

Islamic Education in Gender Perspective (Historical, Sociological, Political, Economic and Management Review)**M. Maksad^{1*} Ridhahani Fidzi², Mumtahanah³**Postgraduate, Antasari State Islamic University Banjarmasin ^{*1, 2}STAI DDAI Maros ^{*3}^{*1}email: maksad270@gmail.com^{*2}email: ridhahani.fidzi@gmail.com^{*3}email: mumhana299@gmail.com**Abstract**

This paper aims to: (1) describe equality and justice from a gender perspective; (2) describe gender from the perspective of Islamic education; (3) analyzing women's prospects from the perspective of gender and Islamic education, in relation to history, sociology, politics, economics and management. The central problem of this paper is how to interpret gender equality from an Islamic education perspective. The research method used is descriptive qualitative research with the type of library research. The research results show that: (1) gender is a social concept used to see the differences between men and women. Feminists are concerned about seeing women who are oppressed with various negative views towards them such as violence, stereotypes, subordination and marginalization, feminists demand to fight for the elimination of these negative views and provide space for women to participate in the social field just like men; (2) Islamic education is an activity that seeks to develop and actualize human potential through adaptation to the family, school and community environment based on Islamic values. Islamic education aims to make humans into caliphs who always understand their position as servants and always dedicate themselves based on what Allah commands. Therefore, anyone can and has the right to actualize their potential regardless of biological sex; (3) gender in the perspective of Islamic education, trying to position humans as students or educational actors who have the desire to progress. Men and women have equal rights to actively participate in the field of education. This article has implications: (1) everyone must respect equality and equal rights as servants of Allah SWT. without biological discrimination. Islamic education respects a person's humanity in an egalitarian manner; (2) men and women work arm in arm to create the rhythm of harmony in diversity to obtain goodness within the framework of the principle of mawaddah wa rahmah;

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(3) the need for a reinterpretation of teachings that is free from subjective elements and gender bias, so that religion does not become a scapegoat for perpetuating gender inequality, both patriarchal and other socio-cultural biases; (4) for decision makers in the field of education to provide opportunities and access to anyone, both men and women, as long as the opportunities exist and meet the criteria that are free from discrimination based on natural considerations; (5) continuous education, training and dissemination need to be implemented so that understanding of gender equality in education can be well socialized in all segments of society so as to create gender equality.

Keywords : Islamic Education, Gender Perspective

Abstrak

Tulisan ini bertujuan untuk: (1) mendeskripsikan kesetaraan dan keadilan dalam perspektif gender; (2) mendeskripsikan gender dalam perspektif pendidikan Islam; (3) menganalisis prospek perempuan dalam perspektif gender dan pendidikan Islam, dalam kaitannya dengan sejarah, sosiologi, politik, ekonomi dan manajemen. Permasalahan sentral dari tulisan ini adalah bagaimana interpretasi kesetaraan gender dalam perspektif pendidikan Islam. Adapun metode penelitian yang digunakan yaitu penelitian deskriptif kualitatif dengan jenis penelitian *library research*. Hasil study menunjukkan bahwa: (1) gender merupakan konsep sosial yang digunakan untuk melihat diferensiasi antara laki-laki dan perempuan. Keperhatian para feminis melihat kaum perempuan yang tertindas dengan berbagai macam pandangan negatif terhadapnya seperti kekerasan, stereotype, subordinate dan marginalisasi, menuntut para feminis untuk memperjuangkan hilangnya pandangan negatif tersebut dan memberi ruang kepada perempuan untuk terjun dalam bidang sosial sebagaimana halnya laki-laki; (2) Pendidikan Islam merupakan kegiatan yang berusaha mengembangkan dan mengaktualkan potensi-potensi yang dimiliki oleh manusia melalui adaptasi terhadap lingkungan keluarga, sekolah dan masyarakat yang didasarkan pada nilai-nilai Islam. Pendidikan Islam bertujuan untuk menjadikan manusia sebagai khalifah yang senantiasa mengerti akan posisinya sebagai hamba dan selalu mengabdikan dirinya berdasarkan apa yang diperintahkan Allah. Oleh karena itu, siapa saja bisa dan berhak mengaktualkan potensinya tanpa melihat jenis kelamin biologis; (3) gender dalam perspektif pendidikan Islam, berusaha mendudukan manusia sebagai

