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### THE NEW ORDER OF GENDER STUDIES IN THE QURANIC WORLDVIEW

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**Abstract:** *Worldview is a framework of thinking or fundamental beliefs about our vision of the world and a vision of our shadow or expression in the future. The term worldview is also used in Islam to explore the reality of the world through a set of Qur'an-based and hadith-based knowledge such as al-mabda', al-naẓariyyat, al-taḥaṣṣur al-Islamiyyah, and so on. The worldview device as an important element in seeing human reality refers to the three pillars of philosophy, namely epistemology, ontology, and axiology. Epistemology in looking at gender metamorphoses from just a definition, a concept to a study or theory. In Islam the epistemological concept is used to look at gender in two approaches: the epistemology of the bayani (a more rational worldview based on the Qur'anic text in viewing gender bias) and the burhani epistemology (worldview of gender in rabbaniyyah, thabat, syumul, waq'iyyah, ijabbiyyah, tawāzun, and tawḥid). In gender ontology it is discussed in its essence or "being". The perspective of Western thinkers (liberal feminism, radical feminism, postmodern feminism, existential feminism, psychoanalysis feminis, Asia feminism, etc) and Modern Islam (Islamic femins) views the nature of gender as social construction which say that the gender world constructed by social and culture consensus not fitrah, whereas Islamic thinkers see that the Qur'an forms gender equality in essence to undermine the notion of radical differences and gender hierarchies related to the origin of human creation. As for axiology, gender studies have value to the extent that studies have benefits or benefits to others. Finally, gender studies in the view of the Qur'an are "to see" men and women not only inseparable, but also the same as Allah says specially ain Surat Al-Nisa 'verse 1 and the othe verses.*

**Keyword:** *New; Order; Gender; Quranic; Worldview*

## PENDAHULUAN

In the beginning the term worldview was known as the German language *weltanschauung* which was first used by Immanuel Kant (1724-1804) then translated into English as a worldview. The tradition of Idealism and German Romanticism uses the term to express a set of beliefs that form the basis and shape of human thoughts and actions.<sup>1</sup>

Determinatively, James H. Olthuis states that a worldview is a frame of mind, or fundamental beliefs about our vision of the world and a vision of our future shadow or expression.<sup>2</sup> Likewise philosophers, thinkers, and other scientists such as Wilhelm Dilthey who gave their understanding of the worldview as "a set of mental categorizations that arise from profound experiences that will influence the way human understanding, feelings and responses in action compromise the world and the reality in it". Nietzsche believes that worldview is a cultural entity created in human beings based on (subject to) the context of the geographical-historical situation and its interests. Ludwig Wittgensteins tends to use the term world picture which refers to understanding as "the way of thinking about reality which then rejects that a person is able to have objective knowledge about reality then get what he wants". Michel Foucault uses episteme terms and worldview terms that refer to a set of rules, reasoning patterns, thinking patterns, and a kind of "legal entity" that regulates patterns in the process of knowing something.<sup>3</sup>

Worldview in the tradition of Islamic thought is actually also used when determining the dominant factor in determining one's diversity and life, but does not use the term worldview explicitly. Islam as a religion and civilization can actually be captured from the concept of *din* which is systemically similar to worldview. But when the concept falls into someone's way of thinking and influences behavior, there is no standard term. The 20th century scholars suggested different terms to describe worldview, including the following.

Al-Maududi termed the meaning of Islamic worldview with *Islami Nazariyat*, which is a view of life that starts from the concept of oneness of God (*shahadah*) which has implications for the overall human activities in the world. Because *shahadah* is a moral statement that encourages people to carry it out in life as a whole.

Atif al-Zayn describes Islamic worldview as *al-Mabda' al-Islami*, i.e. *aqidah fikriyah* (rational belief) which is based on reason, because every Muslim must believe in the nature of the form of Allah Swt, prophethood of Muhammad, and to the Koran with reason .

According to Sayyid Qutb, the right term for Islamic worldview is *al-Tasawwur al-Islami*, which is the accumulation of fundamental beliefs that are formed in the minds and hearts of every Muslim who gives a special description of the manifestation and what lies behind it.

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<sup>1</sup> James W Sire, *Naming the Elephant: Worldview as a Concept* (Downer Grove: InterVarsity Press Academic, 2009), 24.

<sup>2</sup> James W Sire, *Naming the Elephant: Worldview as a Concept* (Downer Grove: InterVarsity Press Academic, 2009), 18.

<sup>3</sup> James W Sire, *Naming the Elephant: Worldview as a Concept* (Downer Grove: InterVarsity Press Academic, 2009), 30.

As in the view of Syed Muhammad Naquib al-Attas, Islamic worldview is a vision of reality and truth, which is read by the eyes of our hearts and which explains the true nature of existence, because the totality of the world is what Islam projects. Therefore this worldview term is translated by Al-Attas into Islamic terminology (Arabic) as *Ru'yat al-Islam li al-Wujud* which means an Islamic view of the nature and truth about the universe.<sup>4</sup>

The view of the Islamic world in understanding reality teaches its people to think scientifically, naturally, and divinely to raise the rank of those who believe and who have knowledge (QS. al-Mujadalah: 11).

## RESEARCH METHODS

A worldview is born because of questioning the nature, source of knowledge, and direction or way of achieving that knowledge. Therefore, according to metaphysical issues (philosophy), worldview relies on three basic beliefs, namely epistemological, ontological, and axiological, but often process methodologically as well.<sup>5</sup>

### Epistemological Study

Epistemologically, when the meaning of a word changes and changes from its original meaning, it may be because of the intrusion of foreign views (intrusion of worldview) or it can also be caused by a shift in values in the culture of meaningful meaning. In the West there has been a change in the meaning of "gender" from the original meaning. Originally the meaning was understood generally as gender: masculine and feminine. That meaning in Webster's New World Dictionary, New York: 1984, turns into a visible difference between men and women in terms of values and behavior. Here is the difference between gender, but it has become behavior. Even Helen Tierney (1999) interpret gender is no longer a difference in behavior, but has become a cultural concept that seeks to make a difference (distinction) in terms of roles, behavior, mentality, and emotional characteristics between men and women that develop in society.

Finally the official "gender" differs sharply from the word sex. Sex is used in general to distinguish men and women in terms of biological anatomy or sex. So sex includes differences in the composition of hormones in the body, physical anatomy, reproduction and other biological characteristics. Gender is used to examine social, cultural, psychological aspects and other nonbiological aspects.

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<sup>4</sup> Hamid Fahmy Zarkasy, *Misykat: Islam Sebagai Pandangan Hidup*, dalam *Tantangan Sekularisasi* (Jawa Timur: MIUMI, 2014), 14.

<sup>5</sup> Norman. K Denzin dan Yvonne. S. Lincoln, *Handbook of Qualitative Research* (USA: SAGE Publication, 2010), 120.

