

GENDER PERSPECTIVES IN ISLAM

by M Ishaq Shamad

Submission date: 29-Aug-2023 11:12AM (UTC+0800)

Submission ID: 2153203388

File name: Gender_Perspective_Islam_TIJOSS.pdf (304K)

Word count: 7480

Character count: 38224

GENDER PERSPECTIVES IN ISLAM

¹Juwita, ²M. Ishaq Shamad

¹Faculty of Islamic Studies, Sekolah Tinggi Agama Islam Al-Amanah, Binamu, Jeneponto, South Sulawesi, Indonesia.

²Faculty of Islamic Studies, Universitas Muslim Indonesia, Panaikang, Makassar, South Sulawesi, Indonesia.

E-mail: ¹juwitamalamini68@yahoo.com, ²ishaq5samad@yahoo.com

Abstract

The issue of gender is very sensitive and always actual, because it concerns aspects of balance and their potential of the two genders in public life. The objective of this paper is describing gender principles in Islam using the various aspects of the standard in analyzing of some variable gender equality include. It showed that perspective gender in Islam refers to the spirit and values of understanding universal. There are tendencies that many Islamic concepts favor of the male gender, do not necessarily represent the substance of the teachings of Islam. Islam does not deny the existence of biological anatomical differences, but these differences are not used as a basis for privileging sex with each other sex types. The main basic relationship of men and women, especially the couples, it is peace that is full of grace (*mawaddah wa Rahmah*). Islam provides guidance generally how the quality of individual and harmonious society. Islam does not give a burden for absolute and rigid gender to someone, but how to load it can facilitate human gender obtain a noble purpose in life, in the world and in the hereafter.

Key words: *perspective, gender, Islam*

Background

Gender attributes that refer to biological sex attributes cause a prolonged debate in society, especially in the last few decades. Determination attribute gender refers to biological factors rated contain gender bias detrimental to women, for a man not only biologically deemed to have a penis, but also culturally have what is termed Garfinkel as cultural penis, meanwhile women, in addition to not having a penis, also does not have "cultural penis", though he used a mock penis (plastic pants) (Suzanne J. Kessler and Wendy McKenna, 1977, p. 154). Herein lies the problem for a man perceived "has" something while women "do not have" anything. Assumptions like this to be one of the basic institutions in the cultural trajectory.

Structural functional theory basing his views to the integrity of the public assumes that the interrelationship of functions and roles between men and women is an influential element in the

integrity of society. Therefore, according to Talcott Parsons, one of the initiators of this theory, the division of roles for men and women is not based on disruption and competition but rather to preserve the harmony and stability in society (Talcott Parsons and Robert F. Bales, 1955). So the function and role is still based on gender, therefore, the patriarchal system that gives a prominent role to the man considered to be a thing wajar. Theory was widely criticized because the public is used as reference is a pre-modern society, while the major joints of the community the have been many changes. Feminist theories are more concerned about the fate of women believe that the real nature of women is not determined by biological factors but by cultural factors in society. Inequality assessed gender roles and relations should be reconsidered, but the alternative offered was different. Hence the different schools of feminist

theory respective each other. Alternative-feminist theory still requires a bit of his long struggle because of his ideas there considered less realistic, because politics is part of the public sphere (public world) which in general is still dominated by men. Socio-biological theories that try to elaborate a theory of nature and nurture assume that biological factors and socio-cultural factors cause men are superior to women. Female reproductive function more complicated regarded as obstacles to access to the public world, in contrast to men, do not have problems because of it. Theory mentioned above, of course, has many elements in truth. While between the theory in above there is no agreed upon by all sides. Furthermore if considered such theories none of which involve religious values as one element of consideration, whereas the values of religion is one important element in the life of every religion in society. Almost every scripture believed to have originated from God the Most Perfect and Supreme Neutral.

The objective conditions of a region is very influential in the formation gender. Condition load geographic, topographic, demographic, climatological, and some aspects related to ecology, as well as the historical background is a factor that helped give shades in the pattern of gender relations. Its basic mission is to liberate humanity derived from various forms of discrimination and abuse, including sexual discrimination, color, ethnicity, and other primordial attachments (This is required in Q. S. Al Hujurat/49: 13). Therefore, if there are interpretation which produces a form of oppression and injustice, then that interpretation should be investigated back in. In Islam does not find the words to exactly commensurate with the term fender, but if the question regarding gender differences in men and women in non-biological, covering different functions, roles, and relationships between them, it has a term for it. All terms used Islam to men and women can be the object of a search, such as the term *al-rajul* / *al-Rijal* / and *al-mar'ah* / *al-Nisa'*, *al-cock* and *al-Unsa* including the degree of status for men - Eighteen and women, such as husbands (*al-zauj*) and wife (*al-zaujah*), father (*al-ab*) and mother (*al-*

