

Deafness is Not *Mou-Mou*: Difable discrimination Through Misrepresentation of *Tunarungu* (Deaf) as *Tunawicara* (Mute) in Ambon

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Abstract. Society often mistakenly implements the meaning of both at the same level and causes discrimination. This study aims to reveal and analyze the cultural phenomenon in Ambon, Maluku, which often misrepresents *Tunarungu* as *Tunawicara* or *mou-mou* by Deaf experiences in Ambon. This study used an in-depth interview with six *Tunarungu* informants in Ambon. Data from the interviews will be analyzed using contents analysis methods. The results of this study indicate that the misrepresentation of the terms *Tunarungu* and *Tunawicara (Mou-mou)* in Ambon affects how society treats the Deaf, which is seen as discrimination. Discrimination is reflected in the general public's behavior, such as not wanting to learn sign language, underestimating the Deaf, and pitying the Deaf because they are weak in communicating. Both terms, deaf and *mou-mou* must be distinguished so that people have the awareness to communicate based on their needs.

Keywords: Misrepresentation, *Tunarungu* (Deaf), *Tunawicara* (mute), *Mou-mou*, Difable, Ambon

1 Introduction

Discrimination against vulnerable groups such as deaf and other people with disabilities occurs in society locally and globally. Discrimination is not only physical but also psychological. Some people consider people with disabilities as vulnerable groups that need excessive pity or ableism. This form of discrimination is sometimes unconsciously done by the community (in this case, the category without special needs) to people with disabilities in the context of care. In addition to ableism, a phenomenon that is often seen is the assumption of people with disabilities as another group known as non-normal. In line with that, people who categorize themselves as usual often create further discrimination by generalizing treatment to all people with disabilities and or misrepresenting people with disabilities based on the type of disability of social and medical science standards. This phenomenon results in the mistreatment of people with disabilities, which leads to discrimination.

Discrimination against people with disabilities occurs in various fields in the dynamics of society. Novialdi et al. [1] explained that the limitations of people with disabilities appear in gaps in public accessibility. Novialdi et al. stated that people with disabilities are often rejected in fields of work for reasons of physical and mental limitations, infrastructure non-hospitality, inequality in the education sector, employment, politics, and accessibility to transportation. Several studies also prove that discrimination against people with disabilities is

rampant in several points, such as discrimination in the fields of health services [2], welfare [3], and education [4]. Some forms of discrimination in several aspects of life have generally illustrated that this society is exclusive. Some research also shows that deaf people feel the mainstream bias that is the phenomenon of audism, which has an impact on closing opportunities for deaf people to develop in society [5]. In addition, some studies also explain that forms of discrimination against deaf people must be overcome by communication through sign language [6]. Research on discrimination against deaf people has not yet revealed one form of discrimination that unconsciously occurs in the cultural environment of some regions, namely the phenomenon of deaf people being considered dumb people which has an impact on social treatment of them (this research is a rare research).

This paper aims to complement the shortcomings of previous studies, which ignored the micro context in the problems of an exclusive society towards an inclusive society. Cultural phenomena such as generalizing disabilities with equal treatment is a form of discrimination against people with disabilities that is often ignored. Misrepresentation of deaf people as mute is a form of cultural discrimination that is often ignored by society. For the public, the problem is a small-scale problem. However, for deaf people, this phenomenon has a significant impact on the existence of people with disabilities and the way society treats them. Specifically, this paper answers four questions: (1) How does discrimination against deaf people occur in Ambon through the misrepresentation of deaf people as mute? (2) What factors influence the process of discrimination against deaf people in Ambon? (3) how does the process of discrimination through the misrepresentation of deaf people as mute affect the lives of deaf people? (4) how to overcome discrimination through misrepresentation? The answers to these four questions, apart from providing a new understanding of discrimination against deaf people, also provide an opportunity to transform how society treats deaf people.

Discrimination against deaf people does not only occur based on general discrimination standards such as physical violence, verbal violence, limited infrastructure, and others. However, discrimination also occurs within the realm of culture that surrounds the habits of the public. Misrepresentation of deaf people as mute people is a mistake in social habits that is considered normal in general society but has a very negative impact on deaf people. This phenomenon is one of the problems in a micro context that often occurs in communities with minimal knowledge of disabilities. In line with that, four arguments are used as a reference in this article, namely: first, the misrepresentation of written people as mute people is a form of cultural discrimination, which proves that an inclusive society still needs to be developed and strengthened by the government. Second, the lack of knowledge about disabilities makes it difficult for society to adapt to people with disabilities. Third, the misrepresentation of deaf people as mute people that occurs in society influences the way the surrounding community treats deaf people, and fourth, the way to overcome a society that is still exclusive is to present the phenomenon of an inclusive society that is friendly to people with disabilities. In this way, discrimination against deaf people through misrepresentation can be reduced to enrich public knowledge about disabilities and prepare an inclusive Indonesian society.

