

Gender Equality and Women Status in Islam: An Analytical Study

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Abstract: This article aims to investigate and explain the principles of equality with a gender perspective and women position in Islam. The results showed that: women and men in Islam have an equal position, as a servant of God who is created through the same reproduction method. Islam introduces the concept of gender equality, referring to the verses of the Qur'an which at the same time become a general goal of sharia to realize the justice and virtue (Surah An-Nahl: 90), gender equality perspective in Islam has been established in the Sharia to benefit human in the world and in the hereafter both individually and in congregation. Thus, if there is an interpretation that is not in line with the principles of justice, then the interpretation must be reviewed both textually and contextually. In the Islamic view, women position is equal to men, as humans who have two capacities, namely as servants ('abid) and as a representative of God or as a leader on earth without distinguishing gender, ethnicity and skin color. This issue continues to be fought for by Muslim feminists.

Gender inequality is deep penetrated in Indian society. Although it is a global phenomenon, but in the patriarchal Indian society, it has spread its tentacles widely. Discrimination against women is found even before her birth in the form of female foeticide and when she is born female infanticide has been found in practice. Differential treatment on the bases of gender is found right from the childhood. Girls are considered as liability. In spite of progress been made economically, gender parity has not been achieved. The root cause of gender inequality in Indian society lies in its patriarchy system. Advances have been made in social legislation but gender inequality has not ended and the child sex ratio has rather worsened. The educated people should develop a national consciousness of the positive impact of gender equality. There is a need for changes in perception towards women. The human society would be most advantaged only if women are treated equally and are not deprived of their rights.

Keywords: Gender, Islam, equality, Quran, Hadith

Introduction

Gender Equality is a multidimensional concept which refers equality in all the filed. It incorporates equality of opportunities in social, economical, political as well as in legal spheres. Equality, Equity and Justice are the most frequently discussed concepts that have received much attention in modern times. However, equality is emphasised regardless of gender differences, and it remains a theory. Meanwhile, equity is a practical way to achieve equality that considers human nature. In this sense, justice is the closest term to equity. Religion is believed to be one of the most misunderstood and complex phenomena in human history. It not only provides a strong basis for moral conduct in personal and societal life but also defines for humanity the concept of 'end of life'. Religion is also a central defining characteristic of different cultures and civilizations and most of the great religions are the foundation on which the great civilization rests.

Gender inequality in the workplace is a persistent issue that has garnered widespread attention in recent years. Despite progress toward gender equality, women continue to face a myriad of challenges that hinder their professional growth and advancement. According to the World Economic Forum, it will take another 132 years to close the gender pay gap globally, highlighting the urgency of addressing this issue. Additionally, the COVID-19 pandemic has further highlighted gender inequalities in the workplace, with women being disproportionately impacted by job losses and reduced working hours. Women make up nearly half of the global workforce, and failing to address these issues means losing out on their potential contributions to economic growth and development. Addressing issues regularly faced by women in the workplace requires a multifaceted approach that involves not just employers but also policymakers and society at large. By promoting gender equality and creating a more inclusive workplace, we can ensure that women have equal opportunities to succeed and thrive in their chosen careers. This, in turn, benefits individuals, businesses, and society as a whole, creating a more just and prosperous future for all.

One of the most significant challenges that women face in the workplace is unequal pay and benefits. According to a UN report, women earn only 77 cents for every dollar earned by men. Unequal pay and benefits can take many other forms, including differences in bonuses, overtime pay, and access to healthcare or retirement benefits. Women are also more likely to work in low-paying jobs or industries, which can further exacerbate the pay gap. The impact of unequal pay and benefits on women in the workplace is significant. Not only does it harm women's financial well-being, but it can also have long-term effects on their careers and opportunities for advancement.

Women may be less likely to negotiate for higher pay or pursue higher-paying careers if they perceive that they are not valued or compensated fairly. To address unequal pay and benefits, it is crucial to promote transparency and accountability in compensation practices. Employers can conduct

regular pay audits to identify and address any gender pay disparities, and they can implement policies that promote equal pay and benefits for all employees. It is also essential to provide women with the tools and resources they need to negotiate for fair compensation and advocate for themselves in the workplace.

