

MAINSTREAMING MERETAS BIAS JENDER IN ISLAMIC EDUCATION PRACTICES

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Abstract: *Issues of gender bias in the practice of a new Islamic education from five to ten years the attention of several drivers in the country feminism. Previously, the problems surrounding the disparaging attitude of female students' abilities, or assume the behavior of female students who are too active, or even aggressive vocals seem to deny its very nature is considered, until the problems are not given equal opportunities to women learners in developing and accessing knowledge and experience learning to be the sad story of gender bias in the practice of Islamic education. This paper describes the root of this issue, a gender discourse in Islam, gender bias in the practice of Islamic education and dialogue to find a way out of this problem.*

Keywords: *gender bias, Islamic education practice*

PENDAHULUAN

The practice of Islamic education in Indonesia is far from being expected. There is a vast gap between expectations about the ideal of Islamic education as guided by the Qur'an, as-Sunnah and the ideas of thinkers and observers of Islamic education with practice in the field. The gap is seen from the problem of image (image), institutional management, to practical problems, such as curriculum, learning, to the issue of gender relations that have not received adequate attention. These issues and especially the issue of gender realization in the practice of Islamic education is important to get adequate attention so that the future of Islamic education quality will be better and give hope to the people and the nation. this paper deliberately limits the description on the issue of gender relations in the practice of Islamic education, especially in non-formal education institutions pesantren and non-formal education that according to pemba (unequal), so it does not represent the spirit that carried the Qur'an and as-Sunnah (read also QS. At-Taubah / 9: 71 subtansi QS An-Nisa ' / 4: 34). While the Qur'an as the main source of the teachings of Islam and as-Sunnah (maqbulah) as penjelasny positioning women in honor and not found a verse or guidance of the Prophet SAW, who sultry women (Wardah Hafidz" Jurnal Ilmu dan Kebudayaan UQ No. 3, VOL, VI Tahun 1995). This is certainly different from the interpretation that sometimes the socio-historical aspects as the context of the decline of revelation is less of a concern.

Mainstreaming the understanding of equal gender relations in Islamic educational practice is important because of temporary assumptions; that first, there is still a gender bias in the practice of Islamic education, for example in terms of perception, treatment to action. Second, this gender bias is due to a biased or at least less precise interpretation of Islamic doctrine especially with respect to gender relations. Thirdly, this imprecise interpretation develops more dominantly in Islamic educational circles, especially pesantren and madrasah, so the practice of Islamic education is more influenced by this gender biased interpretation. Understanding



gender is an urgent thing to be introduced in the world of Islamic education especially among educators; kyai and ustadz in the pesantren environment as well as teachers and lecturers in the formal education environment, in primary and secondary education and in higher education. These educators are deemed important to have sufficient insight into gender equality so that when conveying the material, it is desirable to also embed the values of gender equality. Better yet, if these educators are their policy makers in their respective institutions, the impact will be more significant. In this way it is expected that students / students / students can recognize and understand gender equality according to the interpretation that is more relevant to the spirit of the times, perhaps even the closest to the truth.

From the brief explanation above, this research paper questioned; how is the discourse of gender in Islam? How is the allegedly predicted practice of Islamic education? How to break the gender inequalities in the practice of Islamic education? At the end of which is also an answer to the third question is presented a theoretical and paraksis dialogue to present the approaches in hacking gender bias in the practice of Islamic education, as well as the interpretation methodology that is considered more able to empower the women who really needed his presence by men. men. This dialogue is intended to criticize the issues that evolve around gender bias in the practice of Islamic education.

Methodologically, this paper is only trying to describe data derived from sources of interviews, observations, research and analysis of the film that all others do. Readers are welcome to interpret and criticize, because the author as much as possible do not do much interpretation of the exposure of this still very limited data. Thus there is no methodological claim, let alone called this research paper using anlysis content motion, or document analysis and so on.

