

**The Construction of Gender Subordination in Arabic Language
Textbooks: A Roland Barthes Semiotic Study**

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Abstract

*This study examines the phenomenon of gender bias embedded within the technical structure of Arabic textbooks, a pedagogical tool often perceived as a neutral medium for knowledge transfer. Specifically, it aims to uncover gender subordination within Muhammad Yusron's *Qawā'id al-Lughah al-Arabiyyah* through the lens of Roland Barthes' semiotics. Employing a qualitative-descriptive method, the analysis scrutinizes three primary instructional components: reading materials (*al-qirā'atu*), grammatical rules (*al-qawā'idu*), and exercises (*al-tadribātu*), to deconstruct the two-stage signification system of denotation and connotation. The findings reveal that gender subordination is systematically manifested through the dominance of male subjects as the primary centers of intellectual, social, and religious authority. Semiotically, the marginalization of female representation and the use of collective diction, such as substituting *zaujah* (wife) with *usrah* (family), serve as potent indicators of "masculine normativity." Through repetitive grammatical signs and an exercise ratio of 5:1 favoring males, the textbook effectively reinforces the myth of men as the central subjects of Arabic linguistics, while relegating women to marginal roles. This study concludes that seemingly objective grammatical rules function as a vehicle for internalizing patriarchal ideology. These implications necessitate a deconstruction and reconstruction of the Arabic curriculum to foster a more inclusive, gender-responsive framework that ensures equitable representation without symbolic discrimination.*

Keywords: *Semiotics, Roland Barthes, Gender Subordination, Arabic Language Textbook, Qawaid*

INTRODUCTION

Textbooks in the realm of foreign language pedagogy are not merely neutral instruments for the transfer of linguistic knowledge, rather, they function as sophisticated vehicles for cultural transmission and ideological socialization. While they provide essential

instructional frameworks for both educators and students (Srirehani et al., 2025), their content often carries implicit messages that shape students' perceptions of social roles and identities (Sugiarta et al., 2019). In the context of Arabic language education, textbooks frequently act as a "hidden curriculum" that can either reinforce or challenge existing social hierarchies. Consequently, a critical examination of these materials is imperative to ensure that the formation of student character aligns with the principles of social equity and inclusivity in a modern global society.

Despite their pedagogical significance, Arabic language textbooks are not entirely free from ideological bias, particularly regarding gender representation. Current scholarly discourse suggests that instructional materials often implicitly reproduce gender inequality through the systematic dominance of masculine narratives (Rokhimah, 2014). A primary concern arises within *Qawāid al-Lughah al-Arabiyyah* by Muhammad Yusron, a textbook utilized in Islamic higher education, such as at State Islamic University K.H. Abdurrahman Wahid Pekalongan. Preliminary observations indicate a significant imbalance in gender representation, where male subjects are positioned as the primary agents of discourse. For instance, an initial survey of the fourteen reading units reveals a stark disparity: male subjects are explicitly and implicitly prioritized in the vast majority of titles, suggesting a structural marginalization of female identities (Yusron, 2024).

This gender subordination is not merely a matter of frequency but is deeply embedded within the semantic and narrative fabric of the material. In the reading unit *al-ta'arufu ma'a khalid*, for example, the text constructs a narrative of male industry by portraying Khalid as a diligent student assisting his father in agricultural labor (Yusron, n.d.). However, the text fails to provide a reciprocal or balanced representation of female roles within the family or social structure, effectively silencing the female presence. This pattern of subordination permeates multiple instructional pillars, including reading materials (*al-qirā'atu*), grammatical rules (*al-qawāidu*), and exercise sets (*al-tadribātu*), indicating that gender bias is a systemic rather than incidental feature of the textbook's technical structure.

Extensive literature on Arabic textbooks in regions such as Jordan and Indonesia has identified a persistent masculine dominance, with some studies reporting that male-centric diction and visuals account for over 70% of textbook content (Aldzakhirah et al., 2024, Omar, 2018). While recent efforts at the secondary education level in Indonesia have attempted to integrate gender equality through a more balanced use of nouns and verbs

(Sanah et al., 2025), the majority of existing research remains focused on general thematic or quantitative analysis. There is a notable lack of nuanced inquiry into how linguistic structures themselves, specifically grammatical rules, act as semiotic signs that legitimize gender hierarchies. This study addresses this research gap by employing Roland Barthes' semiotic approach to deconstruct the "false neutrality" of the textbook *Qawāid*.

