

## **GENDER CONCEPT FROM ISLAMIC EDUCATION PHILOSOPHY PERSPECTIVE**

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### **Abstract**

Equality of women and men has been a hot topic for 20 years. In general, gender is the visible difference between men and women when viewed from values and behavior. So far, gender issues have been dominated by women's perspectives, while men's perspectives have not been discussed much. The dominance of women's perspectives often results in a dead end in finding the desired solution, because it ultimately leads to problems originating from men. Islam does not differentiate between the rights and obligations that exist in human anatomy, these rights and obligations are always the same in the eyes of Islam for both different anatomies. Islam puts forward the concept of justice for anyone and everyone regardless of their gender.

**Keywords:** Equality, gender, Islam.

### **INTRODUCTION**

Equality of women and men has been a hot topic for 20 years. Through a long journey to convince the world that women have experienced discrimination simply because of physical differences, gender and social differences (gender). In 1979 the United Nations (UN) agreed to a conference on the elimination of all forms of discrimination against women which later became the main reference for Women's Human Rights (HAP).

In general, gender is the visible difference between men and women when viewed from values and behavior. So far, gender issues have been dominated by women's perspectives, while men's perspectives have not been discussed much. The dominance of women's perspectives often results in a dead end in finding the desired solution, because it ultimately leads to problems originating from men (Kasmawati, 2013: 57).

When gender issues are raised, what comes to our minds is discrimination against women and the elimination of their rights. Gender has been fought for by several groups, both academics and those who believe that Islam is a religion that triggers the presence of gender issues in this world. Of course, these missionary-based orientalist want to discredit Muslims by raising this issue in various writings and books or articles

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that corner and provide one-sided opinions about Islam and gender (Fakih et al, 2006: 11).

Islam does not differentiate between the rights and obligations that exist in human anatomy, these rights and obligations are always the same in the eyes of Islam for both different anatomies. Islam puts forward the concept of justice for anyone and everyone regardless of their gender. Islam is a religion that has liberated the shackles of tyranny from slavery, equal rights and never prioritizes and emphasizes just one anatomical community. Islam exists as a religion that spreads love for everyone.

## **RESEARCH METHODS**

The study of this research uses literature data. The literature study method is a series of activities related to methods of collecting library data, reading and taking notes, and managing research materials. Literature taken from books, national and international journal articles and other literature where the information taken is in accordance with the subject matter and analyzed in depth so that conclusions and findings can be drawn in research (Zed, 2008:3).

## **DISCUSSION**

### **Perceptions about the roles of men and women are developed through the process of Islamic educational philosophy**

Women are bukalaf human beings just like men. They are required to worship Allah and uphold His religion. He is also required to fulfill everything that He has made fardhukan to, stay away from everything that He has forbidden, obey His limits, and behave in a good and evil manner. Basically, Islam provides equal opportunities for men and women. Opportunities are open for women to pursue careers, just as men are also given the freedom to develop themselves.

In Islam, women are allowed to work, to develop as widely as possible all the skills they have. All the words and sayings of the Shari'a creators in it include women, unless there is a certain argument that specifically applies to men. If Allah SWT says, "O people" or "O people who believe", then women are also included in it, without dispute. The principle of justice is highly upheld in Islam. The justice provided by Islam is in the form of equality and equality regarding the rights and obligations of men and women adjusted to their respective responsibilities. So, Islam does not view men's and women's rights as identical or exactly the same. Islam never adhered to preferences and discrimination that benefit men and disadvantage women.

Islam also outlines the principle of equality between men and women, but they are not exactly the same or identical. The word "equality" has acquired a kind of sanctity, because these words include the meaning of justice and the absence of discrimination (Nazaruddin, 2015: 226). Allah SWT says:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ۚ وَسئَلُوا اللَّهَ مِنْ فَضْلِهِ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Which means "and do not be jealous of what Allah has given some of you more than others. (because) for men there is a portion of what they earn, and for women (too) there is a portion of what they earn, and ask Allah for some of His bounty. Indeed, Allah knows all things." (QS. An-Nisa': 32) However, Islam provides signs that must be obeyed. Regarding this problem

Allah SWT says:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"And you should remain in your homes and do not decorate and act like the people of Jahiliyah in the past and pray, pay zakat and obey Allah and His Messenger. "Indeed, Allah intends to remove sin from you, O people of the temple, and to cleanse you as thoroughly as possible" (QS. Al-Ahzab: 33).