Studies have shown that diverse teams tend to be more innovative, productive, and successful. However, women and other marginalized groups are often underrepresented in leadership positions and other areas of the workforce, leading to a lack of diversity and perspective at the highest levels of organizations. The lack of diversity and inclusion in the workplace can lead to other challenges like microaggressions, discrimination, and harassment against women and other marginalized groups. For example, women of color may face intersectional discrimination, where their gender and race intersect to create unique challenges and barriers in the workplace. To promote diversity and inclusion in the workplace, it is essential to create a culture of respect and belonging that value and celebrates diversity. This can involve implementing policies and practices that promote diversity, equity, and inclusion, such as training programs, mentorship opportunities, and employee resource groups.

Employers can also prioritize diversity and inclusion in their hiring and promotion practices, including setting diversity goals and tracking progress toward those goals. Additionally, it is important to hold leaders and managers accountable for promoting diversity and inclusion and addressing any instances of discrimination or bias.

Women are disproportionately affected by sexual harassment and discrimination in the workplace, with studies suggesting that one in three women face physical or sexual violence by an intimate partner or sexual violence from a non-partner in their lifetime. It not only harm their mental and physical well-being but can also have long-term effects on their careers and opportunities for advancement. Sexual harassment and discrimination can create a hostile work environment that can lead to decreased productivity, increased absenteeism, and turnover. Women may also be less likely to report instances of sexual harassment and discrimination due to fears of retaliation or concerns about not being taken seriously.

To address sexual harassment and discrimination in the workplace, it is crucial to create a culture of respect and accountability that promotes zero-tolerance policies for any form of harassment or discrimination. Women may also be more likely to take on flexible or part-time work arrangements to accommodate their caregiving responsibilities, which can limit their opportunities for career advancement and financial stability. Additionally, women may face stigma or discrimination for taking time off work for caregiving responsibilities or to prioritize their personal lives.

A lack of work-life balance can lead to increased stress, burnout, and decreased productivity, as well as negative effects on mental and physical health. Employers can promote work-life balance by

implementing policies and practices that support flexible work arrangements, such as telecommuting, flexible schedules, and paid time off for caregiving responsibilities. Employers can also offer support and resources for employees to manage their work and personal responsibilities, such as employee assistance programs, on-site childcare, and eldercare resources. Additionally, employers need to create a culture that values work-life balance and promotes healthy work-life integration. Women are underrepresented in leadership positions, with women holding only 31% of senior management positions globally. Women of color, in particular, face additional challenges in advancing their careers and securing leadership positions. The lack of career advancement and leadership opportunities for women can have a significant impact on their financial stability and professional fulfillment. Additionally, the underrepresentation of women in leadership positions can contribute to the perpetuation of gender bias and stereotypes in the workplace.

Gender determines differences in the degree of power and control over socioeconomic variables, such as social status, treatment, and status. Their control and power thus determine their exposure to and vulnerability to specific mental health hazards. Women are more vulnerable to mental health problems as a result of gender discrimination at work because they have less authority and control over the causes above. Common mental illnesses, including anxiety, depression, and physical ailments, are significant health issues.

Gender stereotypes can lead to low self-esteem, especially in people who don't conform to traditional gender roles. Trauma; Gender-based violence, such as domestic violence and sexual assault, can lead to post-traumatic stress disorder (PTSD). Gender inequality is strongly associated with poor mental health. It plays a key role in mental well-being decline and the development of mental illnesses in women and gender-diverse people. Gender inequality is a strong driver of anxiety and depression. Unequal access to education and healthcare, sexist remarks, restrictions of freedom and mobility, power inequality, name-calling, sexual harassment, emotional abuse, and domestic violence any form of discrimination and gender-based violence is a source of tremendous mental and emotional distress. Discrimination causes intense emotions and feelings of fear, shame, panic, frustration, sadness, and anger. It also deprives people of feelings of safety and control. Thus many women keep avoiding certain locations or situations where they feel vulnerable "because of their gender."

In 2020, research revealed that women who experienced gender discrimination in the past year exhibited depressive symptoms and were at increased risk for developing a condition. This is especially true for those who were emotionally, physically, or sexually abused as children or adults. There's also evidence that pregnancy discrimination increases levels of postpartum depressive symptoms for mothers. It causes distorted self-concept and sense of sexuality. It leads to self-blame and toxic shame.

