

## IMPLEMENTATION OF THE VALUES OF GENDER EQUALITY IN ISLAMIC RELIGIOUS EDUCATION MATERIALS IN STAI ALHIKMAH JAKARTA

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### Abstract

This study aims to describe the implementation of Islamic educational values based on gender equality at STAI ALHIKMAH Jakarta. This research includes field research with research locations at STAI ALHIKMAH Jakarta. The type of research used by researchers is qualitative. The research approach used is a phenomenological approach. The results of the research show that the implementation of gender equality-based Islamic religious education values has been applied to activities on campus, especially in the lecture process, both related to integrated materials and the use of gender-responsive methods. Factors Supporting the Implementation of Gender Equality-Based Islamic Religious Education consist of internal factors and external factors. Internal factors, namely the Chair, lecturers, curriculum and special courses on gender equality values or those that are integrated. External Factors namely Parents and Environment. Solutions made by schools to the difficulties of implementing Islamic educational values based on gender equality, namely instilling Islamic educational values about gender, providing training and deepening of educational materials in Islam in understanding gender and establishing a special institution to oversee teacher behavior when discriminating against people Woman.

**Keywords:** implementation; values; education; Islam; gender

### Abstrak

Penelitian ini bertujuan untuk mendeskripsikan implementasi nilai-nilai pendidikan Islam berbasis kesetaraan gender di STAI ALHIKMAH Jakarta. Penelitian ini termasuk penelitian lapangan (field research) dengan lokasi penelitian di STAI ALHIKMAH Jakarta. Jenis penelitian yang digunakan peneliti adalah kualitatif. Adapun pendekatan penelitian yang dilakukan ialah pendekatan fenomenologis. Hasil penelitian menunjukkan bahwa implementasi nilai-nilai pendidikan agama Islam berbasis kesetaraan gender sudah diterapkan pada kegiatan-kegiatan di kampus terutama dalam proses perkuliahan baik yang berkaitan dengan materi yang terintegrasi ataupun penggunaan metode yang responsif gender. Faktor-faktor Pendukung Implementasi Pendidikan Agama Islam Berbasis Kesetaraan Gender terdiri dari faktor internal dan faktor eksternal. Faktor Internal yakni Ketua, dosen, kurikulum dan matakuliah khusus nilai-nilai Kesetaraan gender ataupun yang terintegrasi. Faktor Eksternal yakni Orang Tua dan Lingkungan. Solusi yang dilakukan oleh sekolah terhadap kesulitan implementasi nilai-nilai pendidikan Islam berbasis kesetaraan gender yaitu penanaman nilai-nilai pendidikan Islam tentang gender, memberikan pelatihan dan pendalaman materi pendidikan dalam Islam dalam memahami gender serta pembentukan lembaga khusus dalam mengawasi perilaku guru ketika melakukan diskriminasi terhadap kaum perempuan.

**Kata Kunci:** implementasi; nilai-nilai; pendidikan; Islam; gender

## INTRODUCTION

Today the world of education is facing serious challenges to the dynamics of an increasingly complex era. One of the serious concerns in the world of education especially in higher education is the issue of gender-based education. Therefore, the development of education is expected to provide knowledge that can educate the current generation. In other words, education is an effort to humanize humans. To fulfill their responsibilities as human beings, human beings can develop naturally and perfectly through education. Individuals can go from not knowing to knowing with education, from poor to very good. Everything changes with education<sup>1</sup>

Education is a tool to change people's values, both social and cultural, in addition to improving the quality of life. In Indonesia, religious education has two main objectives, firstly, to help students strengthen their faith according to the religion they practice, and secondly, to help students develop mutual respect, tolerance, and respect for each other's differences. The unity of the Indonesian nation can be increased through the use of this function.

Islam places education as having its own priority, just like Allah SWT. said in the Koran Surah al-Mujadillah verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ.

*If it is said to you, "Give spaciousness in the assemblies," then expand, surely Allah will make room for you. And when it is said, "Stand up," then stand up, Allah will raise (grades) those who believe among you and those who are given knowledge by degrees. And Allah is Aware of what you do."* (Q.S. al-Mujaadliah 11)

At the end of verse 11, it is understood that Allah will elevate people who believe, obey Him, carry out His commands, stay away from His prohibitions, and try to create an atmosphere of peace, security, and peace in society, so knowledgeable people who use their knowledge to uphold God's word. Then Allah emphasized that He is All-Knowing of everything that humans do, nothing is hidden from Him. He will give a just reward according to the deeds he did. Good deeds will be rewarded with heaven and evil and

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<sup>1</sup>Candra Wijaya and Amiruddin, *Ilmu Pendidikan: Konsep, Teori, dan Aplikasinya*, (Medan: Lembaga Peduli Pengembangan Pendidikan Indonesia (LPPPI), 2019), p. iv.

forbidden deeds will be rewarded with the punishment of hell. Thus, the author can conclude that the explanation of the verse is to describe its privileges for people who are faithful and knowledgeable before Allah SWT, so that their degrees are exalted.

