

## GENDER, CHANGE, AND EDUCATION: CASE STUDY: NON-FORMAL EDUCATION PERSPECTIVE IN PEPI AI-BAYQUNIE'S BOOK "CALABAI PEREMPUAN DALAM TUBUH LELAKI"

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### ABSTRACT

The historical aspect of the story contributes to the unhealed trauma and strong stereotypes in traditional society about the position of men and the demands placed on them. Puang Matoa Saidi, later called Calabai (in Bugis), is a man with the character of a woman. He was born into a different situation, and grew up under the harsh upbringing of his father (Puang Baso), who considered Saidi's physical condition a disgrace to the family. However, the female character in Saidi's male physique, rejects all treatment from Puang Baso (Saidi's father), that the activities of hoeing, gardening, lifting heavy things, being the head of the family are symbols that should be pinned to a man. By using the Content Analysis Approach-descriptive method. It leads us to understand that there are several main factors that build gender labeling itself, including the development of globalization which focuses on the argument that, labeling of men in the era of globalization has shifted meaning due to technological advances and behavioral changes. Differences in geographical conditions make people's choices very much determined by the conditions in which they live and patriarchal culture contributes more or less to the debate about the position of women before men. And the presence of religious normative interference looks more at aspects of behavior that are based on whether it is prohibited or not.

**Keywords:** *gender, non-formal education, calabai, globalization, patriarchal culture, geographical conditions, religious normative interference*

### ABSTRAK

Turut andilnya aspek historis sejarah dalam konstribusinya melahirkan trauma yang belum sembuh, dan kuatnya stereotip di tengah masyarakat tradisional akan posisi laki-laki serta segala tuntutan yang mempersamainya. Puang Matoa Saidi, yang kemudian disebut *Calabai* ( dalam Bahasa Bugis ) yaitu laki-laki yang berwatak layaknya seorang perempuan. Terlahir dalam keadaan kondisi yang berbeda, dan tumbuh dalam suasana didikan yang keras dari sang ayah ( Puang Baso ), yang menganggap kondisi fisik Saidi adalah aib bagi keluarga. Namun, watak perempuan di dalam fisik laki-laki Saidi, menolak segala perlakuan Puang Baso ( ayah Saidi ),

bahwa aktivitas mencangkul, berkebun, mengangkat hal yang berat, menjadi kepala keluarga adalah simbol yang layaknya disematkan kepada seorang laki-laki. Dengan menggunakan Pendekatan Analisis Isi-metode deskriptif. Mengantarkan kita pada pemahaman bahwa ada beberapa faktor utama yang membangun pelabelan gender itu sendiri, diantaranya perkembangan globalisasi yang menitikberatkan pada argumentasi bahwa, pelabelan terhadap laki-laki di era globalisasi mengalami pergeseran makna karena disebabkan kemajuan teknologi dan perubahan perilaku. Perbedaan kondisi geografis membuat pilihan masyarakat sangat ditentukan oleh kondisi di mana mereka tinggal dan budaya patriarki menyumbang sedikit banyak perdebatan tentang posisi perempuan dihadapan laki-laki. Dan hadirnya interferensi normatif agama lebih melihat dari aspek tindak perilaku yang basisnya pada dilarang atau tidak.

**Kata Kunci:** *gender, pendidikan non-formal, calabai, globalisasi, budaya patriarki, kondisi geografis, interfensi normatif agama*

## INTRODUCTION

Gender is the personal, social and legal status of a person as male or female, or mixed, based on somatic and behavioral criteria that are more inclusive than genital criteria alone. Where gender roles are everything a person says and does to indicate to others or to another's self level that a person is male or female, or androgynous, including but not limited to sexual arousal and response (Money, 2015) In South Sulawesi, there are five gender identities: *Makkunrai* (B, woman), *Oroane* (B, man), *Bissu* (B, androgynous priests), *Calabai'* (transgendered males), and *calalai'* (transgendered females) (Graham, 2016). Focusing the discussion on Calabai, calabai in south Sulawesi society is known as a male-bodied person who works as a marriage organizer, who ties a sarong like a woman, engages in a romantic relationship with a man, and who does not consider himself a man, will identify, and be identified as, calabai (Graham, 2016).

