

Gender Responsive Values in Fiqh Subjects: Concepts and Practices in Madrasah Ibtidaiyah Levels

Musyarrafah Sulaiman Kurdi 

Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

ARTICLE INFO

Received: April 28, 2024; Revised: May 11 2024; Accepted: May 18, 2024; Available online: May 27, 2024

KEYWORDS

Gender Responsive Values; Fiqh subject; Madrasah Ibtidaiyah Levels; Value.

CONTENT

1. Introduction
 2. Method
 3. Result and Discussion
 4. Implications and Contributions
 5. Research Limitation
 6. Conclusion
- Acknowledgments
Author Contribution Statement
Declaration of Competing Interests
Ethical Approval Statement
References
Article Information

ABSTRACT

Unconscious gender discrimination from the education curriculum has more or less formed a pattern of understanding of doctrines that strengthen the legitimacy of patriarchy. Many facts show various gender injustice treatments in society. The purpose of this study is to analyze gender-responsive values in fiqh subjects and their influence on learning in Madrasah Ibtidaiyah schools. The research method uses the critical discourse analysis method. Data sources are important documents about fiqh learning policies in Madrasah Ibtidaiyah schools and scientific journals as supporters. Data analysis uses text analysis. Fiqh in Madrasah Ibtidaiyah School that is studied contains two main elements, namely related to worship and related to muamalah. The conclusion of the research shows that the Fiqh curriculum at Madrasah Ibtidaiyah School must optimize the synergy of intellectual aspects, attitudinal aspects, and aspects of amaliyah skills in core skills and basic skills. The contribution of this research is as a source of knowledge information both theoretically and practically regarding gender responsive values in Fiqh subjects at school.

1. INTRODUCTION

Muslim children since childhood have been taught the science of shariyyah which is summarized in the fiqh curriculum. The fiqh curriculum of Madrasah Ibtidaiyah can be seen in the study of fiqh in Madrasah Ibtidaiyah School where there fiqh with its scientific foundation not only contains the theory of fiqh science but also its implementation (amaliyah). Fiqh is the knowledge of the laws of Sharia through the method of ijtihad (As-Syirazi, 2010). Fiqh is one of the knowledge of ijtihad, for example, the intention in wudhu is obligatory, Witr (the law) is Sunnah, the intention at night is a condition (valid) fasting in Ramadan, zakat (the law) is obligatory on the property of a child, not obligatory (the law) on permissible jewelry, and killing with heavy objects can cause qishas, as well as examples of other khilaf issues (Al-Mahalli, 1990). Therefore, the doctrine of fiqh becomes something that must be mastered by students because it becomes a guide in daily practice (Armando, 2005). In the discourse of the fiqh curriculum, especially in the Core Competencies and Basic Competencies, there is the potential for a gender-biased hidden curriculum or hidden curriculum that is vulnerable to sexism or gender injustice.

* Corresponding Author:

Musyarrafah Sulaiman Kurdi,  musyarrafah@uin-antasari.ac.id

Elementary School Teacher and Training Department, Universitas Islam Negeri Antasari, Banjarmasin, Indonesia

Address: Jl. A. Yani No.Km. 4, RW.5, Kebun Bunga, Kec. Banjarmasin Tim., Kota Banjarmasin, Kalimantan Selatan 70235, Indonesia

How to Cite (APA Style):

Kurdi, M. S. (2024). Gender Responsive Values in Fiqh Subjects: Concepts and Practices in Madrasah Ibtidaiyah Levels. *Journal of Gender and Millennium Development Studies*, 1(1), 12-23.

Unconscious gender discrimination from this educational curriculum has more or less formed a pattern of understanding of doctrines that strengthen the legitimacy of patriarchy. Many facts show various gender discrimination treatments in society such as marginalizing the role of women, subordinating women, burdening women with multiple roles and work, committing acts of violence against women, and giving negative images or labeling of women. the attitude of the gender-discriminatory society, it turns out, continues to be passed down from one generation to the next. Parents and society, for example, still treat men and women differently. Men are often prioritized, for example, being sent to higher education, while women are put down and considered less important to go to high school (Selvira & Utomo, 2021). Gender injustice is justified by religious values and even the diction of 'gender' is considered to lead to an understanding that violates Islamic principles (Solchin, 2006). This is as research conducted by Al Rasyidin in the Journal of Islamic Research Volume 7 Number 1 December 2010 related to gender injustice in Islamic Education books for elementary schools.

Based on the results of research on four (4) Islamic Education books in elementary schools from Esis, Yudistira, Tiga Serangkai, and Erlangga publications, it was found that the books were full of gender discrimination and negative images of women. In addition, there was also research in 2017 conducted by Billah Nurlaili Zulmi and Refti Handini Lisytani on gender discrimination in thematic books for 2013 curriculum students with a semiotic study of gender injustice in education in the Paradigma Journal (Khoerul, 2019). The results of the study show that in the thematic book on the theme "My Activities," gender inequality appears. With the study of C.S Pierce's semiotic analysis, it is known that there are four things, namely gender discrimination in work roles, gender discrimination in trait values, gender discrimination in social status, and gender discrimination in favorites. Similarly, research was conducted by Rahmah (2016) on the analysis of the fiqh book of Madrasah Ibtidaiyah from a gender perspective (Study of Fikih Textbook Curriculum 2013 published by the Ministry of Religious Affairs of the Republic of Indonesia). The book he took as material for analysis was the fourth and fifth-grade textbooks in the 2013 Curriculum. And the results of his research, based on the rubrication of material and illustrations in fourth and fifth-grade books, the tendency is still dominated by men, and the percentage of women is still very low (Fakih, 2008).

