

## THE EXISTENCE OF WOMEN IN ISLAMIC EDUCATION AND ECONOMY

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### ABSTRAK

Dalam tradisi lokal, perempuan seringkali berada dalam posisi subordinasi. Berbagai pembatasan khususnya dalam hal peran diberlakukan bagi perempuan, bahkan di kalangan yang kental dengan ajaran Islam. Dalam artikel ini penulis menganalisa bagaimana sesungguhnya Islam memposisikan perempuan di dalam kehidupan berdasarkan legitimasi ayat-ayat yang berbicara perempuan. Dalam mengkaji permasalahan tersebut, penulis mengikuti metode pengkajian *tafsir maudu'i* yang merupakan metode tafsir yang berusaha menjelaskan isi kandungan al-Qur'an berdasarkan tema tertentu dan memilah ayat-ayat berdasarkan tema tertentu. Artikel ini menyimpulkan bahwasanya Islam melegitimasi berbagai peran perempuan di masyarakat. Karenanya ayat-ayat yang berbicara tentang perempuan seharusnya difahami secara komprehensif agar tidak terjadi gesekan dengan budaya setempat.

**Kata Kunci:** eksistensi , perempuan , Islam

### ABSTRACT

*In local traditions, women are often in a subordinate position. Various restrictions, especially in terms of roles, are imposed for women, even among those who are thick with Islamic teachings. In this article, the author analyzes how Islam actually positions women in life based on the legitimacy of verses that speak of women. In examining these problems, the author follows the maudu'i interpretation study method, which is a method of interpretation that seeks to explain the contents of the Qur'an based on certain themes and sort out the verses based on certain themes. This article concludes that Islam legitimizes the various roles of women in society. Therefore, the verses that talk about women should be understood comprehensively so that there is no friction with the local culture.*

**Keywords:** Existence, Women, Islam

## INTRODUCTION

Before the arrival of Islam, the existence of women experienced a very crisis in the midst of an ignorant society. The fate of women is like an object that is freely treated by men. The ignorant people hate the birth of a woman, among them there are those who bury their daughters alive in holes for fear of being reproached, there are also those who allow women to live in a world of humiliation and humiliation. This is illustrated when girls are only required to satisfy men whenever needed, she is obliged to serve the will of men including her own father, women are also not allowed to work outside the home. Women are used as inheritance and are free to be traded. This misogynist (hatred of women) impression was so thick that it colored the life of the people of the jahiliyah era. This condition is described in the Qur'an:

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

*“When one of them is informed of the (birth of) a daughter, his face becomes black (red) and he is very angry. Then he hid from the crowd, because of the bad news he received. Will he nurture it with (bear) disgrace or will he bury it in the ground (alive)? Remember, what a bad (judgment) they have decreed.” (Surah An-Nahl: 58-59)*

Thus, if the child dies and he has inherited property, then his mother can inherit it according to the distribution that has been determined. This division is explained in more detail in Q.S al-Nisaa ':12. Islam is present in the Arab world in conditions full of injustice in various lines of life, including the tradition of not humanizing women. At the same time, when Islam was already in Medina, and there were many Jewish communities living there, Islam also reacted to the practice of the Jewish community that treated women unfairly. There are many criticisms of the Qur'an against the practices of the Jewish community that are less humane for women. For 23 years, Islam carried out a massive social transformation. However, the patriarchal culture inherent in Arab society when the Qur'an was revealed, in the end made the contents of the Qur'an contain a lot of discourse and special

messages for the male audience, so that understanding the patriarchal model of the content of the Qur'an is very difficult to avoid. (Faishol: 2011: 11)

Even though the times have developed, the Arab tradition is still embedded in Islam. So in the end religion is often used as an excuse to look down on women. Islamic religious doctrine is considered to have contributed to perpetuating injustice against women from marginalization, subordination, to violence against women. Misogynism in Islam actually appears through the books of interpretation, hadith and classical fiqh. Fiqh which was built by classical scholars since the 2-12th century H. When the priests of the schools were still alive, *ijtihad* was more patriarchal, which was discriminatory, pragmatic, and asymmetrical. Not only that, the fiqh language compiled by the Imams of the School is more in favor of men whose language structure has a gender bias value.

Classical fiqh places the position of women in a different situation from that of men, so that the position of women is considered less favorable. Women's power in fiqh has no autonomy compared to men, even women in this position have no choice but to follow the wishes of men who in this position are often abused by men. Classical fiqh books seem to be more masculine, more in favor of men, because there is no chapter that specifically discusses women. This is because the products of Islamic legal thought such as fiqh produced by scholars at that time reflected how the historical reality of society at that time was indeed dominated by patriarchal structures. So it is natural that the impression of male superiority can be seen in their works. Because of this, many people think that classical fiqh books in general have limited women's roles, such as limiting women's space to get an education, have a better career, and so on.

