



## GENDER HARMONIZATION IN AL MU'ĀSHARAH

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### Abstract

**Purpose:** This study aims to describe gender harmonization in *al Mu'āsharah*'s manuscript by Sheikh Abdul Laṭīf Syakūr. This concept is considered as Syakūr's understanding of gender equality, as one of the 17 goals in Sustainable Development Goals (SDGs), from an Islamic perspective.

**Methodology:** The analysis of this manuscript uses a descriptive-analytic method to bring up the facts in the manuscript which are then analyzed according to the targets and indicators contained in SDGs 5 formulation on gender equality.

**Main Findings:** This research presents the concept of gender relations in *al Mu'āsharah* leading to Islamic gender equality as an elaboration of rights and obligations between husband and wife. The existence of women in career and the sustainability of education is fairness according to Shakūr. Likewise, in sexual relations, Syakūr stressed the importance of women getting the same thing as men. Through this research, it is found that there is gender harmonization presented by Shakūr in *al mu'āsharah* with the concept of *fastabiqulkhairat* as a form of gender relations in an Islamic family towards real gender equality.

**Implications/Applications:** This research provides an overview of the role of gender harmonization in SDG.

**Novelty/Originality of this study:** Gender equality, which is the goal of the SDGs 5 to achieve gender equality and empower all women and girls, has relevance to ancient manuscripts of the archipelago. This study highlights that gender equality can be enjoyed by the people of the archipelago following the evolving culture and customs. Just like the actual gender equality goals of the SDGs, women should be honored and respected, to create a gender equality discourse.

**Keywords:** *Al Mu'āsharah, Gender Equality, Gender Harmonization, Gender Relations, SDGs.*

### INTRODUCTION

At the end of 2015, a total of 193 countries affiliated with the United Nations agreed on a document entitled Transforming Our World: the 2030 Agenda for Sustainable Development. This document is also known as the Sustainable Development Goals (SDGs) which contains 17 goals or targets with 169 indicators. The timeframe for the implementation of global development is 15 years, from 2016 to 2030. There are five basic principles of SDGs known as 5Ps, namely (1) People; (2) Planet; (3) Prosperity; (4) Peace; and (5) Partnership (Panuluh & Fitri, 2016). One of the 17 SDGs targets is gender equality which is at point 5 (SDGs 5) with the main target being "achieve gender equality and empowering all women and girls". SDGs 5 have 9 objectives with 14 indicators that almost all talk about empowering women and girls. The 9 targets of SDGs 5 are to (5.1) End all forms of discrimination against all women and girls everywhere; (5.2) Eliminate all forms of violence against all women and girls in the public and private spheres, including trafficking and sexual and other types of exploitation; (5.3) Eliminate all harmful practices, such as child, early and forced marriage and female genital mutilation; (5.4) Recognize and value unpaid care and domestic work through the provision of public services, infrastructure and social protection policies and the promotion of shared responsibility within the household and the family as nationally appropriate; (5.5) Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life; (5.6) Ensure universal access to sexual and reproductive health and reproductive rights as agreed in accordance with the Program of Action of the International Conference on Population and Development and the Beijing Platform for Action and the outcome documents of their review conferences; (5.A) Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws; (5.B) Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women; and (5.C) Adopt and strengthen sound policies and enforceable legislation for the promotion of gender equality and the empowerment of all women and girls at all levels (Department of Economic and Social Affairs (DESA), 2016b).

### Research Gap and Study Objectives

The entire description of the target SDGs 5 above exactly supports their main goal to empower all women and girls. However, though gender equality is emphasized in nations, yet it is not equally practiced. By taking a sample in Semarang Regency, Indonesia, Purwanti et al. (2018) found that women's representation in the Village Representative Council was more focused on the quality of the candidate judged by their experience and expertise in voicing and advocating for women's interests based on local regulations in force in Semarang Regency. Political alignments to women in this area are linear between the community as the party represented and women as their representatives so that this mechanism becomes gender-sensitive and the goal of gender equality can be realized. Based on the above research, this study is carried out to provide a basis for gender equality solutions offered by Shakūr through *al Mu'āsharah*.

