

Gender and Feminism in an Islamic Perspective

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ABSTRACT

The great dominance of men in various areas of life and the injustice felt by Western women had an impact on the emergence of the feminist movement, which initially only demanded equal rights to continue education in all aspects, including gender equality. This study uses a literature review method on writings that talk about Islam and Feminism. From the research results, it was found that in Islam, the roles of men and women in terms of politics, economics, education, social life and legal sanctions have the same portions and responsibilities. Islamic texts urge the progress and role of women in various areas of good life.

ABSTRAK

Dominasi besar oleh pria di berbagai bidang kehidupan dan ketidakadilan yang dirasakan oleh wanita Barat telah berdampak pada munculnya gerakan feminis, yang awalnya hanya menuntut hak-hak yang sama untuk melanjutkan pendidikan dalam semua aspek, termasuk kesetaraan gender. Studi ini menggunakan metode tinjauan pustaka pada tulisan-tulisan yang membahas tentang Islam dan Feminisme. Dari hasil penelitian, ditemukan bahwa dalam Islam, peran pria dan wanita dalam hal politik, ekonomi, pendidikan, kehidupan sosial, dan sanksi hukum memiliki porsi dan tanggung jawab yang sama. Teks-teks Islam mendorong kemajuan dan peran wanita dalam berbagai aspek kehidupan yang baik.

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1. INTRODUCTION

Gender and feminism from an Islamic perspective are complex issues that continue to be the subject of world debate and scholarship. Islamic feminism, a phenomenon that emerged in the 1990s, is a global movement that seeks to promote gender equality within the framework of Islamic principles (Davids, 2015). Islamic feminists fight for full equality between men and women in both the public and

private spheres, challenging conventional notions of male authority and advocating for women's rights to participate in various aspects of society, including politics and religious leadership (Badran, 2019).

The Qur'an, Islam's holy book, provides a foundation for these arguments, emphasizing justice and equality between the sexes (Ziaulhaq & Sen, 2021). Although the term "gender equality" may not be used in the same way as in the modern Western context, the ethos of the Qur'an considers men and women to be equal moral agents and beings before God and divine law (Jawad & Elmali-Karakaya, 2020). The Qur'an also allows women's economic independence and encourages them to be involved in political, social and economic activities (Huriani, 2021a).

Humans consist of men and women who live together and work together both in a family, community and in government agencies. The existence of both of them takes part in playing themselves in family activities/activities, in the midst of society and as people in the country in their respective activities. The roles each person plays cannot be separated from the skills they possess and are also in accordance with the character of the human being. As a result, the environment rewards anyone who provides benefits to the environment, regardless of who or what, based on gender.

In its journey, world life is like a cycle that cannot be separated from various moral, political, economic and humanitarian crises. This crisis affects both men and women. The violence that occurs can affect or rob anyone of their rights, whether men or women (Rosyad et al., 2022). Men have dominated the fate of women for centuries. Whether in the family or public matters in the power system. Including women who should receive protection, history has recorded instances of oppression of women's rights, including those that emerged from the West. In the past, the West destroyed women's human rights as human beings. For this reason, Western women demand these rights. They make demands for discussing equality as a way to obtain their rights (An-Nabhani, 2009).

As a result of the enormous dominance of men in various areas of life and due to the injustice felt by Western women, the feminist movement emerged, namely a movement led by Western women in demanding equal rights between men and women. The feminist movement, which initially only led to demands for equal educational rights, continues to extend to rights in all aspects, including gender equality.

In their view, in this so-called modern era, there are still many women's rights that are neglected or experience oppression, from their rights as wives, workers, and roles in society to the political realm. However, along with the struggle for emancipation and the success of the feminist movement, which made women equal to men, women often became perpetrators of violence and crime, corruption when entrusted with politics, mothers who had the heart to kill their babies, extramarital affairs, adultery with their biological children.

