**Representation of Female In Arabic**

**(feminism and gender relations)**

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Abstract

*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. Therefore, the most fundamental question ia how women are imaged in this language on this language and how these images are compared with man's. To get these images,the feminism approach to language is used becouse it generally tries of provide an analysis of the conditions that shape women's lives.in the addition, it explores cultural understand of what is meant by being a woman. Based on this oproach,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 inperfect humans,while men are in the opposite. Inperfections of women are becouse their sense is not on the same level as men. It ia below men's but above animals and plants or order objects*.

Keyword: Representation, Feminism, Gender

Abstract

*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 abstraksikan sehingga didalamnya 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 selisiknya.Pendekatan ini dipilih karena pendekatan feminisme secara umum memcoba memberi analisis terhadap kondisi-kondisi yang membentuk kehidupan perempuan dan melakukan penggalian kepada pemahaman budaya tentang apa yang dimaksud dengan menjadi perempuan.Pada dasarnya pendekatan ini ditemukan bahwa citra perempuan dapat disimpulkan ke dalam dua hal.Pertama, perempuan sebagai cabang laki-laki sebagai yang asal .Kedua, perempuan sebagai makhluk yang tidak sempurna . Ketidaksempurnaan perempuan karena akal perempuan tidak setingkat laki-laki. Perempuan berada dibawahnya tetapi tingkatannya diatas hewan dan tumbuhan atau benda selainya*

*.* Keyword: Representasi, Feminisme, Gender.

# INTRODUCTION

Still a lot of violence against women and the persistence of gender bias in social life, but cultural and political 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 difficult to be eliminated. There are two main issues the center of attention at the time was, 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 .Part This first appeared as a term widely known by the name issue of sexist language, whereas this second issue of 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. languange viewed from the perspective of the male-oriented world-man forfeminists , 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 that they can control their experience language as a recorder. And through the power of that 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.[[1]](#footnote-1) Furthermore, the practice of male powers embodied 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 languange 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 assumption laki. 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 problem research.Problem in this study to determine the "Refresentasi women in Arabic" In part this is done assessment of concepts and theories used based on the literature available, especially from articles published in various scientific journals .Study library works to build the basic theoretical concept studies in research.Study library is of the required activities in research, especially research academics whose primary goal is to develop the theoretical aspects maupus aspect practis. 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 Beaouvoir, 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 .Reallity, 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.[[2]](#footnote-2)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.[[3]](#footnote-3) Statement of the most important figures are reproduced Nahwu Studies by scholars of Arabic grammar that appeared later the same without any change . Term thinkin are differet. Sibawaihi states Muzakkar as the first and mu'annas birth of the first, the next generation say Muzakkar is asl, Muzakkar dam is a branch (far) .Berati 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 ,ransfer 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 citranya.Laki the man who created the language resources for the sake interestest.Dari 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 any budaya.Aktivitas 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 besar.Sebagian 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.Dengan thus, the meaning of language is not identical with the object or event bahasa has experienced a shift from objective reality becouse language 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 garamatical, 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.[[4]](#footnote-4)This phenomenon in linguistics refers to the underlying grammatical category for the formal 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.[[5]](#footnote-5)

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 berhu 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 bahasa.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, or the other side.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 bari 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 musakkar as the origin and muannas 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.

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

Al-Jabiriy in his book al-'aql Binyah al- 'Arabiy put a couple of al-Asl (the origin) and 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 partner-'arad Jawhar.[[6]](#footnote-6)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.[[7]](#footnote-7)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-Jabiry in thinking can be summed into three, namely:[[8]](#footnote-8)a. Its asl as the point of departure of reason bayaniy 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 bidang.Dalam 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 Ilm al-Asl concept refers to something used to be the asl because some because the meaning of the concept it refers to several definitions, namely:[[9]](#footnote-9) 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.Kasus Muzakkar and mu'annas as one example the case Najirah and ma'rifah, mufad, 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 na'ib fa'il, precedence fa'il than maf'ul, and 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 asal.Seperti chapter 'atf, Federally provided there is "wa", e)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 no unsut time, while isim not contain the element of time.

Associated with Muzakkar as asl, prektek 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's 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.contoh The following describes the issue:

الأستاذ خمس بنات , not للأ ستاذ خمس بنين

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" the plural form of "ابن" which means the boys .Would but in the form of jam'nya, 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 mu'annas 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 mu'annas (al-Muzakkar qabl al -mu'annas). The first is that we would like to order the following conjunctions "قائم" then "قائمة", "قاعد" then "فائدة" 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 " امرأة","دابة" and so forth.[[10]](#footnote-10)

1. **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 .Ini can be interpreted as the primacy of man over perempuan in order to maintain these qualities, Abu Hayyan al-Tawhidiy[[11]](#footnote-11) 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 .Sang questioner asks: What is it? Abu Hayyan al-Tauhidiy answer: women are, first, as you say, but he appears in the form of indefinite, nakitlrah 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 Mu'annas -Muzakaar**

The letter waw and singular masculine pronoun "هو" and letters yes' in the singular pronoun Femina "هي".Similarly, in the shape of an 'it, namely the letter "meme" on the pronoun hours' masculine third person and the second person "هم " and "كم" , the letter "nun" in the pronoun hours' femina third person and the second person "هن"and" كن".The letter "waw" and meme 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 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[[12]](#footnote-12)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 Mr Linguistics Modern.Ferdinand de Saussure in his Course in General Linguistics. Language according to a structured sound alert system and is konvensinal.[[13]](#footnote-13)Edward Sapir even say that the main language there is a system of phonetic symbols to express thoughts and feelings can be communicated.[[14]](#footnote-14)

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. This language tilisan 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 verb perintah.Hanya are 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 "yes" .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 mati. well as being singular verb third person Muzakkar, and mu'annas huwa, hiya, between the "u" which is above the "i" because it is faced with " yes "afterwards.

