



The Concept of Gender Equality in Islam According to Quraish Shihab

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Abstract: This article emphasizes justice and gender equality from an Islamic perspective, especially the Koran which is the main guide for Muslims. As we all know, Islam upholds the values of justice and equality. Islam has so beautifully arranged the lives of men and women, both as servants who have the same rights, who are both caliphs on earth, who have the same potential to achieve achievements in various fields of knowledge. The type of research examined in this research is a literature review (Research Library) and the approach used is a descriptive analytical approach. From this research it can be concluded that Islamic teachings do not differentiate between the rights and obligations that exist in human anatomy, the rights and obligations are always the same in the eyes of Islam for these two different anatomies. Islam puts forward the concept of justice for anyone and everyone regardless of their gender. Islam is a religion that has liberated the shackles of tyranny from slavery, equal rights and never prioritizes and emphasizes just one anatomical community.

Keywords: Al-Qur'an; Gender; Islam

Introduction

Gender issues from an Islamic perspective are very interesting content to be discussed by academic circles, because there are many things that can be explored and studied to better understand the values and content behind these developing issues through the lens of the Al-Qur'an and Al-Hadith of the Prophet. Muhammad, PBUH.

Issues related to gender equality are one of the contemporary issues that often arise in several areas of life, such as education, law and so on. As we know, almost all fields recognize this concept as a concept that demands balance between men and women. This is understandable because gender is a different concept and social reality where the division of sexual labor between men and women is not based on normative understandings and biological categories, but rather on qualities, skills and roles based on social conventions (Nasarudin, 2001)

Islam does not differentiate between the rights and obligations that exist in human anatomy, these rights and obligations are always the same in the eyes of Islam for these two different anatomies. Islam puts forward the concept of justice for anyone and everyone regardless of their gender. Islam is a religion that has liberated the shackles of tyranny from slavery, equal rights and never prioritizes and emphasizes just one anatomical community. Islam exists as a religion that spreads love for everyone (Mansur, 2016). For example, let's look back at the history of the time of the Prophet Muhammad SAW, we can clearly see the role of women at that time. The Prophet Muhammad was present as a messenger carrying the mission of Freedom against all forms of dehumanization, including women.

As we know, women during the Jahiliyah era were one of the market commodities that were bought and sold or traded. They were bought and sold as slaves to be employed and used as concubines. So many noble men have dozens of wives. And what is even more sadistic is that babies born to girls are never safe from

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the hands of death because they are considered a disgrace to their family. After the Prophet came, this culture was slowly erased and until Islam was firmly established in the Arab world, women had the same rights as men.

However, nowadays, when gender issues are raised, what usually arises in the minds of ordinary people are thoughts related to discrimination against women and the elimination of their rights. Gender has been fought for by several groups, both academics and those who believe that Islam is a religion that triggers the presence of gender issues in this world. Of course, these missionary-based orientalist want to discredit Muslims by raising this issue in various writings and books or articles that corner and give one-sided opinions about Islam and gender (Mansur, 2006).

The type of research examined in this research is a literature review (Research Library). Research Library is research that uses written documents as a data source and the data used include books relating to the Al-Qur'an and its interpretation (Nasarudin, 2001). Meanwhile, the approach used is a descriptive analytical approach, which must explain and describe an object, social setting or phenomenon which is outlined in writing, of course of a narrative nature, then there is analysis and interpretation of the data that has been obtained (Albi, 2018).

Method

The type of research examined in this research is a literature review (Research Library). Research Library is research that uses written documents as a data source and the data used include books relating to the Al-Qur'an and its interpretation. Meanwhile, the approach used is a descriptive analytical approach, which must explain and describe an object, social setting or phenomenon which is outlined in writing, of course of a narrative nature, then there is analysis and interpretation of the data that has been obtained (Albi, 2018)

Results and Discussion

Understanding Gender

Lips (1993) defines gender as cultural expectations for women and men. Wilson, and Elaine Sholwalter as quoted by Zainatunah stated that gender is not just a distinction between men and women seen from socio-cultural construction, but more emphasis is placed on analytical concepts in understanding and explaining things (Wilson, 1998). Because of this, the word gender is often associated with the words injustice, equality and so on. Both are difficult to understand separately. As for the Minister of Home Affairs No. 132 stated that gender is a concept that refers to the roles and responsibilities of men and women which occur as a result of and can

change by the social and cultural conditions of society (Ministry of Home Affairs).

