Language, Gender Bias and Identity in Arabic Language Learning

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Abstract

This research aims to determine the relationship between language, gender bias and identity in Arabic language learning. Language and gender cannot be separated in a context, as aspects of language, including structure, word use, and communication conventions, can play a role in forming and reproducing gender norms, including in Arabic language learning. This research method uses library research with a qualitative approach. The data that will be presented is descriptive and analytical by paying attention to the characteristics of data sourced from articles, journals, books and related discussion topics. The results of this research show that in Arabic language learning there is still an unequal gender overlap in the context of texts which are exemplified by the dominance of muzakkar rather than muannats contained in the MTs Arabic language book Class VII Print -1 of 2020. Meanwhile, language and gender must have balance and Language equality is not only a means of communication, but also a reflection of social norms and structures, especially in learning, so that there is no gender image in the learning process.
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Keywords: *Language, Gender, and Arabic Learning*

Introduction

Language use is a form of social interaction that occurs in a concrete system, thus language is a social phenomenon as well as an individual phenomenon[1]. Because language is a social phenomenon, social and situational factors also impact language use as well as linguistic factors. Social factors include things like gender, age, economic status, education level, and social status. Apart from that, there are important factors, for example: who speaks what language and to whom the communication is carried out[2].

Language is a symbolic structure that includes phrases, general concepts, and signifying elements that have a gender dimension. Our perception and point of view towards commodities is also greatly influenced by language. The role of language in everyday life is not only as a means of communication, but also as a means of socializing and maintaining values or norms[3]. Indeed, language influences the physical movements of humans who use it, through suggestions given with certain words it will have hidden powers that are useful for preserving values in society and encouraging people to carry out social behavior based on beliefs through language[4].

Sociolinguistics studies language in the context of its use in a society, which means that sociolinguistics views language as a communication system that plays a role in social interaction. The use of language (language use) is a form of social trading that occurs in concrete situations. As an amazing social phenomenon, language and the way it is used are not only influenced by verbal aspects, but are

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[1] R Ardiana, "Implementasi Media Pembelajaran Pada Kecerdasan Bahasa Anak Usia 5-6 Tahun," *Murhum: Jurnal Pendidikan Anak Usia Dini*, 2021.

[2] Arwan Arwan, "Budaya Patriarki Bahasa Dan Gender Terhadap Perempuam Bima," *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)* (Lembaga Penelitian dan Pendidikan (LPP) Mandala, 2020), https://doi.org/10.36312/jisip.v4i4.1545.

[3] Shofil Fikri et al., "The Debate Strategy And Its Contribution To The Arabic Learner's Competence," *Ijaz Arabi Journal of Arabic Learning* 4, no. 3 (2021): 632–48, https://doi.org/10.18860/ijazarabi.v4i3.12306.

[4] T N Rachmani, R Supriadi, and M Ali, "Pemarkah Jumlah Dan Gender Dalam Bahasa Arab, Bahasa Jerman, Dan Bahasa Indonesia (Analisis Kontrastif)," *… Bahasa Arab*, 2023.

also influenced by social and situational aspects[5]. Social factors to characterize gender, age, preferred position, level of education, and so on. It is situational factors that determine who speaks, to whom, when, where, and about what issues. Even though the terms "gender" and "coitus" have different meanings, there are often misunderstandings and questions regarding both in society.

[6]states that countries with many impacts have become an introduction to the emergence of language differences. When communicating, women usually convey their true intentions through body movements or speaking style (meta communication), while men have a tendency not to do so, so they are more open in conveying their meaning directly. By detailing the context explained above, the formulation of the main question in this paper is, "What is the relationship between language and gender from a sociolinguistic perspective?" Therefore, this composition clarifies what gender is, which is defined as linguistic and character differences between men and women which are the result of cultural construction and are associated with nature, status, position, age, and these differences are components of social life.

