

Analytical Studies on Gender Equality in Quran

Dr. Syarifan Nurjan, M.A¹, Dr. Muhamad Uyun, M.Si.²

Abstract

Gender equality in the Quran began to attract discussed by the Mufasssirs to find a rational explanation of some verses that seem discriminatory against women, namely equality in creation, prophetic equality, equality in marriage (divorce, polygamy, interfaith marriage and leadership in the family), equality in inheritance, and equality in the public role. Rationality all the Quranic doctrine of the problems of gender equality lies in the notion of equality. If equality means that all something must be the same, then of course be interpreted in several verses that looks attitudes discriminatory against women. But if equality is defined in a professional manner, the differences in status, laws, rights, and obligations between men and women are not can be considered as discriminatory against women, since the differences partly due to the nature of each other and the technical functional. Analytical studies on professional equality such as interpretation of the verses of the Koran which is non-discriminatory, non-apologetic, biased - both male and patriarchal biases and female and matriarchic biases - and neither misogynistic towards women, a balanced interpretation between text and context is also needed, both the context when the verses were revealed, and the context of the verses were interpreted

Keywords: Analytical Studies, Gender Equality, Quran

¹ Islamic religion Faculty of Universitas Muhammadiyah Ponorogo, Indonesia, syarifan_flo@yahoo.com

² Psychology Faculty of UIN Raden Fatah Palembang, Indonesia, muhamaduyun_uin@radenfatah.ac.id

1. Introduction

A. Introduction

In the past two decades, feminism began much discussion in academic circles Indonesia, in a review of a general nature - especially regarding the rights and empowerment of women - as well as those associated with the Islamic thinking - especially about the interpretation of the verses relating to women's issues.

Many talk about feminism is driven by a concern to the reality of women's minor role in the socio-economic, let alone political compared to the male role. Public roles dominated by men, while women more domestic plays, both as wife and homemaker.

Male dominance in public roles and domestication of women is not new, but has been going on throughout the course of the history of human civilization. By therefore not surprising that then regarded as something that has to be experienced or natural. Such a general assumption was rejected by feminism. In feminism, the concept sex differentiated by gender.

These differences are biological and physiological sex differences, whereas concerning the functions, roles, rights, and obligations are the concept of gender. That nature, natural, sex is not just gender. Gender is the result socio-cultural construction throughout human history. That women's known gentle, beautiful, emotional, motherhood, while men are considered strong, rational, manly, mighty, and others are socially constructed concepts of gender and cultural, not innate or natural (Mansour Fakih, 1996: 8-9).

Construction of gender in the history of human civilization influenced by a variety of factors: social, cultural, economic, political, including the interpretation of religious texts. Feminism critically examine a wide range of gender construction existing and developing in the community by using the paradigm of equality between men and women. One of the interesting themes in the study of feminism relation to Islamic thought is a critical study of the concept of gender equality in the Quran.

In some verses of the Quran issue of gender equality between men and this woman got confirmation. Generally stated by Allah in Surah al-Hujuraat verse 13 that all human beings, regardless of gender, skin color and differences are given other, have the same status in the sight of Allah. They are noble and not noble in the sight of Allah is determined by their taqwa, ie an achievement that can be cultivated. In particular, the

equality of men and women confirmed by Allah in Surah al-Ahzab verse 35 that men and women who Muslims, the believers, who remain in obedience, that is correct, the patient, whose humility', the charity, who fast, who maintains his honour, which many call (The name of) Allah, Allah has prepared for them forgiveness and a great reward.

However, in several other verses, the problem arises equality, especially in the interpretation of these texts. For example, the problem of equality appears the problem of creation of men (Adam) of land, while women (Hawa) from Adam's rib. In religious duties equivalence problem arises from absence of women so the Prophet and not may be women lead the congregation boys in prayer, or so the Friday prayer preacher and 'Idain (interpretation of the verses about prayer based on the Hadis of the Prophet), even women were not allowed to pray while they are menstruating. Problems arise in marriage equality issue guardianship (men can marry without a guardian, while women should wear guardian), divorce (why is divorce just dropped right there in males), polygamy (men while women may not be allowed polygyny polyandry), interfaith marriage (why Muslim men may marry people of Ahlul Kitab, while Muslim women not allowed to marry the man of non-Muslims everywhere, including the Ahlul Kitab. Another emerging problem in the field of equality in matters of inheritance (A boy can be two girls section), testimony in credit transactions (formula two male witnesses or one male two female). And also the problem of equality appears in matters of public and domestic division of labour between men and women.