The meaning of the verse above is an order for women to stay at home. Even though the verse is directed at the Apostle's wives, women other than them are also included in the command of the verse. However, this command cannot be seen as something rigid. Because Sometimes women really need to leave the house, for example women who don't have a family who can care for them or a husband who protects them fall sick or are weak. So, this verse does not mean that it completely prohibits women from working outside the home. Because basically Islam does not prohibit women from working and having a career.

The question is, how far can this woman go? In this case, the opinions of the ulama are divided into two groups, namely; Firstly, it is of the opinion that women should not work outside the home except in conditions that are truly dharurah. This means that if there is no compelling reason to leave the house, then a woman should not leave her house. This opinion was put forward by Al-Qurthubi and others. Meanwhile, the opinion of the second group is that women can work outside the home, if there is a need (hajat) that requires it. So it's not just in emergency situations, this opinion was emphasized by al-Biqai'i. It is also in line with the words of the Prophet SAW, which means "Allah allows you (women) to leave the house for your needs" (HR. Imam Bukhari).

The next issue is where they work. Because they have to travel long distances to get to their place of work, in this case the scholars agree that women, whether married or not, cannot travel unless they are accompanied by their mahram. Or if not, it could be with a number of women who are considered tsiqah (trustworthy). Apart from that, Islam does not recognize discrimination between men and women, Islam places women as equal partners with men. Even if there are differences, they are a result of the main functions and duties that religion imposes on each sex, so that the existing differences

do not result in one feeling that they have superiority over the other. This equality can be seen from several perspectives described by Prof. Dr. Huzaemah T. Yanggo in her book "Contemporary Women's Jurisprudence" states:

a. Devotion Perspective

Islam does not differentiate between men and women in service, the only difference that is used as a measure to elevate or lower their status is only the value of devotion and piety to Allah SWT.

b. Perspective on the Origins of Women

The Qur'an explains that women and men were created by Allah with the same status. There is no indication in the Qur'an that the first woman (Eve) created by Allah was a creature of lower dignity than Adam. In QS. An-Nisa' verse 1 confirms that there is no difference in the materials for human creation, both come from the same type.

c. Psychiatric Perspective

Women have weak souls so they are easily susceptible to temptation or seduction. This assumption usually relies on the devil's success in seducing Adam to eat the fruit of paradise due to the devil's freedom to seduce Eve first. This verse states that Satan whispered evil thoughts to the two of them using the form of *mutsanna*, which shows two people. So the incident of eating the fruit of heaven was not just the result of Satan's seduction of Eve.

d. Humanitarian Perspective

One of the Arab traditions before the arrival of Islam was to bury baby girls alive for reasons of fear of poverty or tarnished his name, as told in surah an-Nahl verses 58-59. Then Islam came by reforming and revolutionizing traditions that had trampled humanity, especially women (Nazaruddin, 2015: 230).

2. Gender in the Views of Islamic Education Philosophers

The word gender comes from English which means sex. The concept of gender is the division of men and women that is constructed socially and culturally. Gender is a term used to differentiate between men and women. There it is in its characteristics and physique. Social identity or social attributes are a shared agreement about the characteristics of a social status (Fadlan, 2011: 107). An important concept that needs to be understood in order to discuss the relationship between women and men is to differentiate between the concept of sex (sex) and the concept of gender. Understanding between these two concepts is very necessary in carrying out analysis to understand problems. This is because there is a close connection between gender differences and gender inequalities and the structure of injustice in society at large. Understanding the concept of gender is very necessary considering that from this concept a gender analyst has been born (Hafid, 2014: 21).

