Education Gender Assertive in the Perspective of the Qur'an

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Abstract:
This study wanted to examine and analyze the education gender assertive seen from the perspective of the Qur'an, which is focused on three areas, namely gender education pattern assertive domestic sphere, public and spiritual. In this study the authors used qualitative research methods, using the techniques of data collection combined and data analysis is inductive, data analysis was conducted based on interactive models, the data analysis of this model there are four interacting components, namely: data collection, data reduction, data presentation, and conclusion and verification. The results of the research found that assertive gender education in the perspective of the Qur'an explains that women and men have equal opportunities and equal before Allah, both men and women have the same responsibility to serve and worship to Allah. Allah appreciate and cherish every achievement both men and women with the rewards undifferentiated. In the content of the Qur'an explained that men and women alike got a similar position is to be a servant of Allah, as a servant, men and women get the same rights and obligations. In order to create educational assertive gender in public life needs the cooperation of all parties, especially the legislative, executive and judicial branches of government and Non Governmental Organization, and required the involvement of religious leaders, both men and women in discussion, training and advocacy, so it will create a good understanding on gender equality.

Keyword: equality, gender, Quran, Education assertively.

Introduction:
In the 19th Century, the movement for equality and the demand for equality between men and women began to appear collected in the container and the women's liberation movement is a milestone of the emergence of gender equality. Gender equality movement is a movement that seeks to position men and women are equal in all aspects of life related to access to education, social, political, economic and cultural. Entering the 20th century, this movement began to focus on the struggle for suffrage, where women have voting rights equal to men, even on the way women and men alike have the right to vote and to be elected to parliament.

Gender movement inspired from various social theories developed at that time that is functional structure theory, psychoanalysis and social Conflict. If observed from the growing gender movement is currently a tendency creation of disharmony and their mutual unhealthy competition between men and women. Men feel unrivaled by women and women trying to align themselves with men, the events that happened it was the arrogance of the male and the aggressive nature of women. It is necessary for assertive action gender through education.

Education can be used as doors early to give an understanding of the assertive gender, because in the world of education are tri education center that families, schools and communities whose task is to provide an understanding and awareness of the assertive gender through education curriculum or parenting and community involvement in the running of social relations between male and female gender representative. The role of
education is critical and public understanding of gender, because it is through education understanding of sex and gender as well as the differences and factors related to sex and gender can be delivered in the form of widespread curriculum. Therefore, to need incorporate gender curriculum to educational institutions formal, informal and non-formal, so that happens synergy and cooperation to create a gender-equitable order of life. In addition, the necessary guidance and reference that can provide solutions in order to achieve a harmonious relationship between men and women, for the Qur'an can be used as a guide and foundation to provide the solution of problems related to gender, in the Qur'an found many things related to the roles of men and women, who have not been widely studied by the general public with regard to the scope of the household (domestic), social (public), or religious (spiritual). Therefore, in this study the researchers wanted to examine gender assertive education is seen from the perspective of the Qur'an the study focused on three areas to analyze the pattern of assertive gender education is the domestic sphere, public and spiritual.

Method in Research:

In this study the authors used a qualitative research method, which is a research method that is based on the philosophy post-positivism which is used to examine the condition of natural object, using the techniques of data collection is done by triangulation (combined) and data analysis is inductive, as well as the results of qualitative research is more emphasizes the significance of the generalization (Sugiono, 2012). Also added by Locke, Spriduso and Silverman (1993) explain that "In qualitative research, the focus lies on the perceptions and experiences of the participants. In qualitative research, the researcher becomes a key instrument to get good research results, for the researcher should have a stock of theory and extensive knowledge of the issues to be studied, which aims to analyze and construct social situation under study becomes more clear and focused. It required a variety of criteria, as a condition for research into targeted, Lincon and Guba provide criteria that is credible, transferability, dependability, confirmability (Catherine, et.al., 1989).

Assertive gender in educational research in the perspective of the Qur'an, the researchers made the social conflict theory as the theoretical foundation of the start, with the hope to bring education and discovered the theory of assertive gender perspective in the Qur'an. The data collection of this research is library research (library research) or also called content analysis. For research use descriptive analytic method is that research conducted in systematic, factual and accurate information on the facts or phenomena under study.

