

# **GENDER EQUITY IN HADITH LITERATURE: AN ANALYSIS OF THE CONTEMPORARY HADITH CURRICULUM OF MADRASAH ALIYAH IN INDONESIA**

**Tajul Arifin**

*Department of the Science of Law, UIN Sunan Gunung Djati*

## **Abstract**

This paper stimulated by the fact that Muslim women participation in education in Indonesia is still lower than in neighbouring countries. This condition has been influenced by the weak support of Hadith Curriculum of Madrasah Aliyah toward gender equity. This condition has been miss understood by some scholars that Hadith does not support gender equity. The aims of this paper are to give a clear picture of gender equity in Hadith literature and analyse the content of Hadith Curriculum of Madrasah Aliyah in Indonesia in relation to gender equity support. Data were gained through Hadith literature and Hadith Curriculum of Madrasah Aliyah Year 2013. This study revealed that Hadith strongly support gender equity in all spect of life achieved as in economic, social, and political aspects. In addition, Hadith Curriculum of Madrasah Aliyah does not strongly support the emergence of strong and positive thinking toward gender equity among the students of Madrasah Aliyah who most of them then becoming religious leaders in Indonesian society. The implication of this finding requires us to make changes in the content structure of the Curriculum of Hadith for Madrasah Aliyah in Indonesia.

**Keywords:** *Gender equity, Hadith, Hadith Curriculum.*

## *Article Progress*

Received: 8 October 2018  
Revised: 10 November 2018  
Accepted: 30 November 2018

\*Corresponding Author:  
Tajul Arifin, Professor of the  
Science of the Prophet Tradition,  
Department of the Science of  
Law, UIN Sunan Gunung Djati,  
Jl. A.H. Nasution 105 Bandung,  
Indonesia  
e-mail:  
(tajularifin64@uinsgd.ac.id)

## **1. INTRODUCTION**

Gender is a concept which is used in identifying the difference between men and women in the perspective of socio-cultural influences. Based on this commonly used concept, men and women are two different creatures who will never be able to totally equal socially and culturally since they have some differences. Put differently, they have equalities and differences. In Islamic point of view, the emergence of gender equality movement is acceptable in the areas in which women and men should receive equal rights such as in the area of education, economy, and politic; but it will be something odd if it enters to the areas in which according to religious teaching they should perform different roles such as for becoming a leader (*imam*) in a prayer in which the followers (*ma'mum*) consist of men and women. Therefore, the emergence of women movement who fight for equal rights for women and men in all aspects of life which arrives at defiance of their position as wife, mother, and as a woman considered as an odd movement.

The purpose of Allah, seems to the writer, in differentiate between man and woman is for integration. It is true that woman equals man in a lot of issues. Yet, her physical and mental structure is different from man's, and this kind of difference doesn't mean that she is inferior but it means integration (between the two genders). This difference between man and woman makes them repose to each other, complement each other, and it is the secret of affection and mercy which Allah created between the couples.

Differences are mainly related to biological functions. It is a fact that there are physical differences between women and men. These differences help them match the functions that each of them is charged with, and there is a profound wisdom and a great mercy in the differences and distinctive features that the Creator installed in the two genders

This topic is extremely interesting to many people in many places, and even to the scholars of different disciplines, religion and different cultural background, but there is still something missing. This is a strong challenge to anyone, because the distinction between some terminologies on this topic such as gender equity and gender equality as well as gender versus sex is still ambiguous to most people. Therefore, giving clarity and purpose to this conversation is an important step along the path in eliminating the gender equity gap.

Gender is different from sex. In Indonesia, the term of gender has been very popular at least in the Office of the Minister of State for the Role of Women. It is generally defined as “mental and cultural interpretation of sex differences, namely men and women”. This term is usually used to show the division of labor that is considered appropriate for men and women. In other words, gender is a concept used to identify differences between men and women in terms of socio-cultural influences (Umar, n.d.). Sex, on the other hand, refers to biological characteristics, namely chromosomes, internal and external sex organs, and the hormonal activities within the body which scientifically speaking classify human being into two groups, “male” and “female” (Nurmila, 2018). Put differently, the sex of an individual is based on genetics which is making it much more difficult to change; while gender corresponds to personal, societal and cultural perceptions of sexuality which is easily possible to change. “Sex” is determined by nature, whereas “gender” is determined by nurture.