Ambiguity and misunderstanding often occur in society regarding the definition of the terms gender and sex; In fact, both have different meanings. Gender is a difference in perception between men and women, where the main influence is social and cultural construction; therefore, it is not the result of pre-existing construction. according to[7] perceptions between men and women, where the main influence is social and cultural construction therefore, this is not the result of pre-existing constructions. If "gender" refers to anything that has existed from the beginning then Gender refers to a concept that emerged as a result of the development and understanding that took place in society. The term "gender" refers to something that emerges as a result of developing understanding in society.

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[5] A A A Hamidah, S Rosalina, and S Triyadi, "Kajian Sosiolinguistik Ragam Bahasa Gaul Di Media Sosial Tiktok Pada Masa Pandemi Covid-19 Dan Pemanfaatannya Sebagai Kamus Bahasa Gaul," *… Onoma: Pendidikan, Bahasa …*, 2023.

[6] Ardiana, "Implementasi Media Pembelajaran Pada Kecerdasan Bahasa Anak Usia 5-6 Tahun."

[7] Amalia Yunia Rahmawati, "BAHASA DAN GENDER (KAJIAN SOSIAL-EDUKATIF DALAM PEMBELAJARAN BAHASA ARAB) Taufik" 02, no. July (2023): 1–23.

Gender influences a person's socio-cultural aspects as whether someone is female or male - socio-cultural. Aspects of being a woman or a man. One of the judge's assessments is the judge's general assessment, namely a rule that determines how things should be done. The assessment is the judge's general assessment, namely a rule that determines how things should be done. Women and children think, act and feel. Gender refers to the social and artistic dimensions of an individual, whether male or female. One aspect of gender gives birth to the gender (general) part which is an anticipation that determines how the impact should be felt, by women and men[8].

In principle, gender is a product of dynamics in social relationships and is not something that is absolute. According to Mansour Fakih, society believes that the task of educating children and caring for and keeping the house clean are things that are naturally related to women. According to Fakih, there will be no big problems arising from gender differences as long as they do not cause gender inequality. However, the reality of gender differences causes men to be seen as superior to women. This gender issue also has an impact on the world of education, where education can encourage gender equality in society by increasing public awareness of the subordinate status of women which leads to criminal activity[9].

In the Arabic curriculum, gender bias can be smoothly regulated in the text content contained in the handbook. In this class there is the term grammatical gender which is a system of noun brackets arranged in various languages throughout the world. In linguistic gender, especially Arabic, there are many variations of gender systems which are similar to classifying nouns into two gender orders, or giving rise to three or more grammatical gender differences[10].

Every word and judgment in Arabic contains a gender identity (male and female), as is the case in the *mudzakkar* illustration; *jaddun*, *akhun*, *kholun*, *ibnun* etc., while in the *muannast* pattern, such as *bintun*, *jaddatun*, *ukhtun*, *kholatun*, etc.

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[8] M Muhammadun, "(Peer Review) Penanda Gender Dalam Perspektif Bahasa Arab Dan Bahasa Indonesia: Sebuah Analisis Kontrastif" (repository.iainpare.ac.id, 2021).

[9] M Anam and GZAS Manasiq, "BAHASA DAN GENDER (KAJIAN SOSIAL-EDUKATIF DALAM PEMBELAJARAN BAHASA ARAB)," *Tanfidziya: Journal of Arabic …*, 2023.

[10] S S T KURAEDAH, "Diskursus Gender Dalam Bahasa Arab" (SulQa Press IAIN Kendari, 2022).

From the statement above, Arabic language lessons cannot be separated from the word good gender.

Forms of expression, both in writing and conversation *(kitabah and hiwar),* as well as in narrative reading *(qiraah)* utilize the general characteristics of words meaning men *(mudzakkar)* and words meaning women *(muannats).* Therefore, it is necessary to integrate understanding of gender equality in Arabic language skills as a learning management strategy in the classroom. By helping students develop their intelligence before accepting mortal invitations, colorful disciplines can be integrated to create a competent integrated classroom[11].

Adapting gender generalizations to understanding Arabic must achieve two goals at once, namely gaining general knowledge about gender and understanding gender concepts in the Arabic context. The importance of understanding the classroom from a gender perspective is reflected in efforts to respond to several main ideas related to the concept of gender, including the integration of grammatical gender elements in Arabic literacy. The gender integration process is also applied in Arabic language learning with the aim of achieving proficiency in the language[12].

