RELIGION, BELIEF, GENDER MAINSTREAMING, AND THE THEORY OF SOCIAL CONSTRUCTION

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Abstract:
The topic of discussion in this article highlights gender mainstreaming as one of the contemporary issues as an application of Social Construction theory which is formulated by Peter I. Berger and Thomas Luckman. This theory describes a process where, through action and interaction, people are constantly creating a shared reality which is experienced as objectively factual and subjectively meaningful. Social reality is constructed in each of their respective societies in the sense that comes from the different standards of truth, reality, and rationality among the communities. Reinterpretation of mainstream of understanding gender is really as a creative product or a constructive behavior of individuals or groups who then are able to influence the perspective of social life. Because of such a natural flexibility of the gender mainstreaming, it needs to be juxtaposed with the kind of social construction theory to see the extent of mutual influence between individuals and groups in society and historical circumstances to produce a constructive value. This paper will also presents some of the intenaiults and culturals leading figures and thinkers who create various aspects of gender mainstreaming: theological, historical, biological, and anthropological meaning of the gender mainstreaming.

Keywords: gender, sex, patriarchy, social construction.

Introduction
Issue of gender equality is increasingly nowadays and becoming a central discussion, eventhough the term "gender" itself is frequently interpreted incorrectly. A number of secularwomen muslimactivists such as Fatima Mernissi and Amina Wadud convey a sharp criticism of the classical and the modern commentators, who considered featuring historical injustices with the alignment to man (male-oriented) and the gender bias. They do not agree to one-half within the inheritance system of Islam, since it did not reflect both of "justice" and understanding of the socio-historical context at the time of revelation. This means that if the socio-historical context changes, the provision of one-half is also supposed to change. This is a small part of the inferiority of woman which has been taking place a long time as a result of the historical criticism that had no place on the approaches used by the classical and even modern commentators. Mernissi adds such of conditions indicates that a failure of integration between Arab in the seventh century with women of the modern age.(Charles Kurzman (ed.), 1998)

Some other examples of secular muslim views contained in the document "A Secular Muslim Manifesto" by somerench muslims are as follows: (1) both muslim man and woman are equally human being who want to devote themselves to God. They strongly condemned the misogyny movement (anti-female movement), homophobia, and anti-semitic in France; (2) they are demanding the equal rights between man and woman. Democracy can be built through its core foundation of equal rights between man and woman; (3) the recognition that
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the phenomenon of homosexuality is a social reality which is impossible to avoid. therefore, it is required the tolerance for it concerns to the personal affairs of their own and do not break laws; (4) they condemn anti-semitic expressions that are made on the name of Islam such as Palestine and Israel conflict. (Abdullah Saeed, 2006)

The gender discourse in the contemporary feminist agenda will more focus on equal rights, women’s participation in employment, education, sexual freedom and reproduction rights. Since the 17th to the 21st century, the feminists’ struggle have reached the ebb and expanded to the agenda of demands and struggles, which are much more complicated and even demand a special study of this discourse. Gender is a term which relatively new. According to Shorwalter, the gender discourse began to busy talking at the beginning of 1977’s, when a group of feminists in London no longer use the old issues such as patriarchal or sexist, but replace them with the gender issues (gender discourse).Elaine Showalter (Ed.), 1989, 3) The terms of "sex" and "gentle," are previously used ambiguously. The theological dimension of gender is not widely spoken although many people’s perception of gender is derived from religious tradition.

Abdullah Saeed’ sees that reinterpretation by socio-historical approach, will place fundamental function of alQur’an as a raḥmatan lāmin where its flexibility will always be relevant to the development of science, including social, cultural, political and inter-faith. To illustrate how important the reinterpretation of ethics-law (ethico-legal), alQur’an is a kind of fiqh which is constantly evolving in line with the changing times. Example, the emancipation of woman’ is regarded as a taboo concept in the view of the classical fiqh (Abdullad saeed, 2006). However, now, it becomes a trend and even a claim, where the rights of woman should be equal to man proportionately. If the understanding of the classical fiqh is maintained, alQur’an, that should serve as raḥmatan li al“a lamin, will become an obstacle to the development of science and cultural variants.

The inequality of social roles based on gender (gender inequality) is considered as a divine creation, everything comes from God. In contrast to the perception of feminists who think that inequality is as merely construction of community (social construction). According to research by anthropologists, the pre-primitive, which is also called the wild (savage society), about a million years ago, adheres to the maternal pattern (maternal system). Woman is more dominant than man in the formation of tribal and family ties. Nowadays, the social justice and the gender equality are increasingly going on. (Evelyn Reed, 1993) The process of transition from the matriarchal society to the patriarchal family has been described by several theories. One of them is the Marxist theory, followed by Engels who argued, that development of society is turning to the private production of collective property and the growing exchange system, leads to displace woman because the woman’s reproductive functions are confronted to a factor of production. (Frederick Engels, 1976)

There is another approach consider to religions, particularly Abrahamic Religions as one of the spreading factors of the patriarchal ideology in society. It is because these religions provide justification for the ideologypatriarchy. Moreover, Judaism and Christianity are considered tolerating misogyn ideology (the anti-female), an that ideology regards woman is as

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2 Emancipation of women is one of the central themes that gets serious attention from some Muslim scholars in the context of “progressive Muslims” including Abdullah Saeed. The representator of women’s emancipation who is brought by Saeed is Fatima Wadud, a professor of Islamic studies, especially related to themes like gender. The sharp criticism conveyed by Fatimah Wadud is that the classical products of alQur’an interpretation did not have a bias against women. It is, therefore, necessary to give. a new paradigm of the interpretation.

