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**GENDER EQUALITY IN THE SOCIAL CONTEXT ACCORDING TO
THE MUFASSIRS (A THEMATIC STUDY)**

THESIS

**Submitted to Complete the Submission Requirements
Thesis Research to Obtain an Ushuluddin Bachelor's Degree**



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Wassalamu 'alaikum Warahmatullahi Wabarokatuh

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4. Saya dengan ini menyerahkan karya tulis ini kepada Fakultas Ushuluddin UIN Suska Riau. Mulai dari sekarang dan seterusnya. Hak Cipta atas karya tulis ini adalah milik Fakultas Ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari Fakultas Ushuluddin.
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FOREWORD

Bismillahirrahmanirrahim,

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The author is aware of the limitations of the ability that the author has in writing this thesis. Therefore, of course, there are shortcomings and irregularities that require constructive criticism for the perfection of this thesis. Hopefully this thesis is useful for all of us. To Allah SWT, the author prays that the goodness and contribution they have given will be considered as good worship, so that they always get His mercy and grace. *Amen Ya Rabb al-Amin.*

Pekanbaru, 22 Juni 2023

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A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A Consonant

Consonant		
Arabic		Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	<u>h</u> / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ص	=	Sy
ش	=	<u>s</u> /s

Consonant		
Arabic		Latin
ض	=	<u>d</u> /d
ط	=	<u>t</u> / t
ظ	=	<u>z</u> / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

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<u>Vocal</u>		<u>Long Vocal</u>		<u>Example</u>
اَ =	a	اَ =	ā	تَكَاتُرٌ = takātsur
اِ =	i	اِ =	ī	يَهِيْجُ = yahīj
اُ =	u	اُ =	ū	تَعْلَمُوْنَ = ta'lamūn
		اَو =	aw	سَوْفَ = sawf
		اَي =	ay	عَيْنَ = 'ayn

Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “i” *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long = Â for example قال become qâla

Vocals (i) long = î for example قيم become qîla

Vocals (u) long = Û for example دون become dûna

Especially for the reading of *ya' nisbat*, it should not be replaced with “i” but still written with “iy”: in order to describe *ya' nisbat* at the end. Likewise, for the sound of the diphthong, *wawu*, and *ya'* after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) = اَو for example قول become qawlun

Diphthong (ay) = اَي for example خير become khayru

Ta' marbûthah (ة)

Ta' marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as *الرسالة للمدرسة* to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

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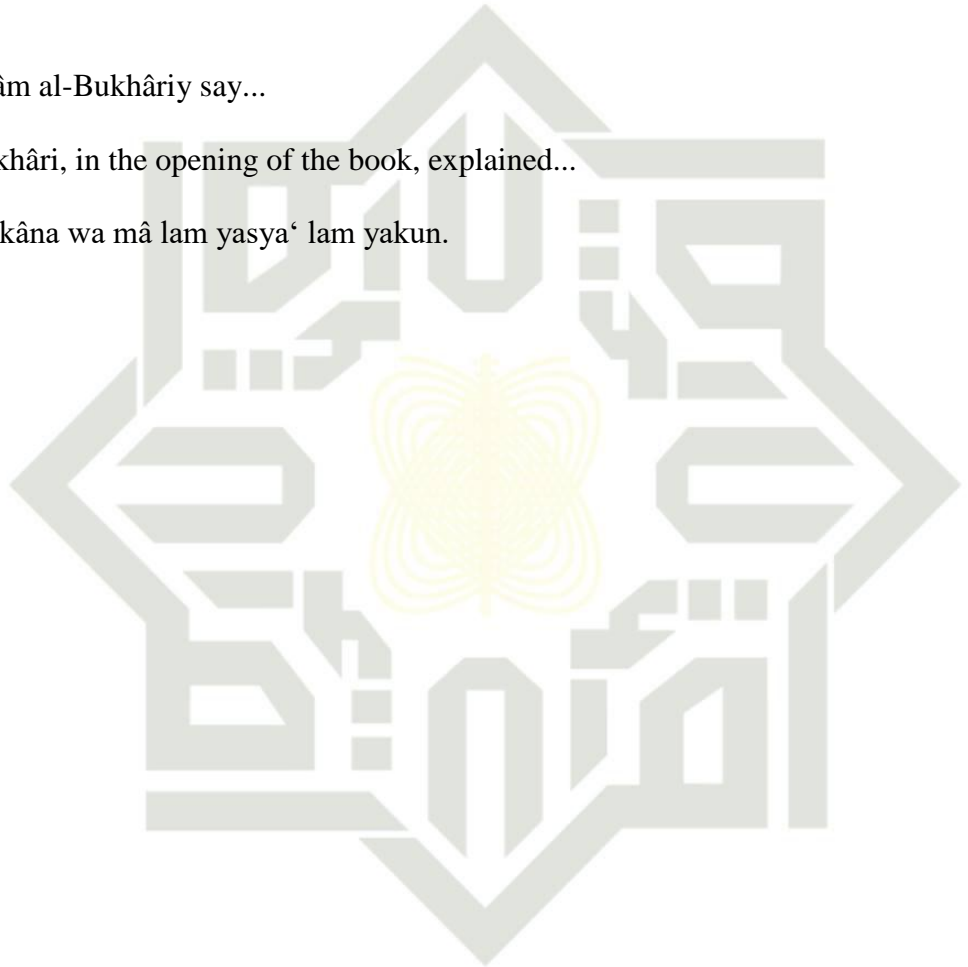
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D Articles and Lafadh al-Jalâlah

The word “al” (اَل) is written in lowercase unless it is located at the beginning of the sentence, while “al” in Jalâlah lafadz, which is in the middle of the sentence propped (*idlafah*) is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...

Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.



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ABSTRAK

Sarjana In berjudul “Kesetaraan Gender dalam Konteks Sosial Menurut Mufassir (Sebuah Studi Tematik)”. Penelitian ini bertujuan untuk mengetahui gender dalam Al-Qur'an dengan menggunakan rumusan masalah sebagai berikut: 1) Bagaimana cara pandang mufassir dalam konteks kesetaraan gender dalam Qs. Al-Baqarah [2]:282, QS. An-Nisa [4]:34, dan QS. An-Nisa [4]:11?, 2) Bagaimana penerapan konsep kesetaraan gender dalam kehidupan bermasyarakat? Jenis penelitian ini adalah penelitian pustaka (library research), Al-Qur'an sebagai sumber primer dan karya cendekia lain sebagai data sekunder. Metode yang digunakan dalam penelitian ini menggunakan metode berfikir deskriptif analitis dengan memanfaatkan metode tafsir tematik (mauḍu'i) untuk menemukan pesan al-Qur'an. Berdasarkan dari hasil penelitian dapat disimpulkan Yang dimana pada ayat-ayat Al-Qur'an apabila tidak dipahami secara benar banyak menimbulkan kesalahpahaman terhadap yang membacanya seperti pada kasus persaksian lebih ditekankan kepada aspek gender laki-laki, bahkan kepada aspek biologisnya (sex) sebagai manusia yang berjenis kelamin laki-laki, bahkan tidak semua yang berjenis kelamin laki-laki mempunyai kualitas persaksian yang sama contohnya laki-laki yang dibawah umur dan laki-laki hamba tidak masuk dalam kualifikasi saksi ayat tersebut, bahkan menurut beliau ayat ini memberikan implikasi lebih jauh bahwa dengan pengakuan persaksian tersebut maka secara tidak langsung memberikan peluang bagi perempuan untuk meniti karier di luar dunia domestik.