Methode

The research method applied in this article is library research with a qualitative approach. This research aims to investigate the relationship between language, gender, and identity in the Arabic context. The data used in this research is descriptive and analytical obtained from articles, journals, books and related discussion topics. The data collection process, as explained[13] by collecting and listening to detailed data from various written sources. Next, the researcher applied the sentence reconstruction method to understand the elements of meaning and conclude the findings from the analysis results. Thus, this article not only provides a comprehensive overview of the topics discussed, but also produces

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[11] A N Kholiza and N Fadhilah, "Bias Gender Dalam Buku Teks Pelajaran Bahasa Arab Karya Faruq BaharudiN: Studi Analisis Pada Buku Ajar Tingkat Madrasah Tsanawiyah Kelas VII," *Jurnal Sipakalebbi*, 2021.

[12] U Kalsum and L Sari, "Studi Gender Dalam Bahasa Arab," *AL-WARDAH: Jurnal Kajian Perempuan, Gender Dan …*, 2021.

[13] I Dewa Putu Wijana et al., *Metode Penelitian Bahasa*, 2021.

conclusions that can serve as a basis for further understanding of the relationship between language, gender, and identity in Arabic[14].

Results and Discussions

A. Language and Gender

Language is a very important thing in life. Language ability is one of the distinctive characteristics that distinguishes humans from other creatures. Besides that, language has a social role, functioning as a medium of communication and a means of identifying social groups[15]. In the reality of life, language operates as a means of communication and a tool for human thinking, with the aim of describing and understanding the surrounding environment, both from an imaginative and objective point of view[16]. According to the Big Indonesian Dictionary, language is a symbol of spoken sounds and has meaning which is used as a means of communication to convey feelings and thoughts.

The term gender comes from English which means sex. Webster's New World Dictionary defines gender as the visible differences in values and behavior between men and women. Gender is a concept used to recognize differences between men and women from the perspective of social and cultural influences[17]. These differences show very basic things between men and women. From a biological perspective, men's and women's bodies are different. Socially and culturally, the clothes worn by men and women are different, and their roles in society also vary. In addition, there are differences between men and women in language context.

Language and gender are closely related in sociolinguistics. There is a statement "Why is the way women speak different from men?". That is, we concentrate on a number of reasons why women, compared to men, prefer to use standard language. By considering this aspect, it becomes relevant to view language as a

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[14] Leffi Noviyenty and yayasan corolla education centre, *Research In Language Field*, ed. Fakhruddin, 11 Agustus (Bengkulu, 2022).

[15] Kadek Eva Krishna Adnyani, "Bahasa Sebagai Objek Kajian Gender," *Prasi* 9, no. 18 (2014): 11–14.

[16] Kaelan, *Filsafat Bahasa Hakikat Dan Realitas Bahasa*, 1st ed. (Yogyakarta: Paradigma, 2017).

[17] Iswah Adriana, "Bahasa Dan Gender : Antara Dominasi Dan Subordinasi," *Okara* 2, no. 7 (2012): 153–63.

social construction, an action full of values that reflects the complexity of cultural, social, political networks and interactions among various ages and societies.

Men and women use language differently in several domains, such as in aspects of phonology, morphology and diction. Men and women have differences in several aspects related to phonology. For example, in America, women use the non-aspirated palatal velar, for example the words *kjatsa* spoken by women and *djatsa* spoken by men. The majority of women in Scotland pronounce the sound /t/ in words such as got, not, water, and so on. On the other hand, men tend to more often replace the sound /t/ with an unaspirated glottal consonant. According to Lakoff, in the field of morphology, women often use color terms other than those used by men, such as light purple, cream, aquamarine and lavender. Apart from that, women often use terms such as adorable, charming, lonely, sweet, and so on. Based on diction, women seem to have a certain vocabulary because this vocabulary shows a certain influence on them. Apart from that, there are differences in words based on gender in English, such as prince-princess, male-female, man-woman. This happens because there is knowledge that the vocabulary used to describe the roles of men and women is different[18].

