

**GENDER REPRESENTATION AND SOCIAL VALUES  
IN ARABIC LANGUAGE WORKBOOKS FOR MTS STUDENT:  
A CRITICAL DISCOURSE ANALYSIS**

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**Abstract:** LKS as one of the most widely used teaching materials, functions not only as a medium for practicing language skills but also as a tool for socializing social values and gender representation. However, LKS often contain representations that are not neutral; instead, they reflect ideologies, norms, and power relations that prevail in society. Therefore, it is important to conduct a critical study to understand how gender representation and social values are presented in Arabic Language LKS, as well as their implications for the character education process of students. This study aims to analyze gender representation and social values in Arabic Language LKS for Islamic Junior High Schools (MTs) using Fairclough's Critical Discourse Analysis (CDA) approach. The data were obtained through an in-depth review of reading texts, dialogues, illustrations, and exercises contained in the LKS. The analysis was conducted by mapping the gender roles displayed and identifying the social values embedded in the texts. The findings show that gender representation in Arabic Language LKS for MTs tends to remain biased, reinforcing traditional male roles in the public sphere and female roles in the domestic sphere. Meanwhile, the social values presented prominently emphasize aspects of religiosity, politeness, responsibility, and cooperation but pay less attention to themes of diversity, social justice, and gender equality. These findings indicate that the future development of Arabic Language LKS needs to pay greater attention to the principles of gender equality and the integration of more inclusive and progressive social values. Thus, this study provides an important contribution to the development of teaching materials that not only strengthen students' language competence but also encourage the formation of fair, open-minded characters with a sense of social justice, in line with the spirit of the Merdeka Curriculum.

**Keywords:** Gender Representation; Social Values; Critical Discourse Analysis; Arabic Language Workbooks; Character Education

## INTRODUCTION

LKS as one type of practical teaching materials, often used by teachers to help the learning process in . LKS serves as a medium that provides structured exercises, enriches

students' insights, and leads them to understand teaching materials more actively. However, behind its pedagogical function, the LKS also contains various ideological content, social values, as well as certain representations that can influence the way students perceive their social environment. Therefore, it is important to conduct a critical review of the contents of the LKS so that the learning process that occurs in actually supports the formation of an inclusive, fair, and civilized person.<sup>1</sup> One of the important aspects to be examined in the content of the LKS is gender representation. How the roles of men and women are portrayed in LKS will help shape students' perceptions of the social roles that each gender should have. Balanced and equal representation can help students develop progressive views, while biased and stereotyped representation has the potential to perpetuate gender-based inequality and discrimination. This is important considering that the educational process in madrasah should also support the development of a gender-equitable society.<sup>2</sup>

In addition to gender representation, social values contained in LKS also play an important role in strengthening student character. According to the Merdeka curriculum, strengthening the Pancasila student profile places the dimensions of religiosity, mutual aid, integrity, global diversity, and independence as the main pillars.<sup>3</sup> Therefore, the content of social values presented in LKS, including Arabic LKS, needs to be aligned with the mission of strengthening this character. Unfortunately, it is not uncommon to find that LKS still contain values that are conservative, biased, or less responsive to the development of modern societies that promote the principles of social justice and equality of rights.<sup>4</sup>

A number of previous studies have highlighted the issue of gender bias and social values in LKS. For example, research conducted by Fawaid dan Maulana found the dominance of male figures in LKS PAI-BP junior high school level,<sup>5</sup> similar inequalities in Islamic Cultural History Books at Madrasah Ibtidaiyah. However, these studies have generally focused only on gender aspects and have not examined the social values that are also represented in the text. In addition, there is no research that examines student LKS (LKS) Arabic at the level of Madrasah Tsanawiyah. Therefore, this study is present to fill the void by analyzing gender representation and social values in MTs Arabic LKS

<sup>1</sup> Qingqing Zhong, "Evaluation Of Traditional Culture Teaching Efficiency By Course Ideological And Political Integration Lightweight Deep Learning," *Computational Intelligence And Neuroscience* 2022 (June 2022): 1–12, <https://doi.org/10.1155/2022/3917618>.