B. Analytical Studies on Gender Equality

1. Equality in Creation

Four kinds of human creation in the Quran. First, Adam - as The first man - was created from the ground, secondly, Hawa was created from Adam; Third, 'Isa created through the womb of a mother without a father; Fourth, the creation of mankind as a whole through the process of reproduction of a mother and father. Of the four wide creation over the creation of Hawa was the one that was not clearly defined and detailed mechanism. Some verses of the Quran (Surah an-Nisa '4: 1; al-'Araf 7: 189; az-Zumar 39: 6) simply states that Allah created from a single self

(Interpreted as Adam) partner (interpreted as Hawa). (Yunahar Ilyas, 2006: 185). Since the Quran does not mention explicitly about the creation of Hawa (Adam couple) then the Mufassirs differ in their tafsir. The classical Mufassirs such as Tabari (d. 210 H), az-Zamakhshari (d. 538H/1144 AD), Ibn Kathir (d. 774 H) and al-Alusi w. H/1854 M 1270)

Analytical Studies on Gender Equality in Quran⁴

argues that the first man created by God is that both Adam and Hawa. Adam was created from soil and Hawa was created from Adam's rib.

The opinion is based on interpretation Surah an-Nisa to paragraph one plus the hadith narrated by Bukhari Muslim prophet. Nafs wahidah phrases and jauzaha interpreted respectively as Adam and Hawa. Min while the letter contained in the sentence is interpreted minha wakhalaha jauzaha as a significant portion min tab'idhiyah. Thus Eve was created from partially Adam. Then the Hadis narrated by Bukhari Muslim prophet who explains that Hawa was created from Adam's rib. (Tabari, 1988: 224-5, Zamakhshari, 1977: 492, Ibn Kathir, 1997: 548, al-'Alusi, 1987).

In contrast to the four commentators above, ar-Razi - follow the opinion of Abu Muslim al-Isfahani - states that Allah had not created Eve from the rib Adam, but of the land such as the creation of Adam. What is the point of God creating Hawa from Adam's rib, but he can create it from the ground. Sentence wakhalaha minha jauzaha interpreted that God created Hawa from a kind same with Adam. (Sahih Muslim, No.. 4748)

Hamka and Hasbi even acknowledge that the human origin of the self as mentioned in the verse, but they differ is in determining whether self that one Adam. Hamka not accept nor reject it. Hamka understand that this happens in controversy. Meanwhile Hasbi refused to unequivocal interpretation of one's self as Adam. According to him, this verse is not talk about the origin of the whole human race as a whole, but the origin of tribes, clans or parts of human beings, each of which The group originated from one type.

About the creation of Hawa from Adam's rib, Hamka and Hasbi reject firmly. For both hadiths about the creation of Hawa from the rib Adam should be interpreted metaphorically not literary.the Hadis that according to their talk about the state of women's lives are likened to the bone crooked, so it's not really women are created from a crooked spine. (Hamka, 1987: 217, Hasbi Ash-Shiddiqy, 1995: 752).

2. Equality in Rights Prophecy

Historically, of 25 prophets and apostles are mentioned in the Quran, no one is female. All males, ranging from Prophet Adam till the Prophet Muhammad. But reality does not mean that no one other than the 25 that prophet that female. Although not agreed upon, several prominent women referred to in the Quran as a prophet believed. Abraham's wife Sarah, mother of the Prophet Moses, and Mary the Mother of Jesus was three people mentioned - as quoted by Ibn Kathir - by some commentators as female prophets. The verses used as the argument of the prophetic three female characters are Letter Hud verses 71-73 for prophetic Sarah,

Surat al-Qasas verse 7 to prophetic Mrs. Prophet Musa, and ali Imron verses 42, 43, and 45 for Maryam prophetic.

The important question is whether it is analyzed that the third paragraph states that all prophets were men? The word is used it can rijalan interpreted as the male, but not always mean men. The Quran also use this word to indicate human understanding or the people (both men and women).

If you see the preceding paragraphs, there are no immediate context why affirmation was delivered, either word translated rijalan boys and men.

Surah Yusuf tells at length about the Prophet Yusuf as. So also in Surah an-Nahl, look no direct relationship between the statement verse 43 with verses previously. Similarly, in Surah al-Anbiya', look no direct relationship statement that the apostles all rijalan the preceding paragraphs. (Yunahar Ilyas, 2006: 202).

