

THE POSITION AND ROLE OF GENDER EQUALITY IN ISLAMIC VIEW

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Abstract

Gender issues are essentially demanding the equality of male and female roles. Gender is the inherent nature of women and men in social and cultural construction. As long as justice exists, gender problems are not a problem. Women are often considered weak who can not do anything and men are considered strong and can do anything. Gender is often interpreted as gender, but there are fundamental differences between them. Therefore, gender differences become good for both men and women as complementary, to know each other and to give each other compassion and a sense of security in their souls. In the view of society that women are a delicate and gentle and emotional and shy creature, whereas men are depicted with a strong, harsh, loud and assertive figure, enterprising, rational and courageous.

In general Islam does not deny the similarities between men and women in terms of obtaining equal rights. Islam gives the teaching of the Ummah to give the highest respect and position for a woman.

This paper discusses how Islam gives a position on the rights of equality to women, both in the role of social society and in the political scene. And it has been demonstrated by the Prophet in societal life. Surely without sacrificing his main task as a child educator even in the same time he can pursue his career outdoors. The role of women in the social world of society takes many major roles. Women have the role of the most important existence in the future life of the nation's generation. Women who have a religious education will be able to distinguish and can discern which is good in Islam and which is not good in Islam. The existence of women in the midst of the family can give rise to the responsibility of a man in defending and maintaining and caring for the environment of the family from the influence or interference of outside parties. The role of women in male success also becomes evident that the various roles of women cannot be underestimated.

Keywords: Gender equality in Islamic view, position and role.

A. Gender Sense

Gender is derived from the Latin *genus*, which means type or type. In English, gender means gender or gender of male and female. Etymologically, gender is a visible distinction between men and women, seen from value and behavior both physically and non-physically. Or gender is a cultural concept, and seeks to make distinction in terms of roles, behaviors, mentality, and emotional characteristics between men and women who thrive in society. That has certain traits in each type.

Physically the male has a large, unique body, has a tall, big voice, a massive body. While women physically have a body that is smooth, soft, has a breast, has a uterus, and is subjected to menstruation. Gender is the inherent nature of women and men in social and cultural construction. As long as justice exists then gender problems are not a problem. Women are often considered weak who can not do anything and men are considered strong and can do anything.

Gender can also be intended by distinction of role, position, responsibility, and division of work between men and women, which are established by the community based on the nature of women and men deemed appropriate according to the norm, customs, beliefs or habits of society. Gender is not the same as nature.

Gender is a set of characteristics tied to and distinguishes masculinity and femininity. Such a characteristic may include gender (male, female, or intersex), which is determined by gender (social structure such as gender role), or gender identity. (<https://id.wikipedia.org/wiki/Gender>). Men and women differ in their terms (biological and psychological) and also in social and membership aspects in social groups (which are the subject of sociological and psychological social issues). These natural and social differences are much wider than their physical organ differences. This profound distinction, as it is said, has its roots in the purposes followed by nature and creation; and shortcomings of each of them will lead to inequality and imbalances and one another will be away from gender from the

position of attraction, cooperation, correlation and even self-sacrifice of other genders, of self-interest, ego, and impurity¹

Therefore, gender differences become good for both men and women as complementary, to know each other and to give one another affection and a sense of security in their souls. The Word of God means: "O man, verily we have created you from a man and a woman, and made ye nations, Indeed, the most glorious person among you by God is the most religious/ taqwa person among you. Indeed, Allah is knowing the most acquainted " ² .

In the view of society that women are a delicate and gentle and emotional and shy creature, whereas men are depicted with a strong, harsh, loud and assertive figure, enterprising, rational and courageous. The Word of God means: *"The men are the leaders of women, because God has exaggerated some of them (males) over others (women), and because they (men) have made a portion of their possessions. Therefore then the righteous woman, who is obedient to God again nourishes when her husband is not, because God has kept (them). The women that you are worried about Nusyuznya, then counsel them and pour them in their bed, and strike them. Then if they obey you, then do not look for the way to trouble him. Indeed, Allah is most high.*³

The intention of keeping oneself is not cheating and maintaining the secrets and treasures of her husband. God has required the husband to prepare his wife well. The women that you are worried about Nusyuznya is to abandon the obligation of the wife. Nusyuz of the wife's party like leaving home without her husband's permission. Giving punishment to a wife's intention to give lessons to a wife who is worried about her dissenting must be first given advice, if the advice is not beneficial it was separated from their bed, if it is not useful also then allowed to hit them with a blow

¹. Quito R. Motinggo, *Human rights treatise: Study Koperatif between Islamic views and the Universal Declaration of Human Rights*, translated from the women's Human Rights: *A Comperatif Study of Women's Human Rights In Islam and The Universal Declaration Of Human Rights*, S.M. Khamenei, Terj., publisher of Al-Huda, Jakarta, 2014. Things. 51

². Qs. Al-Hujurat: 13

³. Qs. An-Nisa: 34.

that does not leave a second. If the first way has been the benefit do not run the other way and so on.

