

M. QURAIISH SHIHAB'S THOUGHTS ON GENDER EQUALITY AND ITS RELEVANCE IN EDUCATION

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ABSTRACT

The roles between men and women in the scope of culture, religion and community traditions can lead to different positions between the two, in obtaining the right to education, participation, control, and access in life activities both within the family, community, nation and state. Even though the discourse on women has been on the rise lately, it has become an interesting one. The assumption that men are superior to women is certainly one proof that the discourse on gender equality has not been successful. M. Quraish Shihab is one of the many figures who talk about gender equality issues in some of his works. This makes the writer interested to examine his thoughts on gender equality and how relevant it is in Islamic education. This type of research is library research and this research is classified into descriptive qualitative research. The data analysis techniques used is content analysis. While the technique of data collection using documentation techniques. The results of this study include: (1) M. Quraish Shihab's thoughts on gender equality can be seen from several indicators including; description of gender equality, principles of gender equality, and the role and position of women in the family in the field of education, (2) The relevance of M. Quraish Shihab's thinking on gender equality in education can be seen from several indicators including; educational objects, educational institutions, curriculum and syllabus, and educational purposes.

Keywords: Gender Equality, Education, Relevance.

INTRODUCTION

To female emancipation (gender) is an attitude supported by the Prophet Muhammad SAW. The Koran has given women the rights of their lives such as inheritance rights and divorce.¹ The teachings of Islam that have been brought by the

Prophet Muhammad have raised the ranks of women. Women are no longer seen in the eye, even women also have rights that must be fulfilled. But indeed, along with the development of the times, the problem of women is also increasingly complicated. Issues such as how women now play their part, both in the family environment and in society, still lead to unsolved

¹Amstrong, K. (2002). Islam: A Short History", in Ira Pusputo Rini, At a Glance islamic history. Yogyakarta: Ikon Teralitera, p. 19.

discussions. In fact, women certainly have the same rights and opportunities as men to play a role in the social life of their society. However, the reality is that many things arise because of the injustice against women that causes many problems.

The problem discriminates against women by assuming that men are more dashing and superior than women. With this fact, the position of women is increasingly difficult. Women are not only on the brink but mired and buried in them.²Therefore, the movement to reject discrimination, subordination, and gender injustice became an inevitability that could no longer be bargained for.

In response to this, a concept of gender equality is required in education. Education is expected to be able to implement gender equality so that in its implementation there is no gender gap that has been continuously carried out. This becomes interesting when Islamic education takes steps to conceptualize it. But indeed,

conceptualizing such a thing, especially up to the implementation stage is certainly not an easy matter. Therefore, to know this, of course, it takes an assessment of the figures who have capacity in the field. The capacity of a figure who mastered the issue of gender equality and participated in the world of Islamic education, so as to provide an interesting idea of how the concept of gender equality in education.

One of the figures who has a little bit of a review on the issue of gender equality is M. Quraish Shihab. Quraysh Shihab is one of the scholars who talked a lot about the issue of gender equality in some of his works. Quraysh Shihab had different thoughts with traditional scholars in understanding gender issues especially related to gender equality. Quraysh Shihab tried to display the idea of gender equality by considering the conditions and developments of the times. So his pattern of thought was not fixated on the meaning of nash textually, but he understood it contextually associated with the social condition of society.

²Wartiah. (2016). Gender Equality in Islamic Education". *Attaqwa Journal*. Vol. 12, No. 1, p. 3.

METHODS

The type of research used in this study is library research, library research is research whose data collection is conducted by encouraging data from various literatures studied, which are not limited to books but also in the form of documentation materials.³ The data analysis techniques used are content analysis and then theoretically-philosophically analyzed, concluded and raised relevance. While the data collection techniques use documentation techniques. This research can also be categorized in qualitative research that is descriptive-analytical, namely trying to describe M. Qurasih Shihab's thoughts on gender equality and its relevance in education.

The approach used in this study is philosophical and historical approach. First, a philosophical approach, formulating clearly, systematically, and comprehensively on the concept of M. Qurasih Shihab's thinking on gender equality. Second, the historical approach to

revealing the life history of M. Qurasih Shihab. This approach needs to be used by the author, because one's thinking is influenced by many factors such as: education, social conditions, culture, and other factors.

RESULTS

The results of this study include: (1) M. Quraish Shihab's thoughts on gender equality can be seen from several indicators including; description of gender equality, principles of gender equality, and the role and position of women in the family in the field of education, (2) The relevance of M. Quraish Shihab's thinking on gender equality in education can be seen from several indicators including; educational objects, educational institutions, curriculum and syllabus, and educational purposes.

