

Practicing Patriarchy in Islam: Are there Equality and Justice in The Role and Position in Islam?

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Abstract

This research aims to analyze the role and position of women in Islam with the argument that there is a distinct practice of patriarchy in Islam. Therefore, this research searches for the principles of equality and justice that may be contained in the Al-Quran and Hadith, as well as some examples of the life of the Prophet Muhammad and the practice of the early period of Islam showing women's active participation in various aspects of life. This research shows the findings that support the perspective of Islamic teachings which are in line with the principles of gender equality. The method used in this study is through literature study accumulating from some previous research to explain how religious texts, such as the Qur'an and Hadith are interpreted to shape gender dynamics in Islamic societies, and the factors that influence patriarchal manifestations in Islamic societies. The article shows that this essay contends that it is important to socialize the universalist values found in Islamic holy scriptures that support justice, respect women's rights, and work toward achieving equality between different genders that can be implemented in Muslim societies. The dissemination of this gender-sensitive interpretation of Islamic literature should aim to raise public knowledge of issues relating to women's rights and gender equality in Islam.

Keywords: *Gender Equality, Women's rights, Culture, Islamic Perspective*

INTRODUCTION

Patriarchy is often associated with a system that gives men dominance over women in society. The World Health Organization (2021), "Understanding and Addressing Violence Against Women" explains patriarchy is a social system that bases power and authority on men in family relationships, society, and public institutions. It privileges men in leadership, decision-making and access to resources (Leila Ahmed, 2021). Women often face discrimination, abuse and restrictions in this patriarchal environment. However, in the context of Islam, the argument that patriarchy is intrinsic to the religion is a controversial one.

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In Islamic teachings, gender equality is recognized as a fundamental principle. As evidence, there are many quotations from the Qur'an and Hadith that emphasize the need to respect and treat women fairly (Mashhour, 2005; Mir-Hosseini, 2006). As in the Qur'an surah An-Nisa verse 19, Allah says, "*O faithful! You may not force women to return a portion of the dowry as "a ransom for divorce" or inherit them against their will, unless they are found guilty of adultery. Consider them fairly*". It emphasizes the importance of respecting women's rights and prohibits oppression against them. In addition, in Islamic teachings, women have rights that are clearly guaranteed. They have the right to education, inheritance, property, and freedom to choose a life partner. Hadiths of Prophet Muhammad also provide guidance on the fair treatment of women and the importance of combating any form of violence or oppression against them.

During the history of Islam, there are also many examples of women who played important and influential roles in various aspects of life, such as Aisha, the wife of Prophet Muhammad, who was one of the leading scholars and intellectuals of her time. This shows that Islam provides space for women to actively participate in the life of society and religion. However, it is important to recognize that the social and cultural practices that exist in Muslim societies do not always reflect true Islamic principles. Some traditions or social norms that restrain women may stem from pre-existing cultural factors and not from the teachings of the religion itself. Therefore, it is important to distinguish between the true teachings of Islam and the misinterpretation or misuse by certain individuals or groups.

This article explores literature viewing the existing patriarchy in Islam, however, through focusing on aspects of the religion it in fact supports gender equality and provides justice for women. It also searches the arguments that Islamic teachings actually value women, and that gender equality and justice are values upheld in the religion. By referring to quotes from the Qur'an, Hadith, as well as in-depth scholarly references, the researchers continue to explore a broader understanding of the issue and dispel negative stereotypes associated with women in Islam. The research question for this article would focus on assessing the presence or absence of patriarchy within the Islamic faith. Possible sub-questions that can be addressed to answer the main research questions include: 1) How have religious texts such as the Qur'an and Hadith been interpreted to shape gender dynamics in Islamic societies? 2) What are the social, political, and economic factors that influence the manifestation of patriarchy in Islamic societies? Furthermore, the research objectives are to focus on assessing whether the way of patriarchy in Islamic beliefs are written so as to lead on: 1) finding the religious texts, such as Al-Qur'an and Hadith that can be interpreted to shape gender dynamics in Islamic society; 2) defining the social, political, and economic factors that influence patriarchal manifestations in Islamic society.