Gender equality cannot be accomplished without harmonizing the concept of mutual respect and professionalism with each role.

## LITERATURE REVIEW

The entire description of the target SDGs 5 above exactly supports their main goal to empower all women and girls. However, if it is related to the real concept of gender, the target looks lame because it is only on one side only, namely women. Gender is a social role or trait that involves both sexes, males, and females (Eagly & Wood, 2016; Fakhri, 2003; Rerkklang, 2018). If the concept is focused on one kind of sex, then the difference refers to the nature of God that is different from the true meaning of gender (Umar, 2001; Teng, Quoquab, Hussin, & Mohammad, 2016). Gender is a masculine and feminine role that exists in a man and woman so that both traits can be exchanged. Meanwhile, sex is a gift from God that is not interchangeable and is permanent (Archer, 1989; Spence, 1993; Handayani & Sugiarti, 2002). Related to this, Santrock (2011) distinguishes identity (gender identity) and role (gender role). Gender identity, as quoted by Egan & Perry (2001), is something that is naturally obtained that can be interpreted as sex while gender roles are expectations that describe the position, behaviour, actions, and feelings as a woman or man that should be.

Indonesian *Ulamas* who produce many intellectual works have written about gender roles and identities in their manuscripts. One of them is the manuscript of *Al Mu'āsharah* by Sheikh Abdul Laṭīf Syakūr (hereinafter written by Syakūr), an *ulama* from Minangkabau who was a pupil of Sheikh Aḥmad Khaṭīb al Minangkabāwī. *Al Mu'āsharah* discusses the division of roles to realize gender equality following their respective gender identities based on Islamic postulates. Following SDGs 5, this manuscript also gives space to women as an effort to gender equality. However, this manuscript emphasizes the importance of the rights and obligations of men and women to form a harmonious life. The discussion in this paper is focused on Syakūr's opinion in looking at the gender roles associated with SDGs 5.

Analysis of roles and gender equality previously has been done by several scholars. Examples of cases studied in Cambodia and Nigeria involved working women in different fields. Research by Vong, Ros, Morgan, and Theobald (2019) involved 20 Cambodian women who work as health workers in an established career path as a manager. This research found gender bias in terms of top leadership for these health workers. Women do have ample opportunity to enter medical education, but only a small proportion of women can hold leadership positions compared to male health professionals. For this reason, the hope of gender equality as a milestone in the SDGs has not been fulfilled in this field. A different matter was found in the analysis of Akinyemi, Solanke, and Odimegwu (2018) of women workers in Nigeria. Akinyemiet al. (2018) found a significant relationship between maternal employment and infant and child mortality in the area. Based on cross-sectional data analysis, it was found that the risk of infant and child mortality was higher for women or mothers who did not work. Poverty and the inability to maintain family economic stability are directly proportional to the health of infants and children. Nigerian women who work in the formal sector have a better life so that it affects the survival of their children. In this case, Akinyemi et al. (2018) research found a high synergy between SDGs 3 and 5 so that the goals of SDGs can be achieved well.

The achievement of SDGs 5 from Vong et al. (2019) and Akinyemi et al. (2018) above, of course, can be done with the self-control of women to compete. The breadth of insight and professionalism at work is needed to be a leader in an organization or agency. This is in line with research Rahayu, et al. (2019) on female directors in several companies in Indonesia. When women are allowed to lead, they can work well on the board of directors and have a higher performance than the board of directors which consists only of men. In this case, gender equality in the top management of public companies in Indonesia can be achieved. The same thing was also found in women's representation in politics (Martam, 2016; Purwanti, Ispriyarso, & Wijaningsih, 2018; Robinson, 2004).

