

# Salasika

**INDONESIAN JOURNAL OF GENDER, WOMEN,  
CHILD, AND SOCIAL INCLUSION'S STUDIES**



**VOL. 3  
NO. 2**

**DECEMBER  
2020**

**The Pedagogy of Intimacy: Mother's Contribution to Academic Parenting during Student's Learning from Home**  
Mutiara Andaras

**The Gender Equality Argument of Nasaruddin Umar**  
Neny Muthi'atul Awwaliyah

**The Role of Women in Improving Family Resilience in The Middle of The Covid-19 Pandemic**  
Setyasih Harini, Damayanti Suhita, & Andri Astuti Itasari

**The Role of a Female Head Assistant at "Al-Walidaturrahmah" Orphanage in Implementing A Just and Civilized Humanity in Samarinda**  
Suryaningsi & Andi Muhammad

**Female Spellcasters: Mandar Women Existence in Mantra**  
Zuhriah & Andi Wahyu Irawan



# Salasika

**INDONESIAN JOURNAL OF GENDER, WOMEN,  
CHILD, AND SOCIAL INCLUSION'S STUDIES**

VOLUME 3, NUMBER 2 – DECEMBER 2020

## Table of Content

<b>The Pedagogy of Intimacy: Mother's Contribution to Academic Parenting during Student's Learning from Home</b> Mutiara Andalas	63
<b>The Gender Equality Argument of Nasaruddin Umar</b> Neny Muthi'atul Awwaliyah	79
<b>The Role of Women in Improving Family Resilience in The Middle of The Covid-19 Pandemic</b> Setyasih Harini, Damayanti Suhita, Andri Astuti Itasari	91
<b>The Role of a Female Head Assistant at "Al-Walidaturrahmah" Orphanage in Implementing A Just and Civilized Humanity in Samarinda</b> Suryaningsi, Andi Muhammad	103
<b>Female Spellcasters: Mandar Women Existence in Mantra</b> Zuhriah, Andi Wahyu Irawan	117

## CHIEF EDITORS

**Dr. Ir. Arianti Ina Restiani Hunga, M.Si.** (Scopus ID: 46161114400; Google Scholar); **Dr. Phil. Dewi Candraningrum.** (Google Scholar).

## EXECUTIVE EDITORS

**Indriretno Setyaningrahayu, M.Pd.** (Google Scholar); **Daniel Kurniawan, M.Pd.** (Google Scholar); **Andi Misbahul Pratiwi, M.Si.** (Google Scholar).

## BOARD OF EDITORS

**Prof. Claudia Derichs** (Scopus ID: 14026487800). Humboldt Universität zu Berlin, Germany; **Assoc. Prof. Dr. Ida Sabelis** (Scopus ID: 6507181398). Vrije Universiteit (VU) Amsterdam, The Netherlands; **Prof. Siti Kusujiarti.MA.** (Scopus ID: 56276925900). Warren Wilson College, USA; **Dr. Ratna Saptari** (Scopus ID: 6504610910). Leiden University; **Prof. Sylvia Tiwon** (Scopus ID: 6506468591). University of California; **Prof. Dr. Emy Susanti, MA.** (Google Scholar). Airlangga University; **Prof. Dr. Ir. Keppi Sukesi, MS.** (Scopus ID: 56025803300). Brawijaya University; **Dr. Kristi Poerwandari, MA.** (Scopus ID: 25628305200). University of Indonesia; **Prof. Dr. Willemijn de Jong** (Scopus ID: 55258294800). University of Zurich, Switzerland; **Prof. Lyn Parker** (Scopus ID: 56273266700). The University of Western Australia.