DISCUSSION

1. The Idea of Gender Equality According to M. Quraish Shihab

Gender as it is understood in language means "gender" which is the difference between men and women in

³Hadi S. (2001). Research Methodology. Yogyakarta: Andi Offset, p. 134.

terms of values and behavior.⁴ While the terminology is the social roles that are constructed by society. These roles relate to duties, functions, rights and obligations and opportunities between men and women established by social provisions, prevailing values, and local culture. Gender is different from sex, sex is the sex of men and women are seen biologically. While gender is the difference between men and women socially, not biologically.⁵ The author concludes that gender is a term that refers to cultural engineering which later became a society's assumption of the roles and duties of men and women in the social field and not in terms of biological nature.

One of the figures who has a little bit of a review on the issue of gender equality is M. Quraish Shihab. M. Quraish Shihab was born in Rappang,

South Sulawesi, February 16, 1944. Indonesian Muslim scholars and scholars who are known experts in the field of interpretation of the Qur'an. M. Quraysh Shihab as an expert alqur'an able to translate and convey the message of the Qur'an in the context of the present and modern times.⁶ The following thoughts of M. Quraish Shihab on gender equality can be seen from several indicators including:

a. Description of Gender Equality

M. Quraysh Shihab defines "gender bias" as an aberration against women and men. There is also no denying the bias against women and girls, Muslims or non-Muslims, scholars, scholars or not, from the past to the present. This bias not only results in a disharmony against women, because it equates them fully with men, makes them deviate from their nature, and this is

⁴Umar N. (2001). Gender Equality Argument perspective of the Qur'an. Jakarta: Paramadina. Cet. 2, pp. 33-34.

⁵Mulia SM, et al (ed.). (2001). Justice and Gender Equality Islamic Perspective. Jakarta: Women Empowerment Team for Religious Affairs of the Ministry of Religious Affairs, p. 123.

⁶Suranta K. (2017). Gender in the View of M. Quaraish Shihab. Thesis. IAIN Palangkaraya, pp. 56-57.

harassment. Rather, not giving them their rights as human beings of nature and honor that is not inferior to what God has bestowed upon men, is also an abuse.⁷

b. Principles of Gender Equality

M. Quraysh Shihab has a view on the general principles of gender equality in Islamic Education. Shihab disagreed when religion was associated with the practices of injustice committed by most Muslims towards women. Shihab argues that men and women have the same right to a proper Education. According to M. Quraysh Shihab basically man is one soul, the only difference is the shape, height and size of the body, skin color, language and so on which all of them are just an external appearance. While in the human spirit all human beings are the same,

have the same characteristics, live society, both think, both crave a peaceful and happy life until the next.⁸

c. The Role and Position of Women in the Family According to M. Quraish Shihab in Education

1) Women As Parents

According to M. Quraysh Shihab there are differences between men and women, not only in their physical form, but also in the psychic field. Even according to Dr. Alexis Carrel, one of the doctors who has won two Nobel prizes, the difference is related to the glands and blood of each gender. The division of labors, rights, and obligations set by religion towards the two types of people is based on those differences. The pattern of division of

⁷Shihab MQ. (2005). *Female: from Love to Sex, from Mut'ah Marriage to Sunnah Marriage, from Old Bias to New Bias*. Jakarta: Lentera Hati, pp. 31-32.

⁸Amalia SNA. (2019). *Gender Equality in Islamic Education: Comparative Study of The Thinking of R.A Kartini and M. Quraish Shihab*. Thesis. UIN Sunan Ampel Surabaya, p. 201-202.

work set by religion does not make either party free from minimal demands in terms of morals to help their spouse.⁹ As parents or mothers, women also have a significant role in shaping the character of the child. M. Quraysh Shihab's thoughts on the role of women or mothers in the formation of children, especially in a family. That, Quraysh Shihab recognizes the superiority of the mother in the efforts to characterize her children when compared to the role of father.

2) Women As Children

Islamic teachings strongly encourage to do good to both parents, even all religions and cultures instruct children to be devoted to both parents, mothers and

fathers, more or less Islamic religion and eastern culture. Ihsân (devotion) to parents who are commanded by the religion of fitrah (Islam) according to the Quraysh Shihab is to be polite to both in speech and making, in accordance with the customs of the people, so that they feel good about us, and adequately their needs are valid and reasonable according to our ability (as children). Not including anything (in the obligation to do good / dutiful to both) something that revokes the freedom and freedom of the personal or household or the types of work related to the person of the child, religion, or country.¹⁰

⁹Shihab MQ. (2014). Qur'anic Insights "an: Thematic Commentaries on Various Problems of the People. Bandung: Mizan, p. 409-410.

