Equal Gender Analysis on the Meaning of Words Animals' Applelation in Arabic

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Gender is a social-cultural construct of the role of women, their nature and characters, in their particular society. Peculiar among its forms is the one that exists in the language used to express the concept. Language is a product of culture which in its turn colors our understanding of gender and vice-versa there occurs interchange of influence between culture and language. Core components of language are words and their meanings. Some words and meanings in Arabic which reveal the appellation of the animals are interesting to note as they are accompanied with specific gender. In a manner similar with their counterpart in being, i.e. human being, they possess gender (sex) and its inherent characteristics. So the animals designated on the word for the female gender is not the one intended for another particular gender i.e. a male one; Special character refers therefore only to a specific gender. It can be assumed that denoting certain animals to a specific gender could indicate a degree of inequality in aspects of language. Certain characters are determined to be owned by only certain types of animals.

Key words: *Gender, Equal, meaning, Animal, Arabic.*

Introduction

Language is a communication tool used in everyday life and a product of human culture. As a product of human thought, it likely colors culture, and in turn, also reproduce its own set of language. This cycle is continuous, evolving as mankind does and will do for as long as language usage is required. It is interesting to see the process of how people poured their thoughts, ideas and experiences into the formation of language --- and its tiny units -- words. Every word uttered has meaning on it. It is of no coincidence that people loaded much meaning into construction of a word. There is obviously much that goes into using a particular word to express oneself. Another cultural product in addition to language that must be considered in

this context is gender understanding. This is a point of view, working to discern the nature and roles of men and women in a society. This is, as a matter of fact, a result of philosophical and cultural constructs. This is formed through perceptions about the role, nature and function of women and men in the form of language and this is a cultural construct in the form of language where thoughts, ideas, and experiences on the role, functions and nature of women and men are assimilated in a word. Therefore, it is interesting to examine the words of appellation to animals and their meaning in Arabic that indicates the gender bias.

Method

This research is qualitative in nature and uses descriptive analytical method. Source data comprises entries in a dictionary that indicate the gender bias in their appellation to animals.

Result
Definition of Equality

Basically gender equality is the concept of balance or equality between men and women as human beings and is not universally perceived as equal. Men and women have biological differences that cannot be completely ignored. These biological differences give birth to differences in both behavior and attitudes to tasks between men and women. As such, gender inequality seems a given however the fact that gender differences have spawned injustice, especially to women, is rampant in our society and must be addressed. The benchmark for the success of gender equality was based on equality between women and men in life expectancy, education and amount of income. Gender equality is also to be based on both Development Index (GDI) and Gender Empowerment Measure (GEM) or based on the size of the rate equal participation between men and women in political and other aspects.(Ratna Megawangi. 2001; Okon, 2017) .

Definition of Gender

The word gender is derived from English. Based on research from several dictionaries, gender means *jenis kelamin* (sex).(John M. Echols & Hassan Shadily, 2003). In some texts gender is defined as a sexual classification or division. (A.S Hornby, 1989). In KBBI, the word gender, spelled as in its English origin, means *jenis kelamin* (sex) (Departemen Pendidikan Nasional, 2001). In terms of the word, literally speaking, gender is a cultural concept that seeks to make a distinction in the role, behavior, mentality and emotional characteristics between men and women which their society might recognize. Hilary M. Lips further states that gender includes the cultural expectations of men and women. Lindsey agreed and added that all provisions concerning the determination of a male or female are discussed in the study of gender. (fNasaruddin Umar, http://media.isnet.org/islam/Paramadina/Jurnal/jender1.htm).

According to Mansour Fakih, gender is inherent in the nature of men and women and is a social and cultural construct. The inherent nature of a woman like her softness, emotionality, and motherhood is compared with that of men which is deemed mighty, manly, fatherly and rational in nature, and it is believed that this has been preordained since the beginning of time. This premise can move a little and this is loosely based on the cultural dynamics within the society following the winds of change which might blow from time to time. In particular, society and at a particular time, women have been considered rational, hard, and mighty.(Mansour Fakih, 1996). So, the so-called concept of gender, inherently attached to women and men is based on the cultural development related to time and space. It was clearly not solely attributed to gender differences between the two, but that the will of the society and culture of his or her time might impose its mighty force.

