

Stereotype Against Women in Arabic Domestic Products Seen from Gender Bias Perspective

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Abstract:

The research aims to find out the manifestations of gender bias in the indications for the use of domestic products that are frequently used and circulated in the Arab world. It is known that they often use the formulas of orders to address the feminine, especially for products related to food, laundry and spices. This indicates that the Arab society views women as human beings whose jobs are limited to housework only. The research uses the descriptive approach by examining the uses of command formulas in the products circulating in the Arab community. The results of viewing 15 products indicate that 9 of them use the masculine commands, 5 of them use the feminine commands, and one of them uses the infinitive. The commands for the masculine that are obtained are: Empty, Open, Rise, Add, Place, Press, Wash, and be included in Drinks, Hand Wash, Canned Beverages, Booklets, French, Liquid Hand Cleaner, Bathroom Cleaners, Tile Cleaners, Capillaries, and Toys for Children. The feminine commands that are found in the 5 products are: dress up, wear, make sure, fry, and most of them are included in spices, hand washing, laundry, toilet deodorants, cooking oil and cheese. As for the source, to indicate the matter, he uses one product, which is anti-bacterial soap.

Keywords: Domestic Products, Feminine, Gender Bias

INTRODUCTION

Domestic products are all goods and services as a result of economic activities operating in the domestic area, regardless of whether the production factor originates from or is owned by residents of the area, which is the domestic product of the region concerned. Income arising from the existence of these production activities is domestic income. The fact shows that some of the factors production used in production activities in an area come from other regions or from abroad, and vice versa, the production factors owned by the residents of that area participate in the production process in other regions or abroad. This causes the value of domestic products arising in an area to be different from the income received by residents of that area. With the flow of income that flows between these regions (including from regions to other countries) which are generally

inform of the wages/ salaries, interest, dividends and profits /profits , there will be differences between domestic products and regional products ¹

Domestic products can be referred to as local products. According to Sudaryatmo, there is no clear meaning of the word local product. However, there are at least four references that can be used to categorize a product as local or not. The four references are if a product is made from materials originating from within the country, the workforce comes from within the country, the product uses a local brand and the last is company ownership ²

From the above definition, it is known that domestic products or local products are all goods or services that operate in the domestic area with workers originating from within the country and using local brands and having company ownership. Every country must have a domestic product, as well as in Arab countries. As a language that is very complex and specific, the question arises, "What are the differences in the use of words between men and women in the instructions listed on Arabic domestic product packaging?", "How is the use of sentences seen from gender in certain activities listed on the packaging? Arab domestic products? ". So from these questions, this research was conducted. Because, as an Arabic learner, it's incomplete if you don't know Arabic perfectly.

STUDY OF THEORY

Stereotypes

The word stereotype comes from a combination of two Greek words, namely stereos which means solid-rigid and typos which means model ³. Furthermore, Amanda ⁴ explains that stereotypes are the giving of certain characteristics to a person or group of people based on subjective categories, only because it comes from a certain group (in group or out group) which can be positive or negative. Stereotypes are based on the interpretations we produce based on our perspective and cultural background. Stereotypes also result from our communication with other parties, not from the direct source. Stereotypes are often associated with identifiable characteristics. The features we identify are often selected without any reason. This means that we can simply acknowledge one characteristic and ignore another. Stereotypes are generalizations from the group to the people in the group. Gender schema theory, currently the accepted ubiquitous cognitive theory of gender, states that gender groupings emerge as children gradually develop gender schemes of what is and is not gender-appropriate in their culture.

¹ MediaBPR, "PENGERTIAN PRODUK DOMESTIK," last modified 2019, http://www.mediabpr.com/kamus-bisnis-bank/produk_domestik.aspx.

² Ari Tofan Yoga, "Pengembangan Produk Lokal," ITS, last modified 2018, <https://www.its.ac.id/id/pengembangan-keberagaman/>.

³ David J. Schneider, *Psychology Of Stereotyping* (New York: The Guilford Press, 2004).

⁴ De Beauvoir, *Second Sex, Fakta Dan Mitos* (terjemahan oleh Febriantono, 1989).