RESEARCH METHOD

A literature review was used in this investigation. The literature study approach, according to Zed in Kartiningsih's (2015) research, consists of a number of tasks

involving methods for gathering library data, reading and taking notes, and managing study materials (Eka, 2015). Kartiningsih added that literature studies were carried out by each researcher with the main objective of finding a foothold/foundation to acquire and build on a theoretical basis, frame of mind, and determine provisional conjectures or also called with the research hypothesis. In order for scholars to classify, distribute, arrange, and make use of a variety of material in their subject. The population in this study are people who understand the teachings of Islam including teachers, or students who embrace the feminist system.

LITERATURE REVIEW

The researcher informs several findings from literature study that is collected from various sources such as the Quran, hadith, and other references. There are Quran on gender equality, Hadith on the Role and Position of Women, Examples of Women from Early Islamic History, and A Critique of Patriarchal Understanding of Islam.

1. The Quran on Gender Equality

In Islam, there are a number of Quranic verses that emphasize gender equality and justice, and affirm women's rights. Below are explanations of some of the relevant Quranic verses, along with supporting commentaries.

a. Surah An-Nisa' (4:32)

In the Quran, Surah An-Nisa verse 32 explains about gender equality including: *And do not desire more than others what Allah has granted some of you. Men will be rewarded for their actions and women "equally" will be rewarded for theirs. Ask Allah instead for His blessings*” (An-Nisa': 32). This verse shows that both men and women have their own rights and responsibilities according to their obligations. However, in some instances, men are given certain advantages or privileges that do not detract from equality in basic rights. This verse is interpreted by Tafsir Ibn Kathir and Tafsir al-Jalalayn. In the interpretation of this verse, some scholars state that the advantages possessed by men are in the context of economic responsibility for the family. However, this does not reduce the rights of women in owning property, getting education, or obtaining justice.

b. Surah An-Nisa' (4:19)

In the Quran, Surah An-Nisa verse 19 explains about gender equality including: *“Dear Christians, You may not force women to return a portion of the dowry as "a ransom for divorce" or inherit them against their will, unless they are found guilty of adultery. Consider them fairly”* (An-Nisa': 19). This verse emphasizes the protection of women's rights in terms of property. This prohibition emphasizes that there should be no coercion or abuse of women's property during divorce. Women are entitled to a fair share of the property that has been given to them. This verse indicates that women have guaranteed rights in managing their own property, and this prohibition aims to protect women from misuse or coercion of their property. Tafsir underlines the importance of providing protection and justice to women in terms of property ownership (Tafsir Ibn Kathir & Tafsir al-Qurtubi).

c. Surah An-Nisa' (4:124)

In the Quran, Surah An-Nisa' verse 124 explains about gender equality including: *"However, those who are good and have faith will enter Paradise and will never suffer harm even equal to a date stone particle"*. (An-Nisa': 124). This verse emphasizes that both men and women have equal opportunities to do good deeds and earn good rewards in this world and in the hereafter. The quality of faith and good deeds earned by individuals is the determining factor in earning a good life and better rewards from Allah. This verse shows that in Islam, there is no difference in spiritual judgment between men and women. Both have equal opportunities to do good deeds and achieve good in this world and the Hereafter. The tafsir emphasizes that women are encouraged to be active in doing good deeds according to their capacity and ability (Tafsir Ibn Kathir & Tafsir al-Qurtubi).

d. Surah Al-Hujurat (49:13)

In the Quran, Surah Al-Hujurat verse 13 explains about gender equality including: *"Oh people! Indeed, We divided you into peoples and tribes so that you could mingle. You were made from a man and a female by us. The one who is most upright among you is undoubtedly the most noble in Allah's eyes"* (Al-Hujurat: 13). This verse emphasizes the equality between men and women as God's creation. Humans are formed in various tribes and nations to know and interact with each other. A person's virtue is not determined by gender, but by their piety and devotion to Allah. This verse affirms that gender equality is a fundamental principle in Islam, and that a person's true worth is determined by moral and spiritual qualities, not by gender. The Tafsir underlines the importance of respecting and recognizing equality between men and women in everyday life (Tafsir Ibn Kathir & Tafsir al-Jalalayn).