The terms of gender equity and gender neutrality are referred to practices and ways of thinking fairness of treatment for women and men, in accordant to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of obligations, benefits, rights, and opportunities. While gender parity, which is used to measure gender balance in a given situation, can aid in achieving gender equality but is not the goal in and of itself (International Labour Organization, 2000). Gender equity is something very possible to occur, but it will only be happen in all achieved things includes in economic, social, political, and in some aspects of spirituality.

Gender equality is the goal of gender equity and gender neutrality. Gender equality is a concept which refer to a condition of equality between men and women in which they are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles and prejudices. Gender equality also means that the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. But, it does not mean that women and men have to become the same since they were born differently, rather that their rights, responsibilities and opportunities will not depend on whether they are born male or female (International Labour Organization, 2000). Based on that explanation, the writer argues that gender equality will be able to be realized in some aspects of life, but will not be able realized in some others since men and women were created differently and given some different rights and obligations. These differences do not indicates that one superior to another, but rather to complement each other in realizing a harmonious, sturdy, and strong life (Q.S. Al-Baqarah: 187) (Ali, n.d.) In other words, gender equity means fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different but which is considered equivalent in terms of rights, benefits, obligations and opportunities.

The quality of support toward gender equity movement as a part of social change is influenced by many factors. Social change theory explains that certain change in a society can be infenced by one or several factors such as changes in population, new discovery in society, conflict, rebellion or revolutionary movement, nature, war, influence from other societies, ideational systems, namely spirituality, religion, divinity, and belief, sensory systems, namely physicality, worldliness, and

centered on sensory, and mixed systems, namely a combination of ideational systems and sensory systems (idealistic) (Sorokin, 1941).

Social change theory have played important role in explaining many aspects of human life and making the life of human being becoming better. Social change theory in sociology which was encapsulated from biological theory especially the theory of Darwinian evolution has been applied by many social scientists in understanding social phenomenon such as H. Spencer (Spencer, 2005), M. Weber (Weber, 2013) and E. Durkheim (Durkheim & Lukes, n.d.). Social change is all changes to the social institutions within a society, affecting its social system, including values, attitudes, and patterns of behaviour among groups in society such as the attitude of the Indonesian Molems toward the movement of gender equity. One and most prominent of social change theory was cyclical theory. The cyclical theory explains that social change is cyclically circular in nature. According to this theory, social change is something that cannot be planned or directed to a certain point, but circling in a circular pattern. According to this theory, social change is something which happened repeatedly. What happens now will have a similarity or resemblance to what was in the past. In this pattern of change there is no gradual process of change in society so that the boundaries between primitive, traditional, and modern lifestyles are not clear. Change cycle is a pattern of change that resembles a spiral. In term of development, the cyclical theory suggests that only capable people who will win the struggle of life; while the weak will be marginalized. As a result, the future will only be engaged by the tough men who win the struggle for life (Spencer, 2005). Even today, the general idea of this theory which explained that social change is like a wheel that is turning. This means, that the turn of the times is something that cannot be denied and controlled by anyone. The rise and fall of a civilization is part of the irreversible nature, has penetrated to many other disciplines such as economy (Zipperer & Skott, 2011), history (Toynbee, 1945), culture (Abel, 2014), organization (Olsen & Sen, 2014), etc. The spirit of cyclical theory has been used by many people engaged in the formulation of curriculum. They design the development of today and the future by mirroring to the development that Moslem society has experienced during the golden era which has given high attention to the development of education. The spirit of cyclical theory should make them aware of designing curriculum of Hadith for Madrasah Aliyah in order to suite to the current development of gender equity movement.

There have been many studies conducted on the relationship between education in general and curriculum in particular and the quality of support toward gender equity movement. Novi Nur Laylisna has conductd a research on English Curriculum. She intended to find out whether or not curriculum of English for Indonesia Subject has been based on gender equality. She found that English is one of the most crucial subjects that studied at school. Nevertheless, English is a subject which is not easy course because of the term of Foreign Language. Furthermore, she found that in English subject, there are some topics which are not representing the right of woman and man in the education service, as like gender bias in some textbooks, teacher's interaction and discrimination. In designing a good curriculum of English which guarantees the right of men and women equally, according to her, teachers should run very complex processes and need some supports from the existing elements. This new alternative curriculum is must be gender-based curriculumin which there is no gender gap in all aspect of curriculum design (Laylisna, 2016).

A gender awareness in a hidden curriculum at Primary Schools in Indonesia has been studied by Meinarni Susilowati. She concludes that the influence of gender mainstreaming has become fresh and powerful air in the socialization of women's empowerment programs and activities. According to her finding, at the very least, public is accustomed to hearing the terms' women's empowerment, gender equality, etc. in daily life. However, more systematic and grounded efforts need to be made so that gender equality can be realized immediately. In this article, the author also provided an important argument for stimulating student awareness to realize the importance of gender equality through teaching and learning activities (Susilowati, 2012).