B. Religious treatment of women's position

The idea of the Arab community is a number of community classes, which are different from each other. A person's relationship with the noble family is very well-respected in prioritizing, honoured, and guarded, even with a drawn sword and shed blood. If one wants to be praised and respected in the eyes of the Arab nation because of its glory and bravery, then he has to be much talked about by women. Nevertheless, a man is still regarded as a leader in the midst of the family, which cannot be denied and every word of his words must be obeyed. The relationship between men and women must be through the approval of the Guardian. A woman can not determine her own choice.⁴

In terms of women's marriage is very low and helpless. Among the familiar habits in the period of ignorance is polygamy. Without any maximum limitation, no matter how many wives you want. They can even marry two women who are brothers. They could also marry his father's widow, both divorced and left dead. The right of divorce exists in the custody of men without limitation. It is mentioned in the Qur'an, in Surah An-Nisa: 22-23:

It means: "Do not marry the women who have been married by your father, except in the past. Indeed, the deeds are very vile and hated by God and the worst the way (which is taken); "Be Haraam for You (marry) Ibu-ibumu; your daughters; Your brethren who are women, your female father's brethren; Your mother's sisters; Daughters of your brethren who are men; Daughters of your brethren and sisters; Ibu-ibumu who breastfed you; Sister the same breast milk; The mothers of your wife (in law); The children of your wives who are in your care from the wife whom you have camped, but if you have not mixed with your wife (and you have been divorced), then you have no sin to marry them; (and be forbidden unto you) the Wives of Thy

⁴. Sheikh Shafiyurrahman al-Mubarakhfury, *The Nabawiyyah Sirah*, Alihbahasa Kathur Suhardi, Pustaka al-Kautsar, East Jakarta, 2014, Hal. 31.

children (daughter-in-law); and gather (in marriage) two women who are brothers, except those who have happened in the past; Indeed, Allah is most Merciful.⁵

The meaning of mother here is mother, grandmother and so on. And the one who is meant by the daughter is the daughter, granddaughter, and so on, as well as others. The children of your wife who are in your care, according to the Jumhur of scholars, including the stepson who is not in his observance.

Persia is a fertile field of conflicting religious and philosophical khurafats. Among them is the Zoroaster adopted by the ruling people. Among his falsimating is, prioritizing one's marriage with his mother, daughter, or brother. So Yasdazir II who ruled in the middle of the fifth century CE married his daughter.

In Persia there is also the teachings of Mazdakia which according to the Imam Syahrustani based on other philosophies, that is to justify women, enable the treasures and make people as unions, such as their union in the matter of water, fire and grass. This doctrine gained a wide welcome from the announcists of lust.

Likewise, in Roman and Greek civilizations, two periods played an important role to truly understand how the coming of the Islamic arrival of women's history is in its time. Women are always identified as victims or afflicted and backward objects of men.

At the time of the Roman civilization the woman was under the absolute power of their father. However, with this kind of authority, "the authority of the Guardians of young women is not limited. He was able to determine their marriage without solicit deliberation and on the other party the women's marriage was not valid without his consent. After his father died then the brother inherited everything. If there is no brother, then the woman becomes part of the inheritance. It means he will be the wife of his elder father's heir. The boy he was told to be given a name like his grandfather and riches will be handed over to him. In other words, the son is the one

⁵. Qs. An-Nisa: 22-23

who reveals the wealth of the daughter's father (the mother of the child who inherited) and not the woman. "⁶

A slight influence of the Roman civilization of women influenced the life of civilization on the Arabian Peninsula.

However, after Islam entered the Arabian Peninsula then Islam gave the teaching to the Ummah to give a highest respect and position for a woman. It is based on some hadith of the prophet such as Hadith about "*Heaven it is under the soles of the mother's feet and respect for mothers*". Not only was it but Islam also banned its people to do violent suppression and bad treatment to women.

The Qur'an discusses women over ten Surah, including the two Surah the woman, Surah An-Nisa and Surah at-Talaq. And speaking of women in Surah Al-Baqarah, an-Nur, al-Ahzab, Al-Mujis, al-Mustahanah, at-Tahrim, even in Surah Al-Hujurat is also talked about the relationship of men and women. It showed Islamic attention to the position of women against the suppression of women in social cultural life in society before the advent of Islam.

God said: "It is:" O Men of Faith, not lawful for you to have women by the way of force and do not trouble them for the need to take back some of what you have given him, unless they do the real vile work. and hold on with them appropriately. Then if you do not like them, (then be patient) because maybe you do not like something, when God makes him a lot of goodness. ⁷ (QS. 4:19).

This verse does not suggest that bequeath women not by forced paths are allowed. According to the traditional Arab portion of Jahiliyah when a deceased, his eldest son or other member of his family inherited the widow. The widow may be married to herself or be married to another person whose title is taken by the heir or is not allowed to marry anymore.

Thus, any form of harassment against women is something that cannot be justified in Islam. Islam is essentially glorifying women, but because there are a

⁶. Ali Abdulwahed Wafi, *Al-Mar'ah Fi Al-Islam*, second edition, Cairo, Daar Nahdat Misr Li al-Tab ' Wa-al-Nasyr, (T, T). Hal. 18.

⁷. Qs. An-Nisa: {4}: 19

handful of Muslims who are 'oppressive' and 'curb' of the people, the image of Islam as a female-friendly religion becomes 'blurred.'

One form of the guidance of the Prophet is his way of the Association of Women, both wives themselves at home and women in the surrounding community. Especially when they ask him and expose him to many problems.