Various restrictions on the role of women in the end led to increased cases of violence against women, both physical and verbal violence. One of the causes of this case of domestic violence (domestic violence) is the unequal relationship between women and men. This means that this relationship places women as subordinate figures and has a lower position under men. This is evident from the data from KOMNAS for women, which shows, throughout 2019. The most prominent cases of domestic violence were physical violence, 4,783 (43%),

followed by sexual violence as many as 2,807 (25%), psychological 2056 (19%) and economic 1459 (13%) ).

The low level of women's education creates a stereotype for women's incompetence. It's like a traditional cultural setting that women only have the right to 3M, manak, macak, cook or other terms, kitchen, well, mattress. This doctrine also thrives among the kiai's family, which in fact is a family of knowledgeable people. The only education that can be taken is mastery of the books of fiqh, monotheism and morality. Where education is usually taken in salaf Islamic boarding schools. Very few women from the kiai's family – commonly called neng – are educated up to a bachelor's degree. Even if there are highly educated people, their existence still seems invisible and is still dominated by kiai and community leaders. The form 'is there' but 'avoided', and the thing that is often relied on is only bloodline, where they are more likely to hide behind the big name of the family and lineage without showing the qualities of their own abilities. This is what then adds to the position of women increasingly marginalized, especially when many are attached to various local wisdom of the local community that grows rooted from generation to generation. That portrait led the writer to raise the issue of how is the legitimacy of Islam to the role of women in various different lines of life?

## DISCUSSION

Al Hujarat verse 13 confirms that all humans have the same degree of humanity in the sight of Allah, there is no difference between one tribe and another. There is also no difference in human values between men and women. Therefore, the thing that must be strived for is to increase piety in order to become noble in the sight of Allah. This glory is not because of lineage or nobility but because of piety. In addition, the verse above also emphasizes the unity of human origins by showing the similarity of humanity. It is not natural for someone to be proud and feel themselves to be higher than others, not only between nations, ethnicities, skin colors and others. But also between genders.

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

*O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing. (Q.S al-Hujurat: 13)*

Likewise, the verse above emphasizes that Allah created man from a man and a woman and made him into nations and tribes so that they may know each other. Knowing each other is needed so that we can draw lessons from each other and the experiences of others in order to increase piety to God whose impact is reflected in the peace and prosperity of worldly life and the happiness of the hereafter. One cannot draw lessons, one cannot complement and benefit one another, one cannot even work without knowing each other. Indeed, the difference in virtue between them is only because of religious matters, namely their obedience to Allah and His Messenger. That is why Allah reminded them that they are human beings who have the same dignity. As in another verse that explains the equality between men and women:

مَنْ عَمِلَ صَالِحًا مِمَّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ  
*Whoever does righteous deeds, both men and women in a state of faith, then We will indeed give him a good life and indeed We will reward them with a better reward than what they did. (Q.S al-Nahl: 97)*

In the verse, although it is not explicitly explained what is meant by righteous deeds, Az-Zamakhsyari argues that righteous deeds are all actions that are in accordance with the arguments of reason, the Qur'an and the sunnah of the Prophet. Every action that is not accompanied by faith has a temporary effect.

In the life of the world there are some things that seem very small or even invisible but are actually the essence of something. Therefore, the Qur'an warns of the importance of faith accompanying charity because without faith in Allah, charity will be in vain.

The verse hayyatan thayyibah does not mean a luxurious life but a life filled with willingness, patience, gratitude for Allah's blessings so that the person concerned does not feel afraid and sad because he always realizes that Allah's choice is the best and behind everything there is a reward later. This verse shows how women

are also required to be involved in activities that are beneficial for both their families and the community.

### **Women as a source of peace in family life**

In the letter ar Rum verse 21 above, it is explained the signs of Allah's power, namely the life together between a man and a woman in a marriage so that they feel peaceful and calm. Most commentators mean that Allah created women or wives from your own kind, meaning that *Siti Hawa was created from the rib of the Prophet Adam*. This statement leads to the understanding that the wife was created from the husband's rib. This understanding may be based on the Prophet's hadith about the creation of man, but the authenticity of the hadith is still being debated. Therefore, in the interpretation of al Misbah, Quraish Shihab mentions that the word *anfusikum* which is the plural form of lust, means type or self. Where the statement that the human partner was created from his kind means that Allah does not allow humans to marry other than his kind and that the type is the partner. Based on this, inter-sex marriage or sexual desire venting through other creatures, even those who are not partners, are not at all justified.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ  
*And among the signs of His power is that He has created for you wives of your own kind, so that you may tend and find peace in them, and He has created between you love and compassion. Verily in that there are indeed signs for a people who think.*  
 (Q.S al-Rum: 21)

Another verse related to this verse is the verse min nafsini wahidah, which implies that husband and wife should unite so that they become one self, that is, unite in feelings, and thoughts in love and hope. Unified in his movements and steps, even in his breath. That's why marriage is called zawaj which means pairing. In addition, it is also called marriage which means physical and spiritual union. (Shihab;2002; 186)