Starting from the revolution of thought that occurred in the West, modernization (through the Industrial Revolution) became a good momentum for people's lives. Capitalistic-materialistic life causes Western women to begin to be lured into entering the public sector, with the domestic sector still being their responsibility. By opening up these opportunities, they also see their old world (namely the domestic sector) from a different perspective. This is what triggers and feeds issues of oppression and harassment of human rights, including women's human rights.

Meanwhile, on the other hand, the capitalistic system is unable to protect women's rights. So, women's cries emerged as a reaction to the social changes that were taking place, namely what is commonly referred to as feminism. Even though the feminist movement later gave birth to various movements according to the analysis of the root of the problem and the targets of their struggle, they had the same awareness, namely liberating (liberalizing) women from the shackles of any ties, including ties to religious values (Jaya, 2019).

The feminism and gender equality movement sees the problem of violence and injustice that befalls women only from the perspective of gender differences, so it develops and leads to the side of gender equality. In fact, the discourse on violence against women today is an interesting matter because it is widely discussed by practitioners, non-governmental organizations (NGOs), academics and the wider community. This is motivated by the demands of women's roles, which are becoming

increasingly complex in line with developments in the times, which tend to pay more attention to Human Rights (HAM) without looking at or differentiating between genders. Violence against women is the most cruel act of human rights violation experienced by women (Febrini, 2017).

Furthermore, the solution that has been made to end the problem of men's domination of women and the lack of women's rights in the Western version makes the struggle for equal rights and gender equality the basis for a solution for justice and equal rights between men and women. Here, the idea develops again that according to the Western version of feminists, it is gender differences that lead to culturally formed gender differences, which are the basis for violence and injustice against women. Allah SWT. The Almighty Creator created man, and then from the part of his rib, he created woman, who then, through both of them, Allah SWT, gave birth to many offspring, both male and female (Asmaret, 2018).

Allah says in Surat An-Nisa verse 1, which means "O humanity! Fear your God who created you from one (Adam), and (Allah) created his mate (Eve) from himself, and from both of them, God raised many men and women. Fear God in whose name you ask each other, and (maintain) family ties. Indeed, God always takes care and watches over you." Allah SWT did not simply create His creatures called humans without meaning or purpose. As the Word of Allah SWT in Surat Al-Dhariyat verse 56, means, "I did not create jinn and humans except that they worship Me."

From this verse, it is clear that Allah SWT created his creatures, namely Jinn, including humans, in order to worship Allah SWT. Worship of Allah SWT is submission and obedience to all His perfect and comprehensive rules covering all aspects of life, including aspects of worship, morals, clothing, marriage, food, economics, and social and political aspects. This was all done without the intention of making things difficult for humans (both men and women); on the contrary, Allah SWT's rules. Contains benefits.

In this way, Muslims are in the spotlight as humans who are servants of Allah (both men and women), both of whom can live side by side and work together in the corridors of Allah's law while their lives are completely devoted to Allah SWT. Navigating the world, humans cannot actually be separated from each other, meaning that achieving something that is desired and achieving noble goals is very difficult to achieve alone. Therefore, it is necessary to achieve a goal that requires cooperation, helping each other, as well as between men and women (Mitamimah, 2021).

Collaboration between men and women is equipped with different characters in their respective roles, especially in a family. The West also partly recognizes the role of husband and wife in an ideal family. No less than Jack Straw, when he was British Home Secretary, wrote in his foreword to the book "Supporting Families," those children who grow up well are those who have intact parents and whose families are more stable if they marry. It is simple enough to get the government to enact measures to strengthen the institution of marriage.

2. RESEARCH METHOD

This research employs a literature analysis method with a descriptive approach to investigate the ideas of gender and feminism in the Islamic perspective and explore the arguments presented in related literature (Setia & Haq, 2023). The descriptive approach is utilized to depict the phenomena in detail and comprehensively, while literature analysis provides a strong theoretical foundation for understanding various perspectives on gender and feminism issues. Data is collected through a review of various literature sources addressing this theme, including books, journal articles, and related documents. The data is then systematically analyzed to identify patterns, trends, and key arguments emerging from the studied literature (Lune & Berg, 2017, p. 45).