In certain contexts, or environments, the term gender can refer to the roles and responsibilities socially assigned to men and women, in accordance with the existing structure of society. Gender can change over time across societies, classes, and even cultures. This understanding is in line with Budiman's definition of gender, namely that in everyday culture, gender is a universal differentiation of behavior. Gender discrimination involves separation between men and women in various aspects, such as time, place, equipment, activities, body movements, way of speaking, and gaze.

The foundation of society's institutional structure is gender. The social system of gender shapes how men and women view themselves, what and who they are, how jobs are assigned, and how authority is distributed. Gender norms become standard through various modern institutions such as the family, formal education,

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[18] MALA Lubis, S H Taib, and M A Ismail, "Inovasi Sistem Pendidikan Dan Strategi Pengajaran Bahasa Arab Di Era Milenial 4.0," *… On Islam And Civilization (ACER-J) …*, 2020.

religion, political systems and economic systems. These institutions act as a medium for socialization and the formation of values in society.

Fakih provides a brief understanding of gender as follows: gender is a socially and culturally constructed concept that is inherent in men and women. Gender differences arise from various factors, including socialization, formation, strengthening and construction of social and cultural norms through state and religious teachings.

B. The Relationship between Language and Gender

There are three types of relationships that can be realized in the relationship between language and gender[19] :

1. Language reflects gender divisions.

Differences in social experiences between men and women are believed to have an impact on language behavior, because they relate to language use that is responsive to the life patterns and interactions of each gender. Therefore, language can reflect society. Men's and women's languages will continue to be different as long as society views them as different and unequal. Linguistic differences are simply a reflection of social differences.

2. Language maintains gender differences

In this view, the role of language is crucial in maintaining gender differences. Biases regarding men and women can be projected through the use of language in various social contexts, which has an impact on determining the social roles expected of men and women. This forms the belief that social interactions and personalities can be shaped by the language and discourse that people use. Therefore, if speakers learn linguistic differences, they can pick up distinctions or categorizations that are valued in a particular culture.

3. Language and social influence each other

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[19] David Graddol and Joan Swan, *Gender Voice: Telaah Kritis Relasi Bahasa-Jender*, 1st ed. (Pasuruan: Pedati, 2003).

This theory shows how linguistic features sustain gender divisions through non-linguistic mechanisms. For example, we can observe how language constructs conventional notions of "femininity" and "masculinity." However, social theories related to language are needed to understand why these conventional ideas oppress women. Emotional and intellectual differences also exist between masculine and feminine perspectives in this regard.

C. Differences in Men's and Women's Language

Language is a communication tool, used to exchange ideas and convey information. When using language as a means of communication, there is generally a purpose that has been prepared and revised beforehand. However, communication often occurs naturally. One thing is certain when we communicate, we want other people to understand us.

Because language use involves linguistics and social issues in society, we can examine the relationship between language, vocabulary and gender from a sociolinguistic perspective. One factor that influences language in any community is gender. Gender refers to the differences and functions carried out by male and female individuals in the context of social roles formed by the order of society. Considerations regarding the behavior and interactions between men and women in accordance with social norms, cultural standards and values that exist in their environment are part of the thought process related to gender[20].

Men and women generally choose different words because of the natural differences between the two. There are certain words that are generally only used in conversations between men, while conversely, there are also certain words that are often used in women's communication[21]. Differences in language between men and women are caused by the impact of cultural factors. This happens because of social attitudes and social phenomena that are closely related. These

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[20] Prasetyo Adi Wisnu Wibowo, "BAHASA DAN GENDER," *LITE: Jurnal Bahasa, Sastra, Dan Budaya* 8, no. 1 (2012).

[21] Florian Coulmas, *Sociolinguistics: The Study of Speakers' Choices* (New York: Cambridge University Press, 2005).

differences begin at birth, where women receive different names, titles and nicknames compared to men[22].

