

Narrative Text Analysis on the 4th Grade Elementary School's 2013 Curriculum Instructional Materials in Gender Identity Perspective

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Abstract. This research motivated by the lowness of gender equality and equity in Indonesia. It can be seen from the Global Gender Gap Report, World Economic Forum 2020 which ranked Indonesia at 85th from 153 countries. Meanwhile, gender equality is one of the 17 goals of SDGs (Sustainable Development Goals). This research aim to analyze narrative text on the 4th grade elementary school's 2013 curriculum instructional materials in gender identity perspective. The method used in this research was content analysis and the objects of this research were suggestive narrative texts on the 4th grade elementary school's student books, 1st and 2nd semester 2013 curriculum published by The Ministry of Education and Culture 2017 revised edition. The texts focused on short stories, legends, and fairy tale. Based on data analysis, narrative text on the 4th grade elementary school's 2013 curriculum instructional materials contains three forms of gender identity that reflected in the text. The three forms of gender identity were 48 sentences as feminine on women, 51 sentences as masculine on men, and 64 sentences as androgynous (47 sentences for feminine on men and 17 sentences for masculine on women). On the instructional materials, it was found that masculine characteristics are still predominantly visualized on men, while feminine characteristics in both women and men are already balanced.

Keywords: Gender Equality, Gender Identity, Elementary School's Indonesian Language Learning, Instructional Materials, Narrative Text.

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INTRODUCTION ~ Gender equality is an issue that is still often discussed. Gender equality is one of the 17 goals of the SDGs (Sustainable Development Goals). The SDGs show the sustainable development agenda by 2030 consists of 17 sustainable development goals, and its 5th goal is achieving gender equality and empowerment for all women and girls by 2030 (Alfirdaus, 2019).

When it comes to gender, often individuals are misled by interpreting gender as equal to sex. In fact, the two are very different. The term gender is defined as differences in roles, traits, functions, status, positions, and responsibilities in men and women through social or cultural construction (Fakih, 2013; Puspitawati, 2013). Gender term refers to

the differences between men and women from socio-cultural and other nonbiological aspects, while sex refers to male and female differences from biological aspects such as physical anatomy, reproduction, as well as other biological characteristics (Zuhrah, 2015). This is relevant to Fausto-Sterling's opinion that gender refers to cultural identity used to distinguish the behaviors, roles, mentality, and characteristics of men and women in the social context of society (in Minandar et al., 2021). Social and cultural constructions that are dynamic come from humans. Thus, roles and opportunities for men and women are interchangeable (Marwanti et al., 2017).

Gender discourse, in general, creates differences in roles, functions, responsibilities, and spaces in which individuals move. Gender differences socially shape the difference in roles in both men and women in society life. In fact, gender differences are not a problem if they do not create gender bias that is in the form of gender inequity. Gender inequity includes marginalization, subordination, stereotypes, violence, and double burden (Fakih, 2013).

Discussion related to gender can not be separated from social aspects, life context, and conditions that surround it, such as political, economic, language, religion, culture, even in education. Gender equality and equity in Indonesia are still low. This can be seen from the Global Gender Gap Report, World Economic Forum in 2020 which ranked Indonesia in the 85th out of 153 countries ("The Global Gender Gap Index 2020 Rankings," 2020). Although the regulatory framework in Indonesia has undergone a little reconstruction, such as the triggering of INPRES no. 9 of (tahun) 2000 about Gender Mainstreaming (PUG) which requires the central and local governments to consider gender equality in both planning and policy implementation (Alfirdaus, 2019), but the criticism of the issue is still not complete.

In some aspects, women have progressed and improved their standard of living. However, in other aspects, women still experience discrimination and inequality. Differences in the roles of men and women in society can still create gender inequality and inequity. Women are required to fill domestic roles and have feminine traits, while men are required to fill public roles and have masculine traits. It is in line with Astuti,

Indati, and Sastriyani (1999) that women are more positioned as domestic role holders such as taking care of household chores or educating children, while men are dominant as holders of public roles such as working outside the home (Astuti et al., 1999).

