

# Gender Education in the Family: *From Islamic Perspective*

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## ABSTRACT

This study aims to analyze gender education from the Islamic religious perspective of the family. Proponents of gender issues generally understand that men and women are equal and equal in any case. So that today it is no longer strange to hear news about events that carry this issue, such as men marrying men or women marrying women. There are even figures who are born male change their gender to become female for reasons of equality and full rights over themselves. The aim to be achieved in this study is to know the principles of Islam in educating people to understand gender correctly and correctly. The method used is descriptive content analysis with a qualitative approach that relies on secondary data. The results of the study show that basically, Islam has introduced gender principles proportionally. Gender issues were instilled from an early age. For example, when a child is born with multiple sexes, it is ordered to confirm it to a boy or a girl. When the child is 7 years old, parents are taught to separate the beds for boys and girls to maintain their gender identity. When the child has left for adulthood, Islam teaches things that are prohibited regarding sexual deviations such as the prohibition of having same-sex relations because it violates human nature. Islamic teachings also teach proportional parallels that men and women who do good are equal before Allah. As a form of gender assurance, Islam teaches that to build a family, it must be ensured that the person who is going to marry is a man and a woman. The certainty of the sex of men and women to carry out this marriage is also strengthened by laws that ensure that Islam and the State are in harmony in addressing this issue.

**Keywords:** *Islam, Gender, Family, Education.*

## 1. INTRODUCTION

Three types of education are known during society, namely formal education, non-formal education, and informal education. family education is categorized as informal education. the family is the smallest unit and the basis for the formation of community groups. As the first and foremost educational institution, it is hoped that the family will be able to produce a generation that will grow up to be strong individuals during their community life, as well as being able to accept, use and inherit the values of life, culture and religion.

Through family education, children begin to recognize the various kinds of symptoms that occur in society, whether they are seen, heard, and felt. therefore, it is an education in the family that will shape the character, morals, character, cognitive abilities, attitudes, and various other aspects of the next generation. Isnaniyah revealed that education in the family is the basis for children's education, both

formally and informally, as well as shaping children's character and characteristics [1].

As one of the subsystems in society, the family cannot be separated from other subsystems in society, such as the subsystem of the economy, politics, education, and religion. Through this subsystem, the function of the family is to maintain the social balance that exists in society [2]. Balance creates an orderly social system and can influence the orderliness of a larger social system. Social order is created when there is a structure in the family. Each individual knows his position and obeys the value system that underlies this structure. The structure contained in the family can make a unitary system in family institutions. Besides, the smallest unit in the family community unit faces various problems. Such as the problem of gender bias in the family. For example, there is a gap between men and women in the opportunity to participate and the division of roles in the family. As a result, the function of the

family as a place for children to grow and develop is disrupted.

Families who are predicted to be the first place for children's education cannot run properly. Because there are gaps and inequalities of parents in carrying out their roles in the family. Therefore, feminist voices emerged that ignited women's souls to demand equality starting from within the family. They only analyze gender issues only from the perspective of gender relations between the rulers-servants, the ordinate-subordinate, or the oppressed-oppressor. Meanwhile, the difference in roles between men and women is considered acculturation of patriarchal culture to always place women as mothers, wives, dependents, all of which are considered oppressed positions. Even though there are other points of view that view gender relations, although they differ in their roles as complementary relations, namely unity in achieving the same goal.

Feminists themselves have the goal of quantitative equality of 50/50, where men and women must have the same rights and obligations regardless of the nature of each individual. This will be a burden to one party, especially women who have different abilities from men. By nature, genetics, psychologically, and physically, they are different. Therefore, the difference must be maintained into a harmonious difference. The differences that can be shown are in carrying out the complementary roles of each. This of course also applies in the family, where there are certain areas as special duties in the family. This division does not mean a gap between men and women, but on the contrary, these special tasks are to cover the holes of weakness to create balance and build a life in a more desirable direction together.

Women and men were created by Allah in the same equality and dignity as the image of Allah. The Alquran shows its clear and firm attitude by rejecting all forms of injustice, including gender injustice that can lead to discrimination, marginalization, and especially violence in the family and community. The main message of gender equality, namely; the equal equality of men and women in their dignity and vocation. Therefore, the family as the smallest community needs to be the starting point to instill and foster gender equality values. Important values to be instilled from an early age are honesty, fairness, openness, and cooperation, both between husband and wife, and among the whole family.