Furthermore, a qualitative approach is used to analyze the collected data while considering the cultural, historical, and relevant religious texts. This approach enables researchers to understand and interpret various perspectives presented in the literature and to explore the implications and consequences of the discussed ideas. The analyzed data is then systematically organized in this article to strengthen the arguments and conclusions drawn. With this approach, the research aims to provide

an in-depth understanding of gender and feminism issues in the context of Islam and their contributions to the global debate on gender equality and women's rights.

3. RESULTS AND DISCUSSION

a. Gender Equality

In order to achieve harmonious societies, the realization of each person's full potential, and sustainable growth, gender equality is a fundamental human right. This guarantees that women and men have equal authority and access to chances for personal growth, education, and financial freedom. Achieving gender equality requires empowering women, which includes giving them more self-worth, decision-making authority, access to opportunities and resources, personal autonomy, and the capacity to effect change. Gender issues are not exclusive to women; they also affect men's and women's relationships in society, and men's and boys' behaviors and attitudes are crucial to achieving gender equality. The advancement of women's health and safety, education, and political and economic empowerment are critical areas of attention for achieving gender equality. The cultural idea of gender aims to distinguish between the roles, behaviors, mentalities, and emotional traits that men and women acquire in society (Darmalaksana, 2012; Pathania, 2017).

In the leadership system contained in QS. An-Nisaa' verse 34, it can be seen that the Al-Qur'an recognizes gender differences, explaining that a man is a leader and a provider, and a woman should be the one who looks after and looks after the house when her husband is working. However, this has changed over time; men's dominance has decreased in the field of work, which is because women are able to show their quality in this field and are able to compete in many things with men (Nisarohmah & Darmawan, 2022)

Gender equality is equal conditions for men and women to obtain opportunities and rights as human beings so that they are able to play a role and participate in political, legal, economic, sociocultural, educational and national defense and security activities as well as equality in enjoying the results of development. Characterized by the absence of discrimination between women and men, and thus they have access opportunities to participate, control over development and obtain equal and fair benefits from development. Achieving gender equality and empowering women, the definition of gender equality refers to a state of equality between men and women in fulfilling their rights and obligations (Pristiwiyanto, 2011).

Equality itself appears as a conclusion of dissatisfaction with differences. This is because equality is produced through demands for different treatment and different rights. For example, women give birth and bear the physical impacts during pregnancy, so they bear the burden of doing all that to give birth to a healthy child. Equality is translated as equality of political, economic and social rights and opportunities, such as freedom in the fields of education, employment and political representation. They view the differences between men and women as neither biological nor thought but the product of centuries of conditioning. This is the reason why feminists want to differentiate the term 'sex' from the social construction of 'gender.' The division of labor between women as housewives and men as breadwinners is regrettable because it is considered a form of subjugation and patriarchy (men dominate society) and is one of the consequences of the increasing injustice of the Industrial Revolution. So, liberal individualism became the basis that gave birth to classical theories of women's emancipation and formed the foundations of modern perception (Taji-Farouki, 2006).

b. Feminism

Feminism is a movement that demands emancipation or equal and fair rights with men. This term began to be used in the 1890s to refer to the theory of equality of men and women and the movement to obtain women's rights. Feminism is the advocacy of equal rights for women in political, social and economic terms. The revolution of thought and the industrial revolution on a large scale have encouraged opportunities for women in the West to enjoy roles and take part in the public sphere, which, until now, women have only been active in the domestic sector. The feminist movement began at the end of the 18th

century and developed rapidly throughout the 20th century, starting with the promotion of equal political rights for women. Mary Wollstonecraft's writing (Wollstonecraft, 2016), *A Vindication of The Rights of Woman*, is considered one of the early feminist writings containing criticism of the French Revolution, which only applied to men but not to women. A century later, in Indonesia, Raden Ajeng Kartini also produced his thoughts regarding criticism of the condition of Javanese women who were not given the opportunity to receive an education equal to men, in addition to criticism of Dutch colonialism. At the end of the 20th century, the feminist movement was widely seen as a splinter of the Critical Legal Studies movement, which, in essence, provided much criticism of legal logic which had so far been blind, the manipulative nature and dependence of law on politics and economics.

