



Article

**GENDER EQUALITY ANALYSIS  
FROM ISLAMIC AND SOCIAL PERSPECTIVE**

**Iroh Suhroh<sup>1</sup>, Deni Iriyadi<sup>2</sup>, Nafan Tarihoran<sup>3</sup>**

*Postgraduate Program, Sultan Maulana Hasanuddin State Islamic University Banten*  
suhroh59@gmail.com, deni.iriyadi@uinbanten.ac.id , nafan.tarihoran@uinbanten.ac.id

**Abstract**

This study aims to examine Islamic and social views on gender equality as well as obstacles or barriers to gender equality. This research is a type of qualitative research with a literature study approach. Various literatures related to research studies have become a reference source in this research such as books, journal articles, and other supporting documents. The results of the study show that gender is a perspective that distinguishes men and women through social and cultural processes constructed by humans, through a long process in the history of human civilization. Gender is also not permanent and not God's nature, so that gender can change according to the needs and demands of humans in their time. In the view of Islam men and women are in the same position, without any difference. Indonesian women today are in direct need of serious treatment, especially in terms of policy. Various development programs are still male-biased. Women's participation in development activities is relatively low and is still limited to aspects that are closely related to the domestic or reproductive sector. Religious and social constructs put women in their proper place, as well as dismantling human history that has lasted for centuries and which is challenged not only by the social system consisting of men, but also from women themselves.

**Keywords :** *Gender, Islam, Social*

**Introduction**

It is God's will that the creation of man consists of men and women with the aim that both of them tend to love and comfort each other, complement each other to complete, complement each other towards perfection. In creating his creatures on earth, Allah distinguishes human life from life other than humans, this is because of the different potentials possessed by the two. Allah has bestowed the mind only on humans and nothing else.<sup>1</sup>

There are two meanings in understanding the term gender, firstly gender in a biological sense, namely a gift from God regarding gender, physical anatomy, reproduction, hormones, and other biological characteristics, biologically determined gender differences, which are physically attached to men. and women. Gender differences are the nature or provisions of God, so they are permanent and universal. Both genders in a non-biological sense, namely the differences between men and women in social and cultural constructions that are not permanent in nature, can change according to the development and needs of the times.

In Islam itself, the concept of gender relations is introduced referring to the substantive verses of the Qur'an which refer to the goals of Islamic Shari'ah itself, including;

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<sup>1</sup>Siti Muslikhati, *Feminism and Women's Empowerment in Islamic Scales*, (Jakarta: Gema Insani, 2004), p.11.

- 1) The concept of justice and goodness for both men and women is illustrated in the Qur'an Surah An-Nahl verse 90

اللَّهُ الْعَدْلُ الْإِحْسَانُ إِيْتَانِي الْفُرْبَى الْفَحْشَاءِ الْمُنْكَرِ الْبُعْيِ لِعَلَّكُمْ

"Verily, Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from evil deeds, evil and enmity. He teaches you so that you can take lessons", (Surah An-Nahl: 90).<sup>2</sup>

- 2) The concept of security and peace in QS An-Nisa 58.

إِنَّ اللَّهَ أَنْ أِ الْأَمْنَتِ إِلَى أَهْلِهَا إِذَا النَّاسُ أَنْ أِ الْعَدْلُ إِنَّ اللَّهَ إِنَّ اللَّهَ أَنْ أِ بَصِيرًا

Meaning: "Indeed, Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when setting the law between people so that you judge with justice. Verily, Allah has taught you the best. Verily, Allah is All-Hearing, All-Seeing" (Surah An-Nisa: 58).<sup>3</sup>

Based on the two verses above, it can be said that Islam really pays attention to gender issues with the concept of Islam itself, namely the concept of justice, the concept of harmony, balance, security and tranquility. According to Zaitunah, the concept of gender relations in Islam does not only regulate the concept of gender justice in society, but also theologically regulates the relationship between humans, nature and God.<sup>4</sup> So to convey and understand the concept of gender in accordance with Islamic teachings, one of them is through education.

