

Indonesian Islamic Women Movement (A Case Study of Bkswi West Java)

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Abstract

This article discusses the women's movement in the organization BKSWI Indonesia Islam (Islam Women Cooperation Agency) West Java. Discussion of the methodology used is descriptive qualitative analysis. The conclusion based on the results of the discussion that: BKSWI can be assumed as the activities pursued women and can strengthen the organization by emphasizing equality and togetherness with me aim materialized unity among Islamic women's organizations as well as the implementation of Islamic teachings in increasing the degree and character of women in the life personal, household, and community are blessed by God, in order to realize the potential of the field of religious struggles of womanhood and society in me run that purpose, the HR (caretaker), facilities and funding access, information, culture management organizations, internal and external communications, leadership, organizational environment conducive Islamic women.

Keywords: *Islam Women's Movement and BKSWI*

A. INTRODUCTION

Women's participation in local development movement, especially in the development of human resources in education, social, health, political and family is still not optional. This happens because of me stereotype that women are weak creatures, short step (Sundanese term). But along with the changing times, in which the demands and the role of women is not only limited in the scope of the family. The era of globalization has been a shift in culture and all areas, including the role of women, where women are not just as an object / passive partner, but required roles and responsibilities to men. It is not easy; it takes a couple of aspects that influence Women's participation and activities, and one of the most important aspects in the level of education.

In general, the participation of women in the organization of women is very low. It can be seen from the three types of organizations: first is productive organization that aims to generate income, community organization that aims to produce public services, the organization of a political nature which is oriented in one political party. Women's participation is facing many obstacles. The main obstacle is that household activities generally take a lot of attention and energy, and the confusion in dealing with religious teachings on women's rights and obligations.

As we know that Islam is one religion that attracted so many scientists and researchers. Islamic studies also experienced significant growth. Islam is no longer understood merely in terms of doctrinal and historical, but it has become a complex phenomenon. Islam does not only consist of a series of formal guidance on how a Muslim must make sense of life. Islam has become a system of culture, civilization, political, economic and legal part of the development of world civilization. Therefore, to make a serious study of Islam and comprehensive methods and the approaches needed inter-discipline. Worship and religion of the people are area of study in Islamic studies. More emphasis on me origin of piety in Islam and the quality of experience of the believer needs to

be reviewed to avoid errors. Way of looking at Islam is a religion of formality. So we will be able to see how the role of religion in women.

Muslim women's movement in Indonesia did not appear suddenly, but rather is a gradual process, along with the issues emerging in his day. This process began in the 19th century in the form of resistance to Dutch colonialism, for example: Cut his' deen, Cut Mutia, Nyai Ageng Serang, *dan sebagainya*. Struggle and the women's movement continued by figures of women in Indonesia until now with various problems and challenges. The women's movement-based NGOs, universities and faith based women's struggle never feel complete; one issue after successfully fighting other issues arose and developed following the cycle in accordance with social changes and issues in society.

In a well-known social organization with no leader and no bottom (members), each of which has the duties, functions, and duties are different in achieving objectives. No way a ship commanded by two captains. Pahakm was taught by Socrates and Plato, were later updated by August Comte (1798-1857), Emile Durkheim (1858-1917) and Herbert Spencer (1820-1930) which states that life together based on the division of labor and responsibilities.

The struggle of women in Indonesia was not alone who experience discrimination in many aspects of life. Important areas are still far from expectations that women's struggles can be seen in education, economics, politics and so forth. Discrimination education can be found through the dropout percentage is higher, when compared with the dropout rate that occurs in men. While in the field of economics, women cannot enjoy the fruits of development as men. Mother or daughter more struggling with the routine care of, educating and raising children, and serving their husbands at home. This is what makes women do not have time creativity as men.

Because busy that the target quota of 30% quota of women in politics (politics) in general election (election) did not reach the 2004 legislative target. And it can be proven with a number of women's representation in parliament only 12% of the 550 seats available in the House of Representatives. Or just 22 seats that could be filled women now. A reality that is very hard for women improve the state of the nation struggles through its strengths. Instead of fixing the nation, to fight for the dignity of their own fate and it was difficult.

