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aflj@umsb.ac.id

Analysis of Arabic Textbook Lisānul Jāmi'ah: Gender Perspective

Arifah Ulfah¹, Muhamad Jaeni², *Inayah Priyatun³

Universitas Islam Negeri KH. Abdurrahman Wahid Pekalongan^{1,2,3}

inayahpriyatun672@gmail.com¹ jaenimanaf@yahoo.co.id²,

*inayahpriyatun@mhs.iainpekalongan.ac.id³

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ABSTRACT

In the preparation of textbooks, it is necessary to pay attention to the content of the material so that it is in accordance with socio-cultural elements without causing multiple interpretations and an imbalance. The issue of gender is one of the social elements that can be influenced by the educational environment. This includes the learning process and Arabic language textbooks. While Arabic is one of the foreign languages whose language system is very gender biased. So in the preparation of Arabic textbooks, you must be more careful in order to minimize the existence of gender bias in textbooks. This also applies to the Arabic language textbook Lisānul Jāmi'ah I. This research is entitled Analysis of the Lisānul Jāmi'ah I Textbook Gender Perspective with the formulation of the problem how to analyze the gender perspective in the Lisānul Jāmi'ah I Arabic textbook and how the content of gender bias in the Lisānul Jāmi'ah I Arabic textbook I. The purpose of this research is to find out the analysis of the Arabic language textbook Lisānul Jāmi'ah I from a gender perspective to determine the content of gender bias. The purpose of this research is to provide contributions, references, considerations and insights related to gender in textbooks. This type of research is library research with data sources taken from primary and secondary data sources. Sources of data collected by documentary and interview techniques. While the data analysis using content analysis techniques. The results of this study indicate that most of the contents of the Lisānul Jāmi'ah I textbooks have shown to be gender sensitive. However, the content of gender bias is also quite a lot, although not as much as the content of gender sensitive. In this textbook, gender-neutral content of the textbook is also found.

*Corresponding author

Keyword

Arabic; textbooks; gender

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مستخلص البحث

عند إعداد الكتب المدرسية ، من الضروري الانتباه إلى محتوى المادة حتى تتوافق مع العناصر الاجتماعية

والثقافية دون التسبب في تفسيرات متعددة واختلال في التوازن. تعد قضية النوع الاجتماعي أحد العناصر الاجتماعية التي يمكن أن تتأثر بالبيئة التعليمية. وهذا يشمل عملية التعلم وكتب اللغة العربية. في حين أن اللغة العربية هي واحدة من اللغات الأجنبية التي نظامها اللغوي متحيز للغاية بين الجنسين. لذلك عند إعداد الكتب المدرسية العربية ، يجب أن تكون أكثر حرصًا لتقليل وجود التحيز الجنساني في الكتب المدرسية. ينطبق هذا أيضًا على كتاب اللغة العربية ليسانول الجامعة الأول. هذا البحث بعنوان تحليل منظور الجنس في الكتاب المدرسي للشريعة الإسلامية مع صياغة مشكلة كيفية تحليل منظور النوع الاجتماعي في الكتاب المدرسي العربي للشريعة الإسلامية وكيفية محتواه. التحيز الجنساني في الكتاب المدرسي للغة العربية لسان الجامعة ١. والغرض من هذا البحث هو معرفة تحليل كتاب اللغة العربية لسان الجامعة ١ من منظور جنساني لتحديد محتوى التحيز بين الجنسين. الغرض من هذا البحث هو تقديم مساهمات ومراجع واعتبارات وأفكار متعلقة بالنوع الاجتماعي في الكتب المدرسية. هذا النوع من البحث هو بحث مكتبة بمصادر بيانات مأخوذة من مصادر بيانات أولية وثانوية. مصادر البيانات التي تم جمعها عن طريق تقنيات المقابلات والتوثيق. بينما يتم تحليل البيانات باستخدام تقنيات تحليل المحتوى. تشير نتائج هذه الدراسة إلى أن معظم محتويات الكتب المدرسية ليسانول الجامعة الأول أظهرت أنها حساسة للنوع الاجتماعي. ومع ذلك ، فإن محتوى التحيز الجنساني هو أيضًا كثير جدًا ، على الرغم من أنه ليس بقدر المحتوى الذي يراعي نوع الجنس. في هذا الكتاب المدرسي ، يوجد أيضًا محتوى محايد جنسيًا في الكتاب المدرسي.

