Gender bias in Islamic textbooks for Muslim children in Indonesia

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Abstract

Textbook has a strong influence on the formation of children's attitudes and value system. Therefore, Islamic textbooks as the main learning source for Muslim children in Indonesia need to consider the gender equality. This is very important to note, because feminists often view that Islam contains teachings of gender inequality. Islam places men in the higher position, while women are placed in the lower position. For example, men can be imam for women in prayer, but women cannot be imam for men. It is easier for children to learn textbook material presented in pictures. Therefore, the pictures presented in Islamic textbooks ideally do not contain gender bias. So, a research is needed to know if there is gender bias in the pictures presented in Islamic textbooks taught to Muslim children in Indonesia. To prove it, a literary research is conducted on the Islamic textbooks taught to the first grade Muslim student of Islamic Elementary School/ Madrasah Ibtidaiyah (MI) in Indonesia which includes pictures in their teaching materials. Islamic textbooks studied in the research include Fikih, Akidah Akhlak, and Arabic textbooks. The results of this study conclude that the pictures presented in Islamic textbooks taught in Muslim children in Indonesia contain gender bias. The man favor pictures are more than those of woman favor. Based on the conclusion, this study recommends an improvement of pictures presented in Islamic textbooks taught to Muslim children in Indonesia.

Keywords: gender bias, textbooks, Muslim children

Introduction

Textbook has an important role to achieve learning objectives. According to Government Regulation No. 32 2013, textbook interprets the main learning resources to achieve Basic Competencies and Core Competencies. Nilssen (2015: 165) said that the textbook is a book containing the theoretical materials that students must learn and the tasks that students must do. Kurbaita (2013: 3) said that textbook is a book-shaped papers used by teachers to teach and used by students to learn. For students of Islamic Elementary School/ Madrasah Ibtidaiyah (MI), textbook has an important role. Mahmood, Iqbal, & Saeed (2009: 2), states that textbook has an enormous influence on what is taught and how it is taught in elementary and secondary classes. Sovič & Hus (2015: 495), textbook is exemplary for five years old. According to Atay & Danju (2012: 65), textbook will affect learners in following the learning activities.

Franzolin, & Bizzo (2015: 224) said that textbook is one of the major determinants of gaining the knowledge taught in schools. Dove in Pinto (2007: 100) explained textbook as the primary means of communicating information and instruction to students. Aslan's research (2010: 880) found that textbook is a major source of education in Turkey and other countries used as an efficient tool in subjects. Badea & Iridon's in their research (2015: 303) found that the learning materials used can provide real help in teaching. Barus, & Djukri (2013: 222-223) said that textbook has different functions for teachers and students. For teachers, textbook serves as guidelines for what students should learn, knowing the

order of presenting teaching materials, knowing the techniques and methods of teaching, acquiring teaching materials easily, and using them as a learning tool for students inside or outside school. For students, textbook serves as a means of certainty about what he or she is learning, the means of control to know how much and how far he has mastered the subject matter, the learning tool (outside the class, textbook is a teacher) where he can find instructions , theory, concept, and training or evaluation materials.

Sinaga, Saragi & Azhari (2017: 66) stated that textbook is oriented to optimize learning activities to achieve optimal learning outcomes, and then textbook should present meaningful learning materials for students as subject of learning. According Harsono (2007: 171), textbook contains good teaching material if it has a real effect on learners, and is able to increase learners interest and attract their attention. A textbook affects not only on knowledge, but also the formation of attitudes and the implanting values students. Pešikan (In Marinkoviü & Eriü, 2014: 73), states that textbook has a role in education to transfer and shape the desired value system. Bujorean, (2015: 508) said that textbook has a power to transmit values.

Textbook has a major influence in the formation of attitudes and values on student, then the preparation of textbook needs to consider the role of gender. According to Atay & Danju (2012: 65), the issue of gender representation is very important to be considered in preparing textbooks taught in schools. Feminists often view Islam as unfair in positioning

gender roles. Islam is seen to teach gender bias, where the role of men is positioned higher than the role of women. Islamic teaching about male domination against woman can be seen in practice of prayer and leadership. Islam explicitly teaches that men can be imam of women in prayer, whereas women are not allowed to be imam for men. Islam also teaches that men are leaders for women.

