

GENDER ISSUES AND ISLAMIC FAMILY

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ABSTRACT

Islam is often considered discriminatory against women with the concept of polygamy, thalak, inheritance and women's testimony, the concept of mahram for women if they want to leave and even the concept of hijab is considered as symbols of restraint on women's freedom in the Islamic world. Where women in the family are considered not to have the same gender role as men. Here gender discourse cannot be separated from theological studies, because the position of women in religious thought is indeed placed as the second being, especially about the origin and function of the existence of both. The perpetuation of gender inequality widely in religion originates from the nature of religion itself or is derived from the understanding, interpretation and thought of religion which is not impossible to be influenced by patriarchal traditions and culture or other views. Therefore an understanding is needed to place the real role of women in the family according to the guidance of the teachings of Islam. The purpose of this study is to find out how Islamic teachings place the role and position of women in the family. This research is a descriptive analytical research design using conflict and feminist theory approaches, with the hope that there will be a deeper analysis of gender issues in the Islamic family more deeply.

KEYWORDS - women, gender, marriage, family



INTRODUCTION

Family is the smallest institution of society and state, which has its own social structure and system. Family is defined as a group of people who live in one house who still have kinship/blood relations due to marriage, birth, adoption and so forth. A family consisting of a father, mother and unmarried children is called the *Batih* family [1].

In the conventional family concept, the husband is the provider and protector of coverage. The family in this concept clearly places men in a strategic position and causes women to rely on men. In the context of domestic life, the broader implication is the pattern of inequality between husband and wife in the form of, among other things: the husband must be responsible for all domestic activities (cooking, washing, storing houses, caring for children and others). The question of social class, inferior which is under male domination and economy depends on men (husband). This happens because people are biased in men, while men have a higher role and status than women, so superiority and dominance are in the hands of husbands.

With these characters, finally women are perceived as weak, graceful, gentle and others. Being a man is perceived as a mighty, strong, strong, aggressive human being and so on. Men are believed to be smarter and stronger in terms of women. These cultural assumptions, by themselves, provide a broader role for men and those who are accepted by men obtain a higher status than women in social structures so that the gender relations between those that are made inappropriate or imbalanced and cause gender bias. Gender bias is a view that determines the roles, positions and responsibilities between men and women in family life, society and even the country. This issue of gender bias ultimately led to gender injustice [1].

Gender is defined as a sociocultural context that distinguishes masculine and feminine characteristics [2]. In the context of gender roles, changes in structure can be seen through the roles played by men and women based on the division of labor and status. Status can be seen from the distribution of wealth, decision making, income, power and prestige. For example, the role and position of women is related to the domestic sphere and deals with the scope of the household, while men are public affairs or outside the home (division of labor in the household). Therefore, women are always placed in minority roles and positions because they are considered to have a lower status than men. For women, the structure is still difficult to balance

men, because for women who want to take part in the public sphere, they still have to take responsibility in the domestic sphere (double burden). Women in this case are powerless to avoid this domain because it has become a general cultural perception. Patriarchal cultural controls are an obstacle to changing gender roles [1].

One of the central themes as well as the basic principles of Islamic teachings is the egalitarian principle of equality between humans, both men and women and between nations, tribes, and descendants. This is implied in QS. al-Hujurat: 13;

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

The verse gives us a picture of equality between men and women both in terms of worship (spiritual dimension) and in social activities (professional career matters). The verse also completely erodes the view which states that between the two there are differences that marginalize one of the two. The equation includes various things, for example in the field of worship. Whoever is diligent in worshiping, will get more rewards without seeing his gender. The difference then is due to the quality of the value of his piety to Allah SWT. This verse also confirms that the basic mission of the Kor'an is revealed to free humanity from various forms of discrimination and oppression, including sexual discrimination, skin color, ethnicity and other primordial ties. However, even though theoretically the qur'an contains the principle of equality between men and women, it turns out that in the order of implementation these principles are often overlooked [3].