2 Literature review

2.1 Discrimination

Discrimination is a phenomenon of cornering certain groups of society that often occurs in social relations in various social contexts. According to He et al. [7], discrimination in social relations will affect the quality of relations, causing disparities in justice in society, even in the context of hardship such as a pandemic. In line with this, Esses [8] explains that discrimination often occurs against people who do not meet the requirements of a region, for example, immigrants. In an enormous scope, such as state problems, discrimination is motivated by structural organizations and large groups of society, which are influenced by various factors. Hebl et al. [9] explained that discrimination at the state level refers to acts of injustice towards aspects of race, ethnicity, gender and religion of minority groups. Thus, it can be concluded that researchers agree that the parties who receive discrimination are minority parties.

The minority group that often experiences discrimination is people with disabilities. Discrimination against people with disabilities is a crucial phenomenon. Sarker [10] explains that discrimination that often occurs is a form of hampering accessibility to financial fulfillment for people with disabilities. Several researchers from various countries have described several examples of discrimination against people with disabilities. Hackett et al. [11] stated that the United Kingdom is one of the countries that still shows discrimination against people with disabilities. According to Hackett, the visible discrimination is the poverty of people with disabilities. Apart from that, Daley et al. [12] explained that discrimination against people with disabilities also occurs in Canada. According to them, discrimination often occurs among young people with disabilities. Lund & Ayers [13] also show that discrimination against people with disabilities occurred in the United States even during the Covid-19 pandemic. In India, discrimination against women with disabilities is still very high [14]. These various phenomena show that the level of discrimination against people with disabilities is a hot topic that still needs to be discussed.

2.2 Difable (Deaf and Mute)

Deaf and mute people are groups of people with disabilities with different abilities in terms of hearing and speaking. However, according to Saha et al. [15], in specific contexts, these groups may be different because deafness is more specific to hearing, which causes difficulty speaking, while the purely mute is a group who can hear but cannot speak. The essential problem in this disability issue is communication skills. Muñoz-Villacorta et al. [16] stated that communication with people with disabilities, especially deaf and mute people, is the ultimate issue for achieving an inclusive society that is pro-deaf and dumb. These researchers prove that the definition of deaf and mute are two different types of disabilities with different ways of communicating.

The way to handle deaf groups is to focus on two-way communication between deaf and non-deaf using specific media. Sunitha et al. [17] provides an example of handling communication for deaf people that can be done using digital and offline media. Correspondingly, Xia et al. [18] stated that sign language is an appropriate way to communicate with deaf people. Saleem et al. [19], in their latest research, developed ways to treat deaf people using technology to develop sign language methods. Thus, it can be concluded that previous research on people

with disabilities and mutes focused more on definitions, differences, and ways of handling communication.

2.3 Misrepresentation

Representation is defined as representation as a group. If the wrong group represents a group, this phenomenon is called misrepresentation [20]. The misrepresentation usually occurs in a society that prioritizes a broad or meta-perspective and leads to the misrepresentation of certain groups, which results in marginalization. This phenomenon arises because it does not consider the voices of small groups, giving rise to errors in interpretation [21]. Culture and religion have the potential to be causes of misrepresentation of societal problems [22]. Misrepresentation in previous research often refers to misrepresenting a particular object. So, this action can have fatal consequences if not addressed.

Grue [23] explains that representation and misrepresentation often occur in the context of disability. In line with this, acts of misrepresentation that occur for people with disabilities do not only occur in the real world but also occur in virtual spaces such as in digital media [24]. According to Müller et al., misrepresentation of disabilities is depicted in digital media such as TV. Some of the visible concepts of disability are only disabled people who are physically disabled. Even though there is more than one category of people with disabilities, most people who watch TV shows like this will believe the limited and narrow representation of disability. Even Kearney et al. [25] explained that in the context of an inclusive society, misrepresentation of disabilities is still visible. The visible phenomenon of misrepresentation is the misrepresentation of disabled groups in the categories of disability and super-disability, which has an impact on the formation of society's understanding of disability. Some of this research shows that misrepresentation in the context of disability is still increasing, even in societies that strive for inclusivity.