Islamic education covers all aspects of science in terms of the formation of human moral values due to the degradation of understanding and behavior. The problem that has recently become more prevalent is the issue of gender regarding equality and justice. Gender is the distinction that society creates in terms of roles, status, and division of labor that can change over time. As a result, gender is defined as the social and cultural differences between men and women. Women, for example, are considered gentle, sentimental, motherly, and so on. Meanwhile, men are considered strong, rational, and so on. Because they are not eternal and interchangeable, these qualities are not natural. As a result, gender refers to men and women from a non-biological perspective.<sup>2</sup>

Based on the results of the author's observations in many institutions, in general, gender issues occur which cause problems among students. The gender issues referred to include some of the wrong treatment of students in providing opportunities to ask questions. Apart from that, during the election of the chairman of the executive council of scholars (*DEMA*), women are more appropriate to become representatives. The differences between men and women practiced by students and lecturers are a very serious problem for the implementation of equality and justice. While Islamic Religious Education is expected to form Islamic values for both teachers and students. However, it is often directly proportional to what is the aim of Islamic religious education. Islamic Religious Education Materials at STAI ALHIKMAH Jakarta apply gender-based educational learning activities. This can be seen in the curriculum of college which is integrated with the concept of gender. It's just that it is still general and has not been implemented optimally. The material in the Fiqh course, for example, has a very close relationship with gender issues.

Concerning gender issues, fiqh courses contain the perceptions and perspectives of Muslims on gender issues. Muslim understanding of gender issues is currently divided into two groups. The first group is of the view that gender issues in Islamic teachings are standard and do not recognize changes over time. This view emphasizes that men have superior social positions over women. This social position is based on the physical and

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<sup>2</sup> Rusdi Zubeir, "Gender dalam Perspektif Islam," in *An Nisa'a*, Vol. 7, No. 2, 2012, p. 103 – 118. <https://media.neliti.com/media/publications/56929-ID-gender-dalam-perspektif-islam.pdf>

mental superiority of men over women. The view that favors men is based on Surah Annisa verse 34 as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ....

*Men are leaders over women because Allah has given priority to some of them over others...*

According to this very masculine-centric view, the superior social position of men compared to women is a law sent down from heaven and cannot be negotiated, let alone changed. Changing views regarding the superiority of the masculine over the feminine is considered a form of kufr towards Allah's verses. Therefore, such an attitude can make the perpetrators considered out of Islamic teachings.

This heavy masculine view has now become the belief of most Muslims around the world, from Morocco to Merauke. In Indonesia, this heavy masculine view also receives social support through customary laws that apply in most communities throughout Indonesia.

The second view is a view that positions men and women in an equal position. According to this view, the Qur'an was revealed by Allah not to degrade the degree and position of women. Al-Qur'an was revealed to strengthen the social position of women. This is indicated by the existence of a letter which is named al-Nisa which means women, and Maryam, the name of a holy woman, the mother of the Prophet Isa 'alaihissalam. This view, which was born from the women's equality movement, rejects perspectives that degrade women through interpretations of religious texts that are considered authoritative.

In general, fiqh material that talks about gender is in the first stream of view. The spirit of masculine superiority is still read in discussions about kafa'ah (the concept of sekufu). In the Fiqh Class XI Jurisprudence textbook published by the Indonesian Ministry of Religion, the spirit of superiority can be read clearly in the following statement:

“Kafaah is a woman's right from her guardian. If a woman is willing to marry a man who is not in the same league, but her guardian is not willing, then her guardian has the right to file a fasakh lawsuit (canceled). And vice versa, if a shalihah girl is married off by

her guardian to a man who is not in the same league as her, she has the right to file a fasakh lawsuit.”<sup>3</sup>

These values and doctrines originate from an understanding of religious teachings, customs, or habits that have grown and developed for a long time in society. As the religion professed by the majority of the population, Islam has a very broad influence in shaping the understanding of these values and doctrines. Islamic teachings are conveyed in many public spaces, both formal and non-formal.

