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Women Position Based on Interpretation of QS. At Taubah Verse 71,
QS. An Nahl Verse 58-59, QS. Al-Isra' Verse 70, and QS. Ali Imran
Verse 195

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Abstract: These verses explain about completing of law which is relating with struggle of seeking, deepening and applying knowledge. The goals from people who deepen religious knowledge are because of they want to guide all of Islamic people, teach them and give advice to them about the consequence of stupidity and not apply what they know. Hopefully, they will afraid to Allah SWT and do careful in all of bad things, beside into all of Islamic people understand in their religion and able to spread for all of people. From several verses, those explained that between man and woman should get the same education. Education is not just for man or woman only but for both (all of them). And in the class, there is nothing discrimination between man and woman. Woman has same position with man in education. It means that man and woman have same right and obligation in education.

Keywords: *women, gender, interpretation*

A. Introduction

Gender statement come from Greece language, it was genus, meant type or kind. In English, gender mean male or female. As etymology, gender is the differences which looked between man and woman, looking to value or attitude. On Women Studies Encyclopedia, gender mean a cultural concept, which effort to make distinction in order actor, attitude, mentality, and emotional character between man and woman which develop in people life.

Gender mean a concept, scheme or value which refer to social system relation that differentiate of function and also man and woman actor's cause of differentiate in biology or disposition, which by people then standardized be a culture, that was good one for man and that was good one for woman.

Whereas to be strength then on value of ideology, law, politic, economy, and etc. Or in other side, gender is a value which constructed by people that already grown on upside our awareness, it's like absolute and can't changing again. So, gender equivalence is a condition where between man and woman each others enjoying their status, condition, or position equivalence, therefor created comprehensively their rights and potency for built all of aspect in human life.

Islam entrust human to take not of balance conception, aptitude, harmony, totality, between human or with their environment. The concept of gender relation in islam more of just arrange gender justice in people, but as theology arrange pattern of human relation, nature, and God. Just like that human can carry out their function as *khalifah*,

and just success *khalifah* which can achieve the real degree of *abid* (Wadud, 2006, p. 122).

Thus, gender justice is a justice condition for man and woman to actualize and dedicate their self. The justice and equivalence of gender based on principle which place between man and woman each other as servant's God. But in reality, this ideal concept need stage and socialization, cause of more obstacle, especially on culture obstacle which difficult to finish it (Baslas, 2007).

B. Discussion

The authors use four espitles to explain about education based on equity in al-Qur'an perspective. That are QS. At Taubah verse 71, QS. An Nahl verse 58-59, QS. Al-Isra' verse 70, and QS. Ali Imran verse 195.

1. Q.S. At-Taubah (9): 71

a. The Sentence

والمؤمنون والمؤمنات بعضهم أولياء بعض يأمرون
بالمعروف وينهون عن المنكر ويقيمون الصلاة ويؤتون
الزكاة ويطيعون الله ورسوله أولئك سيرحمهم الله إن الله
عزيز حكيم ﴿٧١﴾

Translation:

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayer, pay zakat, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, wise.

b. Interpretation

This verse explains about the believers, man or woman be advocate each other. As the believers, he defends the others because of religion relationship. Woman also as the believers certainly defend their man family because of it. The Prophet's wives and the Companion's wives also go to war together with Islamic

soldiers to serve water to drink and prepare food. All of it cause of friendship spirit which make them be one organ to strengthen each other in build fairly and increase God saying (Kemenag, 2010, p. 152).

c. Educational Values

- 1) Who do good think and leave the bad think not just for man but also in woman. If we correlate it with education values, it means that who be subject of education just not man students or teachers but woman students or teachers also can be done.
- 2) Man and woman together to perhaps Allah mercy. If we correlate it with education values, it means that man and women together effort to achieve the aim of education.
- 3) Nothing discrimination in learning process.
- 4) Education for all in gender perspective.

2. QS An Nahl verse 58-59

a. The Sentences

وإذا بشر أحدهم بالأنثى ظل وجهه مسودا وهو
كظيم ﴿٥٨﴾ يتوارى من القوم من سوء ما بشر به
أيمسكه على هون أم يدسه في التراب ألا ساء ما
يحكمون ﴿٥٩﴾

Translation:

58. *When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief.*

59. *With same does he hide himself from his people, because of the bad news he had! Shall he retain it on (sufferance and) Contempt, or bury it in*

the dust? Ah! What an evil (choice) they decide on?

b. Interpretation

Unbelievers assumption that the angels are God's daughters. That was wrong assumption because of God did not have child. A part of Arabic tribe perspective said that daughter is a badness and very embarrassing was wrong thinking. In Islamic perspectives, daughter is God mercy that must be honourable and be save (Kemenag, 2010, p. 339).