Not only does it come to sex (biological) distinction, Linda L. Lindsey<sup>6</sup> also changes her definition. Similarly, Elaine Showlater changed the concept to a theory of "gender studies" (gender studies). Gender studies are studies relating to the determination of the community regarding the determination of someone as a man or woman. Here what is male and female depends on the determination or construction of the community (Showlater, 1989:132). Even in gender studies in Indonesia in particular a draft Bill on Equality and Gender Justice (RUUs) has been prepared. This term was popularized by those who claimed to be fighters of feminism (femininity).

In Islam authoritative truth sources consist of two elements. *First*, the primary text, namely the Qur'an and the Sunnah. *Second*, secondary texts, namely the interpretation of the scholars. The primary text contains absolute truth, while the secondary text is only the ulama's reading of the primary text so that it is relative. Ulama's reading of the primary text is always influenced by the situation and conditions behind it. In addition, the misunderstanding can also be determined by the epistemology that is used as a foothold, which then gives birth to products of thought, including fiqh which is gender biased. The above view reflects how people view and occupy women in subordinate and inferiority positions.

Because epistemology tends to produce products that are gender biased thinking, Muhammad Abid al-Jabiri also offers a "*bayani epistemology*" approach. This *bayani epistemology* according to Al-Jabiri is rooted in the thought of Imam Syafii who made the text a reference for scholars in responding to new problems. This means that Syafii has the text in looking at the reality of humanity. Rationality is used only for mediation and text explanation, the text estuary remains the main authority. Thus the bayan epistemology demands the role of reason to elaborate further on the purpose and purpose of the text, as if there is no purpose of Shari'a (*maqashid al-Syariah*) which can be taken and then contextualized with contemporary reality. This condition has crystallized in such a way that it becomes a doctrine that cannot be revised again. Because that reaction always arises when there are issues of gender equality and this is certainly very influential on the development of da'wah.<sup>7</sup>

The reality of gender bias cannot be denied is the share of a handful of Muslim scholars who have changed the key concepts of gender in Islam. In order to justify the concept of gender, the number of inheritance rights of men and women must be the same; because of gender equality, jurisprudence is considered masculine; because gender is also a hadith about women who are negatively considered misogynistic; to defend gender equality, the role of the husband is defeated by the wife or equalized. There should be no concept that "men must be in the front shaf when praying". There cannot be a concept that men are the heads of households. There should be no concept that when married a woman must be represented by her guardian, while men can marry themselves. There should be no concept that women may not be preachers on Friday prayers. There should be no view that only women who have a period ah iddah after the marriage ends, while men are free from 'iddah and so on.

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<sup>6</sup> Linda L. Lindsey, *Gender Roles: A Sociological Perspective* (New Jersey, Prentice Hall: Routledge, 2014), 54.

<sup>7</sup> Muhammad Abid Al-Jabiri, *Post Tadisionalisme Islam*, (teri) (Yogyakarta: LKIS, 2000).

In the sense of an Indonesian gender thinker, Prof. Dr. Siti Musdah Mulia (2011), gender is something that is formed socially and is not something natural in human beings. In Islamic law, the term gender begins to have problems when experiencing refraction of meaning in its use. One of them is said, the difference between men and women is natural and from natural differences arises innate differences in the form of masculine and feminine attributes attached to it naturally. The attitude of the differences should not be eliminated by eliminating discrimination and creating harmonious relations.

Furthermore, gender fighters such as Amina Wadud from Malaysia began to dare to question the rules, customs, judgments, and treatment that they said had been occurring between inequality and discrimination between men and women. The climax, sexual deviation is considered as a modern thing and in accordance with human rights. Similarly, not a few have accused the ulama of having a role in manipulating the hegemony of men over women.<sup>8</sup>

According to Hamid Fahmy Zarkasyi, feminists have even entered the realm of religious law, while they themselves have forgotten (not referring) to the opinions of previous scholars. Feminists claim to fight for the glory of women, while they themselves do not understand the meaning of glory in the teachings of Islam.<sup>9</sup>

Such a view is very contrary to the epistemology of Islam. In Islam, equality and justice is not a measure of one's glory. It's the same as freedom. Islam also has its own concept of freedom. The Qur'an shapes gender equality in Islam and undermines the notion of radical differences and gender hierarchies related to the origin of human creation. The Qur'an "views" men and women not only inseparably, but also ontologically and equally. In the letter Al-Nisa 'verse 1 mentioned.

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

In intention that "O men, fear your God who created you of the same kind and from whom Allah created his partner and from both God breeds many men and women."

Taking into account such conditions, Al-Jabiri offers a *burhani epistemology* that uses deductive, inductive methods, the principle of causality, and *maqashid al-Shari'ah* (the purpose of Shari'a). With *burhani epistemology*, the text is explored by the method of deductive, inductive, and set the goal of the Shari'a which is then contextualized with the present reality.<sup>10</sup>

<sup>8</sup> Wadud, Amina, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (New York: Oxford University Press, 1999).

<sup>9</sup> Masykur Abu Jaulah, *Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis, dan Kolonialis* (Ponorogo: CIOS, 2010).

<sup>10</sup> Muhammad Abid Al-Jabiri, *Post Tadisionalisme Islam*, (terj) (Yogyakarta: LKIS, 2000).

In understanding this burhani epistemology, a man who has an Islamic worldview will believe that only Islam is the religion that Allah accepts (Surah Ali Imran: 83). Because only Islam is a religion that teaches the phrase tauhid (*ayatun sawā*) and is a continuation of all the religions brought by the Prophets. Therefore, in a gender perspective in accordance with the Islamic worldview, it is not acceptable for feminist/pluralist religious views to state that all religions basically have the same essence, namely together as a legitimate way to get to the one God, even though each has a way worship and the mention of different names of God.

From the epistemological theory of Sayyid Qutb, the Islamic worldview is described as a whole as if it does not make room for the entry of another view of life. As for Al-Attas's epistemological theory, the Islamic worldview functions actively in the epistemological process with the following explanation.

*Characteristics of Islamic Worldview according to Sayyid Qutb*

*Rabbaniyyah* (sourced from God), meaning that it comes from God so that it can be called a vision of divinity. It is this nature that distinguishes Islam in setting aside gender from other perspectives and ideologies (liberal feminists, radicals, existentialism, and so on, which are pragmatism, idealism, or dialectic materialism originating from mere human reason and will, QS. al-Hijr (15): 9.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*Thabat* (is constant), meaning *tasawwur al-Islami*. It can be implemented in various forms of community structure and even various kinds of society. But its essence remains constant, unchanging and undeveloped. It does not require adjustments to life and thought, because it has provided dynamic space which moves in a constant period. Gender differences with their sunnatullah, men with maleness, and women with femininity are constant designs. This characteristic of consistency is contrary to the infinite development that occurs in feminist thinking in the West and on the other hand consistency can also be a shield of Westernization or the influence of European culture, its values, traditions and methodology.

