

GENDER PERSPECTIVE IN ARABIC LANGUAGE LEARNING FOR YOUTH MOSLEM

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Abstract: Youth Moslem who understand Islamic religion well and know it enough that to be basic source to get the information of gender perspective in arabic language learning. The young people will be agent of change for every value on society. So that value of gender equality. Their mastering of arabic language can be first step to go to play social change through gender perspective in arabic language learning. Because of that makes gender equality values can be socialized well and systematically for society through learning and education, especially arabic language learning.

Keywords: Learning, Arabic language, Gender equality, Youth Moslem.

INTRODUCTION

Arabic language as moslems language. With other statement that arabic as religion language and worship language (ibadah) of individual and social for moslems. So, learning arabic is very important thing and must be done by moslems for perfect their worship. Other utilities of mastering arabic is giving the easy way for transaction and other activities directly or correspondently with native arabic speaker and find out knowledge from science was written by arabic. Mastering of it moslems can find of both happiness in here (world) and after life (*ukhrawi*).

One of ways to effort the mastering Arabic language is found from learning process because learning is a way to get skill and knowledge (Poerwadarminta: 1986), and the komponen of learning are student, teacher, material of lessons, learning process and evaluation. Word of *pengajaran* is from word ajar, mengajar. In the big dictionary of *Bahasa Indonesia (Kamus Besar Bahasa Indonesia)* by Departemen (2001) *pengajaran* is process, method, teaching-learning activities.

According to gender values that it can include arabic language learning components. The indicator of success learning of gender perspective in arabic learning is if the students have good attitude perform sensitive and responsive gender. They can apply it in all day long life, all their moment in their life. Because the learning is a way to play the students a changing process and make them realize the changing in their life.

Young people is next generation who has a time enough too long and will continue to grow and socialize gender values. That because they found the result of learning of gender values and they can fill it in their memory and it has to influence their mindset. And finally its become their attitude and performance until they can give the solution for social problem according to gender equality values.

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METHOD AND MATERIAL

According to the explain above about the importance gender perspective on Arabic, so it need socialization systematically by Arabic learning for youth moslem especially. Some assumption that Learning for youth moslem because youth Moslem need Arabic learning for supplying their knowledge of Islamic values globally and Islamic gender equality values especially based on Arabic learning. Youth Moslem will be agent of change in social community. And the society hope the young people can do the movement and changing gender equality values better than before through Arabic learning.

This article to express what the material of gender perspective on Arabic learning wants to give for youth Moslem. And what utility of that material for youth Moslem attitude and performance relating with gender equality values socialization. The method of descriptive analysis of the data relating with gender perspective on Arabic learning for youth moslem is a way to answer this research problem.

RESULT

Gender Definition

The word gender is derived from English. Terminologically speaking, gender is a cultural concept that seeks to make a distinction in the role, behavior, mentality and emotional characteristics between men and women which their society might recognize. Hilary M. Lips said that gender is the cultural expectations of men and women. Lindsey also said the same thing, and that all provisions concerning the determination of a male or female will be discussed in the study of gender (Departemen: 2001)

According to Mansour Fasih (1996), gender is socially and culturally constructed about nature of men and women. The meaning of nature of women like her softness, emotionality, and motherhood, and nature of man is mighty, manly, fatherly, rational nature, it has been preordained since the first of time. It can be exchanged based on the cultural dynamics in society. So that in particular society and that time, women can be considered rational, hard, and mighty. So, the concept of gender inherently to women and men is based on the cultural development related to time and space.

Teaching

Hamalik defines learning as a process of development or change in a person as revealed in his or her ways of behavior. Changes are acquired thanks to experiences and trainings. According to T. Raka Joni, learning is a change in behavior due to a change in a person's maturation (Fitriano: 2015)

In addition to learning, there is teaching and education. Teaching is a process of interaction of students with a teacher. Education is a teaching process as an aid given to students in order that they understand the scientific process, obtain knowledge and skills, as well as upgrade their behavior to a better level. Education is also a way to form appropriate attitudes and self-confidence of students. It is actually the process of the interaction of learners with educators.

Definition of education is a conscious effort of teachers to create student interest in learning, i.e. to facilitate behavioral changes in self-related student learning motivation. The change is hoped to be obtained by a student in a long run due to the deliberated efforts and plans (Fitriyono: 2015). While teaching is a way to teach or transfer knowledge, Poerwadarminta: 1986) education is the act or the way to educate. According to the Law of Republic of Indonesia no. 20 in accord with national education (article 1, paragraph 1), year 2003, education is a conscious and deliberate effort to create an atmosphere of learning and the its pertaining process so that learners can actively develop their potentials to have the spiritual character of religion, self-control, personality, intelligence, noble character, as well as skills needed by their community, their nation and state (Departemen: 2001)

Characteristics of Arabic Language

Arabic is a Semitic language in its central, and is adjacent to the Hebrew and Neo-Aramaic languages. Arabic is spoken by the largest in population within the Semitic language family. Spoken by over 280 million people, it is the first language for people in a whole area surrounding the Middle East and North Africa.