Gender equality is an important thing to apply in various aspects of life. Unfortunately, social construction has made women second class citizens. It is this healthy family institution that is one of the most effective platforms for creating moral individuals, whose members learn to respect each other, protect with love, even though the roles and status of the members vary. With these qualities of individuals, concern for the

weak must be manifested from human affection, so that harmonious, peaceful, and respectful social relations can be realized. Alfani revealed that gender education in the family is a person's conscious effort in looking at the socio-cultural differences between men and women in the smallest community group in the structure of community life [3].

## **2. RESEARCH METHODOLOGY**

The method used is descriptive content analysis with a qualitative approach that relies on secondary data, namely al-Qur'an and translations, hadiths, and books related to the topic. Content analysis is a method that makes use of a set of procedures to draw valid conclusions from a book or document. This research is sourced from the Koran and books related to gender. In addition, the content review is a technique used to draw conclusions through an effort to find the characteristics of the message and is carried out objectively and systematically.

## **3. RESULT AND DISCUSSIONS**

Islam as the majority religion in Indonesia contains teachings that are eternal and universal and cover all aspects of life. Islam guides humans to uplift human dignity in order to gain happiness in the world and the hereafter. Therefore, Islamic teachings are full of values, the concept of education, democracy, pluralism, and so on. Given the importance of education, Islam has made a major contribution in the effort to prepare students to become complete human beings who have high faith, knowledge, and good morals, who can develop and advance their religion, nation, and state through the knowledge they have.

The importance of education in an effort to uplift the dignity and prepare human beings who have intellect, spirituality, and morals, education is needed as a hard and serious effort and thought to realize these ideals. The number of cases of violence among young people, the presence of promiscuity, rampant drinking and illegal drugs is consumed everywhere, the existence of fights between adolescents, the growth of adultery and immoral acts among young people, is evidence of the lack of success in education in the environment. We. Whether it is an education in the family, education in schools, or education in various educational institutions.

To achieve educational goals, it must start from ourselves (*ibda 'bi nafika*), especially in family education as a starting point and starting point for the development and growth of students in shaping their attitudes and personality by adopting Islamic values contained in al -Qur'an and the Hadith of the prophet.

God gave man reason so that he could use his senses and thoughts to know more about the natural and supernatural world. While the senses allow a person to

expand his knowledge. The religion of Islam which was revealed to Rasulullah SAW with the holy book al-Qur'an as its miracle contains educational implications that aim to be a blessing for all nature. Education is a process in which humans foster the development of other humans in a conscious and systematic manner. With this guidance, the educator helps students to be competent in solving life problems seriously and responsibly.

Islamic education which is sourced from the al-Qur'an and al-Hadith provides a necessity for every Muslim regardless of gender to study [4]. As the words of the Prophet, which means: Demanding knowledge is mandatory for Muslims and Muslim women.

The hadith of the Prophet, which obliges every Muslim to study, provides guidance and a foundation for humans that there is a potential in man that refers to two potential developments, namely: first, the psychological and pedagogical potential to become a person with good quality and to hold a noble degree. above all other creatures. second is the potential for the development of human life as Khalifah on earth that is dynamic and creative and responsive to the surrounding environment, both natural and *ijtima'iyah*, where God makes the central potential for its development [5].

From these potentials, it can be seen that education for every individual human being is a "personal requirement" that must be met by every human being in order to improve his standard of life and elevate his degree, whether it is done in the family environment as the smallest organization, in the school environment or - even in the community. In accordance with the word of Allah SWT: in surah an-nazi'at verse 59 which means "Allah will raise the rank of those who believe among you and those who have knowledge".

Family is the first education for children to determine the optimization of personal development, adaptation, social skills, intelligence, creativity, morals, as well as increasing the capacity of themselves to the limits of goodness and perfection in human dimensions. Therefore, the family as the smallest environment in education has a very big role in determining the success of education in general. This indicates that the structure in family education must receive serious attention and guidance in order to achieve the goals of education itself. To know in-depth about the urgency of family education, we must first know about the period of education in the family according to the Qur'an. According to the conception of Islamic education, education in the family can be divided into 3 periods, namely: the pre-conception period, the prenatal period, and the post-natal period.