## REVIEWERS

**Prof. Lyn Parker** (Scopus ID: 56273266700). University of Western Australia, Perth, Australia; **Dr. Elisabet Titik Murtisari** (Scopus ID: 38161752200; Google Scholar). Satya Wacana Christian University; **Dr. Wening Udasmoro** (Scopus ID: 56493135600; Google Scholar). Gadjah Mada University; **Dr. Phil. Farah Purwaningrum** (Scopus ID: 57205254451; Google Scholar). The University of Sydney & Rahayu and Partners in association with HFW; **Alimatul Qibtiyah, M.Si. MA. Ph.D.** (Scopus & Google Scholar). Sunan Kalijaga State Islamic University; **Dr. Tyas Retno Wulan, M.Si.** (Scopus & Google Scholar). The Jenderal Soedirman University; **Dr. Titik Sumarti, MSi.** (Scopus & Google Scholar). Bogor Agricultural University; **Prof. Dr. Mien Ratoe Oedjoe, MPd.** (Google Scholar). The University of Nusa Cendana, Kupang; **J. Casey Hammond, PhD.** (Scopus & Google Scholar). Singapore University of Technology and Design; **Dr. Phil. Ratna Noviani** (Google Scholar). Gadjah Mada University; **Dr. Rina Herlina Haryanti** (Google Scholar). Sebelas Maret University; **Dr. Ida Ruwaida Noor** (Google Scholar). University of Indonesia; **Dr. Nurjanah, SP.M.Pd.** (Google Scholar). State University of Jakarta; **Dr. Ir. Evi Feronika Elbaar, M.Si.** (Google Scholar). The University of Palangka Raya; **Dr. Jendrius M.Si.** (Google Scholar). Andalas University; **Dr. Grace Jenny Soputan, SE.** (Google Scholar). Manado State University; **Dr. Anis Farida, S.Sos., SH., M.Si.** (Scopus & Google Scholar). Sunan Ampel State Islamic University Surabaya; **Ira Desiaanti Mangiliko, S.Si., Ph.D.** (Google Scholar). The Artha Wacana Christian University.



# The Gender Equality Argument of Nasaruddin Umar

Neny Muthi'atul Awwaliyah

*Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga Yogyakarta*  
nenyulthia@gmail.com

## ABSTRACT

Nasarudin Umar is an Indonesian Muslim scholar who has concerns about the issue of gender relations. He contributes many reflective thoughts, including the book entitled *Argumentasi Kesetaraan Gender Perspektif al-Qur'an* (Gender equality argument from the perspective of Qur'an). This research is motivated by his intellectual anxiety toward Qur'anic texts that are often used as a tool of legitimacy and justification by patriarchy. This notion has gender-biased and misogynous thought that places women as the second actor in ritual and social contexts. In his research, Nasarudin assumes that gender inequality does not come from the character of religion, but it refers to the understanding of religious thought influenced by social construction. Also, he argues that there is still ambiguity of the Qur'an interpretation on whether gender is nature or dynamic nurture (social construction). To understand the authenticity of Qur'anic perspectives, Nasarudin researched the Qur'an verses that discuss male and female relationships by applying thematic analysis (called Tafsir Maudlui) with various approaches such as semantic-linguistic, normative-theological, and socio-historical. The result showed that the Qur'an does not expressly support the two gender paradigms of either nature or nurture. It only accommodates certain elements within the two theories that are in line with the universal principles of Islam. Generally, the Qur'an recognizes the distinction between men and women but the distinction does not benefit one party while marginalizing the other. The distinction is needed precisely to support the harmonious, balanced, safe, full of virtue, and peaceful life.

KEYWORD: *Gender, equality, Nasaruddin Umar, Islam, Quran.*

## INTRODUCTION

Islam is a religion that places great emphasis on human beings' equality. There is no caste division based on descent, social status, or educational background. Islam views human equality in general, including between men and women. The main criterion in judging whether someone is good or bad is the level of piety. This is in line with verse 13

of Surat al-Hujurat with the editor as follows:

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

*O human beings, we created you from a man and a woman, and We made you tribes and nations so that you would know each other. Surely the noblest among you in the sight of Allah is the*

*most pious of you. Allah is All-Knowing, All-Understanding.*

The above verse explains that all mankind originates from a man and a woman, whom commentators refer to as Adam and Eve, who are the father and mother of all humans on earth. However, some argue that the above verse suggests that all human beings are the same, coming from one father and one mother. The only thing that distinguishes a man from a woman is the level of piety. The above verse also emphasizes equality between men and women.

In today's modern era, the issue of men and women equality is widely discussed and often referred to as gender equality. The equality in question is not equality in terms of nature but cultural equality. Women's rights fighting, to be equated with men has made this issue increasingly discussed, especially in the academic realm. Islam is also not left behind in discussing this topic. The discussion of gender equality from an Islamic point of view cannot be separated from the Qur'an, the main guideline in Islam. As has been discussed above, the Qur'an has also indicated mankind's equality, including men and women.

