

# **Arabic Language Teaching for Children Based on Gender Equality Values**

## **ABSTRACT**

Learning a native language is integral to a people's understanding of their ongoing culture, history, and current society. This paper examines the roles of gender equality and proactive attitudes in teaching Arabic to children in a typical Indonesia school setting using a descriptive-analytical method, data included observation techniques, Focus Group Discussions, and textbook reviews. The purpose of this study is to explore the awareness of gender when teaching Arabic as an official subject in a full-day school. Beginning with the textbook (cover, contents and images), and following through with examining the teachers' instructions when interacting with the children, data reflect traditional gender roles. Based on the analysis of the textbook series "Aku Cinta Bahasa Arab", the researchers found gender bias in the books. Among factors inhibiting their socialization in Arabic language classes, and teaching is the availability of gender-responsive books or material. Teachers' understanding of gender values is tantalizing for the dissemination of gender values in their teaching subjects.

**Keywords:** Arabic language, elementary school, gender equality, teaching.

## **Introduction**

Efforts to master Arabic language skills reflect ongoing efforts during school opportunities and life-long experiences. The teaching of the Arabic language begins at birth and continues through the levels of *Pendidikan Anak Usia Dini (PAUD)*, a setting for toddlers, and then, continues through college/university education. In considering language learning, regard for gender value and socialization becomes important. This study proposes to analyze Arabic teaching among children in elementary school, through the learning process consisting of such components of participants, teachers, learning materials, teaching processes, and evaluations, in the framework of gender socialization. Considering the oft-cited regulation in the Law of the Republic of Indonesia No. 35 of 2014 Article 1 that children are persons not yet 18 years old, including those who are still in the womb (Kementerian Pemberdayaan Perempuan dan Anak, 2016).

## **Literature Review**

### **Gender Education for Children**

Among the studies that show that gender bias in school textbooks is a reality is research by Darni et al. (2017). The study revealed that many illustrations depicted in them which represent gender injustice will affect the mindset of students. In many of the illustrations in the series books, men are depicted as if to belong to the outside of the home while women are to the internal. There is indeed a condition to be taken into attention regarding this unparity of the roles played by men and women. That people would be aware of the importance of this concept of gender equality is still a target a long way to go.

The data by Ace Suryadi, chairperson of the working committee on Gender Socialization, Ministry of National Education, showed that it had been a long time that available educational materials in Indonesia were subject to gender bias. For example, textbooks published both by the Ministry of National Education and other publishers and applied at the primary to secondary level contain injustice against women. (Hasnah, 2017). Several factors influence learning or teaching, either from outside the student in the form of social and non-social factors or from within the student in the form of physiological and psychological forces (Suryabrata, 1991). One component considered coming from outside the student which is also pertinent to the success of teaching or the student's achievement is the child's gender strategy. Considering the oft-cited regulation in the Law of the Republic of Indonesia No. 35 of 2014 article 1 describes children as persons not yet 18 years old, including those who are still in the

womb(Kementerian Pemberdayaan Perempuan dan Anak, 2016), students of Al-Ghifari Full-Day School, with age between 7-13 years old, are children under which this research has area of study.

Regarding the current study, Abolaji S. Mustapha (2013), suggest a study of this kind is part of a general response to United Nations declarations within human rights programming geared towards bringing about gender equality through education for male and female students(Mustapha, 2013).The concept of gender equality was established by the United Nations Development Program in 1995 and used as one indicator of the success of a country's development. Achieving success in learning requires harmonious collaboration between teachers, students, and schools. Thus, the teacher's perspective on the concept of gender equality will influence students' perspectives on this (Sankaran, 2019). So, forming a constructive picture of gender in learning will help shape the proper character of students.

The equality expected by the UNDP represents equitable expectations and practices between men and women commonly referred to as "50/50." In the 1993 plan, *Garis-garis besar haluan Negara*, Grand directions of nation's plan of the future's development), gender equality was emphasized (GBHN Tahun 1999-2004, n.d.).

The work of Fadhila Yonata & Yan Mujiyanto (2017) clearly describes the importance of research to investigate gender representation in the reading texts, teacher-student dialogues, and photographs /pictures to determine existing gender values(Yonata & Mujiyanto, 2017).