Based on the teachings of Islam above, it is possible that Islamic textbooks taught for Muslim children also contain gender bias. Therefore, it is very important to do research on the role of gender in Islamic textbooks taught in Islamic children. This research wants to find out whether there is a gender bias in Islamic textbooks taught to Muslim children in Indonesia. The Muslim children intended in the study are the first grade students of MI. Islamic textbooks taught to the first grade students of MI include textbook subjects: Aqidah Akhlak, Fikh, Alquran-Hadith and Arabic. To avoid subjective interpretation, this study focuses on the pictures presented in Islamic textbooks. Therefore, this study is limited to Islamic textbooks that contain only pictures, while textbooks without pictures will not be studied. There are three Islamic textbooks containing pictures, the textbooks of Aqidah Akhlak, Fikh, and Arabic, while the textbook of Alquran-Hadith do not contain pictures. Thus the Islamic textbooks studied are only three: the textbooks of Aqidah Akhlak, Fikh, and Arabic taught to first grade of MI students.

Methods

This study uses quantitative research approach. This is a literary research examining Islamic textbooks taught to the first grade students of MI in Indonesia. The textbooks studied are Fikh, Aqidah Akhlak, and Arabic. The textbook of Al Quran-Hadith is not included, because it does not contain pictures. The object of this study is the picture presented Aqidah Akhlak, Fikh, and Arabic textbooks. Pictures are categorized into three types, namely; 1) man favor; 2) fair; 3) woman favor. The man favor is the picture that prioritizes man gender. Then the fair the balance picture or script. While woman favor is the picture that prioritizes woman gender.

The data analysis uses percentile formula. The units of data are counted per page, so each page is counted as one category of pictures. Data distribution is assumed to be ideal if the number of each category is 33,33%, that is 33,33% pictures of man favor, 33,33% pictures are fair, and 33.33% pictures of woman favor. Based on these distributions, the determination of high gender bias is based on the difference in the number of male favor pictures with the number of female favor pictures. To categorize height and depth of gender bias, it can be seen in the table below.

Tabel 1. The criteria of gender bias height and depth

No	Gap between man & woman	Kategori
1	0 - 11,00 %	Low gender bias
2	11,01 - 22,00 %	Fair gender bias
3	22,01 - 33,33 % or more	High gender bias

Theoretical basis

According to Piaget, the development of human cognitive is through four stages according to his age, (Scunk 2012: 332; Hill, 1990: 160-164; Byrnes: 2001: 19-22). The first stage is called sensory motor stage that occurs at birth-2 years. The second stage is called the preoperative stage that occurs at the age of 2-7 years. The third stage is called the concrete operational stage that occurs at the age of 7-11 years. The fourth stage is called the formal operational stage that occurs at the age of 11-adults. Muslim children of first grade students are between 7-12 years old. The children age is at a concrete operational stage. At the age of six or seven, most children develop skills related to amount, length and volume. At this stage, the child not only uses symbols, but already begins to manipulate symbols logically to solve problems, (Heo, 2011: 734: Boeree, 1999: 5).

According to Piaget, knowledge is acquired through three processes, namely assimilation, accommodation, and adaptation (Boeree, 1999: 3, Heo, 2011: 734; Simatwa, 2010: 366; Zhiqing, (2015: 84:). Assimilation is integrating new knowledge into existing knowledge or behavioral schemes. Accommodation is a process of schema development by modifying existing knowledge by combining new knowledge and experience in accordance with environmental demands. Accommodation and assimilation interact interchangeably resulting cognitive growth. Adaptation is the integration of assimilation and accommodation which work like a pendulum swing. The term adaptation equates to equilibration. According to Zhiqing (2015: 85), equilibration refers to the

process by which a person uses his or her adjustment mechanism to develop the cognitive equilibrium to a higher level.

The children cognitive development is influenced by the environmental conditions, experiences, and information they have. The study of Georgiadis, et al (2017: 81) found that changes in household and community environments experienced after early childhood improve the children cognitive development. Ensar (2014: 38), states that the children self-development is built from their experience with others and with things. Li, (2017: 91) said that the cognitive ability used for decision-making depends on the amount of information and development of age. Cognitive development of children will be disturbed if they have sense of anxiety, (Veraksa, Yakupova, Almazova, & Buhalenkova, 2016: 22), anxiety interferes their cognitive activities. Therefore, curriculum and learning materials need to be adjusted to the needs of students. Gürkaynak's research (2015: 285) concludes that curricula and materials related to the needs of students can change students' perceptions about cognitive processes.