umm), brother (*al-akh*) and sister (*al-ukhf*), grandfather (*al-Jadd*) dannenek (*al-Jaddah*). Muslims men (*al-Muslim Brotherhood*) and the Muslims women (*al-muslimat*), and men of faith (*al-Mu'minun*) and women of faith (*al-mu'minat*). Likewise, the pronouns for men (*Damir Muzakkar*) and pronouns for women (*Damir mu'annas*).

Islam revealed fundamental differences between men and women, but it remains to be investigated whether the expression refers to the biological elements, cultural elements, both at once, or there are other references. Conceptual issues will always arise when there is a conflict between the provisions of nass universal and permanent, and cultural values which are local and contemporary. We are faced with tough choices, which should we apply the provisions of nass even have to sacrifice the stability and integration of the established value, tolerate or should the stability and integration of value that do not refer or not in line with the Qur'an verses.

Conception of gender relations one of the many cases that can serve as an example. Conception of gender relations is not the same in every region because of gender relations linked to a variety of factors, such as ecological and cultural factors. In Indonesia, for example, of the conception of gender relations is not identical to the Middle East, while the population in both these regions are equally Muslim majority. This is because both these regions have objective geografis conditions and the historical background of different cultures. How these two regional context appreciate passages interesting to study gender. However, because the study authors focused on the textual study of the verses of gender, then examples of cases not much discussed. The objective of this paper is describing gender principles in Islam using the various aspects of the standard in analyzing of some variable gender equality include. Also this paper focuses on how gender perspectives in Islam and Islamic views of the positions differences between men and women.

Theory of Gender Insights

The word "gender" is derived from the English language, gender, meaning "gender" (John M Echolis and Hasan Shadily, 1983, p. 265). In Webster's New World Dictionary, gender is defined as "the apparent differences between men and women in terms of values and behavior. In the Women's Studies Encyclopedia explained that gender is a concept of cultural seeks to make a distinction (distinction) in terms of roles, behavior, mentality, and emotional characteristics between men and women in society. (Helen Tiemney, p. 153). Although the word gender has not been entered into the treasury dictionary of Indonesian, the term is commonly used, especially in the Office of the State Minister for Women's Role in spelling of "gender". Gender meaning as "mental and cultural interpretation of the different sex the male and female. Gender usually used to show division of labor that are considered appropriate for men and women. (Office of the State Minister for the Role of Women, 1992, p. 3). From the various definitions, it can be concluded that gender is a concept that is used to identify differences in men and women in terms of socio-cultural. Gender in the sense that it defines men and women from the point of non-biological.

Sex and Gender Differences

Gender is generally used to identify differences in men and women in terms of socio-cultural. While sex is generally used to identify differences in men and women in terms of anatomy biology. The term sex (in dictionary Indonesian also means "sex" (Echolis & Shadly, p. 517) more concentration on biological aspects of a person, including differences in chemical composition and hormones in the body, physical anatomy, reproduction, and other biological characteristics. Meanwhile, more gender concentrate on the aspect of social, cultural, psychological, and other aspects of non-biological. (Landesy, p.2). Gender studies further emphasize the development aspect of masculinity (*rujuliyyah*) or femininity (*nisa'iyyah*) a person. In contrast to the study of sex which emphasizes the development of the biological and chemical composition in the male body (maleness/*zukurah*) and women (femaleness /

unusah). For the growth process of the child to be was a man a man or being a woman, is more widely used than the term sex istilah gender. The term sex is generally used to refer to the issue of reproductive and sexual activity, and the rest used the term gender. (Suzanne J. Kessler & McKenna Wenndy, p.7). Previous terms sex and gender are used ambiguous. Lately, more and more crowded discussed gender issues where in seminar and conferences on gender questions are increasingly being implemented, either from national or international level. In the past people have not much attracted to distinguish between sex and gender, because of a growing perception in the community considers gender differences (gender differences] as a result of differences in sex (sex differences). Sexual roles and work seen something fair. However, lately realize that sex differences should not lead to gender inequality.