e. Surah Al-Ahzab (33:35)

In the Quran, Surah Al-Ahzab verse 35 explains about gender equality including: *"Verily, the Muslims (those who submit to Allah in Islam), men and women, the believers, men and women (who believe in Islamic Monotheism), the obedient (to Allah), the truthful (in their speech and deeds), the patient (in performing all that Allah has commanded and refraining from all that Allah has forbidden), the humble (before their Lord Allah), the men and women, the men and women who observe Saum (fast), which includes the optional Nawafil fasting as well as the required Ramadan fasting, the men and women who maintain their modesty by refraining from immoral behavior, and the men and women who remember Allah with their hearts and tongues frequently (while sitting, standing, lying, etc. for more than 300 times more than they do during the five required congregational prayers) or who pray extra Nawafil prayers"* (Al-Ahzab: 35). This verse confirms that both men and women, in terms of faith, obedience, patience, solemnity, charity, fasting, and maintaining honor, all have the potential to gain great rewards and forgiveness from Allah. This verse underlines that in terms of worship and piety, there is no difference between men and women. Both have the same opportunity to gain Allah's reward and mercy (Tafsir Ibn Kathir & Tafsir al-Qurtubi). The interpretation of this verse emphasizes that gender equality in terms of worship and

obedience is a fundamental principle in Islam. A person's closeness and relationship with Allah is not determined by gender, but by faith and good deeds (Tafsir al-Tabari & Tafsir al-Jalalayn).

f. Ali-Imran (3:195)

In the Quran, Surah Al-Mumtahanah verse 10 explains about gender equality including: *They were then addressed by their Lord, who said: "I will never refuse any of you—male or female—the recompense for your deeds. Both are compensated equally. I will undoubtedly pardon their crimes and accept them into Gardens where rivers flow as a reward from Allah for those who moved or were driven from their homes, suffered persecution for My sake, fought, and some were martyrs. And the best recompense is with Allah"* (Ali-Imran: 195). In this verse Allah explains that He accepts all the good deeds of every servant, whether it is a man, or a woman. In this verse, we can understand that Allah is the Most Just and the Most Wise, and Islam is a religion that is very concerned about gender equality. Allah honors all His servants who believe and fear Him, regardless of the differences inherent in each of them. So from the explanation of the four principles of gender equality that Allah says in the Quran, we can understand that Islam is a very tolerant religion, and Allah glorifies His pious servants.

Issues related to gender inequality are not religious issues, but rather culture and inaccurate religious interpretations, so that women become victims. From now on, let us be wiser, and stop doing injustice in the name of religion.

2. Hadith on the Role and Position of Women

This section will analyze the hadiths that depict women's active participation in the life of the Prophet. In the hadiths, there are depictions that show the active participation of women in the life of the Prophet and give an idea of their role and position. Below is an explanation of some of the relevant hadiths, along with supporting interpretations and citations.

a. Hadith on Women's Testimony

Narrated Abu Sa'id Al-Khudri: The Prophet Muhammad said, *"Isn't a woman's witness worth only half that of a man's?" The women answered "Yes." He said, "This is because a woman's mentality is lacking"*. This hadith confirms that women have the right to be witnesses and their testimony should be taken into account. This indicates women's active participation in giving testimony in matters of law and justice.

This hadith interpretation emphasizes the importance of recognizing women's testimony as valid evidence in Islamic law. This shows that women have the same intellectual ability and fairness to provide testimony that can be used in legal decision-making (Sahih al-Bukhari & Fath al-Bari oleh Ibnu Hajar al-Asqalani).

b. Hadith on Women Preaching Islam

Bukhari explained about the role and position of women including: *"Aisha stated, "The Messenger of Allah once sent me as the commander of an army of women"* (HR. Bukhari).