The term gender is used differently from sex. Gender is used to identify differences between men and women from a socio-cultural perspective. Meanwhile,

sex is used to identify differences between men and women in terms of biological anatomy. The term sex concentrates more on aspects of a person's biology, including differences in chemical and hormonal composition in the body, physical anatomy, reproduction and other biological characteristics. Meanwhile, gender concentrates more on social, cultural, psychological and other non-biological aspects.

These differences give rise to a separation of functions and responsibilities between men and women. Men are in charge of taking care of affairs outside the house and women are in charge of taking care of affairs inside the house. In the Islamic perspective, everything created by Allah SWT is based on their own nature. Islamic thinkers interpret qadar in the Koran with measurements, characteristics that Allah SWT has determined for everything, and that is called kudrat. Thus, men and women as individuals and genders have their own nature. Sheikh Mahmud Syaltut said that the human nature of men and women is different, but it is certain that Allah SWT has bestowed more potential and abilities on women as he has given them to men.

The verse from the Koran that is popularly used as a reference in discussions about the origin of women's events is the word of Allah in the QS. An-Nisa' verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا  
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Translation: "O all humans, be devoted to your Lord, who created you from one self (nafs), and from whom Allah created your partner and from both of them Allah created many men and women."

What is meant by nafs here, according to the majority of interpretive scholars, is Adam and his partner is his wife, namely Siti Hawa (Nata, 2006: 23). This view has then given rise to a negative view of women by stating that women are part of men. Without men, women would not exist, and quite a few of them even argue that woman (Eve) was created from Adam's rib. Previous commentaries almost agree on this definition.

Even if the view above is accepted that Eve originates from Adam's rib, it must be acknowledged that this is only limited to Eve, because their offspring, both male and female, originate from a combination of sperm and ovum.

Allah confirms this in the QS. Ali Imran: 195

بَعْضٌ فَلَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ  
وَلَأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Translation: "So their Lord permitted their request (by saying), "Indeed, I do not waste the deeds of those who do good deeds among you, whether men or women, (because) some of you are descendants of others. So those who those who

emigrated, those who were expelled from their hometowns, those who were harmed in My path, those who fought and were killed, I will certainly erase their mistakes and I will certainly enter them into paradise beneath which rivers flow as a reward with Allah. . And Allah has with Him a good reward."

The existence of differences between men and women cannot be denied because they each have their own nature. These differences are at least from a biological perspective. The Qur'an reminds us: "And do not be jealous of what Allah has given to some of you more than to others (because) for men there is a share of what they earn, and for women (too) there is share of what they have earned, and ask Allah for some of His bounty. Indeed, Allah knows all things." The verse above suggests differences and that each has its own privileges. However, this verse does not explain what the privileges and differences are. However, it can be ascertained that the existing differences certainly result in the main functions that each of them must carry out. On the other hand, it can also be confirmed that there is no difference in the level of intelligence and thinking ability between the two sexes. The Koran praises ulul albab, namely those who do dhikr and think about the events of heaven and earth.

Dhikr and thinking can lead humans to know the secrets of the universe. Ulul albab is not limited to men only, but also women, because after the Koran describes the characteristics of ulul albab he emphasized that "So their Lord granted their request by saying; "Indeed, I will not waste the deeds of those who do good deeds among you, whether men or women." (QS. Ali Imran: 195). This means that women are equal to men in their intellectual potential, they can also think, learn and then practice what they learn from remembrance of Allah and what they think about this universe.

## **CONCLUSION**

Gender is a term used to differentiate between men and women. There it is in its characteristics and physique. Social identity or social attributes are a shared agreement about the characteristics of a social status. Gender research epistemology is generally based on the feminist paradigm which follows two theories, namely; Structural functionalism and conflict. The structural functional flow departs from the assumption that a society consists of various parts that influence each other.

This theory looks for the fundamental elements that influence society. Functionalist and sociological theories which are inherently conservative can be linked to the works of August Comte, Herbart Spincer and many other scientists.

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- b. Perspective on the Origins of Women

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