

Examining Masculinity through Corpus Linguistics: Gender Representation in Ghassan Kanafani's *Rijāl fī al-Syams*

Kurnia Amalia Ilmi^{1*}, Sutaman², Penny Respati Yurisa³

^{1,2,3} Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Article History:

Received : 17 April 2025

Revised : 04 September 2025

Published : 05 September 2025

Keywords:

Corpus Linguistics; Ghassan Kanafani; Male Representation.

*Correspondence Address:

230301210003@student.uin-malang.ac.id

©authors 2025



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

DOI: 10.32332/ijalt.v7i02.10453

Abstract: Although *Rijāl fī al-Syams* by Ghassan Kanafani is recognized as a key work in Palestinian resistance literature, most previous studies have focused on its political themes and historical symbolism, with little attention to the linguistic construction of masculinity. As gender is a dynamic concept shaped by cultural and social contexts, examining male identity representation in literary texts is vital for understanding power relations, identity, and social roles. This study investigates masculinity in *Rijāl fī al-Syams* using a corpus linguistic approach, identifying patterns that portray male characters in terms of social roles, emotional expressions, ethical positioning, and comparing findings with Janet Saltzman Chafetz's theory of masculinity. A mixed-method design combines with corpus analysis using *Sketch Engine* to examine word frequency, collocation, and concordance. Data analysis involves identification, classification, interpretation, and conclusion. The results reveal nine high-frequency words positioning male characters as central figures, leaders, and father figures, along with twelve attributive phrases and four verbal phrases reflecting social, ethical, physical, and emotional dimensions. The findings highlight an alternative, more inclusive, humanized form of masculinity, aligning with Chafetz's critique of hegemonic masculinity. This study demonstrates the value of corpus linguistics in Arabic literary research, offering an objective method for analyzing gender representation.

INTRODUCTION

What makes male identity more than just a matter of biology? Although biological differences such as anatomical structures and hormones shape physical, psychological, and behavioral development, gender is not merely a natural concept. In many cultures, religions, and philosophical traditions, manhood is understood through the social and symbolic values attached to it. However, despite the growing body of gender studies, the representation of masculinity in modern Arabic literature especially in narratives shaped by political displacement and exile – remains underexplored. One significant gap lies in understanding how masculinity is constructed through language in narratives that portray alienation, loss of homeland, and identity crisis. This study aims to explore the construction

of masculine identity in Ghassan Kanafani's novel *Rijāl fī al-Syams* using a corpus linguistic approach, with a focus on concordance analysis of male-related nouns. By examining the frequency and contextual usage of male-representing nominals, this research reveals how the novel's language constructs discourses of masculinity within the condition of exile. This study contributes to Arabic literary criticism and gender studies by offering a linguistic perspective on how masculinity is defined, negotiated, and constructed through fictional language in the context of displacement.¹

In various literary works, women are often portrayed as passive, weak, and dependent on men, while men are depicted as strong, courageous, and dominant decision-makers.² However, over time, an increasing number of works have challenged these stereotypes by presenting women with masculine traits or men with feminine characteristics. Masculine women are shown as brave, assertive, or independent, while feminine men are portrayed as gentle, emotional, or empathetic. Such representations expand our understanding of gender identity and social roles, creating space for more complex and diverse portrayals within the literary world.³

Scholars from various disciplines agree that masculinity and femininity are socially constructed concepts open to multiple interpretations. According to Chafetz, masculinity is often associated with attributes such as strength, control, and dominance – traits that are maintained and reinforced by patriarchal systems. She argues that in many societies, especially those rooted in patriarchy, masculinity is represented through an idealized form that emphasizes toughness, independence, aggressiveness, and courage. This representation influences not only how men are expected to behave but also how they are perceived by society in both public and private spheres. Furthermore, this construct shapes societal expectations of men and positions them in a place of dominance over women.⁴

Judith Butler emphasizes that gender is the result of performative acts – constructed through repeated behaviours – rather than something essential or innate.⁵ Raewyn Connell introduces the concept of hegemonic masculinity, which highlights how dominant forms of masculinity often emphasize power and control, while alternative forms of masculinity can challenge these norms.⁶

¹ Ade Irma Sakina and Dessy Hasanah Siti A., "Menyoroti Budaya Patriarki Di Indonesia," *Share : Social Work Journal* 7, no. 1 (2017), <https://doi.org/10.24198/share.v7i1.13820>.

² Jonathan A. Allan, "Masculinity as Cruel Optimism," *NORMA* 13, no. 3–4 (2018): 175–90, <https://doi.org/10.1080/18902138.2017.1312949>.

³ Naomi Ellemers, "Gender Stereotypes," *Annual Review of Psychology* 69 (2018), <https://doi.org/10.1146/annurev-psych-122216-011719>.

⁴ Alexis J. Walker and Janet Saltzman Chafetz, "Methods, Theory, and the Practice of Feminist Research: A Response to Janet Chafetz," *Journal of Family Issues* 25, no. 7 (2004), <https://doi.org/10.1177/0192513X04267102>.

⁵ Ghassan Kanafani, *Rijal Fi Asy-Syams* (Dār al-Waṭan li-al-Nashr wa-al-Tawzī', 2007).

⁶ Christian McMahon, "Emerging Ideas in Masculinity Research: An Interview with Raewyn Connell," *Gender, Rovne Priležitosti, Vyzkum* 16, no. 1 (2015): 66–73, <https://doi.org/10.13060/12130028.2015.16.1.169>.

Meanwhile, Sandra Bem, through her gender schema theory, points out that gender roles are shaped through socialization. She also proposes the concept of androgyny as a more flexible response to rigid social norms.⁷ Collectively, these scholars' perspectives reflect a shifting understanding of masculinity and femininity – not as fixed categories, but as evolving concepts influenced by culture and social context. This evolving view opens the way for more authentic and unrestricted expressions of gender identity.

The study of male representation in novels can be enhanced through a corpus linguistic approach. By using corpus linguistics, researchers can analyze linguistic patterns used to depict masculinity in literary texts, such as word choices, phrases, and sentence structures related to masculine traits or behaviors. This approach enables a data-driven and objective analysis of how male characters are represented – how they speak, act, and how they are described by narrators and other characters. As a result, corpus linguistics offers deeper and more detailed insights into the construction of masculinity in literature.

The construction of masculinity can also be developed and expressed through novels, as seen in *Rijāl fī asy-Syams* by Ghassan Kanafani. This novel is rich in male representation – not only because all the characters in each chapter are male, but also because the narrative deeply explores various dimensions of masculinity through its characters. The representation of masculinity in the novel can be examined through multiple aspects of social and cultural life, as well as through the diversity of linguistic expressions, which are inherently interconnected. In this regard, corpus-based tools are essential for analyzing linguistic phenomena and displaying data based on language patterns. For instance, the researcher analyzes the word "*rijāl*" in *Rijāl fī asy-Syams* using corpus linguistic methods. The results show specific frequencies of occurrence along with varying collocational meanings in different sentence contexts. The concordance analysis further reveals definitions and perspectives related to the portrayal of men, indicating a tendency in the use of the noun "*rijāl*" as a key lexical item in constructing masculinity within the text.

