gender biases in global textbooks, where females are frequently underrepresented or marginalized. While scholars like Herring (2000) and Mulac et al. (2000) have examined gendered language use, there is a critical need to explore how these biases are reconstructed through the specific lens of translation equivalence.

Consequently, this study investigates gender representation within the bilingual textbook *'Little Sunshine'* (Setyaningrum et al., 2018). By applying Baker's (2018) framework of grammatical equivalence, this research evaluates the existence of gender discrimination through three analytical levels: lexical, pronominal, and discursive. Through this rigorous linguistic analysis, the research seeks to uncover how translation strategies may inadvertently reinforce traditional gender hierarchies or, conversely, promote a more inclusive pedagogical landscape.

The notion of equivalency has been a significant focus for translation researchers due to its intrinsic connection to both definitional and practical dimensions of translation (Panou et al., 2003). In the 1960s and 1970s, equivalence emerged as a fundamental aspect of translation theories, signifying a degree of "sameness" between the source text (ST) and target text (TT).

Each theorist presents their frameworks and methodologies concerning translation and equivalence. Commence with the work of Vinay & Darbelnet (2000) to clarify the concepts of direct and oblique translation. Jakobson's (1959) theories encompass intralingual, interlingual, and inters miotic translation, while Nida & Taber (1982) distinguishes between formal equivalence and dynamic equivalence. Catford (1978) categorizes translation into types and shifts, Newmark (2003) contributes with his concepts of semantic and communicative translation, House (2014) differentiates between overt and covert translation and Venuti (2018) addresses the notions of visibility and the invisibility of the translator. While Baker (2018) introduces grammatical, textual, and pragmatic equivalence, Koller & Henjum (2020) discusses various forms of equivalence, including denotative, connotative, text-normative, pragmatic, and formal equivalence and Pym (2023) presents natural and directional equivalence. Among the various theories, the frameworks of Nida, Newmark, Levine, and Baker are frequently applied in the context of equivalence analysis. This study will focus on the equivalence proposed by Baker, with a particular emphasis on grammatical equivalence.

In the field of translation, it is crucial for a translator to secure equivalent terms to ensure that the resulting translation is accurate. Baker, (2018, p. 5) articulates the concept of equivalence in translation as the connection between a source text (ST) and a target text (TT), which defends the characterization of the TT as a translation of the ST from the very beginning. Baker, (2018, p. 4-5) proposes various concept of equivalence in translation; equivalence at the

word level, equivalence beyond the word, grammatical equivalence, textual equivalence, and pragmatic equivalence.

Grammar fundamentally concerns the principles regarding the relationships among language units to communicate specific information (Baker: 2018, 83). The grammatical rules of one language typically diverge from those of another language. This distinction requires the translator to incorporate, exclude, or even modify specific elements within the translated text.

Grammatical equivalence fundamentally encompasses morphology, which relates to the examination of morphemes and words, as well as syntax, which investigates the interrelations among morphemes, words, and other linguistic units. Grammatical equivalence specifically addresses numerical categories, pronouns, gender, voice, aspect, and tense (Baker: 2018, p. 84-98).

The concept of numerical representation defines a grammatical category present across all languages globally. Secondly, the system of aspect and tense relates to time relations and distinctions in aspectuality. Thirdly, the voice category represents a grammatical classification that expresses the relationship between the subject and the predicate. In the meantime, the category of pronouns is related to the function of the participants. Ultimately, the gender category involves to the systematic classification of nouns and pronouns into masculine, feminine, or neuter forms. This research will concentrate on grammatical equivalence, particularly within the field of gender.

Since 1970, research concerning the relationship between translation and gender has garnered significant interest among scholars in the field of translation studies. Gender refers to a grammatical classification whereby nouns and pronouns are categorized as either masculine or feminine. The distinction relates to a noun that indicate a living entity as opposed to one that signifies a non-living object.