Based on this, it becomes urgent to study more substance related to gender responsiveness in Fiqh subjects in Madrasah Ibtidaiyah schools. Because in general, Fiqh is one of the applications of a Muslim's life, if Fiqh is loaded with gender discrimination then the world of Islamic education must mobilize in carrying out a counter-narrative in Fiqh material in Madrasah Ibtidaiyah Schools (Kurdi, 2018). This is important because Fiqh is a study that leads to Rub'ul worship (examining worship), Rub'ul mu'amalah (examining buying and selling and economic issues), Rub'ul munakahah (examining marriage), and Rub'ul Jinayat (examining social issues and community procedures) which are practiced in everyday life, all religious understanding in Fiqh will have implications for religious and social perspectives for Muslim children in the future. There is an indepth study conducted by Walker (2009) published in the Student Law Journal on gender discrimination in Islamic law.

Issues about gender equality are intensively voiced by various groups, both in the form of socialization and social action. Gender equality itself is defined as a concept or behavior that views men and women as beings who have the same status before God. Both have equal and comparable status, without stereotype and subordinate and dominance of one of them. But still pay attention to their respective natures sexually. This means that men are not always in the public sector, and women are not always in the private sector.

The urgency of equality between men and women or what is known as gender equality in education has been spelled out in Islam since 14 centuries ago, long before feminists and women's observers demanded gender equality in various aspects of social life. Muhammad PBUH has shown an example to his people how to treat women, and how to get along in the household, Aisyah, one of the Prophet's wives, narrated that the Prophet often did domestic work that was often attached by people that the work was only suitable for women.

The concept that leads to gender responsiveness that must exist in schools, madrasah, and pesantren according to experts includes equity in the education process (Hermawan, 2020). Equity in education is very important because it will discuss how praxis approaches and methods are internalized to ensure a fair, moderate, and tolerant educational process that is gender-responsive. After all, equity means justice in the educational process (Lynch & Baker, 2005).

Based on the background that has been described above, the purpose of this study is to represent gender responsive values in fiqh subjects. The focus of this research discusses gender studies in an Islamic perspective (fiqh). It is certainly necessary to have a special study of critical reasoning to comprehensively map categorical competencies and specific abilities that include attitudes, knowledge, and skills in Fiqh subjects at Madrasah Ibtidaiyah Schools and then analyzed both in terms of gender relations, subject positions, and content. Based on the meta-narrative on the

representation of feminism and the counter-narrative form of sexist stereotypes in the science of Shar'iyyah, genderresponsive values will be obtained in Fiqh subjects in Madrasah Ibtidaiyah schools.

2. METHOD

2.1 Research Design

This literature research is based on the critical discourse analysis method from the Core Competencies (KI) to the Basic Competencies (KD) of Fiqh in Madrasah Ibtidaiyah Schools. Critical discourse analysis is an analysis that does not just look at the linguistic aspects but also relates them to the context of certain practices (Eriyanto, 2011) by examining three perspectives (gender relations, position, and content). This research means taking data from documents, books, articles, journals, and others that are library-in-nature by paying attention to the quality and authenticity of the documents (Wirawan, 2000). Thus, this research is part of a critical reasoning study with a qualitative descriptive nature. The analysis is based on three models, namely Teun A. Van Dijk's social cognitive model, Sara Mills' feminist perspective model (Eriyanto, 2011), and Norman Fairlough's social change model.

This literature study research is based on an analysis of the core competencies and basic competencies of Fiqh in Madrasah Ibtidaiyah School by looking at meta-narratives in various dimensions, both in terms of gender relations, position, and content. First, this social cognition model examines text, social cognition, and context in macro structure, superstructure, and micro structure. The emphasis is on elements of equality both implicitly and explicitly to see values that have the potential to affirm gender-responsive elements or not; Second, Sara Mills' critical discourse analytic approach is a critical feminist perspective model used as an analytical knife in examining genderrelated (Althusser analysis) (Mills, 1992). This discourse analysis is very thick with gender analysis (Puspitawati, 2013). The position seen is from the position of the subject/object of the ideas displayed and also the position of the author-reader in viewing the text (in this case the competence in Fiqh subjects in Madrasah Ibtidaiyah Schools); Third, Norman Fairlough's perspective is called the social change model (Eriyanto, 2011). The analysis that is seen is in the realm of obvious/visible and hidden content of core/basic competencies in Fiqh subjects in Madrasah Ibtidaiyah. The focus is on the integration of intertextuality text analysis in intertextual manifestations (metadiscourse) and interdiscursive (discourse).

2.2 Data Source

The data sources of this study are from the document of the Decree of the Minister of Religious Affairs (KMA) Number 183 of 2019 concerning the curriculum of Islamic Education and Arabic Language in Madrasahs. Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia (primary data) and from journals, books, and reading materials related to this study (secondary data). The method of data collection is documentation (Arikunto, 2010). The discourse explored as the focus of the research is on topics/words/sentences/texts that introduce the potential for sexism and gender discrimination content and values that need to be optimized or developed to develop a gender-responsive spirit in the scope of Fiqh in Madrasah Ibtidaiyah schools.

2.3 Data Analysis

After the data is collected, the researcher then analyzes the data. Technically, the data that has been collected needs to be analyzed to be presented as a research result. Data analysis is a very important part of the scientific method because, with data analysis, the data can be given meaning and meaning that is useful in solving research problems.

The data analysis technique in this research is text analysis. Text analysis is done by interpreting or interpreting texts in the form of existing news articles. In the process of data analysis, the elements in the news text will be analyzed one by one using the principles of Van Dijk's discourse analysis model. Van Dijk's text analysis model observes thematic, schematic, semantic, stylistic, syntactic, and rhetorical elements in the text. Next, the researcher will discuss the research results obtained from observing the text elements of Van Dijk's model. Finally, conclusions will be drawn based on these results.