The urgency of this research lies in its potential to interrupt the continuous socialization of gender bias within the Islamic educational environment. By unveiling the hidden mechanisms of gender subordination, this study contributes to the broader academic discourse on gender-responsive pedagogy. It moves beyond normative claims of importance by providing a critical framework for textbook authors to identify and rectify unintentional biases in future editions. Furthermore, this research aims to empower learners by disrupting the naturalized flow of patriarchal ideology in language learning, ultimately fostering a more equitable and fair social representation within the academic community.

This study adopts a qualitative library research design, utilizing Roland Barthes' semiotic lens to analyze the components of *al-qirā'atu*, *al-qawā'idu*, and *al-tadrībātu* in Muhammad Yusron's work. Data were gathered through systematic documentation and observe-note methods to isolate linguistic units indicative of gender subordination. The analysis proceeds through Barthes' three stages of signification: denotation (the literal text), connotation (the ideological implications of male-centric choices), and myth (the process by which grammatical rules naturalize patriarchal dominance). To ensure rigor and objectivity, the findings are validated through theory and source triangulation, providing a comprehensive critique of how language structure can serve as a site for symbolic discrimination.

DISCUSSION

The analysis of *Qawā'id al-Lughah al-Arabiyyah* demonstrates that linguistic structures are not merely pedagogical tools but are deeply ideological, acting as sites for the symbolic production of gender subordination. By applying Roland Barthes' two-stage signification system, this study reveals how the denotative level of the text, the literal vocabulary and grammatical examples, serves as a foundation for a pervasive connotative layer of patriarchal dominance. Within the reading materials (*al-qirā'atu*), the recurrent positioning of male subjects as the primary agents of social and intellectual labor transcends mere linguistic

choice, it functions as a signifier of "masculine normativity." This repetition systematically marginalizes female identities, positioning women as secondary figures whose presence is often obscured by collective, male-centric diction (Heri Junaidi & Abdul Hadi, 2010).

In the technical structure of grammatical rules (*al-qawā'idu*) and exercise materials (*al-tadribātu*), this subordination is solidified through the mechanism of myth. Barthes' concept of myth explains how the textbook naturalizes gender imbalance, exemplified by the 5:1 male-to-female representation ratio, by presenting it as an objective reflection of linguistic reality. These "neutral" grammatical rules operate as a semiotic vehicle that legitimizes patriarchal ideology, effectively transforming a culturally constructed hierarchy into a "natural truth" for the learner. Ultimately, the systematic repetition of these signs across all instructional pillars creates a discourse of exclusion, where the Arabic language is framed as an exclusively masculine domain, thereby necessitating a radical deconstruction of the curriculum to foster a truly inclusive pedagogical framework.

Roland Barthes' Semiotics: Signification and the Naturalization of Gender Myth

Within the framework of critical linguistics, semiotics serves as a surgical instrument to deconstruct the production of meaning and the latent ideological agendas embedded in educational texts. Moving beyond Saussure's structuralist focus on the relationship between signifier and signified, Roland Barthes' semiotic theory provides a nuanced lens to uncover how Arabic textbooks, often perceived as neutral pedagogical tools, function as a medium for gendered discourse (Rais & Fadillah, 2025). Barthes posits that signs are not static, they operate within a layered system of signification where language becomes a site for ideological contestation (Hukubun, 2025).

Barthes' model of two-stage signification is pivotal in identifying the subtle mechanisms of gender subordination. The first stage, denotation, represents the literal and explicit meaning, for instance, the use of a male name in a grammar example. At this level, the text maintains a façade of "scientific objectivity," merely serving an informative function for teaching linguistic rules. However, this denotative sign acts as a springboard for the second stage, connotation, where deeper cultural and ideological associations are forged (Nasution & Juanda, 2025). In *Qawā'id al-Lughah al-Arabiyyah*, the persistent selection of male subjects in sentence examples ceases to be a mere technicality, it connotatively signifies

masculine authority and intellectual dominance in both academic and religious spheres (Arianti et al., 2025).

