

SEXISM LANGUAGE IN THE CONTEMPORARY ISLAMIC LITERATURE PERSPECTIVE

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ABSTRACT

This study aimed to explore the realities of the use of sexist language used for the development of contemporary Islamic literature. The problems in this study are more focused on the extent of contemporary Islamic literature put sexist language in poetry and producing literary sentence, what is the gap that arises from sexist language between men and women who tend to be used in producing literary works, as well as the implications of the use of sexist language community in the formation of habits, culture and ideology of Islamic literature today. Furthermore, this study is use critical discourse analysis of sexist language used in making Islamic literature. As the result, it has known that Islamic literature still looking at the difference in functionality and usability between the gender male and female, especially in rhyme and making sentence of literature. Islamic literature is still bound by the sexist language in the realization of the literature. So it cannot be denied that the sexist language used in producing Islamic literature tends to favor one gender that exists.

Key Words: Sexism Language, Islamic Literature, Contemporary Islamic Literature

A. Introduction

Language and sexism is a discourse that developed along with the emergence of Gender and Feminist Movement in all fields, including linguistics gave rise to an antisexist language (sexist language). Anti-sexist language is actually a continuation of the appeal to equality rights and obligations of men and women in various fields which have been considered out of balance. This movement is a movement of the equal rights of women in the field of linguistics. At first, the movement against the dominance of men in the use of the elements of English, both in grammar, phrases, and terminology related to the name or term in particular areas of work. This reinforced the views of the post-structuralism and post modernism experts who argue that language is not just a communication device, but rather a site of unrest various interests and power. Chist



Weedon example, a post-structuralism expert, argued that the language is an area where a sense of self, subjectivity, including the definition of women and men as well as what is good and bad of each type is formed, it all formed due to language is power, conflict and struggle. Moreover, the language is an overview of the prevailing culture in the community. Changes in language identical to that effect change in society.

As a conductor, we need to discuss what is meant by the concept of "gender" and "sex". Sex is a biological category, usually formed long before a person is born. Basic difference is anatomical and physical differences of men and women. While gender is a social category that certain behavior patterns, it refers to the roles, behaviors, trends and other attributes that define the meaning of being a man and woman in the culture.

More clearly Shan Wareing (1999) pointed out the difference between sex and gender on *pancal bike* design. *Pancal bikes* designed for women are usually given a wider saddle because women have a wider pelvis than men (this is the sexual differences between men and women), but bikes for women are not given the bike to the bar (part of the bike frame that connects the bottom of the saddle to the bottom of the handlebars) to facilitate women wearing skirts to ride a bike, it is due to biological gender differences, there is no biological reason why women should wear skirts and men do not. (In Indonesia, the bike "women" like it even easier to use gloves man! Motorcycle even men that are often used today is the motorcycle which is actually designed for women, and we see it's not taboo. Instead we would be taboo and uncomfortable if you see a woman wearing men's motorcycle!?).

In relation with that, man and woman problem is talk about gender. Gender analysis itself refers to the variety of methods used to understand the relationships between men and women, their access to resources, their activities, and the constraints they face relative to each other. Gender analysis provides information that recognizes that gender, and its relationship with race, ethnicity, culture, class, age, disability, and/or other status, is important in understanding the different patterns of involvement, behavior and activities that women and men have in economic, social and legal structures.

Gender analysis is an essential element of socio-economic analysis. A comprehensive socio-economic analysis would take into account gender relations, as gender is a factor in all social and economic relations. An analysis of gender relations provides information on the different conditions those women and men face, and the different effects that policies and programs may have on them because of their situations. Such information can inform and improve policies and programs, and is essential in ensuring that the different needs of both women and men are met.



At the local level, gender analysis makes visible the varied roles women, men, girls and boys play in the family, in the community, and in economic, legal and political structures. A gender perspective focuses on the reasons for the current division of responsibilities and benefits and their effect on the distribution of rewards and incentives.