The Prophet has always been a reference for them, until one day the prophet forbade the beating of women, because in those days ordinary Arabs hit women, the prophet also forbade it. In addition he also commanded his companions to honor wives, forbidding them from beating wives, and not being excessive to them.⁸

One of the few companions came to the prophet to complain about their problems. The companions said to the Prophet "wives have been ungodly against their husbands." So the prophet allowed husbands to give their physical strikes. However, when the next day the wives came to the prophet to complain about their husbands, the prophet immediately stood up and said: "*The middle of Muhammad's family has come many women who complain of their husbands. They (those husbands) are not the best people among you.*"⁹

They are not the best people because they are called the best people, as the Prophet said: "*The best among you is the most good to his wife. And I am the most good to my wife*".¹⁰In a Muslim priest's history is told: in Saheeh Muslim, Umar RA said: "*For the sake of Allah, at the time of the Gentiles we do not consider anything, until God gave them guidance and gave them the inheritance*".

History proves that some women have extensive and profound knowledge that is also a reference and as a teacher of male scholars. Among them are Aisyah Ra., Sayyidah Sakinah, the daughter of Al-Husayn ibn Ali ibn Abi Talib, Al-Khansa ', Rabi'ah Al-Adawiyah, and others. Although the woman was a reference to the male clergy but the condition did not reflect the general condition of women at the time.

⁸. Salman al-Audah, *Ali al-Musthafa*,, Alihbahasa: *With the Prophet*, Nur, Pustaka al-Kautsar, CET-First, East Jakarta, 2014, Hal. 112.

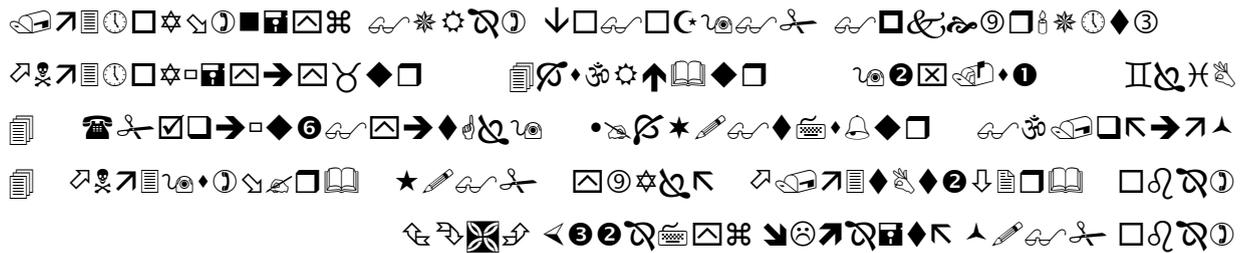
⁹. Abu Dawood 2146, Ibn Maajah 1985.

¹⁰. AtTirmidhi 3895, Ibn Maajah 1985.

In the view of Islam women got a special position compared to men, the position is:

1. *Women in Islam equals men*

Islam made man in pairs each other as found in Surah al-Hujurat, verse: 13:



It means: "O man, verily we have created you from a man and a woman, and made ye nations, and bersuku-suku that ye may kenal-mengenal each other. Indeed, the most glorious person among you by God is the most taqwa person among you. Indeed, Allah knows all knowing again "(QS. Al-Hujurat: 13).

The position of women has been explained in the Qur'an is as a living companion, loving and appreciating each other and sustaining each other in living the life that has been under the sharia of God and His messenger. Then it will appear positive energy which is very beneficial in the form of love, compassion and cause a sense of comfort and full of happiness, need each other and give rise to the motivation of life better and calm. As men, women's rights are also assured in Islam. The rights of men are also the right of women. His religion, his property, his honour, his understanding and his soul are assured and protected by Islamic Shari'a asmen, even charity worship is also given equal rights in terms of reward.

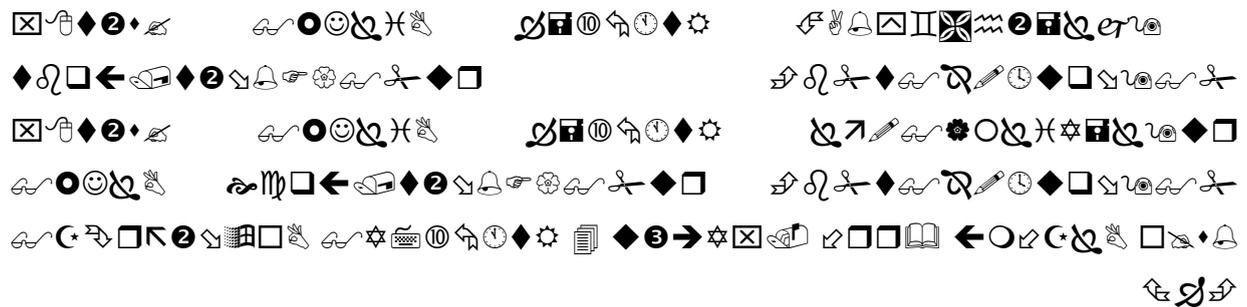
2. *The position of woman as the mother is taller than the male*

Religious appreciation of a woman in accordance with her struggle to give birth, educate and love until the son of man becomes perfect. Women are more time to educate, nurture, nurture to adulthood. This struggle is not as limited to the child, but also how a woman serves, guarding her husband's soul and his possessions when her husband is out for a living. That's part of the woman's Santris which is certainly rewarded with a great reward that is given the privilege to enter heaven with whichever door it wants.