In Islamic education, for example, gender issues are a close and complementary series. Because learning needs are the needs of every human being, both men and women. On the other hand, education is a transformation process that is built on the culture, language and spiritual values of groups that are able to encourage education, social justice, environmental protection, religious, political and social systems that are tolerant, accept humanist values and human rights. The spirit of the interpretation of religious texts should be based on the ideal principles of Islam such as equality, justice, benefit and mercy, without having to be limited by gender barriers, gender and certain social systems. Education is not just a learning process but is a transfer of values including values related to gender.

Respect and acknowledgment of gender equality should actually start early, and must be instilled since childhood by explaining that men and women are creatures of the creation of God Almighty, so they must take care of each other and not allow to injure or cause offence.<sup>5</sup> Recognition which requires that there is legal protection for women can mean that the rights of every person will always be protected, by allowing or allowing to use their rights but not to violate or conflict with the rights of others. Although basically, there is protection for gender, in practice there are still many deviations that exist, both in the smallest (scope) domain, namely the family and even on a larger scale, namely Islamic society in general. Another fact is that women's rights are still limited, they still get a place that can be considered incomplete, they often get inhumane treatment, and the existing rules are not fully in favor of them (women).

From the sociological aspect of gender the differentiation of roles, functions and responsibilities between women and men resulting from socio-cultural construction and can

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<sup>2</sup>Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, (Jakarta: Daarussunnah, 2012).344

<sup>3</sup>Ministry of Religion of the Republic of Indonesia, Al-Qur'an and its Translation, (Jakarta: Daarussunnah, 2012).258

<sup>4</sup>Zaitunah Subhan, Al-Qur'an and Women, Towards Gender Equality in Interpretation, (Jakarta: Kencana, 2015), p. 31

<sup>5</sup>Hasan, B. (2019). "Gender and Injustice", SIGNAL Journal, 7(1), p. 65-66

change according to the times. Gender is a concept that refers to the different roles of men and women in a structured social behavior:

Often women are seen as weak, so that in every way there is an unwitting occurrence or emergence of acts of discrimination, for example, there is an assumption in existing society that a woman or woman goes to high school but ends up going into the kitchen as well, becoming a housewife. household, so that it can be interpreted that there is still a public perception that sees a woman being more dominant in taking care of her husband, children, household rather than having a higher education. Even though times are not like before, everyone must get the highest education, meaning that everyone has the right to achieve success, has the right to education and teaching, nothing should get in the way, because women also want to be independent, and smart just like the others.<sup>6</sup>

Based on the introduction above, the formulation of the problem that will be studied in this paper is "How is gender equality viewed from an educational (Islamic) and sociological point of view, and how are the obstacles or obstacles in gender equality?" " "

## **Method**

This research is a type of qualitative research with a literature study approach. Various literatures related to research studies become a reference source in this research such as books, journal articles, and other supporting documents. Literature study or literature can be interpreted as a series of activities related to the methods of collecting library data, reading and recording and processing research materials.

## **Results and Discussion**

### **1. Definition of Gender**

Gender issues have become a global issue, thus inspiring Islamic thinkers and leaders from all over the world to think about and contribute their thoughts in various forms of work because they have a sense of awareness and togetherness that gender issues have a great influence on the welfare and benefit of the community. the general public, especially the Muslim community. Gender will always be a controversial topic because many people confuse, confuse understanding and understanding between gender differences and gender differences, these mistakes have implications for unequal gender relations between men and women and inequality between the two sexes in question. .

The definition of gender is etymologically derived from the word gender which means sex. But gender is a gender difference that is not caused by biological differences and not God's nature, but is created by men and women through a long socio-cultural process, meaning that the process of gender is the result of a long socio-cultural development.

Gender is a term that denotes the division of social roles between men and women which refers to the provision of emotional and psychological characteristics that are expected by certain cultures according to the physical characteristics of men and women. Gender is also a visible difference between men and women, seen from values and behavior. Through this understanding, gender is actually reflected in two meanings, namely the differences between men and women in terms of physical (biological aspects) and the differences between men and women in values and behavior without mentioning the factors causing the differences in question. This understanding cannot be placed in the categories of terminology gender understanding. This is due to the difference in understanding/definition between the notions of sex (sex) and gender.