Because since childhood, our environment, such as family and relatives, teaches culture about how to behave as women and how to behave as men, so that when these behavioral standards are violated, words such as taboo and inappropriate will appear. For example, in a household, if the wife's position is more promising than that of the husband's, so that her income is higher than the husband's income, it is possible that one day the wife may not work anymore because it is considered inappropriate. This gender difference has also given birth to a patriarchal culture. Patriarchate is defined as the power possessed by a father or son. The social construction of male power in the family is related to all control of family members, economic resources, decision makers, regulators and others. It can be said that the patriarchy is a system that places men higher than women. In the end, this system becomes an ideology in society that women belong to men so that every move of women cannot exceed those who have it. This makes all existing social values have to be adjusted according to the views and interests of men. Such a system is what makes women disadvantaged both in politics, economics, and culture ⁵

Feminism

Gender injustice is manifested in several forms, including subordination, labelling (stereotypes), double burden (double burden), marginalization, and violence (violence). Gender differences that gave birth to gender injustice eventually gave rise to the feminism movement. Gender and sexuality are among the main concepts of feminism, but there is no consensus on how to define or theorize the relationship between the two. The feminist movement emerged in America in the 1960s and then spread throughout the world. Feminism is a theory of equality between men and women in the political, economic and social fields. Feminism is an organizational activity that fights for the rights and interests of women. The concept of feminism develops from time to time along with the emergence of various streams of feminism.

Sugiharto and Suharto said that feminism is a movement of equality between men and women in all fields, be it politics, economy, education, social and organized activities that defend women's rights and interests. ⁶ Feminism is awareness of the oppression and extortion of women in society, both in the workplace and in the household. Furthermore, feminism is different from women's emancipation⁷ explaining that emancipation emphasizes women's participation in development without questioning their rights and interests which are considered unfair, while feminism views women as having their own activities and initiatives to fight for their rights and interests. in various movements.

Gender

⁵ Yenny Puspita, "STEREOTIP TERHADAP PEREMPUAN DALAM NOVEL-NOVEL KARYA ABIDAH EL KHALIEQY: TINJAUAN SASTRA FEMINIS," *Ksatra: Jurnal Kajian Bahasa dan Sastra* 1, no. 1 (2019): 29–42.

⁶ Sugihastuti & Suharto, *Kritik Sastra Feminis: Teori Dan Aplikasi*. (Yogyakarta: Pustaka Pelajar., 2010).

⁷ Itsna Hadi Sugihastuti & Septiawan, *Gender Dan Inferioritas Perempuan* (Yogyakarta: Pustaka Pelajar., 2007).

Gender is a perspective that looks at the impact of a person's gender attributes on that person's likelihood of developing opportunities, social roles, and interactions with opposite gender attributes. This is different from gender differences, namely differences caused by human biological elements, while differences caused by social constructions are called gender differences.⁸ Gender inequality and insensitivity have spread widely in society due to the influence of patriarchal culture that has been take root in society. This culture is consciously or unconsciously propagated in the world of education which should uphold gender equality. For example, many textbooks at the primary to secondary level manipulate the image of women.

Women are still always described as being in the household environment, their job is only as housewives who are in charge of cooking, sweeping, caring for children, and shopping for household needs. Apart from the language textbooks, there are also many literary stories that describe the weak position of women. We can see that the superhero characters are always played by men, even though the story or plot can be lifted in such a way by a woman who is no less strong mentally or physically than men. Even though in reality there is no longer any difference between female engineers and male engineers or between female doctors and male doctors, in Indonesian language textbooks for example, this profession is always depicted as a male figure. Misconceptions are used in elementary schools (SD) shows that the illustrations in textbooks highlight boys more than girls. Boys who are depicted are also more diverse and creative in their roles than girls. In addition, more men are mentioned in books than women⁹

Gender Bias in Arabic

Structurally Arabic provides a special space for female gender (at the word level) so that we can find types of nouns, for girls, adjectives, and verbs. It appears from the point of view of this structure, Arabic, as if it is the language that most lies justice between the two types of gender, women and men. When viewed from the use of Arabic in communication, both written and spoken, there is more often bias. For example, a provision in Arabic grammar that contains gender bias is that *ism mu'annaṣ* (a name for women) is simply formed by adding only one letter (*at-Tā' al-Marbūṭah*) to an existing name or *ism* for men, such as the word *ustāzah* (female teacher). which is formed from the word *ustāz* (male teacher), *Muslimah* from *Muslim* etc. This grammar reflects the way the Arab society views the existence of women as a (very small) part of the existence of men¹⁰. Thus, the existence of women, whether numbering a thousand, a million, a billion, or even more, will use the pronoun *jam' muṣakkar* (male) only because

⁸ Muthali'in., *Bias Gender Dalam Pendidikan* (Surakarta: UMS, 2001).

