

Collocations of *Pria*, *Lelaki*, and *Jantan* as Representations of Masculinity in Indonesia

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ABSTRACT

Language is one way to understand a society and its culture, including masculine norms. Exploring evolutionary masculinity through language is an intriguing concept to revisit. The research examines words synonymous with "men" in Indonesia and reviews their usage to depict current masculinity in the country. This research applied discourse analysis to corpora sourced from the Leipzig Corpora and CQPWeb. The data were analyzed using semantic preference to find meanings and semantic prosody to find connotations of *pria*, *lelaki*, and *jantan*. The findings reveal differences in the meanings and usage of the *pria*, *lelaki*, and *jantan* words. The difference in meaning is that *pria* is an adult male, whereas *lelaki* is a representation of men who are not limited in age, and *jantan* is interpreted as the genitals of animals or plants and men in the context of masculinity. According to usage, the word *pria* is frequently used in the public sphere, such as in the context of work and news discourse. *Lelaki* tends to be used more in the personal sphere, such as family, rather than in public settings. *Jantan* tends to be used in public discourse. The connotations of *pria*, *lelaki*, and *jantan* is neutral. This study successfully demonstrated the shift in Indonesian masculinity from traditional to new forms, indicating the impact of language studies on the analysis of masculinization in Indonesia.

Keywords: collocation; corpus; gender equality; Indonesia; masculinity

INTRODUCTION

The variation in the use of words that have the same meaning (synonyms) creates ambiguity in their meaning and usage. Ambiguity is caused by word selection errors that occur when a word is used with synonyms that change the intended meaning. For example, in English, it is better to say "fast car" and "fast food" rather than "quick car" or "quick food." Speakers of a language create general concepts by chance and may not always be aware of exactly what identifies acceptable rules; however, for some people, speaking a language as a second language requires clear ideas as

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a specification of how a word is used (Wilks & Fass, 1992). People commonly use the words *pria*, *lelaki*, and *jantan* as synonyms for "man" in various contexts in Indonesia. But, how is the proper use of that word? According to Phoocharoensil (2021) collocation is necessary for producing speech and writing that sounds natural. Nasser (2022) asserts that several factors, including the collocation, intent, and purpose of the word's usage, as well as the reader, can influence the meaning of a word.

Collocation is a frequent occurrence of words with high association strength (Garibyan et al., 2022). Collocation consists of two parts: the word node and collocation, a word node is a word whose collocability (the tendency to come with certain words) is being examined (Al-Otaibi, 2022). According to Selmistraitis (2020) understanding collocation and the frequency of co-occurrence of synonyms is essential for understanding meaning. Concerning the frequency-based approach, collocation refers to the frequent co-occurrence of words within a specific range, identified as four words on either side of a specified focus word node (Hamed, 2021). Corpus linguistics provides a powerful empirical method for studying the actual use of words through frequency-based evidence (Motschenbacher, 2020). According to Gries (2009), the interpretation of a linguistic corpus involves frequency, which refers to how often morphemes, words, and phrases appear in a frequency list. Collocation will make the context of these synonyms for "man" evident. Several scholars have thoroughly researched the empirical evidence of meaning based on collocation. Yuliawati (2014) investigated the collocation of words referring to women in Sundanese media. Her research found that the use of the word "woman" in Sundanese language varies greatly depending on the context. Zahid (2019) also studied the definition of "beautiful" based on collocation, revealing its use in three senses: taste, sight, and smell. Khoiriyatunnisa, et al (2022) conducted a study on meaning using a corpus, examining the word *nashara* in the Qur'an. Their findings revealed that *nashara* carries multiple meanings, such as victory, revenge, massacre, and Christianity.

Some of these studies show that the use of language is related to context, while context is generated by society. One way to understand a society is through its language. Language influences behavior by shaping patterns of communication, social interactions, and cultural norms within a community (Erwin & Sri Maryani, 2022). Language mirrors a community's behavior, reflecting social relationships and societal views on labels that closely align with the expected behavior of men and women (Jalal, 2009). In Indonesian society, language is a relevant tool for analyzing gender stereotypes (Smith-Hefner, 2009; Nugraha et al., 2023). The use of the words *pria*, *lelaki*, and *jantan* is not merely a matter of choosing synonyms for "man"; their usage can also reveal the status of men in Indonesia. The role of language and culture is crucial in shaping social stigmas, including those related to gender. Collocation will consider social variables like society and the context of *pria*, *lelaki*, and *jantan* to determine the meaning of these synonyms.

MASCULINITY IN INDONESIA

Masculinity, which encompasses a set of attributes, behaviors, and roles generally associated with men, has undergone significant transformation in Indonesia (Connell & Messerschmidt, 2005). The formation of the concept of masculinity is influenced by social, cultural, and religious factors that vary across different communities (Boangmanalu & Aprilia, 2023). For instance, in the Batak community, men play a central role as decision-makers and family providers (Br Ginting et al., 2023), while Javanese perspectives associate maturity with financial capability and masculine

traits (Darwin, 1999). Historical influences, such as the Dutch colonial era, have also contributed to shaping the concept of masculinity in Indonesia (Prianti, 2019). The evolution of this concept shows a shift from traditional masculinity, which emphasizes independence, assertiveness, and dominance, towards a more conventional masculinity that is adaptive and expressive (Prasetyo et al., 2021; Qosyasih et al., 2023). Indonesian media also plays an active role in promoting and shaping the concept of conventional masculinity, both through advertising and narratives. The representation of masculinity in the media has shifted from traditional portrayals of strength and dominance to more diverse and complex depictions. For example, some advertisements now feature a softer masculinity that is concerned with appearance, while media narratives emphasize qualities such as compassion and fairness in leadership (Yuliyanti et al., 2017; Nurfitriani, 2023; Sulasmoro & Maslan Sihombing, 2023). These developments reflect changing societal perceptions of men's roles and identities within Indonesia's continuously evolving social and cultural context, indicating that the concept of masculinity in Indonesia is dynamic and constantly evolving.

The role of language in constructing masculinity is evident in various media contexts (Lawson, 2023). The field of language and masculinity studies has contributed sociolinguistic concepts and theories in diverse contexts that emphasize the interplay between language and gender in social performance (Lawson, 2020). There are several studies that analyze gender roles based on word collocations. Pearce (2008) explained gender positions based on collocation, which successfully investigated male and female behaviors, revealing that based on gender stereotypes, men are associated with behaviors and traits related to competitiveness, rationality, and aggression, while women's behaviors and traits are characterized by emotional helplessness such as crying, lamenting, despair, neurosis, and hysteria. A study on the synonymous terms for women or females that reflect gender has been conducted by Yuliawati (2018). The study found that people understand both *perempuan* and *wanita* as female in discussions about the body, the relationship between women and men, and relationships with others (family), although *perempuan* has a broader usage domain than *wanita*. However, the study solely concentrated on feminism, necessitating the exploration of masculinity from a different angle.

Previous studies on collocations and gender have revealed that there has been no linguistic analysis of terms related to men in Indonesia. While Pearce has conducted extensive research on male behavior, it has not been carried out in Indonesia. Other studies have focused exclusively on terms related to women, indicating the necessity of a different perspective to address masculinity. To bridge the gap in previous research, it is crucial to study the collocations of *pria*, *lelaki*, and *jantan* in order to examine masculinity from the perspective of language. There have been no studies in Indonesia regarding the differences in meaning of words synonymous with *pria*, *lelaki*, and *jantan* in relation to masculinity and the public's view of men. Consequently, there is no clear understanding of the current status of men in Indonesia. This study aims to achieve two main objectives: (i) identifying the differences in the usage and meaning of synonymous words for men, and (ii) explaining contemporary masculinity in Indonesia, to ensure a thorough understanding of the problem.

SEMANTIC PREFERENCE AND SEMANTIC PROSODY

Semantic preference is the tendency of words to co-occur with specific semantic classes in certain roles, defining the set of associated semantics with a node word (Wilks & Fass, 1992; Hardiman & Nuraniwati, 2023). An example provided by Stubbs is the word "big," which frequently

collocates with words indicating quantity and size. Semantic preference plays a role in establishing relationships between words based on their meanings, forming a collocation. Recent research in corpus linguistics has significantly contributed to uncovering the complexity of semantic preferences across various types of texts and word classes. Several studies have conducted diverse yet complementary research, including the analysis of the semantic preference of adjectives in research articles (Yu, 2022), the collocation of nouns in argumentative essays (Sidupa & Wastono, 2019), and the semantic preference of the verb "joy" (Xiao, 2022).

