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**REVIVALISME ISLAM DAN IMPLIKASINYA TERHADAP PEREMPUAN DI  
INDONESIA**

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**Abstract**

The revving up of narrow, 'Syari'ah' based revivalist movement is chaining down the movement of women as a whole. Thanks to a concept of Syari'ah that is decidedly misogynic in putting forth rules and legislations; containing quite a bit of hatred against women, rooted in a religious view that is negatively sexual, and aimed at the female body. This has lead to simplification, reduction and generally destructive confusion manifested in numerous acts of Jilbabisasi and one-sided clothing regulations. Trampling over diversity, and taking down long-standing traditional clothing-that has created no previous moral problems-, some of which has become rooted in the identities of a culture, as collateral damage.

**FEMINISME SABIRIN DALAM NOVEL AN-NIDA' AL-KHALID IKON  
REVIVALISME PEREMPUAN MESIR**

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**Abstract**

The material object of this writing is Najib Kylani's novel, **An-Nida' al-Khalid**, and the formal object is feminism literary criticism. For getting the idea of icons, this writing needs the sociology of literature, because the literature is the mirror of the reality. Of importance in this novel is its difference with the order modern Egyptian novels, that usually, the image drawn of women by Arab novelists and poets is the drawing of women who remain subjugated to men by the patriarchal system. The heroine in this novel, namely Sabirin, is described the strong and positive personality, mature, smarth, and used to participate in politics. In her letter, Sabirin campaigned against patriarchal system and the freedom of women as an humanbeing like a men. Her patriotic an enlightened ideas is the ison of Egyption's women revivalisme in the early twenty century. Like Sabirin, these pioneers compaigned and called upon the Egyption's women to fight all the limitations imposed upon their independence. They realize that the cause of women's emansipation was one of the crucial fronts in the struggle against backwardness and internal reactionary forces.

**REVIVALISME ISLAM VERSUS KEADILAN GENDER**  
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**Abstract**

Gender as a subject itself has been around for quite some time in Indonesia, as has the fight for it by government and non-government organizations. Why is it then, that many victimized women still find themselves devoid of rights? Many contemporary views have cast the topic of gender equality as a virus to Indonesian women, especially Muslim women. So why does the fight for gender equality seem stagnant? It seems that for Indonesia, such a cause is mired in by many obstacles. The great wall of patriarchic culture and such defaming claims by 'Islamic' revivalist movements such as HTI, MMI or KPPSI have long lives indeed. Helped along by the comfortable armchair position of men, firmly entrenched in society and backed up by a headstrong dogmatic position on religious interpretation. Sadly, many women still nod to such a position, accepting it as one of the facts of life. Such phenomenon has driven the writer to realize that the struggle for gender equality is far from over. And that a mapping out and elaboration on the extent of challenges facing it would be most beneficial to those fighting for it. In hopes that it would help them in designing proper strategies to more effectively campaign for equality.

**KESADARAN SOSIAL DARI SEKOLAH MENUJU KEBANGKITAN KEMBALI**  
**WANITA INDONESIA**  
**SUKASIH**  
**Dosen Fakultas Tarbiyah IAIN Walisongo Semarang**

**Abstract**

Social consciousness can be from the social science learning by using ways portraying the consciousness of society individuals, culture experience and the development of student personality. By using the consciousness of the personality the students of social science education get values and democracy attitude so that it can develop good citizens. Good citizens have their own responsibility, human rights and the same opportunity between men and women. The social science education to examine social change begins from the accepted postulate that changes constitute inseparable parts in the human life constantly. The direct and indirect changes in thought, student attitude towards gender equality constitutes changing process developed through the social science education. The social science education develops the social consciousness of students at schools to the reawakening of Indonesian women in the changing process constantly since the school gets the materials of equality and human rights.

**PEREMPUAN DALAM REVIVALISME**  
**(Gerakan Revivalisme Islam dan Politik Anti Feminisme di Indonesia)**  
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**Abstract**

Conversations about women will never cease to be discussed. Because of concerns about women's studies has always been an issue that attracts attention. But unfortunately, the conversation about women in Islam has always rested on the conclusion that Islam is less or even no female friendly. It has been proven in every blade of which is recorded by history in which the marginalization of women is still happening everywhere and in almost all fields, both in the workplace, in households, communities, cultures and even countries. Marginalization of women does not only occur in Islam alone, even going in the other major religions such as Christianity, Catholicism, Hinduism and Buddhism. And in conversation, every woman always on the contested positions, especially in the discourse of the Islamic revival movement that will be discussed in this article. Movement of Islamic revivalism has thought that leads to return to the teachings of religion. However, in the context of women who claimed to be returning to the teachings of religion is a house of women, ie. Women returning to domestication. Here, the struggle against the rise of the women's movement into thinking clashed with the Islamic revival. This article tried to explain the thoughts and ideas of the Islamic revival. This article tried to explain the thoughts and ideas of the Islamic revival movement and their implications for the progress and the rise of women in Indonesia.

**ISLAM PURITAN DAN ISLAM MODERAT**  
**(Pembacaan terhadap Kedudukan Perempuan)**  
**MUNAWIR**  
**Dosen STAIN Purwokerto**

**Abstract**

The Moslem extremist—with the spirit of return to pure Islam—takes the Prophet and sahabat's period as the true Islam that oftenly they doesn't care about living Islam, in present or future. In Islamic thought spectrum, they are minority against Moslem majority. However, supporting by affluence fund, they dare shovting in the name of Gad's representative and then use many harshness on people they consider as Gad's enemy. This paper will explain about Moslem extremist appearance against Moslem moderate on women's issues.

**MEMBACA IDEOLOGI KAUM REVIVALIS ISLAM DALAM PERSPEKTIF  
JENDER  
SYAFII  
Dosen Fakultas Ushuluddin IAIN Walisongo Semarang**

**Abstract**

Women, as individuals and as an issue, are often neglected in the agendas of Islamic revivalist movements. Their main priority is the reinstatement of previous Islamic glory and power, a return to the golden age of Islam, primarily to the years of and shortly following the Prophet. Revivalist ideologies differ depending on the nation and culture of origin. Those currently prevalent in Indonesia tend to be on the transnationalist path. That is that they dream of an Islamic Nation-State, one run under the banner of Khilafah, the so perceived ideal Islamic government. They seem to have forgotten the Prophet's fight for gender equality. The issue being drowned out by other, less gender concerning issues hotly advocated. Thus many of their followers are decidedly blind towards on holistic Islamic Spirituality, especially those on women and gender, two issues in need of more intense notice.