In the public space, the formation of values and doctrines is carried out through two channels; informal and formal. The formation of Islamic values and doctrines through informal channels is carried out in the form of recitations held at mosques, prayer rooms, or a collection of recitations held in the community. The formation of Islamic values and doctrines through formal channels is carried out in educational institutions that are officially recognized by the Government, namely schools, schools, and Islamic boarding schools. In public schools the formation of values and doctrines is carried out through the provision of Islamic Religion subjects at all levels from elementary to tertiary level. Whereas in schools based on religion (Islam) such as schools with all levels, the formation of Islamic values and doctrines is carried out through the provision of subjects such as the Qur'an and Hadith, jurisprudence, Islamic history, and Arabic. The formation of values and doctrines in educational institutions is interesting to observe because the process is continuous, steady, planned, and systematic.

Researchers are interested in conducting the research entitled "Implementation of Gender Equality Values in Islamic Religious Education at STAI ALHIKMAH Jakarta. The focus of this small research is directed at efforts to analyze the implementation of gender equality values that are integrated with the curriculum and attempts to understand the process of delivering Islamic Religious Education material in general, especially gender-oriented ones from lecturers to students. From direct observation, it is hoped that 2 aspects can be identified, namely the aspects of strength (learning strengths) and aspects of weakness (learning weaknesses) in the delivery of gender-related fiqh materials.

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<sup>3</sup> Textbook of Fiqh Material, Class XI, Curriculum 2013, p. 85-86

## METHOD

This research is field research and the locations at STAI ALHIKMAH Jakarta. The type of research used is qualitative. The research approach used is a phenomenological approach. This study aims to describe the implementation of Islamic educational values based on gender equality at STAI ALHIKMAH Jakarta.

In this research, the researcher acts as an active researcher in collecting field data. The presence and participation of the researcher cannot be mixed in any other way. In addition, by participating directly in the field, we find that more information is collected from respondents based on their perspective, experience, expertise, and location. Data collection was carried out through observation, interviews, and written data, and data analysis was carried out in three stages: (1) data organization (data organization), (2) data reduction. 3. data presentation (data display), and (4) drawing conclusions or verification.

## RESULTS AND DISCUSSION

### Definition of Gender

Muchlisin Riadi writes that what is meant by gender is the nature and characteristics of a person that distinguishes between men and women, which includes socially and culturally constructed clothing, attitudes, personality, roles, and responsibilities. Gender is a human perspective or perception of women or men that is not based on natural biological sex differences. In line with what Ann Oakley wrote. Only in his view did Oakley affirm God's role concerning gender, as can be read in his work *Sex, Gender, and Society*. According to Ann Oakley, "Technology has altered the necessary impact of biology on society, but our conceptions of masculinity and femininity have shown no corperspective tendency to change."<sup>4</sup>

The term gender was first introduced in the United States in 1960. At that time, gender terminology was expressed as a form of radical, conservative, secular, and religious struggle to voice the existence of women, which was then known as gender equality.<sup>5</sup>

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<sup>4</sup>Ann Oakley, *Sex, Gender, and Society*, Aldershot, (Gower Publishing Company, 1985), p. 14

<sup>5</sup>Muchlisin Riadi, *Kesetaraan Gender, Teori, Peran dan Keadilan* sebagaimana tercantum dalam <https://www.kajianpustaka.com/2019/04/kesetaraan-gender-teori-peran-dan-keadilan.html>, accessed May 03, 2023

The issuance of the Convention on the Elimination of Discrimination against Women (CEDAW) can be said to be the culmination of the gender struggle that has been carried out since 1792, namely the year that Mary Wollstonecraft's book "Vindication of the Rights of Women" was published.

Since Wollstonecraft put out his ideas on efforts to restore women's rights (vindication of the rights of Women), gender thinking has continued to develop. There are three main currents of gender thinking the following views<sup>6</sup> :

- a. Humans are autonomous led by reason. Human reason can understand the principles of morality and individual freedom. These principles also guarantee individual rights.
- b. The sex/gender system is the basis for the oppression of women
- c. Marx's Historical Materialism says that the modes of production of material life condition the general processes of social, political, and intellectual life. It is not consciousness that determines a person's existence but their social existence that determines their consciousness.

To avoid biased thinking, this research also refers to the theories put forward by Muslim scholars, such as Muhammad Imarah, Syed Naquib al-Atas, Adian Husaini, Khalif Muamar, and Dinar Kania Dewi. These Muslim scholars are known to be very active in providing perspectives on Western thought which are considered to damage perceptions of Islam.