BKSWI declared on March 4, 1963 in Bandung, with the idea that Islam is a religion that guarantees the unity and *persatuan* towards the people, you are in need of awareness and the role of women as mother shlihah Households, communities and Column Mother Country by increasing struggle for interests of Religion, Nation and State. With the aim of realization of the unity among Muslim Women organizations, increasing the potential for CBOs struggle Islamic women in the field of religion, femininity, and society. To realize its existence *bergabungkah* Muslim Women Organizations in West Java region is Aisyiyah, Persistri, Wanita Pui, Women SI and Muslimat NU, Al Wasliyah Women, Women's Al Ershad, Muslim Women, Nasyiyatul Asyiyah, Persis Young women, Fatayat NU, KOPMI, HMI Corps wati (KIHATIO), PII wati and Taklim Association of Indonesia (IMTI). As institutions are located within the BKSWI Islamic Hospital Foundation, Foundation for the Development of Al-Quran BKSWI, Jamatul Hujajah BKSWI, Maternity Hospital Al Islam Awi Bitung, Al Islam Hospital Jln. Soekarno Hatta Hospital Board of Trustees of Al Islam, Masjid Riyadush Sholihat, Healthy Sanyunan Dhuafaa, Academy Manajemen Perumhaskitan Al Islam. Chairman BKSWI period 2006-2011 is Nan Rahmiwati, Dra, M.Pd. with Hj Advisors, Siti Rogayah Buchorie.

Women Islamic Cooperation Agency (BKSWI) as the Federation of Islamic Organizations Women

in West Java strengthen their organizations by giving priority to equality and togetherness, with the aim of realization of the unity between organizations - Muslim women's organization, the implementation of Islamic teachings to *meningkatkan* degree and character of women in private life, households and communities are blessed by Allah SWT, the realization of the potential of women's struggle for social organizations in the field of religion, femininity and society. But in carrying out these goals collided with HR issues (Board), Facilities and Funds, Access to Information, Cultural Organization, Management, Internal and external communication, poor leadership, organizational environment that is not conducive Muslim women because there are *mempersalahkan* about furuiah differences in running of worship, and women are still considered second-class citizens.

Women Islamic Cooperation Agency (BKSWI) West Java, which has been done so far the organization is carrying out activities which are assumed to be women's work, for example sympathize orphans, founding hospitals (clinics), tk/tpa, vocational courses (sewing, Cooking bridal makeup), mass circumcision, wedding mass, helping the subject to natural disasters. Have not seen an attempt to dismantle the root of the problem but will only finish outside of the consequences limited to the sectors that preserve the stereotype of women. In other words all Islamic women's organizations in West Java actually not optimal to empower and strengthen women's rights, especially to stimulate thinking on the fundamental issues for women.

1. BKSWI Organizational Culture is:

- a. BKSWI is a means to *beramala* with sincerity in order to seek Allah SWT bless.
- b. Honesty, credibility, and trust are our *karakter*.
- c. Improving and developing the potential of lifelong learning is a part of our lives.
- d. Prejudice for others and respect for diversity is our soul.
- e. Patience, *uswah* (exemplary), and openness are the nature of our leadership.
- f. Efficiency, effectiveness, and productivity are our principle in implementing various programs.

In an effort to realize the policies and programs need to look BKSWI Strength-power: (Legality organization, Networking, Experience, and Amala Bakti, Weakness-weakness: (HR Board and Secretariat), Facilities/Infrastructure and Fund, Access to Information. Organizational Culture, Management, Benefits to members, internal and external communication, and leadership/ leadership, organizational budgets, and Opportunity-opportunities: (Globalization, Autonomy, opening spaces of public participation), Threat-barriers: (muamalah bad image of Islam in the field, the Organisasi Muslim Woman who has not been conducive, woman is still regarded as second-class citizens).

2. The Roles of BKSWI:

- a. Through legality, BKSWI long experience and network, BKSWI participate actively pursue opportunities of globalization and regional autonomy. As well as opening up opportunities *partisipasi* public primarily to fight and empower women, especially Muslim women.
- b. With charitable achievements he has done, BKSWI Government and Parliament to hold BKSWI in the development process.