Semantic preference and semantic prosody are two closely related yet distinct concepts. Semantic preference pertains to collocation, while semantic prosody relates to the node word Begagić (2013). Semantic prosody, an element of semantic preference, is closely linked to collocation and connotation (Alrajhi, 2019; Ben Ghazlen, 2022). When collocations form within a semantic preference, semantic prosody further refines them by assigning positive or negative meanings to the collocation. Semantic prosody is the influence of seemingly neutral words to carry positive or negative associations through regularly occurring collocations (Al-Sofi et al., 2014). It plays a significant role in shaping perceptions of the writer's intent and fluency, as demonstrated in studies where mismatches in semantic prosody led to conclusions of irony and lack of language fluency (Hauser & Hillman, 2024). Rahim (2005); Ripin et al. (2016) and Isam & Awal (2012) explain, the frequent use of a word with other words can change its meaning from positive (amelioration) to negative (pejoration) or neutral. This shows how dynamic semantic prosody is in how word meanings are formed and change over time. Zhang (2022) shows that words like "set in" and "utterly," which were once neutral, now tend to carry negative connotations due to their frequent co-occurrence with negative words. Another study conducted by Sarhad & Mahmud (2023) further explores semantic prosody in corpora, highlighting the differences in native speakers' perception and use of the synonyms "cause" and "bring about."

In this study, semantic preference will distinguish between the meanings and utility of the words *pria*, *lelaki*, and *jantan*. The collocation of each word will be categorized according to a set of meanings that will explain the distinctions in meaning and utility of the words *pria*, *lelaki*, and *jantan*. Meanwhile, semantic prosody will provide implications for the words *pria*, *lelaki*, and *jantan* depending on the results of the meaning preference analysis. The results of semantic prosody analysis will demonstrate that a word can be understood based on the way the speaker conveys the meaning of a word (Isam & Awal, 2012). The combination of semantic preference and semantic prosody will be explored in the context of a review of contemporary masculinity in Indonesia.

METHOD

This study combines corpus linguistics with a discourse analysis approach. Discourse analysis is a method used to understand linguistic and societal entities based on the claim of structuralist and post-structuralist linguistic philosophy that access to reality is always mediated through language (Jørgensen & Phillips, 2002). Discourse analysis integrates textual interpretation grounded in social theory with linguistic analysis (Hjelm, 2021) such as the belief that cultural change is shaped through the dynamics of discourse as communicative action (Chouliaraki, 2008). For a clearer description of this research method, it is illustrated in the conceptual framework (Figure 1).

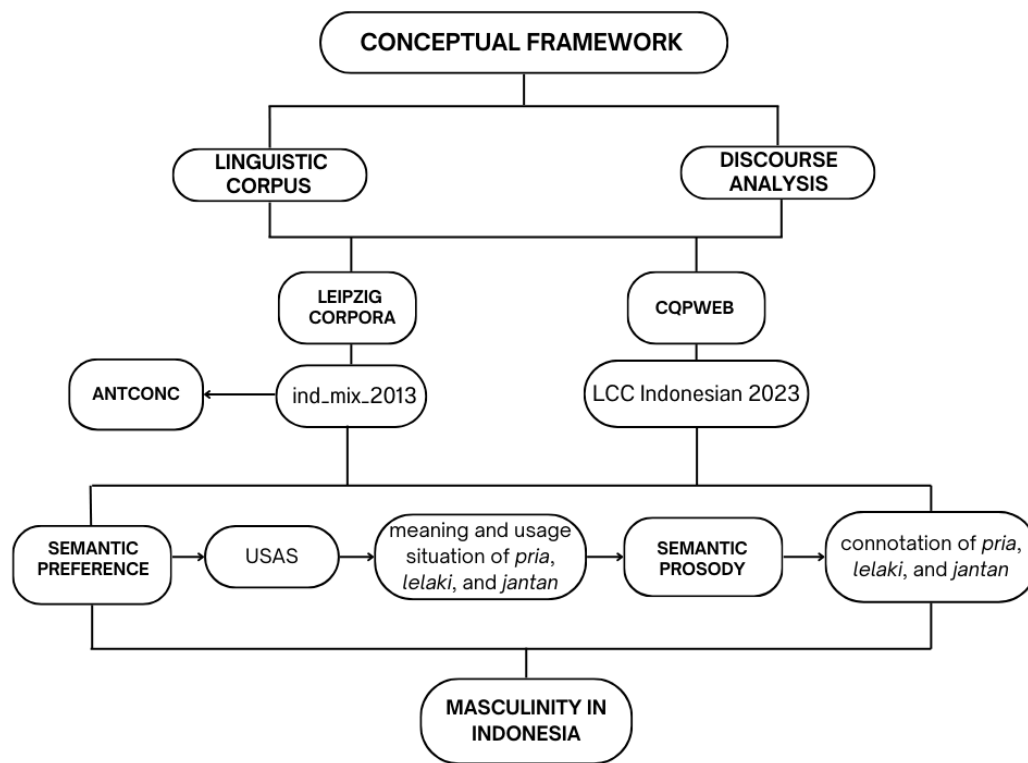


FIGURE 1. Conceptual Framework

To investigate the usage of the words *pria*, *lelaki*, and *jantan*, this study used data from two corpora obtained from two different sources: Leipzig Corpora and CQPWeb. The Leipzig Corpora, created by the University of Leipzig in Germany, contains corpora from various languages, including Indonesian (see <http://corpora.uni-leipzig.de>). The Leipzig Corpora uses the Indonesian mixed 2013 corpus (*ind_mixed_2013*), which contains one million Indonesian words. Lancaster University in the United Kingdom developed CQPWeb, a corpus provider website (see <http://cqpweb.lancs.ac.uk>). The Leipzig Corpora Corpus (LCC) Indonesian 2023 serves as the corpus on CQPWeb, boasting a corpus size of over one million words, surpassing that of *ind_mixed_2013*. Although sourced from different platforms, both *ind_mixed_2013* and LCC Indonesian 2023 originate from the same corpus, Leipzig Corpora. However, the Leipzig Corpora website's interface impedes direct access to the corpus, necessitating its download and access through Antconc. Both platforms provide corpora sourced directly from a variety of online articles. Leipzig Corpora lacks a concordance feature, making it difficult to view keywords and their collocations, whereas CQPWeb includes one. However, Leipzig Corpora's significant advantage is the availability of a word graph feature, which allows researchers to easily view the distribution of collocations with keywords based on word frequency. The researcher selected the *ind_mixed_2013* corpus from Leipzig Corpora because it is the largest downloadable corpus, containing one million words. The researcher selected LCC Indonesian 2023 from CQPWeb, which has a larger capacity and is easily accessible, to compensate for the limitations of *ind_mixed_2013*. The difference in the years of these two corpora offers an added value, as it allows for the observation of changes over time regarding synonyms meaning "man." Therefore, the researcher used these two tools as an accurate combination for analyzing the data.