The accumulation of these repetitive connotations culminates in the formation of myth. Barthes defines myth as a discursive mechanism that "naturalizes" history, transforming social constructions, such as patriarchal hierarchies, into universal, indisputable truths (Munawarah et al., 2021). Within the context of the textbook under study, myth operates by stripping gender bias of its political origin, presenting the dominance of men as a factual, linguistic reality rather than a deliberate social construct (Barus et al., 2025). This process effectively masks the ideological nature of the curriculum, making it difficult for students to recognize the internalized prejudices.

In Arabic instructional materials, this myth manifests as 'masculine normativity' (Reina, 2019). When technical grammatical categories, such as *fa'il* (subject) or *nida'* (vocative), are consistently represented through masculine pronouns and male figures, it reinforces the myth that the male experience is the standard human norm. Conversely, female identity is rendered marginal or invisible, symbolically positioning women as secondary figures. This systematic repetition validates the *status quo*, packaging patriarchal ideology into a language that appears both "sacred" and "objective" (Zahoor et al., 2024).

Ultimately, applying Barthes' semiotics in this research aims to deconstruct these established myths by revealing the "hidden curriculum" within technical grammar structures. Recognizing that language is a battlefield of ideology allows for a radical reassessment of how knowledge is transferred. By exposing the two-stage signification process, this study demonstrates that achieving gender-fair learning requires more than just superficial changes, it demands a fundamental deconstruction of the linguistic signs that have long legitimized gender injustice in Arabic language pedagogy (Woolard, 2023).

The Construction of Gender Subordination in the Book *Qawaid al-Lughah al-Arabiyyah*

This discussion aims to dissect the practice of female subordination in the book *Qawaid al-Lughah al-Arabiyyah* by Muhammad Yusron through Roland Barthes' semiotic lens. The analysis focuses on three main pillars: reading material (*al-qirā'atu*), grammatical rules (*al-qawāidu*), and exercise material (*al-tadrībātu*). By unraveling signs both denotatively and

connotatively, this study reveals how seemingly neutral grammatical texts technically reproduce gender myths that place men at the center of authority. Through mapping these three aspects, it will become clear how the neglect of women's roles is symbolically constructed within the pedagogical realm of the Arabic language.

Analysis of Reading Materials (*al-Qirā'atu*): Symbolic Exclusion and Masculine Dominance

An examination of the reading materials (*al-Qirā'atu*) in *Qawā'id al-Lughah al-Arabiyyah* (Yusron, n.d.) reveals a systematic construction of gender subordination through the pervasive dominance of male subjects. Quantitative data highlights a stark imbalance in representation: out of fourteen reading units, male figures explicitly or implicitly dominate the narrative in nearly every title. Conversely, female identity is relegated to the periphery, appearing as a primary focus in only one unit, *Risālatun ilā Ummī*. Semiotically, this distribution conveys a potent connotative message: the narrative landscape of Arabic language learning is a space reserved for masculine existence, while female figures are positioned as secondary entities whose presence is non-essential to the core curriculum (Pamungkas et al., 2019).

This subordinate practice is exemplified in the text *al-Ta'arūfu ma'a Khalid*. Denotatively, the passage profiles Khalid as an exemplary student assisting his father in agricultural labor. However, a semiotic deconstruction reveals the calculated exclusion of maternal roles. The absence of the mother within the domestic narrative suggests that female contributions to family stability are ideologically insignificant (Herlita Setyaningrum, 2025). This absence fosters a "patriarchal myth" wherein success and economic sustainability are portrayed as exclusive results of father-son dynamics, effectively obscuring women's vital roles in both domestic and public spheres (Afriano et al., 2024).

A similar trend persists in historical and leadership narratives, such as *Anwalu man Du'ya Amīra al-Mu'minīn*. While the text denotatively extols the leadership of Umar bin Khattab, the failure to include comparable female historical figures, such as Khadijah, Aisyah, or Fatimah, serves as a signifier of subordinated authority (Bianchi, 2019). The resulting connotation frames leadership and religious exemplarity as exclusively masculine attributes (Kabesa & Berkovich, 2025). This produced myth reinforces a skewed perception of Islamic

history as a male-driven endeavor, internalizing the view that women lack inherent leadership authority in collective memory (Lazuardi & Shamsu, 2024).