Budi Setyono (2018) argue textbook misrepresentations of women create negative perceptions and frame misconceptions about gender identity construction. Among others, gender biases and stereotypes become challenges in considering the teaching of the Arabic language. Findings suggest textbook authors be more cautious about the issue of gender in language education (Setyono, 2018). A similar paper by Khitam Ahmad Bani Omar(2018) follows another direction in which he focuses on identifying the reality of gender in books for the first three grades in a country in the Middle East, the Arab kingdom of Jordan. Using the descriptive analytical method, he concludes gender roles showed by the books that occupations practised by women are limited to 6 occupations, with the most prominent being a nurse and a teacher, while the professions which were related to males are 20 professions, most notably pilots, fisherman, and farmer. The work has confirmed that these books showed a tendency to reveal more male roles than female roles(Omar, 2018)

Mansour Fakh (1996), believes gender is an inherent characteristic of men and women constructed socially and culturally. The so-called inherent nature of women such as gentle, emotional, and motherly, while men are macho, fatherly, and rational, are interchangeable. Based on the culture of the community and the possible fluctuations in time, in certain communities and at particular times, women can be considered as rational, male, and mighty as is typically associated with the nature of men. What is called the gender concept is based on the development of the culture of society and the changing times. This nature of men and women is not solely attached to the differences between men and women, but also because of the will of the people and culture of their time and place (Fakh, 1996). The dictionary definition for "equality" describes "in parallel or balance," (Departemen Pendidikan Nasional, 2001) quite synonymous with its Arabic equivalent *'adl* which means "similarity, honesty and sincerity."(Munawwir, 1997)

Regarding child gender teaching, according to Law No. 35 Article 9 states that children have the right to education and teaching in the context of their personal development and level of intelligence by their interests and talents (Kementerian Pemberdayaan Perempuan dan Anak, 2016). For young children to receive appropriate teaching and learning regarding gender equity, it is important teaching materials, both illustrations and text, provide equity in gender roles, narratives, and values.

Leading among the cultural products of education is the language, it surely shapes children's perception of gender equality. Teaching Arabic evidences an impact impact on children's minds and consequently, influences a broader life perspective. Rich in cultured vocabulary, the Arabic language influences the greater society.

## Methodology

Qualitative in nature, the research will use descriptive-analytical methods. The source of the data studied is obtained from primary and secondary data sources. The source of primary data is from the field in the form of observations, interviews and content analysis on the teaching materials in SD-IT Al-Ghifari Bandung. Secondary data is obtained from other studies related to the research material being discussed. For this study, only curriculum text and illustrations will be included as data.

## Findings

Here are the textbooks used in learning the Arabic language at SD Plus Al-Ghifari:

Table 1 Main/Supporting Textbooks/Institutional

### I. Main Textbooks

No.	Titles	Class	Authors	Publishers
1	<i>Aku Cinta Bahasa Arab 1</i>	1 <sup>st</sup> grade	Sunaryo Putro	TigaSerangka i
2	<i>Aku Cinta Bahasa Arab 2</i>	2 <sup>nd</sup> grade	Sunaryo Putro	TigaSerangka i
3	<i>Aku Cinta Bahasa Arab 3</i>	3 <sup>rd</sup> grade	Sunaryo Putro	TigaSerangka i
4	<i>Aku Cinta Bahasa Arab 4</i>	4 <sup>th</sup> grade	Agus Wahyudi	TigaSerangka i
5	<i>Aku Cinta Bahasa Arab 5</i>	5 <sup>th</sup> grade	Agus Wahyudi	TigaSerangka i
6	<i>Aku Cinta Bahasa Arab 6</i>	6 <sup>th</sup> grade	Agus Wahyudi	TigaSerangka i

## II. Supporting Books/Institutional

No.	Titles	Class	Authors	Publishers
1	<i>Pelajaran Bahasa Arab 1</i>	1 <sup>st</sup> grade	Rani Rohaeni	SD Al Ghifari Bandung
2	<i>Pelajaran Bahasa Arab 2</i>	2 <sup>nd</sup> grade	Rani Rohaeni	SD Al Ghifari Bandung
3	<i>Pelajaran Bahasa Arab 3</i>	3 <sup>rd</sup> grade	Rani Rohaeni	SD Al Ghifari Bandung
4	<i>Pelajaran Bahasa Arab 4</i>	4 <sup>th</sup> grade	Rani Rohaeni	SD Al Ghifari Bandung
5	<i>Pelajaran Bahasa Arab 5</i>	5 <sup>th</sup> grade	Rani Rohaeni	SD Al Ghifari Bandung
6	<i>Pelajaran Bahasa Arab 6</i>	6 <sup>th</sup> grade	Rani Rohaeni	SD Al Ghifari Bandung

This curriculum, KTSP, indicates a positive impact on students in learning Arabic; it provides teachers with greater autonomy.