Muhammad Imarah, for example, wrote a special note on the development of gender issues which, according to him, was considered to contain a political message against Islam as a religion and Muslims around the world. In a note entitled "Haqaiq wa al-Syubuhat Hawla Makanat il-Mar'at fi al-Islam" (Facts and Suspicions Regarding the Position of Women in Islamic Teachings), Muhammad Imarat traces the history of distortions to the position of women in Islamic teachings. , since the time of Napoleon's entry into Egypt.<sup>7</sup>

Imarah's notes on the distortion of women's position contain several criticisms and clarifications regarding the Islamic view of women. From the records of the Imarah, there will be some differences between the views of Islamic scholars and Western gender experts

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<sup>6</sup>Excerpted from Dinar Kania Dewi, *Isu Gender: Sejarah dan Perkembangannya*, diunduh dari <https://thisisgender.com/isu-gender-sejarah-dan-perkembangannya/> accessed on April 30, 2023

<sup>7</sup> Muhammad Imarat, *Haqaiq wa al-Syubuhat Hawla Makanat il-Mar'at fi al-Islam*, (Kairo,: Darus Salam, 2010), p. 13

regarding the historical position of women in both societies with different orientations (Western and Islamic).

Muhammad Imarah's views will be used as the main comparative theory of gender views which are used as analytical tools in this study.

### **Islamic Religious Education**

Islamic religious education is a conscious and planned effort in preparing students to know, understand, believe, be pious, have a noble character, and practice the teachings of Islam from the main source of the holy book al-Quran and al-Hadith, through guidance, teaching, training, and experience use. So, PAI learning is an interactive process that takes place between educators and students to acquire knowledge and beliefs, and live, and practice the teachings of Islam. In carrying out learning activities educators are not only required to master the subject matter, strategies, and teaching methods, using media or learning tools. But educators must also create situations and conditions for teaching and learning to go well according to planning and achieve the desired goals.

In the learning process, educators have a very important role in determining the quality of learning carried out, educators must always create a conducive atmosphere in the educational environment and carry out their duties in the classroom to the fullest to achieve effective learning. An effective learning process enables optimal learning outcomes as well. But in reality, there are still many who think that the learning process, especially Islamic religious education subjects, is considered an unattractive subject and many even underestimate it. This can be influenced by several factors, for example, an education system that lacks subject matter of manners and divine qualities, the teacher's lack of precision in choosing strategies and using methods, the teacher's monotonous teaching style, and the teacher's lack of scientific mastery in terms of religious theory and practice. Educators with their knowledge are not only able to provide a broad description and understanding of religion to their students but can also practice the knowledge they have mastered in their daily behavior.



Whereas Fiqh learning in particular has its characteristics, namely:

- a. Fiqh subjects are amaliyah (practice) subjects. This is reflected in the general learning objectives of this subject, namely<sup>8</sup>
  - 1) The ability to know and understand the main points of Islamic law in regulating provisions and procedures for carrying out human relations with Allah which are regulated in the fiqh of worship and human relations with others which are regulated in fiqh muamalah.
  - 2) Carry out and practice the provisions of Islamic law properly in carrying out and practicing the provisions of Islamic law towards Allah and social worship.<sup>9</sup>
- b. The competency standards for fiqh subjects are in the form of practice of the material that has been taught.
- c. The science of fiqh according to Muhammad Daud Ali is defined as: "Science whose job is to determine and describe the basic legal norms contained in the Qur'an and general provisions contained in the sunnah of the Prophet recorded in the books of hadith".<sup>10</sup>
- d. .d. Fiqh science consists of two parts, namely Fiqh of worship and Fiqh of Mu'amalah.
- e. Studying fiqh is an individual obligation (fardlu 'ain) because of the nature of knowledge which is a prerequisite for the implementation of one's worship. This is following the rules of fiqhiyyah:

**مالا يتم الواجب الا به فهو واجب.**

*"Something necessary for perfection, that which is obligatory is also obligatory."*<sup>11</sup>

- f. The ethics taught in Islam consist of five norms commonly called Ahkamul Khamsah (five laws), namely categories: obligatory, sunnah, mubah, haram, and makruh.

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<sup>8</sup>Tri BimoSoewarno, dkk, *Buku Guru Fikih Pendekatan Saintific Kurikulum 2013*, (Jakarta : Kementerian Agama, 2015), p. 2

<sup>9</sup>Regulation of the Minister of the Republic of Indonesia Number 2 of 2008 concerning *Graduate Competency Standards and Content Standards for Islamic Religious and Arabic Teachers in Madrassas*

<sup>10</sup> Muhammad Daud Ali, *Hukum Islam...*, p. 48

<sup>11</sup> Nurkholis Madjid, *Tradisi Islam*. (Jakarta: Paramadina, 1997), p. 41

Functions of the field of study of shari'ah (fiqh):<sup>12</sup>

- 1) Fostering the formation of habits in carrying out acts of worship to Allah SWT, religious provisions (shari'at) sincerely, and noble moral demands.
- 2) Encouraging growth and faith.
- 3) Encouraging the growth of enthusiasm to cultivate the natural surroundings, a gift from Allah SWT.
- 4) Encouraging to be grateful for the blessings of Allah SWT.
- 5) Encouraging the implementation of worship to Allah SWT, and implementing Islamic law for himself, his family, and society.
- 6) As a collection of implementation of shari'at material sourced from the Al-Qur'an and Al-Hadith.