كتب مدرسية; عربي; جنس

كلمات أساسية

INTRODUCTION

As a system, learning has a number of components consisting of main components and supporting components. The main components consist of objectives, learning materials/materials, teachers and students. While the supporting components include methods, tools and evaluation of learning (Mustakim, 2018). In one of the main component points mentioned are learning materials/materials which in this case can use textbooks as one of these components. As the main component of learning and learning resources, textbooks are arranged systematically to assist students in achieving learning objectives. In addition to helping students, the existence of textbooks also helps educators in conveying the material to be taught.

There are several definitions of teaching materials put forward by practitioners and education experts, but the principle is the same that teaching materials are materials or subject matter that are arranged in a complete, systematic and coherent manner based on the learning principles used by teachers and students in the learning process (Syaifullah & Izzah, 2019). In the preparation of textbooks, it is necessary to pay attention to the content of the material so that it is in accordance with the socio-cultural environment without causing multiple interpretations and an imbalance. The issue of gender is one of the social elements that can be influenced by the educational environment..

Arabic is one of the foreign languages whose language system is very gender biased. Gender bias in Arabic is reflected in Arabic grammar such as the name (*isim*) in Arabic which is always gendered (*muzakkar* or *mu'annas*) either *aqiqi* or *majazi* (Setiyawan, 2014). Just look at the *muzakkar mu'annas* concept. *Isim muannats* comes from *isim mudzakkar* which

is added with *ta marbutah*. This means that Arab society assumes that women do not stand alone but come from men or are part of men. This can affect the meaning of Arabic texts

The concept of *muzakkar mu'annas* Arabic is one proof that Arabic is a language that contains gender differences. In addition to being aware of vocabulary, analyzing gender bias in Arabic can also be seen from its application in daily Arabic learning, one of which is the use of teaching materials as learning resources. This can also be observed from the balance of gender representation in it. The concept of grammar in Arabic which has a clear gender difference should not be exacerbated by an imbalance of gender representation in its use. This can be one of the guidelines in the preparation of Arabic textbooks to avoid gender bias.

One of the Arabic language textbooks is the booāk Lisānul Jāmi'ah I which is used as a source of learning Arabic in universities. Lisānul Jāmi'ah I is an Arabic language textbook compiled by Ahmad As-Segaf, Jauhar Ali and Muhammad Yusron published by the Language Development Unit of IAIN Pekalongan. The author assesses the balance of gender representation in it. This can be seen from Chapter I: al-Ta'aruf in this textbook. In the chapter there are two examples of iwār. In the first *khawār* there are two figures who are all male, namely Kholid and Kholil. In the second *Khawār*, there are four characters who are all male characters, namely Sholih, Salim, Brothers, and Male Friends. Both iwār do not involve female gender figures. This is one indicator that shows the unbalanced gender representation in the preparation of the textbook.

Textbooks for lessons in schools or colleges must have a good quality level, able to help convey messages, good values, including containing sufficient gender equality values, in other words, textbooks as a source of messages and learning resources should reduce gender inequality which has long been rooted in the construction of culture (Erlina, 2013).

This research is entitled Analysis of the Lisānul Jāmi'ah I Textbook Gender Perspective with the formulation of the problem how to analyze the gender perspective in the Lisānul Jāmi'ah I Arabic textbook and how the content of gender bias in the Lisānul Jāmi'ah I Arabic textbook I. The purpose of this research is to find out the analysis of the Arabic language textbook Lisānul Jāmi'ah I from a gender perspective to determine the content of gender bias. The purpose of this research is to provide contributions, references, considerations and insights related to gender in textbooks.

Textbooks or can also be called teaching materials are materials or teaching materials that are arranged completely and systematically based on the learning principles used by teachers and students in the learning process (Syaifullah & Izzah, 2019). Another definition says that textbooks include various books and supporting tools that can provide students with knowledge, and all that are used by teachers in learning activities such as cassettes, CDs, student worksheets, government textbooks, exercise books, teacher guides and textbooks. This means that the definition of textbooks is not only related to books containing learning materials that are used as a guide for students and students but also textbooks which mean a broader learning resource. So in this case it can be said that all systematic literature both physically and digitally can be used as a textbook (al-Gali, Abdullah dan Abdullah, 2012).

Writers of textbooks for teaching Arabic to non-Arabs must observe the following principles:

1. Cultural and social principles

Cultural and social elements should be reflected through the scope of textbook material, not limited to one particular culture and ignoring others (al-Gali, Abdul lah dan Abdullah, 2012).

2. Principles of Psychology

Aspects that need to be considered in this principle are student motivation, student abilities, student readiness and psychological requirements needed in compiling textbooks.

