

Gender Equity-Based  
Educational Concept through  
Quranic Perspective-Based  
Children Education/Konsep  
Pendidikan Berkeadilan Gender  
Melalui Pendidikan Anak  
Perspektif Al-Qur'an

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## Gender Equity-Based Educational Concept through Quranic Perspective-Based Children Education

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### Abstract

This study was aimed to describe the harmonious gender relations built through children's education. Based on the researchers' observations, research, and understanding, in principle, the same opportunity to improve knowledge, capabilities, and competencies should be given to men and women by giving the identical opportunity to learn at the higher level of education. However, in reality, many disparities related to the chance of getting a proper education were specified for women due to various factors. This research was a qualitative study conducted by exploring and examining available data in a structured and in-depth technique. This inquiry emphasized using literature to gain the data. The data was then analyzed using the *tafsir al-Maudhu'i* method. Building a balanced education was intended to be a solution for gender inequality in the educational field. Some signs of equality and justice between men and women were revealed in some Quranic verses even in a limited sense. Theologically, all human beings had a similar degree of humanity in Allah SWT's view without any differences between one tribe and another. Men and women had also no different human values. If the principle was kept by all stakeholders, democratic and balanced education would be realized by upholding human rights, religious, and cultural values, and national diversity.

Keywords: Children Education, Justice, Gender

### Abstrak

Penelitian ini bertujuan untuk menggambarkan relasi gender yang harmonis dibangun melalui pendidikan anak. Berdasarkan pengamatan, penelitian, dan pengetahuan penulis menunjukkan bahwa Pada prinsipnya lelaki dan perempuan memiliki kesempatan untuk meningkatkan kapabilitas, kompetensi pengetahuan diantaranya dengan cara belajar pada jenjang pendidikan tinggi. Namun, pada tataran realitas masih banyak terjadi disparitas terkait kesempatan meraih pendidikan yang selayaknya bagi perempuan yang disebabkan oleh berbagai faktor. Adapun penelitian ini bersifat kualitatif, dengan mengeksplorasi dan memeriksa data yang tersedia secara terstruktur dan mendalam. Jenis penelitian ini lebih menekankan menggunakan kepustakaan, kemudian analisis data dalam penelitian ini adalah menggunakan metode *tafsir al-Maudhu'i*. Membangun pendidikan

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berkeadilan merupakan salah satu solusi dari terjadinya ketimpangan gender dalam pendidikan. Al-Qur'an menunjukkan isyarat kesetaraan dan keadilan antara lelaki dan perempuan sekalipun dalam makna yang terbatas, bahwa secara pandangan teologis semua manusia derajat kemanusiaannya sama di sisi Allah Swt, tidak ada perbedaan antara satu suku dengan yang lain. Tidak juga ada perbedaan pada nilai kemanusiaan antara lelaki dan seorang perempuan. Maka jika seluruh stake holder memiliki tujuan yang sama maka akan terwujud pendidikan yang terselenggara secara demokratis dan berkeadilan serta tidak diskriminatis dengan menjunjung tinggi hak asasi manusia, nilai keagamaan, nilai kultural dan kemajemukan bangsa.

**Kata Kunci: Pendidikan Anak, Keadilan, Gender**

## INTRODUCTION

Implementing gender-responsive care as an effort to break the chain of gender-biased culture was effectively applied from an early age. Primary schools should be optimized by considering the students' development since this step influenced the students' growth at the next level of education. At the primary school level, the students were at the most significant period of their development. They were expected to get effective education to develop their potentials for preparing their future. Children's education had the longest portion of the educational level for the reason that their basic education greatly affected their life pattern in the forthcoming (Yulianto, 2018).