Words and their Meanings

Features of the word according to linguists are as follows:

1. Using the stand-alone freedom of speech (Bloomfield (1933: 78)
2. Using pause and may be isolated (Hockett, 1958: 167).
3. Using the moment of language; inseparable; can be transferred; interchangeable (Reichling, 1935: 35) A
4. Stand-alone and meaningful (De Groot, 1964: 117).(Mansoer Pateda, 2001).

The word "school" is a stand-alone and has a meaning. The word is also able to stand alone in the utterance. The word can be exchanged, can be separated and transferred into a series of sentences that can be understood in different way, for example, elementary school, or public school, and more. Example in Arabic: المدرسةbecomes المدرسة الاولى . A unit of word in a sentence, however simple it might be is not independent of meaning, it cannot be separated and converted again. If it transferred to another sentence the meaning will change definitely. Knowledge of a word requires mastery of four linguistic aspects, namely Semantics, Syntactics, Pragmatics and Phonology. In a semantic sense, a word can be understood from the nuances associated with it, not only to the meaning of the principle. We need to know the word daughter (البنت) not only of its basic meaning, but everything else related to it, such as clothes, voice, and behavior.

As for the aspect of its syntactic words, knowledge alone is not enough without considering its position and functions syntactically. This knowledge has a significant role on the choice of words while making sentences. If we know the word is a verb, for example the word "help", then we will not use it in a sentence as a noun. In terms of the phonological aspect, Indonesians know the vowels *a, i, u, e, o* in the word, but it is not common in Indonesian to use both identical vowels at the same time, e.g.. *oo,* and *ii, poohoon, kiirii.* In a pragmatic sense, it shows the

feasibility of speaking the language. Social relations between speakers, listeners and third parties need to be considered when expressing the language in order to become sensible. For example, the use the word *kamu* is more appropriate to address a second person who we respect than the word *anda*. (Soenjono Dardjowidjoyo, 2005).

A word has therefore a dictionary meaning and this is its lexical meaning. According to KBBI, (1986) a word means: the element of spoken or written language that embodies the unity of feelings and thoughts that can be used while speaking; utterance, speech; morpheme or combination of morphemes which by linguists considered as the smallest unit that can be uttered as a free form, or a stand-alone unit of language, made of a single morpheme or morpheme combination. In the Arabic, word (كلمة) is a speech item that has meaning, regardless of being either one letter or more, for example: بـmeans "with".

In Indonesian language, the form of words can be divided into:
1. The basic form or lexeme which has lexical meaning.
2. Combination of lexemes
3. The form of Affix
4. Repetitive form
5. Compound form
6. Contextual form
7. Acronyms

Abbreviations

Each form of word has a meaning and can even yield a change of meaning albeit the word remains the same. For example, *mata* (eye) will have different meaning uttered twice (*mata-mata,* means "spy"). In Arabic, for example: *Nashara* will have a different meaning with *tanshuru*. There are many kinds of meanings; denotative, connotative, collocation, emotive, contextual, lexical meanings and several others. Words used for the animal appellation in this study are associated with lexical or semantic meaning, or as many linguists otherwise like to say, the external meaning, the meaning of the word when said without the other, both in the form of lexeme or affix, which still has a single and fixed meaning, and as can be read in some language dictionaries. (Mansoer Pateda, 2001) .

On the other hand, there is the emotive meaning which is different from the cognitive or denotative meaning. If the meaning of cognitive suggests a link between the concept andreality, the meaning of the emotive beneath shows something that is not entirely the same as the stated reality.(T. Fatimah Djajasudarma, 1999). The discussion in this paper focuses on words that reveal names of particular animals yet, these words do not have neither connotative nor emotive meanings, solely because the words explicate names of animals! And this is what is of interest:

why the words, which simply point to certain animals, would indicate a particular bias of gender? The fact that certain names for animals represent certain "hidden" meaning is interesting study material. Why is that? There are a variety of animals with characteristics unique to themselves but only certain animals are taken into special attention linguistically?

Discussion

According to Nababan, definitions of culture can be classified into four groups, namely:

1. The definition that views culture as a regulator and a binder to a community
2. The definition that views culture as a set of materials humans acquired through learning or education.
3. The definition that views culture as a habit and human behavior.
4. The definition that views culture as a communication system used by society to achieve better cooperation, unity and survival.(Abdul Chaer & Leoni Agustina, 2004).

