

WOMEN EMPOWERMENT INEQUALITY AT THE MINISTRY OF RELIGION

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Abstract

The purpose of this paper is to describe a gender-based human development profile in the religious field. This study uses Secondary Data Analysis, namely the Ministry of Religion in 2016 Figures. The findings show that the achievement of women's involvement in the Ministry of Religion is still far from balanced, there are still gaps. Only 33.67% of women occupying the positions of secretary general, directorate general of Islamic education and community service, only 34.41 percent of UIN state employees in Indonesia, 35.37% of R&D & religious staff, 40.68 percent of religious educators, and non-civil servants of religious educators. 32.31%, hafidzah 60.95%, board of judges 17.61%, mufassirah 19.75%, writer 20.51%, researcher 24.32%. The strategic position is still dominated by men, the highest number of women is in the hafidzah position (memorizing the Qur'an), while other positions that are far more strategic are still below 50%. This indicates that development in the field of religion even though women are still neglected, is not yet gender responsive.

Keywords: Religion, Stereotypes, Gender Inequality

A. INTRODUCTION

The vision of Indonesia 2020 is the realization of an Indonesian society that is religious, humane, united, democratic, just, prosperous, advanced, independent, as well as good and clean in the administration of the state. To measure the success rate of realizing the vision of Indonesia 2020, the main indicators are used, including religious which means the realization of a community of faith, piety, and noble character so that religious teachings, especially those that are universal and cultural noble values, especially honesty, are internalized and practiced in daily behavior. day; the realization of tolerance between religious communities and the realization of respect for human dignity. As it is known that the field of religious life is certainly the portion of the ministry of religion. Therefore, the ministry of religion welcomes the National Movement for Mental Revolution by strengthening character education and religion as the basis (main foundation) in character education.

Indonesian people are the largest adherents of Islam, so Islam is the majority among other religions. Likewise, houses of worship are of course the largest mosques in Indonesia. Apart from having a very long and winding history, Islam is present in the archipelago in a peaceful way without violence, so it is only natural that there is a lot of friction with local culture which makes the taste of Islam in Indonesia unique and different from Islam in other countries. in this world.

However, our question is Has Islam freed women from stereotypes, domestication and marginalization of men? Meanwhile, among the many religions that have come into the world, be it the divine religion or the ardi religion, Islam comes with an agenda for the liberation of women after being oppressed for so

long. Unlike other religions, in Islam women have an equal position with men, their position is very important and valuable. Women's rights are the same as men's, especially in terms of devotion to God Almighty. Likewise in the stage of social, political and economic life. The role of women in Islam is very calculated in their actions, there is even no clear argument or text about the prohibition of women from engaging in activities in the public sphere. This shows that in Islam women find their freedom (Faqih, 2013; 128).

Returning to the issue of women as a socio-religious problem; old problems that are still diligently researched and have not been thoroughly studied. It's not unreasonable. In fact, the movement of religious women until now continues to mushroom, ranging from regional to international scale. Even so, efforts to empower women based on gender-quality are not easy, especially in the field of religion. It requires a process that is not a bit time-consuming, such as the global commitment initiated by UN agencies and UNDP to introduce gender-responsive human development through the indicators of the Gender Development Index (IPG) and the Gender Empowerment Index (IDG) in the 1995s. This concept is further emphasized by the declaration of the Millennium Development Goals (MDGs), one of which aims to encourage the achievement of gender equality and women's empowerment by 2015 (Soetji Lestari & Sofa M. Oktafiani, 2017). In addition, it is time for women, like men, to be equal in all possible opportunities. Now is not the time to let women only take care of the domestic area, while men are always allowed to control the public sphere. The adage "smart women take care of the house" (Sundanese: wells, kitchens and mattresses) has to be replaced with "smart women not only at home".

This study aims to look at the profile of gender-based human development in the field of religion in Indonesia in 2016. The year 2016 was chosen as the target year for achieving Nawacita and also the Strategic Plan of the Ministry of Religion 2015 – 2019.