Historical reflection is also shown from the beginning of the women's movement (first-wave feminism) in the world in the 1800s. At that time, women thought they were lagging behind because most women were still illiterate, poor and had no skills. Following this, middle-class women in the industrialization era began to realize their lack of role in society. They started leaving the house and observed the many social inequalities with women victims. Then came Simone de Beauvoir, a French philosopher who produced the first work entitled *The Second Sex*, which contained a feminist theory. From this book, the Western women's movement (Second Wave feminism) emerged, which challenged issues of injustice such as unfair wages, menstrual leave, abortion and violence, which began to be discussed openly. Famous figures Susan B. Anthony, Elizabeth Cady Stanton and Mary Wollstonecraft fought to promote changes in the social system where women could participate in elections (Rossides, 1978).

Starting from the revolution of thought that occurred in the West. Modernization (through the Industrial Revolution) became the momentum behind people's lives. Capitalistic-materialistic life causes Western women to begin to be lured into entering the public sector while the domestic sector is still their responsibility. As work and educational opportunities opened up for women, they were able to see their old world (namely the domestic sector) from a different perspective. This is what triggers and feeds issues of oppression and harassment of human rights, including women's human rights. Meanwhile, on the one hand, the capitalistic system is unable to protect women's rights. Then, women's movements emerged as a reaction to the social changes that were taking place. This movement gave birth to an understanding of women, which is commonly referred to as feminism. Even though the feminist movement later gave birth to various movements according to the analysis of the root of the problem and the targets of their struggle, they all had the same awareness, namely liberating (liberalizing) women from the shackles of any ties, including ties to religious values (Rachman, 2010).

Although proletarian men solved the first problem by insisting on equal wages for men, women, and children, they chose to lobby for a "family wage" large enough to allow women and children to remain at home. Realizing that homemakers will produce and take care of workers who are healthier than working wives, educated children are better than uneducated ones, and women and children are always persuaded to re-enter the labor market with wages which was low at one time, then the capitalists agreed to the family wages requested by the proletarian men. For decades, the family wage served as the main patriarchal policy to keep women and children out of the workplace.

However, currently, these policies have little meaning. This is because capitalistic forces are encouraging an increase in the number of women in the world of work. This was driven by the awareness within the family that two incomes were necessary to be able to live a better life. However, the movement of women into the workplace still needs to reduce men's power over women fundamentally. Through the sexual division of labor, patriarchy maintains the subordinate status of women, both at work and at home (Rahman, 2018).

The division of labor between women as housewives and men as breadwinners is regrettable because it is considered a form of subjugation and patriarchy (men dominate society) and is one of the consequences of the increasing injustice of the Industrial Revolution. So, liberal individualism became the basis that gave birth to classical theories of women's emancipation and formed the foundations of modern perception.

In developments to date, the activities of feminism and gender activists differ between countries with their respective cultural settings and an ism in the struggle of the feminist movement has also experienced different interpretations and emphases in several places. Feminists in Italy focus more on equality of roles in seeking social services and women's rights as mothers, wives and workers. Feminists in Indonesia follow the example of the RA movement. Kartini, Dewi Sartika, Cut Nya' Dien. Gender activists and feminists in France refuse to be called feminists but prefer the Movement of *women's liberation* based on psychoanalysis and social criticism. Of all the examples, ultimately, feminists and gender activists always mix with the dominant political traditions of a particular period.

In the past, the West destroyed women's human rights as human beings. For this reason, Western women demand these rights. They make demands for discussing gender equality as a way to obtain their rights (An-Nabhani, 2009). In general, the further development of feminism consists of two streams, namely liberal feminism and radical feminism.

