

## Representation of Female In Arabic: Feminism and Gender Relations Perspective

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### Abstract

When discussing about gender, it matters not only as a grammatical phenomenon, but also as a deeper meaning of the relationship between men and women. As a representation produced by human being containing certain values about an abstracted object, language embodies personal value, social values, cultural values, and political values. The correlation between gender and language in Arabic language has a characteristic since it is also influenced by the religion affected the relationship between men and women. Therefore, the main problems are how women depicted in this language and how their image is compared with man. In order to gain the depiction, feminism is seen as an appropriate tool for analyzing it. This approach is chosen since feminism approach providing general analysis about condition contributed to woman and digging into cultural understanding towards what is meant by being woman. The findings conclude that woman depiction are seen as 1) a branch while man as a root; 2) imperfect person since their thinking are unequal to men.

**Keyword:** Representation, Feminism, Gender

### Abstrak

*Hubungan antara gender dan bahasa tidak hanya sekedar gender sebagai fenomena gramatikal saja, akan tetapi makna-makna yang jauh lebih dalam terkait hubungan laki-laki dan perempuan . Dikarenakan bahasa sebagai hasil dari proses representasi yang dilakukan manusia, tidak bersifat bebas nilai, akan tetapi membuat landasan mengenai objek yang diabstraksikan sehingga di dalamnya ada nilai-nilai tertentu, baik bersifat individual, sosial, budaya maupun politik. Hubungan antara keduanya dalam bahasa Arab mempunyai ciri khas sendiri dikarenakan bahasa tidak hanya bersifat budaya saja, tetapi juga bersifat keagamaan sehingga nuansa agama ikut mewarnai hubungan antara laki-laki dan perempuan .Oleh karena itu, persoalan yang paling dasar adalah bagaimana perempuan dicitrakan dalam bahasa ini dan bagaimana perbandingannya dengan citra laki-laki. Untuk mendapatkan citra*

*tersebut pendekatan feminisme terhadap bahasa digunakan sebagai alat telisiknya. Pendekatan ini dipilih karena pendekatan feminisme secara umum mencoba memberi analisis terhadap kondisi-kondisi yang membentuk kehidupan perempuan dan melakukan penggalan kepada pemahaman budaya tentang apa yang dimaksud dengan menjadi perempuan. Temuan dari kajian ini yakni, bahwa citra perempuan dapat disimpulkan ke dalam dua hal: 1) perempuan adalah cabang sedangkan laki-laki sebagai asal ; 2) perempuan sebagai makhluk yang tidak sempurna, karena akal perempuan tidak setingkat laki-laki.*

**Keyword:** Representasi, Feminisme, Gender.

## INTRODUCTION

There are still a lot of violence against women and the persistence of gender bias in social life. But, cultural and political life encourages activists to eliminate violence and practice of gender bias and concluded that removal efforts should be targeted at the issue foremost in the event of this, the outlook discriminatory against women. A certain way in public life of the common problems that occurred long ago and intended to be maintained. In this development, this factor is amplified by a factor of cultural and religious factors, which strengthen and preserve the perspective. So the outlook was considered to be something that is true among the public. Hence, the point of view is difficult to be eliminated. There are two main issues the center of attention at the time which include the first character of the character and significance of gender bias in the language, and the nature and importance of the gender differences in language usage. The first is appeared as a term widely known by the name issue of sexist language, whereas the second issue is about gender in the use of language. The problem of both equally presents an overview of the inferior position of women when compared to men who superior. Language is viewed from the perspective of the male-oriented world-man for feminists, in the power of the male and socially on the one hand, and the other side of the reflected image of women who lack the power and the lack of luck socially. Male power can manifest themselves in the language through, as stated spender, control of the language, which is not owned by women. Men with knowledge fill positions, such as being a philosopher, theologian, orator, politician, grammarian, skilled language support and so on .With such a position, they can control their experience language as a recorder. And through the power, they explain and express their superiority to the opposite sex. In that way they enter into the pattern of sexist language to consolidate their supremacy claims and defend the claim.<sup>1</sup> Furthermore, the practice of male powers embodied