The scope of Fiqh subjects include<sup>13</sup> Studies on the principles of worship and sharia in Islam, Islamic law and legislation on zakat and hajj, wisdom and how to manage it, wisdom on qurban and aqiqah, management of janaza, on wakalah and provisions on siyasa syar'iyah, taklifi law, the basics of istinbath, ushul Fiqh rules and their application.

### Relations between Islamic Religious Education and Gender Issues

God created the physical form and character of women differently from men. Men are given superiority by Allah Subhanahuwata'ala both physically and mentally over women so that men are worthy of being leaders over women in the Al-Quran in Surah An Nisa': 35. So that the family is the responsibility of the men. Asyshaykh Ibn Baaz said:

“Islam stipulates that each husband and wife have specific obligations so that both of them carry out their roles so that the building of society is perfect inside and outside the home. The husband is obliged to earn a living and income while the wife is obliged to educate her children, provide affection, breastfeed and care for them as well as other tasks that are suitable for her, teach daughters, take care of their school and treat them as well as other work specifically for them. If a woman leaves her household obligations, it means

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<sup>12</sup> Zakiyah Darajdat, dkk, *Metodik Khusus Pengajaran Agama Islam...*, p. 175

<sup>13</sup> Laily Nurarifa, “*Metode Pembelajaran Yang Efektif Untuk Mata Pelajaran Fiqh di MTs dan MA*” dalam <http://WordPress.com> , accessed 10 May 2023.

that she has neglected the house and its inhabitants. This has an impact on the division of the family, both essential and meaningful."

From an Islamic perspective, everything that was created by Allah SWT is based on their respective squares. Islamic thinkers interpret the levels in the Qur'an with the measurements, the characteristics set by Allah SWT. for everything, and it's called a quadratic. Thus, men and women as individuals and gender have their nature. Sheikh Mahmud Siltut said that the human nature of men and women is different, but it is that Allah SWT certainly bestows more potential and abilities on women as he has bestowed on men. The verse of the Koran which is popularly used as a reference in discussing the origin of women is the word of Allah in QS. An-Nisa' verse 1.

Islam is a system of life that leads humans to understand the reality of life. Islam is also a global order revealed by Allah as rahmatanlil-'alamin. So that - a logical consequence - if God's creation of His creatures - men and women - has a mission as khalifatullah fil ardh, who must to save and prosper nature, to come to an awareness of the goal of saving human civilization. Thus, women in Islam have a comprehensive role and equal dignity as servants of Allah and carry out the same mandate as men. Departing from the position above, Muslim women have a very strategic role in educating the ummah, improving society, and building civilization, as has been done by the shahabiyah in delivering the people who lived in their time to one civilization advantage.

### **Gender Sensitivity**

There is no material contained in fiqh material regarding gender sensitivity. Because fiqh textbooks, for example, more emphasis on discussing material in terms of Islamic law in general, there is no other approach to understanding the material contained in it. If the author of the book uses a gender equality approach in writing material, then gender-sensitive values will be included in the fiqh subject book. Thus students will be facilitated in understanding the values of gender equality.

To make it easier to understand the value of bias and critical review, the authors provide the following table;

No.	Chapter/theme	Discussion	Critical review
1.	Marriage Guardian on the bride.	Marriage is not valid except with an adult guardian. The position of guardian is very important in determining whether a marriage is valid or not.	The guardian's task is to give consideration to some permissible things to achieve clear benefits.
2.	Duties of husband/wife	Husband; pay the dowry, provide a living, have intercourse with the wife with affection, lead the family, be fair and wise towards the family. Wife; obey the husband, protect oneself and the honor of the family, protect the husband's property, manage the household, and educate the children.	Husband and wife have the same obligations and rights. Among others; loving and caring for children, earning a living, doing household and so on. It should be noted that husband and wife must be open to each other so that communication is maintained properly and the family becomes harmonious.
3.	Divorce	Divorce is the right of the husband, meaning that the wife cannot break away from the marriage bond if the husband does not drop it.	Divorce should be the right of husband and wife, which means that if the husband commits a bad attitude or is having an affair, the wife has the right to divorce her husband.
4.	Reconciliation	Divorce reconcile is the right of the ex-husband while the ex-wife does not have the right.	For justice, the wife should be given the opportunity to reconcile if the wife wishes.
5.	Distribution of inheritance	The division of inheritance for men is more than for women.	Even if there is a difference, it doesn't have to be basically male or female, and for justice, men and women should not be differentiated.