Kata Kunci : Gender, Kesetaraan, Sosial, Tafsir

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المخلص

هذا البحث موضوعه "المساواة بين الجنسين في السياق الاجتماعي في منظور (دراسة موضوعية)". يهدف هذا البحث إلى معرفة الجنس في القرآن باستخدام المشكلة التالية: 1) كيف منظور المفسر في سياق المساواة بين الجنسين في سورة (2): 282، وسورة النساء (4): 34، وسورة النساء (4): 1 ؟ 2) كيف تطبيق المساواة بين الجنسين في الحياة الاجتماعية؟ ونوع هذا البحث هو بحث مكتبي ومبني على أساس للبيانات هو القرآن، ومؤلفات العلماء كمصدر ثانوي. والمنهج المستخدم في البحث هو منهج التفكير الوصفي التحليلي باستخدام منهج التفسير الموضوعي للحصول رسالة القرآن. ومن خلال البحث تبين النتائج التالية، إذا لم يتم فهم آيات القرآن صحيح، فيؤدي إلى الكثير من سوء الفهم بين القارئ، كما حدث في قضية الشهادة، حيث يتمركز على الجنس الذكري. وليس على الجانب البيولوجي (الجنس) كإنسان ذكرى، والدليل على ذلك أنه ليس كل الذكور لديهم نفس الجودة في الشهادة، على سبيل المثال، الذكر صغير السن والعب لا يدخلان في مؤهلات الشهادة كما ذكرت في الآية، ويبنى المفسر أن تلك الآية تدل على قبول الشهادة والاعتراف بها، وهذا يمنح الفرصة للمرأة أن تخرج المنزل.

الكلمات الدليلة: الجنس، المساواة، الاجتماعية، التفسير



ABSTRACT

This research entitled “Gender Equality in Social Context According to Mufassir (A Thematic Study)”. This research aimed at knowing gender in Al-Qur'an. The formulations of problems in this research: 1) what the mufassir’s perspective in the gender equality context in Qs. Al-Baqarah were [2]:282, QS. An-Nisa [4]:34, and QS. An-Nisa [4]: 1, and 2) how the implementation of the gender equality concept in social life. It was a library research. The primary source was Al-Qur’an, and the secondary source was scholarly work. This research used analytical descriptive thinking method by utilizing the thematic interpretation method (*Mauḍu’i*) to find the message in Al-Qur'an. The findings of this research showed that if the verses of Al-Qur'an were not understood correctly, it would be many misunderstandings for those who recited them, as in the case of witnesses, the emphasis was on the male gender aspect, it was not on the biological aspect (sex) as a human being who is male, as evidence, it was not male who have the same testimony quality, for example, underage female and male servants were not included in the qualifications of witnesses to the verses, according to him, this verse provided further implications that by confessing the testimony indirectly provided opportunities for women to pursue careers outside the domestic world.

Keywords: Gender, Equality, Social, Interpretation

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CHAPTER I

INTRODUCTION

A. Background

The term gender became popular in the mid-20th century, namely in 1977 AD Gender was popularized by western feminist groups which aimed to empower women. In the Women's Studies Encyclopedia it is explained that gender is a cultural concept that seeks to make a distinction in terms of roles, behavior, mentality, and emotional characteristics between men and women who develop in society. In the context of the State of Indonesia, until now the term gender has not been well understood, because it is often equated with sex. This is not only experienced by ordinary people, even some intellectuals are still confused in understanding the term gender.¹

Apart from the gender terminology above, the main problem in gender is gender inequality.²Gender inequality is a condition of unequal social status for women and men to fully realize human rights and their potential both in the domestic and public spheres in all areas of life. Meanwhile, gender inequality is a condition that is unfair to women and men through cultural and policy processes that provide women and men with opportunities to play a role in all areas of life.³

Gender equality refers to the equality of rights, responsibilities, opportunities, treatment and evaluation for men and women in work, in the relationship between work and life. Gender equality means that all people of all ages and genders should have an equal opportunity to succeed in life.

¹Siti Musdah Mulia, *Islam & Gender Equality Inspiration*, (Yogyakarta: Kibar Press, 2007), p55.

²Yunahar Ilyas, *Feminism in the Study of Classical and Contemporary Al-Qur'an Interpretation*, (Yogyakarta: Student Library, 1997), p. 41-42.

³Herien Puspitawati, *Gender and Family: Concepts and Reality in Indonesia*, (Bogor:PT IPB Press, 2012), p. 5-6.

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This means that all human beings must have equal access and control over resources and benefits, in other words fairly, so that everyone can benefit and participate in development. Gender equality is widely campaigned by westerners by calling themselves feminists. They started this movement since the 17th century.

However, the Qur'an has mentioned this gender equality since 14 centuries ago. Allah says in QS Al-Hujurat (49): 13, namely:

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

*O mankind, We have indeed created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Knowing.*⁴

The verse above contains wisdom that all humans are equal before Allah, even though they were created by Allah SWT of different sexes, gender, ethnicity, race, and religion. What distinguishes them before Allah SWT is their piety and pious deeds.⁵

Then Allah also says in the Al-Qur'an surah al-Ahzab about gender equality, namely:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ

⁴ <https://quran.kemenag.go.id/surah/49/13> accessed October 12, 23: 41

⁵ Wahbah al-Zuhaily, *Al-Tafsir Al-Munir fi Al-'Aqidati wa Al-Syar'ati wa Al-Manhaj* Juz 26, (Damascus: Dār Al-Fikr, 2009), p. 596.