Parents and teachers had a vital role in children's education. Good parenting with appropriate gender-responsive values applied by actively responding to different aspirations, needs, and experiences of boys and girls for realizing gender justice and equality would bring a good impact on the children's progress. Teachers were projected to have several competencies such as pedagogical, personal, professional, and social competencies. Pedagogical competence was defined as teachers' capacity to manage the learning process. Personal competency was referred to as having a good personality, noble character, wisdom, dignity, and could be role models for the students. Furthermore, having professional competencies was identified by the ability to master subject matter broadly and deeply. Additionally, social competence was signed by the teachers' skills to communicate and interact actively with students, stakeholders, and the community (Salamah & Safiq, 2019). Egalitarian, democratic, and open gender relationship was formed through a good children education, marked by respecting and loving each other between the old and young and between the men and women which eventually provided basic human rights for everyone.

Discourses around the gender issues referring to teaching sources lead to diverse opinions, specifically in using and understanding religious texts. Every text was interpreted differently based on various features, not only by the individuals'



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level of knowledge, but also their educational background, culture, and social conditions. Moreover, dissimilar interpretations could be also caused by misunderstanding of the text's background and language nature (Umar, 2001).

Based on a study conducted by Ace Suryadi referring to the data of people's welfare statistics from the Central Bureau of Statistics in 2000/2001, generally, Indonesian women's education level was lower than men's. Female citizens graduating from primary school reached 33.4%, slightly higher than the percentage for males which was only 32.5%. However, women finishing secondary school levels were only 13%, lower than the proportion for male which was 15%. Additionally, the male completing high education reached 3.2%. Unfortunately, only 2.1% of women had finished that level. Those data illustrated that gender disparity still appeared in the education sector in Indonesia, proven by the facts for the women's lower level of education compared to the men, even though the number of female residents was much larger than the men (Suryadi, Ace, & Idris, 2004).

The reality of gender discrimination did not only happen in Indonesian society but was also experienced by Muslim nations around the world. Various laws regarding the relationship between men and women still placed females at a subordinate level. Even though various advances had emerged, womanhood had not yet been considered equal with men. Therefore, they had not yet received their human rights fairly. This gender-based inequality relation raised serious humanitarian violations problems (Muhammad, 2016).

According to Musdah Mulia, in the context of Islamic teachings, gender-biased principles appeared due to some reasons. First, in general, Muslims understood religion based on dogma, not using critical and rational reasoning, especially related to religious insights describing the role and position of women. Second, the Islamic interpretation related to the relationship between men and women in society referred more to the textual understanding of the holy books (Qur'an and Hadith). The interpretation often ignored a contextual condition prioritizing human values, such as justice, equality, benefit, and compassion (Mulia, 2014).

Justice and equality were the basic principles to gain humankind's goals and main mission for achieving prosperity, creating harmony in social life, and building a quality family. Gender equality was identified as the same conditions for men and women to have the identical opportunity and rights as human beings, for playing a role and participate in political, legal, economic, socio-cultural, education, and national defense and security (*hankammas*) activities as well as enjoying the results of the country's development. Gender justice was shown by fair treatment to women and men.



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Biological differences could not be used as a basis for discrimination concerning social, cultural, legal, and political rights. The realization of gender equality and justice was characterized by the absence of discrimination for women and men. Therefore, they could have the same access and opportunities to participate and control the development and obtain equitable and fair benefits from the growth (Purwati & Asrohah, 2005).

Creating children's education based on the gender equality concept was considered being a solution for the emergence of gender inequality and injustice in society. The children's education could be employed by instilling some basic values from an early age, namely the values of justice, equality, knowing and helping each other. Through that concept, the children were expected to know each function and role to be respectful to each other.