## MATERIAL AND METHOD

This study uses qualitative data contained in *al-Mu'āsharah*. *Al Mu'āsharah* which was discovered in August 2017 originating from Balai Gurah Agam Regency, West Sumatra Province with a written *colophon* of 1924 M. This manuscript contains 70 pages with 24 lines per page measuring 13.5 x 20 cm. There is no *rubrication* in this manuscript because all of it was written using black ink with the recto-verso writing style on unlined paper. This manuscript consists of three folds that are not sewn and bound so that they also do not have covers. *Al Mu'āsharah* was found in a large box containing stacks of Syakūr's works at his inheritance at Balai Gurah. There are 39 short articles in this text which can be grouped into eight groups, namely (1) the importance of marriage; (2) matchmaking; (3) preparation for marriage; (4) advice stories for and about women; (5) sexual relations; (6) husband and wife rights and obligations in the household; (7) women from other countries; and (8) secrets for maintaining physical beauty. An explanation of the contents of the text and its classification can be seen in the following table.

**Table 1:** Classification The Contents of The Text

No	Classification	Content of The Text	Page
1	The importance of marriage	<i>al Mu'āsharah</i> (introduction)	1
2	Matchmaking	al Zawāja (Mate) <i>Ikhtiyāru al ziwāj – Mencahari Jodoh - Ikhtiyāru al ziwājah</i> ; (find a mate)	3 67

		<i>Ikhtiyāru al ziwāj – Mencahari Jodoh - Ikhtiyāru al ziwājah; (find a mate)</i>	68
3	Preparation for marriage	<i>Fawāidu al Ziwāj</i> (benefits of getting married)	5
		<i>Fawāidu al Zauwja</i> (benefits of getting married)	6
		<i>Şifat Perempuan</i> (female nature)	50
4	Advice stories for and about women	<i>Waşāyā al Ummahāti</i> (advice of a mother)	21
		<i>Untuk Menjadi Istri Utama</i> (to be the dream wife)	22
		<i>Sepuluh Waşiat Bunda kepada Anak Gadisnya yang Hendak Bersuami; (ten mother's advice to her daughter who is going to get married)</i>	25
		<i>Kesopanan Anak Nabi Shu'ib; (the modesty of the prophet's daughter)</i>	26
		<i>Asiah Amarah Fir'un</i> (Asiah Story)	27
		<i>Kejujuran Seorang Perempuan di Baghdād</i> (the honesty of a Baghdad woman)	29
			30
		<i>Keberanian Seorang Perempuan di Atas yang Haq</i> (courage of a woman)	34
		<i>Seorang Perempuan Menuntut Hak kepada Suaminya</i> (women claim rights from their husbands)	
5	Sexual relations	<i>Muqaddimah Nikāḥ</i> (introduction to marriage)	44
		<i>Tadbīru al jimā'i</i> (time to have sexual relations)	45
		<i>Sebahagian daripada Faedah Berjimā'</i> (the benefits of sexual intercourse)	46
		<i>Caranya Berjimā'</i> (how to have sex)	47
		<i>Hukum Waṭak – Berjima'</i> (the importance of sexual intercourse)	52
		<i>Dua hukum pada mūtāk perempuan</i> (two laws of sexual intercourse)	53
6	Husband and wife rights and obligations in the household	<i>Terhadap Kedua Belah Pihak Istri dan Suami dalam Rumah Tangga</i> (husband and wife rights and obligations)	15
		<i>Ḥaq Mu'āsharah – Pergaulan antara Suami Istri</i> (marital relationship)	69
		<i>Kewajiban Istri terhadap kepada Suami</i> (wife's obligation to her husband)	71
		<i>Kewajiban Suami terhadap kepada Istrinya</i> (husband's obligations towards his wife)	73
7	Women from other countries	<i>Perempuan</i> (Women)	35
		<i>Judi Perempuan, setia, Kesenangan Hati Lebih Berharga dari Kekayaan; (female bet)</i>	36
		<i>Berkawin Lebih dari Satu</i> (polygamy)	37
		<i>Kelakuan Orang Barat – Menjual Bini – Menjual Umi Anak, Di Baklan, Kejadian 1923</i> (the nature of the Balkans in 1923 who liked to sell wives)	37
		<i>Lebih Suka Kawin dengan Gadis Turki</i> (prefer to marry a Turkish girl)	38
			39
		<i>Empat Kali Kematian Suami Dibunuh Orang</i> (four times the death of a husband because someone killed)	41
		<i>Perempuan dan Agama Islam</i> (women and Islam)	51
		<i>Karakter, Perasah, Tabi'at, Perangai Manusia, Mengetahui Tabiat Manusia</i> (how to find out human nature)	
8	Secrets for maintaining physical beauty	<i>Memperbaiki Paras</i> (how to improve face)	57
		<i>Menjaga Kewarasan</i> (how to maintain personality)	58
		<i>Tahukah Kita? Tahukah Kamu?</i> (do you know?)	59
		<i>Menjaga Warna Kulit dan Segar Tubuh</i> (maintain skin and body health)	60
			61
		<i>Leher dan Kuduk</i> (maintain neck beauty)	62
		<i>Caranya Memerahkan Muka</i> (how to redden your face)	