peserta didik atau pelaku pendidikan yang memiliki keinginan untuk maju. Laki-laki dan perempuan memiliki hak yang setara untuk berpartisipasi aktif di bidang Pendidikan. Tulisan ini berimplikasi kepada: (1) setiap orang harus menghargai kesetaraan dan kesamaan hak sebagai hamba Allah swt. tanpa diskriminasi biologis. Pendidikan Islam menghargai kemanusiaan seseorang secara egaliter; (2) laki-laki dan perempuan bekerja secara arm in arm mewujudkan irama harmoni dalam perbedaan untuk memperoleh kebaikan dalam bingkai prinsip mawaddah wa rahmah; (3) perlunya reinterpretasi ajaran yang bersih dari unsur subyektif dan bias gender, agar agama tidak menjadi kambinghitam pelanggaran ketimpangan gender baik bias patriarki maupun sosio kultural lainnya; (4) bagi decision maker dalam lapangan pendidikan agar memberi peluang dan akses kepada siapa saja baik laki-laki maupun perempuan selama peluang itu ada dan memenuhi kriteria yang bebas dari diskriminasi pertimbangan yang sifatnya kodrati; (5) pendidikan, pelatihan dan desiminasi secara berkesinambungan perlu dilaksanakan agar pemahaman tentang kesetaraan gender dalam pendidikan dapat tersosialisasi dengan baik di semua segmen masyarakat sehingga tercipta gender equality.

Kata Kunci : Pendidikan Islam, Perspektif Gender

A. Introduction

The emergence of gender in religious and societal discourse is part of the flow of information and globalization sweeping the modern world which seems to come like a flood movement that can explode at any time and destroy the barriers that become a solid wall of separation between men and women due to cultural constructions that have been going on for a very long time, welcomed by pros and cons so that many Islamic communities reject frontally against

gender, especially the traditional orthodox, although in fact they themselves cannot avoid or run away from the demands of the era.

Gender issues have become a very actual issue in the current century because this issue crosses all aspects of people's lives and affects the policies of institutions, institutions and even state policies. The issue of gender equality has become prominent in development in almost all parts of the world. The United Nations released that to catch up, women

must be given a 30 percent share of opportunities from various aspects available in society (Fuad, 2000).

The concept of gender in terms of differentiating men and women from a socio-cultural perspective was still relatively new at the time. Gender discourse began to become a hot conversation around 1977, when a group of women activists in London felt the oppression and extortion of women and a conscious action to change this. They no longer used the established terms patriarchal or sexist but replaced them with the term gender discourse.

The birth of gender is due to the existence of groups that see the inequality in society's view of the two different biological sexes between men and women. Differences in biological views between men and women have implications in socio-cultural life. A perception that has fused in a person's subconscious mind, even reflexively if it is mentioned that someone has biological attributes as possessed by men and women, then that is the benchmark in carrying out social roles in society.

Women's voices are muted. The repressive political system has kept a

close eye on women, dominantly controlling, not allowing any other way of thinking than what the rulers want, cornering and constricting and ultimately subjugating. This is also done through language, because talking about mass media is expressed through written and spoken language. As a new discourse, language is not just the will of the ruler, cornering and constricting and ultimately subjugating. This is also done through language, because it talks about mass media media that are expressed through written and spoken language. As a new discourse, language is not just a means of communication. It is an activity of social activity that is structured and bound to certain social circumstances.

According to feminists, biological symbols owned by men and women do not need to be the main reference in determining their social roles in society because this can cause injustice which ends in the exit of a group as a winner in the competition for determining biological types and the emergence of a loser group of women who feel harassed by a view that seems to not give women the opportunity to play an active role and occupy a strategic position in society,

while they are capable of doing so if given the opportunity and opportunity.