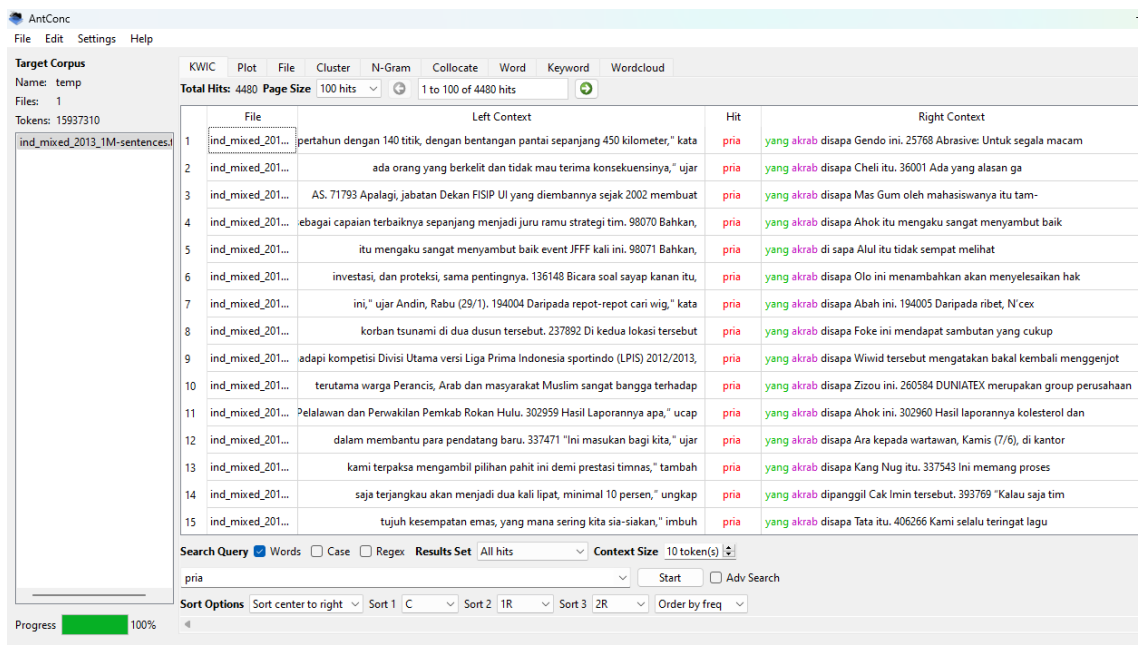


FIGURE 2. The Concordance Display in AntConc

AntConc is a versatile and widely used tool in corpus linguistics research, offering various functions for analyzing text data (Harahap et al., 2024). A concordance is a list of every word that appears in a corpus. The presentation of the concordance in Antconc is depicted in Figure 2. In Figure 2, *pria* serves as the keyword in context (KWIC) with two collocates to the right (2R), with a frequency of 4,480 occurrences (hits). USAS is a framework for automatically analyzing semantic tagging (see <http://ucrel.lancs.ac.uk/usas>).

In this study, the processed the downloaded Leipzig Corpora using a corpus processing software named AntConc. Through AntConc, the keyword in context was examined in the concordance, and the collocates were reviewed using the left-right collocation feature and the log-likelihood (most likely occurrences) in the corpus. The researchers also conducted the same analysis on the CQPWeb platform. Discourse analysis is utilized to scrutinize the collocation of words exhibited in the corpus as an integral part of the data collection process. The researchers then analyzed the collocations in both corpora using semantic preference and semantic prosody. As previously explained, semantic preference was used to discover meaning annotations in collocations. In this study, semantic preference helped identify the differences in meaning and usage of the synonymous words *pria*, *lelaki*, and *jantan*. The researchers needed an additional tool in this semantic annotation process to guide the categorization of meanings in Indonesian. Therefore, the synonymous words *pria*, *lelaki*, and *jantan* were categorized based on semantic annotation using the Ucrel Semantic Analysis System (USAS). After using USAS to group words into the same semantic environment, semantic preference analysis would look at the semantic groups of words that collocate with *pria*, *lelaki*, and *jantan* to figure out what words mean and how they are used. Once the researchers determined the meaning and usage context of the keywords, we analyzed the words using semantic prosody. This step was undertaken to scrutinize the connotations of the meanings that *pria*, *lelaki*, and *jantan* generate. This analysis's findings are addressed by how the words *pria*, *lelaki*, and *jantan* reflect societal perceptions of men through language

RESULT

In this section, the collocations of the words *pria*, *lelaki*, and *jantan* will be analyzed to uncover the associations and meanings these words carry within different contexts in Indonesian language usage. The analysis will consider the frequency and patterns of collocations, which will provide insights into how each word reflects and constructs the concept of masculinity in Indonesia.

NUMBER OF COLLOCATIONS OF *PRIA*, *LELAKI*, DAN *JANTAN*

Below are graphs showing the occurrences of *pria*, *lelaki*, and *jantan* collocations in the Leipzig Corpora (Figure 3) and CQPWeb (Figure 4).

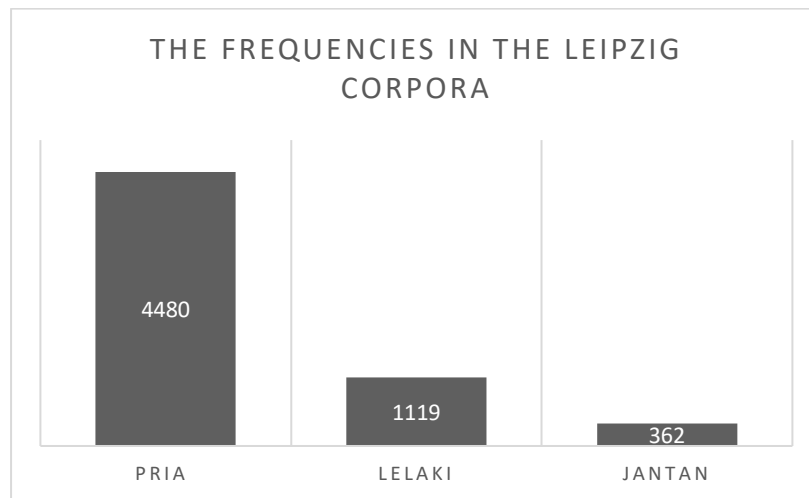


FIGURE 3. The frequency of *pria*, *lelaki*, and *jantan* per million words in Leipzig Corpora

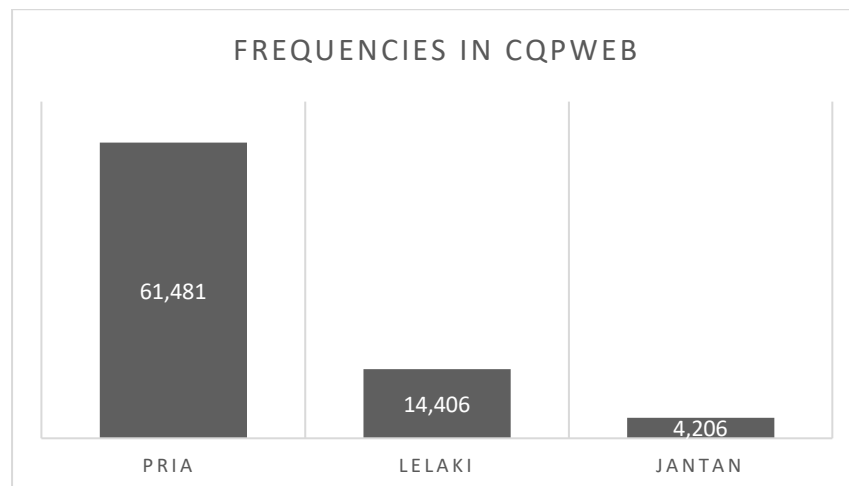


FIGURE 4. The frequency of *pria*, *lelaki*, and *jantan* is more than a million words in CQPWeb.

The collocation analysis of Figure 3 (Leipzig Corpora: ind-mixed-2013) and Figure 4 (CQPWeb: LCC Indonesia 2023) shows a consistent frequency pattern for the words *pria*, *lelaki*, and *jantan* despite the different corpus sizes. In the Leipzig Corpora, *pria* appears at 75%, *lelaki* at 19%, and *jantan* at 6%, while in the CQPWeb, *pria* dominates at 77%, *lelaki* at 18%, and *jantan* at 5%. Despite the CQPWeb analyzing over a million words, the distribution pattern remains consistent with the Leipzig Corpora, which only analyzes one million words. Both graphs yield very similar results despite using two different corpora in size. The percentage occurrence of the word *pria* remained dominant in both corpora, followed by *lelaki* and *Jantan*. Overall, both the Leipzig Corpora and the CQPWeb show that *pria* is the most commonly used word to refer to men in Indonesian, with *lelaki* being used less frequently as an alternative, and *jantan* appearing most rarely.