Schema theory sees human perception and understanding as a combination of prior knowledge and experience with the new ones as a whole with meaning, Barlett is a figure who firstly used the term schema in psychology, then schema theory is developed by Anderson and Schallert, (Davis, 2013: 19). An (2013: 130), states that the reader schema is hierarchically arranged, with the most common at the top to the most specific at the bottom. An explains that according to individual schema

theory in understanding the text is an interactive process between the background knowledge of the reader and the text. In contrast, Davis (2013: 19-20) states that the relationship between knowledge and experience is not a hierarchy, but as a network of interconnected knowledge organized in full meaning. According to Heo (2011: 734), schemata (plural of schema) are the cognitive or mental structure in which individuals adjust and regulate their environment. Wadsworth (in Heo, 2011: 734), explains that when a child is born, he or she has a little schema then it gradually develops and becomes a more common schema.

Based on the cognitive theory and the schema theory above, the pictures presented in the textbook have a major influence on students' cognitive development and understanding. Therefore, the pictures presented in the textbook must be tailored to the students' development and interests. According to the National Research Council (in Çobanoglu, Birgülüahin, & Karakaya 2009: 2510), the material is considered appropriate if it is appropriate to the development and interests of students. According to Sinaga, Saragi & Azhari (2017: 70), the level of difficulty and complexity of the material is suited to the students' thinking ability. Pinto, (2007: 99) said that choosing textbook content should pay attention to the implicit aspects associated with the readers' characters, so that the content is not superficial, and does not indoctrinate.

According to Aslan (2010: 880-884), the presentation of textbooks should be well prepared in terms of content, cover, paper, covers, margins, page design, photographs, drawings, graphic designs and caricatures.

National Research Council (in Çobanoglu, Birgülùahin, & Karakaya 2009: 2510) reminded that the use of illustrations should be able to clarify the reader. Mahmood, & Saeed (2009: 11), the presentation of textbooks must meet aesthetic, perceived value, and durability. Aesthetic is associated with the aesthetic dimension of textbook appearance, such as title, layout, format, illustration, and content and context. Perceived value is related to the quality of textbooks referring to positive perceptions of teachers, parents, and students regarding the appearance of textbooks, content and quality of publications. Durability is related to the physical state of textbooks. According to Muljono (2007: 22-23), the presentation of textbooks should consider the components of the graft including; (1) book size / format; (2) the design of cover; (3) the design of content; (4) quality of paper; (5) the quality of printing; (6) the quality of binding. Çobanoglu, Birgülùahin, & Karakaya (2009: 2506-2509) added that the visualization of the material relates to the quality of the pictures printing.

Table 2. Pictures category in textbooks

No	Textbook	Kategori Gambar						Total	
		Male		Fair		Female			
		F	%	F	%	F	%	F	%
1	Fikih	27	71,05	7	18,42	4	10,53	38	100
2	Akidah Akhlak	34	40,48	46	54,76	4	4,76	84	100
3	Arabic	2	10,00	17	85,00	1	5,00	20	100
	Total	63	44,37	70	49,30	9	6,34	142	100

Results of the study

Picture Gender Bias Picture in Fikih Textbooks

The research data on gender bias on the pictures presented in Islamic textbooks can be seen in the table 2. Based on the data in table 2, it shows that pages presenting pictures in Fikih textbook are 38 pages. Pictures that fall into the man gender category are 27 pages or 71.05%. Pictures categorized as fair are 7 pages or 18.42%. Pictures included women gender category are 4 pages or 10.53%. It shows that the number of pictures presented in the Fikih textbook is the most in the figure which belongs to the gender category of men as much as 71.05%. The second position is occupied by the number of pictures that are in the category of fair 18.42%. The lowest position is the women gender category 10.53%. The difference between the number of pictures belonging to the category of men and women are 71.05% - 10.53% = 60.53%. Based on this result, it can be concluded that the gender bias in the picture presented in Fikih textbook is high category.

Picture Gender Bias in Akidah Akhlak Textbook

Based on the data in table 2, it shows that pages presenting pictures in Akidah Akhlak textbook are 84 pages. Pictures that fall into the man gender category are 34 pages or 40.48%. Pictures categorized as fair are 46 pages or 54.76%. Pictures included women gender category are 4 pages or 4.76%. It shows that the number of pictures presented in Akidah Akhlak textbook is the most in the figure which belongs to fair category which is

54.76%. The second position is occupied by the number of pictures that are in man category which is 40.48%. The lowest position is women which are 4.76%. The difference between the number of pictures belonging to the category of men and women are 40.48% - 4.76% = 35.71%. Based on this result, it can be concluded that the gender bias in the picture presented in Akidah Akhlak textbook is in high category.