As for the technical data collected is recorded data taken from various sources of written materials and then identify contextual evidence is to find relationships between data with the reality that I researched. The data in this study is qualitative it is done by a critical analysis, comparison, and interpretation of various search results from primary sources and secondary. Thus the approach of this research data is substantially the qualitative and qualitative correlation of network variables as well.

For that in the processing of the data analysis, this research data analysis was conducted based on interactive models, the data analysis of this model there are four interacting components is data collection, data reduction, data presentation, and conclusion and Verification (Miles & Huberman, 1992). Researchers make the selection of the data collected and then after selected researchers started coding in accordance with the discussion and topic. In addition to referring to various sources of literature related to the research, the author refers to the discussion of several books related to the interpretation of the material using a thematic approach hermeneutic interpretation. Tafsir thematic or also known as maudu'i interpretation is the interpretation of patterns by focusing on a topic related to a particular issue, 20198
then the interpreter collect the verses of the Qur’an were related to that topic either lafadz and legal, then see interpretations of passages inaccordance with the purpose of Qur’an (Alim, 2014). With thematic interpretation is done to make it easier to interpret the verses that are contemporary.

Hermeneutic approach according to Kuhn is an approach to interpretation of the Qur’an by reading sensitive things that are considered important for understanding the essence of the tradition of interpretation (Bernstein, 1983) a hermeneutic theory to operational the understanding in relation to the text (Khozin, 2007). In the interpretation of various passages that relate to the study, the authors sought see the text passages of the Qur’an from the various interpretations that developed later looking for an alternative interpretation based on the common good in the social sphere and culture is always evolving.

1. Result and Discussion of Research:
1.1. Gender in Perspective Qur’an:

The existence of social change in the community, where the presence of movement of the gender order of life between men and women has changed, emancipation movement feels when women began to be given space in the public sphere, women have started to go out of (public) to develop the potential and creativity. Annie Besants, explained that the presence of Islam gave a new color and a new position for the life of men and women (Muhammad, 1991). In Islam, women's rights strongly protected, Islam upholds the right of ownership of early Islam is present which is about the 7th century to the present.

With the existence of Islam, where men and women are equal before God Almighty, there is no difference due to gender, even Islam respects that upholds justice with respect to the existence of ethnicity, language and differences in skin and put every man is equal before Allah and that the assessment is piety.

To reach the degree of piety, Allah equip man with the mind and the ability of science, so that both can lead humanity to live in harmony, mutual respect and mutual love among humans, it is as revealed by Allah in the Qur’an letter Al-Isra (17: 70).

وَلَقَدۡ كَرَّمۡنَا بَنِيٓ ءَادَمَ وَحَمَلۡنََٰهُمۡ فِي ٱلۡبَ ِرَ وَٱلۡبَحۡرِ وَرَزَقۡنََٰهُم مِّنَ ٱلطَّي ِبََٰتِ...”

“And indeed we have honored the children of Adam, we carried them on land and sea; given them for sustenance of good things, and we preferred them above many of those whom we have created”.

According to Al-Khazin (2015), God glorified humanity of all beings in the universe that are fundamental in nature, such as the potential of a mind, verbal, graphic, and form an all-round balanced, with the conferment of the potential of the human being is able to change and develop culture progressively in line with the needs and dynamics of human life and the environment. If substantiated throughout the verses of the Qur’an, Islam is a religion that upholds and respect humanitarian principles of gender differences and cultural differences also bore the distinction is not, because his life every creature be it men and women are created for each other complementary and in pairs, as stated in the letter Adz Dzariyaat (51: 49).

وَمِن كُل ِ شَيۡءٍ خَلَقۡنَا زَوۡجَيۡنِ لَعَلَّكُمۡ تَذَ كَّرُونَ كُلَّ شَيۡءٍ خَلَقۡنَٰهُ لِتُذَكَّرُونَ”

“And everything we have created pairs that you remember the greatness of God”.