Corpus Linguistics (CL) is based on collections of authentic texts stored digitally and analyzed using specialized software designed for corpus analysis.⁸ Corpus linguistics refers to a large body of texts or spoken data in digital form, compiled for the purpose of linguistic research. These corpora consist of real and authentic examples of language use – both written and spoken – which are then

⁷ Emily Keener and Clare Mehta, "Sandra Bem: Revolutionary and Generative Feminist Psychologist," *Sex Roles* 76 (2017): 525–28, <https://doi.org/10.1007/s11199-017-0770-y>.

⁸ Tony McEnery and Andrew Wilson, *Corpus Linguistic: An Introduction*, Edinburgh University Press, 2001.

systematically analyzed using specialized tools.⁹ Corpus analysis assists linguists in identifying patterns, frequencies, variations, and the use of words or phrases in specific contexts, thereby offering deeper insights into the structure and function of language in actual communicative situations.¹⁰

Frequency, collocation, and concordance are three key features in corpus linguistic analysis that assist researchers in understanding patterns of language use. Frequency refers to how often a word appears in a text, providing insight into the significance of the word within a specific context.¹¹ Collocation refers to the relationship between words that frequently appear near each other, revealing meaning associations or specific usage patterns. Meanwhile, concordance displays the word in its sentence-level context, helping researchers examine how the word is used across various situations.¹² Through concordance, researchers can explore a word's meaning in different sentences and determine its semantic tendencies. These three features offer valuable insights for analyzing language representation in an empirical and objective manner.

The researcher conducted a review of previous studies to reduce the risk of plagiarism and to use them as references for the current research. Academic interest in corpus linguistics and the novel *Rijāl fī asy-Syams* is evident in a number of prior studies. This study shares similarities with previous research in its focus on representational analysis, particularly through a corpus linguistic approach.¹³ However, it differs by specifically examining the representation of men through corpus linguistics in the novel *Rijāl fī asy-Syams*. This research is crucial, as no prior studies have investigated *Rijāl fī asy-Syams* as a primary data source from the perspective of male representation using a linguistic analysis approach.

Referring to linguistic theory, this study holds a distinct position in the literature by combining corpus linguistic analysis with a gender perspective. Unlike previous studies that focus on corpus linguistics from the standpoint of language and pedagogy by Alfetty and Dewi.¹⁴ As well as discourse analysis

⁹ Rona Almos et al., "Linguistik Korpus: Sarana Dan Media Pembelajaran Pada Mata Kuliah Leksikologi Dan Leksikografi Di Perguruan Tinggi," *Lectura: Jurnal Pendidikan* no. (2023), <https://doi.org/10.31849/lectura.v14i1.11705>.

¹⁰ Ekaterina Osipova and Ekaterina Bagrova, "Corpus Linguistic Technology as a Tool to Improve Creative Thinking in the Interpretation of English Language Idioms," in *Lecture Notes in Networks and Systems*, 2022, 469–79, https://doi.org/10.1007/978-3-030-89708-6_76.

¹¹ Adil Jaafar et al., "A Corpus-Based Stylistic Analysis of Online Suicide Notes Retrieved from Reddit," *Cogent Arts and Humanities* 9, no. 1 (2022), <https://doi.org/10.1080/23311983.2022.2047434>.

¹² Rukayah Alhedayani, "The Najdi Arabic Corpus: A New Corpus For An Underrepresented Arabic Dialect," *Language Resources and Evaluation* 59 (July 2024): 1593–1612, <https://doi.org/10.1007/S10579-024-09749-5/TABLES/5>.

¹³ Zakiyah Arifa, Vita Nur Santi, and Mafruhatus Nadifah, "Citra Pemuda Muslim Dalam Berita Jawa Pos Online: Analisis Linguistik Korpus," *Jurnal Al-Azhar Indonesia Seri Humaniora* 8, no. 2 (2023): 123, <https://doi.org/10.36722/sh.v8i2.1776>.

¹⁴ Cessara Alfetty and Haru Deliana Dewi, "Attitude Dan Graduation Pada Cuplikan Novel Rich People Problem Dan Novel Terjemahan Masalah Orang Kaya: Analisis Berbasis Korpus Cessara," *AKSARA: Jurnal Bahasa Dan Sastra* 1, no. 23 (2022): 92–106.

preferences by Irham.¹⁵ In addition to those that examine research objects solely from a linguistic angle by Khawaldeh.¹⁶ Together with through literary approaches.¹⁷ This study offers a new perspective on how corpus linguistics can be integrated with gender representation. This contribution enhances the discourse in representation studies by making corpus linguistics more relevant to contemporary inquiries, particularly in understanding language dynamics and gender stereotypes.

More specifically, the aim of this study is to explore the framing of male characters in the novel *Rijāl fī asy-Syams* using corpus linguistic analysis. This involves examining linguistic features such as word frequency, collocation, and concordance. Through this approach, the study seeks to identify whether the representation of men tends to be dominantly masculine or leans toward femininity. The quantitative linguistic description, conducted using corpus software, provides a more accurate analysis of these features based on word frequency, collocational patterns, and contextual concordance. After the quantitative data is processed, qualitative interpretation will follow to offer deeper insights.

METHOD

This study applies the corpus linguistic method, which is an approach to analyzing collections of language data using a mixed-method design with the aim of interpreting and explaining existing linguistic patterns.¹⁸ The mixed-method approach is applied to explore the narrative patterns found in the novel, with the main focus on the representation of men. The primary source of this research is the novel *Rijāl fī asy-Syams* written by Ghassan Kanafani. This novel consists of 70 pages and was originally published in 1963. It is widely recognized as a significant work in modern Arabic literature, particularly within the genre of Palestinian resistance narratives.¹⁹ The novel was chosen because the setting of events, the socio-political background, and the characterization of the male protagonists closely align with the theme of this study, which focuses on the representation of masculinity. Meanwhile, secondary sources are taken from books, journal articles, and proceeding articles that support this research.

¹⁵ Irham Irham, "Wacana Imigran Dan Pekerja Asing Di Indonesia: Studi Analisis Wacana Berbasis Linguistik Korpus," *Dialektika: Jurnal Bahasa, Sastra Dan Budaya* 9, no. 1 (2022): 44–57, <https://doi.org/10.33541/dia.v9i1.4008>.

¹⁶ Heba Barghash Khawaldeh, "The Effects of Canonity and the Authorial Weight in Translating Men in Sun' Ghassan Kanafani into English Language," *Technium Education and Humanities* 7 (2024): 76–100, <https://doi.org/10.47577/teh.v7i.10765>.

¹⁷ S Khaleel Ahamed and S Risana, "Dreams Turned into Devastations : A Critical Reading of Ghassan Kanafani ' s Men In The Sun," *African Journal of Biological Sciences* 6, no. 3 (2024): 782–86, <https://doi.org/10.48047/AFJBS.6>.

