

Gender Equality in Education: Perspective of *Mubadalah*

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Abstract

Women do not benefit from mafsadah in the same way that men do. Both boys and girls are entitled to the same opportunities to contribute to society and to receive the same education. Mubadalah has been successful in raising awareness that boys and girls have equal and fully owned potential is texts to be very Islamic masculine. This piques the writer's interest in researching gender equality from an educational standpoint. This type of research is library research with a qualitative approach. The data analysis technique used is content analysis. While the data collection technique uses documentation techniques. This study's findings include: (1) the concept mubadalah of gender equality; a description of gender equality; principles of gender equality; and mubadalah objectives. (2) Gender equality in education, which contains a description of education based on justice and equality, provides equal chances and opportunities for men, boys, and girls.

Keywords: Gender equality, education, and *mubadalah*.

A. Introduction

Gender perceptions and understandings of religion, including Islam, are inextricably linked. Participation gaps and educational differences occur because the child is not viewed as a subsistence seeker. Another issue that persists in many areas is early weddings. Marriage occurs early in a cultural manner, which is a side problem of the economy. The wedding, which was intended as early protection for a child, brought the issue of continuity into his life. Early marriage, for example, may prevent a young woman from receiving an adequate education, raise serious health concerns about the reproductive organs, and be associated with poor nutrition and domestic violence (Zahriyanti, 2014, p. 89).

Then there's the assumption that the Indonesian government already practices gender equality. This could be seen until the government implements an equalization program for education throughout Indonesia, as this country has many generational successor nations that are candidates for development. Regardless of the issue, education exists; however, it should be noted that the attitudes of previous parents who did not educate their children but now do so for their daughters have shifted; at the moment, many clan women attend school until they reach high school.

Because this relationship is frequently defined unilaterally, without awareness of mutuality between the two, it receives more attention in *mubadalah* discussions. Begin by viewing women as dignified and equal human beings with men, as individual citizens, and as members of a family. The most important

foundation from relational mutuality is found in at-Taubah (9: 71), which states that male and female, one another, request to become guardians, which scholars interpret as protector, helper, and guarantor. That is, relationships, in which people help, protect, and collaborate with one another. The viewpoint that male and female, one another as guardians, is important once relations begin is mutual. Viewpoint: This inevitably leads to relationships between both that are based on partnership, mutuality, and cooperation, whether in private or public space. According to this methodical viewpoint, public space should only be built by and for humans. Simultaneously, space, even domestic space, is only charged to or dominated by women. Participation in public and domestic affairs must be made available to boys and girls in a wide range of ways, models, and options. Education is important in accelerating, which means that remember that education is a spiritual experience that humanizes people regardless of race or gender.

Investigate this qualitative approach using library research methods. Study literature is research that collects data from various researched literature, which does not only include books but also ingredient documentation. This research was carried out using a methodological examination of various types of source-related literature on topics such as gender equality in education from a Muslim perspective *mubadalah* is used as a lens to see and analyze gender equality in a blended approach a single-character approachual support, and each other's assistance in doing and presenting all goodness to men and women.

B. Discussion

Gender Equality and Perspectives *Mubadalah*

a. Gender Equality

Kindly etymology, gender is an absorption word from language English which means "kind," "sex" kindly etymology: "gender" is an English absorption word that means "kind," *where the word "generare" means taste or kind (Hendri Hermawan, 2018)*. Robert Stoller coined the term "gender" to describe the distinct classification of human beings based on the definition of nature, social culture, and a derived definition based on physical and biological characteristics. Ann Oakley is a well-known social scientist who has made significant contributions to the development of gender terms and definitions. Gender, according to Oakley, is the social or psychological characteristics imposed on humans by their culture (Riant Nugroho, 2005, p. 3). Gender is a different type of gender that is created by men and women through social processes and long standing culture rather than differences in biology or nature. Difference behavior men and women, in addition to being caused by biological factors, are precisely formed through social and cultural processes. As a result, in a social economy society, gender can vary from place to place, over time, and even between classes (Mansour Faqih, 1996).

Gender is a difference. Because gender is relative, things change and exchange between girls and boys in terms of characterization, role, function, right, and behavior formed by society. Change characteristics from properties that may

occur from time to time and from one suitable location to another as the times progress (Suharjuddin, 2020, p. 17).

Gender is also defined as our ability to communicate to others whether our role is feminine or masculine (Julia Cleves, 2007, p. 110). Whereas Mufidah in The Gender paradigm reveals that gender formation is determined by a number of accompanying factors: form, then socialization, strengthening, and even construction through social or cultural means, perpetuated by religious interpretations and myths as if it were nature boy and girl. Gender analysis is used to determine position equivalent. The public is more social and egalitarian in terms of achieving order among boys and girls (Mufidah, 2003, p. 4-6).

Following that, both boys and girls have inherent worth. This occurs in a variety of ways, including: first, in the Qur'an, it is mentioned that creation man and whole people man originated from the same unit; second, in the Qur'an, emphasis is placed on the ability to develop, grow, and change whether in an individual or a group; and third, the response to man is given in accordance with what has been endeavored. Even according to Ahmad Musthofa al-Maraghi's list in QS Ali Imron: 195, the conclusion about male and female positions in Things is that all of God's vengeance is equal before God. Later, this is interpreted as gender equality (Nevy Rusmarina, 2020, p. 34).