*Shumul*, meaning *tasawwur al-Islami*, which is comprehensive. This comprehensive nature is supported by the principle of monotheism produced from the source of the One God. Tawhid also manifests in a unity between thought and behavior, between vision and initiative, between doctrine and system, between life and death, between ideals and movements, between the life of the world and life afterward. This unity cannot be broken down into inconsistent parts, including separating between male and female worship and male and female muamalat. If a Muslim views gender relations outside the concept of monotheism, that understanding can put someone outside the concept of Islam.

*Tawazun* (balanced), meaning that the Islamic view of life is a balanced form between revelation and reason, because indeed revelation is revealed to be believed and understood by human reason. Also a balance between the known (*al-ma'lum*) and the unknown (*ghayr ma'lum*), between the real and the unreal in gender life and relations.

*Ijabiyah* (positive), meaning that the Islamic life view pushes on the activity of obedience to Allah in a positive/positive scope. All activities in the life of men and women on earth have their relevance and consequences in religion and in contrast statements in worship no matter men or women as in the creed with tongues must be practiced in real activities.

*Waqi'iyah* (pragmatic), meaning that the nature of Islamic life views is not merely idealistic, but also grounded into the reality of life. So he is both idealistic and realistic at the same time so he can build a complete system that is in accordance with the characteristics of men and women as humans. In Islam the gender roles (men and women) needed are only as far as their capacity as humans. He is not required to be in a lower position (subordinate) than that or higher (superior) to the degree of divinity. He is different from the vision of gender relations in Brahma in Hinduism which considers men and women different degrees (castes).

*Tawhid* (monotheism, oneness), means the most fundamental characteristic of the Islamic outlook, namely the statement that God is One and all things are created by Him. Therefore there is no ruler other than Him, there is no legislator other than Him, there is no one who regulates the lives of men and women and their relationship with the world and with humans and other living beings, except God. Hints, laws, and all living systems, norms or values that govern the relationship between men and women come from Him.<sup>11</sup>

Overview of Prof. Al-Attas about the important elements which are the main characters of the Islamic life view are as follows:

*First*, in the Islamic worldview, reality and truth are interpreted based on the study of metaphysics on the visible world and the invisible world. The Western view of reality and truth is formed based on the accumulation of views on cultural life, values and various social phenomena. Although this view is arranged coherently, it is actually artificial. This view also formed gradually through philosophical speculations and scientific discoveries that were open to change. Changing speculation is seen in the dialectic which starts from the thesis of antithesis and then synthesis. Also in the concept of the original god-centered world, then God-world centered, changed again to world-centered. In connection with the view of gender, there are changes from the existence of a view of life based on speculation that continues to change due to changes in social conditions, values, religion and Western intellectual traditions.

*Second*, Islamic life views are characterized by tawhidi (integral) thinking methods. This means that in understanding reality and truth, Islamic life views use methods that are not dichotomous, which distinguishes between objective and subjective, historical-normative, textual-contextual, and so on. Because in Islam, the human soul is creative and with perception, imagination and intelligence, it participates in shaping and translating the sensory world and sensory experience and the world of imagination. Because of this worldview, the intellectual tradition in the West is characterized by the emergence of various systems of thought based on materialism and idealism which are supported by methodological approaches such as empiricism, rationalism, realism, nominalism, pragmatism. As a result, Western gender understanding was divided into two poles because the method of searching for truth about the relations and existence of men never met and there was a cul de sac.

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<sup>11</sup> Acikgence Alparslan, *Islamic Science, Towards Definition* (Kuala Lumpur-Malaysia: ISTAC: 29, 1996), 29.

*Third*, the view of Islam derives from revelations reinforced by religion (din) and supported by the principles of reason and intuition. Because of that, the view of life in Islam has been perfect from the beginning and does not require a review or historical review to determine its position and historical role. Religious substances such as the relationship between men and women with their character, name, faith and practice, their rites, doctrines and theological systems have been revealed in the revelation and explained and exemplified by the Prophet. When he appeared on the historical stage, Islam was "mature" as a system and did not require development. It only requires interpretation and elaboration that refers to the permanent source. So the characteristic of gender views in Islam is authenticity and finality. So what feminists and Western thinkers call classification and periodization of thought, such as the classical, middle, modern, and postmodern periods, is not known in the Islamic worldview; the periodization actually describes changes in the fundamental elements in their outlook on life and their value system.

*Fourth*, the elements of Islamic life views consist mainly of the concept of God, the concept of revelation, the concept of creation, the concepts of human psychology, the concept of science, the concept of religion, the concept of freedom, the concept of value and virtue, the concept of happiness. These basic conceptual elements determine the form of change (change), development (development), and progress (progress) in Islam. These basic elements act as a unifying pole that puts the system of gender meanings, living standards and values in a coherent unity of systems in the form of worldview.

*Fifth*, the outlook on Islam has the most basic main element, namely the concept of God. The concept of God in Islam is central and not the same as the concepts contained in other religious traditions such as in the traditions of Greek philosophy and Hellenism, Western philosophical traditions, or Eastern and Western mystical traditions at once. The similarities of some elements of the concept of God between Islam and other traditions cannot be brought to the conclusion of the existence of the One Universal God, because the conceptual system is different. Therefore the transcendent idea of unity of religion is absurd. Moreover, the creation of God as a woman, it is non-sense.<sup>12</sup>

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<sup>12</sup> S.M.N Al-Attas, "The Worldview of Islam, An Outline, Opening Adress", in Sharifah Shifa al-Attas ed. Islam and the Challenge of Modernity, *Proceeding of the inaugural Symposium on Islam and the Challenge of Modernity: Historical and Contemporary Context*, Kuala Lumpur Agustus, 1-5, 1994, ISTAC, 1996, 29.



## Ontological Study

Ontologically the background of the emergence of the concept of gender in the view of Islam originated from the many problems that accumulated Muslim women accumulatively. Among them are discriminatory treatment and acts of violence against women. This is most likely due to the existence of taklid in patriarchal-oriented interpretations which has resulted in the assumption of men being the "most important" of women (superiority).

