

The Conceptualization of *Perempuan Idaman* 'Ideal Woman' Through Prototype Semantics in Javanese Society

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ABSTRACT

This study examines the prototypical attributes that constitute the meaning of the term perempuan idaman (ideal woman) within Javanese society. Despite the growing body of research on women's conceptualization in Indonesian linguistics, prototype semantic studies addressing socio-gender categories, particularly within Javanese cultural contexts, remain limited. This study therefore aims to map and describe the prototypical attributes that structure the semantic category of perempuan idaman among Javanese community members. A mixed-methods design was employed, combining quantitative and qualitative procedures. Data were collected through a structured questionnaire distributed to 25 Javanese respondents selected via purposive sampling based on ethnicity, residential history, and age criteria ranging from 15 to 45 years. The questionnaire was designed based on three dependent variables derived from open-ended responses: (1) devout observance of religious obligations, (2) possession of broad knowledge and intellectual insight, and (3) obedience toward men. Eight narrative scenarios were constructed following the prototype framework of Coleman and Kay, rated on a scale of 1 to 7. Results indicate that obedience toward men constitutes the most influential variable in the overall conceptualization of perempuan idaman, followed by devout observance of religious obligations, while broad knowledge and intellectual insight was identified as the weakest variable. Age-based segmentation reveals that younger respondents (≤ 30 years) exhibit a tendency to prioritize religious observance over obedience toward men when variables are combined. Gender-based segmentation shows that female respondents place greater emphasis on religious observance, whereas male respondents prioritize obedience toward men. These findings demonstrate that, notwithstanding the ongoing shift of women's roles into the public sphere, patriarchal values remain deeply embedded in Javanese cultural cognition. These findings confirm that the meaning of perempuan idaman is structured as a graded, prototype-based category rather than a fixed set of componential features, thereby extending prototype semantic theory to the domain of socio-gender categorization.

Keywords: gender equality; ideal woman; javanese culture; prototype semantics

INTRODUCTION

The term *perempuan idaman* (ideal woman) represents a conceptual category that is actively sustained within the linguistic practices of society. As a social construction, the meaning of this term is not fixed; rather, it is shaped by cultural values, collective experience, and the social dynamics evolving within the community. In the *Kamus Besar Bahasa Indonesia* 'Dictionary of the Indonesian Language' the term *perempuan idaman* is defined simply as 'a woman who is longed for.' Such a definition reflects a lexical-componential approach that explains meaning through its constituent elements (Chen, 2021). However, this approach has yet to fully account

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for the blurred and graded boundaries of semantic categories, particularly in the case of abstract terms that are heavily influenced by social perception.

In the context of Javanese culture, the meaning attributed to the term *perempuan idaman* has historically been associated with constructions of the ideal woman that position her within the domestic sphere (2025). This representation is evident in the concept of *kanca wingking* as well as the principle of *swarga nunut neraka kathut*, both of which reflect woman's role as a male companion. Correspondingly, a study by Pirus and Hany (2025; 2020) demonstrates that the ideal woman has frequently been equated with obedience to one's husband and attachment to domestic functions, encapsulated in the Javanese expression *masak, macak, manak* 'cooking, grooming, and bearing children' (Asturi & Rosyidi, 2022). Such constructions reveal that the meaning of the term *perempuan idaman* is constituted by a particular set of culturally embedded attributes.

The representation of the ideal woman in Javanese culture is further reflected through mythological figures such as Dewi Shinta, Dewi Kunthi, and Srikandi. According to Ariani (2016), these three figures embody ideal character traits, including loyalty, reverence toward one's spouse, purity, and resilience in the face of adversity (Anggraheni et al., 2022). Nevertheless, such constructions of ideality are susceptible to transformation as social change continues to expand women's roles in the public sphere. Data from the Badan Pusat Statistik (2024) indicate a growing proportion of women occupying managerial positions across Java, including in Central Java, East Java, and the Special Region of Yogyakarta. This phenomenon signals a transformation in social practices that may potentially influence the reconceptualization of ideal womanhood attributes within Javanese society.