The three literature review topics above show that the issue of discrimination against people with disabilities, especially deaf and dumb people, has been researched in various forms. However, this paper focuses more on forms of discrimination through the misrepresentation of deaf people as mute people, which results in different treatment by society. This phenomenon leads to dangerous discrimination if it continues. This research was conducted in Ambon. What is novel about this research is how this paper explains in more detail the Ambonese term for deaf people, which influences the delay in the disability education process to support an inclusive society in Ambon.

3 Research Method

As explained in the introduction, this paper aims to examine discrimination against people with disabilities, especially deaf people, through the misrepresentation of deaf people as speech impaired. The misrepresentation that occurs disrupts the existence of deaf people as part of a community group that needs to be treated generally according to their needs. The disturbances that occur are visible in society's treatment of deaf people. Therefore, this research is here to reveal data often ignored from the perspective of deaf people.

This research is qualitative. The data collection process was carried out utilizing in-depth interviews with 6 informants from the age range of 18 - 22 years. The informants also have

different residences, namely spread across rural and urban areas in Ambon City, with different types of work. Among them, 3 people are students, 2 people are workers in government and private sectors in the city of Ambon, and 1 person is unemployed. These informants provide an understanding of how their dynamics are treated in society in the city of Ambon, which represents most of their friends who are the same age and live in Ambon, through filling out Google forms and exclusive personal interviews.

Data analysis was carried out in the form of content analysis. This form of analysis will examine and interpret the results of interviews, which are packaged in the form of diagrams and narratives from Google ORM and in-depth interviews. This form of analysis is used to dig deeper into the forms, processes and impacts of community behavior towards deaf people in the city of Ambon. In addition, based on the results of interpretive analysis, this paper can reveal solutions to discrimination through misrepresentation that develops in society. Each part of this discussion aims to develop more inclusive disability science in Ambon, starting from cultural or wrong habits carried out by the surrounding community.

4 Result and Discussion

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Some individuals think that this misrepresentation is normal. So sometimes, the term for deaf people appears, namely *Mou-mou*. Even though this term has a different meaning and is aimed at the mute group who have not been able to speak since birth, it is often considered a curse for someone unable to speak. This word is often used as an insult to other people, even those who are not mute people. This phenomenon is widespread in the city of Ambon. This research reveals the reality that the misrepresentation that occurs in the deaf group by considering them as a blind group is a form of discrimination which has implications for their reality as part of society.

4.1 Deaf People's Feelings Expression towards Discrimination

Deaf people are considered an abnormally vulnerable group. They are often underestimated because they have limitations. Based on the results of interviews with six deaf people in Ambon in Figure 1, 5 informants admitted that in their daily lives, many hearing people (who can hear) consider them weak. This testimony shows that the reality of the informants as deaf is the reality of being a vulnerable group who often feel less confident because they feel that the people around them underestimate them both physically and in their abilities.

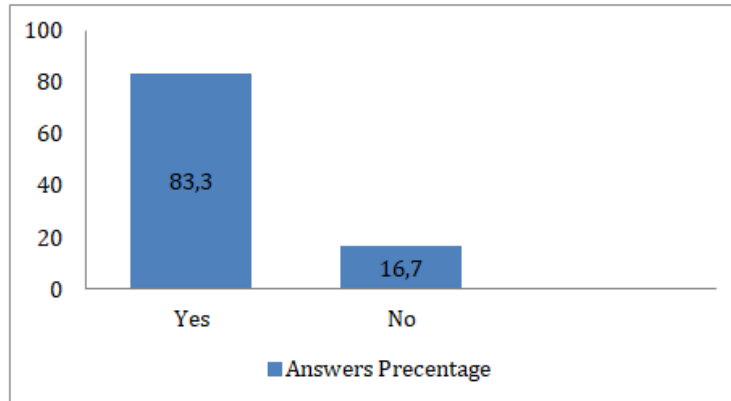


Figure 1. 6 informants' answers of "has anyone ever looked down on you as a deaf?"

Figure 1 shows that 83% of deaf people agree that, as deaf individuals, they are consistently underestimated. The parties who often underestimate them are the parties who do not know them as complete individuals, but a small percentage are the parties who know them.