Abdullah ibn ' Umar saw someone who was carrying his mother to tawaaf around the Kaaba. Ibn Umar asked the man, "who is he? He replied, "He's my mother, is this with this I have fulfilled his rights. Ibn ' Umar replied, "For God, even though you have done this, but it will not be worth the beat and the cries that do not take you.¹¹

3. *Got part in Legacy*

In the time of Jahiliyah women are considered the same as inheritable goods. Women are not priced. But Islam treats women like humans. Islam gives women the right to inheritance against treasures in Islam with the division prescribed by God, as in the Koran An Nisa letter, Verse 7:



It means for men there is a right part of the inheritance of Ibu-bapa and their relatives, and for women there is a right of part (Pula) of relics of Ibu-bapa and relatives, either little or many according to the appointed part (QS. An-Nisa: 7).

4. *Lady Santris gets heaven priority from any door*

Women when praying five times, fasting in Ramadaan, nurturing his honour and obedience to her husband, enter him from the door of heaven whichever he wills.

It is easy for women to enter paradise. Mentioned in the hadith issued by Ibn Hibbaan, from the hadeeth of Abu Hurayrah and from the Hadeeth ' Abdurrahman ibn ' Auf, narrated by Imam Ahmad, that the messenger of Allaah ' Alaihi Wasallam said: "When women pray five times, fasting Ramadan, keeping his dick, and obeying her husband, then said to the woman, go to heaven from the door of heaven wherever you (H.R. Ahmad).

¹¹ Ash ' Uyainah Muhammad Yusuf As-Shabany, *Ummi, let me cry*, Pustaka Muslim, Yogyakarta, 2015, hAl. 178

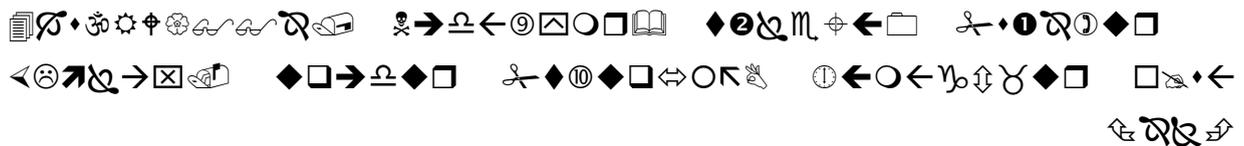
It can be understood that Islam has set the rights of spouses as a form of high standing or honour in life, both the world and the hereafter. If each spouse performs it in the best possible way of home life will be happy, but if the right is abused and not executed properly then it can thwart a bond of marriage.

Islam gives room to women to have equality in law although it is still limited to the provisions that have been established by God, as in terms of the number of percentages of different heirs to men.

5. *Protecting the honors of women*

Before Islam came the position of women are very low, and can be traded on the other side. They think women are the means to vent the desires of their passions. The children of women born when they are regarded as disgrace and should be buried alive.

God said:



That is to say: "And when one of them is given the word (birth) of the daughter, Black (the red is the face), and he is very angry (QS. An-Nahl [16]: 58).

(And if one of them was given the news with the birth of a daughter) she had a daughter who was newly born (then be) so change her (her Roman face to black) with the changes that showed her grief and distress (and she was very angry), then why would they have made the daughters of Allah Subhanahu wa ta'ala?¹²

Therefore, Islam guarantees the rights of women, Muslims also keep women from all things that can stain its honour, impose authority and degrading his dignity. Islam puts women as noble beings to be guarded. On this basis then God establishes his Shariah through the messenger for women as a person who can exercise his strategic role as an educator of the next generation believer.

6. *Then for the parents who have daughters and their prodiation with affection and gentleness.*

¹² Al-Mahalli , Jalaluddin Dan Jalaluddin AS-Suyuthi, Tafsir Jalalain, Taha SonSemarang, TT, HAL. 220

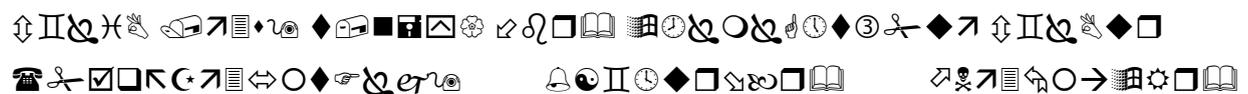
In Saheeh Muslim, there is a history of Anas ibn Malik, that the prophet said: "Whoever cares and offers two daughters to puberty, then the day of judgment is near me like this. Then the prophet raised two fingers of his hand. (H.R. Saheeh Muslim).

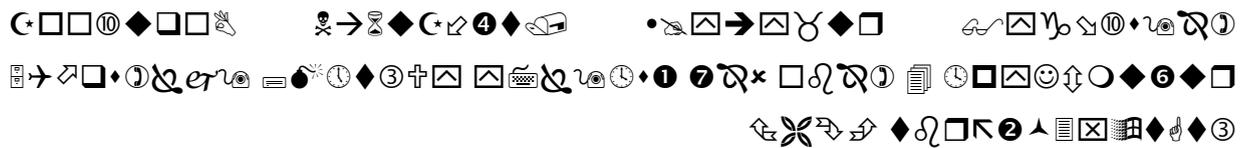
It is narrated from Aisha that he said, "there was a woman who came to bring two daughters to ask for something from me. But he only got a grain of the date that is just that I have. I gave that date to him. The woman split the date into two and gave her daughters. He himself did not eat anything. After he got up and came out with his two daughters, then he went to the prophet and asked me what happened. I also told the event. So he said: "Whosoever is given an ordeal with such daughters, and be good against them, all his daughters shall be a wall of obstruction for him from the fire of Hell". (H.R. saheeh Bukhari and Saheeh Muslim).

