Stereotypes in Eka Kurniawan's Short Story Collection *Perempuan Patah Hati Yang Kembali Menemukan Cinta Melalui Mimpi*

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Abstract

Stereotypes are an idea or image that many people have toward other people, groups, or things which are usually dominated by negative beliefs. Stereotypes become part of the human mindset in terms of how to see other people from different perspectives. Stereotypes can be found in various media including movies, advertisements, and literature. This research attempts to analyze the stereotypes in Eka Kurniawan's short story collection entitled "*Perempuan Patah Hati Yang Kembali Menemukan Cinta Melalui Mimpi*". This short story collection appeals to our interest because of how Eka Kurniawan brought these stories into different places, plots, and topics. This research used a descriptive qualitative method in analyzing the stereotypes in the story. The data were collected through reading the stories, note taking or highlighting the stereotypes in the story, analyzing, then categorizing the stereotypes. This research found there are 4 types of stereotypes including nationality stereotypes, racial stereotypes, political stereotypes, and gender stereotypes. The result shows that the most dominant stereotypes in Eka Kurniawan's short story collection are gender stereotypes.

Keywords: stereotypes, eka kurniawan, short story

1. Introduction

Stereotypes is one of the most important elements in cross-cultural understanding. Stereotypes is defined as the fixed idea or image that people have toward particular person or thing which are not true in reality (Hornby, 2013). It suggests that stereotypes are general perceptions that people have toward group of people, race, or nation which may be true or not. These general images usually refer to something that can be seen by the six senses. Even though stereotypes can be positive and negative images, many had referred to stereotypes as negative images of something or someone. Most people nowadays could be seen bad but actually good- nature guy, or person who we seen good could be a bad person. For instance, people will have negative images in their mind when they look at someone with tattoo and pierced. People might think that they are bad boys who do not have manner and other negative stereotypes. It is in line with a brief review of stereotype research indicates that stereotypes are defined as bad generalizations (McCauley et al., 1980). It is related to human conceptual behaviour in looking something based on the past images inflicted upon society from generation to generation. It is something that has deep-rooted in our mind and unconsciously generalize some people based on their physical features, their origin or even idea and nationality.

Furthermore, stereotypes could make different perception, idea, or prejudice which can lead to harmful prejudice and marginalization (Brown, 2019). (Hudriati et al., 2020) argue that stereotyping is the attribution of characteristics to a person based on their group membership which has been viewed as inaccurate as it assumes all group members to be similar and ignores the variation between group members. Negative perception and prejudice people have toward a particular group of people can lead to discrimination and cultural conflict. (Brown, 2019) in her research examining the consequences of

stereotypical depiction of Native America by the Western White in literature has led to harmful stereotypes, expectations, and marginalization of Native American people by White society. They were seen as primitive, pure, and communal society through the depiction in literature.

Stereotypes can be passing down throughout generation through various medias including literature. (Kneeskern & Reeder, 2022) examining the effect of fiction literature on children's gender stereotypes and found that extended exposure to a multi-chapter story about a counter- stereotypical protagonist could reduce children's endorsement of gender stereotypes. This study shows the significant effect of reading literature toward children's stereotypes. It shows that media such as literature can play a significant role in building people's images and perception toward something. Another argument related to the role of children's literature influence toward children gender stereotypes was conducted by (López & Salido López, 2021) which found that the illustration of traditional gender stereotypes in children's literature has great influence on children's perception about the social roles and characterization of men and women. Thus, children's attitude and perception was shaped by what they read including stereotypes they acquired from their reading (Cormier, 2020).

The previous studied on the depiction of stereotypes in literature have been widely discusses including (Aliyyah, 2018) analysing Gender Stereotype in Eva Ibbotson's Which Which? focused on the gender stereotypical traits and attributes found in the characterization of the protagonist. The study reveals that the book seems to perpetuate and promote gender stereotypes by embedding gender stereotypical traits and attributes in the characterization of the protagonists of the novel. Protagonist Arriman is described as a stereotypical male which is aggressive, risk- taken, adventurous, assertive, and self-reliant with occupation and recognition over achievement as his source of power. Another research about stereotype was conducted by (Syafrina, 2020) which focuses on analysing feminine stereotypes in Guy De Maupassant short stories and found that female characters are mostly described negatively through the entire story. Other research which focus on the analysis of stereotypes in literature was conducted by (Adam & Harper, 2021; Åkestam et al., 2021; Baka, 2021; February, 2019; Knyazyan, 2017; McKinley, 2022; Oueld Ahmed, 2021; Rajeev T, 2021)