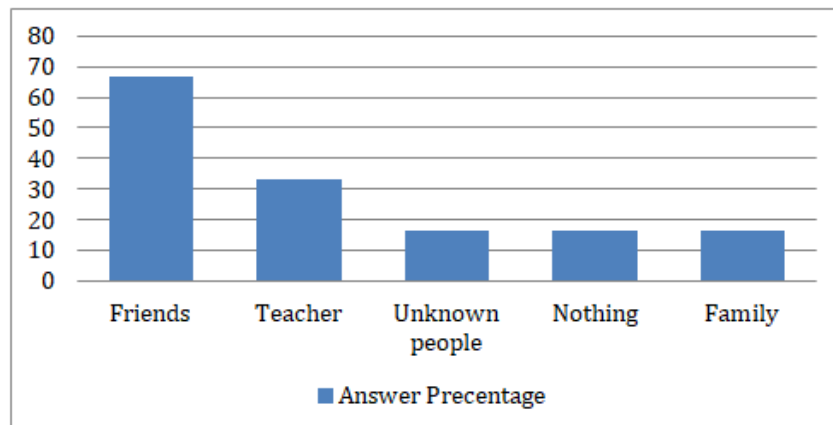


Figure 2. 6 informant answers of "who often underestimates you?"

The interview data in Figure 2 shows that 66.7% of the people who often think they are weak are friends. The friends in question are friends around who most likely not deaf people are. For them, people who do not understand their existence as deaf people are not friends but friends. Friends are just ordinary people who do not know them well. The friends in question are not friends as friends but friends who have only ever known each other [26]. However, 33.3% of people who think they are weak are teachers. The teachers in question are teachers who have taught them since childhood. As informants, several of them have attended school and are even currently attending state or public schools. However, most of them are graduates of special schools. Usually, teachers in public schools are limited in their ability to handle

people with disabilities. Because of these limitations, they are considered people who often underestimate deaf people. However, it turned out that three options had the same answer presentation, namely, only 1 person answered. The three options are strangers' family, and no one takes it lightly. Each presentation is 16.7%. This statement means that families are also included as parties who discriminate against deaf individuals. The family in question is likely an extended family that does not know them closely, but this does not rule out the possibility that the nuclear family also has the potential to underestimate deaf people often. Discrimination also appears from people who do not know them. Although it does not rule out the possibility that there are still deaf people who do not feel discriminated against because they are protected, the presentation is tiny.

The data that has been presented shows that deaf people, as a vulnerable group, are faced with the reality of being looked down upon by other people (in this case, people who can talk). These informants are only a tiny part of most deaf groups in Ambon who experience discrimination through the direct actions of the people around them. People who can hear think that this treatment is standard. For people who can hear, they are often referred to as limited people. Their calling is for people who cannot hear. Indirectly, this statement makes them feel inferior. They are isolated from regular groups because of the normalization standards of general society. The term-limited is a term that is very attached to ordinary people. The term is not appropriate to use because it creates forms of discrimination against groups with different abilities. The fault is not theirs, but the fault is with the usual standards of society, which makes them even more isolated.

4.2 Tunarungu (Deaf) is not *Mou-mou* (a Form of Disability Discrimination)

The inability to hear is not the same as the inability to speak. Some Deaf groups can speak if they are taught and accustomed to it from birth using unique methods. Deaf people are potentially unable to speak because there are no sounds, they know to trigger vibrations. However, one of the methods applied is phonic language and sign language [27] which enable them to articulate language according to the vibrations they know. For the most part, the results of applying this method have a good influence on the verbal communication of deaf people. This means that deaf people can recognize sounds through vibrations that they know through phonic therapy. So, there is a big possibility that deaf people can speak. Unfortunately, many cases illustrate that deaf people cannot speak, so they are often equated with deaf people.

Ambon is one of the regions in Indonesia that still preserves people's daily habits through daily language and dialect. Some of these habits are reflected in the language that is often used in everyday life, such as references to several vulnerable groups, such as the deaf and mute disability group, which is often equated with the term *mou-mou*. *Mou-mou* is often used to describe people who cannot speak. More precisely, this word is addressed to people who are mute. However, unfortunately, in some circumstances, the word *mou-mou* also functions as a curse. This word is often addressed to people who can hear and talk but cannot do anything when asked a question or when someone is scolded for making a mistake. In other words, in Ambonese customs, this word is classified as a negative word. So, if we look at its use, this word is inappropriate for people with disabilities who are deaf or mute. Unfortunately, Figure 3 shows that the people of Ambon city often use this word to refer to deaf people. 5 of the informants stated that they experienced this in their reality as deaf people.