3. RESULT AND DISCUSSION

3.1 Result

3.1.1 Potential Sexism and Gender Discrimination in Core Competencies and Basic Competencies

The results of the study explain the mapping of core competencies and basic competencies of Fiqh in Madrasah Ibtidaiyah to affirm the qualifications of the Madrasah Ibtidaiyah curriculum. Looking at the curriculum that has been mapped in the subject of Fiqh in Madrasah Ibtidaiyah School which is based on the Decree of the Minister of Religion Number 183 of 2019 concerning the Islamic Education and Arabic Language Curriculum in Madrasah. Regarding objectives, the objectives of Fiqh at Madrasah Ibtidaiyah School are: (1) understanding the ways of implementing Islamic law concerning aspects of worship and muamalah to be used as guidelines for life in personal and social life; (2) implementing the provisions of Islamic law correctly and well, as a manifestation of obedience in carrying out religious teachings both in human relations with Allah SWT, with themselves, and other creatures and relationships with their environment (Kurdi, 2018). The scope of Fiqh subjects that are derived from the Core Skills and Basic Skills are as follows:

- 1) Fiqh Ibadah, which includes the introduction and understanding of the correct and good way of implementing the pillars of Islam, starting: najis, istinja', wudhu, tayammum, adhan, and iqamah, fard prayers, congregational prayers, dhikr and prayers after fard prayers, sunnah rawatib prayers, jama' and qashar prayers, prayers for the sick, prayers for travelers, fasting Ramadan, sunnah fasting, tarawih prayer, witr prayer, khittan, signs of puberty, obligatory bath after menstruation, obligatory bath after ihtilaam (wet dream), ju'mat prayer, dhuha prayer, tahajut prayer, 'idain prayer, zakat fitrah, infaq, sadaqah, sacrifice, haji and umrah.
- 2) Fiqh muamalah, which includes an introduction to food, drink, halal and haram animals for consumption, buying, selling, lending and borrowing, ghashab, and luqathah (found goods).

The study of Fiqh at Madrasah Ibtidaiyah School seen in the Core Skills and Basic Skills that introduce the potential for sexism and gender discrimination can be seen in the findings, as follows:

- 1) Habituation of a clean attitude to maintain personal purity in daily life with the kaifiyah of purifying from hadas and najis is part of religious teachings. The study of thaharah related to hadas and najis is very comprehensive, up to the discussion of the kinds of najis and the discussion of istinja and how (Mursyidah, 2013). Things that need attention are in the aspect of "teacher explanation", which if not directed will become the subject of jokes/jokes from men to women/vice versa, especially in the realm of defecation/urination, bathing, understanding of the rectum, division, and types of mild impurity, moderate impurity, severe impurity, and understanding of the use of water, tissue, paper, stones, leaves, and wood in istinja. This has the potential for gender discrimination and even sexism (Kurdi, 2020). While this position appears neutral, men are the subject of this competency, while women are the object, because the competency in the 'practice' section will make girls a little uncomfortable, when they have to practice how to do penitence in front of all their friends in the class (if the class is mixed between boys and girls).
- 2) The adhan and Iqamah are generally performed by men, based on the legal requirement that the adhan be announced by a man. As for women performing the adhan and iqamah, there are several grounds. The Maliki and Hanafi madhabs believe that it is forbidden, and the Shafi'i madhhab believes that it is makrooh for the adhan and Sunnah for the iqamah. The argument that is used that women should not make the adhan is in QS Al-Maidah verse 58. Where so that when calling to prayer is not used as a mockery and game, besides that at the time of the Prophet Muhammad Saw and Khulafaur Rasyidin has never happened. Therefore, the volume of the voice becomes important, where the female voice some scholars say that the female voice is aurat, the female voice is considered weaker (meek) than men and invites shhwat, unless the mum is all also woman. Therefore, the topic of adhan and Iqamah becomes urgent to study, because if not with a comprehensive explanation, it will lead to gender discrimination and sexism, especially regarding women's voices, which in some opinions are referred to as part of the aurat (Muslikatin, 2004). In the existing competency position, it seems neutral, especially related to the wisdom of the Adhan and Iqamah, appreciation, how to read and memorize it, but men are the subject of this competency, while women are the object because the competency in the "apply and practice" section is optimized for men.
- 3) Fardhu prayer is the obligation of every Muslim, it is a natural thing when indoctrinated regarding the movements of fard prayer. However, the things that need attention are in the aspect of directing movements, which if not directed will become the subject of jokes/jokes from men to women/vice versa, especially in the realm of bowing

and prostration. This has the potential for gender discrimination and even sexism. In this position, it seems neutral, but actually, men are the subject of this competency, while women are the object, because the competency in the 'practice' section will make girls a little uncomfortable, when they have to practice how to bow or prostrate in front of all their friends in the class (if the class is mixed between boys and girls).

- 4) Hygiene is part of faith, and understanding the commandment to purify oneself from menstruation is important. In this competency, we are introduced to menstruation, the different types of purification, the signs of puberty, the meaning, evidence, timing, rules, procedures for purifying from menstruation, and the wisdom of purifying from menstruation. All things related to the legal provisions of this menstrual problem are urgent to be introduced to the Muslim generation. Haidh means "flowing", in shar'i law it is defined as the blood that comes out of the genitals of women who have reached the age of puberty 9 years less than 16 days and this blood comes out naturally. Islamic law related to menstruation is very gender-responsive (QS. Al-Baqarah: 222).
- 5) Understanding the command to purify from menstruation for children is very important, but the concern is in the realm of simulating the obligatory bath after menstruation. The diction "applying and practicing mandatory bathing after menstruation for women according to the terms and conditions" when in the study of women's fiqh is a common and natural thing to become a pious woman who has a high understanding of the law in menstruation. But, when it leads to men, this is not natural if they have not been given an understanding related of sex education and understanding of women's problems related to menstruation. For men, problems, and laws related to menstruation are also important, it's just that if they are not given a good explanation and are extra careful, things that are sometimes still considered "not to be discussed" will become the subject of jokes or ridicule or harassment (verbally or non-verbally). The element of sexism also has the potential to develop if it is not properly filtered regarding the practice (simulation) of the mandatory menstrual bath. Likewise, the discussion of ihtilaam (wet dreams as one of the signs of puberty) in the study of Fiqh in Madrasah Ibtidaiyah must also be considered because it is also included in the area of dialectical relations.