¹⁸ Irene Pollach, "Taming Textual Data: The Contribution of Corpus Linguistics to Computer-Aided Text Analysis," *Organizational Research Methods* 15, no. 2 (2012), <https://doi.org/10.1177/1094428111417451>.

¹⁹ Kanafani, *Rijal Fi Asy-Syams*.

The data collection technique in this study uses the documentation technique. At this stage, the documentation technique uses the Sketch Engine application by inputting the data format in UTF-8 resulting from the conversion of the novel *Rijal fi Asy-Syams*. This application can generate quantitative data in the form of word frequency and the most frequently used collocations from the entire text as well as concordance in the novel. The result of the data collection was 15,027 words.

The data analysis technique applied in this study is a technique commonly used in the corpus linguistic approach, namely computational linguistic analysis. Computational linguistics is a series of analyses that follow the working procedures of machines or computer technology.²⁰ In this study, the computational linguistic analysis techniques used include data identification, data classification, data interpretation, and conclusion drawing. First, data identification is carried out to collect and select data relevant to the research focus. Second, the collected data is classified based on certain linguistic categories to facilitate analysis. Third, data interpretation is carried out by analyzing meanings and patterns using computational tools. Lastly, conclusions are drawn based on the analysis results to answer the formulated research questions.

RESULT AND DISCUSSION

The study of masculinity representation is inherently connected to the social realities reflected in literary texts. Gender, as a social construct, is dynamic and can differ across time periods and social groups. In the context of the novel *Rijāl fī asy-Syams*, this research aims to explore how masculinity is represented through linguistic patterns using a corpus linguistic approach. This research examines the depiction of men in the novel *Rijāl fī asy-Syams* using a corpus linguistic analysis approach, which results in findings such as frequency data, collocations, and concordances. This section presents the results of the corpus linguistic analysis found in the novel *Rijāl fī asy-Syams*. The researcher successfully collected data in the form of 9 frequency data, 12 attributes, and 4 verbs in collocations, as well as 6 concordance data. A detailed explanation of these data is provided in the following description.

Masculinity word frequency

Frequency refers to how often a word appears in a text, providing an indication of the word's significance in a particular context.²¹ In the application of corpus linguistic tools, frequency is one of the most significant and interesting features. This feature allows for the mapping of word occurrence frequencies from

²⁰ Ermanto Ermanto et al., "The Use of Confixes Per-/-an and PeN-/-an in the Novel Laskar Pelangi: A Corpus Linguistic Analysis," *International Journal of Society, Culture and Language* 12, no. 1 (2024): 239-55, <https://doi.org/10.22034/ijscsl.2023.2011740.3175>.

²¹ Jaafar et al., "A Corpus-Based Stylistic Analysis of Online Suicide Notes Retrieved from Reddit."

the highest to the lowest in detail. A total of 15,027 words collected from the *Rijāl fī asy-Syams* novel corpus resulted in a number of words that are categorized into groups with varying frequencies. Below are the words relevant to the research topic with the highest frequency within the top 100 rankings. This frequency is based on the words that most frequently appear throughout the entire corpus.

Table 1. Word Frequency List

| No. | Frequency Rank | Word | Meaning | Frequency | Percentage |
|-----|----------------|----------|-----------------------|-----------|------------|
| 1 | 3 | الخيزران | Al-Khaizaran (a name) | 103 | 0.69% |
| 2 | 7 | رجل | Man | 69 | 0.46% |
| 3 | 8 | طريق | Road | 56 | 0.37% |
| 4 | 9 | رأس | Head | 52 | 0.35% |
| 5 | 10 | أسعد | As'ad (a name) | 50 | 0.33% |
| 6 | 11 | مروان | Marwan (a name) | 49 | 0.33% |
| 7 | 19 | وجه | Face | 32 | 0.21% |
| 8 | 28 | أبي | My father | 26 | 0.17% |
| 9 | 42 | أب | Father | 20 | 0.13% |

Based on Table 1, it can be seen that the word "رجل" (man) ranks second in frequency of occurrence with a significant number of 69 times, or 0.46% of the total word count. This frequency indicates that the word "رجل" plays a fairly dominant role in the analyzed text, suggesting the importance of male representation both as characters, subjects, and key thematic elements. The word "رجل" is ranked just below "الخيزران" (Al-Khaizaran), which has the highest frequency (103 times), and is much higher than other words such as "طريق" (56 times) or "رأس" (52 times). To provide a clearer visualization of the distribution of these word frequencies, the data is presented in Figure 1.

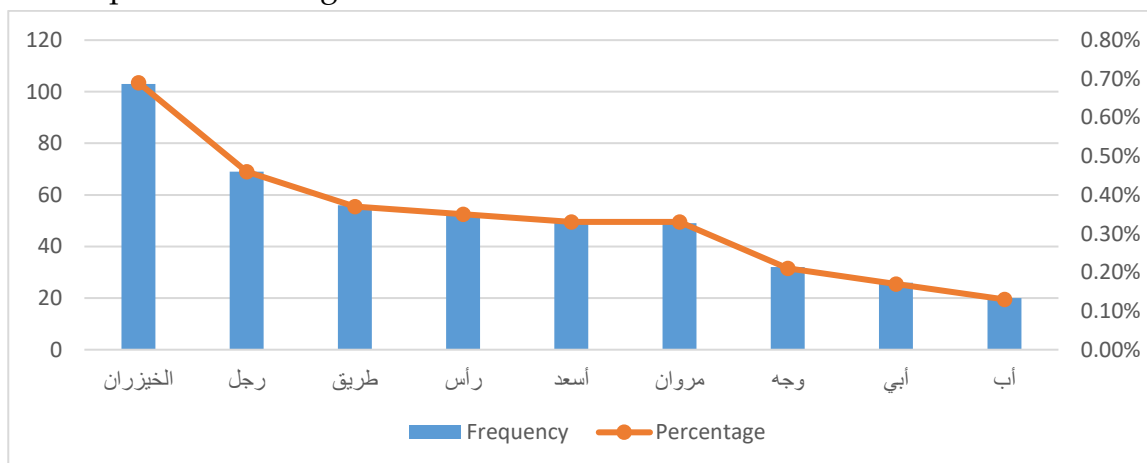


Figure 1. Distribution of the Frequency of the Portrait of a Man

Based on Figure 1, it shows the distribution of the most frequently occurring words in the text. The word "الخيزران" has the highest frequency with 103 occurrences (0.69%), followed by "رجل" with 69 occurrences (0.46%). Next, the words "أسعد", "رأس", "طريق", and "مروان" appear with relatively balanced frequencies, ranging from 49 to 56 times. Words like "أبي", "وجه", and "أب" have lower frequencies, each with fewer than 35 occurrences. This graph visually demonstrates the dominance of certain words in the corpus, indicating thematic focus or prominent characters in the analyzed text.

The high frequency of the word "الخيزران" indicates that the character Al-Khaizaran plays a central role in the story. The frequency of its appearance suggests that a significant portion of the narrative is focused on this character, or that other characters frequently interact with them. The dominance of this word further emphasizes that this character has an active role in the development of the story and often becomes the center of attention in the narrative. This aligns with findings in Shobirin's study, which emphasizes that the frequency of character name mentions in fictional texts is an indicator of narrative dominance and the center of conflict.²² Al-Khaizaran is not only a frequently appearing character but also serves as a narrative interaction pivot, both directly through actions and indirectly through their influence on other characters.