Gender-bias education has been a focus of study conducted by Sagaf Pettalongi. Some important findings of his study can be summarized as follow. First, gender is a cultural concept to make difference of rule and behavior between man and woman in the society. Second, as a social construction, gender does not create a distinction, but rather make clear position of man and woman. Third, gender education is important to do either formally or informally, because education can construct gender meaning more egaliter. Fourth, education is important process to realize value according to what they want, including gender definition in certain meaning. Fifth, gender reconstruction in education can be exercised substantially through curriculum (Sagaf, 2009).

Gender-based primary education curriculum has been an interesting topic for Muhammad Mustaqim. His purpose in this study was to find out the implementation of the curriculum which based on gender equality in primary education. He comes to conclusion that various phenomena of gender-bias and discrimination have been found in education curriculum. In addition, he recommends of making an effort to find out a relevance gender perspective curriculum. Furthermore, the implementation of this curriculum can be done through several approaches, either implicitly or explicitly, even through social action (Mustaqim, 2014).

A criticism of gender-based equality curriculum has been addressed by Oma Komarudin from Faculty of Tarbiyah Universitas Darussalam Gontor. He fully does not agree with the formulation of gender-based equality curriculum. He supports his criticism by many arguments. First, he argues that education is a milestone in a civilization therefore, it is necessary to implement an education curriculum that can support the establishment of good civilizations. Second, according him, the correct curriculum in the perspective of Islam is a curriculum that based on the values of the Holy Qur'an and Sunnah. Third, any educational curriculum should represent the Islamic values. Forth, in a line with the growing current of globalization, the process of implementing the Qur'an-based curriculum faces its own challenges which among others comes from the idea of deconstructive western thought such as gender equality based curriculum. Fifth, through this discourse, gender activists want to instill gender equality values by deconstructing the provisions of the Qur'an. Sixth, in responding to those conditions, he wants to straighten out the discourse on gender equality based curriculum, because the discourse comes from the west; it is not appropriate if implemented in Islamic education. Seventh, religious education in Indonesia needs curriculum which is based on the Holy Qur'an and Al-Sunnah (Komarudin, 2016).

Khusnul Khotimah has evaluated the urgency of gender curriculum in education. She argued that one of education goal is how to realize fair society, without making discrimination of sex. But in the reality discrimination is exist in education that necessitate several efforts to solve it by formulating curriculum that have gender perspective. In addition, she argued that curriculum is a development of vision and mission of educational institution that want to realize education goal. Furthermore, gender curriculum is based on assumption that woman and man have equal rights in education, and have equal opportunity to get education. In its application, according to her, gender curriculum can be formulated implicitly or explicitly (Khotimah, 2015).

The formulation of Gender-Based Curriculum also received full support from Iswah Adriana. She believes that the essential of education includes the principles of gender equity. Furthermore, biased gender in education will cause the failure in obtaining educational goals. As a result, she claims it is required an equal education in which curriculum of the institution integrates gender within its subjects and teaching (Adriana, 2015).

Nur Said analyzed curriculum development on character education which based on gender equity ideas. This paper reviews how the essence of character education and curriculum design as it should be prepared in the perspective of gender justice. He comes to conclude that character education is different from moral education. Moral education tends to teach the ethical dimensions, good and bad in cognitive level; while character education requires a holistic approach. Character education should

include three aspects of knowing, feeling and acting of the good. As a result, in designing its curriculum needs to consider the three-sphere which is supported by intervention efforts and habituation, starting at the class, school, and family environment. He suggests that to construct a curricula which is not gender-biased, it is important to put forward a gender perspective in developing a character education curriculum in all level of education (Said, 2010).

Habibullah has studied the result of learning process of Social Sciences Subject among the students of Model Classes in Solok, West Sumatera, whether or not gender issues are covered in the Year 3013 Curriculum. In this study he clearly found that learning process of 2013 curriculum on the subject of Social Sciences gives Junior High School Students a good perception on the connectivity between the concept of space and time in the one hand, and social activity which has gender phenomena on the other hand. As a result, according to this study finding, gender perception can be observed by learning output of Social Sciences Subject in cognitive domain on that group of students at Junior High School 1 of Gunung Talang, Solok, West Sumatera. More specifically, this research indicates that learning output shows female students' cognitive competence dominates male students'. This finding also proves that dominant stereotype which is usually addressed to male students is also socially labeled toward female students (Habibullah, 2014).

