

Report of Research Findings
POST-DOCTORAL RESEARCH

THE COMPATIBILITY OF LIBERAL IDEOLOGY WITHIN ISLAMIC EDUCATION

The Support to Quality Improvement of Islamic Higher
Education (4-in-1 Project)
(IND-0164)

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STATE INSTITUTE FOR ISLAMIC STUDIES
(IAIN) WALISONGO SEMARANG
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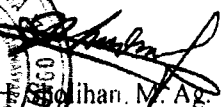
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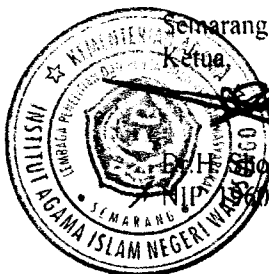
**THE COMPATIBILITY OF LIBERAL IDEOLOGY WITHIN ISLAMIC
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FOREWORD

Alhamdulillah, thanks to God, finally my individual research entitled “THE COMPATIBILITY OF LIBERAL IDEOLOGY WITHIN ISLAMIC EDUCATION” can be finished and the result of which is being presented in this report. Of course, the completion of this work is possible because of some helps and assistances from many parties, and therefore, I would express my gratitude to:

1. My beloved wife and kids for their patience and understanding. During the course of the research they have shown incredible support for me to finish this work.
2. My colleagues in Tarbiyah Faculty for the suggestion and motivation as well as criticism they gave to me in order to improve the quality of this research.
3. Dean of Tarbiyah Faculty and Head of Research Institute as well as Rector of IAIN Walisongo Semarang who supported the researcher to carry out this research and to finish it on time.
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5. All parties that have supported and assisted this research which I, the researcher, cannot mention the name one by one.

Apart from those assistances, criticisms and suggestions being given, all what contained in this report of research is fully my responsibility.

Semarang, November 27th, 2013

Researcher,

Dr. Muslih, M.A.

ABSTRACT

Muslih, 2013 : THE COMPATIBILITY OF LIBERAL
IDEOLOGY WITHIN ISLAMIC EDUCATION

Key words : Liberal ideology, Islamic education, the
practice of Islamic education.

This research talks about the compatibility of liberal ideology within Islamic education. The study is aimed at responding the following research questions. (1) What constitutes liberal ideology in Islamic perspective (or widely known as liberal Islam)? What issues are being promoted? (2) What encompasses Islamic education? (3) To what extent does liberal ideology compatible with doctrines and practices within the tradition of Islamic educational system? Which issues are compatible, and which ones are not?

This study is aimed at: (1) describing what liberal ideology constitutes in Islamic perspective (or widely known as liberal Islam), including what issues are being promoted. (2) Elaborating what Islamic education encompasses. (3) Examining the extent to which liberal ideology is compatible with doctrines and practices within the tradition of Islamic educational system, which issues are compatible, and which ones are not.

This study is mainly a literary analysis of descriptive undertaking. Data provided by previous researchers and all other data

relevant with the topic of discussion that are contained in books, journals as well as other types of publications will also be utilized and analyzed. The data were dealt with by using content analysis technique to grasp its real meaning.

The findings of this research are as follows:

Liberal ideology in Islamic perspective is not what is perceived by many in the social or political terms, but liberalism in the context of Islamic thought in the Muslim world, commonly called Islamic liberalism. Liberal Islam can be described as a critical reinterpretation and reexamination of sharia (Islamic law) and *fiqh* (Islamic jurisprudence) to make them relevant to contemporary modern life. In other words, it refers to all traditions in the interpretation of Islam which are based on human reasoning or rational discourse.

With regard to Islamic education, it is guidance of physic and mental based on law derived from the religion of Islam aimed at forming the main character according to Islamic measurements. In terms of instruction, Islamic Education is to mean education in all branches of knowledge taught from the Islamic point of view.

On theoretical perspective, what liberal Muslim thinkers had championed with regard to women's rights especially with reference to an access to education is in line and relevant with the hope of Islam. On the practical level, however, the right of women in getting an access to education is still problematic. Looking at the reality in

Muslim society, we can say that the rights of Muslim women to access education is still not as good as that of men. In some societies in the Muslim countries women's education is deemed unnecessary. Unfortunately, we have to acknowledge that women are still denied the benefit of a proper education in some, mainly patriarchal, Islamic societies.

CONTENTS

Foreword – i
Abstract – iii
Contents – vii

1. INTRODUCTION
 - A. Background– 1
 - B. Research question – 3
 - C. Significance – 3
 - D. Notes on previous research – 4
 - E. Theoretical framework – 5
 - F. Research method – 10

2. LIBERAL IDEOLOGY: AN ISLAMIC PERSPECTIVE
 - A. Islamic liberalism: a growing religious outlook – 11
 - B. The mode of liberal Islam – 13
 - C. Issues of concern by Islamic liberalism – 15

3. ISLAMIC EDUCATION: AN OVERVIEW
 - A. Islamic education: Some definitions– 22
 - B. Objective of Islamic education – 32
 - C. Principle and function of Islamic education – 34
 - D. Institution of Islamic education – 36

4. THE COMPATIBILITY OF IDEAS PROMOTED BY ISLAMIC LIBERALISM WITH ISLAMIC EDUCATION
 - A. Ideas promoted by liberal Muslim thinkers– 39
 - B. Liberal Muslims thinkers to champion women’s rights – 41
 1. Fatima Mernissi – 42
 2. AminaWadud – 50
 3. Asghar Ali Engineer – 60
 - C. Practice of Islamic education in Muslim society – 77
 1. The women’s right to education: Theoretical basis – 77
 2. Rights of Muslim women in education: Some empirical experiences – 82

- a. Condition of Muslim Women in Islamic Education in Java, Indonesia – 82
 - b. Condition of Muslim Women in Islamic Education in Egypt – 85
 - c. Condition of Muslim Women in Islamic Education in Turkey – 91
 - d. Condition of Muslim Women in Islamic Education in Iran – 92
 - e. Condition of Muslim Women in Islamic Education in Tunisia – 93
- D. The compatibility of some notions promoted by liberal Islam with the practice of Islamic education– 95

5. CONCLUSION

- A. Conclusion – 99
- B. Suggestion – 103
- C. Closing words– 104

BIBLIOGRAPHY – 105

AUTHOR’S BRIEF BIOGRAPHY – 113

APPENDIX – 118

CHAPTER 1

INTRODUCTION

A. Background

Muslims have different views and perspectives toward the teachings of their religion. When trying to understand Islamic doctrines they do not hold the same position. Today, there are at least two opposing positions or ways in understanding Islamic doctrines, namely revivalist Islam and liberal Islam.¹ As we can witness, for years these two standpoints (revivalist and liberal) have dominated Islamic discourse in the Muslim world. It is also the fact that these two currents of ideology have caused tensions between the two groups because of different methods of interpretation and opinion toward Islam.² For the revivalist group, they are comfortable when religion is understood tightly and strictly adhered to the scripture. While for the liberal group, they feel free to use their thought to interpret the scripture.

¹ See June Chandra Santosa, 1996, *Modernization, Utopia and The Rise of Islamic Radicalism in Indonesia*, Ph.D. dissertation submitted to Boston University Graduate School, Ann Arbor, Michigan: UMI Dissertation services.

² See Leonard Binder, 1988, *Islamic Liberalism: A Critique of Development Ideologies*, Chicago: University of Chicago Press,p.3.

In Islamic educational system, however, it is quite dilemma to implement some aspects or issues being the concern of the proponent of liberal ideology. A real example of this is when a teacher in an Islamic educational system i.e. *madrrasah* stood firmly not to allowed female student to be Imam in *Dzuhur* prayer carried out together in the school as it is believed among *fuqaha* that only male is capable and valid to be an Imam in *jama'ah* prayer. This interpretation is based strictly to the *nash* (text) of the scripture. Another example, the teacher even makes segregation between female and male students on the basis of orthodox view. This is so because Islam has been interpreted by the revivalist group strictly based on the written text.

On the contrary, proponents of liberal Islam are not satisfied and will not accept this kind of interpretation of Islam. Both proponents of revivalist and liberal have their own argument when interpreting the doctrines of Islam. Furthermore, they tend to compete each other and try to disseminate their own interpretation to pupil of elementary school until student of university. This contestation can be seen as a significant effort in order to make their school of thought accepted by Muslim people. One channel to do it effectively is through educational process. Therefore, it is interesting to investigate this topic deeply. For this reason I am eager to do the research on the topic “The Compatibility of Liberal Ideology with Islamic Education”.

B. Research question

Based on the background stated above, and considering two variables appear in this research, this study has research questions that can be stated in the following questions.

- 1) What constitutes liberal ideology in Islamic perspective (or widely known as liberal Islam)? What issues are being promoted?
- 2) What encompasses Islamic education?
- 3) To what extent does liberal ideology compatible with doctrines and practices within the tradition of Islamic educational system? Which issues are compatible, and which ones are not?

C. Significance

It is hoped that this research will give contribution to the scientific development in the field of Islamic studies, specifically Islamic education, the field to which the author belong. Theoretically, findings of this study will also be a good literature to enrich the treasure of knowledge in this field. Furthermore, this study will enable us to see the extent to which the liberal ideology has possibility to be implemented in the Islamic education on practical level.

D. Notes on previous research

Research that specifically devoted to this topic, as far as I know, does not exist yet. However, there are few studies that have included the thought of liberal Islam in its discussion. To mention some, there is a study by Hartono Ahmad Jaiz entitled “*Islam Liberal, Pemurtadan Berlabel Islam*” (Liberal Islam, Apostasy with the face of Islam)³. Using apologetic argument, Jaiz, in this article, does reject the ideas of liberal Islam promoted by *Jaringan Islam Liberal* (JIL). Another effort to put liberal Islam in its discussion is an article by Muzakki entitled “*Perseteruan Dua Kutub Pemikiran Islam Kontemporer: Jaringan Islam Liberal dan Media Dakwah*” (Conflict of two sides of Contemporary Indonesian Islamic Thought: Jaringan Islam Liberal dan Media Dakwah).⁴ In this article its author focused his attention to analyze conflict between JIL and Media Dakwah. In addition to these two studies, there is another good study, entitled “Liberal Islam In Indonesia: *Jaringan Islam Liberal* and Religious Freedom and Pluralism” done by Ahmad

³ Hartono Ahmad Jaiz, *Islam Liberal, Pemurtadan Berlabel Islam* in <http://www.alislam.or.id/artikel/arsip/00000038.html>. Accessed on 04 May 2002.

⁴ Akh. Muzakki, 2003, “Perseteruan Dua Kutub Pemikiran Islam Indonesia Kontemporer: Jaringan Islam Liberal dan Media Dakwah,” *Jurnal Universitas Paramadina*, Vol.3, No.1, September 2003, pp. 40-62.

Bunyan Wahib, which talks about liberal Islam.⁵ In this thesis, Wahib presents extensive discussion on the JIL starting from the history of its inception until the latest development of it.

Unlike the previous studies, which give emphasize on Liberal Islam as a school of thought in contemporary Muslim landscape, the present research is intended to discuss and see the compatibility of the ideology of liberal Islam with the Islamic education, on theoretical as well as practical level. Thus, the main focus of this research is not liberal Islam itself as a school thought or ideology, rather, the compatibility of this ideology or some aspects (issues being the concern of the proponent) of it to be implemented in the Islamic educational system.

E. Theoretical framework

1. Liberal ideology

First of all, we have to understand clearly what the term ‘liberal’ means. The word liberal in the strict political sense is the opposite of totalitarian or authoritarian and, as an adjective, it refers to an ideology, namely liberalism which insists on the free will of human beings. Human beings have a right to be free to actualize their expression, and have to be liberated from all kinds

⁵ Ahmad Bunyan Wahib, 2004, “Liberal Islam In Indonesia: *Jaringan Islam Liberal* and Religious Freedom and Pluralism”, Unpublished Thesis, Leiden: Leiden University.

of oppression.⁶ Thus, in an Islamic sense we can say that liberal means that there is an assimilation of religion with the common framework of liberalism.⁷

When talking about liberal as an ideology in Islamic context we often meet the use of several terms such as ‘reformist Islam’, ‘modernist Islam’ or ‘enlightened Islam’ and so on. All terms refer to a critical interpretation of Islamic doctrine. Among these designations, liberal Islam is the term that seems to be the most widely accepted nowadays.⁸ Therefore, in this research this term will be used consistently.

The term liberal Islam was introduced by Asaf A. Fyzee, an Indian Muslim scholar, in his book *A Modern Approach to Islam*, which was published in 1963.⁹ Then, he defines liberal Muslims as Muslims who are of the opinion that the essential meaning of the text cannot be reached through the literal meaning of the text only, but by taking into consideration the context of the interpretation.¹⁰ According to him, like Protestants within

⁶ See Jaringan Islam Liberal, “Tentang Kami,” www.islamlib.com/tentangkami/id/php. Accessed on 04 May 2002.

⁷ Abdou Filali Ansary, 2003, “The Sources of Enlightened Muslim Thought”, *Journal of Democracy*, Vol.14, No.2, April 2003, p.19.

⁸ Abdou Filali Ansary, 2003, p.20.

⁹ Asaf A.A. Fyzee, 1963, *A Modern Approach to Islam*, London: Asia Publishing House, p.84.

¹⁰ Asaf A.A. Fyzee, 1963, pp. 84-102.

Christianity, liberal Muslims argue that Islamic teachings should be critically understood by Muslims themselves in order to reach a better understanding of the teachings.¹¹

Hourani and Binder similarly argue that liberal Islam presents a critical understanding of Islam based on both the text and the context within which the text is formed and applied. Unlike a fundamentalist Muslim who understand the doctrines of Islam mainly by accepting the literal meaning of the words of the texts (the Qur'an and the Hadith), a liberal Muslim attempts to understand more than the literal meaning of the texts by considering the context and the essential meaning beyond the text within the interpretation.¹²

Kurzman has made a more detailed further definition of liberal Islam. Besides being characterized by a deep appreciation of the contextual interpretation, liberal Islam is defined with a critical understanding of Islamic doctrines by using the fruits of modernity in matters such as the opposition to theocracy, the struggle for democracy, the rights of women, the rights of Non-

¹¹ Fyzee notes that the general approach by which liberal Islam interprets Islamic teachings is an historical approach, which insists on the relationship between Islamic teachings and the history of Muslims. See Fyzee, 1963, pp.84-102.

¹² See Albert Hourani, 1984, *Arabic Thought in The Liberal Age 1798-1939*, Cambridge: Cambridge University Press, pp.v-vii; 34-66; 103-190; Binder, 1988, pp.4-8; 96.

Muslims, freedom of thought, and the idea of progress.¹³ Liberal Islam believes that Islam should respond positively to the challenges of modernity, particularly to the upsets engendered by rapid social change, in such a way that the doctrines of Islam can be brought to bear upon modern society.¹⁴ In short, liberal Islam is a vision insisting on the critical understanding of Islamic teachings by focusing on the essential meaning of the text (especially the Qur'an and the Hadith) by going beyond the text.

2. Islamic education

The term Islamic education has various definitions. The first Muslim World Conference on Muslim Education in Mecca in 1977 stated that:

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of Man in all its aspects: spiritual, intellectual, imaginative,

¹³ Kurzman classifies people like 'Ali 'Abd al-Raziq and Khalafallah as Muslims who promote ideas against theocracy. Bazargan (Iran) and Sadek J. Sulaiman (Oman) promote ideas supporting democracy. Amina Wadud Muhsin and Benazir Butho are women who promote the rights of Women. Humayun Kabir, Chandra Muzaffar, Abdurrahman Wahid are some Muslims whose ideas can be classified as ideas supporting the rights of Non-Muslims. Shahrour, 'Ali Shari'ati and al-Qaradawi are people who insist on freedom of thought in Islam. While Muhammad Iqbal, , and Nurcholish Madjid are considered as Muslims who promote the idea of progress in Islam. See Charles Kurzman, 1998, *Liberal Islam, A Source book*, New York & Oxford: Oxford University Press, pp.19-26.

¹⁴ Charles Kurzman, 1998, *Ibid*.

physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.¹⁵

Islamic education has important functions which can be maximally optimized. Some of the functions are to prepare the young generation to hold a certain role in society in the future, and to transfer knowledge as well as value from the earlier generation to the later one in order to continue and make the Islamic civilization survive.¹⁶

Furthermore, Muslim educationist must be aware that their duty is not merely transfer of knowledge but also to produce Muslim students with good character. Bilgrami said that the aim of Islamic university is not merely to provide 'higher education' as a training of the mind or to deal with the 'high' truth or to prepare for 'high callings'. In addition to that, however, "it has to produce men of higher knowledge and noble character, enlightened with higher values, having an urge to work for the

¹⁵ Abdullah Omar Naseef, 1979, "Foreword" in Syed Sajjad Husain, ed, 1979, *Crisis in Muslim Education*, London: Hodder and Stoughton, and Jeddah: King Abdulaziz University, p.vii.

¹⁶ Hasan Langgulung, 1980, *Beberapa Pemikiran tentang Pendidikan Islam*, Bandung: PT al-Maarif, p.92.

betterment of their own inner selves, and humanity at large.”¹⁷ Student’s capability to work for the benefit of society must be emphasized because knowledge which is transferred to them will have no meaning unless it has any effect on social life.

In line with the aim of education in Islamic perspective, as stated in the quotation above, it is imperative for all educators in Islamic educational system to create a space in which all people have a chance to express their ideas freely. The teachers or lecturers in Islamic educational system should train their students to be tolerant to different interpretation to Islamic doctrines that may occur. This research will portrait how the Islamic education deal with several issues promoted by proponent of liberal Islam.

F. Research method

This study is mainly a literary analysis of descriptive undertaking. This study will analyze data provided by previous researchers. Other data which are relevant with the topic of discussion that are contained in books, journals as well as other type of publications will also be utilized. The data will be dealt with by using content analysis technique to grasp its real meaning.

¹⁷ H.H. Bilgrami and S.A. Ashraf, 1985, *The Concept an Islamic University*, London: Hodder and Stoughton, p.40.