<sup>2</sup> Abby E. Beatty Et Al., "Teaching The Tough Topics: Fostering Ideological Awareness Through The Inclusion Of Societally Impactful Topics In Introductory Biology," *Cbe—Life Sciences Education* 20, No. 4 (2021): Ar67, <https://doi.org/10.1187/Cbe.21-04-0100>.

<sup>3</sup> Wa Sree Galuatry Rachman And Ratna M Ratna M, "Dimensions And Elements Of Pancasila Student Profile In Quranic Perspective Yulpia Quran," *Jurnal Konseling Pendidikan Islam* 6, No. 1 (2025): 225–32, <https://doi.org/10.32806/Jkpi.V6i1.670>.

<sup>4</sup> William Dezheng Feng, "Infusing Moral Education Into English Language Teaching: An Ontogenetic Analysis Of Social Values In Efl Textbooks In Hong Kong," *Discourse: Studies In The Cultural Politics Of Education* 40, No. 4 (2019): 458–73, <https://doi.org/10.1080/01596306.2017.1356806>.

<sup>5</sup> Achmad Fawaid And Ach Ridho Maulana, *Analisis Wacana Kritis Representasi Gender Dalam Buku Teks Pendidikan Agama Islam Dan Budi Pekerti Kemendikbud Ri*, N.D.

through Fairclough Critical Discourse Analysis approach.<sup>6</sup> While previous studies, have established a foundation regarding gender bias in religious textbooks, at least two significant research gaps remain unaddressed. First, these studies tend to be unidimensional, focusing primarily on the numerical disparity between male and female figures without linking them to the integration of social values—specifically the Pancasila Student Profile and Religious Moderation which are now mandated by the Kurikulum Merdeka (Independent Curriculum). Second, there is a lack of comprehensive research targeting Arabic workbooks (LKS) at the Madrasah Tsanawiyah (Junior High School) level—a crucial phase where adolescents' social identities are intensely formed. This study aims to fill these voids by performing a simultaneous integrated analysis of gender representation and social values through Fairclough's Critical Discourse Analysis (CDA) approach.

Through the perspective of Critical Discourse Analysis (AWK), introduced by Fairclough (1995), LKS are seen as not just neutral texts, but discursive products that represent certain ideologies. Thus, every word selection, sentence construction, dialogue, and illustration in the LKS reflects the power relations, dominant values, and social constructions prevailing in the community. Through AWK, analysis of LKS can reveal how gender and social values are represented, as well as their potential impact on the socialization process of students.<sup>7</sup> In the context of learning Arabic at MTs, it is important to ensure that the teaching materials used actually encourage the creation of safe, inclusive and equal learning spaces for all students. A good LKS should not only support language acquisition and religious knowledge, but also help students become critical, fair, and able to appreciate differences. Therefore, the study of gender representation and social values in LKS is an important effort in improving the quality of Arabic education in madrasahs.<sup>8</sup> This study aims to examine how gender representation and social values are presented in MTs Arabic LKS used in the field. Through the AWK approach, this study will identify the dominant discourse contained in the text and illustrations of LKS, and analyze its implications for the process of student character education. Thus, this study is expected to provide input for the development of teaching materials that are more responsive to the principles of social justice and gender equality. By examining the representation of gender and social values in Arabic LKS, it is hoped that madrasah can become a more progressive educational institution and contribute to creating a broad-minded, gender-Fair, and noble character in accordance with the demands of the Times. The findings of this study are also expected to be a reference for curriculum developers and LKS authors in improving the quality and suitability of Arabic learning materials with the principles of inclusive education.

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<sup>6</sup> Pebby Selvira, *Gender Discourses Analysis: Representasi Bias Gender Dan Pengaruhnya Pada Buku Ajar Sejarah Kebudayaan Islam Di Madrasah Ibtidai'iah*, 2020.

<sup>7</sup> Shalva Tabatadze And Natia Gorgadze, "Development Model Of Gender Socialization: School Textbooks Gender Analysis In Georgia," *Journal For Multicultural Education* 17, No. 1 (2023): 56–69, <https://doi.org/10.1108/Jme-05-2022-0065>.