An analysis of gender relations can tell us who has access, who has control, who is likely to benefit from a new initiative, and who is likely to lose. Gender analysis asks questions that can lead us in a search for information to understand why a situation has developed the way it has. It can also lead us to explore assumptions about issues such as the distribution of resources and the impact of culture and traditions. It can provide information on the potential direct or indirect benefit of a development initiative on women and men, on some appropriate entry points for measures that promote equality within a particular context, and on how a particular development initiative may challenge or maintain the existing gender division of labor. With this information measures of equity can be created to address the disparities and promote equality.

In the case of primary education, gender analysis can tell us that a gender gap exists in most countries; that is, there is a gap between girls' and boys' enrolment and retention in school. In the majority of countries where there is a gender gap, the gap works against girls, but in others, it works against boys. In India, an average six years-old girl can expect to spend six years in school, three years less than a boy of the same age. Girls in rural areas are at even greater disadvantage: their risk of dropping out of school is three times that of a boy. In Jamaica, however, it is boys who are at higher risk of missing out on education. Boys are often pulled out of school and sent to work to boost family income, and thus, their drop-out rate is higher than that of girls'. In their efforts to balance the need to meet the needs of both girls and boys, governments are increasingly using gender analysis to investigate the source of the gap and what measures can be adopted to reduce the distortions in the educational system.

B. Research Method

This was Qualitative research, because it did not deal with number at all. To make the research clear in showing the data, this research was descriptive. The data was taken from many literary especially in the text of Islamic literature in accordance with theme. Furthermore, the researcher also analyzed many Islamic literature visualized by film in television or in movie. Besides that, the data was also taken from many texts published in the news paper during the research was done. Meanwhile, Technique of data analysis in this study has used to focused on the extent of contemporary Islamic literature put sexist language in poetry and producing literary sentence, what is the gap that arises from sexist language between men and women who tend to be used in



producing literary works, as well as the implications of the use of sexist language community in the formation of habits, culture and ideology of Islamic literature today.

C. Research Findings

According to Shan Wareing (1999), sexist language can be viewed from two angles: first, from the aspect of grammar, both of aspects beyond grammar used to create sexist language. As for how far the sexist grammar can be seen from the following markers sexist.

1. Symmetry and Asymmetry

The examples of Symmetry in the using of gender language can be seen as in the table below:

Indonesian		English	
(a). Generic	: manusia	Generic	: horse (kuda)
Woman sexist	: : Wanita	Betina	: Mare
Men sexist	: Pri <mark>a</mark>	Jantan	: Stallion

The examples of Asymmetry in the using of Indonesian language can be seen as follow:

(b). Generic	: Polisi	: TKI
Woman sexist	: Polw <mark>an (Polisi W</mark> anita).	: TKW
Men sexist	: Polisi	: TKI

In example B is no ambiguity in terms of the police, which we generically call the police when the police should be all of any kind, but the assumptions we call the police if only in the sense that only refers specifically to men only, and we call the police sex women with a policewoman / police lady but we never even mention Polpri / Police Men. Likewise, the term refers to workers who labor overseas work, but more often we use the term migrant worker to the female sex without ever calling Manpower Male / scene)

The example of Asymmetry in the using of Arabic language can be seen as follows:

(c). Generic : الإنسان Women sexist : الإنسانة

Men sexist : الإنسان

word الإنسان above generically has the meaning of human being/person, both men or women. We also often use as in the stated: الإنسان محلّ الخطاء والنسيان, with the meaning that the word *al-insan* including men and women. On the contrary, when we were



talking about the *mudzakkar* dan *mu'annats* status Ibnu 'Aqil dan Musthafa al-Ghulayaini clearly entranced الإنسان as man/mudzakkar and as in accordance with that is الإنسان as woman/mu'annast. On the other hand, in case of using the word الإنسان أنسانة in the Qur'an like بعني بالإنسان جنس الناس was interpreted as ان الناس لفي خسران, or interpreted with الناس لفي خسران. from here, it can be understood that most general word of الناس was الإنسان.