CHAPTER 2

LIBERAL IDEOLOGY: AN ISLAMIC PERSPECTIVE

A. Islamic liberalism: a growing religious outlook

Liberalism in this discussion is not what is perceived by many in the social or political terms, but liberalism in the context of Islamic thought in the Muslim world, commonly called Islamic liberalism. In modern times there have been a number of liberal movements in Islam. In general, these movements designate religious outlooks which depend largely on *ijtihad* or reinterpretation of scriptures. Liberal Muslims interpret the Qur'an and hadith from their personal perspective. Liberal Muslims claim that they go back to the principles of the early Muslim community, arguing that the medievalists have diverged from true Islam through their focus on the literal word rather than the ethical purpose of scripture.

The term "liberal Islam" was coined by Asaf Ali Asghar Fyzee (1899-1981)² in his book *A Modern Approach to Islam* (1963). In this book, Fyzee strongly endorses a critical reinterpretation and reexamination of sharia (Islamic law) and *fiqh* (Islamic

¹ In this study the term "Islamic liberalism" and "Liberal Islam" are used interchangeably and intended to denote the same meaning.

² An Indian-born jurist, Fyzee was professor of law, and former Vice Chancellor of the University of Jammu and Kashmir as well as a former visiting professor at Cambridge University and the University of California Los Angeles.

jurisprudence) to make them relevant to contemporary modern life. He named this new trend “liberal Islam” as he puts it, “We need not bother about nomenclature, but if some name has to be given to it, let us call it ‘Liberal Islam’”³ The term has become more familiar to western audiences after Leonard Binder⁴ published his book *Islamic Liberalism* in 1988. Binder uses the term “Islamic liberalism” or “liberal Islam” interchangeably. For him, all traditions in the interpretation of Islam, which is based on human reasoning or rational discourse, can be labeled Islamic liberalism.⁵ In contrary to the traditionalists, who perceive the language of the Qur’an as the basis for absolute knowledge of the world, Islamic liberals believe that “the language of the Qur’an is coordinate with the essence of revelation, but the content and meaning of revelation is not essentially verbal.” The liberals are of the opinion that Muslims should strive to understand what is beyond and what is represented by the revelation, because not all meanings of the revelation are encompassed by the words of the Qur’an.⁶ Liberal Muslims tend to

³ Asaf A.A. Fyzee, 1963, *A Modern Approach to Islam*, New York: Asia Publishing House, p.104. Interestingly, Fyzee uses the term “protestant” Islam to make it contrast with orthodox Islam.

⁴ Leonard Binder is an internationally known specialist on Middle East politics and Islamic political thought at UCLA. He is a founding member and has served as President of the Middle East Studies Association of North America (MESA).

⁵ Leonard Binder, 1988, *Islamic Liberalism: A Critique of Development Ideologies*, Chicago: The University of Chicago Press, p.243.

⁶ Leonard Binder, 1988, p.4.

refuse *taqlid* (blind following) to earlier Muslim doctrines and to answer the challenges of modernity with *Ijtihad* (creative interpretation) based on the Qur'an and the Sunnah.

B. The mode of liberal Islam

Charles Kurzman, in elucidating the variations within the Islamic liberalism tradition, proposes three different modes of liberal Islam. The first mode is the “liberal *shari'a*” which “holds that the *shari'a* is itself liberal, if interpreted properly.” Kurzman believes that this mode is the most influential form of liberal Islam, as it is derived solidly from orthodox Islamic sources, is based on argument that liberal position is also divine command, and is powerful rhetorical strategy to ease inferiority of Muslim vis-à-vis Westerner society.⁷

The second mode is the “silent *shari'a*” which argues that *shari'a* lacks explanation in some topics. The *shari'a* is silent on certain topics does not mean that divine revelation was incomplete, but because it left intentionally for human to choose. In this mode, the argument against the idea of Islamic states is based on the fact that “of some 6000 Qur'anic verses, only 200 have a legal aspect” and “the Qur'an does not dictate the adoption of any particular form

⁷ Charles Kurzman, 1998, *Liberal Islam, A Source book*, New York & Oxford: Oxford University, 1998, p.14.

of government.”⁸ Example of this mode is ‘Ali ‘Abd al-Raziq who rejected the notion that promote caliphate as the religious regime arguing that Islam does not specify any form of government and therefore allows Muslims to establish democratic government.⁹

The third mode is the “interpreted *shari‘a*.” This is the one closest to Western liberal thinking as it “holds that the *shari‘a* is mediated by human interpretation.” Based on the belief that the *shari‘a* is divine but human interpretation is fallible, proponents of this mode argue that interpretation and re-interpretation of *shari‘a* is a must for the good of Muslims, as “the Qur’an is malleable, capable of many types of interpretation.” They also argue that variation of interpretation of *shari‘a* is the hallmark of the Islamic tradition and useful for the development of Muslim communities, and the proper understanding of religious truths can be achieved better through dialogue.¹⁰ Example of this mode is Hassan Hanafi when he wrote that “there is no one interpretation of a text, but there are many interpretations given the difference in understanding between various interpreters.”¹¹ This third mode suggests that religious diversity is inevitable, not only just among religious communities but also within Islam itself.

⁸ Charles Kurzman, ed., 1998, p.15.

⁹ Leonard Binder, 1988, p.131.

¹⁰ Charles Kurzman, ed., 1998, p.16-17.

¹¹ Charles Kurzman, ed., 1998, p.26.

C. Issues of concern by Islamic liberalism

Among the issues which become the concern of Islam liberals are: refusing theocracy, promoting democracy and separating religion from state, championing women's rights, encouraging freedom of thought, defending rights of non-Muslims, and promoting human progress. In brief, the argument forwarded in each issue is that both Muslim and religious piety itself would benefit from reforms and a more open society.¹²

The discussion on the form of government has generated much debate among Muslim intellectuals. Unlike fundamentalists who view that democracy contradicts with Islam, liberal Muslims tend to argue that Islam is compatible with democracy. Bassam Tibi, a moderate liberal scholar, rejects the notion of *Hakimiyyat Allah* or the concept of Islamic state as an authentic Islamic concept, as it cannot be found in the Qur'an and hadith.¹³ Thus, an Islamic state is not a genuine Islamic formula and he favored for democratic system. Nurcholish Madjid (1939-2005)¹⁴ argued that the idea of Islamic state

¹² Charles Kurzman, ed., 1998, pp.19-26.

¹³ Bassam Tibi, 1997, "Democracy and Democratization in Islam: The Quest for an Islamic Enlightenment," in *Democracy in Asia*, edited by Michele Schmiegelow, New York: St. Martin's Press, p.134.

¹⁴ Nurcholish Madjid is key advocate of pluralism and moderation in Indonesia. He obtained his Ph.D. in Islamic Studies from the University of Chicago USA in 1984. He was founder and rector of the University of *Paramadina* in Jakarta, an Islamic institution open to all.

is driven by the feeling of inferiority complex.¹⁵ Hamid Enayat also points out on the possibility of synthesis between Islam and democracy for the benefit of Muslim societies.¹⁶ Liberal Muslims view that the Islamic concepts of *shura* (consultation), *ijma* (consensus), and *ijtihad* as the three most important elements of Islam in its relationship with democracy.¹⁷

Liberal Muslims also maintain that the Qur'an guarantees a number of individual freedoms, such as *hurriyah al-ra'y* (freedom of opinion), *hurriyah al-qawl* (freedom of speech), *hurriyah al-tafkir* (freedom of thought, and *hurriyah al-ta'bir* (freedom of expression or interpretation).¹⁸ Nurcholish Madjid noticed that freedom to think and to express opinion is the most valuable among the freedom of individuals, emphasizing on the saying of the Prophet that differences of opinion among the Muslim community are the mercy of God.¹⁹

¹⁵ Nurcholish Madjid in Charles Kurzman, ed., 1998, pp.292-293. For a good examination on Nurcholish Madjid's thoughts see Greg Barton, 1999, *Gagasan Islam Liberal di Indonesia: Pemikiran Neo-modernisme Nurcholis Madjid, Djohan Effendi, Ahmad Wahib, dan Abdurrahman Wahid*, Jakarta: Paramadina, pp.71-160.

¹⁶ Hamid Enayat, 1982. *Modern Islamic Political Thought*, Austin: University of Texas Press, p.126. Enayat was Professor of Political Science at Tehran University where he chaired the Department of Politics.

¹⁷ John L. Esposito and John O. Voll, 1996, *Islam and Democracy*, New York: Oxford University Press, p.27.

¹⁸ Mohammad Hashim Kamali, 1994. *Freedom of Expression in Islam*, Kuala Lumpur: Berita Publishing, p.21.

¹⁹ Nurcholis Madjid in Charles Kurzman, ed., 1998, p.287.

Concerning the women's rights in Islam, liberal Muslims reject the views generally hold by the conservatives and fundamentalists. Fatima Mernissi²⁰, for example, argues that "the Qur'an and other Islamic sources have systematically misinterpreted on the subject of the position of women." She brilliantly examined the hadith, "Those who entrust their affairs to a woman will never know prosperity!" According to Mernissi the hadith was attributed to Abu Bakra (d.671 CE) who embraced high position in Basra, and he was the only source for this hadith, who reported it 25 years after the Prophet's death. Mernissi argues that this hadith although included in Imam Bukhori's collection, is suspect for two bases. First, when placed in context, Abu Bakra's relation of the hadith seems self-serving. He was trying to save his life after the Battle of the Camel, when "all those who had not chosen to join 'Ali's clan had to justify their action. This can explain why a man like Abu Bakra needed to recall opportune traditions, his record far from satisfactory, as he had refused to take part in the civil war. ...[Although] many of the Companions and inhabitants of Basra chose neutrality in the conflict, only Abu Bakra justified it by the fact that one of the parties was a women."²¹

²⁰ Fatima Mernissi (Moroccan, born 1940) is a feminist and sociologist, formerly professor at the University of Mohammed V in Morocco.

²¹ Fatima Mernissi in Charles Kurzman, ed. 1998, pp.116-117.

Second, Abu Bakra had once been flogged for giving false testimony in early court case. According to the rules of hadith scholarship laid out by Imam Malik ibn Anas, one of the founders of the science of hadith studies, lying disqualifies a source from being counted as a reliable transmitter of hadith. Mernissi suggests that “if one follows the principles of Malik for fiqh, Abu Bakra must be rejected as a source of hadith by every good, well-informed Maliki Muslim.”²² In this respect Mernissi has shown that the hadith is misogynistic. In fact, there are many misogynistic hadith taken out of context by many Muslims to support their position against female competitors in political and social arena. Although some Muslim countries have had women head of state²³ this fact does not do justice to the extent to which Muslim are marginalized from the Muslim public sphere.²⁴

²² Fatima Mernissi in Charles Kurzman, ed., 1998, p.119. In fact, Marnissi is not the only scholar to question women’s rights. Nazira Zein-ed-Din argued that veiling (*hijab*) was anachronistic and when properly understood Islam treats women as the equals of men. Nazira Zein-ed-Din in Kurzman, ed., 1998, p.101.

²³ Benazir Bhutto of Pakistan, Khalida Zia of Bangladesh, and Megawati Sukarnoputri of Indonesia are the best examples of this.

²⁴ M.A. Muqtedar Khan, 2002, *American Muslims: Bridging Faith and Freedom*, Bestville, Maryland: Amana Publication, p.90. Khan also suggests producing more women scholars who can eventually understand and advance their own understanding of Islamic sources, since the interpretation to the Qur’an and hadith and Islamic juristic traditions have been done from masculine perspective. See Khan, 2002, p.89.

There is growing awareness among Muslims to share with concern of peaceful multi-religious co-existence, which can be fairly called Islamic liberalism. It should be added here that liberal Islam although still minority views and often accused of being treason and inauthentic²⁵ by many Muslims — mainly fundamentalists — seems to be growing in the Muslim societies.

²⁵ Looking back to the history of Islamic thought in Muslim society we found many Muslim intellectuals became victims because of their creative and liberal thinking, such as Ali ‘Abd al-Raziq, Hassan Hanafi, Nasr Hamid Abu Zaid in Egypt, Fazlur Rahman in Pakistan, Abdurrahman Wahid, and Nurcholish Madjid in Indonesia. The most recent example is the case of Ulil Abshar-Abdalla, a young Muslim intellectual from Nahdatul Ulama (NU) in Indonesia and coordinator of *Jaringan Islam Liberal/ JIL* (the Liberal Islam Network).

CHAPTER 3

ISLAMIC EDUCATION: AN OVERVIEW

Basically, education is an effort of humanization or to make human being a human in the real sense. In Islam, human being is considered “*khalifah*” or the representative of God in this world to manage and develop the universe on the basis of civilization made by Allah in the holy Quran. This kind of civilization is rest on the truth and justice, which contradicts to invalidity and tyranny, so that it is impossible to let any exploitation happen among human being over another one.¹

In a simple sense, Islamic education can be depicted as an education which consists of Islamic value and character, which is an education built upon and developed on the basis of Islamic teaching. This means that all thoughts and activities within Islamic education must not refuse to the stipulation that all development and activities of Islamic education are the realization of Islamic teachings itself.

¹ Muhammad AsSaid, 2009, *Filsafat Pendidikan Islam*, Kalimantan Selatan: STAI Al-Washliyah Barabai, p.10.

A. Islamic education: some definitions

When mentioning the term “Islamic education” many of us have different understanding. This term can be comprehended differently. So far, the phrase “Islamic education” can be understood with different ways, such as (1) education according to Islam, (2) education within Islam, (3) education on Islamic teachings.

The first term, education according to Islam, has the meaning that Islam contains teachings of values and norms of idealized life coming from the holy Qur’an and al-Sunnah. Thus, discussion on Islamic education in this sense will be more philosophical.

Meanwhile, the second term, education in Islam, can be understood that Islam is full of teachings, system of culture and civilization which has been growing since its inception in the first phase of the Prophet Muhammad until the present time. In this sense, Islamic education can be comprehended as process and practice of implementing education among the Muslim society which happen continually and simultaneously from generation to generation along the history of Islam. Thus, Islamic education in this case is more historical, or commonly called history of Islamic education.

Whereas the third term, often referred to as religious education, means that Islam is the name of religion which become the guide for life of Muslim *ummah*. Islam is believed by its followers as teachings coming from Allah which give guidance to the way of salvation and happiness in the world and the hereafter.

Islamic education in this case is understood as a process and an effort to transform Islamic values into the soul and mind of students so they become reference and way of life for the Muslim *ummah*. Thus, Islamic education in this sense emphasizes more on theories on education.²

Talking about definition of Islamic education, scholars have various different formulas. The following are examples of those definitions. Marimba, for instance, states that Islamic education is guidance of physic and mental based on law derived from the religion of Islam aimed at forming the main character according to Islamic measurements. What is meant by the main character here is having personality which includes Islamic values. In other words, a Muslim will determine and act as well as be responsible for everything he/she did in accordance with Islamic values.³

According to Zakiyah Darajat, Islamic education is a process of education through Islamic teachings, which is guidance and upbringing toward pupils or children with the objective that after completing this education they can understand, experience and put into practice the whole Islamic teachings the true of which they are

² Ahmad Tantowi, 2008, *Pendidikan Islam di Era Transformasi Global*, Semarang: PT. Pustaka Rizki Putra, pp.7-8.

³ Ahmad D. Marimba, 1981, *Pengantar Filsafat Pendidikan Islam*, Bandung: Al-Ma'arif, p.23.

believe in. Furthermore, they make Islamic teachings as their way of life for their welfare and salvation in this world and the hereafter.⁴

Meanwhile, Fazlur Rahman sees that Islamic education can include two big definitions. Firstly, Islamic education in the sense of practical meaning, that is education which is being practiced and is prevalent within the Muslim countries such as Pakistan, Egypt, Sudan, Saudi Arabia, Iran, Turkey and Morocco etcetera ranging from basic education until university. Secondly, Islamic education which is commonly called Islamic intellectualism. Furthermore, Rahman argues that Islamic education can also be understood as a process to produce integrated human or scientist who has character such as critical, creative, dynamic, innovative, progressive, just, honest etcetera.⁵

It goes without question that experts are always different in making definition of Islamic education. Any agreed definition is quite difficult to be reached, because of some factors. Examples of those factors are that there are too many activities which can be associated with education, in addition to the broad aspects which can be managed by education. In general, educational activities can be categorized into three divisions.

⁴ Zakiah Daradjat, 1996, *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara, p.86.

⁵ Sutrisno, 2006, *Fazlur Rahman: Kajian terhadap Metode, Epistemologi dan Sistem Pendidikan*, Yogyakarta: Pustaka Pelajar, p.170.

They are (1) educational activity by oneself, (2) educational activity by milieu, and (3) educational activity by some people toward certain people. Area included in educational construction is (1) physical, (2) intellectual, and (3) seat of emotion area. Likewise, place of education also consisted of three main things, they are (1) in household, (2) in society, and (3) in school.⁶ Seemingly, it is this wide coverage of educational activity and area that make experts feel difficult to reach a single agreed definition on Islamic education.

On the other hand, the First International Conference on Muslim Education in Mecca in 1977 highlighted the mistake of certain parties which conceive Islamic education as merely the instructions on the Qur'an, Hadith and Fiqh alone. In its recommendation, Muslim scholars who took part in that conference asserted that Islamic education is instruction of all subject matter from Islamic point of view, "Islamic Education to mean education in all branches of knowledge taught from the Islamic point of view."⁷ Thus, in Islamic education all branches of knowledge must be taught. The conference also made division of knowledge into two divisions. They are "(a) Given 'Perennial knowledge' based on the Divine revelation presented in the Qur'an and Sunnah and all that can be derived from them with the emphasis on the Arabic language as the

⁶ Ahmad Tafsir, 1994, *Ilmu Pendidikan dalam Perspektif Islam*, Bandung: Remaja Rosydakarya, pp.26-27.