Today religion is often accused of being a source of injustice in society, including injustice between men and women that is often referred to as gender injustice. Gender is a form of sex constructed by culture and customs, such as strong men, struggling, intelligent, powerful, while women are weak, timid, less intelligent, controlled and others. Gender issues are reinforced by the compilation of gender differences between male and female humans having injustice participation in various forms such as marginalization or economic impoverishment, subordinates or insignificant assumptions in politics, stereotypes or poor imagery for women Image women who can only struggle in kitchen, wells, mattresses, violence, and a double burden (double burden) on women who lead to unfair acts that are hated by Allah Almighty.

Meanwhile women's participation is increasingly needed in various lines of life, including in the Islamic family [4]. For this reason, this paper will examine more about "Gender Issues and Islamic Family". So that the goal of this study is to find out how Islamic teachings place the role and position of women in the family. This paper is reviewed by the author as a form of concern so that the understanding of placing the real role of women in the family according to the guidance of the teachings of Islam.

RESEARCH METHODOLOGY

This paper is reviewed by the author through reference search by collecting library data that discusses further about gender issues in family relations in the view of Islam. This research is a descriptive analytical study using conflict and feminist theory, with the hope that there will be a deeper analysis of gender issues in the Islamic family.

In social discussion, family conflict was developed by Friedrich Engels, who tried to analyze patterns of conflict in the family. Relationships that are full of conflict in the family occur because each individual fulfills personal interests and conflict certainly describes the family, because the unity of individuals in the family is not made through the principle of harmony provided by coercion. If the consciousness of the wife (female), who in this theory is described as the proletariat, increases and the conflict cannot be established then changes occur. In the family context, change can be both positive and negative [1]. In the discussion of this theory of feminism arises because of gender or gender gap inequality related to the position of men and women in family and society. To achieve equitable and gender-sustainable development (gender equality) and gender justice (gender equality), there must be a harmonious gender relationship between men and women [5]. So according to this theory, the purpose of the family is built on the basis of equal and equitable gender relations, where men and women both have rights, participation, participation and opportunities based on mutual support, respect and help to help in various trade sectors. Changes in the goals of feminism are acceptable evidence of changes in women's needs in accordance with the guidelines supported by women.

RESEARCH HIGHLIGHT

Disclosure of women's problems using gender analysis often gets resistance from men and women themselves. This is because questioning the

status of women basically questioning sustainable systems and structures, even questioning women's position is to shake the structure and status quo of injustice to women in society and to defend the privileges of men. In analyzing gender, the main criterion that must be considered is to distinguish between sex and gender [6].

The perpetuation of gender inequality widely in religion originates from the nature of religion itself or is derived from the understanding, interpretation and thought of religion which is not impossible to be influenced by patriarchal traditions and culture or other views. Therefore an understanding is needed to place the real role of women in the family according to the guidance of the teachings of Islam. The purpose of this study is to find out how Islamic teachings place the role and position of women in the family.

RESEARCH RESULT

The concept of gender will not be comprehensively understood without looking at the concept of sex. Errors in understanding and mixing these two concepts as a single thing will perpetuate gender inequalities. In addition, understanding and differentiation of the two concepts is very necessary in carrying out the analysis to understand the problems of social injustice more broadly. This happens because there is a close link between gender injustice and the structure of society's injustice [1].

Gender is essentially a term that is used to distinguish roles between men and women, the result of human engineering as a result of socio-cultural influences of society that do not mean natural. In the Women's Studies Encyclopedia gender is said to be 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 without connotations that are entirely biological. It is undeniable because it often arises problematic relations between women and men. It is not a natural difference but an influence that is created by these differences. There are hardly any psychological problems that are too controversial and complicated compared to this problem.