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وَالْمُتَّصِدِّقَاتِ وَالصَّالِحَاتِ وَالصَّابِرَاتِ وَالصَّامِيْنَ وَالصَّائِمَاتِ وَالصَّالِحَاتِ وَالصَّابِرَاتِ وَالصَّامِيْنَ وَالصَّالِحَاتِ وَالصَّابِرَاتِ
وَالذَّكِرِينَ اللّٰهَ كَثِيْرًا وَالذَّكِرَاتِ اَعَدَّ اللّٰهُ لَهُمْ مَغْفِرَةً وَّ اَجْرًا عَظِيْمًا ۝۳۵

: *“Indeed, men and women who are Muslim, men and women who are believers, men and women who are persistent in obedience, men and women who are righteous, men and women who are patient, men -men and women who are humble’, men and women who give alms, men and women who fast, men and women who maintain their honor, men and women who recite (name) Allah a lot, Allah has prepared 47 for them forgiveness and a great reward.”⁶*

The verse above mentions men and women in the same characteristics. Actually, looking at the sabab nuzul of this verse, we can say that the word of Allah above intends to emphasize the role of women. But if only women are mentioned, then there could be an impression that they are not the same as men in terms of diversity. Now to emphasize this equality, Allah also mentions men in the series of verses above, and equates them to women in all the good deeds he mentions and in the rewards that await both sexes. It is also on this basis that this verse starts with a word that shows emphasis, namely inna/ really.⁷

In the Al-Qur'an, it has been explained that men and women are equal, parallel, which differentiates only in terms of biology or gender, both of which have their own characteristics. Women have vaginas, breasts, have an uterus, menstruate, give birth and breastfeed. While men have an Adam's apple, sperm and penis vital tools.⁸The two of which are not interchangeable. And it is the nature of God. In the Al-Qur'an there are so many verses that discuss about women including the creation, terms,

⁶ <https://quran.kemenag.go.id/surah/33/35> accessed on October 13, 2022 at 00:13

⁷ M. Quraish Shihab, *Tafsir al-Misbah*, (Jakarta: Lentera Hati, 2004) p. 580.

⁸ Sofyan and H. Zulkarnain Suleman, *Feminist Fiqh Presenting Counter-Texts*, (Yogyakarta: Student Library, 2014), p. 1.

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association at home, clothing, testimony, rights and obligations, women who may stand alone or "career", even the head of the state of Saba who is a woman, is referred to collectively. explicit.

It is believed that Islam has reformed the views and lives of women, but there are also views that think that religion, including Islam, contributes to the perpetuation of gender inequality. Therefore, it is necessary to analyze where the injustice comes from, from the character of religion or from interpretation, and or from religious thinking? If it originates from interpretation and religious thought, of course it does not stand alone, but can be influenced by tradition, patriarchal culture, and ideologies that developed and existed at the time when interpreters interpreted religious texts. In Islamic literature, there are not a few interpretations and views that are male or female biased, so there are not a few people who criticize these views, such as Fazlur Rahman, Asghar Ali Engineer, Amina Wadud,⁹

Gender analysis can be used to understand the texts of the Qur'an, Hadith, and other religious texts such as texts of interpretation and texts of fiqh. With this analytical knife, it is hoped that the interpretation of the teachings of justice, which is one of the basic principles of religious teachings, can be understood in accordance with the understanding of social reality. This is where the importance of reconstructing religious interpretations in relation to gender injustice. For this reason, it is necessary to study the entire interpretation of religion and its implications for religious teachings and behavior. The study concerns the identification of root causes and strategies for solving them.¹⁰

⁹Naqiyah Mukhtar, "M. Quraish Shihab Challenges "Ulama" Gender Bias," Journal of Qur'an and Hadith Studies, Vol. 2, No. 2 (2013), p.191.

¹⁰Mansour Fakih, *Gender Analysis and Social Transformation*, (Yogyakarta: Student Library, C II, 1997), p. 140.

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For this reason, the author tries to examine the verses of the Qur'an which were interpreted by previous or classical scholars who are considered to be gender biased, by using the thoughts of Amina wadud as a feminist figure and the interpretation of M.Quraish Shihab who criticizes various views on women so that they are gender equal.

Strategic issues include important components in the implementation of national and regional development, which have a fairly large scale of impact and a high level of significance for the realization of gender equality and women's empowerment. The study team formulated the following issues as part of a strategic issue: [1] Law, [2] Politics, [3] Economics, [4] Infrastructure, and [5] Natural Resources and the Environment.

Forms of gender equality and justice are conditionsdynamic, men and women have rights, obligations, roles of men andWomen in the family and in society have been equal and just.Forms of gender inequality are good systems and structures Men and women are victims of the system. Mansour Fakih said there are several gender inequalities that occur within community life marginalization of women, women subordination, Stereotypes on women, Violence against women, Double burden on woman.

So, based on the problems contained in the background above, the authors are interested in conducting research with the title: "Gender Equality In The Social Context According To The Mufassirs (A Thematic Study)".

B. Term Confirmation.

1. Gender

The word gender comes from English, gender, means sex. Gender is defined as the visible difference between men and women in terms of values and behavior. Gender is a cultural concept that seeks to make

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a difference in terms of roles, behavior, mentality, and emotional characteristics between men and women that develop in society.

2. Equality.

The meaning of Equality is equality According to the term, the meaning of equality is a condition or quality that is equal; correspondence in number, degree, value, rank, or ability.

3. Al-Qur'an.

The word Al-Qur'an according to language has various meanings, one of which is reading or something that must be read, studied. Meanwhile, according to the terms of the scholars differed in opinion defines the Qur'an. Some say that The Qur'an is the word of God which is a miracle that was revealed to the Prophet Muhammad SAW through the intermediary of Jibril with the pronunciation and the meaning is from Allah SWT, which is quoted mutawatir; reading it is worship; starting with surah al-Fatihah and ends with surah an-Nas.¹¹

C. Identification of problems

Moving on from the theme that the author adopted as the title of this study, the authors formulate the identification of the problem so that it can be used as research material, including the following:

1. Examining the theory of gender and gender equality in a social context..
2. Examining the Al-Qur'an's perspective on the context of gender equality.
3. Collect and analyze verses of the Koran related to the title and theme of the discussion.
4. Examining the opinions of classical and contemporary mufassir in interpreting verses related to the theme of the discussion.

D. Scope of problem

¹¹ M. Quraish Shihab, et. all., *Sejarah dan Ulum Al-Qur'an*, (Jakarta: Pustaka Firdaus, 2008), p. 13.

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To be able to taper into the discussion here the author limits the problem to two verses, namely Qs. Al-Baqarah [2]:282, QS. An-Nisa [4]:34, and QS. An-Nisa [4]:1.

E. Formulation of the problem

At first glance, the description of the previous discussions makes the researcher feel the need to raise several problem formulations related to the above studies, including the following:

1. How the mufassir's perspective on the context of gender equality in the in Qs. Al-Baqarah [2]:282, QS. An-Nisa [4]:34, and QS. An-Nisa [4]:1.?
2. How is the application of the concept of gender equality in social life?