<sup>8</sup> Luisa Ramírez Et Al., "Social Representations Of Gender: A Contextual Construction In Schools," *Revista Colombiana De Psicología* 32, No. 2 (2023): 65–84, <https://doi.org/10.15446/Rcp.V32n2.102351>.

## METHOD

This study uses a qualitative approach with the method of Critical Discourse Analysis (AWK) and literature study as the main foundation in analyzing the data. Qualitative approach was chosen because it is appropriate to explore the meaning, ideology, and social representation implied in the text of student LKS Arabic. Through this approach, researchers can explore gender representation and social values contained in the text in depth and contextually.<sup>9</sup> The method of Critical Discourse Analysis used refers to the model developed by Norman Fairclough (1995), who viewed the text as part of a social practice loaded with ideology and power relations. Fairclough Model involves three dimensions of analysis, namely (1) textual analysis, (2) discursive practice, and (3) social practice analysis. These three dimensions are interrelated to reveal how the discourse in the text reproduces or challenges dominant ideologies related to gender and social values.<sup>10</sup> The main Data in this study is the content of student LKS (LKS) Arabic 7 MTs used in various madrasas in the Ministry of Religious Affairs. The Data were obtained through documentation and text studies, focusing on several elements, namely: (1) reading narration, (2) dialogue, (3) selected vocabulary, (4) illustrated images, and (5) practice questions. All of these elements are analyzed to see patterns of gender representation (roles, attributes, activities, relationships between genders) and the content of social values (cooperation, responsibility, justice, respect for differences, etc.). The technique of data collection is done by means of documentation, namely by identifying and reviewing all components of the text and illustrations in the LKS related to the research theme. In addition, note-taking and coding are carried out to facilitate the process of categorizing the data found. The theory triangulation technique is also used by examining data based on various references to gender theory, Social Value Theory, and relevant principles of character education. The analysis is carried out in stages: first, by mapping and categorizing the gender representations that appear in the text, either explicitly or implicitly. Second, identify the social values internalized in the text and illustrations. Third, relate the findings to the socio-cultural context behind the production of LKS, as well as to the theories used. Thus, the results of the study are expected to provide a comprehensive picture of how MTs Arabic LKS represent gender and social values.

## RESULT AND DISCUSSION

### General description of MTs Arabic LKS

MTs Arabic LKS book which is the object of study in this study is a learning support Book prepared in accordance with the madrasah curriculum. This LKS book is prepared as one of the Learning media for students of Madrasah Tsanawiyah and Junior High

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<sup>9</sup> Novia Wulandari And Aida Hayani, "Representation Of Female In Arabic: Feminism And Gender Relations Perspective," *Islah: Journal Of Islamic Literature And History* 1, No. 2 (2020): 123–36, <https://doi.org/10.18326/islah.v1i2.123-136>.

<sup>10</sup> Brian Poole, "Commitment And Criticality: Fairclough's Critical Discourse Analysis Evaluated," *International Journal Of Applied Linguistics* 20, No. 2 (2010): 137–55, <https://doi.org/10.1111/j.1473-4192.2009.00234.x>.

Schools characterized by Islam and the author's source refers to the achievement and learning objectives of the curriculum that has been published in the Ministry of Religious Affairs of the Republic of Indonesia in accordance with KMA 347 and 450 as well as the decision of the Director General of Islamic education No. 3211 of 2022. This LKS book contains various themes aimed at developing learners' Arabic language skills, including elements of listening, speaking, reading and viewing, writing and presenting.