Gender problems in the education world were discovered by Suciati (in Ibrohim, 2018) who found that many images and sentences formulations didn't contain gender equality in teaching books, such as the image of a pilot who is always visualized by a male figure because pilot requires skills and strength that is considered only owned by men and the image of a teacher who is always visualized by a female figure because the teacher is identically with nurturing and educating. Relevant to that, the research of LSPPA (Institute for Women and Children Development) states that the material in teaching books used by schools has not reflected gender equity, this can be seen from the many text in teaching books contains women that still positioned in second sex and occupy domestic roles (Waryono in Thoriquattyas, 2018). Furthermore, Marwanti, Wening, Wagiran, Anggraeni, and Sandya (2017) says that the phenomenon of gender inequity that occurs in schools includes teaching materials that generally still gender-biased, learning process in the classroom that has not fully encouraged active participation in a balanced manner between male and female students, as well as the management of education that has not been implemented in the direction of gender equity or provides balanced opportunities for men and women to participate in the decision-making process (Marwanti et al., 2017).

Talking about fact, gender is the result of socio-cultural construction with environmental factors that greatly affect an individual's perception of gender. Gender socialization can be done through non-formal education through parents at home and formal education, that is school. Education that acts as one of the means of improving human resources quality should be able to instill gender values properly without creating bias, because gender-biased education can create stereotypes of male and female roles that will harm their socio-political lives.

There are various terms in the topic of gender discussion, some of them are equality, equity, and gender identity. According to USAID (in Puspitawati, 2013), gender equality is giving equal opportunities for men and women to be able to enjoy their rights as human beings, have social value, opportunities, resources, and enjoy the benefits of development. Gender equity is fair behavior toward men and women without preventing them from playing a role in every aspect of life. It can be said that equity is a way and equality is the result. The four forms of gender equality are access, participation, control, and benefits.

In addition, gender identity is people awareness, knowledge, understanding, and acceptance (Egan & Perry in Tampubolon, 2018) as male and female. Fausto-Sterling defines gender identity as the inherent nature of women as well as men who are socially and culturally constructed (in Minandar et al., 2021). More clearly, Aulia (in Pratiwi, 2015) posits gender identity as a belief and attitude in understanding the concepts of masculinity and femininity. That is, the way a person believes in

identity and gender characteristics attached to them that will refer to the way the individual in question plays on the gender role they have. Gender identity is divided into four categories, three of them are feminine, masculine, and androgynous (Bem, 1974).

Androgynous is a term used to denote the division of roles in masculine and feminine characters at the same time (Anindya, 2016). Androgynous individuals are individuals who combine masculine and feminine characteristics in their bodies so that they have qualities as masculine and feminine. Androgynous individuals are able to position themselves according to the situation they face and able to perform universal activities without relying on their respective types of roles (Supriyanto, 2005). Individuals who have a healthy gender identity are individuals who can balance their masculine and feminine characteristics, not fixated on one character only (Anindya, 2016).

A masculine is an individual who has a high number of masculine traits, but low in feminine traits. Masculine refers to a challenging and hard job (Supriyanto, 2005). Masculine characteristics are individuals who have dominant, assertive, free, aggressive, independent, rational, objective, have the ability to lead, are not easily influenced, unemotional, can take decisions, logical, confident, ambitious, competitive, have curiosity, and be responsible (Raven & Rubin in Siregar, 2018).

A Feminine is an individual who has a high number of feminine traits, but low in masculine traits. Feminine refers to meek, motherly, and aesthetic activities (Supriyanto, 2005). Feminine

characteristics are individuals who have emotional, sensitive, illogical, subjective, complaining, hopeless, irritable, careful, dependent on others, likes to calm others, sympathize, always want to help others, and like to nurture (Feldman in Siregar, 2018).

Here are the characteristics of each gender identity according to Bem (1974). Androgynous characteristics are childish, athletic, adaptable, have the ability to lead, honest, able to face risks, understanding, easy to make decisions, loyal, dominant, speak gently, friendly (warm), individualistic, wise, and so on. Masculine characteristics are have the ability to lead, aggressive, ambitious, analytical, assertive, athletic, competitive, able to face risk, strong, independent, individualistic, able to make decisions, very confident, and so on. Feminine characteristics are affectionate, cheerful, childish, speak gently, sympathy, gentle, impressionable, loving children, loyal, caring for others (helpful), shy, understanding, friendly (warm), and so on.

Education is the key to create gender-responsive society, while school is one of the few supportive means to instill values and norms in society, including gender equality values and norms. Instilling these values and norms can be done through written texts on instructional materials as well as the teacher's treatment of students in learning process in the school environment. Both men and women have the same right to contribute actively to build a changes in learning process, because learning activities in schools are inseparable from individual self-development in both physical, intellectual, and moral aspects.