Picture Gender Bias in Arabic Language Textbooks

Based on the data in table 2, it shows that pages presenting pictures in Arabic Language textbook are 20 pages. Pictures that fall into the man gender category are 2 pages or 10%. Pictures categorized as fair are 17 pages or 85.00%. %. Picture included women gender category is 1 page or 5.00%. It shows that the number of pictures presented in Arabic Language textbook is the most in the figure which belongs to fair category which is 85.00%. The second position is occupied by the number of pictures that are in man category which is 10.00%. The lowest position is women which is 5.00%. The difference between the number of pictures belonging to the category of men and women are 10.00% - 5.00% = 5.00%. Based on these results, it can be concluded that the gender bias in the pictures presented in Arabic textbooks is in low category. Gender bias of pictures in Arabic Language textbooks of is low, but the number of pictures is not in accordance with the students characteristics yet. Students in child age require teaching materials sourced from pictures. Therefore, Pages

containing pictures in Arabic still need to be added, so the book is in accordance with the characteristics of children's learning.

Pictures Gender Bias in All Islamic Subject Textbooks

Based on the data in table 2, it shows that pages presenting pictures in three Islamic textbooks are 142 pages. Pictures that fall into the man gender category are 63 pages or 44.37%. Pictures categorized as fair are 70 pages or 49.30%. Pictures included women gender category are 9 pages or 6.34%. It shows that the number of pictures presented in three Islamic textbook is the most in the figure which belongs to fair category which is 49.30%. The second position is occupied by the number of pictures that are in man category which is 44.37%. The lowest position is women category which is 6.34%. The difference between the number of pictures belonging to the category of men and women is 44.37% - 6.34% = 38, 03 Based on this result, it can be concluded that the gender bias in the picture presented in the three Islamic textbooks is in high category.

Discussion

The results of this study conclude that Islamic textbooks taught to Muslim children in Indonesia contain gender bias. Man gender bias against woman gender in pictures presented in Fikih and Akidah Akhlak textbook is high category, while man gender bias toward woman gender in Arabic is low category. Man gender bias against woman gender for all three Islamic textbooks as a whole belongs to the high category. The results of this study

are in accordance with the results of Sovič & Hus (2015: 495) who found the inequality of gender characters in textbooks in Slovenia. Sovič & Hus's research concluded that textbooks in Slovenia present man with active characters, while woman is presented with a calm character.

Gender bias of pictures in Islamic textbooks can endanger the formation of gender inequality perceptions on Muslim children in Indonesia, as pictures have a strong influence on the formation of children's perceptions. This is based on the research of Ma (2015: 34) which sees the significance of pictures, because seeing the picture will help understanding. Research of Gürkaynak, (2015: 285), concluded curriculum and materials related to the needs of students can change students perceptions of students on cognitive processes. Then according to Bavli & Eriksen (2015: 29), there is a strong relationship between methods, media, and materials to the needs of learners.

Other experts also argue that pictures as a medium of learning have a great influence on the children. According to Oso & Akhagba (2014: 177), the media is not free. Then Awang (2015: 48) said media is one of the most important aspects of communication in human life, behavior, life style and life norms. Awang further explained that media includes films, videos, radios, photographs, treatises, posters and so on. Based on the opinion, it is seen that media is an important factor in shaping the perspective, behavior and norms of human life. Therefore, Islamic textbooks taught to Muslim children in Indonesia should be fair in gender.

The pictures presented in an Islamic textbook should consider the gender equality. Mahmood, Iqbal, & Saeed (2009: 6) said that textbook content needs to treat students as readers equally without taking to any sides of society. Llorent (2012: 1529) wrote that textbook should pay attention to woman and man equality, and should be confidential, thus it gives space for diversity. Sovič & Hus (2015: 500) stated that gender awareness is essential to shaping the gender roles of children. Rich, et al (2014: 3036) then said that textbook content should not be ignored by gender equality, whether presented in visual form, text form, or text and visual form.

Presentation of pictures in Islamic textbooks needs to be adapted to the characteristics of children, including gender characteristics. Anderson, Anson, Gonyea, & Paine (2015: 214) stated that analysis of the learners characteristics include analysis of sex, race, and ethnicity. Ibrahim, (2015: 266) also said that it includes age, class, gender, socioeconomic status of students, cultural diversity and ethics, as well as learning styles that refer to the psychological differences of learners. According to Thiagarajan, Semmel & Semmel (1974: 6) the study of the learners characteristics includes competencies they already possess, background of experiences, attitudes toward the material learned, media, format of teaching materials, and language used by learners. Mager (in Roubides, 2015: 295) thought that analysis of learner characteristics includes age, attitudes, gender biases, abilities, interests, and expected rewards. Botturi, (2003: 14) them also said that analysis of the learners characteristics

includes age, prior knowledge, previous learning experience, and attitudes toward learning.