Liberal feminism is the first variant of major feminist theory. As the name suggests, liberal feminism takes the basic assumptions of liberalism theory. Liberal feminism desires to liberate women from oppressive gender roles. This role refers to the social roles inherent in women, which are used as justification for placing women lower than men in all social fields. Liberal feminism was first born in the 18th century, formulated by Mary Wollstonecraft (1759-1799) (Wollstonecraft, 2016), *A Vindication of the Rights of Women* and in the 19th century by John Stuart Mill in his book *Subjection of Women* (Mill, 1988).

Liberal feminism bases its thinking on the liberal concept, which emphasizes that women and men are created equal and have the same rights and must also have the same opportunities. Humans are different from animals because of their rationality. The ability of rationality has two aspects, namely morality - autonomous decision-making and prudence (wisdom) - fulfilling one's own needs. However, in terms of state intervention to guarantee individual rights, liberalists.

Radical feminism is a feminist viewpoint that wants to make radical changes in society by eliminating all forms of male supremacy in social and economic contexts. Radical feminism wants to eliminate patriarchy by challenging prevailing social norms and institutions rather than through the political process. Some examples are challenging traditional gender roles, fighting against the sexual objectification of women and raising public awareness about issues such as rape and violence against women (Hermanto & Ismail, 2020).

Early radical feminism (which emerged in the second wave of feminism in the 1960s). Radical feminists believe that the cause of women's oppression is patriarchal gender relations and not the legal system (as in the views of anarchist feminism, socialist feminism and Marxist feminism). Radical feminism argues that sex is fundamental and cannot be reduced to the axis of social organization. It focuses on sex as a governing principle of social life, where power relations completely influence gender relations. Men's power and women's subordination are structural; this encourages feminists to adopt the concept of patriarchy. Radical feminism looks firmly at the relationship or power relations of men and women; the source of the problem is patriarchal ideology. There is a view that oppression of women occurs due to the patriarchal system. Women's bodies are the main object of oppression by male power. Therefore, radical feminism questions things such as the body and sexual reproductive rights (including lesbianism), sexism, the power relations of women and men, and the private-public dichotomy.

c. Feminism in Islam

Islam is a religion brought by the Prophet Muhammad SAW in 611 AD, around 12 centuries before the revolution of thought and the industrial revolution, which encouraged the awareness of women in the West to fight for their rights in public and political life through the feminist movement demanding emancipation in the West. In the past 14 centuries ago brought by the Prophet SAW, Islam has provided opportunities for women, not only in the domestic area but also in economic, educational, social, political, etc. areas long before the Prophet's emancipation movement had given women the opportunity to be involved in discussions regarding support for someone who would later become the leader of the country.

Sharia' has allowed a woman to choose a ruler or choose any man to carry out any government duties. Because a woman can pledge allegiance to a Caliph and choose him. From Umm 'Atiyah, she said, "We pledged allegiance to the Prophet, peace be upon him, then he recited to us" that "They will not associate anything with God" (TQS. Al-Mumtahanah [60]: 12), and he forbade us to mourn. So, a woman among us pulled her hand back, then she said, 'a woman has made me happy, and I really want to make her happy,' He did not comment on it at all. Then the woman left and came back again." (H.R. Bukhari)

A woman once had a dialogue and debate with Rasulullah SAW; at that time his position SAW not only functioned as a prophet but also as a head of state who managed the plural affairs of his people with the rules revealed by Allah SWT. for European women at that time may be restricted to the domestic territory or still taboo, ordinary people let alone women dialogue with a national leader. This is not the case in Islam, as exemplified by the Prophet. The story of Khawlah bint Tha'labah who once came to the Prophet SAW and asked him about the problem of *zihar* (the act of a husband comparing his wife to his mother) that her husband did to her, the Rasulullah SAW. said: "I do not have the slightest information about your affairs." Then he debated him. Then this story was immortalized and hinted at by Allah SWT in the Qur'an, Surat Al-Mujadalah verse 1, which means "Truly, Allah has heard the speech of the woman who filed a lawsuit against you (Muhammad) about her husband, and complained (about her) to Allah, and Allah heard the conversation between you two. Indeed, Allah is All-Hearing, All-Seeing".