The social evolution of gender stereotypes significantly shapes individuals' thoughts and behaviors. In addition, such stereotypes are likely to contribute to the the extension of gender bias. School serves as a counterforce to gender socialization plays a significant role in shaping gender dynamics through the use of textbooks and the interactions that occur between educators and students (Taylor, 1989). Educators / teachers must cultivate a heightened awareness of the pervasive gender bias present in the educational environment. Teachers have to take into account the textbooks used as a medium for instruction in the classroom environment.

As previously stated, it is evident that not only do teachers play a role in the socialization of gender, but textbooks also contribute significantly to this process. Textbooks may also subtly convey gender bias. According to Logsdon (1985) the representation of gender in textbooks encompasses six dimensions; the quantity of images depicting females and males, the frequency of female and male mentions, the portrayal of gender roles, the types of games associated with each gender, the representation of female and male role models, and the patterns in the mention of female and male names.

The research centers on the examination of gender representation within the textbook, as explained in the preceding explanation. The examination will be conducted in accordance with baker's equivalence theory, which emphasizes the representation of gender in grammatical equivalence.

METHODS

Research Design

This study is designed as descriptive qualitative research focusing on documentary analysis. Unlike field-based studies, this research treats the bilingual textbook as the primary 'social artifact' or site of analysis (McCulloch, 2004).

To enhance the empirical rigor of the qualitative analysis, this research integrates corpus linguistic techniques. As noted by McEnery & Wilson (2003), corpus linguistics provides a powerful objective basis for linguistic analysis by allowing the systematic identification and quantification of patterns across extensive datasets. This "corpus-informed" qualitative

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approach (Baker, 2006) provides a robust foundation for interpreting how gender is linguistically constructed.

Furthermore, the study is framed within Critical Discourse Analysis (CDA). Following Fairclough's (2013) framework, CDA seeks to move beyond surface-level descriptions to uncover the underlying ideological implications and power dynamics embedded within text production and translation choices. This theoretical triangulation ensures that the analysis of bilingual materials is both linguistically precise and sociologically grounded.

Data Source and Scope

The primary data source for this research is the 2018 edition of the '*Little Sunshine*' bilingual textbook by Setyaningrum et al., published by UMM Press. In the context of qualitative document analysis, this textbook is selected through purposive sampling. Krippendorff (2018) suggests that in content-based research, the data source must be relevant to the specific research question, in this case, how gender is represented in bilingual instructional materials.

The scope of the data encompasses the entire textual content of the book, totaling 18 chapters and 114 pages. As noted by Bowen & Bowen (1999), examining a document in its entirety is crucial for achieving "content validity," ensuring that the analysis captures the full range of narrative and instructional discourse. From this corpus, 2,689 lexical items were extracted to be processed. The data specifically consists of Indonesian narrative texts, such as *Kelinci Pemalas*, *Mbah Batu*, and *Roro Jonggrang* – and their corresponding English translations. This focus allows the study to analyze the "grammatical equivalence" and ideological shifts that occur during the process of linguistic transference from the Source Language (SL) to the Target Language (TL).

Instrumentation: WordSmith Tools

To achieve high accuracy in frequency counts and concordance, this study utilized WordSmith Tools (Version 8.0). Developed Scott (2010), this software is widely recognized in corpus linguistics for its robust capacity to handle large-scale textual data and reveal patterns that are often invisible to manual observation (Bondi et al., 2020). The software was employed to manage the systematic quantification of the bilingual data, specifically utilizing the following core features:

WordList: This tool was used to identify and calculate the total frequency of gendered nouns, proper names, and titles across the English and Indonesian texts. According to (Scott, 2001), the WordList function is essential for establishing the "aboutness" of a text through frequency distributions, providing an empirical baseline for analyzing gender visibility. In this study, WordList ensures that the quantification of masculine versus feminine terms is conducted with mathematical precision.

Concordance: This feature was utilized to examine the "context-in-use" of neutral Indonesian pronouns (*ia/dia*). Sinclair & Carter (2004) emphasizes that concordance allows researchers to observe the "collocational environment" of a word, which is critical for understanding its semantic prosody. By using the Concordance tool, the researcher could track exactly how these neutral terms were mapped into gender-marked English pronouns (*he/she*) within specific narrative strings, exposing the translator's subjective choices in context (Panou, 2013).