According Koentjaraningrat, as quoted by Chaer,(2004) culture is unique to humans and grows along the development of human society. He says culture always has two aspects, form and contents. Form of culture are thus:

1. Ideas
2. Behaviors
3. Physicals or objects

While the content of culture consists of seven elements, thus:
1. Language
2. Technology
3. The system of livelihood or economy
4. Religious system
5. The system of knowledge
6. Social organizations
7. Art

In connection with that, everything developed in the community can be influenced or determined by culture (that is, Cultural determinism), (http://id.wikipedia.org/wiki/) and a multiform can ultimately also affect the culture, namely by unravelling new shapes of different traditions, backed by the will, the power of reason and the creativity of all members of community in capturing values in the form of culture (that is, cultural Relativism).(James Rachel, 2004) .In that way, language can be influenced by the developments of the community, and conversely, the language may in turn affect the development of the community.

Language is a system of symbols used to communicate, a legacy obtained from the culture / society in which we grow. In this case the relativity theory of language (linguistic relativity), suggests thus:

1. mental operations run free of the influence of language; language is only a system to express ideas
2. mental functions are completely determined by the language, "language as the giver of shape to the ideas." (Chaedar Alwasilah, 1993).

Edward Sapir said about the relationship of language and the human mind: "When I think in language, there are not 'meanings' going through my mind in addition to the verbal expressions: the language is itself the vehicle of thought." Edward Sapir and his student, Benjamin Whorf, stated that language affects the way people understand the fact, "language affects thought" (the Sapir-Whorf hypothesis). The hypothesis can be grouped into two basic principles, which include: the linguistics determinism and the linguistic relativity.

Linguistic determinism suggests that the language we use determines the way we see and think about the world around us, which means that the structure of human cognition is determined by the category and the existing structures in the language. Linguistic determinism is divided into two types. The first type is strong determinism. That is, that the actual language determines thought, and that language and thought are identical. The second is weak determinism, the one that suggests that thought is just one among the factors that effects our language. On the other hand, linguistic relativity suggests that a diversity in linguistic symbols is unique and there is no limit on its linguistic structures. Differences of linguistic structures are generally parallel to the non-language cognitive differences. Language differences lead to differences of thought. Each language has its distinctive characteristics. This can be seen through its wide range of collection in vocabularies, sentence structures and literary varieties
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There are 28 letters of *Hijaiyyah* in Arabic. To read this letter one needs to be precise and accurate because even a single tiny sign or letter in a bunch of words might have specific meaning. Arabic words composed of the above letters have different meanings. Incorrect pronunciation of each letter (that is, *makhraj*) will cause misunderstanding and yield unintended respond. In Arabic the word *kalimah* means "word" while *jumlah* is "sentence." Every word in Arabic has multiple derivatives with each have different meaning. Nouns, verbs, and also pronouns are among the most common position in Arabic words.

Pronouns in Arabic are 14, functioning as a benchmark in the formation of other positions of words, such as verbs (both past, present and command). To translate past verb (فعل الماضى) we need to add the word *telah* (had) on the verb to indicate a past, and need to add *sedang* (in the

middle of doing something) to show present action (فعل المضارع). to be denote a future action we need to add at the verb letter / word (س) and (سوف). In addition to the pronouns, there are a variety of terms in Arabic, such as: مذهب, امام, محرم اليد العلياو اليد السفلى. Besides, every word in the Arabic language is added a vowel in order to be readable, according to its function in a sentence and therefore bears a new meaning, such as فاعل, مفعول, نائب الفاعل.

As for words which bring gender relation and bias, we need to analyze first of all the meaning of words lexically. The meaning of the word in the dictionary is a product of culture or mindset bringing certain intent and purpose; it represents the existing culture or even more likely an expected form of culture to bear. A dictionary with designed meaning applied has always been deemed a strategic locus as an effort to produce the desired culture. Whorf said, "grammatical and lexical resources of individual languages heavily constrain the conceptual representations available to their speakers." (http: //www. ikippgrismg. ac. id/index. php?option= com_content&view= article&id=129:mengadili-hipotesa-sapir-whorf&catid=45:artikel&Itemid=91) .

Within the Arab nation, the thriving culture is patriarchal in nature, that kind of culture or community system that puts father as head of the family. This culture influences the pattern and shape of all aspects related to the members of society in whole directions, including terms of language or their everyday vocabulary. Based on the analysis of animal and similar cultural gender relations among them, some words are peculiar in meaning, for example: الأبits meaning and derivatives as follows: *Ayam jantan; jago; Kupu-kupu; Ibis; jenis kumbang* (Rooster; good; Butterfly; ibis; type of beetle).(Ahmad Warson Munawir, 1986). Compare with الأم. This word means, among other things: *kalajengking; Kelabang; Burung Kasuwari; Ikan Gurita; Burung Hantu* (scorpion; braid; Cassowary birds; The Octopus; Owl) . (Ahmad Warson Munawir, 1986).