Gender equality is part of the enforcement of universal principles within life. He is mandated by the 1945 Republic of Indonesia Constitution and national commitments that delete all forms of discrimination in Indonesia. Through UU No. 7 of 1984, Indonesia also ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), all forms of discrimination against women are prohibited under the convention (Tim Penyusun, 2007, p. 8).

b. Mubadalah Definition

Mubadalah is an Arabic word derived from the root syllable "ba-da-la," which means replacement, change, and exchange. This root, Al-Qur'an is used 44 in various forms of the word with meaning around it. Meanwhile, *mubadalah* is mutuality (mufa'alah) and works the same way between two parties (musyarakah), which means they replace, mutually change, or exchange each other (Faqihuddin Abdul Kodir, 2019, p. 59).

Mubadalah is defined as swap reciprocal exchange second split party in classic dictionaries such as Lisan al-Arabic creation by Ibn Manzuhur and modern dictionaries such as Al- Mu'jam al- Wasith. This term is frequently used to describe activities such as exchange, trade, and business.

Another meaning of *mubadalah* is to confront something with its equivalent. Then, translated into English, it has a number of meanings: reciprocity, reciprocation, repayment, requital, paying back, returning in kind or degree. Meanwhile, in the Dictionary the Word 'salvation' is used for things that have the opposite meaning in Indonesian.

The term *mubadalah* developed from existing meanings for a perspective and understanding in relation to certain things between two pregnant parties value and passion partnership, work equality, mutuality, reciprocity, and principle

reciprocal. Good men's relations between the public, the state, and the people, employers and workers, the majority and the minority.

c. Principle *Mubadalah*

In social relations, there are several principles *mubadalah*:

1) Partnership and cooperation

Partnership and cooperation principles are analogous to the roles of boy and girl. Reassuring boys and girls as equivalent subjects men and women were also created from the same element. You are both welcome to potentially achieve achievements, as well as potentially reach ridha God, in this world and the next.

2) Treat others with goodwill.

The principle of treating others well is universal. Apply to everyone and at all levels of relationships, beginning with simple individual friendships and progressing to small and large families, the community, and society as a whole. Mutuality principles will regard two parties as respectable and equal. In a small community, whoever desires convenience should also provide convenience to others. In a broader sense, everyone, as a citizen, wants her rights to be fully respected and not violated or disrupted by other residents. Same thing he obliged her to not violate or disturb other citizens who wish to use their rights (Faqihuddin Abdul Kodir, 2022).

3) Brotherhood as a basis for relations and cooperation

This is the work of Prophet Muhammad's apostleship in room brotherhood between people. Who became the heart of civilization Islamic presents affection in all of life (*rahmatan lil' alamin*), with an invitation to everyone to constantly perfect each other's morals, particularly in human social relationships (Faqihuddin Abdul Kodir, 2022).

Destination *Mubadalah* in Education

Justice and equality are the main *mubadalah*'s idea foundation, purpose, and mission for achieving benefit, prosperity, development harmony in life in society and the state, and family quality building. The condition for boys and girls to obtain opportunity and human rights is to be able to role play and participate in national-level activities that are political, economic, legal, social, cultural, educational, defense-related, and security-related, with similar outcomes. "Every national shall, at the same time, hold a position in the law and government and be obligatory uphold both the law and government, no exceptions being made," says chapter 27 paragraph (1) of the 1945 Constitution (UUD 1945, 2004, p. 18).

Gender relations are draft social connections in convention, the qualities, skills, roles, and functions of boys and girls are as follows: (a) dynamic, (b) always social, and (c) always growing. Actual boy-girl relationship pattern: you are welcome to experience dehumanization. Women are dehumanized as a result of gender and racial injustice, while men are dehumanized as a result of gender

oppression. The pattern of their relationship will not change once they intersect in a harmonious manner, but if culture and patriarchy are still winding down, it justifies understanding the pattern of their relationship (Danik Fujiyati, 2014, p. 39).

In relation to the concept *mubadalah*, equality and justice are required. Among boys and girls, and pushing presence work that is participatory, fair, and benefits both of them equally. Public space is not only for clan males, whereas domestic rooms are only for clan women. Participation in both, whether public or domestic, must be fair to both men and women, including in field education.