It is undeniable that problematic relationships often arise between women and men. It is not the natural difference between the two but the implications that cause this. Hardly any psychological issue is as controversial or complex as this one. Islam is often considered to be discriminatory against women with the concepts of polygamy, talk, iddah, inheritance, and women's testimony. In addition, the concept

of mahram for women and hijab/purdah is considered a symbol of restricting women's freedom in the Islamic world (Engineer, 2000, p. 110). Surprisingly, in the part of the world that is considered the most patriarchal, women, such as Benazir Butho in Pakistan, Tancu Ciller in Turkey, Begum Khaleda Zia in Bangladesh, and even Megawati in Indonesia (the largest Muslim country in the world), are allowed to become leaders. In contrast to this, America, a country that claims to be the most gender-aware and the champion of democracy, has never entrusted women as leaders throughout its history (Dibley, 2019).

Abrahamic religions, including Islam, often participate in justifying gender-biased and misogynistic patriarchy. Islam is understood to be too patriarchal, ignoring the role of women in rituals and institutions. Gender discourse cannot be separated from theological studies, in some religious thoughts about the origin and function of their existence, because women are placed as the second being (Savage, 2015).

In his writings, Prof. Dr. Nasarudin Umar has described the perspective of the Qur'an on gender issues by showing that the Qur'an tends to allow human intelligence in managing the division of roles between men and women. With the awareness that this issue is quite important but is not discussed in detail in the Qur'an, humans have the authority to exercise their rights of freedom in choosing patterns of mutually beneficial distribution of roles for men and women, both in the domestic sector and public sector (Shalahuddin, 2020).

### *Nasaruddin Umar*

Nasaruddin Umar was born in Bone, South Sulawesi on 23 June 1929, into Handi Muhammad Umar and H. Andi Bunga Tungke. He grew up in a family that paid great attention to religion. Therefore, before attending formal education, Umar's childhood education was handled by the parents themselves.

Umar continued his education at Ujung Bone State Elementary School and graduated in 1970. For the next few years, he went to Madrasah Ibtidaiyah (junior high school) in As'adiyah Sengkang Islamic boarding school until he graduated in 1971 and Religious Teacher Education in the same pesantren (Islamic boarding school) until 1976. After that, he studied at the faculty of sharia, IAIN Alauddin Ujung Pandang, and graduated with a bachelor's degree in 1980. A complete bachelor's degree was obtained from the same campus in 1984.

Umar pursued higher levels of education. In 1992, he graduated from a postgraduate education (S2) at IAIN Syarif Hidayatullah Jakarta. Seven years later, in 1999, he earned a doctorate at the same campus after defending a dissertation entitled *Gender Perspectives in the Qur'an* in front of the *munaqosah* trial board.

Umar also studied abroad. He was a visiting student at Mc Gill University, 1993-1994, a visiting student at Leiden University, 1994-1995, and attended a *sandwich program* at Paris University in 1995. In 1993-1997 he conducted library research at several universities in European countries.

Today, Umar is listed as a teaching staff at the Graduate

Program of IAIN Syarif Hidayatullah and Paramadinamulya University. On January 12, 2002, he was confirmed as a professor in the science of interpretation (Hare-Mustin & Marecek, 1988) at the Hidayatullah Faculty, Jakarta.

As an academic, Umar is an active writer. Some of his greatest writings have been published in various mass media and journals, while some others have been recorded. Umar's works include *Introduction to Ulumul Qur'an* (1996), "Polygamy" in *Bungar to Ali Shariati's Thought Schools Deeds* (1999), and "Comparison between Human" in *the history of thought in Islam* (1996) (Shalahuddin, 2020).

### *Interpretation of Gender Equality*

Gender is a term developed by humans to distinguish the roles between men and women. This is a result of the socio-cultural influence of society which does not have a natural meaning. In *Women's Studies Encyclopedia*, it is stated 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 without being entirely biological connotations (Tierney, 1999).