Those types of study also have been done in many countries. International Center for Research on Women (ICRW) under the leadership of Ravi Verma has developed and implemented a curriculum to engage young girls and boys, age 12-14 years, to discuss, and critically reflect on the issues related to inequitable gender norms and violence. The result of this experiment has been reported under the title of Gender Equity Movement in Schools (GEMS). This project has been conducted in public schools in Goa, Kota, and Mumbai, India applying different approaches. In Goa and Kota, this project was layered with ongoing school curriculum, while in Mumbai, it was implemented as independent pilot project in 45 schools. Using extracurricular activities, role-playing and games, GEMS began in the sixth grade and works for two years with boys and girls ages 12-14 in public schools. This study found that during the pilot phase in Mumbai indicated the potential of GEMS to engage young adolescents on issues of gender and violence and bring attitudinal change to support equitable norms. The outcome variables that demonstrate the greatest change are clustered around appropriate roles for women and men and girls and boys. Other key attitudinal and behavioural changes are increased support for a higher age at marriage for girls, greater male involvement in household work, increased opposition to gender discrimination, and improved reactions to violence. The implication of this project in Mumbai was the Maharashtra state government has integrated key elements of GEMS in the school gender program for all of its nearly 25,000 public schools. Many social organizations such as ICRW, CORO (Committee of Resource Organizations for Literacy), and TISS (Tata Institute for Social Sciences) are supporting the state in designing curriculum and training for trainers (Verma, 2015).

All studies reviewed on the topic of gender equity in relation to 2013 Curriculum none of them gives attention to the Curriculum of Hadith especially for Madrasah Aliyah (MA/ Islamic High School) in Indonesia. This paper concentrates on the analysis of the content of Hadith Curriculum of 2013 for the students of MA whether or not it gives attention to the issue of gender equity.

## **2. METHOD**

The subject of this study is the Year 2013 Curriculum of Hadith which is part of Al-Qur'an and Hadith Curriculum for Madrasah Aliyah as has been stipulated in the Ministry of Religion of the Republic of Indonesia Regulation Number 912 Year 2013 about Curriculum for Madrasah (Islamic Senior High School). The content of this curriculum is analyzed to see its content whether or not it includes some Hadiths related to gender equity. Data were collected through documentation and literature study and analysed used qualitative data analysis technique.



### 3. RESULTS AND DISCUSSION

#### 3.1 Results

##### Gender Equity in the Prophet Tradition

There are many Hadiths which clearly and expressly stated that women have equal right with men in achieving much position. Sex differences do not automatically caused differences on rights. It is also need to know that there are also many Hadiths which firmly stated that in some areas women have different right from men in which those differences cannot be changed through equality gender movement. These kinds of differences should be sincerely accepted by both parties as a manifestation of the justice of God in creating harmony. In this writing, the term of equality is frequently used to explain the degree in which women and men are enjoy an exactly equal position as a given from Allah Almighty without necessarily doing any efforts. Equity, on the other hand, is used to express that there is equal rights to be exercised by women and men to reach equal position which the final result could be equal and could be unequal depend on the strength of efforts of each party. In the following discussion, the writer will present the sayings of the Prophet (pbuh) related to equality and equity between women and men.

The first Hadith related to equality in humanity between women and men. The Prophet says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ،  
أَوْ يُنَصِّرَانِهِ، أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَيْهَمَةِ تُنْتَجِعُ الْبَيْهَمَةَ هَلْ تَرَى فِيهَا جَدْعَاءَ»

(Bukhari, n.d., Number 1296).

“Every new-born child is born in a state of fitrah (innate). Then his parents make him a Jew, a Christian or a Magian, just as an animal is born intact. Do you observe any among them that are maimed (at birth)? The sentence of “every new-born child is born in a state of fitrah (innate)” indicates that male and female are enjoy exactly and automatically the same or equal position of *fitrah* (innate) as a gift from God Almighty. Put differently, since they were born, women are human exactly like men. Therefore, any inferior look at the woman as less human than man is a *Jahilyya* (pre-Islamic) consideration that is not admitted in Islam. Better yet, Islam came to fight such consideration as a form of discrimination.

In another saying, the Prophet Muhammad (pbuh) answers the question of Ummu Sulaim as follows:

قَالَتْ أُمُّ سُلَيْمٍ الْمَرْأَةُ تَرَى ذَلِكَ أَعْلَيْهَا غُسْلًا قَالَ نَعَمْ إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ

(Abu Dawud, n.d., Number 204).