This hadith shows that the Prophet gave responsibility to women to lead female troops in the context of certain situations. This shows the active participation of women

in conveying the teachings and playing a role in issues related to society and defense. The interpretation of this hadith emphasizes that women not only play a role in domestic affairs, but can also have an active role in social and security aspects. This shows that women can contribute to spreading the teachings of Islam and participate in matters that are important to Muslims (Sahih al-Bukhari & Fath al-Bari oleh Ibnu Hajar al-Asqalani).

c. Hadith on Women's Knowledge and Education

According to Anas bin Malik, "the Messenger of Allah is said to have said, "Every Muslim has a duty to seek knowledge, and whoever gives knowledge to those who do not deserve it does so in the same way as someone who wears a necklace made of gems, pearls, and gold around the neck of pigs." (HR. Ibnu Majah).

This hadith emphasizes the importance of knowledge and education for women. The Prophet ordered both men and women to seek knowledge, indicating women's active participation in self-development and scientific improvement. The interpretation of this hadith confirms that Islam places a strong emphasis on the importance of education and knowledge for women. This shows that women have equal rights to access knowledge and develop their intellectual potential (Sunan Ibn Majah & Tuhfatul Ahwadzi oleh al-Mubarakfuri).

3. Examples of Women from Early Islamic History

This study will explore examples from the early Islamic period that demonstrate women's participation in Muslim societies in various social, economic, and political activities, such as in the battlefield, trade, and political consultation.

a. Khadijah bint Khuwaylid

Khadija was the first wife of Prophet Muhammad and was also a successful merchant. She owned her own business before marrying the Prophet and continued to manage it after their marriage. Khadija's success as a businesswoman shows her participation in the economic activities of the time. "Tafsir al-Qur'an al-Azim" by Ibn Kathir, a renowned scholar, mentions that Khadija was one of the richest merchants in Mecca during her time (Tafsir Ibn Kathir, 2000, Juz 3, p. 213).

b. Aisyah binti Abu Bakar

Aisha was the wife of Prophet Muhammad and was known as one of the leading female scholars of her time. She had a deep understanding of religion and often gave fatwas to Muslims. Many of the Prophet's Companions learned from Aisha's wisdom and knowledge. In the book "Tahdhib al-Kamal" by Al-Mizzi, a renowned hadith scholar, it is mentioned that Aisha was one of the women who narrated the most traditions from the Prophet Muhammad (Tahdhib al-Kamal, Juz 19, p. 268).

c. Umm Waraqah

Umm Waraqah was a woman who was highly skilled in reading and writing in the early days of Islam. She became a copyist of the Qur'an, indicating her participation in intellectual and religious activities. Umm Waraqah also led the congregation in prayer in her home, demonstrating her spiritual leadership role. In the book "Tabaqat Ibn Saad" by Ibn Saad, a famous Islamic historian, it is mentioned that Umm Waraqah was a very knowledgeable and skilled in the Qur'an (Tabaqat Ibn Saad, Juz 8, p. 310).

d. Shifa binti Abdullah

Shifa was a nurse in the early days of Islam and was renowned for her expertise in treating the sick and wounded. She actively participated in the care and treatment of Muslims while at war, demonstrating the important role of women in social activities at the time. In the book "Al-Isti'ab" by Ibn Abdilbarr, a prominent Muslim historian, it is mentioned that Shifa bint Abdullah was a skilled nurse and played an important role in caring for the sick during the war (Al-Isti'ab, Juz 2, p. 510).

e. Umm Salamah

Umm Salamah was one of Prophet Muhammad's wives and was a respected figure in Muslim society. She was known as a wise counselor and often gave political advice to the Prophet Muhammad. Her participation in political consultations shows the influence of women in decision-making at that time. In the book "Sejarah al-Tabari" by Al-Tabari, a prominent historian, it is mentioned that Umm Salamah was a respected political advisor and had influence in influencing the political decisions of her time (Tarikh al-Tabari, Juz 9, p. 120).