In addition to the word "الخيزران", other words with equal prominence as central characters are "أسعد" and "مروان". These three words represent how often men play important roles in the narrative. This frequency also shows that men often serve as the subject or center of various interactions, events, or conflicts within the story. Male characters hold significant roles in the development of the plot, whether through dialogue, actions, or their influence on the course of the story. This strengthens the argument presented by Drumsta that contemporary Arab novels often represent male characters as the main agents in the plot, particularly in the realist and socio-political genres.²³ This representation positions men as key elements that depict dynamics of power, social roles, or their struggles in life.

Furthermore, the word "طريق" (road) functions as an important symbol, both as a setting in the story that involves a journey or as a process. The road as a process symbolizes the journey of life, the search for identity, or important decisions faced by the male characters in the story. It can depict the adventure that the male characters must undertake or the life choices they make to reach a certain

²² Abdurrahman Shobirin and Agung Yusup, "Structure of Arabic Reason According to 'Abid Al-Jabiri," *Indonesian Journal of Islamic Education and Local Culture* 1, no. 2 (December 25, 2023): 61-74, <https://doi.org/10.22437/ijielc.v1i2.28145>.

²³ Emily Drumsta, "Gender, Authorship, and Translation in Modern Arabic Literature of the Mashriq," in *Oxford Research Encyclopedia of Literature* (Oxford University Press, 2021), <https://doi.org/10.1093/acrefore/9780190201098.013.1209>.

goal. The road also represents the twists and turns of life experienced by the men in the narrative, emphasizing their experiences. This aligns with Mulya's (2019) study on euphemism in texts, which states that the road in Arabic literary texts is often used as a spiritual and existential metaphor, particularly in the context of masculinity and the transition of social roles. The road, in this sense, becomes a representation of the male character's struggle towards personal and social maturity.²⁴

The appearance of the word "رأس" (head) 52 times further strengthens the depiction of men as characters involved in thinking, leading, and making decisions. The head, as a symbol of thought and control, is often associated with male characters, indicating that they may be portrayed as rational, thoughtful, or possessing great responsibility. This suggests that the representation of men in this novel emphasizes aspects of leadership, authority, and strong emotional control. The head, as a symbol of rationality and authority, reinforces the construction of masculinity in the narrative, as noted by Suhandjati, who argues that in both classical and modern Arabic literary texts, men are often associated with symbols of control and intellect.²⁵ Therefore, the high frequency of this word represents that the male characters in this novel not only act but also deliberate and lead, both individually and collectively.

The word "وجه" (face), which appears 32 times, indicates that the physical aspects and appearance of men are also frequently revealed in this novel. The face often serves as a reflection of the expressions, identity, and emotional condition of the male characters. This suggests that the male characters in the novel are presented not only through actions but also through visual descriptions that reinforce their representation of masculinity. In a study of visual representation of characters in Arabic literature by Putri, it is explained that facial descriptions are often used to shape the reader's perception of characters, either as a way to build sympathy or to show character transformation. These facial descriptions strengthen the portrayal of masculinity, which is not only limited to the physical but also includes complex emotional expressions.

Meanwhile, the word "أبي" (my father) appears 26 times and "أب" (father) appears 20 times. This indicates that the role of the father is very important in shaping the identity and experiences of the male characters in the story. The relationship between father and son seems to be a central theme, illustrating how the father figure influences the development of the male character, both

²⁴ Dede Wiharto and Haru Deliana Dewi, "Eufemisme Dan Disfemisme Pada Teks Terjemahan Berita Merdeka.Com.: Analisis Wacana Kritis Berbasis Korpus," *Lingua: Jurnal Ilmiah* 18, no. 2 (2022): 100-118, <https://doi.org/10.35962/lingua.v18i02.158>.

²⁵ Sri Suhandjati, "Kepemimpinan Laki-Laki Dalam Keluarga: Implementasinya Pada Masyarakat Jawa," *Jurnal THEOLOGIA* 28, no. 2 (2018): 329-50, <https://doi.org/10.21580/teo.2017.28.2.1876>.

emotionally, socially, and spiritually. The father figure in this story likely represents traditional values or moral guidance that serve as a reference for the male characters in facing their lives. This supports Khalid's findings, which state that the relationship between father and son in Arabic literature often serves as a space for the transition of traditional values and the internal conflicts of the characters. The father figure is not only a representation of authority but also a symbol of morality and life guidance that influences the development of male characters in various aspects: emotional, social, and spiritual.²⁶

The dominant presence of masculine-related nouns in the corpus suggests that male characters occupy central narrative roles in the novel. This finding aligns with Chafetz's theory on gender role socialization, which posits that men are frequently portrayed as agents of action and authority within patriarchal societies. Unlike previous studies that relied solely on thematic interpretation, this research offers a novel contribution by quantifying gendered lexical dominance, thereby providing empirical support for claims about male centrality in the narrative.

Thus, based on the analysis of the frequency of these words, it can be concluded that men have a very strong representation in this novel. Several words that frequently appear and carry significant meaning, such as character names (الخيزران, أسعد, مروان), and أب/أبي, show that this novel presents a story centered around the male protagonist, with a journey setting that highlights the role of leadership, supported by the presence of the father figure. The representation of men in this novel encompasses various aspects of life, ranging from thought, leadership, to social relationships, all of which form a narrative rich with perspectives on masculinity.

Masculinity Word Collocation

Collocation refers to the relationship between words that frequently appear next to each other, which can reveal associations of meaning or certain usage patterns.²⁷ Collocation plays a central role in corpus-based semantic analysis because it reflects the meaning relationships formed by habitual language usage patterns. Through its significant repeated occurrences, collocation serves as an indicator of meaning representation in the cognition of speakers. This approach aligns with Goddard's view that meaning does not solely arise from the relationship between form and meaning but is shaped through lexical associations in discursive contexts.²⁸ Therefore, collocation is not just a syntagmatic phenomenon but also a reflection of the conceptual structure and cultural knowledge encoded in language.

²⁶ Hadeed Khalid, "Late Modern Arabic Literature: Gender as Crucible of Crisis," *Journal of Middle East Women's Studies* 11, no. 2 (2015): 250–51.

²⁷ Alhedayani, "The Najdi Arabic Corpus: A New Corpus For An Underrepresented Arabic Dialect."

²⁸ Cliff Goddard, "Words and Phrases: Corpus Studies of Lexical Semantics," *Journal of Linguistic Anthropology* 16, no. 1 (2006), <https://doi.org/10.1525/jlin.2006.16.1.143>.

In the collocation section, the analysis is narrowed down to the word رجل (man). This narrowing is due to the fact that this word is the central theme of the research. The word رجل (man) is then divided into two categories: the first category is attributive collocations, and the second category consists of verb collocations. Attributes function to enhance the meaning of sentences, provide detail, and make the sentences clearer. To better visualize the spread of collocations of the word رجل, the following illustration is presented, which was obtained using the Sketch Engine application.