F. Research purposes

1. To find out the perspective of mufassir on the context of gender equality in Qs. Al-Baqarah [2]:282, QS. An-Nisa [4]:34, and QS. An-Nisa [4]:1.
2. To find the application of the concept of gender equality in social lief

G. Benefits of research

1. Theoretical Uses
 - a. To increase knowledge of the literature on the study of the Qur'an and Tafsir, especially those related to literature review.
 - b. To know the concept of gender equality in a social context through explanations in the Qur'an
 - c. It is expected to build a critical nature in social life, especially in the context of gender equality.
 - d. To find out the viewpoints of the mufassir towards the verses that speak about the context of gender equality.
 - e. As one of the requirements of the final college assignment.
 - f. It is hoped that it will be useful for readers, especially yourself.
 - g. This research is expected to enrich Ushuluddin's scientific treasures, especially regarding gender equality in Qs. Al-Baqarah

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[2]:282, QS. An-Nisa [4]:34, and QS. An-Nisa [4]:1.thematic study of the Qur'an.

2. Practical Use

- a. Adding to the reference treasury in the UIN Suska Riau library at the Ushuluddin Faculty for students who will do further research on theological concepts in the Koran.
- b. To contribute ideas about the importance of theological concepts in the Qur'an so that they can strengthen faith and understand religion properly and correctly.

H. Writing system

The systematics of this discussion aims to make it easier for readers to analyze the contents therein. The systematics are as follows:

CHAPTER II: Is an introductory chapter, namely an introduction that describes the entire contents of the writing, so that it can provide information about everything related to this research, which consists of: Background problem, to provide an academic explanation of why this research needs to be done and what things to do background of this research. Then proceed with problem identification, to explain the problems associated with this title. After that the problem definition and problem formulation, so that this research is more focused, the aims and benefits of research both academically and practically, and the systematics of writing, to assist in understanding the overall contents of this research.

CHAPTER II: This chapter is placed in accordance with its systematics, namely a literature review, contains theories or someone's opinion, and consists of brief discussions in it, such as the definition of gender, the movement for gender equality, and gender equality in Islam.

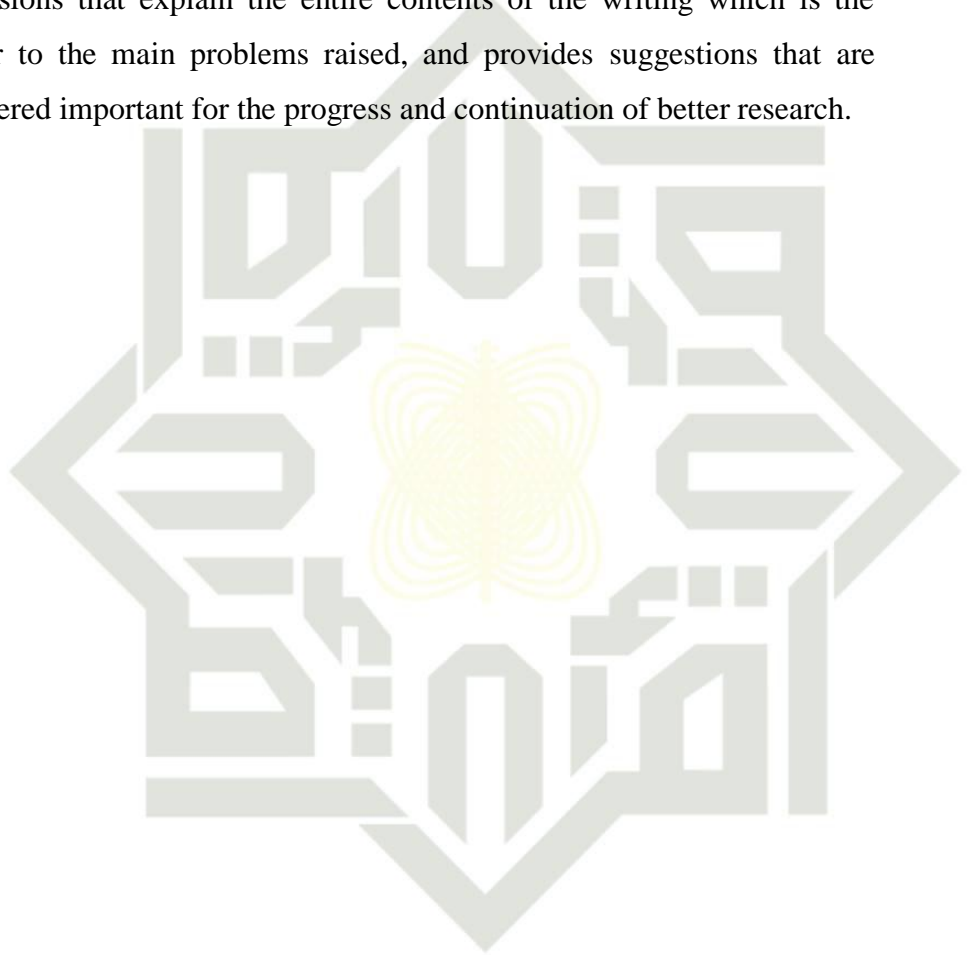
CHAPTER III: That contains research methods, consisting of: types of research, research data sources consisting of primary data sources and secondary data sources, data collection techniques, namely the stages that the authors carry out in collecting data, and data analysis techniques, namely the stages or methods of analysis used done.

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CHAPTER IV: Is a chapter for presenting and analyzing data, how is the study of verses of the Koran related to the themes and titles discussed, and whether the concepts *Gender Equality in Social Context According to the Qur'an*, and the impact of his thoughts on society at that time.

CHAPTER V: Is the final part of this thesis which contains conclusions that explain the entire contents of the writing which is the answer to the main problems raised, and provides suggestions that are considered important for the progress and continuation of better research.



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CHAPTER II THEORETICAL STUDY

A. Theoretical Basis

1. Definition of Gender

The word gender comes from English, gender, means sex. Gender is defined as the visible difference between men and women in terms of values and behavior. Gender is a cultural concept that seeks to make a difference in terms of roles, behavior, mentality, and emotional characteristics between men and women that develop in society.¹²

Nasaruddin Umar quoted HT Wilson's opinion in Sex and Gender that gender is a basis for determining the differences in the contributions of men and women to culture and collective life that make them called men and women.¹³

Gender is a concept that describes the relationship between men and women who are considered to have differences according to socio-cultural constructions which include differences in roles, functions and responsibilities.¹⁴

Gender refers to the attributes, social opportunities, and relationships associated with men and women. These attributes, opportunities and relationships are socially constructed and learned through the socialization process. Gender refers to the social, behavioral and cultural attributes, expectations and norms associated with being a woman or a man. The term gender is often equated with sex. Though both are different things. Gender itself

¹²Nasaruddin Umar, *Gender Equality Arguments from the Perspective of the Qur'an*, (Jakarta:Dian Rakyat, 2010), p. 29.