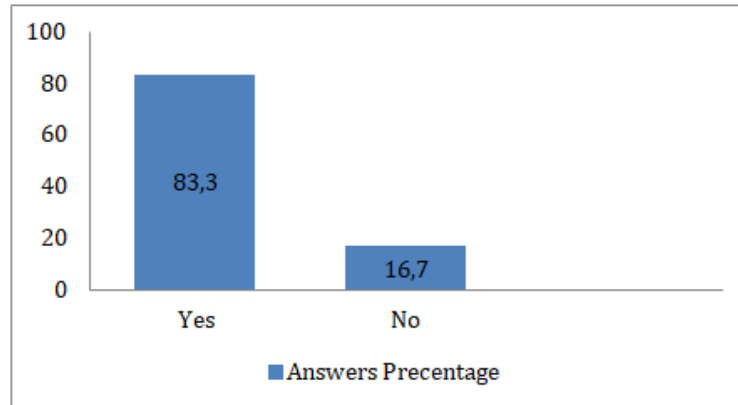


Figure 3. 6 informant answers of “has anyone ever called you bisu or *Mou-mou*?”

Deaf groups consider this to be part of discrimination. Figure 4 states that 100% of informants do not agree with being called *mou-mou* or equating them with the mute group.

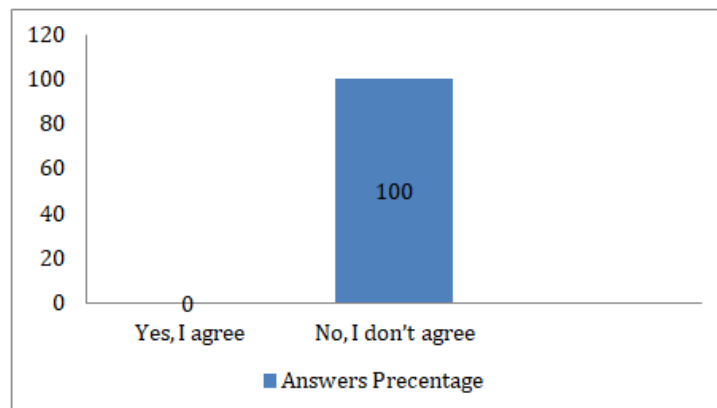


Figure 4. 6 informant answers of “do you agree if people call you *Mou-mou* or mute? Even though Deaf and *Mou-mou* are different?”

Some of their statements show that the people of Ambon City still misuse the term *Mou-mou*, which they often refer to them. For people who can hear, this term has a usual meaning because it corresponds to the reality of deaf people who cannot speak. However, according to informants, this term refers to several negative things that influence their reality as deaf people in Ambon City. Some of the reasons informants stated that the term *mou-mou* addressed to them had a negative meaning was because:

- 1) Using the term *mou-mou* means disrespecting the identity of deaf people

Using the term *mou-mou* means not respecting the identity of deaf people as ordinary people with communication differences. According to D.H., the term *mou-mou* is the same as

demeaning and disrespecting the existence of deaf people. "It is important to respect others by using appropriate terms and respecting their identities. Calling someone a derogatory name like "Mute" or "*mou-mou*" can be obscene and demeaning. We should use language that respects others in all situations." (D.H.) Using language to communicate with others is a way for someone to respect the person they are talking to. Misrepresenting someone based on their true identity shows a person's inability to respect the existence of other people in building relationships.

2) Using the term *mou-mou* makes Deaf people insecure in society.

Feelings of insecurity become a disturbance in personal life when a person feels uncomfortable and unsafe with the surrounding environment. Insecurity arises when someone is treated unfairly. Deaf people often experience this phenomenon. Some Deaf people who were considered mute stated that they were not considered as part of society. R.A. stated that deafness was their limitation in hearing. However, it is interpreted as abnormality by those who can hear. "I do not think it is appropriate for them to call us dumb or *mou-mou* because we are also normal human beings, only we have the disadvantage of not being able to hear" (R.A.). "Sometimes they do not feel what we feel and take our presence in society for granted" (F.P.) According to R.A., the deficiency of being unable to hear is not worthy of being called abnormal. The exclusivity of the term normal is often used to discriminate against someone. F.P. indirectly stated that when they were called abnormal people, the conditions of insecurity, low self-esteem, and lack of self-confidence became their friends. Normal is a relative term. This term cannot express a person's existence and identity in society. In other words, according to F.P., the term *mou-mou* is an expression for people who do not consider the existence of deaf groups in society.

3) Using the term *Mou-mou* is the same as being cruel.