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<sup>1</sup> Kompas, Rabu, 24 Januari 2018: 12:Jum'at, 27 Februari 2020.

in language to norm that is used to view and gives an evaluation of the behavior of human life in the language. In fact, how men can be language serve as the norm to speak. As he'd done his research on language *lakof* in men and women. Finally, women are understood and assessed in the perspective of male experience being modeled so that women are always under the man's assumption. It mean man like that, the gender becomes unavoidable in language and can be found in any other language in the world, including Arabic.

## METHODS

The method of research or study literature review literature that contain theories relevant to the research problem. The research problem in this study is to determine the "Representation women in Arabic". In this part, the researcher did assessment of concepts and theories used based on the literature available, especially from articles published in various scientific journals. Library research works to build the basic theoretical concept studies in research. Library research is of the required activities in research, especially research academics whose primary goal is to develop the theoretical aspects and practic aspect. Using this study the authors can easily solve problems that want to study.

## DISCUSSION

Sibawayh stated that the first time there, were male (*Muzakkar*), then appeared *mu'annas* that it was born of men. The latter is not only the number two position, as it suggests in the book Simone de Beauvoir, but he was born of the original, male and female createdness thereof are in parallel with almost the entire process of morphological formation of *muzakkar mu'annas* in Arabic. Reality, on the other hand, implies a commonality with the idea of the creation of Mother Eve from Adam's rib in the Biblical creation story.<sup>2</sup>The concept of the tradition of thought *bayaniy 'asl*, according to al-Jabri, has a very central position because of the process of thinking in the tradition of always determined by what is considered the '*asl*'; he became the starting point of thinking, the end point of thinking and also the orientation of thinking.<sup>3</sup> Statement of the most important figures are reproduced

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<sup>2</sup>David Crystal, *The Cambridge Encyclopedia of Language*, ed ke-2 ( United Kingdom:Cambridge University Press, 2003), 330-335.

<sup>3</sup>Dennis Barron, *Grammar and Gender* (New York: Yale University, 1986), 1 and 12.

Nahwu Studies by scholars of Arabic grammar that appeared later the same without any change. Term thinking are different. Sibawaihi states *muzakkar* as the first and *mu'annas* birth of the first, the next generation say *muzakkar* is 'asl, and *mu'annas* is a branch (*far' un*). That meaning is the idea of *muzakkar* and *mu'annas* received from the first raised to the next generation without any effort to reconsider despite the Arab community Islam suffered many, transfer of power into the question, why there is a bias in the Arabic language itself, in explaining and in discourse? Originally this bias in the feminist perspective because of language appears in a society dominated by men.

In fact, for spenders, as mentioned above, that the men who created the language and the language of this creation, the man tried to defend his position and image. Man who created the language resources for the sake interestest. From once mastered it, to understand what women are seen in Arab culture, it is very important to understand them, in a macro sense, and trying to understand how they describe their language as well as how women are perceived by them through the language they use. In this respect the importance of the language is not only one of the elements of culture, but it is the basis of cultures. Activity in public life would not have happened without the language. Language is a system of representation that is formed from the sound that is conventional in linguistics are grouped hirakhis sounds ranging from the smallest unit to the most. Most language representation system brings back the reality in human culture is not transparent because it does not refer directly to reality but rather refers to the concept in mind speaker. Thus, the meaning of language is not identical with the object or event has experienced a shift from objective reality because language comes back after entering the human consciousness which uses the language. At first, the gender division of men and women based on the category of gender (sex), based on an organ that is a sign for men and women however, this grouping be a shift in gender in language, particularly gender as a category of gramatical, not based entirely on sex differences of each sex itu is because in the true sense language does not contain the type of sex. Sound or words contained in the language does not contain elements of gender.<sup>4</sup>This phenomenon in linguistics refers to the underlying grammatical category for the formal