3. With the strengths and amstraints faced BKSWI, then:

- a. BKSWI should *memperbaiki* its image in the eyes of the government, and its members as represensi Islam.
- b. BKSWI must continue to speak out and seek the creation of a conducive organizational environment of empowerment and the environment that accepts women as equal partners.

4. With the Weaknesses and opportunities it faces, then:

- a. To capture the opportunities that exist, should strive to change corporfate BKSWI culturnya (organizational culture, a corporate culture, which is responsive and adaptive to the changes in the organization as well as foster leadership.
- b. In order to empower the women. Muslim women in particular and able Meres; pounds Globalization and Autonomy in creating a cadre of tough, BKSWI must fix the organization, as well as HR administrator, HR members, and HR secretariat.
- c. BKSWI must be able to inspire and motivate members to further improve and enhance quality charitable.
- d. Keep the orientation of the board of the sheer importance ormasnya be referring to the *vision*, mission and goals BKSWI
- e. BKSWI shall establish and improve internal and external communications as well as developing your askses to information.
- f. BKSWI shall promote and conduct advikasi services to *its* members.

5. With the weaknesses and obstacles it faces, then:

- a. BKSWI engineering has to re-launch the organization as well as imaging program itself.
- b. BKSWI government should encourage or invite the Islamic women's organizations to seek increased positive image of women in Islam.

One of the charitable efforts realized until now that a successful movement of Islamic women are mothers BKSWI Legal Foundation established the Islamic Hospital, assisted by various parties to be such as operational from this moment 1 August 1990, when the building was inaugurated around 1200 m2, it only has 28 beds. Public confidence from year to year increase, both the donor and the patient, in this case visible from donations that continue to flow from the public. Built in 1994 the building became a paradise then the capacity of 90 beds, followed constructed buildings raudhoh vip treatment room. BKSWI acting Islamic women's organization unites diverse backgrounds furuiyah and so movement is likened to implement humanitarian mindset. Based on the background above, the writer is interested in conducting research entided: Islamic Women's Movement (A Case study on BKSVI (Indonesia Muslim Women's Cooperation Agency) in West Java as an agent of social change ukhuwah Islamiyah)

B. METHODOLOGY

The methodology used is descriptive qualitative analysis. Qualitative research is a study only describes the state of the object associated with the object under study are discussed in the study. This type of research is used to examine the condition of natural objects (as his opponent is an experiment), where the researcher is a key instrument.

In this section argued that, in a qualitative study, primary data collection techniques were observation, in-depth interviews, document study, and the three combined or triangulation. It should be noted that the technique of collecting data by observation, it is worth noting what is observed, when interviewed, to whom will conduct the interview.

C. RESULT AND DISCUSSION

Organizations concept, which implies an equilibrium or balance. Women often analyzed in *hubungannya* in society the function of the family if the woman remained at their position in the family institution their social role as mother/wife they helped integrate the family as a unit Offsetting role in the family unit while men opened the relationship between the family and oilier social organizations within the community paternal and maternal function creates social adaptation within physical properties maleness and femininity and the roles of the physical and behavioral positivism women being different, smaller brains and lower intellectual ability than men. Position family and its members are handling balance within other institutions. The social action movement that seeks to reduce the persecution of an individual or class feminist movement intruder forces that created the imbalance.

1. According to Durkheim talked women two narrow context:

- a. In the positive context of marriage and the family: women fulfill traditional roles the functional on the family.
- b. In the context of negative suicide/divorce and sexuality: sexuality played a role in the suicide and divorce in the context once again women are considered inherently different to men where women are part of nature and not part of the community or part of a more primitive society that despised the family of the woman lost authority over men or men are considered to have the authority because the family needs a leader someone control over economic resources or the sexual division of labor which lowers the degree of interior menjd women, men as well as social roles based on the difference inherent in the ability and social morality.