Gender Identity

When a child is born, then at that time the child is recognized as to whether a boy or a girl, by means of sex they have. If the child has genital male (penis) then he conceived as a boy, and if it has female genitals (vagina) then he conceived as a girl. As soon as a child is born, then at the same time he obtained the task and the burden of gender (gender assignment) of the environmental culture of the people. The burden a person's gender depends on the values of a culture that flourished in the patrilineal society. In androcentric, since the beginning of gender load a tad more dominant than girls. The creation of models and kinship systems in a community takes time and a long historical process, and there are various factors that contribute to determine, including the factors the objective conditions of geography, such as ecology. In a society that lives in the desert area, where population densities sparsely populated, field livelihood so difficult, of course, gave birth to socio-cultural system in particular. Unlike the people who live in the lush natural conditions, which of course will also bear its own socio-cultural system. In a cross-cultural society, the burden of determining patterns of gender (gender assignment] more referring to biological) actors or

types sex. Sighting back the burden of gender is considered less fair is a daunting task for the people. Identification of gender load is more than just an introduction to the genitals, but regarding the fundamental values that have culturalized in society. According to Suzanne J. Kessler and Wendy McKenna, a more appropriate term in question is not a review of gender burden, but rather a review of the order of gender (gender reconstruction) in the community, since the conception of the load gender of a child more as a result of gender stereotypes in society. (Kessler & McKenna, p.8)

Gender Biology

The basic question that often arises in gender studies is whether biological factors play a role in human behavior? Is the difference in the behavior of men and women can be explained biologically, or cultural, or based on the interaction between the two? More specifically, whether biological factors have a decisive effect in the division of gender roles? Experts from various backgrounds, science seeks to answer this question. To explain the issue will first be discussed physical-biological differences between men and women, later described the social implications arising from these differences.

Biological Differences between Men and Women

In many species, the genetic expression can belong to the two sexes, the male and female. Few species classified as a hermaphrodite, i.e species that in him contained male and female elements that allow the breeding alone without need pasangan. Species is commonly found in species growing -plant and several species of animals. Other species called sexual dimorphism (sexual dimorphism), i.e species that undergo a process of development through the interaction between the sexes with the other sex. Human and animal species generally include this species. Although the basic properties of human genetics have similarities with biological beings, such as animals and plants, humans have developmental genetics and sex is much more complicated and complex,

especially in detecting and controlling the development of phenotypic sex. (Kessler & McKenna, p.138). Men and women have different sex chromosomes. Women have two similar chromosomes, ie XX, hence called homogametic sex, and men have two different chromosomes; one of them together with the woman, and the other X, Y, specifically for men. Men called heterogametic sex because it has two types of chromosomes (XY). (Kessler & McKenna p. 114). As a result of hormonal differences in many species, such as breast-feeding creatures, including humans, kind of male were more aggressive than females. Experts in geneticists concluded that the influence of testosterone causes male types are more aggressive than females. Thus, the physical-biological men and women are not only differentiated by gender identity, forms and other biological anatomy, but also the chemical composition in the latter body. Differences cause physical effects-biological, such as men having a larger voice mustached, bearded, slimmer hips, plain chest. While women have a voice more clear, prominent breasts, hips generally wider, and reproductive organs are very different from men.

Differences in roles between men and women in society are addressed in various theories, which can generally be classified to two groups. First, the theory which says that the difference in the roles of men and women are determined by biological factors, or so-called theory of biological nature. Anatomy male with a series of differences with women becoming a major factor in determining the social roles of both sexes. Men portray the main roles in the society because it is generally considered more potent, more powerful, and more productive. Second, theory that differences in social roles of men and women are determined by cultural factors, or commonly referred to nurture. This theory concludes that the division of the roles of men and women in society is not determined by biological factors, but actually constructed by Society. Theory of culture assesses unwise to base the different roles based on gender differences.

Perspective of Gender Theory

In gender studies known some pretty influential theories in explaining the background of the differences and similarities of gender roles of men and women, among others the following:

a. Theory Psikoanalisa / Identification

This theory was first introduced by Sigmund Freud (1856-1939). Theory revealed that the behavior and personality of men and women since the beginning determined by the development of one's personality composed seksualitas. Freud explain the above three structures, namely id, ego, and superego. According to Freud, since children aged between 3 and 6 years, the personality development of boys and girls begin to differ. These differences give birth to differences in social formations based on gender identity, which is male and female. During this period a child about the differences in anatomy, especially in the pubic area, because at this time a boy or girl will feel the pleasure when playing with his genitals. Since the time that girls begin to realize that in him there is something less than boys.

b. Structural functionalist theory

This theory assumes that a society made up of various parts that affect each other. This theory seek the fundamental elements that affect the community identify the function of each element and explain how the function of these elements remain relevant applied in modern society, and which became one of the characteristics of modern society, appears single parents (single parents).

c. Socio-Biological Theory

Socio-biological theory is evolving and can be accepted by many, but this theory is often based on gender politics patterned justify patriarchy and this theory combines both the old theory that Nature and Nurture. Also often used as a tool to perpetuate the patriarchal system.