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<sup>4</sup>The term is more widely used by scholars in the field of gender-istila of the other terms that have similar concepts, such as androcentric language term used by Ann Bodine and maskulist language term used by Joan Roberts, Cora Caplan using patrialkhal. (Spender, Man Made Language, 14-15)

classification of a certain word class, ie a noun, which in many cases are not based on analogy and extra linguistic facts apart from a small part.<sup>5</sup>

Language have two or more public gender. Gender classification is partly due to the results of an analogy with the distinction of sex contained in the real world, even more so not because of their vocabulary not related to animate many of the creatures, if this problem is associated with the lexical concept that is related to the above considerations abstract. Attract researchers to the assessment of gender aspects in Arabic in the viewpoint of feminist studies to language. Interest this study is not only related to the language, but also with religion, in terms of this Islam. Study gender in Arabic will be in contact with the Arab community's conception of women, on the one hand. Arab public response has a certain connection with the religion of Islam. With the relationship between Arabic, along with all the socio-cultural aspects of the wearer, with the religion of Islam can lead the majority of Muslims see the Arab and Islam can not be other important. Reallity make gender studies in the language to be interesting is no change means the facts language. This different from Indo-European languages, for example. Changing times drive change language. Along with the feminist movement gender gender-biased language is being sought to be minimized despite these attempts run in the case of Arabic, an attempt to standardize on early growth actually done at the beginning of the boom is done by returning to the data, Arabic as a language of communication means speakers people appear precede the emergence of the spread of Islam in the Arabian Peninsula, even out of the area That is, the Arabic language of communication used since the time of ignorance, however. This language systematized and standardized most rapidly at the beginning of the 2nd century AH. There was a long interval between the facts of the language used in the life of the Arab community in the standardization process, and in that time of social events occur that change the life of the community.

### ***Muzakkar As Originally Mu'annas As Branch***

Before entering on the subject *muzakkar* as the origin and *myannas* as the branch, otherwise described first position of the concept of origin and the branch (*al-'asl wa al-far'*) in the Arab-Islamic sciences. This concept became a major cornerstone in the Arab reasoning.

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<sup>5</sup> *Ibid...*,p.14.

## 1. The concept of *al-‘Asl wa al-Far’* in the Arab-Islamic Epistemology

Al-Jabiriy in his book *al-‘aql Binyah al-‘Arabiyy* put a couple of *al-‘asl* (the origin) and *al-far’* (the branch) as one of the basic concepts of the three main concepts of the theory *bayani* knowledge. Two other concepts are a couple *lafz-ma’na* and *jewel-‘arad* partner.<sup>6</sup> Couple *lafz-ma’na* and *‘asl- far’* 'epistemologically decisive aspect of the method in epistemology *bayani* system, that aspect of the underlying reasoning and method of production of knowledge, while the *jewel-‘arad* partner is viewing angle formed by the concept of a concept which is determined by the power epistemology which differs from other epistemological systems.<sup>7</sup> The nature of reason *bayani* in the Arab-Islamic scientific tradition that the way of thinking is always based on what is referred to as the original. According to al-Jabiriy in thinking can be summed into three, namely:<sup>8</sup> a. Its *‘asl* as the point of departure of reason *bayani* in carrying out the activities of reasoning, which is often referred to as "*istinbat*", which remove or gain knowledge of the origin, b. Its origin as the end point in the process of thinking about something that is not a handle. In the tradition of *bayani* called *qiyas* process. The home serves as director of thinking in their respective fields. The *asl bayani* here shaped the rules that are typical of each part. Based on *Usul al-Fiqh* instance, there are *al-‘asl al-fi al asyya ibahah* and in Nahwu science there are *al-Asl al-af-al al-bina wa fi al-asma ‘al-i‘rab ‘asl*, herein which serve to provide guidance in resolving a problem issue.