Calabai in its development basically experienced different variations of treatment in the traditional society of South Sulawesi. Some live and grow in marginalized conditions, because of the strong cultural normative in seeing men from the aspect of their position and role, plus the massive spread of religious normative which further emphasizes their difficult position. Meanwhile, others live in a more advantaged position due to their sacred role in connecting the underworld and the upper world (Bissu). Bissu are highly respected religious leaders in traditional beliefs. During the heyday of the Luwu Kingdom and the Bugis-Makassar Kingdom, a Bishop received special treatment from the Kingdom. They were not only in charge of performing rituals in a kingdom but also served as advisors to the king. According to

Gilbert Albert Hamonic, the belief embraced by Bissu was originally born from the beliefs of the community at the beginning of the formation of the Kingdom in Luwu. This belief then developed and metamorphosed by the influence of Hinduism and Buddhism which was then accepted by the nobles in Luwu (I Made Gami Sandi Untara, 2020). Bissu and Calabai basically come from the same identity, those who are physically male but behave like a woman. The basic difference between the two is that Bissu are definitely calabai, but not all calabai are bissu. This is quite reasonable, considering that in the beliefs of the people of South Sulawesi, especially in the appointment of a Bissu, it must go through several series of processes that are quite long and sacredly his position is approved as a bissu by God (Pammase Dewata). The Bugis believe that the world is divided into three parts: Upper World (Boting Langik), Middle World (Ale Kawa), and Lower World (Peretiwi).

From the story that developed, there was an agreement between the rulers of the upper world and the rulers of the lower world to fill the middle world that was still uninhabited. The rulers of the Upper World (Datu Patoto and Datu Plinge), then sent their son (Batara Guru / Tomanurung) in the land of Luwu. After new life was established in the Middle World, the inhabitants of the Upper world, including Bissu, were brought down to Earth. The rulers of the Underworld (Guru Ri selling and Sinua Toja), sent their daughter (We Nyili Timo), to inhabit Middle-earth. There was a battle between the messenger of the Upper World and the messenger of the Lower World. The fight lasted for days and the fight ended in a draw. With the blessing of the ruler of the Upper World and the ruler of the Lower World, the two agreed to marry. The reason for their marriage was clear, for the sake of peace in Middle-earth. From their marriage were born a pair of twins, Sawerigading and We Tendirabeng. When human civilization was established in the world, the Bissu were in charge of guarding the Arajang (heirloom objects), leading religious ceremonies, and assisting war troops who were about to leave for the battlefield. To carry out their duties properly, the Bissu are equipped with the ability to speak the language of Torilangi (Sky Dwellers or Dwellers of the Upper World), and all of these abilities are acquired in an instant without any prior learning process, in Bugis society calling it Pammase (God / God's Guidance) (Al-Bayqunie, 2016).

Despite having a role that is considered quite important in a community, what is inseparable from the life history of a Bissu/Calabai is the treatment of some people who view them cynically, because it is considered inappropriate for a man to behave like a woman. And

not a few traditional communities in general see Calabai's position as a disgrace. So this is what then encouraged Puang Baso as the father of Saidi (the main character of Calabai in Pepi Al-Baiqunie's book), to educate Saidi Non-Formally, namely by hoeing, harvesting, farming, and lifting heavy loads as a form of effort to eliminate the Feminine side that exists in Saidi. All of these activities are basically activities that are always attached to a man. In terms of gender, it is increasingly interesting how to see the construction of paradigms built in education and its relationship with community social activities. The upbringing pattern applied by Puang Baso to Saidi, in fact, did not eliminate the feminine side in Saidi, but instead emphasized his position when Saidi began to grow up. So that it becomes an interesting topic of discussion, namely how to see the point of view of traditional society in applying non-formal education patterns by looking at the social construction that is built.