The representation of religiosity in *al-Ka'batu al-Musyarrafatu* further illustrates this pattern. Although the text depicts the Hajj pilgrimage involving diverse nationalities (Pakistan, Indonesia, and China), all represented actors are male. Connotatively, the omission of female pilgrims renders their spiritual experiences as "the absent subject." This reinforces the myth that the universal face of Islamic practice is inherently male, marginalizing women's participation in sacred spaces from the textbook's primary discourse (Hamdani, 2022).

In prophetic narratives, such as the story of *Mūsā 'alaibi al-Salām*, the text focuses exclusively on the masculine confrontation between Moses and Pharaoh. Historically and theologically, women like Asiyah or Moses' mother played decisive roles in this mission, yet, their exclusion in the textbook suggests that ideological and miraculous battles are a male domain. This myth overlooks the strategic agency of women in socio-political change, treating their influence as negligible (Oliver et al., 2024).

One of the most critical semiotic findings involves identity blurring through diction in the text *al-Safaru*. While describing Jamil's journey with his "family," the author utilizes the collective term *usrab* (family) instead of the specific *ḥawjah* (wife). Connotatively, replacing *ḥawjah* with *usrab* functions as symbolic subordination, dissolving the woman's individual identity into a collective entity (Andari & Utami, 2024). Whereas *ḥawjah* signifies autonomous identity, its removal creates the myth that women do not exist as independent subjects in the text (Kayani et al., 2023).

Furthermore, the *al-Maḥṣaratu* unit reflects a gendered division of labor that encourages secondary ranking (Purnama et al., 2024). While the text mentions female farmers, instructions to assist parents are directed solely at sons. Connotatively, this implies that the sustainability of the productive sector is a male responsibility (Samputra & Antriyandarti, 2024). The myth generated here suggests that female economic involvement is merely supplementary, while the core burden of professional continuity rests on men (Bahaw et al., 2025).

Intellectual authority is gendered in *al-Muḥāḍaratu al-'Āmatu*, which depicts interactions exclusively between male students and lecturers. Semiotically, the total absence of female academics in a higher education setting signifies that the intellectual domain is a masculine

preserve (Acheampong et al., 2024). This connotation fosters the myth of female intellectual inferiority in public and academic spaces (Doğan & Kirikkaleli, 2021). The reading materials in this textbook construct signs of subordination that marginalize women through techniques of exclusion and identity erasure. Applying Barthes' two-stage signification reveals that these texts do more than teach a language, they naturalize a hierarchical ideology. Deconstructing these myths is essential to ensure that Arabic pedagogy ceases to function as a mechanism for reproducing gender bias.

Masculine Ideology within Grammatical Structures (*al-Qawāidu*)

A semiotic deconstruction of the *al-Qawāidu* section in Muhammad Yusron's textbook reveals a pervasive subordinative construction embedded within its linguistic rules. Quantitatively, out of the fourteen fundamental chapters, ten consistently prioritize male subjects as the primary linguistic referents. Connotatively, this repetitive pattern projects Arabic grammar as a masculine-centric domain, fostering a "myth of normativity." In this framework, masculine identity is positioned as the universal benchmark for linguistic logic, while feminine representation is treated as non-essential within the core rules of the language (Muassomah et al., 2020).

In Chapter I, concerning *al-kalimatu wa anwā'uhā*, subordination is manifested through the omission of gender diversity in examples of *tamwin* and *nida'*. The text exclusively utilizes phrases such as *hādẓā kitābun* and the vocative *yā Ahmad*. Semiotically, the absence of feminine counterparts, such as *hādẓihi jami'atun* or *yā Fāṭimah*, connotes that masculine orientation is the primary gateway to understanding objective and subjective existence. This produces a myth where the learner's initial linguistic consciousness is anchored in male identity, implicitly relegating women to the periphery of basic language introduction (Azzahra et al., 2024).

This symbolic subordination intensifies in Chapter II, which discusses *al-fi'lu wa al-ḥarfū*. The author denotatively presents past tense (*fi'il māḍi*) and imperative verbs (*fi'il amar*) solely in masculine forms (e.g., *waṣala*, *ḥaḍara*, *balligh*, *idẓhab*). From a technical standpoint, these verbs possess crucial feminine transformations that are overlooked (Fadillah, 2025). Connotatively, this neglect suggests that "action" and "authority" are inherent male attributes. The resulting myth implies that active participation in social reality, as encoded in verbal

forms, is a male prerogative, effectively sidelining the agency of women (Qushayyi Akbar Editia et al., 2024).