B. METHOD

This study on the Gender-Based Human Development Profile in the field of religion is based on Secondary Data Analysis sourced from the 2016 Ministry of Religion book in Figures published by the Central Ministry of Religion. The book contains data on the number of male and female crew members and employees of the ministry of religion. The year 2016 was chosen as material for analysis because as the current year the target for achieving the Strategic Plan of the Ministry of Religion 2015 – 2019.

C. RESULTS AND DISCUSSION

Before the advent of Islam, women in various classical traditions were in a very, very unfortunate position, even very worrying. Starting from ancient Greek civilization, ancient Rome, ancient India, ancient China, ancient Persian and many more. At that time, let alone women were equal to men, there were only male sex appetites as in the peak of Greek civilization, even though we know Greece is the country where philosophers were born and the basis of modern democracy, but women are completely ignored. or liberated altogether.

Thus, in Chinese civilization, women are considered half creatures, much different from men. Likewise in Judean tradition, women are only limited to men's servants, nothing more and nothing less. While in Roman civilization, women were in full power of men in the sense of their fathers. The power of men at this time has the authority to really oppress women; selling, expelling and even killing (Shihab, In Umar, 2001: xxviii).

However, after Islam was born and liberated women from various oppressions, then the role of women became like that of men. What brilliant achievements can be achieved by men and even women can achieve. In Indonesia, for example, in the middle of the 17th century, during the Aceh sultanate, the caliphate was led by women. Namely, Sri Ratu Safiatuddin Tajul Alam in 1641-1675, Sri Ratu Naqiatuddin Nurul Alam in 1675-1678, Sri Ratu Zaqiatuddin Inayat Syah in 1678-1688, Sri Ratu Zainatuddin Kamalat Syah in 1688-1699. In addition to leadership or sultanah, women also play a role as warlords just like men. Namely, Malahayati (1550 -1615) who once led as many as 2000 Inong Balee troops (widows of martyred heroes) fought against Dutch ships and forts on September 11, 1599 while killing the Dutch commander Cornelis de Houtman in battle. one on one on the deck of the ship. So that Malahayati or Keumalahayati was asked to be the world's first female admiral, Indonesia only recognized its heroism in 2017.

Likewise in Maluku, there was Monia Latuarima as the leader of the Alaka II war in 1642, with her war tactics that caused more losses to the Dutch (VOC), making the people more enthusiastic. And many more skills of women who carve brilliant achievements in the public sphere (eramuslimdigest, edition 13; 11-70). Until the pre-independence period, the role of women in Indonesia was always directly involved in various public spheres even in the preparation of Indonesia's independence even though women were already involved as members of BPUPKI (Latif, 2018). However, along the way, women always receive discriminatory treatment, there is no balance between the achievements made and the awards given. So it becomes natural that in the religious realm, women do not get serious attention to be involved as men. As shown in table 1 below.

Table 1. Number of Employees of the Central Ministry of Religion in 2016

No	Work unit	Gender		Amount	% Woman
		M	F		
1	Secretary General	441	241	682	35,34
2	Directorate General of Education	285	122	407	29,98
3	Directorate General of Islamic Community Guidance	188	101	289	34,95
Total		914	464	1378	33,67

Data source; Ministry of Religion 2016

The low role of women or more precisely the recruitment by the ministry of religion for strategic positions in the development of the religious sector only reached 35.34% who joined secretarial work, as well as in the position of Islamic education (pendis) only 29.98% of women were involved. Also in the position of Islamic guidance only reached 34.95%. This shows that the low participation or involvement of women's roles in the religious field means that religious development is still not gender responsive. Even in terms of intellectuality or academic performance, women are still low as in table 2 below.