Gender Discourse in Islam

The author tries to trace the term or gender term (gender in English) in the Big Indonesian Dictionary (KBBI) in fact the term is not found. There is a gender term but not in accordance with the definition of gender (foreign term) referred to in this study (KKBI, 1990). While the English-Indonesian dictionary introduced the term gender and defined by gender, there is no explanation what it meant, but it may be understood that gender can be in the sense of male or female (John M. Echols and Hasan Hassan Shadlily, 1990). In the New Concise Webster's Dictionary the term gender is described as one of three classification; masculine, feminine and neuter (New Concise Webster's Dictionary, 1987). In line with this understanding in Oxford Learner's Pocket Dictionary mentioned understanding gender 1) *fact of being male and female*, 2) *grouping of nouns and pronouns into masculine, feminine and neuter* (Oxford Learner's Pocket Dictionary, 2003).

From the above sources it can be understood that the term gender is not known in Indonesian terminology or vocabulary, even interpreted by sex although it is not clear which gender also? Whereas in the last two sources it appears that this terminology can



be understood as male or male (mascullin), or related to girl or girl (feminine) and neutral (meaning neuter) which can be male (male) or female (female).

In Islam the concept of gender is also not known, as the study by Nursanita Nasution, "it is clear to us that feminism with the concept of gender is not in Islam. But we are required to be able to explain the role of Muslim itself with the Islamic paradigm (syumul and comprehensive). This is our duty as a muslimah "(Nursanita Nasution, Gender According to Islam in Classical and Modern Perspective, accessed August 27, 2017). Ainul Yaqin quotes Wood T, Julia in Gendered Lives; Communication, Gender and Culture and Andersen in Thinking About Women; Sociological Perspective on Sex and Gender, defines gender as, ... a role in life that can be done by both men and women. This role has nothing to do with the biological signs that human beings brought about from birth. Gender is more likely to refer to the prevailing perception in society about the activities and attitudes (attitudes and behaviors) that may or may not be done by men or women. While sex is more referring to the genetic or physical identity of a person. Biologically, sex is usually used to determine whether a person is male or female (M. Ainul Yaqin, 2005).

The concept of gender in the above sense is distinctly different from sex, the first being a social or cultural construct, while the second is natural or created by human being born from birth. Its physical organs are biological characteristics that reveal male or female. The explanation of gender concept differences with the word sex (gender) is more fully expressed Mansour Fakhri in Gender Analysis and Social Transformation. To be clearer below is deliberately quoted rather long.

....sex is the distinction or distribution of two biologically determined sexes attached to a particular gender. For example, that men are human beings who have or are like the following list: men are humans who have a penis, have a jacket (when menjing) and produce semen. While women have reproductive devices such as uterus and ducts for childbirth, egg production, have vagina, and have breastfeeding tools. These tools are biologically attached to the human kind of woman and man forever. This means that biologically these tools can not be exchanged between biological devices inherent in men and women. It is permanently unchanged and is a biological provision or is often said to be God's or naïve (Mansour Fakhri, 2003).

In contrast to the above concept of sex Mansour Fakhri also provides an explanation of the concept of gender as below,

... the concept of gender, which is a property inherent in men and women who are socially and culturally constructed. For example, that woman is known to be gentle, beautiful, emotional, or motherly. While men are considered: strong, rational, manly, mighty. The characteristics of the nature itself are interchangeable traits. This means there are men who are emotional, gentle motherly, while there is also a strong, rational, mighty woman. The characteristic changes of these traits can occur from time to time and from place to place (Mansour Fakhri, 2003).



This explanation reaffirms that gender differs from sex. Gender is the result of social or cultural constructions of both men and women about an attribute or symbol that can be attached to both men and women. As mentioned in the above explanation a trait that is not an instinct can be possessed by either a man or a woman. There is a tendency for women alongside beside him to be men then jobs in socio-cultural constructions as men's work such as painting a house, fixing a broken roof or car wash will be entrusted to a man. Once there is no man beside him, then all the work will be taken over and the woman turns into a mighty woman.