The different views of men and women that develop in society not only have implications for discrimination in the division of workload but also for education. Educational opportunities for women still seem to be limited, especially among people who adhere to the notion that the domestic sector is the only place and position suitable for women, so there is no need to follow the educational ladder to a higher level as pursued by men. This understanding is also held by people who are in an under dog position that does not benefit from established economic conditions so that the priority scale of education is more directed at boys without seeing the talents and interests that boys have. People do not realize that the higher the level of education possessed by women, the higher the social status and the greater the opportunity to compete in the arena of career development in the social, economic and political fields.

B. Research Methods

This research approach is categorized as descriptive qualitative research with the type of library research,

because the data studied is verbal data that is not in the form of numbers but in the form of words, sentences and expressions contained in texts, in the form of information obtained both from the main sources of Islamic teachings al-Qur'an and Hadith of the Prophet and information presented by feminist scientists and education experts through their works. The type of research is characterized by pure library research (pure literature). The data collected and then processed is sourced from library documents although there is data obtained in the nature of information that has taken root in society, but still refers to the results of research that has been done by experts so that it is only used as a support for the data presented.

C. Result and Discussion

1. Equality and Justice from a Gender Perspective

Gender is a mental and cultural interpretation of sex differences in the relationship between men and women, gender is usually used to designate the division of labor that is considered appropriate for men and women (Widianti, 2005). According to Webster's New World Dictionary, gender is defined

as the differences that appear between men and women in terms of values and behavior. Gender issues, especially those related to changing the structure of society towards a more equitable one for both sexes, have been an issue in the Islamic world since the early 20th century.

The concept of gender itself must be distinguished between gender and sex. Sex differences between men and women are God's nature because they are permanently unchangeable and are biological provisions. Meanwhile, gender is a difference in behavior between men and women that is socially formed. This non-natural difference is created through a long social and cultural process in society (Efendy, 2014).

Gender equality and justice in Islam and feminism have many differences. The western feminist movement has demands for women's equality in three aspects: physical equality between men and women, equal sexual rights, and equal social rights (Mutawakkil, 2014). Whereas in Islam gender equality includes several principles, namely: Men and women are equal servants, men and women are khalifahs on earth, men and women accept the primordial covenant,

adam and hawa are equally active in the cosmic drama and men and women have the potential for achievement (Suhra, 2013).

2. Gender in the perspective of Islamic education

Islamic education is education that teaches about things that guide human life, a conscious and planned effort to prepare students to believe, understand, live and practice Islam from the main source, namely the Qur'an to produce religious people who are devoted to instilling morals and character in a person. The teachings of Islam are faith, worship, and *akhlakul karimah* (Hasana dan Ma'arif, 2021). Islamic education does not include general discussions such as creed, morals, worship and muamalah only. However, the scope of Islamic education is much broader, one of which is the discussion of gender equality.

The discussion of gender is not explicitly explained in the Qur'an. However, if what is meant by gender includes non-biological differences between men and women, including differences in functions, roles, and relationships between the two then a number of terms can be found for it, such

as al-rajul/al-rijal and al-mar'ah/al-nisa' as well as al-dzakar and al-untsa. The Quran reveals the basic differences between men and women, but it still needs to be examined whether the expression refers to biological elements, cultural elements, both at once or there are other references.

There are a number of verses that reveal the specificities of women that are not experienced by men, such as women experiencing menstrual cycles, pregnancy, childbirth. However, this specificity is often misunderstood and used as an excuse to put women in the domestic sector (household). These verses are associated with QS. Al-Baqarah 2: 228 which states that men have one advantage: *“But the husbands have one degree of superiority over their wives, and Allah is Mighty and Wise”* and also in Q.S An-Nisa' 4:34 which states that men are leaders of women: *“The men are the leaders of the women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth”*.

From the two verses, there is not a single verse that states that reproductive function is the cause or reason why women should be subordinate to men. So the

disclosure of the reproductive function is not intended to discredit women from the public sector (outside the home). It is just that the disclosure is a requirement that men and women cannot be totally equalized, because if so, it will ultimately harm one of the two.