## Discussion and Implications

### Education for Children

Education is carried out for life, from childhood to the end of one's life (life-long education). An adult needs to learn to live a better life, and so does a child. Because education is meant to link knowledge and understanding, no point in getting knowledge without grasping its meaning. Knowledge and understanding are conditions sine qua non for the process of education, but only when they are bridged will the process yield a result. As Ursula M. Franklin (2002) put it, "Only in the balanced interplay of knowledge and understanding can we expect to achieve genuine education." (Franklin, 2002) Among symbols of this understanding is a proper attitude imbued with no bias of gender in mind. This teaching to children or early childhood education (ECE), according to Jo Warin & Vina Adriany (2015), has been known as one profession loaded with problems of gender (Warin & Adriyani, 2015).

This paper aims to examine how far teaching Arabic among students in elementary school can become an area to deliver gender socialization and exercise gender teaching within its teaching materials. Studies by Abolaji S. Mustapha, Budi Setyono, and Fadhila Yonata & Yan Mujiyanto, confirm that teaching materials can and should be loaded with gender values so that students are infused with proper attitudes regarding gender equity.

While early education institutions of classical times were houses, kuttâb, mosques, salons and madrasas (Nizar, 2007)), at present, based on Law No. 20 of 2003 concerning the National Education System Article 30 paragraph 3, they are formal, non-formal and informal education institutions. In formal education is a curriculum that continues to develop from year to year. The curriculum about Arabic and English as contained in the KTSP (kurikulum Tingkat Satuan Pendidikan [Education Unit Level Curriculum] began to take effect in 2007) has already been developed in the 2013 curriculum which is known to have more emphasis on balance between soft skills and hard skills. This development of the curriculum is usually intended to improve teaching and student achievement in the long run.

Textbooks include books published in 2008 with the title *Aku Cinta Bahasa Arab* (I like Arabic Language), written by Sunaryo Putro for levels 1 to 3, and for levels 4 to 6 by Agus Wahyudi. Accompanying books, intending to enhance the aspiration to make students superior in Arabic, the teacher designed companion books *Pelajaran Bahasa Arab* (Arabic Lessons). Though the purpose of these books

is to pair the material contained in the main textbooks, the teachers will always feel compelled to update. This curriculum, KTSP, indicates a positive impact on students in learning Arabic; it provides teachers with greater autonomy.

### The curriculum of Al-Ghifari Full-Day School

The curriculum in learning is provided by an educational institution for students to receive a set of subjects and programs during the term of study. According to Subandiyah (1993), the curriculum component should consist of:

1. Component Objectives;
2. Components of Content / Material;
3. Media Components (Facilities and Infrastructure);
4. Component Strategy; and
5. Components of the Teaching and Learning Process (Subandiyah, 1993).

In an orderly manner, teachers will carry out all these components of the curriculum. Raison d'être of a curriculum in learning is a guide, both for teachers and students to achieve educational goals. Working as a regulator and executor of the curriculum, a teacher needs to improvise as well, he may also function as a developer to it. More specifically, the teacher of Arabic, besides being a user of the Arabic language curriculum, is also an analyst and developer, he or she should base the teaching on keen observations of the situations.

### Arabic Teaching Curriculum of Al-Ghifari Full-Day School

The most basic media in learning, textbooks are also used as a medium for development and learning control through presenting images and graphics that make learning interesting (Al-Hussein, 2020). Students of Al-Ghifari Full-Day School, aged between 7-13 years old, are children under whom this research has an area of study. In SD Plus Al-Ghifari, the curriculum used is the 2013 curriculum which is accompanied by an independent curriculum prepared by the Arabic language instructors themselves. It has been the school's policy to use two textbooks in learning; one book is using the 2013 curriculum, while another is the older KTSP with a substantial addendum.