While the example of Asymmetry in English language can be seen below:

(d). Generic : man

Women sexist : woman

Men Sexist : man

Etymologically, the word man used to be a common word or a neutral meaning 'man'. The word is the same as the Latin word homo meaning 'humanity' (a member of the human species). In Old English (old English) word which refers to adult men is weapman or wer, is a word that refers to adult women is wifman or wif. In development wifman word evolved into woman. The neutral word used to refer to both types of male gender and the female is the word man. It can be concluded that the first word man is a noun that can refer to both men and women. However, in the later development around the 18 th century, the man has had a more narrow meaning or specific, human male adult (adult male human being) that replaces the word weap man and wer. Usage is now considered sexist man is contained in following sentence: Man that means implicitly a person, there is the following data:

- A man who works in a garden is
- A man who drives a car is
- A man who looks for news and writes news into the newspaper is a

Man implicit meaning people / human beings, there are the following data:

- A wise man can differ the bad and the good–
- Food is important for man, animals and plants.—
- Money is one of man's necessity—

Another example is the name of the work-charged power of the male gender as follows: camera man, who has no terms that sounds camera woman. As if this skill only possessed by men; delivery man, but the job is now done by women; fire man in some states in the U.S., this work is done by women; draft man, space man, and so . Sentences above example implies that as if only men on the face of this earth, and as if women do not exist or are not recognized. If the man or men that means a person or human being, then what about women, whether they are a group of people or human beings or parts of men (sub-human)? This is where the ambiguity of the term occurred



man, whether he means the generic and specific. Due to the above, the feminist prefers the term person, people or a human being, human beings to replace the term man for being more neutral and non-sexist.

2. Marked, Unmarked (له العلامة، لا علامة له)

Another concept that is useful to analyze the concept of sexism in language is marked and there is a form of asymmetry bertanda.ini but emphasized the signs that point to a gender in a word. In the Indonesian language-as expressed Suyanto-specific words that have been conceived society that the word is synonymous with the man, then the case is indicated for women said she had added a "word" that indicates the identity of the woman behind the words, as an example of police female, female doctor, female soldiers, female judges, etc.. This is due to the strong conception of society that these words; policemen, doctors, soldiers, judges identical with the position of men. Therefore, when we call the police, soldiers, doctors assumptions are men and no need for us to add their male counterparts, male doctors, male soldiers. Instead of words attendants, nurses, secretaries, dancers are very synonymous with women and we also do not need to add the word "woman" behind it.

Suyanto (199: page34) further revealed that in addition to adding the word as mentioned above, to mark the gender differences in the Indonesian language sometimes by adding morphological markers. Either change the suffix to words such as a suffix (indicating masculine) with the suffix i (showing feminine), for example, the words youth, student, son of a suffix changed woman, a student, a daughter. Or by adding the suffix-man-wan and the specific words that are used as markers for the male gender as the employee, journalists, artists, and others. While the specific sentence given uo-wati refer female gender as the employee, journalist, artist, and so forth. Even so, there are some words ending in-wan as scientists, historians, humanists who do not have a feminine counterpart or partner. Some say it is because of the assumption that women do not have the ability to reason properly so that science and culture are just a male task. As for the English-as-often expressed Shan Wareing to refer women-ess marked the end of a word, such as waiter / waitress, host / hostess, actor / actress. However, there are terms that do not differentiate between men and women as surgeon (surgeon), professor and nurse (nurse), but sometimes the term is used as valid for men only, because sometimes they add a mark on such terms as woman professor (female professor), woman surgeon (surgeon female), lady doctor (female doctor), etc.. Examples of these are examples of sexist language by the use of terms marked above implies that the position of men in the profession was more normal than if the profession was held by a woman.