As ontological traditions that question the nature and "being" or reality, the existence of gender can be traced from the etymology that gender is the result of absorption from several foreign languages. Among them are *gendre*, *genre*, or *gener*.<sup>13</sup> According to Nasaruddin Umar.<sup>14</sup> In Malay (Malaysian), the word *sex* and *gender* have only one word equivalent, namely male or female. In Arabic too, sex is translated into al-jans, while gender is translated as al-jinsaniyyah. In the Koran, Islam is a religion that carries the equality mission (musawwa) between humans and each other, both rich and poor, old-young, people and men. Indeed, in the Qur'an it is stated *al-Rijal qanwamuna 'ala al-nisa'* (surat Al-Nisa' verse 34), namely that the man (husband) is the protector of women (wife) aka the leader of the household. The problem is there are differences in judging, is the statement normative or historical? If it is normative, male leadership in the household is permanent. But if it is historical, household leadership is adjusted to the social context. If the social context changes by itself the "text" (read: *al-Rijal qanwamuna 'ala al-nisa'*) will change so that men do not necessarily become leaders. The reality that is now developing is that men are considered to be higher than women with the QS text. Al Nisa': 34 so that such values reduce the universal values and integrality of Islam as the religion of *rahmah li al-'alamin*.

Even so, ontological claims against gender views continue to emerge as from contemporary thinkers who are also feminist figures and Muslim theologians Riffat Hasan. He rejected the classical interpretation. Riffat questioned why the ascetic nafs was confirmed by Adam and Zaujaha, Eve, his wife. Even though the word *nafs* is neutral, it does not refer to men or women. Then the word Adam, according to Riffat's research, comes from Hebrew which means land and comes from the word *adamah* which mostly functions as a generic term for humans. According to Riffat, the Koran does not declare the first Adam man and does not declare Adam a man. Adam is indeed a masculine noun, but linguistically not gender.

Adam, said Riffat, is a term similar to *basyar*, *al-insan*, and *al-nas* which shows the meaning of "human", not gender. Riffat learned that the concept of Eve's creation from Adam's rib came from the gospel, precisely Genesis 1: 26-27; Genesis 2: 7, 18-24 and 5: 1-2. The Gospel tradition entered through the hadith literature, which Riffat said was full of controversy. So, according to him, Adam and Eve were created simultaneously and in the same substance, the same way. With some variations, Riffat's opinion seems to be in line with other Muslim feminists Amina Wadud.

<sup>13</sup> Merriam, *11th Collegiate Dictionary* (USA: Merriam-Webster, Inc., 2003), Ver. 3.0.

<sup>14</sup> Nasaruddin Umar, *Agumen Kesataruan Jender; Perseptif Al-Qur'an* (Jakarta: Paramadina, 1999).

The word *nafs*, according to Amina Wadud, in the Qur'an only shows that all humanity comes from the same origin. The Qur'an never states that Allah began the creation of man with the *nafs* in the sense of Adam, a man. The term *nafs* relates to the essence of male and female human beings which are fundamental determinants of their existence and not sex. Likewise, the word *ṣamj* is actually neutral because conceptually linguistics does not show masculine (*mudzakkar*) or feminine (*muannast*) forms. The opinions of the two figures when compared with the results of conservative interpretations are very different, there needs to be a re-analysis to find out which ones are more objective or relevant - not to say more rightly - because they are not explicitly mentioned in the verse.<sup>15</sup>

It is clear that the Qur'an rejects worldviews that distinguish men and women. Regarding the process of creating women, guided by the letter Al-Nisa 'above, Al-Zamakhsari understands that Eve was created from Adam's ribs. Al-Lusi calls the ribs referred to as the left one based on the Bukhari-Muslim hadith. Similarly other commentators Said Hawwa also agreed to the argument that Eve was made from Adam's ribs. But the author agrees more with Quraish Shihab's explanation that a crooked rib is a figurative word (*majazi*)<sup>16</sup>. In the sense that the hadith warns men to face women wisely. Allah swt says in surat Al-Hujuraat verse 13 which means:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O man, indeed We created you from a man and a woman and made you nations and tribes so that you would know one another. Surely the noblest of you by Allah is the one who has the most fear among you. Lo! Allah is Knower, Knower."

### Axiological Study

The third branch of study in the worldview is axiological which in the West's view that knowledge and ways of looking at reality must be free values or neutral. It is not the same as the view of Islam which is very siding with the values and utility of knowledge, which is only for the benefit of mankind, which absolutely relies on divine sources. The Koran introduces the concept of value in gender relations which refers to his verses substantively and at the same time becomes a general goal of sharia (*maqashid al-syariah*), including realizing justice and virtue, Q.S. an-Nahl (16): 90.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Verily Allah commands (you) to be fair and do good, give to the relatives, and Allah forbids evil, evil and hostility. He gives teaching to you so you can take lessons.

<sup>15</sup> Yunahar Ilyas, *Feminisme: Dalam Kajian Tafsir al-Qur'an Klasik dan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 1997).

<sup>16</sup> Quraish M Shihab, *Membumikan Al-Qur'aan: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2007).

Roles and responsibilities as men and women will each get an award from God in accordance with his service (Q.S. an-Nahl (16): 97). The task as caliph on earth is confirmed in Surat al-A'raf (7): 165. Likewise regarding the acceptance of primordial agreements (agreement with his God) as mentioned in the letter al-A'raf (7): 172 and concerning Adam and Eve in the previous story mentioned in letter al-A'raf (7): 22.

These verses contain the values and concepts of gender equality and justice and provide assertion that individual achievements both in the spiritual field and professional career matters must not be monopolized by one sex alone. Men and women have equal opportunities to achieve optimal achievements. But in the reality of society, this ideal concept requires stages and socialization because there are still a number of obstacles, especially cultural obstacles that are difficult to resolve.<sup>17</sup>

Axiologically, Nasaruddin Umar stated the principles of gender equality contained in the values of the Qur'an as follows.

*Women and men both as servants*, According to QS. al-Zariyat (51):56, in the capacity as a servant there is no difference between men and women. Both of them have the potential and opportunities to become ideal servants. The ideal servant in the Koran is commonly termed as the righteous (*muttaqin*) and to achieve this degree of *muttaqin* there is no known difference in sex, ethnicity or certain ethnic groups, as mentioned in QS. al-Hujurat (49):13.

*Women and Men as Caliphs on Earth*, Human capacity as caliph on earth (caliph fi al-'ard) is confirmed in QS. al-An'am (6): 165 and in QS. al-Baqarah (2):30. In both verses, the Caliph said not to refer to one particular sex, meaning that both women and men have the same function as caliphs, who will account for the duties of the Caliphate on earth.

*Women and Men Receive Early Testament with God*, Women and men both carry out the mandate and accept the initial agreement with God as in QS. al-A'raf (7): 172, namely the pledge of the existence of God witnessed by angels. Since the beginning of human history in Islam there is no known sex discrimination. Men and women alike declare the same divine vow. The Quran also affirms that Allah glorifies all of the descendants of Adam without gender discrimination, Surah al-Isra '(17): 70.