These changes suggest that the meaning of the term *perempuan idaman* can no longer be understood as a category with clearly defined boundaries. Each individual may hold a distinct perception of the attributes considered representative of this category (Avatara et al., 2024). In this context, the componential analysis approach proves limited, as it tends to treat meaning as a fixed set of features. As argued by Kushartanti (2010), the meaning of a category is more appropriately understood through its proximity to a prototype, that is, the member regarded as the most representative within a given category. This theoretical preference is not merely a matter of analytical convenience. Fox (2019) argues that prototype theory offers a more defensible framework for categorizing gender than classical, feature-based classification precisely because it accommodates graded membership without requiring a fixed set of necessary and sufficient conditions. Viewed in this light, the conceptual fit between prototype semantics and the category *perempuan idaman* is not incidental: gender ideals are, by their social nature, negotiated and contested rather than fixed, which is exactly the kind of structure prototype theory was designed to capture (2026).

Studies on semantic categories from the perspective of prototype semantics have demonstrated that the meaning of a term is not always determined by a fixed set of features, but is instead constituted through graded attributes that represent the degree of proximity of a given member to the prototype of the category. The study by Yogyanti and Atiqah (2019), for instance, examined the cognitive representations held by tourism industry practitioners in Yogyakarta regarding the meaning of the word *profesional* (professional). Their findings revealed that the meaning of this term is constituted by three primary features, namely competence, discipline, and altruism, with altruism identified as the most central attribute in determining the degree of professionalism. A comparable finding was reported by Wulandari (2020) in her study of the term *desa wisata* (tourism village), which demonstrated that the semantic category is structured around four key variables: natural beauty, residents' skills, culture, and tourist arrivals. More recently, Sulistyono et. al. (2023) applied the same Coleman-and-Kay-based scenario design to the concept of infidelity in Indonesian, showing that perceptions of the prototype vary systematically with respondents' cultural background, age,

and gender. This is a pattern that closely parallels the segmentation approach adopted in the present study and indicates that prototype semantics remains an active and productive framework for socially inflected concepts in contemporary Indonesian linguistics. This study further affirms that cultural factors play a significant role in shaping community perceptions of a lexical category.

Both studies illustrate that the prototype semantics approach is effective in elucidating the meaning structure of terms that are abstract and context-dependent. However, these studies focused on terms associated with the domains of professionalism and tourism. To date, prototype semantic research examining the semantic construction of terms related to socio-gender categories, particularly the term *perempuan idaman* within Javanese society, remains limited. Studies on the conceptualization of womanhood have largely been confined to phenomenological inquiry, social reality construction, and corpus linguistics, as exemplified by Yuliawati (2018) and Indriyani et al. (2020).

This gap is not merely thematic. Phenomenological and corpus-based approaches are well suited to showing how ideal womanhood (Karima et al., 2022) is discursively represented, yet they say comparatively little about how the boundaries of that category are cognitively structured, or graded, in the minds of the speakers who use the term. The question carries added weight in light of the demographic changes reported by Badan Pusat Statistik (2024) that Javanese women take on roles once considered atypical, it remains unclear whether the prototype of *perempuan idaman* has shifted alongside them, or whether it persists largely unchanged despite this structural shift. Settling that question matters for both theoretical and social reasons.

In contrast to prior research, the present study seeks to map the prototypical attributes that constitute the meaning of the term *perempuan idaman* in Javanese society, employing the prototype theory of Coleman and Kay (2022; 1981). The novelty of this study lies in its treatment of the term as a conceptual category that is negotiated through the dynamics of contemporary Javanese culture. Accordingly, this study is significant in that it aims to describe the prototypical attributes that structure the category of *perempuan idaman* within Javanese society.