The majority of us can differentiate between female and male voices even if we have to close our eyes because in general men's voices are louder than women's voices[23]. Men have tenor and bass voices, while women have alto and sopra voices. All of this happens because the organs in the body that produce sound are slightly different in men and women. In addition to the previously mentioned aspects, we also observed that women's voices have a higher softness compared to men's voices. This is related to the ethics or social norms that each individual has. It was revealed that in some communities, including Javanese, women who use loud voices are considered inappropriate[24]. On the other hand, men who use a weak and soft speaking style are often seen as having similarities with women. In terms of intonation, women tend to use elongated intonation more often at the end of sentences. The phrase "manja voice" refers to a unique style of speaking that is only heard in Indonesian and only done by women. Men very rarely use this style of speech.

D. Grammatical Gender

Grammatical gender is one of the first things to learn when learning a first language. The way children learn their mother tongue within a gender system is determined by the various gender cues conveyed by their language, such as morphology, syntax, semantics, and phonology. Most children who are developing their language skills will rely on phonological and morphological cues to the semantic and gestural level. On the other hand, children's syntactic and semantic sign language levels increase with age. Koehn and Levy's opinion is in line with the idea that in interpreting gender, especially in nouns *(isim),* the focus is more on the grammatical categories involved in the gender system, such as adjectives, verbs and command words.

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[22] Sumarsono and Partana P, *Sosiolinguistik* (Yogyakarta: SABDA (Lembaga Studi Agama, Budaya, dan Perdamaian., 2002).
[23] Sumarsono and Partana P.
[24] Zul Amri, "Perbedaan Bahasa Siswa Laki-Laki Dan Siswa Perempuan: Sebuah Studi Kasus Di Kelas V Sdn 09 Air Tawar Barat Padang Sumatera Barat," *Lingua Didaktika: Jurnal Bahasa Dan Pembelajaran Bahasa* 3, no. 1 (2009): 96, https://doi.org/10.24036/ld.v3i1.7371.

As a formal system, rules such as morphological and phonological rules have been applied to determine the meaning of an object, as explained in the previous statement. The structure of semantically related words is established through the study of morphological rules. The absence of a completely pure morphological system such as *mu'minun-mu'minatun* resulted in the division of connected systems into two categories. First, there are systems with semantic rules, and second, there are derivational systems that involve overlap with semantic rules. Nouns that have the ending and sound "tun" usually have the letter "*ta*", which indicates the meaning of woman.

However, in certain cases, such as the declanation "*baitun*", which falls into the category of masculine language, the morphological and semantic systems may not always coincide depending on the type of declanation associated with the word element. The phonological system is associated with sound structure, where the sound of the last letter determines the grammatical gender of a word. Arabic follows in the footsteps of other languages because it is a language based on symbols or markers. Any vocabulary used in a language consists of symbols, all of which have an inherent meaning. In addition, when researching Arabic words related to gender equality, we must analyze the meaning of the word, especially the lexical meaning (dictionary)[25].

The emergence of gender imbalance in the verses of the Koran which are often interpreted by society as verses that depict the superiority of men and the subordination of women. Therefore, Nasaruudin mentioned several contributing factors, such as: 1) standardization of letter marks, punctuation marks and *qiraat*; 2) understand vocabulary *(mufrodat);* 3) identify the pronoun referent *(dhamir);* 4) identify the limitations of exceptions *(istisna');* 5) find out the meaning of the letter *'athaf*; 6) language structure bias; 7) bias in the Arabic dictionary; 8) bias in interpretation methods; 9) impact of Israeli History; and 10) bias in recording books and standardizing fiqh books[26]. Therefore, Arabic sentences have strong meaning, beautiful language, excellent quality, as well as explicit and implied

[25] Akmaliyah, "Analisis Kesetaraan Gender Pada Kata Ganti Orang Dalam Bahasa Arab Dan Sunda," *Harakat An-Nisa* 4, no. 1 (2019): 35–40.
[26] Nasaruddin Umar, *Argumen Kesetaraan Gender Perpektif Al-Qur'an* (Jakarta: Paramadina, 1999).

meaning. Therefore, studying gender bias in Arabic requires dismantling it in order to reveal the hidden meaning within it.