Khittan is part of fitrah, it is part of cleanliness (thaharah) and it is recommended for men to do khittan, while khittan for women must be done. Imam Shafi'i ruled it obligatory, just as Imam Nawawi ruled it obligatory for men. This competency is quite good, namely to (1) instill the values of the teachings of the commandments and provisions of circumcision in everyday life; (2) a sense of ownership of an attitude of responsibility and confidence as an implementation of the commandments and provisions of circumcision; (3) understand the meaning, arguments, wisdom, provisions, and procedures for circumcision. However, the part that must be criticized is in the section "Experience of performing circumcision". Forms of explanation that does not create a classroom atmosphere that has no elements of harassment (verbal or non-verbal), sexism, sex discrimination, or misogynistic directions in social cultural representations, relations, and identities are an important part of developing the context of core skills and basic skills based on gender responsiveness.

3.1.2 Gender Responsive Values in Fiqh Subjects

As a form of antithesis to the form of understanding Fiqh that has not been gender responsive from the remaining values of sexism-patriarkalism and returning to the khittah of Islam (which acts as a revolutionary in introducing the value of justice), three perspectives can be seen, namely as follows:

1) Gender relations

Gender relations are understood as how a culture or society defines the rights, responsibilities, and identities of men and women about each other (Bravo-Baumann, 2000). Equality is at the level of justice according to the context of each individual, recognizing the diversity in human beings (biology, aspirations, needs, abilities, and ethnicity). Equal gender relations mean recognizing a person's specific factors and giving their rights according to individual conditions (person-regarding equality) (Megawangi, 1999). Gender equality is the equality of nature for women and men in terms of obtaining opportunities, and rights as human beings in playing a role in politics, economics, socio-culture, defense, security, and equality in enjoying the results of development (Isnin, 2018). Striving for gender equality means trying to build equal relationships. Equal here does not mean the same (equality) sporadically and mathematically but on an inclusivist worldview within the framework of justice. Therefore, gender relations in the analysis of Fiqh subject competencies in Madrasah Ibtidaiyah School are based on van Dijk's theory as an emphasis on the dimensions of social cognition and social context (Zulmi, 2017).

Based on the results of the analysis, the text dimensions in the Core/Basic Competencies that show gender justice in the text structure and discourse in the affirmation of gender responsiveness) are in core competency 1 (spiritual attitudes), core competency 2 (social attitudes) core competency 3 (knowledge), and core competency 4 (skills). As for the basic competencies section, it can be seen in the operational verbs of the cognitive domain and affective domain (namely C1, C2, C3, A1, A2, A3, A4, A5). The text structure of the affective domain verbs that exist up to the level of "understood" (A5) raises the value of *musawah* (equality, *emanispasi*, liberation), *Ma'quliyah*/rationality, and positive potential (with this potential can also be directed at gender sensitive values, theological values, normative, *Tafadhuliyah* (priority), mastering science / clever (educated), systematic, proportional/fair ('is), *Sababiyah* value (causality), *T'aliqiyah* (dependence), programmatic, responsible, disciplined, diligent, togetherness, kinship, *Tawazuniyah* (balance), inclusivist, pluralist, tolerance, sense of social solidarity, social responsiveness, caring for others, solidarity, unity, human rights, respect, integration, contextual, effectiveness, practical, *amaliyah* noble morals and obedient religious moral values (submission to religion).

The gender-friendly competencies in the overall meaning (macro-super structure) and local meaning (rhetoric and stylistics) are seen in the categorical description and some specific abilities of the competencies of attitudes, knowledge, and skills that students must learn at *Madrasah Ibtidaiyah* School, namely related to the pillars of Islam, the *shahada* sentence, ablution, *adhan* (within the scope of hastening prayer), prayer, *dhikr*, prayer, *rawatib* prayer, *jama'* and *qashar* prayer, *tayamum*, prayer for the sick, *Ramadhan* fasting, *tarawih* prayer, *witr* prayer, *zakat fitrah*, *infaq*, *sedeqah*, *sunnah* fasting, purification (as a form of Allah's command), *qurban*, *Hajj*, *Umrah*, *halal/haram* food, *halal/haram binaang* (to eat), buying and selling, lending and borrowing, and found goods.

2) Position

The position perspective in this study is critical. The process of production and reproduction of meaning is emphasized in this perspective. Language is used for certain purposes and practices, and the position will determine how the text is to be understood and how social actors are placed (legitimate or illegitimate) (Rakhmawati, 2019). Based on the results of the analysis, the topics in the Core/Basic Competencies that show the position of the subject/object and the position of the reader playing a role in the text and significant values to be optimized are in the "practice" of worship. At the word level, sexism appears in the realm of language and meaning. At the sentence level, things that should not be discussed and gender discrimination are seen, at the discourse level, the role is dominated by patriarchal elements, especially the basic competency section.

In the realm of position (object-subject and reader/author), the dominance of the subject is on men and the object is on women (Wirawan, 2000). Optimization in the direction of gender responsiveness is urgent, especially in the discussion/competency of purification from *hadas* and *najis*, *adhan* and *iqamah*, *fardhu* prayer, congregational prayer, *rawatib* prayer, *Jama'* and *qashar* prayer, prayer for the sick, and *Ramadan* fasting. For this reason, the urgent value to be developed in this competency is the value of *Muqaranah* (comparative perspective), *Ma'quliyah* (rationality), *Musawah* (emancipation), *Tawazuniyah* (balance), *Sababiyah* (causality), *'Adalah* (justice), gender-sensitive positive potential, awareness of the characteristics of different learners, androgynous values without obscuring the identity of *Madrasah Ibtidaiyah* learners. With the values developed in the Basic Skills section, the Basic Skills words/sentences are no longer infiltrated by patriarchal ideology and culture.

3) Content

The content perspective in this section is in the realm of Norman Fairclough's research method paradigm with a social change model. Based on the results of the analysis, studies in the Core/Basic Competencies that show content that has the potential for the flow of sexism and urgent values to be developed are seen in the diction "practice" "try based on curiosity" "factual knowledge" "practice" Implementing movement" "experience". This is based on representation, relations, identity, test production methods, and socio-cultural practices.