## 2. The concept of *al-‘Asl wa al-Far’* in Nahwu

In Nahwu, *al-‘asl* concept refers to something used to be the *asl* because some the meaning of the concept it refers to several definitions, namely:<sup>9</sup> a). Many is a phenomenon due in large numbers, then serve as the basis, b). Eligibility mean, something had the right word by itself on something, c). The absence of signs is something used as the origin of the word because he did not have a sign, while having a sign is treated as a branch of which is not sign. *Muzakkar* and *mu‘annas* as one example the case, *nakirah* and *ma‘rifah*, *mufrad*, *musanna* and *jama‘*, consent and *nafyi*, d) Rule that is, rules that predate the terms of further details, such as in-kanya *raf’ mubtada‘*, *fa‘il* and *najib fa‘il*, precedence *fa‘il* than *maf‘ul*, and

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<sup>6</sup> Al-Jabiriy, Muhammad 'Abid al-Jabiriy, 1990, *Binyah al-‘Aql al-‘Arabiyy* (Beirut: Markaz Dirasat al-Wihdah al-Arabiyyah) 38.

<sup>7</sup> *Ibid*, . 175.

<sup>8</sup> *Ibid*, .113-6

<sup>9</sup> See ,, al-Malkh, Hasan Khamis, *Nazariyah al-Asl wa al-far fi al Nahw al-Arabiyy* (Oman: Dar al-Syuruq, 2001), 75-134.

the like, e) Being *asl* for bab is title, in every subject Nahwu science there are many tasks, but among these words there is one which is regarded as the *asl*. For example the 'atf chapter, federally provided there is "wa", f) is historical, something or serve as the origin of the word based on the initial come in the history or origin, g). *Wad'* is things were made which origin is based on its original use, as a verb refers to the act with using the time, while *ism* (noun) not contain the element of time.

Associated with *muzakkar* as '*asl*, implied to determining the status of a word based on sex *muzakkar* can be seen in a number of linguistic symptoms on Arab. Already described in the previous section is necessary to explain the symptoms *asl'* all *muzakkar* and influence in the phenomenon of the Arabic language. One of the symptoms of Arabic obvious make *muzakkar* as the foundation is the phenomenon of "*taglib*", and some vocabulary items *muzakkar* or pronoun, used as a generic word .When *muzakkar* and *mu'annas* gathered into one, then the vocabulary represents both are *muzakkar*. The following example can be describes the issue:

لأستاذ خمس بنين not الأستاذ خمس بنات

Although the five child was only two were male and three were female, even though the male one and the other, which amounts to four women .Word بنين is the plural form of " " ابن which means the boys .Would but in the form of *jam'*, the word "بنون" or "بنين" could represent boys and girls. Thus the first phrase, without considering the underlying context, can mean two, namely the teacher's five children were all male; The second of the five children there are male teacher . Mean first expression is different from both .The expression of both the teacher meaningful only child of five 3 entirely . In women who do not possible expression among children there are men.

### ***Muzakkar* Take Over Universal**

The origin of origin *muzakkar* properties caused by the absence of signs, and the sign used as a bookmark is *myannas* is a branch of *muzakkar*.

#### **1. System Conjunction Arabic**

Conjunctions system (*tasrif*), in Arabic grammar put *muzakkar* position precedes *mu'annas*, in verbs, adjectives and pronouns Al-Anbary say that there are two arguments

show that the *muzakkar* that precedes *myannas* (*al-muzakkar qabl al -mu'annas*). The first is that we would like to order the following conjunctions "قائم" then "قائمة", "قاعد" then "قاعدة" and "جالس" and then "جالسة". It can be seen from here that the *mu'annas* is yanh word forms have additional forms muzakkarnya. The plus that's what it came from. Secondly, if we look at things from a distance, and it is unclear object, it will be stated that it is شخص, it is شيء, only after getting clarity we denote "دابة", "امرأة" and so forth.<sup>10</sup>