Table 2. Number of Employees of State Religious Universities in 2016

No	State Religious College/State Islamic University	Gender		Amount	% Woman
		M	F		
1	UIN Ar-Raniry Banda Aceh	508	274	782	35,04
2	UIN Sumatera Utara	413	166	579	28,67
3	UIN Syarif Kasim	456	301	757	39,76
4	UIN Raden Fatah Palembang	308	170	478	35,56
5	UIN Syarif Hidayatullah Jakarta	957	556	1513	36,75
6	UIN Sunan Gunung Djati Bandung	744	267	1011	26,41
7	UIN Walisongo Semarang	357	154	511	30,14
8	UIN Sunan Kalijaga Yogyakarta	632	343	975	35,18
9	UIN Maulana Malik Ibrahim Malang	331	164	495	33,13
10	UIN Sunan Ampel Surabaya	569	271	840	32,26
11	UIN Alauddin Makassar	457	341	798	42,73
Total		5759	3007	8739	34,41

Data source; Ministry of Religion 2016

There are 11 State Universities (PTN) under the guidance of the Ministry of Religion which have become State Islamic Universities (UIN) in Indonesia, not to mention the 30 State Islamic Institutes (IAIN) and 33 State Islamic Colleges (STAIN). All State Universities (PTN) campuses that have the university level are still poor in Human Resources (HR) from women, which only penetrates the relatively low total figure of 34.41%. This indicates the domestic feminization of women's careers in the public sphere (A. Utamaningsih, 2017).

Based on the table above, the gait and role of women in Islamic education is still very low. Whereas in the Strategic Plan (Renstra) of the Ministry of Religion for 2015 – 2019 it is stated about strengthening education for all groups without selecting and sorting gender whether from men or from women, both must achieve the target of increasing the quality of understanding and practicing religious teachings.

Likewise with the position of religious education and training in various areas of the ministry of religion. Nationally, there are 17 regions and the highest is the Jakarta province religious education and training center which reaches 44.44 percent and the lowest is in Papua Province, where there are no women who act as religious trainers and educators. As shown in table 3 below.

Table 3. Number of Research and Development Center Employees and Religious Units in 2016

No	Work unit	Gender		Amount	% Woman
		M	F		
1	Jakarta Religious Research and Development Center	25	20	45	44,44
2	Semarang Religious Research and Development Center	34	14	48	29,17
3	Makassar Religious Research and Development Center	43	18	61	29,51
4	Aceh Religious Education and Training Center	16	4	20	20,00
5	Medan Religious Education and Training Center	36	21	57	36,84
6	Padang Religious Education and Training Center	35	21	56	37,50
7	Palembang Religious Education and Training Center	36	16	52	30,77
8	Jakarta Religious Education and Training Center	40	19	59	32,20
9	Bandung Religious Education and Training Center	55	28	83	33,73
10	Semarang Religious Education and Training Center	44	30	74	40,54
11	Surabaya Religious Education and Training Center	58	18	76	23,68
12	Denpasar Religious Education and Training Center	28	30	58	51,72

13	Banjarmasin Religious Education and Training Center	38	16	54	29,63
14	Manado Religious Education and Training Center	21	23	44	52,27
15	Makassar Religious Education and Training Center	17	18	35	51,43
16	Ambon Religious Education and Training Center	34	11	45	24,44
17	Papua Religious Education and Training Center	1	-	1	0,00
Total		561	307	868	35,37

Data source; Ministry of Religion 2016

Based on table 3 above, it can be seen that the involvement of women's roles in religious education and training centers is only around 35.37%, even for Papua it is up to 0%, meaning that there are no women as educators who join religious education and training centers. , while the provinces of Banjarmasin, Ambon, Aceh, Makassar and Semarang as well as Surabaya are still below 30%.

Meanwhile, table 4 below shows the same trend of low involvement of women in the field of research, even lower than the Religious Education and Training Center. Even for the position of Lajnah Pentashihan Mushaf Al-Qur'an there is absolutely no involvement of women, all strategic positions are always controlled by men. While the Makassar area is the area with the lowest level, namely only 4 women who occupy religious research and development positions in Makassar 13.79%. Even though it is very clear that the research and development position is a gender-friendly job, meaning that it can be done by both men and women.