In the content domain, competencies that lead to socio-cultural practices with elements of patriarchy, discrimination, sexism, and or gender injustice are in competency texts related to menstruation, *ihtilaam*, and *khittan*. This can be seen because there are representations of diction that signal elements of misogyny and are related to the practice of purifying from menstruation, *ihtilaam*, and performing circumcision (Rasyidin, 2010). Therefore, in this section, the urgent values that need to be developed are the value of *Muqaranah* (comparative perspective), positive gender-sensitive potential, awareness of the different characteristics of students, androgynous values without obscuring the identity of students, especially for students who may have reached puberty.

Based on the three points of view mentioned above, it is known that Fiqh in Madrasah Ibtidaiyah Schools studied contains two main elements, namely related to worship and related to muamalah. Fiqh worship taught is related to thaharah/purification, compulsory prayer, adhan, iqamah, Friday prayer, various Sunnah prayers, fasting, zakat, infaq and shadaqah, halal / unclean food and drinks, animals, prayer and remembrance, and circumcision (Ratnasari, 2017). In terms of muamalah, it discusses the provisions of buying and selling, lending and borrowing, and found goods. The understanding of Fiqh doctrine in Madrasah Ibtidaiyah Schools that is vulnerable to sexism is in the study of worship. Based on this, the results of the study with three analytical perspectives (gender relations, position, and content) that have a higher affirmation for the value of feminist representation are in the realm of content perspective, so that discriminatory actions that arise can be avoided, and even gender responsive values and their derivative values can be present as their embodiment (Salama, 2013).

As for the study of Shari'yyah in general that needs special attention in the doctrine of Fiqh and becomes an ultimatum to optimize gender mainstreaming as a representation of feminism is in the study of thaharah, purifying from hadas and najis, Adhan and Iqamah, fardu prayers, congregational prayers, Rawatib prayers, Jama' and Qashar prayers, prayers for the sick, Ramadan fasting, menstruation, ihtilaam, and Khittan. Fiqh in the Syar'iiyyah section has a concrete concept barometer and affirms women's fiqh (Walker, 2009). If the study of Fiqh is developed and introduced in a gender-responsive way, it will realize the values of equality as introduced by the Prophet Muhammad. The doctrine of Fiqh for Madrasah Ibtidaiyah, supported by the direction of gender responsive competencies and learning processes, will make gender responsive basic Fiqh a reality. Indeed, based on the Quran, Hadith, the words of the Imams who are 'alimAqwaalu Al-Aimma'i Al- A'lam- reason, logic, conscience full of purity and honor (iffah), the more enlightened the laws and rules of genderresponsive Shar'iiyyah taught in Islam. It is not enough to study and be based on a cage of patriarchal logic, misogyny, and chauvinism.

3.2 Discussion

3.2.1 Optimization of Gender-Responsive Values

Fiqh subject is one of the clumps of Islamic Education courses taught to students to become devoted individuals (muttaqien) (Kurdi et al., 2020). In substance and urgency, fiqh is one of the foundations of doing good deeds for a Muslim and how a Muslim behaves (with categories of halal, haram, mubah, makruh, and so on). Gender responsiveness in Fiqh science is significant in reality, gender justice in the doctrine of Fiqh for Madrasah Ibtidaiyah will present a generation that has a gender perspective, and ultimately form a gender-aware and sensitive community culture, where equality, integration, harmony and gender justice between women and men are affirmed in living life (Walter, 2011).

In the study of Fiqh topics in general, there are several things from religious interpretations that if they are trapped in patriarchal and misogynist cultural thinking, then sexism or gender injustice will emerge in understanding Fiqh, namely in the study of prayers/worship (men as imams, women do not pray on Friday, the call to prayer is done by men), the study of Thaharah (related to female and male baby urine), the study of al-ahwal ash-syakhshiyah (marriage guardians are men, the wife's obligation to obey the husband, polygamy, the wife can be beaten, permission from the husband to leave the house for a wife), Sharia studies (a judge is a man), studies of sacrifice and aqiqah (women one sheep, men two sheep), niqab/hijab studies (covering the aurat for women against non-muhrim men), inheritance studies (calculation of inheritance for women is half that of men), state studies (the leader is a man), and others (Sarwat, 2011). These studies must be understood comprehensively with legitimacy in the realm of gender justice. Views that tend to be gender discriminatory will only obscure the meaning of Fiqh doctrine and reduce the principle of 'is.

Based on the results of reading in terms of gender relations, positions, and content, there are several legitimizing meta-narrative thoughts related to the representation of feminism and counter-narrative stereotypes of sexism in the science of shar'iiyyah that allow maximizing gender responsive values in Fiqh subjects at Madrasah Ibtidaiyah Schools, namely:

3.2.2 Studying Fiqh for the Muslim Generation

Studying Fiqh for the Muslim generation in Madrasah Ibtidaiyah has an urgent function to (1) instill the values and awareness of worshipping students to Allah SWT. As a guide to achieving happiness in life in the world and the hereafter; (2) familiarize the practice of Islamic law to students with sincerity and behavior following applicable

regulations in Madrasah and in the community; (3) form discipline and a sense of social responsibility in Madrasah and the community; (4) strengthen faith and devotion to Allah SWT and instill noble morals for students as optimally as possible, continuing efforts that were first implemented in the family environment; (5) build students' mentality in adjusting to their physical and social environment; (6) correct mistakes, weaknesses of students in practicing worship and muamalah in daily life; and (7) equip students in the field of Fiqh/Islamic law to continue their education to a higher level (Ministry of Religion, 2004). Based on the function of Fiqh subjects in Madrasah Ibtidaiyah I schools, studying Fiqh is part of understanding the horizon of views and can be practiced as well as possible with a sincere heart for Allah SWT.

