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We suggest you contact Scopus support: https://service.elsevier.com/app/answers/detail/a_id/14883/kw/scimago/supporthub/scopus/ Best Regards, SCImago Team B b.A 2 months ago is this journal HEC recognized? reply SCImago Team M Melanie Ortiz 2 months ago Dear Sir/Madam, Thank you for contacting us. Unfortunately, we cannot help you with your request. Best Regards, SCImago Team GENDER BIAS IN PESANTREN:A CRITICAL ANALYSIS OF UQUDULUJJAIN Muhammad Abdullah1, Farid Ahmadi2,NurFauzan Ahmad1, AzmilHashim3, Miftachul Huda3, Andino Maseleno3 1Indonesian Literature, UniversitasDiponegoro, Indonesia 2Faculty of Education, UniversitasNegeri Semarang, Indonesia 3Faculty of Human Sciences, UniversitiPendidikan Sultan Idris, Malaysia E-mail: abdullahabah47@gmail.com1, farid@mail.unnes.ac.id2,fazwan.268@gmail.com1 ABSTRACT The study of "Uqudullujjain Fi HuququAzzaujain" text shows that there is strong gender bias in the discourse of pesantren literature. It can be seen, among others, from the domestication of women in household. For example, women are suggested to work at home (doing things around the well, bedroom, and kitchen). Women are supposed to be housewives, and so they are prohibited to work outside their home, and they are given limited access to go outside. However, time has changed gender perspective. Nowadays there has been development of new advances occurring among pesantren leaders. For example, there are many Muslim women who work in economic or politic sectors as mass leaders, regents, mayors and district or village heads. This certainly shows interesting opportunities for women to be equal to men. Therefore, in the future, women will be able to be more independent, strong, and even they can obtain good achievements. Keywords: gender bias, pesantren literature, Uqudullujjain, equal I. INTRODUCTION The domination of patriarchal culture on the impact of women's discourse in Indonesia has been felt quite long in the communities. The massive dominance has been included in all aspects of life, whether in education, economics, politics, architecture, even in religious texts. On the other hand, the patriarchal domination has triggered the birth of discrimination and gender inequality, which is the unbalanced role and position of women in the family, community and the State with the men. In such conditions, women are not more just as the men subordinate. Therefore, it is very easy to understand that under the shadow of the patriarchal system, a woman sometimes is nothing more than a dead thing. Regarding this historical limbo, the Egyptian novelist Nawal El Sadawi in her book Women at Point Zero (1993) attempts to rebel reliability of men world. Even the saddest thing was the case of anxiety suffered by a feminist activist, Virginia Woolf. She was a great writer born in England living in the early 20th century. As Simone de Beauvoir, Woolf was quite persistent to fight for women's rights and against men domination. Tragically, she decided to commit suicide by throwing herself into the Osse river. That was such a dramatic existential choice. Gender Discourse in Uqud Al-Lujjaini fi HuququAz-Zaujaini In a religious discourse, pesantren is an example of a realistic representation from the forms of gender inequality on women, especially the gender segmentation contained in the text of literary book (read: pesantren literature). One of the books that exploit the form of gender inequality is the text of 'Uqud Al-Lujjain fi HuququAz-zaujain. In this book, the role of women is staged till the extent of the duties which must be met by the wives in relation to the husbands, without showing their equal rights to men. Thus, this book seems to regard women as "the parties that should be subject, obedient", that only work to serve their husband's needs, such as sexual serving, cooking, washing, caring for children, and other domestic works. Those tasks show the rights and position in the household which are not placed fairly. In addition, in 'Uqud Al-Lujjain, the role of women is emphasized on the duties as a wife, especially in the issue of sexual services (biological needs) to her husband. In essence, the wife must be willing and able to serve the sexual needs of the husband, at any time, no matter what the situation is, and wherever the existence. This phenomenon obviously creates culture and social construction that strongly confine women as domestic creatures. Domestication of women in the household appears to have created gender imbalance in the household. Bias from the masculine domination has come to the issue of women's rights to study. In the end, there are not many Muslim women who can study up to a higher level. As the result of the domestication patterns, the access of women (Muslim) in the fields of science, work, community, on the reality is low. The low access to education has influenced the lack of human resources in the context of the world of economy, politics, law and civilization. Sending of female workers to foreign countries is an evidence of the poor quality of the woman resources in education and economy. We can imagine, for instance, if in the generation of the Prophet's companions, there were 1.232 female companions who were active in the world of science (hadith narrations), then the number in the tabi'in era were only 150 people and at the time the number decreased to only 50 people; until in the end not a single name recorded. Finally, study centers and Dirasah Islamiyah are empty from the role of women. Illustration on the existence of masculine bias in the religion interpretation is a matter of "leadership". Based on the religious texts, women are considered invalid to become a leader. Then it limits the space for women only within the walls of household, and regard it as "religious dogma", unfounded, and therefore it needs to be reviewed again. This is reinforced by the