Based on the table above, the section that discusses gender relations is in groups (6) and several sections in groups (4), (5), and (7) from *al Mu'āsharah*. *Al Mu'āsharah'* text is analyzed using a descriptive analysis method to describe the gender harmonization formulated by Syakūr in *al Mu'āsharah*. Qualitative data showing gender harmonization such as career and income, *nafaqah*, education, communication, affection, and sexual relations are interpreted so that the meaning of the text and its relevance can be found and presented as a construction following the thinking at the time of

writing. These data are then compared with the indicator breakdown of the five SDGs 5 targets, namely gender equality manifested in the UN Women document under the UN harborage.

## RESULTS AND DISCUSSIONS

*Al Mu'āsharah* indirectly has links with SDGs 5 to provide solutions to the problem of gender inequality that is being fought for. *Al Mu'āsharah* supports the desire of women to be more advanced and be able to take part in the public sphere, of course, must be following Islamic law and its capacity as part of their family. The woman's gait cannot be achieved if she is unable to strengthen herself to compete with others. For this reason, a strong foundation is needed, namely scientific insight and faith.

The analysis of this text is related to SDGs 5 as a gender equality elaboration targeted by all countries that agree. The explanation is related to the six concepts of Shakūr thought in *al Mu'āsharah* namely career and income, *nafaqah*, education, communication, affection, and sexual relations. The following are the discussions.

### Career and Income

The career issues discussed in SDGs 5 in target 5.4 are defined as all unpaid work done in households that involve production for self-consumption or voluntary work done for the benefits of the community. The policy relevance of this target states that women and girls do more of the unpaid work compared to men and boys (Department of Economic and Social Affairs ([Department of Economic and Social Affairs \(DESA\), 2016a](#))). The career problem is also discussed in *al-Mu'āsharah* with the following statement.

*Antarakeduabangsalaki-lakidanperempuandibolehkanberusahabekerja, keduaabelahpihakdiberikeluasanbahagianentangusahadankerjamasing-masing.Tidakdiperbedakanlaki-lakiatauperempuan. Siapadarikeduanya yang banyakkerjanyadanusahanya, itulah yang mendapatbahagia. (Al Mu'āsharah: 16)*

Men and women are allowed to try and work. Both are not distinguished from the rights of their respective jobs. Whoever works harder, they will get happiness (*Al Mu'āsharah: 16*).

Based on the above statement, Syakūr argues that not only men but women also have the right to work and do business. This is in line with target 5.4 which targets equality in the world of work. In the income received, Syakūr stated that there were no differences. Men and women earn the same income depending on the quantity and quality of their work. This is done to create harmony so that no party considers themselves superior to others. Gender equality has been offered by Syakūr through his opinion strengthened by the word of Allah in the QS anNisā': 32 as stated in *al Mu'āsharah*. The following is the translation of the verse.