Table 4. Number of Religious Researchers of the Ministry of Religion in 2016

No	Work unit	Gender		Amount	% Woman
		M	F		
1	Research and Development Center for Religious Life	12	5	17	29,41
2	Research and Development Center for Religious Education	15	7	22	31,82
3	Research Center for Literature and Religious Treasures	14	6	20	30,00
4	Lajnah Pentashihan Mushaf Al-Qur'an	7	-	7	0,00
5	Jakarta Religious Research and Development Center	17	8	25	32,00
6	Semarang Religious Research and Development Center	22	6	28	21,43
7	Makassar Religious Research and Development Center	25	4	29	13,79
Total		112	36	148	24,32

Data source; Ministry of Religion 2016

The patriarchal culture in Indonesia is still very strong, even though the pattern of pesantren education is gender responsive, but the role of women seems to be "lost" in the flow of male power. However, the plurality of religious understanding of the Indonesian people can be understood as a separate treasure. Because in fact Islam is not the first religion to land in this country, although it is not the last to be grounded. Islam was preceded by Hinduism and Buddhism, although it did not end with the religions that came later. Islam met in Indonesian society after Hindu-Buddhist before Christian-Catholicism. Or after Animism-Dynamism before Belief-Mysticism. It is clear that this dynamic may very easily give birth to a syncretic religious attitude that must be accompanied by religious criticism, but whether it is syncretic or not, the role of women in religious traditions before Islam is no better than after the arrival of Islam.

As in table 5, the ministry of religion strengthens the position of religious instructors, because religious instructors are the spearhead of fostering the people, in other words, religious instructors are muballigh (religious preachers and lecturers) who are tasked with delivering guidance and counseling as well as moral guidance to the people. In addition to not many are also still not gender responsive. Now the ratio

of religious instructors to the people is still on a scale of 1; This 2529 means that one extension worker must foster as many as 2529 people in the community. Thus, if the participation of women in the academic-scientific field continues to be low, it will be further away from the expectations of the birth of various researches that have a gender perspective or are in favor of women (Sakti H and Sugiarti, 20008).

Table 5. Number of Religious Counselors for Civil Servants of the Ministry of Religion in 2016

No	Provincial and National	Gender		Amount	% Woman
		M	F		
1	Jawa Barat	625	186	811	22,93
2	Jawa Tengah	312	196	508	38,58
3	Jawa Timur	203	175	378	46,30
4	Indonesia	3078	2111	5189	40,68

Data source; Ministry of Religion 2016

Therefore, the Ministry of Religion opens opportunities and fosters non-civil servant religious instructors in order to improve the quality of service and guidance for the people. However, for the involvement of women as non-civil servants, the achievement was only around 32.31%. As in table 6 below. For extension workers, data were taken from the most densely populated provinces in Indonesia, namely West Java, Central Java and East Java. The low involvement of women as religious educators, both civil servants and non-civil servants in three provinces (West Java, Central Java, East Java) is an indicator that outside Java is even more of a concern.

Table 6. Number of Non-PNS Religious Counselors in 2016

No	Provincial and National	Gender		Amount	% Woman
		M	F		
1	Jawa Barat	4116	1081	5197	20,80
2	Jawa Tengah	3339	1188	4527	26,24
3	Jawa Timur	3657	1321	4978	26,54
4	Indonesia	28269	13491	41760	32,31

Data source; Ministry of Religion 2016

The trend of the highest achievement of women even beating men is in the field of memorizing or reasoning the holy book of the Qur'an which reaches 60.95%. This is enough to show that the role of women cannot be underestimated, however, matters relating to their capacity with the public sphere, especially as extension workers, women are always not so prominent and are even inferior to men. It is even more ironic that women's voices are sexist, so that they are different from men's voices who are more rational, even though it is very possible if women are able to provide assistance to women again. reasonable and should not be questioned again in the public sphere (Graddol & Joan S., 2003).