These words will be analyzed based on their collocations to explore the differences in the usage of the words *pria*, *lelaki*, and *jantan*. Before an in-depth analysis of collocation in semantic preference and semantic prosody is conducted, collocation in general can be examined using the collocation network from Leipzig Corpora to provide a preliminary understanding of the meaning and usefulness of *pria*, *lelaki*, and *jantan* as shown in Figure 5, Figure 6, and Figure 7.

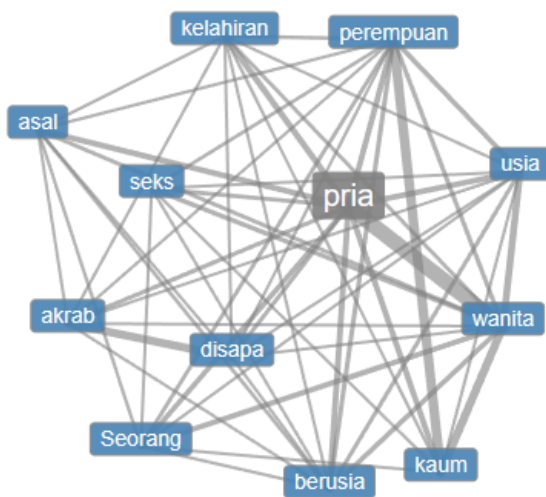


FIGURE 5. Collocation Network of *Pria* in Leipzig Corpora

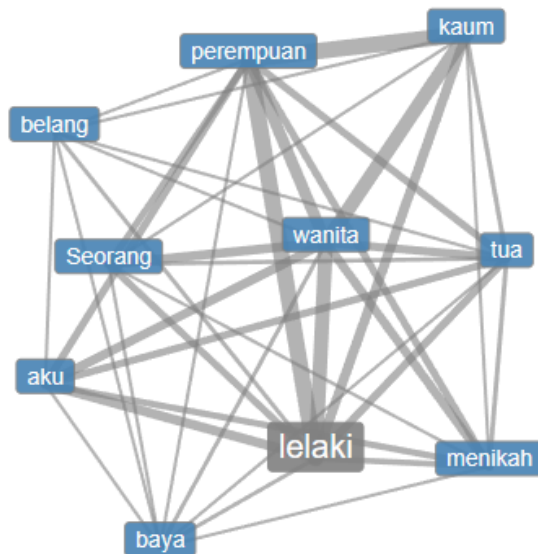


FIGURE 6. Collocation Network *Lelaki* in Leipzig Corpora

To gain a deeper understanding of the meanings of *pria*, *lelaki*, and *jantan* based on their contexts of use, it is necessary to categorize the semantic categories of each word that collocates with the keywords. Semantic preference will help identify the differences in meaning between *pria*, *lelaki*, and *jantan* based on the relationship between lemmas or a set of words connected by a common semantic field. To clarify this further, the collocations of *pria*, *lelaki*, and *jantan* from Leipzig Corpora and CQPWeb will be analyzed using semantic preference and semantic prosody.

THE LEXICAL MEANINGS OF *PRIA*, *LELAKI*, DAN *JANTAN*

The analysis of semantic preference will reveal the context of usage for the words *pria*, *lelaki*, and *jantan*, thereby highlighting the differences in their usage. The analysis of the words *pria*, *lelaki*, and *jantan* will be examined based on concordance with the first left collocate (L1) and second left collocate (L2), and the first right collocate (R1) and second right collocate (R2).

SEMANTIC PREFERENCE OF *PRIA*

TABLE 1. Collocations of *Pria* in Leipzig Corpora

L2	L1	Kata	R1	R2
<i>wanita</i> (183)	<i>kaum</i> (101)	<i>PRIA</i>	<i>kelahiran</i> (133)	<i>wanita</i> (531)
<i>seorang</i> (404)	<i>seksual</i> (35)		<i>usia</i> (157)	<i>disapa</i> (67)
<i>pria</i> (105)	<i>kualifikasi</i> (39)		<i>asal</i> (119)	<i>baya</i> (21)
<i>seks</i> (24)	<i>mempelai</i> (19)		<i>bernama</i> (64)	<i>minimal</i> (65)
<i>menikah</i> (24)	<i>pengantin</i> (21)		<i>tampan</i> (24)	<i>ereksi</i> (12)
	<i>sperma</i> (12)		<i>berkacamata</i> (20)	<i>bercinta</i> (11)
			<i>dewasa</i> (48)	<i>mengenakan</i> (26)
			<i>bersenjata</i> (27)	<i>gondrong</i> (11)
			<i>bertubuh</i> (17)	<i>berprofesi</i> (12)
			<i>berkumis</i> (13)	<i>ejakulasi</i> (9)
			<i>idaman</i> (11)	
			<i>berambut</i> (13)	
			<i>sejati</i> (16)	

In the semantic preference of the collocation shown in Table 1, it appears that the collocation position is more dominant on the right. It suggests the possibility that men are often used as subjects in sentences. To facilitate the grouping of collocations based on semantic preferences, then the words accompanying the man in Leipzig Corpora will be grouped by semantical categories based on the Ucrel Semantic Analysis System (USAS), as follows.

- A. *Umum dan Istilah Abstrak*
 (General and Abstract Terms) : *kualifikasi*
 (qualifications)
- A5. *Penilaian*
 (Assessment) : *tampan, idaman, sejati*
 (handsome, desirable, true)
- A1.5 *Penggunaan*
 (Usage) : *berkacamata, mengenakan*
 (wearing glasses, to wear)
- B. *Badan dan Individu*
 (Body and Individual) : *ereksi, sperma, berkumis, berambut, gondrong, ejakulasi, bertubuh*
 (erection, sperm, mustache, hair, long hair, ejaculation, bodily)
- G3. *Peperangan, pertahanan, dan tentara* : *bersenjata*

(War, Defense, and Military)	(armed)
I3. <i>Kerja dan Pekerjaan</i> (Work and Employment)	: <i>berprofesi</i> (to have a profession)
M7. <i>Tempat</i> (Place)	: <i>asal</i> (origin)
N5. <i>Kuantitas</i> (Quantity)	: <i>minimal</i> (minimal)
Q2. <i>Tindak tutur</i> (Speech Act)	: <i>bernama, disapa</i> (named, addressed)
S2. <i>Orang</i> (Person)	: <i>wanita, pria, seorang</i> (woman, man, a person)
S3.2 <i>Hubungan intim/seksual</i> (Intimate/Sexual Relationship)	: <i>seks, seksual, bercinta</i> (sex, sexual, making love)
S4. <i>Kerabat</i> (Kinship/Relatives)	: <i>menikah, mempelai, pengantin</i> (married, bride, groom)
S5. <i>Kelompok dan Afiliasi</i> (Group and Affiliation)	: <i>kaum</i> (group)
T. <i>Waktu</i> (Time)	: <i>usia, baya, dewasa, kelahiran</i> (age, peer, adult, birth)

From the thirteen semantic categories above, the semantic preference of the word *pria* in the Leipzig Corpora is associated with general terms related to job requirements, such as job qualifications; evaluations, particularly regarding appearance and character; the use of accessories and visible objects typically associated with men; the body, especially in connection with bodily functions and physical characteristics; weaponry; professions or occupations; indicating origin (place of residence); quantities related to numerical limits or educational qualifications; speech acts concerning greetings; people, particularly women; intimate relationships and sexuality; family; groups of men in general; and time (age and date of birth).

TABLE 2. Collocations of *Pria* in CQPWeb

L2	L1	Kata	R1	R2
<i>wanita</i> (1.290)	<i>seorang</i> (15.016)	PRIA	<i>kelahiran</i> (6.274)	<i>wanita</i> (6.109)
<i>pemeran</i> (272)	<i>kaum</i> (2.182)		<i>berusia</i> (4.248)	<i>disapa</i> (131)
<i>kosmetik</i> (6)	<i>mempelai</i> (602)		<i>asal</i> (4.197)	<i>baya</i> (764)
	<i>pengantin</i> (697)		<i>bernama</i> (2.195)	<i>belang</i> (462)
	<i>ujar</i> (1.917)		<i>bersenjata</i> (1.366)	<i>berprofesi</i> (343)
	<i>sosok</i> (713)		<i>berkacamata</i> (605)	<i>dikenal</i> (1.005)
	<i>mayat</i> (444)		<i>berinisial</i> (694)	<i>menikah</i> (448)
	<i>kesuburan</i> (192)		<i>dewasa</i> (894)	<i>menjabat</i> (184)
	<i>facial</i> (2)		<i>tampan</i> (368)	<i>diduga</i> (667)
			<i>berambut</i> (381)	<i>mengenakan</i> (324)
			<i>berkumis</i> (275)	<i>tewas</i> (386)
			<i>beristri</i> (188)	<i>karib</i> (227)
			<i>bertubuh</i> (305)	<i>pomade</i> (1)
			<i>idaman</i> (268)	
			<i>misterius</i> (343)	
			<i>berkebangsaan</i> (322)	

Not much different from the collocation of "man" in the Leipzig Corpora, the collocation position of "man" in CQPWeb significantly shows a dominant collocation on the right. The semantic categories of "man" in CQPWeb are grouped according to USAS as follows.