In this LKS, there is a book structure consisting of reading, vocabulary, dialogue, exercises, and tasks. The themes raised in this semester MTs Arabic LKS book are about Address, home, and family activities, which are generally closely related to moral values consisting of social interaction ethics as well as manners and Privacy. So it can be concluded that the theme of address, home, and family activities in this LKS has a moral value that is very important to shape the character of students. Family and home are the main foundation for the cultivation of moral values, and these materials can be an effective medium for planting, manners, and ethical and spiritual values in students.<sup>11</sup>

Gender representation in LKS Arabic MTs Semester even found various forms. Some are seen in the form of text and some are in the form of images. The following is the exposure of gender representation in the MTs Arabic LKS book even Semester:



Figure 1: Cover of 7 MTs Arabic LKS even Semester

This MTs Arabic LKS book consists of 3 chapters, each chapter consists of readings, vocabulary, dialogue, exercises, and assignments. Chapter 1 has a theme about the address, Chapter 2 has a theme about the house, and Chapter 3 has a theme about the activities family as in the following table:

Chapter	Material Theme	Semester
1	Address	Even
2	Home	Even
3	Family Activities	Even

Table 1: Coverage of Arabic LKS Books 7 MTs even Semester

In this LKS book from each chapter there are several patterns of gender representation, These findings are found in several conversations of characters and reading texts that are configured using writing. Figures between men and women are grouped in the public and domestic sectors, while the public role sector is dominated by men while women dominate the domestic role sector. As shown in some of the following pictures:

<sup>11</sup> Team Guru Pai Madrasah Tsanawiyah Khamzah, *Bahasa Arab Madrasah Tsabawiyah Kelas 7* (N.D.).

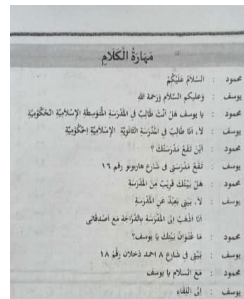


Figure 2: Conversation chapter 1 address

The text of the conversation contained in the student LKS (LKS) Arabic MTs Chapter 1 with the theme "address" shows a dialogue between two male figures named Mahmud and Yusuf. During the conversation, the two characters ask each other where they live and the location of their school. At first glance, this dialogue seems neutral and simple, but when analyzed from the perspective of gender representation, there is a rather striking inequality, which is the absence of female characters in the conversation. In fact, the theme raised is about the address of the house and school is a theme that is general and relevant for all students, both men and women. The absence of female figures in this text indicates a lame and less inclusive representation of gender. In the context of language learning, balanced gender representation plays an important role, as students need to acquire language use models that reflect diverse social realities, including gender differences. The absence of female characters in this dialogue has the potential to make female learners feel underrepresented, which can indirectly hinder their active involvement in the learning process. In addition, texts featuring only male figures also tend to reinforce the symbolic dominance of men in educational spaces, as if men were the only active subjects in social and educational life. Therefore, ideally conversational texts in LKS, especially those used as a means of communication in language learning, reflect gender diversity fairly. One of the efforts that can be done is to present female characters in conversations that are equal to men, both in role, dialogue, and context. Thus, learning Arabic is not only a means of linguistic mastery, but also an educational space that educates the values of gender equality and justice from an early age.

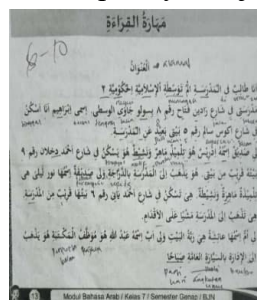
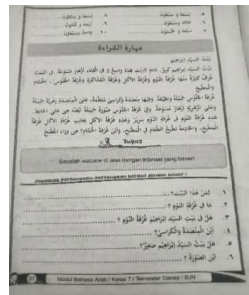


Figure 3: Reading text chapter 1 address

The reading text with the theme address in the MTs Arabic LKS Chapter 1 describes a number of student figures and their family members, complete with the address where they live and how they go to school. Based on the content of the text, it can be identified that male figures are much more dominant in number and role. Names such as Ibrahim, Idris, and Abdullah dominate the narrative as students, close friends, and even fathers

who worked as library clerks. Meanwhile, the female characters mentioned are only two, namely Nur Laila and Aisyah. Nur Laila is portrayed as a diligent and active female companion, while Aisyah is shown in the position of a housewife, with no further explanation as to other activities outside of her domestic role. This inequality indicates an unbalanced representation of gender in the text, both quantitatively and qualitatively. Men in these texts are not only more numerous, but are also given a more diverse and public role space, while women tend to be limited to roles of a domestic and complementary nature. This reflects the existence of a veiled gender bias, in which men are implicitly portrayed as the main subject in social and educational life, while women tend to be the object of support or simply complement the narrative. In fact, the themes raised are still the same, namely address, home, and school are themes that are general and relevant to all genders. If LKS continue to reproduce this kind of pattern, then learning becomes lame not only from the side of language, but also from the side of values and social understanding instilled in students. Therefore, it is very important for the compilers of teaching materials to compose texts that present male and female characters in a balanced way, both in number and in roles, so that students can learn in an inclusive, fair environment and reflect on diverse social realities.