Gender and Social Structure

After discussing some previous theories, it is worth outlining in greater detail one of the most important aspects of gender issues, namely the

relationship between gender and social structure. The influence of gender in social structure can be seen in the culture at a society. One side of the social structure can be seen through the role played by the groups in society. On the other hand the social structure can be seen on the social status groups in society, such as the distribution of wealth, income, power, and prestige. In the social structure evolved in society in the sweep of history, women are placed in a position minoritas. Sementara the status inequality based on sex is not something that is universal. In hunter-gatherer societies and several community groups plantation cultivation (horticultural), women have a high status, men and women share equally in the wealth, power, and prestige, even between different tasks. (Allan G. Johnson, 1986, p. 388-399).

The Role of Gender and Social Status

Gender roles are cultural ideas that determine the expectations of the men and women interact with one another in society. In a cultural perspective, every person is born with cultural categories: male or women. Since birth every person has been determined gender roles and attributes of its respective each other. If its born as a man then expected and conditioned to act as men. On the contrary if one is born as a woman then expected and conditioned to act as a female. In daily life in a society that embraces gender differences, there are manners values and legal norms that differentiate the roles of men and women. Everyone is as if demanded to have a feeling of gender in the association. If someone violates the values, norms, and that feeling then that question will be at risk in the community.

Predicate men and women are considered as a symbol status. Male identified as the person who has the characteristics of "manliness" (masculinity), whereas women are identified as having the characteristics of "feminine" (femininity). Woman perceived as a human being beautiful, slim, and gentle. While male human being perceived as powerful, strong, and aghessif. Men are considered more intelligent in many cases, stronger, and more daring than women. Cultural

assumptions like this by itself provide a broader role for men -Eighteen, and in time, men earn higher social status than women.

Gender roles are not isolated, but rather related to the identity and characteristics assumed various communities to men and woman. Because inequality status between men and women are more than just physical-biological differences, but all the social and cultural values in the society participated contributed. In everyday experience, between men and women are always conflicts and tensions gender. Women still have the desire to move freely in order to improve the status and self-confidence, but the cultures in society limit their desires, especially for those who have been married, especially if you've had children. Today women face a double burden. From the one hand they need on their own, but on the other hand should be more consistent parenting and family care. Men are more free to do productive activities, but because they are free of functions reproductive such as pregnancy, childbirth, breastfeeding, menstruation, also culture demands of men to play a greater role in the non-family. (Allan G. Johnson, 1986, p. 400-401).

Based on the above it can be seen a correlation between differences in gender roles and social status. The more big difference was increasingly crippled the social status, and the smaller the difference the smaller the difference in social status that, despite differences in gender roles are not the only variables determining inequality or justice.

Sexual Division of Labour

In the sweep of history, every society has ideological conceptions about the kind kelamin. Hampir all societies use gender as an important criterion, if not the main, in the division of kerja. Kelompok-section of the community divide roles, tasks, and work by type kelamin. meskipun majority of whom there were deemed fit and proper to be done by both sexes. Jobs that cater to men generally are considered to be within the capacity of the biological, psychological, and social as men, which is generally conceived as the person who has the

muscles stronger, the level of risk and danger is higher for work outside the home, and levels skills and cooperation within community groups higher. Meanwhile, work is dedicated to women is generally considered to be in accordance with his biological capacity as women, who are generally in konsepsikan as weak with lower risk levels, tend to be repeat, does not require intense concentration, and easier terputus- break. Because of the level of women's skills are considered average lower than the male. Women are more consistent to the "feminine jobs", namely: collect fuel (wood), prepare the drink, mix and provide food from wild herbs, production of milk, washing, fetching water and cooking, and generally work to do in the household. (Stephen K. Sanderson, p. 396). Religious social institutions generally controlled by men laki. It might be due to the assumption that women are the source of sin and pollution, and there are rules that berhubungan.dengan taboo themselves, especially during menstruation. (Judi Grahn, 1993. p. 72-73). Most people make the men as religious leaders, especially as master of ceremonies. In perspective of the history of ancient religions god exceeded the number of goddesses. Religious heroes (martyrs) more victims than males than females. In the sweep of history and culture, the sexual division of labor is always found. The difference was fair or not is another issue, namely the issue of the value of subjectivity in each community. Perhaps from the perspective of a particular community division of labor is not fair but by the people concerned is considered fair. Michelle Rosaldo and Louise Lamphere identify sexual division of labor based on the universal traits in different cultural groups as follows.