Women tend to blame themselves for the discrimination and problems they experience. Self-blame opens doors to toxic (internalized) shame, guilt, and self-disgust. It can make them feel “small, worthless, and hopeless”. Gender discrimination, like any type of discrimination, is also a traumatic experience. And direct or indirect exposure to it can trigger trauma or cause trauma spectrum disorders. Women and girls represent half of the world’s population and, therefore, also half of its potential. Gender equality, besides being a fundamental human right, is essential to achieve peaceful societies, with full human potential and sustainable development. Moreover, it has been shown that empowering women spurs productivity and economic growth.

Gender Equality was made part of International Human Rights Law by the Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948. That milestone document in the history of human rights recognized that “All human beings are born free and equal in dignity and rights” and that “everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, birth or other status.”

The United Nations is now focusing its global development work on the recently-developed 17 Sustainable Development Goals (SDGs). Women have a critical role to play in all of the SDGs, with many targets specifically recognizing women’s equality and empowerment as both the objective, and as part of the solution. Goal 5, to "Achieve gender equality and empower all women and girls" is known as the stand-alone gender goal, because it is dedicated to achieving these ends. Therefore, the effort to eliminate injustice and discrimination towards women should be significantly continued as a global and humanitarian mission.

The efforts of promoting gender equality are not new, yet it is a continuous mission as a global concern from one generation to another. Islam is one of the religions which attempts to emphasize equality for all mankind. The Quranic Approach of Gender Equality, Islam believes that there is no difference between men and women as both share their respective rights, roles and responsibilities. Particularly, the Quran with its egalitarian message mentioned several aspects that show the equality of man and woman in addition to the equitability between these two genders.

First, the Qur’an has mentioned that “all human is equal in the sight of God irrespective of gender, color or race and has emphasized that any difference existed among human is a sign of his power and to be a mean of recognition of one another. Both men and women have the same purposes in their lives: to worship God and obey his commandment, and the only way to differentiate mankind is based on their piety and forbearance of God”. It is mentioned in the Quran that says: “O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely, the most noble of you in the sight of Allah is the most righteous

among you. Allah is truly All-Knowing, All-Aware” (Al-Hujurāt). Many of the language used in the Quran refers to all mankind which covers both men and women. It is the highest level of equality to indicate that men and women are equal as a human being. The Quran emphasizes that “all mankind is equal in many different aspects, but they also have inevitable differences that being a form of uniqueness as the creature of God”. The Prophet also highlighted the similar issue that gender equality can be covered in many forms between husband and wives, sons and daughters, male and female companions, and many other relationships between these two genders.

In the late twentieth century, there has been a global resurgence of religions consciousness around the world. This phenomenon has intensified religiously inspired movements around the world, which makes it essential to understand the influence of religion within human rights discourse. Islam, as a religion, remains one of the most influential factors in Muslim societies. Muslim responses to the international human rights regime have been mixed, since its emergence at the universal level after the passage of Universal Declaration of Human Rights by the United Nations General Assembly in 1948. Talking about human rights, there is a sense or assumption about the universality of human rights which gives a linear depiction of understanding of this discourse.

On the other hand, within the human rights discourse, women’s rights have been categorized as an unintended issue which raises some crucial questions. Throughout recorded history, women have been dehumanized, disposed, diminished, degraded, marginalized, disenfranchised, secluded, subjugated, and silenced. This dispassionate study aims to investigate and explain the principles of equality with a gender perspective and women status in Islam. Justice is central to the philosophy of Islam. That justice includes gender equality is a modern idea that became generally accepted and translated into law only in the course of the twentieth century.

Islam attaches great importance to equality, liberty and human dignity and respects human rights. Every human being is a member of the same family. The rights and responsibilities of a woman are equal to those of a man. In the midst of the darkness that engulfed the world, the divine revelation echoed in the wide desert of Arabia with a fresh, noble, and universal message to humanity: "O Mankind, keep your duty to your Lord who created you from a single soul and from it created its mate (of same kind) and from them twain has spread a multitude of men and women" (Qur'an).

Quran is the fundamental guidance for Muslims. Of 114 verses in Quran, one verse is dedicated specifically for women. It clearly mentions the rights of women and the rules that regulates how women are supposed to act in their marriage, family, and life. This verse is known as surah An-Nisa’, but there is not a single verse that is addressed to men. In the perspective of Islam, humans have two capacities, namely as the servant (‘abid), and as the representative of God or the (caliph) on earth without differentiating the sex, ethnic/race, and skin color, as mentioned in surah Al-Hujarat, verse 13

of the Quran. The translation is “O mankind, we created you from a single (pair) of male and female, and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of Allah is the most righteous of you”. Regarding the social role in the society, no verse of Quran or hadiths forbids women to be active within it (society). On the contrary, Quran and hadiths have numerously indicated that women are allowed to actively pursue various professions. Gender Equality is a just condition for men and women to actualize and dedicate themselves for the development of nation and state.