Chapter 4: The reading of Chapter 2

The readings in the analyzed images tell about the house that belonged to Sayyid Ibrahim. The text focuses on the description of parts of the house, such as the spacious front yard, dining room, study, bedroom, living room and kitchen. The house is described as clean, tidy, and decorated with flowers. However, in terms of gender representation, this reading seems to reflect the diversity of social roles, especially the role of women. The main character mentioned is only a man, namely Sayyid Ibrahim, as the owner of the House. There are no female characters that appear in the narrative, either as family members, house managers, or users of certain rooms. In fact, in traditionally, in domestic discourse, the role of women is often associated with household management. Thus, this discourse exposes implicitly patriarchal tendencies, in which the home is fully represented as belonging and space belonging to men. Although domestic activities such as cleanliness, decoration, and function of the room are discussed, the role of who performs them is not disclosed, thus obscuring the contribution of women's roles in such domestic spaces. In addition, there is no depiction of social interaction in the family or relations between the sexes, making this text neutral from the side of dialogue, but still reinforcing the dominance of the masculine in the aspect of ownership and organization of space. From the point of view of social values, this text highlights the values of order,

beauty and cleanliness, which are in accordance with Islamic teachings on the importance of maintaining cleanliness and order in the household. However, from the perspective of gender equality, this reading does not provide a balanced representation or make room for the strengthening of the role of women, both in the domestic and public sphere. Thus, it can be concluded that this reading, although it appears neutral, still carries an implicit bias towards the dominance of male roles and is less responsive to the principle of gender equality as expected in inclusive and equitable education.



Figure 5: Text conversation Chapter 3 family activities

The reading in LKS Chapter 3 with the theme "Family Activities" presents Conversations between family figures, namely Zainab, Aisyah, Hasanah, and Abdullah. The theme raised is the daily activities of family members at home, which is associated with learning activities and helping with homework. When viewed from the point of view of gender representation, this reading shows that there is a pattern of role distribution that is still quite traditional. Female characters, namely mother and daughter (Aisha, Hasanah), are depicted as doing domestic activities, such as reading the Qur'an and helping in the kitchen. While the male character, the father (Abdullah), is told as a teacher in an Islamic school and is shown in a more publicly and professionally oriented role. In addition, in conversations between children, it is noticeable that the older brother is studying in the room, while the younger brother is described as a child who diligently helps. However, still the predominance of public roles is more attached to the father figure, while domestic roles remain identified with women. This portrayal of roles, while seemingly natural in the context of the muslim family, actually reproduces the traditional view of a gender-based division of labor, in which public and educational roles are more attached to men, while domestic roles are the responsibility of women. In terms of social values reflected in this reading, there is a strengthening of the value of religiosity (through the activity of reading the Qur'an and teaching in Islamic schools), the value of manners in speaking, and the value of mutual assistance in helping with homework. However, the value of gender equality does not yet appear to be explicitly raised. Female characters have not been represented as those involved in activities outside the home or who have leadership roles, so young readers can internalize traditional gender role patterns. Thus, If reviewed with the perspective of Critical Discourse Analysis Fairclough 1995.<sup>12</sup> this text implicitly contains an ideology that still reproduces the patriarchal norms established in society. For this reason, the development of learning materials that are more balanced

<sup>12</sup> Endang Sumarti, *Analisis Wacana Kritis: Metode Analisis Dalam Perspektif Norman Fairclough*, 2 (2010).

in presenting the roles of men and women in various social spheres is very important to encourage more inclusive and gender-Fair learning.