emergence of myth that is recognized by the world of men and women, that is the myth of women's inferiority (as emotional human) and the men's superiority (as a rational human). Even the truth of these myths has been academically recognized. For example, Sigmund Freud theory bases his scientific rules by breaking the biological anatomy differences between men and women. Ironically, these myths are represented quite strengthened in the teachings of Islam, as popularly described in recitals, lectures and discussions of religion in pesantren. Myths like these are highly detrimental to safety and comfort of women as wives. In fact, if it is examined honestly, the essence and substance of the values of Islam actually emphasize equality and fairness. Noting the text content of the book of 'Uqud Al-Lujjain as a women's discourse, it seems that this theme becomes interesting and important. The importance is based on two reasons as follows. First, the book of Uqud Al-Lujjain becomes the "principal guideline" (if it should not be called as a "holy book") of the students at the pesantren in the fiqh study of traditional Islamic woman. Therefore, if this book is used as a guide to life, it is likely that gender behavior as taught in the book will be reflected in everyday life. In fact, many Muslim families have a gender understanding as taught in the book of Uqud Al-Lujjain. Therefore, research on gender inequality in this book at least helps "open the eyes" among the students that there is a gender imbalance which is already happening in Muslim families during this time, at least in pesantren's discourse. Second, this study is expected to give a "recommendation" to the intellectuals in pesantren (kyai, student, and ustad) to review the role of 'Uqud Al-Lujjain in the tradition of the fiqh teaching of Islamic women in pesantren. It is important to restore the Islamic teachings to the original form, as well as the equality of men and women as taught by the Qur'an, innaakromakum 'indallahiatqakum. This is where the egalitarianism values in Islam taught by the Qur'an. Among the contents of the book of 'Uqud Al-Lujjain, wife's duties to the husband are as follows. Similar to a husband, a wife is also obliged to serve her husband with the best. There must be a balance between the duties of a wife and husband so that household harmony occurs. According to 'Uqud Al-Lujjain, the wife's duties to husband in the household are as follows. A wife must obey the husband:

1. A wife may not refuse when her husband asks for sex as husband and wife, except in cases of menstruation, postpartum. She has not cleaned from major impurity and should uphold the husband's right on top of the other sunnah worships.
2. A wife must always sweet-faced in front of her husband. It is not allowed for a wife to look surly in front of her husband.
3. A wife is not allowed to perform a deed that cause jealousy of her husband.
4. A wife should always look for a willingness of the husband. She must always be positive to her husband and should greet her husband when he comes from outside of the house.
5. A wife is not allowed to ask for divorce to the husband without clear reason.

Wife's roles as a housewife in conjunction with the wife's duty as a housewife, a wife should carry out the following obligations.

1. A wife must organize daily needs, and take care of the household according to the best. She is like a housekeeper who does the household works for example cooking, cleaning, preparing daily food and drink.
2. A wife should be able to educate the children and keep her husband's property in the house; she does have the right to sell or give property of the husband to others without the permission of her husband at home. If it happens without the husband permission, it belongs to a rebellious wife to the husband;
3. A wife must take the time to eat and sleep of her husband, so that she is not upset when she is late to eat or sleep. Then she should pay attention to this advice, "do not you dare to exult in front of your husband when he is stricken with grief. Likewise, do not grieve in front of your husband when he is in merriment".