METHODOLOGY

This study employs a mixed-methods design (Creswell & Creswell, 2022), given that data collection was conducted through a questionnaire, while the resulting data were subsequently analyzed through qualitative procedures. The data source of this study comprises respondents who provided answers via a structured questionnaire. Accordingly, the research data consist of responses recorded on the questionnaire sheets distributed to the participants. The number of respondents was limited to 25 individuals of Javanese ethnicity, selected on the basis of predetermined criteria through purposive sampling. Data were collected via an online questionnaire distributed through the researcher's personal network and Javanese community groups over a two-week period in November 2024.

The purposive sampling technique was used to ensure that the participants reflected the target population. To be considered for inclusion, responders had to meet three requirements. First, they had to identify as Javanese. Second, they must not have a history of relocating to areas outside of the traditional Javanese cultural area, which reduces the impact of long-term exposure to diverse linguistic and cultural surroundings. Third, individuals had to be between 15 and 45 years of age. These criteria were developed to ensure that the data reflected language use and cultural perspectives relevant to contemporary Javanese speakers while maintaining the cultural consistency required for the study.

Data were collected through a questionnaire designed on the basis of dependent variables pertaining to the term *perempuan idaman*. A total of three dependent variables were established, derived from responses to an open-ended question: "What is your definition of 'perempuan idaman'?" Based on the responses to this open-ended question, three dependent variables were identified, namely: (1) devout observance of religious obligations; (2) possession of broad knowledge and intellectual insight; and (3) obedience toward men. From these three dependent variables, the researcher constructed a set of probability questions using the following formula:

$$p(n) = 2^n$$

Note:

p = probability

n = number of variables employed

Accordingly, eight narrative scenarios were generated, each incorporating the determined variables in accordance with the framework of Coleman and Kay (1981), presented as follows.

TABEL 1. Distribution of Prototype Components

No.	Scenarios	Components		
		Component 1	Component 2	Component 3
1.	I	+	+	+
2.	II	-	-	-
3.	III	+	-	+
4.	IV	+	+	-
5.	V	-	+	+
6.	VI	-	-	+
7.	VII	+	-	-
8.	VIII	-	+	-

The questionnaire distributed to participants employed a rating scale ranging from 1 to 7, in which a score of 7 represents the prototype of the term *perempuan idaman*, as it encompasses all three variables under investigation. The rating scale included in the research instrument is as follows.

TABEL 2. Prototype Rating Scale

Not an <i>Perempuan Idaman</i>			Uncertain	<i>Perempuan Idaman</i>		
1	2	3	4	5	6	7
Certain	Fairly Certain	Less Certain	Undecided	Less Certain	Fairly Certain	Certain

Ratings were assigned by respondents based on their personal understanding of the term *perempuan idaman*. The validity of the completed questionnaires was subsequently assessed by examining responses to the control questions, namely Scenario 1 and Scenario 2. Only respondents who answered the control scenarios correctly were included in further analysis. Should any respondent assign a higher rating to Scenario 2 than to Scenario 1, the corresponding questionnaire was deemed invalid, on the grounds that the respondent was assumed to have completed the instrument without due seriousness.

The data were then presented in tabular form reflecting the mean scores derived from respondents' questionnaire answers. Subsequently, the data were analyzed through a quantitative procedure, followed by qualitative analysis employing the prototype semantic model of Coleman and Kay (1981). Cross-scenario comparisons (as presented in Table 4) were

conducted by comparing total and mean scores between scenario pairs that shared all but one variable, allowing the relative influence of each variable to be inferred from the direction of the score difference. The findings are presented using a verbal method through descriptive narration, as well as a visual method through tabular display.

RESULT AND DISCUSSION

Based on the data analysis process, the following section presents the calculated prototype scores for the term *perempuan idaman*.

PROTOTYPE OF THE TERM *PEREMPUAN IDAMAN*

The prototype score calculations for the term *perempuan idaman* are presented in Table 3 below.