## 2. Precedence of Expression

In the expression of male and female, who *muzakkar* declared in front of *mu'annas*. Generally, in a context where there is no reason rhetorical consideration, the layout of expression that states the presence of these two types will put the man who preceded women. This can be interpreted as the primacy of man over women in order to maintain these qualities, Abu Hayyan al-Tawhidiy<sup>11</sup> trying to maintain the primacy of men over women when asked by a minister of the first women in the letter al-Shura paragraph 49, a case which shows that God gives homage to the women, the verse reads:

يهب لمن يشاء اناثا ويهب لمن يشاء الذكور

He states in this regard there is a need to consider. The questioner asks: What is it? Abu Hayyan al-Tawhidiy answer: women are, first, as you say, but he appears in the form of indefinite, *nakirah* and men mentioned after the woman, but he appears in the form of a specific vocabulary, *ma'rifah* called the end more important than *nakirah* mentioned first.

## 3. Signs *Muzakar - Mu'annas*

The letter *waw* and singular masculine pronoun "هو" and letters "ya" in the singular pronoun Femina "هي". Similarly, in the shape of an 'it, namely the letter "mim" on the pronoun hours' masculine third person and the second person "كم" and "هم", the letter "nun" in the pronoun hours' femina third person and the second person "هن" and "كن". The letter "waw" and "mim" in this case precedes the letter "o" and "nun" in alphabetical order.

How the "waw" in the third person *jama'* masculine past tense verb and is or in the form of a second person *jama'* masculine on the work order and a "nun" in the third person and

<sup>10</sup> Al-Anbary, Vol 1.115.

<sup>11</sup> Al-IMTA 'wa al Mu'anasah, Vol.III, Ed.Ahmad Amin and Ahmad Zayn (Beirut: al-Maktabah al-Asriyyah, 1953), 101.

second *jama* 'femina on the same verb. The letter "waw" appear after alfabetis. By *nun* in the order thus to this case *muzakkar* signs were absent ahead of *mu'annas* mark.

### ***Muzakkar Mu'annas Being Above and Below***

Being the language originally agreed in the form of a particular sound community groups wearer. The definition given by Ibn Jinniy<sup>12</sup>the language is:

أصوات يعبر بها كل قوم اغراضهم

Meaning: "The sounds used each group (community) to express their intention".

That language is a sound basis is also expressed by Father of Linguistics Modern. Ferdinand de Saussure in his Course in General Linguistics. Language according to a structured sound alert system and is conventional.<sup>13</sup>Edward Sapir even say that the main language there is a system of phonetic symbols to express thoughts and feelings can be communicated.<sup>14</sup>

Sound represented by the letter "a" is used as a sign *Muzakkar* on words like "انت", "ك", "فعلت", "and" هذا " did not show gender. However, the sound is manifested in signs written in Arabic. The writing systems only recognize consonants so that the system is only just emerging wraiting letter consonants in a series of posts that are parallel to one another.

The new vowel symbolized in writing about the second century of *Hijra*, in the form of a short vowel, *a*, *i*, and *u*, to pronounce consonants. When the sound is represented writing symbol into *muzakkar* sign above the consonants, while the symbol is placed below a series of posts *mu'annas* writing a sequence of consonant symbol That is, *mu'annas* sign placed at the bottom, while *muzakkar* is above.

The same thing happened in the case as in the command verb. The signs that are above instead of the vowel "a" but rather a sign of breadfruit. Signs breadfruit in this context can be regarded as a sign of origin *Muzakkar* in command verb, while the original sign *mu'annas* is "ya". Because original letter verb die and coupled with *ya* are also dead, it means there are two consecutive letters die then to avoid that are brought *kasrah* to the last letter that basically died. Well as being singular verb third person *muzakkar*, and *mu'annas* are *huwa*, *hiya*, between the "u" which is above the "i" because it is faced with "ya" afterwards.

<sup>12</sup>Jinniy Ibn al-Khasa is, ed.Muhammad 'Ali al-Najjar, Vol. 1 (Beirut: 'Alam al-Pole, 1983), 33.