C. The role of women in social society

The role of women in the social world of society takes many major roles. The glorious role that God gave to women was to give birth and to wean the generation of the son of Man as the successor of the relay to the land of the Earth. Motherhood that gives birth is given different powers that are not possessed by a man. Contains 9 months 10 days by risking life when giving birth. Then coupled with the tenderness and the spread to the time in the SAPIH (breast-feeding) and until the adult. Women have the role of an important existence in the future life of the nation's generations. Women who have a religious education will be able to participate and can distinguish which are good in Islam and which are not good in Islam. The understanding can be realized by educating the children with Islamic and not being affected by the outside world that can harm his child in future life. Women are instrumental in determining the fate of the nation ahead.

Women are identical to tenderness, harmony, love, affection and love. Female existence is as important as the existence of men. Without the generation of women will cease, affection will be no, violence and hostility will always arise. The presence of women makes the community environment to be neatly arranged with fragrance and harmony that brings to the circle of family or society.





It means: "And among the signs of his power is that he created for you the wives of your own own, that ye might tend and feel at him, and be made among you a sense of love and compassion. Indeed there are signs for people who think (QS. AR-Rum: 21).

The existence of women in the midst of the family can give rise to the responsibility of a man in defending and maintaining and caring for the environment of the family from the influence or interference of outside parties.

The role of women in male success also becomes evident that the various roles of women cannot be underestimated. When the first prophet get the revelation of the first person accompanying and give the spirit is his wife Khadijah and his son Fatimah Bintu Rasulillah. They also fought and barred his property for the Prophet's struggle when the heathen Qurayans prevented, torturing the prophet and the Muslims when it was. Many successful world leaders are reared with the success of a wife and many of the devastation of a leader is behind a female.

Natural inequality in men or women comes from human intent and action; And any changes in the natural system lead to material and spriritual losses. This inequality results in damage, misappropriation, licensing, or untreatable mental illness. Women are not the means to meet men's sexual instincts but by composing sexual instincts with the emotions of women and their spirits and attitudes and their behavior, women are able inspiring living for men. In this sense they can both feel a serene mind. Women can also earn physical and mental rewards.¹³

D. The role of women in politics

The rise of the problem of women that were first primarily triggered by the statements of the Indonesian political elite by the name of the religion or the scholars.

¹³. Quito R. Motinggo, *Human rights treatise: Study Koperatif between Islamic views and the Universal Declaration of Human Rights*, translated from the women's Human Rights: A Comperatif Study of Women's Human Rights In Islam and The Universal Declaration Of Human Rights, S.M. Khamenei, Terj., publisher of Al-Huda, Jakarta, 2014. Things. 51

That they say women should not be politically and lawfully become leaders so they reject women's leadership.

In a real environment, the contribution of socio-political women must be placed in a way that collective activities based on a free will, voluntary, conscious and active. This is a situation when community individuals organize and regulate social affairs (whether direct or indirect) and help shape the life of a civilized society.¹⁴

If there is a world interest then their treatment of women will be different, they will accept and acknowledge women's leadership on the basis of Daruriyah (emergency), such as the fifth president of Megawati Sukarno Putri. A statement that is Tendentius and can be read if religion is only used for a brief political sake. And this is really unjustifiable in religion.

But at present, the invitation 30% precisely gives women the opportunity to enter the building Senayan Jakarta become representatives of the people. Even now this is the chairman of the DPR RI first woman is Puan Maharani son of the chairman of PDI struggle. Whatever the way or way so that it can sit as the chairman of DPR RI but already proven its existence and those who initially can not accept women as a leader then there are now who accept by looking for the reason for the evidence that can make the ability of the law. The political views of the Islamic parties against women were essentially inconsistent, they crowded with the motto, but many of them also reminded them. Besides those who still maintain the belief but then with the evidence or reason of emergency, the agreed beliefs can be tolerated and can even be violated. Women's problem talks are more due to the rise of unfair and undue treatment of women; Ranging from position in household, in work, in social life, and more. So far, women's leadership issues have become an interesting topic of discussion.

From here it appears pro cons about the problem. Some of the figures and scholars by interpreting the evidence of Naqli (Qur'an and Hadith) according to their version, concluded that women should not and are not valid leaders.

With the evidence of a prophet Hadith from Abu Bakrah said:

¹⁴ Dawood Mirmohammedi, Islamic Consultative Bodies, Iranian Interior Affairs Publication, 1998, Hal. 9-10

مَلَكُوا عَلَيْهِمْ أَنَّ أَهْلَ فَارِسَ قَدْ - baitussaadah Baitussaadah الله baitussaadah - لَمَّا بَلَغَ رَسُولَ اللَّهِ
امْرَأَةً بِنْتُ كِسْرَى قَالَ «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ

Meaning: "When the news came to the Prophet Allaah ' alaihi wa sallam that the Persians adopted the Princess Kisra (the title of King of Persia first) became king, he ' alaihi wa sallam then said," a people will not be happy when they surrender their leadership to women ". Narrated by Al-Bukhaari (4425).

This proposition becomes a binding argument to them that the woman is unworthy and even invalid to be a leader. But for the end of the fact that the main mainstay argument is this hadeeth, while in the context of paragraph explains about the life of the husband and wife in the household and in no way talk about problems related to the public, especially the leadership of women. While the other scholars did not dispute the leadership of a woman despite the leadership at the highest level.