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed, Allah is ever, of all things, Knowing.”

The above Surah reinforces Syakūr's opinion about the career and income earned between men and women. Even in this *ayat*, Allah has directed that men and women are not differentiated in their endeavours. They are free to do and try everything following their respective capacities and are entitled to receive the same results from the work. Syakūr's statement also answered [Rahayu et al. \(2019\)](#)'s research on the measurement of company performance led by a woman. In its capacity as a leader, it turns out that women can create a conducive work atmosphere so that company performance continues to improve. This certainly does not come just like that. Surely the woman leader must have a broad insight into the field she leads. Had she not been allowed to study, she would not have been able to compete for this high position.

### Nafaqah

According to the subtopic above, compensation received by women while working is salary. In Islam, no argument forbids women to work and participate in looking for *nafaqah* to get a salary ([Syafuri, 2014](#)). That is, as long as the work does not interfere with her obligations as a wife even with the income she receives that can support her family financially, there is no prohibition to run it. The role expectations done by both wife and husband in the family can be arranged in such a way that harmonization within the family remains well established ([Jauhola, 2010](#); [Utami, 2016](#)).

*Al-Mu'āsharah* also regulates this matter. In addition to providing space for women to work, Shakūr also provides a view of *nafaqah* or salary received by the woman. The following quote the text.

*Hendaklahdibantudantolong-menolongdenganhartasendirikalaudiakekuranganataukesusahan. (Al Mu'āsharah: 70).*

It is better for (woman) to help (her husband) with her assets if he is lacking or in distress (*Al Mu'āsharah: 70*).

The text was published by Shakūr in the discussion of the rights and obligations of a wife to her husband. The text means the sincerity of a wife to help her husband financially support their family. It is undeniable that helping each other in the family is certainly something that is recommended so that women become more valued. Helping one another in wealth as intended by Shakūr does not mean that the wife bears all the *nafaqah* but helps the husband as much as she can and

following her capacity because she also has another role as a wife in the household. This dual role is often confused with the exploitation of women for the work they do. In this case, Tim Penyusun Materi Tahap Pembelajaran Bersama Universitas Padjadjaran (TPB Unpad – the Material Development Team of Joint Learning Phase of Universitas Padjadjaran) Bandung introduced the term *keihlanan gender* (gender reverence), which means the division of roles between the wife working with her husband. The wife with sincerity earns a living while the husband also with sincerity helps domestic work as much as he can following what has been prescribed by Islam ([Team of Material Compilation of Unpad Joint Learning Phase Material, 2017](#)).

In the time of Prophet Muhammad, a friend named Abdullah bin Mas'ud was also recorded. From his work, he could not meet all the needs of his family. Fortunately, his wife, Zainab, could help her husband in matters of property. Zainab asked the Rasulullāh when she had to issue a zakat, whether she might give the zakat to her husband. Rasulullāh also answered, "Women's zakat to their husbands is legal and they get two rewards namely the reward of kinship and the reward of zakat" ([Hamka, 2014](#)).

## Education

Targets for education are not discussed in SDGs 5 because this section specifically addresses gender equality. The discussion on education is targeted at SDGs 4, which is to ensure inclusive and fair quality education and promote life-long learning opportunities for everyone. This part looks more gender because it does not involve sex. The word 'everyone' in this target means the continuation of study for anyone of any age. If referred to gender equality, this is following the statement of Shakūr in *al Mu'āsharah* below.