According to Tabari, az-Zamakhshari, al-Razy, Ibn Kathir and al-Lusi, the verses this rejection was revealed to answer unbelievers of Mecca against the apostolic Prophet Muhammad because he is a human, not an angel. Allah SWT confirms that all the Apostles were sent before Prophet Muhammad was humans, not angels.

Irrelevant apostolate of Prophet Muhammad refused only because he is a man. If you do not know, the word of God to unbelievers who reject it, whether the Apostles before Muhammad was human or angelic, ask the expert to the Torah and the Gospel, they will provide explanation to you, that all previous Messengers are human beings, not angel. From the description it appears that the commentators in question by the people Quraish is not a male or female of the Prophet Muhammad, but humans and angels. They want people sent by God to them not a man, but an angel. (Tabari, 1988, XVII: 4-5, Zamakhshari, 1977, II: 564, Ibn Kathir, 1997, III: 220, Al-'Alusi, 1987, XVII: 12).

3. Equality in Marriage

Problems arise in marriage equality in five issues: (1) Trusts (Women must be married with guardian, while men do not), (2) Divorce (Why is dropping divorce rights only in men, not in women), (3) Polygamy (polygyny men should not be allowed while polyandry); (4) Inter-faith marriage (why Muslim men may marry women of Ahlul Kitab, while Muslim women are not allowed to marry the man of non-Muslims everywhere, including the People of Ahlul Kitab), and (5) Leadership in the family (Why are determined only become a leader in the household is husband, not the wife, or both simultaneously).

Analytical Studies on Gender Equality in Quran⁶

Scholars disagree about khithab custody in Surat al-Baqarah 232 and an-Nur 32; There is addressed to those who believe, the trustees, and husbands, therefore the law outlawed the marriage of a woman without a guardian, though there were ratified without guardian consent, and there is also a moderate, take the middle path between the two, that is not stated explicitly unauthorized female marriage without a guardian, but just stating a woman should not ignore considerations guardian.

The general view almost all the jurists and commentators that the issue divorce is not seen as an issue of discrimination, so that did not provide an explanation why the man dropped the divorce was granted, not women.

While polygyny, men are allowed to do polygyny, while the Islamic do not allow a woman to practice polyandry. So far there is no was a jurist who believes that women should have more husbands than one at the same time. Never have more than one husband in at the same time, married again in the future iddah not allowed. A woman who has been divorced by her husband, should the proposed new by another man's iddah after the expiration of the prescribed period and during the ex-husband does not refer her.

The interfaith marriage, the commentators agreed stating that the boys believers are allowed to marry the woman People of the Ahlul Kitab, but they differ in defining who the People of the Ahlul Kitab that, if all the followers of the Jewish and Christian, or are limited by the properties of such is not idolatrous and not at war with Islam. The commentators did not discuss why only men are allowed to marry People of the Ahlul Kitab by women, while women are not allowed. For Hamka, is due to its position as a leader in the household. If women allowed to marry Muslim men People of the Ahlul Kitab, it is feared he could not maintain his faith because of the influence of her husband. (Hamka, 1987, XXXVIII: 140).

About leadership in family discriminatory, departing from said qawwam in Surat an-Nisa 'verse 34. Ath-Thobari interpret "the boys serves to educate and guide the wife of duty to God ",Zamakhshari interpreted the phrase" men function as the ruling and prohibit women serve as leaders to its people. For Ar-Razi this sentence means "men in power to educating and guiding his wife, as if He is the Most High make husband as amir and law enforcement concerning the right wife". According Hamka, boys became leader of women is the fact, that not only the reality social, but it is an instinct or instinct. (Tabari, 1988, V: 57, Az- Zamakhshari, 1977, I: 523, Ar-Razi, 1995, X: 91).In contrast to Hasbi, do

not translate the word qawwam with leaders but administrators. The man in charge of protecting women. That is why war only required of men, not over women. So also earn a living. The battle to protect the business. That is also why, said Hasbi, why men get the more part in inheritance. In the household, explained further Hasbi, who heads the men and care. Wife takes care of the household with independent, original in boundaries Designated Personality 'and blessed by her husband. (Hasbi Ash-Shiddiqy, 1995, I: 815).

