



Gender Representation in Elementary School Kemuhammadiyah Education Books (Critical Discourse Analysis Cover of Class III-VI Kemuhammadiyah Education Books)

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ABSTRACT

Constitutional guarantees and various formal policies cannot in themselves create gender equality and justice in real life. In reality, there are still various forms of gender inequality in various aspects of life. This is also found on the cover of the Kemuhammadiyah education book at the elementary school level. This research is a library research. The analysis used is critical discourse analysis. The aims of this research are as follows: to find out the critical discourse analysis of the Kemuhammadiyah Education book cover grades III to VI; know the representation of gender and the role of women in the cover of Kemuhammadiyah education books for grades III to VI. The results of the study explained that the male dominance was 79% and 21% female. Representation of social roles for men is displayed 82% in the public domain and for women 18% in the public domain.

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Introduction

These constitutional guarantees and formal policies are not in itself able to realize gender equality and justice in real life. In reality, there are still various forms of gender inequality in various aspects of life. One of the indicators that can be used to measure this gap is the Gender Empowerment Measurement (GEM) and the Genderrelated Development Index (GDI) which are an integral part of the Human Development Index. Based on the Human Development Report 2000, Indonesia's GDI ranks 109th out of 174 countries measured, and lower than other ASEAN countries.¹

¹ Ni Made Wiasti, *Mencermati Permasalahan Gender dan Pengarusutamaan Gender (PUG)*, Sunari Penjar (Vol. 1. No. 1. September 2017), h. 29-42

Such gender inequality has become part of the power of the human subconscious. This can be seen from various books or pictures and even textbooks made by the government and Muhammadiyah. This is reinforced by Nanang Martono who explained that the BSE book made by the government strongly displays gender inequality and the dominance of upper class habitus.² In addition, according to Yumidiana Tya and Agus Firmansyah, explained that the cover of the al-Islam education book at the elementary school level published by the assembly contains gender inequality in the form of images and the little public role of women. Women are depicted in the form of domestic roles.

Muhammadiyah is a large organization in the field of education that already has many educational institutions from kindergarten to university. one of the characteristics of Muhammadiyah educational institutions is the kemuhammadiyah education lesson. This subject is a reflection of Muhammadiyah's policy of prioritizing gender mainstreaming. Based on the reality of the cover of the 3rd grade Kemuhammadiyah education book, it shows the dominance of men over women. The number of males is shown six times and females once. The rally shows that there are problems that need to be studied in the cover of the kemuhammadiyah book, especially at the elementary school level.

In addition, there are several studies related to gender representation, most of which indicate the inequality of women's roles. Research by Tri Rina Budiwati who explained that based on the analysis of critical discourse, there are aspects / characteristics of action, history, context, power, ideology and representation so that it is known: (a) Men are considered representatives of many affairs (especially matters of success and goodness); (b) Men as active parties to marriage and sexuality; (c) Women play more of a role in the domestic sphere; (d) Women make parables of negative things; and (e) The existence of an unbalanced relationship between women and men.³ Indah Mutimatul Maufiroh and Iwa Lukmana's research revealed that there is no longer a stereotypical gender in English textbooks in grade 10 high schools in Indonesia.⁴ Research by Zetra Hainul Putra, Gustimal Witri, and Syahrilfuddin which explains that the main male character is 1.79 times more than the main female character. The number of images, number of conversations, and number of words for male characters were 1.79 respectively; 1,99; and 1.79 times more than female characters.⁵

Fine Rinjaya's research which explains that based on the visual material, the visibility of male characters amounts to 76%, while women are only 24% of the total characters. In addition, the results of this study also revealed that there are variations in character that show that male characters are more varied in terms of social roles that appear in textbooks than women who are only represented through domestic roles such as housewives.⁶ Research by Rachma Meidinar Latupono and Gatut Susanto explained that gender representation in the advanced BIPA Sahabatku Indonesia textbook is not balanced.⁷ This is reinforced by the research of Yumidiana Tya Nugraheni and Agus Firmansyah that the cover of al-Islam education books is common gender. The study sheds light on gender inequality in textbooks in a variety of general subjects. Compared to this study, there has been no research that examines gender representation in

² Nanang Martono, *Kekerasan Simbolik di Sekolah (Sebuah Ide Sosiologi Pendidikan Pieere Bourdie)*, Jakarta: Rajawali Press). H.2-4

³ Tri Rina Budiwati, "Representasi Wacana Gender Dalam Ungkapan Berbahasa Indonesia Dan Bahasa Inggris: Analisis Wacana Kritis," *Kawistara* 1, no. 3 (2011): 213-320.