The Qur'an details the principles of gender equality and justice in Islam, among others: equalizing the position of men and women as servants ('abd) of Allah and as representatives of Allah on earth (khalifah Allah fi al-ardh), both were created from the same elements, then involved in cosmic drama. Both have the potential to achieve achievements on earth, and also the potential to achieve Allah's pleasure in this world and the hereafter. The detailed explanation is as follows:

First, men and women are both servants of Allah. This is in accordance with the word of Allah in Q.S al-Dzariyat verse 56. Which explains that there is no difference in status or degree in the position of humans as servants. Furthermore, women have the same opportunities and abilities as men to become servants ideally as explained in Q.S al-Hujarat verse 13. As servants of Allah, women have the capacity and

position of the quality of a servant of Allah is his devotion. Specifics that are intended for men, such as a husband is a level higher than his wife (Q.S, al-Baqarah: 2: 228), men are protectors of women (Q.S, al-Nisa': 4: 34).

Second, men and women as Caliphs on Earth. The purpose and objective of the creation of human beings on earth is, in addition to being servants, also to be caliphs on earth. The word caliph contained in Q.S al-Baqarah verse 30 does not refer to one particular gender or ethnic group, men and women have the same function as caliphs, who will be responsible for their caliphate duties on earth.

Third, men and women receive a premordial covenant. Men and women both carry the mandate and accept the primordial covenant with God. According to Fakhr al-Razi, there is not a single human child born on this earth who does not pledge the existence of God, and their pledge is witnessed by the angels as mentioned in Q.S, al-A'raf: 7: 172.

Fourth, Adam and Eve are actively involved in the cosmic drama. This cosmic drama is a drama that tells about Eve and Adam where both are equally active in enjoying the facilities of heaven, obtaining the same degree of temptation

from shaitan, both eating the fruit of khuldi and receiving the consequences, namely being dropped to earth, both praying for forgiveness and both being forgiven and both developing offspring and needing each other. This means that Adam and Eve were equally active in the drama, there was no higher degree, righteous, good and despicable.

Fifth, men and women have the potential to achieve human achievement. The opportunity to achieve maximum achievement makes no difference between men and women, specifically emphasized in three verses, namely: Q. S, alu-Imran: 195, al-Nisa': 124, al-Nahl: 97, Gafir:40. These verses hint at the ideal concept of gender equality and provide assertiveness, men and women get the same opportunity to achieve optimal achievement.

3. Gender perspectives and their relation to History, Politics, Economics and Management

a. Historical Overview

At the time of the Prophet, Muslim women appeared as dynamic, polite, and well-mannered women. Even in the Qur'an, the ideal figure of a Muslim woman is symbolized as a person who has political independence, al-istiqlāl al-

siyāsah (QS. al-Mumtahanah [60]), such as the figure of Queen Bilqis who has the kingdom of 'arsyun 'azhīm (superpower), and other figures. This idealized image is not found in the holy books of other religions. It is not surprising that during the time of the Prophet a number of women were found to have the ability to achieve brilliant achievements as men achieved. In the Qur'anic guarantee, women freely enter all sectors of community life, including politics and economics.

There is a hadith that is quite popular and is often used as an argument that assumes that a people will not be lucky if it is left to women. Whereas this assumption is misguided because it generalizes certain cases that actually apply only to the conditions referred to in the hadith. In the explanation of the hadith, it is stated “When the Prophet SAW. Knowing that the people of Persia appointed Kisra's daughter as their ruler, he said, “There will be no luck for a people who leave their affairs to women.” (Narrated by Bukhari, al-Nasa'i, and Ahmad through Abu Bakrah).

The aforementioned hadith was addressed to the Persian community at that time, not to all communities and in all

matters. that there is no religious provision that can be understood as prohibiting women's involvement in politics, or religious provisions that limit the field to men. On the other hand, there are quite a number of verses and hadiths that can be used as a basis for understanding the existence of these rights (Shihab, 2007).