People who use the term *mou-mou* as a term for deaf people are heartless in the view of deaf people. Because *mou-mou* is a term typical of the city of Ambon, which is sometimes used by people who cannot speak even though they can hear or as a curse when angry, the informants' responses show that this term is only usually used by bad people. L.J. depicts evil people as uncompassionate. "People who often call us dumb have no heart" (L.J.). Meanwhile, J.U. stated that this expression was the same as considering *mou-mou* people to be stupid. Individuals or groups who regard others as fools are the ones who uphold discrimination and behave evilly. "I do not agree with those *mou-mou* words because they think we are stupid" (J.U.) The informants agreed that being deaf is not the same as being dumb. Using representations of other identities to one's identity is the same as violating the ethics of respecting one's existence. Therefore, this term should not be used. This phenomenon is the same as when someone calls another person or group by the wrong name. This means that someone does not know them (who are called) well. This misrepresentation will continue to affect the way a person treats other people. Even though the person who called did not feel that he had done anything wrong because the person who was called did not express his feelings. This action is the same as hurting someone without feeling guilty.

4.3 Deaf Discrimination Atmosphere

The importance of communicating problems is crucial for deaf people with the people around them. Based on the responses of several informants in Figure 5, in the nuclear family environment, they use sign language. The presentation of sign language use is 100%, meaning

that all six deaf people admit that their nuclear family uses sign language to communicate. Unfortunately, there are still those who use their mouths to communicate with presentations at 66.7%. This data means that there are still family members who cannot use sign language. The most reasonable possibility is an extended family that is not a nuclear family. As many as 50% answered that there were family members who were confused about how to communicate with them.

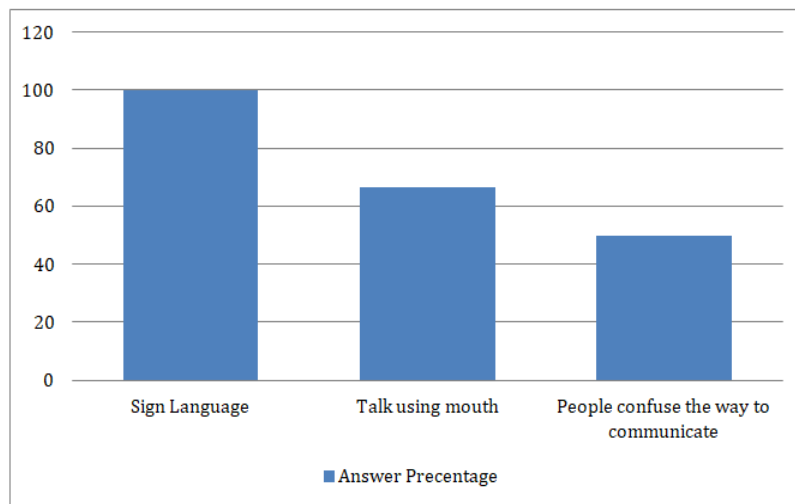


Figure 5. 6 informant answers of “how do people around you such as your family communicate with you?”

Figure 5 shows that family members who are confused about how to communicate with them (deaf people) are still included in the group of people who lack sign language education. Meanwhile, Figure 6 shows that the variation in how the local community communicates with people with disabilities is too much.

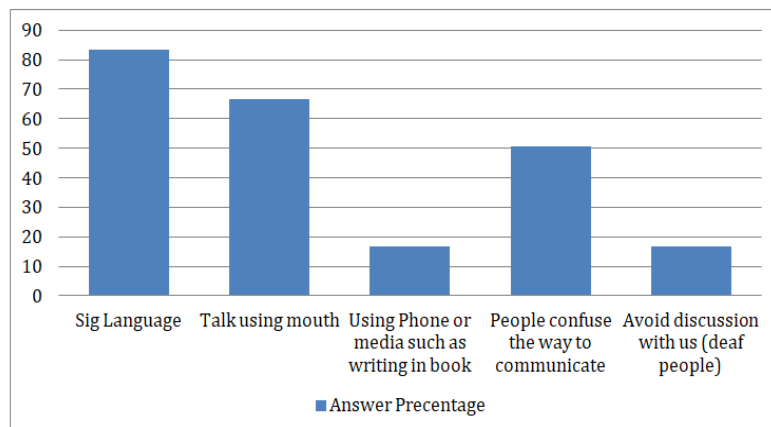


Figure 6. 6 informant answers of “how do people around you such as your friends or neighbours (they who can hear) communicate with you?”