Nasaruddin Umar appointed himself as an Indonesian Mufassir after his dissertation, *Gender Perspectives in the Qur'an*. His dissertation was published by Paramadina Foundation in 1999. This work shows how serious Umar was in fighting for gender equality. This is because the Umar spent 6 years to work on his dissertation under the guidance of M. Quraish

Shihab and Johan Hendrik Meuleman. During the writing of his dissertation, Umar traced various Arabic, English, and Hebrew sources in 27 countries.

Tekad magazine no.24 of April 1, 1999, mentioned that Umar's research was very special due to the long research process. It is also not an exaggeration if Azumardi considers Umar's work as an important contribution to the reconstruction and reformulation of a gender perspective in Islamic studies.

The main reason why Umar conducted gender research in the Qur'an is its basic principles that carry the mission of liberating humans from all forms of discrimination and oppression, including sexual discrimination, skin color, primordial-ethnic ties, etc. In contrast to this, in practice, the differences between men and women continue to harbor various problems including the substance and the role played in society.

The biological anatomy of men and women is different, but the difference brings unpleasant consequences for women. Women are still shackled by cultural stigma limiting their role to *well-kitchen-mattress* or *macak-Manak*. With a solid methodological tool, Umar was able to show that the Qur'an rejects the imbalance of status and roles of men and women. Qur'an suggests that what distinguishes humans, male and female, is the level of submission to God.

#### *Definition of Gender*

Talking about gender means talking about men and women. The

notion of gender itself has not yet reached an official agreement. While the word gender comes from English, *gender*, this meaning is inaccurate because it is equated with sex (Istibsyaroh, 2004). Gender reflects the perspective on how men and women should think and behave, all of which are determined by the social structure of society which is based on the biological differences of the two (Bem, 1983).

H. T. Wilson argues that gender is a basis for explaining the contribution of men and women in cultural issues and life that makes them male or female (Mun'im, 2017). Therefore, the discussion about gender only focuses on the roles of men and women in social life, in which these roles make a person a man or woman. This is in line with what Ahmad Gunaryo said about gender: the studied cultural differences of men and women (Rush, 2016). Gender refers solely to social characteristics such as differences in hairstyles, clothing patterns, types of work, and other activities that are culturally studied. This is what differentiates between gender and sex. When gender discusses the differences between men and women in their cultural life, sex is the difference between them seen from a physical and anatomical perspective.

These two things are different because sex is a natural difference, it is impossible to equalize between men and women in this matter. Meanwhile, gender is a difference that is rational and allows for equality to be sought. In primitive societies, people were not much interested in differentiating sex and gender because the perception developing in societies considered

gender differences as a result of sex differences. It is normal to share roles and jobs sexually. However, today it is realized that sex differences do not necessarily cause gender injustice (Aronson, 2004).

The difference in body shape and physical strength does not necessarily make a difference in role and position, both in the household and in the public sphere. This where the issue of gender equality starts. Feminists demand equal rights between men and women. The women's movement, which was previously very limited, expands itself by encouraging women to have high self-confidence to compete, be equal to men, and have the same opportunity with men to participate in society. The issue of gender equality has not gone unnoticed by reviewers of Islamic religious studies. As a product of humans' reasoning, gender equality also sparks some pros and cons.

Those who oppose gender equality stick to the notion that men and women have different rights and obligations. As a result, these differences also apply to differences in roles and positions in household and social life. However, those who support gender equality think that Islam strongly recommends cultural equality between men and women. They even argue that the Qur'an as the main source of Islamic law has prompted equality.

## **METHODS**

Textual analysis is a methodology that involves understanding language, symbols, and/or pictures present in texts to gain information regarding how people make sense of

and communicate life and life experiences. Visual, written, or spoken messages provide cues to ways through which communication may be understood. Often the messages are understood as influenced by and reflective of larger social structures. For example, messages reflect and/or may challenge historical, cultural, political, ethical contexts for which they exist. Therefore, the analyst must understand the broader social structures that influence the messages present in the text under investigation. This study will employ textual analysis.

The aim of text analysis is to provide expert tools such as literary criticism, philology, or content analysis to decode the texts which would otherwise be inaccessible for a simple reader; text analysis aims to observe and discover the attitudes, behaviors, concerns, motivations and culture of the text producer from an expert point of view. The purpose of text analysis is thus not the passive reading of the author's world but the entry into a reflexive dialogue between the reader analyst and the text.