In Chapter IV, which classifies singular, dual, and plural forms, a pattern of "double numbering" bias emerges. The examples refer exclusively to the male name 'Ahmad' and the dual masculine *ṭālibāni* (Rappe, 2017). The omission of feminine forms, such as *ṭālibatāni*, acts as a signifier that dual representation is prioritized for men. Connotatively, this reinforces a perception that the plural social reality within the text is a male-dominated space. The myth generated here positions the male figure as the standard for quantifying human existence (Alrajhi et al., 2024).

Similar disparities are found in Chapter V regarding *nakirah* (indefinite) and *ma'rifat* (definite) nouns. Although the pronouns *huwa* and *hiya* are introduced, the second-person address is limited to the masculine *anta*. Furthermore, the use of attached pronouns in *qalamuka* (your pen, masc.) without the feminine *qalamuki* indicates a bias in the communicative direction of the text. Connotatively, the material appears to engage solely with a male audience, constructing a myth that the intellectual subject of grammatical inquiry is exclusively male (Muassomah et al., 2022).

Chapter VII, focusing on *al-i'rābu wa al-bināu*, demonstrates subordination through the selection of demonstrative nouns. The text exemplifies the distant marker *dzālika* but ignores the feminine *tilka*. Semiotically, this delimits the scope of perception, suggesting that masculine objects are the primary referents in the law of *i'rab*. This connotation frames feminine identity as tentative and non-essential within the linguistic reference structure (Qushayyi Akbar Editia et al., 2024).

In Chapter VIII (*al-Jumlatu wa Anwā'ubā*), the model for a complete sentence, *Muhammadun baḍīrun* and *ḥaḍara Muhammadun*, represents only the male gender. The failure to provide balanced examples, such as *Fāṭimatu baḍīratun*, suggests that male presence is the more fundamental social fact. Symbolically, this builds a myth of masculine hegemony within syntax, as if the concept of "participation" is more linguistically valid when associated with male subjects (Alrajhi et al., 2024).

This pattern reaches its zenith in Chapters XI and XII, involving influential factors such as *Kāna* and *Inna*. The models used consistently highlight the "male student" (*al-ṭālibu*) as the subject of skill or cleverness (*māhirun*). Semiotically, this repetition serves as a marker

of intellectual authority. The connotation formed is that academic success and proficiency are standardly attributed to males, guiding students toward a myth where the primary subject of academic achievement is masculine (Acheampong et al., 2024).

The analysis of these ten chapters confirms that *Qawāid al-Lughah al-Arabiyyah* consistently reproduces gender subordination through the "false neutrality" of its technical rules. From a Barthesian perspective, these biased examples are not mere technical oversights but a sign construction that naturalizes the myth of male superiority. Deconstructing these grammatical examples is essential to ensure that Arabic pedagogy no longer serves as a vehicle for internalizing patriarchal ideologies under the guise of linguistic objectivity.

Bias Reproduction in Practice Materials (*al-Tadribātu*)

The exercise section (*al-Tadribātu*) serves as a critical pedagogical site where students internalize linguistic rules through repetitive reinforcement. However, the analysis reveals that this section functions as a systematic apparatus for reproducing gender subordination. Quantitatively, out of seven paragraph-based exercises, five exclusively feature male activities. Connotatively, this disparity suggests that masculine experiences constitute the primary standard for linguistic narratives. This reinforces a myth that the practical application of the Arabic language belongs predominantly to the masculine world, rendering female presence non-essential for narrative modeling (Alrajhi et al., 2024).

In Chapter I, the reliance on male archetypes like "Tohir" and "Khalid" to test word categorization and text completion establishes a connotation of male identity as the singular archetype of the "ideal learner." This constructs a myth where self-identity in Arab-Islamic literature is framed as inherently masculine (Muqarramah Sulaiman Kurdi, 2023). This pattern persists in Chapter II, where exercises focusing on male farmers cultivating land, despite earlier reading mentions of female farmers, symbolically erase women's contributions from the instructional memory. Semiotically, this naturalizes the myth of male sovereignty over labor and economic productivity (Antón et al., 2023).