Fiqh lessons in Madrasah Ibtidaiyah are taught gradually and adapted to the reasoning ability of the level of religious thinking and mastery (Umar, 2001). Fiqh subjects are directed to understand the provisions of Islamic law relating to mahdhoh and muamalah worship and can practice them in everyday life. Fiqh is narrated to deliver to students so that they can understand the principles of Islamic law and procedures or methods of implementation to be applied in everyday life so that they become Muslims who always obey the Islamic law perfectly (kaffah) (Regulation of the Minister of Religion of the Republic of Indonesia. No. 2 of 2008). This means that students are expected to be able to know and be able to practice the laws of sharia which is praxis based on tafsili arguments.

Based on the findings, the operational verbs in the study of Fiqh at Madrasah Ibtidaiyah School are that it cannot only be focused on the domain of knowledge and skills and separately but raises the realm of attitude (affective) in the core competencies of knowledge and skills. As for some parts of the Core Skills and Basic Skills in Fiqh at Madrasah Ibtidaiyah School, it will become normative which leads to elements of sexism if it is not accommodated and examined properly.

3.2.3 Stereotypical Sexism

The term Sexism is directed at discrimination and/or prejudice against a person that is gender-dependent but can also refer to all systems of differentiation in an individual's gender. Different beliefs or attitudes that give rise to sexism are things, such as (1) the belief that one sex or sex is more valuable than the other; (2) chauvinism; (3) misogyny or misandry; (4) distrust of people in a different sex/gender (Suaib, 2019). Sexism arises generally in the realm of patriarchal societies that have receptive or apollogetic values and do not recognize the meaning of gender equality in various scopes, for example in the social, economic, and political realms, as well as in the scale of public and private spaces.

Based on this, the pattern of understanding sexism will be affirmed by behavioral attitudes, conditions, or things that help the growth of stereotypical behavior of social roles based on gender. This becomes commonplace in society if the practice occurs continuously both intentionally and unintentionally. Oppression of women in the form of discrimination can extend to the cultural or religious sphere (Solichin, 2006). When it leads to legal discourse in religion, gender injustice, and misogyny in the teaching of religious science and shari'a will be thick for individuals who principally or normatively have ambivalent sexism and do not have an open mindset about the meaning of the value of respecting, respecting, and empowering women.

3.2.4 Representation of Feminism in Theology

Feminism in the discourse of ideas and from time to time is essentially affirming women's autonomy, women's conditions are socially formed and can be changed, and injustice is the main enemy (Darma, 2013; Hannam, 2007). Injustices from culture and the doctrine of patriarchal moral vision present acute gender injustice and sexism. Culture and ideology are not something that comes down from the sky. They are shaped by humans and socialized from one generation to the next. Cultural values are mental factors that determine the actions of a person or society (Koentjaraningrat, 1974). Therefore, gender justice theology discourse is a pattern of ideological criticism that cannot be instantly present without a cultural change that begins with a change in individual mental perspectives. However, as Husein Muhammad and Masdar F Mas'udi mentioned, the social reality dominated by patriarchal culture and the inadmissibility of interpreting religious texts so far (which is dominated by men) (Muhammad, 2004) make the representation of feminism in theology and in religious understanding a matter that takes a long time to be recognized.

Gender justice and equality is the creation of equal conditions and status of men and women to obtain opportunities and enjoy their rights as human beings in order to play an active role in development. In other words, an assessment of the same respect by society for the similarities and differences between men and women and their

various roles. Gender inequality that is socialized to men and women steadily will result in the injustice becomes a habit and eventually it is believed that gender roles roles as if they were nature and eventually accepted by society in general accepted by society in general.

It is clear that the science of Fiqh places women in an equal position with their male counterparts in life activities society. However, social reality today, shows that men are assumed to be assumed as a human being who is greater, smarter in terms of intellectual and profession, while women with their motherhood and tenderness only take care of domestic affairs that do not produce productivity in large numbers. is a problem that is being challenged and questioned even though the hands of hegemonic hands of men are still trying consciously or not to keep maintain it.

Based on this, the Fiqh curriculum in Madrasah Ibtidaiyah schools must optimize the intellectual aspects (knowledge, understanding, critical thinking skills), emotional/feeling aspects (self-esteem, interest, appreciation, attitude), and motor skills (amaliyah in daily life). With these three aspects integrated and related, the distinctive values of the concept of gender will emerge in the scope of the development of Fiqh studies at Madrasah Ibtidaiyah School as counter-narrative and stereotypical sexism in the science of shar'iyah. The expression of gender mainstreaming presents the value of musawah (equality, emancipation, liberation), Ma'quliyah/(rationality) and positive potential (with this potential can also be directed at gender sensitive values, theological values, normative, Tafadhuliyah (priority), mastering science/clever (educated), systematic, proportional/fair ('is), the value of Sababiyah (causality), Muqaranah (comparative perspective), T'aliqiyah (dependence), programmatic, responsible, disciplined, diligent, togetherness, kinship, Tawazuniyah (balance), Muqaranah (comparative perspective), inclusivist, pluralist, tolerance, awareness of different learner characteristics, a sense of social solidarity, social responsiveness, caring for others, solidarity, unity, human rights, respect, integration, androgynous values without blurring the identity of learners (especially for learners who may have reached puberty), contextual, effectiveness, practical, amaliyah noble morals and obeying religious moral values (submission to religion).

4. IMPLICATIONS AND CONTRIBUTIONS

The results of this study can be used as an illustration of the implementation model of fiqh subjects in Islamic education in schools. Through gender-responsive values, teachers and students can understand the urgency of the concept of gender equality from the perspective of fiqh. Because the concept of gender equality in education is also part of one of the values contained in fiqh subjects. Then in its practical implications, the gender equality model in fiqh subjects is a manipulation of the concept of Islamic education itself. Because if you pull a deep understanding and analyze the meaning of gender equality in Islam is an effort to balance gender equality based on Islamic values (fiqh). The contribution of this research is as an enrichment material and knowledge information both theoretically and practically regarding gender responsive values in fiqh subjects.