In a divers and multicultural country like Indonesia, stereotypes have more negative effect than positive side where we just see people based on our view without understanding about other perspectives. Some cases that happen in Indonesian always end with conflict only because of miscommunication between two individuals from different communities that accidentally pass and give greeting to each other. This means that stereotypes could lead into disastrous events. (Pujiyanti & Zuliani, 2014) differentiate stereotypes into four categories: gender stereotype, racial stereotypes, political stereotypes, and national stereotypes. Gender stereotypes are usually related to perception on the role of man or woman in the society. Every region has their own gender stereotypes, these stereotypes are always affected by the community where they have their own rules and status as man or woman. Racial stereotypes refer to generalization on whole community as similar. Political stereotypes deal with people's idea which focus on political ideology. National stereotype related to the images people have about certain nation or country. As previously mentioned, that literature greatly influence how people think though images and depiction of stereotypes in literature. This research aims to analyse the types of stereotypes in Eka Kurniawan's short stories collection entitled "Perempuan Patah Hati Yang Kembali Menemukan Cinta Melalui Mimpi". The short story collection by Eka Kurniawan is interesting to be analysed because it depicts multiple perspective on stereotypes. This short story collection consists of 15 short stories which depict various social conflicts in Indonesia which was caused by general prejudice or stereotypes. Therefore, it is interesting to find out the types of stereotypes portrayed in this book.

2. Research Methods

This research is part of literary analysis research in which data are taken from selected literary works and analyze them by using appropriate literary theory. For this research, 15 short stories from Eka Kurniawan are analysed as the main data. This research used a descriptive qualitative method to examine every element found in a short story collection. Descriptive is a method to solve the research question with visualizing, explaining, and answering the research question detailed on the problem in the research that was studied both as a group or individually. Arifin (2012, p. 140) defined qualitative research as a research procedure that happens in a field without any manipulation and all the data that has been collected in the form of written (descriptive). In this research using qualitative data, Sarwono (2018, p. 217) states that data qualitative is not a number of data, in other words, such as text, document, picture, photo, artifact or any objects that are found in a field while doing a research counted as qualitative research.

Technique for collecting data for this research using reading, analysing, note taking or highlighting every stereotype that is found, then all the data categorized and explained depends on the result. The data collected by reading all contents of Eka Kurniawan's stories. Then analysed the stereotype, role, and description of the stories. After that, note taking or highlighting each story and categorized the data into 4 stereotypes including gender stereotype, racial stereotype, political stereotype, and nationality stereotype. Literary works as a device to teach the reader about certain knowledge will also be discussed later. It will show how Eka Kurniawan through his literary works not only tries to build his concept of gender stereotype, racial stereotypes, political stereotypes, and nationality stereotypes that correspond to the time he lived but also point out how his literary works are used to educate the reader about how a man or woman should behave ideally.

3. Results and Discussion

Based on the result of the analysis of reading Eka Kurniawan's short story collection in Perempuan Patah Hati yang Kembali Menemukan Cinta Melalui Mimpi, it was found that there four types of stereotypes based on (Pujiyanti & Zuliani, 2014), which include Gender Stereotypes, racial stereotypes, political stereotypes, and nationality stereotypes. The stereotypes were found in every story, some stories only have depicted one stereotype but some other portrayed more that one type of stereotypes. According to our analysis, it was found that gender stereotypes dominated the type of stereotypes in Eka Kurniawan's story. The stereotypes in Eka Kurniawan's short story collection are presented below:

Table 1. Stereotypes in Eka Kurniawan's Short Story Collection

No	Stereotypes	Frequency	Title of the stories
1	Gender Stereotypes	6	Gincu Ini Merah Sayang, Gerimis yang Sederhana, Jangan Kencing Disini, La Cage Aux Folles, Setiap Anjing boleh Berbahagia, Pelajaran Memelihara Burung Beo
2	Racial Stereotypes	3	Gerimis yang Sederhana, Pengantar Tidur Panjang, La Cage Aux Folles
3	Political Stereotypes	3	Tiga Kematian Marsilam, Membakar Api, Pengantar Tidur Panjang
4	Nationality Stereotypes	3	Gerimis yang Sederhana, Pengantar tidur panjang.