Note also الرجل, the meaning of the word is: *sekawan belalang atau lebah* (a flock of locusts or bees)*; (*Ahmad Warson Munawir, 1986). Compare with المرأةthe meaning of the word and its derivatives as follows: *tidak ada maknanya dengan menyebutkan hewan* (there is no meaning to mention related to animals. (Ahmad Warson Munawir, 1986). From some those details, one may assume that men and women alike love to primp if afforded comb and mirror. A woman is considered as a pleasure giver and also a knight with chivalry. While man has a soul that is adventurous, -- root word *rajala* for noun *al-rajul* is close in meaning to the word *rahala* (go / travel) -- and foraging like a swarm of bees. Men can illuminate all as the stars; are able to feed people like the pot; an intelligent man able to speak without preparation.

Other words with gender bias are, meaning son (ابن) and daughter (بنت) as in al-Munawwir dictionary (Ahmad Warson Munawir, 1986).

Meaning	بنت	Meaning	ابن
Boneka (puppet)	بنت العروسة	*Musafir* (Drifter)	ابن السبيل
Kerikil (gravel)	بنت الأرض	*Masyhur* (famed)	ابن جلا
Cerewet (sharp-tounged)	بنت الشفة	*Orang yang hanya perhatikan isi perut* (greedy, never satisfied)	ابن بطنه
Air mata (tears)	بنت العين	*Orang yang tidak memikirkan hari esoknya* (indifferent)	ابن يومه
Kelenjar leher, amandel (tonsil)	بنت الودن	*Waktu Subuh* (dawn)	ابن ذكاء
Bubuk kopi (Coffee powder)	بنت اليمن	*Gema, gaung* (echo)	ابن الطود
Arak (Alcoholic Beverage)	بنت الكرم	*Serigala* (wolf)	ابن أوى
Kegelisahan, kesedihan (Grief, Sadness)	بنات الليل		
Anak sungai (Small River, Canal)	بنات الأرض		
Bencana (Catastrophe)	بنات ا لدهر		
Pelacur (Prostitutes)	بنات الهوى		

Viewing critically the words mentioned above, there is no appellation to animals on a compound word *bint* (daughter), except the word *ibn* (son), that is, on *serigala* (wolf).

From the above description, the hidden intent can be found in selecting such animals to bear gender bias in Arab culture. Characteristics owned by those animals have been modified to match their view of inequality of male and female or, more precisely, of superiority of men over women. There are characteristics of animals that need to be studied through semiotic perspective. The words that bring the male gender, as above-mentioned words indicate, among which *serigal,* the wolf, is typical is often characterized as a dog physically, at times howling during the night. If comes to the act of prowling, wolves would cluster with around 20 in number in a pack. When hunting alone, a wolf can catch small prey such as squirrels, rabbits and so forth. Wolves are known to be loyal and have a pack mentality, when injured, the others immediately help, source a meal and wait until they are healed. Wolves can cover a distance of 65 kilometers in one hour. (Kak Kira Seta, 2014).

Among animals that show themselves as women in the above description is *kelabang* (centipede), an animal that has antennas and mouth on the head. In all parts of the body grow legs and the first pair of legs thrives into poisoner tools. They are used as stingers against enemies, and absolutely cause swelling and pain to the other party.(Zaenal Arifin, 2010). Animal behaviors can also implicate a sense of specific gender. Animals were created by God in pairs and have distinction in accord with their different sexes. For example, the behavior of male birds is different to female birds, because the males have two Z single chromosomes while female birds have both W and Z chromosomes.(John Alcock, 2001) . The males can tweet by whistling or singing, while the female bird cannot do the same (John Alcock. *Animal,* 2001). So, why does the meaning for word that shows sex in Arabic only designate one particular animal sex, whereas animals of any kind indiscriminately are composed of male and female?

Finally, the meaning of words in Arabic cannot be separated from the interference of cultures that thrive in the community. Furthermore, the vocabularies and their meanings are growing to influence the thought and, in turn, people's culture and vice versa. Those cultural values in the language have been shaping people's understanding of gender and the nature and role of women in society, to this day. It can only be hoped that the cultural values of inequality can change, thus giving birth to gender equality in the expression of words as a vehicle to the thoughts.

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