Women and Men are both equal, as the servant. This aspect is based on the Quran (Surah Adh-Dhariyat verse 56). The translation of the verse is “And I (Allah) created not the jinns and humans except they should worship Me (Alone)”. According to this verse, there is no disparity between man and women in the capacity as the servant. Both have the same potentials and opportunities to become the ideal servant. The ideal servant in Quran is usually referred to as the devoted individual (mutaqqun), and there is no difference in sex, nation or certain ethnic to reach this (mutaqqun) level as mentioned in (Surah Al Hujurat verse 13.2).

Women and Men are the (caliph one earth) , the capacity of human as the caliph upon the earth is emphasized in Quran Surah al-An'am verse 165, “ And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful”. In this verse, the word “khalifah” (does not refer to a specific sex, indicating that both men and women have the same role, as the caliph. In terms of equality, although Islam does not use the terms ‘egalitarianism’ or ‘equality’ anywhere, it emphasises the word ‘justice’. Hence, overall equality is considered in ‘adl’ (justice), which has the principle of equality in itself.

As already mentioned, the aspect of equality can be viewed in two ways: acceptable and unacceptable. Islam recognises that all people are human and have equal access to rights, duties, responsibilities, resources and opportunities beyond any differences. The Holy Quran uses the word ‘musawah’, which is derived from the verb ‘istawa’, to denote equality and inequality in many places. This term is used in the sense that both men and women are equal. For instance, they are equal in good deeds (Surah, Al Nisa: 124), equal in talaq (Surah, Nisa', 4: 130), equal in faith (Surah, An-Nahl, 16: 97), equal in creation (Surah, Al-Hujurath, 49: 13), equal in property left by deceased (Varasath) (Surah, Al Nisa, 4: 7), equal in duties and sin (Surah, Al Ahzab, 33: 24), equal in family life (Surah, Al Nisa, 4: 35), equal in evidence (Quran, al-Nur, 24: 6–9), equal in action and reward (Surah, Al Ghafir, 40: 40, Surah Al-Fath, 48: 5 and Surah Al-Ahzab 33:35) .

As such, many other verses mention both men and women and specify the directions in their regard. Aside from these portions, hundreds of verses take the form of addresses, O mankind or ‘O

believers', which cover both men and women. In this context, Islam emphasises that everyone has non-discriminatory equality in spiritual matters, religious worship, economic and socio-political rights, etc. It entails treating everyone equally and without discrimination. Doing so is the equivalent of justice. Thus, Islam does not reject the concept of equality, as all are God's creations regardless of colour, language, caste or religion. Moreover, ethnic males and females are all equal. It not only recognises human personalities for both but also considers them equal in all rights and human privileges. Women have as much right to education as Men do. Almost fourteen centuries ago, Prophet Muhammad (saw) declared that the pursuit of knowledge is incumbent on every Muslim, male and female. This declaration was very clear and was largely implemented by Muslims throughout history.

Islam elevated the position of women in society and treated them on an equal footing with men, and in some cases, as a mother for instance, clearly gave them precedence over men. Thus when a man asked Prophet Muhammad (saw): "Who is most entitled to be treated with the best companionship by me?" the Prophet (saw) replied, "Your mother." The man asked, "Who is next?" The Prophet (saw) said, "Your mother." again the man asked, "Who is next?" The Prophet (saw) repeated, "Your mother." The man asked for a fourth time, "Who is next?" The Prophet (saw) then replied, "Your father." On another occasion, when a man came to the Prophet (saw), and expressed the desire to join a military expedition, the Prophet (saw) asked him if he had a mother. When he replied that he had, the Prophet (saw) advised him, "Stay with her, for Paradise is at her feet." As daughters, women have a right to just and equitable treatment from their parents. The Prophet (saw) gave glad tidings to those who did not insult their daughters or favoured sons over daughters. A woman has the right to accept or reject marriage proposals, and her consent is a prerequisite to the validity of the marriage contract. A marriage is based on mutual peace, love and compassion.