3. Principles of Language and Education

The principles of language and education that need to be considered in compiling Arabic textbooks are:

- a. Appropriate language used.
- b. Language elements.
- c. Language proficiency.

While the principles of education are matters related to educational theory in the development of teaching materials (Syaifullah & Izzah, 2019).

Arabic

Arabic belongs to the Smit language family, which is the language used by the peoples living around the Tigris and Furat rivers, the Syrian plains and the Arabian peninsula (Middle East) such as the Phoenician, Assyrian, Hebrew, Arabian, Syriac, and Babylonian languages (Abd Wahab Rosyidi & Mamlu'atul Ni'mah, 2011). Arabic is one of the oldest Smith languages and exists today. The ability of the Arabic language to exist today is due to its position as the language chosen by Allah as the language of the holy book of the Qur'an, and as the language of religion. In the golden age of Islamic civilization, Arabic was not only the language of religion, but also as the language of the State (language of administration, bureaucracy, diplomacy and socio-economic transactions), education, and culture which wapiioneerred by the Caliph Malik Ibn Marwan (Abd Wahab Rosyidi & Mamlu'atul Ni'mah, 2012).

Gender

Gender is a concept that refers to the roles, functions and responsibilities between women and men that occur as a result of and can be changed by the social and cultural conditions of society. Gender is not the same as gender. Gender is a physical, physiological and biological status which is then characterized as male and female. Thus, the term sex refers to the differences in the biological characteristics of women and men, which are innate from birth. Meanwhile, gender is a social construction (FHUI), 2018).

Gender inequality is manifested in various forms of injustice, especially for women, namely:

1. marginalization of women;
2. subordination of women;
3. negative stereotypes or labeling as well as discriminatory treatment of women;
4. violence against women;
5. more workload (Solong & Podungge, 2019).

There are three forms of gender bias in the learning component, including:

1. in the form of a sentence formulation;
2. in the form of images;
3. in the form of treatment (Solong & Podungge, 2019)

There are three categories in looking at issues related to the relation of gender equality in learning, including:

1. Gender bias, namely favoring one gender in social life or public policy.
2. Gender neutral, namely learning that does not consider the needs and other issues that differ between women and men.
3. Gender sensitivity, namely the ability and sensitivity of a person in seeing, assessing development results and other aspects of life from a gender perspective.

The following is a table of differences and similarities from the research that the author did with the relevant research (Rosyad, Sabilar 2019).

Table 1. Differences and similarities from the research that the author did with the relevant research

No	Researcher Name and Research Title	Difference	Equality
1	Maulana Khusen “Gender Bias in Arabic Language Textbooks for Madrasah Tsanawiyah by Darsono Dan T. Ibrahim”	Using MT’s level textbooks as the object of research and making comparisons between textbooks for grades VII, VII and IX	Researching Arabic textbooks from a gender perspective.
2	Arin Purwanti “Material Content and Implementation of Gender Equality Education (Analysis of Contents of Pancasila and Citizenship Education Textbooks for Class X Students Published by the Ministry of Education and Culture and Its Implementation at SMK Negeri 8 Surakarta)”	- Not only researching the textbooks but also in the implementation of learning from a gender perspective. - Using the Civics Education textbook	Discussion of gender in textbook analysis.
3	Umi Khoiriyah “Gender Equality Values in the Textbook of Islamic Religious Education and Character at the High School Level Curriculum 2013”	- Researching the value of gender equality in Islamic Religious Education textbooks for class X, XII, and XII. - Make comparisons between the three textbooks.	Gender analysis in textbooks.
4	Ridwan Bustamam “Gender Bias in Middle School Fiqh Textbooks (A Study of Household Concepts, Leadership, and Women’s Personality)”	- Pursue the gender analysis by studying the concepts of household, leadership and personality based on texts in textbooks. - Using high school fiqh textbooks as research objects.	Analyzing textbooks from a gender perspective.

5	Nurfadhlina “Gender Bias in Islamic Religious Education Textbooks (Content Analysis on Islamic Religious Education Textbooks Class XII SMA/SMK)”	-Researching two Islamic religious education textbooks from different authors. - Researching Islamic Religious Education textbooks at the SMA/SMK level	Analyzing textbooks from a gender perspective.
6	Erlina “Gender Perspective in Al-‘Arābiyah Baina Yadaika Arabic Textbook 2013”	The textbook studied in this journal is the Arabic text book Al-‘Arābiyah Baina Yadaika.	Gender perspective research on university textbooks.