4. Equality in Inheritance

Besides the issue of marriage, other things that are explained in detail the legal in the Quran is a matter of inheritance. The details contained in Surah an-Nisa' paragraphs 11-12 and 176. In the verse described in detail the provisions of division heritage. Who-who is entitled to the legacy, how many of each part, when a legacy can be fixed, and when a person obtains the right of inheritance based on the two systems (fixed and excess), nobody heir hindered their rights by other heirs by closeness of blood relationship or relatives, in whole or in part, and the other provisions of the heritage. Part of each heir in two passages not only mentioned globally, but detailed by using fractional numbers such as 1/8, 1/6, 1/4, 1/3, 1/2, and 2/3.

Especially with regard to inheritance rights of women, in the two paragraphs above described in detail in many variations, the status and existence of other heirs varied parts anyway. For example, as a mother, she can sixth if the deceased had children, and the third if the deceased did not have any children. As a wife, she was able to eighth if who died childless and the fourth if the deceased did not have any children. As a child, he can be half if alone, two thirds along with the other girls (if no boys), and a half portion if the boys along with kids men. All of the division's net debt for the payer and probate experts inheritance.

Problem is the equality provisions contained in the beginning of verse 11 is part of a boy together with part two daughters. Ibn Kathir, al-Alusi, al-Razi, Rashid Rida, stating that because men need property more than women, because men need to treasure purposes of self and wife, thus he gets two stock / parts. While women only need the treasure for himself before she was married, when I married her living expenses become the responsibility of her husband. The same opinion was also expressed by al-Maraghi, Hamka, and Hasbi. (Ibn Kathir, I: 505, Al-Alusi, II: 217, Rashid Rida, IV: 406, Al-Maraghi IV: 196, Hamka, IV: 280, Hasbi, I: 768).

5. Equality in the Public Role.

Analytical Studies on Gender Equality in Quran⁸

In the discourse of feminism known as domestic and public roles.

The former means that the role of women in the household, either as wives or mother. This role is commonly referred to as a housewife. While the latter means that the role of women in society, both in order to make a living and to self-actualization in various aspects of life, socio-political-economic-education, dakwah and so forth.

When examined in the Quran, there are verses which can be used as the argument that the women have the same opportunities as men to participate in the sector public, as well as their role in the domestic sector. Surah An-Naml verse 20-44 tells the story of Solomon and the Queen Balqis, a woman who the Kingdom of Saba'. In verses 22 and 23 birds mentioned reports Hud-hud the Prophet Solomon. In Surah al-Qasas mentioned the story of Prophet Moses with two daughters Prophet Shoaib in Madyan. In paragraph 23 mentioned prophet Moses saw two men daughter of Prophet Shoaib wait their turn to draw water for their cattle drink.

Maintaining and water for their animals in the context of public employment like earn a living. In Surah at-Taubah verse 71 states that women of faith, please help, shoulder to shoulder with men of faith in order enjoining wrongdoing. The task of enjoining unjust propaganda can be performed even in the home, but is not limited to only domestic, but also in the community (The role of the public).

In Surah an-Nahl verse 97 God more clearly and provide opportunities same respect men and women to do good deeds. Good deeds, of course not confined to deeds that are domestic, but concerns also deeds are public. Thus some of the verses of the Quran that explains that women have the same opportunity to perform a public role given opportunities to men. From these verses we can conclude the existence of gender equality among boys and women in public roles. Problems arise when there is a new equality some verses that give the impression of discrimination against women, for example Letter al-Ahzab verse 33 and Surah al-Baqarah verse 282. The first of domestication women and the second about the woman's testimony.

C. Conclusion

Digest rationality all Quranic doctrine of gender equality in creation, prophetic rights, marriage, inheritance, and the public's role lies in notion of equality. If equality means that all things should be equal, then of course be interpreted in several verses that appear to be discriminatory against women. But if equality is defined in proportion, then the differ-

ence status, laws, rights, and obligations between men and women cannot be assessed as discriminatory against women, because of the differences in part by nature of each other and the technical functional. With the understanding that is proportional equality, clear interpretation can be made, namely interpretation is not discriminatory, no apologists, no bias - both male bias and patriarchal and biased and matriarkhis women - and not too misogynistic to women. In addition to clear, also required the interpretation of the balance between text and context, both the current context of the verses are derived, as well as the context of these verses construed.