Gender bias may occur for several reasons, among others because of the religious interpretation (text) that is different from the normative notion or the intended intention of the verse, because of socio-cultural constructions and also because of government policy (ISTIQRQ Journal 07.VII 07.No. 01, 2008 pp. 233-267). In the case of the interpretation of scriptural texts which led to the subordination of women to men other than to occur due to mis interpretation, as well as personal interests that hide behind religion (M. Ainul Yaqin, 2005). Presumably, the gender bias in Islamic educational practice is more influenced by gender-biased interpretation and personal interests.

This paper limits the description of gender bias as a result of an understanding of the scriptural text supposedly in contrast to the normative message of the text. The two interpretive models below are thought to contribute to the evolving gender discourse: First, the classical interpretation with the classification of textual interpretation, ie making the text as everything. What the text conveys is the decree of God to be performed. The other is the ideological interpretation of the ideological model of choice which is the choice of power. The Sunnis will interpret scriptural texts according to their ideology, as well as the Shi'ites have their own interpretations according to their interests (Zuhairi Misrawi, 2004) Both exegesis and socio-historical approach to scriptural texts. These two exegetical models are developed in society, but the first to the present are the dominant ones, while the second is antithetical which sues the establishment of the first model of interpretation. Hence the second is discourse as contextual interpretation, emancipatory interpretation, or liberation theology.

The text of the Qur'an legally borrows the term Masdar F. Mas'udi seems reluctant to align women with men, at least as obsessed by the advocates of present-day emancipation. In some verses of the Qur'an, for example An-Nisa' / 4:34, "Men are leaders for women, because God has overpowered them (some) over another (woman), ... "In the case of the marriage of An-Nisa' / 4: 3" ... then marry other (other) women you love: two, three or four. Then if you are afraid that you will not be able to do justice, then marry someone ... "In 1111Sura An-Nisa' 4/176," ... then part of a brother as many as two sisters on the part of men and women in inheritance, ... "and al-Baqarah / 2: 282," ... And witness with two witnesses of the men among you. If there are not two men, then (may) be a man and two daughters of the witnesses whom you are pleased with, so that if anyone forgets one another reminds him ... "



In line with the legal text of the verses in this holy book is a view in several interpretations, such as Tafsir Jalalain, Tafsir Ibn Kathir, Tafsir al-Khâzin whose views are arguably the same as the legal text, that men have a higher position than women both in leadership, inheritance, marriage more than one and the testimony of women who are half the price of men. In the case of An-Nisa' / 4:34, these three commentaries, borrowing feminist perspectives are those which can be categorized as gender biased interpretations, because they position women as the subordination of men, because of the advantages possessed by men, though in fact in the latest development there are also women who are more powerful, have the ability to lead, or have advantages over men. As Jalalain's commentary is deliberately quoted complete, but the next two commentaries (Ibn Kastir's commentary and al-Khâzin commentary deliberately only quoted the relevant passage for this study due to page limitations.

{ الرجال قَوَامُونَ } مسلطون { عَلَى النِّسَاءِ } يُؤَدِّبُونَهُنَّ وَيَأْخُذُونَ عَلَى أَيْدِيهِنَّ { بِمَا فَضَّلَ اللَّهُ . بَعْضَهُمْ عَلَى بَعْضٍ }
أى بتفضيله لهم عليهن بالعلم والعقل والولاية وغير ذلك { وَوَيْبًا لِّأَنْفُسِكُمْ } عليهن { مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ }
{ قَانِتَاتٌ } مطيعات لأزواجهن { حَافِظَاتٌ لِّلْغَيْبِ } أى لفروجهن وغيرها فى غيبة أزواجهن { بِمَا حَفِظَ } لهن {
اللَّهُ } حيث أوصى عليهن الأزواج { وَاللَّاتِي تَخَافِينَ نُشُوزَهُنَّ } عصيانهن لكم بأن ظهرت أماراته { فَعِظُوهُنَّ }
فخوفوهن الله { واهجروهن فى المضاجع } اعتزلوا إلى فراش آخر إن أظهرن النشوز { واضربوهن } ضرباً غير مبرح
إن لم يرجعن بالهجران { فَنِّ لَّا أَطَعْنَكُمْ } فيما يراد منهن { فَلَا تَبْغَوْا } تطلبوا { عَلَيْهِنَّ سَبِيلًا } طريقاً إلى ضربهن
ظلماً { إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا } فاحذروه أن يعاقبكم إن ظلمتموهن .

