

Gender Justice in Islamic Education
(A review of the book *Al-Adala al-Ijtima'iyah fi'l-Islam* by Sayyid Qutub)

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ABSTRACT: The problem of gender justice in Islamic education starts from history and is still visible on the outside in our Islamic educational institutions. It was only in the 20th century that women obtained equal rights in education, although this equality had not been fully marked by the leaders of educational institutions in general, which were men. This research is a descriptive qualitative research with library-based data collection. The results of this study indicate that there is a need for gender equality reformulation in the leadership of Islamic educational institutions so that they can be more advanced and have high competitiveness, namely by utilizing a leadership model that includes women as part of the leadership board, namely 1) forming a board of directors. leaders of educational institutions by paying attention to gender participation, 2) increasing the facilitation of Islamic educational institutions for women, including sports and skills facilities.

Permasalahan keadilan gender dalam pendidikan Islam dimulai dari sejarah dan masih terlihat di luar lembaga pendidikan Islam kita. Baru pada abad ke-20 perempuan memperoleh persamaan hak dalam pendidikan, meskipun persamaan tersebut belum sepenuhnya ditandai oleh para pemimpin lembaga pendidikan pada umumnya yang laki-laki. Penelitian ini merupakan penelitian deskriptif kualitatif dengan pengumpulan data berbasis kepustakaan. Hasil penelitian ini menunjukkan bahwa perlu adanya reformulasi kesetaraan gender dalam kepemimpinan lembaga pendidikan Islam agar dapat lebih maju dan memiliki daya saing yang tinggi yaitu dengan memanfaatkan model kepemimpinan yang mengikutsertakan perempuan sebagai bagian dari dewan pimpinan, yaitu 1) membentuk direksi. pimpinan lembaga pendidikan dengan memperhatikan partisipasi gender, 2) meningkatkan fasilitasi lembaga pendidikan Islam bagi perempuan, termasuk fasilitas olahraga dan keterampilan.

Keywords: Gender, Justice, Equality

The guidelines for the life of Muslims are the Qur'an and the Sunnah of the Prophet Muhammad SAW which were then taught by the companions, tabi'in, tabi'-tabi'in to the saints, the kyai and to us. The Qur'an was revealed by Allah SWT to the Prophet Muhammad through the angel Gabriel (as) to be conveyed to Muslims, as parents teach their children from the cradle (Suwaid, 2003). Al-Qur'an as a life guide for Muslims which is historical and normative.

The scholars interpreted the Qur'an according to the needs of the times and the problems faced by the people of their time. The interpretation of the Qur'an and the hadiths of the Prophet SAW, the work of these scholars, is expected to be a solution to Islam in the midst of extraordinary times (Dimiyati, 2018). The rest are Islamic scholars' writings related to contemporary issues such as Islam and gender equality.

In this section, we will discuss gender justice in the view of Islam based on the views of an Egyptian cleric, namely Sayyid Qutb. The following is a hypothesis that will help understand the meaning of gender justice in Islam. Among them are questions about; what is gender justice according to Sayyid Qutub? and how does it apply to the current generation?

This study uses a literature research method, namely by reading the writings of Sayyid Qutb regarding social justice in Islam as a primary source and juxtaposing it with the opinions of other scientists from the east or west regarding the same theme, namely gender justice in Islam.

The analytical method uses descriptive analysis, which is a method that functions to describe or provide an overview of the object under study through data or samples that have been collected as they are without analyzing and making conclusions that apply to the public. In other words, analytical descriptive research takes problems or focuses attention on problems as they are when the research is carried out, the results of the research are then processed and analyzed to draw conclusions (Sugiyono, 2014). So for the theme of gender justice in Islam, according to Sayyid Qutb, the author uses a descriptive analysis method because it is considered suitable to know the phenomenon that is currently taking place.

DISCUSSION

A. Short biography of Sayyid Qutb

Sayyid Qutb is an Islamic religious thinker from Egypt. He has the full name **Sayyid Qutb Ibrahim Husain Syadzili**. Sayyid Qutb was born on October 9, 1906 AD in the city of Asyut, one of the regions in Egypt. He is the eldest of five children, two boys and three girls. His father named al-Haj Qutb Ibrahim, In 1918 AD, he managed to finish his basic education (Wijaya, 2020).

In 1921 Sayyid Qutb left for Cairo to continue his education at Madrasah Tsanawiyah. He moved to Helwan to live with his uncle, Ahmad Husain Ustman who is a journalist (Wijaya, 2020).