Public ambivalence on gender issues is increasingly complicated to compensate for a current phenomenon, even in the circle of its own activists there are 2 counterpoint views. *First*, the view is that gender is a social construction, so differentiating gender does not need to distinguish gender

roles and problems at the social level, discussing the roles and functions of gender bias must be eliminated. *Second*, the view that gender will always have an impact on the construction of gender concepts in social life, so there will always be types of gender stereotyped roles.

Abraham's religions (Abrahamic religions), including Islam, are often seen as participating in justifying patriarchalism which is gender-biased and misogynistic. Islam is understood to be too patriarchal, ignoring the role of women in ritual and institutional terms. Gender discourse cannot be separated from theological studies, because the position of women in some religious thoughts is indeed placed as the second being, especially about the origin and function of their existence.

But what needs to be observed is whether the perpetuation of gender inequality broadly in religion comes from the nature of religion itself or does it originate from the understanding, interpretation and religious thought which is not impossible to be influenced by patriarchal traditions and culture or other views. Because of that, it is a necessity, to re-trace the authentic teachings of Islam, because Islam from the beginning, has a very mature concept in positioning women based on the basic moral guidance of Islam itself which is included in the Kor'an and Hadith, precisely when other religions are still at loggerheads in establishing women's law and humanity [7].

The idea of gender equality originates from Western experience with secular-liberal life views. According to Ratna Megawangi, the idea of gender equality has its origins in Marxist ideology, which places women as oppressed classes and men as oppressive classes. The Marxist paradigm sees family institutions as "enemies" which must first be eliminated or reduced in their role if the communist community wants to be upheld, namely people who are not rich-poor, and there is no difference in roles between men and women. Family is considered as the forerunner of all existing social inequalities, especially starting from the unequal relationship between husband and wife [8].

The history of gender differences occurs through a very long process. It is constructed through social intervention, state and even religion. Until finally it was considered as if it were a natural and given biological problem. Finally gender that should be nurture (social construction) is considered to be a nature problem (design and divine destiny) by using the legitimacy and justification of religious texts. The end of Islam is also often understood by

interpretation which actually contributes to perpetuating injustice between men and women [7]. With this belief, in order to realize the structure of a more just and prosperous society, women and men must struggle, move together in a rhythm and wave of class towards independence and independence for men and women, and generations who do not see the class differences between humans and humans [9].\

Women In The Perception Of Islamic Religion

Broad dialogue about women and femininity is examined from religion (the Kor'an and Hadith), demanded sincerity of Muslim men towards the existence of women described in various inputs/considerations towards women who take part in development in order to create a masses of people. As stated in QS, An Nisa: 34, says Allah SWT, *"Men are leaders for women, therefore Allah exaggerates some of them over others"* and in QS, Al Baqarah: 228, Allah says, *"... and women have equal rights with men's rights to them appropriately, and men have an excess level than women"*. Need to increase awareness and responsibility, trust, mutual respect- respect, give each other and not mutually sacrifice and even harm each party in navigating a life full of risk challenges [10].

Judging from its occurrence, women and men are inseparable entities, complementary. Allah says *"who created you from one soul and created from it its mate"* (QS Annisa: 1). Likewise in the process of creation Allah SWT affirms that men and women experience these experiments together, and both are subjected to the temptation of satan which says: *"Indeed, I am to you from among the sincere advisors"* (QS, Al A'raaf; 21); *"and Adam and his wife ate of it"* (QS, AT Thahaa: 121) [10]. Concepts in conventional families, husbands as providers and protectors of their families. The family in this concept clearly places men in a strategic position and causes women to become dependent on men.

In life in the 21st century which is characterized by individualization and mobilization, it is the family that still has meaning for humans. Families are classified as social rules. But the notion of family, as well as the family structure itself has major changes regarding social change. Formerly in the traditional middle class family, married couples who lived in a lifetime of marriage cared for several children with a recognized division of roles: The father worked to make a living, the mother accepted the household. However, this family pattern is no longer the way of life taken by most people. The forms of life together are increasingly diverse. This development has largely been

related to the changing rights and roles of women: Now around 65 percent of mothers work, while families are smaller, even with patterns of relations [1].