Unlike some of the above commentaries, Hamka in the al-Azhar commentary, while interpreting An-Nisa' / 4:34, states,

... what is the most important reason then in the division of the inheritance of men gets twice the women's part, and why then the man who pays the dowry, why the men fall orders to menggauli his wife well. Why do men permit to marry up to four people from justice? Are women not? This verse gives the answer. For the man is the one who leads the women, not the woman who leads the men, and not the same position. Although the four wives are a hassle, but generally men are better able to control four wives, than for example a wife with four persons. She was not going to be able to control the four men. In fact, that woman will be miserable if for example she is allowed to marry four. In this verse does not directly come the command of saying O men, you must be a leader. Or oh women, you must accept the leadership. First explained is reality. There is no command, but in reality it is men who lead women. So that when it comes, for example the command, women lead men, can not command it goes, because it is not in accordance with the reality of human life. Men lead women, not only in humans even in animals (Hamka, 1983).



In contrast to this is the view of contemporary Islamic thinkers who attempt to interpret the verses above differently, they are the Riffaat Hassan, as in the following quotation, the substance is that the Qur'an positions the women honorably even parallel to the men. In addition to his progressive thoughts with his socio-cultural interpretation approach model, and combined with linguistic analysis positioning him as a Muslim thinker especially about the feminism that counts, he also offers a different interpretive methodology than the classical commentary model. That is, it combines the ideal-normative approach which is the main principles outlined by the Qur'an with empirical reality which is the real condition of how the teachings of the Qur'an are put into practice. Asghar Ali Engineer and some feminist movers in the country, such as Wardah Hafidz. As a Muslim feminist Riffat Hasan, after years of research came to the conclusion that women are equal to men, as the statements below show.

My years of research have made me believe that God is not a man, God is just, omnipotent, Merciful, and does not discriminate against women and men. And I even feel that God cares more for women than for men. This is because God is paying more attention to the marginalized, widows, orphans, slaves, the poor, than to the rich and powerful. I am absolutely sure about this. So my main conclusion is that the Qur'an makes no discriminatory distinction between women and men. But just saying and believing all these things is not enough because it must be proved, presented, especially to women. All of us women, must believe that we are equal with men. (Riffaat Hassan, Journal of Science and Culture UQ No. 9).

Gender bias in Islamic Education Practice

Gender bias as a socio-cultural problem does not only occur in the political, economic, and religious areas, but also penetrates the field of education. When sitting in elementary school, Indonesian children are familiar with sentences such as: Cooking Mom in the kitchen; Ani washes the dishes, dad goes to the office, Amin plays soccer. The sentences are also equipped with illustrative images to make the child more imaginative in understanding the sequence of words. For example, a picture of a mother cooking in the kitchen, a father working in an office or in a building project. It all shows a gender bias (Ahmad Muthali'in, - accessed September 3, 2017).

The gender bias in the practice of non-formal Islamic education, especially in pesantren environments, can be traced from the film "Women Berkalung Surban" (PBS) and critical analysis of the film by Gustian Tahir, lecturer of Faculty of Adab and Humanities UIN Alauddin on Gender Empowerment in Islam, Response to film "Women Berkalung Sorban". Gustian Tahir summarizes the film's story as follows.

PBS tells the story of the struggle of a woman named Annisa (Revalina S Temat) at Al-Huda pesantren East Java belonging to her father Kyai Hanan (Joshua Pandelaky) in 1984. Little Annisa (Nasya Abigail) has a rebel instinct against women's discrimination that occurs in pesantren its old. Annisa's desire to learn to ride a horse and be elected to the head of the class, was not approved by his parents because he is a woman. Feeling uncomfortable with the pesantren environment and his family who always put aside



their status as women by reason of Islamic law, then after completing education at Al-Huda Pesantren, Annisa decided to apply for a scholarship at an Islamic University in Yogyakarta.