## **METHODS**

According to Berelson, content analysis is a method for studying and analyzing communication systematically, objectively, and quantitatively on visible messages (Wheeler, 1988). Meanwhile, according to Carney, content analysis is a general purpose technique for asking questions of a "communication" to obtain findings that can be proven true. It also provides a way to check the validity of conclusions drawn from these findings (Carney, 2013). With a similar emphasis, according to Krippendorff, content analysis is a research technique for making replicable and valid inferences from data to context (Krippendorff, 1989). Content analysis can be done on printed materials newspapers, magazines, books or in almost any medium with verbal and visual content radio and television programs, recorded meetings, films, and songs (R, 1989). This content analysis uses a descriptive approach, which is an approach intended to describe in detail a message, or a particular text. This content analysis design is not intended to test certain hypotheses, or test relationships between variables. Content analysis is solely for description, describing the aspects and characteristics of a message (Nisa, 2014). Looking at the case raised in this paper and its relationship to the analytical methods used emphasizes more on the aspects of the communicator/person/writer, the content of the message conveyed, the communication channel/media used, the target/recipient of the message, and the perspective used.

## RESULT AND DISCUSSION

### Nature and Nurture

To understand the Nature and Nurture of gender we must look at many disciplines: molecular and behavioral genetics, evolutionary biology, endocrinology, neuroanatomy, ethology, anthropology, sociology, and many branches of psychology (Lippa R. A., 2014). Gender theory intends to organize exactly what is nature and what is cultural and social formation or construction (nurture) in the life of women and men's relations in the domestic and public areas (Zulaiha, 2018). Gender is the most confusing grammatical category (Corbet, 1991). This is quite reasonable considering the variety of perspectives in seeing gender as something that creates a fundamental difference between men and women. As revealed by Mansour Fakir in his book *Gender Analysis*, that to understand the word Gender with the word sex (sex), it must be reviewed from several sides. The definition of sex is a biologically determined characterization or division of the two human sexes attached to a particular sex. Meanwhile, another concept is the concept of gender, which is a trait attached to men and women that is socially and culturally constructed (Fakih, 1996). In another paradigm, gender refers to the socially constructed roles, behaviors, expressions, and identities of girls, women, boys, men, and people of different sexes. It affects how people perceive themselves and each other, how they act and interact, and the distribution of power and resources in society (E.Boerner, 2018). Certainly, this debate is inseparable from the historical elements that accompanied the development of gender itself. For Marx, gender and class is one of the things that needs to be considered to improve the position of women everywhere (Brown, 2012). From this perspective, gender is seen as one of the main products resulting from the existence of class divisions in society whose basic basis is economic, in Marx's language called the Bourgeoisie and the Proletariat (Tucker, 1978). William f. ogburn and Talcott parsons see and understand gender as a function whose basic basis is the family institution. This theory departs from the assumption that a society consists of several parts that influence each other (Marsuki, 2007). Traditionally, a father's function is to earn a living, while all matters related to taking care of the household are the portion of a mother/woman. The culture that has developed for generations, the expansion of religious normative, and geographical conditions indirectly contribute to clarify the stereotypical position between men and women.

Looking at this debate from the Nature and Nurture theory, nature is all that humans bring into the world. nurture is the external influences that affect children after their birth (Lippa R. A., 2014). Nature can be interpreted as everything that humans bring into the world, while Nurture is any external influence that affects them after their birth. Etymologically, Nature is defined as the inherent feature or innate state of a person or thing, also defined as the natural state or nature of man (Khuza'I, 2013). In gender studies these terms are mostly used to describe the differences between men and women in terms of biology (sex). Etymologically, Nurture means the care or maintenance, training, and accumulation of environmental factors that influence habits and visible traits. (Khuza'I, 2013). In relation to gender, Nurture does not emphasize differences in the outward condition of the body (sex), but rather emphasizes that, the whole series of changes is due to social construction and cultural interference. The difficulty of Saidi's position in terms of Nature, looks more at biological conditions that are not in line with the behavior that should be highlighted. Nurture is a perspective that places Saidi with all the stereotypes that are built due to cultural formation and social construction.