There is no verse that limits the movement of women in all fields. But some scholars forbid under paragraph *wa fil qarna buyuutikunna* (and should remain in the house). (Qur'an 33:33). So some scholars have argued women were not allowed to leave his home except in cases of necessity or there is an urgent need. Qaradawi found the argument was not relevant. First, the verse is addressed to the wives of the Prophet, as the editorial verse is clear. Second, Ummul Mu'minin, A'ishah. Out of the house and helped lead the Camels as wujuban diniyyan War, the response to the killing of Uthman radi 'anhu. Third, she did have to get out of his house on the demands of religion. Going to school or college, working in various sectors of life as a doctor, teacher, adviser, manager, and so on. And fourth, we need muslim women that concerned about their religion to enter the electoral battle in the face of the secularists are able to monopolize the work of women. Social and political needs are sometimes more important and bigger than personal needs which allow women came out into the arena of public life. And fifth, the argument al-habs in the verse down for adultery as a sanction it before coming tasyri'. (Yusuf Qaradawi, Fiqh al-Daula, p.163-264) farming. Sahl ibn Sa'd, a friend of the Prophet Muhammad said a woman who owned farmlands. He used to hoe the barley so that results can be shared with friends every after Friday prayers. Abu Bakr's daughter, Asma, said when he was married with Zubair, they do not have abundant wealth. Then the Prophet presented a plot of land about two miles from his home. Asthma used to grow crops and then distribute the production plants with sweat sendiri Asma bint Abu Bakr narrated: "One day I came home with a palm-membenani head. Then I went to the

Prophet with some friends in Medina. He asked me to go home with him riding a camel ".

This is evidence that apparently fished or farmed by women freely. In that time however, the condition of the Companions wife's carrying her own agricultural production. If they live in modern times as it is today and they happen to have a modern truck, trains, boats and ships, Asthma and other friends of the wife will use it instead of having to bring objects over his head. Companions of the Prophet's wives trade activity it actually happened. Khadijah example. Other women like Khaula, Lakhmiah, Tsaqafiah, and Binti Makramah perfume trade. (Qasim Amin, mar'ah el-Tahrir, al-Taraqi Maktabah, p 138).

If Muslims want to restore Islam to its former glory, women should be given full rights and not against the teachings of Islam. Women must be returned in its original habitat, consistent with its position as men, remove all the shackles that limit the independence movement. Family is the first cell to society, there must be able to keep it out of tradition, along with the entire community.

Bruce J. Cohen in his work entitled "Introduction to Sociology" defines the role as follows: Any behavior expected (anticipated) by the other party for any owner of a particular position. Based on the above definition, when we talk about the role of women means we are talking about the hope and expectation what women do with his status as a woman. In general, the role of women (women's role) can be classified into two groups: the role played directly (straight role), and an indirect role (no straight role). What is meant by direct role is a role that is directly performed by women and its influence can be felt immediately. The role is indirect role in female, and his influence was felt indirectly.

Hinduism is me only religion in the world that worships God also as a woman. All other major religions such contemporary religions have God in human form. This in itself is a regression and only Hinduism, which has given place to a woman at a higher plane as me Goddess. So Devi (Goddess woman) plays an important role in Hindu. The concept of Dharma, knowledge, wealth, power, which symbol of human values all the Hindu deities are represented by women.

So it's not surprising that the words that show the power of the feminine as Shakhti, Kali and Durga all become part of the modern vocabulary even in the western world and has been predicted often used. It would not be out of place to mention that women have the most visible presence in the Hindu Dharma than Christianity, Judaism and Islam. In the Qur'an has been established, all the determination and orders addressed to both parties, men and women, except those specifically for one of the two. Thus, the obligation for women in the family is doing what is required for every mother *baginya*. *Wajib* also teach their children obedience to God, which is to stay away from his ban and execute his commandments, and obey the second *orangtuanya*. *Kewajiban* for each woman to his friends who co-religionists, which recommends to clean the creed and *tauhidnya* of influences outside of Islam, away from notions that are damaging and destroying the foundations of Islam and the noble morals, received through books, magazines, movies, etc.

With the actions outside of Islam, caused by some Muslims towards women who are less wise and aware, then it is this, which causes them its impact on Western civilization and the ideas of the respective ideologies. It must be admitted, that the rights of women in some Islamic societies have not given in full. Should note also, that the first voice of women in strengthening propaganda and treatises Muhammad. Sound is Khadijah binti Khuwailid r.a. The Messenger of Allah:

"By God, God will not disappoint you at all Surely you formed friendships, connect

with family and lifting heavy loads, giving to those who do not have, receive and gift (respect) to the guest, as well as help those who suffer."