Annisa life line was not to the Middle East, but instead married by her parents. Annisa is paired with Samsudin (Reza Rahadian) the son of a kiai who helps in al-Huda pesantren. Annisa accepted this matchmaking provided she was allowed to continue her education. Unfortunately, a strong desire for school is just wishful thinking, the world of marriage does not bring it to happiness. Annisa gets "hell" of domestic life because of her husband's abusive behavior and pressure. Not only rough treatment, Annisa also dipoligami, even living a house with a second wife named Kalsum (Francine Roosenda). Annisa can not do anything because the references to the Arabic book (Islam) classic always used as husband and family to silence Annisa rebellion. Annisa finally divorced her husband and decided to go to Yogyakarta. In this city Annisa began to show her talent as a writer. She worked in a consulting office and became a reliable consultant. Annisa later married Khudori (her small friend who is Al-Azhar Cairo's alumni) and returned to Al-Huda with her books. Not long after marriage, he was widowed again due to her husband killed by an accident on the highway, however, he did not despair. Although in the pesantren there is a ban on reading books that smells of the outside world, and the pesantren community burns books at the command of the leader, but Annisa persistently fight for gender equality until finally he can create a library at Al-Huda pesantren.

The description in the PBS film about this gender bias represents Annisa's position as a woman who belongs to a kyai family that is an elite of traditional rural students. Annisa is also a female santri who is studying at madrassas who are in a boarding school environment that also happens to belong to his father. In the case of PBS Gustian Tahir, there are at least four categories of gender inequality described, and this represents the world of traditional pesantren which is the largest number of pesantren in the country (Gustian Tahir, Gender empowerment in Islam, Response to the film "Women Berkalung Sorban" accessed 3 september 2017).

First, the disparaging view of women (underestimation). In this film, Annisa (as a gender fighter) does not question why there are men who are male and female, but what is in question is why biological issues should give rise to unsuitable gender injustices. Women are castrated to grow, even the head of the class. This is illustrated when the election of the head of the class at Pesantren Al-Huda is guided by a pesantren teacher. Second, the marginalization of women from the public life. PBS also describes how women, in this regard, santriwati in Pondok Al-Huda are not given the opportunity to open the horizons of thinking by looking at the reality of the outside world. They were forbidden to read books other than religious books, even in a clip, they were told to burn books brought by Annisa. Third, women as violence object (violence object). Because of its perceived weakness, women are often the object of violence; seduced, harassed,



beaten, raped and divorced. Some of this violence also experienced by Annisa in the movie. Fourth, women bear a heavier workload (hard burden). Due to gender inequality, women have to accept a much heavier and longer workload than men. The most active men alone, the maximum work averages 10 hours per day, while women work 18 hours per day. This is what Annisa experienced when he became the wife of Samsuddin. She has to serve and take care of the household, although at the same time she is often subjected to harsh treatment.

Data on gender bias in pesantren is also told by Warda Hafidz in interviews conducted by Editor UQ, Budhy Munawar Rahman and Nurul Agustina, recounting his experience when visiting Lombok, I have been to Lombok exactly on the memorial of Maulid. By the Master Teachers (Kyai) there it is said that if women want to be combined by the kyai they will get the umbrella of Fatimah in the Hereafter will save them not to go to hell. The woman will go to heaven for accompanying the Master Master to heaven. On that basis polygamy among kyais is very common and accepted by society (Riffaat Hassan, Journal of Science and Culture UQ No. 9).

This story can not be said to represent the world of pesantren, at least for pesantren who develop and embrace ideological thought or affiliation to modern Islam. The affiliation of modern Islamic ideology is also the knowledge of the writer there is also a *kiainya* more than one wife and even his sons there are up to 30 people from three wives. So it is not the institution and collective thinking that developed in pesantren but more on the understanding and sincerity of kyai to position women fairly.