⁷ Syed Ali Ashraf, 1985, *New Horizons in Muslim Education*, Cambridge: Hodder and Stoughton, The Islamic Academy, p.85.

key to the understanding of both. (b) ‘Acquired knowledge’ including social, natural and applied sciences susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shari’ah as the source of values is maintained.⁸

It must be emphasized, this does not mean that Islamic education put into effect the dichotomy of knowledge rather to make it easier to categorize it based on its source, namely the revelation and the world. Revelation is the word of God and world is His creature, so it is impossible both contradict each other.⁹

In this interpretation, Islamic education is not merely instruction of Islamic sciences only, as some understands it, but it is broader than that, namely teaching of all branches knowledge from the Islamic perspective.

Islamic education has different perception in understanding human being compared to Western modern education, so too its perception toward civilization. It is instructive to appreciate the wide difference between Western civilization and Muslim civilization. Historically, western civilization is regarded as having commenced in a Hellenistic Greece where Plato is known to have presented the first education theory in the West. This education theory was devoid of any divine revelation and was based purely on reason. However, in

⁸ Syed Ali Ashraf, 1985, p.104.

⁹ Muslih MZ, 2009, *Islamization of Knowledge and Islamic Educational Reform: Understanding al-Faruqi’s Thought*, Yogyakarta: Idea Press, p.26.

Islamic civilization all education theories were based upon the dualistic existence of the human being, both the spiritual and the corporeal. This meant that the theories of Islamic education always consist not only of the human intellect, but also of divine revelation.

Talking about Islamic education, there are three words in Arabic that are normally translated as 'education'; one emphasizing knowledge, one growth to maturity and one the development of good manners. There is a significant area of overlap between the three words, however, at the heart of Muslim concept of education is the aim of producing good Muslims with an understanding of Islamic rules of behavior and a strong knowledge of and commitment to the faith. Ashraf defines Islamic education as:

an education which trains the sensibility of pupils in such a manner that in their...approach to all kinds of knowledge they are governed by the deeply felt ethical values of Islam. They trained and mentally so disciplined that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit but to grow up as rational, righteous beings and to bring about the spiritual, moral and physical welfare of their families, their people and mankind. Their attitude derives from a deep faith in God and a wholehearted acceptance of God-given moral code.¹⁰

The goals of education are laid down by revealed religion and therefore have an objective quality, they do not vary according to individual opinion or experience. It follows, therefore, that the

¹⁰ S.S. Husain & S.A. Ashraf, 1979, *Crisis in Muslim Education*, London: Hodder& Stoughton, p.1.

curriculum should be designed in accordance with the Islamic understanding of the nature of knowledge and the nature of human beings, especially their spiritual nature.

The tradition of broad scholarship exemplified in these writers has continued up to the present day. Within the last 50 years scholars such as F. Rahman, S.H. Nasr, S.M.N. al-Attas, S.A. Ashraf, Zaki Badawi, and I.R. al-Faruqi have given high priority within their wide-ranging writings to the need to think seriously about education. One particular recent initiative is the Islamization of knowledge. In an important paper delivered to the First World Conference on Muslim Education held in Mecca in 1977, al-Attas maintains that it is “confusion and error in knowledge” that is the ultimate cause of the contemporary problems facing Muslim society, including social injustice and inadequate leadership.¹¹

Al-Attas argues that since knowledge exists in minds (things that exist out there being merely object of knowledge) the nature of the knowledge depends on the spiritual, moral and intellectual qualities of the mind or soul that has received or created it.¹² Modern western knowledge is thus infused with western secular values and is

¹¹ S.M.N. al-Attas, 1979, “Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education”, in Al-Attas, S.M.N., (Ed.), *Aims and Objectives of Islamic Education*, London: Hodder& Stoughton, pp.2-9.

¹² W.M.N. Wan Daud, 1998, *The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas: An Exposition of the Original Concept of Islamization*, Kuala Lumpur: International Institute of Islamic Thought and Civilization, p.306.

inappropriate for Muslims because of its secular associations. However, he maintains that “in the minds of good Muslims...every bit of information [or] idea from any source whatsoever, can be Islamized or put in its right and proper place within the Islamic vision of truth and reality”¹³. Islamization is therefore a key process in countering the influence of western secularism and purging Muslim institution of insidious western influences. The term “Islamization” is said to have been coined by al-Attas¹⁴, although it was shortly to be taken up by al-Faruqi and developed into a major scheme for the reconstruction of Muslim thought.¹⁵

As mentioned earlier, there are three words in Arabic which denote to Islamic education: *Tarbiya*, *Ta‘lim*, and *Ta‘dib*. A majority of the scholars agree upon the three Arabic words that stipulate the meaning of education in the Islamic sense. In the Qur’an there are two terms that explain and rationalize the purpose of education. The first term is *tarbiyah*, which comes from the root word *rabba*; it means to “increase and grow”.¹⁶ In the Qur’an, God says: “And lower unto them the wing of submission through mercy and say: my Lord! Have mercy on them both as they did nurture me when I was

¹³ W.M.N. Wan Daud, 1998, p.309.

¹⁴ See S.A. Ashraf, 1989, “Editorial: the Islamic frame of reference: (B) the intellectual dimension”, *Muslim Education Quarterly*, 7 (1), p.2; Y. Mohamed, 1993, “Islamization of knowledge: a Comparative Analysis of Faruqi and Rahman”, *Muslim Education Quarterly*, 11 (1), p.27.

¹⁵ See I.R. Al-Faruqi, 1982, *Islamization of Knowledge: General Principles and Work Plan*, Washington: International Institute of Islamic Thought.

¹⁶ S.M.N. Al-Attas, 1979, pp.2-4.

little” (Al-Qur’an: 17:24). Therefore, the first term indicates that Islamic education is to nurture and care for the child. The second term for education used in the Qur’an is, *ta’lim*, it comes from the root ‘*alama*, which means *to know*¹⁷, “He who taught you the use of the pen, taught man that which he knew not” (Al-Qur’an 96: 4–5). This term explicitly indicates that one of the purposes of Islamic education is to impart knowledge. Yet, the Qur’an is not the only primary Islamic source that mentions Islamic education. The Sunnah of the Prophet Muhammad also contains various sayings concerning knowledge and education. The Prophet himself specified a strong call for individuals to educate themselves when he said, “The Quest of knowledge is incumbent upon every Muslim man and Muslim woman”¹⁸. Other sayings include *hadith*; “Seek knowledge from the cradle to the grave” and “Indeed, the people of knowledge are the inheritors of the prophets”¹⁹.

It is from the following *hadith* that the third and last Arabic term for education is derived. The Prophet Muhammad said, “My Lord educated me, and so made my education most excellent”²⁰ The term used in this *hadith* is, *ta’dib* and its root is, *adab*. The meaning of *ta’dib* is, “the disciplining of the mind, body and soul.” It also

¹⁷ S.M.N. Al-Attas, 1979, pp.2-4.

¹⁸ Imam al-Zarnuji, 2001, *Instruction of the Student: the Method of Learning*, Chicago, IL: The Star Latch Press, p.1.

¹⁹ A.H. Siddiqui, 1979, *Mishkatul-Madabih*, Lahore: Islamic Publication, p.1. Quoted in AmjadHussain, 2004, “Islamic Education: Why is there a need for it?” *Journal of Belief & Values: Studies in Religion and Education*, 25:3, p. 318. DOI: 10.1080/1361767042000306130.

²⁰ S.M.N. Al-Attas, 1979, p.144.

implies the teaching of good manners, ethics, and politeness.²¹ The word *ta'dib* is a term that fully demonstrates the importance of the three parts of the human existence that Islam upholds: the mind, the body, and the soul.

For Muslims an ideal Islamic education would insist on knowledge that supports life in this world, but also takes into account the life in the hereafter.²² Al-Maturudi (d. 944), the celebrated systematic theologian, argued that the sources of knowledge are three; sensory perception, reports, and reason. Al-Farabi (d. 951) the renowned Muslim philosopher, classified knowledge into practical knowledge which deduced what needs to be done, and theoretical knowledge which helps the soul to attain the perfection, Ibn Khaldun (d.1404) the distinguished Muslim sociologist, argued that knowledge is of three kinds; knowledge by inference, knowledge by perception, and knowledge by personal experience.²³

B. Objective of Islamic education

Just like when making definition, experts are also different in proposing the objective of Islamic education. They have various formulas concerning the aim of Islamic education. According to al-Ghazali, as quoted by Nata (2003), there are two goals in Islamic education. They are (1) attainment of perfectness degree of human being stream down to the drive up to Allah, and (2) perfectness of

²¹ S.M.N. Al-Attas, 1979, p.144.

²² S.M.N. Al-Attas, 1979, p.157.

²³ S.S. Husain & S.A. Ashraf, 1979, p.95.

human being streaming down to happiness in this world and the hereafter.²⁴

Meanwhile, Omar Mohammad al-Toumy al-Syaibany, as quoted in Zulkarnain (2008), formulates the objective of education as follows. (1) Individual objective, which is the building up of Muslim personality with integrated development of spiritual, emotional, intellectual and social. (2) Social objective, which is an objective attached to the spiritual and culture of society.

Whereas Athiyah al-Abrasi, quoted in Zulkarnain (2008), states that the objective of Islamic education is (1) to shape good morals (*al-akhlaq al-karimah*), (2) to prepare for life in the world and the hereafter, (3) to prepare for seeking livelihood and prosperity and how to use it, (4) to grow up the scientific spirit of student and to fulfill the student's curiosity and having ability to study science for the sake of science, and (5) to prepare student for certain profession so he/she can seek livelihood easily.²⁵

It is also worthy to look at other views concerning the objective of Islamic education. A number of Muslim scholars who

²⁴ Abuddin Nata, 2003, *Pemikiran Para Tokoh Pendidikan Islam*, Jakarta: Raja Grafindo Persada, p.86.

²⁵ Zulkarnain, 2008, *Transformasi Nilai-Nilai Pendidikan Islam*, Yogyakarta: Pustaka Pelajar, pp.19-20.

participated in The First Word Conference on Muslim Education in Mecca²⁶ formulated the objective of Islamic education as follow:

Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, his rational self, feelings and bodily senses. Education should cater therefore for the growth of Man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.²⁷

Meanwhile Naquib al-Attas states that the aim in Islamic education is to instil the goodness into the self of human as human being and individual. The ultimate goal of Islamic education is to produce good man in its life materially and spiritually. According to him, in addition to the aim of building up the character personality Islamic education does not neglect to the formation of idealistic society which consisted of individuals. In al-Attas' view making everyone good man and women means to produce a good society too, because society is composed of individuals. In details, al-Attas insists that Islamic education is able to produce universal human being (*al-insan al-kamil*), an objective which has two fold

²⁶ This conference was organized by King Abdulaziz University and held in Mecca from 31 March until 8 April 1977. See Abdullah Omar Naseef, "Foreword" in Syed Sajjad Husain, ed., 1979, *Crisis in Muslim Education*, London: Hodder and Stoughton, dan Jeddah: King Abdulaziz University, p.vii.

²⁷ Syed Ali Ashraf, 1985, p.4.

dimension i.e. as servant of God and as vicegerent on earth. Because of that Islamic educational system must reflect the knowledge and behaviour of Prophet Muhammad, and is obligatory to materialize the Muslim *ummah* which brings forward the model of the Prophet.²⁸

Despite formulated in different wordings, the objective of Islamic education as proposed by Muslim intellectuals, has similarity in its substance. In short, it can be described that Islamic education is aimed at preparing children or students to attain the degree of *al-insan al-kamil* so they can live their life perfectly in this world and the hereafter.

C. Principle and function of Islamic education

A number of Muslim scholars have formulated their views concerning this. Here are some examples of them. Hasan Langgulung, as quoted in Nata (2010), explains six principles in Islamic education. Firstly, historical principle, which give perception to educator or teacher with product of his/her last experience with its law and rule. According to Langgulung this historical principle includes some sciences in history and archeology, documents and artifact which can interpret education from the angle of history and civilization. Secondly, social principle, which give cultural framework concerning

²⁸ Syed Muhammad Naquib al-Attas, 1994: *Konsep Pendidikan Dalam Islam, Suatu Pembinaan Filsafat Pendidikan Islam*, terj. Haidar Baqir, Cet.IV. Bandung: Mizan, pp.23-24.

where the education depart to, change the culture, choose and develop it. This principle consisted of some science in sociology, demography, anthropology and ethnology. Thirdly, economic principle, which gives perspective on human potentials and its monetary as well as preparation to manage sources and responsibility to its budget. This principles includes some science in economy, accounting, budgeting and planning to make idealistic invest. Fourthly, political and administrative principle, which give ideological fringe from which the educator depart to obtain the idealized goal and the prepared plan. This principle includes some science in administration and organization, law and legislation which can explain and interpret structure of educational organization and guide its direction. Fifthly, psychological principle, which can give information concerning character of students, teachers, the best way to practice, to do measurement and evaluation as well as counseling. This principle includes some science in behavior, biology, physiology and communication. Sixthly, philosophical principle, which can enable the educator to choose better direction of certain systems, and control it and give direction to all other principles. This principle includes some science in ethics and esthetics as well ideology and logics to give direction to the instructions and harmonize each interaction and make its system after being criticized, analyzed and synthesized.²⁹

²⁹Abuddin Nata, 2010, *Ilmu Pendidikan Islam dengan Pendidikan*

In addition to some principles mentioned above, Islamic education possesses some function which can be realized optimally. Some of those functions are as follow. (1) Preparing youth generation to hold certain roles in society in the future. (2) Transferring knowledge related to those roles from the old generation to the young generation. (3) Transferring values with the goal of preserving integrity and unity of society which become main requisite for the survival of society and its civilization. Since without values of integrity and unity a society cannot be preserved any longer.³⁰

D. Institution of Islamic education

In its development Islamic education has various forms in Muslim world. It took form as institution of education in accordance with the condition of each respective country. In Indonesia Islamic higher education has had long history in the form of *Pondok Pesantren*. It is an institution of traditional Islamic scholarship derived from the Middle East but then adopted locally as boarding schools of students or *santri* under the supervision of a *Kyai* (religiously learned person). In the modern era since the turn of the century new Islamic educational institution appeared. It is called

Multidisipliner: Normatif Perennialis, Sejarah, Filsafat, Psikologi, Sosiologi, Manajemen, Teknologi, Informasi, Kebudayaan, Politik, Hukum. Jakarta: Rajawali Press, pp.30-31.

³⁰ Hasan Langgulung, 1980, *Beberapa Pemikiran Tentang Pendidikan Islam*, Bandung: PT. Al-Ma'arif, p.92.

madrasah, in which religious and secular subjects are taught together. The term *madrasah* originated from the Madrasah-Nizamiyah, founded by Nizamul-Muluk in Damascus for the higher learning of *shari'ah* and *fiqh* in the eleventh century.³¹

Even though it is minority on the national educational scene, *pondok pesantren* played significant roles in society. Approximately 6.000 *pesantrens* are still operating with million students. Apart from *pondok pesantren* stand religiously schools which teach religious subject in combination with secular subjects. This type of schools are of three levels: elementary of about six years (*madrasah ibtidaiyah*), junior secondary of about three year of study time (*madrasah tsanawiyah*), and senior secondary of three years of study time (*madrasah aliyah*). The private madrasahs are run by Islamic organizations like Nahdatul Ulama (NU) and Muhammadiyah and others. The government (Ministry of Religious Affairs) gives guidance and supervision to these schools. The MORA itself is also running what is called State Islamic school (MIN until MAN). Thus, institutionally, Islamic education takes forms as *pondok pesantren* as well as Islamic school (madrasah) that are run either by Muslim society of the government. At higher level Islamic education take its form as Islamic higher learning like State Institute of Islamic Studies

³¹ Mitsuo Nakamura and Setsuo Nishino, 1993, "Islamic Higher Education in Indonesia", *Higher Education Policy*, Vol.6, No.2, 1993, pp.51.

(IAIN) or State Islamic University (UIN), and State Islamic College for Islamic Studies (STAIN).

CHAPTER 4
THE COMPATIBILITY OF IDEAS PROMOTED BY
ISLAMIC LIBERALISM WITH ISLAMIC EDUCATION

A. Ideas promoted by liberal Muslim thinkers

Charles Kurzman in his *Liberal Islam* (1998) has pointed out that there are several issues which become topics of discussion and which have been promoted by Muslim liberals. Among the issues which become the concern of Muslim liberals are: (1) refusing theocracy, (2) promoting democracy and separating religion from state, (3) championing women's rights, (4) encouraging freedom of thought, (5) defending rights of non-Muslims, and (6) promoting human progress.¹

Given the fact that there are many issues which become the concern of Muslim liberals, in this research, however, I will only limit myself to deal with the issue of championing women's rights and examine whether this idea compatible and applicable in the Islamic educational system. The choice of this issue out of the six big issues mentioned above, to be analyzed and examined in the present research is, of course, not without reason.

¹ See Charles Kurzman, 1998, *Liberal Islam, A Source book*, New York & Oxford: Oxford University.

My reason to limit the discussion only on the issue of championing woman's rights is based on the fact that so far in some places of Muslim community there is a prevalent view that women have less important role in society, and therefore many still believe that education for women is not that important if compared with that for men. In some places, Muslim communities still act discriminately in providing education to their children. Many parents tend to think that they have to send their children to get education in schools, colleges or universities as higher level as they can effort for the male children, but not for the female ones. In addition, there is also a fact that in some traditional Islamic educational institutions, usually schools that attached to Islamic boarding school (*Pondok Pesantren*), segregation based on the sex is applied to the students, in which male students are separated from female students in its process of instruction. This fact gives me impression that in some aspects in Islamic educational system, female is still considered less important and therefore given little role.

Notions that promote thoughts of liberal Islam has grown for quite long time Indonesia, so that some liberal Muslim thinkers were known in Indonesia. Greg Barton, for instance, labeled scholars like Nurcholis Madjid (CakNur) and Abdurrahman Wahid (Gus Dur) as liberal thinkers. In its development, discourse on liberal Islam become hot when a group of young Muslim intellectuals who referred themselves as *Jaringan Islam Liberal* (JIL) or Network of Liberal

Islam proclaimed their existence claimed themselves as spokesmen of Liberal Islam in Indonesia.