A material taught to the fifth grades of SD Plus Al-Ghifari found in the textbook "Aku Cinta Bahasa Arab 5" illustrates for example:

- a. Rooms in a house
- b. Items in guest room
- c. Items in study room
- d. Adjectives
- e. Sentence patterns (مبتدأ+مقدم+مبتدأ+نعت) mubtada'- khabar

f. Reading texts; Fî al-bayt (in the house), baytîshaghîrwalakinnahunazhîf (my house is small but clean), fibaytîghurafunmutanawwi'ah (in my house are many rooms), minhâghurfat al-nawm (among them is bedroom), waghurfat al-istiqbâl (living room), waghurfat al-akl (dining room), fighurfat al-julûsmindhadat (in the sitting room is a bench), wafighurfat al-mudzâkarat al-maktab (in the study room is a desk).

Each subject of teaching in SD Plus Al-Ghifari composes several instruments, such as (1) SKL SK KD, (2) semester program, (3) annual program, (4) syllabus, and (5) RPP. The syllabus used in SD Plus Al-Ghifari for Arabic subjects is grammatical-situational. This type of syllabus is chosen to give students the ability to produce expression (ta'bîr) in Arabic according to the situations commonly encountered in society. Then, these expressions will be learned in tandem with the grammar of Arabic, and corrected if needed by the applicable rules (Tu'aimah, 1989).

Here will be displayed some of the contents from the syllabus, about the standard for reading competence in Arabic lessons in class V, the school year 2017-2018:

**Table 2**  
*Standards for Reading Competence in Arabic Class V Academic Year 2017-2018*

Basic Competence	Learning Materials	Learning Activities	Indicators of Achievement	Valuation	Time	Reference
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3.1 pronouncing Arabic letters, words and sentences in a text titled في البيت	<ul style="list-style-type: none"> <li>• Various rooms in a house</li> <li>• Items in the guest room</li> <li>• Items in study room</li> <li>• Adjective</li> <li>• Sentence patterns</li> <li>• خبر مقدم + مبتدأ + نعت</li> <li>• Reading texts; في البيت</li> </ul>	<ul style="list-style-type: none"> <li>• Mimicking the pronunciation of words in text correctly</li> <li>• Reading one-by-one</li> <li>• Understanding new words</li> <li>• Discussion of text contents</li> <li>• Retelling the story presented in the texts</li> </ul>	Fluency in reading the text	Quiz in spelling and pronunciation	1x35m	Arabic textbooks; teacher's module; print map of a house
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Stated there above a grammatical entry of the pattern خبر مقدم + مبتدأ + نعت students will be asked to discern the usage in an everyday context. The findings of the current study intend to provide information regarding gender equity when teaching the Arabic language. The improvement to the accompanying textbook is considered materialized when gender position is placed elsewhere in its pages as equal (without any gender bias). Following are the textbooks used in learning the Arabic language at SD Plus Al-Ghifari.

### Methodology and Strategy of Arabic Learning

Here are the vision, mission, goals, and educational strategies arranged in SD Plus Al-Ghifari

1. Vision: To give birth to a strong generation that has “*aqidah salimah*,” good morality, “*amaliahshalihah*,” and a smart mind.
2. Mission: to make an alternative school which is expected to be able to educate the generation of *rabbānī* and *fīmardhātillah*
3. Objective: to educate students to become children possessing true *aqidah*, noble character, good deeds and intelligent reason; and prepare students to have the basic ability to continue to a higher level of education.
4. Strategy:
  - a. Founding the Teaching and Learning Process based on al-Qur'an and Hadīth.
  - b. Instilling the habits of Islamic activities from an early age.
  - c. Training children to think critically, be creative, diligent, and willing to work hard.
  - d. Creating a pattern of integrated Islamic education which is in *rabbānī* and *fīmardhātillah* with cooperation sought by teachers, parents and the community.

It is obvious then since the main foundation in each learning in SD Plus Al-Ghifari is Islam, instilling Islamic ethics and values in all students is instrumental. Learning Arabic will also surely be based on these things.

Arabic lesson in SD Plus Al-Ghifari starts from class one of elementary school and it is done step by step. For classes one and two the material taught is a short conversation, not a word about the rules of Arabic grammar. Theoretical information is not yet conveyed at this stage. A short conversation is chosen as a strategy since knowing the rules of grammar is a necessity not yet in need. Based on this, learning Arabic for this initial level uses audio-lingual methods, because language is about what is *naturally acquired* by someone, not something *imposed* on them to study in the first place (Al-Uşailī, 2002)

This learning language through audio-lingual methods was originally initiated by American soldiers being deployed in a foreign land and seeking a way to convey the message to local people as soon as possible. So, there was a desperate need for a fast and effective learning method, probably never been taught in schools, only in the real world. With no textbooks practically available, they invented the method. Now that it is considered effective compared to other methods, it has been used worldwide since then.