Dr Jamal Badawi, a Canadian Islamic scholar, states in his book *Gender Equity in Islam*: "The husband is responsible for the maintenance, protection and overall leadership of the family within the framework of consultation and kindness. The mutuality and complementarity of husband and wife does not mean 'subservience' by either party to the other. Prophet Muhammad (saw) helped with household chores, although the responsibilities he bore and the issues he faced in the community were immense. The responsibility of maintaining social and moral values lies on both men and women. Both must refrain from all deeds and gestures that might stir the passions of people other than their legitimate spouses or cause evil suspicion of their morality. Women are entitled to freedom of expression just as men are. Among the early Muslims, women participated in public life, especially in times of emergencies. It is reported in the Qur'an and in history that women not only expressed their opinion freely but also argued and participated in serious discussions with the Prophet (saw) himself as well as with other Muslim leaders. They were not shut behind iron bars or considered worthless.

Women and Men have equal potentials to reach maximum achievement, with no disparity between men and women, as specifically affirmed in three verses. In Quran, (Surah Ali Imran verse 195), "And their Lord answered them: "I will not waste the work of any of you, male or female: You are members, one of another", This verse emphasizes the equality of men and women in the eyes of Allah, assuring that their deeds will be recognized and rewarded. (An-Nisa verse 124), "Whoever does good and believes whether he is male or female such shall enter the garden, and they shall not be wronged in the slightest", (Surah An Nahl verse 97) "Whoever does good whether male or female, and is a believer, we will surely bless them with a good life, and we will certainly reward them according to the best of their deeds". These three verses indicate the ideal concept of equality and justice of gender. They provide assertiveness that individual achievements, either in the spiritual domain or professional career, do not have to be dominated by one gender.

UN Human Rights is committed to working with States, National Human Rights institutions, civil society, and other stakeholders worldwide, reform discriminatory laws and policies which allow gender-based discrimination and bring them in line with the international human rights law; transform discriminatory social norms and harmful gender stereotypes into more equal social structures and power relations for all genders; eliminate gender-based violence; guarantee the enjoyment of sexual and reproductive health and rights by all; protect and expand the civic space of women. Human Rights Defenders and Feminist Movements; facilitate equal participation of women, men and people of diverse gender identities in civil, political, economic, social and cultural life; and ensure gender equality within the UN Human Rights Office and the United Nations.

In the contemporary society, women are oppressed at the time of the partition of the property in a family, where they give more significance to men than women in case of property rights. On a global scale, achieving gender equality also requires eliminating harmful practices against women and girls, including sex trafficking, femicide, wartime sexual violence, gender wage gap, and other oppression tactics. UNFPA stated that "despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. They have less access to property ownership, credit, training, and employment. This partly stems from the archaic stereotypes of women being labelled as child-bearers and homemakers, rather than the breadwinners of the family. They are far less likely than men to be politically active and far more likely to be victims of domestic violence.

Women's empowerment is a critical aspect of achieving gender equity. It includes increasing a woman's sense of self-worth, her decision-making power, her access to opportunities and resources, her power and control over her own life inside and outside the home, and her ability to effect change. Yet gender issues are not focused on women alone, but on the relationship between men and women in society. The actions and attitudes of men and boys play an essential role in achieving gender equity.

Education is a key area of focus. Although there is global progress in achieving gender parity in education, girls still make up a higher percentage of out-of-school children than boys. Approximately one quarter of girls in the developing world do not attend school. Typically, families with limited means who cannot afford costs such as school fees, uniforms, and supplies for all of their children will prioritize education for their sons. Families may also rely on girls' labour for household chores, such as carrying water and childcare, leaving limited time for schooling. But prioritizing girls education provides perhaps the single highest return on investment in the developing world.

Maternal health is an issue of specific concern. In many countries, women have limited access to prenatal and infant care, and are more likely to experience complications during pregnancy and childbirth. This is a critical concern in countries where girls marry and have children before they are ready, often well before the age of 18. Quality Maternal Health Care can provide an important entry point for information and services that empower mothers as informed decision-makers concerning their own health and the health of their children.

A final area of focus in attaining gender equity is women's economic and political empowerment. Though women comprise more than 50 percent of the world's population, they only own 1 percent of the world's wealth. Throughout the world, women and girls perform long hours of unpaid domestic work. In some places, women still lack rights to own land or to inherit property, obtain access to credit, earn income, or to move up in their workplace, free from job discrimination. At all levels, including at home and in the public arena, women are widely underrepresented as decision-makers. In legislatures around the world, women are outnumbered four to one, yet women's political participation is crucial for achieving gender equality and genuine democracy.