## METHOD

The data of this study were analyzed using several methods. The first method employed was *Tafsir Al-Maudhu 'i* (HA, 1991) to explore comprehensively the concept of social character education initiation based on the Qur'an. In addition, the *Tafsir Al-Maudhu'i* method was chosen because of several features as revealed by Abdul Hayy al-Farmawi in Febriani (2014), namely:

- a. This method grouped Quranic verses having similar themes. One verse interpreted other verses. Therefore, this method had some similarities with *Tafsir bi al-ma'tsur*. It was closer to the truth and far from any errors.
- b. The relationship among verses having the same themes could be seen. Therefore, the meaning, guidance, beauty, and eloquence of the Qur'an could be captured. Besides, the perfect ideas of the Qur'an could be gained from the grouped Quranic verses.
- c. This method resolved the impression of contradictions between the Quranic verses revealed by certain parties with bad intentions and eliminated the impression of enmity between religion and science. This method was following the modern times' demand to formulate universal laws derived from the Qur'an.
- d. Using this method, both professionals and amateurs preachers more easily grasped all the Qur'anic verses' themes. Taking advantage of this method allowed them to understand Allah's laws in the Qur'an clearly and profoundly.



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e. This method helped researchers to comprehend the instructions of the Qur'an without having to feel tired in reading the descriptions of various commentary books (Febriani, 2014).

Second, the data were analyzed using stylistics (Qalyubi, 2009) and semantics methods. The stylistic approach was limited to only investigate the grammatical, language style, and pragmatics. The grammatical approach was used to detect and analyze words or sentences. The word choice affected the meaning or beauty of the Qur'anic utterances. The language **20** approach was employed to detect and analyze the language styles used by **the Qur'an** covering **rhetorical and figurative language styles** (Keraf, 2004). Furthermore, **the** pragmatic approach was applied to examine the relationship between language and context as a basis to understand a language (Mardjoko Idris, 2013). Among several forms of the pragmatic approach, speech act analysis presented by **12** **stin** (1911-1960) was chosen (Kridalaksana, 2014). Austin divided speech acts into three categories, namely a locutionary act, an illocutionary act, and a perlocutionary act. A locutionary act was a speech act stating **something** as desired by its formal form. This speech act was called the act of saying something. Apart from functioning to say or inform something, Illocutionary act was the act of doing something. Furthermore, perlocutionary act was a speech having a power of influence (perlocutionary force) or an effect on the interlocutor (the act of affecting someone) (Mardjoko Idris, 2013).

## RESULTS AND DISCUSSION

### A. The Role of Child Education in Building Gender Justice

The family was the first and foremost center of children's education. Children obtained the biggest proportion of education and guidance in their family circle because parents were the closest and most friendly people for them. Even since they were still in the womb, they had developed inner affection with their parents which became the main foundation for the children's educational process (Darajat, 1997).

In providing gender equity-based education, parents were expected to have a significant role in teaching and directing their children. If a gender-biased concept was applied in a family, the children's mindset was affected and eventually gave a negative impact on their future. In the family circle, gender injustice was manifested in various forms, including women's marginalization and subordination, stereotypes (negative labeling) and violence against women, and workloads (double burden). Children were sensitive to the social reactions presented by their parents. If gender injustice often occurred in the family, the way a child thought, acted, and behaved was greatly affected (Ahmad, 2001).

Acting fairly and wise towards all children was obligatory for parents. Parents should not discriminate against their children by ignoring the weaker (physical/ability) and prioritizing the stronger (physical or achievement) children.

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Parents should not give more attention to only a child. They also should not love a child more than others. Parents had not to distinguish between boys and girls. The difference between boys and girls should be seen as a *fitrah* or naturally given by Allah. They were different, but not to be distinguished. Parents ought to educate them equally to become pious children (Rusydiyah, 2016). The parents' unfair treatment towards their children contributed to be a negative effect on their mental development. Child recorded their bad experiences with a feeling of distress by feeling that they were no more valuable than their brothers. All noble works and deeds came from Allah SWT without any difference between men and women. Therefore, any lameness which was not in line with Islamic teachings caused an imbalance in religion and family.

The children's intellectual capacity in recording, absorbing, storing, producing, and reconstructing information depended on meaningful experiences they obtained from the environment. Meaningful experiences were gained by children through playing. For children, playing was not only aimed to get fun and satisfaction but had also a big role in their positive development.