In the pre-conception period, one of the educational preparatory efforts starts from the time a person chooses a life partner until after the fertilization occurs in the

mother's womb. When a person chooses a candidate for his / her life partner, Islam teaches him to prioritize the aspect of religion, which means that both are Muslims and also have good character. As taught in the word of Allah Surah Albaqarah verse 221 which means: And do not marry idolatrous women, before they believe. Indeed, the female slave who has faith is better than the idolatrous woman even though she attracts your heart. And do not marry polytheists (with women who believe) before they believe. Indeed, a believing male slave is better than the idolatrous man even though he attracts your heart. They invite them to hell, while Allah invites them to heaven and forgiveness with His permission. (Allah) explained His verses to people so that they could learn a lesson [6] The implications of Qs. Al-Baqarah verse 221 is: (1) Build a strong family and establish an Islamic household. (2) Allah does not approve of the marriage of an idolatrous man even though that man is an expert on the books. After marriage, the next step is to find halal rizqi and halal food too. According to the word of Allah in Surah An-Nahl: 114 which means Then eat what is clean and good from the sustenance that Allah has given you; and thank God for the favor if you only to Him alone worship [7].

Pre-natal education is an educational effort made by prospective fathers and mothers when the child is still in the mother's womb. This prenatal education is very important for the personal formation of a child who is physically and mentally healthy because a child who is still in the mother's womb will be greatly influenced by the condition of his parents. This is found in Surah Ali-Imran verse 35 which means (Remember), when Imran's wife said, "O my God, I actually vow to You, what (fetus) is in my womb (will) become a servant to serve (to You), then accept (the vow) from me. Truly, You are the Hearing, All-Knowing One. [8] To fulfill this part, prospective parents can do this for a child who is still in the womb, is to be more religious and eat halal and nutritious food. , maintain health and success, create peace and tranquility in the household, study general science and religion to educate children, care for or nurture them [9].

Post-natal education is education that starts from the birth of a child until they grow up and even die or what we know as life-long education. For example, when a child is born with multiple sexes, it is ordered to confirm it to a boy or a girl. When the child is 7 years old, parents are taught to separate the beds for boys and girls to maintain their gender identity. When the child has left for adulthood, Islam teaches things that are prohibited regarding sexual deviations such as the prohibition of having sex with the same sex because it violates human nature.

Megawangi sees that gender equality education in the family is a contextual gender equality concept that views that equality can be achieved by giving equal

attention and respect to each individual, while the treatment is given is in accordance with the needs and context of each individual in the family. [10] The family here is a form of a structured hierarchical system in which there are differences in social status, roles, and functions that can only be carried out by each family member. This concept is also in line with the conventional family concept, namely a unitary system in which each component has biological diversity and has different complementary functions. Seeing community life that reflects a vertical hierarchical system, the concept of contextual gender equality in a structural-functional family is relevant to the state of society which basically accepts the existence of a division of labor. Thus, an awareness grows to embrace and complement each other between family members, which will form a balance in the family. With this balance, a harmonious family is formed and ends with the creation of harmony for the entire community.

Evi Fatimatur Rusydiyah revealed that parents play an important role in gender education in the family because a gender-biased family or society will affect the child's mindset in the future [11].

Based on the results of research by Dewi Ratnawati, Sulistyorini Sulistyorini, Ahmad Zainal Abidin on the education of boys and girls in the family, it is concluded that parents should not differentiate between opportunities to study in children, in the sense that men and women have a good opportunity. the same in education [12].

#### **4. CONCLUSION**

Islam has introduced the principles of gender proportionally. Gender issues were instilled from an early age. For example, when a child is based on multiple sexes, it is ordered to order him or her to a boy or a girl. When the child is 7 years old, the parents have to check the boys 'and girls' beds to maintain their gender identity. When the child has left for adulthood, Islam teaches things that are prohibited regarding sexual deviations such as the prohibition of sexual intercourse because it violates human nature. Islamic teachings also teach proportional equality that men and women who are good have the same value before Allah. As a form of gender assurance, Islam teaches that in an effort to build a family, it must be ensured that the person who is going to marry is a man and a woman. The certainty of the sex of men and women to carry out this marriage is also strengthened by laws that ensure that Islam and the State are in harmony in addressing this issue.

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