### **Gender Perspective**

Pepi Al-baiqunie's description of the two main characters, Puang Baso and Saidi, brings readers to the situation that all stereotypes addressed to saidi are social and cultural formations. Stereotypes in this case can be understood as general claims, as in a definition that, Stereotypes can be characterized as a subclass of generics that make claims, specifically, about social kinds (Beeghly, 2015). Stereotypes are considered to be images in an individual's head that look into their social world (Macrae, 1996). In a simpler view, a stereotype is a perception or belief held about a group or individual based on preconceived opinions and attitudes (Saguni, 2014). Of course, this was strongly influenced by the conditions and situation at the time. It depicts the nuances of a village where people generally work as farmers, who cannot be separated from plowing and hoeing activities every day. Generally, activities such as hoeing and plowing are mostly carried out by men, which require more energy, while harvesting, cooking, and other light activities are carried out by women. Geographical conditions, which will be explained in more detail in the next sub-point, also influence the social formation that is built. Where rice

fields are considered a domain for men, both in the context of earning a living or as an ordinary activity.

This is the background of the education pattern applied by Puang Baso to Saidi. By nature, Saidi was a man who in his development experienced changes in terms of behavior that leaned towards women. As an effort to restore the nature of a man, Puang Baso educated Saidi by doing more activities in the fields, such as hoeing, plowing, harvesting, lifting heavy loads, and others. Although, basically all of these activities made little Saidi suffer. Living in the midst of simple family conditions, and as the last child Saidi has two sisters. Environmental factors ultimately play an important role in determining what character, behavior, mental and social formation looks like. Apart from that, the development of globalization with its openness has unconsciously created a new view of the role of men and women in society. Furthermore, the patriarchal culture has placed the position of men far superior to women. The need for religion creates different spaces between religious adherents in understanding religious values, methodologically there are those who interpret textually and not a few who understand contextually.

Wandering is often seen as a way of self-discovery. To migrate is to leave or move from one area of origin to another. According to Chandra, the main reason people migrate is to achieve success which requires the courage to be more confident and independent (Muhammad Ihwanus Sholik, 2016). Some of the conversations between Puang Baso and Saidi show Puang Baso's openness in teaching Saidi to migrate. "As a Bugis man," he said again, "you have to migrate, go as far away from home as possible, travel for your life. Take this badik with you. Remember, son, this badik is our family heritage. Only for men. In another conversation "He has to go," my father replied calmly. "Leave it, mom. He is a Bugis man. Every Bugis man should be able to decide his own path in life (Al-Bayqunie, 2016). In Bugis culture, migrating is not only symbolized as the process of leaving one's hometown for a specific purpose, but more than that it is considered a symbol of a man's masculinity. Pelras argues that Bugis people migrate for economic reasons. In fact, the Bugis migrate to uphold their *Siri'* (self-esteem) and *marwa* (Bandung, 2020).

### **Development of Globalization**

His father was the King's word, to be obeyed. All he could do was try his best to comply with his father's request. He understood why his father was so hard on him. He knew that his father wanted him, whether he liked it or not, to become a farmer, a job that had been in their family for generations. After all, he had no diploma. Let alone a high school diploma, he didn't even finish elementary school (Al-Bayqunie, 2016, p. 13). Education is basically not only an activity between students and the presence of teachers in classrooms. But more than that, education is the starting gate of all the changes that exist. Education can lead a person to a better condition than the previous condition, more broadly, education is a benchmark for the progress of a civilization. The entry of the globalization era with its values of openness has enlightened many rural communities about the importance of access to education. Many formal definitions of globalization have been proposed. I think of it as openness: openness to trade, ideas, investment, people and culture. It brings benefits today, as it has for centuries and also brings risks and adverse consequences, as it has for centuries (Feachem, 2001). Positively, the development of the Globalization Era has gradually taken a very important role in opening up limitations. Technological advances and increasingly unlimited access to information have created spaces for discussions that have been considered taboo, including discussions about gender. Globalization and its relationship with the topic of gender, focuses on the argument that the labeling of men in the era of globalization has shifted in meaning.