A1.5 <i>Penggunaan</i> (Usage)	: <i>berkacamata, mengenakan, pomade, facial, kosmetik</i> (wearing glasses, to wear, pomade, facial, cosmetic)
A5. <i>Penilaian</i> (Assessment)	: <i>tampan, idaman, misterius, belang</i> (handsome, desirable, mysterious, striped)
B. <i>Badan dan Individu</i> (Body and Individual)	: <i>mayat, kesuburan, berambut, berkumis, tewas, bertubuh</i> (corpse, fertility, having hair, having a mustache, dead, bodied)
G3. <i>Peperangan, pertahanan, dan tentara</i> (War, defense, and military)	: <i>bersenjata</i> (armed)
I3. <i>Kerja dan Pekerjaan</i> (Work and Employment)	: <i>berprofesi, menjabat</i> (to have a profession, to hold a position)
M7. <i>Tempat</i> (Place)	: <i>asal</i> (origin)
Q2. <i>Tindak tutur</i> (Speech Acts)	: <i>bernama, disapa, dikenal, ujar, berinisial</i> (named, addressed, known, stated, initialed)
S2. <i>Orang</i> (Person)	: <i>wanita, pemeran, sosok, seorang</i> (woman, actor, figure, a person)
S4. <i>Kerabat</i> (Relatives)	: <i>mempelai, pengantin, menikah, beristri, karib</i> (bride, groom, to marry, to have a wife, intimate friend)
S5. <i>Kelompok dan afiliasi</i> (Group and Affiliation)	: <i>kaum, berkebangsaan</i> (group/ethnicity, nationality)
T. <i>Waktu</i> (Time)	: <i>berusia, baya, dewasa, kelahiran</i> (age, peer, adult, birth)
X. <i>Tindakan psikologis, keadaan, dan proses</i> (Psychological actions, conditions, and processes)	: <i>diduga</i> (suspected)

From the twelve semantic categories above, the semantic preference associated with *pria* in CQPWeb relates to characteristics typically associated with men, such as wearing glasses and self-treatments; evaluations of men, both positive and negative, based on physical appearance (handsome) and behavior (ideal, mysterious, womanizer); body parts and health; weaponry; occupation; origin; names and initials; relationships between men and people, especially women; kinship; groups of men in general; time concerning age and date of birth; and psychological actions related to beliefs or assumptions.

The collocations of *pria* in Leipzig Corpora and CQPWeb consistently indicate the use of *pria* in public spheres. The role of *pria* in family contexts is rarely highlighted. The use of the word *pria* alongside terms like *diduga* (suspected), *mayat* (corpse), *tewas* (dead), *ujar* (said), and

berinisial (initialed) suggests that *pria* is frequently used in news discourse. Based on the preference analysis from both corpora, the word *pria* is understood to refer to men within the adult age range, as it collocates with professions or occupations, marriage, news discourse related to adult men, and other sentence contexts that relate to the age of adult men.

<p><i>Jaksa penuntut negara sebelumnya menuduh dan surat surat kendaraan raib dari rumah suku serta status sosial. Padahal, kata bahkan mulai memiliki rasa ketertarikan pada dengan klub divisi tiga Nakhon Si United . dari Home Credit, yakni berupa laptop. Timur, dan merusak beberapa dindingnya . Menurut dia , berdasarkan pengakuan Ayu tampak bahagia ketika berada di dekat atas postingan itu . Foto yang diunggah oleh</i></p>	<p>pria pria pria pria Pria Pria Pria pria pria pria</p>	<p><i>yang berprofesi mekanik mobil itu merampok yang berprofesi sebagai guru SMP itu . Lima yang berprofesi sebagai dokter gigi itu , saat pesan yang berprofesi sebagai pengusaha itu . Ia bahkan yang berprofesi sebagai kurir itu tidak menyangka yang berprofesi sebagai pengacara itu juga yang berprofesi sebagai cake decorator itu berusaha yang berprofesi sebagai penasehat hukum itu akan yang berprofesi sebagai desainer itu . Ayu tampil yang berprofesi sebagai YouTuber ini juga cukup</i></p>
---	--	---

Translation:

<p>the state prosecutor previouslt accused and the vehicle documents went missing from the house of tribes as well as social status. In fact, said and even started to develop feelings for with the third division club Nakhon Si United. from Home Credit, in the form of a laptop. East, and damaged some of its walls. According to him, based on the confession of Ayu looked happy when she was near about that post. The photo uploaded by</p>	<p>the man the man the man the man The man The man The man the man the man the man</p>	<p>who works as a car mechanic of robbing who works as a middle school teacher. Five who works as a dentists, when odering who works as a businessman. He even who works as a courier did not expect who works as a lawyer also who works as a cake decorator tried who works as a legal advisor. who works as a designer. Ayu appeared who works as a YouTuber is also quite</p>
---	--	---

Several sentences above are concordances that illustrate the appearance of the word *pria* and its collocates related to professions in their context of use, as obtained from CQPWeb. The examples of collocations above indicate that *pria* is generally used to discuss men in the public sphere, specifically in relation to their occupations. Broadly speaking, the appearance of *pria* in these contexts often presents men as being identified by their profession.

SEMANTIC PREFERENCE OF LELAKI

TABLE 3. Collocations of *Lelaki* in Leipzig Corpora

L2	L1	Kata	R1	R2
<i>perempuan</i> (32)	<i>seorang</i> (166)	LELAKI	<i>berusia</i> (24)	<i>perempuan</i> (32)
<i>istri</i> (10)	<i>kaum</i> (26)		<i>tua</i> (20)	<i>belang</i> (20)
<i>menikah</i> (9)	<i>anak</i> (64)		<i>kelahiran</i> (16)	<i>baya</i> (8)
<i>dia</i> (31)	<i>sang</i> (20)		<i>bernama</i> (18)	<i>mahram</i> (5)
<i>ingin</i> (12)	<i>mencintai</i> (6)		<i>mencintai</i> (6)	<i>sejati</i> (8)
	<i>para</i> (53)		<i>tadi</i> (9)	<i>suka</i> (11)
	<i>sosok</i> (11)			<i>ayah</i> (9)
	<i>adik</i> (5)			<i>ganteng</i> (4)
	<i>bocah</i> (6)			<i>ingin</i> (14)
				<i>keranjang</i> (3)

Based on Table 3, it can be seen that the number of collocations on both the left and right sides is balanced. The semantic categories for *lelaki* in the Leipzig Corpora, according to USAS, are presented as follows.