Even though seen as a simple activity, playing turned out to function for developing children's language, logic, and math, social, kinesthetic, musical, interpersonal, and natural abilities integrally. Coherence of the psychomotor, cognition, emotion, and imagination domains was proved by the pleasure and satisfaction resulted from playing. This means that both children's hemispheres of the brain were used actively when they were playing. The left brain was used when they thought systematically as every game had some rules made by the children. Furthermore, the right brain was used when they utilized their imagination. The integration of the right and left brains provided valuable experiences for children's intellectual development. Through playing, children learned and got to know the world. Therefore, John Dewey emphasized that every child had the widest possible opportunity to learn through playing (Fadjar, 2005).

Education for All introduced by UNESCO, in Bangkok, under the name "*Asia-Pacific Program for Education for All*" (APPEAL) had grown rapidly and become a significant education agenda. *The World Summit on Education for All in Jomtien* in 1990 had revealed a world declaration to meet basic learning needs, form an expanded learning vision covering universal learning opportunities and develop equality, create focused learning, expand the tools and scope of education foundations, develop learning environments, and strengthen partnerships.

At that event, a framework was also created to meet human basic learning needs as a guide for implementing the World Declaration on Education for All. The ultimate goal affirmed by the document was to fulfill the children, youth, and adult's basic learning requirements. Even the World Education Forum held in Dakar, Senegal, on April 26-28 2000, validated and accepted it as a Framework for



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Action Program to be translated by each country. The Dakar Action Program was a joint commitment containing 6 (six) goals and 12 (twelve) Education for All strategies, including early childhood education, eradication of illiteracy, compulsory basic education, continuing education, and gender insight (Fadjar, 2005).

Education was the basic necessity for human life. Humans obtained information and knowledge to develop through education. Based on the Law of the Republic of Indonesia No. 34 of 1999 concerning Human Rights, the main mission of education was to prepare students to be able to open their hearts to make living, lead a meaningful life, and ennoble life deeply (Sumar, 2015).

Based on the Indonesian Law Number 20 of 2003 concerning the National Education System, Indonesian education should be able to ensure equal opportunities for getting an education and increase quality, relevant and efficient educational management. Furthermore, Article 4 paragraph 1 explicated that education was carried out in a democratic and just manner and should not be discriminatory by upholding human rights, religious, and cultural values, and national diversity (Maskum & Susanto, 2007).

In addition, BAPPENAS also guided generating a gender-responsive teaching and learning approach which included curriculum, training, and teacher development based on gender equality, and gender equality in student learning achievement (BAPPENAS, 2013). To provide gender justice in education, ACDP (Education Sector Analytical and Capacity Development Partnership) provided some rules (Indonesia, 2013). The first was a gender-responsive learning approach related to the teaching approach and methods used in teaching, assessing, and interacting with students to not support males to be the favorites over female students. This related to the Indonesian habit where female students were often not encouraged to speak in public to express their opinions or question authority which was largely under the male's control.

The second was gender equality in the educational curriculum. The curriculum had a key role in ensuring that boys and girls had equal opportunities to achieve success and enter higher school levels. However, gender bias in curriculum and teaching and learning materials was still prevalent in developing and middle-income countries. Improving good practices in mainstreaming gender equality in curriculum and teaching materials including giving periodic revisions of the materials to include a gender-sensitive approach and perspective should be employed. Establishing formal institutions tasked to eliminate gender stereotypes in textbooks and other learning materials had also to be applied (Education Sector Analytical and Capacity Development Partnership (ACDP) Indonesia, 2013).