The table above shows that gender stereotypes are the most dominant stereotypes found in Eka Kurniawan's short stories with 6 data spread in different stories. Meanwhile, racial, political, and national stereotypes share equal numbers of data with 3 stereotypes each. The further analysis of those types of stereotypes are discussed in the following section.

3.1. Gender Stereotypes

Gender stereotypes are usually related to man or woman both on individual degree and social environment (Pujiyanti & Zuliani, 2014). It is related to the image or perception given toward man and woman in particular society. Gender stereotype from one society to another are different depend on the cultural convention given to both. Conventionally, man are stereotypes as brave, fearless, and adventurous, meanwhile woman are stereotypes with grace and domestic role (Åkestam et al., 2021; López & Salido López, 2021).

Based on the analysis of Kurniawan's Short Story Collection Perempuan Patah Hati Yang Kembali Menemukan Cinta Melalui Mimpi, it was found 6 types of gender stereotypes spread across six short stories. The first gender stereotype was found in the short story "Gincu ini Merah Sayang". As the title suggests, a red gincu or lipstick in English represent something else which refers to negative stereotypes for those who wear it. In this story, it is illustrated that women with red lipstick are stereotyped as prostitute. Based on the story, Marni's character is a former prostitute who married Rohmat Nurjaman, she has retired from her job as a prostitute since marrying Rohmat. However, Rohmat was always worried about his wife because she always wears that 'red lipstick'.

> *"Tiga tahun usia pernikahan mereka, tapi Rohmat Nurjamah masih merasa sesuatu mengganjal dalam hidupnya. Itu adalah gincu di bibir istrinya. Gincu yang sama sebagaimana ia pernah melihatnya di keremangan bar Beranda" (Kurniawan, 2015, p. 20)*

Based on the above quotation, Marni's husband has always stereotyped her as prostitute because the red lipstick that she always used. Until one day at their 3-year marriage, Marni feels Rohmat's love is getting less and less, Rohmat rarely comes home, and Marni is afraid of Rohmat going to the bar and sleeping with other women who is more beautiful and younger than her. That night Marni ventures to the bar where she used to work with the red lipstick on her lips. Unfortunately, there was raid that night and Marni was taken by the security officer for they found her at the bar with that 'red lipstick". The officer

thought that she is also one of the prostitutes at the bar. Even though she had quitted her job long ago, she was still stereotyped as prostitute because of her red lipstick and was unfortunate to be found in front of the bar. The officer said

"Jadi, kamu jual dirimu tanpa suamimu tahu, heh?"

The officer gives their own prejudice that Marni is a prostitute who sell herself without her husband knowing. All this misunderstanding was caused by the stereotype given to the women who wear red lipstick on their lips is identical to a prostitute

The second gender stereotype was found in "Jangan Kencing Disini"(Kurniawan, 2015). As the title suggest, do not pee here! refers to the prohibition for certain gender not to pee in public places. The gender stereotype in this story shows that it is fine for man to pee anywhere, but it is inappropriate for woman to do the same. Sasha, the character in this story, always complains about her boutique shop which strongly smells of urine on the walls. She thinks that the behaviour of a man is often associated with urinating outdoors, causing the stereotype that only men cause inconvenience because they often urinate in the open space. The stereotype of this story is that men can pee anywhere whether in a bottle, wall, or tree and women can't.

The third gender stereotype that we found is based on a story entitled "La Cage Aux Folles". This story illustrates the gender stereotype toward woman who are considered to have a feminine appearance, gentle, and so on. Men also have things like that, men are considered to have to look and behave like men in general. However, the character Marto/Marta here looks and behaves like a woman and experience injustice by being humiliated by others. The following is an excerpt: Seduced by his seduction, Darsono finally brought Marni to America, which was welcomed by A.B. Laksono with a scathing question, "Why are you bringing a bencong?" Full of guilt, Darsono said, "He insisted on being a maid. You can try because he is really good at cooking." (Kurniawan, 2015). Based on this story it can understood that man and woman are stereotyped based on the traditional convention where man must be gentleman, brave, fearless, and adventurous. Meanwhile, woman are stereotypes to be considerate, gentle, and feminine. Thus, when man or woman behave conversely to these traditional values, they were considered strange and thus oke to judge or even alienate them. The word "bencong" particularly used by Kurniawan to represent a man who behave like a woman.