Instructional materials used by schools to support learning process contain several types of text, such as narrative text used in Indonesian language learning. Education supported by instructional materials is something that can build a student's mindset, including gender-biased and gender-responsive behavior. The instilling of gender values and norms should be done since primary education to shape child's personality in the future. This is supported by Ibrohim (2018) who states that once a teacher touches gender issues, students will continue to remember it into adulthood.

On the instructional material, there are text that can be read by students. Reading is a very important skill. Wolters et al (in Rahmawati et al., 2018) state that reading skills, especially reading comprehension, is a skill that become one of the factors of students' academic success. Reading so often can improve individual's skills in understanding a text. Kartika says that the purpose of reading comprehension is more directed at how students can understand, interpret, appreciate, and respond to text, and can use reading comprehension strategies appropriately (in Suhendra et al., 2020). Reading comprehension is the process of actively acquiring meaning that involves the knowledge and experience that student have and connected it with the content of the text (McMaster, Espin, & Broek in Ariawan et al., 2018). That way, the text on the instructional material read by students will also affect their mindset. This is relevant to Utomo and Ekowati opinion that students have high absorption in thinking about the material delivered by the teacher, so that what is taught will be formed in their mindset and

become the basis of their behavior in the future (Utomo & Ekowati, 2019). If the material presented contains gender bias, then the mindset formed in students and their behavior will also be gender biased, and vice versa.

There are several relevant studies that serve as references to this research. The first study was conducted by Astuti, Indati, and Sastriyani (1999) under the title "Gender Bias in Indonesian Language Learning Textbooks". This study examined gender bias contained in Indonesian language learning textbooks issues by Balai Pustaka used as a national compulsory book for elementary, junior high and senior high school. Analysis based on domestic roles and public roles, as well as access and control over development resources. The results showed that gender bias and gender inequity were present in all compulsory textbooks Indonesian subjects at elementary, junior high, and senior high school. One of the findings is the public role of women that appear in a lower position than men (Astuti et al., 1999).

The second relevant study in 2017 conducted by Hasnah under the title "Gender Bias in Ajar Al-Arabiyyah Linnaasyiin Book". This research is included as the research library using content analysis methods. The results show that there is still gender inequity from the book in terms of word selection, in conversational discourse, in images and illustrations, as well as in the selection of sentence structures (Hasnah, 2017).

The third study came from Thoriquattyas (2018) with the research entitled "The Image of Women in Islamic Education Book Sheet: Gender Analysis of

Illustrated Images". The purpose of this study is to find out and analyze the illustration images and materials mapping on the instructional materials of Jurisprudent subjects, Qur'anic Hadith, and Akhlak Creed on the 10th grade MA 2013 curriculum on gender perspective. The analysis is based on macro aspects consist of marginalization, subordination, stereotypes, double burden, and violence as well as micro aspects consist of access, participation, control, and benefits. The results showed that the illustration images on all three instructional materials provided space restrictions for women. The map still dominated by men. On the other hand, the position of women and rubrications featuring both get a fairly high percentage (Thoriquattyas, 2018).

Based on some studies above, the differences seen in this study are the data analyzed, analytical indicators, and the level of education. In this study, the data analyzed is narrative text which is the text that must be learned by elementary school students. The narrative text that chosen in this study is suggestive narrative text focusing on short stories, legends, and fairy tales in the 2013 curriculum's Grade IV instructional material based on gender identity perspective. The indicator used to analyze the text is gender identity indicator according to Bem (1974), which consists of feminine, masculine, and androgynous.

Based on the description above, it is necessary to do a research to find out gender-responsive instructional materials, because the information contained in instructional materials will affect the mindset and attitude of individuals towards the role of men and women both in the family and society.

With that background, researcher intends to analyze the narrative text on the 4th grade instructional material 2013 curriculum from gender identity perspective.

METHOD

This research is included as qualitative research using content analysis methods. Content analysis is a method of interpreting a text or content. Researcher understand a text through grouping the same meaningful words into categories, until it creates a concept (Elo & Kyngäs, 2008). With content analysis, researcher analyze narrative text in istructional materials using certain symbols, categorize data with certain criteria, and predict with certain techniques as well (Bungin, 2012). This approach and method was chosen based on the purpose of the study itself, which is to analyze the narrative text on the 4th grade elementary school instructional materials from gender identity perspective, which the data studied in the form of verbal data (words), not in the form of numbers.