The present research, however, will not discuss about JIL itself but it focuses the discussion on discourse being concern of liberal Muslim thinkers. One of the issues discussed and promoted by them and become hot topic in the field of Islamic studies is championing women's rights. Therefore, in this research any issues related to Muslim women's rights will be investigated and become the main focus of the discussion. This is so because of some considerations, namely the visibility. Since the time for conducting this research is limited, I confine myself only to discuss one issue, i.e. championing women's rights. I left other issues intentionally untouched in this discussion because the space provided to this discussion is not enough. It would be better to discuss the other issues comprehensively in another treatment. They need another treatment in the next research. Thus, it is clear this research will focus its discussion on the notion of championing Muslim women's rights.

B. Liberal Muslim thinkers to champion women's rights

A number of Muslim scholars are known as liberal thinkers. They are labeled liberal as they use human reasoning or rational discourse in their interpretation of Islam. They claim that they go back to the principles of the early Muslim community, arguing that the medievalists have diverged from true Islam through their focus on

the literal word rather than the ethical purpose of scripture. They interpret the Qur'an and hadith from their personal perspective. The following are examples of Muslim figures that can be categorized as liberal Muslim thinkers.

1) Fatima Mernissi (1940-)

One of the Muslim scholars to pay great attention to women's rights is Fatima Mernissi. Mernissi was born in Fes, Morocco in 1940. Her education reveals as follows. She finished her primary education in a school established by the nationalist movement. While her secondary education was undertaken in an all-girls school funded by the French protectorate. Her higher education was done in French. She studied political science at the Sorbonne University and Brandeis University in which she gained her doctorate. After completing her education in French she returned to Morocco and taught at the Faculte de Lettres between 1974 and 1981. She taught subjects such as methodology, family sociology and psycho-sociology. She has become famous in international atmosphere as an Islamic feminist.²

It is often said that Mernissi is largely concerned with Islam and the role of women in Islam. She is also concerned with analysing the historical development of Islamic thought and its modern

² http://en.wikipedia.org/wiki/Fatima_Mernissi. Retrieved on 28 October 2013, at 10.00 AM.

manifestation. After investigated deeply on the nature of the succession to the Prophet Muhammad Mernissi came to conclusion on being doubtful on the validity of some of the Hadith. She is therefore doubtful on the subordination of women that she sees in Islam. Mernissi is currently a lecturer at the Mohammed V University of Rabat, Morocco and a research scholar at the University Institute for Scientific Research in Rabat. She was awarded the Prince of Asturias Award together with Susan Sontag in 2003.³

In her book *Beyond the Veil* Mernissi's standpoint is clearly secularist as suggested by the following passage, in which she places herself outside the religious framework of the debate on 'women liberation'. She states that:

Controversy has raged throughout the century between traditionalists who claim that Islam prohibit any change in sex roles, and modernists who claim that Islam allows for the liberation of women, the desegregation of society, and equality between the sexes. But both fractions agree on one thing: Islam should remain the sacred basis of society. In this book, I [Mernissi] want to demonstrate that there is a fundamental contradiction between *Islam as interpreted in official policy* and equality between the sexes.⁴

³ http://en.wikipedia.org/wiki/Fatima_Mernissi. Retrieved on 28 October 2013, at 10.00 AM.

⁴ Fatima Mernissi, 1987, *Beyond the Veil: Male-Female Dynamics in Modern Muslim Society*, Rev.ed. Bloomington: Indiana Press, p.19 (emphasis original).

Even when she might be viewed as only targeting “*Islam as interpreted in official policy*” Mernissi makes statements about Islam as a divine message. She continues: “Sexual equality violates Islam’s premises, actualized in its laws, that the heterosexual love is dangerous to Allah’s order.” At this stage of her scholarship she unambiguously considers that Islam is based on a fundamental principle of sexual hierarchy and segregation. Significantly in this respect she ends with the statement: “One wonders if a desegregated society, where formerly secluded women have equal rights not only economically but sexually, would be *authentic Muslim society*.”⁵

Mernissi’s critique of the androcentric representation of femininity and sexuality in orthodox religious discourse is intransigent. For this she writes the following:

Muslim marriage is based on male dominance. The desegregation of the sexes violates Islam’s ideology on women’s position in the social order: that women should be under the authority of fathers, brothers, or husbands. Since women are considered by Allah to be destructive elements, they are to be spatially confined and excluded from matters other than those of the family.⁶

Although this statement is problematic for its confusion of ninth-and tenth-century *fiqh* and Islam as a divine message, it nonetheless

⁵ Fatima Mernissi, 1987, p.9.

⁶ Fatima Mernissi, 1987, p.19.

represents a radical critique of the androcentric representation of women and gender in Islamic jurisprudence.⁷

Mernissi's concern toward the women's rights is real. As a Muslim feminist, she has dealt at length with the issue of women's rights in many aspects, including the issue of female leadership. This can be seen in her book *Women and Islam* that was originally published in French in 1987. On the first page of this book, she asks with a challenging question: 'Can a woman be a leader of Muslim?' In contrast to feminist women who do not raise the question of top-level leadership, Muslim feminists headed by Mernissi have made the leadership question a major issue in the battle for female empowerment in the Muslim world.⁸

Mernissi investigates the hadith literature, and she finds that the only hadith which deals with matter of leadership is a hadith included in al-Bukhori's hadith collection. She remarks that al-Bukhori's collection is regarded as authentic (*sahih*), the hadith included in it are "unassailable without proof to the contrary".⁹ However, Mernissi has observed that this particular hadith on female leadership was transmitted by one person only, namely a manumitted

⁷ Raja Rhouni, 2010, *Secular and Islamic Feminist Critiques in the Work of Fatima Mernissi*, Leiden: Brill, p.168.

⁸ Anne Sofie Roald, 2001, *Women in Islam: The Western Experience*, London: Routledge, p.186.

⁹ Fatima Mernissi, 1987, p.49.

slave, Abu Bakra. The hadith is related in at least three of the ‘six authentic hadith-collections’ in addition to the hadith-collection *Musnad Ahmad*. It states that Abu Bakra at the time of the battle of the Camel said that when the Prophet Muhammad heard that the Persians were ruled by a woman, he said: “**A people which has a woman as leader will never prosper.**’ (*al-Bukhori*, Book of Maghazi, no. 4073; *Sunan an-Nasa’i*, book of the Manner of Provision, no. 5293; *Sunan at-Tirmidhi*, book of Trials, no. 2188; *Musnad Ahmad*, Musnad al-Basirin, no.19542).¹⁰

Investigating this matter, Mernissi goes into details of Abu Bakra’s background in order to explore why he should make such statement. As it is stated in the hadith that Abu Bakra recorded this saying of the Prophet during the period when ‘Ali ibn AbiTalib was in conflict with ‘Aisha, she concludes that it came a quarter of a century after the death of the Prophet (1987: 50). Mernissi uses the classical non-controversial sources, such as at-Tabari (d.923), ibn Hajar al-‘Asqalani (d.1449) and ibn al-Athir (d.1233) to expose the weakness of Abu Bakra’s hadith transmission. First, she suggests that Abu Bakra recorded this remark of the Prophet as an answer to ‘Aisha’s pledge of allegiance against ‘Ali after the Battle of the Camel. According to Mernissi, by saying this he avoided becoming involved in the conflict (Mernissi 1987: 60-61). Second, Mernissi

¹⁰ Anne Sofie Roald, 2001, p.187.

suggests that Abu Bakra should not be regarded as a reliable hadith transmitter as he was once flogged by the second caliph, ‘Umar ibn al-Khattab, because he officially gave evidence in an adultery case where one of the four witnesses withdrew the testimony. Mernissi concludes that Abu Bakra does not meet the required standards according to the rules concerning the reliability of a hadith transmitter.¹¹ In addition to her discussion on Abu Bakra, Mernissi also notes that some of the classical Islamic scholars, such as, for instance al-Tabari, took a position against the rejection of female leadership.¹²

Mernissi’s discussion of female leadership is of interest in an Islamist context. Mernissi has entered the Islamist debate by using much the same methods and argument as Islamists. First, she ‘returns to the sources’ as she investigates the hadith literature, thus bypassing the development of Islamic law. Second, she uses the classical method in hadith criticism of looking at the narrator chain (*isnad*) in order to authenticate hadiths. A significant difference is that she psychologically analyses the narrators in terms of a male/female perspective, claiming that some important narrators, such as the much-revered Companion of the Prophet, Abu Huraira,

¹¹ Fatima Mernissi, 1987, pp. 60-61.

¹² Anne Sofie Roald, 2001, p.197.

are misogynists. This has aroused the anger of Islamists, particularly in Morocco, Mernissi's native country.¹³

In Hasan al-Turabi's book on woman, he not only consults the Qur'an and the hadiths but also other Islamic historical sources, and this is probably why he offers rationale for female political participation than can be found in other Islamist literature. He refers to the incident of Umar's death and the intense negotiations for finding a new leader after Umar. According to al-Turabi, one of the Companions of the Prophet, 'Abdar-Rahmanibn Auf, went around to Muslim tribes and listened to their opinions on the two candidates, Uthman and 'Ali. Al-Turabi says: 'He consulted individuals and groups, privately as well as officially, and he even reached the Muslim women's private quarter.'¹⁴

In Arab Islamist literature the most prominent scholarly work on female leadership is Sheikh Muhammad al-Ghazzali's 1989 book, *as-Sunna an-Nabawia bayna Ahl al-Fiqh wa Ahl al-Hadith* (The prophetic sunna between the people of jurisprudence and the people of hadith). In this book, al-Ghazzali gives his reactions to various common ideas about women concerning issues such as female leadership, the place of Muslim women in society etcetera. In his discussion on female leadership, he takes as his starting point Ibn Hazm (d. 1064) claim that Islam does not prohibit women from

¹³ Anna Sofie Roald, 2001, pp.187-188.

¹⁴ Anna Sofie Roald, 2001, p.188.

occupying any position except that of caliph. Al-Ghazzali writes that he has heard that scholars appeal to the Qur'anic verse that men are in charge of women (Q 4:34) to argue that it is forbidden for a woman to be a leader of any men in any activities. Al-Ghazzali strongly refutes this position, arguing that men's *qiwama* applies on only within family. He then goes on to quote hadith which says that 'A people which has a woman as a leader will not succeed', pointing out that according to Ibn Hazm's view, this hadith is solely a matter of the leadership of the state.¹⁵

Al-Ghazzali regards the hadith on female leadership as authentic (*sahih*) both in the narrator chain (*isnad*) and in the content (*matn*), but he asks, 'what is its meaning?' He explains the background to the incident when the Prophet was supposed to have uttered this statement. According to al-Ghazzali, it was expressed as a reaction to the news that a young Persian princess had inherited the throne after her father. Al-Ghazzali explains that this royal family "did not know *shura* [consultation], neither did they respect opposing views", and the Prophet's words have thus to be understood in the light of these historical facts. Al-Ghazzali then goes on to analyse the matter from Qur'anic perspective. The Surah Bee in the Qur'an contains the story of Bilqis, the queen of Sheba. Al-Ghazzali tells how this queen is depicted as a just and wise ruler. When Prophet

¹⁵ Anne Sofie Roald, 2001, p.188.

Sulayman asks her to become a Muslim, she gathers her advisers to counsel her in the matter. Al-Ghazzali compares this Qur'anic story with hadith, asking: "Will a people fail who has a woman of this particular kind as leader?"¹⁶

With regard to the hadith cited above, it should be noted that whereas Mernissi is mainly traditional in her approach, i.e. she emphasises the narrator chains of the hadith that she discusses, al-Ghazzali has a hermeneutical approach to hadiths. He relates the hadith to its historical context and compares it to the Qur'anic text. Although this is also part of a traditional methodology, al-Ghazzali exemplifies how new perceptions and selections from Islamic sacred and historical sources can bring new understanding of hadith material.¹⁷

Generally speaking, Mernissi and other Muslim thinkers are in opposition to the notion that women should be put behind and not given role either in society or in leadership, since the arguments utilized to support this standpoint is less sound and gender based oriented.

2) Amina Wadud (1952-)

Another Muslim scholar who has a deep concern about women's rights is Amina Wadud. Wadud is an American scholar of

¹⁶ Anne Sofie Roald, 2001, pp.188-189.

¹⁷ Anne Sofie Roald, 2001, p.189

Islam with focus on Qur'anic exegesis (interpretation of the holy text). As an Islamic feminist, she has addressed mixed-sex congregations, giving a sermon in South Africa in 1994, and leading Friday prayers in the United States in 2005. These actions broke with established Islamic law, which allows only male imams (prayer leaders) in mixed-gender congregations, and thus she triggered debate and Muslim juristic discourse about women as imams.¹⁸

Wadud was born as Mary Teasley to an Afro-American Family in Bethesda Maryland. Her father was amethodist minister. She received her Bachelor of Science from the University of Pennsylvania, between 1970 and 1975. In 1972 she converted to Islam. By 1974 she had changed her name officially to AminaWadud, to reflect her chosen religion. She received her M.A. in Near Eastern Studies and her Ph.D. in Arabic and Islamic Studies from the University of Michigan in 1988. During graduate school, she studied in Egypt, including advanced Arabic at the American University in Cairo, Qur'anic studies and *tafsir* (exegesis or religious interpretation) at Cairo University, and philosophy at Al-Azhar University.

From 1989 to 1992 she worked as an assistant professor in Qur'anic Studies at the International Islamic University Malaysia. While there, she published her dissertation *Qur'an and Woman:*

¹⁸ http://en.wikipedia.org/wiki/Amina_wadud. Retrieved on 28 October 2013, at 10.05 AM.

Rereading the Sacred Text from a Woman's Perspective and co-founded the non-governmental organization Sisters in Islam. The book is still used by the NGO as a basic text for activists and academics, but it is banned in the United Arab Emirates.

In 1992 Wadud accepted a position as Professor of Religion and Philosophy at Virginia Commonwealth University. She retired in 2008, and took up a position as a visiting professor at the Center for Religious and Cross Cultural Studies at Gadjah Mada University in Yogyakarta, Indonesia.

Wadud has spoken at universities, grass roots level, government and non-government forums at various gatherings throughout the United States, the Middle East, Southeast Asia, Africa and Europe. Some of her speaking engagements have included the keynote address "Islam, Justice, and Gender" at the 2008 international conference *Understanding Conflicts: Cross-Cultural Perspectives*, held at Aarhus University, Denmark; a paper titled "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis" at the 2009 *Musawah - Equality and Justice in the Family* conference; the Regional Conference on Advancing Gender Equality and Women's Empowerment in Muslim Societies, hosted by United Nations Development Fund for Women (UNIFEM) and the International Centre for Islam and Pluralism (ICIP) in Jakarta, Indonesia, in March 2009; a workshop on "Sharia and Human Rights" at the University of Bergen, Norway in late November 2009;

a public lecture titled “Muslim Women and Gender Justice: Methods, Motivation and Means” to the Faculty of Arts, Asia Institute, at the University of Melbourne, Australia in February 2010; a lecture on “Tawhid and Spiritual Development for Social Action” at Muslims for Progressive Values at the Pacific School of Religion in Berkeley, California in July 2011.

In August 1994, Wadud delivered a Friday *khutbah* (sermon) on “Islam as Engaged Surrender” at the Claremont Main Road Mosque in Cape Town, South Africa. At the time, this was unheard of in the Muslim world. As a result, there were attempts in Virginia by some Muslims to have her dismissed from her position at Virginia Commonwealth University.

More than a decade later, Wadud decided to lead Friday prayers for a congregation in the United States, breaking with Islamic laws, which allows only male imams (prayer leaders) in mixed-gender congregations. On Friday 18 March 2005, Wadud acted as imam for a congregation of about 60 women and 40 men seated together, without any gender separation. The call to prayer was given by another woman named Suheyla El-Attar. It was sponsored by the Muslim Women’s Freedom Tour, under the leadership of Asra Nomani, by the website “Muslim Wake Up!”, and by members of the Progressive Muslim Union. A small number of protestors gathered outside against the prayer.

The gathering was held in the Synod House, owned by and adjoining the Episcopal Cathedral of Saint John the Divine, on Manhattan's Upper West Side, after three mosques had refused to host the service and the Sundaram Tagore Gallery withdrew its offer after a bomb threat. Wadud said while she initially wanted to host the prayer in a neutral place, but after the bomb threats, she decided on the church, not to make a statement, but because she wanted to conduct the prayers in a sacred place. She additionally stated, "I [Wadud] don't want to change Muslim mosques. I [Wadud] want to encourage the hearts of Muslims, both in their public, private and ritual affairs to believe they are one and equal."

Wadud delivered a lecture on 29 July 2013 on "Gender and Reform in Islam" at the University of Madras in Chennai, India. The scheduled lecture was cancelled because police cited possible law and order problems in view of opposition by Muslim groups. S.M. Syed Iqbal, state secretary of Indiya Towheed Jamad said that she comes with the backing of the US government and offers so-called progressive views that are against the basic tenets of Islam, and that his outfit would protest in front of the venues if she were allowed to talk.¹⁹

In her book *Inside the Gender Jihad* (2006), telling her experience in the Claremont Main Road Mosque in Cape Town,

¹⁹ http://en.wikipedia.org/wiki/Amina_wadud. Retrieved on 28 October 2013, at 10.05 AM.

South Africa, in August 1994, Amina Wadud writes, “despite many cultural, ideological, and logistical variants in the degree of separation between women and men in the mosque, there is nothing essentially Islamic about it. Gender separation is neither a matter of faith nor a principle of Islamic dogma and creed. It was never emphasized in the Qur’an, which instead recommends ways for women and men to observe modest limits while in *each other’s presence*.”²⁰

The extent to which it has become important today is often more clearly demonstrated in the mosque than is ever observed by Muslim minorities in other pluralist circumstances in societies like the USA and South Africa. It is a wonder that those who demonstrate such strict gender separation in the mosque manage public streets, buildings, board meetings, informal gatherings, and the like throughout the rest of their daily business in North America and South Africa. Wadud thinks that it is a charade, a façade to assume that she is a gender pious. Many of the same people who stress such separation will be profusely collegial around members of the opposite sex in non-Muslim public places, especially where wages are earned.²¹

²⁰Amina Wadud, 2006, *Inside the Gender Jihad*, Oxford: OneWorld, 2006, p. 175.