*Disini adalah perempuan itu diberibahagian bahagi dalam mencepat pekerjaan yang menyertai pekerjaan laki-laki yaitu di dalam berita-berita mencahari pengetahuan, bermap-map mempelajari kepandaian, berjuang mempertahankan kebangsaan, tanah air, dan menegakkan agama Islam. Seperti yang tersebut pada tarikh semasa Rasulullāh salallāhu 'alaihi wasalla. (Al Mu'āsharah: 16).*

Women are given the same opportunities as men to get jobs, gain knowledge, fight for the defence of the nation and the motherland, and uphold the religion of Islam as happened in the time of Rasulullāh salallāhu 'alaihi wasalla. (*Al-Mu'āsharah: 16*).

In target 5.5 SDGs 5, UN Women also agreed on women's opportunities to be in leadership and decision making in the political, economic, and public fields. This will not be done if the woman does not have the insight and knowledge to support the profession. Shakūr does not ask women to have a high education directly. Conversely, Shakūr mentions "*Berman-map mempelajari kepandaian* (volumes of expertise)" which means that women can get knowledge from anywhere so that their insights can develop and they have competitiveness with these skills. Furthermore, this will certainly be beneficial to defend the nation and homeland. Shakūr's opinion is alleged as an effort to make the Minangkabau people aware of participating in the fight for Indonesian independence because, at the time of writing this manuscript, Indonesia was still under Dutch colonial rule. Besides, the insight or knowledge gained by these women can also be used to enforce Islamic law as has been passed down by the Rasulullāh.

## Communication

Good communication between husband and wife is very important so that no disputes occur. The importance of communication, especially for working wives, is urgent for both parties. The wife is expected not to feel proud of the work that she can suppress her ego and feeling burdened by the dual role she does. For this reason, the husband is also expected to show good communication and love for his wife who has helped earn *nafaqah* by easing the wife's domestic work at home ([Permana, Aziz, & Siong, 2015](#); [Utami, 2016](#); [Wieringa, 2013](#)). Gender equality in SDGs 5 specifically also does not discuss communication. However, the target of ending all forms of discrimination and violence against women and girls described in targets 5.1 and 5.2 will likely be harmonious if followed by good communication between men and women. In Islam, women must get permission from their husbands to work and leave their homes as an act of obedience. Although the work is done to replace men's gender roles in earning a living, permission from a husband cannot be ignored. Shakūr noted this with the following.

*Jangansi sriberpergian keluarrumah tanggamelain kandise dengan izin riḍa suaminyamanakal adakefarḍuan. (Al Mu'āsharah: 71).*

Do not the wife leave her home on business without her husband's permission and *riḍa* (*Al Mu'āsharah: 71*).

Communication between husband and wife is certainly conveyed in polite language because it involves ethics. The wife's ability to hold the ego will minimize her dominance in the family so that her husband's authority as a household leader will remain the best for family members. If the husband has a working wife, then his pleasure to allow his wife to work certainly starts from the ability to maintain good communication. The husband can position himself well and is not too demanding with the condition of his wife who is more out of the house to work.

Shakur also warns men about communication as follows:

*Janganterlalarutpulangmalamkerumahnya sebelum memberitahukannya atau kalautakadahal yang penting. (Al Mu'āsharah: 69).*

Don't be late at night coming home before telling him or if there is nothing important. (*Al Mu'āsharah: 69*).

Shakūr emphasized the importance of communication and notifying men on this quotation. Women's nature is indeed waiting for her husband at home. However, it would be better if the wait is getting clarity so that she does not fret, and it disturbs her psychological state. This is where the importance of mutual respect between the two parties so that peace of home life and emphasis can be minimized. The point Shakūr explained supports the 5.2 targets to eliminate all forms of violence. Violence against women can be dissolved only by establishing good communication, and harmonization can be achieved.

### Affection

Discrimination and violence against women and girls committed in both public and private spaces as mentioned in targets 5.1 and 5.2 of SDGs 5 can be minimized by showing the affection of a man. He should realize that his wife and children are mandates given by God for him to maintain as well as possible. All forms of violence that he commits in his house would only be bad for his family and himself in the future. In this case, Shakūr gave a warning as in the following quote.