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<sup>6</sup>Krisnalita, LY (2018). "Women, Human Rights, and Their Problems in Indonesia", Binamulia Law, 7(1), p. 72-73.

This is in line with Zaitunah's opinion that there are two meanings in the term gender, first gender in a biological sense, namely a gift from God regarding gender, physical anatomy, reproduction, hormones, and other biological characteristics. Furthermore, gender is in a non-biological sense, namely the differences between men and women in the construction of society which can change at any time

Sociology and anthropology scientists define gender in several definitions, including;

- 1) Mansour Fakhri as quoted by Suaedy defines gender as an inherent trait of men and women as a result of social and cultural construction.<sup>7</sup>
- 2) Mufidah defines gender Terminologically, it is the differentiation of roles, functions and responsibilities between women and men resulting from socio-cultural construction and can change according to the times.<sup>8</sup>
- 3) Heyzer, in Elfi Muawanah defines gender as a concept that refers to the different roles of men and women in a structured social behavior:
- 4) Gender is an analytical concept used to explain something that is based on the distinction between men and women due to socio-cultural construction.<sup>9</sup>
- 5) Nasaruddin Umar argues that gender is a cultural concept used to identify differences in roles, behavior and so on between men and women.<sup>10</sup>
- 6) Lasswell and Lasswell as quoted by Remiswal said: Gender is knowledge and awareness, consciously or unconsciously, that a person belongs to one particular gender and not another gender.<sup>11</sup>.

Thus, it can be concluded that gender is a perspective that distinguishes men and women through social and cultural processes constructed by humans, through a long process in the history of human civilization. Gender is also not permanent and not God's nature, so that gender can change according to the needs and demands of humans in their time. For more details, the following are the differences between sex and gender according to Zaitunah Subhan<sup>12</sup>;

Gender and sex differences table

NO	SEX	GENDER
1	Can change	Can't change
2	Interchangeable	Not interchangeable
3	Depends on time/time	Valid all the time
4	Not God's Nature	God's nature
5	Depends on local culture	Applicable anywhere
6	Community Made (Human)	Creation of God

From the table above, it is clear that sex and gender are very different, because sex only discusses the concept of a biological human being and is permanent (nature), while gender is a human concept from the point of view of roles, functions and responsibilities based on the social

<sup>7</sup>Ahmad Suaedy, *Violence in the Perspective of Islamic Boarding Schools*, (Jakarta: Grashindo, 2000), p. 76

<sup>8</sup>Mufidah Ch, *Gender Social Frame: Islam, Structuring and Social Construction*, (Malang: UIN Maliki Press, 2010), p. 5

<sup>9</sup> Zaitunah Subhan, *Al-Qur'an and Women towards gender equality in interpretation*, (Jakarta: Kencana, 2015), h. 23

<sup>10</sup>Nasaruddin Umar, *Arguments for Gender Equality: Perspective of the Qur'an*, (Jakarta: Paramadina, 2001, p. 33

<sup>11</sup>Remiswal, *Promoting Gender Participation in Local Communities*, (Yogyakarta: Graha Ilmu, 2013), p.12

<sup>12</sup> Zaitunah Subhan, *Al-Qur'an and Women Towards Gender Equality in Interpretation*, (Jakarta: Kencana, 2015), p.87

and cultural culture of the community, and has changeable nature due to gender is not the nature of God.

Thus, gender is shaped and determined by a number of factors that shape, then socialized, strengthened, even constructed through social or cultural means, perpetuated by religious interpretations and myths as if they had become the nature of men and women. Differences in behavior between men and women, apart from being caused by biological factors, are mostly formed through social and cultural processes. Therefore, gender can change from place to place, time to time, even between socio-economic classes of society.