⁹ UNICEF, "Pendidikan Untuk Anak Perempuan Di Indonesia.," [Www.Unicef.Org/Indonesia/Id/Facts_sheet_on_Girls_education_ind_pdf](http://www.unicef.org/Indonesia/Id/Facts_sheet_on_Girls_education_ind_pdf), last modified 2007, UNICEF. (2000). Pendidikan untuk anak perempuan di Indonesia. Diambil 2 April 2007, dari www.unicef.org/indonesia/id/Facts_sheet_on_Girls_education_ind_pdf.

¹⁰ M.Ag Dr. Erlina, "Perspektif Gender Dalam Buku Teks Bahasa Arab Al-Arabiyyah Baina Yadaika," *UIN raden Intan Lampung* (2019).

there is one man among the sea of women. This reflects the perspective of Arab society that the presence of a man is more important than the presence of many women, regardless of the number.

¹¹ As with language in general, Arabic must be seen as a means of communication. This tool is very important in conveying messages. However, the importance of tools will never go beyond the importance of the goal in a communication, namely the delivery of the message. Rofiah argues that Arabic as a symbol has an important role in conveying divine messages through the Koran. However, the importance of symbols can never go beyond the importance of what they symbolize. Therefore, Arabic is important to learn in understanding religious teachings, but Arabic still has to be aware of its very biased character so that religious teachings are not used as a tool of discrimination against women in the name of religion.

METHOD

This research uses a descriptive qualitative approach. In this case the researcher describes systematically, factually, and accurately about the facts and the causal relationship of the phenomenon under study. The data obtained in this study is through direct identification of work instructions contained in local Arab products that are commonly traded in mini markets, stalls, or markets around Arab.

RESULTS AND DISCUSSION

of Gender Bias Forms in Work Instructions for Arabic Domestic Products

Each product must have instructions on how to present, work on, or use it. This time there are 15 Arab domestic products as seen from the work instructions. How work instructions are viewed from a gender perspective is not just work instructions on a product. Because by looking at work instructions used on products, it can describe social conditions or phenomena that usually occur there. Then the work instructions on some of the products that have been observed are as follows:

1. شربة كريمه الفطر

أفرغ محتويات الظرف في كوب ١٨٠ مل من الماء المغلي

"Pour the contents of the sachet into a cup of 180 ml water!"

٢. غسول اليد للحماية من الجراثيم

١. إفتح. ٢. ضخ كمية صغيرة.

"1. Open it, 2. Pump a little!"

٣. الاصلية

قم بغلق الغطاء الفتح العبوة

"Get up to open the lid!"

٤. خلطة البروست

¹¹ Nur Rofiah, "Bahasa Arab Sebagai Akar Bias Gender Dalam Wacana Islam," *Www.Scribd Home.Com*.

تبلى الخضروات المقطعة بالملح والفلفل

“sprinkle the chopped vegetables with salt and pepper!”

٥. فكرة اليوم خلطة البشاميل

تضاف خلطة البشاميل إلى الزمن حليب حرارته عادية

“Add the béchamel mixture to the milk over normal heat!”

٦. اربال باورجلع

توهي بو ضيع الملابس في اسطوانة الغسالة

“put the clothes in the washing machine!”

٧. هاي جين

ضع كمية قليلة من الجل في راحة اليد

“put some gel on hand!”

٨. دتول

للحصول على أفضل النتائج بيو جب عدم خلطه مه أية منتجات أخرى

“to get the best results, do not mix with other products!”

٩. هاربيك

لتزع الغطاء - اضغط على جانبي الحطاء وافتح لطر يقة اللف لا عادة الغطاء

“Unscrew the bottle by pressing on both sides of the cap and turning it clockwise!”