*Perigatan: kaum laki-laki, tuan rumah, kaumbapa, yang sukamelakukan kekerasan di dalam rumah tangga dan sukanya isirumah tanggaitakutdangentarselaludanselum mendengar hardik dan melihat gertak di aribapanya, berartibapaitumendidik isirumahnyaberhatipenakut, sebagaidiperhamba, danselamanyadi pandang dirinyarendah, takut, tidak beranimengeluarkan kebenaran adanya. (Al Mu'āsharah: 18).*

Illusion: a man or a violent father who aims to get his family members to fear him means he is creating a fearless, lowly, and reluctant family member to tell the truth (*Al Mu'āsharah: 18*).

Through the text above, it can be seen that loud, assertive, and easily offended voices are a masculine gender role in general. That is why Shakūr gave him such a sign that he would not use this habit on his family members. Excessive violence and stubbornness often accompanied by harsh words and barks will not make the man or the husband more authority and respected in his family. Instead, harsh words and barks will disrupt the psychological and emotional wellbeing of their family members as they have been trained to be timid and have always been under pressure. Besides, these often-bullied children will have low self-esteem, so they are not firmly rooted in their social environment. That's why feminine gender roles are needed for love and tenderness for a man. If this gender role were present in a man he would surely be loved by his family members and the respect and respect would come naturally. It is with this love that a father has also taught his children to be bold and able to express themselves.

### Sexual Relationships

Elimination of violence and sexual exploitation are reported by UN Women in SDGs 5 on target 5.2. The target is summed up in light of the many acts of violence and sexual exploitation experienced by women and girls in India and Africa. The sexual violence they experience affects not only the physical but also the psychosis they carry throughout their lives. Surveys of recorded sexual violence were conducted in 40 countries over the period 1995–2014. However, the survey cannot be generalized as only a few countries have data on intimate partner violence ([DESA, 2016a](#)).

This issue is also covered by the Shakūr in *al Mu'āsharah* but a different version. It does not explain the violence and sexual exploitation but the harmonization of gender within the sexual relationship. He emphasized the importance of a wife's satisfaction in having sexual relations with her husband. Sexual relations are not just the responsibilities of spouses but also about happiness and mutual respect. The term used by Shakūr to describe the orgasm derived from the relationship is very polite, namely the use of the word *anzāl* (انزال). The use of this term is thought to be a delicate phrase to describe the Minangkabau community at the time of the writing of Shakūr. Here's the text.

*Jangandilepaskan saja anzāl sebelum di amerasakan lepas pula anzāl istrinya. ...  
Tetapi kalau suami terpaksa dahulu lepekan anzāl nyadari pada istrinya, makasuami bertahandahulu. (Al Mu'āsharah: 55).*

Don't a husband have the first orgasm from his wife? If the husband is forced to orgasm first, he must endure it until his wife reaches orgasm too. (*Al Mu'āsharah: 55*).

In this section, Shakūr explicitly stated that men should be unselfish in their sexual relations with their wife. The emphasis is on the ego so that the relationship can be enjoyed by both parties. He suggested that the husband be able to keep himself from premature ejaculation which would only make his wife disappointed by not reaching orgasm. A husband's desire to have a sexual relationship with his wife immediately before he can enjoy it will have serious consequences for her. Disappointment in this sexual relationship if left for too long will have a detrimental effect on women's health and psychology. She will always feel guilty, ashamed, helpless, and even angry with herself because of the sexual issues she faces. Finally, therapists are needed to address these concerns ([Ventegodt et al., 2004](#)). For this reason, as with men, before engaging in sexual relations, women want foreplay such as touch and petting so that they can

enjoy the sexual relationship. She wants her husband to clean up first so that he can feel comfortable and end up in a satisfying relationship ([Nekoolaltak et al., 2017](#)).