In Arabic language formation we found word to show woman term /mu'annast using ta' marbuthoh such as عالمة, alif maqsuroh like سلمى, and alif mamdudah such as signifier that is often used to show woman term is ta' marbuthoh —even Musthafa al-Ghulayainiy and Ibnu Aqil a stated that ta' marbuthoh here as diffreenciate between man and woman word, such as انسان/إنسانة، رجل/رجلة، امرؤ/امرأة

The equality will be seen in Arabic where there was the words shown the same position between man /mudzakkar and/mu'annats, here will be shown the table of pattern the words:

PATTREN	EXAMPLES	
مفعل	مقول، مغشم	
مِفعَال	مقوال، معطار	
مِفعِيل	معطیر، مسکیر	
فعول بمعنى فاعل	صبور، غيور	
فعيل بمعنى مفعول	قتیل، جریح	
فعل بمعنى مفعول	ذبح، طحن	
فَعَل بِمعنى مفعول	جَزَر، سَلَب	
مصدر مراد به الوصف	عَدل، حَق	

However, the study of criticism today is the opinions of experts-including Nahwu Sibawaih and Imam Ibn Aqiel-which states that the words of a woman / mu'annats an offshoot of the word laki-laki/mudzakkar. Comments like this are very criticized by Ahmad Sulaiman Yaqut assuming that this opinion is strongly influenced elements of fiqh not linguistic elements. The statement said the woman / mu'annats an offshoot of the word man/mudzakkar suggests that women are subordinate to men. Another example, in Arabic the symbols of majesty and greatness of God is used to refer to the male pronoun, the plural form is not reasonable to use pronouns or properties that are specific to women, whether this is an indication of women's equality with objects?

3. Derogation Semantics

Derogation Semantics is the process by which the words refer to the woman get a negative meaning or acquire sexual connotations (derogation means making something look lower, meaning semantic meaning). For example in English:



(A) sir-madam

"Sir" and "madam" is used to greet people of high social status, but the "madam" is also used to greet pimp in a brothel, as "sir"

(B) the master-mistress

The phrase "he is my master" (he was my employer) means that "he is my boss" or "him greater powers than me". But "she is my mistress" meant that "she (woman) is my lover."

This shows two things: first that the words for women tend to lose their status when compared with words for men. Second, that the words to women often refer to the sexual capacity of women. This happened to the word "mistress" above. Another example as in the phrase "wine, women and song" (wine, women and song, pomeo to mention the three joys of life). In the Indonesian context, we also recognize the expression treasure, throne, her life as a ringleader havoc. Whereas women in the negative phrasing and marginalizing women. We also found other words such as chicken campus pejorative towards women / female students, while the word "chicken" is a generic word. Even if the word "chicken" that we match with the word "champion" then if we put into the word "cock campus" certain word is significantly positive for men. In addition we also find a lot of the negative terms for women and less for men. For example, the equivalent of the word gigolo have a lot of them; PSK (workers here actually said male and female), WTS, Balloons, Senuk (senengane Manuk), Butterfly night, etc.. In this context we also often find sosialpun attributes sexual connotations, as flirty, sexy, semox, semlohe, etc.

In addition to seeing sexist language through grammar aspects of the above, actually there are many terms or sexist discourse beyond grammar that shows the superiority of men and women inferioriatas. For example, when Si Si Burhan Zulfa marry, then he will be called upon others with Miss or Mrs. Burhan, or at least her husband's name on the back of his own "Zulfa Burhan". Besides sometimes call her / wife also followed the occupation husband, when her husband rector then rector bu his wife will be called when the husband and wife will be the headman headman called bu. It was not suppose to find is when the wife is so headman, why her husband did not pack headman called? Or when Megawati became president, why her husband was not called the "father of the country" as the equivalent of the "mother country"? To explain this phenomenon sexist language, there are several theories presented. One is the theory of domination, the claim that discourse differences between men and women due to differences in power.