5. RESEARCH LIMITATION

This research focuses on gender-responsive values in fiqh subjects through the critical discourse analysis method. During the research implementation process, there were research limitations that researchers found, namely as follows:

- 1) When analyzing gender-responsive values in fiqh subjects, high intelligence, and skills are needed to understand the intent of the discourse maker. Researchers can only digest the meaning of each word and sentence of the discourse so that in the end researchers are limited in understanding the intent or content of the discourse;
- 2) In interpreting gender-responsive values in fiqh subjects, not only are they met with linguistic problems, but they are also faced with social problems so in understanding them the author has encountered some difficulties;
- 3) The interpretation of gender-responsive values in fiqh subjects is more complicated because as part of a social research method with a qualitative approach, the critical discourse analysis used by researchers also uses a research paradigm. Thus, the research process not only tries to understand the meaning contained in a text but often explores what is behind the text according to the research paradigm used;
- 4) In research with critical discourse analysis, the author is more inclined to analyze gender-responsive values, researchers pay less attention to all other aspects that should be analyzed;
- 5) Critical discourse analysis does not provide definitive answers to gender-responsive values, because researchers only focus on producing insights or knowledge based on continuous debate and argumentation.

6. CONCLUSION

The solution in the counter-narrative to sexism stereotypes in the doctrine of Fiqh in Madrasah Ibtidaiyah, when seen in its competence, is to mainstream genderresponsive values in the competency itself, the development of material and diction of domain operational verbs will affirm the direction of gender sensitivity. And in the Fiqh curriculum at Madrasah Ibtidaiyah School must optimize the synergy of intellectual aspects, attitudinal aspects, and aspects of amaliyah skills in Core Skills and Basic Skills. Radical instant change cannot be implemented directly, but with a continuous process of improvement and evaluation in religious education, especially in the doctrine of Fiqh, the ideal of gender-friendly Fiqh is affirmed (especially in the doctrine for Madrasah Ibtidaiyah). Gender perspectives that are echoed continuously will gradually erode patriarchal, misogynistic, chauvinist understandings both structurally and culturally in the family environment, schools/madrasas/educational institutions, and in the wider community, and what accommodates then is a mindset that has a foundation of gender justice.

This study is still limited to the Fiqh curriculum at Madrasah Ibtidaiyah School, while the Islamic Education clump in Madrasah Ibtidaiyah is not only Fiqh, therefore further research with the distinction of Akidah Akhlak, Islamic Culture History, Al_Qur'an and Hadith, and Arabic Language needs to be studied as a form of affirmation of social awareness. But in essence, this social awareness is a task of enlightenment that can be started from behind the walls of the classroom, for example developing Fiqh competencies in Madrasah Ibtidaiyah Schools that do not accommodate sexist literature. That way implicitly or explicitly Islamic education has actively echoed the spirit of gender responsiveness. The spirit of gender is the embodiment of practicing the Koran. The Qur'an has set an example by affirming in general gender responsiveness, "Indeed, Muslim men and women, believing men and women, men and women who remain in obedience, men and women who are righteous, men and women who are patient, men and women who are solemn, men and women who give alms, men and women who fast, men and women who maintain their honor, men, and women who mention a lot (the name) of Allah, Allah have prepared for them forgiveness and a great reward" (QS. Al.Ahzaab: 35).

ACKNOWLEDGMENTS

The author's gratitude goes to the author's colleagues who have helped provide information to the author in collecting information, and in the end, the author can complete this research.

AUTHOR CONTRIBUTION STATEMENT

All data reported in this article is the result of data collection, and the author obtained it through a process of in-depth review and analysis. Therefore, the author guarantees the authenticity of the research data and takes full responsibility.

DECLARATION OF COMPETING INTERESTS

The authors declared that they have no competing interests with respect to the research, authorship, and/or publication of this article.

ETHICAL APPROVAL STATEMENT

The authors have agreed that we follow publication ethics in accordance with journal policies.

REFERENCES

- Al-Mahalli, J. (1990). *Syarh Al-Waraqat*. Surabaya: Al-Hidayah
- Arikunto, S. (2010). *Prosedur Penelitian Suatu Pendekatan Praktek*. Jakarta: Rineka Cipta.
- Armando, N. (2005). *Ensiklopedi Islam*. Jakarta: Ictiar Baru van Hoeve.
- Bravo-Baumann, H. (2000). *Gender and Livestock: Capitalization of Experiences on Livestock Projects and Gender. Working Document*. Swiss Agency for Development and Cooperation, Bern.fao.org
- As-Syirazi, A. I. (2010). *Al-Luma' fi Ushûlil Fiqh*. Jakarta: Darul Kutub Al-Islamiyyah
- Darma, A. Y. (2013). *Analisis Wacana Kritis*. Bandung: Yrama Widya.