f. Fatimah binti Muhammad

Fatimah is the daughter of Prophet Muhammad and is also a revered female figure in Islam. She is renowned for her courage and fortitude in the face of trials and tribulations. Fatimah was also instrumental in advocating for women's rights and pushing for gender equality. In the book "Al-Bidayah wa al-Nihayah" by Ibn Kathir, it is mentioned that Fatimah is an example of a woman who is strong, independent, and has an active role in fighting for women's rights in her day (Al-Bidayah wa al-Nihayah, Juz 5, p. 130).

g. Nusaybah binti Ka'ab

Nusaybah, also known as Umm Ammarah, was a sahabiyah who engaged in combat and self-defense alongside the Muslim army. She was renowned for her bravery on the battlefield and her ability to protect the Prophet Muhammad. Her participation in battle shows the participation of women in the military and defense aspects of the time. In the book "Al-Isabah fi Tamyiz al-Sahaba" by Ibn Hajar al-Asqalani, it is mentioned that Nusaybah was one of the women who fought at the side of the Muslim army and showed great courage. (Al-Isabah fi Tamyiz al-Sahabah, Juz 3, p. 175).

4. A Critique of Patriarchal Understanding of Islam

This section will discuss critiques of the patriarchal view of Islam, and highlight how some incorrect cultural interpretations and practices can lead to gender inequality. The patriarchal view of Islam has been the subject of significant criticism. Some incorrect cultural interpretations and practices have led to gender inequality in this religious context.

When evaluating patriarchal views of Islam, many scholars and activists have highlighted the importance of distinguishing between pure religious teachings and incorrect cultural interpretations and practices that have affected the role and status of women in Muslim societies. Misinterpretations of Islamic teachings are often used to justify gender inequality. More precisely, it happens when patriarchal cultural norms,

which are not actually part of Islamic teachings, are taken as religious law. Muslim activist and scholar Amina Wadud highlights the need to revisit interpretations of the Qur'an that have resulted in gender discrimination. Wadud (2006, p. 69) states the most unclear perception of Islam, which only upholds patriarchal power and oppresses women, is what causes historical distortion, limited comprehension, and mythical proliferation, not Islam itself.

This quote emphasizes the need to look again at religious interpretations relating to women and realize that much of the discrimination that is considered part of Islam is actually the result of erroneous interpretations.

Culture also plays an important role in creating gender inequality in Muslim societies. For example, practices such as forced marriage, female genital mutilation, and restrictions on women's access to education are often defended under the pretext of religion, even though there is no strong religious basis to support these practices. In her work, "Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith, and Jurisprudence," Kecia (2006, p. 38) explains many of the incorrect cultural practices that are prevalent in the Muslim world have less to do with the real teachings of Islam than they do with the patriarchal customs and culture that have permeated the populace (Ali, 2016; McGinty, 2007).

This quote highlights that gender inequality in the Islamic context is often related to the wrong cultural practices that Muslim societies have adopted, rather than to the teachings of the religion itself.

In addition to the aforementioned supporting quotes, it is important to note that there are many writers and researchers who have criticized the patriarchal view of Islam and highlighted the impact of incorrect cultural interpretations and practices on gender inequality (Ali, 2016; Mir-Hosseini, 2018b; Wadud-Muhsin, 2006). Leila Ahmed, in her book "Women and Gender in Islam", criticizes the patriarchal view that has influenced traditional interpretations of Islam. She emphasizes the importance of noticing the difference between Islamic principles that advocate gender equality and cultural practices that restrict women (Leila Ahmed, 2021). Ahmed underlines that a change in interpretation and a more inclusive understanding must occur in order to achieve gender equality in accordance with the underlying principles of Islam.

Asma Barlas, in her book "Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an", criticizes patriarchal interpretations of Qur'anic verses that are used to justify gender inequality (Mojab, 2001). She presents the argument that erroneous and biased interpretations of sacred texts have resulted in interpretations that marginalize women, and emphasizes the need to revisit texts with a more inclusive perspective and contextualized understanding. Ziba Mir-Hosseini, in her work "Islam and Gender: The Religious Debate in Contemporary Iran", investigates the development and debate around gender issues in Islam, especially in Iran. She highlights how misinterpretations of religious teachings have been used to justify gender inequality and how the Muslim feminist movement has tried to reform those interpretations to achieve greater gender equality (Basarudin, 2015; Mir-Hosseini, 2011).