Gender equality is a common condition for men and women to get the opportunity and their rights as human beings, in order to be able to play a role and participate in national political, economic, socio-cultural, defense and security activities and similarities in enjoying the results of development. In equal social relations, women and men are equally important factors in determining various matters concerning life, both in the family environment, in the community, and in the nation and state [11]. Equality is always comparative, so that it is equal to men, women must be equal to men, which is ready to accept gender neutrality standards, "single standards" based on male experience and men's values. The only alternative under liberal thought is to accept that women do have certain differences from men and need protection and special benefits to compensate for these differences, although again the standard for differences, such as standards for equality, is men [12].

According to Nasarudin Umar, in his book *Argumentasi Gender dalam Perspektif al-Qur'an*, it provides an analysis related to existing theories so that it increasingly sharpens existing critical analysis in highlighting social injustice. Some theories that already exist include:

- a. Psychoanalytic theory, which assumes that gender roles and relations are determined by and following psycho-sexual development, especially in the phallic stage, a period when a child begins to identify the sex he has with the type of father or mother, then he chooses a role based on the gender identification. According to this theory, the biological type is seen as the dominant factor which is because someone identifies his role according to his biological type.
- b. Functional Structural Theory, which holds that the division of roles and functions of men and women is constructed in such a way as to maintain the integrity, harmonization and stability of a particular society, not for the sake of competition, especially rivalry between men and women which would endanger the integrity of society.
- c. Conflict theory which assumes that the conception of gender is fully shaped by the cultural environment of society. Therefore the marginalization of women who are submerged under male hegemony is a form of oppression. So gender is not a divine nature, it is fully a human construct that is very permissible to be reconstructed and rebuilt according to the needs of situations and conditions.

- d. Feminist theories, which try to criticize and voice the voices of women who have been marginalized and immersed in male domination. According to Nasaruddin, in this Feminism theory, the situation is still diverse which sometimes is not the same as its perception and orientation even because it is so enthusiastic in defending women that it appears that utopian discourses appear and are completely unrealistic in the midst of life which is still male dominated . Among popular theories are Liberal Feminism, Marxist-Socialist Feminism, and Radical Feminism.
- e. Sociological-Biological Theory, which holds that what causes male hegemony is influenced by biological and social cultural factors. Reproductive function (the process of pregnancy, childbirth, and breastfeeding) does make women's steps slower than men, while the testosterone hormone in men actually makes men able to be faster, aggressive and progressive.

According to the Nasarudin al-Qur'an, it implies the existence of gender equality with the following arguments; 1). The Qur'an calls Men and women alike as servants (Surah al-Dzariyat: 56; 2). Men and women as caliphs on Earth (Surah al-Baqarah: 30; 3) Men and women receive primordial promises (Surah al-A'raf: 172; 4) Adam and Eve were actively involved in the cosmic drama (Surah al-Baqarah: 35; 5). Men and women have the potential to achieve (QS. Ali Imran: 195).

On the basis of these arguments, Nasarudin's ideal image of the Kor'an about women, it turns out to be somewhat far from mainstream or traditional Islamic understanding so far which often divides the roles of men and women dichotomically; the public is the domain of male power while women are sufficient in the domestic sphere and become *kanca wingking*. It is precisely the ideal woman described in the Qur'an as having a diverse profile and typology; such as Queen Bilqis, a super woman who has autonomous political power and is involved; women who have economic independence as in the area of Syuaib Madyan; Asiyah women who dare to take on the role of critical and courageous opposition to their own husband Pharaoh; Maryam, single mother and woman who dared to challenge public opinion and others.