To interpret the hadeeth, it is actually only a comment of the Prophet Muhammad who at that time heard the daughter of Mondal appointed as the leader of Persi replacing her deceased father. Such comments may be only a prayer of the prophet so that the land of Persi led by Mondal and hostile to Islam and the Muslims are not a joy and even destruction as the first raisers tear and destroy the letter of the prophet. And indeed the prayer of the Prophet Muhammad was then granted by God, namely the Persi was completely destroyed in the time of the Caliph Ibn Khattab. But it may be that the comment is only a comment of the Prophet Muhammad in his capacity as a human being whose views are limited to the reality at that time that does not allow women to lead a country, although the Prophet Muhammad knew that long before it had been a successful woman leading the country, namely Queen Bilgis in the time of Prophet Sulaiman. So the comment is only a statement addressed to other nations of other faiths. Therefore, the comment of the Prophet Muhammad as such in the hadeeth is not a binding thing to Muslims.¹⁵

Each has their own obligations. Men are charged with tasks that must be performed according to the potential that has been placed in the wisdom of God, to

¹⁵. Muhibbin, Islamic view of women, Semarang, RaSAIL Media Group, Cet-1, year 2007 Things. 5

carry out the obligations that God has sacrificed to everyone rather than by virtue of being tasty or profitable.

The task of the men's shoulders was heavier than females. There are cases that are imposed on men and are not obliged to women, such as a man obliged to provide his family, responsible for the benefit of his household and to whom all responsibilities are charged as stated in the Surah An-Nisa: 34:"The men are the leaders of women, because God has exaggerated some of them (men) over others (women), and because they are (men) have made a portion of their possessions. Therefore then the righteous woman, who is obedient to God again nourishes when her husband is not, because God has kept (them). The women that you are worried about Nusyuznya, then counsel them and pour them in their bed, and strike them. Then if they obey you, then do not look for the way to trouble him ¹⁶ . Indeed, Allah is most high. QS. An-Nisa: 34).Because the man is the leader of women as well as carrying responsibility for the welfare of his household, he must be fully responsible and working properly to survive the doom of hell. He will be asked his responsibilities to his wife as well as his household and not vice versa.

As a mu'min certainly obey everything that God and the Apostle has set and believe that the burden of the responsibilities of men and women is only God who is entitled to determine it. Imam Hanafi, Ibn Jarir at-Thabary, and MAHUMD Syalthut argue that the principle between men and women has the same social political role and participation. This kind of controversial opinion will forever remain, therefore it takes courage to do conceptualized, that the Sterotype imaging ¹⁷ of women who are segregative (subordinative) and misogynic, need to be in Eliminer.¹⁸

¹⁶ Meaning: To give mopaThe admonition to the wife who feared her diswill must be first advised, if the advice is not beneficial then it is separated from their bed, if not useful also then allowed to hit them with a blow that does not leave a second. If the first way has been the benefit of not being executed the other way.

¹⁷. The stereotype itself means a raw image granting or a stamp label to a person or group based on a presumption that one is misguided

¹⁸ Ahmad Rafiq, *Contextual Fiqh*Cet. I, 2004, HöganäsT library student, Yogyakarta, HAI. 71

E. Great women of Rasulallah's Day

Rasulullah Saw in his lifetime surrounded by great and formidable women. Even when she invited her with the great and tough woman. Because of the success of the preaching of the prophet, there are women participation.

1. *Aminah*

The Prophet's mother who always guided and gave compassion to the prophet, and guarded him until he no longer thought of himself but the prophet who has always been his mind. A noble-hearted woman who is the leader of mothers. A mother who has conferred a glorious single child a straight and eternal treatise bearer.

2. *Khadijah binti Khuwaylid*

A wife who always accompany her love and grief until the end of her life has always been a woman who gave peace to the prophet in his death even sacrificed a lot of wealth and energy for the struggle of the string of Rasulallah. Khadijah Binti Khuwailid He is a wealthy widow and merchant. The first wife of Rasulallah. The first woman to be in the Prophet's faith when there are no believers. Someone willing to spend his entire wealth in order to uphold the sentence of Tawhid. The faithful accompany the Prophet during the difficult times of the commencement of Da'wah. Become a faithful friend in the difficulty of approaching Rasulallah. He also envelops and accompanies when the messenger trembles and shivered when receiving the first revelation.

3. *Aisyah binti Abu Bakr*

He is one of the beloved wives of Rasulallah. One thing that is the love of the prophet is the intelligence and the expanse of his insight. His intellect, eventually made him a reference to various sciences. One of them as a hadith. Aisha was a pleasant figure, because of her wit and agility. He often accompanied the prophet during the war. When the Prophet was sick upon his return from the Wada Hajj and felt that his death was near, he went around to his wives as usual. And his last request to be brought to Aisha's house.

4. *Fatimah. Muhammad-Zahrah*

He is a daughter born to the best female womb, Khadijah *Radhiallahu Anha*. A child of the prophet. The female figure is very piety with worldly pleasures. He also comforted the prophet while losing Khadijah. The mother of Hasan and Husein. Fatimah is the part of me, hurting me what hurt her and I am what bothered me. "Sebaik-baik women all over the realm of four people; Maryam, Aisha, Khadijah, and Fatimah." Indeed, Allah is because of Ridhamu and angry with your anger.¹⁹

5. *Ash-Shefah binti Abdullah (Ummu Sulaiman)*

Ash-Shefah binti Abdullah, a well-known woman and has a separate position on the side of Rasulullah. People also commonly call themselves with Ummu Sulaiman, according to the experts of the original name Laila. He is a woman who is proficient in writing also mastering the field of medicine and Ruqyah.