In 1925 AD, he entered the teacher training institution, and graduated three years later. Then he continued his education at Dâr al-'Ulûm University to obtain a bachelor's degree (Lc) in literature as well as an education diploma. Then he entered the Tajhisziyah Dar al Ulum college, now Cairo University. At that time, not just anyone could get a higher education in Egypt, and Qutb was lucky to be one of them. Of course with hard work and study. In 1933 Qutb was able to win a bachelor's degree in education.

Shortly after that he graduated his next degree he was accepted to work as an educational supervisor in **the Egyptian Ministry of Education** . During

his work, Qutb showed extraordinary qualities and results, so he was sent to America to study higher than before. Qutb made good use of his time while in America, unmitigated he studied at three universities in Uncle Sam's country. Wilson's Teacher's College, which he explored in Washington, he studied Greeley College in Colorado, and also studied Stanford University in California. Like an avid science, dissatisfied with what he met he traveled to various countries in Europe. Italy, England and Switzerland and various other countries visited. But even that did not quench his thirst. His studies in many places gave one conclusion to Sayyid Qutb.

God's law and knowledge are the only way to go. During his wanderings, he encountered many problems in several countries. In general, Sayyid Qutb draws the conclusion that the existing problems are caused by a world that is increasingly materialistic and far from religious values. As a result, after a long wandering, Sayyid Qutb returned to his origin. As the saying goes, as far as the stork flies, it will surely return to its cage. He felt that the Qur'an had long been able to answer all the questions that existed. He returned to Egypt and joined the Muslim Brotherhood movement group. It was there that Sayyid Qutb really actualized himself. With his capacity and knowledge, soon his name skyrocketed in the movement. But in 1951, the Egyptian government issued a ban and dissolved the Muslim Brotherhood (Wijaya, 2020).

At that time Sayyid Qutb served as a member of the program's implementing committee and chairman of the da'wah institution. Besides being known as a movement figure, Qutb is also known as a writer and literary critic. In Indonesia, it's like HB Jassin. Many of his works have been recorded. He wrote about many things, from literature, politics to religion. Four years later, in July 1954, Sayyid served as editor-in-chief of the daily Ikhwanul Muslimin. But the newspaper did not last long, only two months because it was banned by the government. None other than the reason was the strong attitude of the editor-in-chief, Sayyid Qutb, who strongly criticized the then President of Egypt, **Colonel Gamal Abdel Naseer**. At that time Sayyid Qutb criticized the agreement agreed between the Egyptian government and the British state. Exactly July 7, 1954. Since then, he has accepted the cruelty of the rulers. After going through a long and engineered process, in May 1955, Sayyid Qutb was arrested and imprisoned on the grounds that he wanted to overthrow the legitimate government. Three months later, he received a more severe sentence, which was forced labor in detention camps for 15 years. Changing prisons, that's what Sayyid Qutb received from his government at that time.

This continued to be experienced until mid-1964, when the Iraqi president at that time visited Egypt. Abdul Salam Arief, the Iraqi president, asked the Egyptian government to release Sayyid Qutb without charge. But it turns out that a free life without a dividing wall did not last long. A year later, the government again detained him for no apparent reason. This time it was even more painful, Sayyid Qutb was not alone. His three brothers were forced to participate in this detention. Muhammad Qutb, Hamidah and Aminah, as well as 20,000 other Egyptians. His reasons were like all, accusing the Muslim Brotherhood of creating a movement that sought to overthrow and assassinate President Naseer. It turns out, fighting and being a good person requires sacrifice. Not all good intentions can be accepted gracefully. The punishment received this time was even more severe than all the punishments that Sayyid

Qutb had received before. He and two of his comrades were sentenced to death.

Although various groups from the international world have criticized Egypt for the punishment, Egypt is still adamant like a rock. On August 29, 1969, he was martyred in front of the executioners of his killers. Before he bravely faced his execution, Sayyid Qutb had time to write simple doodles about his questions and defenses. Now the doodles have become a book entitled, “**Why I Was Sentenced to Death**”. A question that could never be answered by the Egyptian government at that time (Wijaya, 2020).

