

ABSTRAK

Di bawah sistem patriarki, perempuan menjadi masyarakat kelas dua yang sering dianggap sebagai objek belaka. Patriarki juga menjadi justifikasi bagi orang-orang yang ingin mendiskriminasi perempuan melalui tradisi keagamaan. Beragam kajian mengenai keadilan gender dalam agama Islam pun muncul secara global maupun di Indonesia. Salah satunya dilakukan oleh forum pengajian bernama Ngaji Keadilan Gender Islam (KGI). Forum pengajian yang sebagian besar diadakan secara daring ini didirikan pada tahun 2019 oleh Dr. Nur Rofiah, akademisi yang aktif membahas isu gender melalui perspektif agama. Ngaji KGI membawa satu konsep yang disebut dengan keadilan hakiki perempuan. Konsep ini meyakini bahwa ajaran Islam menjunjung tinggi kesetaraan laki-laki dan perempuan sebagai subjek penuh dan manusia utuh. Keadilan hakiki perempuan menggabungkan lima pengalaman biologis khas perempuan yaitu menstruasi, hamil, melahirkan, nifas, dan menyusui, serta lima pengalaman sosial yaitu marginalisasi, stigmatisasi, subordinasi, kekerasan, dan beban ganda. Dalam konsep keadilan hakiki perempuan, dijelaskan bahwa lima pengalaman biologis perempuan harus difasilitasi, dan lima pengalaman sosial harus dihilangkan. Untuk itu, penelitian ini bertujuan melihat bentuk-bentuk agensi yang tampil dalam konsep keadilan hakiki perempuan melalui diskursus wacana dan teori agensi dari Saba Mahmood. Hasilnya, diidentifikasi tiga bentuk agensi yang ditawarkan, yaitu agensi untuk mempertanyakan tafsir, resistensi terhadap objektifikasi seksual, dan agensi untuk merespons subordinasi. Selain itu, penelitian ini juga menganalisis bagaimana konsep keadilan hakiki perempuan diaplikasikan untuk menganalisis dimensi keadilan dalam sebuah isu gender.

Kata Kunci: keadilan gender, keadilan hakiki, perempuan Muslim, agensi, feminisme

ABSTRACT

Under the patriarchy system, women become the second class of the society and most of the time being objectified. Patriarchy is also a justification for people who want to discriminate against women through religious traditions. Besides that, western feminism actually views Muslim women as the other, a group that is subordinated by their own religion, and has no agency. Various studies on gender equality in Islam have emerged globally as well as in Indonesia. One of them is carried out by a recitation forum or pengajian called Ngaji Keadilan Gender Islam (KGI), translated as Islamic Gender Rights Quran Forum. The forum, which was mostly held online, was founded by Dr. Nur Rofiah, an academic who actively discusses gender issues through a religious perspective. Ngaji KGI brings a concept called keadilan hakiki perempuan or women's essential rights. This concept believes that Islamic teachings uphold the equality of men and women as 'full subjects' and 'whole human beings'. This women's essential rights concept combines the five unique biological experiences of women, namely menstruation, pregnancy, childbirth, nifas (40 days period after childbirth), and breastfeeding, as well as five social experiences, namely marginalization, stigmatization, subordination, violence, and double burden. In the concept of women's essential rights, it is explained that five women's biological experiences must be facilitated, and five social experiences must be eliminated. For this reason, this study aims to look at the forms of agency that appear in the concept of the absolute equality for women through a discourse analysis, and using Saba Mahmood's agency theory. As the result, three forms of agency were found, namely: agency or ability to question and criticize tafsir (religious text interpretations), resistance to sexual objectification, and agency to respond to subordination. In addition, this study also analyzes how the concept of the absolute equality of women could be applied to analyze the dimensions of justice in a gender issue.

Keywords: gender equality, absolute equality, Muslim women, agency, feminism