TABLE 3. Prototype Score Calculations for the Term *Perempuan Idaman*

Rank	Scenario	Total Score	Mean	Components
1	I	175	7	1), 2), and 3)
2	III	164	6.56	1), 3)
3	V	141	5.64	2), 3)
4	VI	134	5.36	3)
5	IV	129	5.16	1), 2)
6	VII	58	2.32	1)
7	VIII	36	1.44	2)
8	II	25	1	None of 1), 2), and 3)

Table 3 demonstrates that the control scenarios, namely Scenario I and Scenario II, conform to the established criteria. Scenario I yielded the highest score of 175, with a mean of 7, encompassing all three variables. Scenario III ranked second with a score of 164 and a mean of 6.56. Scenario V ranked third with a score of 141 and a mean of 5.64. Rankings four through seven were occupied, respectively, by Scenario VI (score: 134; mean: 5.36), Scenario IV (score: 129; mean: 5.16), Scenario VII (score: 58; mean: 2.32), and Scenario VIII (score: 36; mean: 1.44). Scenario II occupied the lowest rank with the minimum score of 25 and a mean of 1, as it contained none of the three variables.

Through prototype semantic analysis, meaning is conceptualized as a gradation, consistent with Coleman and Kay's (1981) assertion that such analysis is represented as gradience, or an ascending continuum. It is therefore necessary to identify which variable is most determinative in the process of meaning construction for the term *perempuan idaman* among Javanese society. In the general questionnaire results, score comparisons were conducted by evaluating each scenario against the others, as presented in Table 4.

TABLE 4. Score Comparisons and Prototype Implications for the Term *Perempuan Idaman*

Score Comparison	Implication
III 1), 3) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 2)
III 1), 3) <i>outscores</i> IV 1), 2)	3) <i>Outranks</i> 2)
V 2), 3) <i>outscores</i> IV 1), 2)	3) <i>Outranks</i> 1)
VI 3) <i>outscores</i> VII 1)	3) <i>Outranks</i> 1)
VI 3) <i>outscores</i> VIII 2)	3) <i>Outranks</i> 2)
VII 1) <i>outscores</i> VIII 2)	1) <i>Outranks</i> 2)

Table 4 provides cross-scenario comparisons to determine the most influential and highest-ranking variable in the conceptualization of the term *perempuan idaman*. This was accomplished by comparing scenarios containing two variables against other two-variable scenarios, and similarly by comparing single-variable scenarios against other single-variable scenarios. For instance, Scenario III, containing variables 1) and 3) with a score of 164, outsourced Scenario V, containing variables 2) and 3) with a score of 141, indicating that variable 1) exerts greater influence on the meaning of *perempuan idaman* than variable 2). Accordingly, the order of variables by degree of influence on the conceptualization of the term is as follows: 3) obedience toward men > 1) devout observance of religious obligations > 2) possession of broad knowledge and intellectual insight.

A notable finding emerged with respect to Scenario IV, which contained only variables 1) and 2), yet ranked lower than Scenario VI, which contained only variable 3). This finding confirms that variable 3), obedience toward men, carries considerable weight in the conceptualization of *perempuan idaman*. In other words, despite the ongoing shift of women's roles into broader public spheres, Javanese society continues to associate the ideal woman primarily with obedience toward men.

PROTOTYPE OF THE TERM *PEREMPUAN IDAMAN* BY AGE

The following presents prototype score calculations for the term *perempuan idaman* derived from 25 respondents who completed the questionnaire validly, segmented by age group. The results for the age group of 20 years and below are presented in Table 5.