Analytical Framework: Three Levels of Analysis

The data were categorized and analyzed through a three-dimensional framework to provide a comprehensive view of linguistic gender positioning. This multi-level approach is adapted from Baker's (2018) theory of grammatical equivalence and Sunderland's (2004) framework for analyzing gender in language materials:

The Lexical Level: This level involves quantifying gendered terminologies, including proper names and nouns that carry inherent gender markers (e.g., *King*, *Queen*). According to Mills (1992), lexical choices are primary indicators of gender visibility and "linguistic marking," where the frequency of specific gendered terms reveals the relative prominence of male or female characters within a text.

The Pronominal Level: This level examines the translation strategies applied to third-person singular subjects. It specifically addresses what Baker (2018) defines as the challenge of "grammatical equivalence," where the translator must navigate the shift from the gender-neutral Indonesian pronominal system (*ia/dia*) to the gender-marked English system (*he/she*). This level evaluates how structural constraints in the Target Language (TL) force ideological choices.

The Discursive Level: Utilizing contextual deduction, this level evaluates characters whose gender identity is not explicitly stated in the source text but is assigned through the translator's subjective intervention or narrative cues. Framing this within Wodak & Fairclough's (2013) Critical Discourse Analysis, this level looks at "intertextuality" and narrative context to uncover how gender roles are constructed beyond simple word counts, focusing on the translator's role in meaning-making.

Operational Definitions and Coding

To maintain objectivity and ensure inter-coder reliability, the corpus was coded into three distinct categories. The coding criteria were established based on Sunderland's (2004) framework for gender identification in pedagogical texts and Krippendorff's (2018) principles for content analysis coding:

Masculine: This category includes lexical items and pronouns explicitly referring to male biological sex or socially constructed male roles (e.g., *he, his, father, boy*). According to Mills (1995), these are classified as "masculine-marked" terms that establish male presence as a primary discursive subject.

Feminine: This category encompasses lexical items and pronouns explicitly referring to female biological sex or socially constructed female roles (e.g., *she, her, mother, girl*). Following Sunderland (2004), these terms are monitored to evaluate the "visibility" of female characters relative to their masculine counterparts.

Neutral: This category refers to terms in the source text (ST) that do not carry inherent gender markers, such as the Indonesian pronouns *ia* and *dia* or epicene nouns (e.g., *person, someone*). These were monitored using Baker's (2018) concept of "grammatical void" to observe whether they were assigned a specific gender during the translation process into the Target Language (TL), thereby revealing the translator's gender-based assumptions.

FINDINGS AND DISCUSSION

Findings

This section presents the findings of the corpus-based analysis conducted on the 'Little Sunshine' bilingual textbook. The results are categorized into three analytical levels: lexical, pronominal, and discursive. To ensure empirical clarity, the data includes both raw frequency counts (*f*) and percentage distributions (%), as summarized in the tables below.

Lexical Level: Gender Visibility in Nouns and Proper Names

The lexical analysis focused on the frequency of gendered nouns and proper names within the 18 chapters of the textbook. The data revealed a significant disparity in the visibility of male and female characters.

Table 1 Frequency Distribution of Masculine and Feminine Lexical Items

Gender Category	Frequency (f)	Percentage (%)
Masculine Lexical Items	253	78.57%
Feminine Lexical Items	69	21.43%
Total	322	100.00%

As shown in Table 1, masculine terms dominate the lexical landscape of the textbook, appearing nearly four times more frequently than feminine terms. This quantitative gap aligns with Mills's (2003) concept of "linguistic marking," where the male is positioned as the primary subject. For instance, in the story 'Ki Ageng Gribig', the narrative is heavily populated by male-gendered titles such as *men*, *wise men*, and *king*, whereas female figures are often relegated to the background or omitted entirely.