²¹ Amina Wadud, 2006, p.175.

In Wadud's opinion, gender separation in the mosque also reflexes gender disparity through space and the opportunities that limit women's access to or participation in mosque activities and especially in decision-making. In her observation, if not complete exclusion, separation in congregational prayer usually relegates women to an inferior place, either *behind* the male prayer lines or invisible to them in the congregational setting. On the contrary, during the *hajj* (pilgrimage), another primary ritual observation in Islam, Wadud states that women and men do not observe gender separation in prayer lines. While some gender discretion in prayer may have been the intention, hierarchically is what is exemplified when women pray in the rear or in a place invisible to the leader of the prayer.²² According to Wadud, while Muslims generally argue that there is an ideal gender prototype in Islam, non-Muslims tend to disagree and emphasise that Islam is, in general, hostile to women.

In dealing with questions pertaining to gender and religion it is essential to make a distinction between culture and religion. For in most cases what is regarded as religious thought and practice is often little more than interpretation of religious texts in a specific cultural milieu. The failure to recognize this would amount to ignoring the role of culture in shaping the religious understanding of religious texts. In Islam, like other major religions, cultural practices have, for

²² Amina Wadud, 2006, p.175.

long, influenced the interpretation of the religious texts pertaining to gender issues.

The androcentric interpretations of the Islamic texts tend to create resentment among educated Muslim women who believe that the gender pattern in the Muslim world rather than reflect the Divine imperative is in fact a male social construct aimed at keeping women in a position of inferiority. They tend to believe that Islam is being used as an instrument of oppression rather than as a means of liberation. Realising that they have been kept for long time away from public life and from the production of official Islamic knowledge, they have decided to become more vocal in challenging patriarchal values and oppressive social structures that are common features of most Muslim countries. Therefore, more and more women in various Muslim countries are engaging in a process of re-interpreting and re-reading the Islamic sources in order to address the question of gender inequality in Muslim society.²³

In the realm of family life, Islamist women are calling for a new vision of womanhood, a vision inspired by models from early Islam during which women enjoyed a just and fair treatment. To realise such a vision, central issues such as marriage, divorce, and custody of children are discussed and looked at from a female

²³ Haifa Jawad, 2003, "Muslim Feminism: A Case Study of Amina Wadud's 'Qur'an and Woman'", *Islamic Studies*, Vol.42, No.1, (Spring 2003), pp.107-125.

perspective.²⁴ Many Islamist women have written books and articles attempting a re-interpretation of the Islamic sources. The female reading of the Islamic sources, however, is a fairly new phenomenon. This makes it a delicate project for variety of reasons. First, the prevailing view in the Muslim world is that women cannot be entrusted with interpretation because they are emotional and irrational and therefore are not fit to perform a serious job such as interpreting the text. This is despite the fact that neither the Qur'an nor the Sunnah discourage women from becoming interpreters of the Divine Message. Second, despite the fact that there is a historical record of female interpreters and despite the existence of evidence of women intellectuals who contributed positively to the intellectual life of the early Muslim community, Muslim women continue to find it difficult to legitimize and strengthen their position in this field. Third, in the Muslim context, the issue of gender relations is a very delicate and sensitive one. It requires considerable courage, knowledge and reputation to venture into this realm.²⁵

In the Qur'an, little is said about gender relations. The most explicit injunctions are given in verse 4:34, the same verse which states the social role of men as breadwinners of the family. The verse in Ali's translation says: "Men are the protectors and maintainers of (*qawwamun 'ala*) women, because God has given the one more

²⁴ Haifa Jawad, 2003, p.11.

²⁵ Haifa Jawad, 2003, p.11.

(strength) than the other, and because they support them from their means”. In Asad’s translation it says:

“Men shall take full care of women with bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions.”

The American Islamic feminist and Muslim scholar, Amina Wadud, has investigated various historical and contemporary Islamic scholars’ interpretations of this verse. She indicates that the understanding of *qiwama* as men’s control over women is subject to time and place. She proposes a contemporary interpretation of the verse whereby men’s responsibility for women applies only to their economic support of the family. With changes in the socio-economic system, she sees room for a more “liberal” reinterpretation.²⁶

Wadud’s survey of Qur’anic commentaries indicates that a historical development in the understanding of the term *qiwama*, which is a verbal substantive (*masdar*) of the root q-w-m. A very important Qur’anic commentary for contemporary Islamists is the *Mukhtasar ibn Kathir* (the shortened commentary of Ibn Kathir) by Imad ad-Din Ibn Kathir (d.1373). His commentary to the Qur’anic verse 4:34 is that men are managers of women, their leaders and their educators, because God has preferred men over women. His evidence of this is that God has given the privilege of prophethood to men

²⁶Anne Sofie Roald, 2001, p.145.

only. As Wadud has observed, Sayyid Qutb (d. 1966) comments on verse 4:34, saying that man and woman are created from a single soul, therefore they are complementary to each other. In his view, the preference of the man over the woman has therefore to be a question of relationship of responsibility in which love and mercy should dominate. He further claims that the responsibility men have over women is based on the fact that men are economically responsible for their families.²⁷

3) Asghar Ali Engineer (1939- 2013)

Another Muslim liberal thinker to champion women's rights is Asghar Ali Engineer (10 March 1939 – 14 May 2013). Engineer was a prolific Indian reformist-writer and social activist. He was famous in international circle for his work on liberation theology in Islam. He also led the Progressive Dawoodi Bohra movement. The focus of his work was on communalism and communal and ethnic violence in India and South Asia.

Engineer also served as head of the Institute of Islamic Studies and the Centre for Study of Society and Secularism, both of which he founded in 1980 and 1993 respectively. Asghar Ali Engineer's autobiography, *A Living Faith: My Quest for Peace*,

²⁷ Anne Sofie Roald, 2001, p.150.

Harmony and Social Change was released in New Delhi on 20 July 2011 by Shri Hamid Ansari, the then Vice President of India.

He began to play a leading role in the reform movement in 1972 when a revolt took place in Udaipur. He was unanimously elected as General Secretary of The Central Board of Dawoodi Bohra Community in its first conference in Udaipur in 1977. In 2004 due to criticism of the Dawoodi Bohra religious establishment he was expelled. In 1980, he set up “Institute of Islamic Studies” in Mumbai to create a platform for progressive Muslims in India and elsewhere. Subsequently, through the 1980s, he wrote extensively on Hindu-Muslim relations, and growing communal violence in India. Engineer has been instrumental in publicizing the Progressive Dawoodi Bohra movement through his writings and speeches. In 1993, he founded “Center for Study of Society and Secularism” to promote communal harmony.²⁸

In his book *Rights of Women in Islam* (2008), Engineer discusses at length various rights of Muslim women ranging from concepts of sexual equality, marital rights of women, women and divorce in Islam, individual dignity of women, Muslim personal law, Muslim women on the move. It must be emphasized here that all these are elaborated at length using rational approach in understanding Qur’anic verses and Hadith. In this book, in the third

²⁸ http://en.wikipedia.org/wiki/Asghar_Ali_Engineer. Retrived on 29 October 2013 at 09.00 AM.

enlarge edition Engineer added one chapter dedicated to discuss about A Muslim woman leading the congregational prayer.

In the following paragraphs I will present what Engineer has discussed in his book *Rights of Women in Islam* concerning woman leading the congregational prayer.²⁹ Engineer described the action taken by Amina Wadud to lead congregational prayer as a historic step. Engineer in his analysis support the standpoint of Wadud.

Amina Wadud, an Islamic scholar of repute from US, led the mixed congregational prayer on 18th March 2005 in New York and also delivered *khutba* (sermon). It was a historic step as it was a unique development in the history of Islam. Not that it was the first time but it had happened after centuries. Amina wadud invoked the principle of spiritual equality of men and women in Islam. She led women and men in prayer. Subsequently, another women led Friday prayer and delivered a sermon in Canada too. Miss Asra Nomani, a former wall street journaliss also led prayer in the university of Brandeis near Boston in USA. In fact, Asra was the main motivator behind the movement for a woman leading the mixed gender prayer.

It greatly disturbed conservative Muslims who denounced it as against Islam. Fatwas were also issued against it. Some extremist

²⁹ Unless otherwise stated, the texts in the following paragraphs are taken from Engineer's chapter on leading mixed congregational prayer. See Asghar Ali Engineer, 2008, *Rights of Women in Islam*, third enlarged edition, New Delhi: Sterling Publishers Private Limited, pp. 210-219.

Muslims in USA even threatened to throw a bomb and hence the venue had to be changed. Libyan leader, Gaddafi in condemnation of a woman leading a mixed gender prayer went to the extent of saying that women-led prayer “creates million of bin ladens” according to *Daily News* (March 24, 2005). There was a time when Gaddafi was a fervent advocate of gender equality and used to say that gender inequality in the Muslim world was a Western colonial conspiracy to immobilise half the Muslim. That time Gaddafi was more of a rebel and now perhaps he is finding back his mainstream root in Islamic world. He has also given up his militant image and has come closer to USA.

In Egypt, the great mufti, Ali Goma also denounced a woman leading the mixed congregational prayer. He said it was not permitted in Islam. He said no woman can lead a mixed congregational prayer, much less a Jum‘ah prayer and she cannot deliver khutbah. He said that majority of the imams and the muftis agree that a woman cannot lead a mixed congregational prayer. However, all ‘ulama agree that she can lead only women in prayer.

Engineer then took into his consideration the importance of examining this claim from the Qur’anic viewpoint whether or not there is any authoritative argument (*nass*) against a woman leading a mixed gender prayer in the Qur’an. He is certainly sure there is not. He states that all agree that there is no such denial in the Qur’an. Though the Qur’an does not refer to the issue directly, there are

verses in the Qur'an, which can support a woman leading such mixed congregational prayers.

Engineer states that Prophet's hadith also allows a woman to lead a congregational prayer. He elaborated that the holy prophet has asked Umm Waraqah bint Abdallah to lead prayer in her *dar*, which included men. She was well versed in the Qur'an compared to others, including men, and hence the prophet asked her to lead the congregational prayer. Engineer goes further with an explanation on the term *dar*. Now generally, *dar* (house) is interpreted as her family and according to this interpretation she was asked to lead her family members in prayer including her husband. But it is also stated in hadith that the prophet appointed a *mu'addhin* (caller to prayer) who was a man. This means it was not her family but most probably her locality. Here *dar* should not be household of family but locality as *dar al-Islam* would not mean family of Islam but a locality, even a country of Islam.

Engineer explains that the hadith relating to Umm Waraqah has been narrated by Abu Dawood, also by Ibn Khuzaimah, who rates it as "sound" (i.e., authentic). Umm Waraqah was also one of the few who handed down the Qur'an before it was compiled in written form. It was because of this hadith that jurists like Al-Mozin, Abu Thawr, and Al-Tabari held the opinion that a woman can lead prayers of mixed congregation. Ibn Taymiyyah, another noted jurist, was of

the opinion that a woman can lead Tarawih prayers of mixed congregation.

Though there is unanimity among ‘ulama and jurists that hadith relating to Umm Waraqah is authentic, but then there is debate whether permission by the Prophet was specific to Umm Waraqah or it implies permission for all women to lead mixed congregational prayers. However, there is nothing to indicate that it was specific to Umm Waraqah. Since she was an ‘alimah who was well versed in the Qur’an and elements of *Salah* (prayer) so she was asked to lead prayer in her locality. It was certainly her ability and sincerity, not her tribe or standing in the society, which earned her that distinction.

It is a well-known principle of jurisprudence that of the two people one who is the greater ‘alim would lead prayer, and of the two one who is physically more sound would perform function of *imamah*, and of the two one who is from the same locality would lead the prayer. Extending this to sex, the ‘ulama concluded that since a woman is physically weaker than a man so a man is superior and hence must lead the prayer. However, on this basis all ‘ulama and jurists agreed that woman can lead other women in prayer.

However, Engineer argues that a woman can be greater ‘alimah than a man and it was on this principle that the prophet allowed her to lead a mixed congregational prayer. This was 1400 years ago, and even now in the 21st century there is such opposition to a woman leading the prayer. In Engineer’s view, it is really strange,

and odd reasons are being given to oppose a woman leading a mixed congregational prayer.

Engineer quotes Sheikh Yusuf al-Qaradawi as saying in his fatwa that, “throughout Muslim history it has never been heard of a woman leading the Friday prayer or delivering the Friday sermon, even during the era when a woman, Shagarat Ad-Durr was ruling the Muslims in Egypt during the Mamluk period. It is established that leadership in prayer in Islam is to be for men.”

Reacting to this statement of Qaradawi, Engineer gives comments that firstly, Muslim men, particularly ‘ulama, have decided that a woman cannot be ruler or head of the state. How then Qaradawi is approvingly quoting that during a woman’s rule in Egypt no woman led congregational prayer. Qaradawi, like other traditional ‘ulama, in Engineer’s view, considers a woman’s rule as illegitimate. And if he does not, then he should not object to a woman leading a mixed congregational prayer.

Secondly, his argument that it is well established that “leadership in prayer in Islam is to be for men”, Engineer then asks who has established that? As for Engineer there is no such kind of establishment in the Qur’an and the Prophet’s Sunnah. Meanwhile, everyone agrees that Islamic Shariah is based on the Qur’an and Sunnah. It is not for anyone to establish Islamic rules. According to Engineer, this assertion on the part of Yusuf Al-Qaradawi is not right and certainly not based on Islamic sources.

Engineer points out that al-Qaradawi, in order to justify traditional practice that man alone can lead a congregational prayer come out with very strange logic, even obsession with sex. al-Qaradawi was cited to argue that, “Prayer in Islam is not an act that involves different movements of the body... Moreover, it requires concentration of the mind, humility, and complete submission of the heart to Almighty Allah. Hence, it does not befit a woman, whose structure of physique naturally arouses instinct in men, to lead men in prayer and stand in front of them, for this may divert the men’s attention from concentrating during the prayer and disturb the spiritual atmosphere required.”

Engineer questioned the logics utilized by al-Qaradawi. On one hand al-Qaradawi says, prayer is an act of concentration and submission to Allah and humility to Him and on the other he argues that a woman’s sexuality will interfere with this concentration. Of what use is a Muslim’s concentration if gets sexuality excited even in the sacred and spiritual act of prayer and submission to Allah. Better he does not pray. Allah says in the Qur’an that, “Surely prayer keeps (one) away from indecency and evil,” (29:45) and our ‘ulama (including al-Qaradawi) are arguing that a woman through her posture in prayer will excite a man’s sexual desire. Whom should we listen to? To ‘ulama or to Allah who says prayer is an antidote for all indecency and evil?

Engineer continued to quote al-Qaradawi who argues, “Hence, it is to avoid the stirring instincts of men that the Shariah dictates that only men can call for Prayer and lead people in the Prayer and that women’s rows in Prayer be behind the men.” According to Engineer, this may be al-Qaradawi’s view, it is certainly not the view of the Qur’an and Sunnah. Al-Qaradawi thinks the Prophet did not know what he knows about men’s sexuality and permitted Umm Waraqah to lead prayer. He also thinks that only men’s sexual feelings can be stirred, not women’s when they pray behind men.

Engineer then argues that the problem is not with sexuality but with a man’s ego that he does not want to pray behind a woman. Men have total control on all social and religious institutions and they do not want to give up this control in any case. Islam, in Engineer’s view, can be a liberator for whole humanity, much more for women who were totally subjugated. The Prophet of Islam was personally a great supporter of women’s cause. Apart from revelation, he did what he could for women and their liberation. He wanted women to be equal to men both in the material and spiritual sense. The Qur’anic verses as well as the Prophet’s conduct are a clear proof of that. Not only did he want women to pray inside the mosque, but also wanted them to lead men in prayer. When some men obstructed women from entering into the mosque to pray, he said, “Do not prevent Allah’s servants (*amanatullah*) from praying inside Allah’s house.” Men do

not allow women to enter into the mosque in several countries even today, particularly in the South Asian countries like India, Pakistan and Bangladesh. Engineer criticized such kind of discrimination to women in Muslim societies.

Engineer wonders of who they follow, their own version of Islam or the Qur'anic and Prophetic Islam. The Qur'an stands for complete equality in human dignity, freedom, duties and rights as far as women are concerned. The Qur'an puts it in four words when it says, *walahunna mithlul ladhi 'alayhinna* (i.e. and women have rights similar to those against them in a just manner. (Q 2:228).

Engineer explains, these four words are of great significance. These words ushered in a revolution in gender relations in a period of darkness in the world. These words gave women what the world could give them in the early twentieth century. The Prophet naturally brought these words into practice in their true spirit. The world until then had believed animal and women have no soul. The Qur'an, on the other hand, not only preached men and women have been created from what it calls *nafsin wahidin* (from one soul) but also accorded them full human dignity. The Qur'an made another revolutionary statement, *walaqad karramna bani Adam* (And surely we have honoured children of Adam. Q.17:70). Children of Adam being collective noun, all are included, including men and women, black and white, Arab and non-Arab. Thus, to Qur'an all human beings

have equal dignity and no gender discrimination is allowed as no colour, racial or linguistic discrimination is permitted.

But when Islam spread to other parts of the world where all forms of discriminations, including gender discrimination, were practiced this revolutionary message of Islam was lost and all prejudices, sexual, racial and linguistic began to be practiced. The Muslim who practiced Islam with their pre-Islamic prejudices, could not appreciate the Islamic spirit, and there was no person of the Prophet's spirit among them or of the status of immediate companions of the Prophet to infuse true spirit of Islam among them.

Engineer continues elaborating that women enjoyed a very low status in all cultures and races and this low status continued despite acceptance of Islam among those people who embraced Islam decades or even centuries after the death of the Prophet and his companions. The new generation of 'ulama from Persian, Roman and Turkish stock too engaged themselves in formalistic juristic issues, without fighting their deeply embedded cultural prejudices against women. Then to serve these deeply embedded gender discriminatory opinions, new *ahadith* (sayings of Prophet) came into existence and *Qiyas* and *ijma'* (analogical reasoning and consensus) being purely human institutions, too were influenced by these cultural prejudices.