### The Urgency of Gender Equality in Fiqh Learning

Fiqh learning with the value of gender equality is learning that has not been implemented in most schools. In fact, there are not many fiqh textbooks that instill gender equality material. Most of the books only embed Islamic law textually. What finally happened was a shallow understanding of Islamic law.

As a result of this injustice, it can be seen that currently most women have very little opportunity to participate and take part in social life when compared to men. Likewise in the religious field, especially Islamic society, the phenomenon of gender inequality. In the context of Islamic society, this is due to the cultural patterns and systems of the majority of Muslims who are patriarchal, structural and subordinate. Gender biased views and culture like this have been deeply rooted in religious discourse and practice with or without religious legitimacy, so it will be more difficult to deconstruct if the roles of each social element, especially religious leaders, are the cause of gender inequality itself.

Equality is an action that puts forward the equality of rights and obligations between individuals, more specifically between men and women. With equality between men and women, it will have a positive impact, for example, women are given the opportunity to help their husbands with work so that work will feel lighter and be completed quickly. Instilling the value of gender equality in education is a very appropriate vehicle, because through education the mindset of students will be shaped and will ultimately have an impact on their lives. There needs to be an inculcation of the value of gender equality since school, so that in the future equality will become a local culture and be hereditary, and eliminate the patriarchal culture that has been ingrained in the heart of every society. At first the patriarchal system raised pros and cons in its time, but because it has become a culture, it is considered normal and reasonable. Thus it is not wrong if a culture of gender equality is made into a culture in the future.

The urgency or importance of gender equality is to overcome discrimination or create equality for women. The urgency of gender equality in fiqh learning includes:

### **Embedding the Value of Equality in Fiqh Material**

Students are the subject of science learning including science. The understanding obtained by students will be in accordance with what is conveyed by the teacher or teacher. In this case the teacher plays an important role in conveying the values contained in the material being taught.

The fiqh material listed in the package book and has been running for years, is more profitable for the men. Meanwhile, women are always at a disadvantage. One of the

teacher's tasks is to instill the values of gender equality by providing several scientific approaches related to fiqh.

Instilling the value of equality in learning cannot be separated from the process of implementing equal learning. The things that need to be considered in the learning process in order to achieve equality are:

- 1) Teaching materials or materials should not be gender biased but must be gender equal and fair.
- 2) The learning strategy used should involve male and female students equally.
- 3) Eliminate discriminatory actions.
- 4) Open opportunities for women to participate in various matters.
- 5) Should facilitate different learning tendencies.
- 6) Study group management should not be permanent, it is useful to eliminate student boredom. Both boys and girls.
- 7) Learning media should be easily accessible by women and men, media that are gender sensitive, and media that do not limit gender differences.

### **Changing The Mindset of Students to be More Critical**

Mindsets are dominant patterns that become the main reference for someone to act. Another meaning of mindset is a pattern that settles in one's subconscious mind and can shape one's lifestyle. The important thing that the formation of a person's mindset is due to Imprint. Imprint or cultivation is a behavioral reaction that people get during a very young age in life. But normally it can be freed by a stimulus or situation that is quickly given, so that there is a reaction following other subjects. In addition, the environment is also a very influential factor, especially the family environment. Because in this case it is family life that is carried out first by every human being.

The importance of the value of equality is to build a mindset that is critical of the applicable provisions. If students have been instilled with the value of equality, a critical mindset will arise automatically. If a critical mindset is ingrained, then under no circumstances will students be critical of something that is considered not commensurate with their understanding. Thus the goal of education will be realized, namely to create citizens who are smart and critical of something.

Talking about a gender perspective, especially when it is related to Fiqh, certainly invites a lot of debate. These debates are generally caused by the parties who provide this material have not met the middle ground. In terms of teaching at STAI ALHIKMAH Jakarta, the teacher emphasized that there was no debate between students and lecturers regarding the delivery of this gender perspective material.

In the absence of debate, which is a form of perspective from students, it gets the spotlight from the lecturer who is the resource person in this interview. It is emphasized that the learning process is one of the important elements to achieve success in learning. In the learning process there is a process of scientific transformation, usually there is interaction between lecturers and students which allows lecturers to assess the perspectives carried out by students on the material being explained. There must be a joint effort between lecturers who share and process information. Usually when a good teaching and learning process will form intellectual abilities, critical thinking, and the emergence of student creativity. Not only this can even have an influence on the behavior of students or the perspectives conveyed by these students. Thus a teaching staff can make an assessment of whether or not the material presented is good. Perspectives or responses from these students can be in the form of verbal or changes in children's attitudes in the teaching and learning process and provide positive developments.