At the time of the Prophet Muhammad, there was also no prohibition regarding women's leadership. Even Aisha (the Prophet's wife) had become a war leader. So it is very natural that in the history of Muslims there are female figures who act as leaders, scholars, and hadith narrators. During the Prophet's time, there were 1,232 women who received and narrated hadith. Even Ummul Mukminin Aisha ra. was recorded as one of the seven treasurers of hadith. She narrated 2,210 hadith. Khadijah bint Khuwailid, the Prophet's first wife, was known as a successful business woman. Al-Syifa' is recorded as the woman who was appointed by Caliph Umar as the market manager in Medina, a large market in the capital city at that time. Zainab, the Prophet's wife, tanned leather and gave the proceeds to charity. Zainab, wife of

Ibn Mas'ud and Ama' bint Abu Bakr went out to earn a living for their families. On the battlefield, many names of female companions were recorded as fighters, both in the back line such as treating wounded soldiers and providing logistics and in the front line holding weapons to face opponents.

The depiction of women's track record during the leadership of the Prophet Muhammad can be said to be very glorious, there is no gender discrimination against women. However, this condition did not last long, history records that the position of women after the Prophet was not getting better, but getting further away from ideal conditions. After the Prophet's death, believing women again experienced exclusion from the public sphere. This indicates that Muslims after the Prophet did not fully succeed in dismissing the patriarchal biases that were deeply rooted in pre-Islamic Arab society, and in various other societies where Islam spread. Some radical feminists allege that the teachings of Islam as expressed in gender verses lead to the subordination of women, resulting in gender injustice to the detriment of women. Therefore, it is not an exaggeration to say that the

women's emancipation movement in the history of human civilization was actually pioneered by the treatise brought by the Prophet Muhammad SAW. The arrival of Islam has eliminated the cultures of Jahiliyyah and abolished forever (Arif, 2006).

b. Socio-political Overview

The Socio-Political Dynamics of Muslims in Indonesia always want to harmonize every activity they do with the teachings of Islam. This is none other than because of their obedience to Allah and His Messenger. They want to be good Muslims, who carry out the commands and stay away from God's prohibitions. Although of course, there are some Muslims who are not too obedient. As Fealy explains, care needs to be taken in interpreting the large number of Muslims in Indonesia, as every citizen is required to state their religion on their identity card. Those who are followers of beliefs or religions that are not included in the official religions recognized by the government usually list Islam on their ID cards. In the context of carrying out activities in accordance with the teachings of Islam, there are different views among Muslims. There are several things that cause it.

First, Islam is not a religion that originated in Indonesia. Islam is a religion that was born in the Arabian Peninsula, introduced and spread by traders who came to Indonesia from that peninsula. Meanwhile, in Indonesia itself, there are already existing religions and beliefs that originated from the original thoughts of Indonesians or, like Islam, were brought by other people to Indonesia. Of course, the teachings of Islam will always interact with other Indonesian religions or beliefs. Thus, Indonesian Muslims' understanding of texts about Islamic teachings can vary as an influence of previous beliefs.

Second, Indonesian society is culturally very diverse. They have different traditions, values and cultures. There are at least 350 ethnic groups in Indonesia and 250 local languages. Islam, of course, also interacts with the traditions, values and culture of this society. Therefore, the implementation of Islamic teachings in Indonesia is different from one region to another. Just look at how different the celebration of the prophet's maulid is carried out by people in Sumatra and in Java. The same applies to what Muslims do in the birthplace of this religion. The way Indonesian Muslim

women dress when performing Hajj and Umrah is very different from Muslim women from the Arabian Peninsula. However, there are some Muslims in Indonesia who want the implementation of Islamic teachings in this country to be the same as what is practiced by Muslims in the Arabian Peninsula, so that friction or differences of views arise among Indonesian Muslims; between those who still want to maintain Islam in accordance with the natural characteristics of Indonesians and those who want Islam in accordance with the characteristics of the society where this religion was born.