Next gender stereotypes were found in short story "Setiap Anjing Berhak Bahagia". Gender inequality due to cultural factors experienced by the character Raya in the short story "Setiap Anjing Berhak Bahagia". Adhering to Islam, Raya is not allowed to keep a dog by her mother because according to the teachings of Islam dogs is an unclean animal. Here's the quote:

> *"Raya always dreams, she wants to keep a dog. Raya never keeps a dog because her mother forbids her. Raya must have heard what her mother said that the dog is an unclean animal. Raya can't keep a dog, because her mother insisted that a house with a dog will not be entered by an angel. Raya can't do anything if forbidden by her mother. Raya had to do anything, if her mother asked. (Kurniawan, 2015)*

The story goes further when Raya married to a man, she was also not allowed to keep a dog. The gender stereotypes depicted through this story is that woman must obey their parent before they married, and they have to obey their husband after married. The word "dog" is referring to woman who does not have freedom and longing for happiness that every human being has the right to be happy. However, Raya unable to be happy because she was bound to the traditional stereotypes toward woman who has to obey their parent and their husband.

Another gender stereotypes were found in "Pelajaran Memelihara Burung Beo". In this story people consider that man has more power than women to take care of the children because of money that they have. Especially in this part.

> *"Para hakim berkeyakinan, masa depan anak-anak itu lebih terbentang di tangan seorang ayah seorang band punk-rock. Mereka bisa memperoleh bukti dengan cara gampang, semua pemusik punk-rock Los Angeles kaya raya" (Kurniawan, 2015)*

In fact, taking care of children is not about money, but also a proper love and education to raise the children. Sadly, people nowadays still think that money is everything, even though in the story clearly described that Mirah is a nurse who is more capable of taking care of the children, people still have a faith that money could solve everything, even the way of raising children. Man is stereotyped to be able to provide wealth for the family and their children, meanwhile woman are prejudiced to be unable to provide protection financially to her children.

3.2. Racial Stereotypes

Racial stereotypes deal with the stereotypes given to a particular group or community. Racial stereotypes basically always connected with gender stereotypes. It refers to generalization toward whole community as having similar characteristics. For example, Javanese people are humble. This stereotype may be true but not all Javanese people are

humble. Therefore, racial stereotypes greatly influence on how someone looking at other community. It could lead to conflict between community.

In Eka Kurniawan's short story collection, it was found 3 racial stereotypes. The first one is found in "Gerimis yang Sederhana". The racial stereotype is depicted through the main characters' prejudice about beggars. Mei, a Chinese Indonesian girl who almost become the rape victim during the 1998 conflict in Jakarta. She always thought that all beggars are criminal and having no manners. Meanwhile, Efendi, an Indonesian man who just come to the United State think that there are no beggars in America. However, in fact, beggars that always been stereotyped as dirty, poor, and eat leftovers, in America beggars are more fashionable and eat proper foods. In this story, it was narrated that the beggar is ordering food at fast food restaurant and wearing adidas jacket which is quite fashionable for people who see it.

The next story is "Pengantar Tidur Panjang". In this story, there is racial stereotype which mention about a topic that always connected with Islamic community, this story mention about Muhammadiyah, an Islamic community that has a connected to four madhabs of Islam.

> *"Banyak orang berpikir Bapak orang Muhammadiyah. Ia tak keberatan dengan anggapan itu, toh ia selalu puasa* maupun *lebaran mengikuti kalender orang-orang Muhammadiyah"(Kurniawan, 2015)*

In this story, the character bapak where he only knew about Islam in practical field has considered as Muhammadiyah by his surrounding, even though he is only a person who always pray and worship regularly as a Muslim, due to his practice that looks like Muhammadiyah where he did pray Tarawih for 11 rakaats or follow the fasting that based on calculation of Muhammadiyah calendar (Where in Indonesia, there are some differences to set up the first Ramadhan where Muhammadiyah using astronomical calculation, while other community such as Nahdatul Ulama or other neutral community set up the first Ramadhan together with Ministry of Religious Affair by observing the moon directly to see hilal). Based on this story, Muhammadiyah community is stereotyped to have certain tradition in common that other community does not have, such as fasting calendar and the amount of rakaat in praying tarawih during ramadhan. Thus, people who follow those rules are also regarded as Muhammadiyah even though they may not know anything about that particular community.