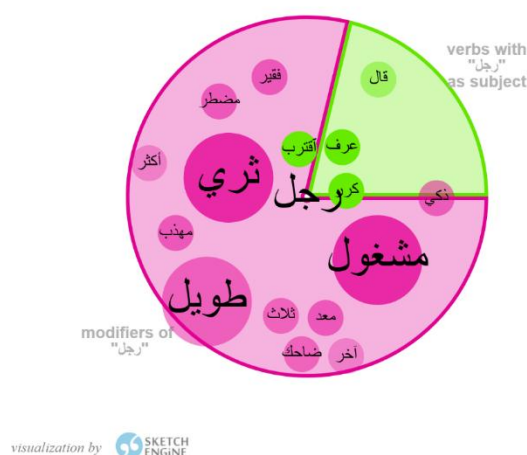


Figure 2. Collocation of the word رجل

Figure 2 presents a lexical visualization of the word رجل (man) in an Arabic-language text corpus, generated using Sketch Engine. This visualization is divided into two main parts: the pink-coloured section, which displays various attributes or modifiers associated with the word رجل, such as مشغول (busy), طويل (tall/long), ثري (wealthy), مضطرب (anxious), and فقير (poor); and the light green section, which illustrates verbs that use رجل as the subject, such as قال (said), عرف (knew), and اقترب (approached). The size of each circle represents the frequency or strength of the word's association with رجل. Overall, the chart indicates that the representation of men in the text tends to be linked to both social and psychological characteristics, as well as active roles in narrative actions.

Meanwhile, regarding the details of attributive collocations, the researcher identified a total of 12 phrases functioning as attributes. The findings are presented in the table below.

Table 2. List of Attributive Collocations of the Word رجل

| No | Attributive Collocation | Phrase | Meaning | Frequency |
|----|-------------------------|----------------|--------------------|-----------|
| 1 | ثري (wealthy) | رجل ثري | Wealthy man | 2 |
| 2 | مشغول (busy) | رجل مشغول | Busy man | 2 |
| 3 | مهذب (polite) | رجل مهذب | Polite man | 1 |
| 4 | فقير (poor) | رجل فقير | Poor man | 1 |
| 5 | مضطّر (forced) | رجل مضطر | Man under pressure | 1 |
| 6 | معد (contagious) | رجل معدي | Contagious man | 1 |
| 7 | ذكي (intelligent) | رجل ذكي | Intelligent man | 1 |
| 8 | طويل (tall) | الرجل الطويل | Tall man | 2 |
| 9 | ضاحك (laughing) | الرجل ضاحك | Laughing man | 1 |
| 10 | ثلاث (three) | الرجال الثلاثة | Three men | 1 |
| 11 | آخر (other) | رجل آخر | Another man | 1 |
| 12 | أكثر (more) | رجل وأكثر | More men | 1 |

Attributive collocations in this data provide a deeper insight into the traits that are socially and culturally associated with men in Arab society. In linguistic and gender studies, the representation of men through collocations such as رجل ثري (wealthy man) and رجل فقير (poor man) reflects opposing socio-economic poles. These collocations not only indicate material status but also reveal the social construction of ideal or marginalized masculinities. Mooduto emphasizes that in modern Arabic literature, the image of the wealthy man is often linked to authority and power, whereas the poor man is portrayed as a figure of suffering or class struggle.²⁹

The collocation "رجل ثري" (wealthy man) implicitly conveys a narrative of success and high social status, which aligns with the notion of hegemonic masculinity. In contrast, "رجل فقير" (poor man) highlights social inequality and marginalization—often serving as a focal point of conflict in literary narratives, as noted by Khalid.³⁰ This contrast constructs a dualistic image of Arab masculinity, oscillating between dominance and struggle.

Moreover, collocations like "رجل مشغول" (busy man) and "رجل مهذب" (polite man) illustrate the social roles associated with men, both in professional and ethical contexts. The attribute مشغول reflects the image of men as providers and

²⁹ Dzulkifli M. Mooduto, "Peran Perempuan Mesir Dalam Konstruksi Sosial Pascakolonial," *Muwazah: Jurnal Kajian Gender* 10 (2018): 116–37, <https://doi.org/10.28918/muwazah.v10i2.9912>.

³⁰ Khalid, "Late Modern Arabic Literature: Gender as Crucible of Crisis."

hardworking individuals. This aligns with Berrebbah's findings, which indicate that male narratives frequently emphasize productivity and dedication to duties.³¹ On the other hand, مهذب suggests that ethics and morality are also integral to the ideal male image in cultural perception.

Similarly, the collocation "رجل ذكي" (intelligent man) affirms the cognitive traits often linked to authority and decision-making. According to Zumor, the intellectual representation of men in Arabic texts underscores their dominance in leadership and influence, particularly within patriarchal societies.³² Conversely, physical aspects, such as in "الرجل الطويل" (tall man), emphasize the importance of the male body image in the construction of masculinity. This aligns with the findings of Purwanto, who argue that height or masculine posture is often symbolized as strength or bravery in literary narratives.³³

Interestingly, the collocations "رجل ضاحك" (laughing man) and "رجل مضطر" (forced man) open a window into understanding masculinity from emotional and vulnerable perspectives. ضاحك reflects a humanistic side and emotional expression, which, according to Lin, is often overlooked in traditional masculinity narratives that tend to emphasize rigidity and control.³⁴ In contrast, مضطر suggests that men can also be under pressure or in situations of compulsion, indicating that social dominance does not always equate to complete freedom for male subjects.

Thus, these collocational attributes not only reflect the social construction of men in Arab societies but also illustrate the complexity of roles, values, and perceptions attached to masculinity. This supports Al-Ali's view that male representation in Arabic literature is heavily influenced by dynamic social, economic, and cultural factors.³⁵ The representations span a wide range of dimensions—social (wealthy-poor), ethical (polite), cognitive (intelligent), physical (tall), and emotional (laughing, forced)—collectively constructing a portrayal of masculinity that is diverse rather than monolithic.

In contrast to attribute collocations, which tend to describe fixed or descriptive qualities, verbal collocations involve action verbs that enhance

³¹ Ishak Berrebbah, "Troubled Constructions of Patriarchal and Masculine Identities in Laila Halaby's *West of the Jordan* (2003): A Gendered Perspective," *Contemporary Levant* 7, no. 2 (July 3, 2022): 153–66, <https://doi.org/10.1080/20581831.2022.2052409>.

³² Abdulwahid Q Al Zumor, "Androcentrism in Arabic Educational Materials : A Linguistic Analysis of GCC Countries ' Selected School Textbooks" 14, no. 6 (2024): 1654–63.

³³ Joko Purwanto et al., "Representasi Citra Maskulinitas Dalam Bunga Rampai Cerita Rakyat Nusantara Karya Ismadi Dan Relevansinya Sebagai Bahan Ajar Teks Hikayat Di Kelas X SMA" 5, no. 3 (2024): 281–90, <https://doi.org/10.30596/jppp.v5i3.20230>.