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The third was gender equality in teacher development. Good practice in developing teachers' competence to support gender equality was employed by complementing teachers' understanding of the implementation of gender equality in the classroom, school environment, and society. To achieve that goal, an ability to promote the concept of gender equality in the classroom and develop strategies and practical solutions to address the various learning challenges confronted by boys and girls should be mastered by a teacher. Teachers' training to understand the concept of gender equality would be effectively integrated into pre-service and in-service teachers' training. To conduct the training properly, teacher training institutions and networks should have adequate capacity to teach learning pedagogy. The trainers have to mastery gender equality perspective-based material. To date, most provincial education quality assurance institutions (LPMP), teacher training institutions, and local teacher professional development networks had been limited to take a part in mainstreaming gender equality-based education (Education Sector Analytical and Capacity Development Partnership (ACDP) Indonesia, 2013).

Gender equality-based education was aimed to optimally achieve children's learning outcomes. Gender disparities related to children's learning outcomes were not inevitable. Male and female students had no fundamental different abilities in any subjects. Externally equality was achieved when male and female students had equal status in accessing goods and resources, and contributing, participating, and utilizing economic, social, cultural, and political activities. This implied the importance of providing equal opportunities in improving careers and earning income for women and men having the same qualifications and experience. Although this case was outside the education field, achieving gender equality in the educational system served as a catalyst and contributed to give women and men an understanding of gender equality in other parts of life, including in the labor market and other domestic spaces (Education Sector Analytical and Capacity Development Partnership (ACDP) Indonesia, 2013).

### 1. Factors of Gender Inequality in Children's Education

Research revealed that the gender inequality was not caused by a single factor, but by several interrelated sources. At least, four main reasons could be mentioned as a source of gender inequality, namely access, control, participation, and benefits (Mulia, 2019).

- a. The different access for women and men was presented in the educational curriculum preparation and learning process that gave more space for men. The indication could be seen that the textbook writers in various fields were 85% men and only about 15% women. In addition, the number of teaching staff, especially in primary, junior, and high schools were dominated by men. As a result, the learning process was created based on male-biased perception. This condition was



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exacerbated by the fact that the gender sensitivity of both men and women was still very low.

b. The control for education policy was more dominated by men since they were placed more in strategic positions in the management of the educational system, especially in structural order, starting from the center to the lowest level. This caused women's participation in the decision-making process in education to be relatively low. As a result, several educational policies were deemed not gender-sensitive.

c. The low women's participation in education, especially at higher levels, such as senior high school and the university was due to several reasons (Suleeman, 1995). (1) The absence of school buildings and infrastructure for junior and senior high schools in the women's residence. Due to the distance and safety reasons during the school trip, many parents objected to sending their daughters to higher education. (2) The relatively high cost of education. The cost of education was still not affordable for most of the Indonesian population, especially for the poor. (3) The community still adhered to several detrimental norms to women, for example, the view that women were more needed to help domestic affairs, while boys had a greater responsibility to increase their family income.

d. The men obtained more benefits as they had the dominant positions as policy makers, especially in educational bureaucratic institutions and academic positions. Women were lagged far behind in obtaining educational opportunities since three decades ago (30 years). Therefore, the men enjoyed more strategic positions in the structural orders (Mulia, 2019).

## 2. Formulating a Gender Policy

According to Musdah Mulia, at least the objectives to be achieved through the educational policy were three domains as follows:

1. Opening up equitable educational opportunities in all types and levels of education by considering gender equality.
2. Eliminating all forms of gender inequality in departments, vocational fields, or study programs at the secondary and tertiary education levels to create gender equality in various fields of professionalism.
3. Providing opportunities for women to participate optimally in all units and stages of educational development, starting from the formulation of policies, decision making, program implementation, and the evaluation (Mulia, 2019).