The Role of Gender and Social Change

Gender as well as ethnic groups, in many societies is one of the main factors that determine the sombobby status. Understandable that gender issues has the potential to cause conflict and social change, because of the patriarchal system prevalent in many public places women in a position culturally disadvantaged, structural, and ekologis. Women apperead into reproductive matters such as keeping house and raising children. As a result of

the growth and mobilization of the population, urbanization and industrial revolutions lead to social changes, including in the social position of men and women. In 19th century women are increasingly aware of the fact that outside the domestic sector has been going on very rapid development. At the same time they are also unaware of the norms in the domestic sector confine women to perform multiple roles, in addition to acting as a housewife also perform roles outside the household. These restrictions became the basis for the growth of new desire of women to participate in the public sector involved. They are demanding equal rights with men, such as acquiring knowledge skills and higher education, and so forth. According to Johnson, there are some things that can be an indicator of inhibiting social change in relation to the demands of equality of rights between men and women. (Judi Grahn, 1993. p. 72-73)

a. Social Structure

The position of women is still often confronted with the position male-female. Position always associated with the domestic environment-related affairs with family. While position of men is often associated with the public sphere, which relates to matters outside the home. In the social structure, the position of women is such a difficult position offset male. Men who want to take part in the public sphere, it is still hard to escape responsibility in environmental domestic. Women less helpless in this case to avoid the double burden because his job as a nanny is already a cultural perceptions are general. Control culture seems more restrictive for women than for men. For example it can be argued, although abortion is under the authority of a mother who conceived him, he still was not free to do so, because the values of culture and religion in general do not tolerate such crimes, but maybe this is one of the efforts to control the burden of women.

b. Women as a Minority Unique

It is a fact that the weak position of women in society neglected by the women themselves. Even sometimes groups of women feel happy although

other women's groups into the language of religion, the influence will grow stronger, because the bible of its followers is not a myth but it comes from God the All-knowing. In connection with this case D.L Carmodi revealed that a number of myths can not be rejected because it has become part of various religious beliefs. The influence of the stories in the scriptures describes as un mythological aspect, (Denise Lardner Carmody, 1992, p. 154-155) because according to mythology mentioned in a holy book increased their status to a conviction.

The weak position of women in society is an accumulation of various factors in the long history of the people of men. A theory to explain the background of the cause, but other theories can not easily be blamed for women does have some uniqueness that can not be measured only by one approach. In cultural trajectory of women have some similarities between cultural groups with other cultural. Suprisingly some myths around women have similarities, such as the myth of female menstruation, the origin of the incident, and the substance of what happened.

Historically, women have contributed to the struggle for social justice, for example, the abolition of slavery in the early 19th century and the struggle of trade unions in the late 19th century, and the struggle for the rights of other human, but there is the tendency of those things that was forgotten, In contrast to the minority in terms of ethnicity, race, and religion; the position of minority women tend to be less respected by men as kaum- mayoritas. Di number of countries, ethnic groups, races, and religious minorities are treated fairly, rights are guaranteed and maintained. While, women's rights as one part minority in the community are still many have not considered.

c. Influence Myth

In cultures in various places, certain relationships male-female lakidan myth constructed by myths. Starting rib-origin women up the myths around menstruation. Myths tend to impress women as the second creation myth sex. Second the myth settles in nature under

counciousness women so long that women accept male as subordination and not worth aligned with him. The myths around women is rather complicated to solve because intersect with issues of religion. If a myth in the language of religion, the influence will grow stronger, because the bible of its followers is not a myth but it comes from God Most Known. Position of women weak in society is an accumulation of various factors in the long history of the people of men. A theory to explain the background of the cause, but other theories can not easily be blamed for women does have some uniqueness that can not be measured only by the cultural trajectory approach. The women have some similarities between cultural groups with other cultural. Suprisingly some myths around women have similarities, such as the myth of female menstruation, the origin of the incident, and the substance of what happened.

A description of gender insights as presented briefly in the foregoing description shows that the gender issue is a sensitive issue and always will be actual, because it involves aspects of potential balance the two sexes in public life the issue of gender.