*Adam and Eve Actively Engaged in the Cosmic Drama*, All the verses that tell the cosmic drama, namely the story of the condition of Adam and Eve in heaven to the earth, always emphasize the involvement of both actively with the use of pronouns for two people (huma), namely pronouns for Adam and Eve, which are seen in several the following case. Both were created in heaven and made use of heaven's facilities in QS. al-Baqarah (2):35, both of them got the same quality of temptation from Satan in QS. al-A'raf (7): 20, both begging forgiveness and the same- the same is forgiven by God in QS. al-A'raf (7): 23, and after on earth both develop offspring and complement each other and need each other in QS. al-Baqarah (2): 187.

*Women and Men are equally Potential to Achieve Achievements*, The opportunity to achieve maximum achievement without distinction between women and men is specifically emphasized in 3 (three) verses, namely QS. Ali Imran (3): 195; QS. an-Nisa (4): 124; QS. an-Nahl (16): 97. All three hint at the concept of ideal gender equality and provide firmness that individual achievements, both in the spiritual field and professional careers, do not have to be dominated by only one sex.

<sup>17</sup> Barlas Asma, *Cara Al-Qur'an Membebaskan Perempuan* (Jakarta: PT. Srambi Ilmu Semesta, 2007).

In utility, the purpose of the Qur'an is the realization of justice for society. Justice in the Qur'an covers all aspects of human life, both as individuals and as members of society. The Koran does not tolerate all forms of oppression, either based on ethnic groups, skin color, ethnicity, beliefs or by sex. Thus if there is an outcome of understanding or interpretation that is oppressive or violates the noble values of humanity, the results of understanding and interpretation are open to debate (debatable), is it in accordance with the true teachings of Islam as "rahmatan lil'alamin".

### **Objectives and Benefits of Gender Studies**

Before the era of independence there were already many women who voiced gender equality, even Muslim women did not remain silent to form women's associations, both locally and nationally. Then, what is the purpose of learning about gender and its benefits for humanity?

*First*, understanding and analyzing gender is an effort to find the causes of the absence of space and women's rights in all aspects of life, both in the domestic (family) and public (education, work, organization, institutions, community, etc.) systems of the patriarchal system, so that they can be sought the solution.

*Second*, understanding how the implications of the efforts to realize gender equality are characterized by the absence of discrimination between women and men, and thus they have access, opportunity to participate, control over development and obtain equal and equitable benefits from development. The gender equality indicators are as follows:

**Access:** opportunities in acquiring or using certain resources. Consider how to get fair and equal access between women and men, girls and boys towards the resources that will be created. As an example in terms of education for students is access to scholarships to continue education for female and male students given fairly and equally or not.

**Participation:** participation of a person or group in activities and / or in decision making. In this case women and men have the same role in making decisions in the same place or not.

**Control:** mastery or authority or power to make decisions. In this case whether certain office holders as decision makers are dominated by certain gender or not.

**Benefits:** are uses that can be enjoyed optimally. Decisions made by men provide fair and equal benefits for other women or not.

## Feminist Figures and Thought Patterns of Gender

Feminism's views and movements are based on a broad philosophical perspective and accommodate these types of perspectives gender in a classification. Normally the study of feminism or gender is not a study that is carried out briefly with a series of few approaches, but through a long study and with various approaches. The author tries to assemble several theories of feminism from various approaches to dissect texts against women. Each part has its own answers to these "questions about women" and provides a unique perspective with the strengths and weaknesses of each methodology.

The word feminism, often known as emancipation, originates from Latin 'Femina' which means female, which began to be used in the 1890s by referring to the paradigm of equality of men and women and the movement to obtain women's rights. This view, according to Tickner (1992) departs from perspectives and movements that originated in the West, starting with the existence of industrialization and the class system in a society that marginalizes the female class. With such inequality a movement emerged that wanted equality of rights between men and women. The assumption underlying feminism is the existence of discriminatory treatment and the marginality of women in determining their existence and life. In fact, in women's human rights experiencing inequality with men, men often get the highest position and are superior in every field.

The development of the feminism perspective is divided into three waves, as follows this:

### 1) *The First Feminist Wave: Votes for Women*

In this first wave, in 1837 the term feminism was first created by socialist activist Charles Fourier. Then, this movement based in Europe moved to America and developed rapidly since the publication of a book entitled *the subjection of women* (1869) by John Stuart Mill, and this struggle marked the birth of the feminism movement in the first wave.<sup>18</sup> This first wave, Tanaka Mitsu said as a feminist movement that tends to require equality of rights and positions between men and women in terms of social, educational, economic, political and political opportunities.<sup>19</sup>

### 2) *The Second Feminist Wave: The Personal Is Political*

The feminism movement in the second wave was born after the end of World War II, namely 1960 which was marked by the birth of new countries which were free from European countries' colonialism. This phenomenon reached its peak with the inclusion of women and women's voting rights in parliamentary voting rights. The second wave of feminism wants to eliminate discrimination of women in all fields, including the division of labor in the household. This year is the beginning for women to get the right to vote from further participating in the political sphere of statehood.

<sup>18</sup> Rosemarie Tong, *Feminist Thought: A Comprehensive Introduction*, (San Francisco: Westview Press, Boulder & San Fransisco, 1999), 18.

<sup>19</sup> Setsu Shigematsu, *Scream from the Shadows: The Women s Liberation Movement in Japan* (United States: University of Minnesota Press, 2012), 116 .

### 3) *The Third Feminist Wave: Transversal Political*

Feminism in this wave continues to fight for opportunities in the political field. Women remain active so now in campaigns with a single issue around, for example pornography, reproductive rights, violence against women and women's legal rights. Feminists are also involved and make a distinctive contribution to broader social movements, such as the peace movement and the campaign to demand the rights of lesbians and gays. Feminist ideas also have influence in mainstream politics and more public debates large. Rosemarie Tong<sup>20</sup> divides the paradigm or flow of feminism into six namely liberal feminism, radical feminism, Marxist and socialist feminism, psychoanalyst and *gender* feminism, postmodern feminism, multicultural and global feminism, and *eco-feminism*.

#### **Feminism Liberal**

Liberalism was the first to open up land for the growth of feminist early thinking. This perspective of liberal feminism stems from the classic formula *A of the Rights of Woman* Mary Wollstonecraft (1759–1799) and *The Subjection of Women*, John Stuart Mill (1869). This main movement emphasis is still felt in contemporary groups such as the *National Organization of Women* that women's subordination is rooted in a range of legal and customary constraints that hinder the entrance or block the success of women in the public world. This is because people have the wrong belief about women so far, which according to them, women are naturally less intellectually or physically less capable than men. Therefore, women must be excluded from academic places, forums and other public places. So, there was gender injustice. Gender injustice forces liberal feminists to: *first*, make *fair* and *second* rules of the game, ensuring that there are no best contestants in the community so that they are worthy of a prize. The concept of gender justice does not determine losing or winning<sup>21</sup>. Liberal feminists in the 19th century were more classical or embraced freedom (liberalism), while in the 20th century liberal feminists were more egalitarian and stressed themselves on welfare. Liberal feminists are indeed committed to large economic organizations and think about redistribution to health. This has happened since one of the goals of modern politics was associated with liberal feminists who wanted the same opportunity that was expected to direct this approach to its goals.