The purpose of marriage in Islam mentioned in the book of 'Uqud Al-Lujjain are (1) to enforce Islamic law in the regulation of biological potency, (2) to form a new better generation, godly, (3) shape a well-behaved community, household with karimahakhlak, (4) avoid adultery, slander and disobedience disaster, (5) pass on a good offspring and keep the good nasab, (6) achieve peace and tranquility of life hereafter.

II. RESEARCH METHOD

Significance of Feminism Movement

As it has been known, the issues of feminism, gender, and women emancipation nowadays are increasingly being discussed among NGOs, activists, and academics. In its early history, feminism was born to break-establishment of the discourse that is dominated by men. Kumari Jaya Wardani in her book *Feminism and Nationalism* (1986) emphasizes that feminism is the awareness of the oppression and exploitation of women in the family, in the workplace and in the community. In contrast to the sense of emancipation in Indonesia over the years, feminism seeks to change the patriarchal structure of the community into a community that is structurally balanced. In other words, the emancipation fights for an increase in equal rights for women over men, the feminist movement is not only fighting for equality in politics and employment, but also focuses more on the nature of the problem, which is the existence of a revolutionary change in the system and social structure as a whole [3]. Even the feminists throw a joke that they likely want to change the history, from history into herstory. Since the deconstruction theory introduced by Jacques Derrida, a post-structuralism philosopher, feminists are the party that most likely to gain a lot of attention. It is departed from reality that deconstruction gives possibility to not hesitate in doing the demolition of the hegemony of knowledge system held by men. At least, with deconstruction, they can take the fight against manhood logocentrism. They said that the patriarchal knowledge system is a source of injustice, in which women only move in the peripheral area [1]. Then, through Michel Foucault, they move to an actual awareness area, namely the knowledge system area corresponding to power. Here, power is in the hand of men and discourse on behalf of patriarchy truth. Therefore, the primary meaning for feminists, deconstruction is a kind of epistemological legitimacy in order to undermine the reality construct of discourse that is in the hands of patriarchal power [13]. On the basis of this view, the real feminism is not just a resistance waged only by women alone. Feminism can also be defined as a general awareness that care to address all forms of women subordination. In this sense, feminism is not just dwell on the women issue, but rather a form of concern for the asymmetric that turns into repression and exploitation [11]. Feminism finally stresses the importance of awareness, ideology, knowledge, and symbols that are not only defined solely on the basis of the masculinity view, but also feminism. Among the women thinkers, the battering ram that have been perceived injustices to women is born. Among them is Simon De Beauvoir who writes *The Second Sex*, Betty Freidan writes *Feminine Mystic*, Dorothy Dimerstein writes *The Mermaid and Minotaur*, Sulamith Firestone (*Dialectic Sex*), and Adrienne Rich (*Reproduction of Mathering*). In addition, there are also more critical authors that appear for example Toril Moi with her book *Sexual/Textual Politics* (1985) and Kate Millet *Sexual Politics* (1970) who firmly state that patriarchal puts women under men, or treat women as inferior human. Inevitably, feminists bitterly react to the view (male) that gender character of women are passive, sad, gentle, self-flatterer, spoiled and jealous "dzakar" (see Selden, 1991: 148). There are three major issues perceived by feminists, first, issues relating to gender inequality or injustice. Among the source of causes of this inequality is social and cultural construction that gives character and attitude of women in community. In this context, women are positioned as number two, as men's "servant". In Javanese culture it is known as *koncowongking*. These gender differences then lead to violence and injustice to the mothers, especially the "domestic violence". The second lining is the feudal culture and tradition which still shackle women until now. In feudal community, women are not more that to be only used as a "worker" of male, and the housekeeper. The confine of RA Kartini is an example of the strong representation of feudalism wall that imprisons women in positions that is totally not free. The third lining is the existence of inequality and economic pressures (read: poverty), the unequal distribution to the economy access. The occurrence on work pattern changes rural women workers, that now has been replaced by industrial machines [14]. "Green revolution" is an empirical example on techno-environment policy, because ultimately the role of women as agricultural labor force practically displaced, replaced by tractors and other agricultural technologies. Another factor that gives birth to injustice and gender inequality for centuries is weak access in education among women that is relatively low. Our culture teaches that women do not need many things; there is no need for high education since later they will mostly become a housewife. Meanwhile, the emancipation movement that had been campaigned among the women seems not producing any conclusive results. Therefore, a women emancipation movement should touch the most basic joints, and not merely swayed by surface phenomenon that is sometimes even misleading. Thus, a substantial emancipation movement at least concentrates on these two main points. First, the termination of consumption and reproduction of patriarchal concepts, while continuing to fight to build gender equality in every important occasion. Second, there are efforts which encourage a transformation of the mode of production based on gender equality [14]. Seeing the strong movement of gender equality today, the current era is a whim of history if orientation change happens, from the patriarchal world to the matriarchal world or a balance of both, both in the field of social, cultural, political, education, science and technology as well as in the context of household life.