The representation of religiosity and domesticity in Chapters V and XIV further mirrors this hegemony through the character "Ahmad." By utilizing a male subject to train complex grammatical concepts, such as *ataf*, the text implies that spiritual and physical experiences are more "grammatically worthy" when associated with men. This myth

effectively excludes women from the narrative of religious obedience and biological reality (Semang & Hasbi, 2023).

Gender inequality is most striking in sentence-based exercises. In Chapter I, a 5:1 ratio favors male subjects (*Ali, Ibrahim, Fallah, Khalid, Muhammad*) over a solitary female subject (*Zainab*). Connotatively, the tokenistic appearance of a female name functions as a mere grammatical complement rather than a balanced representation. This reinforces the myth of men as the primary drivers of linguistic action (*fi'il*), suggesting that sociolinguistic dynamics are a male-dominated sphere (Alhendi et al., 2023). Similarly, exercises in Chapter II highlight male social mobility (*yażhabu Ali, safara Şalih*) while omitting women from examples of travel and public engagement, fostering a myth that dynamic public agency is a male privilege (Woo et al., 2023).

Intellectual and religious subordination reappears in Chapter VIII, where scholarly authority and worship are overwhelmingly attributed to male subjects. This frequency imbalance signifies that intellectual depth and piety are masculine traits, relegating women to the margins of the learned community (Mustofa et al., 2021). The peak of this exclusion is found in Chapter X, where the total removal of female subjects from exercises on *fa'il* (actor) and *maf'ul bib* (object) conveys an extreme marginalization. This total erasure builds a myth reinforcing masculine superiority as the sole authority entitled to control actions and objects within the reality of the Arabic language (Shadrina et al., 2025).

Ultimately, the *al-tadribātu* section transcends linguistic testing, it acts as a medium for the enculturation of a skewed gender ideology. Through the Barthesian lens, these exercises function as repetitive signs that naturalize the "hidden curriculum" of patriarchal dominance. These findings contribute a significant critique to the field of gender-responsive education, highlighting that exercise design is not a neutral technical task but a powerful site for maintaining or challenging the status quo. To ensure equitable Arabic education, an inclusive reconstruction of exercise materials is imperative.

Table 1. Subordination Synthesis in the Book of *Qawāid*

Material Pillar	Specific Field Data (Denotation)	Connotative Meaning & Myth Construction (Subordination)
Reading Material (<i>Al-Qirā'atu</i>)	The dominance of male subjects in 13 out of 14 titles. The use of the word <i>usrah</i> (family) to replace <i>zaujah</i> (wife) in the text of <i>Al-Safaru</i>	Erasure of Individual Identity: Eliminating the existence of individual women into a collective entity. Myth: Women do not have authority in public spaces/traveling alone
Grammar Rules (<i>Al-Qawāidh</i>)	10 out of 14 chapters contain subordination. Nida' examples only include <i>Ya Ahmad</i> (without Ya Fatimah). Dhamir examples only include <i>Anta</i> (without <i>Anti</i>)	Masculine Normativity: Making men the 'standard' of language. Myth: Women are 'other' subjects or exceptions that are not essential in the law of language
Exercise Material (<i>Al-Tadribātu</i>)	5 out of 7 practice paragraphs are narratives about men (Tohir, Ahmad, Farmer). The practice sentence ratio is 5:1 (Example: 5 male names vs 1 Zainab)	Hegemony of the Actor's Authority (Fa'il): Establishing men as active and productive subjects. Myth: Academic success and work ethic are natural masculine attributes

CONCLUSION

Based on Roland Barthes' semiotic analysis of the book *Qawāid al-Lughah al-Arabiyyah* by Muhammad Yusron, it can be concluded that the learning materials systematically construct gender subordination through the mechanisms of denotation, connotation, and myth. This practice of dual numbering manifests massively in three main pillars, namely reading materials (*al-qirā'atu*), grammatical rules (*al-qawāidh*), and exercise materials (*al-tadribātu*), which are dominated by masculine representations with a significant imbalance ratio. From a semiotic perspective, the use of technical examples of grammar that ignore female subjects is not merely a matter of linguistic technicality, but rather a form of "pseudo-neutrality" that naturalizes the myth of male superiority as the center of intellectual, social, and religious authority. Therefore, this textbook tends to perpetuate patriarchal ideology through a hidden curriculum that positions women as marginal, passive, and dependent subjects in both the narrative and grammatical structures of the Arabic language.

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