³⁴ Fengmin Lin, "Studies on Arabic Literature by Chinese Scholars: From Edge of China to the Center of Arab," *Chinese and Arab Studies* 2, no. 2 (2022), <https://doi.org/10.1515/caas-2022-2009>.

³⁵ Nadjie Al-Ali, "Gendering the Arab Spring," *Middle East Journal of Culture and Communication* 5, no. 1 (2012): 26–31, <https://doi.org/10.1163/187398612X624346>.

meaning through processes or behaviours. The researcher identified four such collocational phrases, which are detailed in the following table.

Table 3. List of Verb Collocations with the Word "رجل" (Man)

| No | Verbal Collocation | Phrase | Meaning | Frequency |
|----|--------------------|-------------|--------------------|-----------|
| 1 | اقترب (Approach) | اقترب الرجل | The man approached | 1 |
| 2 | عرف (Know) | أعرف رجلاً | I know a man | 1 |
| 3 | كرر (Repeat) | كرر الرجل | The man repeated | 1 |
| 4 | قال (Say) | قال الرجل | The man said | 1 |

This table presents the collocations between the word "رجل" (man) and various verbs within sentence contexts. Collocations such as *اقترب* (approached), *عرف* (knew), *كرر* (repeated), and *قال* (said) illustrate the representation of men in the narrative as active, influential figures who play significant roles in the story's progression. The verb *اقترب* (approached) suggests that male characters are often portrayed as individuals who take initiative and confront situations directly, symbolizing courage and agency. The collocation *عرف* (knew) indicates that men are recognized within social networks, reflecting their important roles in society and their position as acknowledged figures.

Meanwhile, *كرر* (repeated) portrays men as persistent individuals who act consistently, embodying dedication and commitment to certain tasks or principles. Lastly, the verb *قال* (said) reinforces the representation of men as influential communicators, playing key roles in decision-making and opinion-sharing. Together, these verbal collocations represent masculinity as a combination of direct action (*اقترب*), social knowledge (*عرف*), value consistency (*كرر*), and verbal authority (*قال*). This representation supports the view that male characters in Arabic narratives are not only agents of action but also central figures of meaning, authority, and social dynamics. These findings align with previous literature, such as Abdelmoez (2022), which argues that in modern Arabic texts, men are still predominantly represented as active agents who shape the narrative and drive change, although there is increasing space for portraying emotional complexity and vulnerability.³⁶

Masculinity Word Concordance of the word "رجل"

³⁶ Joel W. Abdelmoez, "Constructions of Masculinity in the Middle East and North Africa , by Mohja Kahf and Nadine Sinno (Eds.)," *Middle East Journal of Culture and Communication* 15, no. 3 (2022): 329–333, <https://doi.org/10.1163/18739865-01503005>.

Concordance presents words in their sentence context, helping researchers see how a word is used in various situations.³⁷ Concordance is a primary tool in corpus linguistics studies, functioning to systematically display words or phrases in authentic context. In semantic analysis, concordance enables researchers to observe meaning representation as realized through actual usage patterns in texts. By presenting word occurrences along with their left and right contexts (co-text), concordance helps identify nuances of meaning, lexical associations, and syntagmatic tendencies that may not be apparent through intuitive approaches. This makes concordance not merely a data retrieval tool but an essential instrument for mapping the structure of meaning and the conceptual networks within speakers' linguistic representation.³⁸

As with the collocation analysis in the novel *Rijāl fī ash-Shams*, the concordance analysis also uses the keyword رجل (man). The following presents the top 6 data entries in hierarchical order, as shown in the table below.

Table 4. Concordance of the Word رجل

| Left context | Key Word in Context | Right context |
|----------------------------------|---------------------|-------------------------|
| ثري معروف ولذلك فإنها | رجل | صاحب هذه السيارة |
| ثريا نظر الجميع إلى | رجل | قلت إنه |
| مشغول جدا قلت لكن | رجل | أنني |
| مشغولون دائما | ورجال | مكاتب مكتظة |
| طويل القامة جدًا، نحيل جدًا | رجل | لاحظ الآن أن منظره يوحي |
| الطويل قد يدھر إلى جانبه بالألفة | الرجل | بما أن |

In the top two entries, the word "الرجل" appears, and both are closely related to social status and economic power. In the phrases "رجل ثري معروف" ("a well-known wealthy man") and "رجل ثريًا" ("a wealthy man"), the male figure is portrayed not merely as an individual but as a symbol of status with influence in the public sphere. This position aligns with Chafetz's concept of role-based masculinity, where masculinity is measured through ownership, authority, and influence.

The depiction of a man as the owner of a luxury car who can cross borders without inspection reinforces the idea that high-status men possess certain social privileges. In this context, masculinity is constructed and reinforced through access to capital, social status, and power, and is recognized by those around them. A study by Al-Ali also supports this portrayal within the context of modern Arabic fiction, where men with significant economic capital are often positioned at the

³⁷ Alhedayani, "The Najdi Arabic Corpus: A New Corpus For An Underrepresented Arabic Dialect."

³⁸ Dana Waskita, "Corpus Linguistics: Method, Theory, and Practice," *Jurnal Sosioteknologi* 16, no. 1 (2017), <https://doi.org/10.5614/sostek.itbj.2017.16.1.12>.

center of narrative authority.³⁹ They are depicted not only as possessors of wealth but also as dominant decision-makers and symbols of social success within a patriarchal culture.

Referring to the next two concordance excerpts, the words "الرجل" and its plural form "الرجال" are directly associated with activity and busyness. The phrases "أني رجل مشغول جدًا" ("I am a very busy man") and "رجال مشغولون دائمًا" ("men who are always busy") suggest that masculinity in the text is constructed through a narrative of productivity and hard work. According to Janet Saltzman Chafetz, this reflects two aspects of masculinity: trait-based, as individuals who are diligent and responsible, and role-based, as active participants in the workforce and social structures. However, the portrayal of "constant busyness" also implies a social pressure on men to remain continuously active and productive – something that, in gender studies, can be interpreted as an unending burden of masculine roles. Kozma in a study on masculinity in the Arab world, states that such constructions often create invisible psychological pressures within patriarchal societies.⁴⁰

In the next two occurrences of the word "الرجل", men are depicted through physical descriptions and social relationships. The word "الرجل" appears in a strongly descriptive context, particularly in the phrase "بما أن الرجل الطويل قد يدهر إلى جانبه بالألفة" ("since the tall man appeared beside him with familiarity"). Syntactically, the phrase is preceded by "بما أن" ("since"), indicating a causal or conditional relationship, while semantically, it is followed by the adjective "الطويل" ("tall"), providing a visual detail about the character. The subsequent context "قد يدهر إلى جانبه" ("appeared beside him with familiarity") suggests that the man is present next to the main character in a scene filled with warmth and intimacy. The phrase ("a very tall and very thin man") portrays masculinity through a bodily representation that does not necessarily imply strength, but instead conveys a neutral or even vulnerable impression. Meanwhile, in the phrase "الرجل الطويل... بالألفة", masculinity emerges in a relational context that is warm, non-threatening, and marked by closeness. A study by Hartman indicates that in some modern Arabic literary works, there is a tendency to reconstruct masculinity in a more empathetic and affectionate form, especially in male characters who do not hold power but serve as emotional bridges between other characters. This illustrates an alternative form of masculinity – one that is non-dominant or non-hegemonic – as outlined in Janet

³⁹ Al-Ali, "Gendering the Arab Spring."