A5. <i>Penilaian</i> (Assessment)	: <i>ganteng, sejati, keranjang, belang</i> (handsome, true, womanizer, unfaithful)
Q2. <i>Tindak tutur</i> (Speech Act)	: <i>bernama</i> (named)
S2. <i>Orang</i> (People)	: <i>perempuan, seorang, sang, sosok, dia, bocah</i> (woman, a, the, figure, he/she, child)
S4. <i>Kerabat</i> (Kinship/relatives)	: <i>istri, anak, menikah, adik, ayah</i> (wife, child, to marry, younger sibling, father)
S5. <i>Kelompok dan afiliasi</i> (Group and Affiliation)	: <i>kaum, para</i> (group, the (plural marker))
S9. <i>Agama dan gaib</i> (Religion and Supernatural)	: <i>mahram</i> (<i>mahram</i> : a person whom marriage is not permissible)
T. <i>Waktu</i> (Time)	: <i>berusia, baya, tua, tadi, kelahiran</i> (aged, middle-aged, old, earlier, birth)
X7. <i>Menginginkan</i> (Desire)	: <i>ingin</i> (want)
E. <i>Tindakan emosional, keadaan, dan proses</i> (Emotional actions, states, and processes)	: <i>mencintai, suka</i> (love, like)

The analysis clearly identifies ten semantic categories. The semantic preferences show that *lelaki* is associated with physical appearance and behavior (handsome, true, womanizer), the body and individual, speech acts related to names, people associated with *lelaki* in relationships with women and in contexts where the word *lelaki* refers to other titles or nicknames, family relationships, groups of men in general, religious aspects related to mahram or relatives, time in the context of old-young, age, time references, and birth dates, desires, and emotional actions in the context of romantic relationships.

Table 4 reveals a higher frequency of significant words collocating with *lelaki* in CQPWeb. These findings led to the identification of 14 semantic categories, as presented below.

TABLE 4. Collocations of *Lelaki* in CQPWeb

L2	L1	Kata	R1	R2
<i>perempuan</i> (150)	<i>pelajar</i> (2.349)	LELAKI	<i>berusia</i> (430)	<i>perempuan</i> (727)
<i>menikah</i> (88)	<i>seorang</i> (2.646)		<i>kelahiran</i> (423)	<i>belang</i> (256)
<i>seks</i> (38)	<i>anak</i> (1.416)		<i>tua</i> (480)	<i>dikenal</i> (146)
<i>melihat</i> (126)	<i>kaum</i> (781)		<i>bernama</i> (256)	<i>kosmetik</i> (2)
	<i>bocah</i> (191)		<i>asal</i> (292)	
	<i>para</i> (733)		<i>tampan</i> (47)	
	<i>saudara</i> (161)		<i>dewasa</i> (124)	
	<i>dua</i> (289)		<i>sejati</i> (75)	
	<i>sosok</i> (143)		<i>muda</i> (194)	
	<i>mayat</i> (87)		<i>bertubuh</i> (58)	
	<i>dengan</i> (728)		<i>berkulit</i> (48)	
	<i>bayi</i> (199)		<i>berkacamata</i> (39)	
			<i>berinisial</i> (58)	
			<i>lain</i> (401)	

The distribution of collocations in CQPWeb, like in the Leipzig Corpora, balances on both the left and right sides. The semantic categories for *lelaki* in CQPWeb, according to USAS, are as follows.

<i>A1.5 Penggunaan</i> (Usage)	: <i>berkacamata, kosmetik</i> (wearing glasses, cosmetic)
<i>A5. Penilaian</i> (Assessment)	: <i>tampan, sejati, belang,</i> (handsome, true, unfaithful)
<i>B. Badan dan Individu</i> (Body and Individual)	: <i>mayat, bertubuh, berkulit</i> (corpse, bodied, skinned)
<i>M7. Tempat</i> (Place)	: <i>asal</i> (origin)
<i>N5. Kuantitas</i> (Quantity)	: <i>dua</i> (two)
<i>P. Pendidikan</i> (Education)	: <i>pelajar</i> (student)
<i>Q2. Tindak tutur</i> (Speech act)	: <i>bernama, berinisial, dikenal</i> (named, intialed, known)
<i>S2. Orang</i> (People)	: <i>perempuan, seorang, bocah, sosok, bayi, anak</i> (woman, a child, figure, baby, child)
<i>S3.2 Hubungan intim/seksual</i> (Intimate.Sexual Relationship)	: <i>seks</i> (sex)
<i>S4. Kerabat</i> (Kinship/relatives)	: <i>menikah, saudara</i> (to marry, sibling)
<i>S5. Kelompok dan afiliasi</i> (Group and Affiliaiton)	: <i>kaum, para</i> (group, the (plural marker))
<i>T. Waktu</i> (Time)	: <i>berusia, tua, dewasa, muda, kelahiran</i> (aged, old, adult, young, birth)
<i>X6. Memutuskan</i> (Deciding)	: <i>dengan</i> (with)
<i>Z8. Kata ganti</i> (Pronoun)	: <i>lain</i> (other)
<i>X. Tindakan Psikologi, keadaan, dan proses</i> (Psychological actions, states, and processes)	: <i>melihat</i> (seeing)

The semantic preference for *lelaki* in CQPWeb is associated with characteristics of male appearance or the use of objects by men; evaluations of physical appearance and character, both positive and negative; the body, concerning physical attributes; origin (place of residence); quantity in the context of news discourse; education related to students; speech acts (names, greetings, and initials); people (concerning relationships between men and women, or male figures in the context of children); sexual relationships; relationships between men and family (siblings); groups of men in general; decisions, concerning what will be done with or by men; male pronouns (others); and verbs or processes (such as seeing men).

The Leipzig Corpora's semantic preferences suggest that the majority of understanding of *lelaki* occurs in the domestic sphere, specifically within the family, relationships with other family members, and romantic relationships. Based on CQPWeb analysis, it is evident that *lelaki* is

understood within specific or particular contexts related to family, its usage in terms referring to children and students, and in broader contexts within news discourse. This indicates that the use of *lelaki* in the domestic sphere is more often associated with boys or young males, though it is also used in general contexts to refer to males without age restrictions.

SMPN 157 Jakarta memiliki pelajar Tak hanya kalangan pelajar dan buruh. Tak hanya kalangan pelajar Untuk kali ini petugas menghukum SMPN 157 Jakarta memiliki pelajar Al Wasliyah memiliki 81 pelajar hasilnya kepada publik dan kepada pelajar . memiliki kurang lebih 1000 pelajar baik Hotel, Satpol Selamatkan Dua Pelajar dari	lelaki lelaki lelaki lelaki lelaki lelaki lelaki lelaki lelaki	dan pelajar perempuan sebanyak 1014 orang , pelajar kaum wanita juga marak menyimpan , pelajar kaum wanita juga marak menyimpan pasangan pelajar yang berpacaran tersebut dan pelajar perempuan sebanyak 1014 orang dan 71 pelajar perempuan , menjadikan jumlah berusia 53 tahun ini menduduki peringkat 133 maupun perempuan, menjadikan jumlah Hidung Belang METROJATENG. Razia
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Translation:

SMPN 157 Jakarta has Not only among and workers. Not only among This time, the officers punished SMPN 157 Jakarta has Al Wasliyah has 81 the results to the public and to the students . has approximately 1000 Hotel, Satpol rescues two students from	male male male the male male The man male a male	and female students totaling 1014 people students , but also female students are widely storing (something) students , but also female students are widely storing (something) Student in the couple who were dating and female students totaling 1014 people and 71 female students , bringing the total to who is 53 years old, holds the 133 position and female students, bringing the total to predator METROJATENG. Raid
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Several of the sentences above are concordances for *lelaki* obtained from CQPWeb. These concordances show the use of the word *lelaki* and its collocates related to students in terms of context and meaning. The examples illustrate that *lelaki* can be used across a range of ages, making it more frequently appear in expressions like "male student" (*pelajar lelaki*) rather than *pria*, which typically refers only to adult men. Therefore, *lelaki* can be used in a broader range of situations, including those involving younger age groups.

SEMANTIC PREFERENCE OF *JANTAN*

TABLE 5. Collocations of *Jantan* in Leipzig Corpora

L2	L1	Kata	R1	R2
<i>betina</i> (26)	<i>ayam</i> (24)		<i>dewasa</i> (9)	<i>betina</i> (68)
<i>ekor</i> (21)	<i>burung</i> (17)		<i>berwarna</i> (5)	<i>perkasa</i> (3)
<i>seekor</i> (13)	<i>kelamin</i> (13)			
<i>berjenis</i> (6)	<i>gajah</i> (10)			
<i>tanduk</i> (4)	<i>kijang</i> (9)			
<i>sepasang</i> (3)	<i>induk</i> (8)	JANTAN		
	<i>domba</i> (9)			
	<i>kambing</i> (9)			
	<i>sapi</i> (13)			
	<i>ikan</i> (11)			
	<i>sperma</i> (5)			
	<i>bunga</i> (5)			

Based on Table 5, the distribution of collocations for *jantan* is predominantly on the left side. The semantic categories for *jantan* in the Leipzig Corpora, according to USAS, are as follows.