In Al Misbah Interpretation explained that they believed and said that God have daughter *whereas* they did not like daughter. The proof is *if someone from them given news about birth of daughter they will dissatisfied*. They not just dissatisfied and angry but also very shy therefore they will hide their self from the others. When they accepted the reality that their wife have born daughter, they felt confuse what should they do, should they keep protect her or burry her alive.

Word *kazhiim* take from *kazhama* means suffer. That means he suffer his anger from that bad news and to his wife who have born daughter. The word *busysyira* that usually used to deliver good news said twice, each of verse 58 and 59.

The use of that word in the context of news and repetition birth of a daughter to give an impression of the attitude of the Koran to the birth of children and women in particular. In religious literature found that expression: if a boy is born, God said: "out / born and help your father". If you are born female, God says: "out/was born and I will help your father".

Said *يدسه* of *دس* said that hiding something on the part something else. Which is intended to hide the child in / slit the belly of the earth. Means the planting alive. The word has two meanings *على هون* first into the nature of actors who delivered the news to her birth, and thereby let the girl alive despite feeling humiliated and embarrassed. The second is the nature of the girl and let her live in a state of abject. The habit of burying girls alive was originally performed by Bani Tamim when defeat while attacking Persians. They consider the defeat was due to the weakness of women during the war. Therefore, they bury you alive every daughter who was born.

Provisions referred to by his word *ألساء ما يحكمون* which means what was worse what they charge it is statute plant alive their daughters or provision they make for God daughters, but they are not liked me. The purpose of the Pagans ugliness of this exposure is to scrape out the views of people of ignorance about the differences in the degree of male and female. Deceased Mahmud Syaltut write *tabi'at* men and women almost can (say) the same, God has granted to women as to men confer. Indigenous burying girls alive is not only done by the Bani Tamim but also carried out by Bani Rabi'a and Bani Kindah .

c. Educational Values

- 1) We should thakful to God for His given. In educational values it means that we should obey with the rule if it is good one. For example, Ministry in education implement new curriculum,

we as instrument of education should obey it is good for all.

- 2) There must fairness between man and woman. In educational perspective, it means that not just for man who can participate in education. For example, if there were competition in education, the students who joint it was compatible students whatever he is man or woman.
- 3) This verse show us that between man and woman should get the same treatment in education.

3. Al-Isra': 70

a. The Sentence

ولقد كرّمنا بني آدم وحملناهم في البر والبحر ورزقناهم

من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلا



Translation

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favour, above a great part of Our Creation.

b. Interpretation

About being glorified God. Human dignity in accordance with his duties as a caliph in the earth (Shihab, p. 517). Human beings were created by God as the most mullia among the plethora of His creatures because it has a sense, such a beautiful and harmonious body shape. People who live in the world when maun do not use reason to pay attention to the signs of God's power, would be people who are blind heart. Humans are unique creatures who

have the honor of his position as a human being, whether he is obedient religious or not. By swearing as he confirmed his statement with the word قد this paragraph states that the

God and we swear that indeed We have honored the Children of Adam, with a good body shape, speech and thinking, as well as knowledgeable and we also give them the freedom to pick and choose.

And we carried them on land and at sea with various transport tool that we created and subjected to them, or that we inspired them to make, so they can explore the Earth and space, all we have created for them. And we also give them sustenance of good things as per their requirements more tasty and beneficial for physical growth and mental development merkadana We favored them above many of the creatures whom We have created the perfect excess .

كرّمنا word meaning glory and

privileges in accordance object. كرّمنا

have differences with فضلنا.

Fadzdzolnaa have a sense of excess, this refers to the addition of what had previously been owned equally by others. Karromnaa is a privilege that are internal. Endowed by God awarded features that are not on any other kind, and that is what makes man noble and should be respected in his capacity as a human being. Honor the many and not specific to one race/ certain generation, there is also based on religion/ descent, but given to all children and grandchildren Adam.