⁴⁰ Liat Kozma, "Sex and the Citadel: Intimate Life in a Changing Arab World," *Journal of Middle East Women's Studies* 13, no. 1 (2017): 135–37, <https://doi.org/10.1215/15525864-3728723>.

Saltzman Chafetz's theory.⁴¹ In this text, masculinity appears more flexible, shaped not solely by authority or social roles, but also by physical presence and the quality of interpersonal relationships.

From the corpus-based concordance analysis using the keyword "الرجل", it is evident that the representation of masculinity in the text is plural and non-monolithic. Men are portrayed in diverse ways—from the wealthy and respected man (رجل ثري معروف) to a busy and productive individual (رجل مشغول جداً) or as part of an always-active social structure (رجال مشغولون دائماً). Physically, they are depicted in a neutral, even fragile manner (رجل طويل القامة جداً، نحيل جداً), and are also shown in warm, socially integrated relationships (الرجل الطويل... بالألقة). Altogether, this data reveals that masculinity in the text is not built solely on strength, wealth, or dominance, but also through vulnerability, social relations, and emotional presence. Thus, this narrative reflects an alternative form of masculinity that is more inclusive and human, aligning with Janet Saltzman Chafetz's critique of narrow and uniform constructions of hegemonic masculinity.

This study argues that the novel *Rijāl fī asy-Syams* presents a nuanced depiction of masculinity, rejecting traditional, one-dimensional portrayals. As found in the analysis, in the physical aspect, masculinity is depicted in a neutral manner, even tending toward weakness (رجل طويل القامة جداً، نحيل جداً). The novelty of this study lies in its corpus-linguistic methodology, which allows for a data-driven analysis of male representation beyond surface-level interpretation. By combining concordance analysis with critical gender theory, this study not only uncovers a wider spectrum of masculine identities within the text but also demonstrates how linguistic patterns can reflect ideological shifts in gender construction. This approach introduces a replicable framework for analyzing masculinity in literary texts, offering a fresh contribution to Arabic literary criticism and corpus-based gender studies.

CONCLUSION

Based on the findings and discussion, it can be concluded that the representation of men in the novel *Rijāl fī asy-Syams* by Ghassan Kanafani, through a corpus linguistic analysis approach, is identified through nine frequently occurring words. This representation illustrates a narrative centered around a male protagonist who embarks on a journey with a dominant role as a leader, supported by the figure of a father. Additionally, twelve phrases were found to function as attributes and four as verbs, collectively reflecting significant aspects

⁴¹ Michelle Hartman, "Constructions of Masculinity in the Middle East and North Africa: Literature, Film, and National Discourse, Edited by Mohja Kahf and Nadine Sinno," *Journal of Arabic Literature* 54, no. 3–4 (2023): 430–33, <https://doi.org/10.1163/1570064x-12341495>.

such as social status, ethics, intelligence, physical condition, and emotional states. These findings reveal a complex and diverse view of masculinity, in which men appear as dominant and active subjects in the narrative. Concordance analysis further reveals that this representation reflects a form of alternative masculinity that is more inclusive and humane, in line with Jannet Saltzman Chafetz's critique of rigid and uniform hegemonic masculinity constructions.

More than just a study on gender representation, this research also emphasizes the importance of using corpus tools as an analytical aid that enhances the accuracy, objectivity, ease, and scientific rigor of the research process. Thus, the portrayal of men in literary works is no longer based solely on the researcher's subjectivity, but is supported by empirical evidence grounded in linguistically-based data that can be scientifically justified. The researcher acknowledges that this study remains simple and has not yet reached a stage of perfection. Nevertheless, it is hoped that this research can serve as an initial foundation for future studies in developing corpus-based linguistic research with broader data and discourse coverage. Furthermore, there is still much room and potential for other topics to be explored. The main limitation of this study lies in its analytical focus on only one novel by Ghassan Kanafani, without making comparisons with his other works or with other relevant novels.

References

- Abdelmoez, Joel W. "Constructions of Masculinity in the Middle East and North Africa , by Mohja Kahf and Nadine Sinno (Eds.)." *Middle East Journal of Culture and Communication* 15, no. 3 (2022): 329-333. <https://doi.org/10.1163/18739865-01503005>.
- Ahamed, S Khaleel, and S Risana. "Dreams Turned into Devastations : A Critical Reading of Ghassan Kanafani ' s Men In The Sun." *African Journal of Biological Sciences* 6, no. 3 (2024): 782-86. <https://doi.org/10.48047/AFJBS.6>.
- Al-Ali, Nadje. "Gendering the Arab Spring." *Middle East Journal of Culture and Communication* 5, no. 1 (2012): 26-31. <https://doi.org/10.1163/187398612X624346>.
- Alfetty, Cessara, and Haru Deliana Dewi. "Attitude Dan Graduation Pada Cuplikan Novel Rich People Problem Dan Novel Terjemahan Masalah Orang Kaya: Analisis Berbasis Korpus Cessara." *AKSARA: Jurnal Bahasa Dan Sastra* 1, no. 23 (2022): 92-106.
- Alhedayani, Rukayah. "The Najdi Arabic Corpus: A New Corpus For An Underrepresented Arabic Dialect." *Language Resources and Evaluation* 59 (July 2024): 1593-1612. <https://doi.org/10.1007/S10579-024-09749-5/TABLES/5>.
- Allan, Jonathan A. "Masculinity as Cruel Optimism." *NORMA* 13, no. 3-4 (2018): 175-90. <https://doi.org/10.1080/18902138.2017.1312949>.
- Almos, Rona, Pramono Pramono, Seswita Seswita, Rahma Asdaqul Asma, and Nurfazira Okta Putri. "Linguistik Korpus: Sarana Dan Media Pembelajaran Pada Mata Kuliah Leksikologi Dan Leksikografi Di Perguruan Tinggi." *Lectura : Jurnal Pendidikan* no. (2023). <https://doi.org/10.31849/lectura.v14i1.11705>.
- Arifa, Zakiyah, Vita Nur Santi, and Mafruhathun Nadifah. "Citra Pemuda Muslim Dalam