¹³*Ibid.*, p. 30.

¹⁴Zaitunah Subhan, *Al-Qur'an and Women: Towards Gender Equality in Interpretation*, (Jakarta: Prenadamedia Group, 2015), p.3.

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refers to the physical condition that is outwardly possessed by a person. When someone is born as a boy or a girl, there are differences in norms and behavior between the two. It is this difference in treatment which then forms socially constructed roles, behaviors, and attributes in society which are often referred to as gender.¹⁵

This is where, we can differentiate between sex and gender. Sex is the difference between men and women in terms of biology (nature), while gender is the difference between the two caused by cultural factors (nurture).¹⁶

Gender stereotypes are societal views of what men or women are capable of. For example the view that women are better housekeepers and men are better at handling machines, or that boys are better at math and girls are better at nursing.

Gender roles refer to the actual activities carried out by both sexes. For example: a son helps his father work outside the home and a daughter helps her mother with household chores.¹⁷

2. Gender Equality Movement

According to USAID, gender equality is a space or opportunity for humans to obtain equality and balance. Gender equality is a place where humans get freedom as a whole human being. Humans can find identity, develop their resources and can enjoy all the results of their own hard work.¹⁸

¹⁵Gender-Based Human Development Report Team 2018, *Gender-Based Human Development 2018*, (Jakarta:Ministry of Women's Empowerment and Child Protection, 2018), p. 3.

¹⁶Subhan, Al-Qur'an and Women, p. 3.

¹⁷Nelien Haspels and Busakorn Suriyasarn, *Improving Gender Equality in Combating Child Labor and Trafficking in Women and Children A Practical Guide for Organizations*, (Jakarta:International Labor Office, 2005), p. 5.

¹⁸Herian Puspitawati, "Gender Concepts, Theory and Analysis", Department of Family and Consumer Sciences (2013), p. 5.

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Equilibrium theory states that the relationship between men and women is in balance, partnering and working together in all areas of life. This intended balance aims to create a comprehensive and harmonious relationship.¹⁹

The concept of gender equality was first coined in the ideology and movement of feminists. This concept is the fruit of thought for the cruelty of the patriarchal system which results in gender injustice in society. Feminists use the concept of equality to launch efforts to eliminate patriarchy and achieve the ideals of human liberation.

Referring to the role of feminists, Megawangi argues that feminists are the first hand as movers, breakers and erasers of patriarchal structure domination to create justice and equality for gender. Feminism focuses on shifting the role of the family or deactivating the function of the family in society, so that gender justice can be achieved.²⁰

Another opinion was expressed by Mansour Fakhri, that feminism focuses on efforts to stop various types of injustice against gender, such as social discrimination. Mansour revealed that feminist ideas and thoughts are rooted in the gender analysis that they carry out to find out the truth of reality in a patriarchal society.²¹

The idea of gender equality merges into several streams of feminism, including liberal, socialist, radical, psychoanalytic,

¹⁹Ade Kartini and Asep Maulana, "Redefinition of Gender and Sex", *An-Nisa: Journal of Women and Islamic Studies*, Vol. 12, No. 2 (October 2019), p. 228.

²⁰Liya Aghnial Fitri, "Feminist Studies: Criticism of the Liberal Feminist Paradigm" (Thesis—Ushuluddin Faculty and Philosophy of UIN Sunan Ampel, 2009), p.44.

²¹Anggraini Miftahur Rochmah, "Social Transformation: A Study of Mansour Fakhri's Thought Regarding Social Transformation in Indonesia", (Thesis—Faculty of Social and Political Sciences, Gajah Mada University, 2007), p. 44-45.

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theological and ecofeminist feminists. Among these various schools, liberal feminists are schools that prioritize liberal conceptions to realize gender equality.

Liberal feminist was first pioneered by Marry Wollstonecraft in the 18th century. Through her work entitled *A Vindication of the Right of Woman* (1759-1799), Marry formulated her thoughts that every human being has the full right and opportunity to live to develop her potential. Both men and women, both have equal and equal rights and opportunities to live life.²²

Wollstone criticized education which differentiated between boys and girls. According to him, education has the right to be given to anyone, both women, not only men. The type of education is equal for women and men.²³

Wollstone provides equal and equal educational solutions for women and men. If men are given education based on rationality and science, women must also be given it. According to her, equal education will give women the freedom to discover their potential and be themselves.

This liberal feminist thought is in line with John Locke's theory which says that human rights are to live, to gain freedom and to seek happiness. This means that all human beings have the right to obtain justice and equality, without dominating differences in identity, religion, gender, physique, culture, profession and so on.²⁴

Based on the theory above, it can be understood that the gender equality movement is a movement, effort, tool, ideology, theory

²²Rosemarie Putnam Tong, *Feminist Thought: The Most Comprehensive Introduction to Mainstreams of Feminist Thought*, trans. Aquarini Priyatna Prabasmoro (Yogyakarta: Jalasutra, 2008), p. 20-22.

²³*Ibid.*, p. 22.

²⁴Herien, "Concepts, Analysis", p. 7-8.

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that aims to get justice for all genders. Feminists do not strive for justice only for women, but for all human beings.

Liberal feminists base their beliefs on three things, first, men and women have the same rights and opportunities to live. Second, men and women have the same sense and rationality to be able to reason. Third, gender equality can be realized if the education, legal, career and economic systems can be transformed to become more gender-equitable. This transformation effort is not only carried out by the state, but the public is also participatory in helping to realize gender equality and justice.

3. Islam and Gender Equality

Islam has necessitated justice for gender through the verses of the Koran and hadith. Islam puts the position of gender in its arguments in a proportional, balanced, fair manner between men and women. so that in this case Islam also voices the existence of human equality between men and women as an implication in realizing the principle of monotheism.²⁵

Nur Rofiah said that Islam had actually called for awareness regarding gender before Westerners. This is proven through the historical journey of Islam which lasted 23 years in Arab countries to parts of the world. Precisely in the seventh century AD, Islam proclaimed the relationship between women and men as equal and equal beings in terms of carrying out the mission of the caliph fil ardh to benefit the earth.²⁶

Islam does not ignore the biological position of women which is considered to differentiate them from men. Women, who are considered to have reproductive elements that are very different

²⁵Natardi, et al., "Islamic Thoughts About Repositioning Gender Equality in the Perspective of the Qur'an", Al-Maiyyah, Vol. 13, No. 1 (June 2020), p. 69.