Thus, all sorts of discriminations began to be practiced against women. The early dynamism of women was severely restricted and she was confined at home. The Prophet had even

allowed them to participate in the war. Engineer also compared the condition of women in the time of Umar (the second caliph) who had appointed a woman as inspector of markets with the condition of women at the present time, which are wrapped in black cloth could not move out without a *muhrim*.

Engineer lamented that Now all this was thought to be strictly Islamic and the ‘ulama and jurists issued fatwa after fatwa (legal opinion) making his low status of women as Islamic. She then became a mere appendage of her father or husband after marriage. Her salvation lay only in submission to authority and pleasure of her husband. She could not even step out without his specific consent. She lost her individual dignity. A *hadith* circulated, wherein the Prophet was made to say that if it were permissible to prostrate before anyone except Allah, I would have required a wife to prostrate before her husband.

Thus, one can see how later generations of Muslims occupied in their cultural values and completely alien to the Qur’anic spirit, degraded women’s status. No wonder she was not permitted to lead congregational prayers as she was thought to be inferior to men. According to Engineer, Yusuf al-Qaradawi’s argument that no woman in history of Islam had led a congregational prayer is based on his kind of logic, not on the Qur’anic spirit.

Referring to the history of Islam in the early days, Engineer explains that during the Prophet’s time, the women did not accept

their degradation but fought for their Qur'anic rights. Once, when an argument ensued about their status, they went to the Prophet and inquired whether they were inferior to men. The Prophet waited for divine injunction and Allah responded, "Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard their chastity, and the men who remember Allah and the women who remember – Allah has prepared for them forgiveness and the mighty reward." (Q.33:35).

Engineer raised a question, if one reads this divinely revealed verse, can one still argue that women are in any way inferior to men? If one still does, then all one can say is that he is either not appreciative of the Qur'anic teachings or that he is deeply immersed in his male-dominated values. To him the Qur'anic message is not as important as his own values in which he has been brought up. Engineer warned that the real tragedy is that one is born in a Muslim family and formally accepts Islam as religion without being deeply affected by the Qur'anic spirit. Or the Islamic message reaches him through not only his cultural filter but also through the conservative 'ulama themselves quite alien to the Qur'anic spirit.

Engineer questioned that after deeply studying the import of the verse 33:35, can one still seriously argue that women cannot lead mixed congregational prayer? That is why all those who are opposing women leading a mixed congregational prayer are simultaneously admitting that there is nothing in the Qur'anic and hadith against women leading a prayer. But since they are immersed in male values rather than Qur'anic values, they maintain women cannot lead a congregational prayer and invent strange arguments like sexual excitement by looking at the back of a woman. What is much more surprising is that such arguments are advanced by the 'alim of the status of Sheikh Yusuf al-Qaradawi. According to Engineer such arguments are external to the Qur'anic spirit. The Qur'an does not even remotely suggest that men are sexually more excitable than women and so women should be wrapped in cloth from head to toe to spare men the sin of rape or adultery. The Qur'an treats both man and woman equal even in this regard and proposes same punishment for both for such offences.

Engineer also extends his explanation to another issue, like polygamy in which men use such kinds of arguments. It is often argued that polygamy saves men from resorting to illegitimate relationships with other women. The Qur'an does not refer to any such argument. On the other hand, the Qur'an reluctantly permits polygamy to take care of orphans and widows (4:3) and warns that "if you fear you cannot do justice then (marry) one." Not only this, in yet

another verse 4:129 it says, “And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total inclination, so that you leave her in suspense. And if you are reconciled and keep your duty, surely Allah is ever forgiving, merciful.”

The message of this verse is very clear and if one reads both the verses i.e., 4:3 and 4:129 together it becomes quite clear that he can take more than one wife only in some exceptional cases but otherwise one should take one wife. Yet the ‘ulama throughout history made it almost a privilege for men to marry up to four wives and justice never remained an issue. On the other hand, such arguments, totally external to the Qur’anic spirit that one needs to marry more than one wife to avoid a life of sin, were usually made.

Engineer contends that now women are much more educated and conscious of their rights and the time has come to put into practice the real Qur’anic spirit and understand the Qur’anic teachings in the right perspective, and small steps like Amina Wadud and others leading mixed congregational prayers should be taken. The Islamic world urgently needs certain reforms and for that an internal debate will be very helpful.

Engineer is of an opinion that this step has stirred feelings, but he believes that from the heated debate will come the much-needed light for healthy change. The vast gap between Islamic spirit and Muslim practices needs to be bridged through dialogue and

discussion. Engineer cautioned that there is constant attack from non-Muslims about gross injustices perpetrated by Islam against women. Non-Muslim are not aware of Qur'anic teachings and hence they blame Islam for these injustices. Engineer suggested that those Muslims who understand the Qur'anic teachings must come forward and initiate discussions both with Muslims and non-Muslims.

Muslim women also need to be properly educated in the Qur'anic teachings and we urgently need women theologians to spread awareness among them. Thus, both Muslim men and women, committed to human dignity and gender justice, will have to seize initiative to bring about much-needed changes in the Muslim society. Thus, Engineer confidently maintains that the Muslims should welcome the initiative taken by sisters like Amina Wadud and others and spread this message.

A believer (mu'min) must be totally committed to justice, benevolence, compassion and wisdom as these are Qur'anic values, and any injustice to women cannot be acceptable to a believer. Throughout the medieval ages, Muslims lost the true message of Qur'anic values and now in the age of human dignity and human rights, the Qur'anic message of gender justice needs to be revived.

Engineer asserts that if the Muslims do not bring the real Qur'anic spirit, even in today's circumstances the Muslims will miss the bus forever. Allah will never forgive the Muslims for this in difference to His Message. We have always sidelined reformers like

Muhammah Abduh of Egypt who stood for gender justice and true Qur'anic spirit. In fact, according to Engineer the Muslims need not one but many Abduhs for the improvement in Muslim societies.

From the discussion concerning the rights of women in Islam, as presented by Ali Asghar Engineer above, we can conclude that in Islam women which high qualification is allowed to lead congregational prayer based on hadith of the Prophet if interpreted properly not merely on man's interest. Become an *Imam* (leader) in congregational prayer like what Amina Wadud did is thus permitted.

After discussing viewpoints of Muslim liberal thinkers pertaining to women's rights, now let me turn to look at the condition of women in the sphere of Islamic education at the present time. Are people involved in running Muslim education in Muslim society such as teachers and lecturers dare enough to implement what Muslim liberal thinkers have promoted? Will the teachers at Islamic education let their female student to be an *Imam* in a mixed congregational prayer? Or will they do the opposite and do not give any opportunity to their female students to exercise their rights? Are the teachers not confined themselves to the specific understanding of Islam which is literalist and conservative approach? In the next section, I will discuss the Islamic education both on theoretical and practical level.

C. Practice of Islamic Education in Muslim Society

1) The Woman's Right to Education: Theoretical basis

Since this research restricts its discussion only to the implementation of some notions promoted by liberal Muslim thinkers, i.e. championing women's rights in the sphere of Islamic education in Muslim society it is logical to present first the theoretical basis in order to get a better understanding on the matter of Islamic education.

Here, it must be remembered that Islam is a religion of knowledge. It was the Prophet's recommendation that knowledge should be sought, "even in China", China being looked upon as a symbol of remoteness.

According to Islam, all knowledge is knowledge of God, and therefore it is a divine duty of every Muslim to seek it. It is no surprise then to learn that the Qur'an encourages Muslims to read and learn: "Read! In the Name of your Lord Who has created [all that exists]. He has created man from a clot [a piece of thick coagulated blood]. Read! And your Lord is the Most Generous. Who has taught [the writing] by the pen. He has taught man that which he knew not." (96:1-5).

Islamic teachings cover all aspects of the life of a Muslim, as well as regulating all social activities. Although faith and worship are the main themes of all religions, including Islam of course, matters of

social relations, as well as political, economic, legal and military aspects also form part of the teachings, and thus the entire life of a Muslim. Muslim women, as well as men, are called upon to acquire extensive knowledge to understand and follow all the teachings of Islam, and to abide by the five essential religious duties known as the Pillars of Islam. A Muslim cannot perform these duties, which include the ritual ablution, daily prayer and the correct recitation of the creed, without first learning how to do so, and certain verses of the Qur'an have to be memorized in order to pray. Fasting is a duty that must be properly observed, and thus all Muslims have to learn when to stop eating and drinking, and when to break the fast. The giving of *zakah* (alms) and the performing of the *Hajj* (pilgrimage to the Holy City of Mecca) require, of both men and women, knowledge and understanding: knowledge and understanding of the Islamic creed, such as belief in God, His names and His attributes, including the teachings and the Traditions of the Prophet Muhammad. The Qur'an states: "So their Lord accepted of them [their supplication and answered them], 'Never will I allow to belost the work of any of you, be he male or female.'" (3:195). In the Qur'an, 33:35 begins with the words "*Inna al-Muslimina wa al-Muslimat. . .*" and the entire verse translates to read:

"Verily, the Muslims [those who submit to Allah in Islam], men and women; the believers, men and women [who believe in Islamic Monotheism]; the men and the women who obey [Allah]; the men and women who are

truthful [in their speech and deeds]; the men and the women who are patient [in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden]; the men and the women who are humble [before their Lord—Allah]; the men and women who give *Sadaqat* [alms]; the men and the women who observe the *Saum* [fast—the obligatory fasting during the month of Ramadan]; the men and the women who guard their chastity [from illegal sexual acts]; and the men and the women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great reward [that is Paradise].”

It is in this verse that the Qur’an shows that God offered forgiveness and reward for men and women holding the described virtues, using the feminine gender to confirm women’s position in a society where previously they had been largely suppressed and ignored. It describes the men and women who will be rewarded by Allah: those who are monotheists and submit to Allah and obey Him, those who are true in word and deed, those who perform good deeds and avoid wrong doing including unlawful sexual intercourse, and those who observe the obligatory fasting during the month of Ramadan. It is worth noting that right from these early days, the women were anxious to learn about their religion, and asked the Prophet himself to fix a day exclusively for their own lessons, which fact is also quoted by al-Bukhari in his *Collection of Hadith*: “Some women requested the Prophet to fix a day for them as the men were taking almost all his time. On that, he promised them one day for

religious lessons and commandments.” Again quoted by al-Bukhari, the Prophet also told the men that they should allow women to attend the prayers and lessons at the mosque, saying “If the wife of any one of you asks permission to go to the mosque, do not forbid her.” A further quotation included in the collection is “Whenever I stand for prayer, I want to prolong it, but on hearing the cries of a child, I would shorten it as I dislike to put his mother in trouble.” On another occasion, after the Prophet had been preaching at the pulpit, he went towards a group of women, and thinking they had not heard the sermon, proceeded to deliver it to them specifically. In one of the authentic Traditions of the Prophet, he was heard to say that three types of people would receive a double reward: firstly, a person from the people of the scriptures who believed in their Prophet (Jesus or Moses) and then believed in the Prophet Muhammad (that is, embraced Islam); secondly, a slave who discharged his duties to Allah and his master; and thirdly, a master of a woman slave who taught her good manners, educated her in the best possible way, freed her and then married her. There can be no doubt whatsoever that it was the Prophet’s wish that not only should women receive proper education, but that they should also participate actively in the Muslim community. The Prophet was also intent that women themselves should become teachers, not only of other women, but of men too. The Qur’an, addressing the Prophet’s family, states: “And remember [of you the members of the Prophet’s family, the Graces of your

Lord], that which is recited in your houses of the Verses of Allah and *Al-Hikmah* [the Prophet's *Sunnah*—legal ways], so give your thanks to Allah and glorify His Praises for this Qur'an and the *Sunnah*. Verily, Allah is Ever Most Courteous, Well-Acquainted with all things." (Q.33:34).

In his comments on this verse, Yusuf Ali, the Islamic scholar who produced an English translation of the Qur'an, indicated that the verb *uzkurna* (to recite, teach, make known, publish) was used in the feminine gender, and as we have seen, the Prophet's wives themselves were teachers. Today, of course, whilst the teachings of Islam remain at the very core of the lives of Muslim women, they now form but a part of the wider teachings of modern education which is available to them. Sadly, though, we have to acknowledge that women are still denied the benefit of a proper education in some, mainly patriarchal, Islamic societies. Nevertheless, such denial is alien to the true teachings of Islam, and great efforts are being made to provide education to Muslim women of all categories.³⁰

³⁰ Jamal J. Nasir, 2009, *The Status of Women under Islamic Law and Modern Islamic Legislation*, Leiden: Brill, pp.15-17.

2) Rights of Muslim Women in Islamic Education: Some Empirical Experiences

In the previous section I have elaborated the Muslim women's rights to education from the theoretical perspective. Now let's see if all discussed concerning the rights of Muslim women above matches with the real condition of Muslim women in Islamic education in Muslim society in general on practical level.

a) Condition of Muslim Women in Islamic Education in Java, Indonesia

Talking about the rights of Muslim women especially in relation with their access to education at empirical cases in Java, a scholar Tuti Aryati has recently did anthropological sociological research the result or the finding of which reveals as follow.³¹

In her research Aryati states that in the end of the nineteenth century Javanese women were excluded from public space. They were traditionally assigned domestic role, affirming their subordinated position and devotion to men and their husband. She adds that scholar of Javanese studies believe that such a view on women was inherited from the pre-Islamic Hindu culture that later

³¹ Tuti Aryanti, 2013, "Shame and Borders: The 'Aisyiyah's Struggle for Muslim Women's Education in Indonesia" in Z. Gross et al, (Ed.), *Gender, Religion and Education in a Chaotic Postmodern World*, E-BOOK, @ Springer Science + Business Media Dordrecht, pp.83-92.

mingled with Islam in Java. She continues that traditional Javanese ethic considers woman as man's back companions. Additionally, the salvation of women in the hereafter was contingent upon husband's spirituality. In short "a good Javanese woman" required a woman's total obedience to her husband.

Then concerning an access to education of Javanese Muslim women, Aryati states that women's education was deemed unnecessary as seen from traditional ethic they are subordinated. They do not have the same access to education. In the early twentieth century, Javanese women's educational status varied according to their social class. Girls from aristocratic families usually went to elementary schools and stayed home upon the completion until a man came to marry them. While girls from poor families did not go to school at all, those from clerics' and religious families—including families in Kauman village—learned Islam from their older male relatives. Although the Kauman women made significant economic contribution to their household by co-managing the *batik* industry with their husband, they remained in their home.

Aryati continues that in fact, the issue of schooling and sending girls to school was more than about seclusion, economic concern, and gender discrimination. Under the Dutch colonialism (1600s–1945), schools in Indonesia were mostly held by the colonial authority. Conservative Javanese Muslims avoided sending their children, let alone daughters, to these schools because they were

managed by the Dutch colonial, which was considered infidel. They believed that the Dutch schools, education, and clothing were *haram* (prohibited in accordance to Islamic law), and going to such schools, obtaining the education, and imitating their fashion and customs were considered part of infidelity. Thus, what was at stake here was more than women's impediment to education in public space but also the larger issue of religiosity and religious identity that rested on Muslims' understanding of Islamic law.³²

In Aryati's analysis, the traditional Javanese Muslim society imposed women's seclusion to their home and exclusion from public resources because the society is patriarchal. Aryati sees that the 'Aisyiyah organization employed Islamic strategies, including the recommendation of veiling and sex segregation. She views what 'Aisyiyah did is good strategy and they were successfully applied to negotiate women's access to public space in Kauman at that time. This success is partly because of the residents' Islamic religious background and the conformity of these practices with the pre-existing Javanese tradition to conceal women's sexuality in public space.

The success of the 'Aisyiyah case, according to Aryati, is contrast to what Western scholars have worried and argued that sex segregation will alienates women from knowledge resources. In

³² Tuti Aryanti, 2013, pp. 83-92.

Aryati's view, such a spatial arrangement was in fact could facilitate women's wider access to education and social participation.

Women's Islamist "non-liberatory" movements had their own characteristics in defining agency and politics, which were not the enactment of resistance and subversion, and might be different from that of Western feminism. In Aryati's opinion, the 'Aisyiyah case shows that submission to the patriarchal Islamic law, which is often blamed by Western feminist scholars for enforcing gender inequality in Muslim society, has become a necessary modality in enhancing women's public role in education and social involvement.

With regard to veiling and sex segregation in Javanese Muslim society, which is reassertion of what has been defined by the Western scholars as "women's subjugation" through the patriarchal control over women's body, sexuality, and movement, Aryati sees that the veiling was instead perceived by its observers as a departure from the past for better piety. This cultural specificity challenges the notion of the unified characteristics of women's movements.³³

b) Condition of Muslim Women in Islamic Education in Egypt

Madiha El-Safty in her recent research (2004) is of opinion that Muslim women in Egypt are still hindered in exercising their

³³ Tuti Aryanti, 2013, pp.83-92.

rights, including access to education, which is not as good that for men.

El-Safty states that in order to understand the predicament of Muslim women in Egypt, it is necessary to look beyond religion to the strong social and cultural forces, which shape their position in society. Islam is often held responsible for the inequitable and sometimes violent treatment of women in Egypt. However, Islam is unjustifiably blamed for such discriminatory practices against women. The Islamic rights granted to women are, for the most part, just. Women have gained more rights over the years; nevertheless, they continue to suffer, as these rights are often not put into practice, because of social and cultural influences. The Islamic religion is all too often misunderstood and held accountable for the unacceptable treatment of women; whereas in reality, cultural traditions have led to this inequity.³⁴

El-Safty continues that the cumulative effect of the historical transformation of Egypt has consequently created an environment in which, at present, a woman's rights are caught in a contradictory cultural foundation. On the one hand, a long history of a highly active feminist movement, dating back to the beginning of the

³⁴ Madiha El-Safty, 2004, "Women in Egypt: Islamic Rights versus Cultural Practice", *Sex Roles*, Vol. 51, Nos. 5/6, September 2004.

twentieth century, has expanded over the years. This movement stems from a liberal Islamic faction that has been greatly influenced by Western thinkers and has succeeded in granting women many long struggled-for rights. The decades of the fifties and sixties particularly marked the climax of an upsurge of the liberal movement for women's rights in accordance with the socialist transformation in society introduced by the new political regime. With this new regime came legal equality for all citizens. Women began to enjoy their rights to a similar extent as men, in all spheres of life (e.g., education, employment, politics). Thus, the gender gap during this period was undeniably reduced, though not eliminated.