... Then, Ummu Sulaim asked: a woman dreams as a man does, must she take bath as well? He replied: “Yes, verily women are brother of men”.

The answer of the Prophet (pbuh) in the above saying firmly stated equal positions, responsibility, and implementation of religious obligations between women and women. There is no even little distinction between women and men in front of the law of Allah related to the obligation of the taking bath after dream, as well as in many other religious obligations such as daily prayer, zakah, fasting during the month of Ramadhan, and pilgrimage.

Second, equality in dignity and honor. In relation to this, the Prophet says:

عَنْ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلْقَكَ  
فُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ فُلْتُ ثُمَّ أَيُّ قَالَ وَأَنْ تُقْتَلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ فُلْتُ ثُمَّ أَيُّ قَالَ أَنْ تُزَايِيَ حَلِيلَةَ جَارِكَ

(Bukhari, n.d., Number 4477).

“... What is the worst sin in the sight of Allah? He said: “To join a partner with Allah Who created you”. The man said: then what? He said: “And to kill your children for fear of poverty”. He asked: then what? He said: “and to commit adultery with your neighbor’s wife”.

The sentence of “And to kill your children for fear of poverty” in the above saying of the Prophet firmly stated that Islam through the Messenger of Allah, as Allah did in the Holy Qur’an, strongly prohibited (*haram*) human being to kill their children for any reasons, except for the safety of mother on the basis of clear and responsible medical recommendation. Mentioning reason “for fear of poverty” indicated that at the time of the Prophet life, before, and even today the most common reason of killing children is “fear of poverty”. “Children” in the above Hadith, according to all Muslim scholars include male and female. The most important spirit of Shari’ah delivered the above Hadiths is that Islam put the dignity and honor of female exactly in the same position with male. Normatively, it is fully wrong the opinion of some groups of people who claim that Islam put women as a second class of human being. To ensure the protection the dignity of human being both of female and male equally, Islam provides clear, firm, and equal punishment for lawbreakers regardless of whether the victim is male or female.

Third, equity in religious duties. The last messenger says as follows:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَةَ الْفِطْرِ أَوْ قَالَ رَمَضَانَ عَلَى الذَّكَرِ وَالْأُنثَى وَالْحُرِّ وَالْمَمْلُوكِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ....

(Bukhari, n.d., Number 1415).

“...From Ibnu Umar, he said: The Prophet (pbuh) made *Zakat al-Fithr* or *Sedekah of Ramadhan* compulsory on every male, female, freeman, slave, one *Sa'* of dried dates or one *Sa'* of barely ...

Abu Dawud in his collection reported the same explanation in a little different narration as follows:

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَضَ زَكَاةَ الْفِطْرِ قَالَ فِيهِ فِيمَا قَرَأَهُ عَلَيَّ مَالِكُ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أَنْثَى مِنَ الْمُسْلِمِينَ

(Abu Dawud, n.d., Number 1373).

... From Ibnu Umar, verily the Messenger of Allah said: Allah has obliged *Zakah al-Fithr*. He said: In the narration of Malik to me: *Zakah al-Fithr* (during the month of Ramadhan/ after fasting Ramadhan) (the payment of) one *Sa'* of dates or barley on every free man or slave, male or female, from Muslims.

The above sayings of the Prophet firmly indicated that *Zakah al-Fithr* or *Sadaqat ul-Fithr* is a duty which is compulsory (*Wajib*) on every Muslim, whether male or female, children or adult as long as he/ she has the means to do so. There is no difference of the level of compulsory of *Zakah al-Fithr* for female and male. In term of the amount of *Zakat* is also the same for everyone regardless of their different sex, income, age, and social status. The minimum amount is one *Sha'* (two handfuls) of food, grain or dried fruit for each member of the family. This calculation is based on Ibn 'Umar's report that has been cited above. This means that Islam clearly put female and male in an equal position in front of Shari’ah.

Fourth, equity in education. In this regard, the Prophet says:

عَنْ أَيُّوبَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلَّ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ

(Turmudzi, n.d., Number 1373).

“There is nothing better for a parent to do than educating his/her child of good character.”