***Women In Between with intelligence and lacks***

Women are rational beings as men .Only 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 clock 'Saleem on one side and form hours' 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 ragullar is wrong one condition of its formation is rational .Bentik hours' 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 'mu'annas Salim thus not required.[[15]](#footnote-15)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 Zu when in the form of jama 'salim, was added to form mu'annas.

Said ibn and zu turned into mu'annas, although the word is transformed into muzakkar.Kata "Awi ibn at-jama'kan be" banat Awi "instead of" Banu / i or 'ABNA' awi.Word zu al-qa'dah in -jam'-kan become "zawat al-qa'dah" instead of "zawul / i al-qa ', dah" .But the word "ibn' abbas" in-jam'-kan be banu / i or 'ABNA' abbas, and zu / i 'ilm "formed jama' becomes" zawu / i 'ilm "instead of" zawat al-ilm ".[[16]](#footnote-16)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 tidak.Artinya, that the mu'annas closer to that are not sensible, or the minimum is between that of understanding and not berakal.Oleh 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 lainya and women can enjoy keberakalan 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 mu'annas hours' appraiser of a singular noun lacks, though he basically the masculine sex, still he was positioned as a singular feminine form, as the word 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.Bentuk irregular feminine plural of the word is not always sexed feminim.ia 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, keberakalan women 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 can not 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.Oleh more important than the first, because due to this second man became man, then orphanhood manisia ayahnya.Di associated with the other side, because of the perfection of the whole animal lies in physical strength, then keyatimanya associated with the mother, 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.[[17]](#footnote-17) 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.Karena 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 ditanwin, 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 ditanwin, 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 ditanwin, 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.[[18]](#footnote-18) 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 or ganti 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.Sebaliknya word "nafs "could also refer to both sexes although grammatically use is always feminine .Kata" 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.

**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 oproach,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 inperfect humans,while men are in the opposite. Inperfections of women are becouse their sense is not on the same level as men. It ia below men's but above animals and plants or order objects.

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2. David Crystal,*The Cambridge Encyclopedia of* *language* ,ed ke-2( Uited Kingdom:Cambridge University Press,2003),330-335. [↑](#footnote-ref-2)
3. Dennis Barron, *Grammar and Gender* (New York: Yale University, 1986), 1 and 12. [↑](#footnote-ref-3)
4. 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. Sementra it, Cora Caplan using patrialkhal. (Spender ,, Man Made Language, 14-15) [↑](#footnote-ref-4)
5. *Ibid...,*p.14. [↑](#footnote-ref-5)
6. Al-Jabiriy, Muhammad 'Abid al-Jabiriy, 1990, *Binyah al-'aql al-Arabiy* (Beirut: Markaz Dirasat al-Wihdah al-Arabiyyah) 38. [↑](#footnote-ref-6)
7. *Ibid ,.* 175. [↑](#footnote-ref-7)
8. *Ibid, .113-6* [↑](#footnote-ref-8)
9. See ,, al-Malkh, Hasan Khamis, *Nazariyah al-Asl wa al-far fi al Nahw al-Arabiy* (Oman: Dar al-Syuruq, 2001), 75-134. [↑](#footnote-ref-9)
10. Al-Anbary, Vol 1.115. [↑](#footnote-ref-10)
11. Al-IMTA 'wa al Mu'anasah, Vol.III, Ed.Ahmad Amin and Ahmad Zayn (Beirut: al-Maktabah al-Asriyyah, 1953), 101. [↑](#footnote-ref-11)
12. Jinniy Ibn al-Khasa is, ed.Muhammad 'Ali al-Najjar, Vol. 1 (Beirut: 'Alam al-Pole, 1983), 33. [↑](#footnote-ref-12)
13. Sausurre, *Course in General Linguistics, Trans, Roy Harris* (Illinois: Open Court, 1983), 8-11. [↑](#footnote-ref-13)
14. Edward Safir, *Selected Writings of Edwords Safir in Language, Culture and Personality.Ed.David G. Mandelbaum* (Berkeley: ofCalifornia niversity Press, 1963), 7. [↑](#footnote-ref-14)
15. See Syrat Formation Jam 'on al-Gulayayni.Vol Salim, II, 15-22. [↑](#footnote-ref-15)
16. Especially on this last word can we dig more about gender bias contained therein. [↑](#footnote-ref-16)
17. 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. [↑](#footnote-ref-17)
18. Abu Zaid, Nasr Hamid al-khawf Dawa'ir:  *Qira'ah fi Khitab al Ma'ah* (As Beirut: al-Dar al-Bayda ', 1999), 30. [↑](#footnote-ref-18)