١٠. فيليد.

للحصول على أفضل النتائج أغسلها جيد . با الماء ساخى قبل الاستعمال الاول

“For best results, wash them thoroughly with hot water before using them!”

١١. Mr. Muscle.

تأكدى من نظافة المراض

“make sure, the toilet is clean!”

١٢. برايد

تقلى الخضار بزيت الزيتون

“fry the vegetables in olive oil!”

١٣. إندومي

إفتح جزء من غطاء الكاس

“open part of the glass cover!”

١٤. بنتاجو

أن تكون اول لا عبيمكن من الحصول على ٥ كرات على صف واحد

“Be the first player to get 5 balls in a row!”

١٥. KRAFT (كرافت)

أموجي برش الليمون، الاعشاب والثوم في وعاء صفي

“sprinkle with lemon, spices and garlic in a small bowl!”

No.	Name of Products	<i>Fi'l al-Amr li al-Mu'annaṣ</i>	<i>Fi'l al-Amr li al-Muḏakkar</i>	<i>Maṣḍar</i>
1	شروبة كريمة الفطر		أفرغ	
2	غسول اليد للحماية من الجراثيم		إفتح ضخ	
3	Kraft Original Squeeze		قم	
4	خلطة البروست	تبلى		
5	فكرة اليوم خلطة البشاميل		تضاف	
6	اريال باورجلع	توهي		
7	هاي جين		ضع	
8	دتل			للحصول
9	هاربيك		اضغط	
10	فيليد		أغسل	
11	Mr. Muscle	تأكدى		
12	برايدي	تقلى		
13	إندومي		إفتح	
14	بنتاجو		تكون أن	
15	كرافت (Kraft)	أموجي		

- 1) The first product is named شروبة كريمة الفطر which is a drink product *sachet*. In the work instructions, this product uses the male gender *Fi'l al-Amr (al-Muḏakkar)*, which is the word أفرغ which means *pour*. So, from this it can be seen that the custom of brewing powder *sachet* in Arab countries is carried out by men.
- 2) The second product is named غسول اليد للحماية من الجراثيم which is a hand washing liquid product. In the work instructions, this product uses the male gender *Fi'l al-Amr (al-Muḏakkar)*, which is the words إفتح and ضخ which mean *open* and *pump up*. So, from this it can be seen that the habit of washing hands in Arab countries, it is commonly done by men.
- 3) The third product is called Kraft Original Squeeze which is a liquid cheese product. In its working instructions this product uses *Fi'l al-Amr li al-Muḏakkar* (male) قم which means to do.
- 4) The fourth product is named خلطة البروست which is a beverage product *coating mix* (food spices). In the work instructions, this product uses the female gender *Fi'l al-Amr (al-Mu'annaṣ)*, which is the word تبلى which means *wear*. So, from this it can be seen that the habit of cooking in Arab countries it is done by women.

- 5) The fifth product is named خلزة البشاميل which is a product of béchamel sauce (French sauce). In its work instructions this product uses *Fi'l al-Amr li al-Mu'annaš* (female) توهي which means put it. It can thus be known that in the Arab Country, cooking is a habit of women.
- 6) The sixth product is named اريال باورجelic which is a laundry soap product. In the work instructions, this product uses the female gender *Fi'l al-Amr (al-Mu'annaš)*, which is the word توهي which means *put*. So, from this it can be seen that the habit of washing clothes in Arab countries it is done by women.
- 7) The seventh product named هاي جين which is a product of cleaning fluid (*handsanitizier*). In the work instructions, this product uses the male gender *Fi'l al-Amr (al-Mužakkar)*, which is the word ضع which means *put*. So, from this it can be seen that the custom of using *hand sanitizers* in Arab countries is carried out by men.
- 8) The eighth product is named دتول (Dettol) which is an antiseptic liquid product. In its working instructions this product uses the word للححول which is *mašdar*.
- 9) The ninth product is named هاربيك (Harpic) which is a toilet cleaning liquid product. In its working instructions this product uses *Fi'l al-Amr li al-Mužakkar* (male) in the word اضغط which means press. It can thus be known that in arab countries, cleaning toilets is a male habit.
- 10) The tenth product is named فيليد yang which is a fillet chicken product. In its working instructions this product uses *Fi'l al-Amr li al-Mužakkar* (male) in the word أغسل which means wash. It is thus known that in the Arab Country, cooking with food products is a fast food product is a male habit.
- 11) The eleventh product named *Mr. Muscle* which is toilet cleaning fluid. In the work instructions, this product uses the female gender *Fi'l al-Amr (al-Mu'annaš)*, which is the word تأكدي which means *make sure*. So, from this it can be seen that the habit of cleaning toilets in Arab countries is carried out by women.
- 12) The twelvend product is named برايد which is a cheddar cheese product. In his working instructions this product uses *Fi'l al-Amr li al-Mu'annaš* (female) تقلى which means fry it. It can thus be known that in the Arab Country, cooking is a habit of women.
- 13) The thirteenth product is named ايندومي which is an instant noodle product. In the work instructions, this product uses the male gender *Fi'l al-Amr (Mužakkar)*, which is the word افتح, which means *open*. So, from this it can be seen that the custom of cooking instant noodles in Arab countries is done by men.
- 14) The fourteenth product is named بنتاجو (Pentago) which is the product of the game. In its working instructions this product uses *Fi'l al-Amr li al-Mužakkar* (male) on the word تكون which means to be. It is thus known that in the Arab Country, playing games is a male habit.