Implementing destination education at the national level results in providing the right comprehensive education for the entire generation of Indonesians to enjoy education and fine education at home and abroad (Dewi Ratnawati, 2019, p. 12). The government provides citizens with the freedom and right to an education without making any distinctions. Everyone in the public has the same rights. Only the paradigm's frequent patriarchy influence pattern causes later humans to disprove the assumption that women, despite having more education, have the best and most ideal position as heads of kitchen families. The patriarchy of society still holds the assumption that was frequently displayed in the community. Authority and power are valued more highly in culture and patriarchy. Only men could make decisions about what was good and bad (Yuni Sulistyowati, 2020, p. 8-10). As for the inside implementation of *mubadalah* in education in the form of:

1) Environment conducive to education for boys and girls

Efforts to improve quality education at all levels and types could be accomplished, and optimal results could be obtained, if the learning process took place in a conducive environment and was fostered and guided by professional teachers (Warni Tune, 2015, p. 161-162). The easiest example is the question of how students get along with their friends. Every class in the school, which is not a religious school, will undoubtedly have students from various classes, religions, races, and other backgrounds. Students must be taught to get along with all of their friends without making distinctions. Students who have more friends will broaden their perspectives and become more objective (Karimah Iffia, 2022). A conducive environment is also a meaningful and safe environment for boys and girls. Not because of apprehension, threat, or the possibility of crime as a result of gender discrimination.

2) Same obligation among boys and girls

According to Riffat Hasan, if Allah Swt. created boy and girl equal, no one can change that and they are no longer equal. If a boy and a girl did not create stars in a way that was necessary later, they cannot become equal (Riffat Hasan 1995, p. 80).

Surah Al Hujurat verse 13 of the Qur'an discusses brotherhood between males and females:

Meaning: "Hay man, WE created you from a man and a woman and divided you into nations and tribes so you could get to know each other. Verily, the noblest of men among you in the sight of Allah Swt. are those who are the

most pious among you. Indeed, Allah is Most High, knowing once more, Maha Get to Know.” (QS. Al-Hujurat: 13).

In the paragraph, Allah Swt. conveys that there is no distinction between male and female, that there is only brotherhood without distinction based on ethnicity, race, nation, skin color, gender, or anything else. Islamic no differentiate among the rights and obligations that exist in people’s anatomy, those that are always the same in Islam’s eyes for a different anatomy are (Zahriyanti, p. 89-90). Both boys and girls, according to the description, have the same obligation.

There are provisions in the Constitution regarding citizens obligations, such as: 1) every citizen aged seven to fifteen is required to follow an education base; and 2) every responsible citizen must answer questions about continuity maintenance education (Umi Nurul Sholikhah, 2021). In the case of inner-citizen field education, neither man nor woman bears the same obligations and responsibilities. Articles written to encourage boys and girls to cooperate in the framework and reap educational benefits.

3) Equal opportunity

Male and female students have equal access to educational opportunities, implying that there is no discrimination in institution-based education. Article 48 of the Act states that women are entitled to obtain education and teaching in accordance with requirements that have been determined by Article 60 paragraph 10 of the act, which states that every child is entitled to obtain education and teaching in accordance with a framework for personal development that takes into account their interests, aptitudes, and levels of. There is also language in the Constitution of the Republic of Indonesia No. 23 of 2004 that addresses the removal of violence from the house ladder; specifically, Article 3 of this law states the principles and goals for respect, basic human justice, gender equality, non-discrimination, and victim assistance (UU, No. 3, 1999).

A boy and a girl in the same position of protection. As an example, suppose there are two teachers, one male and one female. Thank you for your cooperation. Both have the same opportunity to fill the vacancy at head school if one of them becomes head. Women do not come in second place solely because they are female. The ancient belief that a leader had to be a man was incorrect, and necessary beliefs were abandoned. If implemented by all levels of society, education with a gender perspective will yield more satisfying results, beginning with participation in institutions of formal and non-formal education, institutions of government and private like organizations of profession, organizations social and political, organizations of organizational security, and so on, all the way down to the smallest unit, the family, which positions women as equal to men in making decisions. For example, if field development education is already gendered in terms of planning, execution, monitoring, and evaluation, it can be confirmed that both men and women can benefit from a good education (Warni Tune Sumar, p. 171).

Education is committed to eliminating inequity in society because many people still have limited human independence and thus cannot develop human values (Paulo Freire, 1999, p. 76). In this regard, *mubadalah*, give equal opportunity to men and women because they walk in the same way. Well, any

man or woman who can benefit multiple parties is deserving of the position of leader.

C. Conclusion

Based on the description, overall discussion, and analysis of gender equality in education, it is possible to conclude that draft *mubadalah* is a fundamental principle that values mutuality between men and women regardless of gender status. The destination of *mubadalah* is to create the widest possible *benefit* for all humans. Following are some ideas that a writer could describe after conducting research on gender equality in education:

1. Education is a critical tool in achieving gender equality. Many men and women continue to face policy development that is gender biased and ignores the role of women. As a result, stakeholders, shareholders, and the community at large must support gender equality in environmental education in order for good cooperation to emerge between boys and girls in this field.
2. Moving forward, the challenge will be to integrate return education into the cultural movement (cultural force). Where could women come together and feel the same treatment as other citizens, i.e., men, for the fulfillment and implementation of human rights, because women are also humans with the same basic human rights
3. Gender equality can be applied in the school environment, so no, there is no discrimination among student boys and girls or among power education boys and girls.
4. Contextualization principles *mubadalah* must be applied in all aspects of life, including field education, with the goal of increasing women's empowerment by allowing them to participate in making decisions in all aspects of field life.

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