⁴ Indah Mutimatul Maufiroh and Iwa Lukmana, "Representasi Gender Dalam Buku Teks Bahasa Inggris Kelas X SMA Di Indonesia : Analisa Linguistik Fungsional Sistematis," *Jurnal Penelitian Pendidikan* 20, no. April (2020): 42-51.

⁵ Zetra Hainul Putra, Gustimal Witri, and Syahrilfuddin, "Isu Gender Dalam Buku Bergambar Matematika Rancangan Calon Guru Sekolah Dasar," *Jurnal Elemen* 5, no. 2 (2020): 231-41, <https://doi.org/10.29408/jel.v5i2.1368>.

⁶ Denda Rinjaya, "Representasi Gender Dalam Buku BIPA 7 Seri Pelajar 'Sahabatku Indonesia,'" *Jurnal Bahasa Indonesia Bagi Penutur Asing (JBIPA)* 2, no. 2 (2020): 100-107.

⁷ Rachma Meidinar Latupono and Gatut Susanto, "Representasi Gender Dalam Buku Ajar Bipa Sahabatku Indonesia Tingkat Mahir," *BASINDO : Jurnal Kajian Bahasa, Sastra Indonesia, Dan Pembelajarannya* 3, no. 1 (2019): 23-30.

Kemuhammadiyah education books at the elementary school level. This study aims to, among others: knowing the critical discourse analysis of the cover of the Kemuhammadiyah Education book class III to VI; knowing the gender representation and the role of women in the cover of Kemuhammadiyah education books class III to VI.

Method

This research is a qualitative research with a pattern of literature research that focuses on al-Islam education books at the elementary school level published by the Muhammadiyah Central Leadership Primary and Secondary Education Council. The research uses critical discourse analysis. Broadly speaking, the steps of critical discourse analysis are divided into four, among others:⁸ First, focusing on inequality and social problems in semiotic aspects. Second, identify barriers to addressing inequality and social problems. Third, reflect deeply on whether the social order requires inequality and social problems. Fourth, identify possible ways to overcome these barriers.

The research uses critical discourse analysis/*analisis wacana kritis* (AWK) for two main things in the module, namely covers, illustrations, and sentences. Critical discourse analysis on covers and illustrations refers to AWK Magareth Wetherelle. The AWK measures include: first, examining how the overall narrative of the text is organized; how sentences are linked to one another; grammar and semantic forms in sentence children; as well as the words used. Second, look at the image you want to build in the illustrative image; the imaging process is represented; marginalized parties in the cover; the parts that are allowed to stand in the cover. Third, the formation of a text interweaving that includes: assessment, representation, relationships, and identification.⁹

Result and Discussion

Critical discourse analysis Cover of Kemuhammadiyah Education Book class III-VI

The book cover is the front view of the book. Cover is a combination of image and writing. The images and writings are made interesting so that they can make readers curious to read them. In addition, book covers can show ideological identity or social problems that occur in society. Ideological interests and social problems can also be covered by kemuhammadiyah education books for elementary schools grade III to VI. The cover was reviewed with critical discourse analysts to find out the social and ideological problems of the cover. The cover is as follows:

⁸ Haryatmoko, *Critical Discourses Analisis (Analisis Wacana Kritis) Landasan Teori, Metodeologi, Dan Penerapan* (Jakarta: Rajawali Press, 2017), 35.

⁹ Haryatmoko, 54.