²⁶Nur Rofiah, Muslimah Critical Reasoning: *Reflections on Womanhood, Humanity and Islam*, (Bandung: Afkaruna.id, 2020), p. 14.

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from men, should not be used as a burden, marginalized or legitimized by society. Men are asked to be tolerant and fully accepting, because any biological differences between the two do not make it an obstacle to existence in the public sphere.²⁷

Based on the theory above, it can be understood that gender equality is a form of manifestation of the teachings of monotheism to see humans as equal beings in terms of their nature, position, identity, duties and responsibilities, as mandated to provide the widest possible benefit for this universe.

4. Gender Equality Indicators.

Gender equality is characterized by zero discrimination between men and women, thus women and men have access, opportunity to participate, control and obtain fair and equal benefits.²⁸

The Ministry of Women's Empowerment and Child Protection further explained the gender equality indicators as follows:²⁹

a. Marginalization.

This means a process of marginalization due to gender differences that results in poverty. For example, the assumption that women function only as additional breadwinners so that when they work in the public sector, salaries and other welfare guarantees are different from men as the main breadwinners.

b. Subornation.

²⁷Ibid., p. 33.

²⁸ Mansour Fakih, *Analisis Gender dan Transformasi Sosial*, (Yogyakarta, INSISTPress, 2020), p. 8.

²⁹ Kemenpppa RI, *Parameter Kesetaraan Gender dalam Pembentukan Peraturan Perundang-undangan*. 2012. Diakses pada <https://kemenpppa.go.id> diakses 22 juni 2023

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It is a judgment or assumption that a role performed by one sex is inferior to the other. For example, women have always been considered responsible persons in matters of domestic or reproductive affairs, men in public affairs or production.

c. Doble burden.

It is the workload received by one sex more than the other gender. For example, a woman in addition to serving her husband (sex) pregnant, giving birth, breastfeeding must also take care of the house and sometimes participate in earning a living and some even as the main breadwinner.³⁰

B. Literature Review

There are several studies that have been carried out previously related to the object of study that will be raised in this research, which can be explained as follows:

1. The book written by Nasaruddin Umar entitled *Arguments for Gender Equality in the Perspective of the Qur'an*. This book discusses the gender perspective in the Qur'an in general. It was explained that in the previous interpretation there were still gender biased interpretations which ultimately tended to be one gender. Therefore, a more objective reinterpretation is needed. This book is one of the books which is quite complete in discussing gender, but it has not yet discussed in depth the basic principles of gender equality, especially regarding what the Qur'an says about this in the story of Prophet Adam as.³¹

³⁰ Sofia Hardani, Dkk, *Perempuan dalam Realitas Sosial Budaya*, (Yogyakarta: Kaukaba Depantara, 2012), p. 109-110

³¹Nasaruddin Umar, *Gender Equality Arguments from the Perspective of the Qur'an*, (Jakarta:Dian Rakyat, 2010).

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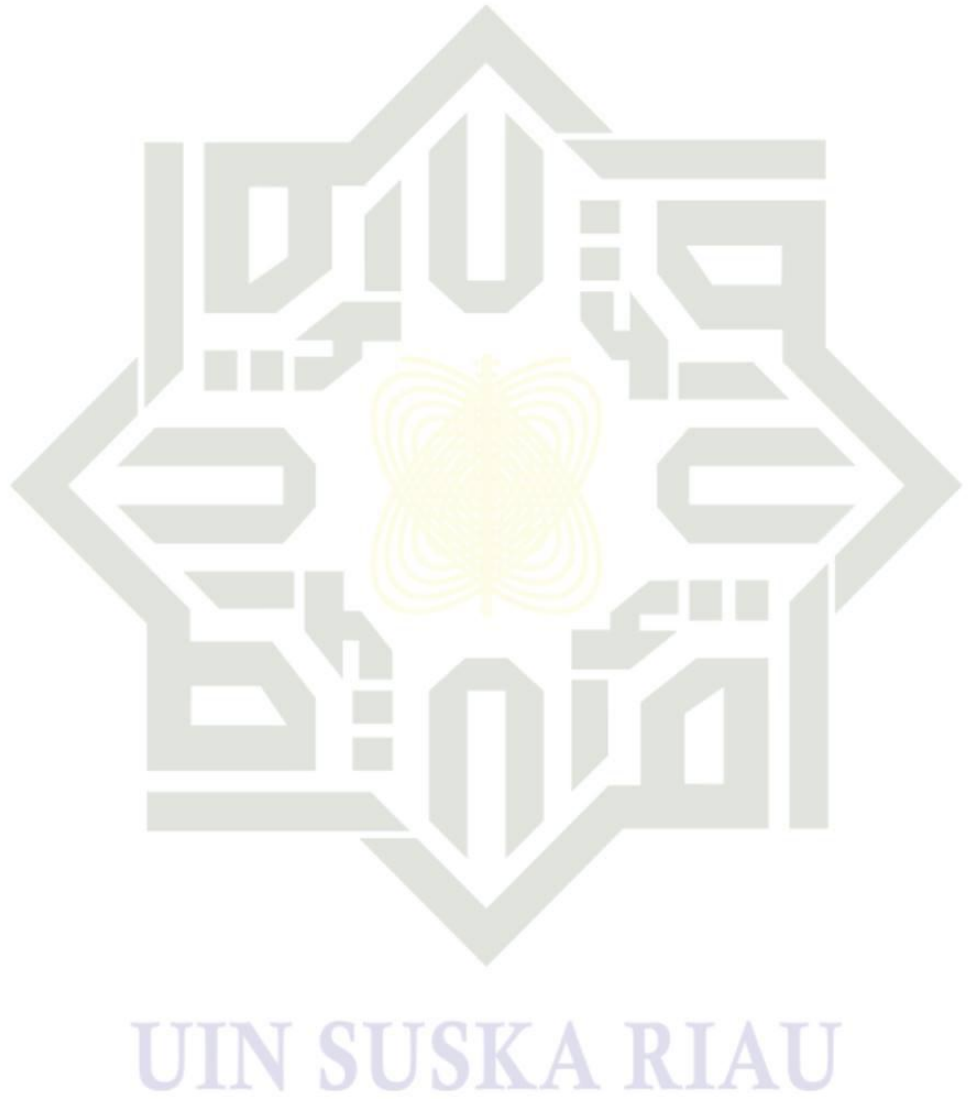
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2. The book written by Yunahar Ilyas entitled *Feminism in the Study of Classical and Contemporary Al-Qur'an Interpretation*. This book discusses issues of feminism, namely the themes of Muslim feminism studies in relation to the interpretation of verses of the Qur'an about women. In this study there are three issues of feminism that are examined, the concept of women's creation, the concept of household leadership, and the concept of women's testimony and inheritance. Although this book discusses gender equality, it is only limited to the study of commentary books, especially the interpretations of feminists.³²
3. Agus Salim's thesis entitled *Values of Moral Education in the Qur'an (Analytic Study of the Story of Prophet Adam as in Surat al-Baqarah Verses 30-39)*. This study discusses the educational values contained in al-Qur'an sura al-Baqarah verses 30-39, namely humility, the prohibition of arrogance, the prohibition of envy, and forgiving. Then these values are relevant to education. This research uses tahlili method. While in this research will be used the thematic method.³³
4. Muhammad Najib entitled *The Story of Prophet Ādam Alayhi Al-Salām in the Koran (Thematic Interpretation Approach)*. This journal discusses the fragments of the story of the Prophet Adam as with different language styles and story pressure points according to the context of the story in the letter of the Qur'an. It was explained that each fragment complements and explains and forms