### **Social and Gender values in Arabic LKS**

Based on the analysis of several readings contained in the MTs Arabic LKS, it can be seen that this book contains a variety of social values oriented to religious norms, kinship, and manners. The readings analyzed included dialogues about family activities, descriptions of Sayyid Ibrahim's House, as well as conversations between students about school and daily activities.<sup>13</sup> One of the dominant social values is the strengthening of religiosity and moral values. This is reflected in the many conversations that contain the phrase salam (Assalamu'alaikum wa rahmatullah), the use of polite sentences, as well as religious activities such as reading the Qur'an. This is in line with the theory of value education according to Lickona 1991 in explaining that the cultivation of good moral values in the educational process can form the character of students with noble character.<sup>14</sup> In addition, family values and social roles in the family are also an important part of the LKS material. In texts on family activities, the role of each family member is described quite clearly: mom in the kitchen, dad as a teacher, the son studies in the room, while the daughter helps with the housework. This representation reinforces the value of traditional family roles, which is in line with Talcott Parsons' 1951 structural theory of functionalism.<sup>15</sup> where the family is seen as a social institution that teaches normative roles to children. Another apparent social value is the strengthening of cooperation between friends and a sense of responsibility. In readings about student conversations, it is shown that the boys ask each other about school and place of residence, as well as describe the habit of going to school with friends. This supports the concept of secondary socialization elaborated by Berger & Luckmann (1966), in which interactions between peers help the child learn social norms outside the family environment.<sup>16</sup> The study of gender representation and social values in LKS, including student LKS (LKS) in Arabic, cannot be separated from the theoretical framework of representation and social construction which is the main foundation in critical discourse analysis. Representation theory as proposed by Stuart Hall, *Representation: Cultural Representations and Signifying Practices* (Sage Publications, 1997). being foundational in understanding how language and text function is not merely reflecting social reality, but actively shaping and constructing social meaning. Hall states that representation is the practice of producing meaning through a system of signs (language, image, symbol) that operates within a context of power and culture. That is, when the Arabic LKS presents the male figure as

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<sup>13</sup> Syaiful Mustofa, *Strategi Pembelajaran Bahasa Arab Inovatif* (Uin-Maliki Press, 2011).

<sup>14</sup> Iis Susiawati Et Al., "The Role And Strategy Of Digital Technology In Improving The Arabic Language Learning Process," *Hunafa Jurnal Studia Islamika* 21, No. 2 (2025): 209–32, <https://doi.org/10.24239/Jsi.V21i2.783>.

<sup>15</sup> A. Yu. Gorlatykh And A. P. Abramov, "Gender Roles In The Family: Changing Expectations And Responsibilities," *Proceedings Of The Southwest State University. Series: Economics. Sociology. Management* 15, No. 1 (2025): 247–59, <https://doi.org/10.21869/2223-1552-2025-15-1-247-259>.

<sup>16</sup> Robert Busching And Barbara Krahe, "With A Little Help From Their Peers: The Impact Of Classmates On Adolescents' Development Of Prosocial Behavior," *Journal Of Youth And Adolescence* 49, No. 9 (2020): 1849–63, <https://doi.org/10.1007/S10964-020-01260-8>.

an active student, worker or public figure, while the female only as a housewife or helper in the kitchen, the text is not neutral it is producing a social meaning that reinforces the patriarchal structure within society. In the context of madrasah education, gender representation becomes more complex because it is colored by religious and moral values. Madrasah as an Islamic educational institution has a dual role: on the one hand to educate students to behave in accordance with religious teachings, and on the other hand is required to instill the value of justice and equality as the universal principles of Islam. Therefore, gender representation in LKS cannot be viewed only as a reflection of tradition, but also as an ideological discourse that can influence students' mindset and social identity. In line with Hall's thinking, educational texts are the product of a "social practice" in which there is a power relationship between knowledge producers (authors of books, educational institutions, the state) and consumers of discourse (teachers and students). The language in the text is not a neutral tool, but rather a means of maintaining or negotiating value and power.<sup>17</sup>