TABLE 5. Prototype Score Calculations for the Term *Perempuan Idaman*: Age Group ≤20 Years

Rank	Scenario	Total Score	Mean	Components
1	I	35	7	1), 2), and 3)
2	III	33	6.6	1), 3)
3	IV	29	5.8	1), 2)
4	VI	28	5.6	3)
5	V	25	5	2), 3)
6	VII	12	2.4	1)
7	VIII	7	1.4	2)
8	II	5	1	None of 1), 2), and 3)

Table 5 presents the prototype of *perempuan idaman* for the age group of 20 years and below. Scenario I yielded the highest score of 35, with a mean of 7, encompassing all three variables. Scenarios III (score: 33; mean: 6.6) and IV (score: 29; mean: 5.8) ranked second and third, respectively. Rankings four through seven were occupied by Scenario VI (score: 28; mean: 5.6), Scenario V (score: 25; mean: 5.0), Scenario VII (score: 12; mean: 2.4), and Scenario VIII (score: 7; mean: 1.4). Scenario II occupied the lowest rank with a minimum score of 5 and a mean of 1, as it contained none of the three variables. The results for the age group of 21 to 30 years are presented in Table 6.

TABLE 6. Prototype Score Calculations for the Term *Perempuan Idaman*: Age Group 21–30 Years

Rank	Scenario	Total Score	Mean	Components
1	I	70	7	1), 2), and 3)
2	III	65	6.5	1), 3)
3	IV	56	5.6	1), 2)
4	V	55	5.5	2), 3)
5	VI	46	4.6	3)
6	VII	22	2.2	1)
7	VIII	16	1.6	2)

8	II	10	1	None of 1), 2), and 3)
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Table 6 presents the prototype of *perempuan idaman* for the age group of 21 to 30 years. Scenario I yielded the highest score of 70, with a mean of 7, encompassing all three variables. Scenarios III (score: 65; mean: 6.5) and IV (score: 56; mean: 5.6) ranked second and third, respectively. Rankings four through seven were occupied by Scenario V (score: 55; mean: 5.5), Scenario VI (score: 46; mean: 4.6), Scenario VII (score: 22; mean: 2.2), and Scenario VIII (score: 16; mean: 1.6). Scenario II occupied the lowest rank with a minimum score of 10 and a mean of 1, as it contained none of the three variables. The prototype score calculations for the age group of 31 to 40 years are presented in Table 7.

TABLE 7. Prototype Score Calculations for the Term *Perempuan Idaman*: Age Group 31–40 Years

Rank	Scenario	Total Score	Mean	Components
1	I	35	7	1), 2), and 3)
2	III	32	6.4	1), 3)
3	V	29	5.8	2), 3)
4	VI	28	5.6	3)
5	IV	24	4.8	1), 2)
6	VII	14	2.8	1)
7	VIII	6	1.2	2)
8	II	5	1	None of 1), 2), and 3)

Table 7 shows that Scenario I yielded the highest score of 35, with a mean of 7, encompassing all three variables. Scenarios III (score: 32; mean: 6.4) and V (score: 29; mean: 5.8) ranked second and third, respectively. Rankings four through seven were occupied by Scenario VI (score: 28; mean: 5.6), Scenario IV (score: 24; mean: 4.8), Scenario VII (score: 14; mean: 2.8), and Scenario VIII (score: 6; mean: 1.2). Scenario II occupied the lowest rank with a minimum score of 5 and a mean of 1, as it contained none of the three variables. Finally, the prototype score calculations for respondents above 40 years of age are presented in Table 8.

TABLE 8. Prototype Score Calculations for the Term *Perempuan Idaman*: Age Group >40 Years

Rank	Scenario	Total Score	Mean	Components
1	I	35	7	1), 2), and 3)
2	III	34	6.8	1), 3)
3	V	33	6.6	2), 3)
4	VI	32	6.4	3)
5	IV	20	4	1), 2)
6	VII	10	2	1)
7	VIII	7	1.4	2)
8	II	5	1	None of 1), 2), and 3)

Table 8 shows that Scenario I yielded the highest score of 35, with a mean of 7, encompassing all three variables. Scenarios III (score: 34; mean: 6.8) and V (score: 33; mean: 6.6) ranked second and third, respectively. Rankings four through seven were occupied by Scenario VI (score: 32; mean: 6.4), Scenario IV (score: 20; mean: 4.0), Scenario VII (score: 10; mean: 2.0), and Scenario VIII (score: 7; mean: 1.4). Scenario II occupied the lowest rank with a minimum score of 5 and a mean of 1, as it contained none of the three variables.