It is necessary for field research on the extent to which occurs misunderstanding of the verses about gender equality in society, and how it impacts on their behaviour, as most of the norm that defined by the Quran is contextual, while the study of contextuality interpretation of the Quran is still highly prevalent and sporadic, it is necessary to a comprehensive study of the verses of the Quran - especially those equality has consequences - that is contextual.

REFERENCES

- Al-Alusi al-Baghdadi, Abu al-Fardhal Syihab ad-Din as-Sayyid Mahmud, *Ruh al-Ma'ani fi Tafsir al-Qur'an al-'Azhim wa as-Sab'i al-Matsani*, Beirut: Dar al-Fikr, 1987.
- Abu Zaid, Nasr Hamid, *Tekstualitas Al-Qur'an, Kritik Terhadap Ulumul Qur'an*, terjemahan Khoiron Nahdliyyin, Yogyakarta: LKiS, 2001.
- Agustina, Nurul dan Nashrullah Ali-Fauzi, "Perempuan dalam Perbincangan", dalam Jurnal Ilmu dan Kebudayaan *Ulumul Qur'an*, No.5 dan 6, Vol. V, tahun 1994
- Agustina, Nurul, "Tradisionalisme Islam dan Feminisme", dalam Jurnal Ilmu dan Kebudayaan *Ulumul Qur'an*, No. 5 dan 6, Vol. V, tahun 1994.
- Anshari, Dadang S dkk, *Membincangkan Feminisme*, Bandung: Pustaka Hidayah, 1997.
- Bashin, Kamla dan Nighat Said Khan, *Persoalan Pokok Mengenai Feminisme dan Relevansinya*, terjemahan S. Herlina, Jakarta: Gramedia Pustaka Utama, 1995.

- Engineer, Ashgar Ali, *Hak-hak Perempuan dalam Islam*, terjemahan Farid Wajdi dan Cici FA, Yogyakarta: Yayasan Bentang Budaya, 1994.
- Faqih, Mansoer, *Menggeser Konsepsi Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar, 1996.
- , "Posisi Kaum Perempuan Dalam Islam: Tinjauan Analisis Gender", Makalah Seminar Nasional *Pengembangan Pemikiran Keislaman dalam Muhammadiyah: Antara Purifikasi dan Dinamisasi*, Kerjasama Majelis Tarjih dan Pengembangan Pemikiran Keislaman Pimpinan Pusat Muhammadiyah dan LPPI UMY, Yogyakarta 22-23 Juni 1996.
- Ibn Katsir al-Qurasyi ad-Dimasyqi, al-Hafizh 'Imad ad-Din Abu al-Fada' Ismail, *Tafsir al-Qur'an al-Azhim*, Riyadh: Dar 'Alam al-Kutub, 1997.
- Ilyas, Yunahar, *Kesetaraan Gender dalam Al-Qur'an Studi Pemikiran Para Mufasir*, Yogyakarta: Labda Preass, 2006.
- Al-Maraghi, Ahmad Musthafa, *Tafsir al-Maraghi*, Beirut: Dar al-Fikr, tt.
- Ar-Razi, Al-Imam Fakhr ad-Din, *Mafatih al-Ghaib*, Beirut: Dar al-Fikr, 1995.
- Shihab, M. Quraish, *Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Bandung; Mizan, 1992.
- , *Wawasan Al-Qur'an, Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, Bandung: Mizan, 1996.
- , *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*, Volume 1 dan 2, Jakarta: Lentera Hati, 2000.
- Subhan, Zaitunah, *Tafsir Kebencian, Studi Bias Gender dalam Tafsir Al-Qur'an*, Yogyakarta: LKiS, 1999.
- Az-Zamakhsari al-Khawarizmi, Abu al-Qasim Jarullah Mahmud ibn Umar, *al-Kasysyaf 'an Haqaiq at-Tanzil wa 'Uyun al-Aqawil fi Wujuh at-Tauhid*, Beirut: Dar al-Fikr, 1997.
- Az-Zarqani, Muhammad 'Abd al-A'zhim, *Manahil al-'Irfan fi "Ulum Al-Qur'an*, Beirut: Dar Ihya at-Turats al-'Arabi, t.t.
- Az-Zuhaili, Wahbah, *at-Tafsir al-Munir fi al-'Aqidah, wa as-Syari'ah wa al-Minhaj*, Beirut: Dar al-Fikr al-Mu'ashir, 1991



Syarifan Nurjan, Muhamad Uyun