In this sense, text analysis stands on the principles as qualitative research: a) Social reality is understood as a shared product which makes sense to the members of a community. b) This sense is not a fact to be discovered, but an unfolding reflexive process. c) 'Objective' circumstances are relevant to a life-world through subjective meanings. d) The communicative nature of social reality permits the reconstruction of constructions of social reality to become the starting point for research.



On one hand it reminds us of the aspirations of text analysis in the social sciences, to recognize the functions of framing, narration, rhetoric and ideological-deluding discourse in written materials. On the other hand, it offers guidelines on where the software and method development has not yet reached. It defines the objectives for method and tool developers on where to go from here. We can now access easily the association structure of a text through co-occurrence analysis of the vocabulary, but we do not know how this extends to the narrative structure of this text. The aspiration of higher order text concepts defines the frontiers and creative tension for tool and method development.

## **FINDINGS AND DISCUSSIONS**

### *The Qur'an and Gender*

The Qur'an as the holy book and guidelines for Muslims contains moral principles and appeals. Orders, prohibitions, laws, punishments, news about the past and the future are all in the Qur'an. Including in it is an explanation of anything related to men and women.

According to Nasaruddin Umar, the Qur'an does not chronologically tell the origin and process of creating men and women nor does it provide a more detailed discussion of the role division of men and women. However, that does not mean that the Qur'an does not have an insight into gender. The gender perspective in the Qur'an refers to universal spirit and values. The tendency to understand that Islamic concepts favor the male gender does not necessarily represent the

substance of the teachings of the Qur'an (Grung, 2018).

The verse of the Qur'an that is never left out when discussing gender issues is the 34<sup>th</sup> verse of Surah An-Nisa. According to Syarif Hidayatullah, this verse, which seems to differentiate the status of men and women, should not be understood in a literal-normative manner, but need to be understood contextually-historically. Awareness of the equal roles of men and women will lead to the balance of responsibilities awareness in both domestic and public duties that will develop and uphold the principle of justice, which, according to Mansour Fakhri, is the core of the teachings of every religion (Kusmana, 2014).

The Qur'an acknowledges that there are differences between men and women. Nevertheless, this does not mean to see one as superior to the other, because the main mission of the Qur'an's revelation is to free humans from various forms of discrimination and oppression, including discrimination of color, race, ethnicity, and sex. The Qur'an explains that humans should know each other, there should be no discrimination and oppression. The differences mentioned in the Qur'an are intended to reveal the Qur'an's mission to nurture a harmonious relationship based on affection in a family (Barlas, 2014).

The 34<sup>th</sup> verse of Surah an-Nisa, according to Fazlur Rahman, is one of several verses in the Qur'an that seem to discriminate against women. However, he explained, that was only due to a misinterpretation of the verse. He suggested the need for interpretation from modernist thinkers so that the verse is no

longer used as a basis for differentiating men and women (Hassan, 2014).

According to Sayyid Qutb, verse-34 of Surah An-Nisa discusses the role of men and women as husbands and wives in a family in which men are assigned leadership because they have advantages that women do not have (Alwani, 2020). It means that this verse only discusses the position of men and women as husbands and wives in a family. It does not discuss their position in a wider scope outside the family.

Asghar Ali Engineer (2008) stated that the statement of the Qur'an regarding the protection of men over women is a sociological statement, a custom that existed in Arabia at that time, not a theological statement. Therefore, the role of men as providers confirmed in the above verse was men's social function in that era. Likewise, the role of men as leaders is contextual because men can perform leadership functions at that time. Similarly, Surah al-Baqarah verse 228, in which men are stated to be one level higher than women, is a statement regarding the social situation of that era, not a normative principle. In this verse, it is only mentioned and indicated that men are higher and not necessarily higher (Engineer, 2008).

Even though the Qur'an acknowledges the existence of biological differences, human beings have the same position ontologically and ethically morally in the sense that men and women come from the same self, have the same characteristics, and are a partner of another. In the view of the Qur'an, men and women are not only

inseparable but also ontologically the same. The reason for equality is based on the argument that the two are created to live together in the framework of loving and acknowledging each other (Ridwan, 2006).