This strong support developed out of the prevailing influence of liberal Islamic thought. Scholars in support of this movement, highly educated in religion, aimed to eradicate the rigid perception of Islam as propagated by conservative scholars. Liberal scholars portrayed Islam as broad-minded and flexible in nature, a religion applicable to all times and situations. In particular, they attempted to trace modernity to the Islamic doctrine. Their interpretation of religion indicated a consistency with modern life, as opposed to the austere, archaic ideas advocated by a more conservative group. Central to this liberal trend was the emphasis on the rights of women provided by Islam.

However, the cultural factors in a male-dominated society prevail and unfortunately are supported by newly introduced

misinterpretations of the religion, which are readily adopted by the frustrated, disillusioned masses.³⁵

Right to Education

El-Safty maintains that as a worldly religion, taking into consideration the practical aspects of life, Islam gives women the right to an education. Furthermore, Egyptian legislation supports the right of education for women. However, this right was slowly adopted, because it contradicted with the cultural value of female seclusion in the earlier, more traditional days of the Ottoman Turkish restrictions on women. With the growing feminist movement, the number of women in education gradually increased, beginning in the nineteenth century. The true impetus for female education emerged in the fifties, when education was granted free to all citizens. Females took advantage of the expansion in education, and started to enrol in large numbers. These members increased annually at all academic levels. Despite this, the *rate* of female literacy has dropped. A gender gap still persists, both with respect to the gender ratio in education as well as the literacy rate. The UNDP Human Development Report for the year 2001 shows the rate of adult literacy for the age group 15 and over, as follows: “42.8 for females as opposed to 66.1 for males.

³⁵ Madiha El-Safty, 2004.

In addition, the combined primary, secondary, and tertiary gross enrolment ratio is 72 and 80 respectively.”³⁶

El-Safty continues with her analysis that an attempt at understanding this situation can best be made through the socialization process in the culture, where gender roles are clearly delineated, and males are favoured when it comes to the right to education, and many other rights. Islam is in no way responsible for such circumstances—religion does not act as a barrier to female education. A female is socialized first and foremost in her role as housewife and mother, while the male is raised as the breadwinner, hence the need to send him to school. Even in the case of drop outs, the gender factor is a driving force. Females drop out of school to get married, look after the family by performing household chores, or to take care of younger siblings. They may be sent out of the home to work, as is sometimes the case among the poorer segments of society, in order to help support the family. Nevertheless, there is still a gender division of labour in these cases, since the women are mostly engaged in domestic labour. The relationship between poverty and female education involves another dimension of even greater significance. Families living under conditions of poverty reveal an obvious bias in favour of male education. When and if they have the

³⁶ Madiha El-Safty, 2004.

opportunity to send their children to school, they often make decisions automatically favoured.³⁷

El-Safty criticised to absence of women appointed to sit as a judge in Egypt. The most controversial issue that emerges with respect to female employment appears in the long debate that lasted for years and escalated in the last decade on the position of the female judge. No woman has been appointed to this professional domain. Yet, there is no legislative or religious barrier to this situation. The Egyptian constitution grants all citizens equality in employment, as has already been mentioned. The history of Islam includes female judges. Many Islamic countries have women sitting in the judicial chair (e.g., Syria, Sudan, Yemen). The religion of Islam imposes no constraint against females holding this position. Rather, the constraint is purely cultural, based on grounds that are irrational, centered primarily around the inability of women to cope with the strenuous, stressful tasks of the judge, as not suited to her delicate nature, in addition to her highly sentimental, emotional make-up, which is likely to interfere with her ability to make sound decisions.³⁸

The male-dominated structure continues to prioritize gender differentiation. Whereas Islam grants women explicit rights as equal partners, cultural factors often intervene, causing inequality, thus denying women many rights. A close observation of Egyptian life

³⁷ Madiha El-Safty, 2004.

³⁸ Madiha El-Safty, 2004.

reveals the discrepancy apparent in gender matters. In education, employment, and marriage, this discrepancy can be easily detected. It is important to mention, however, that giant steps have been taken over the years to reinforce the rights granted to women by Islam, in spite of the massive and strong reactionary tide they have confronted. This reactionary group has attempted to reinterpret, or misinterpret, long-accepted modes of practice in the Islamic dogma, thus widening the gap between given rights and their actual practice.³⁹

c) Condition of Muslim Women in Islamic Education in Turkey

In her research in Turkey (2001), Saktanber reveals that regarding the level of education in family in Turkish society, there is a big gulf between spouses. Women generally had received a much lower level of formal education than their husbands. There is a crucial point which should be underlined regarding the education level of these women. At one time and another they had all either attended Qur'an courses or received private education in religion at home. It is difficult, however, to determine the level of religious education attained through the Qur'an courses because of the disparate nature of these.⁴⁰

³⁹ Madiha El-Safty, 2004.

⁴⁰ Ayse Saktanber, 2001, *Living Islam: Women, Religion and the Politicization of Culture in Turkey*, London: I.B. Tauris, p.102.

d) Condition of Muslim Women in Islamic Education in Iran

Mehran in her recent research (2009) reveals that since the establishment of the Islamic Republic, female higher education has been characterized by a paradoxical combination of discrimination and exclusion of women on the one hand, and the empowerment of women on the other. “Female higher education during the rule of the Islamic Republic is indeed an account of gender discrimination and inequality, as well as change and increasing equality and empowerment”. Mehran states that in Iran today women remained under represented at graduate levels of education and faculty members.⁴¹

In her study Mehran using Longwe Framework compares Iranian women’s access to different levels of higher education to that of man’s since it is often unequal. In short, it can be said that women have less access to education compared to men.

It is reported that even though the participation of women in higher education or university level has increased from time to time, but Mehran notes that this shift is danger composition of Iranian universities has caused the alarm among those fear women’s empowerment through access to higher levels of education. The

⁴¹ Golnar Mehran, 2009, “ ‘Doing and Undoing Gender’: Female Higher Education in the Islamic Republic of Iran”, *International Review of Education* (2009) 55:541-559. DOI 10.1007/s11159-009-9145-0, p. 541.

“danger” has been voiced by some members of Parliament who have proposed placing a quota on female university admission rates.⁴² Mehran states that the increase in female participation in every level and field of higher education is a reflection of some Iranian women’s will to pursue their studies in spite of discriminatory policies that have held them back at times. She also reveals in her research that women’s level of *participation* in decision making in higher education institutions are far from ideal given the significant gap between men and women among faculty members. According to Mehran, the low number of women in university instruction indicates unequal decision-making power in academic committees.⁴³

Mehran also analyses that the low participation of women at the master’s and specialized doctorate levels in 2007-2008 academic year at higher education in Iran which only a third of doctoral students are female means that academia will remain a male-dominated domain. Mehran continues, this also means that fewer women will be eligible for university instruction compared to men.⁴⁴

e) Condition of Muslim Women in Islamic Education in Tunisia

In their recent research (2011) Nagwa Megahed & Stephen Lack examine the past and present status of women and gender

⁴² Golnar Mehran, 2009, p.554.

⁴³ Golnar Mehran, 2009, p.554.

⁴⁴ Golnar Mehran, 2009, p.554.

inequality in the Arab World with particular reference to Egypt and Tunisia, prior to post colonialism. Their study reveal that female participation in pre-university and higher education in Tunisia is still lower than that of men. The study says that, “Though the Tunisian Education Act of July 2002 declares the provision of free education to all citizen, regardless of gender, social origin, skin colour or religion” illiteracy rates continue to be higher for girls than boys in urban and rural areas in all age categories.⁴⁵

The research of Megahed and Lack also reveals that because of the Tunisian government commitment in providing universal access to education and made education its national priority Tunisian women entering post-secondary and university education is rising. In the 2008-2009 academic year, more than half of all university students were women, which represent 59.5 per cent. However, despite gender parity in Tunisian higher education, school administration still tend to be male-dominated.⁴⁶ In terms of improving the status of women Tunisian government has aggressively reformed the status of women and family law. In order to implement its reform agenda, the Tunisian government banned all

⁴⁵ Nagwa Megahed & Stephen Lack, 2011, “Colonial Legacy, women’s rights and gender-educational inequality in the Arab World with particular reference to Egypt and Tunisia”, *International Review Education* (2011) 57:397-418, DOI 10.1007/s11159-011-9215-y, Published online: 31 August 2011 @Springer Science+Business Media B.V., p.409.

⁴⁶ Nagwa Megahed & Stephen Lack, 2011, p.412.

groups formed on a religious basis and promoted “a modernistic interpretation” of Islamic law.⁴⁷ It seems that Tunisian government has achieved universal access to basic education, even though disparities seem to remain in which gender equality in higher education has yet to be reached.

D. The compatibility of some notions promoted by liberal Islam with the practice of Islamic education

After observing to the condition of Muslim women in relation to their rights especially in some places or countries mentioned above, it can be concluded that in general Muslim women still have limitation in exercising the rights especially with reference to an access to education. From the data of empirical studies undertaken by some scholars recently it is clear that in those countries Muslim women have less access to education if compared with men. This is so because many families still considered that education is less important for their female children. Such views exist in majority of Muslim societies in the Muslim world, mostly because of being dominated by their culture, or because of following certain types on interpretation of religious teachings, which is conservative in nature.

⁴⁷ Nagwa Megahed & Stephen Lack, 2011, p.414.

Among the different interpretations of Islamic law there is one that contends that women have the right to be educated at high level, to possess and dispose of property, to undertake a trade or profession and to vote and serve as government officials. Although this “civil rights” were to have been granted to women by Islam more than 1400 years ago, some Muslim communities and societies do not in fact implement all or most of them. Muslim feminists argued “that extant Islamic practices derive from patriarchal interpretations of the Qur’an in male-dominated societies where the prevailing norms influenced men’s largely biased interpretations of the holy Book”.⁴⁸ Thus, it is logic to assume that a patriarchal society will create a kind of interpretation based on the “taste” they will.

People tend to have different interpretations when understanding texts from Qur’an and Hadith. Conservative people are strict in interpreting Islam, they often use literal meaning in translating texts from Qur’an and Hadith, so that they are also called “literalists”. It is also true when they read the verse “*al-rijalu qawwamuna ‘ala al-nisa’*”. Based on the literal meaning of this verse people of conservative group reveal that the men are superior to women. This understanding creates other consequences of thinking. When the time to decide whether to send their children to schools or

⁴⁸ N. Ramazi, 1995, Islamic government need not repress women. In D. Bender & B. Leone (Eds.), *Islam: Opposing viewpoints* (pp.72-79), San Diego: Greenhaven Press.

higher education they tends to favour the male children and ask the female children to stop and stay at home waiting to a man to come and marry her, and then manage the household. This condition is so because people tend to follow conservative interpretation of Islam, including when reading the verse mentioned above, which bring the results of putting women in superior position. To my view, this matter contradicts to what the liberal Muslim thinkers have championed and promoted concerning the rights of women.

Thus, different approach in understanding and interpreting religion will produce different result or product of society. If we link the data from empirical research (concerning general condition of Muslim women in getting access in Islamic education and the treatment they receive from their respective society) discussed above with our earlier question “are the notions promoted by liberal Muslims compatible or relevant with the practice of Islamic education?” I would say not wholly compatible, since in the practice of our Islamic education, we have to admit that the majority of society tends to follow the conservative approach in understanding Islam.

CHAPTER 5

COCLUSION

After discussing the subject at length in the previous chapters, now in this last chapter I will draw some conclusions to answer the research questions forwarded earlier.

Based on the discussion presented in the previous chapters I would have some conclusions as formulated in the following points:

- 1) Concerning what constitutes liberal ideology, which is the first research question of this study, I can summarize it as follows. Liberal ideology in Islamic perspective is not what is perceived by many in the social or political terms, but liberalism in the context of Islamic thought in the Muslim world, commonly called Islamic liberalism. In modern times there have been a number of liberal movements in Islam. In general, these movements designate religious outlooks which depend largely on *ijtihad* or reinterpretation of scriptures. Liberal Muslims interpret the Qur'an and hadith from their personal perspective. Liberal Muslims claim that they go back to the principles of the early Muslim community, arguing that the medievalists have diverged from true Islam through their focus on the literal word rather than the ethical purpose of scripture. Another Muslim scholar would strongly endorse liberal Islam as a critical reinterpretation and reexamination of *sharia* (Islamic law) and *fiqh* (Islamic

jurisprudence) to make them relevant to contemporary modern life. While another one would define “Liberal Islam” as all traditions in the interpretation of Islam which is based on human reasoning or rational discourse. Liberal Muslims tend to refuse *taqlid* (blind following) to earlier Muslim doctrines and to answer the challenges of modernity with *Ijtihad* (creative interpretation) based on the Qur’an and the Sunnah. Thus, liberal Islam has the opposite standpoint from the traditionalists. Among the issues which become the concern of Muslim liberals are: (1) refusing theocracy, (2) promoting democracy and separating religion from state, (3) championing women’s rights, (4) encouraging freedom of thought, (5) defending rights of non-Muslims, and (6) promoting human progress.

- 2) Pertaining to what encompasses Islamic education, which is the second research question of this study, I can elaborate it briefly in the following sentences. Scholars have various different formulas. One definition states that Islamic education is guidance of physic and mental based on law derived from the religion of Islam aimed at forming the main character according to Islamic measurements. What is meant by the main character here is having personality which includes Islamic values. The First International Conference on Muslim Education in Mecca in 1977 highlighted the mistake of certain parties which conceive Islamic

education as merely the instructions on the Qur'an, Hadith and Fiqh alone. In its recommendation, Muslim scholars who took part in that conference asserted that Islamic education is instruction of all subject matter from Islamic point of view, "Islamic Education to mean education in all branches of knowledge taught from the Islamic point of view." Thus, in Islamic education all branches of knowledge must be taught. The conference also made division of knowledge into two divisions. They are (a) given 'Perennial knowledge' based on the Divine revelation presented in the Qur'an and Sunnah and all that can be derived from them with the emphasis on the Arabic language as the key to the understanding of both. (b) 'Acquired knowledge' including social, natural and applied sciences susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shariah as the source of values is maintained.

- 3) Regarding the extent to which liberal ideology compatibles with practices within Islamic educational system in Muslim society, I have the following conclusions. On theoretical perspective, what has been championed by liberal Muslim thinkers with regard to women's rights especially with reference to an access to education is without doubt in line and relevant or compatible with the hope of Islam. There can be no doubt whatsoever that it was

the Prophet's wish that not only should Muslim women receive proper education, but that they should also participate actively in the Muslim community. The Prophet was also intent that women themselves should become teachers, not only of other women, but of men too. On the practical level, however, what has been promoted by liberal Muslim thinkers concerning the rights of women in getting an access to education is still problematic. Looking at the reality in Muslim society, we can say that the rights of Muslim women to access education is still not as good as that of men. In some societies in the Muslim countries women's education is deemed unnecessary. Today, whilst the teachings of Islam remain at the very core of the lives of Muslim women, they now form but a part of the wider teachings of modern education that is available to them. Unfortunately, we have to acknowledge that women are still denied the benefit of a proper education in some, mainly patriarchal, Islamic societies. In Java, it is recorded that the traditional Javanese Muslim society in the past imposed women's seclusion to their home and exclusion from public resources, and given the traditional characteristics, their education was considered unnecessary. In Egypt, it is the fact that Islam gives women the right to an education and Egyptian legislation also supports the right of education for women. In the reality, however, this right was slowly adopted. This is so because many considered it contradicts with the cultural value of female seclusion in the earlier more

traditional days of the Ottoman Turkish restrictions on women. Thus, culture has prevented them from enjoying maximally to their rights. Males are favoured when it comes to the right to education and many other rights. A female is socialized first and foremost in her role as housewife and mother, while the male is raised as the breadwinner. Therefore, a family will favour to send male children to school rather than female children. Thus, gender discrimination is still persistent in providing children with education. Actually, Islam is in no way responsible for such circumstances, religion does not act as a barrier to female education.

B. Suggestion

As a researcher I feel that the topic being discussed in this study is interesting especially in the field of Islamic studies. However at the same time I also feel that the time provided for conducting the research is limited. Therefore, it is logical to think that the result or the finding has also limitation. For these reasons, I would suggest that next researchers take initiative to investigate the topic in deep and elaborate more about this field. It is my hope that the result of this study will contribute to the development and the progress of science, especially in the field of Islamic studies.

C. Closing words

Alhamdulillah, thanks God, praise is due to Allah who has been giving protection and guidance to me so that this research can be finished on time.

I am fully aware that this work is not perfect. Therefore, criticisms and suggestions from anyone are always welcomed. I hope that this work can give contribution to the progress and development of science, specifically in the field of Islamic studies.