III. THE IMPORTANCE OF GENDER

EQUALITY The emergence of gender inequality cases in family and society, especially in the areas of health, education, politics, economics, and social status were motivated by differences in class, race, ethnicity, and religion. Robust gender inequality and injustice until today have caused marginalization of women's place out of significant roles in society. It was influenced by cultural construction and social values 'implanted' into the society generation after generation. Injustice toward women in society could be observed from the reality regarding women as 'objects' of men. The injustice measure appeared in variables of: stereotype, subordination, double burden, and violence. Gender assessment was not concentrated on the role of women in society, but the equality of gender relations which means that economic problems and the relatively low women education were not caused by solely women's 'mistake', but also by the considered unequal relationship between men and women. In general, gender issue streams down to five focus of gender studies as follows: a. Gender as a social phenomenon; b. Gender as a social problem; c. Gender as an analytical tool (researcher); d. Gender as consciousness (consciousness); Gender as an ideology (feminism). Therefore, the work pattern of gender analysis was analyzing social relations between women and men concerning the role, position, relationships, and responsibilities. The benefit of gender analysis was none other than to seek and reveal the role of women in society, in various sectors of life. The expected results were activity profile, resources owned and controlled, needs (and priorities), and its benefits in the lives of men and women. IV. CONCLUSION It was recognizable that the development of gender discourse, which is still misunderstood both by public and bureaucrats have not automatically open the "deadlock" of public dialogue. Socialization of the idea of gender equality among Islamic schools and figures is expected to provide fresh air for women to be able to take an active role in all life aspects. How to give opportunities to women to participate in decision-making, leadership and equality of reproductive rights. Studies of gender aspect recently are so strengthening, its objective is to stand up for a sense of "equality" between men and women by their functions and role in society. It will be better if the "dismantling" of gender inequality have set off and started from clerics, especially among pesantren. In this context, although Uqudulujain still have strong influences in santri communities, but recently it has shown new developments. One of them are on the establishment of understanding among santri about gender equality and its importance in the family and society. It is proved with fact that nowadays, many Muslim women in pesantren have actively participated in education, health, culture, and politics. REFERENCES 1. Abdullah, Muhammad, "Sekali Lagi Tentang Kritik sastra Feminis" dalam Lembaran Sastra, Edisi No 21 Th. 1997. 2. Ahmad, Leila, 1992. Women and Gender in Islam. Yale University Press. 3. Donovan, Joshepine, 1975. Feminist Literary Criticism, Exploration in Theory. Lexington: The University Press of Kentucky. 4. Effendi, Gadis Arifia, 1994. "Feminisme dan Posmodernisme" dalam Jurnal Filsafat Th. I No.1. 5. [Eagleton, Terry, 1983. Literary Theory: An Introduction. Oxford: Blackwell.](#) 6. [Jefferson, Ann and David Robey, 1982. Modern Literary, A Comparative Introduction. London: Batsford Academic and Educational Ltd.](#) 7. [Mas'udi, Masdar F, 1997. Islam dan Hak-hak Reproduksi Perempuan, Dialog Fiqh Pemberdayaan. Bandung: Mizan.](#) 8. Mernisi, Fatima. 1992. Women and Islam an Historical and Theological. Blackwell: Oxford. 9. 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