Imam al-Razi shows that the verse of the pairs should understand the reality with regard marriage between things that are contradictory. The existence of different form can simultaneously underlies the principle of harmony as the night with the day, work-break, world-hereafter, husband and wife (Lestari, 2012). Islam is a religion of friendly both to women and men and Islam upholds the values of humanity irrespective of differences of ethnicity, language

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or sex, because the concept is built Islam is brotherhood and compassion. Gender differences, customs and culture is not a barrier any person to perform activities and role into a creature of Allah, all likely to perform activities and take part in the life of both domestic and public nature. In the domestic sphere will clarify the role of the roles and responsibilities of women and men as wife and husband, while in the public sphere is the involvement of men and women's role in social life.

1.2. Assertive Gender, Domestic Sphere in the Perspective of the Qur'an:

In this discussion the author will explain about the concept of gender assertive in the domestic realm Qur'an perspective, assertive gender perspective in the domestic sphere of the Qur’an can be seen from the concept of marriage and households based on the Qur'an, by making households Messenger as a role model.

In the Islamic view of marriage or the marriage bond is the gateway to legalize two creatures of God is male and female. Farm is a true marriage of worship to get closer to Allah. In addition, marriage is a non-formal, in which a process of education between the two men who have sex differences are men and women who have been identified as parenting, education, cultural and economic circumstances, will produce differences in perspective, principles, nature and character of each.

The concept of Islam in the bond of marriage is a wonderful concept, not just a foundation of love. Islam builds the foundation of tolerance, empathy and respect differences in marriage to be dissolved in one household, reassuring for both live, life in happiness and sorrow. Allah explained through his word letter of Ar-Rum / 30: 21.

وَمِنۡ ءَايََٰتِهِۦٓ أَنۡ خَلَقَ لَكُم مَّنۡ أَنفُسِكُمۡ أَزۡوََٰجٖ لَّمَّا أَخَافُوۡاْ إِلَيۡهَا وَجَعَلَ بَيۡنَكُمۡ مَّوَدَّةا وَرَحۡمَةًۚ إِنَّ فِي ذََٰلِكَ لَٓيََٰتٖ لِّقَوۡمٖ يَتَفَكَّرُونَ

“And among the signs of His power is that He created for you wives of your kind alone, that you tend to be and feel at ease to him and made him among you a sense of love and affection. Verily in this is truly there are signs for a people who reflect”.

In the preceding paragraph explained that the foundation to preserve and strengthen the marriage bond is sakinah household, mawaddah and mercy. According to Shihab (1996) Sakinah is a destination wedding. Sakinah is derived from the word sa-ka-na meaningful silent or quietly something after turbulent and active and dynamic. To reach the required Sakinah strap after marriage sacred bond that is mawaddah, the mercy and trustful.

Mawaddah means spaciousness and emptiness of ill will that comes after the marriage ceremony while Rahmah is a psychological condition that arises in the heart due to witness the powerlessness or disadvantages of each. While the mandate is something that is supplied to other parties accompanied by a sense of security from the administration because of his belief that what is mandated to be well maintained (Shihab, 1996).

The concept of marriage in Islam with a foundation sakinah, mawaddah and Rahmah is a concept which is grounded and is expected for each pair of husband and wife, due to these ties make their vision to build a home that is expected to create peace, tranquility and happiness felt by both sides ie the husband and wife as well as children.

The core of the household harmony is intense communication and mutual understanding, as originated from good communication conjugal relations that will either create a reassuring family. The relationships between husband and wife to be decisive for the success in household and family. Husband and wife are basically the couple created to complement each other, because of the nature of human life nothing is perfect, for it is in foster home and the family of the husband and wife complement each other and protect each other shortcomings of the various things that can destroy households.
The roots of the emergence of Domestic Violence is their communication and relationships are not harmonious and the relationship of husband and wife within the household that are not understood as equals, as well as patterns of relationship that does not promote mutual need and mutual filling this creates imbalance and bring their superior and inferior, where cultural constructs currently in the superior region have male (husband) and the inferior region of the woman (wife) who ultimately domestic violence experienced by many wives.

The above statement is in line with the declaration of CEDAW of 1993 states that: "violence against women is a manifestation of inequality historical power relations between men and women that have resulted in the domination and discrimination against women by men and the barriers to progress for they" (Muhammad, 2004).