According to Ahmad (2011), Arabic language development can be divided into five phases, i.e. at the heyday of Islam, at the reign of the Umayyads, at Abbasids, and at the *Nahdah* in previous century and at the contemporary era.

From time to time, in its span of history, Arabic language has contributed a lot to the list of vocabularies of the other languages of the Islamic world, similar in a way to Latin to most European languages. In the Middle Ages, Arabic is also a major tool of culture, science, mathematics and philosophy, which then pushed the Europeans eventually to borrow vocabularies from Arabic.

As for writing the Arabic word it starts from left to right. Arab and language, those two words, each has meaning and gives each other completing meaning. Language is a symbol system based on sound that people use to give birth to thoughts and feelings (Poerwadarminta: 1986). While Arab is the name of the nation in the Arabian Peninsula and the Middle East; they use a classic and most pristine Semitic language known to history as the first language in Saudi Arabia, Syria, Jordan, Iraq, Egypt, etc.

As the case with most other languages, Arabic is an arbitrary symbol system too. According to Chaer, language is “arbitrary sound symbol system used by the members of social groups to work together, communicate and identify themselves” (Abdul: 2004). In our most authoritative dictionary, Unabridged Dictionary of Indonesian Language (*Kamus Besar Bahasa Indonesia*, abbreviated KBBI), the definition of Language is a sound symbol system arranged arbitrarily used by members of the community to cooperate, interact, and identify themselves” (Departeman: 2008). Other than those functions, Arabic also has distinctive characteristics. It surely has the diversity of the letters with their specific meanings, as well as nouns, pronouns, sentence structure and literary variety.

Moreover, language is a product of a society, in which it plays as cultural expression. It is one among other elements of culture. The others are technology; system of subsistence or economic; religious system; system of knowledge; social organization; and art. In connection with that, everything developed in the community can be influenced or determined by culture (*Cultural determinism*). Diversity in the community can also affect the culture. Or otherwise, diversity can generate forms for different cultures, according to desire and power of reason, as well as creativity of communities in capturing the values in the form of culture (Rachel: 2004).

Similarly, the language, can be influenced by the developments and current needs of the community. Or vice versa, it can affect the development and needs of the community. Language is a system of symbols to communicate. It is a legacy obtained by the culture/society in which its members thrive and interact. In this case, a theory of language, *linguistic relativity*, stated: (1) mental operations are run free of the influence of language; language is only a system to express ideas, (2) mental functions are completely determined by the language, “language as a shaper of ideas.” (Alwasilah: 2003)

Edward Sapir said about the relationship of language and the human mind: “When I think in language, there are not ‘meanings’ going through my mind in addition to the verbal expressions: the language is itself the vehicle of thought.” Edward Sapir and his student, Benjamin Whorf, stated that language affects how people understand the fact, that language affects thought (known as *the Sapir-Whorf hypothesis*). The hypothesis can be grouped into two basic principles, which include: linguistic determinism, and linguistic relativity.

Linguistic determinism stated that the language we use determines the way we see and think about the world around us, which means that the structure of human cognition determined by the category and the existing structures in the language. Linguistic determinism is divided into two types; The first type is Strong Determinism, *i.e.*, that the actual language determines thought, and that language and thought are identical. The second is Weak Determinism, *i.e.*, that thought is affected by our language, in whatever the state of the language.

Supporters to linguistic relativity stated that the differences in language symbols are unique, and there is no limit on the structural diversity of languages. Differences of language structure generally parallel to the non-language cognitive differences. Language differences led to differences of thought.

DISCUSSION

Gender in terms of Arabic language

Every word in Arabic has its own derivations and different meanings. Meanwhile in Indonesian, derivation of each word does not have various meanings. Both of them have nouns, verbs, and pronouns. Furthermore, Arabic has 14 different pronouns based on its gender.

However, to observe Arabic words that related to culture about gender equality can be analyzed by finding its lexical meaning in dictionary. It is a product from a culture or an idea that has purposes, also it could be a result from implementation of the culture itself. The meaning of word that can be found in any dictionary could be sources of inspirations and thoughts which can produce a new culture.

One of the cultures that developed well in Arab nations is patriarchy. It is a culture or a system that put father as leader in a family. This affects the patterns of their culture itself, more specific, in terms of language or vocabularies.