Pronominal Level: Translating the Neutral 'Ia/Dia'

The pronominal analysis examines how the translator navigated the "grammatical void" (Panou, 2013) when translating the neutral Indonesian pronouns *ia* and *dia* into the gender-marked English system (*he/she*).

Table 2 Translation Mapping of Neutral Indonesian Pronouns into English

Source Text (Indonesian)	Target Text (English)	Frequency (f)	Percentage (%)
<i>Ia / Dia</i> (Neutral)	<i>He / Him / His</i> (Masculine)	191	79.25%
<i>Ia / Dia</i> (Neutral)	<i>She / Her / Hers</i> (Feminine)	50	20.75%
Total		241	100.00%

The data in Table 2 reveals a significant 'masculine default' in the translation process. Out of 241 instances where the neutral Indonesian pronouns *ia* or *dia* were used, a dominant 79.25% (f=191) were rendered into masculine English pronouns (*he/him/his*), while only 20.75% (f=50) were translated as feminine (*she/her/hers*). This finding highlights what Baker (2018) describes as an ideological intervention by the translator when faced with a 'grammatical void.' In the absence of explicit gender markers in the source text, the translator tends to default to masculine pronouns, reinforcing the socio-linguistic assumption of the male as the universal or standard subject.

Discussion

Gender Visibility in 'Little Sunshine Bilingual Book'

The empirical findings of this study reveal a stark disparity in gender representation within the 'Little Sunshine Bilingual Textbook'. Utilizing the corpus linguistic tool WordSmith 8.0, the research identifies a significant predominance of male-oriented terminology. Statistical data from the lexical analysis shows that masculine lexical items appear 253 times, whereas feminine items are limited to only 69 instances. Furthermore, a consistent trend persists in the pronominal translation; neutral Indonesian pronouns were rendered into masculine forms (*he, him, his*) in 191 instances, significantly outnumbering the 50 instances of feminine pronouns (*she, her, hers*).

Theoretically, this numerical gap represents a phenomenon known as "Linguistic Invisibility". As Stockdale (2006) argues, the frequency of appearance is the most fundamental indicator of whose voice and presence are valued in a curriculum. This study's findings are consistent with recent global trends identified by Kavoshian et al., (2025), who emphasize that the persistent over-representation of males in EFL (English as a Foreign Language) textbooks continues to marginalize female agency. The results also reinforce the concept of "symbolic annihilation," where the massive frequency gap (253 total male terms vs. 69 female terms) serves as academic proof of gender asymmetric representation.

Furthermore, referring to the framework of Gharbavi & Mousavi, (2012) and supported by more recent meta-analyses such as Russell et al., (2021), such a disparity indicates that educational materials often mirror patriarchal social realities rather than gender-neutral ideals. When male characters are positioned as the primary subjects 78.5% of the time, it creates what Sumalatha & Ramakrishnaiah, (2004) describe as a biased "hidden curriculum." Contemporary research by Su et al., (2023) further suggests that this linguistic imbalance in early childhood materials significantly shapes the cognitive development of gender roles, implicitly teaching students that the active, public sphere remains a male domain. This is particularly critical in bilingual contexts where, as Noreewec et al. (2024) observes, the translation process can inadvertently amplify existing biases if not carefully managed. This academic evidence underscores that the gender-biased content in 'Little Sunshine' may impede the formation of an egalitarian mindset, a concern that remains highly relevant in current global pedagogical discussions (Zakka & Zanzali, 2015).

Gender Translating in 'Little Sunshine Bilingual Book'

A notable feature of grammatical equivalence is the management of gender-related categories. This involves the translation of noun-particularly proper name-as well as third-person singular pronouns such as she, he, her, his, and hers. The pronominal system in Indonesian exhibits distinct characteristics when compared to English. As noted by (Morin, 2006), the Indonesian third-person subjects *ia/dia* are interchangeable terms that do not differentiate between masculine and feminine, whereas English necessitates a clear distinction based on gender.