Then the final story is "La Cage Aux Folles", the content of these stories regarding the taste of the guests who had not changed from their country of origin, Malay taste. Those tastes include both food and women. After stuffing them with American-style bread, soups, and salads, they end up asking, "Dimana bisa dapat nasi?". This illustration shows that Malay people are stereotyped to always eat rice even though they already eat a lot of carbos. Likewise for women, after getting tired at the bars, in the end, they asked whether there were prostitutes from their own country. Based on the quote, it is stated that even though they have travelled abroad, the tourists in Los Angeles are still carried away with their Malay taste who is used to eating rice and likes to play with girls.

3.3. Political Stereotypes

Political *stereotypes* deal with the images given toward certain political party which have been rooted in the general mindset because of the interpretation of their ideology and policy. Eka Kurniawan through his short story also depicted some political stereotypes in Indonesia. It was found that there were three types of political stereotypes.

The first political stereotype was found in the story "Tiga Kematian Marsilam". This story revolves around a man called Marsilam which turn out to be look alike with a rich man Armantara. Marsilam was accused to be a member of Partai Komunis Indonesia (PKI) because of his love toward a beautiful young maiden Karmila. Jalu who had crush on Karmila accused Marsilam as one of the members of Communist Party Indonesia to marry Karmila. The accusation may have started from Mr. Armantara who was associated with the illegal logging in Sumatera and Kalimantan, he said in the story "barangkali Shangkai lebih hebat" which means that those who were associated with China was a communist. Unfortunately, this misunderstanding caused Marsilam accused to be the communist. It was narrated that Jalu has arrested him with other people having the similar accusations. Those who were accused as PKI members were taken to a forest and were executed. This story depicted the massacre toward those regarded as communist in the following quotation:

> *"Ia tahu ada belasan lain yang serupa dengan dirinya, terikat dan terbungkus kain bekas karung tepung. Mereka* berjalan *berderet, melangkah tanpa kepastian, di jalan tanah basah oleh udara di pengujung tahun. Ia tak mampu melihat, tapi tahu pasti beberapa orang bersenjata golok mengawal mereka. Dan, tiga atau empat orang di antaranya, menenteng senapan, siap mengirim mereka ke jurang kematian."*

The political stereotype that can be found from this story is that everyone in Indonesia who are regarded as communist had to be executed because they were accused to harm the government and Indonesia. The stereotype as mentioned previously can be true or not, the story tells that the accusation toward Marsilam as communist was not true from Karmila. She said:

"Ia bukan P-K-I! Ia bukan P-K-I!" *"Ia bukan P-K-I! Demi Tuhan ia B-T-I!"*.

Karmila said that Marsilam is not PKI because in fact the one who was communist was Mr. Armantara. The story further tells that Marsilam was not executed at that night, he was jailed in Nusa Kambangan and exiled to Buru Ilen for many years. The same treatment was given to those accused of the PKI without trial.

The second story is "Membakar Api". In this story, there are a stereotype about politic in Indonesia, where in other region political stereotypes always has connected with ideology or political party that has their strategy and movement. In this story explained about how heavy approach in Indonesia's politics.

"Kenapa?" tanya Mirdad. "Aku tidak tahu!" Dan, Artika melanjutkannya dengan raungan. Sebab ia tahu, penangkapan oleh pre berarti kematian tanpa jejak. (Kurniawan, 2015)

In this story, the term about "Pre" this is a slank from "Preman" that refer to people who did some violence in some harsh urban environment, such as traditional market, brothel, or park area. This "Pre" has the different from "preman" where similarities has especially work in field and doing some violence, pre can torture and espionage other opponent and even killing without any trace. This is referring not only in government who doing some heavy approach but also against company who want his plan goes smoothly. Furthermore, this story also depicted the political stereotype toward police, the state apparatus that is supposed to protect the people turns out to be a corrupt and easily bribed apparatus. It represents the general image given to Indonesian Police as corrupt and received bribed easily as in the following quotation:

"Uang itu kupakai untuk menyogok polisi"

It was narrated that Louhan, Mirdad's father was killed because he bribed the police with large amount of money but betrayed. It is to suggest that police in Indonesia is not only stereotyped as corrupt but also cunning.

Another political stereotype was found in "Pengantar Tidur Panjang". In this story there are stereotypes where people have a bad image of other ideologies outside of Islamic religion.

"Ketika aku pulang semester tiga mengenakan kaos bergambar Lenin, justru ibuku yang berseru: "Lihat, anakmu jadi kuminis." (Ia tidak bilang komunis, tapi kuminis.)