Religion as a guideline in worship and transactions has provided guidance in the householder, as was done by the Prophet Muhammad. God has been cited by the Prophet how to solve problems at home without doing violence physical, psychological and sexual. In addition to the role of religion, society and state institutions also provide a solution for the prevention of domestic violence.

In households with a husband and wife very important role, both have roles that complement each other and fill in, no one more dominant role, or better, as each has advantages and disadvantages and have a sense'll need each other and both will produce household sakinah, mawaddah and Rahmah if based on the complementarity and respect in their respective roles.

To anticipate the occurrence of domestic violence takes effort and work done together, because any form of violence is a form of injustice that is not justified by the state and religious teachings. If the domestic realm has been created harmony and tranquility, then to peace as a whole needs the involvement of men and women in the public sphere.

1.3. Assertive Gender Public sphere in the Perspective of the Qur'an:

Public realm is a region associated with various spheres of economic life, education, health, politics, culture, religion and so forth. The role and function of men and women in the public sphere is quite a concern, where there are different roles and functions are also opportunities between men and women.

Sayyid Qutub say that the woman is the buffer of civilization (Sirin, 2007). The importance of women in the fight for the progress of a nation is a buffer that can advance the civilization of a nation (Alkaff, 2004). Sayyid Qutub expression that signaled the importance of synergy between male and female, for all spheres of life certainly require the involvement of both men and women.

The concept of equal opportunity for achievement and existence in the public domain in the Qur'an in direct exemplified by the Prophet Muhammad. The women who lived in the time of the Prophet have the ability and the incredible intelligence and the Prophet never restrict space and movement of women, among them was the wife of the Prophet Khadijah, besides Khadijah intelligent women more is Aisha, Al-Hawla al Attharah, Zainab bin Jahsh and so forth, it indicates that the equal opportunity for achievement and existence in the public area by a woman, of the Prophet's time, women have the opportunity to excel and have a great existence.

According to experts of Islamic law in Egypt Abu Zahrah as quoted by Qurais Shihab explained that Islam is not against women working, it should be understood that those who are married is the main
task foster home because she is able to protect households with affection.

Abu Zahrah of expression that describes women cannot ignore the work with the main task to build a house. Along with household tasks not abandoned the women who are married can work. In the Qur'an explained that signal 'or charity work contained in the letter an-Nahl (16: 97).

من عمل صلحا من ذكر أو أنثى وهو مؤمن فلنجزىهم أجراً حييٗا طيبة

“Whoever works righteousness, whether male or female in a state of faith, verily to him will we give a good life and verily We shall give replies to them with a better reward than what they have done”.

If one refers to the verse above, work or 'charity is allowed to men and women both work in the house or outside the house, the emphasis in this verse is a job is a good job. Various approaches the interpretation of the Qur'an verse to be a reference to the verse is by Ibn 'Ashur declared every man and woman has the right to obtain the results of his efforts and are entitled to a worldwide facility intended as retaliation for what it did. According to the interpretation of the above, there is no distinction between the rights of men and women in facilities and work, all depend on the efforts and seriousness in the work and effort.

According to Al-Ghazali was quoted as saying by Quraish Shihab in the book Women, ability of women to work by considering that the first, the woman has a remarkable ability that is rarely held by men, second, what we do should be appropriate for women and specialization of women, for example, be a gynecologist, third, women are working to help her husband, four, women work because nothing is self-sufficient or no work but cannot make ends meet (Shihab, 1996). The interpretation explains that men and women should work outside the home, provided each can keep away from things that are not good (defamation).

In the social area, men have the same rights, roles and responsibilities of public duties. In the public sphere, women have the right to express his voice, a member of parliament, as a judge, or the army, depending on preference and professionalism of women (Mu'ammar, et.al. 2013).