To attain those goals optimally, concrete steps were needed to be taken as follows:



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- 1) Improving the balance of the number of male and female teachers and educational personnel in all fields and levels of education.
- 2) Developing a gender-sensitive learning process approach through coaching and training for teachers, school principals, and educational supervisors.
- 3) Increasing women's participation, especially at the level of decision-making in all national education management units.
- 4) Giving an understanding of gender equality for all reading material writers and those responsible for curriculum development to make educational policies with gender equality and justice perspective to minimize gender-biased in curriculum and school reading books.
- 5) Providing the widest possible opportunity for women to enter all types and levels of education through the provision of scholarships or subsidies, especially for those from underprivileged families, as well as providing affirmative action for women to enter majors or study programs have so far become a male monopoly. The policy could be temporarily applied for a certain period to balance the number of male and female students in all types and levels of education (Mulia, 2019).

According to most of the world's religious traditions, women were given secondary and subordinate roles in society. However, in the last three decades, most religious traditions attracted feminist scholars arguing that the problem did not come from the religious texts but the interpretation. Christians, Jews, and Muslim feminists scrutinized their holy verses and concluded that the religion offered the possibility of liberation and improvements for women (Mosse, 1996).

### B. Qur'anic view for women's position in education

With the advent of Islam, women's position was radically redefined. The practice of burying female babies was prohibited and the birthrights of women were improved (Jawad, 2002). According to Islam, justice was fulfilling human rights legally as an obligation for others. Therefore, people completing more obligations or bearing bigger responsibilities had more rights than the others. Meanwhile, many assumptions emerged that the husband's burden for earning money was heavier than the women's burden (reproductive burden: pregnancy, childbirth, and breastfeeding). Nothing could be said to have more weight between rights and obligations, but those should be balanced and equal. Sura al-Isra / 17: 70 stated:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَهُمْ فِي الْوَجْرِ وَالْبَحْرِ وَرَزَقْنَهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

And indeed, We have glorified Adam's children and grandchildren, and We carried them on land and in the sea, and We gave them prosperity from the good and We magnified them above the other creatures. We created them with perfect advantages (al-Isra / 17: 70).



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According to Ath-Tabari, this verse explained that humans were created with the power that Allah had given to lead other beings, and subdued all beings for their benefit. Then their ability and strength should be used to work with their hands, lift food and drink to their mouths, which other creatures were unable to do (Al-Tabari, 1988).

Moreover, Al-Qurthubi explained the sentence *وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ*, “And really, We have glorified Adam’s children”. When a threat was mentioned, a blessing was also stated over them. The multiplication of *كُرَّم* means that we make for the glory and virtue. The glory was as opposed to deprivation and did not mean favorite treasure. This glory was related to humans’ appearance, harmonious postures, and good shapes, like a man with a beard and a woman with several braids (Al-Qurthubi, 2009).

The verse revealed that the word Adam’s children included male and female, both of which were exalted without any gender distinction and had the same rights and obligations. In this case, Qur’an as the Muslims’ holy book clearly stated that women had the same rights as men. As men had rights over women, women had also rights over men. As women had obligations towards men, the men also had obligations towards the women (Subhan, 1999). Therefore, Islam elevated them to a proper status as human beings with similar dignity as men. Henceforth, men and women were seen as equal in terms of humanity. Qur’an stated:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ <sup>14</sup>

<sup>5</sup> O, people! Indeed, We have created you from a man and woman, then We made you nations and tribes so that you would know each other. Verily, the noblest among you in the sight of Allah is the most pious one. Truly, Allah is All-Knowing, All-Meticulous (al-Hujurat / 49: 13).

According to al-Qurthubi’s interpretation, Allah explained that He created His creatures from a man and woman. If Allah required, then He could create his creature from other than a man and woman like Allah created Adam, or from other than man like Allah created Isa, or from other than a woman like Allah created Hawa from only one of them. Possible things that may happen in the power of Allah did not conflict with existing goods. Allah created Hawa only from Adam’s ribs pulled out (Al-Qurthubi, 2009).

Allah created His creatures from a cross between a man and woman with nationalities, clans, tribes, and nations. From that case, Allah created acquaintances among them, and made regeneration for them, for the sake of determining wisdom. Allah was the one who knew the wisdom better. Therefore, everyone was consecrated to his lineage. If someone denied others’ lineage, then he had to be punished because he had accused adultery, as he denied a person from his group



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and status, (for example) by saying to an Arab: O non-Arab, or saying to a non-Arab: O Arabs (Al-Qurthubi, 2009).