Not a few of the female students had problems when given an intermezo related to gender issues. One of the problems is the party that conveys the material. It would be nice if it was explained by someone who can explain without emphasizing the position of women which is inseparable from patriarchal attitudes. Talking about Fiqh subjects, they only get two hours of study a week and not many of the students study Fiqh material further outside of lectures due to online constraints and other workloads. Thus, their understanding is still lacking regarding the discussion of Gender in Fiqh.

It was found that Fiqh material related to gender was not fully understood by teachers and students as learning participants. This is evidenced by the answers given by the Fiqh teacher. In the answers given by the teachers, it seems that they are not familiar with developing gender issues. Even though gender material is currently mandatory material in educational institutions of all levels. This fact confirms that the dissemination of gender issues is still quite a hard homework for the government.

## Implementation of Gender Equality Values in Islamic Religious Education Materials at STAI ALHIKMAH Jakarta

The values of Islamic gender itself in the context of the lecturer's understanding realize that the differences between men and women are only limited to the biological context while sociological equality of men and women has the same position in social life. Woman can do career work to support the family to help husband. Thus it can be concluded that in terms of understanding values, the values of gender equality in education are understood by the campus, in this case lecturers and students. This is in accordance with the theory according to Amril Mansur, that it is not easy to define value, but at least at a practical level, value can be called something that is interesting, sought after, fun, desired and liked in a good sense or has a positive connotation. Value in this case is a value or values that are often used to refer to something of valuable, such as its value, and the value system.

## Implementation of Gender Equality-Based Values at STAI ALHIKMAH Jakarta

One of the values based on gender equality in Islam is the understanding of the equality of men and women as human beings. The verse emphasizes the unity of human origins by showing the equality of human degrees. In this word Allah SWT. reminded, do not let humans feel proud or higher than others because of a particular nation or tribe. Skin color or other congenital conditions also do not make the degree of one human being different from another. Surah Al Hujurat verse 13 emphasizes that there is no difference in human values between men and women, the purpose of this verse is for humans to know each other so that they can benefit others. (Hamka, 1994.) This is in accordance with the theory according to Amril Mansur, asserting that there is no difference in human values between men and women. So that people know each other so that they can benefit others. "Introductions are needed to draw lessons and experiences from each other, which are the capital to increase piety to Allah SWT. As a result, every human being can feel peace, worldly prosperity, and the happiness of ukhrowi.

Gender equality in leadership values women and men have the opportunity to become a leader. Seen, gender equality in leadership has been able to be implemented at STAI ALHIKMAH Jakarta. Where women are able to become class leaders and heads of DEMA organizations, this is adjusted to the abilities possessed by the students themselves. Actually



a leader is an influential person who provides scientific knowledge and is able to direct the people he leads to a better direction. This is in accordance with the theory according to Amril Mansur, which emphasizes that women and men have the right to be leaders because it is Allah who makes them rulers on earth according to their respective abilities.

Equality in playing the same role for men and women, we are able to compete in a healthy manner by demonstrating the quality of intellectual, spiritual and emotional intelligence. Men and women are two human beings who are considered capable of competing in a healthy manner by demonstrating the quality of intellectual, spiritual, and emotional intelligence. This is in accordance with the theory according to Amril Mansur, asserting that education on the values of gender equality has been able to be implemented in schools, especially in the role of each student both in the teaching and learning process and in carrying out school programs within the organization and in carrying out the school rules.

Equality in the rights and obligations to study is an obligation for men and women, this also says that men and women have the rights and obligations to learn. To foster the concept of gender-equitable Islamic education, it is ideal, where education in its various dimensions, including planning, policy and implementation, has insight and sensitivity to gender issues. To be able to straighten understandings and attitudes that do not cause gender inequality. Efforts to realize this concept is not easy, so the teaching and learning process becomes important. This is in accordance with the theory according to Amril Mansur, asserting that Islam gives freedom to everyone. Every idea and thought from wherever it comes, must be read by Muslims critically and rationally and by always prioritizing the principles of justice and benefit which are the essence of Islamic teachings. The aim is none other than that Muslims can reap the positive and constructive aspects of these ideas and thoughts while at the same time trying to avoid all negative and destructive things.

## Supporting Factors for the Implementation of Gender Equality-Based Islamic Religious Education at STAI ALHIKMAH Jakarta

### Internal Factors

#### Head of STAI ALHIKMAH Jakarta

The Chairperson of STAI ALHIKMAH Jakarta is a functional lecturer who is given the responsibility of leading a Higher Education where the teaching and learning process takes place, or where lecturers who teach and students who receive lessons interact. As a higher education leader, the Chairperson has overall responsibility for implementing gender equality-based values on campus. The chairperson must supervise the behavior of lecturers and students who discriminate against one party. The chairman is fully responsible for implementing values-based Islamic education. This is in accordance with the theory according to Amril Mansur, asserting that in increasing the values of gender equality in students it is strongly influenced by several internal factors including the school principal so that in this case the principal has an important task of making and formulating several things to implement and increase the values of gender equality in the school itself.