<i>B. Badan dan Individu</i> (Body and Individual)	: <i>tanduk, kelamin, sperma, ekor, ikan, sepasang, seekor</i> (horn, genital, sperm, tail, fish, a pair, a/an (for animals))
<i>L1. Kehidupan dan makhluk hidup</i> (Life and Living beings)	: <i>betina, ayam, burung, gajah, kijang, domba, kambing, sapi</i> (female, chicken, bird, elephant, deer, sheep, goat, cow)
<i>L3. Tumbuhan</i> (Plant)	: <i>bunga</i> (flower)
<i>O4.1. Penilaian umum dan sifat fisik</i> (General evaluation and physical traits)	: <i>perkasa, berwarna,</i> (mighty, colored)
<i>S4. Kerabat</i> (Kinship/relatives)	: <i>induk</i> (parent)
<i>T. Waktu</i> (Time)	: <i>dewasa</i> (adult)

Based on Table 5, six semantic preferences were identified in the collocations from the Leipzig Corpora: body and individual, indicating physical characteristics and animal body organs; life and living beings, encompassing animals; plants, relating to the gender of flowers; general evaluation and physical attributes, such as strength and color; kinship, referring to parentage; and time, indicating age.

TABLE 6. Collocations of *Jantan* in CQPWeb

L2	L1	Kata	R1	R2
<i>betina (117)</i>	<i>ayam (676)</i>		<i>dewasa (220)</i>	<i>betina (857)</i>
<i>ekor (222)</i>	<i>burung (331)</i>		<i>berkokok (53)</i>	<i>bulu (26)</i>
<i>seekor (253)</i>	<i>sapi (254)</i>		<i>mandul (20)</i>	<i>perkasa (19)</i>
<i>kawin (16)</i>	<i>domba (180)</i>		<i>berwarna (59)</i>	
<i>daripada (46)</i>	<i>kelamin (203)</i>		<i>lebih (107)</i>	
<i>sperma (16)</i>	<i>bunga (261)</i>		<i>biasanya (60)</i>	
	<i>kambing (166)</i>			
	<i>kucing (152)</i>	JANTAN		
	<i>gajah (159)</i>			
	<i>tikus (88)</i>			
	<i>lembu (115)</i>			
	<i>induk (113)</i>			
	<i>hewan (105)</i>			
	<i>gamet (26)</i>			

If we look at Table 6, the distribution of *jantan* collocations on CQPWeb is predominantly on the left side, with more right-side collocations compared to the Leipzig Corpora (see Table 5). The following are the semantic preferences for *jantan* in CQPWeb according to USAS.

A. Istilah umum dan abstrak (General and Abstract term)	: daripada, biasanya, (than, usually)
B. Badan dan Individu (Body and Individual)	: sperma, gamet, bulu, mandul, kelamin, ekor (sperm, gamet, feather, sterile, genital, tail)
L1. Kehidupan dan makhluk hidup (Life and Living Beings)	: betina, ayam, burung, gajah, domba, kambing, sapi, kucing, tikus, lembu, hewan, seekor (female, chicken, bird, elephant, sheep, goat, cow, cat, rat, ox, animal, a/an (for animals))
L3. Tumbuhan (Plant)	: bunga (flower)
N5. Kuantitas (Quantity)	: lebih (more)
O4.1. Penilaian umum dan sifat fisik (General evaluation and physical traits)	: perkasa, berwarna (mighty, colored)
S4. Kerabat (Kinship/relatives)	: induk, kawin (parent, mating)
T. Waktu (Time)	: dewasa (adult)
X9. Kemampuan (Ability)	: berkokok (crowing)

In CQPWeb, the researchers discovered eight semantic preferences for *Jantan*. These are general and abstract terms; body and individual, which refer to the external and internal body organs of animals; life and living things related to animals; plants, which refer to the gender of flowers; quantity, which refers to the size of animals; general evaluation and physical attributes; kinship, which refers to the relationships between animals and their parents and mating; time, which refers to age; and abilities, such as crowing.

Semantic preference of *jantan* in Leipzig Corpora suggests that *jantan* is often interpreted as the male gender for animals. This interpretation is reinforced by the physical traits and kinship terms that refer to animals. Additionally, *jantan* is also used to describe the gender of plants (flowers). This is evident in the collocation with *perkasa* (mighty) associated with the word *jantan*. Based on the semantic preferences of males in CQPWeb, it is suggested that people primarily understand *jantan* as the male gender of animals, closely associated with physical characteristics, reproductive health, animal and plant mating, and animal abilities. Despite this, in Leipzig Corpora and CQPWeb *jantan* can also be used to define a person who is strong or mighty, although its usage in this context is less common than in the context of animals and plants.

langsung aktif, membara, menjadi <i>pria</i> sejati, penis panjang dan besar akan dianggap troto om ada kecenderungan berkelamin Sementara laki-laki dianggap kuat, rasional, laki-laki sebagai mahluk yang kuat , rasional , beristri lebih dari satu dipuja sebagai <i>lelaki</i> Jika bisa menjadikan diri mereka lebih kuat	<i>jantan</i> <i>jantan</i> <i>jantan</i> <i>jantan</i> <i>jantan</i> <i>jantan</i>	<i>perkasa</i> , tanpa obat kuat apapun. Namun dan <i>perkasa</i> . Rata-rata ukuran alat vital nan <i>perkasa</i> . Menurut data Deloitte dan <i>perkasa</i> . Jadi memang tak dapat dipisahkan dan <i>perkasa</i> . Sedangkan LAKMUD adalah Dan <i>perkasa</i> . Mito soal <i>pria</i> mandul Serta <i>perkasa</i> . Dalam era globalisasi kemajuan
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Translation:

Instantly active, fiery, becoming a true man,	masculine	perkasa (mighty), without any strong medicine. However...
A long and large penis will be considered	masculine	and perkasa (mighty). The average size of the vital organ...
Trotol (bird with spots) has a tendency to be male	masculine	and perkasa (mighty). According to Deloitte data...
Meanwhile, men are considered strong, rational,	masculine	and perkasa (mighty). So indeed, it cannot be separated
Men as beings that are strong, rational	masculine	and perkasa (mighty). While LAKMUD is ...
Having more than one wife is praised as being	masculine	and perkasa (mighty). The myth of infertile men
If they can make themselves strong,	masculine	and perkasa (mighty). In the era of globalization and progress...

In the concordance obtained from CQPWeb above, the word *jantan* and its collocate *perkasa* are displayed in terms of their meaning and usage context. People generally use the word *jantan* to refer to the male gender of both animals and plants. However, the concordance above focuses on the collocation of *jantan* that describes its relation to humans. This context interprets *jantan* as a manifestation of male bravery or might. A man's physical strength or masculinity typically indicates this bravery. This usage understands *jantan* metaphorically. In other words, in Indonesian, *jantan* has two meanings: it refers to the male gender of animals/plants and represents male strength or bravery. However, Indonesia rarely uses *jantan* to directly refer to men.

The collocation example obtained from CQPWeb closely resembles the one found in the Leipzig Corpora. Hence, the findings of the study exclusively incorporate instances from CQPWeb.

THE LEXICAL CONNOTATIONS OF *PRIA*, *LELAKI*, AND *JANTAN*

Semantic prosody is a discipline used to assess the value category of words. The words *pria*, *lelaki*, and *jantan* are evaluated based on their collocations. These values can be categorized as positive, negative, or neutral. This study will explore the development of word values into positive (amelioration), the development of word values into negative (pejoration), and neutral words that do not fall strictly into positive or negative categories. A more detailed explanation will be presented as follows.

SEMANTIC PROSODY OF *PRIA*

Based on its semantic prosody, the word *pria* can be considered neutral when viewed from semantic categories related to general domains such as news discourse and a person's identity. *Pria* is also regarded as positive when collocated with words like *idaman* (ideal), *sejati* (true), and *tampan* (handsome), which have positive values because they are often used in pleasant situations, reflecting society's favorable view of men. However, it can carry a negative connotation when collocated with the word *belang*, referring to the term *hidung belang* (womanizer), as it is always associated with infidelity or promiscuity. The value of the word *pria* changes depending on the collocations it is paired with, experiencing both amelioration and pejoration. Therefore, it is concluded that the lexical value of the lexeme *pria* is neutral.