<sup>13</sup>Sausurre, *Course in General Linguistics, Trans, Roy Harris* (Illinois: Open Court, 1983), 8-11.

<sup>14</sup>Edward Safir, *Selected Writings of Edwords Safir in Language, Culture and Personality.Ed.David G. Mandelbaum* (Berkeley: ofCalifornia niversity Press, 1963), 7.

***Women in Between with Intelligence and Lacks***

Women are rational beings as men. Only in Arabic understand women not as strong as men. There was a difference of treatment in issues between men and women. It can be seen in the formation of the *jama muzakkar salim* on one side and form appraiser (irregular) of a word which refers to *mu'annas* lacks meaning single. There is a difference between *muzakkar* and *mu'annas* in plural formation regular is wrong one condition of its formation is rational. The form *jam' muzakkar salim* required, among one of the conditions, there is an element of understanding on the one hand, and with no sign *mu'annas* other hand, while the shape *jama' myannassalim* thus not required.<sup>15</sup> All nouns and adjectives which have no understanding, both ends in *mu'annas* or not, can be formed into shapes *mu'annas salim* and lacks objects beginning with the words pointed to men like "bin" and "tu" when in the form of *jama' salim*, was added to form *mu'annas*.

Said *bin* and *tu* turned into *mu'annas*, although the word is transformed into *muzakkar*. Word "*Awi ibn at-jama'*" can be "*banat Awi*" instead of "*banu/ i* or '*abna' awi*". Word *zu al-qa'dah* in *jam'* can become "*zawat al-qa'dah*" instead of "*zawul/ i al-qa'dah*". But the word "*ibn' abbas*" in *jam'* can be *banu/i* or '*abna' Abbas*, and *zu/i 'ilm* "formed *jama'* becomes "*zawu/ i 'ilm*" instead of "*zawat al-ilm*".<sup>16</sup> This means, that has a science basically men, not women. *Muzakkar* which can only be formed from a rational, while *mu'annas* can be formed either from a rational or no. Meaning it, that the *mu'annas* closer to that are not sensible, or the minimum is between that of understanding and have not logical thinking. Therefore, which have no understanding can be joined by any intelligent but are close to it, not by a rational distance can not be touched by that lacks. Men enjoy a full and complete without invulnerable creature other and women can enjoy the intelligent on a certain level, but untouchable beings who have no understanding when they merge into lots. Only a combination of them rated the same as the one woman who does not have perfect understand.

Conclusion The above can be strengthened again when we look at the facts, namely the shape of an 'irregular (appraiser) of the word that refers to objects that have no understanding with the word *jam' mu'annas* appraiser of a singular noun lacks, though he basically the masculine sex, still he was positioned as a singular feminine form, as the word

<sup>15</sup> See Syrat Formation Jam 'on al-Gulayayni. Vol Salim, II, 15-22.

<sup>16</sup> Especially on this last word can we dig more about gender bias contained therein.

*ibn zu* original and *Muzakkar*, but when in-jam'-right he would turn out to be *mu'annas* because words are attributed to him or lacks.

Here there is lack sejajaran between gender and forming jamak not all masculine words can be formed plural masculine uniform. Similarly, the word sexed feminim. The form of irregular feminine plural of the word is not always sexed feminim, but can be formed into irregular feminine plural both the masculine and feminine for both lacks.

Thus gender issues in the Arabic language is not solely related to the shape of the word or referred show on male or female, but in this case no reasonable relation to the problem. Based on the above exposure can be placed in sequence position living things, the first is *muzakkar*, after it *mu'annas*, and finally all the *muzakkar* or *mu'annas* origin, but do not have any sense.

With that order, the women inteligent is under male. Female lacks full as mentioned in the hadith of the Prophet. Despite the imperfections reasonable reason women in particular problems. That is, the resourceful women were not absolutely perfect because the Prophet explained the imperfections simply because women cannot become a child witness independently on the one hand, and women decreases his worship because they menstruated periodically in every month, and in the past it was not allowed to practice, prayer and fasting. This issue will be discussed further on sexism Arabic at the level of discourse.