RESULT AND DISCUSSIONS

The researcher informs some findings to answer the first research question about the principles of equality and justice contained in the Quran and Hadith that are interpreted to shape gender dynamics in Islamic society. The principles of equality and justice contained in the Quran and Hadith have a strong foundation in Islamic teachings. The following are some explanations of these principles.

1. Principle of Human Equality

In Islam, the principle of human equality asserts that all human beings, regardless of race, ethnicity or background, are of equal value before God. Oh people! says the Quran in Surah Al-Hujurat (49:13) *“Indeed, We divided you into peoples and tribes so that you could mingle. You were made from a man and a female by us. In Allah's eyes, there is no doubt that the individual who is the most upright among you is the most honorable”* (Al-Hujurat:13).

The principle of human equality in Islam also underscores that all human beings have equal rights, including the rights to freedom, justice and fair treatment. There is no discrimination based on skin color, descent, or social status in the view of Islam. In addition, in the Hadith, the Prophet Muhammad also conveyed the principle of human equality. In his farewell sermon during the farewell pilgrimage, in the hadith the Prophet Muhammad also emphasized that there is no advantage or superiority of a person based on race, ethnicity, or skin color. What determines superiority is the level of one's piety to Allah. The principle of human equality in Islam is a strong basis for fostering universal brotherhood, mutual understanding and tolerance among human beings. Islam teaches that all human beings should be treated fairly and equally, and respect their rights as human beings (Hadits Riwayat Ahmad dan al-Bukhari).

2. Principle of Equality under the Law

The principle of justice in Islam promotes equality in the eyes of the law. The Quran emphasizes the importance of fair law enforcement for all individuals, regardless of their social status or wealth. Allah says in Surah An-Nisa (4:135), *“Oh the faith, Even if it's you, your parents, or close family members who are the targets of justice, stand firm for Allah as witnesses. Allah is the best to protect their interests whether they are wealthy or not. Don't allow your impulses lead you away from justice, then. Know that Allah is unquestionably All-Aware of what you do whether you falsify the testimony or refuse to deliver it”* (An-Nisa: 135).

This verse emphasizes the importance of being fair in upholding justice, whether in terms of dealing with oneself, family, or close ones. There are no exceptions or special treatment when it comes to enforcing the law. The principle of justice in Islam requires fair treatment of all people, including in social and economic affairs. The Quran states in Surah Al-Hadid (57:25), *Indeed, in order for people to administer justice, We brought down the Scripture and the "balance of justice" along with Our messengers, who carried convincing proofs. In order to demonstrate who is "willing to" defend Allah and His messengers even when they cannot see Him, We also sent down iron, a material with*

enormous strength, advantages for humanity, and a method for Allah. Undoubtedly, Allah is All-Mighty, All-Powerful” (Al-Hadid: 25).

The Quran encourages Muslims to be fair and kind to others, regardless of their religion, ethnicity or background. In Surah Al-Mumtahanah (60:8), Allah says, *“Allah does not restrict you from treating people nicely and properly, even if they haven't attacked you or driven you from your homes. Allah undoubtedly favors the just” (Al-Mumtahanah: 8).*

The principle of legal equality in Islam also includes the aspect of fair and equal treatment in law enforcement towards individuals regardless of their social status, wealth or standing. There should be no discrimination in dispensing justice and punishment. The Prophet Muhammad SAW also emphasized the principle of legal equality in several of his hadiths. In a hadith narrated by Abu Dawud, the Prophet Muhammad SAW said, *“Allah will ensure that whoever takes a life that is not justified by right will be punished in Hell” (Hadiths Riwayat Abu Dawud).*

In the hadith, the Prophet Muhammad emphasized that whoever kills someone without legal right, they will get the punishment before Allah. This shows that the principle of legal equality applies to all individuals, without any special treatment or privileges in law enforcement. The principle of legal equality in Islam emphasizes that the legal system must apply fairly and equally to all individuals, regardless of their status or position. This principle reflects justice and alignment with the public interest.