What we must understand from the verse above is that Allah makes each married couple feel at ease with their partner. This is confirmed by the word *litaskunuu*, which means marriage gives birth to inner peace. Allah created in humans sexual instincts, where each type feels the need to find the opposite sex so that when Allah prescribes human beings in marriage, the thoughts and turmoils of

the soul that often disturb humans will subside and each will find peace. Allah also gives *mawaddah* in the life of husband and wife which means spaciousness, emptiness of the soul from bad will. This means that if we want something good for our partner and don't want anything other than that, no matter what happens. So that is called *mawaddah*. (Shihab;2002;188)

This verse ends with *yatafakkarun*, in which to understand the sign of God's power requires thought and reflection. Because we may not realize that it is such a great gift from Allah when He instills *mawaddah* and love in a marriage, so that the union of soul, heart, body between husband and wife is created.

From this verse, it is clear how great the wisdom of the existence of women is in creating inner and outer peace in a person, which is the dream of everyone who lives a family life. However, of course this will not happen if it is not supported by the joint efforts of each married couple. Because actually marriage is not about prioritizing one individual, husband or wife, but about the interdependence between the two.

#### ***Women as Community Members (Leaders and Careers)***

In principle, Islam does not prohibit women from working inside or outside the home either independently or together as long as the work is carried out in a respectable atmosphere and as long as they can maintain religious guidance and can avoid the negative impact of the work being done, either for themselves or for themselves. environment. On the other hand, work can become obligatory for a woman if circumstances require it such as a person who is about to give birth and there is no midwife to assist her except for her. Likewise when a woman works as the breadwinner of the family who needs work for her survival and the lives of her children.

History records that some women at the time of the Prophet also worked, either independently or not, to help husbands who were unable to fulfill their obligations to provide for the family. Like Umm Salim bin Umar Ham who worked as a flash bridal make-up, Umi Bani Ahmar as a trader, Zainab bint Jahsy, who was known for her job of tanning animal skins, was assigned by Caliph Umar Ibn Khattab to handle the Medina market. Especially for a woman who is a wife, before working she must get permission from her husband. (Shihab;2002;577)

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْكُفُونَ ۖ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۚ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

*And when he arrived at the water source of Madyan's country he found there a group of people drinking (his cattle), and he found behind the crowd, two women who were inhibiting (the cattle). Musa said: "What do you mean (by doing so)?" The two women replied: "We cannot drink (our cattle), until the shepherds return (the cattle), while our father is an old man." (Surat al-Qasas: 23)*

Women are allowed to work as long as the job is needed or as long as the job requires it. Each has the right to manage and enjoy the results of their business. As another letter emphasized:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهٖ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۚ وَسئَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*And do not be jealous of what Allah has given some of you more than others. (Because) for men there is a share of what they earn, and for women (also) there is a share of what they earn, and ask Allah for a portion of His bounty. Verily, Allah is Knowing of all things. (Q.S An-Nisa: 32)*

This verse was revealed when Umu Salamah said, "O Messenger of Allah, men can join the war, while we (women) cannot join the war, and for us only half the inheritance (received by men)." So Allah SWT revealed this verse where this verse emphasizes that women should not be jealous of what Allah has given to men. Likewise vice versa. Each gets a share, according to the nature of his actions and rights. Between men and women have each got a share of the reward based on their deeds. So it is useless for women to want to do the work that God has ordained for men. And vice versa because the reward is not limited to certain practices. There are many ways to get reward so that there is no reason for women to be jealous and feel displeased with men who are ordered to do jihad/war. (Shihab;2002;505)

## CONCLUSION

From the discussion above, the author would like to emphasize that the Qur'an actually legitimizes the various roles of women in society, both in their positions as wives, mothers and members of society. Broadly speaking, the author sees one thing that must be underlined is that in worldly affairs, the role of women is closely related to the factors that surround them, both individuals, the environment and



others. While in ukhrawi affairs which include faith, piety, piety, a woman has the right to herself without being bound by other people, including her husband.

Another thing that should be underlined, as explained in this paper, is that the legitimacy of the Koran on various women's roles sometimes clashes with local cultural conditions. This requires a comprehensive understanding of the verses of the Qur'an that talk about women. In relation to the existence of women, especially in Javanese culture, the term woman comes from the word *wani ditoto* (want to be regulated) and should also be understood as *lan wani noto* (but must also be willing to regulate). The definition of the term shows that women are not only required to obey their husbands but also have to be good at managing everything around them. It must be realized that there are traits possessed by men but not by women. Vice versa. it aims so that each can complement each other. Despite the physical and psychological differences between men and women which later gave birth to many different demands for obligations and recommendations between the two, these differences still do not injure justice. To borrow the words of Quraish Shihab to fully equate two things that have differences is not justice.

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