The Research Subject

The subject in this study is a qualitative subject that include suggestive narrative

text on the 4th grade elementary school instructional materials (Student Book Semester I and II Curriculum 2013 published by the Ministry of Education and Culture Revised Edition 17). The focus in this study are three types of suggestive narratives, namely short stories, fairy tales, and legends.

Data Collection

In order to obtain data from the sources studied, the data collection technique that used is literature study. Literature studies is data collection techniques by digging and studying various sources of texts or manuscripts, documents, or scientific works related to and supporting the research.

The Instrument

The instrument that used in this study is an analysis data card. The analysis data card consists of several points, such as themes, subthemes, learning, pages, titles, sentence that reflect gender identity that will be classified into three categories of gender identity according to Bem theory (1974), namely androgynous, feminine, and masculine. The instrument used are as follows.

Table 1. Analytical Data Card Instrument

| | | |
|-----------------|----------|-------------|
| Subtheme | | |
| Learning | | |
| Page | | |
| Title | | |
| Gender Identity | Sentence | Description |
| Feminine | | |
| Masculine | | |
| Androgynous | | |

RESULTS

Based on three forms of gender identity classified according to Bem (1974), the suggestive narrative text on the 4th grade elementary school instructional materials

consists of 48 sentences as feminine on women, 51 sentences as masculine on men, and 64 sentences as androgynous (47 sentences for feminine on men and 17 sentences for masculine on women). Here

are some sentences that include in that category.

Feminine

In the text titled *Tong Sampah Gotong Royong*, feminine category can be seen in the following two sentences.

Lani memilih untuk membantu warga yang mengoleskan cat dasar putih pada ember dan drum bekas.

Lani turut membantu Dayu. (p. 87)

Based on those sentences, Lani's behavior that helps citizens and Dayu represents the feminine category.

In the text titled *Pantang Menyerah Bermain Egrang*, feminine category is seen in the following sentence.

Begitulah ibu, selalu khawatir aku jatuh dan terluka. (p. 189)

Fears or concerns about something represents feminine category. Thus, the character of mother in this story is positioned in the feminine category.

In the text titled *Kiki dan Lala, Kelinci Tersayang*, there is a feminine category seen in the following sentence.

Kiki juga pernah sakit. Kasihan sekali! Wuli pun dengan sabar merawatnya. Memberinya vitamin yang diperolehnya dari teman ibunya, seorang dokter hewan. Senang sekali hati Wuli ketika Kiki sehat kembali dan lincah bermain bersama Lala. (p. 139)

Based on that sentences, it is known that Wuli is a loving person and enjoys keeping animals. It's represents feminine category.

In the text titled *Terimakasih Suster Komala!*, feminine category is seen in the following three sentences.

Duh, aku takut sekali! Untung ibu selalu ada di sampingku, memegang tanganku, menenangkan aku. (p. 140)
 Aku menangis. Aku takut. Aku membayangkan tidur di tempat yang

asing, dirawat oleh orang asing juga. (p. 140)

Tetapi, di rumah sakit aku berkenalan dengan Suster Komala. Tak pernah sekali pun aku melihatnya tanpa senyum. Sabar sekali ia membantuku. Ia pun terampil memasang jarum infus di tanganku. Suster Komala tahu aku takut sekali. Maka, ia mengajakku bercerita, sehingga aku lupa dengan rasa takutku. (p. 141)

From the first sentence, the mother's character is calming her child so she won't afraid. From the second sentence, it reflected that the character 'aku' is someone whose sensitive, crying and worrying about something. From the third sentence, it can be seen that Suster Komala is someone who is friendly. This behavior represents the feminine category.

In the text titled *Kakakku Dokter di Pedalaman*, feminine category can be seen in the following five sentences.

"Andai Rara punya kakak seperti kakaknya Sena. Seorang polisi hebat yang selalu mengantar Sena ke sekolah."

Mama mengusap rambut panjang Rara. "Kak Dilan pasti kangen Rara. Tetapi, Kak Dilan kan sekarang tinggal di Kabupaten Pegunungan Bintang, Papua, tepatnya di Distrik Weime. Itu daerah pedalaman, tidak ada listrik, sinyal, wartel, dan fasilitas lainnya. Jadi, kalau mau menelepon kita, Kak Dilan harus pergi ke kota dulu."