The thinking of feminist liberal figures such as Mary Wollstonecraft, John Stuart Mill, and Bety Friedan itself tended to welfare liberalism compared to classical liberalism because the main point of liberal feminists was to provide certainty and ensure continued interest and support for liberal feminist goals to arouse suffering societies to gain freedom.

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<sup>20</sup> Rosemarie Tong, *Feminist Thought: A Comprehensive Introduction*, (San Francisco: Westview Press, Boulder & San Fransisco, 1999), 33-34.

<sup>21</sup> Rosemarie Tong, *Feminist Thought: A Comprehensive Introduction*, (San Francisco: Westview Press, Boulder & San Fransisco, 1989), 18-35.

### Liberal Feminism at Japan

In 1889, the Meiji Constitution did not give women the right to vote. The number of Japanese women in higher education increased considerably from around the 1880s. This was later supported by historian Murakami Nobuhiko (1978) according to him the resistance had a liberal (liberating) aspect. Kano stated that women in the "front of the house" is one of the liberal forms (*liberation*).<sup>22</sup> In its action through women's organizations, socialist women tried to convince men that women not only as workers, but also as a potential group of workers.<sup>23</sup>

Japanese feminist figures such as Maruyama in Karube concluded that during the Taishoo era, the period of women's involvement in society became clearer; the emergence of "working women" is a manifestation of the people's demand for women's liberation and independence. According to Shuji dan Olson.<sup>24</sup> Japanese society is a patriarchal society. He also explained that the patriarchal system is a system that shows the position of men more dominant than women in the work environment and in domestic life. Men in Japan play an important role in society and they tend to be more concerned with their work than their marriage. Japan as a country of Confucianism, emphasizes the value of grouping in a family and community environment. This went on until now influenced by the family system for women as a turn. Confucianism emphasizes the superiority of men over women, women must obey their fathers as children, their husbands as wives, and their sons after growing up. In the Meiji era, there were legislative developments which controlled the limitations of women's involvement in society.<sup>25</sup>

### Marxist Feminists

Marxist feminist thinking views the impossibility of a person, especially women, to get a truly balanced opportunity in a social class where so far prosperity is produced only by people who do not have the power (proletariat), but are controlled by the powerful (bourgeoisie). According to Marxist feminist figures, Frederick Engels (1845) acknowledged that the oppression of women originated from personal wealth and the role of institutions that eliminated the equality of the human community that had previously been enjoyed.

Marxist feminists believe that the history of the class system is a history of the status and function of women. Under capitalists, bourgeois women will not experience the same methods of suppression experienced by proletarian women. What is different in Marxist feminists is that it invites every woman, both the bourgeoisie and the proletariat, to understand the emphasis on women, it is not the result of intentional action by individuals, but as a product of politics, social structure, and the economy of capitalism.<sup>26</sup>

<sup>22</sup> <https://translate.googleusercontent.com>. In its development, the struggle for the emancipation of women in Japan was driven by socialists. Ueno, Chizuko, *Nationalism and Gender (Japanese Society Series)* (Japan: Trans Pacific Press, 2004), 38.

<sup>23</sup> <https://translate.googleusercontent.com>.

<sup>24</sup> G. Asai Shuji & Olson, D. H, *Spouse Abuse & Marital System Based on Erich* (United States: University of Minnesota, 2006), 197.

<sup>25</sup> Rosemarie Tong, *Feminist Thought: A Comprehensive Introduction*, (San Francisco: Westview Press, Boulder & San Fransisco, 1989), 35.

<sup>26</sup> Rosemarie Tong, *Feminist Thought: A Comprehensive Introduction*, (San Francisco: Westview Press, Boulder & San Fransisco, 1989), 38.

## Radical Feminism

Radical feminists focus on women's biology themes and their influence on self perception, status, and function in private and public space. Radical feminist emphasis in looking at women's biology, as a cause of men controlling themselves as a means of childbearing and caring for women. So, in this feminist perspective, women must be freed and have the right to use or not use reproductive control technologies such as contraception, sterilization, abortion, and technology of reproductive aids such as artificial insemination through donors, *in vitro fertilization*, contracts as mothers, and every woman also has the right to want or not to take care of the children he gave birth to.

It is difficult to fully understand the nuances of radical feminist gender thinking. However, it is even more difficult to present all feminist radical thoughts related to sexual stress issues, namely male sexual domination and female sexual submission through pornography, prostitution, sexual abuse, rape and torture, binding at the feet, sati (self-immolation of Hindu widows who died by their husbands in India), the use of purdah (face coverings for women in Arabia), *clitoridectomy* (clitoral cutting in women in Africa), burning of female sorcerers, and *gynecology* (the science of female diseases).

Radical feminists sued, why are men more free to control female sexuality for their pleasure? Therefore, in order to be free, women must escape the boundaries of heterosexuality and create other women's own sexuality activities from others such as celibacy (swearing to live single life for religion), autoerotism (masturbation), and homosexuality (lesbian). Thus, women can find true sexual pleasure with or without having to do it with other sexes (men).<sup>27</sup>

## Existentialist Feminists

One famous existentialist feminist figure is Simone de Beauvoir through his work *The Second Sex* has become a key theory of feminism in the twentieth century which offers an existentialist explanation of the situation and existence of women. De Beauvoir states that women have been suppressed by *virtue of otherness*. That is, women are considered to be "other" because they are not men. Men have themselves, are free, and can determine the meaning of their existence. Women are considered as "other" because they are objects that can have meaning because they are determined. If a woman wants to be herself and become a subject, she must be like a man, can go beyond the provisions, have a label, and be able to understand the limits of her existence.

However, existentialists are more directed at the emotional element than the mind. Women's bodies with their uniqueness should not be regulated, determined or determined by the existence of political, economic, social, legal, and cultural factors. Within its limitations as human beings, every woman has the right to shape herself according to her existence.

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<sup>27</sup> Ellys Lestari Pambayun, Birahi *Maya: Mengintip Perempuan di Cyberporn*, Bandung: Nuansa Cendekia, , 2010), 52.



## Feminism Psychoanalysis

The essence of feminist psychoanalysis derives from the psychoanalytic theory that Sigmund Freud brought up with his theoretical concepts such as the *pre-oedipal* conditions and the *oedipus complex*. This view is a popular flow within the feminist sphere because it offers a number of ideas that the occurrence of subordination and discrimination comes from how someone builds himself up with his family. That is, the view of the existence of gender injustice comes from family relationships that arise from unconscious thoughts. Psychoanalytic feminists find the root of women's emphasis in the soul of the woman herself.

