

**PEREMPUAN DALAM AL-QUR'AN DAN GERAKAN ORGANISASI
MASYARAKAT ISLAM ANTI KESETARAAN**

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Abstract

Start from the decline in awareness of Muslims because of imperialism and Western hegemony makes Muslims started to straighten ourselves out of recession. Since then buzzed the glory of the Islamic revival. Even at the point of life is the rise of Islam has become an international phenomenon. Awakening consciousness departs from the central theme: fight and beat back attacks from internal crash parties to discredit the foreign Muslims. This movement logosentrisme Islamic Estuary. It is believed as a shortcut only to get out of the crisis and degradation, with the triumph of Islam aspired. Revival movement is trying to grow back the spirit of faith, the stagnation of thought and jurisprudence, as well as movement (harakah) and jihad. This also brings resurrection exam for Muslims so that encourages them to find the causes of falls and the opprobrium that hit. Moving on from this consciousness, they find a new awareness, namely: changing the faith, activate thoughts, and stimulate the Islamic movements. Indonesia itself has grown and developed a kind of revival movement is a movement, example as Ikhwanul Muslim, Hizbut Tahrir, the Salafi Movement etc. they apparently had a big hand in developing the movement to promote Islamic revivalism in Indonesia.

**REORIENTASI DAYA TAWAR PERAN PEREMPUAN DALAM RUNAG
PUBLIK PADA RANAH ORGANISASI SOSIAL ISLAM**

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Abstract

Observing the relationship between men and women, actually recognized the existence of two relationships that are connotative be distinguished, that, sexual relations and gender relations. Sexual relationship is the relationship between men and women based on the demands and biological categories. Whereas gender relations is a concept and a different social reality, in which the sexual division of labor between men and women is not based on an understanding of normative and biological categories, but on the quality, skills, and roles based on social conventions. Thus, the concepts and manifestations of

gender relations more dynamic and has the flexibility to consider psycho-social variables were developed. Based on this understanding, it could be someone who is biologically classified as a woman, but from the point of gender may play a role as a man or vice versa. Therefore, we need to reorient the roles of women, especially their involvement in the organization of the Islamic community, which often marginalized.

**REKONSTRUKSI PERAN DAN HAK PEREMPUAN DALAM ORGANISASI
MASYARAKAT ISLAM**

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Abstract

Islam as a religion of rahmat for all of nature, without knowing the sex and gender. However, the role and rights of women is often times overlooked in public relations. Islamic community organizations as well as institutions have not provided a significant change in gender issues. Thus, this article will try to reconstruct the gender issues on women and Islamic community organizations, especially related to the role and rights of women in the organization.

**POLITIK HUKUM KESETARAAN KAUM PEREMPUAN DALAM
ORGANISASI MASYARAKAT ISLAM DI INDONESIA**

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Abstract

In the normative level, generally all agreed to place women are equal to men, that is the position as humans, as well as the servant of Allah. Women are recognized to have a number of rights and freedoms, including the right to engage in politics, especially in the organization of the Islamic society. To strengthen the protection of women's rights, the government of Indonesia to make a policy or legislation (political law), both to improve policies of national legislation and policies ratified international law. However, when the policy (political law) or a pattern of gender relations between men and women drawn into operational a practical level, it appears that a long debate and a serious problem occurs. The rights of women experiencing prolonged discrimination, discrimination and marginalization occurs at the level of political rights and policies in the organization of Islamic society. In Indonesia, the rights of women in Islamic society organization, still have enough depth concerns. The pro and contra related to gender equality in Indonesia, particularly in the field of Islamic society organizations would affect the wheels of government in Indonesia, particularly in relation to the State of trademark law is the

protection and freedom of human rights. Therefore, policies need to be related to equality between men and women both fair and legal.

**MENOLAK KESETARAAN:
Counter-Discourse dan Motif Politik di Balik Gagasan Anti Feminisme MHTI
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Abstract

Struggle of Feminist to free up women from patriarchal domination and put them on par with men was not as expected by most women. There are Hizbut-Tahrir Indonesia (MHTI), women's subordinate HTI doing rejection. According to them, the biological nature of women different from men, and that by nature also carries implications for the different roles; women at home caring for children, men earn a living. For them Islam is very clear is appeasement. Ideas and discourses of gender equality is a Western conspiracy to destroy Islam through the women and families. From a historical perspective, the rejection was due to the accumulation of disappointment and trauma that so long Western domination of the Muslim world that Muslims suffered adversity, hence the anti-Western stance. From the perspective of ideological-doctrinal, because of their belief that Islam is perfect, so it is not necessary ideology and doctrines other than Islam. Only by returning to the Islamic Shariah and Khalifah system alone, Muslims can regain its former glory. From an epistemological perspective, the rejection was due to their highly textual understanding of the Qur'an and hadith, ignoring the historical text and interpreter. Resistant attitude can also be seen from the perspective of ecofeminism is a conservative women's group that provides a form of resistance to establish and articulate feminine roles are regarded as potential women that must be preserved.

**BANGKIT DARI KETERTINDASAN
(Studi atas Pemikiran Kesetaraan Gender Fatayat NU)
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Abstract

Fatayat NU is one of the Islamic women's organizations in Indonesia. This organization has a goal, deletional forms of violence, injustice and poverty in the community by developing a constructive discourse of social life, democracy and gender justice. Therefore, thought his organizational sobuilds awareness of women's criticalto realizing

gender equality and justice. Through his article, I will explain how Fatayat NU to build an opinion and fighting for the rights of women to be able to rise from oppression.

**DINAMIKA IDEOLOGISASI GENDER DALAM KEPUTUSAN-KEPUTUSAN
RESMI MUHAMMADIYAH
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Abstract

Gender is one of the core dimensions upholds the collective identity which is noticeably pertinence to the context of Muhammadiyah known as the modern Islamic organization in Indonesia. As the continuum of the above selection of dimensions, gender ideology of Javanese priyayi which reflects senior-junior partnership is made available as the stock of knowledge for its identity, not only governs the micro-context of family relation but more obviously operates as the backbone structure of the organization. The endurance of such a structure is laid by the background of its founders who were mainly the elites of the Javanese santri-priyayi in its inception era and politically sustained by the macro-structure of the Indonesian state which has been primarily dominated by the Javanese priyayi. This reciprocal influence is made possible for such a gender regime to operate within this organization over a hundred year existence with the legitimacy of religious teachings which is arbitrarily a selective mechanism of normative ground.