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the source of misfortune and began when Adam fell from heaven because of the Eve's seduction. Another opinion says that the transition from the matriarchal society to the patriarchal society is closely related to the transition process of *The Mother God* to *The Father God* in Greek mythology. (Salah Qazan, 1996).

The discussions of gender can not certainty be separated from theological aspects. Almost all religions have special treatments to woman. Women position in some religions and beliefs is placed as the second sex. And if religion perceives something, it is usually considered to be "*as it should be*" (the real situation), not "*as it is*" (whatever they are). Inequality of the social roles based on gender is still maintained on the pretext of religious doctrine. Religion involved to preserve the conditions, which women do not consider themselves to be equal to men. It is certainly that behind the theological "consciousness", there is anthropological manipulation which is aimed to establish the structure of patriarchy. And of course, it is generally detrimental to woman and only benefits certain classes in society. The view around theology of gender revolves into the three main things: (1) the origin of the incidence of male and female, (2) the function of the presence of man and woman, (3) the issue of woman and the natural sinful. These three things are discussed at length in some religious scriptures. (Riffat Hasan, 48-55. Achmad Zaini, 1999).

The myths about the origins of women's events that developed in human history is in line with what is written in the Bible. That is why most women accept as a given from God. Even, some of them feels happy to devote themselves entirely without any reserve to their husband. It is no wonder that the feminist, as it can be seen in the feminist books pattern, start the discussion and study by highlighting the theological aspects such as the story of the rib, women as a helper of Adam, and Eve's offenses connected to the original sin.

The paper of discussion will look at gender issues as a form of Social Construction of Peter L. Berger and Thomas Luckman. This theory describes a process where through their

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2 Lineages derived from father.
3 For example, Jews and Christians, as said by Riffat Hasan, have theological assumptions of women such as; (1) the first creature created was man, so that its existence is ontologically pitchy-subordination, (2) that woman was the cause of Adam's main prophet expulsion from Paradise. Therefore, women should be treated with hatred, suspicion, and contempt, (3) that woman was created not only from but also for man. That her presence becomes secondary, complementary, and has no meaning. See Peter Ludwig Berger (born on March 17, 1929, 82 years old) is an American sociologist and theologian, known for his work *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York, 1966), which he wrote together with Thomas Luckmann. Berger was born in Vienna, Austria, and grew up in Vienna and later emigrated to the United States shortly after World War II. In 1949, he graduated from Wagner College with a Bachelor of Arts. He continued his studies at the New School for Social Research in New York (MA in 1950, Ph.D. in 1952). In 1955 to 1956, he worked at the Evangelische Akademie in Bad Boll, Germany. From 1956 to 1958, Berger became a young professor at the University of North Carolina. At that time, he became associate professor at Theological Seminary. Hartford Milestones that next career position as a professor at the New School for Social Research, Rutgers University, and Boston College. Since 1981, Berger became a Professor of Sociology and Theology at Boston University. Since 1985, he was also a director of the Institute for the Study of Economic Culture. Few years later, he turned into Kebenayuan Institute, Religion, and World Issues. Berger is widely known for his view that social reality is a form of consciousness. Berger's works focus on the relationship between society and individuals. In his book *Me, Social Construction of Reality*, Berger's influential works include: *Invitation to Sociology: A Humanistic Perspective* (1963) (Indonesian: Humanistic Sociology, Literacy Core Facility, Jakarta, 1985) *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (1966 , with Thomas Luckmann) (Indonesian: Tafsir S ari/ Atas Kenyataan Risalah tentang So.riologi, LP3ES, Jakarta, 1990). *The Sacred Canopy: Elements of a Sociological Theory of Religion* (1967) (Indonesian: Langit Suci Agama Sebagai Realitas Sosial, LP3ES, Jakarta, 1991). *"A Rumor of Angels: Modern Society and the rediscovery of the Supernatural," 1970 (Indonesian: Kabar Angin dari Langit Maksut Teologi Dalam Masyarakat, LP3ES, Jakarta, 1991). And now he writes *The sociology of religion and capitalism: The Capitalist Toward a Religious Ethic of Wealth Creation* (editor, 1990). *"Peter Berger and the Study of Religion" in 2001. *Homeless Mind: Modernization and Consciousness* in 1974. *Redeeming Laughter: The Comic Dimension of Human*