METHOD

The methods used by researchers to obtain and process data in this thesis are as follows:

The type of research in this thesis is library research or some call it library research, namely research conducted in libraries where researchers deal with various kinds of literature in accordance with the objectives and problems being studied (Pakpahan, 2021). The literature used in library research is in the form of books, scientific works, journals, newspapers, magazines or others.

The approach used in this study is a qualitative approach. Prof. Lexy J. Moleong defines qualitative research as research that aims to understand the phenomenon of what is experienced by the research subject by way of description in the form of words and language in a special natural context and by utilizing various scientific methods (Abubakar, 2021). Research with a qualitative approach is descriptive-analytical. The data obtained will be processed and developed by not writing in numbers but the results of the analysis are presented in narrative form.

In writing this thesis the author has two types of data sources, namely primary data sources and secondary data sources.

The primary data source is the main data source that is the object of discussion which in this study is the *Lisānul Jāmi‘ah* university-level Arabic textbook compiled by Ahmad As-Segaf, Jauhar Ali and Muhammad Yusron published by the Language Development Unit of IAIN Pekalongan. Another primary data source is a book written by Faqihuddin Abdul Kodir entitled *Qiraah Mubada* which was published by IRCiSoD Yogyakarta in 2019.

Secondary data sources are supporting data sources used to support primary data sources, which in this study are literatures related to textbooks and gender in the form of books, journals and theses and theses.

Collecting data in this study using documentary techniques. This technique is a way of collecting data by categorizing and classifying written materials related to research

problems, both from document sources and books, newspapers, magazines and others (Jaelani, 2019). The documentary method is used to collect data from non-human sources.

Analysis of the data in this study using content analysis techniques (Content Analysis). Content analysis is a technique that allows researchers to study human behavior indirectly, by analyzing their communication, for example through textbooks, essays, newspapers, novels, magazines, articles, cookbooks, songs, political speeches, advertisements, pictures (Supriatna, 2012). With this data analysis technique, the researcher will analyze every word, sentence, paragraph and image in the Arabic language textbook so that the research objective is to identify whether this textbook is gender biased or not.

More clearly, the flow of analysis using content analysis techniques is to find symbols/symbols, then classify data based on symbols/symbols and predict/analyze data (Suharsaputra, 2012). Find symbols/symbols. In this study, what is meant is to determine the text to be studied (in this case the Arabic language textbook *Lisānul Jāmi'ah*) to find words, sentences, paragraphs or pictures contained in the textbook which will then be analyzed with a gender perspective.

Classification of data based on symbols / symbols. In this study, what is meant is to classify and identify words, sentences, paragraphs or images that have been found based on a gender perspective. Predict/analyze data. In this study, what is meant is to analyze the results of the classification and identification of words, sentences, paragraphs or pictures that have been carried out so that it is known that the Arabic *Lisānul Jāmi'ah* textbook contains gender bias or not.

RESULTS&DISCUSSION

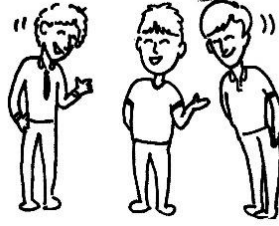
Gender bias can be seen from gender inequality which is manifested in various forms of injustice, especially for women, namely:

1. marginalization of women;
2. subordination of women;
3. negative stereotypes/labeling of women;
4. violence against women;
5. more workload (Solong & Podungge, 2019).

The five forms can be used as indicators of the existence of gender bias in the *Lisānul Jāmi'ah I* textbook which can be found in the form of sentence formulations and pictures as the author has explained in the sub-chapter Analysis of the *Lisānul Jāmi'ah Arabic Textbook*. Gender perspective. Of the five indicators of gender bias, the authors only found three indicators of gender bias in this study. The three indicators are:
Marginalization of women

The form of women's marginalization in this textbook is the dominance of the male gender in the form of sentence formulations and pictures. The presentation of sentence formulations and pictures appears to only show the male gender without involving the female gender. One form of marginalization can be seen in the following sentence and picture formulations:

Figure 1. The marginalization of women in the form of images in Lisānul Jāmi‘ah. textbooks



Source: Arabic text book Lisānul Jāmi‘ah
Female subordination (علي, ٢٠٢٠)

The form of subordination to women in this textbook is the formulation of sentences or pictures that indirectly make the male gender have a role in the public sector. This is like in terms of work and education. One form of women’s subordination is as follows:

الطَّالِبُ الْأَوَّلُ	: مَاذَا سَتَعْمَلُ بَعْدَ الدِّرَاسَةِ؟
الطَّالِبُ الثَّانِي	: أَنَا أَدْرُسُ الطَّبَّ فِي كَلِيَّةِ الطَّبِّ، سَأَعْمَلُ طَبِيبًا، إِنْ شَاءَ اللَّهُ.
الطَّالِبُ الثَّلَاثُ	: أَنَا أَدْرُسُ الصِّيْدَلَةَ فِي كَلِيَّةِ الصِّيْدَلَةِ، سَأَعْمَلُ صَيِّدِيًّا، إِنْ شَاءَ اللَّهُ.
الطَّالِبُ الرَّابِعُ	: أَنَا أَدْرُسُ التَّمْرِيضَ فِي كَلِيَّةِ التَّمْرِيضِ، سَأَعْمَلُ مُمَرِّضًا، إِنْ شَاءَ اللَّهُ.
الطَّالِبُ الْخَامِسُ	: أَنَا أَدْرُسُ الْهِنْدَسَةَ فِي كَلِيَّةِ الْهِنْدَسَةِ، سَأَعْمَلُ مُهَنْدِسًا، إِنْ شَاءَ اللَّهُ.
الطَّالِبُ السَّادِسُ	: أَنَا أَدْرُسُ الطَّيْرَانَ فِي كَلِيَّةِ الطَّيْرَانَ، سَأَعْمَلُ طَيَّارًا، إِنْ شَاءَ اللَّهُ.

Figure 2. The subordination of women in the form of images in the Lisānul Jāmi‘ah. textbook



Source: Arabic text book Lisānul Jāmi‘ah
Stereotypes (علي, ٢٠٢٠)

The form of stereotypes against women in this textbook is found in the order of sentence formulations which always mentions sentence formulations containing male gender first compared to female. This is in line with the stereotype that men are always in the forefront or always a leader while women are not. One form of female stereotypes is as follows:

أَنَا طَالِبٌ فِي جَامِعَةٍ بِكَالُونَجَانْ
 أَنَا طَالِبِيَّةٌ فِي جَامِعَةٍ بِكَالُونَجَانْ
 سَأَكُونُ مُدْرِسًا، إِنْ شَاءَ اللَّهُ
 سَأَكُونُ مُدْرِسَةً، إِنْ شَاءَ اللَّهُ

However, the content of gender bias in *Lisānul Jāmi‘ah I* textbooks does not reach 50% of the total contents of the book. From a total of 101 findings on gender relations, 34 of them are gender biased relations findings. This is less when compared to the findings of a gender sensitive relationship, which is 42 findings. However, this is more than the findings of a gender-neutral relation, which is as many as 25 findings. This can be observed from the following table:

Table 2. Number of findings on gender relations in the Arabic language textbook *Lisānul Jāmi‘ah*

Part	Form	Bias Gender	Netral Gender	Sensitif Gender
Hiwar	Sentence	10	-	4
	Picture	4	4	4
Mufradat al-Jadidah	Sentence	-	-	-
	Picture	5	-	7
Tadribat	Sentence	15	21	27
	Picture	-	-	-
Total		34	25	42
			101	

CONCLUSIONS

Based on the results of research and data analysis that the authors have done, the following conclusions can be drawn:

There are 101 findings of gender relations in the form of sentence formulations and pictures in the Arabic language textbook *Lisānul Jāmi‘ah I* which are categorized into three types, namely gender bias, gender neutral and gender sensitive. The majority of gender relations findings in this study are gender sensitive classifications. There were 34 findings of gender bias or 33.7% of the total content of the textbooks, 25 findings of gender neutrality or 24.8% of the total contents of the textbooks and 42 findings that were gender sensitive or 41.6% of the total contents of the textbooks. Indicators of the content of gender bias found in this study are women’s marginalization, women’s subordination and stereotypes.

Based on the research that the author did, the following are some suggestions that need to be considered regarding the *Lisānul Jāmi‘ah* Arabic textbook: Writers should pay more attention to the composition of the gender roles of men and women so that they are not dominant in only one gender, either in the form of a formula sentences and pictures. This can be done by including male characters in story texts, conversations and practice questions. The images that are displayed should also illustrate women and men in a balanced way.

If the textbook is compiled by more than one compiler, it is necessary to involve female authors in the preparation process so that the contents of the textbook also have a

female point of view. Teachers or lecturers should be selective in choosing textbooks used in learning by paying attention to the gender content in them. Teachers or lecturers should have broad insight related to gender justice and be able to instill the values of gender justice in learning. This will be very much needed when teachers/lecturers are faced with textbooks that contain gender bias.

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