The variety of jobs in the current era requires men to be actively involved in various fields. So masculinity is no longer measured by those in the fields. In the trajectory of history, every group of society has an ideological conception of gender. In some societies, gender is used as an important criterion in the division of labor. These societies divide roles, tasks and occupations based on gender, although some are considered suitable and natural to be performed by both sexes (Khotimah, 2009). Viewed from the point of view of Globalization, Pepi Al-Bayquie's Calabai Book shows a situation that is still very traditional, where people's lives are described as still using lighting from axes, plowing activities using cows, and communicating with each other still through the medium of letters. A condition where the presence of technology does not yet exist, making animal and human labor the main source of power in managing. Thus, the basic argument is that the development of globalization has influenced gender labeling. Societies that are still very closed to information disclosure will lean towards maintaining old conditions. Meanwhile, societies that are starting to be open to

technological developments, have new views and are slowly abandoning old views including gender treatment.

### **Geographical Conditions**

The environment in which a child grows up, especially the influence and role of parents, shapes how a child will grow and what kind of adult they will become (Levitt, 2013). Geographies are a single entity. Geographies contain a specific set of concepts, a finite collection of which can be studied (Bunge, 1973). The condition of one place, of course, is different from other places. The basic differences that can be observed are the use of different regional languages, habits, location of residence, and sources of livelihood. Social change as a variation in the accepted way of life, either due to changes in geographical conditions, material culture, population composition, ideology or due to diffusion or new discoveries in society (Marius, 2006). Basically, the geographical conditions of a place will affect work orientation and sources of income. People who live in areas where the land is fertile will choose to become farmers. On the other hand, people who live in areas with long coastlines will choose to become fishermen. Thus, people's choices are determined by the conditions in which they live. The choice of upbringing applied such as farming, hoeing, and other heavy activities, basically has a strong relationship between the built paradigm and environmental adaptation. So the inevitable treatment requires Saidi to accept all the treatment of his father who is also a farmer. The gender stereotypes developed in this section emphasize that geographical conditions positively influence the education model, especially in relation to gender issues.

Regardless of all that and the debates that accompany it, the fact is that the geographical conditions of a place greatly affect the level of quality of education. People who live in urban areas with all the easy access they get, in terms of human resources they have better productivity potential than those who live in rural areas with all the limitations that exist. Investment in education is a key element of the development process. Its importance is reflected in the growing recognition, since the early 1960s, that investing in formal and informal education and training provides and improves the skills, knowledge, attitudes and motivation necessary for economic and social development (George Psacharopoulos, 1985). Increased exposure to schools will increase productivity is the core theory of human capital (Colette Chabbott, 2007). In this case, there is a positive relationship between school activities

and increased productivity, which is closely related to economic growth, political participation and human resources. Focusing the discussion on the area of education, it will indirectly address all aspects of its support. Among them, support for school infrastructure development, road access, the level of parental awareness, and others. The issue of education is not only a matter of infrastructure, but it has a very close relationship with the position of parents and their relationship with students. The persistence or immobility in education caused by family background is explained by two mechanisms, which allow children to inherit a small portion of capital from their parents (Michelle S.M. Momo, 2018). Parental education is considered necessary for proper child care. The decisions of highly educated parents are more relevant and reflective than those of low and average educated parents. This explains that parents' level of education contributes positively to their children's academic achievement (Dr. Muhammad Idris, 2020). In traditional societies in general, the expediency of work is prioritized over education. Economic constraints, low quality of education and availability of arable land have contributed to lowering the average years of schooling (RLS) and expected years of schooling (HLS).