Fairclough's Critical Discourse Analysis (AWK) approach views that every text contains three layers of meaning: textual, discursive, and social. At the textual layer, Arabic LKS can be analyzed through choices of diction, sentence structure, and illustrations that display specific gender roles. For example, the use of predominantly male names, masculine activities, and depictions of women in supporting roles reflect a form of textual bias. In the discursive practice layer, the LKS is the result of knowledge production practices in an Islamic education environment that is still oriented to the distribution of traditional roles. While at the social practice level, this discourse shows how the patriarchal values inherent in Indonesian culture are still internalized in madrasah teaching materials. Thus, through Fairclough's lens, LKS can be understood as an ideological arena in which various religious, social and gender values negotiate. In accordance with it, the theory of gender performativity proposed by Judith Butler, *Gender Trouble: Feminism and the Subversion of Identity*, provide a deeper understanding of how gender identity is shaped through repetition of acts. Gender, according to Butler, is not a fixed biological identity, but the result of social practices that are constantly reproduced by society. In the context of Arabic LKS, when texts and illustrations continue to present women as submissive, gentle, and domestic figures, while men as strong, rational, and public, these symbolic actions repeatedly construct gender-specific performances that are ultimately considered "natural." In fact, in a critical perspective, this construction is the result of cultural production and educational discourse. Therefore, language education should be a space for dismantling and reconstructing gender discourse, not reinforcing.<sup>18</sup>

Gender representation theory is important to be applied in the context of Arabic LKS because language learning is essentially a cultural and value learning. Language not only conveys meaning, but also produces ideology. When learners read texts with a biased distribution of roles, without reflective guidance from the teacher, then they unconsciously internalize an unequal value system. This is in line with the which states

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<sup>17</sup> Norman Fairclough, *Critical Discourse Analysis: The Critical Study Of Language* (Longman, 1995).

<sup>18</sup> Judith Butler, *Gender Trouble: Feminism And The Subversion Of Identity* (Routledge, 1990).

that gender representation in school LKS contributes directly to the process of socialization and the formation of the social identity of students.<sup>19</sup> Therefore, Arabic teachers have a strategic role to present critical learning that invites students to analyze and deconstruct gender discourse in the text. In addition to representation theory, the dimension of social values is also a fundamental aspect in the analysis of educational discourse. Eduard Spranger (1928) in his work *Types of Men* suggested that social values are an expression of the human need to live together in harmony and mutual respect. Social values govern the relationships between individuals in society and are the moral foundation for human action. In the context of madrasah education, social values include religious attitudes, responsibility, helpfulness, and honesty, but should also include the value of justice, equality, and respect for social diversity. When LKS only emphasizes conventional values such as obedience and politeness without relating them to the context of social justice, then value education becomes incomplete only stopping at the individual moral dimension, not yet reaching the collective social dimension. That effective character education should cultivate three main components: moral knowing, moral feeling, and moral action. In Arabic LKS, the moral aspect of knowing is seen from explicit moral messages such as the importance of respect for parents or diligent worship. However, the aspects of moral feeling and moral action, namely emotional awareness and real action to uphold social values such as justice and responsibility, are often not embodied. Therefore, the design of LKS should also provide space for students to reflect on social values in real life, not just imitating sentences or vocabulary. In the meantime, see social value as part of the collective consciousness (collective conscience) that binds society to function in harmony. In education, social values are not just norms that are adhered to, but moral consciousness that is instilled through social interaction. If associated with Arabic LKS, social values in the text can serve as a means of forming social solidarity and contextual Islamic morality. For example, the depiction of family activities, cooperation between friends, or social care, if processed with a perspective of equality and justice, can strengthen the formation of a character that is not only religious, but also socio-humanist.<sup>20</sup>

Integrating the theory of gender representation and social values into the analysis of Arabic LKS provides a new view that LKS are not merely linguistic media, but ideological social texts. The Arabic language taught in the LKS not only carries a religious message, but also reflects a certain worldview. When the text is dominated by male figures and female domestic themes, it reflects the patriarchal social structure that is still alive in society. Similarly, when social values are emphasized only religiosity and manners without discussing justice and equality, value learning becomes uncritical and static. From a critical point of view, Arabic LKS should serve as a space for ideological dialogue, where students are invited to think reflectively about the social relations and values they learn. The representation of women as teachers, leaders or active learners

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<sup>19</sup> Tabatadze And Gorgadze, "Development Model Of Gender Socialization."