#### *Arguments for Gender Equality in the Perspective of the Qur'an*

The title above is a dissertation written by Prof. DR. Nasaruddin Umar MA. In the introduction of his dissertation, he explained that the focus of his research was the verses of the Qur'an that had gender nuances that were studied not only through understanding the text but by using variables outside the text, including by connecting them to pre-Islamic Arabic social conditions.

#### *The state of the pre-Islamic Arabs*

Nasaruddin started his research by briefly examining gender. He wrote the definitions, theories, and details of gender as the opening of his dissertation study. Furthermore, he explained the conditions of the pre-Islamic Arabian Peninsula and the revelation of the Qur'an. He started his presentation by describing the geographical location of the Arabian Peninsula which was not yet a single political, cultural, or religious entity. The Arabian Peninsula at that time was amid the ruling of two great nations, Roman to the west, and Persia to the east. In terms of natural resources, the area did not have any special features. The only added value for the region was its strategic location for shipping and trade because it had a long coastal area facing the Red Sea, Indian Ocean, and the Persian Gulf.

Nasaruddin then continued his presentation by describing the state of Arab culture and civilization before the arrival of Islam. He explained that Arab culture at that time was still heavily influenced by Mesopotamian civilization. However, there is no definite data on the roles of men and women at that time.

The purpose of the presentation is to trace how society treated men and women based on their social status. To conclude, before the arrival of Islam, almost all of the ruling kingdoms in the Arabian Peninsula treated men and women differently. Women at that time tended to be cornered more. It was as if women were perceived as the second gender who must submit and be under the authority of men.

To understand the existence of and role played by Islam, it requires a deep understanding of the social stratification of the Arabs before and when the Qur'an was revealed. The mission of the Qur'an can only be fully understood after understanding the socio-cultural conditions of the Arabs. Without an understanding of the socio-cultural background of the Arab nation, several verses in the Qur'an, such as the gender verses, can be misunderstood. That is why, before discussing gender equality in the Qur'an, Nasaruddin first explains the social and geographical conditions of the pre-Islamic Arabs (Nasaruddin, 1999).

### *Gender in the Qur'an*

In the Qur'an, there are several terms used to describe male and female. Each term has its meaning. For example, the word *Raju*, which means man, does not indicate

gender but emphasizes the masculinity aspect. Another term is *dzakar* that also means man. The second has a more biological connotation by emphasizing the gender aspect. *Rijal* and *Anisa* are used to describe the moral and cultural qualities of a person, while *dzakar* and *unstable* emphasize gender. Therefore, the word *dzakar* is also used to refer to the sex of an animal (Jonas, 2015). In the discussion, the author tries to examine the language style used by the Qur'an in expressing the words male and female. Apart from word-for-word, he also examines the form of pronouns or *dhampirs* used to describe male and female. It is done to better understand the gender explanation including when those words are depicted in the verses.

After examining the style of language used by the Qur'an in referring to men and women, the author further examines the process of human creation by examining the verses discussing the issue. It is intended to help the readers understand the concept of gender in the Qur'an by understanding the origin and substance of human events according to the Qur'an. In this way, how the Qur'an positions men and women in terms of substance, function, and status can be observed.

The discussion has suggested that there is no difference in the origin of men and women. Both are created from one element, water. The claim that man is created from the ground does not contradict it because the land is in one of the planets containing lots of water. By mentioning the earth element, the water element is automatically covered in it. Likewise, when viewed

from the reproductive process, the water element becomes more dominant and is often referred to in the Qur'an with the word *mani* as the main element of human reproduction. This means that, based on the creation process, there is no significant difference between men and women.

Only then do the authors begin a discussion on the principles of gender equality by using several variables, including:

- Men and women are both servants. This principle is based on several verses stating that humans, both male and female, are to serve God. One of them is the verse that reads:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*I did not create jinn and humans but to worship Me (Al-Dzariyat: 56)*

In the above verse, it is emphasized that the task as servants is carried out by jinn and humans. The word human does not entail the distinction between men and women. From this, it follows that there is no difference between them in their duties as servants.