- Berita Jawa Pos Online: Analisis Linguistik Korpus." *Jurnal Al-Azhar Indonesia Seri Humaniora* 8, no. 2 (2023): 123. <https://doi.org/10.36722/sh.v8i2.1776>.
- Berrebbah, Ishak. "Troubled Constructions of Patriarchal and Masculine Identities in Laila Halaby's *West of the Jordan* (2003): A Gendered Perspective." *Contemporary Levant* 7, no. 2 (July 3, 2022): 153–66. <https://doi.org/10.1080/20581831.2022.2052409>.
- Drumsta, Emily. "Gender, Authorship, and Translation in Modern Arabic Literature of the Mashriq." In *Oxford Research Encyclopedia of Literature*. Oxford University Press, 2021. <https://doi.org/10.1093/acrefore/9780190201098.013.1209>.
- Ellemers, Naomi. "Gender Stereotypes." *Annual Review of Psychology* 69 (2018). <https://doi.org/10.1146/annurev-psych-122216-011719>.
- Ermanto, Ermanto, J. R. Vicno Triwira Dhika, Havid Ardi, and Novia Juita. "The Use of Confixes Per-/ -an and PeN-/ -an in the Novel *Laskar Pelangi*: A Corpus Linguistic Analysis." *International Journal of Society, Culture and Language* 12, no. 1 (2024): 239–55. <https://doi.org/10.22034/ijscsl.2023.2011740.3175>.
- Goddard, Cliff. "Words and Phrases: Corpus Studies of Lexical Semantics." *Journal of Linguistic Anthropology* 16, no. 1 (2006). <https://doi.org/10.1525/jlin.2006.16.1.143>.
- Hartman, Michelle. "Constructions of Masculinity in the Middle East and North Africa: Literature, Film, and National Discourse, Edited by Mohja Kahf and Nadine Sinno." *Journal of Arabic Literature* 54, no. 3–4 (2023): 430–33. <https://doi.org/10.1163/1570064x-12341495>.
- Irham, Irham. "Wacana Imigran Dan Pekerja Asing Di Indonesia: Studi Analisis Wacana Berbasis Linguistik Korpus." *Dialektika: Jurnal Bahasa, Sastra Dan Budaya* 9, no. 1 (2022): 44–57. <https://doi.org/10.33541/dia.v9i1.4008>.
- Jaafar, Adil, Eman, Abdul-Salam Jasim, and Haya. "A Corpus-Based Stylistic Analysis of Online Suicide Notes Retrieved from Reddit." *Cogent Arts and Humanities* 9, no. 1 (2022). <https://doi.org/10.1080/23311983.2022.2047434>.
- Kanafani, Ghassan. *Rijal Fi Asy-Syams*. Dār al-Waṭan li-al-Nashr wa-al-Tawzī', 2007.
- Keener, Emily, and Clare Mehta. "Sandra Bem: Revolutionary and Generative Feminist Psychologist." *Sex Roles* 76 (2017): 525–28. <https://doi.org/10.1007/s11199-017-0770-y>.
- Khalid, Hadeed. "Late Modern Arabic Literature: Gender as Crucible of Crisis." *Journal of Middle East Women's Studies* 11, no. 2 (2015): 250–51.
- Khawaldeh, Heba Barghash. "The Effects of Canonity and the Authorial Weight in Translating Men in Sun' Ghassan Kanafani into English Language." *Technium Education and Humanities* 7 (2024): 76–100. <https://doi.org/10.47577/teh.v7i1.10765>.
- Kozma, Liat. "Sex and the Citadel: Intimate Life in a Changing Arab World." *Journal of Middle East Women's Studies* 13, no. 1 (2017): 135–37. <https://doi.org/10.1215/15525864-3728723>.
- Lin, Fengmin. "Studies on Arabic Literature by Chinese Scholars: From Edge of China to the Center of Arab." *Chinese and Arab Studies* 2, no. 2 (2022). <https://doi.org/10.1515/caas-2022-2009>.
- McEnery, Tony, and Andrew Wilson. *Corpus Linguistic: An Introduction*. Edinburgh University Press, 2001.

- McMahon, Christian. "Emerging Ideas in Masculinity Research: An Interview with Raewyn Connell." *Gender, Roone Prilezitosti, Vyzkum* 16, no. 1 (2015): 66-73. <https://doi.org/10.13060/12130028.2015.16.1.169>.
- Mooduto, Dzulkifli M. "Peran Perempuan Mesir Dalam Konstruksi Sosial Pascakolonial." *Muwazah: Jurnal Kajian Gender* 10 (2018): 116-37. <https://doi.org/https://doi.org/10.28918/muwazah.v10i2.9912>.
- Osipova, Ekaterina, and Ekaterina Bagrova. "Corpus Linguistic Technology as a Tool to Improve Creative Thinking in the Interpretation of English Language Idioms." In *Lecture Notes in Networks and Systems*, 469-79, 2022. https://doi.org/10.1007/978-3-030-89708-6_76.
- Pollach, Irene. "Taming Textual Data: The Contribution of Corpus Linguistics to Computer-Aided Text Analysis." *Organizational Research Methods* 15, no. 2 (2012). <https://doi.org/10.1177/1094428111417451>.
- Purwanto, Joko, Khabib Sholeh, Umni Khonifa, and Umi Faizah. "Representasi Citra Maskulinitas Dalam Bunga Rampai Cerita Rakyat Nusantara Karya Ismadi Dan Relevansinya Sebagai Bahan Ajar Teks Hikayat Di Kelas X SMA" 5, no. 3 (2024): 281-90. <https://doi.org/10.30596/jppp.v5i3.20230>.
- Sakina, Ade Irma, and Dessy Hasanah Siti A. "Menyoroti Budaya Patriarki Di Indonesia." *Share : Social Work Journal* 7, no. 1 (2017). <https://doi.org/10.24198/share.v7i1.13820>.
- Shobirin, Abdurrahman, and Agung Yusup. "Structure of Arabic Reason According to 'Abid Al-Jabiri." *Indonesian Journal of Islamic Education and Local Culture* 1, no. 2 (December 25, 2023): 61-74. <https://doi.org/10.22437/ijielc.v1i2.28145>.
- Suhandjati, Sri. "Kepemimpinan Laki-Laki Dalam Keluarga: Implementasinya Pada Masyarakat Jawa." *Jurnal THEOLOGIA* 28, no. 2 (2018): 329-50. <https://doi.org/10.21580/teo.2017.28.2.1876>.
- Walker, Alexis J., and Janet Saltzman Chafetz. "Methods, Theory, and the Practice of Feminist Research: A Response to Janet Chafetz." *Journal of Family Issues* 25, no. 7 (2004). <https://doi.org/10.1177/0192513X04267102>.
- Waskita, Dana. "Corpus Linguistics: Method, Theory, and Practice." *Jurnal Sosioteknologi* 16, no. 1 (2017). <https://doi.org/10.5614/sostek.itbj.2017.16.1.12>.
- Wiharto, Dede, and Haru Deliana Dewi. "Eufemisme Dan Disfemisme Pada Teks Terjemahan Berita Merdeka.Com.: Analisis Wacana Kritis Berbasis Korpus." *Lingua : Jurnal Ilmiah* 18, no. 2 (2022): 100-118. <https://doi.org/10.35962/lingua.v18i02.158>.
- Zumor, Abdulwahid Q Al. "Androcentrism in Arabic Educational Materials : A Linguistic Analysis of GCC Countries ' Selected School Textbooks" 14, no. 6 (2024): 1654-63.