

THE ROLE OF ISLAMIC RELIGIOUS EDUCATION IN
REALIZED GENDER EQUALITY

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Abstrak	
Keywords: Gender, Islamic Education, Hamka's Educational Thought	<p><i>This study examines the role of Islamic religious education in achieving gender equality within Islamic education, specifically through the educational thoughts of Hamka, a modern Indonesian exegete. The research aims to dissect Hamka's educational views from a gender perspective, understand his interpretative methodology, and correlate it with the development of the national education system. Although it was found that Hamka did not explicitly discuss gender equality, the study concluded that his thoughts were free from misogynistic or discriminatory views against women.</i></p> <p><i>This is an open access article under the CC BY-NC-SA 4.0 license</i></p>

INTRODUCTION

Islamic education, briefly defined as education based on Islamic teachings as stated in the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), should be free from all forms of injustice, including gender inequality or discrimination against women. Authentic Islamic teachings are known for their holistic, just, and balanced nature. The era of the Prophet Muhammad (peace be upon him) is considered an ideal time for women, where they could actively participate in the public sphere without any distinction from men. The concept of true Islamic education encompasses universal values such as justice, humanity, openness, and dynamism, in line with the characteristics and goals of authentic Islamic teachings as exemplified by the Prophet Muhammad SAW.(Pendidikan Kewarganegaraan: Demokrasi, HAM, Civil Society, Dan Multikulturalisme, 2007)

By Because That need there is an effort to broaden public insight and awareness of the importance of gender equality and justice as an element important For form order public civilized, namely order public Which fair and humane, cultural background and patriarchal thinking of the exegetes *are* also considered by many to have significantly influenced their *interpretation* of Quranic verses. This is also true of Indonesian *exegetes*. Wrong One work interpretation Indonesia Which assessed bias gender (of course not on all themes) is the work of *Tafsir al-Azhar* Haji Abdul Malik Karim Amrullah, better known as HAMKA.(Fadli, 2023)

Some researchers stated that Hamka's interpretation of legal verses in the Koran was considered gender biased. So what about his interpretation of verses related to education? This led the researcher to investigate Hamka's educational thinking in *the Tafsir al-Azhar* from a gender equality perspective. Another reason the researcher chose *the Tafsir al-Azhar* is that it is easier to understand and, of course, more accessible to Indonesian readers. who, due to language barriers, cannot directly access Arabic-language tafsir books. Furthermore, Hamka, the author of the tafsir, is known not only as a *mufasssir* but also as a prominent figure in Islamic education.

Study Which become attention researchers in This research is about thinking about gender equality in Islamic education. Problems Which will become focus discussion can formulated with questions as following: *First*, How thinking education Hamka in *Tafsir al-Azhar* when viewed from the perspective of equality gender? Does Hamka's educational thinking have an equality perspective? gender? *Second*, How methodology *Interpretation al- Azhar* And relation with thinking education Third, how relevant is Hamka's educational thinking to the development of the National Education System? Based on acquisition data, study This including type of library research. Through library sources obtained from *Tafsir al-Azhar* and other relevant sources.

RESULTS AND DISCUSSION

Interpretation Hamka about Similarities Potential Men and Women

Humans are God's most perfect and noble creation, endowed with reason. No other creation is equal to humans, possessing the ability to live, understand, will, speak, see, hear, think, and make decisions. Humans are equipped with all the essential potential and qualifications to fulfill their role as servants and caliphs of God on earth. Armed with the physical and psychological capabilities bestowed by God Almighty, humans have the capacity to fulfill these duties and functions. Both the physical and psychological aspects of humans require development through education to function optimally and perfectly.