³²Ilyas, *Feminism in the Study of Al-Qur'an Interpretation*.

³³Agus Salim, *Values of Moral Education in the Qur'an*, (Analytic Study of the Story of the Prophet Adam as in Surat al-Baqarah Verses 30-39), Thesis, (Medan: State Islamic University, 2018).

a complete story about Prophet Adam as. However, this journal has not discussed gender.³⁴



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³⁴Muhammad Najib, "The Story of the Prophet Adam as in the Qur'an", (Thematic Interpretation Approach)", *Al-Itqān Journal*, Volume 1, No. 1, (February-July 2015).

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CHAPTER III

RESEARCH METHODS

The research method is a method or technique that is carried out in scientific research, namely the process in science that is carried out to obtain facts and principles carefully and systematically to realize the truth.³⁵

Types and Nature of Research

When viewed from its type, this research is a type of library research (Library Research), namely research conducted by studying and examining sources or books that are relevant to the theme to be studied.³⁶ In this study the authors attempted to conduct research on Tafsir books, books and forms of writing related to environmental conservation issues.

Judging from the nature of this research is descriptive (describe).³⁷ Namely research that intends to describe systematically, factually and accurately about existing objects.

To understand the verses of the Concept of Rational Theology in the Koran according to Muhammad Abduh, the Maudhui method will be used later. The meaning of maudhu'i (thematic) interpretation is to collect verses of the Koran that have one goal which together discuss certain titles/topics/sectors and organize them as much as possible according to the time of their descent in harmony with the causes of their decline, then paying

³⁵Mardalis, *Research Methods A Proposal Approach*, (Jakarta: Bumi Aksara, 1995), p. 24.

³⁶Suharsimi Arikunto, *Research Procedure: A Practice Approach*, (Jakarta: PT Rineka Cipta, 1996), p. 245.

³⁷Ahmadi Muhammad Anwar, *Principles of Research Methodology*, (Yogyakarta: Sainsangsi, 1973), p. 1-2.

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attention to these verses with explanations, explanations and their relationship with other verses, then instituting laws.³⁸

Data source

In this study the authors collected data through primary data sources as well as secondary data. Primary data sources are data obtained directly from the original source.³⁹The various primary sources that the author will use are:

1. Interpretation of Ibn Kathir
2. Interpretation of Buya Hamka
3. Tafsir Al-Munir Wahbah Zuhaili.

Secondary data sources are usually arranged in the form of existing documents and materials.⁴⁰and use secondary data related to the discussion.

In addition to the data above. There is still other literature which is a source of secondary data that has relevance to the theme of discussion in this study.

The author will use documentation techniques, namely data collection techniques with documentation, namely collecting data obtained through documents.⁴¹As for the method of data collection, because this research is library research, the data collection uses methods of reading, taking notes, and quoting. After the data is compiled then analyzed.

Data collection technique

This research method is the maudhu'iy method, the procedure to be carried out is as follows:

1. Determine the topic of the problem to be discussed.

³⁸Farmawi al. Abd al-Hayy, *Mu'jam al-Alfana al-alam al-Ouraniyah*, (Dar al-ulum, Cairo, 1968). p. 52

³⁹Lois Gootschak, *Understanding History A Primer Of Historical Method*, Terj. Nugroho Notusanto, (Ui Pres, 1985), p. 32.

⁴⁰Noeng Muhadjir, *Qualitative Research Methodology*, (Yogyakarta: Rokesorosin, 1996, Edition 3), p. 126.

⁴¹Hardani et al, *Qualitative and Quantitative Research Methods*, (Yogyakarta: Science Library, 2020), p. 123.

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2. Compile verses of the Koran relating to the topic of the problem to be discussed.
3. Arranging a sequence of verses according to the chronology of the revelation of the verses accompanied by the asbab al-nuzul.
4. Understand the correlation of munasabah verses in each surah.
5. Studying verses systematically and thoroughly by providing a relationship between each verse, such as making compromises between what is 'am and what is typical, mutlaq and muqayyad, and others so that all of them meet in one estuary without differences and coercion.

Data analysis technique

The data analysis technique that the writer will use is as follows:

In the process of analyzing the data, after all the data needed by the author in the form of verses relating to the study of fathers according to the Qur'an is collected, then the next step is for the writer to process all the data that has been collected by understanding the interpretation of commentaries, books and other sources, then the data that has been analyzed is then given an explanation based on the results of the data obtained.

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CHAPTER V CLOSING

A. Conclusion.

1. In the interpretation of the Mufasir verses on gender equality in the social context, there are three parts, namely, equality in law in the context of testimony, equality in political leadership, and equality in a biological context. Where in these verses if they are not understood correctly there are many misunderstandings for those who read them, such as in the case of testimony more emphasis on the male gender aspect, not on the biological aspect (sex) as a male human being, the proof is that not all male sex have the same quality of testimony, for example underage men and men I am not included in the qualifications of witnesses to the verse, in fact, according to him, this verse has further implications that by recognizing this testimony, it indirectly provides opportunities for women to pursue careers outside the domestic world. From this explanation, it can be understood that the verses attached above strongly support gender equality.
2. Gender equality goes hand-in-hand with the times, supported by developments in science and technology that encourage economic development and the globalization of information that allows women to work and play the same role as men. Gender is the difference in roles and responsibilities between men and women as a result of the socio-cultural construction of society. Gender bias occurs in many fields, especially in education, for example gender roles occur in terms of accessing educational institutions which causes low women's participation.