The process of learning Arabic with this method does not emphasize memorizing and understanding grammar, but rather how the language is used. The learning process that takes place in the classroom is thus; the teacher reads and gives examples of ways to read and say *ta`bīr*, a phrase, and then the students listen and imitate what the teacher says. They need not memorize all the new vocabulary, they just need to reiterate the words, try to understand and put them in context. In addition to this purpose, carrying out learning methods like this gives children the feeling of comfort to explore their thirst for knowledge, and develop the desire to continue to try new things without fear or discouragement (Murga, 2020).

The learning for students in classes 3, 4, 5 and 6 has begun to be given grammar material. Students are seen as able to accept theoretical matters, in addition to having basic Arabic skills. So that in this

stage, students can identify and analyze simply, or make sentences by the pattern taught. The main objective in the provision of grammar material is of course to make students able to use language correctly. So at this stage, learning Arabic combines audio-lingual methods with understanding grammar. In the method that focuses on learning the use of language, students listen and reiterate what they hear, and are supplied with the information of translation and grammar rules. So, the result is that learning not only focuses on the use of language by giving everyday conversation patterns but also explains the function of words and how a sentence can be formed.

From this, it can be understood that this upper stage students are trained to be able to understand more about language, by analyzing the words that make up a sentence. Called the translation method, this is the oldest method in learning foreign languages which is still in use even today. Combining these two methods is considered good because (1) the audio-lingual method focuses more on developing the ability to listen and speak only, and (2) the method of translation rules focuses on learning to develop the ability to read and write. All students' language skills can be trained and developed with emphasis on all required abilities. Such a combination is the solution to the problem of lack of thoroughness in mastering the language.

One program we consider special in SD Plus Al-Ghifari is a preparation class, exclusively for students who want to continue their education in *pesantren* Islamic boarding schools. This program starts from class 5 to the end of learning activities in class 6. The Arabic language will surely be taught because Arabic is the most important instrument, the core study in learning Islamic religion in *pesantren*. It is expected that upon graduation from the preparation program, SD Plus Al-Ghifari students will be able to compete with students from other schools to continue their education in *pesantren*. This shows how eager the school is to be a centre of learning in Arabic for elementary students, not only getting it by as such. It is by Research that childhood is a special time to start learning a new language because in this period the ability to remember and memorize is still in a fresh condition and not many distractors or new things that interfere with their study.

According to Muhammad Ivan Alfian (Alfian, 2013), this method is based on the assumption that language is alive. So, students should be trained just as little children learn their first tongue. Interested in the language process between mother and child, Francois Gouin (1880 - 1892) a Latin teacher from France, developed this method to transfer the use of their mother tongue by children to his new method of learning language (Gouin, 1892)

Francois Gouin indeed pioneered this method. In his method, phrases or sentences of one language are arranged according to a natural order in harmony with the psychological process of a student (Hiroshi, 1984). The mood expected from being acquainted with a foreign language for the student is like learning his or her mother tongue, with many teacher-student interactions being spontaneous, without translation, and with grammatical discussions. The method name is initially *the Series Method*. In later development, Berlitz and deSauzé altered the name into a *direct method* considered more precise without denying Gouin's genial idea. Later on, it was adopted into Arabic teaching as *Tharīqah Mubāsharah*. For Gouin, the content of learning a new language for a child should be about introducing him or her to the surrounding environment (he called it an *objective* language, which differs from *subjective* language and *figurative* language as only typical to the adult mind). Called the Series Method, this method gives the conviction that the actual introduction of the children to the world is stacked according to their first findings in the surroundings. As a result, a series of objects around them are there to be identified, thus creating a new language for the children who start it as strangers, but soon become well-familiarized day by day.