By referring to several verses of the Koran, it can be known that Allah Almighty create man through three ways; created directly by Allah without going through the process of a mother's pregnancy and also without a father (specifically the creation of Adam and Eve), created through the process of a mother's pregnancy without a father (specifically the creation of the Prophet Isa) US), and human events in general through the process of pregnancy of a woman Mother with existence Father in a way biological. Furthermore, for the purposes of this discussion, only Hamka's interpretation will be discussed. to QS. Al-Nisa' (4): 1 (Fatih, 2023)

About process the event or origin of the first pair of humans, who are believed to be the origin or ancestors of all humans in this world, then continued with the interpretation of the Qur'an related to the biological origins of humans, namely QS. Al-'Alaq (96): 1-5.

Allah SWT says: *"O all people, fear your Lord, who created you from one person, and from him He made his wife and from both of them He gave birth to many men and women. Be fearful to Allah, Which You has ask questions about (name) Him, and maintain family ties. Truly Allah Supervisor upon you."*

(QS. Al-Nisâ' (4): 1.

From this verse it can be seen that what is meant by *نفس واحدة* (*nafs (wâhidah)*) is One self. As for say *زوج* (*zauj*) according to language can also mean husband or wife, but Hamka translate it with say wife. Related with Hamka stated this: " *And He made her his wife. That is, from that one self the partner is also born, his wife*".(Juono, 2015) Hamka No mention that that one self is Adam, although he acknowledged that the majority of *commentators* held this opinion. He did not agree with it, but he did not reject it either. Hamka rejected it. with firm to opinion Which state that Eve created from bone ribs Adam. According to him, *the hadith* about the creation of Eve came from Adam's rib. cannot be interpreted textually (*ḥâqiqî*), but must be interpreted metaphorically (*majazî*).(Azzura, 2017)

As has he said, discussion Regarding *the hadiths* related to the problem of ribs, Hamka has previously discussed them at length when interpreting the letter al-Baqarah, specifically the letter al-Baqarah verse 35 of the Qur'an.(Ramadhan, 2022) He began his explanation by presenting a *hadith* as follows:

" Take good care of women, for indeed women were created from a rib. And indeed Which most bent on The ribs are the ones on the top. So if you try to straighten him out, you will definitely break him. And if you just leave it, it will remain crooked. Therefore, take good care of women." (Muttafaq 'alaih)

According to Hamka, this *hadith* cannot be used as an excuse say that Woman, especially Eve made from bone ribs Adam. In *ḥadits* No mentioned The same once about the Prophet Adam's rib. He further explained that the purpose of this *hadith* is to make an analogy about the crookedness, or the crookedness of a woman's soul, which is likened to a rib. A rib is crooked, but if it is straightened, it becomes straight. with force so he will broken. If If you leave it alone, if you don't face it patiently, it will continue to bend or will remain bent. After presenting the *hadith*, he confidently concluded that the ribs in the *hadiths* the is parable, No in the true meaning. According to him, it is absolutely not true to say that women were truly created from a rib. man or H|awa created from bone ribs Adam.(Pohan, 2023)

Furthermore, in understanding the word *fithrah* (*فطرة*) in QS. al Rûm (30): 30, Hamka interprets it as *a pure, original feeling* that is in the soul of every human being that has not been influenced. by other factors, namely the soul that recognizes the existence of God, who has the highest power in this universe, is Almighty, All-Mighty, and Almighty in all things. Since the dawn of reason.

growing as a human being, the recognition of the existence of the Creator is *natural*, it grows with reason, it can even be said that it is as from Which to grow and flourish reason. (Raya, n.d.)

His interpretation of the word *fithrah* shows that He thinks flexibly and modernly according to the context he faces. In the context of education, human *nature* is defined as the basic potential or ability that drives humans to carry out a series of activities as a tool to support the implementation of function caliphate in advance earth. Tool These are the potential of the soul (*al - qalb*), the body (*al-jism*), and the mind (*al-'aql*). In his interpretation, he calls this human potential Ghazirah. These three are a unity that is interrelated to support human existence.