According to Nasarudin, the Kor'an apparently did not expressly support the two gender paradigms both Nature and Nurture. The Kor'an only accommodates certain elements contained in two theories that are in line with the universal principles of Islam. In general, the al-Kor'an recognizes the

difference (distinction) between men and women but that difference is not discrimination that benefits one party and marginalizes the other party. The difference is needed precisely to support the Kor'an's obsession with harmonious, balanced, equitable, safe, peaceful and benevolent life. This is then referred to as the Qur'anic Perspective on Gender [7].

The context of *khalifatullâh fi al-ardh* in terminology, means "the position of leadership". This means that all humans, both men and women are mandated to be leaders. However, if examined more closely, it turns out that there are texts of the Kor'an and hadith that appear to be masculine in dimension, and at first glance highlight the problem of misogyny. While Islamic teachings, it is believed to be a blessing for all humans regardless of sex [3].

Gender Relationship In Islamic Family

For the most part the Ko'ran states clearly that men and women are equal and partners in living a moral and righteous life, that is, they must help one another stay on the right path. The symbiotic nature of the lives of men and women is made clear. One verse states that: —men have a degree of advantage (Qs. 28: 229). What that advantage is and to what degree is never clearly stated and is therefore subject to interpretation. The material point could be that it is really the only line out of several verses that makes any reference to the advantage of men over women. The word advantage itself connotes varying ideas [13].

The world of the Koran, at the cosmological level and also at the ethical-spiritual level, maintains absolute human equality. On the cosmological level, it is stated in the opening verse of the chapter 'Women' (Al-Nisâ', 4:1), which addresses humans: 'O mankind! Reverence your Lord Who created you from a single soul from which He created its mate and from them He emanated countless men and women; reverence Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you.' It is quite significant that the term 'soul', *nafs*, is a feminine word, and that the mate created from it is named *zawjahā*, which is a masculine word that could be translated as 'twin' or 'husband'. The second meaning is highlighted in 7:189: 'It is He who created you from a single soul and made out of it its mate that he might dwell with her (in love).' As the chapter about women opens with absolute cosmological equality, the entire

chapter, which contains most of the legal regulations concerning marriage, should always be connected to the principle of equality [14].

As a socio-cultural concept, gender conversation is certainly more dynamic because it considers the psycho-social variables that develop in society. Therefore, in a different language Nassarudin Umar emphasized that, the concept of gender is a concept where the division of roles between men and women is not based on normative understanding and biological categories but on quality and skills based on social conventions [1].

More explicitly, in nature and nurture theory provides an understanding of gender concepts with two different foundations. The nature theory assumes that male and female differences are natural, given from Allah. Different biological anatomy of men and women are the main factors in determining the social roles of the two sexes. Men play a major role in society because they are perceived as more potential, stronger and more productive. Whereas women because of their reproductive organs (pregnancy, breastfeeding and menstruation), are considered to have limited space for movement. That difference finally gave birth to the separation of the two functions and responsibilities between men and women. Men play a role in the public sector and women in the domestic sector. While the nurture theory assumes that the difference between men and women is not determined by biological factors but rather the results of community construction. So that the social role (absolute domestic role of women and the absolute public belongs to male), which has so far been standardized even understood as a religious doctrine, is actually not the will of God and not as a biological determinant product, but as a result of social construction [1].

In the context of domestic life, a broader implication is the occurrence of inequality in the pattern of relations between husband and wife in the form of, among others: (1) The wife must obey and respect her husband; (2) all wife activities outside the home must be permitted by the husband and; (3) the wife must be responsible for all domestic activities (cooking, washing, cleaning the house, caring for children and others). So that socially wives are second class citizens, inferior who are under male domination and of course economically become dependent on men (husbands). Actually the dichotomy of roles between men and women will not be a problem, if it does not give rise to

inequality in gender relations which in turn gives birth to gender inequality. But what happens in reality is the opposite, where the role of gender in reality always creates injustice. This happens because community construction is biased by men, where men have a higher role and status than women, so superiority and dominance are in the hands of husbands [1].