Critical Discourse Analysis of Kemuhammadiyah Education Book Cover Class III

The cover of the Kemuhammadiyah educational book has two main parts, namely pictures and writings. The writings are displayed as follows: first, the writing *PENDIDIKAN KEMUHAMMADIYAHAN*. This piece of writing has a different size shape. The word *KEMUHAMMADIYAHAN* is written in a large font. This shows that kemuhammadiyah is a subject of ideological identity for Muhammadiyah educational institutions. The inscription consists of yellow, white and green borders. The three colors are identical to the Muhammadiyah lamabng. The writing *PENDIDIKAN* is written in a smaller font than the word Kemuhammadiyah. The inscription is green. This shows the dominant color on the Muhammadiyah emblem. Second, *SD/MI MUHAMMADIYAH* writing has a smaller font than muhammadiyah education. The color of the writing is green. This shows that it is identical to the color of the Muhammadiyah emblem. The writing of *SD* first rather than *MI* shows about the strength and strong network of Muhammadiyah education institutions in the ministry of Education and Culture. Third, the word *Class* as well as the number *3*. Word *class* has a small font with a black color. The inscription is contained in a frame like a yellow serr shield on the shield. This explains that Kemuhammadiyah Education, which starts in the third grade of elementary school, is a shield for students' ideology. This ideology can usher in glory for students. Fourth, the writing of the *MAJELIS PENDIDIKAN DASAR DAN MENENGAH PP MUHAMMADIYAH* which shows the strengthening of the identity of the assembly in the Muhammadiyah organization that takes care of elementary to high schools. The white color in the writing means that the assembly has a straight and holy intention in the development of education in Muhammadiyah and Indonesia.

The cover contains two main images, namely images of objects and images of humans. The images displayed are the Muhammadiyah flag, Aisyiyah Flag, whiteboard, Ipad, and Chair. All the equipment is in the classroom. The message conveyed that Muhammadiyah educational institutions are educational institutions that are always in accordance with the conditions of the times. This can also be interpreted as a Muhammadiyah educational institution that is a pioneer of modern education that is accommodating to the times. The human image shown is 5 learners consisting of 4 students and 1 daughter. Besides that, there is a picture of an educator in neat clothes in a suit and hat. The educator explained the image of K.H. Ahmad Dahlan. The picture explains that actors who were educated in

Muhammadiyah are moderate-modernist actors in religious understanding. The image of K.H Ahmad Dahlan shows that this organization is an organization that was founded during the Dutch colonial era.

The image built by Muhammadiyah educational institutions includes: Muhammadiyah educational institutions are moderate-modernist educational institutions. Muhammadiyah educational institutions have educational actors who balance between religious science and general science. The cover eliminates Muhammadiyah education as synonymous with gender inequality. This can be seen from the unbalanced number of images of men and women. In addition, the role ofaisyiyah as a supporter and counterweight to the Muhammdiyah organization is not shown in the form of images of figures. This eliminates the role of asyiyah as a special orthom that helps charitable enterprises in the field of education.

Critical Discourse Analysis of Kemuhammadiyah Education Book Cover Class IV

The cover of the Kemuhammadiyah educational book has two main parts, namely pictures and writings. The writings are displayed as follows: first, the writing *PENDIDIKAN KEMUHAMMADIYAHAN*. This piece of writing has a different size shape. The word *KEMUHAMMADIYAHAN* is written in a large font. This shows that kemuhammadiyah is a subject of ideological identity for Muhammadiyah educational institutions. The inscription consists of blue and yellow borders. The writing *PENDIDIKAN* is written in a smaller font than the word *Kemuhammadiyah*. The inscription is black. Second, *SD/MI MUHAMMADIYAH* writing has a smaller font than muhammadiyah education. The color of the writing is black. The writing of *SD* first rather than *MI* shows about the strength and strong network of Muhammadiyah education institutions in the ministry of Education and Culture. Third, the word *Class* as well as the number *4*. Word *class* has a small font with a black color. The inscription is contained in a circle of blue.. Fourth, the writing of the *MAJELIS PENDIDIKAN DASAR DAN MENENGAH PP MUHAMMADIYAH* which shows the strengthening of the identity of the assembly in the Muhammadiyah organization that takes care of elementary to high schools. The white color in the writing means that the assembly has a straight and holy intention in the development of education in Muhammadiyah and Indonesia.the color uses capital letters that indicate the importance of the existence of Kemuhammadiyah education in Muhammadiyah educational institutions.