For Hamka, the purpose of human creation is only one, namely to worship or serve God. Therefore, all human activities in this world should lead to one goal

objective, that is For reach His pleasure. In matter This There is no difference between men and women. Men are not superior to women, and vice versa. Both men and women are created from the same essence, have the same rights and obligations, and have the same purpose. Humans are the most perfect creatures of God who have been blessed. potential soul (*al - qalb*), body (*al-jism*), as well as reason (*al-'aql*), and therefore duties and responsibilities are assigned to humans as servants and as *caliphs* on earth.

Equality Gender in Thinking Education Hamka

This analysis of gender equality in Hamka's educational thinking aligns with liberal feminist theory, which is based on the view that all humans, both men and women, are created equally and harmoniously, so that there should be no oppression of one another. Although men and women have their own unique characteristics, they are essentially equal, meaning that all men's rights are also women's rights. In the realm of education, men and women have equal rights, obligations, opportunities, and chances. Islamic education with a gender equality perspective is an educational system guided by Islamic values, where every aspect reflects the principles of justice and equality between men and women, instilling values that uphold equal rights, and fostering an anti-discriminatory attitude toward a particular gender.(Maulid, 2022)

According to researchers, his rejection of the creation of Eve from Adam's rib, implicitly shows that Hamka more likely confess that self Which that one is not Adam. If He No confess that H|awa created from bone ribs (Adam), so usage say change (*dhamir*) third person (*ghâ'ib*) in the sentence... منها Allah and... (... *wa khalaqa minhâ*...) which means "... and He made of it..." can explained like following This. *Dhamir* Ha on say Man must referring to to 'واحدة' (*self wâhidah*). If *self the body* (the one self) is Adam, so it is true that Eve was created from Adam. (bone ribs) Adam. On the contrary, If self Which One that is not Adam, so Eve was not created from Adam, but was created from that same self and that same self was not Adam. By Because Hamka reject (No confess) that Eve was created from Adam's rib, it can be understood that according to him that one self was not Adam. Thus it can be concluded that both Adam and Eve were created from that one self. The interpretation of QS. al-Nisâ' (4): 1 shows, How effort Hamka put man- men and women in equal positions.

Furthermore, according to him, men and women are given equal potential and responsibility in the field of education. The first verses of the Qur'an that were revealed (QS. al-'Alaq (96): 1-5) also remind us of the similarities and equality of men and women in the origins of humanity as a whole. biological. According to Hamka, verses This remind the origins of human beings, both men and women, all *come* from a clot of blood which originates from a clot of semen, but are then glorified by Allah with science and knowledge through education. With His glory, Allah teaches various knowledge to humans, it makes no difference whether they are men or women. He revealed various secrets, handed over various keys to open God's treasury with *qalam*. it's not Adam. If He No confess that H|awa created from bone ribs (Adam), so usage say change (*dhamir*) third person (*ghâ'ib*) in the sentence... منها Allah and... (... *wa khalaqa minhâ*...) which means "... and He made of it..." can explained like following This. *Dhamir* Ha on say Man must

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CONCLUSION

Although the term "gender equality" is not explicitly used in Hamka's interpretation or educational thinking, and there is no direct rational explanation for the concept, this is understandable. At the time of writing the Tafsir al-Azhar, the idea of gender equality was not yet popular or even emerged in Indonesia, so this perspective was not yet used in his interpretation. Nevertheless, his interpretation and thinking can still be analyzed from a gender equality perspective, as all issues related to the balance of rights and obligations between men and women can be examined from this perspective.

After conducting an in-depth study of Hamka's educational thinking with a gender equality approach, based on the Tafsir al-Azhar and several of his works, it can be concluded that, overall, Hamka's educational thinking is free from misogynistic or discriminatory views against women. In other words, Hamka's educational thinking has a gender equality perspective or is gender-neutral. Although there is a slight gender bias in his interpretation of human origins, such as his view that "the souls or innate nature of all women in this world are like ribs, his considerations are not straight or objective," this does not affect his educational thinking. In all elements of his educational framework, from understanding, objectives, curriculum, materials, to methods, there is no difference in treatment, rights, obligations, or opportunities between men and women in the context of education

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