B. Suggestion.

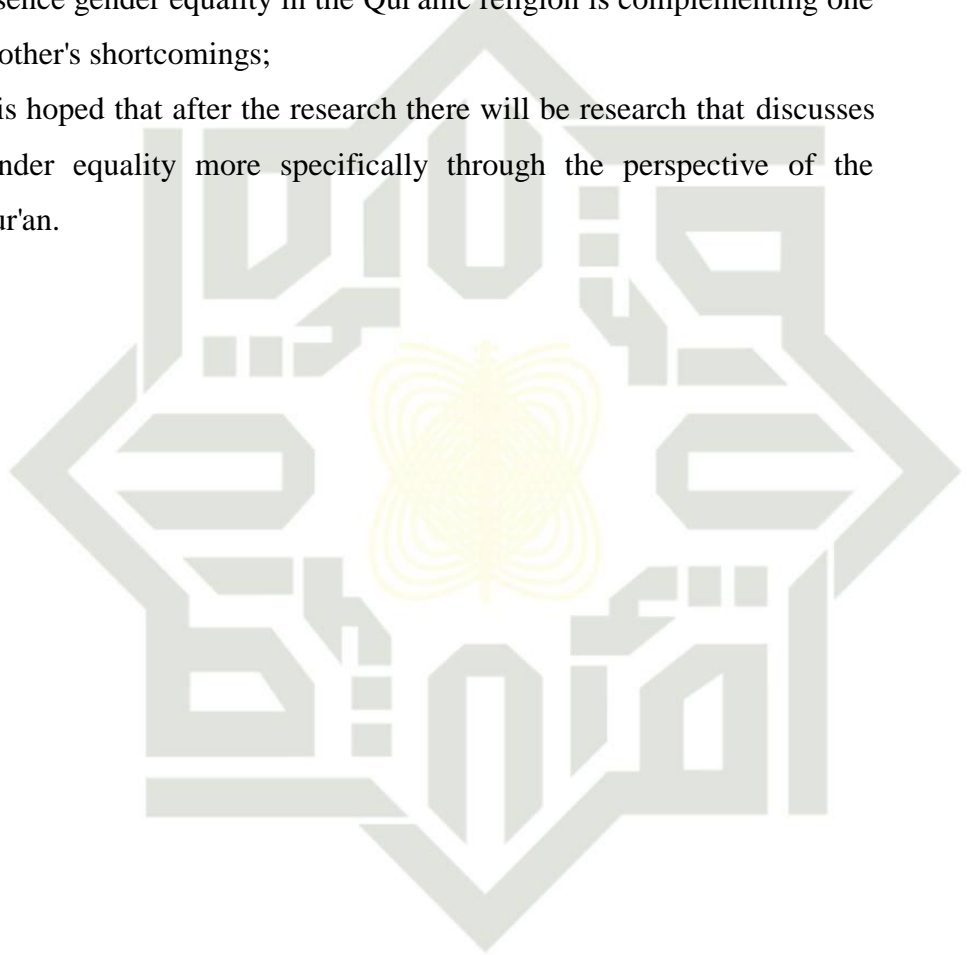
Suggestions that can be conveyed by the current author are to develop knowledge in the field of interpretation so that the treasures of Islamic scholarship are growing and are still based on the Al-Quran and

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Hadith as the main sources. In this case it is also very necessary to interpret from various perspectives from scholars so as not to get caught up in gender biased interpretations, as for the Islamic community, the author's suggestions are as follows:

1. It should increase the rope of affection in social life because in essence gender equality in the Qur'anic religion is complementing one another's shortcomings;
2. It is hoped that after the research there will be research that discusses gender equality more specifically through the perspective of the Qur'an.



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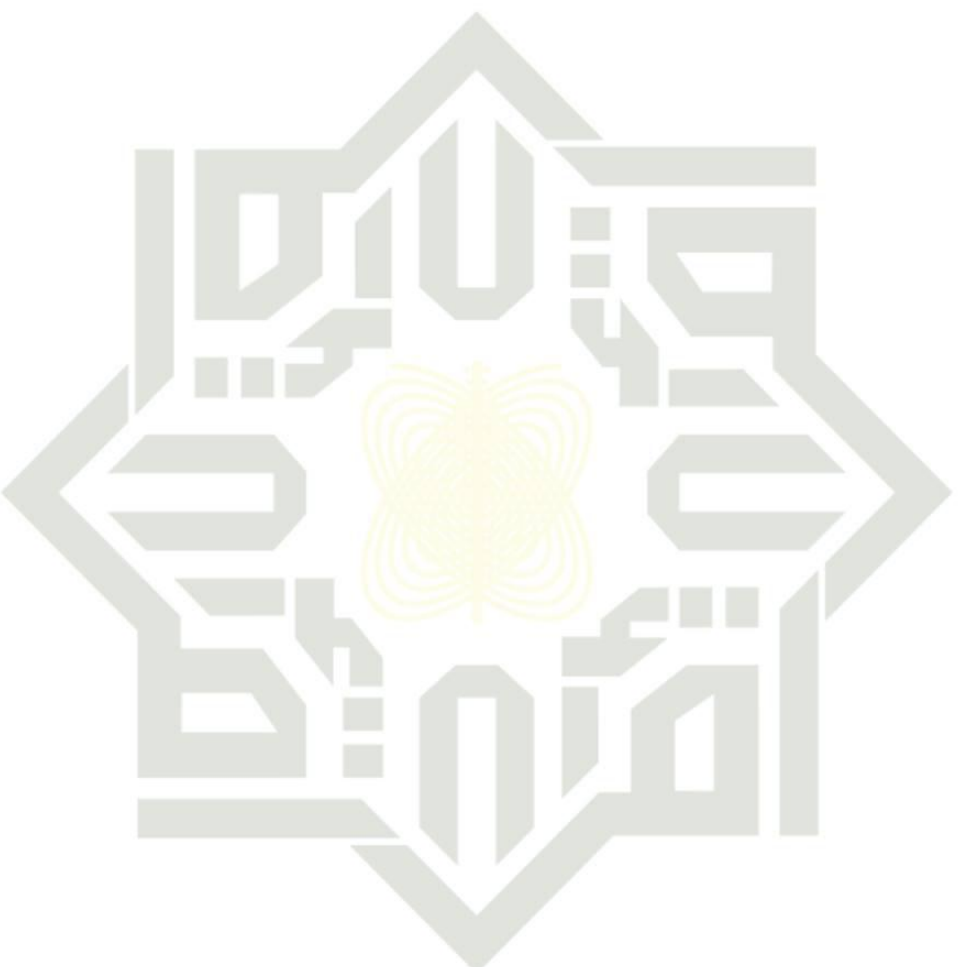
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