## 2. Gender in Islamic View

In the view of Islam men and women are in the same position, without any difference. Each one is a creation of God burdened with the responsibility of performing worship to Him, fulfilling His orders and staying away from His prohibitions. In Surah al-Hujurat verse 13 it is stated that humans are born equal and free as stated or concluded by the Qur'an that men and women are equal in rights and responsibilities as humans created by God. and in social life men and women have the same rights. It's just that their roles are different according to the nature that each has.

The position and obligations of every person, both male and female, are the same, including in terms of 'amar ma'ruf and nahi munkar, the right to do good deeds, help each other (help each other) and the same in getting trials. That Allah has created men and women with the best form with the most respectable position. Humans are also created noble by having reason, feeling and receiving instructions. Therefore, the Qur'an does not recognize the distinction between men and women, because before Allah are the same. Men and women have the same degree and position, and what distinguishes between men and women is only in terms of biology.

Thus, both men and women are creations of God who are burdened with the responsibility of carrying out worship to Him, carrying out His orders and staying away from His prohibitions. In principle, Islam does not limit women's rights in managing all public interests, it just needs to be adjusted to the ability and honor of women themselves. This is because the model of the relationship between men and women is a complementary relationship, not a competitive relationship as the secular concept wants, because fair does not mean equal in all respects.

Various forms of gender inequality that occur in various fields of community life are also represented in the world of education. Even educational processes and institutions (Islam) are seen as playing a major role in socializing and preserving the values and perspectives that underlie the emergence of various gender inequalities in society. Broadly speaking, the phenomenon of gender inequality in education can be classified in several dimensions, including: Lack of participation (under-participation), Lack of representation (under-representation), Unfair treatment, Dimensions of access are educational facilities, Dimensions learning materials and processes, the mastery dimension, the control dimension and the control dimension<sup>13</sup>

This opinion at least shows that in the world of education there is still a gender bias, while what is meant by gender bias is favoring one gender in social life or public policy. Gender bias in education is the reality of education that favors one particular gender, causing gender inequality. Some verses of the Qur'an related to gender issues include:

- a. The Nature of Human Creation, including;
  - 1) QS. An-Nisa (4): 1
  - 2) QS. Al-Hujarat : 13
  - 3) QS. Ar-ruum : 21

These three verses basically contain that Allah SWT has created humans in pairs, namely men and women, so that they live calmly and peacefully, so that they love and care for

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<sup>13</sup>Hanun Asrohah, *Sociology of Education*, (Surabaya: Kopertais Press, 2008), p. 176

each other and love and love, so that there are many men and women born and spread, and so that they know each other. The verses above show that there is a reciprocal relationship between men and women, and none of them indicate the superiority of one species over another.

- b. Paragraphs on Gender Equality (Equality and Equality between Men and Women) include;
- 1) QS. Al-Imran : 195
  - 2) QS. An-Nisa : 124
  - 3) QS. An-Nahl : 97
  - 4) QS. At-Taubah : 71-72
  - 5) QS. Ahzab : 35

These verses contain that Allah SWT specifically appoints both women and men to uphold Islamic values by faith, piety and charity. Allah SWT also gives equal roles and responsibilities between men and women in carrying out their spiritual lives. And Allah also gives the same sanctions against women and men for all the mistakes they do. So basically the position and degree between men and women in the eyes of Allah SWT are the same, and what makes them different is only their faith and piety.

The emergence of injustice against women on the pretext of religion is due to the implementation of one of these religious teachings caused by the influence of historical factors, the cultural environment and patriarchal traditions in society, giving rise to individual attitudes and behaviors that for generations determine the status of women and girls. the gender gap. This is what then gives rise to false myths that are spread through the values and interpretations of erroneous religious teachings regarding the superiority of men and weakening of women.

### **3. Gender in Social View**

Gender if viewed from the sociological aspect, namely from the aspect of society, culture, law and customs in society, social institutions, and social institutions, then gender equality does dominate men more strongly than women so that people with that power are actually the protectors of women. , the existence of gender equality in society, there should be equality or equal rights, and justice and legal certainty to be able to share the results or fruits of an existing development, and everyone can participate in their participation in development without any pressure or intimidation.