Men and women are caliphs on earth. It is based on the following verse.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

*And remember when your Lord said to the angels: verily I will create a caliph on earth ... (Al-Baqarah: 30)*

The word caliph in the above verse does not refer to one gender or a particular ethnic group. Men and women have the same function as

caliphs who will be responsible for the tasks of their caliphate on earth (Mulia, 2014).

- Men and women received primordial covenants. That agreement is mentioned in the following paragraph

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۗ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۗ

*And remember when your Lord brought forth the descendants of the children of Adam from their sulbi and Allah took testimony against their souls saying: Am I not your Lord? They answered: yes, (You are our Lord), we will be witnesses. And you will say on the Day of Resurrection: we are the ones who neglect this. (Al-A'raf: 172)*

- Adam and Eve were actively involved in the cosmic drama. Their lives, when they were in heaven until they were sent down to earth, reveal that the two were actively involved in the event. Both were created in heaven and took advantage of the facilities in heaven. The two of them both were seduced by the devil. Both ate the fruit, resulting in them being sent to the earth. They asked for forgiveness while they were on earth so that both of them had offspring and complemented each other (Hamdani, 2018).
- Men and women have the potential for achievement. This means that there is no difference between men and women in their chances of accomplishing achievement.

## CONCLUSION

From a brief discussion of gender, it can be understood that the term gender itself has not yet become a standard vocabulary in Indonesian. The word gender is adopted from English that means gender. This word is used to indicate the difference between the sexes of men and women. The differences that exist between them are partly natural and partly cultural and social. This second difference is the focus of discussion on gender equality.

The Qur'an, as the main guideline for Muslims, is also used as the formal object of this case. Feminists seek to understand gender equality from the perspective of the Qur'an. According to them, the Qur'an provides a positive view of gender equality. Al-Qur'an strongly emphasizes the principles of equality between men and women as servants.

## REFERENCES

- Alwani, Z. (2020). *The Qur'anic Model to Harmony in Family Relations. Change From Within: Diverse Perspectives on Domestic Violence in Muslim Community*. VA: Peacefulfamilies
- Aronson, A. B. (2004). *Men and Masculinities*. CA: ABC-CLIO.
- Barlas, A. (2014). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press.
- Bem, S. L. (1983). Gender schema theory and its implications for child development: Raising gender-schematic children in a gender-schematic society. *Signs: Journal of Women in Culture and Society*, 8(4), 598–616.
- Dibley, T. (2019). Democratization and Disability Activism in Indonesia. *Activists in Transition: Progressive Politics in Democratic Indonesia*, 171–186.
- Engineer, A. (2008). *The rights of women in Islam*. India: Sterling Publishers Pvt. Ltd.
- Grung, A. H. (2018). Gender Justice in Muslim-Christian Readings: Christian and Muslim Women in Norway: Making Meaning of Texts from the Bible, the Koran, and the Hadith. *Interreligious Studies and Intercultural Theology*, 2(1).
- Hamdani, A. (2018). *Pola kepemimpinan dakwah Nyai Hajjah Nur Azizah, AH. dalam pengembangan Pondok Pesantren Madrosatul Qur'anil Aziziyah Desa Beringin Ngaliyan Semarang*. Semarang: UIN Walisongo.
- Hare-Mustin, R. T., & Marecek, J. (1988). The Meaning of Difference: Gender Theory, Postmodernism, and Psychology. *American Psychologist*, 43(6), 455–464. <https://doi.org/10.1037/0003-066X.43.6.455>
- Hassan, R. (2014). Islamic modernist and reformist discourse in South Asia. *Reformist Voices of Islam: Mediating Islam and Modernity* (pp. 181–208). New York: Routledge.
- Istibsyaroh, H. H. P. (2004). *Relasi gender menurut tafsir al-Sya'rawi*. Jakarta: Teraju,
- Jonas, H. (2015). *The gnostic religion: the message of the alien God and the beginnings of Christianity*. Boston: Beacon Press.
- Kusmana, K. (2014). Menimbang Kodrat Perempuan antara Nilai Budaya dan Kategori Analisis. *Refleksi*, 13(6), 779–800. <https://doi.org/10.15408/ref.v13i6.1000>