- 15) The fifteenth product is named كرافت (Kraft) which is a cheddar cheese product. In his working instructions this product uses *Fi'l al-Amr li al-Mu'annaṣ* (female) أموجي which means sprinkle. It is this known that in the Arab Country, cooking is a habit of women.

Content Analysis

From the 15 products above, it was found that 9 products used the verb *muṣakkar*, 5 products used the verb *mua'annaṣ*, and 1 product used the word *maṣdar*. *Muṣakkar* verbs used by 9 products include إفتح, اغسل, اضغط, ضع, تضاف, قم, افتح, افرغ, and أن تكون which are beverage products, hand washing products, canned beverage products, béchamel sauce products (French sauce), products, *hand sanitizer* toilet cleaning products, floor cleaning products, instant noodle products, and game products. The verb *mu'annaṣ* used in 5 products are تغلى, تأكدي, توهي, تبلي, and أمزجي which are food spices, laundry products, toilet fragrances, cooking oil products, and cheese products. Meanwhile, the word *maṣdar* used in 1 product is للحصول which is found in antiseptic bath soap products.

Based on the description above, it can be seen that almost all products use the verb *muṣakkar* from beverage and food products, cleaners, and games. Meanwhile, products that use female verbs are laundry products, toilet fragrances, and products for cooking work. It can be concluded that in Arabic customs, women are weakened a lot in hard jobs. Meanwhile, light work and kitchen affairs are left entirely to women. But the product commonly used by all genders without gender bias is an antiseptic bath soap product. To prevent gender bias in language that is specifically related to domestic activities, it is advisable to use the *maṣdar* verb in which there is no specificity whether it is for women or men to avoid the phenomenon of dominance over men. Because after all this phenomenon cannot be ignored because this fact will strengthen the image that the Arab nation and the use of its language always puts men ahead of women, even though along with the industrial revolution and modernization all circles need to be equalized so that discrimination does not occur. in various aspects, especially gender in everyday life.

CONCLUSION

From several Arab domestic products that have been studied, it can be concluded that based on the above description, it can be seen that almost all products use the *muṣakkar* verb from beverage and food products, cleaning, and games. Meanwhile, products that use female verbs are laundry products, toilet fragrances, and products for cooking work. It can be concluded that in Arabic customs, women are weakened a lot in hard jobs. Meanwhile, light work and kitchen affairs are left entirely to women. But the product commonly used by all genders without gender bias is an antiseptic bath soap product. To prevent gender bias in language that is specifically related to domestic activities, it is advisable to use the *maṣdar* verb in which there is no specificity whether it is for women or men to avoid the phenomenon of dominance over men. Because after

all this phenomenon cannot be ignored because this fact will strengthen the image that the Arab nation and the use of its language always puts men ahead of women, even though along with the industrial revolution and modernization all circles need to be equalized so that discrimination does not occur in various aspects, especially gender in everyday life.

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