Some people realize the need for justice in gender, for example in domestic life it must be based on justice and gender equality, namely each one is aware of his duties and responsibilities. The existence of violence or conflict in the household can be avoided if there is mutual understanding, responsibility, mutual understanding and understanding of each other's roles, harmony, fairness, continuity in fostering a prosperous household.

Roles and responsibilities can be manifested in the fulfillment of rights that can run as they should, but the form of gender inequality in society can occur if the male side dominates all aspects of life, and the most important thing is to eliminate the idea of a patriarchal culture in all aspects of life. In fact, gender equality in terms of social life is dominated by men, because they consider women to have limitations, so that men are considered capable and can overcome all existing problems.<sup>14</sup>

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<sup>14</sup>Waston, M. (2014). "Gender Mainstreaming in Development Programs", Jurnal Social Sciences Education, 6 (2), p. 126.

However, in some parts of social life, there is often a distinction between the rights of men and women. That is why the women's emancipation movement was born which succeeded in guaranteeing the equality of rights. Among the important points in the women's emancipation movement are:

- 1) Women have the same rights as men in maintaining their humanity and have the right to enjoy these equal rights in addition to carrying out their obligations, have civil rights and freedoms related to finances and the right to protect the good name of themselves and their descendants.
- 2) The husband is responsible for providing a living and welfare for his family.

In implementing gender equality, there are still some obstacles that are often encountered and experienced in reality. Among these obstacles are the following:

- 1) Lack of access to education for women.

Men and women should get a high level of education,

but because they are married, women are required to take care of their household or family, resulting in no longer being able to continue their education to a higher level.

- 2) Early Marriage

This marriage can occur because of a lack of family supervision, as a parent so that children are free, get into debt and sell their children, even there is an assumption that by marrying off their children, the parent's responsibility is complete, there is no or growing self-awareness, there must be a change in the mindset in thinking. .

- 3) The threat of punishment to perpetrators of domestic violence is considered light.

The increasing prevalence of violence against women, both within the household and outside the household, some are afraid and do not dare to report but there are also those who prefer divorce to reporting to law enforcement officials, besides that the threat of punishment is considered light by the victim and mostly resolved by deliberation or consultation. mediation.

- 4) There is still a lack of access for women in decision-making and full participation in politics and government.

Things like this are also considered as obstacles in implementing gender equality in society, this can also be considered as gender inequality, because everyone, both men and women have the same rights in all aspects of politics and also in government.

- 5) Women's Dual Role

Women have multiple roles far more than men. The problem of uniting family with work for women is much more complicated than for men, because women are traditionally assumed to be close to their children throughout the day, while doing household chores. As a result, working women have the demands of simultaneous roles of work and family. While men only have demands for a sequential role.

Judging from the current condition of Indonesian women, it turns out that they still really need to be handled quite seriously, especially in terms of policy. Various development programs are still male-biased. Women's participation in development activities is relatively low and is still limited to aspects that are closely related to the domestic or reproductive sector. This is very far from the real gender role of women in society. In fact, most people think that women are still considered to have violated nature when entering the world of policy or politics.

## **Conclusion**

Gender in the view of Islam is expressed by the opinion that Islam does not teach discrimination between men and women as human beings. Before Allah, men and women are

equal in rank and position. Therefore, views that corner the position of women should be changed, because the Qur'an always calls for justice, security and peace, prioritizing good and preventing evil. Sociologically, gender is seen as abeliefs formed by society about how a woman or a man should behave or think. In the Qur'an it is stated that Islam does not recognize the distinction between men and women and the only difference between men and women is in terms of biology. The Qur'an does not teach discrimination between men and women as human beings.

So religious and social constructs put women in their proper place, as well as dismantling human history that has lasted for centuries and which is challenged not only by the social system consisting of men, but also from women themselves. However, the application of gender equality in society in terms of Islamic and sociological education certainly experiences various obstacles and obstacles. This is the challenge for society in the future.

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