The woman is a man burdened with duties as well as men. He was obliged to worship Him, to establish the religion, fulfill obligations, unlawful away, preaching in nahyi enjoining goodness and evil. Divine Revelation includes men and women; unless there is proof that the specification describes only revelation to men. When Allah says: *yaa ayyuhan Hoodoo* (O all people) or *yaa ayyuhalladziina aamanuu* (O ye who believe), then the woman is also included. Umm Salamah when he heard the Prophet's call: "*ayyuhan Hoodoo*" (oh man...) he immediately answered the call, but he was busy with his work. The companions were astonished by his attitude in such a hurry. "I am human too," said Umm Salamah then. Similarly, the argument put forward Yusuf Qaradawi answers the role of women, including the political aspects. Given this reality, the *Fiqh al-Da'wah*, clearly Yusuf Qaradawi wrote the role of women in the political sector with the arguments quite complete. The Quran mentions two types (male and female) is responsible for the enforcement and improvement of society by enjoining nahyi evil. When women are hypocrites contribute relegating public life, on the men there are also those hypocrites who can destroy communities. So for women are obliged to improve the state of society, as well as men. Similarly, the ministry or the prime minister's office. At the time of the Prophet, the first echoes believe prophethood of Muhammad S.A.W and to support him is a woman, Khadijah ra., Who later became his wife. The first humans were martyred *fii sabilillah* women, namely Um Amar Samiyyah radi 'anha.

The arguments that we see in the Quran and Sunnah generally applicable to both men and women, except for the distinction with her feminine nature backgrounds: in the household, one male and one female. Women have separate laws, menstruation, childbirth, *istihadhah*, pregnancy, childbirth, breastfeeding, parenting, and 'so on. Being men have higher levels of 'qawamah', leadership, responsibility towards the family and the right to provide for the family. There is also the law of inheritance, each of which has its own section, with the two women equal one man. The reason is very clear, because they are calculated based on differences in labor and responsibilities between men and women. Thus, there is no obstruction of a woman prime minister. If the rigid thought patterns linger in the memories of the people of Islam, we will lose a thousand steps to the women in the West today. Since 1995, the level of women in decision-making at the United Nations in quantitative and qualitative increase. For the first Deputy Secretary-General has decided, and for the first time the UN Commission on Human Rights, and the World Health Organization (WHO) are headed by women. Additionally recently created a total of five major UN organizations headed by women: UNICEF, UNFPA, WFP and included. In comparison, women's categories legislation in some countries, both the President and the Prime Minister, these figures show that more women are occupying the reins of government, four of which came to power after 1995. That some countries such as Sri Lanka (mother and daughter respectively Prime Minister and President), Bangladesh (Prime Minister since June 1996), Ireland (President since November 1997), New Zealand (Prime Minister since 1997), Guyana (President since December 1997), Megawati of Indonesia (president since 2001) and the Philippines (2001).

The presumption among Muslim that the woman was no better educated than those not educated to give birth to intelligent children - and also means to equip themselves - is the attitude fool of themselves. Is there a more noble action in addition to limiting the women in the house if the mother and her children to be baked, old-fashioned and stupid behavior?

Feminist histories in Indonesia have begun in the 18th century by the same RA Kartini *melalui hak*, the field of education for young women. Feminist struggle is often referred to as the wave I wave

and caused controversy/debate mulau of the first feminist wave (first wave feminism) from the 18th century up to the pre-1960, then the second wave after 1960, and even a third wave or Post Feminism. Feminism comes from the Latin "Femina", which means it is the nature of femaleness. Feminism emerged in the 1960s, or there are other indications that feminism has emerged two to three centuries earlier, was aware that demands full rights on unequal position of women compared to men, and slowly it is often referred to as the "feminist movement", which is already a form of self-actualization of the liberation effort women from inequalities life concomitant treatment in all aspects of his journey, western feminism in fighting for their rights and realize her dream, often ignore the experiences of women from different cultural backgrounds with them. In fact, they popularized the concept of gender is to equate and gaining positions of men and women who are determined by social and cultural depending on the place or region. Western feminism is often called mainstream feminism, ignores cultural diversity affects women themselves, so that women in developing countries (third world) is called by western feminists as women are stupid, backward, illiterate, non-progressive and traditional.