<sup>20</sup> Émile Durkheim, *Sociology And Philosophy*. Translated By D. F. Pocock; With An Introduction By J. G. Peristiany (Cohen & West; Glencoe, Ill.: The Free Press, 1953).

needs to be raised to challenge entrenched stereotypes. Similarly, social values such as equality, cross-gender cooperation, and social responsibility can be integrated through real-life themes such as education, the environment, and global society. Thus, LKS can be a learning medium that not only teaches language, but also educates social awareness and gender justice in line with Islamic teachings and Pancasila values.

Furthermore, the strengthening of gender representation theory and social values in Arabic learning has broad practical implications. First, for curriculum developers, this understanding can be used to review the balance of roles and symbols in LKS so that they are not biased. Second, for teachers, this theory can be the pedagogical basis for applying critical language awareness, which is the awareness to read texts critically, identify implicit ideologies, and guide students in building a fair and open perspective. Third, for the author of the LKS, this theory becomes a foothold in compiling material that reflects the principle of *rahmatan lil 'alamin*, where Islamic values are contextualized with dynamic social realities and value equality between people. Thus, the theory of gender representation and social values is not only an analytical tool, but also a framework for the transformation of Education. When Arabic LKS in madrasah are processed with this theoretical awareness, learning Arabic will be a vehicle to form students who are not only fluent in the language, but also critical, fair, and socially characterized generations who understand that language is a force to uphold human values and Justice.

Based on the results of critical discourse analysis that has been done on the MTs Arabic LKS book, it can be concluded that the gender representation shown in the text and illustrations still shows a biased and conservative tendency. The roles assigned to both male and female figures tend to follow traditional stereotypes, in which men are more associated with public roles, education, and authority, while women are portrayed in domestic roles and activities related to the household. The lack of an inclusive variety of roles for women and the limited representation of men's roles in the domestic sphere show that this book does not fully support the strengthening of gender equality. This is in line with the findings of various previous studies that have shown that teaching materials often reproduce the dominant ideology prevailing in society without realizing it, potentially hindering the process of forming a fair and equal perspective among students.

LKS generally reinforce religious norms, manners, responsibility, and cooperation. This is in accordance with the mission of strengthening the character carried out by The Independent curriculum. Nevertheless, values such as respect for Diversity, Social Justice, as well as respect for gender role equality are still poorly raised. Therefore, the development of LKS in the future needs to pay more attention to the balance of gender role representation and the integration of social values that are more inclusive and progressive, in order to be able to support the formation of young people who are not only academically and religiously intelligent, but also have social insights that are fair, inclusive, and in accordance with the dynamics of modern society.

## CONCLUSION

Based on the results of critical discourse analysis that has been done on the MTs Arabic LKS book, it can be concluded that the gender representation shown in the text and illustrations still shows a biased and conservative tendency. The roles assigned to both male and female figures tend to follow traditional stereotypes, in which men are more associated with public roles, education, and authority, while women are portrayed in domestic roles and activities related to the household. The lack of an inclusive variety of roles for women and the limited representation of men's roles in the domestic sphere show that this book does not fully support the strengthening of gender equality. This is in line with the findings of various previous studies that have shown that teaching materials often reproduce the dominant ideology prevailing in society without realizing it, potentially hindering the process of forming a fair and equal perspective among students. In addition, the social values contained in this LKS generally reinforce religious norms, manners, responsibility, and cooperation. This is in accordance with the mission of strengthening the character carried out by The Independent curriculum. Nevertheless, values such as respect for Diversity, Social Justice, as well as respect for equality of gender roles are still poorly raised. Therefore, the development of LKS in the future needs to pay more attention to the balance of gender role representation and the integration of social values that are more inclusive and progressive, in order to be able to support the formation of young people who are not only academically and religiously intelligent, but also have social insights that are fair, inclusive, and in accordance with the dynamics of modern society.

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