"Kak Dilan harus pulang! Kalau tidak, Rara tidak mau ngomong sama Kakak lagi!"

"Kasihan sekali. Berarti Kakak harus jaga kesehatan. Kalau Kak Dilan sakit, nanti siapa yang mengobati mereka?"

"Tidak apa-apa, Kak. Rara paham sekarang. Dibandingkan Rara,

penduduk di Weime lebih membutuhkan Kak Dilan. Kakak harus ada di samping mereka dan mengobati mereka sampai sembuh! Janji ya sama Rara!" (p. 161)

From the first sentence, it is known that Rara complained because her brother was rarely beside Rara. The second sentence shows that Rara's mother has an understanding nature. The third, fourth, and fifth sentences indicate that Rara is a person that has sympathy, emotion, and understanding characteristics. It represents the feminine category.

In the text titled *Kendi Emas dan Ular*, there is feminine category that can be seen in the following three sentences.

Istrinya sangat terkejut dan agak marah karena menilai suaminya itu manusia terbodoh di dunia. "Kenapa Bapak tak ambil saja kendi berisi koin emas itu?" (p. 164)

"Yang saya dengar tadi, katanya tak jauh dari pohon beringin Pak, pas di pokok sawah. Tapi ... itu kan dekat dengan kuburan Pak" ujar istrinya agak ketakutan. (p. 164)

"Kita ditipu Pak sama mereka. Ayo, Pak tutup lagi kendi itu dan taruh di depan pintu mereka, pasti besok mereka akan buka" usul sang istri yang juga sangat marah dan terbakar balas dendam. (p. 165)

The first sentence indicates that the wife who lives a simple life is an emotional person, she is angry because her husband did not take the jug he met. The second and third sentences show that the famously greedy wife is emotional and has fear, afraid when she knew that the position of the golden jug is close to the grave and she gets angry when she thinks she was cheated by other farmers.

Masculine

In the text titled *Sigap Membantu Sesama*, masculine category can be seen in the following sentences.

Tiba-tiba terlihat seorang bapak tua yang berjalan pelan. Ia memanggul kardus besar di pundaknya. Oh, rupanya Pak Sammy. (p. 181)

In that sentence, Mr. Sammy is positioned on the masculine category because to carry a large cardboard on the shoulder, Mr. Sammy needs physical strength.

In the text titled *Hemat Air, Cara Mudah Menyelamatkan Bumi*, there is a masculine category seen in the following sentence.

Ayah menggelengkan kepala. Bukan sekali ini Aini lupa menutup keran air. Tidak bisa dibiarkan kelalaian Aini ini. Menjelang matahari terbenam, Aini kembali dari rumah Dara. Ayah sudah menunggunya di teras depan. Ayah mengajak Aini duduk di sebelahnya untuk berbincang tentang kelalaiannya. Ayah mengingatkan, air yang terbangun karena lupa menutup keran merupakan sebuah kesia-siaan. (p. 146)

The firmness seen from the behavior of father's character when advising Aini in the sentence is a masculine category.

In the text titled *Sehat dan Hemat*, masculine category can be seen in the following sentences.

Giring menahan piring Jalu. Ia mengingatkan Jalu untuk menghabiskan sayur yang masih utuh di pinggir piringnya. Kata Giring, ia tidak bisa membiarkan Jalu membuang makanan. Ia ingat selalu pesan ibunya. Makanan di manapun, di rumah, di kantin, di warung, atau di restoran sekali pun dimasak dengan berbagai bahan. Proses memasak juga membutuhkan bahan bakar. Jadi, ketika kita tidak menghabiskan

makanan banyak bahan yang sia-sia terbuang dan kita juga tidak menggunakan bahan bakar dengan bijak. Jika kita tidak menghabiskan makanan berarti kita tidak ikut melakukan penghematan! (p. 147)

The sentence shows that Giring has firmness in him and can convey rational reasons. It represents the masculine category.

In the text titled *Si Pitung*, masculine category can be seen in the following six sentences.