### Exclusive Finding of This Study

An exclusive result of this study that was not found in previous studies is the discovery of ancient manuscripts of the archipelago that discusses the rights and obligations of a wife on a gender-based Islamic way. The presence of this manuscript in the early twentieth century led to a growing movement of feminism in the West. Shakūr realized that the concept of feminism wrapped in gender equality would not have struck the archipelago's people whose cultural and social backgrounds were very different from the West. Through *Al Mu'āsharah*, Shakūr offered the concept of gender equality in real life and the social role of the family. Through their gender roles, Shakūr no longer talked about sex, but their social role in society so that they both fill in the void and compete for each other. This competition in Islam is known as the term *fastabiqulhairat*, competing for good (Q.S. Al Baqarah: 148).

It is not found in the gender equality listed in SDGs 5 with its grand goals to achieve gender equality and empower all women and girls. The terms 'gender equality' and 'empower all women and girls' are biased because they both have different meanings. The concept of gender equality does not mean sex but a social role. If it was brought together by all women and girls then the concept of gender would be biased. Moreover, the nine targets to achieve the grand goals are almost entirely about women and girls. What about men and boys? Although the case may be small, it cannot be ignored at all, as it has now been found that cases of child sexual abuse ([Aldona, 2018](#)) have been committed by peers ([Peyton, Ranasinghe, & Jacobsen, 2017](#)) or by a person who is close to the child ([Kurniasari et al., 2018](#)). Therefore, if the talk focuses on gender, then we are no longer talking about sex but their social role in society. That is why harmonization is needed so that each side can complete and appreciate each other's roles.

Shakūr created this pattern of gender harmony within the family. With respect to one another in the family, it will create harmony in the wider community. Everyone has the same opportunity to be in a career, get a job, get an education, get love, have a good relationship, and enjoy the sexual satisfaction of their partner. If in their families they have gained peace and respect, then their professionalism in the wider community can be considered. The ability to compete with anyone will put each other in the best possible position.

### CONCLUSION

Gender equality, which is the goal of the SDGs 5 to achieve gender equality and empower all women and girls, has relevance to ancient manuscripts of the archipelago. Although *al Mu'āsharah* was written in 1924, Shakūr's thinking was quite modern in his days. Through this manuscript, he taught about gender equality that can be enjoyed by the people of the archipelago following the evolving culture and customs. Just like the actual gender equality goals of the SDGs, Shakūr also spoke of the importance of honouring women to create a gender equality discourse. The gender equality that he wrote is in line with Islamic teachings so that this teaching is per Shari'a. Gender in *al Mu'āsharah* means the division of roles in the whole concept of gender rather than sex and thus has a conceptual difference with that offered in SDGs 5 that emphasizes more on women and girls. The analysis of this manuscript teaches that gender equality is achieved when women and men can place themselves in every situation because changing gender roles can happen at any time. Men and women should be able to compete with each other for the sake of harmony in their relationship. The harmonization will minimize the discrimination, violence, and exploitation that each party can do. Through this research, I suggest it would be best if the 50:50 concept offered in gender equality is not sex-oriented but gender-based so that everyone can be honest and *fastabiqulhairat* passionate about gender can be implemented.

### LIMITATION AND STUDY FORWARD

This study has some limitations which should be taken into considerations. Though gender equality is a vast subject. The scope of the current study was limited to *al-Mu'āsharah*. Authors' only critically analyzed the content present in *al-Mu'āsharah* which makes its scope limited. In the future, scholars must analyze other manuscripts that analyze and emphasize gender equality to get a deeper insight into this phenomenon. Moreover, scholars must also investigate the existing gender equality initiatives and suggest some practical steps that can be adopted by practitioners to ensure gender equality in current times.

### AUTHORS CONTRIBUTION

Yulfira Riza worked on the initial write-up, whereas Titin Nurhayati Mamun refined the initial draft and performed the language proofreading on the final draft. Syarief Hidayat and Ikhwan worked collectively on data collection, analysis, and interpretation.

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