- Mulia, S. M. (2014). *Kemuliaan perempuan dalam Islam*. Jakarta: Elex Media Komputindo.
- Mun'im, Ahmad. (2017). Hak-Hak Perempuan Dalam Perkawinan. *Вестник Росздрава*, 4.
- Nasaruddin, U. (1999). *Argumen Kesetaraan Jender; Perspektif Al-qur'an*. Jakarta: Paramadina.
- Ridwan. (2006). Kekerasan Berbasis Gender (Rekonstruksi Teologis, Yuridis, dan Sosiologis). Yogyakarta: Fajar Pustaka.
- Rush, J. R. (2016). *Hamka's Great Story: A Master Writer's Vision of Islam For Modern Indonesia*. Madison: The University of Wisconsin Press.
- Savage, D. (2015). The nature of women about the man: Genesis 1 and 2 through the lens of the metaphysical anthropology of Aquinas. *Logos*, 18(1), 71–93. <https://doi.org/10.1353/log.2015.0007>
- Shalahuddin, H. (2020). *Wacana Kesetaraan Gender Dalam Pemikiran Islam di Institusi Pengajian Tinggi Islam negeri Di Indonesia: Kajian KES di Universitas Islam Negeri Sunan Kalijaga Yogyakarta*. Kuala Lumpur: University of Malaya.
- Tierney, H. (Ed.). (1999). *Women's Studies Encyclopedia*. California: Greenwood Publishing Group.



## ABOUT

SALASIKA etymologically derived from Javanese language meaning 'brave woman'. SALASIKA JOURNAL (SJ) is founded in July 2019 as an international open access, scholarly, peer-reviewed, interdisciplinary journal publishing theoretically innovative and methodologically diverse research in the fields of gender studies, sexualities and feminism. Our conception of both theory and method is broad and encompassing, and we welcome contributions from scholars around the world.

SJ is inspired by the need to put into visibility the Indonesian and South East Asian women to ensure a dissemination of knowledge to a wider general audience.

SJ selects at least several outstanding articles by scholars in the early stages of a career in academic research for each issue, thereby providing support for new voices and emerging scholarship.

## AUDIENCE

SJ aims to provide academic literature which is accessible across disciplines, but also to a wider 'non-academic' audience interested and engaged with social justice, ecofeminism, human rights, policy/advocacy, gender, sexualities, concepts of equality, social change, migration and social mobilisation, inter-religious and international relations and development.

There are other journals which address those topics, but SJ approaches the broad areas of gender, sexuality and feminism in an integrated fashion. It further addresses the issue of international collaboration and inclusion as existing gaps in the area of academic publishing by (a) crossing language boundaries and creating a space for publishing and (b) providing an opportunity for innovative emerging scholars to engage in the academic dialogue with established researchers.

## STRUCTURE OF THE JOURNAL

All articles will be preceded by an abstract (150-200 words), keywords, main text introduction, materials and methods, results, discussion; acknowledgments; declaration of interest statement; references; appendices (as appropriate); table(s) with caption(s) (on individual pages); figures; figure captions (as a list); and a contributor biography (150 words). Word length is 4,000-10,000 words, including all previous elements.

## TIMELINE AND SCHEDULE

Twice a year: February and July.

## PUBLISHING AND COPYRIGHT APPROACH

All articles must not have been published or be under consideration elsewhere. We are unable to pay for permissions to publish pieces whose copyright is not held by the author. Contributors will be responsible for clearing all copyright permissions before submitting translations, illustrations or long quotes. The views expressed in papers are those of the authors and not necessarily those of the journal or its editors.

## CONTENT ASSESSMENT

All articles will be peer-reviewed double-blind and will be submitted electronically to the journal ([journal@salasika.org](mailto:journal@salasika.org)). The editors ensure that all submissions are refereed anonymously by two readers in the relevant field. In the event of widely divergent opinion during this process a third referee will be asked to comment, and the decision to publish taken on that recommendation. We expect that the editorial process will take up to four months. We will allow up to four weeks for contributors to send in revised manuscripts with corrections.



Published by:

**THE INDONESIAN ASSOCIATION OF  
WOMEN/GENDER & CHILD STUDIES.**

The Centre for Gender & Child Studies  
Universitas Kristen Satya Wacana (CGCS UKSW).  
Jl. Diponegoro 52-60, Salatiga, 50711.