The people around "you" in question can be friends, neighbors and people around you who close people may not be. Based on the data in Figure 6, 5 informants stated that non-family people around them communicate more often using their mouths. Talking with your mouth is a normal thing to do in direct communication. However, this method of communication is more appropriate for people who can hear it. If this communication is carried out for people who cannot attend, it is likely the information will not be adequately conveyed. Apart from that, 4 informants also answered that some could already use sign language. This means that some people around them can use sign language. However, the people in question are teachers at special schools for deaf students. Three informants answered that some people needed clarification about what to talk to them about. This form of communication often occurs when they need clarification about using sign language and need more confidence in using their mouth or speaking. These people will look for other ways to communicate or may abandon conversations and communication processes with deaf people. Apart from that, several informants also answered three different ways of communicating that are usually used by their friends or neighbors, namely through written media (either handwritten or typed on a cellphone). Unfortunately, some said they should have tried to communicate and often underestimated this communication.

The way of communicating with deaf people in the city of Ambon is influenced by the way the people of Ambon city view deaf people, and mute people are the same category of disability. This phenomenon will end in discrimination that continues to occur continuously. The people of Ambon city still do not fully accept the existence of deaf people. The forms of discrimination that appear in the way of communication show that the exclusivity of society in the city of Ambon towards people with disabilities is still high.

4.4 Towards an Inclusive Society

The phenomenon of exclusive communities must be eliminated as far as possible in Ambon. The way to do this is to introduce and campaign for inclusive community practices. One way to maintain inclusivity is to support using sign language in various societal contexts. Figure 7 and Figure 8 state that 100% of informants agree that the use of sign language is an essential element in implementing an inclusive society.

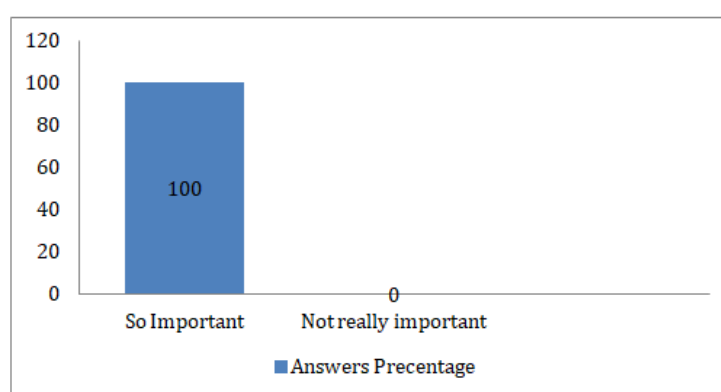


Figure 7. 6 informant answers of "How important do you think sign language is for you and your deaf group?"

The use of sign language is considered very important to support inclusiveness in Indonesia, especially in Ambon City. An inclusive society aims to create a peaceful society free from discrimination and violence against minority groups [28]. In addition, in an inclusive society, all categories of differences in ability are not a reason for discrimination. However, every difference is seen as normal to provide equal opportunities to everyone [29]. An inclusive society must be able to accept unique ways of building relationships, such as mastering how to communicate with disabled groups (including deaf people). So, according to informants, the people of Ambon city need to improve sign language skills in all circles.

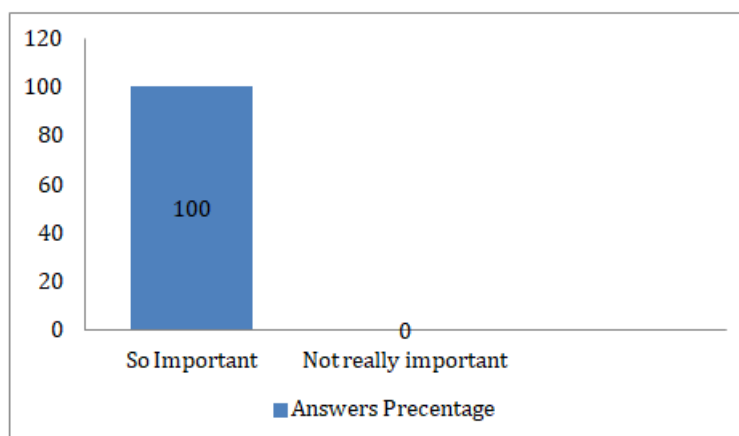


Figure 8. 6 informant answers of “How important do you think sign language is for they who can hear?”

Learning sign language takes work. Society needs to make serious efforts and breakthroughs in various aspects of the state to achieve this both in terms of education, culture, language and various other aspects. Informants stated that sign language is an essential point for the formation of an inclusive society that is pro-deaf. The use of sign language to communicate directly is a breakthrough in communication science and linguistics, which is known as a new way of communicating. However, there is still much that needs to be improved [30]. So, people still need help to accept sign language as a common language. However, to support equal human rights and eliminate exclusionary communities, these efforts need to continue.