Here are some examples of words and their meanings. The word **الأب** and its derivations which have a lot of meanings are: become; father; maintain; educate; master; owner; rooster; butterfly; hunchbacked; ibis; fat; a person who wears glasses; sphinx; husband; a kind of ladybug. (Warson: 2006)

Let's compare with word **الأم** which has many meanings, for instance: going to; hurting brain; become a leader; become a mother; following; source; a place to stay; Mecca; big road; scorpion; centipede; cassowary; octopus; owl; a galaxy star; brain; flag; fire; The Holy Quran Surah al-Fateeha; tall; face; dexterity; obedient; society; religion; pleasure; international; stupid and rude; illiterate; careful; close; qibla.

Different meanings from two different words can be analyzed by using Arabs' culture and also possible with society's culture in general. How balance is every word means and citations that women must carry in their life, it contains negative and positive values. Those two values addressed to women (mothers) equally. This shows society's condition and its culture about the way they think about women, or even it could possibly affect people's behavior and appraisal about fathers and mothers.

Mothers could be a leader and be led, they are animals that can be gorgeous but dangerous at the same time. Also, they could be smart and be a source or reference just like The Quran, but they also can be fools who are illiterate. Fathers, in general are clever, wear glasses because they read a lot. They are fat because they eat

many foods. They also considered as a ladybug or a butterfly which are free to fly everywhere they want to. But in the end, they will come back to their mothers' arms, since its a peaceful place. Mothers also equated with pleasure. Based on statements before, there are no bad meaning in word الأب (father), while the other one (mother) simultaneously has balanced values.

Look at the word الرجل and its meaning derivations:

Tie; shackle; walking; wavy; have a white foot; up; rise; talking without preparation; alone; a group of grasshopper or bees; era; white-blank paper; miserable; pants; bay; animals; plants; pot; comb.

Lets compare to word المرأة and its meaning derivations: woman; good soil and healthy air; throat; delicious food; wife; heroic.

Based on those meanings, both men and women are like to dress up if those two words compared with "comb" and "mirror". Women considered as a giver of pleasure and also heroic at the same time. Men are miserable, adventorous, --the root of word رجل for الرجل has close meaning to رحل (travel)—and searching foods just like a group of bees. They are great and enlighter like animals; they feed also can be seen as pot; they also clever and can talk without any preparation.

As seen above, it is obvious that feminine word usage tent to has negative values than masculine one. In addition, there are terms for names of transportations that usually is feminine in its gender (له علامة التانيث), such as سفينة, دراجة, سيارة etc, except train (قطار).

Moreover, these two words "امام" and "خليفة" can not be turned into a feminine word (some word can). The word امام is discussed in the third page of *Isân al-'Arab* dictionary which always has masculin meaning. For example, a leader in prayer or a leader in society is considered as an only man's authority. Furthermore, the word خليفة is actually feminine in terms of its shape but it is reserved only for men.

More examples, in Arabic dictionary there are two words "Untsa" and "Anti" which mean: weak, soft, not hard. In contrast, the word الذكر (man) is shaped from root of word نكر which means remember, call, saying (Allah's name) has the same root as word الذكر which also means remember or keeping something in mind by saying it (الحفظ للشيء بتذكره). The word نكر also can be interpreted as braveness and toughness which leads to believe that man is strong and brave, it also could be translated as "it's raining cats and dogs". These meanings illustrate that women are weak and soft, meanwhile men are strong and brave.

Gender Values in Teaching Arabic for Youth

Teaching is a strategic-systematic effort to spread gender values, in terms of teaching Arabic. It also could be done formally, informally, or even nonformally.

Any kind of teaching activities should fulfil components of education properly, such as curriculums, teachers or tutors, students, processes, and evaluations.

Related to the topic before, it could be explained more specifically like this: students are youths, it could be male or female, same as teachers, but the most important thing is the Arabic materials that contain gender equality values in Arabic language itself. The Materials are meanings from a word, structure in a sentence that could be an Arabic passage. In addition, in order to grow the gender sensitifity and its responsive, all the materials are used for evaluating and valuing process.

Teaching Arabic using this gender perspective will give youths information about the importance of understanding the gender equality values, using a lot of strategic-systematic activities to society. This also could give benefits for them to understand how important the Arabic teaching as a language of Islam is. Then it could integrates gender equality values in Islam into Arabic language and spread it to society with delightful way of teaching.

CONCLUSION

Teaching one of ways strategically and siystematically to socialize and internalize values, so within gender values. To be better for youth as become agent of change to get experience of gender perspective on Arabic teaching. So because of that way makes youth Moslem, especially, continuing gender values for all people society. That means gender values including on material of Arabic teaching will be socialized by them. Youth are become leader for the future time and they will support the movement of gender values socialization in all aspect society. The socialization of gender values through Arabic teaching is a best step or strategic way because Arabic is religion language. So if there is some mistake or fault of gender - Arabic understanding it makes misunderstanding too for getting the meaning of religion values.

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