#### Lecturer

Students view lecturers as role models and role models. Consequently, educators need to adopt an attitude that is inclusive of both men and women. The development of students' cognitive, affective and psychomotor potential is the responsibility of the lecturer. According to Islam, teaching is the duty of the teacher. Education is a very large enterprise. Teaching, encouraging others, punishing others, and so on are some of the methods. (Gough, 2013) This is in accordance with the theory according to Amril Mansur, asserting that in increasing the values of gender equality in students it is strongly influenced by several factors including the teacher/lecturer. In this case they have the task of being able to provide teaching and an example to students in respecting and working together, both to each other and to the opposite sex. So that the values of gender equality can grow and develop in the campus environment.

## **Specific Lesson Materials Gender Equality Values or Integrated into other Subjects and learning methods that are gender responsive**

The course is the teaching that will be delivered by the lecturer. In order to implement the values of gender equality, it is necessary to have a special course on values of gender equality in Moslem or integrated into other subjects and use methods that are responsive to gender. It must be understood that Moslem does not marginalize women. God looks equally at men and women as servants. Thus, both of them are able to compete by showing piety. This is in accordance with the theory according to Amril Mansur, asserting that in increasing the values of gender equality in students it is highly influenced by several factors including. Subject matter for Gender Equality Values, in this case Higher Education Leaders together with lecturers must be able to plan a special course which contains positive values about gender equality and how to apply it. So that students are able to get used to accepting and carrying out these values.

### **External Factors**

#### **Parental Behavior**

Parents can provide an understanding of values based on gender equality at home. Through practice within the family, it is hoped that parents will not discriminate between men and women in terms of affection, love and concern. Example giving snacks, parents must provide material, in this case money as needed, not based on the factor of gender differences, that men are more likely spent their money to snack than women are seen as thrifty. This is in accordance with the theory according to Amril Mansur, who emphasized that in increasing the values of gender equality in students, they are greatly influenced by several external factors, including parental behavior. In this case the values of gender equality can be enhanced and deepened when students are at home, the parenting style of parents makes their children understand their obligations and position as equal beings in the eyes of God who have different abilities.

#### **Balanced Environment Between Men and Women**

The environment plays a very important role in shaping the character of a child. A child can observe the social life around him. If a child sees that a man is more involved

than a woman, then indirectly the child will be hypnotized that women are only used to being at home waiting for their husbands to work and preparing all household needs. Therefore, children must live in a balanced environment where men and women work together to fulfill a living. Including the task of Islamic education to reconstruct the education system which leads to dehumanization and discrimination. Because the ideals of Islam are the achievement of forms and aspects of humanity as a whole, both physically and mentally, the Islamic education system needs to be an alternative education that focuses on humanization. (Barizi, 2011) This is in accordance with the theory according to Amril Mansur, asserting that in increasing gender equality values in students it is strongly influenced by several external factors including environmental factors to be able to provide solutions to deviations in gender equality behavior. The several solutions that can be given are as follows: Instilling Islamic educational values about gender; Conduct additional insight into the knowledge of teachers through training and deepening of educational materials in Islam in understanding Gender; the establishment of a special institution to monitor the behavior of teachers when they discriminate against women.

## CONCLUSION

From the discussion that has been presented, the researcher concludes that, the topic of discussion of PAI material, especially the material of Fiqh at STAI ALHIKMAH Jakarta regarding a gender perspective is placed on the material of chapters on female judges in Islam, guardians and witnesses on the bride, obligations of wives and husbands, distribution of inheritance, divorce , and refer. The university has realized the importance of delivering material with a gender perspective in all the subject matter presented.

In relation to fiqh subjects, the lecturers of these courses realized the importance of conveying gender content to students from exploratory interviews with Islamic education (fiqh) subject teachers.

Based on the results of the research that has been presented, it can be concluded that the Implementation of Gender Equality-Based Islamic Religious Education at STAI ALHIKMAH Jakarta that understanding of Islamic gender values itself in the context of understanding the academic community from the differences between men and women is only limited to the biological context meanwhile sociologically equality of men and women has the same position in social life; the application of learning gender values in Islam has

been able to be implemented through learning activities in intra-curricular classes and additional extra-curricular activities as well as the application of gender-responsive learning methods. As for the factors supporting the implementation of gender Islamic religious education STAI ALHIKMAH Jakarta; 1) internal factors; Heads, lecturers, curriculum and special courses on gender equality values or integrated with other subjects; 2) external factors; parental behavior and a balanced environment between men and women.

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