*Pre-oedipal* conditions, as early throughout childhood are very close to the mother figure as a very large force. This relationship gives rise to desire or desire (ego id). Whereas, the condition of *oedipus complex*, namely the process when a boy feels he first falls in love with a mother figure to break away from the power of the father's role which then raises the superego (conscience to socialize with the environment). In the social environment, then this boy is fully integrated in culture. Together with his father he then governed nature and women. Psychoanalytic feminist Sherry Other suggests not accepting the orthodox version of the Freudians that embrace the view that power, autonomy and universalism belong to men. Meanwhile, love, dependence, and separateness belong to women. Women and men should be partners to support each other in life.<sup>28</sup>

## Socialist Feminist

Socialist feminists arise because they are dissatisfied with Marxist feminists who have the character of *gender thinking* - *blind* (gender blind) because they are more concerned with the oppression of female workers than the oppression of women in general or patriarchal problems. One of the socialist feminist figures, Alison Jaggar, emphasized that this school was attempted to connect together various forms of women's appreciation together. Then, he uses a separate but integrated concept to explain how capitalism, work problems, sex, games, and people (family, friends) can actually be a source of integration of women in social life, which has been the cause of this disintegration in women.<sup>29</sup>

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<sup>28</sup> Cameron, in Stephen Frosh, *The Politics of Psychology Analysis: An Introduction to Freudian and Post-Freudian Theory* (MacMillan, London, 1987).

<sup>29</sup> Rosemarie Tong, *Feminist Thought: A Comprehensive Introduction*, (San Francisco: Westview Press, Boulder & San Francisco, 1999), 197.

### Postmodern Feminist

Postmodernist feminists were spearheaded by Foucault, Derrida, and Loytard who brought the concept of deconstruction of modern feminist thought which emphasized more on essentiality, foundation, and universality (equality) as the basis for the continued suppression of oppression of women. Modern feminists are very following the climate and Western metaphysical strategies that see that there has been binary opposition between men who are superior (strong) and women who are inferior (weak).

Loytard rejects all major narratives, all macrotheory, and all criticisms of the system of male domination, racism, and class exploitation which has destroyed women's struggles and oppressed groups that need to hold on to the natural system. Therefore, why injustice against women is illegal and why women must be defended. Meanwhile, Foucault ignored gender issues that had been systematically criticized. And, Derrida attacks binary opposition schemes that have distinguished between women and men.<sup>30</sup>

One of the postmo feminist figures, Luce Irigaray suggests three strategies so that women can be themselves and have freedom. *First*, women need to pay attention to the characteristics of language. This means that women must be active in voicing, refusing protection and security from men that women must pay. *Second*, the strategy of freedom in terms of female sexuality not to depend on male penises, or to do autoerotism. *Third*, the strategy of reversing men's games / masks that deceives women. If men harass women, then they can harass men. Clearly, women are not inferior to the system of phallocentrism (male power).

### Islamic Feminism

The Islamic women's movement began to be developed in the 80s, but began to enter religious issues in the era of the 90s. The issue developed in line with the inclusion of Islamic women thinkers and activists through works that were gender-oriented or feminist categorized. Such as outside thinkers namely Amina Waddud, Rifaat Hasan, Zafrullah Khan, Fatima Mernissi, and in the country such as Ivonne Haddad, Wardah Hafiz, Ratna Megawangi, Siti Musda Mulia, Zaitunah Subhan, Lies Marcoes, and so on who inspired gender movements and discourses. It can be said, for the past 10 years or the last 5 years the development of gender issues has been very productive and advanced, far more rapidly than the issue of pluralism although it tends to be liberal. Gender issues have encouraged a distinctive awareness not only because of philosophical views or discourses, but have practical implications that are indeed highly demanded.<sup>31</sup>

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<sup>30</sup> Gilles Deleutze, and Felix Guattari, dalam Steven Best and Douglas Kellner, *Postmodern Theory Critical Interogation*, (MacMillan Education, London Ltd, 1991), 221.

<sup>31</sup> Budi. M Rahman, *Wacana Gender dalam Perubahan Perempuan Islam Indonesia* (Jakarta: Universitas Paramadhina, 2012).

Early issues of feminism regarding theology of creation, as found in the work of Rifaat Hassan. After the works of Fatima Mernissi were translated, the issue became richer. People are encouraged to rethink things that were once unthinkable. For example our image of heaven. That was very well expressed by Fatima Mernissi. There he sued the interpretation of heaven carried out by scholars. The shadow of heaven is only for men. There are shadows about huri, women who become partners in heaven.

Islamic-based feminists are present because they try to fill and dismantle the theories, concepts, and views of many secular Western feminists who campaign for feminism by taking extreme points. The idea was later adopted by some Muslims so they tried to "marry" feminism with Islam which aims to make Islamic teachings more friendly to women.

They consider Islamic teachings that have been practiced in the past is a source of oppression of women because of the thick patriarchal culture in Islamic civilization. There are also those who use the feminism paradigm in understanding the Koran and the Sunnah. In fact, the position of the Koran and Sunnah as a source of knowledge has a higher position than the arems whose sanad comes from liberal secular and atheistic Western secular figures.

Today's development, which is considered the Third Wave of the Feminism or Gender Movement, after the realization of equal rights in various fields between men and women, it turns out that the feminist movement is increasingly intense and extreme tends to be irrational. They also expanded their movements and campaigns. In fact, it was set as March 8 International Women's Day. In the West, there are feminist groups who echo the freedom not to dress. They even dare to campaign without clothes, similar marriage (homosexuality), legalize LBGT, and so on to show their freedom over their bodies. From here, it is seen that the feminist movement no longer merely demands equality, but leads to absurd freedom. Until 2017, there were 25 countries that legalized same-sex marriage, with the Netherlands as the pioneer country that first legalized in 2000.<sup>32</sup>

Countries that do not legalize same-sex marriage are deemed not to respect human rights and discriminate against humans based on sexual orientation. This is certainly a mess that is being made by this movement, whether consciously or not.

The reality of this extreme Western feminist movement led to the movement of Western feminist activists who were Muslim by interfering with the '*Islamic Feminism*' movement. One of the pioneers was Mirriam Cooke through his views or understanding *Islamic Feminism* which seeks to unite two identities as well as a commitment. Commitment on the one hand is aimed at the theological (faith) aspects of religion and the other side to fight for women's rights in private and public areas.<sup>33</sup>

<sup>32</sup> <http://www.pewforum.org/2017/08/08/gay-marriage-around-the-world-2013>.

<sup>33</sup> Miriam Crooke, *Women Claim Islam: Creating Islamic Feminism Through Literature* (New York: Routledge, 2001).