The above saying of the Prophet which stated that “Educating his/ her child of good character” has reach and deep meanings to dig seriously for making clear how good Hadith (Islam) normatively give equal rights to men and women to achieve the same quality of good person in character. Education of Character, according to the Hadith cited above, is an important education to give to our children since it will play very important role for their future happiness. In addition, women and men, according to Islam, has clear equal right to be a good person in character. There is equal opportunity for women and men to be equal; but the result is not always equal. There are some social and cultural factors contribute to the final result. So, it is wrong for any group of people to say that Islam does not support gender equity when they found a group of women who did not enjoy this right.

Fifth, equity in knowledge and skills. In this regard, there are many Hadiths stressing on equal right between women and men, but to show to the readers that in the issue of gender equity Islam has gone beyond the limit of freemen and freewomen, the writer cites the Hadith on improving or even equalizing the right of female slave to female free or even to male free. This teaching can be traced in the following sayings of the Prophet Muhammad (pbuh):

عَنْ أَبِي بُرْدَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا رَجُلٍ كَانَتْ عِنْدَهُ وَلِيدَةٌ فَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا  
وَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا فَلَهُ أَجْرَانِ ...

(Bukhari, n.d., Number 4693).

“Abu Burdah told me from his father, he said: The Messenger of Allah (pbuh) said: No man has a female slave, then he teaches her as well as possible, and educates her with the best upbringing, then he sets her free and marries her, so for him are two rewards.”

This Hadith informs us that in the era before Islam comes, male dominates both female free and female slaves. Islam comes to abolish this discrimination by offering very good reward for men who has been able to conduct those kind of efforts in lifting the dignity of women through education. It has been widely known that before the coming of Islam, the dignity of female slave is not only lower than male free, but also than female free. Through the mission of Islam Allah clearly made a revolutionary change for the equal dignity of all people to achieve by giving the clear way and steps to go through.

In another Hadith the Prophet Muhammad (pbuh) says:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُ نِسَاءٍ رَكَبْنَ الْإِبِلَ صَالِحُ نِسَاءٍ فُرِيَسٍ أَحْنَاهُ عَلَى  
وَلَدٍ فِي صِعْرِهِ وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ ...

(Bukhari, n.d., Number 4692).

From Abu Hurairah, from the Prophet (pbuh), he said: A good woman is one who is able to ride camel; a good woman of Quraisy is one who is most soft and sympathy to her children in their childhood and who is best in taking-care the property of her husband.

During the Prophet Muhammad era, the ability to ride camel was considered as a professional skill which is important to have by anyone. This is because at that time camel was used as the most important mode of transportation. Put in a wider context of professionalism, that Hadith should be considered as a very important basic for the emergence of professionalism among Muslim women in the modern era. There is no rigid limitation for women professionalism in Islam as long as women can do and relevant to their physical characters. There were many examples of professionalism that have been held by Muslim women as the wives of the Prophet Muhammad (pbuh).



## The Spirit of Gender Equity in the Contemporary Hadith Curriculum of Madrasah Aliyah in Indonesia

Quality of a curriculum presented in a certain level of education will strongly influence the quality of the output and the outcome of the education. The better the curriculum, the better the output and the outcome will be. Quality of a curriculum is strongly influenced by the vision, mission, and purpose of certain subject. So, the evaluation of a curriculum cannot be separated from those aspects. Otherwise the result of an evaluation or analysis will not valid.

In analyzing contemporary Hadith curriculum of Madrasah Aliyah in Indonesia which will be presented more details in the following section, the writer will consider those aspects and try to put the curriculum in the context of the development of gender movement in Indonesia.

Here, the writer will simply summarizes the content of contemporary Hadith curriculum of Madrasah Aliyah Year 2013 in Indonesia as presented in The Regulation of the Minister of Religious Affairs the Republic of Indonesia Number 912 Year 2013 about Curriculum for Madrasah. This curriculum has not covered some Hadith which support gender equality movement as sounded by some prominent Muslim feminists in and outside Indonesia. It covers only the following topics:

- a) Humans and their duties as caliphs on earth;
- b) Democracy and consensus;
- c) Sincerity in worship;
- d) God's gift and how to give thanks;
- e) Orders to preserve the environment;
- f) Simple lifestyle and command to support the poor;
- g) Competing in goodness;
- h) *Amar ma'ruf nahi munkar*;
- i) Tests and trials for humans;
- j) Human responsibility for family and society;
- k) Act fairly and honestly;
- l) Tolerance and social ethics;
- m) Work ethics;
- n) *Halal* and good food; and
- o) Science and technology (Kementerian Agama RI, 2013).