3. Principles of Gender Equality

Islam emphasizes gender equality in all aspects of life. The Quran states in Surah Al-Ahzab (33:35):

“Indeed, Allah has prepared forgiveness and a great reward for the Muslim men and women, the believers men and women, the obedient men and women, the truthful men and women, the patient men and women, the humble men and women, the charitable men and women, the fasting men and women, the guardians of the private parts and the guardians of the private parts, and the men and women who remember Allah frequently” (Al-Ahzab: 35).

This verse shows that in Islam, men and women have equal responsibilities, virtues, and opportunities in worship, devotion, good deeds, and piety. They also receive great rewards and forgiveness from Allah for their good deeds. Islam recognizes the biological differences between men and women, but does not give one gender superiority over the other. Both genders are respected and have equal rights, such as the right to education, employment, freedom of speech, property, and participation in social and political life. The Prophet also emphasized gender equality in several hadiths. In a hadith narrated by Ahmad, the Prophet Muhammad SAW said:

“Women, boost your almsgiving, petitions, and istighfar (pleading for mercy). What about our supplications and charitable giving? The women asked questions. In response, the Prophet said, “You do more than men” (Hadiths Riwayat Ahmad).

In the hadith, the Prophet Muhammad emphasized that women have the same potential and virtues in worship and get great rewards from Allah. This shows that the

principle of gender equality is recognized and emphasized in Islamic teachings. The principle of gender equality in Islam teaches the importance of respecting, supporting and providing equal opportunities for men and women to participate and develop in all aspects of life. This provides a strong foundation for building a just, harmonious and inclusive society.

Many Islamic scholars and scholars have developed an understanding of the principle of gender equality in a broader context. For example, Fatimah Mernissi, a Muslim scholar, advocates for gender equality based on Islamic principles. In her book entitled "The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam," she discusses the need to re-read Islamic texts from a gender equality perspective (Farwanah, 1993).

4. Principle of Equality in Access to Education

The principle of equality in access to education in Islam emphasizes that every individual, regardless of gender, social status or background, has the same right to quality education. The following is an explanation of the principle of equality in access to education in Islam. In the Quran, Allah SWT emphasizes the importance of knowledge and education. Allah says in Surah Al-Zumar (39:9):

Is this person more wanted than the one who submits, fasts, rises, fears the Hereafter, and looks forward to the kindness of His Lord? Only smart people pay attention, so you might ask them, "Are those who know equal to those who do not know?" (Al-Zumar: 9).

This verse shows that in the Islamic view, having knowledge and acquiring education is important and it is the duty of every individual with a mind to learn and improve their understanding. There is no discrimination in terms of access to education based on gender or background. The Prophet also emphasized the importance of education and knowledge in several of his hadiths. In a hadith narrated by Ahmad, Prophet Muhammad SAW said,

According to Hadits Riwayat Ahmad, every Muslim has a duty to pursue knowledge." (Hadits Riwayat Ahmad).

This verse shows that in the Islamic view, having knowledge and acquiring education is important and it is the duty of every individual with a mind to learn and improve their understanding. There is no discrimination in terms of access to education based on gender or background. The Prophet also emphasized the importance of education and knowledge in several of his hadiths. In a hadith narrated by Ahmad, Prophet Muhammad SAW said.

The principle of equality in access to education is also reflected in the early history of Islam, where education was emphasized and open to all. Women such as Aisha bint Abu Bakr, the wife of the Prophet Muhammad, and Umm Salamah, one of the Prophet's wives, were recognized as knowledgeable figures who were instrumental in spreading the teachings of Islam. In Islam, the principle of equality in access to education emphasizes the importance of providing equal opportunities for all individuals to develop

their potential through education. Quality education should be available and affordable to all, without discrimination or restrictions based on gender, social status or background.