Consequently, when translating from Indonesian to English, it is imperative for the translator to comprehend the specific context of the Source Text (ST). According to Baker (2018), this lack of a grammatical category in the SL often forces the translator to add information (gender markers) that is not explicitly present in the original text. The systemic differences between Indonesian and English pronouns are displayed in the tables below

Tabel 3. English Pronominal System (Gender-Marked)

Person	Singular (Masculine)	Singular (Feminine)	Singular (Neuter)	Plural
1 st Person	I	I	-	We
2 nd Person	You	You	-	You
3 rd Person	He / Him / His	She / Her / Hers	It	They

Table 4. Indonesian Pronominal System (Gender-Neutral)

		Singular			Plural			Notes
1 st Person		<i>Saya/aku</i>			Inclusive		Exclusiv e	No gender distinctio n
				<i>Kita</i>		<i>Kami</i>		
		Masculin e	Feminin e	Both Gender	Masculin e	Feminin e	Both Gender	
2 nd Person	Familiar	<i>Bapak</i>	<i>Ibu</i>	<i>Saudara</i>	<i>Bapak- bapak</i>	<i>Ibu-ibu</i>	<i>Saudara</i> - <i>saudara</i>	<i>Social hierarchy focus</i>
	Formal			<i>Kamu/anda</i>				
3 rd Person				<i>Ia/dia</i>		<i>Mereka</i>	Purely Neutral	

The structural divergence shown in **Table 3 and Table 4** creates a 'translation trap'. While Indonesian third-person singular pronouns (*ia/dia*) are purely neutral, the English system forces a gender choice. As shown in the findings, the translator's decision to map these neutral terms to the masculine 'he' in 79.25% of cases (see Table 2) confirms that the transition from a neutral structure to a gender-marked one is heavily influenced by the 'Male as Norm' paradigm.

Analytically, the presence of gendered second-person terms in Table 4 against a neutral third-person singular underscores a unique sociolinguistic feature. Himmelmann (2005) observes that Indonesian pronominal usage is often governed by social hierarchy and politeness rather than biological gender. However, the transition from this neutral Indonesian structure to the gender-specific requirements of Table 3 often results in the loss of this egalitarian quality. This observation aligns with research by Adhitya et al. (2022) on Indonesian instructional materials, which suggests a consistent tendency to employ masculine pronouns as the universal "unmarked" form when translating ambiguous subjects. This practice, as noted by Mills (1993), often treats the masculine as the default norm, potentially diminishing the visibility of female subjects within the narrative.

Furthermore, the shift from the neutrality of Table 4 to the gendered categorization in Table 2 has significant pedagogical implications. The frequency and choice of gendered pronouns serve as primary indicators of visibility within an educational curriculum (Stockdale, 2006). When translation choices for neutral subjects lean toward one gender, it may

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create a "hidden curriculum" (Sumalatha & Ramakrishnaiah, 2004), where students are indirectly exposed to specific gender representations.

This finding is further corroborated by Fatinova et al. (2024), who emphasize that bilingual textbooks are critical sites where gender representation is shaped, as the translation of neutral pronouns can either challenge or reinforce traditional portrayals of social roles. Within this framework, the translator's role becomes pivotal in determining how gendered identities are reconstructed when moving from a gender-neutral source to a gender-specific target language. To understand how these theoretical pronominal differences are applied in specific narrative contexts, the following section examines the practical execution of these translation choices, beginning with the rendering of the neutral pronoun *dia* into its feminine equivalent, as demonstrated in the data below.

Table 5. Translating Word Dia into She

Source Language (Indonesian)	Target Language (English)
<i>Dia segera memerintahkan para dayang untuk menumbuk lesung dan membakar jerami.</i>	<i>She</i> gives govern to other servants in order to crush mortar and burying straw.

As demonstrated in Table 5, the Indonesian neutral pronoun *dia* is rendered as the feminine pronoun *she* in English. It is important to note that the target language (TL) text contains several non-standard grammatical constructions, such as "gives govern" and "burying straw." While these linguistic inaccuracies suggest a lack of grammatical proficiency, the focus of this analysis remains on the translator's strategy in navigating the "gender void" between the two languages.