Nowadays religion is often accused of being a source of injustice in society, including injustice between men and women, often referred to as gender injustice. The implication of gender equality and in Islamic law can be seen in the following: The transformation of Islamic legal thinking related to the issue of equality of relations between men and women in the text of the Kor'an and hadith. As in the law of polygamy and inheritance and in Islam [3]. Sometimes there is an indication that Islamic teachings do not accommodate the interests of women equally with men, for example in leadership where men are given absolute authority, inheritance with the provisions of 2:1, as well as the ability of polygamy for men while women feel molested. In connection with this phenomenon so that it considers various factors including the situation and conditions and development of society today, especially in addressing gender equality and the legal implications related to it.

In Al-Nisā': 3 Allah clearly has observed the practice of polygamy. It's just that the legal provisions are unclear whether *mubah*, obligatory or *sunnah*. The scholars agreed to the verse as the legal basis for freedom of polygamy. However, problems arise; Is this verse whether polygamy shows the purpose of Islam? In history found Arabs, fond of wives, more than half of people. This habit cannot be removed simply because it has become entrenched in society. To get rid of this predilection, the verse for approval on the provision of polygamy was only extended to four wives, with the requirement to be able to improve fairly [3].

In the case of inheritance there is a verse which stipulates that men get 2 parts of women/ 2:1 (QS. Al-Nisa '11), even though they have been strict (*qath'i*) but need to be interpreted who is entitled to male and female status . Men are not necessarily because of their gender but can be seen from the aspect of their role. If women have a more dominant role in providing income, taking care of their parents, siblings and other families, then women may have

the same inheritance as men, namely obtaining 2 parts. While men get one part. For this reason, a measuring instrument is needed for who is more meritorious, so that it gets more so that it does not rule out the possibility that women can get the same as the male part or even more. Another way that can be taken is by peace efforts (*al-sulh*) among the heirs. Both of these can lift the acquisition of inheritance rights for women without changing the provisions of Allah as contained in the Kor'an [3].

Basically, this analysis has the effect of an element of gender inequality in Islamic societies. Usually this injustice is associated as part of the teachings of Islam carried by the Prophet Muhammad, even though it is more of a patriarchal tradition characterized by social structure and stratification of people who prioritize men. In that case, women usually look like they are discriminated against, marginalized, and even commit violence [6].

The application of various studies of the Qur'an above, has been reflected on one side of the life of the Prophet Muhammad who acknowledged the existence of Muslim women as where it is said by him that heaven is located on the feet of mothers (women). Similarly, one of the prophet's wives like Siti Khodijah has become the main sponsor in funding the war. He was a reliable businessman at the time. Similarly, Siti Aisha who took to the battlefield was a woman who was recognized by her intelligence [10].

So the need to realize the concept of gender equality and justice in the family, namely: a) Access is defined as "the capacity to use the resources necessary to be fully active and productive (socially, economically and politically) participant in society, including access to resources, services, labor and employment, information and benefits". (The capacity to use resources to fully actively and productively (socially, economically and politically) participate in society including access to resources, services, labor and employment, information and benefits). Example: Give equal opportunities for girls and boys to continue their education according to their interests and abilities, assuming sufficient family resources. b) Participation is defined as "Who does what?" (Who does what?). Husbands and wives participate equally in the decision-making process on the use of family resources democratically and if necessary involve children both men and women. c)

Control is defined as "Who has what?" (Who has what?). Women and men have equal control in the use of family resources. Husbands and wives can own property on behalf of the family. d) Benefits. All family activities must have the same benefits for all family members.

CONCLUSION

Regarding the pattern of equality of gender relations in Islamic families can be seen in the transformation of Islamic law relating to gender issues between men and women as in the law of polygamy and inheritance in Islam. To achieve gender justice there must be tireless efforts to achieve a more authentic balance between the obligations and rights in the lives of women by empowering women themselves, together with men, as stated in the Koran that men and women help each other and support one another in calling for good and preventing morbidity in accordance with the development of the situation and the time and place where they are.

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