

MOSQUES AND THE PROBLEM OF GENDER BIAS

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ABSTRACT

The paper investigates the relationship between women and the mosque. The mosque, which should be a place that is freely accessible to all Muslims regardless of gender, has so far been dominated by men, both in terms of daily activities (worship) and incidental ones. This paper uses qualitative methods by means of literature study. The data obtained were analyzed and interpreted using gender and liberal feminist perspectives. As a social space (aside from a prayer room) men and women should have the same rights in using it, but in fact mosques are still gender biased. We can see this from mosque facilities that are less sensitive to the presence of women, for example, the absence of a place for ablution for women, places for women's prayers that are less representative and also the structure of mosque management or mosque takmir which is still dominated by men. Of course, this is due to several factors, such as misinterpretation of the role of women, and the lack of gender awareness in mosque management. In fact, we know that besides being a place of worship, mosques are the best space for building social relations, accessing information and empowering the community.

Keyword: *women, mosques, gender bias, social relations, feminism*

INTRODUCTION

Male domination in mosques—both in terms of daily activities (worship) and incidental ones in the form of social and religious activities—raises the fundamental question “are mosques only for men?” This question should be able to be answered easily by scholars, even by ordinary people. That the mosque is the house of Allah owned by all Muslims, without exception.

The mosque belongs to every Muslim. This can be seen from the implementation of worship in mosques that do not know a special place of worship for men or women, everything is the same in one place, it's just that there is a boundary *ijab* between Muslims and Muslims (Aisyah & Asril, 2015).

The absence of specificity in the use of mosques for both men and women, indicates that mosques are actually open spaces that can be accessed by anyone. In addition, there is also no prohibition for women to go to the mosque, as in one of the

hadith narrated by the following Muslim Bukhari, “*you shall not prevent women from coming to the mosque*” (Muslim, 2021).

At the time of the Prophet Muhammad SAW. mosque, it was not even only used as a place of worship, but was used as a place for other activities, such as education and so on. The functioning of the mosque is very important and strategic for the development of personality and society. At that time, in addition to being accessible to Muslim men, mosques could also be accessed by Muslim women. Muslim women at the time came to the mosque to congregate together with men, and also to do other activities. At that time, it was free to go in and out of the mosque (Shihab, 2005, p. 247).

In the time of the Prophet, women had the same opportunity as men to enjoy the abundant rewards that Allah promised for those who prospered the mosque. The age of the Prophet was an ideal age of life for women to perform worship in mosques.

But over time, after the Prophet Muhammad SAW. died, mosques were prioritized for men. The function of mosques has also been narrowed down, that is, they are more widely used for male activities. Women began to be marginalized to homes. They could no longer freely go to the mosque as in the time of the Prophet. In the name of “protection” of honor, women are forbidden to do much activity in mosques. This reality continues to be passed on to today’s people so that at this time men are born as “rulers” of mosques. They have arranged the freedom of women to do activities in mosques (Hasyim, 1999, p. 8).

This phenomenon ultimately has an impact on the difficulty of women to access mosque facilities, either for worship or for other social activities. As a result, the mosque as a common space is still ignorant of the presence of women.

The neglected representation of women in mosques also raises difficulties experienced by women when they want to congregate in mosques, for example about access and comfort of ablution places for women which are often overlooked. In addition, mosques also often pay less attention to women’s prayer places, whether it is related to cleanliness, beauty, ventilation or their position which is sometimes unfit and safe for women. So that it makes women feel uncomfortable with the condition of the existing mosque. Abidin, through his study of mosques in the city of Parepare, revealed that there are still very few mosques that provide closed ablution spaces, so women are often not free to open the hijab when washing parts of wudu without worrying about the opening of the *aurat*, and the members of the ablution can be washed perfectly (Abidin, 2020).

Asnawi (2011) also highlighted the same thing, that in reality women are often placed in subordinate positions. He explained that although the Koran sets normative standards, men and women must be respected equally, also in spiritual matters. But in reality, this message becomes distorted through the imposition of cultural and sociological aspects. Our patriarchal culture, for example, takes the Koran and hadith for granted, and refuses to recognize their underlying message, thus creating misogynistic rules and perspectives. The result of this is the prohibition (or at least strong discouragement) of women from going to mosques to pray, resulting in the loss of religious rights and restrictions on women's places of worship. This inequality causes discomfort and the loss of women's rights and dignity as human beings, and this inequality, which is basically detrimental to justice and humanity, must be ended.