The cover contains two main images, namely images of objects and images of humans. The images displayed are HDI flags, bags, and laptops. The IPM flag means that Muhammadiyah students are IPM orthom cadres who are in charge of pioneering, promoting, and perfecting the mandate of the association. Laptops and bags are symbols of modern education and the digital age. The human image shown is 2 students. The first student carried the IPM flag and the second student carried a laptop and a bag. This strength shows that Muhammdiyah students are learning who have digital skills.

The image built by Muhammadiyah educational institutions is that IPM is a compulsory organization for Muhammadiyah students. In addition, Muhammadiyah educational institutions are educational institutions that provide digital skills and leadership provisions to students. The cover eliminates Muhammadiyah education as synonymous with gender inequality. This can be seen from the images displayed only male learners. Muhammadiyah educational institutions are educational institutions that are less able to accommodate peseta didi from the lower classes. This can be seen from the images displayed with the tools and actions of students who are identical to the upper class.

Critical Discourse Analysis of Kemuhammadiyah Education Book Cover Class V

The cover of the Kemuhammadiyah educational book has two main parts, namely pictures and writings. The writings are displayed as follows: first, the writing *PENDIDIKAN KEMUHAMMADIYAHAN*. This piece of writing has a different size shape. The word *KEMUHAMMADIYAHAN* is written in a large font. This shows that kemuhammadiyah is a subject of ideological identity for Muhammadiyah educational institutions. The inscription consists of white with a black frame. The writing *PENDIDIKAN* is written in a smaller font than the word *Kemuhammadiyah*. The inscription is black. Second, *SD/MI MUHAMMADIYAH* writing has a smaller font than *muhammadiyah* education. The color of the writing is black. The writing of *SD* first rather than *MI* shows about the strength and strong network of Muhammadiyah education institutions in the ministry of Education and Culture. Third, the word *Class* as well as the number *5*. The word *class* has a small font with a color *pilih*. The inscription is contained in a shield-like frame in orange. This explains that *Kemuhammadiyah* Education which starts in the 5th grade of elementary school is a shield for students' ideology. This ideology can usher in glory for students. Fourth, the writing of the *MAJELIS PENDIDIKAN DASAR DAN MENENGAH PP MUHAMMADIYAH* which shows the strengthening of the identity of the assembly in the Muhammadiyah organization that takes care of elementary to high schools. The white color in the writing means that the assembly has a straight and holy intention in the development of education in Muhammadiyah and Indonesia.

The cover contains two main images, namely images of objects and images of humans. Images of objects displayed are tents, bags, tree chairs, and outdoor scenery. The equipment shows that *hizbul wathan* scouting education is the identity of Muhammadiyah students. *Hizbul wathan* scouting education provides leadership, social, and nature preservation skills. The human image shown is one student and one female student. Besides that, there is a picture of General Sudirman. Both children are fully dressed in *HW*. This explains that *Hizbul wathan* scouting is a scouting education that has existed since the colonial era. The image of the general explains that *hizbul wathan* scouting is the ideal forum in the formation of orthoms of the cadres of the association and cadres of the nation.

The imagery displayed includes: first, Muhammadiyah educational institutions provide holistic-integrative life skills. This can be seen from *hizbul wathan* scouting education for students. The cover removes one of the parts of *hizbul wathan* history that was frozen and merged with scouts. Scout Education *hizbul wathan* bounced back in 2000. In addition, there is gender inequality. This can be seen from the position of female students who are near the tent. The tent is synonymous with a home for outdoor activities. Although scouting is public domain for both men and women, the domestic impression is presented as subtle as possible.