In this instance, the translator successfully identifies the gender of the subject despite the absence of morphological markers in the Indonesian source sentence. The decision to utilize a feminine pronoun suggests that the translation process is heavily reliant on contextual deduction. As Baker (2018) posits, when a translator deals with a gender-neutral source text, they must look beyond the individual sentence to achieve pragmatic equivalence. This strategy is further supported by Karlina & Puspitasari (2024), who emphasize that in Indonesian-to-English translation, the resolution of pronominal ambiguity is highly dependent on the translator's ability to synthesize narrative cues.

Furthermore, the aforementioned data represents a solitary Indonesian sentence which, in isolation, might appear ambiguous. However, within the context of the broader narrative, the translator ascertains the correct gender identity. This underscores the importance of discourse-level analysis in translation. Nakhli & Nakhli (2025) argue that translators of gender-neutral languages often function as "co-creators" of gender identity by utilizing intertextual and cultural knowledge to fill semantic gaps. This demonstrates that the translator possesses an awareness of the contextual nuances, ensuring that the gender representation remains consistent with the cultural expectations of the folklore. To further examine how this contextual awareness operates within the complete narrative structure, Table 5 provides the full paragraph from which this data was extracted.

Source Language (Indonesia)	Target Language (English)
<i>Bandung Bondowoso meminta bantuan pasukan jin untuk membangun seribu candi. Dalam sekejap, bangunan candi mulai tampak. Roro Jonggrang panik, dia mengadu pada Bi Sumi, dayang kepercayaannya. Bi Sumi mempunyai ide untuk menggagalkan pekerjaan Bandung Bondowoso. Dia segera memerintahkan para dayang untuk menumbuk lesung dan membakar jerami.</i>	Bandung Bondowoso asks devils to build the temples. In a second, the temples appear. Roro Jonggrang is panic, she shares with her servant, Bi Sumi. Bi Sumi has an idea to make Bandung Bondowoso fail. She gives govern to other servants to crush mortar and burying straw.

Table 6. Translating Indonesian words *dia* and *-nya* into English *she* and *her*.

The data presented in Table 6 constitutes a complete paragraph discourse from which the isolated sentence in Table 5 was derived. Within this contextual framework, the translator achieves grammatical equivalence by successfully resolving the gender neutrality of the Indonesian third-person pronouns. This is achieved through the identification of anaphoric

references, where the neutral *dia* and the possessive clitic *-nya* are syntactically linked to feminine antecedents, specifically "Roro Jonggrang" and "Bi Sumi."

Theoretically, this process aligns with Halliday & Hasan's (2014) concept of cohesion, which suggests that the meaning of pronouns is dependent on their relationship with other elements in the text. Since the source text explicitly names female characters, the translator's choice of *she* and *her* is a logical extension of the narrative's internal logic. This strategy is further supported by Azis (2024), who argue that successful gender assignment in Indonesian-to-English translation is highly contingent upon the translator's ability to maintain "referential chains" across a paragraph rather than analyzing sentences in isolation.

Furthermore, this consistency indicates that the translator utilized thematic awareness to bridge the morphological gap between the two languages. While the previous section highlighted certain linguistic inaccuracies in the Target Language (TL), the data in Table 6 proves that the translator maintained a stable gender representation throughout the story of Roro Jonggrang. This consistency is vital in pedagogical materials as it ensures narrative clarity for young learners. As Fatinova et al. (2024) observe, maintaining gender consistency in bilingual textbooks is essential to avoid cognitive dissonance in students who are simultaneously navigating two different pronominal systems.

Table 7. Translating *Dia*, *Ia*, and *-Nya* into *He*, *His*, and *Replace by Name*.