According to Islam, women are equal to men, in some ways. In terms of the origin of the event, women and men are equal. (An Nisa': 1, Al-Isra': 70, Ali Imran: 195 etc). Al-Qur'an trying to scrape out of any view that distinguishes between men and women. Especially in the humanitarian field as happens in some cultures and religions before Islam. (An Nisa': 32). In Surat Al Alaq: 1-5 it is apparent that the Qur'an does not differentiate between men with women in the acquisition of knowledge. The Qur'an also does not distinguish between people who are honorable, having position; the position was never distinguished from the commoners. In the case of the acquisition of knowledge.

Surat Al Alaq is seen from the order of the decline is the first verse down, though later the letter was not placed in the beginning of the Mushhaf Qur'an. But when viewed in terms of its meaning, it is a fitting verse to go down the first time, because of the condition of the world, the civilized world at the time, demanding and time to get off early, to eliminate differences in the rights and obligations accepted by men and women in the age before the revelation of the Qur'an. So with this paragraph decline puts women on an equal footing in the right study.

In recorded history that many Muslim women are directly involved in the activity, which is usually done by men. Islam gives greater opportunities for women to engage in a world that allows her to do. Noted names like Umm Salamah, Shofiah, Laila Al Ghofariyah, Umm al Aslamiyah Sinam and others are prominent women involved in the war. Imam Bukhari hadith experts also posted some book chapters in shahihnya, about the involvement of women in jihad. In addition, the woman of the Prophet's active in various fields of work. Anyone working as a bridal makeup as Umm Salim bint Malhan, there is also a nurse, midwife, and so on. In short we can say that Islam has given equal status between men and women. Women are justified to be active in a variety of activities, or work in various areas, inside and outside the home, independently, with others. In government agencies and private. During the work was carried out under conditions respectable, polite, and can maintain their religion, guaranteed peacefulness and can also avoid negative impacts on themselves and their environment. Thus, it is obvious that it is very much different between the treatment of women before Islam and after.

Thoughts such as these provoke western women who are not on his side, so that they develop theories that are better suited to the needs, backgrounds, religions, and cultural diversity. Then comes me black feminism, feminism and Islamic feminism Eastern Europe.

Actually, the arrivals of Islam in the 7th century AD carry revolution gender. Present Islam as an

ideology of renewal of the culture that oppresses women, drastically changing the status of women. No longer as a second creation (being second only males) or the cause of sin. Indeed Islam elevates women as fellow servants of God as male. Women in Islam recognized their rights as human beings and citizens, and is active in various sectors including politics and the military. Muslim women also restore function as caliph fill ARDL bearers mandate to manage the universe. So in other words, women's emancipation movement in me history of human civilization has been spearheaded by a treatise which was brought by the Prophet Muhammad.

Then when the 18th-century movement that liberated women raised in Europe, it is because of the shallowness of their Islamic sources 'new rules' were revealed by God to remove defective rules they have (Bible). That should have when they know Islam then it is enough all the rules in Islam (Quran and Sunnah) to meet their demands, their rights are suppressed by the culture at that time. But those who do not submit to Islam, even though they know the glory of Islam, hampered the spread of Islam.

The feminist movement will never succeed if you do not return refers to the teachings of Islam (Qur'an and Sunnah). Alien ideas imported from the West that are contrary to Islamic values, will only worsen the condition of women and escorted into a deeper abyss. Thus, me gender warriors should go back to the Quran and Sunnah, this is a road that will lead women on *kemulyaan*, which will lead society to a great civilization. The Muslim feminism put forward the concept of equality as a solution to the problem of gender *ketidaksertaan*. Asghar, one of them, proposed the concept of equality between men and women in the Qur'an that he hinting 2 (two) things: First, in a general sense, there must be acceptance of the dignity of both sexes in size is equal.

Second, people need to know that men and women have equal rights in the areas of social, economic and political, such as equal rights to hold the ceremony or decide, equal rights to own or manage their property without interference of others, equal rights to vote or live a way of life, and equality of rights under the responsibility and freedom. In summary, the substance of the idea, according to Muslim feminist Taqiyuddin An-Nabhani is to make stone or a way to achieve women's rights. Feminism pasa is essentially the position of equality of men and women. While the idea of a branch, which was built on a foundation, that is equal rights between men and women.