### 3.2 Discussion

Data presented in the previous section indicated that there are many Hadiths that support gender equality movement. There are much equality between men and women which have not been reached by women and still need strong effort to reach them. Hadith literatures made clear that women and men equality in their rights have been existed in the life of previous Muslim women who lived with the Prophet Muhammad (pbuh). The disparity achievement between women and men in realizing their rights was not due to the teaching of Islam, but rather due to some social and cultural factors

In addition, the contemporary Hadith curriculum of Madrasah Aliyah in Indonesia (2013) does not include topic of gender movement or does not include Hadiths which support equality gender movement. But this does mean that this curriculum is not good, since to measure quality of a curriculum should be connected to it purpose of its formulation.

Hadith subject which is part of Qur'an-Hadith subject in Madrasah Aliyah in Indonesia, according to Curriculum of the Year 2013 is one of the subjects of Islamic Religious Education which is an improvement of Al-Qur'an-Hadith that students have learned in MTs. (Madrasah Tsanawiyah) (Kementerian Agama RI, 2013).

The improvement according to the curriculum has been clear. It was carried out by studying, deepening and enriching the study of Hadith especially concerning the basics science as preparation for continuing to higher education, and understanding and applying some themes (15 themes) as have been outlined in the previous section as a preparation for community life. Substantially, the subjects of Hadith contribute in providing motivation to students to learn and practice the teachings and values contained in Hadith as the second source of Islamic teachings after the Holy Qur'an (Kementerian Agama RI, 2013).

The aims of Hadith subject are to: a) increase students' love of the Hadith, b) equip students with the arguments contained in the Hadith as guidelines in addressing and facing life, c) improve the understanding and practice of the contents of the Hadiths (Kementerian Agama RI, 2013).

So, by connecting the content of Hadith Curriculum for Madrasah Aliyah in Indonesia to its purpose as stated in the curriculum, the content of this Hadith curriculum is good enough. But, if we try to make a connection to the current and trendy movement of gender equality, this curriculum still has big hole to be equipped. This kind of critique is very important to increase the quality of curriculum in certain subject (Komarudin, 2016). But a good critique on certain curriculum should be based on a careful evaluation in order to reach its purpose (Khotimah, 2015). Some modification is necessary to conduct soon in order to fulfill its needs in supporting gender equality movement in Indonesia as has been done in any other subjects in any different level of education (Adriana, 2015; Habibullah, 2014; Mustaqim, 2014; and Susilowati, 2012).

A hope of a better curriculum, that is curriculum which support gender equality movement (Laylisna, 2016) can be reach through a careful development which consider many aspects related to certain subject as has been shown by Nur Said (Said, 2010). But, in developing such curriculum, anyone should not offend or contradict to the values of religion that have been widely accepted as the most suitable values (Sagaf, 2009).

#### **4. CONCLUSIONS**

Based on the above discussion, this research has come to conclusion that Hadith literatures strongly support gender equity movement in all spectrs of life achieved as in knowledge and skills, economic, social, and political aspects. In addition, Hadith Curriculum of Madrasah Aliyah is still very poor connection to gender equality movement. It does not support the emergence of strong and positive thinking toward gender equity among the students of Madrasah Aliyah who most of them then becoming religious leaders in Indonesian society. There is a big need to modify or make changes in the content structure of the Curriculum of Hadith for Madrasah Aliyah in Indonesia.

#### **Acknowledgements**

We sincerely thank the Minister of Religious Affairs Republic of Indonesia, the Directorate General of Islamic Education, the Director of Islamic Higher Education, the AICIS 2018 Committee, the Rector of Sunan Gunung Djati State Islamic University of Bandung, our colleagues, and our beloved wife and children.

#### **References**

1. Abel, T. (2014). Culture in cycles: considering H.T. Odum's "information cycle." *International Journal of General Systems*, 43(1), 44–74. <https://doi.org/03081079.2013.852188>.
2. Abu Dawud, S. (n.d.). *Sunan Abu Dawud*. Bandung: Dahlan.
3. Adriana, I. (2015). Kurikulum Berbasis Gender (Membangun Pendidikan Yang Berkesetaraan). *TADRIS: Jurnal Pendidikan Islam*, 4(1). Retrieved from <http://ejournal.stainpamekasan.ac.id/index.php/tadris>
4. Ali, Y. (n.d.). *The Holy Qur'an, English Translation of the Meanings and Commentary*. Al-Madinah Al-Munawarah: King Fahd Holy Qur'an Printing Complex.
5. Bukhari, A. A. (n.d.). *Matan Shahih al-Bukhari*. Egyph: Isa al-Babi al-Halabi wa Syurakah.
6. Durkheim, E., & Lukes, S. (n.d.). *The Divison of Labor in Society*. London: Free Press.