At the time of Umar ibn Khattab became caliph, he gave Ummu Sulaiman the trust to become *Qadhi Hisbah* in Medina (the person in charge of supervising the market problem).

Asy-Syifa was known as a teacher in reading and writing before the advent of Islam. She was named as the first female teacher in Islam. Among the women educated by ash-Shifa was Hafshah binti Umar ibn Khattab. Ash-Shifa received many guidance from the prophet. Ash-Syifa learns the hadith of the prophet. He also spread Islam and gave counsel to the people and his disciples.

6. *Rubayyi binti Mu'awwidz ibn Afra*

Rubayyi binti Mu'awwidz bin Afra is one of Mujahidah the pride of Rasulullah. An Anshar woman from Bani Najjar who participated in the war with the Prophet, famous for his bravery. He entered Islam at a young age.

His father was Mu'awwidz bin Afra, the man who participated during the Battle of Badr and his father who killed Abu Jahal.

It is narrated when Rubayyi ' took the fragrance oil from Asma ' binti Makhrabah, Abu Jahal's mother. Then asthma asks Rubayyi ' lineage. So he mentioned

¹⁹ Aisha Abdulrahman, *Bannat AN-Nabi*, Darul al-Kitab, Beirut, 1403, HAL. 240

the genealogy of his brother. Then Asma ' says, "You are the daughter of a murderer of his master (Abu Jahal)."

Hearing Rubayyi's answer, Asma rises heatstroke but does not dare to fight his bravery, asthma simply goes, "For God, I will not sell anything to you forever." Rubayyi was pleased to make asthma wrath by saying, "It is Haram for me to buy just a little from your own oil."

He also contributed to the jihad by serving wounded Mujahidin, and preparing the logistics of the Muslim army.

Rubayyi is also known for his intelligence. Due to his extensive intelligence and insight, he was believed to be a legal reference, Sirah of the Prophet, as well as many of his founding hadith.

One history mentions that Rubayyi binti Mu'awwidz bin Afra died in 37 Hijri. However, another history asserted, he died in 45 Hijri, precisely during the time of Mu'awiyah ibn Abu Sufyan. After Rubayyi, he gave many examples for Muslimah in terms of kindness, steadness, scholarship, and the spirit of struggle in the way of Allah.

7. *Ummu Imarah*

Ummu Imarah is a woman Anshar. He has the virtue and goodness, like jihad, courageous, knight and not afraid of dying in God's way. During the war of Uhud, he fought with his husband, Ghaziyah ibn Amru and with his two sons Abdullah bin Zaid and Hubaib bin Zaid.

During the day, Ummu Imarah gave a drink for the injured Muslims, but when he saw the Muslims Porak Poranda, he immediately approached Rasulullah SAW by carrying a sword to protect and keep the salvation of Rasulullah. He fought badly, attacking enemies with arrows and using belts until injured by thirteen places.

His son Abdullah ibn Zaid said; ' I was injured at that moment with severe wounds and blood did not stop flowing. So the Prophet said; "Keep your knees!". While at that time, my mother was facing an enemy, when hearing the Prophet's cry by bringing a sanitary pad from her belt. Then the Prophet said to me, "Arise with me,

and I have an adversary.".... This makes the Prophet said: "Who is able to do with what thou hast done in this way?"

8. *Ummu Mahjan Al Anshariyah Radhiyallahu ' Anha*

She is only a poor, black-skinned old woman. He belongs to the indigenous peoples of Medina. People in the surrounding area call it Ummu Mahjan. Perhaps no one has ever thought of exempting what is made and done by Ummu Mahjan. It may not even be crossed in the mind of Ummu Mahjan himself. No intention to be known especially remembered. He just did something that he could do and hoped it could benefit him in the world as well as his end. What does Ummu Mahjan do?

Ummu Mahjan-As already mentioned-is an old and poor woman. Not much practice he can do. His energy was greatly reduced by age, not to mention his poor condition to make him obstructed from doing practices related to wealth. But it doesn't make her discouraged. He is aware that Allah always opens the door of kindness to whoever wills his willingness.

Thus, with simplicity Ummu Mahjan began to roll out his arms trying to give a little energy he had to clean the mosque of the Prophet ' alaihi wa sallam. Yes... Just clean the mosque. However, who underestimate the Mosque of God? A variety of good practices are done there. Prayer five time, Halaqah Ilmi with the messenger of Allaah ' alaihi wa sallam, where the Servants of God worship and draw closer to him. So for Ummu Mahjan this place must always be kept clean.

He did this practice with seriousness. Each approaching prayer times, on a daily basis, he tried to not escape from keeping the cleanliness. So he always did until his death to pick him up. MasyaAllah. Perhaps that is why, perhaps initially the messenger of Allaah ' alaihi wa sallam not know him, but because of the often the Prophet sees and meet him while clearing the mosque, then when he does not exist, then the messenger of Allaah ' alaihi wa sallam felt lost himself.