B. Sayyid Qutb's works

1. Books of Literature (Wikipedia):

- a) *Mahammata al-Sha'ir fi'l-Hayah wa Shi'r al-Jil al-Hadir* (The Poets' Duty in the Life and Poetry of the Contemporary Generation), 1933
- b) *al-Shati al-Majhul* (The Unknown Beach), 1935
- c) *The Naqd Book: Mustaqbal al-Thaqafa fi Misr* (Book Criticism by Taha Husain: The Future of Culture in Egypt), 1939
- d) *Al-Taswir al-Fanni fi'l-Qur'an* (Artistic Image in the Qur'an), 1945
- e) *Al-Atyaf al-Arba'a* (Four Appearances), 1945
- f) *Tifl min al-Qarya* (A Child from the Village), 1946
- g) *Al-Madina al-Mashura* (The Magic City), 1946
- h) *Kutub wa Shakhsiyyat* (Books and Personalities), 1946
- i) *Askwak* (Thorns), 1947
- j) *Mashahid al-Qiyama fi'l-Qur'an* (Aspects of the Resurrection in the Qur'an), 1946
- k) *Al-Naqd al-Adabi: Usuluhu wa Manahijuhu* (Literary Criticism: Foundations and Methods'), 1948

2. Thought Books :

- a) *Al-Adala al-Ijtima'iyya fil-Islam* (Social Justice in Islam), 1949
- b) *Ma'rakat al-Islam wa'l-Ra's Maliyya* (Battle Between Islam and Capitalism), 1951
- c) *Al-Salam al-'alami wa'l-Islam* (World Peace and Islam), 1951
- d) *Fi Zilal al-Qur'an* (In the Shade of the Qur'an), 1954
- e) *Dirasat Islamiyya* (Islamic Studies), 1953
- f) *Hadhal-Din* (This religion is Islam), 1954
- g) *Al-Mustaqbal li-hadhal-Din* (The Future of This Religion), 1954
- h) *Khasais al-Tasawwur al-Islami wa Muqawamatuhu* (Characteristics and Values of Islamic Behavior), 1960
- i) *Al-Islam wa Mushkilat al-Hadara* (Islam and the Problem of Civilization), 1954
- j) *Ma'alim fil-Tariq* (Signs on the Road, or Milestones), 1964 (Reviewed by Yvonne Ridley)
- k) *Basic Principles of the Islamic World View*

C. Gender Justice in Islamic Education according to Sayyid Qutub

Social Justice According to Sayyid Qutb Through *Al-Ijtima'iyyah Fi Al-Islam* Social justice in Islam is perhaps Sayyid Qutb's most famous work. The original Arabic language of this book was first published in 1949 and translated into English for worldwide reading and one by John B. Hardie which was first published in 1953. This book examines and focuses on three aspects that

constitute social persistence -economy in most Muslim societies. The need to view Islam as a totality imperatively demands comprehensive implementation; and the portrayal of the West as a *neo-crusading* or new crusading power (Judeen, 2020).

In this book, Sayyid Qutb clearly criticizes the actions of the current Muslim world to adopt methodologies in western education in achieving social justice and peace. Social justice in western education overrides our own fundamental principles and doctrines, and we bring to them democracy, socialism, and communism from the west. But can this make out our Islamic education's problems? Of course the answer is no. Allah SWT says in the Holy Qur'an: Meaning: Verily, the right religion with Allah is Islam (Judeen, 2020).

And those who were given the Scriptures were no different except after knowledge had come to them - because of envy of enmity between them. And whoever does not believe in the signs of Allah, then indeed Allah is the one who is quick (to account). From this verse RI Ministry of Religion of the Qur'an, religion here means a way of life which means to live as we want and according to this verse, the only accepted way of life that is approved by our Lord is Islam and any other way will be rejected by Him.

Based on Islamic teachings, Sayyid Qutb emphasizes this point where, there is no other way to achieve justice in all matters, especially gender justice except only by following the methodology in Islamic education in all his writings. According to Sayyid Qutb, Islam scans all standards and considers all kinds of interests. Islam's comprehensive view of gender justice would explain the rules regarding individual property; about zakat; regarding inheritance law; on the rules for plantations; on the government system; on commercial transactions; In one word, it will explain all the regulations prescribed by Islam for individuals, societies, nations and generations.

This statement is factual because Islam is basically comprehensive and universal. To make it easier for our society today to apply the Islamic style in achieving the highest gender and social justice, Sayyid Qutb has outlined three foundations of social justice in Islam in this book (*al'Adalah al-Ijtima'iyyah fi 'l-Islam*), namely: freedom of conscience human equality and shared responsibility in society.

On the other hand, the Communist view of freedom of conscience is that economic freedom itself which is based on the guidelines of a guaranteed economic system is more than sufficient to meet needs. Because it could be because economic problems encourage individuals to act outside the corridors of laws and regulations to get justice and equal economic rights. This is also true but not completely true. Economic freedom itself cannot be guaranteed to be permanent unless it is accompanied by freedom of conscience in mind.