Furthermore, according al-Qurthubi's view, regarding the sentence *وَجَعَلْنَكُمْ سُوءَ بَشَرًا وَجَعَلْنَا قِبَابَهُمْ لِيَتَعَارَفُوا*, the word syu'b was the top of the tribe, such as Rabi'ah, Mudhar, Aus and Khazraj. Its singular form was Sya'bun (شُعْبٌ) because they branched like a tree's branches. Asy-Sya'ab had opposite meanings. Sya'abtu was said (I collect it), if I divorced it, broke it down. Therefore, death was called syu'ub, because it separated one another (Al-Qurthubi, 2009).

Al-Qurthubi also described that the meaning of *taqwa* in the above verse was to maintain God's provisions, both in the form of commands and prohibitions, characterizing yourself with the good qualities, and avoiding Allah's prohibitions (Al-Qurthubi, 2009).

Furthermore, M. Quraish Shihab stated the first part of the above verse "Indeed, We have created you from a male and female" was an introduction to assert that all human beings were equal in the sight of Allah, without any differences between one tribe and another. A man and woman had also no different human values. The introduction leads to the conclusion mentioned by the last part of this verse which was "Indeed the most honorable among you in the sight of Allah was the most pious person". Therefore, striving to increase piety was needed to be glorious in the sight of Allah (Shihab, 2002).

The word (تَعَارَفُوا) *ta'arafu* was taken from the word (عرف) *'arafa* defined to know. The word pattern used in this verse contained a reciprocal meaning. Thus, it means getting to know each other. The stronger the introduction of one party gave to the others, the more the opportunity could be given for mutual benefit. Therefore, the above verse emphasized the need to know each other. The acquaintanceship was vital to attract the lessons and experiences from others to increase reverence to Allah SWT (Shihab, 2002).

According to Ashgar Engineer, the gender equality concept was reinforced in the Qur'an due to various reasons. First, the Qur'an gave a very high place to all human beings including men and women. Second, as a norm, the Qur'an defended the principle of gender equality. Biological differences were not identified as inequality in gender status. Biological functions should be distinguished from social functions (Engineer, 2000).

Huzaemah T Yanggo revealed the similarities between the position of women and men according to the Qur'an, among others: (1) In terms of devotion, Islam did not differentiate between men and women. The only difference was their piety. (2) In terms of the status of the incident, the Qur'an explained that women and men were created by Allah to the same degree. (3) In terms of getting tempted, the Qur'an mentioned that the temptations and seductions of the devil were equally applied to

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men and women as well as Adam and Hawa. (4) In terms of humanity, the Qur'an rejected any discrimination between men and women. (5) In terms of ownership and management of property, the Qur'an abolished all negative traditions imposed on women in the form of prohibitions or restrictions on the right to spend the women's wealth. (6) In terms of inheritance, the Qur'an gave inheritance rights to men and women. (7) The legal equation of divorce (Yanggo, 1996).

### Conclusion

To build a harmonious gender-equitable education, the concept needed to be built from an early age through children's education. The children's education became a key to implement gender-equitable education, emphasizing that men and women had the equal potential to get a high achievement. Based on Quran sura Al-Nisa / 4: 124, men and women had the same opportunity to achieve high education. However, in society, this ideal concept still required time stages to be socialized because of various obstacles, especially related to difficult cultural constraints to solve. Therefore, the idea of gender-equitable education through children's education could be an affirmation of education for women. Women were expected to have an equally significant role in the forthcoming. Therefore, implementing gender-equitable education, instilling the spirit through the children's educational pattern, and starting from educating children from the smallest environment, namely the family, and the social environment around us were essential, because a nation's future depended on the quality of education.

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