Narrated from the book *Al-Ishabah in Tamyizish Shahabah*,²⁰ when Ummu Mahjan died, the companions Ridhwanullahi Alaihim brought his body after the night

²⁰ Al-Asqalani, Al-Hafizh ibn Hajar, *AL-Ishabah Fi Tamyiz al-Shahabah*, Dar al-Fikr, 2001, p. 187

before and they found the Prophet Shalallahu 'alaihi wa sallam still asleep. They did not want to wake him up, so they immediately had a prayer and buried him in Baqi'ul Gharqad.

The next morning Rasulullah Shalalleahu 'alaihi wa sallam felt lost of the woman, then she asked the friends, they replied, "He has died and buried O Messenger, we have come to you and we get you are still asleep so we do not want to wake you up." The Prophet asked: "Why do you not give me?" As If the prophet blamed the decision of companions who did not wake him. Friends consider Ummu Mahjan is a less meaningful figure so there is no need to wake the messenger of Allaah 'alaihi wa sallam. The Messenger of Allaah 'alaihi wa Sallam said, "Show me where the grave is!" So they showed his grave to the Messenger of Allaah (peace and blessings of Allaah be upon him), then he sent him in his grave. The Prophet (peace and blessings of Allaah be upon him) stood, while the companions stood in the back of him, and then the Messenger of Allaah (peace and blessings of Allaah be upon him) and Takbeer four times and said:

وَإِنَّ اللَّهَ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ ، ۞ يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ ظُلْمَةٌ عَلَى أَهْلِهَا ۞ إِذِهِ الْقُبُورُ مَمْلُوءَةٌ إِنَّ ه

It means: "Behold, the tomb is filled with darkness over its inhabitants, and God does it for them because I have turned it on." [See Al-Ishabah, Al-Muwatha ' (I/227), An-Nasa'i (I/9) The Hadith is mursal, but its meaning corresponds to the hadith after which is connected with the history of al-Bukhari and Muslim.]

The goodness that is done by Ummu Mahjan can even provide benefits not only for himself in the world as well as in the nature of his grave, but also for others.

F. Conclusion

Etymologically, gender is a visible distinction between men and women, seen from value and behavior both physically and non-physically. Or gender is a cultural concept, and seeks to make distinction in terms of roles, behaviors, mentality, and emotional characteristics between men and women who thrive in society. That has certain traits in each type.

Gender can also be intended by distinction of role, position, responsibility, and division of work between men and women, which are established by the community

based on the nature of women and men deemed appropriate according to the norm, customs, beliefs or habits of society. Gender is not the same as nature. Therefore , gender differences become good for both men and women as complementary, to know each other and to give each other compassion and a sense of security in their souls. .

The idea of the Arab community is a number of community classes, which are different from each other. If one wants to be praised and respected in the eyes of the Arab nation because of its glory and bravery, then he has to be much talked about by women. In terms of women's marriage is very low and helpless. Among the familiar habits in the period of ignorance is polygamy. Without any maximum limitation, no matter how many wives you want. They can even marry two women who are brothers. They could also marry his father's widow, both divorced and left dead. The right of divorce exists in the custody of men without limitation. Gender issues are essentially Demanding the equality of male and female roles. Gender Ais the inherent nature of women and men in social and cultural construction. As long as justice exists, Gender problems are not a problem.

In general Islam does not deny the similarities between men and women in terms of obtaining equal rights . Islam gives the teaching of the Ummah to give the highest respect and position for a woman .

Islam gives the position of equal rights to women, without sacrificing its main task as a child educator even in the same time he can pursue his career outdoors .

The treatment of Islam to the position of women is very remarkable, women are given a special position compared to men, the position is among others: *women in Islam equals men; Women's status as mothers is higher in degrees than men; Got part in the inheritance; Women of Santris got the priority of heaven from any door; Protecting the honors of women; Then for the parents who have daughters and their prodiation with affection and gentleness.*

The role of women in the social world of society takes many major roles. Women have the role of the most important existence in the future life of the nation's generation. Women who have a religious education will be able to distinguish and can

discern which is good in Islam and which is not good in Islam. The existence of women in the midst of the family can give rise to the responsibility of a man in defending and maintaining and caring for the environment of the family from the influence or interference of outside parties. The role of women in male success also becomes evident that the various roles of women cannot be underestimated .

Islam also gives the role of women in the community *Sosila*. The role of women in the social world of society takes many major roles. Women have the role of an important existence in the future life of the nation's generations. Women are instrumental in determining the fate of the nation ahead. Natural inequality in men or women comes from human intent and action. Women are not the means to meet men's sexual instincts but by composing sexual instincts with the emotions of women and spirits and their behavior and disposition, women are able to give inspiration that lives for men. In this sense they can both feel a serene mind. Women can also earn physical and mental rewards. The existence of women in the midst of the family can give rise to the responsibility of a man in defending and maintaining and caring for the environment of the family from the influence or interference of outside parties. Women's role in the success of men also becomes evidence that the various roles of female *Tid* can be considered by the eye.

Then Islam also gave the role of women in politics. In a real environment, the contribution of socio-political women should be placed in a way that the collective activities based on a free will, willingly, conscious and active. This is a situation when the individuals of the Community Organize and organize social affairs (whether direct or indirect) and help shape the life of a civilized society.

Rasulullah in his lifetime was surrounded by great and formidable women. Because of the success of the preaching of the prophet, there are women participation . It is therefore natural that women have a glorious honor in both social and religious communities.

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