Table 1. Importance sign language reasons

Informant	Answers in Bahasa Indonesia	Translation in English
D.H.	<i>Bahasa Isyarat penting karena memungkinkan komunikasi yang efektif antara teman-teman Tuli dan keluarga yang bisa mendengar; mempromosikan inklusi, dan menjaga identitas budaya Tuli.</i>	Sign Language is essential because it allows for effective communication between Deaf friends and hearing family, promotes inclusion, and maintains Deaf cultural identity
R.A.	<i>Bisa pakai bahasa isyarat dan penting komunikasi baik</i>	Use sign language and good communication is important
F.P.	<i>Bahasa isyarat sangat penting agar mereka bisa berkomunikasi dengan baik dan lancar dengan kami</i>	Sign language is essential so that they can communicate well and fluently with us
H.M.	<i>Bahasa isyarat penting karena sebagai alat bantu untuk mendengar</i>	Sign language is important because it is a tool for hearing
L.J.	<i>Karena dengan bahasa isyarat kita bisa mengutarakan apa yang ingin kita ungkapkan</i>	Because with sign language, we can express what we want to express
J.U.	<i>Karna dengan isyarat kami bisa paham apa yang mereka sampaikan buat kami yang tuli</i>	Because with signs, we can understand what they are saying to us who are deaf

Table 1 explains that sign language is essential for informants. Sign language is vital to provide space for deaf people to express their existence as part of society. The importance of sign language is motivated by several factors, namely:

- 1) Sign language is the primary communication tool for deaf people because it is considered a hearing aid
- 2) Sign language is an effective means of communication for deaf and hearing people
- 3) Sign language as a means of expressing expressions and feelings
- 4) Sign language facilitates a two-way communication process in an inclusive society

The background to the use of sign language in Ambon is the voices of deaf people. According to them, using sign language indicates that society can accept the existence of deaf people. Using sign language is a straightforward step to make deaf people feel appreciated. "Supporting the use of Sign Language, speaking with empathy, supporting inclusion, and respecting Deaf culture are important ways for hearing people to help their Deaf friends feel valued" (D.H.). "Appreciates Understanding Sign Language" (H.M.). For D.H., apart from using sign language, respecting deaf culture by understanding the differences between deaf people and hearing people also supports an inclusive society. "I think hearing people should accept our existence that we are deaf children who have the same right to a decent life as them, and they should also respect us and not bully us." (F.P.) F.P. stated that accepting the existence of deaf people as normal people is one of the efforts to support an inclusive society. Acts of discrimination by treating deaf people as weak people must be stopped because this phenomenon is an act of bullying.

"At least we can respect each other's limitations and obstacles and can help us to be more enthusiastic and better in living our daily lives" (L.J.) "Respecting us with our limitations" (J.U.) L.J. and J.U. stated that limited hearing is not why the surrounding community underestimates deaf people. These limitations should be considered as normal things that deaf people have. Just like other normal people, people with disabilities need support and appreciation for the differences in their abilities. So that they have a higher enthusiasm and desire to continue life as an essential human right.

All informants stated that an inclusive society is an important goal that the people of Ambon City must achieve. An inclusive society will create comfort and security for vulnerable groups such as deaf people. Before legally establishing efforts to use sign language, the first important thing to do is eliminate forms of discrimination against people with disabilities, including through misrepresentation of vulnerable groups based on differences in their needs. Apart from that, respect their existence through various treatments appropriate to their differences in abilities. Especially for deaf people, increasing the use of sign language is something that must be realized slowly in the city of Ambon.

5 Conclusion

The phenomenon of misrepresentation of disability groups is a phenomenon that commonly occurs in various regions. Misrepresentation occurs due to a need for more education about diverse groups of people. Misrepresentation of the identity of a community group as another community group influences the way society views and treats that community group. Therefore, misrepresentation should be avoided as a form of respect for social diversity. Representation of community groups based on their existence is part of respecting the existence of their identity.

This research is a reinforcement of previous research. In addition, this article provides the bonus of how a form of discrimination that hearing people often unconsciously carry against deaf people turns out to be a powerful form of discrimination. By expressing the feelings and expressions of Deaf people, this article is different in strengthening the thesis statement that discrimination through misrepresentation of identity must be prevented and overcome.

This study has limitations; first, the subject of this research focuses on deaf people. So, the study of disability in this article is very narrow. Second, the research method is only carried out by analyzing content based on informants' answers on Google Forms and in-depth interviews, which are limited to a few informants. Third, the number of informants was smaller than the standard number that should be in a study. So, further research is needed that can cover these three shortcomings of this paper.

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