This is in line with the view expressed by Mulia (2003), who emphasized that gender is a set of attitudes, roles, responsibilities, functions, rights and also behavior inherent in men and women as a result of the cultural formation or social environment in which humans grow and are raised. Furthermore, he added that gender is a concept that refers to the roles and responsibilities of men and women as a result of social construction which can be changed according to developments and changes in modern times (Mulia, 2003). Meanwhile, according to the opinion expressed by Nasaruddin Umar, he concluded that gender is a concept used to identify differences between men and women from a socio-cultural perspective (Nasarudin, 2001).

The definition of gender is an interpretation or division of two human sexes which are determined biologically by certain signs, are universal and permanent, cannot be exchanged, and can be recognized from the moment humans are born. That is what is called God's provisions or nature. From here the term gender identity emerged.

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Biography of Quraish Shihab

His full name is Muhammad Quraish Shihab, born in Rappang, Sidenreng Rappang Regency, South Sulawesi on February 16 1944 (Shihab, 2007). He is an alumnus of Jami'at al-Khair, the oldest Islamic educational institution in Indonesia which prioritizes moderate Islamic ideas. Apart from being a professor in the field of interpretation, he also held the position of deputy chancellor of IAIN Alauddin and was listed as one of the founders of the Indonesian Islamic University

(UII) in Ujung Pandang (Gusmian, 2002). He came from an educated Quraish-Bugis Arab lineage. He is a descendant of ulama, professors, businessmen and politicians who have a good reputation among the people of South Sulawesi. His father, Abdurrahman Shihab, was a scholar and professor in the field of interpretation. After completing his basic education in Ujung Pandang, M. Quraish Shihab continued his secondary education in Malang while studying at the Dar al-Hadith al-Fiqhiyah Islamic boarding school in 1958. He went to Cairo-Egypt and was accepted into class II of Tsanawiyah al-Azhar in 1967, he earned an LC (S1) degree at the Ushuluddin Faculty, majoring in Hadith Tafsir, Al-Azhar University. Then he continued his undergraduate education (S2) at the same Faculty and in 1969 he obtained an M.A degree specializing in the field of Al-Qur'an exegesis with a thesis entitled al-I'jaz at-Tasryri'i al-Qur'an al-Karim (Miracles of the Qur'an al-Karim from a legal perspective). Furthermore, his third degree education was also at the Ushuluddin Faculty, Al-Azhar University, Cairo, in the field of Al-Qur'an sciences, obtaining a summa cum laud judiciary with a first level award (Mumtaz ma'a dignity al-syaraf al-'ula). The works that have been produced by M. Quraish Shihab include Grounding the Qur'an: The Function and Role of Revelation in Community Life (Bandung: Mizan, 1992), Insights into the Qur'an: Mawdu'i's Tafsir on various Community Problems (Bandung: Mizan, 1996), Tafsir al-Qur'an al-Karim: Tafsir Short Surahs (Bandung: Pustaka Hidayah, 1997), Tafsir al-Misbah: Message, Impression and Harmony of the Qur'an (Jakarta: Lentera Hati, 2002), and many others.

Gender Equality in the Interpretation of Quraish Shihab

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
{13}

Meaning: "O mankind, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing."

Asbabun nuzul from Surah Al-Hujurat Verse 13 concerns Rasulullah SAW who asked the Bani Bayadhah to marry their daughter to Abu Hind. However, they did not want to because Abu Hind was a former slave. So this verse was revealed which confirms that glory with Allah does not come from offspring, but from piety.

The verse above gives us an idea of the equal rights between men and women both in matters of worship and in social activities. This verse also completely erodes

the view which states that there are differences between the two that marginalize one of them. This equality includes various things, for example in the field of worship. Whoever is diligent in worship will receive more rewards regardless of gender. The difference then arises due to the quality of the value of devotion and piety to Allah SWT. This verse also emphasizes that the main mission of the Qur'an is to liberate humans from various forms of discrimination and oppression, including discrimination regarding sexual, skin color, ethnicity and other primordial ties (Fitrah & Sumarlin, 2021).

