

GENDER AND LEADERSHIP IN ISLAMIC PERSPECTIVE

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Abstract:

Gender is defined as the roles that attached to community based on socio-cultural constructions, and structures in society. Basically, men and women have equal rights in terms of worship, education, and laws. In fact, Allah SWT has explained that humans equaled on this earth as servant and caliphs in the world. However, apart of all is what was needed in society to reach social needs is the existence of leader who are capable in managing government affairs in terms of politic, culture, defense, and security. Where all these things are naturally dominated by men. It does not rule out the possibility for women to have this, but islam has conceptualized regarding their respective roles and duties, so that men have a greater role and higher rate than women in society. By following these roles, social life will run as a direction in accordance of Islam.

Keywords: Gender Roles; Leadership; Society

Abstrak:

Gender merupakan sebuah peran dan status yang melekat pada masyarakat berdasarkan konstruksi sosial budaya di dalamnya. Pada dasarnya, laki-laki dan perempuan memiliki hak yang sama dalam hal ibadah, pendidikan, serta hukum yang berlaku. Bahkan, Allah SWT telah menjelaskan bahwa derajat manusia semasa hidupnya adalah setara, yaitu sebagai hamba dan khalifah dibumi. Namun terlepas dari itu semua pada hakikatnya hal yang sangat diperlukan oleh masyarakat untuk memenuhi kebutuhan social adalah adanya pemimpin yang cakap dalam mengatur urusan pemerintahannya baik dari segi politik, budaya, pertahanan dan keamanan. Dimana semua itu didominasi secara kodrati pada laki-laki. Meskipun tidak menutup kemungkinan bagi perempuan untuk memiliki hal tersebut, tapi islam telah mengkonsep terhadap peran dan tugas masing-masing, sehingga laki-laki mendapatkan peran yang lebih besar serta derajat yang lebih tinggi dibanding Perempuan di dalam masyarakat. Dengan mengikuti peran tersebut maka kehidupan sosial akan berjalan sesuai alur yang ditetapkan dalam islam.

Kata Kunci: Peran Gender; Kepemimpinan; Sosial

INTRODUCTION

Gender is a word that adapted from English language.¹ In Webster's New World Dictionary it is said that gender is the visible difference between men and women in terms of values and behavior.² This difference is what makes both have different roles, behaviors, mentalities, characteristics, and emotions in various aspects that develop in society.³ These differences eventually led to the social distinction of men and women.

In social phenomena, gender is some relative thing. Not a few women work outside the home in order to provide for their families' needs, hold government power, become regional leaders, or even a leader of a country. Al-Qur'an described the story of a woman who led a great Kingdom, namely Queen Balqis, leader of the Land of Saba'. She has a brilliant mind, sharp vision, and wisdom in making decisions. But behind her intelligence and wisdom, Queen Balqis also submitted to Prophet Sulaiman as a prophet and messenger of Allah. This is a sign of a woman's obedience to a man.⁴

But, on the contrary, in modern era many women in western countries take part in several things that should be men's rights and obligations, and recently many women have taken men's job deliberately in order to uphold women's equality and justice. Obviously, it can damage the image of women who should be responsible for family affairs in accordance with their nature. Thus, can a woman fulfill her obligations as a wife and mother who manages her household affairs if she becomes a leader in the midst of social society?

METHOD

This paper was written using the library research method. Where all data contained was taken from books, scientific journals, papers, and articles supported by ideas and opinions from researchers regarding gender roles, leadership, and society which were written in the literature as supporting material.

¹ John M. Echols dan Hassan Shadily, *Kamus Inggeris Indonesia Cet. I*, (Jakarta: Gramedia, 1983), hal: 265

² Victoria Neufeldt, *Webster's New World Dictionary* (New York: Webster's New World Cleveland, 1984), hal: 561

³ Maggie Humm, *Ensiklopedia Feminisme*, (Yogyakarta: Fajar Pustaka Baru, 2002), hal:177-178

⁴ Heddy Shri Ahimsa Putra, *Gender dan Pemaknaannya*, (Yogyakarta: Pusat Penelitian Kebudayaan dan Perubahan Sosial UGM, Juli 2000), hal: 96

DISCUSSION

Main mission of Islamic religion is as a mercy for the universe, realizing benefits, and take its companion out from anarchy or inequality. The holy Qur'an does not determine a gender role for women in society. But in practice, Islam stipulates this. This is because of men and women have different responsibilities. On the one side, a man has full responsibility for his family in society. On the other side, a woman is only responsible for her children and her husband within the family.