Concept of Gender Equality in Islam

To understand in depth the concept of gender in Islam, it is first necessary to understand the origins and substance of human events according to Islamic. How position of men and women, both in terms of substance and in terms of function and status? In Islam, the origins and substance of human events can be viewed in several categories, namely the origin of humans as biological beings, the origin of the first human species, namely Adam and Eve, the origin of human reproduction and human substance itself.

Origin of Humans as Biological Beings

As well as other biological creatures, humans originating in the water as described in the following verses: Q.S. al-Anbiya ' / 21: 30: *Do not the unbelievers see that the heavens and the earth were sewn together is one, then we parted keduanya.Dan than water uss make everything hidup.Maka they not believers?.* Q.S. al-An'am /

6: 99: *and He Who sends down water from the sky, then We cause to grow it all sorts of herbs Then we remove from herbs, plants are green.*

c. Q.S. Al Nur / 24: 45 *and God has created every animal from water.*

Some scholars argue that, although the human part of the biological beings, the origin of creation is different from other biological beings, as hinted in the verses above. The beginning of the creation of man made in Heaven described are beyond planet Earth, (Tafsir al-Razi, p. 452) and thus, is said (everything) in the first paragraph above are not included humans (Adam and Eve).

Water is an important element in the life of every biological creature, including water for men. Although not inconceivable their live. The verses above in accordance with the views of modern science that all biological beings need water. Only on the planet that has the water reserves that allow for inhabited by creatures biologically. (Maurice Bucaille, p. 276). Up here there is no problem between men and women, since the origin of the incident biological beings are genetically not distinguishable. Male and female, created and originated from the same element.

The Origin of Species First Man

Humans as a species of biological beings, its origins come from the land, as mentioned in several verses of Islam as follows: Q.S. Noah / 71: 17-18: *And God made you out of the land with the best, then He gave you (thereof on the day) with truth.* Q.S. Hud / 11: 61 *He has created you from the earth (ground).* Q.S. Al-Hijr / 15-26: *and Verily We created man (Adam) from sounding clay (derived) from mud molded into shape.* Q.S Al Mu'minin / 23: 12 *and Verily We created man from an extract (derived) from the ground.* Q.S. Al-Furqan / 25: 54: *and He (also) who created man from water then He made man (had) descent and mushaharah [1070], and is the Lord Almighty.* Q.S. Al-A'raf / 7: 12: *Lo! We have created you (Adam), then we shape your body, then We said to the Angels: "Your Prostrate to Adam," So, they prostrated except the devil. He does not includes those who prostrate.* Q.S Al-Hijr / 15: 28-29: *And (remember) when your Lord said to the Angels: "I*

am creating a human being out of dried clay (derived) from mud molded into shape. 29. So when I have perfected it happened, and was blowing right into it the spirit (creation) mine, then ye him prostrate submissive. Q.S al-Infitar / 82: 7-8: Who has created you and then refine kejadiannya and make (body composition) mu balanced, in whatever form He willed, He put you together.

The verses above tells that men and women are no problem, since both declared sourced from the same elements and the same mechanism. No difference substantially and structurally between the two. Thus, naturally in the presence of men and women there is no difference. Origins of Human Reproduction and the continuing process of human development is commonly called reproduction, described by some verses, including the following: Q.S As-mat / 32: 8: *Then He made his offspring from the quintessence of despoised water.* Also Q.S. Al-Mu'minin / 23: 14: *Then the semen We gave blood clot, then a blood clot We made a lump of meat, and then we made a lump of flesh bones, then We wrap the bones with flesh. then We made him a creature (shaped) else. So that lessons Supreme God, the Creator of the nicest.*

In the process of human reproduction, the element of water (liquid) is more dominant mentioned in the Qur'an than earth elements. Those verses suggests how dominant the liquid in human life, as well as other biological creatures.

Human origins that are more substantial, such as life or spirit, not described in detail in Islam. The spirit of man is the Lord's business, as suggested in one short paragraph in Q.S. al-Isra / 17: 85: *And they ask you about the spirit. Say: "The Spirit itself Including my God affair, and you have not given knowledge but a little."* Human existence in Islam is emphasized to his capacity as a servant and as the representative of God on earth Humans are the only creatures existentialists, because only these creatures can fluctuate rank in the sight of God.