1.4. Assertive Gender In the Spiritual Realm
Perspective Qur'an:

In these discussions, the researcher explained assertive gender perspective in the spiritual realm of the Qur'an. In this discussion the author will deliver a wide range of opinions and interpretation of some verses that relate to the process of creation of women and men and the potential for achievement and reward of any who do. According to Qutub (2001) in Tafsir Fi Zhilalil Qur'an Surah An-Nisa verse 1 begins by describing human beings as creatures of Allah. Humans comes from God's provision related to the Rahim, met in one connection and sourced from a single origin and bernasab to one nasab, it is a learning experience to always hold love (familial), maintaining the rights of each individual, and uphold rububiyyah relationship. This verse explains that the basis of life is family, where Allah to created men as husbands and created woman as wife to complement each other so that the two, God bred into many. Family structure forming a system of society, for the foundation of this family should be strengthened by operating the life of nature, and the human position both men and women according to their nature, as well as complementary and filling in building family unity.

Besides God created Adam and Eve as proof of his greatness that aims to make Adam and Eve get peace and compassion, intention to establish a family relationship with marriage then used was a sense of compassion and mercy of that made for each other. And Allah gives such as lessons and advice for people who want to think about the signs of Allah and evidence of its truth (Abu Ja'far Muhammad bin Jarir Tabari, 2009).
In addition to the letter an-Nisa verse 1, the process of creation of man is also present in some of the letters of the Qur'an including Surah An-Nahl / 16: 4, Al-Haj / 22: 5, al-Mukminun / 23: 14 az-Zumar / 39: 6. From these few verses explaining that the creation of man comes from a single soul, blood clot, and soil.

Of the various interpretations of the commentators, the authors argue that despite the creation of Eve from the rib of Adam or created from land value the essence of the most important is the creation of Adam and Eve were the beginning of the creation of man who will continue the regeneration of human life on earth by promoting harmonious social relations and complementarity and mutual appreciation and maintain a bond of love in the family who will create a harmonious social order with grounded in love and caring between people and prioritize prudence.

In line with the objectives of the Qur'an into rahmatan lil âlamin, the principles contained in it was always giving space equality and equality between men and women. In the content of the Qur'an explained that men and women alike got a similar position is to be a servant of Allah, as a servant, men and women get the same rights and obligations which serve Allah, as cue in the Qur'an letter adh-Dzariyât / 51: 56:

وَمَا خَلَقْتُ ٱلۡجِنَّ وَٱلِۡۡنسَ إِلََّ لِيَعۡبُدُونِ

“And I did not create the jinn and mankind except that they may serve Me”.

This verse asserts that human beings, both men and women have the same responsibility to serve and worship to Allah. Reasoning and knowledge possessed this man made man able to think and produce knowledge, armed with the knowledge in their respective fields can produce human achievement can be judged by the audience in the world community. Outstanding opportunity not only in getting the world and appreciated by the public, Allah appreciate and respect each achievements of men and women with reward undifferentiated, this signal is written in the Qur'an letter of the Qur'an an-Nahl / 16: 97

من عمل صالحا من ذكر أو أنثى وهو مؤمن فلنجزيه فرجين

“Whoever works righteousness, whether male or female in a state of faith, verily to him will We give a good life and verily We shall give replies to them with a better reward than what they used to do”.

Furthermore, Allah also explained on the potential achievement for both men and women by providing a common ground for both it is hinted in Qur'an letter Ali Imran /3: 195:

فَٱسۡتَجَابَ لَهُمۡ رَبُّهُمۡ أَن ِي لََّٓ أُضِيعُ عَمَلَ عََٰ مِنكُم م ِنۢ بَعۡضٖٗۖ فَٱلَّذِينَ هَاجَرُواْ وَأُخۡرِجُوٰاْ مِنۢ دِيََٰرِهِ وَأُوذُواْ فِي سَبِيلِي وَقََٰتَلُواْ وَقُتِلُواْ لَُكَف ِرَنَّ عَنۡهُ مۡسَيۡطِرۡتُۡ وَلَۡدۡخِلَنَّهُمۡ جَٰنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلَۡنۡهََٰرُ ثَوَاباا م ِنۡ عِندِ ٱللًَِّۚ وَٱللَُّ عِندَهُ حُسۡنُ ٱلثَّوَابِ

“And their Lord allow the petition (by saying): 'I am not wasting charitable people who labor among you, whether male or female, (because) Ye are of others. So the people who emigrated and were driven from their homes, and suffered harm in my path, who fought and were killed, would have me eliminate their mistakes and I must have put them to Gardens with rivers flowing underneath, as a reward from God. and God on his side a good reward”

From the preceding paragraph can be explained that the potential of human beings, both men and women alike, and Allah will give reward for what they have done regardless of gender, ethnicity, language and culture.