Gender bias in educational practices other than text and drawing in textbooks is also evident in other learning tools such as Program Outline (GBPP), CWW Program (PCW), Lesson Unit (SP), learning media, learning methods, and equally important is the interaction and treatment of teachers to students. Ahmad Muthali'in, in his research on gender bias in education by taking samples of SD I Muhammadiyah Surakarta, SD Kleco I Surakarta, and SD Tamansiswa Yogyakarta, presented his research results as follows. ... when students were asked what boy played, 84.44 percent responded with masculine games like marbles, cars and kites. When the question was turned into who was playing the marbles and the like, one hundred percent they responded by the name of the boy. The same is true when asked about who the child is playing the market-market, 96.67 percent of their answers are the names of women. So also with the question of who cooks in the kitchen, 94.44 percent answer it with the mother or other female names ... on "self-help" subjects, daughters will be given feminine duties such as making christ, making ornamental flowers from paper, making tablecloths, and embroidering. This type of skill is seen as a princess area. As for boys were given masculine duties such as sawing, sculpting, cutting wood, and making brooms. This activity is seen in accordance with the nature of the boys.

A three day observation conducted by Ida Siti Herawati, can be identified problems shown by teachers in the learning process as follows: 1) At the time of giving motivation to learn at the beginning of the lesson, the teacher is less attention to the habits of female students who tend to passive. 2) When asking teacher opening questions tend to



meperioritaskan male students, 3) Shyness shown by female students is ignored by the teacher so that female self-confidence is less developed, 4) Questions about techniques addressed to male students, while female students are asked about things that are domestic, 5) As reinforcement of sweet words addressed to female students while good word is addressed to male students, 6) In teacher's view, male students are more talented in math, engineering and so on, while female students are more apt to be nurses, secretaries and dancers, etc. 7) In the theatrical lessons of male students get the role of leader, head office, patron, army and police, while female students get the role of mother households, cooks, nurses, teachers and helpers (Ahmad Muthali'in, / education-biased-gender / accessible 3 September 2017).

On the formal level of higher education gender bias is also experienced by female students, as told by Wardah Hafidz, although this has happened ten years ago, the current condition has not changed too much. Overly active, aggressive and even provocative female students are still considered to be less suited to their nature as women. My experience shows that women still face many obstacles.

Gender bias in educational practice does not only occur in boarding schools and primary education, especially in elementary / MI, but also experienced by female students at PTAI. In the world of higher education activist female students tend to tomboy aka masculine, so less desirable male students except who do have such tastes. Unlike feminine activist female students, come along and help the rear business like treasurer and the consumption is still a lot of devotees. Probably too subjective, but this is reality on the ground.

Dialog Hacking Gender Bias

Bias jender dalam praktik pendidikan Islam adalah fakta yang tidak bisa dipungkiri. Sementara pendidikan memiliki posisi yang sangat strategis baik untuk melanggengkan *status quo* atau bahkan untuk menggugat ketidakadilan yang dianggap dapat membahayakan cara pandang lulusannya terhadap isu jender ini. Bias jender dalam praktik pendidikan Islam seperti ini tentu tidak bisa dibiarkan. Ada dua pilihan perubahan, yaitu dibiarkan berubah secara alami, atau berubah secara "transformatif"; atau dilakukan perubahan secara artifisial, atau dilakukan "rekayasa".

In general as written Andree Feillard that in the environment of Muslims in the country there is a potential change in gender relations. The potential for this change is because some female figures as well as some kyai support the movement of feminism in (Andree Feillard, 1999). This potential was conveyed ten years ago, the atmosphere is now more likely again because the problem of gender has become a santer issue through various movements by utilizing various existing media. Madar F. Mas'udi also saw a potential change of gender relations in the country although it should be done gradually and by making ushul fiqh as an entry point (starting point) (Masdar F. Mas'udi). This potential needs to be utilized by increasingly reinforcing the issue and movement of feminism among Muslims to penetrate the praxis of Islamic education.