In this story, the first son was studying philosophy and on his third semester when was home wearing t-shir with Lenin printed on it, his mother accused him to be a communist. This stereotype was given to him because of the figure in his t-shirt. His second brother was also being accused as communist because he was the only person who do not choose PKB or PPP, known as the party based on Islamic ideology and also known as NU based. He was in fact choose Democratic Party which was accused by his mother as kuminis as in the following quote:

"Waktu pemilu 1999, Ibu yang memilih Partai Bulan Bintang (begitu juga Bapak setelah bertahun-tahun lalu memilih Masyumi, lalu Partai Persatuan Pembangunan), kembali mengadu. Kali ini gara-gara di seantero desa hanya satu orang yang mencoblos Partai Rakyat Demokratik dan semua orang tahu itu kelakukan adikku si peternak ayam, karena hanya ia yang memasang bendera partai itu di depan rumah." (Kurniawan, 2015)

According to this story, political stereotypes can be easily given to the people who has belief against the community. The first son was regarded as Communist because Lenin was printed on his t-shirt, and his second brother was regarded as non-nationalist because he chooses different political party with the people in his place. Thus, it can be understood that political stereotypes can be associated with certain ideology given to certain party. In Indonesia, for instance, Communist party was regarded as non-nationalist, dirty, and had to be killed. Even though they may have ideology for equal rights for the people or Democratic Party was also associated with communist because they were against the government's ideology. Conversely, the political parties associated with Islamic religious teaching are regarded as nationalist and religious.

3.4. *Nationality Stereotypes*

Nationality Stereotypes are generalizations or images given toward country. In this research we found a short story about nationality stereotype in title "Gerimis yang Sederhana and Pengantar Tidur Panjang".

From the story of "Gerimis yang Sederhana" The existence of cultural differences between America and Indonesia is seen from the beggars. Based on the story, in America, beggars are allowed to sit there (in Jack in the Box) without any

discomfort from the restaurant's visitors, even though the beggar looks dirty and carries a large bundle of cloth. Whereas in Indonesia, beggars are considered as people who can disturb the comfort of visitors, restaurant owners in Indonesia tend to quickly give them money, even kick them out for the convenience of visitors. This short story includes nationality stereotypes because this story tells about the presence of beggars is something that is dirty and disturbing, especially with the way they look and wearing the clothing, restaurant owners tend to quickly want to kick them out of the place. Effendi, the character in this story has stereotype that there are no beggars in America, he thought that American people are all rich. In fact, beggars can be found in every country. The national stereotypes given to America as rich country was associated with rich people and no beggars.

Next, in the sub-story of "Pengantar Tidur Panjang", there are also nationality stereotypes. Where the main character and even his father has a bad image on people from Afghanistan, these stereotypes come from when there are a hafidz of al-Qur'an (People who remember all what cited in al-Qur'an) and gave an Islamic lecture, until he states about people in Afghanistan.

> *"Aku mau pergi ke Afganistan." Bapak tak menjawab apapun. Malah ia tak mengajakku ke pengajian minggu depannya dan minggu depannya lagi. Jika Bapak mengizinkanku pergi ke Afganistan, mungkin sekarang aku tak ada disisinya. Mungkin sekarang aku berada dalam daftar buron karena peledakan gereja atau hotel."(Kurniawan, 2015)*

In this part, Afghanistan was stereotyped as 'terorist', even though character Bapa did not allow his son to go to Afghanistan, it can be understood that his silence was a rejection toward his son's idea to go to Afghanistan. He was afraid that his son will become terrorist.

4. Conclusion

Based on the research in the discussion above, it can be concluded that in the short story by Eka Kurniawan, gender stereotypes are found to be the most dominating. It was found six gender stereotypes in some short stories "Gincu Ini Merah Sayang, Gerimis yang Sederhana, Jangan Kencing Disini, La Cage Aux Folles, Setiap Anjing boleh Berbahagia, Pelajaran Memelihara Burung Beo". Some of the stereotypes that are often the subject of discussion by the community are about gender, political, racial and nationality. For the view gender stereotype of society, every man has more power than women. This is indeed true because several sources from Sobur (2001:39) state that the mass media is an arena for struggle to place masculine signs in the dominant position and feminine signs in marginal position. The political issues in society are more likely to understand ideology. Where people only knew the government's performance just sit quietly, do nothing, and only order the people to obey the government. In this racial context, people are inclined to the superiority of each race and prioritize their own interests. The nationality has stereotyped that metropolitan areas are more secure than rural areas or people from the megacity in American people are individualist.

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