2. Conclusion:

Conclusions from the study of gender assertive education in the perspective of the Qur'an is the first, the gender differences have implications for the presence of women. Throughout the history of life from different backgrounds and social order women retarded even discrimination and injustice. For example in the field of education when...
children have a male and female and both enter a higher school age, the tendency of parents would choose the man to go to school, this is done because according to culture that developed in the community will be boys be a leader in both the family and the state should be a higher level of education. So also in the sphere of religion, the development perspective of the task wives who must keep yourself and stay home with the obligation care of the household and children, it closes opportunities and creativity of women to be active in the public sector, but if you read the history of the minutes of the Prophet Mohammed's role women and men appreciated in various domains of life.

Second, assertive gender education in the perspective of the Qur'an explains that women and men are creatures of Allah who have equal opportunity and equal before Allah, the quality assessment given by God Almighty is the degree of piety.

Thirdly, the role and function of men and women in family and household (domestic) in the perspective of the Qur'an is the relationship of husband and wife were built on Sakinah (quiet), mawaddah (love), mercy (compassion) and amanah (trust). Both complement each other and cover each other from various domestic problems, the husband and wife in the Qur'an are like clothes that serve as accessories and cover nakedness, nothing is superior to both as a function of clothing is a close and complementary. In the household if there is a division of roles between husband and wife as a breadwinner husband and wife as the manager of the household or otherwise, and there is no pressure on either of them it does not become a problem. Which is not allowed is the lack of distinction, where one of the roles either the husband or wife injustice and arbitrariness. Both have to motivate each other and work together to create a harmonious household and reciprocity relationship between husband and wife.

Fourth, the equation is the existence of women and men in the public sphere has been exemplified by the Prophet Muhammad. Women and men in the days of the apostles have a space of freedom for both active and do activities related to education, economics, and politics. Many figures of women who are active and acting to advance Islam like Khadija a successful businessman, Aisha warlords and Scholar who are experts in various disciplines of science, Jainab bin Jahsh a successful businessman, as-Shifa woman who was given the confidence to be the manager of the market, Nusaibah bint Ka'b, Umm al-Ansharriyyah Athiyyah, Umm Sulaym bint Malhan, women are active in politics and ba'iat during the Apostles and they did not hesitate to plunge into battle alongside other male companions. The involvement of men and women in the public sphere today is not merely the existence and trends. There is an obligation that must be done together to create a harmonious relationship in the public sphere. Today many problems that must be solved together between men and women, as an example of the problem of juvenile delinquency, drug abuse, child abuse, domestic violence, maternal mortality, abortion, and others that require the involvement of men and women to find solutions to these problems. By encouraging partnerships between women and men to take part in the public domain it will create balanced and equal relations so that the solution given no gender bias.

Fifth, in terms of worship and spiritual, almost every command that God gave as stated in the Qur'an ordered to men and women. Opportunities to implement virtue always ordered together so well the value of a reward for charity or acts that do everything to be appreciated and given without knowing the sex of female or male. The same thing with regard to the position and the degree of male and female, rich and poor black and white, east and west are all equal before God, that God is piety servant appreciation.

3. Recommendation:

From these results, the authors recommend a few things that can be used as a reference for the
various parties, relating to education assertive gender, to provide a better understanding of assertive gender in the domestic sphere needs be the institution of marriage, parents and religious leaders provide guidance and direction in creating the relationship of husband and wife who put forward the principle of mutual respect, motivate, share and cooperate. Besides the couple must establish patterns of communication that puts the welfare and justice.

In order to create educational assertive gender in public life needs the cooperation of all parties, especially the legislative, executive and judicial branches of government and Non Governmental Organization (NGO) to jointly create new patterns of work and patterns of relationships involvement of men and women so that all policies and programs implemented representative gender, so there is no gender bias.

Education for understanding gender assertive spiritual realm requires the involvement of religious leaders, both men and women in discussion, training and advocacy for strengthening the role of men and women in the spiritual realm as well as the need for a reinterpretation of interpretation of the Qur'an that gender.

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