Critical Discourse Analysis of Kemuhammadiyah Education Book Cover Class VI

The cover of the Kemuhammadiyah educational book has two main parts, namely pictures and writings. The writings are displayed as follows: first, the writing *PENDIDIKAN KEMUHAMMADIYAHAN*. This piece of writing has a different size shape. The word *KEMUHAMMADIYAHAN* is written in a large font. This shows that kemuhammadiyah is a subject of ideological identity for Muhammadiyah educational institutions. The inscription consists of yellow and red borders. The two colors are identical to the orthoms of the sacred tread. The writing *PENDIDIKAN* is written in a smaller font than the word *Kemuhammadiyah*. The inscription is red. It shows the dominant color of the sacred tread orthome. Second, The writing of *SD/MI MUHAMMADIYAH* has a smaller font than *muhammadiyah* education. The color of the writing is red. It shows that it is identical to the color of the sacred tread. The writing of *SD* first rather than *MI* shows about the strength and strong network of Muhammadiyah educational institutions within the ministry of Education and Culture. Third, the word *Class* as well as the number *6*. Word *class* has a small font with white. The inscription is contained in a blue shield-like frame. Fourth, the writing of the *MAJELIS PENDIDIKAN*

DASAR DAN MENENGAH PP MUHAMMADIYAH which shows the strengthening of the identity of the assembly in the Muhammadiyah organization that takes care of elementary to high schools. The white color in the writing means that the assembly has a straight and holy intention in the development of education in Muhammadiyah and Indonesia.

The cover contains two main images, namely students performing martial arts with the background of the sacred tread symbol. The emblem of the sacred tread is displayed in large numbers. This shows that the holy site is a mandatory autonomous organization in Muhammadiyah schools. One student performed a sacred tread movement that was a tiger paving the way. One female student performs a sacred tread movement that is a frog throwing a body. The performance of the two pesetas shows that martial arts skills are one of the advantages of the Muhammadiyah school.

The image built by Muhammadiyah educational institutions is an educational institution that provides martial arts skills. The martial art is given to all students regardless of gender. The message of gender equality is the most important part of Muhammadiyah educational institutions. The cover eliminates several messages, including: first, the martial arts of the sacred site do not only develop in Muhammadiyah educational institutions, but there are several educational institutions that develop sacred tread martial arts such as the Modern Islamic Boarding School Darussalam Gontor.

Representation of gender and social roles in the Cover of Kemuhammadiyah Education Book class III-VI.

The cover features several images of men and women. The number of images of these men and women shows the gender representation in the book. The table of details of the figure is as follows:

Table 1.
Gender Representation in Kemuhammadiyah Book Cover Class III-VI

NO	Book Cover	Male	Female
1	Al-Islam Education Book grade 3	6	1
2	Al-Islam Education Book grade 4	2	-
3	Al-Islam Education Book grade 5	2	1
4	Al-Islam Education Book grade 6	1	1
Total		11 (79%)	3 (21%)

Based on the table, data can be obtained that the cover displays a male image of 79%. The image is displayed as much as 21%. The cover of the book shows the dominance of men over women. In addition to gender overrides, Cover in the al-Islam education book displays the many social roles found in society. These social roles are divided into public roles and domestic roles. The details of social roles are as follows:

Table 2.
Representation of Social Roles in the Cover of al-Islam Book Class I-VI

No	Book Cover	Public role	Domestic role
1	Al-Islam Education Book grade 3	1 image of a male educator 4 images of students in class 1 image of a female student in class	

2	Al-Islam Education grade 4	Book	2 image of men as HDI activists	
3	Al-Islam Education grade 5	Book	1 image of a female as a member of HW 1 image of a male as a member of HW	
4	Al-Islam Education grade 6	Book	1 image of a man as a member of the sacred site 1 image of women as members of the sacred site	-
Total			9 males 2 females	

Based on the table, it is explained that public roles are dominated by men by 82%, while women by 18%. Domestic roles are not visible in women.

Conclusion

Based on the analysis of critical discourse as follows: The cover of the Kemuhammadiyah education book displays gender inequality except for the 6th grade book cover book. In addition to this, the image of Muhammadiyah educational institutions that are built are modern, moderate educational institutions, and life skills education. Life skills education can be viewed from autonomous organizations of Muhammadiyah student associations, Hizbul wathan, and holy sites that provide leadership, social, and martial or vocational skills. The cover explains that the dominance of men is 79% and women are 21%. Representation of social roles for men is shown 82% of the public domain and women 18% of the public domain.

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