Principles of Gender Equality

There are several variables that can be used as a standard in analyzing the principles of gender equality.

a. Men and Women Equally As Servant

One purpose of human creation is to worship God, as mentioned in Q.S. Adh-Dzariyat / 51: 56: *And I did not create the jinn and mankind except to worship Me.* In the capacity of human beings as slaves, there is no difference between men and women. Both have the potential and the same opportunities to be an ideal servant. Servant ideal in Islam are referred to those who fear Him (*Muttaqun*), and to achieve the degree of *Muttaqun* is not known differences in gender, race or ethnic group. Islam insists that the most ideal servant is the *Muttaqin*, as mentioned in Q., S. al-Hujurat / 49: 13: *O mankind, We have created you from a male and a female and made you a nation - nations and tribes that ye may know each other-. Indeed the noblest of you with Allah is the most taqwa among you. Indeed Allah is knowing, All-knowing.*

Peculiarities that cater to men, as a husband at the higher above the wife (Surah al-Baqarah / 2: 228), male protector for women (Sura al-Nisa / 4: 34), secure a share heritage more (Sura al-Nisa / 4: 11), be effective witnesses (Sura al-Baqarah / 2: 282), and allowed polygamy to those who qualify (Surah al-NisaV4: 3) but these do not cause men to be servants of the primary.

These advantages given to men in their capacity as members of the community who have a public and social role over when the verses of Islam was revealed. In his capacity as servants, men and women will each receive an award of God in accordance with the level of dedication as mentioned in Q.S. An-Nahl / 16: 97: *Whoever works righteousness, whether male or female in the state of faith, verily shall We give him a good life and Lo will We give a reply to them with a better reward than what has been they do.*

Men intent and purpose of creation of this earth is, in addition to being a servant ('*abid*) were submissive and obedient and serve Allah SWT., Also to be inheritors of the earth (*khalaiif al-ard*). Human capacity as the inheritors of the earth on

the earth affirmed and stressed in Q.S Al-Baqarah / 2: 30: *Remember when your Lord said to the Angels: "I am going to make a vicegerent on earth." They say: "Why do you want to make (caliph) on earth was the person who will make mischief therein and shed blood, And We Always exalt with the praise you and purify you?" " Lord said: "I know what ye know not."*

The word caliph in the second paragraph above does not refer to one gender or ethnic group. Men and women have the same functions as the caliph, which would account for the tasks caliphate on earth, just as they have to take responsibility as a servant of God.

All the verses that tell about the cosmic drama, the story about the state of Adam and his partner in heaven to come out into the earth, always stressed the two sides are actively using the pronoun for two people (*huma*), which pronoun to Adam and Eve, as can be seen in the following cases:

a. Both were created in heaven and take advantage of the facilities mentioned in the heaven Q.S. al-Baqarah / 2: 35: *And we said: "O Adam diamilah you and your wife this heaven, and ate his foods are much more well anywhere you like, and do not approach this tree, which cause thou -people who do wrong.*

b. Both got the same quality of devil temptation mentioned in Q.S. al-A'raf / 7: 20: *then the devil to persuade both of them (to eat the fruit) of trickery. When they had both felt the wooden pieces, appeared for both the nakedness-her nakedness, and start both covered with the leaves of paradise. And their Lord called them, "Did I not forbid you that tree and tell you." He is an enemy that is real to you both?*

c. Equally eating an apple and both received from the fall to the earth is mentioned in Q.S. Al-A'raf / 7: 22. *Then the devil to persuade both of them (to eat the fruit) of trickery daya.tatkala both have tasted the fruit wood, appeared to them aurat-nakedness, and start both covered with the leaves of paradise. then their Lord called them, "Did I not forbid you that tree and I tell you:" He is an enemy that is real to you both "*

d. Equally begging for mercy and equally forgiven God, mentioned in Q.S. al-A'raf / 7: 23: *They say: 'Our Lord, we have wronged ourselves, and if You forgive us not and have not mercy on us, surely we are people who are losers ".*

e. Once on earth, both developing offspring and complementarity and mutual need, mentioned in Q.S. al-Baqarah /2: 187: *It is made lawful for you on the night of the fasts with your wives; they are garments for you, and you too are a garment for mereka.Allah may know that you have betrayed yourself, so God forgive you and forgive you.*

The statement in Islam above, somewhat in contrast to the statements in the book imposes more severe error to Eve. In the verses above, Adam and Eve are mentioned together as actors and responsible for the cosmic drama.

Conclusion

Differences in roles between men and women in society are addressed in various theories, which can generally be classified to two groups. First, the theory which says that the difference in the roles of men and women are determined by biological factors, or so-called theory of biological nature. Second, theory that differences in social roles of men and women are determined by cultural factors, or commonly referred to nurture. Theory of culture assesses unwise to base the different roles based on gender differences.