Si Pitung bertekad untuk melawan anak buah Babah Liem. (p. 53)

"Kalian tak perlu tahu siapa aku. Yang jelas, aku akan menghentikan ulah kalian selamanya," jawab Si Pitung. (p. 53)

Dia selalu berpindah tempat sehingga pemerintah Belanda dan juga tuan tanah tidak bisa menangkapnya. (p. 54)

Karena kesal, pemerintah Belanda menggunakan cara licik. Mereka menangkap Pak Piun, ayah Si Pitung dan Haji Naipin. (p. 54)

"Pitung, kau telah meresahkan banyak orang dengan kelakuanmu itu. Untuk itu, kau harus dihukum tembak," kata Schout Heyne. (p. 54)

"Kau tidak keliru? Bukannya kau dan tuan tanah itu yang meresahkan orang banyak? Aku tidak takut dengan ancamanmu!" jawab Si Pitung. (p. 54)

The first, second, third, and sixth sentences show that Si Pitung is an ambitious, analytical, and risk-taking person. While the fourth and fifth sentences show that Schout Heyne is a person who has ambitions to bring down Si Pitung at any cost. Such behavior represents the masculine category.

In the text titled *Roro Jonggrang*, there is a masculine category seen in the following sentence.

"Apa pun yang kau minta akan aku penuhi, Roro Jonggrang. Jika aku gagal memenuhinya, aku akan mengembalikan kerajaan ini kepadamu," sahut Bandung Bondowoso angkuh.

"Baiklah, aku pasti berhasil memenuhi syarat yang kau buat." Jawab Bandung Bondowoso angkuh. (p. 62)

The two sentences show that Bandung Bondowoso is ambitious to have Roro Jonggrang whatever the conditions. It represents masculine category.

In the text titled *Caadara*, masculine category can be seen in the following four sentences.

Panglima Wire adalah panglima perang dari Desa Kramuderu yang gagah berani.

Caadara dan teman-temannya segera menyusun rencana, mereka bersembunyi sambil menyiapkan seluruh senjata yang mereka punya.

Caadara memerintahkan teman-temannya pergi ke bukit yang tinggi dan membentuk benteng pertahanan.

Namun, Caadara tidak gentar. Dia berhasil mengalahkan pasukan suku Kuala. Berkat petunjuk Caadara, teman-temannya pun berhasil mengalahkan musuh. (p. 107)

In the first sentence, Panglima Wire is positioned in the masculine category, which is dashing and brave. The second sentence indicates that Caadara can devise a plan and can make decisions at crucial times. The third and fourth sentences show that Caadara is a brave person, have the ability to lead, and strong. It represents masculine category.

Androgynous

In the text titled *Tong Sampah Gotong Royong*, there is an androgynous category that can be seen in the following two sentences.

Udin, Siti, dan Edo membantu Pak Ismail dan beberapa warga lain menganyam bilah-bilah bamboo menjadi keranjang sampah.

Pak Made, Ibu Made, dan Dayu berkeliling membuat pola hiasan di tempat-tempat sampah baru. (p. 87)

Besides the masculine side he has, Udin and Edo help Mr. Ismail and the citizens. Likewise with Mr. Made who worked together to create decorative patterns in new trash cans.

In the text titled *Sigap Membantu Sesama*, androgynous category can be seen in the following sentence.

Pak Encep menawarkan bantuan untuk membawa kardusnya. Sampai di rumah, Pak Sammy mengeluh kepalanya pusing. Pak Encep memanggil warga yang lain untuk membantu. Datanglah Pak Made, Pak Udin dan Pak Nur. Mereka dengan cepat membantu Pak Sammy. Pak Made dan Pak Encep membersihkan tempat tidur. Pak Udin mengambilkan menghangatkan air untuk membuat teh. Pak Nur membeli makanan. (p. 181)

From this sentence, it can be known that in addition to the masculine side he has, Mr. Encep, Mr. Made, Mr. Udin, and Mr. Nur helped Mr. Sammy who was dizzy, as well as Mr. Sammy who complained of feeling dizzy.

In the text titled *Kiki dan Lala, Kelinci Tersayang*, androgynous category can be seen in the following sentence.

Wuli bahkan sudah membaca berbagai artikel dan buku mengenai perawatan kelinci. Ia ingin menyiapkan diri. Siapa

tahu, suatu hari nanti Ibu mengabdikan keinginannya. (p. 139)

Besides her feminine side, Wuli has a great sense of responsibility. Wuli prepared everything before being allowed to keep rabbits.

In the text titled *Bakal Buah Perlu Dijaga*, there is an androgynous category seen in the following sentence.