7. Habibullah, H. (2014). Refleksi Gender dalam Pembelajaran Kurikulum 2013; Studi terhadap Hasil Belajar IPS Siswa Kelas Model di Solok, Sumatera Barat. *Kafa'ah: Journal of Gender Studies*, 4(2). <https://doi.org/10.15548/jk.v4i2.100>
8. International Labour Organization. (2000). *ABC of women workers, rights, and gender equality* (Second edi). Geneva: International Labour Office.
9. Kementerian Agama RI. (2013). *Peraturan Menteri Agama RI Nomor 912 Tahun 2013 tentang Kurikulum Madrasah 2013*. Jakarta: Kementerian Agama RI.
10. Khotimah, K. (2015). Urgensi Kurikulum Gender dalam Pendidikan. *Insania*, 13(3). Retrieved from <http://ejournal.iainpurwokerto.ac.id/index.php/insania>
11. Komarudin, O. (2016). Kritik terhadap Kurikulum Berbasis Kesetaraan Gender. *ATTA'DIB*, 9(2). Retrieved from <http://ejournal.unida.gontor.ac.id/index.php/tadib>
12. Laylisna, N. N. (2016). English for Indonesian: "Designing Curriculum Development Based on Gender Equality." *Jurnal Al Hikmah*, 4(1). Retrieved from <http://jurnal.staiba.ac.id/index.php/alhikmah>
13. Mustaqim, M. (2014). Kurikulum Pendidikan Dasar Berperspektif Gender. *EDUKASIA*, 11(2). Retrieved from <http://journal.stainkudus.ac.id/index.php/Edukasia>
14. Nurmila, N. (2018). Fiqih Kontemporer Berperspektif Keadilan Gender. In *Orasi Ilmiah Pengukuhan Guru Besar*. Bandung: Fakultas Tarbiyah dan Keguruan UIN Sunan Gunung Djati Bandung.
15. Olsen, J., & Sen, S. (2014). On the rationality of cycling in the Theory of Moves framework. *Connection Science*, 26(2), 141–160. <https://doi.org/10.1080/09540091.2014.885298>
16. Sagaf, P. (2009). Gender Education (Rekonstruksi Pendidikan Yang Bias Gender). *MUSAWA*, 1(2). Retrieved from <http://jurnal.iainpalu.ac.id/index.php/musawa>
17. Said, N. (2010). Pendidikan Karakter Berkeadilan Gender (Suatu Tinjauan Pengembangan Ide Kurikulum). *PALASTREN*, 3(1). Retrieved from <http://journal.stainkudus.ac.id/index.php/Palastren>
18. Sorokin, P. (1941). *Social and Cultural Dynamics*. New York: American Book Company.
19. Spencer, H. (2005). *The study of sociology*. Michigan: University of Michigan Library.
20. Susilowati, M. (2012). A Gender Awareness Hidden Curriculum to Promote Gender Equality at Primary Schools in Indonesia. *Egalita*, 2(2). Retrieved from <http://ejournal.uin-malang.ac.id/index.php/egalita>
21. Toynbee, A. J. (1945). *A Study of History*. London: Oxford University Press. Retrieved from [https://scholar.google.co.id/scholar?q=Daftar+Pustaka+Toynbee+A+Study+of+History+&btnG=&hl=id&as\\_sdt=0%2C5&as\\_vis=1](https://scholar.google.co.id/scholar?q=Daftar+Pustaka+Toynbee+A+Study+of+History+&btnG=&hl=id&as_sdt=0%2C5&as_vis=1)
22. Turmudzi, I. (n.d.). *Sunan al-Turmudzi*. Beirut: Dar al-Fikr.
23. Umar, N. (n.d.). Perspektif Jender Dalam Islam. *Jurnal Pemikiran Islam PARAMADINA*.
24. Verma, R. (2015). *Gender Equity Movement in Schools (GEMS)*. New Delhi: International Center for Research on Women (ICRW). Retrieved from <https://www.icrw.org/research-programs/gender-equity-movement-in-schools-gems/>
25. Weber, M. (2013). *The Protestant Ethic and the Spirit of Capitalism* (Second). London: Unwin Paperbacks.
26. Zipperer, B., & Skott, P. (2011). Cyclical patterns of employment, utilization, and profitability. *Journal of Post Keynesian Economics*, 34(1), 25–58. <https://doi.org/10.2753/PKE0160-3477340102>