وفضلناهم هي كثير ممن خلقنا a

fragment of this verse does not say

that Allah has preferred over all creation man/most of his creations, but many of his creations. The advantages compared with creatures of God who had created him. Words of whom is a translation of that word *من* and *من* to appoint intelligent beings. Humans have the potential to have advantages compared with many -not all- jinn and angels. Humans are referred to here is a devout man because man of lawlessness is revealed that:

ان هم الاكالا انعام بل هم اضل (الفرقان):

(٤٤)

"They do not like animals other than cattle even worse"

Human Rights: anyone their rights must be respected without distinction. Only it should be noted that the rights in question is a gift of God as understood from the word *كرما* and thus these rights must not conflict with the rights of God and should always be in the corridor of his religious guidance (Shihab, p. 515).

c. Educational Values

- 1) In educational perspective for example in evaluation, students who get the good values are they who have ability without look at sex identity.
- 2) The person who expert in his sector get the appropriate treatment according to his sector. For example, teacher who graduate from Tarbiya faculty he will be religion teacher.

4. Ali Imran: 195

a. The Sentence

فاستجاب لهم ربحم أني لا أضيع عمل عامل منكم
من ذكر أو أنثى بعضكم من بعض فالذين هاجروا
وأخرجوا من ديارهم وأوذوا في سبيلي وقتلوا
ولأكفرن عنهم سيئاتهم ولأدخلنهم جنات تجري من
تحتها الأنهار ثوابا من عند الله والله عنده حسن

الثواب ﴿١٩٥﴾

Translation:

And they Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, and were driven out therefrom, and suffered harm in My cause, and fought and were slain, verily, I will blot out from their iniquities, and admit them into Gardens with rivers flowing beneath; A reward from Allah is the best of rewards."

b. Interpretation

Umm Salamah said, "O Messenger of Allah! I do not hear God slightest mention of women with respect to the Hijrah". Then came down this verse. Good deeds on their persistence, full of sincerity coupled with earnest prayer, then Allah allows their application. Explained that Allah will not waste the devout and charitable person would not discriminate between men and women in the reward and recompense, because both types degrade each other down, women are from men and vice versa.

Therefore, anyone who moved, both men and women, were expelled from their homes, tortured because he is diligent in the way of Allah, fighting the enemies of Allah were

eventually martyred. Was killed on the battlefield surely Allah will eliminate all mistakes, forgive their sin and will also certainly enter into heaven, the reward and the reward him, as the embodiment of his appeal allowed (Kemenag, 2010, p. 101). On the request comes out of a heart full of sincerity and conviction steady as a result of deep meditation, God allows all the prayers that, with a statement that he was not going to waste one's deeds, both men and women (Kemenag, 2010, p. 102). Word *ba'dhukum min ba'dh* translated above with some of you with others, is a term used to indicate togetherness or partnerships. Men and women came from one descent, raised by a single father and mother, because the situation they are in receiving their application. There is no difference in terms of humanity and degrees between them, and therefore also God does not diminish one-bit reward given to each of concerning charity of the same kindness.

"People believing men and the mukminat (women) some of them are Auliya' (helper , aide , supporter) sebahagian another" (QS . At Tawbah : 71). This verse can be understood as an explanation of the position of men and women in the sight of Allah namely that both the involvement emigrated, expelled from their homes, abused in the way of God, war and were killed, and the same in terms of the certainty of God's will be closed errors -mistake them and put in heaven. Of course, play a role in such matters may differ between a man with other men, between a woman with another woman, and even more between women and men, each according to their ability and expertise (Shihab, pp. 300-301).

c. Educational Values

- 1) Nothing differences between man and woman, if they get good education, they will be good in their ability. So, it will create good in output.
- 2) The teacher should not look at unfair if there were students doing wrongness. But teacher should guide and direct them therefore be better.

C. Conclusion

From several verses, we can make conclusion that between man and woman should get the same education. Education is for all not for man or woman only. And in the class, there is nothing discrimination between man and woman. Woman has same position with man in education. It means that man and woman have same right and obligation in education. They should be given the same treatment in education. And based on some verses in al-Qur'an we can make conclude:

1. Man and women have same effort to achieve the aim of education.
2. We should obey with the rule if it is good one.
3. There must fairness between man and woman.
4. Students who get the good values are they who have ability without look at sex identity.
5. The person who expert in his sector gets the appropriate treatment according to his sector.
6. Nothing differences between man and woman, if they get good education, they will be good in their ability.
7. Teacher should guide and direct him therefore be better.

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