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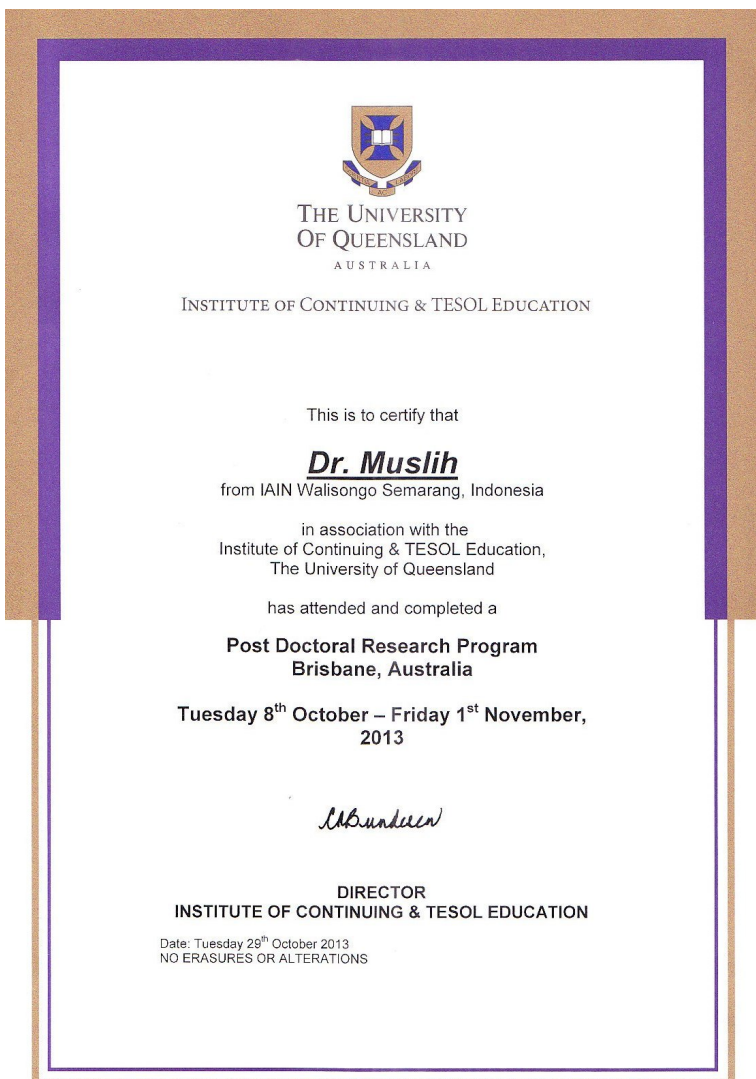
Bureau (ICB) ReijksUniversiteit Leiden, Nederland, (4 Feb. 1998 - 20 May 1998); “English Academic Writing Course” di Inter Consultancy Bureau (ICB) ReijksUniversiteit Leiden, Nederland, (4 Feb. 1999 - 27 May 1999); “Dutch Course” in Taal Centrum Universiteit Leiden and “Dutch Course” in ROC Leiden, Nederland (2002); “English Language Training” in Indonesia Australia Language Foundation (IALF) Surabaya (Jan – Mar 2007); “Training on Mediation and Conflict Resolution” in Wageningen University, The Netherlands (20 April – 28 May 2007); “Short-course on Peace Study” in European Peace University (EPU), Austria (27 Sep. - 20 Dec. 2009).

The writer has attended some seminar and conference either at national or international level, such as: “International Conference on Muslim Education in Europe” in Bonn, Germany (2002); International Conference (Fifth Annual Conference) on “Defining and Establishing Justice in Muslim Societies”, Organized by Center for the Study of Islam and Democracy (CSID), held in Wyndham Hotels & Resort, Washington, DC. (28-29 May, 2004); National seminar on “Sertifikasi Guru Antara Harapan dan Realita”, as speaker, organized by MAN Magelang, (29 Maret 2008); International Conference on “Mediation and its Future in Indonesia” organized by Walisongo Mediation Center [WMC] IAIN Walisongo in cooperation with NUFFIC, The

Netherlands, held in Novotel Hotel Semarang on 30 Nov-1 Dec. 2010, as moderator; International Conference on “Is Indonesian Islam Different? Islam in Indonesia in a Comparative International Perspective”, organized by the Training Indonesia’s Young Leaders Programme (Leiden University) in Cooperation with the Ministry of Religious Affairs (Jakarta) and Pusat Pengkajian Islam dan Masyarakat (PPIM), UIN Syarif Hidayatullah Jakarta, held in Novotel Hotel Bogor from 23-26 January 2011, as speaker.

The writer has ever received appreciation of “Satyalancana Karya Satya X Tahun” in 2010 from the President of Republic of Indonesia. The author has once been a guest speaker at a TV program of Voice of America (VOA) Washington DC (2004). The author can be contacted via email: muslihe@yahoo.com and muslihmz@gmail.com

Appendix:



Appendix:



Institute of Continuing & TESOL
Education (ICTE-UQ)
Director
Ms C.M. Bundesen AM
BA, MA, MACE, MAICD
CRICOS PROVIDER NUMBER 00291C

Australian Embassy
Jalan H.R. Rasuna Said Kav C 15-16
Jakarta 12940
Indonesia

August 22nd, 2013

Dear Sir/Madam,

We are pleased to offer a place in the above program to the following participants from the IAIN Walisongo Semarang, Indonesia to undertake a professional development program entitled:

Research Skills Program for International University Academics

The program is specifically designed for University academics and researchers and will include the following activities:

- Presentations on selected topics in course development and research methodologies in Social Sciences
- Development of research report and conduct of a literature review
- Advisory sessions with UQ Academics

The program is set to commence on the 7th of October 2013 and complete on the 1st of November 2013.

The University of Queensland's Institute of Continuing and TESOL Education (ICTE-UQ) will manage the program providing all arrangements for academic content, site visits, accommodation and ground transport.

All costs involved in this visit including tuition, accommodation, airfares, local transport, travel insurance and incidentals will be covered by the delegation.

Please contact us if you require any additional information or clarification of any part of the program and we look forward to welcoming the delegation to the University of Queensland.

Yours sincerely,

C.M. Bundesen AM
Director, ICTE-UQ

Winner 2011 Australian Export Award and Premier of Queensland's Export Award - Education and Training

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Education (ICTE-UQ)

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E director@icte.uq.edu.au
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Appendix:



No	Name	NIP	Place and Date of Birth
1.	Prof. Dr. H. Abdullah Hadziq, MA	19500103 197703 1002	Demak, January 3, 1950
2.	Prof. Dr. Erfan Soebahar, M. Ag	19560624 198703 1002	Bondowoso, June 24, 1956
3.	Prof. Dr. H. Amin Syukur, MA	19520717 196003 1004	Gresik, July 17, 1952
4.	Dr. H. Abdul Muhaya	19621018 199101 1001	Jepara, October 18, 1962
5.	Prof. Dr. Muslich, MA	19560630 198103 1003	Kebumen, June 30, 1956
6.	Dr. H. Abu Rokhmad, M. Ag	19760407 200112 1003	Jepara, April 7, 1976
7.	Dr. H. Abdul Fatah Idris, M. Si	19520805 198303 1002	Brebes, August 5, 1952
8.	Dr. H. Saifudin Zuhri, M. Ag	19580805 198703 1002	Salatiga, August 5, 1958
9.	H. Ahmad Furqon, Lc., MA	19751218 200501 1002	Bengkulu, December 18, 1975
10.	Ahmad Musyafiq, M. Ag	19720709 199903 1 002	Demak, July 9, 1972
11.	Tholkhatul Khoir, M. Ag	19770120 200501 1005	Demak, January 20, 1977
12.	Aslam Sa'ad, M. Ag	19670423 199803 1007	Sumenep, April 23, 1967
13.	Dr. Muslih, MA	196908131996031003	Bojonegoro, August 13, 1969
14.	Dr. Mustofa, M. Ag	19710403 199603 1 002	Ringinharjo, April 3, 1971
15.	Dr. Zainul Adzfar, M. Ag	19730826 200212 1 002	Jepara, August 26, 1973
16.	Dr. H. Abdul Wahib, M. Ag	19600615 199103 1004	Demak, June 15, 1960
17.	H. Ahmad Maghfurin, MA	19750120 200003 1001	Demak, January 20, 1975
18.	Dr. H. Mashudi, M. Ag	19690121 200501 1002	Brebes, January 21, 1969

Appendix:



**KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI
WALISONGO**

Jl. Walisongo No. 3-5 Telp. (024) 7604554, 7624334 Fax (024) 7601293 Semarang 50185

SURAT TUGAS

Nomor : In.06.0/R/KP.02.3/4021/2013

Rektor Institut Agama Islam Negeri (IAIN) Walisongo dengan ini memberikan tugas kepada :

No	Nama / NIP	Tempat/Tanggal lahir	Pangkat/Gol	Jabatan
1.	Prof. DR. H. Abdullah Hadziq, M.A. 19500103 197703 1002	Demak/ 03 Januari 1950	Pembina Utama Madya (IV/d)	Dosen Fak. Ushuluddin
2.	Prof. Dr. H. Moh. Erfan Soebahar, M. Ag. 19560624 198703 1002	Bondowoso/ 24 Juni 1956	Pembina Utama Madya (IV/d)	Dosen Fak. Ilmu Tarbiyah dan Keguruan
3.	Prof. Dr. H. M. Amin Syukur, M.A. 19520717 198003 1004	Gresik/ 17 Juli 1952	Pembina Utama (IV/e)	Dosen Fak. Ushuluddin
4.	Dr. H. Abdul Muhaya, M.A. 19621018 199101 1001	Jepara/ 18 Oktober 1962	Pembina Tk. I (IV/b)	Dosen Fak. Ushuluddin
5.	Prof. DR. H. Muslich Shabir, M.A. 19560630 198103 1003	Kebumen/ 30 Juni 1956	Pembina Utama (IV/e)	Dosen Fak. Syariah dan Ekonomi Islam
6.	Dr. H. Abu Rokhmad, M. Ag. 19760407 200112 1003	Jepara/ 07 April 1976	Pembina (IV/a)	Dosen Fak. Dakwah dan Komunikasi
7.	Dr. H. Abdul Fatah Idris, M.Si. 19520805 198303 1002	Brebes/ 05 Agustus 1952	Pembina Utama Muda (IV/c)	Dosen Fak. Syariah dan Ekonomi Islam
8.	Dr. H. Saifudin Zuhri, M. Ag. 19580805 198703 1002	Salatiga/ 05 Agustus 1958	Pembina Tk. I (IV/b)	Dosen Fak. Ilmu Tarbiyah dan Keguruan
9.	H. Ahmad Furqon, Lc., M.A. 19751218 200501 1002	Bengkulu/ 18 Desember 1975	Penata Tk. I (III/d)	Dosen Fakultas Syariah dan Ekonomi Islam
10.	Ahmad Musyafiq, M. Ag. 19720709 199903 1 002	Demak/ 09 Juli 1972	Pembina Tk. I (IV/b)	Dosen Fak. Ushuluddin
11.	Tholkhatul Khoir, M. Ag. 19770120 200501 1005	Demak/ 20 Januari 1977	Penata (III/c)	Dosen Fak. Syariah dan Ekonomi Islam
12.	Aslam Sa'ad, M. Ag. 19670423 199803 1007	Sumenep/ 23 April 1967	Penata (III/c)	Dosen Fak. Ushuluddin
13.	Dr. Muslih, M.A. 196908131996031000	Bojonegoro/ 13 Agustus 1969	Penata Tk. I (III/d)	Dosen Fak. Ilmu Tarbiyah dan Keguruan
14.	Dr. Mustofa, M. Ag. 19710403 199603 1 002	Ringinharjo/ 03 April 1971	Pembina (IV/a)	Dosen Fak. Ilmu Tarbiyah dan Keguruan
15.	Dr. Zainul Adzfar, M. Ag. 19730826 200212 1 002	Jepara/ 26 Agustus 1973	Penata (III/c)	Dosen Fak. Ushuluddin
16.	Dr. H. Abdul Wahib, M. Ag. 19600615 199103 1004	Demak/ 15 Juni 1960	Pembina (IV/a)	Dosen Fak. Ilmu Tarbiyah dan Keguruan
17.	H. Ahmad Maghfurin, M. Ag., M.A. 19750120 200003 1001	Demak/ 20 Januari 1975	Penata Tk. I (III/d)	Dosen Fak. Ilmu Tarbiyah dan Keguruan
18.	Dr. H. Mashudi, M. Ag. 19690121 200501 1002	Brebes/ 21 Januari 1969	Penata Tk. I (III/d)	Dosen Fak. Syariah dan Ekonomi Islam

Appendix:

untuk mengikuti kegiatan *Doctoral/Post Doctoral Research* dan *Visiting Professor* di Australia dari tanggal 07 Oktober sampai 01 November 2013.

Demikian surat tugas ini dibuat untuk dilaksanakan sebagaimana mestinya.

Semarang, 02 September 2013

Rektor



Prof. Dr. H. Muhibbin, M.Ag.

NIP. 19600312 198703 1 007

Appendix:



KEMENTERIAN SEKRETARIAT NEGARA
REPUBLIK INDONESIA

Jalan Veteran No. 17-18, Jakarta 10110, Telepon (021) 3845627, 3442327
Situs: www.setneg.go.id

Nomor : B-10601 /Kemsetneg/Setmen/KTLN/KL.03.00/09/2013 Jakarta, 28 September 2013
Sifat : Segera
Hal : Persetujuan penugasan ke luar negeri.

Yth. Kepala Biro Hukum dan KLN, Kementerian Agama
Jl. Lapangan Banteng Barat No. 3-4
Jakarta 10710

Sehubungan dengan surat Sekretaris Jenderal Kementerian Agama No.SJ/B.V/4/PP.07/204.17/2013 tanggal 18 September 2013, dengan hormat kami beritahukan bahwa Pemerintah menyetujui penugasan ke luar negeri:

No	Nama-NIP	Jabatan
1.	Dr. H. Abdul Muhaya, MA. NIP 19621018 199101 1 001	Dosen Fakultas Ushuluddin, IAIN Walisongo Semarang.
2.	Prof. Dr. H. Muslich Shabir, MA. NIP 19560630 198103 1 003	Dosen Fakultas Syari'ah dan Ekonomi Islam, IAIN Walisongo Semarang.
3.	Dr. H. Abdul Fatah Idris, M.Si. NIP 19520805 198303 1 002	Dosen Fakultas Da'wah, IAIN Walisongo Semarang.
4.	Dr. H. Abu Rokhmad, M.Ag. NIP 19760407 200112 1 003	Dosen Fakultas Syari'ah dan Ekonomi Islam, IAIN Walisongo Semarang.
5.	Dr. H. Saifudin Zuhri, M.Ag. NIP 19580805 198703 1 002	Dosen Fakultas Tarbiyah dan Keguruan, IAIN Walisongo Semarang.
6.	H. Ahmad Furqon, Lc., MA. NIP 19751218 200501 1 002	Dosen Fakultas Syari'ah dan Ekonomi Islam, IAIN Walisongo Semarang.
7.	Ahmad Musyafiq, M.Ag. NIP 19720709 199903 1 002	Dosen Fakultas Ushuluddin, IAIN Walisongo Semarang.
8.	Tholkhatul Khoir, M.Ag. NIP 19770120 200501 1 005	Dosen Fakultas Syari'ah dan Ekonomi Islam, IAIN Walisongo Semarang.
9.	Aslam Sa'ad, M.Ag. 19670423 199803 1 007	Dosen Fakultas Ushuluddin, IAIN Walisongo Semarang.
10.	Dr. Mustih, MA. NIP 19690813 199603 1 003	Dosen Fakultas Tarbiyah dan Keguruan, IAIN Walisongo Semarang.
11.	Dr. Mustofa, M.Ag. NIP 19710403 199603 1 002	
12.	Dr. Zainul Adzfar, M.Ag. NIP 19730826 200212 1 002	Dosen Fakultas Ushuluddin, IAIN Walisongo Semarang.
13.	Dr. H. Abdul Wahib, M.Ag. NIP 19600815 199103 1 004	Dosen Fakultas Tarbiyah dan Keguruan, IAIN Walisongo Semarang.
14.	H. Ahmad Maghfurin, M.Ag., MA. NIP 19750120 200003 1 001	

15.

Appendix:



KEMENTERIAN SEKRETARIAT NEGARA REPUBLIK INDONESIA

Jalan Veteran No. 17-18, Jakarta 10110, Telepon (021) 3845627, 3442327
Situs: www.setneg.go.id

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15.	Dr. H. Mashudi, M.Ag. NIP 19690121 200501 1 002	Dosen Fakultas Syariah dan Ekonomi Islam, IAIN Walisongo Semarang.
16.	Prof. Dr. H. Abdullah Hadziq, MA. NIP 19500103 197703 1 002	Dosen Fakultas Ushuluddin, IAIN Walisongo Semarang.
17.	Prof. Dr. H. Moh. Erfan Soebahar, M.Ag. NIP 19560624 198703 1 002	Dosen Fakultas Tarbiyah dan Keguruan, IAIN Walisongo Semarang.
18.	Prof. Dr. H. M. Amin Syukur, MA. NIP 19520717 198003 1 004	Dosen Fakultas Ushuluddin, IAIN Walisongo Semarang.

untuk mengikuti *Doctoral Research dan Visiting Professor (Research Skills Program for International University Academics)* di University of Queensland, Australia, mulai tanggal 7 Oktober s.d. 1 November 2013.

Persetujuan Pemerintah ini diberikan dengan ketentuan sebagai berikut:

1. Biaya penugasan dibebankan pada dana Pendamping Rupiah Murni pada *The Support to Quality Improvement of Islamic Higher Education Project-Islamic Development Bank (IND-0164)*;
2. Setibanya di negara yang dituju, mereka menghubungi dan menyampaikan maksud kedatangannya kepada Kedutaan Besar RI/Perwakilan RI di negara setempat;
3. Setibanya di Indonesia, mereka agar menyampaikan laporan tertulis kepada Kementerian Sekretariat Negara;
4. Sesuai dengan Keputusan Presiden No. 42 Tahun 2002 tentang Pedoman Pelaksanaan Anggaran Pendapatan dan Belanja Negara, perjalanan dinas dilaksanakan dengan mengutamakan perusahaan penerbangan nasional.

Atas perhatian dan kerja sama yang baik, kami sampaikan terima kasih.



a.n. Sekretaris Kementerian Sekretariat Negara
Plh. Kepala Biro Kerja Sama Teknik Luar Negeri

Muhammad Fahrurrozi

Tembusan:

1. Seskerneteg (sebagai laporan).
2. Kepala BPKP.
3. Dirjen. Anggaran, Kem. Keuangan.
4. Dirjen. Perbendaharaan, Kem. Keuangan.
5. Dir. Konsuler, Kem. Luar Negeri.
6. Kedutaan Besar Australia di Jakarta.
7. Yang bersangkutan.

Dibaca:tdg:mul