D. CONCLUSION

Based on the concept of equality, the Muslim feminist and change in Islamic law that they deem incompatible with the concept of equal rights between men and women. But they do not call it a "replacement" or "cancellation" of Islamic law, but a "reinterpretation" or even "*penelusuran*" and "correction". So as if Islamic law is interpreted wrongly, so that needs to be clarified by the Muslim feminism. The interpreter or a *mujtahid* who *mengistinbath* law-laws that perpetuate gender inequality is considered, by Muslim feminists unilaterally labeled as being affected by gender bias in *ijtihad*, and judged solely intended to perpetuate male domination or oppression of women. And all the leaders of both the previous and present have born of a woman. Included Pharaoh, Charles Darwin, hand iron Lenin, Karl Mark, was also born and never felt affection a women.

To justify their interpretation, they use historical-sociological methods to understand the texts of the Qur'an and Sunnah. This method assumes that the social condition of the people is a biological mother who gave birth to various regulations. Assignment, the condition of the people is the source of law. Birth of the law would not regardless of the condition of a society in the context of space (space) and time (phase history) is certain. So if the social context changes, the

regulatory and legal changes also contribute. In this case, the feminist view has changed social context that gave birth to Islamic laws as above. Therefore, these laws must be reinterpreted to fit and relevant to the context of modern society. Feminism has actually been around since two centuries ago, long before the Western people familiar with feminism. But the use of the term feminism was first popularized in the west. Feminism is a form of recognition of the position of women in society is equated with men to not only see the difference in sex. Feminism is also not just in the west, but also has made inroads in the Islamic world. According to Muslim feminists consider the equality of men and women, causing automatic equal rights between men and women. And in Islam it is said that Islam regards men and women are equally as well, and that he generally gives the same rights and obligations between men and women. But in reality, many Muslim feminists are more logic of the religious teachings in addressing the issue.

Emancipation of women is not easy. The struggle of women in realizing emancipation or gender equality always leads to a dilemma that sometimes takes sacrifice. May the torch that has been at the heart lighted RA Kartini his people the luminous darkness has also come out that light, dark will never go back! Emancipation aspired Kartini little has spawned many changes in various aspects of women's lives in Indonesia. Not only was the atmosphere of social seclusion of women with low education emphasizing natural women, little has changed but also many aspects of openness in addressing the social changes of the value of the ideal woman has to have the space and can be discussed. Sufficient condition is relatively rapid change is seen in the rising levels of education compared to women in Indonesia first, based on data in the academic year 1998/1999 women's opportunities in the field to obtain a college education level of 57.14% compared with men who only 42.86%. This situation shows that the wall thickness of the pattern of education equation highly patriarchal privilege against boys for the first advanced education has experienced. Hal to realize that when we try to map the progress of women in Indonesia we are still sealed in the partial progress. There are few women who can have a position in parliament, 38 people of the 500 members of the House centers (7.5%), but few women are still stuck in routines that have various roles they played in order to stay afloat in meeting basic needs (basic needs). They are womens "mighty" that with all the marvelous powers can do the work of the domestic, public, and social relationships as well. Of course, this phenomenon will not be seen in the context of the upper middle class women who received help from the women that they can pay a decent salary. Another phenomenon is quite actual problems arise and color studies of women in our society is the problem of our women workers going overseas instability affecting the family and raised the issue of exploitation.

This is championed by women Gender issue is the distinction of roles, behavior, temperament men and women by culture / society through the interpretation of the biological differences of men and women. So gender is not obtained from birth but is known through the learning process (socialization) from childhood to adulthood. Therefore, it can be tailored to gender and gender identity is change every people develop differently, but most people distinguish between men and women with masculine and feminine. Masculine synonymous with strength, wrestling in the public sector, many and aggressive. While synonymous with feminine gentleness, struggling in the domestic sector (home), dandy, passive, and others. Caused by a clear distinction of the roles of men and women that has been happening is supported by a very dominant patriarchal culture caused the gender imbalance that occurs. In the social life appears certain stereotype of men and women. Though gender neutral and impartial nature. The role of men and women are determined from the tribe, place, age, education, and the times. All this is happening is a gender in favor of men.

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