If the potential for change exists among Muslims in general, then the same potential is of course also in the environment of Islamic education. Because female leaders and also some kyais who are in agreement with this feminist movement generally have educational institutions that are managed independently, or at least have the authority to influence the view of the growing gender relations in the environment of Islamic education. Pesantren environment because it is the authority of kyai must get permission from kyai, while the school madrasah environment outside pesantren is the authority of the government, foundation and educators, of course it is needed also support feminism activist.

Riffaat Hassan, offers a way out to further strengthen the equality of gender relations with an issue-oriented as a point of departure for the struggle. Injustice in its various forms, whether it is domestic inequality, inheritance, rape, polygamy, whatever. Without being overly concerned with group or group backgrounds, provided they are championed together and make the issue a key reference for cooperation, an equal gender-win struggle wins. But if based on cooperation on private interests, groups or institutions and the like, it will fail (Riffaat Hassan). Pemikiran ini sama dengan yang dilakukan Wardah Hafidz dan kawan-kawannya. Mereka juga menjadikan isu bias jender untuk memperjuangkan gagasannya. Seperti dalam pernyataan mereka, "Kami ingin feminisme menjadi isu nasional kita. Karena kita kesulitan mencari ahli tafsir dan hadits yang progresif. Jadi kita pikir kita harus "mengimpor" orang atau pemikiran untuk mengguncang *staus quo*. Ini alasan mengapa saya dan kawan-kawan mengundang orang seperti Riffaat Hassan dan Asghar Ali." (Riffaat Hassan).

In addition to the above two models, there is an offer of an approach written by Ellys Lestari Pembayun, the following two approaches. First, empowerment approach. This approach implies that change must be done by women themselves, not because of the provocation of others, especially because it is donated by other institutions, which may be the type of change and empowerment of women. In the context of Islamic education, women of teachers and educational personnel can take the initiative to odvocate their positions as well as the positions of learners, for example by demonstrating more academic abilities than men, coupled with mastery of skills as educators who are also competitive with teachers man. The most troublesome if the women just feel inferior before they do something.

Both approaches of wisdom, this approach is based on elements of alternative analysis and gender sensitivity analysis. This approach has five main points: 1) Women are expected to distinguish what they see, such as changing circumstances in strategic areas with status quo, 2) Micro level experience (community, household and social projects) is used as input for macro-level policies 3) Integrate cultural, social and political dimensions, 4) Women must understand every development that takes place around it, and 5) Women are required to have a view and a spirit that tries to separate private and public, economic, political and personal realities, feelings and intuitions with reality and reject all forms of materialism and hegemony of money (Ellys Lestari Pembayun, 2009).



This second approach seems to require assistance to women who want to grow gender sensitivity. For this in the context of education it is necessary strategies and stages that enable women who are directly involved in Islamic education praxis.

CONCLUSION

To break the gender bias in Islamic education practice as described above, it seems that the model of change based solely on the direction and will of the social and cultural environment is too naive. Artificial changes are needed, engineering needs to accelerate the process of awareness of competent authorities, managers and educators and education personnel. How the most likely model of change to be implemented and what is needed as an instrument for change is certainly very situational, so that the competent parties, practitioners and educational observers can think about it. As the final bid to hack this gender bias is a model of P3M liberation exegesis (Association of Pesantren and Community Development), a model of tafsir that has an emancipatory vision (Very Verdiansyah, 2004). An emancipatory commentary, an interpretation that alters top-down strategy ala tafsir teocentric becomes bottom up, in which the interpretation no longer departs from the text, but departs from the reality of humanity. The emancipatory commentary has four steps / strategies; First, pay attention to humanitarian problems. Second, take a reflective step. Third, formulate a change strategy to answer the problem. Fourth, praxis step, which is concrete actions in the field to solve humanity problem itself. The emancipatory interpretation also offers methodologies with the following stages: First, the historic analysis of the text, Second, hermeneutics, and Third, the practical dimension.

Through this new model of interpretation or understanding of the verses of the Qur'an relating to gender realization, biases are expected to be fairly straightened out. So if this model of understanding can be introduced to the Islamic educational environment, especially kyai, teachers or educational personnel may be able to help improve the existing conditions.

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