Atay & Danju Research (2012: 64), recommends the need to consider gender in preparing textbooks. Atay & Danju's research concludes that there are differences in perceptions between male and female students on gender traits in textbooks grade 1 and 5 in Turkey. Most female students prefer textbook content that reflects active, passive, aggressive, and sensitive nature, while male students prefer textbook content that reflects male characteristics such as courage, dependency, independence, intelligence, leader, creative, supportive, rich, hardworking, and lazy.

Children cognitive development is influenced by the environmental conditions, experiences, and information they have. The Georgiadis study, et al (2017: 81), found that changes in household and community environments experienced after early childhood improved the children cognitive development. Ensar (2014: 38), stated that the children self-development is built from their experience with others and with things. Li, (2017: 91) stated that the cognitive ability used for decision-making depends on the amount of information and development of age. This study concludes that the pictures presented in Islamic textbooks contain gender bias. Based on the results of this study, the pictures presented in Islamic textbooks can lead to a perception of gender inequality on Muslim children in Indonesia. The pictures presented in Islamic lead Muslim children in Indonesia to have gender discrimination

attitude. Muslim children in Indonesia will have a perception that man gender is more important than woman gender.

Based on the results of this study, then the pictures presented in Islamic textbooks need to be improved. The picture enhancement effort presented in Islamic textbooks is done by reducing man gender-proof pictures and adding pictures women favor pictures. Improvement efforts for each book can be seen in the description below. Based on the results of the study, the number of pages presenting pictures in the Fikih textbooks are 38 pages, with the details that the man gender category are 27 pages or 71.05%, the fair gender category are 7 pages or 18 , 42%, and the woman category are 4 pages or 10.53%. Based on predefined criteria as seen in the method section, each picture category should ideally be 33, 33% or 12-13 pages. Therefore, improving pictures in the Fikih textbook the is done in ways: 1) reducing pictures that fall into the man gender category of 14 pages, resulting from 27 pages to 13 pages; 2) adding pictures that are fair category to gender of 6 pages, resulting from 7 pages to 13 pages; 3) adding pictures that are woman gender category of 8 pages, resulting from 4 pages to 12 pages.

For Akidah Akhlak textbook, the number of pages presenting pictures are 84 pages, with the details that the man gender category are 34 pages or 40.48%, the fair gender category are 46 pages or 54.76%, and the woman category are 4 pages or 4.76%. Based on predefined criteria as seen in the method section, each picture category should ideally be 33, 33% or 28 pages. Therefore, improving pictures in the Akidah Akhlak textbook

the is done in ways: 1) reducing pictures that fall into the man gender category of 6 pages, resulting from 34 pages to 28 pages; 2) reducing pictures that are fair category of 18 pages, resulting from 46 pages to 28 pages; 3) adding pictures that are woman gender category of 24 pages, resulting from 4 pages to 28 pages.

For Arabic language textbooks, the number of pages presenting pictures are 20 pages, with the details that the man gender category are 2 pages or 10%, the fair gender category are 17 pages or 85.00%, and the woman category is 1 page or 5.00 Based on predefined criteria as seen in the method section, each picture category should ideally be 33, 33% or 6-7 pages. Therefore, improving pictures in Arabic Language textbook the is done in ways: 1) pictures that fall into the man gender category of 5 pages, resulting from 2 pages to 7 pages; 2) reducing reducing pictures that are fair category of 10 pages, resulting from 17 pages to 7 pages; 3) adding pictures that are woman gender category of 5 pages, resulting from 1 page to 6 pages. Particularly to improve pictures in Arabic language textbooks, considering the lacking number of pictures in the book, then the number of pictures should be added. It is aimed that Arabic textbooks will match the characteristics of learners who still need pictures as learning materials.

Conclusion

Based on the results of the study, it can be concluded that the pictures presented in each textbooks generally contain gender bias. Man gender bias against female gender in pictures presented in Fikih and Akidah

Akhlak textbook is considered as high category, while man gender bias against woman gender in Arabic textbook is considered as low category. Man gender bias against woman gender in all three Islamic textbooks generally is considered as high category. Based on the conclusion, this study recommends that the pictures presented in Islamic textbooks taught for Muslim first grade students at Islamic High School/ Madrasah Ibtidaiyah (MI) in Indonesia need to be improved. This picture improvement aims to eliminate any gender bias in the pictures presented in Islamic textbooks

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