Namun, Kakek Topo tidak ingin marah. Ia ingin anak-anak itu belajar. Maka ia pun terus berbicara. "Hitung saja, berapa banyak bakal buah yang sudah kalian petik. Artinya, berapa banyak calon pohon mangga yang tidak jadi tumbuh dan berkembang? Sayang 'kan? Jangankan berpikir pohon mangga. Buah mangga manis yang sebentar lagi dapat dinikmati pun berkurang jumlahnya karena terlalu cepat dipetik." (p. 142)

From the sentence above, it is known that Kakek Topo is a person who speaks softly, understands children who pick fruit, counsel well, and express logical reasons. It represents the androgynous category.

In the text titled *Pemimpin Idola, Pemimpin yang Jujur*, there is an androgynous category seen in the following sentence.

Teman-teman memilih Ida sebagai ketua kelas. Pandai, tenang, dapat berkomunikasi dengan baik, serta mampu menjaga ketertiban kelas menjadi modal utamanya. (p. 28)

From this sentence, it can be known that in addition to the feminine side that Ida has, she also has a spirit of leadership.

In the text titled *Kakek, Pahlawanku*, there is an androgynous category seen in the following two sentences.

Aku pulang sekolah sambil menangis. Kesal sekali hatiku hari ini. Lagi-lagi teman-teman mengejekku. "Si

hitam...si hitam...!" begitu mereka selalu memanggilku.

Kakek diam tak bertanya, hanya mengusap punggungku lembut, menunggu tangisku reda. (p. 140)

In addition to the masculine side that the two characters have above, 'aku'

character is a sensitive and irritable person. He complained and cried when he was mocked by his friend. Likewise with grandfather who calmed his grandson's heart.

Table 2. Number of Gender Identity Appearances Percentage

| Gender Identity Form | | Sentence | |
|----------------------|--------------------|-------------|-------------|
| | | Appearances | % |
| Feminine (on women) | | 48 | 29,4% |
| Masculine (on men) | | 51 | 31,3% |
| Androgynous | Feminine on men | 47 | 28,9% |
| | Masculine on women | 17 | 10,4 |
| Total | | 163 | 100% |

DISCUSSION

Feminine gender identity in sentences is visualized through activities carried out by a character or personality. The personality of a character visualized by women in the text is described with someone who likes to help (care for others), has fear, concern, compassion, likes to keep animals, sympathy, can be calming, sensitive, emotional (angry, crying), patient, complaining, and understanding. This is relevant to what Supriyanto (2005) says that feminine refers to meek activities (Supriyanto, 2005). Similarly, Bem (1974) and Feldman (in Siregar, 2018) state that feminine characteristics are emotional, sensitive, complaining, calming others, sympathy, always wanting to help others, nurturing, compassionate, understanding, and friendly (warm).

Masculine gender identity in sentences is visualized through activities

carried out by a character or personality. The personality of a figure visualized by men in the text is described with someone who is strong, assertive, rational, ambitious, analytical, dares to take risks, can make decisions, and able to lead. This is in line with the opinion of Raven and Rubin (in Siregar, 2018) and Bem (1974) that masculine characteristics are rational, able to lead, can make decisions, ambitious, analytical, assertive, and able to deal with risks.

Androgynous gender identity in sentences is visualized through activities carried out by a character or personality. The personality of a figure visualized by both men and women in the text is described with someone who likes to help others, complains, responsible, gentle, understanding, logical, able to lead, sensitive, can be calming. This is relevant to Supriyanto (2005) opinion that androgynous individuals are able to put

themselves in accordance with the situation they face and are able to perform universal activities without depending on their respective types of roles. In addition, Bem (1974) also suggested that the characteristics of androgyny are able to lead, honest, understanding, and speak softly.

CONCLUSION

Based on the results and discussions that have been presented before, it can be concluded that the narrative text on the 4th grade elementary school's instructional materials 2013 curriculum contains three forms of gender identity reflected in the sentences on the text. These forms of gender identity are feminine, masculine, and androgynous.

On instructional materials, it was found that masculine characteristics are still predominantly visualized on men, while feminine characteristics on both women and men are balanced. That way, this instructional material still not gender responsive yet. Instructional materials that have not been gender responsive will affect students' understanding of gender and will have an impact on sustainable development (SDGs) that affect the pattern of community life order.

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