The human capital approach considers education as an important instrument of poverty reduction. According to this theory, investment in education leads to the formation of human capital, which is an important factor of economic growth. Education along with training imparts productive skills and knowledge, and transforms people into more valuable human capital. The stock of productive skills and knowledge embodied in people constitutes human capital (Tilak, 2010). The development of road infrastructure and its relationship with education emphasizes that the better the road access in an area, the greater the opportunity for students to get a proper education. Given that the biggest challenge for those living in geographically underdeveloped areas is accessibility, this includes issues of access to health, aid and education. Thus, with the acceleration of development from all sectors in the 3T areas, it will slowly bring changes in a more productive direction. Expected Years of Schooling and Average Years of Schooling are basically categorizations in seeing the level of educational progress of a region. The basic argument is that the higher the level of Expected Years of Schooling and Average Years of Schooling, the more positively it will affect the improvement of human resources. Low education will result in lower positions for individuals or even

unemployment, which will also increase poverty because they cannot fulfill their needs (Pradipta, 2020).

### **Patriarchal Culture**

Patriarchy, in the radical feminist version, is seen as a universal, trans-historical and trans-cultural phenomenon; women everywhere are oppressed by men in more or less the same way. Such notions of patriarchy tend towards biological essentialism which provides no basis for theorizing the vast historical and contemporary variations in the situation of women. Women from ethnic and racial minorities, as well as working-class women, point out that such theories cannot be the basis for political action that includes minority and working-class women because their situation is different from that of white middle-class theorists, whose notions of patriarchy seem to reflect the reality of white middle-class women (Acker, 1989). Gender was understood as "natural" and unchangeable, when "male" was synonymous with "masculinity", and thus when masculinity was seen as unproblematic. It is now clear that talking about masculinities in the plural would be more accurate and useful as masculinities are social constructions influenced by history and culture and thus require explanation and critique (Saint-Aubin, 1994). Cultural stereotypes suggest that men are more intelligent, logical, brave, mature and moral than women. In the past, women were even regarded as property, that is, the property of men. It is not surprising then that many feminist scholars are suspicious of research on sex differences, as they suspect that research on sex differences may legitimize sex beliefs and reinforce damaging stereotypes about men and women (Lippa R. A., 2014). Broadly speaking, almost every region and even country contains values that prioritize the role of men over women. In the case raised, the position of men is prioritized with the consideration that in the future they will be leaders in the family sphere. One of the main criticisms of the concept of patriarchy is that it cannot deal with differences between forms of gender inequality at different times and places, nor with the diversity of women's experiences. This has been argued especially in relation to class and ethnicity (Walby, 1989).

### **Normative Interference of Religion**

In this section, the author does not intend to corner any party through religious normative intervention, but only wants to explain some hadiths and verses that have a

correlation to the discussion of Gender. For the sake of my religion, Saidi must be a real man. so Baso determined in his heart. After all, he was a former DI/TII fighter who once bravely took up arms and risked his life to defend the honor of his religion (Al-Bayqunie, 2016). This is a quote from Puang Baso, a former DI/TII member, who is strongly opposed to traditional faith communities, including the Bissu community whose members are all Calabai. They are men but they are gentle and wave like women. Historically, Darul Islam/Tentara Islam Indonesia (DI/TII), which wanted to establish an Islamic State or Islamic State of Indonesia (Negara Islam Indonesia) (Harianto, 2022). So it is not surprising that their entire movement is based on religious norms that can be understood differently. The presence of Calabai for them has been considered a violation of religious normative, and their strong belief in the curse that will be inflicted on men who resemble women. As stated in the hadith of the prophet *Shallallahu 'alaibi wa sallam* that, Ibnu 'Abbas *Radhiyallahu 'anhuma* said Rasulullah *Shallallahu 'alaibi wa sallam* cursed men who resemble women and women who resemble men." (HR. Bukhari 5885) (konsultasisyariah, 2023). Furthermore, some Quranic verses related to gender. Allah Subhanahu wa Ta'ala says: QS. al-Nisa (4): 124.