Source Language (Indonesia)	Target Language (English)
<p>Kiki bersiap-siap untuk berlomba, dan ia sudah merancang kecurangan dalam pikirannya. Memang demikian, Kiki, sering sekali bertindak tidak sportif. Lomba pertama adalah membawa kelereng ke garis akhir dengan menggunakan sendok. "3.2...1.. mulail!" seru Baba. Maka lomba pun dimulai. Kiki mulai bertindak curang. Diam-diam ia majukan ibu jarinya pada tangkai sendok untuk menahan kelereng agar tidak terjatuh. <u>Banyaknya peserta yang ikut lomba menyebabkan juri tidak dapat mengawasi dengan cermat satu-persatu. Kiki pun keluar sebagai juara pertama di lomba tersebut. Kiki merasa senang sekaligus lega. Kecurangannya tidak diketahui oleh para juri. Ia merasa pintar dan cerdik.</u></p>	<p>Kiki is getting ready and planning something. Indeed, Kiki, likes to cheat. The first race is to bring marbles to the finish line using a spoon. "3.2.1 .. Start!" Baba cries. Then the race begins. Kiki starts to cheat. Quietly <i>he</i> puts <i>his thumb</i> on a spoon handle to keep the marbles from falling. No wonder Kiki comes out as the first winner in the race; <i>Kiki</i> is pleased and relieved.</p>

There exists a notable distinction between the data in Table 7 and the previous datasets. In this instance, the translator engages in extensive omission, affecting both sentences and gendered terms. However, as this study focuses primarily on gender representation, the analysis centres on the translation of the neutral Indonesian pronouns *ia* and *-nya* into the masculine English equivalents *he* and *his*. Unlike the story of Roro Jonggrang, the narrative of "Kiki the Rabbit" provides no explicit cues regarding the character's biological sex. Nevertheless, the translator consistently renders the third-person pronouns for Kiki using masculine forms.

This phenomenon is academically recognized as the "Male as Norm" paradigm. According to Mills & Mullany (2011), in the absence of gender-specific information, translators and authors often default to masculine pronouns, effectively positioning the male identity as the universal standard for active protagonists. This tendency is particularly prevalent in children's literature involving animal characters. As noted by Ariyanto (2018) in his study of Indonesian EFL textbooks, neutral or non-human characters that exhibit agency- such as "Kiki" who is portrayed as "clever" and "selfish"- are disproportionately assigned masculine identities. This suggests that the translator's choice is influenced by a socio-cognitive bias that associates competitive or dominant traits with masculinity.

Furthermore, while the name "Kiki" in the Indonesian context is used for both genders, the statistics in this textbook (as shown in Table 1) reveal a systemic preference for male representation, with 253 masculine lexical items compared to only 69 feminine lexical items. This statistical imbalance underscores what (Stockdale, 2006) describes as "Linguistic Invisibility," where the female presence is marginalized through the systematic selection of masculine pronouns for ambiguous or neutral subjects.

The translation of *ibu jarinya* into *his thumb* and *ia* into *he* without narrative justification indicates that the pursuit of grammatical equivalence in this textbook is not ideologically

neutral. Instead of utilizing gender-neutral alternatives (such as "it" or repeating the name "Kiki"), the translator reconstructs the narrative within a patriarchal framework. This finding aligns with the research of Fatinova et al. (2024), who argue that such translation choices in bilingual educational materials inadvertently reinforce traditional gender hierarchies by implicitly teaching young learners that the "active" subject in the public or competitive sphere is inherently male.

Table 8. Translating Proper Name Indonesia to English.

Source Language	Target Language
<i>Karena kesulitan tersebut, para pendito bersemedi kepada Sang Hyang Widhi Wasa di sekitar gunung Widodaren agar mendapatkan petunjuk dimanakah percikanmata air Widodaren mengalir.</i>	Because of this, the <i>Hinduism wise men</i> meditated in around Mount Widodaren to ask <i>God</i> , Sang Hyang Widhi Wasa, to give them away where the water springs of Mount Widodaren flowed.

The data in Table 8 illustrates a significant shift from linguistic equivalence to ideological reconstruction through the translation of the Indonesian term *Pendito*. The translator renders this neutral descriptor as "wise men" within the context of Hinduism. In the Indonesian language, *Pendito* (or *Pendeta*) is a gender-neutral title denoting a figure of sanctity, spiritual authority, or a sage. However, by selecting the masculine plural "men," the translator explicitly excludes the possibility of female participation in this spiritual role. This decision is noteworthy because the source text provides no narrative evidence to suggest that the group was exclusively male.