As in a family, husband is a head of the family who is obliged to earn a living and must take a role in the public. Meanwhile, wife is a person who is obliged to manage all household affairs and everything related to family relationships, so that she does not get too involved in the social realm.

Male Leadership in Islam

Men were created to be the backbone that sustains the survival of their families. Therefore, he has the responsibility to earn a living for his wife and children by entering the society world with extensive socialization. As for a woman, Islam regulates her relationships in such a way as to maintain her chastity and character. For example, she is not allowed to leave the house without her father's permission and accompanied by her mahram. And for those who were married, they are obliged to obedient and able to serve all needs of their husband. A woman can still have a role in the social world, but of course with a narrower scope than men, such as socialization within the family. A woman should be able to be the first mother or educator for her children, maintaining chastity, loyalty and complete dedication to her husband.⁵ Its has been explained in Surah An Nisa verse 34 which reads:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Men (husbands) are protectors of women (wives), because Allah has preferred some of them (men) over others (women), and because they (men) have provided for their wealth. So, good women are those who obey Allah and take care of themselves when (their husbands) are not there because Allah has taken care of them.⁶

⁵ World Health Organization, *Delivered by Women Led by Men*, (Switzerland: Blossom, 2019), hal: 15

⁶ Al-Qur'an al Kariim, 4:34

From this verse it is explained that men have responsibility for women based on what Allah has given them and what they spend from their wealth. So, good women are those obedient and able to protect their husband's property and honor he is not their side with the protection of Allah SWT. In this case, Islam has placed women in their proper place. Although, a man has a greater role and influence than a woman, but in essence, this is a justice that designed by Allah in islam, by placing things in its proper place.

Male to Female Inheritance Ratio

Islamic law stimulates that the dividing of heritage of men are more than women, which is 2:1 for man. It's different with western view which changed the ratio of Islamic heritage from 2:1 to 1:1. They consider that women should have the same rights with men in heritage. A sister's heritage must be the same as a brother's, and a granddaughter's heritage must be the same as a grandson's heritage.⁷ In fact, when viewed by justice perspective, the formulation of islam about heritage has reached the most perfect level. Its cause if a man owns some properties or asset, he must use it for support a living for his family, or dowry (for those unmarried) which is an obligation that must be fulfilled. Unlike a woman, if she owns some properties or assets, it will belong only for herself, and there is no responsibility to provide a maintenance or dowry to her husband and children. This concept has been stated in Surah A Nisa verse 11 which reads:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

Allah has prescribed (required) you (regarding the distribution of heritage for) your children, (namely) the dividing for a son is the same as the share for two daughters.⁸

It has been stipulated in Islamic law, and written in the Qur'an with the intention of justice between it, so that Islamic law has a role as a function of social engineering or social control in order to shape a social behavior.⁹

Women's Leadership in Islam

In a hadith explained, when Prophet Muhammad SAW spread his messages to all dignitaries of the kingdoms in the world through letters, he heard news that one of the

⁷ M. A. Suma, *Keadilan Hukum Waris Islam*, (Jakarta: Rajawali Press, 2013), hal: 90

⁸ Al-Qur'an al Kariim, 4:11

⁹ Maryati Bachtiar, *Hukum Waris Islam Dipandang dari Perspektif Hukum Berkeadilan Gender*, Jurnal Ilmu Hukum, Volume 3, hal: 6

letters was refused and even torn by one of the dignitaries in the world, namely Kisra King of Persia. Regarding this incident, he said that whoever tears our letter, Allah will tear their kingdom and themselves to shreds. Then, when Prophet Muhammad received a news about the removal of Kisra as king, and was replacing by his granddaughter, Prophet Muhammad said, "It will not be fortunate for a people whose ruled by women."¹⁰ This was narrated by Imam Tirmidhi in a hadith wich reads:

حدثنا محمد بن المثنى، حدثنا خالد بن الحرث، حدثنا حميد الطويل عن الحسن عن أبي بكره قال: عَصَمَنِي اللَّهُ بِشَيْئٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّ هَلَكَ كِسْرَى قَالَ مَنْ السُّخْلَفُ قَالُوا أَنْتَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَصَمَنِي اللَّهُ بِهِ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ (رواه الترمذي)