Perspective gender in Islam refers to the spirit and values of understanding universal. There are tendencies that many Islamic concepts favor of the male gender, do not necessarily represent the substance of the teachings of Islam. Islam does not deny the existence of biological anatomical differences, but these differences are not used as a basis for privileging sex with each other kelain types. The main basic relationship of men and women, especially the couples, it is peace that is full of grace (*mawaddah wa rahmah*). The verses gender provides guidance generally how the quality of individual and harmonious society. Islam does not give a burden for absolute and rigid gender to someone, but how to load it can facilitate human gender obtain a noble purpose in life, in the world and in the hereafter.

The principles of gender equality in Islam, among others like the position of men and women as Servant ('*abid*). God and God's representative on earth (God's caliph fi al-ard), men and women are created from the same elements, and both are involved in the cosmic drama, when Adam and Eve were equally guilty of causing it to fall to the earth. Both had the potential to achieve in the earth, and had the potential to achieve God's pleasure, in this world and in the hereafter. Verses down systematically gender in a cultural sphere that is loaded with the role of gender inequality. With a personal guided by prophets and apostles, the implementation of gender passages can be socialized in a relatively fastly.

References

1. *Al-Qur'an al-Karim bial-Rasm al-'Usmani*, Beirut: Dar al-Fajr al-Islami, 1991.
2. *Alkitab*, Jakarta: Lembaga Al-Kitab Indonesia, 1992.
3. Al-'Ati, Hammuda 'Abd, *The Family Structure in Islam*, Indianapolis: Islamic Book Service, 1977.
4. Ahmed, Leila, *Women and Gender in Islam*, New Haven & London: Yale University Press.. 1978
5. Johnson, Allan G., *Human Arrangements an Introduction to Sociology*, San Diego, New York, 1986.
6. Kantor Menteri Negara Urusan Peranan Wanita, *Buku III: Pengantar Teknik Analisa Gender*, 1992.
7. Kessler, Suzanne J., dan Wendy McKenna, *Gender: An Ethnomethodological Approach*, New York, dll.: John Wiley & Sons. 1977.
8. Lindsey, Linda L., *Gender Roles: a Sociological Perspective*, New Jersey: Prentice Hall, 1990.
9. Parsons, Talcott & Robert F.Bales (eds.), *Family, Socialization and Interaction Process*, Glencoe, IL: The Free Press, 1955.
10. Ramazanoglu, Caroline, *Feminism and Contradiction*, London: Routledge, 1989.
11. Al-Sadr, Muhammad Baqir, *Al-Madrasah Islamiyyah al-Tafsir al-Maudu'i wa al-Tafsir al-Tajzi'i fl Islam al-Karim*, Beirut: Dar al-Ta'aruf H al-Matba'ah, T.Th.
12. Sanderson, *Sosiologi Makro: Sebuah Pendekatan terhadap Realitas Sosial*, terjemahan Farid Wajidi dan S.Meno, Jakarta: Rajawali Pers, 1993
13. Soetapa, Djaka, *Ummah Komunitas Religius, Sosial, dan Politik dalam Islam*, Surakarta: Duta Wacana University Pres, 1991.
14. Spellberg, D.A., *Politics, Gender, and the Islamic Past, the Legacy of Aisha bint Abi Bakr*, New York: Columbia University Press, 1994.
15. Shihab, Quraish; *Membumikan Islam*, Bandung: Mizan, 1992.
16. Showalter, Elaine, (ed.), *Speaking of Gender*, New York & London- Routledge 1989
17. Tierney, Helen, (ed.), *Women's Studies Encyclopedia*, Vol I New York-Green Wood Press, T.Th.
18. Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Jakarta: Balai Pustaka, 1989.
19. Umar, Nasaruddin, *Teologi Menstruasi: Antara Mitologi dan Kitab Suci*, dalam *Jurnal Ulumul Qur'an*, No. 2 Vol. VI Tahun 1995.

GENDER PERSPECTIVES IN ISLAM

ORIGINALITY REPORT

4%

SIMILARITY INDEX

3%

INTERNET SOURCES

1%

PUBLICATIONS

2%

STUDENT PAPERS

MATCH ALL SOURCES (ONLY SELECTED SOURCE PRINTED)

1%

★ Submitted to President University

Student Paper

Exclude quotes On

Exclude matches Off

Exclude bibliography On