Conclusion

Islam grants women equal rights to contract, to enterprise, to earn and possess independently, A women's life, her property and her honor are as sacred as those of a man. Islam has given women a share of inheritance. Out of that inheritance property, Islam made an heir, acknowledging the inherent individuality of women. Whether the woman is a wife or mother, a sister or daughter, she receives a certain share of the deceased kin's property, a share that depends on her degree of relationship to the deceased and the number of heirs. This share is hers, and no one can take it away or disinherit her. Even if the deceased wishes to deprive her by making a will to other relations or in favor of any other cause, the Law will not allow him to do so.

Women are exempt from all financial liabilities. As a wife, a woman is entitled to demand of her prospective husband a suitable dowry that will be her own. She is entitled to complete provision and total maintenance by the husband. She does not have to work or share with her husband the family expenses. She is free to retain, after marriage, whatever she possessed before it, and the husband has

no right whatsoever to any of her belongings. As a daughter or sister she is entitled to security and provision by the father and brother respectively. That is her privilege. If she wishes to work or be self-supporting and participate in handling the family responsibilities, she is quite free to do so, provided her integrity and honor are safeguarded. It is thus clear that the status of women in Islam is very high. Islam has granted them rights that match beautifully with their duties. What Islam has established for women is that which suits their nature, gives them full security and protects them against disgraceful circumstances and uncertain channels of life.

Islam attaches great importance to equality, liberty and human dignity and respects human rights. Every human being is a member of the same family. The rights and responsibilities of a woman are equal to those of a man but they are not necessarily identical with them. Equality and similarity are two quite different things. This difference is understandable because man and woman are not identical but they are created equals. With this distinction in mind, there is no problem. It is almost impossible to find even two identical men or women.

Islam recognises a woman as a full and equal partner of a man in the procreation of humankind. He is the father; she is the mother, and both are essential for life. Her role is no less vital than his. She is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds. She is acknowledged as an independent personality, in possession of human qualities and worthy of spiritual aspirations. She is equal to man in the pursuit of education and knowledge. When Islam enjoins the seeking of knowledge upon Muslims, it makes no distinction between man and woman.

Islam grants woman equal rights to sign contracts, and to earn and possess independently. Her life, her property, her honour are as sacred as those of man. If she commits any offence, her penalty is no less or more than of man in a similar case. If she is wronged or harmed, she gets due compensation equal to what a man in her position would get. Apart from recognition of woman as an independent human being acknowledged as equally essential for the survival of humanity, Islam has given her a share of inheritance.

Woman enjoys certain privileges of which man is deprived. As a mother, she enjoys more recognition and higher honour in the sight of God. The Prophet acknowledged this honour when he declared that 'Paradise is under the feet of the mother'.

Women's human rights cannot be separated from the discussion about human rights as a whole, constitutional rights, and the Convention on the Elimination of All Forms of Discrimination Against Women, maximum involvement of women is necessary in nation-building, global welfare, and peace efforts, based on the principle of equality with men. women's significant contributions to family and childcare demonstrate the importance of sharing responsibilities between men and women in society,

not as a basis for discrimination. Every individual has the right not to experience discrimination based on any grounds, and is entitled to protection from discriminatory treatment. In the social and cultural context, gender encompasses differences in roles, tasks, responsibilities, and opportunities between males and females. This is influenced by social values and constructions that can change over time and according to societal needs. So, gender is more than just biological sex; it's about roles, responsibilities, and opportunities between males and females shaped by the social and cultural values that are produced, influenced, or changed according to the needs or changes of the times.

In the view of the Quran, the status of men and women is considered equal. Any differences are attributed to the primary functions and duties established by the religion through the teachings of the Quran and the Sunnah. Therefore, these differences do not lead to one gender feeling superior to the other but rather complementing each other. The fundamental difference lies in piety and righteous deeds. However, societal perceptions often strongly adhere to the belief that the concept of gender as characteristics formed by culture and society manifests when people believe that men should be strong, masculine, and suitable for work outside the home, while women are naturally expected to be gentle, feminine, and more suitable for domestic work. This thinking demonstrates how the concept of gender is not inherent but rather a product of social and cultural constructions or habits within a society. misunderstandings occur when people perceive gender as something unchangeable, whereas in reality, gender is a result of social and cultural influences that can evolve throughout one's life in response to the changing times.

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