E. Language and Identity

The relationship between language and identity is that the language a person uses can influence that identity. Identity is a profile built by a person through discourse, and each person has more than one identity, that is, the identity they build can change according to the context. The language used by a person when interacting with other people can describe that person's background[27].

Indonesian is the national identity of the Indonesian people because it can differentiate Indonesia from other countries. In Indonesian society, language can generally be interpreted as a tool for conveying something that comes to mind, but furthermore language is a tool for interacting or a tool for communicating, in the sense of a tool for conveying thoughts, ideas, concepts or feelings. In postcolonial Indonesian society, language is a system in the form of sound symbols, and each language symbol symbolizes something called a meaning or concept. In cyberspace, we can see the use of arbitrary language everywhere, whether through social media or print[28]. As eastern people with high culture, the use of polite language really reflects the Indonesian ethics that we adhere to. Overall, language and identity are interrelated, and appropriate use of language can help maintain and develop one's identity as well as that of society as a whole.

Likewise in Arabic, every country that uses Arabic certainly has a characteristic and identity both in terms of accent or in terms of language structure, the Arabic language used in Bahrain for example, will be different from the Arabic language used in Libya in terms of accent. and order, although again it's all about Arabic. And this has become an identity that is owned by every country that uses it.

F. Condition of Arabic Textbooks in Indonesia

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[27] W Ariesta, A L N Qoyyimah, and ..., "Pergeseran Bahasa Baku: Ragam Bahasa Elitis Dalam Akun Instagram Humor Recehku," *... : Jurnal Kajian Bahasa ...*, 2021.

[28] Siti Ayu Ningsih, Yumna Rasyid, and Liliana Muliastuti, "Analisis Kebutuhan Materi Ajar Membaca BIPA A1 Dengan Pendekatan Deduktif Di SD D'Royal Moroco," *PEMBELAJAR: Jurnal Ilmu Pendidikan, Keguruan, Dan Pembelajaran* 2, no. 2 (2018): 85, https://doi.org/10.26858/pembelajar.v2i2.5974.

One way to support a learning process is to use textbooks as a guide in the teaching and learning process. And in textbooks that contain texts for learning it is impossible to be free from gender bias. In Arabic material, sometimes men are depicted in roles that occupy public positions (production roles) and women are more in domestic roles (domestic roles)[29]. And it can be concluded that there is still inequality in the positioning of men and women in textbooks. In an Arabic language book taken from an example of the 2020 MTs Class VII Arabic Language Book Printed -1, there is material that is given which dominates men in a *lafdziyah* or *ma'nawiyah*[30].

ولدي يعمل في المدرسة، وهو مدرس. وولدتي تهتم بأمور البيت، وهي ربة البيت.

From the example sentences given above, it shows that a profession carried out by men has the breadth of work outside the home, whereas the profession of a woman tends to be at home only. In this example context, it corresponds to the reality of a woman in society where the space for movement in society is very limited so that it often results in discrimination or gender inequality.

In the 2020 MTs Class VII Arabic language book printed -1, there are 6 learning units. A unit has several sections to improve language skills, each of which contains *(al-kitabah), (Al-Qiroáh), (Al-Istima'), (Al-Kalam).* However, in these 6 units, there is still a gender discrepancy in providing examples in a text or conversation where women have fewer role models than men. With the following explanation:

1. In a text the conversation *(hiwar)*

presented in this book shows that it involves the types *(muzakkar)* and *(muannats).* However, the content related to embellishment is in units 1 and 5. In unit 1 the theme is about the theme (الساعة) and unit 5 is about the theme (المهن). In unit one, those who play a role in a conversation example are Hasyim and Fatimah. In unit 5 the roles are Ahmad, Muhammad and Maryam. And for unit 3

[29] Amalia Yunia Rahmawati, "BAHASA DAN GENDER (KAJIAN SOSIAL-EDUKATIF DALAM PEMBELAJARAN BAHASA ARAB) Taufik."