Based on the age-segmented analysis, several notable patterns emerge. The age groups of 31–40 years and above 40 years exhibit tendencies consistent with the overall prototype score calculations. In contrast, the age groups of 20 years and below and 21–30 years display a divergent pattern. Notably, these two younger age groups share an identical pattern of score comparisons, as elaborated in Table 9.

TABLE 9. Score Comparisons and Prototype Implications for the Term *Perempuan Idaman* by Age

Score Comparison	Implication
III 1), 3) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 2)
III 1), 3) <i>outscores</i> IV 1), 2)	3) <i>Outranks</i> 2)
IV 1), 2) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 3)
VI 3) <i>outscores</i> VII 1)	3) <i>Outranks</i> 1)
VI 3) <i>outscores</i> VIII 2)	3) <i>Outranks</i> 2)
VII 1) <i>outscores</i> VIII 2)	1) <i>Outranks</i> 2)

When two-variable scenarios are compared, the order of influence is 1) > 3) > 2). However, when single-variable scenarios are compared, the order shifts to 3) > 1) > 2). These findings confirm that variable 2) is the weakest across all comparisons. Variable 1) exerts greater influence in the conceptualization of *perempuan idaman* when paired with another variable; however, when standing alone, it is less influential than variable 3).

PROTOTYPE OF THE TERM *PEREMPUAN IDAMAN* BY GENDER

The following presents prototype score calculations for the term *perempuan idaman* derived from 11 male respondents and 14 female respondents who completed the questionnaire validly, as presented in Tables 10 and 11.

TABLE 10. Prototype Score Calculations for the Term *Perempuan Idaman*: Male Group

Rank	Scenario	Total Score	Mean	Components
1	I	77	7	1), 2), and 3)
2	III	72	6.54	1), 3)
3	V	66	6	2), 3)
4	VI	60	5.45	3)
5	IV	49	4.45	1), 2)
6	VII	23	2.09	1)
7	VIII	12	1.09	2)
8	II	11	1	None of 1), 2), and 3)

Table 10 shows that Scenario I yielded the highest score of 77, with a mean of 7, encompassing all three variables. Scenarios III (score: 72; mean: 6.54) and V (score: 66; mean: 6.0) ranked second and third, respectively. Rankings four through seven were occupied by Scenario VI (score: 60; mean: 5.45), Scenario IV (score: 49; mean: 4.45), Scenario VII (score: 23; mean: 2.09), and Scenario VIII (score: 12; mean: 1.09). Scenario II occupied the lowest rank with a minimum score of 11 and a mean of 1, as it contained none of the three variables. The prototype tendencies for the male group are presented in Table 11.

TABLE 11. Score Comparisons and Prototype Implications for the Term *Perempuan Idaman*: Male Group

Score Comparison	Implication
III 1), 3) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 2)
III 1), 3) <i>outscores</i> IV 1), 2)	3) <i>Outranks</i> 2)
IV 1), 2) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 3)
VI 3) <i>outscores</i> VII 1)	3) <i>Outranks</i> 1)
VI 3) <i>outscores</i> VIII 2)	3) <i>Outranks</i> 2)

VII 1) <i>outscores</i> VIII 2)	1) <i>Outranks</i> 2)
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Among male respondents, the most influential variable is 3) obedience toward men, followed by variables 1) and 2). This finding is noteworthy in that it stands in contrast to the female respondents' perceptions, as Javanese women tend to regard devout observance of religious obligations as more central to the conceptualization of *perempuan idaman* than obedience toward men. Male respondents, by contrast, place obedience toward men as the primary defining attribute of the ideal woman. The results for the female group are presented in Table 12.