D. Discussion

Comparing the language of men and women in a large, heterogeneous sample of written and spoken text reveals small but consistent gender differences in language use. For the women who contributed 8,353 text files to the study, the English language was more likely to be used for discussing people and what they were doing, as well as communicating internal processes to others, including doubts. Thoughts, emotions, senses, other peoples, negations, and verbs in present and past tense figured high on the list of words that women used more than men. For the men who contributed 5,970 files, language was more likely to serve as a repository of labels for external events, objects, and processes. Along with discussion of occupation, money, and sports were technical linguistic features such as numbers, articles, prepositions, and long words. Swear words added emphasis to male language.

Contrary to popular stereotypes, men and women were indistinguishable in their references to sexuality, anger, time, their use of first-person plural, the number of words and question marks employed, and the insertion of qualifiers in the form of exclusion words (e.g., but, although). It mattered little whether age was controlled for, although the map of gender differences did vary somewhat across communication context. The primary difference was that men's speech was characterized by more negative emotion and more references to the past relative to men's writing. It is interesting to note that the effect sizes were almost all larger in natural conversation, perhaps because spoken language is more "natural" than writing (e.g., Biber, 1991). Similarly, natural language, by its very nature, tends to be more informal and less constrained. Function words, such as pronouns, are used at much higher rates in conversation—especially by women. In addition, when given the freedom to talk about any topic, men (but not women) elected to talk about concrete objects, which require nouns and, of course, articles. Taken together, the general pattern of variation across contexts suggests that gender differences are larger on tasks that place fewer constraints on language use. The effect sizes on all language dimensions were in the range generally considered small.

In fact, only five dimensions met Cohen's (1992) criterion for a small effect when we collapsed across communication context—long words, articles, swear words, social words, and pronouns. Although larger effects were seen in the conversation and stream of consciousness contexts, these five dimensions appear to be the most meaningful differences in males' and females' language. In interpreting the size of these effects, two considerations are worth noting. First, Eagly (1995) pointed out that a sizable portion of other gender differences have effect sizes ranging from small to moderate. These results are particularly compelling because of the diverse content of the text samples (i.e., some of the samples came from experimental studies—ranging from writing about trauma to describing a picture—whereas others came from fiction writing



and natural conversations). Despite this, men and women used language in reliably and systematically different ways.

Writing about a traumatic experience is very different from writing a class exam, but men and women wrote differently across both contexts. This mirrors the substantial intra individual consistency in language use reported in earlier work (Pennebaker & King, 1999). Second, it is important to note the context in which samples were collected. On the surface, the difference between using 14% pronouns and using 12% pronouns seems rather subtle. However, these differences are based on an average of 15 minof communication, comprising an average of 1,000 words. This means that women used 140 pronouns compared to men's 120 pronouns. These numbers translate into a difference of roughly 2 to 3 pronouns every minute. Thus, gender differences in written and spoken language appear to be subtle, but reliable. The fact that we are confronted with these differences every day yet fail to notice them highlights the degree to which they are a part of everyday life. At the same time, it is important to keep in mind that these differences are averages at the *population* level. The implication of this fact is that predictions about language use by *individuals* should be made cautiously, if at all.

E. Conclusion

Issue of sexist language cannot be separated from the question of the social system prevailing culture in society. Thus, we often find that when people patriarchal culture and the language that appears applicable in the community and even then would also be sexist. Regardless we agree or not with this sexist language, resistance to it is also an inherent resistance to the culture of the community. Attempts to change the sexist language in Indonesia even this look by changing the use of the word, for example women, began to be abandoned and replaced with the woman on the grounds that the term is an acronym Javanese woman (bold) and organized (regulated). As a comparison term woman said more humanistic and neutral comes from the word "master" who added a master's meaning. Despite the success of these efforts, this certainly is a struggle that takes a long time.



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