[30] Masrukhin, *BAHASA ARAB MTs KELAS VIII* كتاب تعليم اللغة العربية لصف الثاني المتوسطة، 2020.

with the theme (الهواية) only the muannats gender type is played, with the roles in a conversation being Fatimah and Ratina. For units 2, 4 and 6 there is only one gender type, namely mudzakkar. Namely in unit 2 with the theme (يوميتنا), unit 4 with the theme (الرياضة) and theme 6 with the theme (عيادة المريض). The roles in a text and conversation are Farid, Afandi, Hasyim, Ahmad, Al-a'b.

2. Word level

there is a word position (mufradat) which gives rise to feminine or womanly figures, female student *(thalibah),* female school teacher *(mudarrisah),* female cobbler *(thobibah),* family *(ukht),* female friend (shodiqah), substitute personal pronouns woman (anti), third person pronoun woman (hiya), woman's parents (walidah), aunt *(μammah)*, son *(ibn).* Proper names *(Ratina, Fatimah,)[31].*

In substance, the contents of Arabic literacy material in the form of *hiwar* (conversation), *qiroah* (reading), even in the form of *tadribat* (exams) illustrate the position of men as more dominant than women. This is alluded to by the definition in the Arabic language material environment, namely the grammatical nahwu and the dashing form of shorof, which are more emphasized. The implantation of this very incorrect position of gender bias continues to live in handbooks that discuss gender inequality in the field of education and continues into this century.

G. Responsive Gender-Based Arabic Language Textbook

Responsiveness in the context of gender-based Arabic language textbooks can refer to efforts to ensure that the materials presented accommodate gender differences, respect diversity, and create an inclusive learning environment for all students, regardless of their gender.

Gradually, students' attitudes are shaped by their growing awareness of the importance of gender perception. Where:

1. There is no difference between the two sexes in terms of their respective characteristics in the areas of *hiwar*, *qiroah*, and *tadribat*.

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[31] Masrukhin.

2. A good mix of masculine and feminine examples is given when discussing grammatical gender.

3. Use of balanced illustration images, both for men and women.

4. Understanding women's active involvement in the public sphere. In an effort to advance equal class integration based on Resolution Point 7 Paragraph (5) of the World Summit on Children, it is emphasized that gender "imbalance" at the primary and secondary education levels needs to be eliminated. Dealer and Miller view education as the main function that becomes an obstacle in communication between academics and the classroom, where the process of knowledge reconstruction occurs through dialogue. The class relational stage is transactional and gender sensitive, if everyone is seen as a rational being who is able to solve gender problems with intelligence. Sofian Hadi emphasized that the process was transactional, combined with gender analysis which was used as a class and also developed into a class document regarding object, content, style and evaluation factors which were also used as internal enrichment. By preparing a syllabus and assignment plan.

Conclusion

Addressing increasing misconceptions about gender bias. There must be an understanding of the concept of gender. Therefore, education is an effort to apply the concept of gender by including the principles of gender equality. The curriculum adapts material from Arabic which is grammatically very strong, namely the use of the words mudzakkar and muannast in nouns/isim, verbs, adjectives/mausuf and even sentences. , paragraphs as well as orally and in writing, while learning Arabic does not recognize neutral constructions. To form a curriculum with a gender perspective.

In a book that is being researched, namely in the 2020 MTs Class VII Arabic language book Printed -1, there is a gender inequality which in this case is where Mudazzakar's gender dominates in the example given. This inequality occurs in the form of a role character, and refers to an exemplary vocabulary or sentence.

A new national education curriculum is needed that is formulated evenly by integrating gender concepts in the curriculum of each subject taught by teachers, thereby producing educational material based on justice and equality so that students who ignore language structures at the level of the Arabic book mufrodat, mushowwir, tadribat , and qiroah has no inequality in mastery of foreign languages.

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Akmaliyah. "Analisis Kesetaraan Gender Pada Kata Ganti Orang Dalam Bahasa Arab Dan Sunda." *Harakat An-Nisa* 4, no. 1 (2019): 35–40.

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