Nash shows the dialogue between women and the Prophet Muhammad. The woman expressed her opinion while discussing it with the Messenger of Allah. Likewise, women may occupy the Ummah assembly which is the people's representative, which means women may vote and be elected to express opinions in the Ummah Assembly. This shows that women are allowed to carry out political activities, namely women become representatives of the people, representing their region. This means that women in Islam have felt active in politics long before European women fought for it. While Europe was still in the dark ages, including the oppression of women's rights, the emancipation movement only occurred 12 centuries later, before women experienced equal rights with men.

Prophet Muhammad SAW himself in the 13th year after prophethood or in the year in which he migrated around 624 AD, 73 men and two women came to him. The two women are Ummi 'Ammarah binti Kalb, one of the women of Banu Mazin, and Asma' bint 'Amr ibn 'Adi, one of the women from Banu Salamah. Rasulullah SAW. had promised them to meet at the hill of 'Aqabah. They left in the middle of the night; everyone climbed the hill including the two women. The Messenger of God said to them: I will accept your pledge to protect me as you protect your wives and children. (HR Ibn Hibban from the line of 'Awf bin Malik) (An-Nabhani, 2009).

These are the texts that show the progress and role of women in various areas of life, both domestic, political, social and economic, including *amar ma'ruf nahyi munkar*. All the activities of women mentioned cannot be written down in this paper. History has also recorded Muslim women starting from Siti Khadijah R.A, a loyal wife who was involved and supported the struggle of the Prophet SAW. Likewise, Siti Aisyah RA with her intelligence memorizing thousands of hadiths, Siti Hafsa R.A, to the heroine Cut Nya Dien, as well as Muslim women after her who became educational pioneers who founded universities, taking part in various scientific disciplines that have been recorded in history with gold ink.

Along with the wide opportunities for women in Islam, women at that time still did not depart from their nature as women. The role of women than men cannot replace is carrying, giving birth, breastfeeding and caring for children, all of which are carried out and enjoyed by women in addition to being a woman's obligation, and the woman's obligations are balanced by her husband's obligation to provide for his family, the husband is obliged to creating a sense of peace, love and affection in the midst of the family. In this way, women live their lives without feeling like they are experiencing violence or oppression and prioritize their obligations or also synergize their domestic and public roles which are women's rights and obligations, which is in accordance with the role of women which is no less important for the survival of the nation.

Although Muslims used not to know emancipation or similar terms. The Islamic association system can guarantee the integrity and height of the community within the community and the community itself. Islam gives true happiness to women and men, true happiness in accordance with the glory of man who has been glorified by Allah SWT, saying in Surat Al-Isra Verse 70 which means *“And verily, We have glorified the children of Adam, and We have brought them on the land and in the sea, and We gave them sustenance from the good and We made them more than many of the creatures We created with perfect superiority”*.

The development of feminism in Islam is also occurring in Indonesia, one of the figures is Husein Muhammad, he is a cleric who is often nicknamed *“The Feminist Kiai”* by his people because of his efforts to encourage feminism through a religious perspective (Maheswari, 2021; Zulaiha, 2016). What differentiates him from other Muslim ulama figures is how he raises the issue of feminism to uphold gender equality and spread the value of gender equality at the national level. He found that in Islamic teachings, gender equality is something that is supported by religion. Therefore, he carried out jihad to spread this knowledge and thoughts due to the fact that gender equality in Indonesia is still considered lacking. His focus on the issue of gender equality is demonstrated by building organizations and written works that can spread the value of gender equality (Haq et al., 2023).