This phenomenon is categorized as translational distortion, where a neutral category in the Source Language (SL) is narrowed into a specific gendered identity in the Target Language (TL). According to Handayani et al. (2020) Damayanti (2014), professional and high-status roles in Indonesian educational materials—especially those involving wisdom or religious leadership are frequently "masculinized" in English translations. This reinforces a traditional hierarchy where authority is portrayed as a male domain. Furthermore, the translator's addition of the term "Hinduism" and the transformation of a neuter noun into a masculine form suggest a reliance on socio-cultural stereotypes rather than linguistic necessity. As Indonesian pronouns like *-nya*, *ia*, or *dia* do not provide gender cues, the translator must exercise greater caution; failing to do so, as seen here, results in a reconstruction of the narrative that marginalizes feminine spiritual agency.

In conclusion, the analysis of Tables 4 through 8 reveals a consistent pattern of gendered translation that prioritizes masculine visibility. While the translator demonstrates a successful use of contextual cues in culturally established narratives (as seen in the story of Roro Jonggrang), a problematic default to masculine forms emerges when the context is ambiguous or involves roles of authority. From the "masculinization" of the animal character *Kiki* to the gender-specific rendering of the neutral term *Pendito*, the findings suggest that the pursuit of grammatical equivalence is heavily influenced by a "Male as Norm" paradigm. This systemic bias, supported by the quantitative disparity in name representation mentioned earlier, underscores a hidden curriculum within the 'Little Sunshine' bilingual book. Instead of utilizing the egalitarian potential of the Indonesian pronominal system, the translation choices tend to reconstruct traditional gender hierarchies, potentially shaping young learners' perceptions of agency and social roles in a restrictive manner.

CONCLUSIONS

The findings of this research, formulated in accordance with the established research questions, provide critical insights into gender representation within the bilingual textbook 'Little Sunshine' (Setyaningrum et al., 2018). Quantitative analysis reveals a significant disparity in gender visibility: male-oriented terms (n=253) predominantly surpass female equivalents (n=69). Furthermore, the results demonstrate a preference for masculine pronouns, with 191 instances of masculine translation compared to 50 feminine instances. This evidence suggests that gender bias is not only present but structurally embedded within the textbook's linguistic and narrative framework through a consistent pattern of "masculinization" when rendering neutral Indonesian terms into English. Consequently, it is

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imperative to advocate for increased gender equity and a more balanced representation in bilingual educational materials. The persistent presence of gender bias in school textbooks-particularly in bilingual editions where translation choices can inadvertently reinforce stereotypes-necessitates a systematic strengthening of gender-fair policies in the development of current and future curricula. Beyond textbook revision, teacher education must be prioritized to foster an understanding of gender dynamics in education. It is essential to implement and elevate pedagogical practices that promote gender equality, ensuring that school textbooks serve as inclusive tools that reflect an egalitarian social reality for all students. In light of the aforementioned findings, several strategic recommendations are proposed to foster a more gender-fair landscape in bilingual educational materials. First, textbook writers are encouraged to implement a more conscious design of character distribution, ensuring that female figures are not only numerically equal to their masculine counterparts but also portrayed in diverse, non-stereotypical roles that transcend domestic or passive boundaries. Second, translators must exercise heightened ideological awareness when navigating the grammatical shifts between Indonesian and English. Instead of falling into the "masculine-default" trap when rendering neutral pronouns like *ia* or *dia*, practitioners should employ strategies such as neutralization, pluralization, or character-name repetition to preserve the egalitarian potential of the source text. Finally, curriculum developers and policymakers should integrate gender-responsive criteria into the official evaluation and selection processes for educational resources. This institutional oversight, coupled with teacher training programs focused on critical discourse literacy, will ensure that bilingual textbooks serve as inclusive tools that accurately reflect and promote social equality for the next generation of learners.

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