TABLE 12. Prototype Score Calculations for the Term *Perempuan Idaman*: Female Group

Rank	Scenario	Total Score	Mean	Components
1	I	98	7	1), 2), and 3)
2	III	92	6.57	1), 3)
3	IV	80	5.71	1), 2)
4	V	75	5.35	2), 3)
5	VI	74	5.28	3)
6	VII	35	2.5	1)
7	VIII	24	1.71	2)
8	II	14	1	None of 1), 2), and 3)

Table 12 presents the prototype of *perempuan idaman* among female respondents. Scenario I yielded the highest score of 98, with a mean of 7, encompassing all three variables. Scenarios III (score: 92; mean: 6.57) and IV (score: 80; mean: 5.71) ranked second and third, respectively. Rankings four through seven were occupied by Scenario V (score: 75; mean: 5.35), Scenario VI (score: 74; mean: 5.28), Scenario VII (score: 35; mean: 2.5), and Scenario VIII (score: 24; mean: 1.71). Scenario II occupied the lowest rank with a minimum score of 14 and a mean of 1, as it contained none of the three variables. The prototype tendencies for the female group are presented in Table 13.

TABLE 13. Score Comparisons and Prototype Implications for the Term *Perempuan Idaman*: Female Group

Score Comparison	Implication
III 1), 3) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 2)
III 1), 3) <i>outscores</i> IV 1), 2)	3) <i>Outranks</i> 2)
IV 1), 2) <i>outscores</i> V 2), 3)	1) <i>Outranks</i> 3)
VI 3) <i>outscores</i> VII 1)	3) <i>Outranks</i> 1)
VI 3) <i>outscores</i> VIII 2)	3) <i>Outranks</i> 2)
VII 1) <i>outscores</i> VIII 2)	1) <i>Outranks</i> 2)

When two-variable scenarios are compared among female respondents, the order of influence is 1) > 3) > 2). However, when single-variable scenarios are compared, the order shifts to 3) > 1) > 2). Accordingly, variable 2) is the weakest across all comparisons. Variable 1) exerts greater influence in the conceptualization of *perempuan idaman* when combined with another variable; however, when standing alone, it is less influential than variable 3).

CONCLUSION

Based on the results of the prototype semantic analysis of the term *perempuan idaman*, the following conclusions can be drawn. In general, variable 3) obedience toward men carries the greatest influence in the conceptualization of *perempuan idaman*, followed by variable 1) devout observance of religious obligations, and lastly variable 2) possession of broad knowledge and intellectual insight. Then, the age groups of 31–40 years and above 40 years exhibit tendencies consistent with the overall prototype calculations. In contrast, the age groups of 20 years and below and 21–30 years demonstrate a tendency whereby variable 1) exerts greater influence in the conceptualization of *perempuan idaman* when combined with another variable; however, when variable 1) stands alone, it proves less influential than variable 3). Regarding gender-based segmentation, female Javanese respondents regard devout observance of religious obligations as more central to the conceptualization of *perempuan idaman* than obedience toward men. Male respondents, by contrast, identify obedience toward men as the primary defining attribute of the ideal woman. Based on the overall findings, variable 2) possession of broad knowledge and intellectual insight constitutes the weakest variable in the conceptualization of the term *perempuan idaman*, notwithstanding the ongoing shift in women's roles from the private to the public sphere. These findings collectively affirm the study's central aim the semantic category of *perempuan idaman* in Javanese society is structured not by a fixed set of componential features but by graded, prototype-based attributes whose relative salience shifts across age and gender. This study is limited by its sample size (n=25) and its confinement to a single ethnolinguistic community; future research may extend this framework to comparative cross-regional or cross-generational designs to trace whether the prototype continues to shift alongside women's expanding public roles.

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