d. Gender and Feminism in Islam

Islam does not recognize the terms feminism and gender with various forms of concept and implementation in making complaints about the values of women's subordination, because in Islam there is no distinction between a person's position based on gender and there is no gender bias in Islam. Islam places men and women in the same position and with the same glory (Engineer, 1994). Several theological responses in the Qur'an that assess the existence of gender equality: The humanity of women and their equality with men is the word of Allah SWT in Surat Al-Hujurat verse 13 which means *“O human being! Indeed, We have created you from a male and a female, then We made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the sight of Allah is the most pious. Truly, God is All-Knowing and All-Strict.”*

Islam guarantees happiness in this world and the hereafter for women if they are committed to faith and follow a pious path, as is the case with men, Allah SWT says in Surat An-Nahl verse 97 which means *“Whoever does good deeds, both men and women in a state of believe, then We will surely give him a good life and We will reward him with a better reward than what they have done.”*

A concrete example is that Islam does not differentiate between men and women in terms of levels of piety, and heaven is not reserved for men only. But for men and women who are devout and do good deeds, Islam places women and men in their place. The opinion of orientalist and enemies of Islam cannot be justified that Islam places women at a low level or is considered second class society. In Islam, women are actually glorified. There are many verses from the Koran or hadiths of the Prophet that glorify and elevate the status of women. Whether as a mother, daughter, wife, or as a member of society herself. There is no discrimination between men and women in Islam, but what differentiates the two is functional, because of the nature of each (Hassan, 1990).

In the values of Islamic teachings, gender terminology and the context of emancipation of reproductive rights have been provided in a balanced manner (Huriani, 2021b). This balance has provided the concept of harmony (*kafa'ah*) which can be seen from the concept of family law, such as: 1) Mutual rights in choosing a partner; 2) mutual rights to determine marriage within the framework of shura (deliberation and consensus); 3) The right to enjoy mutual sexual relations; 4) joint rights to care for children. In the framework of non-skill income values, reproductive aspirations turn out to be quite impactful. Cross-sectoral studies in America show that even though women's income always increases over time, this increase still cannot catch up with the increase in men's income (Bannerji, 2020; Choi, 2019). This means that each job is given a standard price, the practical value of which is used to compare the intrinsic value of different jobs to determine salary (Huriani et al., 2021). Pregnancy and caring for babies who take long holidays lead employers not to promote women for these reasons.

Islamic feminism has been shaped by a variety of approaches, including historical, exegetical, and postcolonial perspectives, that seek to challenge traditional interpretations of Islamic texts and practices. Feminist scholars began to reinterpret the Qur'an from a woman's perspective, challenging long-standing male interpretations and advocating for gender equality in the Islamic tradition (Rahmaan, 2016). Despite the progress made by Islamic feminists, the movement faces opposition from conservative institutions and fundamentalist groups, who view feminism as a Western import that conflicts with Islamic values. However, Islamic feminism also has support from women's rights activists and organizations, such as Sisters in Islam, which advocates for gender equality in Islam (Wadud, 2021).

4. CONCLUSIONS

Gender equality is equal conditions for men and women to obtain opportunities and rights as human beings so that they are able to play a role and participate in political, legal, economic, socio-cultural, educational, defence and national security activities as well as equality in enjoying the results of development. Characterized by the absence of discrimination between women and men, so that they have access, participation opportunities, control over development and obtain equal and fair benefits from development. Feminism is divided into two parts, namely liberal feminism and radical feminism. Liberal feminism is a movement of women who fight for equal rights with men without abandoning their gender identity as women. Meanwhile, radical feminism is a women's movement that fights for women's rights by eliminating gender identity in social life, because it is considered an obstacle to women's progress.

Feminism in Islam women have the same position as men, and women have equal rights and obligations with men. Islam gives women rights and obligations in politics, economics, social affairs, education. Islam also provides rights and obligations related to women's character that cannot be replaced by men, such as carrying, giving birth, breastfeeding and caring for children. Based on this conclusion, the author makes the following suggestions: The imbalance between the rights and obligations of both men and women has a negative effect on the social scene in society in the form of a sense of injustice, thus it is necessary to maintain a balance of rights and obligations by educating the public.

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