D. Gender Justice in Islamic Education Leadership according to Sayyid Qutub

Equality of Man means: and of course We created man from clay extract. Then We placed him as a droplet in a firm abode. Then We dropped the sperm into the clump that was attached, and We made the lump into flesh, and We made of the flesh, the bone, and We covered the bone with flesh; then We develop it into another creation. So blessed is Allah, the best creator (Ministry of Religion, the Qur'an and its translation, Surah Al-Mu'minun verses 12-14).

Sayyid Qutb's explanation of human equality is based on these Quranic verses wherein it is thus denied that one individual can be intrinsically superior to another, hence no race or person is superior for that reason. origin or nature. In the leadership of Islamic education it is necessary to include women in the leadership board of educational institutions, so that the policies produced by the leaders of Islamic educational institutions do not only benefit men.

Even in the case of Prophet Muhammad, the Qur'an relentlessly reminds His people that he is a human being like other human beings, even the Prophet Muhammad himself emphasized on this issue, he said to his people: "Do not glorify me, as a Christian devotee. Jesus, son of Mary; I am only a servant of Allah, and His Messenger." We have to be like Prophet Muhammad SAW realizing who we really are, we are just a servant, exist to worship Allah, do whatever He commands us to do and stay away from the prohibitions.

Islam has a strong desire for equality; it demands that it be universal and complete, not confined to one race and one nation, to one house or one city. Similarly, he demands that equality covers a wider field than just economics, which has been limited by Western material teachings.

Mutual Responsibility in Islamic education. Islam provides for individual freedom in its most perfect form and human equality in its most precise sense, but does not allow these two things to get out of hand; society has interests, human nature has its claims, and values are also attached to the great purpose of religion. So, every human being has a responsibility towards themselves, towards their family and society. Islam establishes the principle of shared responsibility in all its forms and forms.

E. Improving the Facilitation of Islamic Educational Institutions for Women

How many vocational education institutions and sports facilities are comfortable for women? True, there are not as many vocational education institutions for men and the same is the case regarding the facilitation of sports facilities in Islamic educational institutions that are already available. Thus, there is still a great need for skills education institutions and the facilitation of sports facilities so that gender equality between men and women can be significantly improved.

In Islam, we find responsibility that exists between a man and his own person, between a man and his immediate family, between the individual and society, between one community and another, and between generations and generations of success (Syam & Arifin, 2019).

In this case gender Justices in Islamic education, the responsibility to increase the number vocational education intitutions and their facilities for the women comfort. In the few moment, Yeni Wahid the daughter's of fifth presiden on Indonesia builds the coding school in Yogyakarta. This shcool created espicially for girl, it's has aim to increase the women capacity in this internet world.

Sayyid Qutb emphasizes in this book that gender justice in Islamic Education will be possible to achieve in society if and only if they examine their shared responsibilities because once they observe them, they will understand their rights and the rights of others. they will not persecute others. Lastly, in these three ideas, then;

1. Absolute freedom of conscience, rejecting all forms of colonialism and slavery on earth.

2. The equality of mankind between men and women, that men and women are created from the same elements have the same potential to learn and do good based on faith in Allah SWT. The difference is that men have the obligation to earn a living and women (wives) are obliged to take care of the household and can work outside the home which is not an obligation for him.
3. Strong shared responsibility in society, social justice is built by referring to the sense of shared responsibility that is just. The concept of human justice is guaranteed in Islam as exemplified by the Prophet Muhammad.

This is because many Muslims today tend to refer to the West rather than the teachings of the Koran. There is a lot of corruption in the Western view. For example, they allow everything to hit the target. Anything can be done to capture a goal without properly considering the others. Sayyid Qutb the main pressure in *Ma'alim fi Ath-Thariq* is to achieve social justice in the world. We must consider the rights of others before we do anything. Only Sharia in Islam can give the world true justice.

CONCLUSION

From Sayyid Qutb journey of his life, we can learn that establishing gender justice in Islamic Education is not easy. It took a lot of blood and tears but still he didn't give up. This just because justice is the most interesting part of community life. Everybody has their rights and cannot be denied. The only way to do justice is to live God's laws in the way of Islamic Education.

Gender justice in Islamic education according to Sayyid Qutb is a comprehensive principle starting from the process of creating human beings made of despicable water, then there is no difference between men and women in terms of the potential to learn and do good on the basis of faith in Allah SWT, starting from participation women in the leadership councils of Islamic educational institutions and improve the facilitation of skills education institutions and comfortable sports facilities for women.

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