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**KEPALA NEGARA PEREMPUAN DALAM PERSPEKTIF HADIS
AGUS MOH. NAJIB**

Staf Pengajar pada Fakultas Syari'ah IAIN Sunan Kalijaga Yogyakarta

Abstract

The classical ulama agreed that women are not allowed to be the head of a state. This view was based on, among others, the context when they lived. Besides, there was an often-quoted hadith stating that it was forbidden for the Muslim community to choose women as their head of state. This is of course a discriminative view, especially when it is considered in light of current socio-political circumstances. This article is an initial attempt to scrutinize this very hadith both from its chain of transmission and from its content. There are two approaches developed by the ulama in understanding hadith texts: some tended to explore the generality of the hadith texts, and some tended to analyze the context within which the texts were written.

**KEPEMIMPINAN PUBLIK PEREMPUAN DALAM PERSPEKTIF
PERBANDINGAN MAZHAB**

RIYANTO

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Abstract

Functionally speaking, judges and heads of the states are the two most strategic positions. The policies issued by those bureaucrats are very influential for the society. Therefore, these kinds of professions require significant responsibilities and certain qualifications. At this point, the capability of women to hold those positions is questioned. Generally speaking, almost all classical ulama maintained that women are not allowed to be judges, let alone to be the heads of a state. The reason given for this prohibition is that women are biologically seen as unable to perform such a task. However, contemporary ulama emphasized more on the capability of human being, be they men or women, to hold such a position. Moreover, these ulama applied a contextual approach in reading the Islamic texts.

**KEPEMIMPINAN DALAM KELUARGA: PERSPEKTIF FIQH DAN ANALISIS
GENDER**

BANI SYARIF MAULA

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Abstract

Islam is a religion which has attempted to elevate the status of women so that there should be no discrimination between women and men from the Islamic perspective. However, in some *fiqh* texts, which are based on selected Qur'an and hadith, there is discrimination against women. On the other side, gender discourse now becomes an important issue and is used to improve the status of women. This article attempts to explore both the *fiqh* texts and gender discourse on the models of leadership in a family, especially on the role of women and men in the family and on the sexual relations, from the Islamic perspective.

KEPEMIMPINAN KELUARGA DALAM KAJIAN KONTEKSTUAL

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Abstract

The problem of family leadership is heatedly debated: "should there only man or woman to hold the position as the head of a family?" This article offers some alternatives on the reformulation of the concept of family leadership from the Islamic perspective. Even though the topic was discussed by both classical and modern ulama, a comprehensive analysis on the leadership of women in a family is required. This article is meant to offer some models in empowering women.

BELENGGU KEPEMIMPINAN PEREMPUAN DALAM RANAH POLITIK

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Abstract

The willingness to rest women and men in a parallel position within various aspects of life is gaining its prominence, especially in terms of women's participation in politics. Within the discourse of leadership, none of the theory claims that certain sex – male or female—has more authority or privilege over another. Both sexes have the same rights to be leaders depending on who has better quality to hold that position. This article is an attempt to explain the course on the leadership of women within the political realm. The stigma given to women that a good woman is the ones who could perform their duties as a wife and mother, coupled with the assumption that politics is dirty and full of intrigues, have weakened the opportunity of women to be actively involved in politics. For that

reason, even though the number of women in Indonesia outweighs those of men, the representative of women in the parliament in every general election is only between 8 to 12 per cent.

**PERAN PUBLIK PEREMPUAN DI INDONESIA
(PERSPEKTIF POLITIK DAN HAM)**

M. ALI HISYAM

**Mahasiswa program studi Agama dan Filsafat Pascasarjana IAIN Sunan Kalijaga
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Abstract

The role of Indonesian women within the public sphere is heatedly discussed. The issuance of the Constitution No.12/2003 is perceived by some people as a “warranty” for a wider opportunity for women in the political realm. Even though the 30 per cent quota for women in the parliament is only a suggestion and not a regulation, this has to be seen as a gateway for women’s active role in the public sphere. After a long period of time, especially during the New Order era when women were only allowed to be active in the domestic sphere, this momentum brings a new hope for more freedom for women. This article is an attempt to examine the extent to which women are aware of this opportunity. This includes the examinations of women’s readiness in dealing with the cultural barriers and gender bias perspectives on various issues which had confined them for quite some times.

**KEPEMIMPINAN PEREMPUAN DALAM KAJIAN MAJELIS TARJIH
MUHAMMADIYAH (TELAAH ANALISIS GENDER)**

WAWAN GUNAWAN ABD. WAHID

**Staf Pengajar pada Jurusan Perbandingan Mazhab dan Hukum Fakultas Syari’ah
IAIN Sunan Kalijaga Yogyakarta**

Abstract

Within the world of patriarchy, it is very important to examine the issue of the leadership of women. This very issue, which was latent within the Islamic tradition, reappears in line with the emerging awareness on the needs of women to gain wider roles in the public sphere. The issue of women leadership is responded by various individuals and institutions. Amongst the institutions concern with the issue is the Majelis Tarjih and the division of the Development of Islamic Thought of the Muhammadiyah. These institutions pay special attention to the issue of the leadership of women within the areas of *mu’amalah* and *‘ibadah*. One proof of the appreciation of the Majelis Tarjih on this issue is their attempts to examine various religious issues within the frame of gender analysis.