¹⁰Shihab MQ. (2007). The Loaded & The Wise. Jakarta: Lentera Hati, p. 131.

2. Relevance of Gender Equality According to M. Quraish Shihab in Education

M. Quraish Shihab mentions the right to education not only for men but also for women. The difference in quality that has been felt in society is more due to the lack of opportunities for women to develop through education and training. Coupled with the lack of female interest or the male urge for them to develop themselves due to the immersion and pervasiveness of the wrong cultural view in the subconscious. This is proven among others by the appearance of many women who have achievements that equal, even exceed, the achievements of men. It also proves that women can progress and excel if they are determined to progress and create opportunities for themselves.¹¹

¹¹Shihab MQ. (2018). Female. Tangerang: Lentera Hati, p. 118-119.

Discussing M. Quraish Shihab's thoughts on education requires a high focus, because the theme of education so far has not or has never been specifically reviewed in his complete book. However, not a few of these themes become sub-themes in his books which are a collection of scientific papers. Whether it's in a special sub-theme, or blending in with other specific themes related to education. The thoughts of M. Quraish Shihab about education include:

a. Education

Education, which is commensurate with the word *tarbiyah*, according to quraish Shihab means "Directing something step by step towards the perfection of events and their functions". Then Quraish Shihab explains the nature that can also be characteristic of Islamic education. The nature of *alqur'an*

education is "rabbaniy", based on the first verse in the first revelation. While the person who performs is also called "rabbaniy" which by the Qur'an is explained, among others, teaches the Book of God, both written alqur'an, and unwritten (nature), and study it continuously.¹² Education by Quraysh Shihab is understood as a process that undergoes phasing in order to make man perfect. Perfect man must be understood in the context of complete humanity and not in any other context.

b. Educational objects

In general, the object of education is everything that can be reached by humans. The view begins from the first revelation, iqra'' (read/ command to read).

The first revelation does not explain what to read, because the Qur'an wants its people to read anything during the reading bismi Rabbik, in the sense of useful for humanity. Iqra'' means to read, examine, in, know the characteristics of something; read nature, the signs of the times, history, or yourself, written or not. The object of education according to the Quraysh includes all things that can be reached by humans without limiting and discriminating from one science to another. But most importantly of all, learning must be done all the time without knowing the age limit.

c. Institution

M. Quraish Shihab considers that, Islamic Educational Institutions, so the name is often carried by our educational institutions.

¹²Shihab MQ. (2012). Tafsir Al-Mishbah: Message, Impressions and Harmony of alQur''an, vols. 2. Jakarta: Lentera Hati, p. 36.

However, according to him, the identity of Islam itself is often lost or blurred. This not only happens to the daily activities of academic community, but also because of the loss of identity from scientific activities. Identity should be present in the minds of academic community, and give birth to systems, curriculum, and syllabus that are in line with that identity.¹³

d. Curriculum and Syllabus

The development of needs and science is faster than the development of educational institutions. Therefore, the curriculum as part of education does not escape criticism. Quraysh criticized while educational institutions that still use the curriculum are no longer

relevant to the needs of the world of education and society today.

In the world of Islamic education both at the college level and primary and secondary education, more and more pesantren this is something very clear. Many courses or doctrinal materials that are not needed by our society are still maintained and taught.

M. Quraysh Shihab emphasized the importance of contextualization of science, so that according to him the curriculum and syllabus should be like the clothes we wear, namely according to the size and model with ourselves, tastes, and needs. It should not be borrowed from others, because no matter how beautiful it looks or however large it may be in general it may be the

¹³Shihab MQ. (2011). Grounding the Qur'an"an vol. 2: Enabling Revelation in Life. Jakarta: Lentera Hati, p. 277.

same, but if it is not made according to our tastes and real needs, then it will not be comfortable to wear.¹⁴

e. Educational Objectives

M. Quraysh Shihab views the purpose of education based on the National Education System Objectives formulated in Law No. 20 of 2003 on the National Education System, Chapter II article 3. In the Act there are six points of educational goals that are to be achieved in the National Education System. The six points are:

- 1) Smartening up the life of the nation,
- 2) To form a man who believes and fears God the One Time and has noble ethics,
- 3) Have knowledge and skills,

- 4) Healthy physically and spiritually,
- 5) Have a steady and independent personality, and
- 6) Have a sense of civic and national responsibility.

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¹⁴Shihab MQ. (2011). Grounding the Qur'an'an vol. 2: Enabling Revelation in Life,, pp. 284-285.

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