In Indonesia, a pioneer of Islamic education in the modern age, Prof. Mahmud Yunus, advocated this method be used in the Homeland. Many modern *pesantren* with models such as *Pesantren* Darussalam in Gontor and Darunnajah in Jakarta follow this recommendation and successfully apply this method in Arabic teaching for their students. This method is an alternative initiated by scientists who have objected to the previous method of teaching. According to Yayan Nurbayan (2008), senior lecturer of Arabic Language Education at the Education University of Indonesia (UPI), Bandung, this method has several special features as follows:

1. This method gives plenty of time to practice speaking skills in exchange for reading, writing, and translating skills.
2. This method greatly avoids translation while teaching language is in progress.
3. The key to this method is the starting point "no place for mother language in foreign language teaching."
4. This method associates the words being explained and the objects designated by them, between sentences and the situation it reveals.

5. This method does not use grammatical analysis. Advocates of this method argue that these rules do not play a role in achieving language skills.
6. This method uses imitating and memorizing as a strategy. Phrases, songs, and dialogues are presented to the students that help them master the lessons (Nurbayan, 2008)

Concerning the Teaching foreign language (TFL) methodology, the two methods above seem to be the most widely used. Of course, there are other methods that scientists have introduced to complement previous methods. Two of them have begun to gain popularity: the *mustaqillli* method (Oeloem, 2009), and also kinetic method. While the first mentioned rather mixes and works as a "synthesis" for all the classical methods of teaching, the latter is originally used for *tahfizh* al-Quran, which is the style of memorizing by way of movement, such as walking and seeing, using gestures and body signals etc., suitable especially for students who cannot stay silent (Yu'ti, 2017).

### **Gender Values in Arabic Teaching**

To produce a good education, non-discriminatory values need to be introduced to students. Through textbooks, students are taught to understand that women are equal to men. This way, they may inculcate within themselves proper attitudes in their social life (Dejene, 2017). One component considered coming from outside the student and also pertinent to the success of teaching is the child's gender strategy. This research takes into consideration textbooks used at SD Al Ghifari; *Aku Cinta Bahasa Arab* (I like Arabic language), published by PT TigaSerangkai Pustaka Mandiri, Solo, and *Pelajaran bahasa Arab* (Arabic lessons), by Rani Rochaeni (unpublished, locally circulated).

Based on the analysis, the book *Aku Cinta Bahasa Arab*, its first volume which was written by Sunaryo Putro, contains illustrations and contents imbued with gender values in all their reading texts, exercises and drawings. The cover of the book does not reflect gender values whatsoever because it does not display the figure of either women or men. While in the second and third volumes, still with the same author, both the material and the cover of the book reflect the inspiration of gender values. Furthermore, the fifth volume of the book, written by Agus Wahyudi, as a whole does not reflect an awareness of gender equality values. As for the fourth and sixth volumes, though the book covers, images, reading texts and exercises, do not reflect gender values, some of their content is a bit not balanced in expressing activities for women and men.

The supporting books, named *Pelajaran bahasa Arab* (Arabic lessons) by Rani Rochaeni, six volumes, as a whole reflect gender equality values in the contents and covers of the books. With available teaching materials, additional verbal explanations by the instructor regarding gender values are given in front of the class. Teacher's understandings of gender values are here explicated. Non-verbal explanations in the form of treatment and appreciative attitudes from educators to students equally to both boys and girls are demonstrated as well. That way there is a match between teaching material that carries gender equality with attitudes and daily interactions between educators and students.

Teachers' understanding of gender values is tantalizing for the dissemination of gender values in their teaching subjects. The stage of understanding gender equality issues for students is very crucial. Through textbooks, the teacher will be able to help students form healthy mindsets about student perspectives on gender equality (da Luz Scherf, 2020).

### **Conclusion**

Among the factors inhibiting children's proactive gender equity socialization while teaching the Arabic language is the lack of gender-responsive books and materials. His or her lack of understanding of this concept of gender equality may undermine teachers' ability to express themselves in written form, such as textbooks and modules, or oral form, such as displaying teaching-related illustrations in the class, and may affect their way of treating students of different sexes inside or outside the classroom. This, in turn, diminishes children's capacity to emerge with equitable expectations for future societal interactions.

Arabic language teaching materials intended for children to learn the Arabic language can also be powerful vehicles to socialize gender equality values. These books include a basis of the provisions of the national curriculum and/or other teacher-created supporting materials.

Including the six volumes, the books reflect awareness of gender values, all from the cover of the book, and the contents of the text and images explained therein. Additional books that are also used, *Pelajaran Bahasa Arab* written and published by local teachers and schools, six in volumes, all reflect awareness of gender values. Teachers' understanding of gender values is critical for the dissemination of gender values in their teaching subjects.

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