Misalignment of women to men can also be seen from the use of the word and *imra'ah* header as described in the previous section.

That women are closer to that lacks, in particular animals, as can be seen in the explanation of the forms *jama'* beforehand, finding justification explanation to the explanation of Ibn Miskawayhi when answering questions about why orphanhood humans is associated with the father, whereas in the animal world it orphanhood it is associated with the mother, the mother animal Miskawayhi .Abu Ali explains that humans as animals have in common with other animals. He animals need food .

But humans as humans have in common with the celestial sphere (high value creation). Human beings need time to bring it to the level that high through teaching and education for the soul serves as food for the body.

Its first function is the mother, while the second is for the second ayah. The more important than the first, because due to this second man became man, then orphanhood is the

fahter. Associated with the other side, because of the perfection of the whole animal lies in physical strength, then being *yatim* associated with the mother.

Furthermore, Miskawayhi explains that humans before border education, and still in need of arrangement, when left by his mother could be called orphan from his mother's side, but the term could be given chant walkin absolutely.<sup>17</sup> In the previous section mentioned that all the vocabulary that comes from a foreign language is considered as *mu'annas*, or marked with the same mark he *mu'annas*. Because alien would require something different from the language of Arabic Arab. One characteristic is that all the vocabulary Arabic is essentially *tamkin*, meaning that it can be read by tanwin. Even if there are not able to "tanwined", it is because there are other reasons .It is considered as a basic rule in the thinking asl Arab. But grammar, related vocabulary of a foreign language, all of this vocabulary is required as *mu'annas*, and therefore he can not *tanwined*, (*mamnu 'min al-sarf*).

Arabic grammar as giving special treatment to the name associated with *mu'annas*, as well as the names of non and all qually can not *tanwined*. In addition, as women adjacent to the creature lacks, as well as non-Arab treat non-Arab as being adjacent to Hal is evident in the use of the word 'ajam which refers to the notion incapacity or powerlessness, especially speaking clearly, that is easily understood.<sup>18</sup> What is meant by the words of the generic use of the word here is that the reference may include both the masculine and feminine pronouns though it be one of the sexes, and here in general is masculine words.

Words with this generic meaning can be a noun, adjective for example of the word "man" could refer to masculine types can also be feminine although grammatically masculine word because there is no sign *mu'annas*.In different with word "*nafs*" could also refer to both sexes although grammatically use is always feminine . Word " *alim* "or" *muhamin* "although grammatically an adjective whose masculine form, but the adjective can refer to masculine and feminine.

In this generic adjective, as in the case of forming words based on based rules *taglib*, the formation of new vocabulary of two words that come from one or two different sexes, the existence of women covered by the existence of man.

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<sup>17</sup> Al-Hawamil wa al-Syawamil, Ed.Ahmad Amin and al-Sayyid Ahmad Saqr (Cairo; Lajnah al-wa al-Tarjamah Ta'lif wa al-Nasyr, 1951), 271-272.

<sup>18</sup> Abu Zaid, Nasr Hamid al-khawf Daw'ir: *Qira'ah fi Khitab al Ma'ah* (As Beirut: al-Dar al-Bayda ', 1999), 30.

## CONCLUSION

Gender as grammatical phenomenon when discussing this subject matter in connection to language. That is because language, as a result of human and representations, it not neutral or value but contains. its assumptions about objects and it abstracted, resulting in certain values in the language itself, whether individual, social, cultural or political. The relationship between the two on the context. Based on this approach, findings reveal that the image of women can be summed up in two ways. First, women are the branches while men are the origin. The position as a branch means that women come from men. Second, women are considered as imperfect humans, while men are in the opposite. Imperfections of women are because their sense is not on the same level as men. It is below men's but above animals and plants or order objects.

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