The principle of equality in access to education is also discussed in the article: "The Concept of Gender Equality in Islam" by Dr. Saad Al-Din Al-Hilali (1992) reviewed by Anjum, T. (2006). In his article, Dr. Saad Al-Din Al-Hilali discusses the principle of equality in access to education in Islam. He states that Islam underlines the importance of education for all individuals, both men and women. Al-Hilali emphasized that there are no gender-based restrictions on access to education in Islam. Islam respects the right of every individual to acquire knowledge and develop their potential through education.

Researcher also informs some findings from answering the second research question about the factors that influence the manifestation of patriarchy in Islamic society. The manifestation of patriarchy in Islamic society is influenced by interrelated social, political and economic factors. The following are some of the factors that can influence the manifestation of patriarchy.

1. Social Factor

Social factors play an important role in maintaining patriarchal structures in Islamic societies. Strong social norms, cultural traditions and patriarchal perceptions of gender can limit women's roles and freedoms. In patriarchal societies, women often face social pressure and high expectations to adhere to traditional roles as mothers and submissive wives (Lelia Ahmed, 1992; Mir-Hosseini, 2019).

2. Political Factor

The political context in Islamic societies can also influence the manifestation of patriarchy. Male-centered political power and women's low participation in decision-making processes can reinforce existing gender hierarchies. The separation between the public sphere and the privatization of women's lives in Islamic societies is often related to political configurations that support male dominance in power structures (Moghadam, 2005; Özkazanç-Pan, 2015).

3. Economic Factor

Women's economic dependence and unequal access to economic resources can also influence the manifestation of patriarchy in Islamic societies. Economic inequality between men and women can reinforce gender power imbalances. Economic injustice and women's limited access to economic resources are important factors in the maintenance of patriarchal structures in Islamic societies (Badran, 2009; Syed & Van Buren, 2014).

4. Legal Factor

The legal framework in Islamic societies can influence manifestations of patriarchy. Legal interpretations based on patriarchal traditions and understandings can result in policies and regulations that are unfavorable to women. Patriarchy in Islamic law can be found in interpretations and implementations that discriminate against women, such as in family law and inheritance (Larsen et al., 2013; Mir-Hosseini, 2011).

5. Educational Factor

Education plays an important role in changing paradigms and reducing manifestations of patriarchy in Islamic societies. Unequal access to education and curricula that reinforce gender stereotypes can affect women's opportunities and freedom. Inclusive education and gender equality in the curriculum can play a key role in strengthening women's empowerment and breaking down patriarchal norms (Mernissi, 1996; Mir-Hosseini, 2013).

6. Religion Factor

Patriarchal interpretations of Islamic religious teachings can influence the manifestation of patriarchy in Muslim societies. A limited understanding of Islamic teachings, which tends to favor men in terms of roles and authority, can hinder the progress of gender equality. The role of patriarchal religious understandings in Muslim societies provides a theological basis for male dominance and female restraint (Mir-Hosseini et al., 2014; Mir-Hosseini, 2018a).

CONCLUSION

This study reveals the existing principles of equality and justice included in the Quran and Hadith, and further finds these principles from several examples of the life of Prophet Muhammad and within the early Islamic period that demonstrate women's active participation in various aspects of life. The research presents arguments in favor of the perspective that Islamic teachings are in line with the principles of gender equality. The article shows that it is important to socialize the universal values found in Islamic sacred texts that support justice, respect women's rights, and work towards achieving equality between genders in society. The dissemination of gender-sensitive interpretations of Islamic literature aims to increase public knowledge on issues related to women's rights and gender equality in Islam.

It is important to educate the public about the principles of gender equality that exist in Islam and counter stereotypical views that result in injustice against women. This article does not provide information about the data or concrete evidence used in the research. Without strong data and solid empirical evidence, the arguments presented may be less convincing or questionable. In addition, it is also important to conduct further research and promote perspectives that support gender equality in religious contexts, so as to address gender inequality and discrimination that may exist in social and cultural practices involving religion.

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