نَفِيرًا يُظْلَمُونَ وَلَا الْجَنَّةَ يَدْخُلُونَ فَأُولَئِكَ مُؤْمِنٌ وَهُوَ أَنْثَىٰ أَوْ ذَكَرٌ مِنَ الصَّالِحَاتِ مَن يَعْمَلْ وَمَنْ

Meaning: And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, (even as much as) the speck on a date seed (Kemenag, 2022).

Concise Tafsir of the Ministry of Religious Affairs:

And whoever does good deeds, that is, good and beneficial deeds according to Allah and His Messenger, whether the doer is male or female, and he believes in the true faith, then they will enter Paradise as a gift from Allah upon them, and they will not be wronged or diminished in the least from the good deeds they have done.

Allah Subhanahu wa Ta'ala says: QS. An-Nahl (16):97

مَا بِأَحْسَنِ أَجْرِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ طَيِّبَةً حَيَوَةً فَلَنُحْيِيَنَّهٗ مُؤْمِنٌ وَهُوَ أَنْثَىٰ أَوْ ذَكَرٌ مِّنْ صَالِحًا عَمِلَ مَنْ  
يَعْمَلُونَ كَانُوا

Meaning: Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do (Kemenag, 2022, p. 278).

## Concise Tafsir of the Ministry of Religious Affairs:

Whoever does even the smallest good deed, whether he is a man or a woman, in a state of faith and out of sincerity, We will surely give him a good life in this world and We will reward him in the Hereafter for his virtue with a better and more abundant reward than what they have done. However, what must be seen more broadly is that, on the one hand, religious normative can contain threats, but on the other hand, it can be an indication of equality.

Allah Subhanahu wa Ta'ala says: QS. Al-Hujurat (49):13

اللَّهُ عِنْدَ أَكْرَمِكُمْ إِنَّ ۖ لِنَتَعَارَفُ فُؤَا وَقَبَائِلَ شُعُوبًا وَجَعَلْنٰكُمْ وَأُنثٰى ذَكَرٍ مِّنْ خَلَقْنٰكُمْ إِنَّا النَّاسُ أَيُّهَا  
خَبِيرٌ عَلِيمٌ اللَّهُ ۖ إِنَّ اتَّقْنٰكُمْ

Meaning: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Aware (Kemenag, 2022, p. 515).

## Concise Tafsir of the Ministry of Religious Affairs:

O people! Indeed, We have created you from a male and a female, i.e. from the same progeny of Adam and Eve. All humans are equal in humanity, there is no difference between one tribe and another. Then We made you into nations and tribes so that you may know each other and thus help each other, not make fun of each other and antagonize one group against another. Allah dislikes those who show pride in their descent, wealth or rank because indeed the noblest among you in the sight of Allah is the most pious. Therefore, strive to increase your piety in order to become a noble person in the sight of Allah. Indeed, Allah is the All-Knowing of all things, both external and hidden, the Exhaustive so that not a single human movement and action escapes His knowledge.

In general, all human beings are the same when viewed from the element of their origin, namely clay up to Adam and Hawa a.s. Indeed, the difference in virtue between them is due to religious matters, namely their obedience to Allah and His Messenger. That is why, after prohibiting backbiting and insulting others, Allah, the Almighty, says to remind them that they are human beings of equal dignity (ibnukatsironline, 2015).

## CONCLUSIONS

Although in the development of the discussion about Gender, there is still no meeting point, both about the barometer used, the definition, and other aspects that accompany the debate. With the Nature and Nurture theoretical approach, at least it provides a clearer picture that differences are present due to natural formation and social construction that has been accepted by society for generations. There are several main factors that build gender labeling itself, including the development of globalization which focuses on the argument that, the labeling of men in the era of globalization has shifted meaning due to technological advances and behavioral changes. Differences in geographical conditions make people's choices very much determined by the conditions in which they live and patriarchal culture contributes more or less to the debate about the position of women before men. And the presence of religious normative interference looks more at aspects of behavior that are based on whether it is prohibited or not.

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