SEMANTIC PROSODY OF *LELAKI*

From the analysis of its semantic prosody, *lelaki* carries a neutral connotation. This is because it is often used in contexts that are either positive or neutral. However, *lelaki* can undergo pejoration (a shift toward a negative meaning) when paired with words that have negative connotations, such as *keranjang* (as in *mata keranjang*, or "having a roving eye") and *belang* (similar to the collocation with *pria*). These words, when transformed into complete sentences, would be as follows:

- 1) Ia *lelaki* bermata keranjang. (He is a **man** with a roving eye/womanizer)
- 2) Dia itu *pria* hidung belang. (He is an unfaithful **man**/womanizer)

Both of these sentences carry a negative connotation because they deviate from societal norms and religious teachings in Indonesia, where the majority of people highly value marital fidelity and where infidelity and promiscuity are not accepted. Therefore, the connotation of the word *lelaki* is neutral (positive/negative), depending on the words that accompany it.

SEMANTIC PROSODY OF *JANTAN*

From the collocations generated by the word *jantan*, it can be concluded that the lexical value of *jantan* is neutral, as it is used in general contexts. However, the semantic prosody of *jantan* can also be categorized as positive when paired with the word *perkasa* (mighty), especially when referring to a man or a male figure.

DISCUSSION

LEXICAL VALUE OF *PRIA*

After analyzing the data, it was determined that the use of the term *pria* in Indonesia is associated with conveying masculinity through male-related words. The analysis revealed that the concept of masculinity linked to the word *pria* encompasses work, physical appearance, attitude judgment, and strength. The word "*pria*" is frequently used in the context of employment, associating men with attractive appearances, and societal expectations of men embodying traditional masculine attributes. It is also prevalent in public contexts, such as job recruitment and promotional messages. While the societal perception of the term *pria* is neutral, it can shift to positive when associated with positive male traits and negative when associated with negative male characteristics. This concept reflects masculinity in physical appearance and male attitudes, resulting in dynamic changes in societal perceptions of men based on their appearance and character.

LEXICAL VALUE OF *LELAKI*

The analysis of *lelaki* is similar to *pria*, as it signifies masculinity through men's appearance and perceived attitudes. Additionally, *lelaki* is used to describe masculinity within domestic contexts, including religious settings as *mahram*, educational settings as students, and familial roles as fathers, brothers, and sons. The term *lelaki* also commonly refers to children and students. In broader public discourse, *lelaki* represents men in public settings. The societal perception of the value of *lelaki* is neutral, tending toward positivity in relation to physical attributes and negativity in connection with negative attitudes.

LEXICAL VALUE OF *JANTAN*

The word *jantan* in Indonesia does not directly mean "man" like *pria* and *lelaki* do. Instead, *jantan* is often used to refer to gender and is described as a form of male toughness. The use of *jantan* to indicate power is rare. However, *jantan* has always been associated with a compliment, so its meaning can be positive or neutral depending on the context of its use. In the context of *jantan*, masculinity is portrayed through a man's physical strength. Masculinity has always been linked to powerful physical strength and appearance.

CONTEMPORARY MASCULINITY IN INDONESIA

The concept of masculinity in Indonesian culture is still deeply rooted in traditional roles such as work, strength, and power. This study found that the terms "pria" and "lelaki" are often associated with the type of work they do. In Indonesia, the ideal man is perceived as the primary breadwinner, reflecting traditional gender roles where men are expected to be the main providers (Putri et al., 2020). Having a job is considered a defining characteristic of masculinity, and men in the workplace are often described as assertive, competitive, and independent (Froehlich et al., 2020; Großmann & Gullo, 2022). As a result, many phrases and collocations link men with their professions (*profesi*) and positions (*menjabat*), emphasizing that a masculine man holds a job.

The use of the word armed (*bersenjata*) in conjunction with *pria* suggests that masculinity in Indonesia is still linked to a notion of strength that revolves around violence. Firearms are often viewed as symbols of masculinity, strength, and respect (Merdeka, 2018). Furthermore, the connection between masculinity and the use of firearms in Indonesia reveals a complex landscape influenced by historical circumstances. Indonesia's history of colonialism has shaped the perception of masculinity as being tied to power, with weapons symbolizing aggression and leading to the glorification of violence as a masculine trait (Prianti, 2019). Consequently, masculinity in Indonesia has long been associated with dominant ideals related to conflict and violence (Hidayatullah, 2023).

The concept of masculinity today still reflects some traditional characteristics, but based on the results of collocation analysis, it also indicates a shift in masculinity. This change is seen in the way *lelaki*, particularly fathers (*ayah*), are involved in collaboration and parenting. The evolving idea of masculinity is evident in the changing role of fathers within the family. The new concept of masculinity suggests a redefinition of the father's role in the family as a way to cultivate an ideal masculinity (Zito Iglesias, 2023). The traditional stereotype of masculinity portrays the father as the primary leader, caregiver, and educator within the family structure (Nawawi & Hadiyansyah, 2023). However, recent Indonesian novels explore fatherhood, depicting men who balance traditional masculine roles with emotional engagement in childcare, thus challenging dominant masculine norms (Lismi & Efendi, 2023).

A notable shift in masculinity is the focus on men's appearance. An analysis of the use of the words "pria," "lelaki," and "jantan" reveals that there are numerous references to male physical attributes such as being handsome (*tampan*), bodied (*bertubuh*), facial, cosmetics (*kosmetik*), and pomade. Nowadays, men are more concerned about their body shape, clothing, grooming, hobbies, and hairstyles, often seeking professional styling at salons (Fahrimal & Husna, 2020). Men's growing interest in facial and skin care, including the use of cosmetic products, represents a new aspect of masculinity that challenges traditional notions of male identity (Diniyah et al., 2023). Indonesian advertisements also contribute to this trend by promoting masculine appearances, such as endorsing milk products that emphasize an ideal male body image, height, muscle tone, and

specific hairstyles (Hadiani et al., 2020). Other grooming products also promote a hybrid masculinity, depicting Indonesian men as both clean and aesthetically conscious while still being tough (Natsir, 2023).

Based on the extensive points of discussion, it is evident that the portrayal of masculinity through language aligns with the contemporary evolution of masculinity in Indonesia. While traditional masculinity continues to persist, there has been an introduction of new forms of positive masculinity. This analysis serves to illustrate that the linguistic study of collocation effectively captures the dynamic nature of masculinity in Indonesia, highlighting the accessibility of reality through language (Jørgensen & Phillips, 2002).

CONCLUSION

This study has demonstrated that language can effectively represent masculinity in Indonesia. Through the synonymous words *pria*, *lelaki*, and *jantan*, it is obvious that contemporary masculinity has shifted from traditional forms to new ones. After conducting an analysis of the meanings, usage, and lexical values of these male-related synonyms, this study has produced measurable insights into the differences in meaning and usage contexts of the words *pria*, *lelaki*, and *jantan*. The corpus-based study on the collocations of *pria*, *lelaki*, and *jantan* as representations of masculinity in Indonesia reveals that the differences in the usage of these synonymous words lie in the scope of discussion. The word *pria* tends to be used in general contexts and is understood to mean an adult male in broader (public) discussions. The word *lelaki* is more specific to the domestic sphere and can refer to males across a range of ages, from children to adults, often appearing in educational settings and more specific topics such as family. However, the term *lelaki* can also be used in the public sphere. The word *jantan* is typically used to denote the male gender for animals/plants, though it is occasionally used to describe the strength or might of a man. Additionally, the value of the synonymous words *pria*, *lelaki*, and *jantan* is neutral, depending on the collocations that accompany them. This research contributes to the fields of gender studies and linguistics. It represents an effort to introduce corpus linguistics and collocation analysis into language studies, particularly in exploring the meanings of male-related synonyms. The study also contributed to demonstrating a shift in masculinity within gender studies in Indonesia.

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