Third, Indonesia experienced western colonization, namely the Netherlands, for a very long period of 350 years. The Dutch colonizers not only took Indonesia's natural resources but also the freedom of its people to be free, especially for Muslims, the Dutch colonizers even gave very little space for expression. Thus, until now the displeasure with western influence is still felt strongly in some Muslims in Indonesia. The advances that have taken place in western countries, which are indeed more rapid than those in Indonesia, which promise more beautiful pleasures and enjoyment of life, make

Indonesians direct their gaze more to the west. They quickly imitate what western society is doing.

c. Economic Overview

The gender perspective in the economic development process has been accommodated by the government through Presidential Instruction No. 9/2000 on Gender Mainstreaming in National Development. In this regulation, the conception of gender is constructed as the roles and responsibilities of men and women that occur as a result of and can be changed by the social and cultural conditions of society. Gender mainstreaming is a strategy built to integrate gender into an integral dimension of planning, preparation, implementation, monitoring, and evaluation of national development policies and programs.

There is a positive correlation between gender justice and women's empowerment and a country's economic development. The Asian Development Bank (ADB) in a 2016 Economic Working Paper study on the topic of A Model of Gender Inequality and Economic Growth concluded that improving gender equity contributes significantly to economic growth. If

gender inequality can be completely eliminated, aggregate income will increase by 6.6% and 14.5% higher than the initial condition after one or two generations. The International Monetary Fund (IMF) in a 2020 working paper entitled Gender Inequality and Economic Growth: Evidence from Industry-Level Data, concludes that in industries where the share of women is high, the industry grows relatively faster when accompanied by gender equality.

Gender inequality has a causal effect on the achievement of real economic outcomes at the industry level. The higher the gender equity, the higher the support for economic growth by allocating female labor to the productive sector. Therefore, referring to the various scientific and empirical studies above, policy makers need to unite their commitment so that gender mainstreaming in accordance with Presidential Instruction Number 9 of 2000 can be implemented effectively to eliminate various gender disparities that can hinder the economic development process.

d. Management Review

Gender in Educational Leadership

In the sociocultural reality, women are

still under-empowered in many fields. Women in many places usually dominate the teaching profession, but they occupy very few important positions, especially in non-favored institutions. As a result of this gender bias, many theories of organizational leadership give more space to men.

Key character aspects of a good manager based on Schein's research include: Leadership ability; Desires responsibility; Expertise in several areas of business; and Analytical skills. So, actually women also have this character. However, it is contrasting to see that women managers or leaders in education tend to be identified as “softeners” of management aspects as well as aspects associated with pastoral work.

A study of men and women in education in African countries, Sri Lanka, Malaysia, and Hong Kong, Davies and Gunawardena pointed out several areas of difference between male and female educational leadership characteristics, namely, if men: Are more concerned with finances and salaries; Are more conspicuous in competition; Tend to be wholly satisfied with their work;; Seek status and recognition. If female, then: More concerned about people and their

workload; Prefer cooperation, sharing in team work; Somewhat indecisive in some matters; Do not appear to want to be a subject of status envy.

Women's educational leadership abilities are actually relatively very potential, but sometimes hindered by sociocultural assumptions that do not place them in a significant position. Basically, women's actions in educational organizations are divided into two parts, namely insiders, namely inside actions, and outsiders, namely outside actions. As an inside action, it is simply a hope that women can adopt tasks, attitude norms, and duties that are matters of principle. But the conditions of social “gender” tasks demand that they remain on the outside, because they cannot reach the cultural expectations of the role of leaders who are in fact “male”..

D. Conclusion

Islam does not discriminate between men and women. There has never been a single verse that cites reproductive function as a reason why women should be subordinate to men. men and women are both servants of Allah. This is in accordance with the word of Allah in Q.S al-Dzariyat verse

56. Which explains that there is no difference in status or degree in the position of humans as servants. Furthermore, women have the same opportunities and abilities as men to become servants ideally as explained in Q. S al-Hujarat verse 13. S al-Hujarat verse 13. As servants of Allah, women have the capacity and position of the quality of a servant of Allah is his devotion. Historically, there are ideal Muslim women figures who have the spirit of leadership and brilliant achievements as well as men so that they can take part in the field of community life, be it the economic, political, educational, military, and other fields.

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