One of the wishes of activists *Islamic Feminism* is to reinterpret the Koran by using a woman's perspective. Amina Wadud for example, uses the methodology of hermeneutical interpretation in explaining the texts (verses) of the Qur'an to see and what the Qur'an says, how it is said, what is said about the Koran, and who does what the Koran says. Even though, the hermeneutic method in the interpretation of the Koran is still debated by scholars in understanding the Koran as the word of God, because if the Koran is understood only in the context of the verse context it will bring an inappropriate interpretation of the Koran. In fact, the Prophet Muhammad stated in a hadith from Ibn Jarir.<sup>34</sup>

*"Whoever says about the Qur'an (only) with ra'yu (logic) only then he sinned".*

However, the weakness of activists *Islamic Feminism* this is also very worrying. They tend to take it easy and inaccurate in using the *ijtihad* mechanism. In fact, *ijtihad* is the last resort and *ijtihad* also has strict conditions. In the interpretation rules, for example, there are many requirements that must be met in interpreting the Koran. Understanding Arabic, for example, is not just about understanding vocabulary. Must understand *nahwu*, *sharaf*, *mantiq*, *balaghah*, and so on. In understanding the verses of the Koran also must understand *asbabun nuzul* (because of the special descent of the verse), *nasikh wa mansukh*, understand also the hadiths that are related to the science of their derivatives (*asbabul wurud*, hadith degrees, etc.), and other sciences such as *fiqh*, *aqeedah*, and others. In addition to scientific requirements, there are conditions about the morals of an interpreter, such as avoiding heresy, not being obscene, and not loving the world.

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<sup>34</sup> Ibnu Kathir, *Interpretation of Al'Quran Al'Adzhiim Juz I* (Beirut: Dar al Fikr, 1992), 8-10.

## RESULTS AND DISCUSSION

The effort for constructing the *Islamic Gender Studies* is very necessary, not the Islamic feminism movement. This existence of studies movement as if justify that Islam not built by knowledge feminism, which it very assume that man not could not appreciate women. Though, since Islamic Gender delivered by Rasulullah saw is already bring worldview not limited set relationship transcendental with God alone. Islam Gender also gives guidances and sciences in social community life. Because, it's no appropriate that has been thousand Islamic worldview feminism whose presence was as the answer on the low morality of the West at the past.

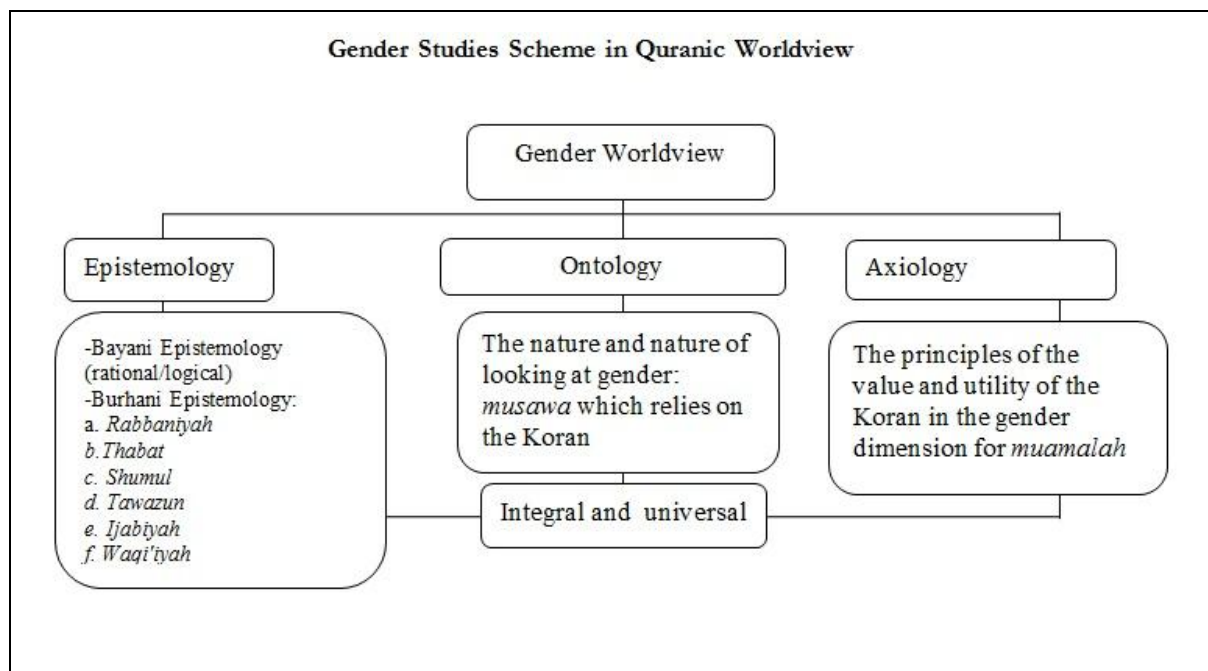
Pairing Islamic worldview and feminism is increasingly felt only for launched agent of feminist only. Ambiguously, they claim that Khadijah and other Moslems women are feminist that only part from campaign for support the circles of Moslem women. This worldview feminism has been a worldview liberation on basic genitalia. Free up women for use his body as you wish. Free up women for doing as you wish. And other freedoms that don't be corresponding fitrah.

Not rarely, the fitrah humans are assumed doubtfully too by this movement supporter (feminism: liberalism, radicalism, existensialism, postmodernism, Asia, Islam, etc). Partnership considered only as construction from religious leaders for legitimize system patriarchy. The understanding of people feminist on Islam was built from corner look at Western women who really are look at low system religion. Most of them too see Islam from way behavior in part circles Moslems who run this religion wrongly. Then reasonable when understanding to Islam becomes biased. Thus, idea of equality between man and women do not follow the people feminist standard who have materialistic worldview and ignore moral and religious values.

## CONCLUSIONS

Gender studies in the Quranic worldview are very different<sup>1</sup> from those of Western gender and others. The Koran-based element of worldview gender that relies on its three main pillars, namely epistemology, ontology and axiology, is the revelation of Allah revealed to the Prophet who became the standard of truth and became the rule of life for whatever permanent gender creature. The worldview character is a comprehensive orientation towards monotheism in looking at God, humans (male and female), the natural world, and the hereafter. All of them are framed in sharia rules that regulate inter-gender relations of this matter so as to make space for men and women to think about their creation and then produce science, technology, and social transformation without losing track of Allah SWT in its conception. Other than that, with that in mind, there have been many gender problems that can be solved by the worldview of the comprehensive Islamic system. And that's what happened, that Islam, without the need for secularization (feminism worldview like is liberal feminism, radical feminism, postmodern feminism, even Islamic feminism), was once a civilization that greatly glorified the dignity of women in the past, of course when all aspects of Islam were carried out with *kaaffah*.

### Gender Studies Scheme in Quranic Worldview



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