Quraish Shihab in this verse interprets that the verse above turns to a description of the basic principles of human relations. Therefore, the verse above no longer uses a call addressed to believers, but to humankind. Allah says: O mankind, indeed we created you from a man and a woman, namely Adam and Eve or from sperm (male seed) and ovum (female ovary), and made you into nations and tribes. tribes so that you get to know each other, which leads you to help and complement each other, indeed the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. So that nothing is hidden from Him, even the beating of a person's heart and intentions. Quraish Shihab in this verse interprets that the verse above turns to a description of the basic principles of relationships between humans. Therefore, the verse above no longer uses a call addressed to believers, but to humankind. Allah says: O mankind, indeed we created you from a man and a woman, namely Adam and Eve or from sperm (male seed) and ovum (female ovary), and made you into nations and tribes. tribes so that you get to know each other, which leads you to help and complement each other, indeed the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing. So that nothing is hidden from Him, even the second beat of a person's heart and intentions (Shihab, 2002). Furthermore, Allah also explains the duties of humans as caliphs on this earth. In the explanation of Qs. Al-An'am: 165, Allah does not directly define the gender of His servant who becomes caliph. Allah says:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ
دَرَجاتٍ لِّيَبْلُوَكُمْ فِي مَاءِ آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ
رَحِيمٌ {165}

Meaning: "And it is He who made you caliphs on earth and He raised (the degree of) some of you above others, to test you on the (gifts) He gave you. Indeed, your Lord is very quick to punish and truly, He is Forgiving, Most Merciful." (Qs. Al-An'am: 165)

In this verse, Allah only focuses His servants on carrying out their duties as they should, as caliphs on this earth. As for who becomes a leader, Allah explains that each of us is a leader, with our own responsibilities. As in the HR hadith. Bukhari: 4789, which means "From Abdullah, the Prophet ﷺ said: Each of you is a leader, and each of you will be held accountable. An imam is a leader and will be held accountable. A man is the leader of his family and he will be held accountable the answer. A woman is the leader of her husband's house, and she will also be held accountable. A slave is also the leader of his master's property and he will also be held accountable. Indeed, each of you is a leader and each of you will be held accountable." (HR. Bukhari: 4789).

Qs. *Al-Isra*

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ
مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا
}70}

Meaning: "And indeed We have glorified the children of Adam, We carried them on land and in the sea, We gave them good provisions and We gave them perfect advantages over most of the creatures that We have created." (QS. *al-Isra* [17]: 70)

In this verse we can see that Allah has created men and women with the best form with the most respectful position. Humans were also created noble by having reason, feelings and receiving guidance. Therefore, the Qur'an does not recognize any distinction between men and women, because before Allah they are equal. Men and women have the same rank and position, and the only difference between men and women is their biology (Nasarudin, 2001).

Implementation of the Concept of Gender Equality Today
Gender equality in the home environment

One example of gender equality can be seen from the average woman around the world doing three times more unpaid work at home than men, including housework and caring for children and family members, and many of these women also work full time time or part time. What is meant by gender equality in this example would look like dividing work at home equally between all genders in a household, so that the burden of taking care of the home and family is not solely placed on women.

Equal pay

The wage gap between men and women remains worldwide, especially for women who are mothers or caregivers. What is meant by gender equality in this example of gender equality is giving all genders the

opportunity to be paid the same wage for equal work, regardless of gender.

The gender equality example also makes clear that means if a woman takes time off from work to take maternity leave, for example, she will not be penalized when she returns to work. She would still be considered for promotions, raises, and the same career opportunities that would have been provided if she had not taken the necessary leave to care for her family.

Conclusion

The definition of gender is the visible differences between men and women when viewed from values and behavior, gender is a cultural concept, trying to make differences in terms of roles, behavior, mentality and emotional characteristics between men and women. develop in society. Gender role inequality as a problem in the Islamic world, as well as the dark side of behaviors associated with masculinity cannot only be approached from a woman's perspective, but must also be seen empathetically from a man's side. Gender in the Islamic view sees that men and women are equal before Allah. Humans were also created noble by having reason, feelings and receiving guidance. Therefore, the Qur'an does not recognize the distinction between men and women, because before Allah they are the same, the only thing that differentiates them is their biology and their devotion to Allah SWT.

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Conflicts of Interest

The authors declare no conflict of interest.

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