Meaning: Muhammad bin al Mutsanna has told us, Khalid bin Al Harith has told us, from Hasan from Abu Bakrah said: Allah protects me with something that I heard from Prophet Muhammad SAW when Kisra died, "Who is his successor?" they answered: His daughter, Prophet Muhammad SAW said: "A people who control their affairs over a woman will not be lucky." Abu Bakrah said: When Aisyah arrived in Basra, I mentioned the words of Rasulullah SAW then Allah SWT protected me with those words, said Abu Isa, this hadith is authentic. (H.R. At-Tirmidhi)¹¹

This hadith can be used as an argument that it is not permissible for women to be leaders for men, even though the context of this sentence is in the form of *khabar*, but its meaning is a prohibition. It means that Prophet Muhammad explained explicitly and denied a victory and luck for those who handed over their leadership to women. So, not a victory and salvation that will be obtained, but a decline and weakness that will be encountered. Although, on the other side, many female figures that coloured history and made a positive impression with their own leadership. Not only a victory or safety obtained, but it also produced a new breakthrough in positive things. Moreover, a woman's leadership is permissible, but it's prioritized her own unique things or advantages Moreover, if leadership is synonymous with gentleness and compassion (in

¹⁰ I. H. Al-'Asqalani, F. Al-Bāri, *Syarh Shahih al-Bukhari Juz VIII*, (Libanon: Dar al-Kutub alIlmiyah, 2003), hal: 271

¹¹ A. Al-Turmudzi, M. 'Isa bin 'Isa, *Sunan at-Turmudzi*, (Beirut: Dar al-Kutub al-'Ilmiyyah, 1971), hal: 103

accordance with women's nature).¹² So he is more encouraged to lead in his family than in the social sphere in society.

Even though they have different roles in society, Islam regulates an effort between the two to synergize with each other harmoniously and efficiently. As mentioned in one of His words which reads:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللَّهَ وَرَسُولَهُ أَلَيْسَ سَيِّرِحْمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Male and female believers, some of them helpers to others. They command to do (makruf) and prevent (doing) evil, to uphold prayer, to pay zakat, and to obey Allah and His Messenger. They will be given mercy by Allah SWT. Indeed, Allah is most Mighty and most Wise. (At taubah 71)¹³.

From this verse, it is clear that even though a woman cannot be directly involved in socialization, she still has a role in completing everything that a man has not been able to fulfill, such as love for family and brotherhood.¹⁴ This concept explains that men still have a dominant role and a higher degree in society, but it is the true scale of justice in Islam. This would be wrong if two different things are equated their rights and obligations.

The article written by Moh. Sholehuddin with the title "The Concept of Statehood in Al-Mawardi's Political Thought" which discusses the concept of Al-Mawardi's statehood with the relationship of ahl al-'aqd wa al-hall with the caliph. The article focuses on how good muamalah between leaders and their communities. The research results of the article are between the leader and his people who show social contract relations, as well as carrying out their roles with mutual benefit.

CONCLUSION

Gender is a concept used to identify differences between men and women in terms of social and cultural influences. Indeed, gender is a form of engineering in society which is a characteristic or division of roles that is determined biologically and inherent in each

¹² M. S. Ismail, *Kaedah Keshahihan Sanad Hadis (Telaah Kritis Dan Tinjauan Dengan Pendekatan Ilmu Sejarah)*, (Jakarta: Bulan Bintang, 2014), hal: 51

¹³ Al-Qur'an al Kariim, 9:71

¹⁴ Ridha R., *Aduhai Kaum Hawa Beginilah Seharusnya Wanita Bersikap, Cetakan pertama*, (Jakarta: Sanabil Pustaka, 2006), hal: 10

individual. Men have a higher position than women in society, and this is a justice in Islam. Both have the same rights and obligations in seeking knowledge and worship, but differ in their self-image. Gender roles in leadership are carried out by women and men according to their temperaments and characteristics. For example, in the family there is a father who has a role to earn a living for the family, while a mother has an inherent role of caring for her children. These two roles can influence behavior whose consequences are social values. If the individual does not carry out duties, responsibilities, and obligations in accordance with their gender, it will disrupt the social circulation that will continue to run in society. This role was greatly in various aspect, as a culture or community from age to age. However, this ultimately indicates that gender roles will greatly influence cultural, economic, and political structures when constructed by social life.

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