Table 7. Number of Hafidz/Hafidzah of the Ministry of Religion in 2016

No	Provincial and National	Gender		Amount	% Woman
		M	F		
1	Indonesia	1587	2477	4064	60,95

Data source; Ministry of Religion 2016

Likewise with mufassirah (interpreters), women's capacity as interpreters is very low, even below 20%. In the three largest provinces (West Java, Central Java, East Java), West Java is quite balanced, reaching 50%, while Central Java is only at 6.35% and East Java is even lower at 3.95%. Thus, the literacy culture of women is increasingly lagging behind men, even though women have the same potential as men in terms of reasoning, even Islamic boarding schools and religious education are very likely to encourage women to rise to become part of reliable interpreters. However, it is the strong grip of patriarchal culture that makes women less involved, as shown in table 8 below.

Table 8. Number of Mufassir/Mufassirah in 2016

No	Provincial and National	Gender		Amount	%
		M	F		Woman
1	Jawa Barat	1	1	2	50
2	Jawa Tengah	59	4	63	6,35
3	Jawa Timur	73	3	76	3,95
4	Indonesia	325	80	405	19,75

Data source; Ministry of Religion 2016

Likewise writers from among women. In West Java province, there is no writer, there is no writer in Central Java province and in East Java province there is only 1 person. The authors are dominated by men, so the absence of women in sharp literacy is only around 2.94% as shown in table 9 below. While female writers other than religious content are indeed quite a number of short story writers, essayists, writers of class books and poets, but specifically religious content is even less even though religion itself has liberated women in various forms of activity including literacy. In the tradition of religious knowledge in Indonesia, especially fiqh, women are still seen as lacking in intellectual capacity, but this is not based on scientific facts, only based on fuqoha interpretations of the texts of the prophet's hadith. So that it has an impact on the limitations of women in touching religious knowledge, especially fiqh.

In fact, as has been very popular among Muslims, most of the hadiths are actually narrated from the intellectual womb of women. The contribution and role of women in narrating the hadith can no longer be doubted and has even been practiced fourteen centuries ago. However, along the way, there has been an erosion of paradigm, so that the role of women has been marginalized again until now.

Table 9. Number of Muslim Writers in 2016

No	Provincial and National	Gender		Amount	%
		M	F		Woman
1	Jawa Barat	11	-	11	0
2	Jawa Tengah	3	-	3	0
3	Jawa Timur	33	1	34	2,94
4	Indonesia	93	24	117	20,51

Data source; Ministry of Religion 2016

Lastly, the involvement of women's roles as judges or case breaker in courts, especially in Islamic religious courts is still far from expectations. The representation of women as case breaker is only 17.61%. Whereas in various regions the level of religious civil problems is quite high and the problem is always a matter of domestic life, in terms of the level of divorce and domestic violence (KDRT). The lack

of representation of women's roles as judges may extend the list of injustices against women (Savitri, 2008).

Table 10. Number of Judges of the Ministry of Religion in 2016

No	Provincial and National	Gender		Amount	% Woman
		M	F		
1	Jawa Barat	111	15	126	11,90
2	Jawa Tengah	72	22	94	23,40
3	Jawa Timur	95	18	113	15,93
4	Indonesia	2180	466	2646	17,61

Data source; Ministry of Religion 2016

D. CONCLUSION

The results of this study generally show that the goal of *nawacita* which was later translated by the ministry of religion to achieve religious life in 2019 in Indonesia is still far from being as expected. The existing stereotype factors have an impact on efforts to achieve gender equality in the religious field, besides of course there are many biases in the interpretation of the text of the holy book Al-Qur'an itself, there is also a bias in the interpretation of the ulama's interpretation of the texts of the Prophet's hadith which causes the labeling of women to be influenced back to the myth of Judea or Christ.

For this reason, it requires a high commitment and integrity from the Central Government (in this case strengthening the capacity of women's empowerment and participation in the Ministry of Religion) to improve development performance that is more gender responsive, especially in the field of religion which concerns the lives of many people, not only in the world, but also in the world. until the afterlife.

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