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**ISLAM, PENDIDIKAN DAN PEREMPUAN
AINURRAFIQ DAN FAHMI ARIF
Dosen Fakultas Syari'ah UIN Sunan Kalijaga Yogyakarta**

Abstract

The most important woman's right according to Islam is the right for education. The history shows that Islam came to deconstruct the culture of Dark Age society: the culture that discriminated women and did not take into account the rights of women including women's educational right. Islam, then, gives women and men the same dignity and access to knowledge. The dignity in Islam is not determined by one's prosperity, physical measurement, or public recognition. It is determined solely by one's piety. In the context of Indonesia, R.A Kartini's assertion concerning the urgency of education for women is valuable. She affirms: "the intelligence of people in this country (Indonesia) will not be significantly increasing if women are left behind: women are the caregivers of civilization, How could women as the mother of this country educate the children if they are not uneducated?"

**PENDIDIKAN DAN INDEPENDENSI PEREMPUAN
ENNY ZUHNI KHAYATI
Dosen UNY**

Abstract

Educational right is the right for everyone in the world. There, therefore, should be no reason to discriminate against women in terms of education in Indonesia. This article discusses the importance of education and independence of women, particularly the economic independence in the family. Knowledgeable and economically strong woman will have strong self independence and be more successful in playing her role and function in both the family and society.

MARGINALISASI PEREMPUAN DALAM DUNIA PENDIDIKAN
SRI EKA ASTUTININGSIH
Dosen STAIN Tulung Agung

Abstract

Women have experienced gender inequalities in many aspects of human life, including in education. Education which is ideally accessible equally for everyone, in fact, has been discriminative against women. There are many factors that bring about women marginalization in the field of education including: 1) a strong patriarchal culture; 2) gender biased curriculum, text books, and teaching and learning process; 3) curriculum evaluator, educational advisers, and teachers who does not have gender sensitivity. The most fundamental factor has been male dominated and oriented society. In order to develop more gender equal educational system, therefore, there is a need to restructure the gender biased-curriculum and develop an inclusive gender teaching and learning process. In the process of teaching and learning teachers have to encourage both male and female students to have critical knowledge, behavior, and awareness, emphasize the importance of gender equality, and avoid using gender biased language. There are three significant aspects included in the development of gender equality in curriculum: teacher, student, and the produced knowledge. Gender inequality that results in women marginalization in education, thus, should be eliminated. All have to work hard hand in hand to be able to create gender equality in education.

**MENUJU ETIKA PENDIDIKAN KESETARAAN: Membendung Bias Gender,
Mencari Perspektif Humanis**
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Abstract

Since last decades gender issue has been a debatable issue in Indonesia, particularly in the field of education. Men generally have acces to all stages or levels of education, while women are mostly left behind. Gender equality has been declared nowadays. Women, however, are still discriminated in the field of education. This article offers some important alternatives to solve the problem of gender inequality in education. One of important strategies to deal with the problem is developing an inclusive educational system. This model of education includes six steps: first, revising the language and content of text books which have gender bias; second, encouraging female students to express their cultural differences; third, giving opportunity to female students to be able to access to and participate in all programs and departments in every educational stages, especially the programs that generally are dominated by male students, by developing a new student recruitment system that considers gender balance; fourth, integrating gender equality paradigm in every subject matter and increasing the gender awareness of both teachers and students; fifth, developing extra programs periodically and giving the women an opportunity to be the leader of the program; sixth, making gender balance

between the number of male and female teachers and giving them same access and participation in the process of decision making. The strategy, nevertheless, is not enough merely by transforming the educational system and program. The paradigm, more over, has also to be changed. Thus, the writer proposes what so-call humanity educational paradigm; the educational system which not only rejects gender inequality, but also makes an effort to eliminate all kinds of humanity based-discrimination and exploitation. The strategy focuses primarily on the empowerment of students. It includes three important parts: power-to, power-with, and power within. By employing this strategy, education will become the most effective medium to eradicate all gender inequality problems and, at the same time, create equality for both women and men in education.

MENGGAGAS PENDIDIKAN ENTREPRENEUR DAN PEREMPUAN MANDIRI
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Staf Pengajar Fakultas Teknik UNY

Abstract

It is the time for Indonesian women to become autonomous women. This contention has a substantial reason. In fact, many husbands or fathers, who are considered the breadwinners of family, cannot provide an adequate income to fulfill their family needs. Many women have also become single parents because of getting divorce or their husbands or fathers died. How should women struggle with these mentioned conditions? How could they fulfill their individual and family needs if they do not know how to deal with the problems? How could women sustain their own and family life if they are physically and intellectually weak, poor and do not know what to do? The phenomena indicate the urgency of giving women an entrepreneurship education that will assist them to live independently and be capable of maintaining their life and family survival.

POTRET SUBORDINASI PEREMPUAN DALAM PENDIDIKAN
AGUS EKO SURJANTO
Dosen STAIN Tulung Agung

Abstract

The curriculum, both in religious and secular educations, generally tends to emphasize men's role in public spheres and highlights women's role in domestic arena. The content of curriculum, for instant, contains gender biased pictures, sentence or illustrations. The curriculum in religious education is also similar: there is an obvious tendency to maintain gender bias due to the authors' conviction that the books they refer to (fiqh books) are sacred, already final and unchangeable. Religious text books, thus, tend to maintain women subordination. In order to develop gender sensitive religious understanding, then, there is a need to revise religious text books that include gender bias. The revision is

important because this gender biased religious understanding has become common understanding in society. This is because Muslim society attempt to understand their religious teachings dogmatically. They do not use a critical approach in understanding religious norms particularly the ones they accommodate in the text books related to women's status and role.

**GENDER MAINSTREAMING DALAM KURIKULUM MATA KULIAH AGAMA
ISLAM DI PTN & PTS DI YOGYAKARTA**

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Abstract

Equality for women is a fundamental problem in education. There is, in fact, a gap between women and men. The Department of National Education of Indonesia, therefore, makes an effort to decrease the gap through what so-call gender mainstreaming. This article is to investigate gender mainstreaming program in higher educational Institutions, particularly in Yogyakarta. To have an adequate picture of gender mainstreaming program, UGM and UNY are selected to represent the state higher educational Institutions, while UII and UPN are as the sample of the private ones. The subject matter of Islamic religion is elected due to its contents that still include gender bias. The reality indicates that the available curriculum of Islamic religion in both State Islamic Higher Education and Private Higher education is not inclusive gender yet, in terms of contents, illustrations or sentences used to explain the contents. The model of learning and teaching, more over, is also still not responsive gender, particularly because the teachers or lecturers who deliver the subject have no gender perspective or sensitivity, although they have deep understanding of Islamic spirit that promotes gender equality.