- Eriyanto, E. (2011). *Analisis Wacana: Pengantar Analisis Teks Media*. Yogyakarta: LkiS.
- Fakih, M. (2008). *Analisis Gender dan Transformasi Sosial*. Yogyakarta: Insist Press
- Hannam, J. (2007). *Feminism*. London: Pearson Education.
- Hermawan, A. (2020). Nilai moderasi Islam dan internalisasinya di sekolah. *INSANLA: Jurnal Pemikiran Alternatif Kependidikan*, 25(1), 31-43. <https://doi.org/10.24090/insania.v25i1.3365>
- Koentjaraningrat, K. (1974). *Kebudayaan Mentalis dan Pembangunan*. Jakarta: Gramedia Pustaka Utama.
- Khoerul, N. (2019). *Bias Gender dalam Buku Teks Pendidikan Agama Islam (Analisis Konten Buku Pendidikan Agama Islam dan Budi Pekerti Terbitan PT Tiga Serangkai Pustaka Mandiri untuk Kelas II Sekolah Dasar)*. Doctoral dissertation, IAIN Purwokerto. <http://repository.uinsaiu.ac.id/id/eprint/5645>
- Kurdi, M. S. (2018). Madrasah Ibtidaiyah dalam Pandangan Dunia: Isu-Isu Kontemporer dan Tren dalam Pendidikan. *Al Ibtida: Jurnal Pendidikan Guru MI*, 5(2), 231-248. <https://doi.org/10.24235/al.ibtida.snj.v5i2.3194>
- Kurdi, M. S. (2018). Evaluasi Implementasi Desain Pendidikan Karakter Berbasis Pendekatan Humanistik. *Elementary: Jurnal Ilmiah Pendidikan Dasar*, 4(2), 125-138. <https://ejournal.metrouniv.ac.id/index.php/elementary/article/view/1243>
- Kurdi, M. S. (2020). How To Teach Religion for Young Learners. *Jurnal Hawa: Studi Pengarus Utamaan gender dan Anak*. 2(2). <http://dx.doi.org/10.29300/hawapsga.v2i2.3257>
- Kurdi, M. S., Mardiah, M., Kurdi, M. S., Usman, M. I. G., & Taslimurrahman, T. T. (2020). Speaking Activities In Madrasah Ibtidaiyah: A Meta Narrative About Character Building And Multiculturalism Point Of View. *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, 12(1), 55-82. <https://doi.org/10.14421/al-bidayah.v12i1.534>
- Lynch, K., & Baker, J. (2005). Equality in education: An equality of condition perspective. *Theory and research in education*, 3(2), 131-164. <https://doi.org/10.1177/1477878505053>
- Megawangi, R. (1999). *Membiarkan Berbeda? Sudut Pandang Baru tentang relasi Gender*. Bandung: Mizan.
- Mills, S. (1992). *'Knowing Your Place: Marxist Feminist Contextualised Stylistics'*. *Language, Text and Context*. London: Routledge
- Muawanah, E. (2009). *Pendidikan Gender dan Hak Asasi Manusia*. Yogyakarta: Teras.
- Muhammad, H. (2004). *Islam Agama Ramah Perempuan: Pembelaan Kiai Pesantren*. Yogyakarta: LkiS.
- Mursidah, M. (2013). Pendidikan Berbasis Kesetaraan dan Keadilan Gender. *Muwazah*, 5(2). <https://doi.org/10.28918/muwazah.v5i2.350>
- Muslikatin, S. (2004). *Feminisme dan Pemberdayaan dalam Timbangan*. Jakarta: Gema Insani Press.
- Isnin, N. (2018). Social Media, Religion, Gender and Politics in Malaysia: A Case of the Social Media Usage by Sarawak Muslim Female Candidates in Batang Sadong and Batang Lupar in the 2018 Malaysian General Election. *Al-Albab*, 7(2), 161-172 <https://doi.org/10.24260/alalbab.v7i2.1114>
- Puspitawati, H. (2013). Konsep, teori dan analisis gender. Bogor: Departemen Ilmu Keluarga dan Konsumen Fakultas Ekologi Manusia Institut Pertanian. <https://www.academia.edu/download/52842671/gender.pdf>
- Rahmah, N., & PDI, S. (2016). *Analisis Buku Fikih Madrasah Ibtidaiyah Perspektif Gender (Studi Buku Teks Fikih Kurikulum 2013 Terbitan Kementerian Agama RI)*. (Doctoral Dissertation, UIN Sunan Kalijaga Yogyakarta). <https://digilib.uin-suka.ac.id/id/eprint/22746>
- Rakhmawati, R. (2019). Gender Relations In Islamic Fiqh: The Quest For Equality And Justice. *SHIBGHAH: Journal of Muslim Societies*, 1(2), 68-79. <https://www.jurnal.kopertais5aceh.or.id/index.php/shibghah/article/view/74>
- Rasyidin, A. (2010). Bias Gender dalam Buku Pendidikan Agama Islam Sekolah Dasar. *Jurnal Pendidikan Keislaman*, 7, 81-114. <https://jurnal.iainponorogo.ac.id/index.php/ijougs/article/download/3039/1768>
- Ratnasari, D. (2017). Menggagas Pendidikan Islam Responsif Gender. *Humanika: Kajian Ilmiah Mata Kuliah Umum*, 17(1), 12-23. <https://journal.uny.ac.id/index.php/humanika/article/view/23120>
- Salama, N. (2013). Seksisme Dalam Sains. *Sawwa: Jurnal Studi Gender*, 8(2), 311-322. <https://journal.walisongo.ac.id/index.php/sawwa/article/view/659/597>
- Sarwat, A. (2011). *Seri Fiqih Kehidupan (1) Ilmu Fiqih*. Jakarta: DU Publishing
- Selvira, P., & Utomo, P. (2021). Gender Discourses Analysis: Representasi Bias Gender Dan Pengaruhnya Pada Buku Ajar Sejarah Kebudayaan Islam Di Madrasah Ibtidai'yah. *Equalita: Jurnal Studi Gender dan Anak*, 3(2), 155-168. <https://doi.org/10.24235/equalita.v3i2.9839>
- Solichin, M. M. (2006). Pendidikan agama Islam berbasis kesetaraan gender. *TADRIS: Jurnal Pendidikan Islam*, 1(1). <https://doi.org/10.19105/tjpi.v1i1.193>

- Suaib, R. W. (2019). Pengarusutamaan Gender dalam Pembelajaran Humanis. *AN-NISA: Jurnal Studi Gender dan Anak*, 12(1), 629-635. <https://doi.org/10.30863/annisa.v12i1.457>
- Umar, N. (2001). *Argumen Kesetaraan Gender Perspektif al-Qur'an*. Jakarta: Paramadina.
- Walter, N. (2011). *Living Dolls: The Return of Sexism*. Hachette UK
- Walker, F. (2009). How Gender Biased is Islamic Law?. *The Student Law Journal*, 8, 14. <http://studentlawjournal.com/articles/2009/ugrad/genislaw.pdf>
- Wirawan, P. (2000). *Logika dan Prosedur Penelitian*. Jakarta: CV Infomedika.
- Zulmi, B. N. (2017). *Bias Gender dalam Buku Tematik Siswa Kurikulum 2013 (Studi Semiotika Ketidaksetaraan Gender dalam Pendidikan)*. (Doctoral dissertation, State University of Surabaya). <https://core.ac.uk/download/pdf/230702290.pdf>