In this context, Salamudin (2015) also agrees with Abidin and Asnawi's opinion. He believes that mosques should be places that are freely "accessible" for Muslims without discriminating against gender, but the reality says otherwise. This means that there is knowledge that regulates the relationship between women and mosques which is detrimental to women. For Salamudin, this is related to the failure to interpret the Hadith relating to women's relations with mosques.

Through the discourse above, there is subordination of women in worship, because mosques are in fact still managed and constructed with a male perspective and far from being gender-just. In addition, this situation also seems to be closely related to the management in the mosque which is filled by the majority of men. Even if there are women who are included in the management of the mosque, women are only placed in certain areas, and there has never been a woman who occupies the core management or main structure, namely: The position of mosque chairman, secretary, treasurer (Nurjamilah, 2017, 2018).

In fact, if women are involved in the management structure of mosques, they will certainly be able to give birth to mosque programs or activities that are not gender biased. Activities that are not only dominated by men, but also activities intended for women.

In the end, women are not only congregants (followers) in mosque activities, but it is very likely that in mosque activities women are involved as lead and speakers. This change is because when women enter the mosque management structure and are involved in decision-making, the women's administrators will also provide input and advice in establishing gender-fair mosque programs.

Mosques as public spaces should be built and taken care of based on a common consensus in each community. However, is it that in the process of building facilities, managing and maintaining mosques, women are involved in the communication process? Edwin Ardener, in West and Turner, posits that the group that occupies the top structure in the social hierarchy determines the communication system for the culture. Groups with lower powers such as women, the poor, and people of color, must learn to work in the communication systems that the dominant group has developed (West & Turner, 2019, pp. 484–492).

This relationship of domination implicitly gave birth to a patriarchal form of reality and worldview, in which women would be forced to follow the language of the dominant group. It is this compulsion that often results in silence. Ardener sees that women's silence is a form of frustrating communication. For Ardener the presence of female silence is the impact of the 'deafness' of the male dominant group (West & Turner, 2019, pp. 484–492).

In line with this, patriarchal religious understanding, in turn, will also give birth to gender differences, gender segregation, and gender injustice, in which women are generally discriminated against and subjected to injustice. Patriarchy, or even androcentrism, and sexism became fundamental phenomena of the system of reality and religious zeal that should not have occurred (Rohmaniyah, 2009).

The consequences of this understanding will eventually give birth to restrictions or prohibitions on women in all forms of activity, including religious activities. On the other hand, this understanding also has an impact on other issues, such as women's leadership in the field of religion, such as leading congregational prayers, or being a speaker. The role of women in these areas is ultimately very little.

This is interesting to study because the presence of mosques, apart from being a means of worship for Muslims, is also a social space that is expected to be used as a means of building social relations, access to information and community empowerment. This certainly won't be entirely successful if mosques are still gender-unfair and still often do gender bias. So it is important to include gender awareness discourse in discussions about the relationship between women and mosques, so that it is hoped that it can give rise to emancipatory and egalitarian concepts in an effort to prosper and advance mosques, regardless of specific gender. In addition, the presence of women in mosques is also expected to be able to provide rights to meet the same needs between men and women in mosques, as a social space.

METHODS

This paper uses a qualitative research method by means of a library study or library research where data is collected from various library sources including books, journals and several documents related to the research object. This method was chosen because it was considered able to reveal phenomena in a holistic-contextual manner by collecting data from various settings using previous research (Dervis, 2013). In addition, exploring ideas from texts has urgency because ideas are always seen as ideas in history and texts are treated as historical documents (Rorty, Richard & Skinner, 1984).

The author found fifteen articles related to the relationship between women and mosques in Indonesia. These articles were then analyzed using a liberal feminist approach, which emphasizes that women and men are created equal and have the same rights and must also have the same opportunities (Tong, 2010). Apart from that, in its analysis, this article also criticizes patriarchal culture which gives rise to stereotypes of women, even in private spaces such as in the context of worship.

RESULT AND DISCUSSION

Gender Stereotyping in Mosque Activism

Women are often marginalized, and injustice in any way, including in mosque activism. The absence of a representative place of worship for women, the absence of a comfortable ablution place for women, or the non-involvement of women in the management and management of mosques is proof that “worship” is in fact also treated in a male way.

For a long time, human history and civilization revolved simply to serve the male way of thinking. Women have indeed by nature been designed in such a way; menstruation, pregnancy and lactation. It eventually becomes the most rational term that the male mind circulates, so that women do not pester the public sphere. This kind of slogan is then constantly repeated in order to gain hegemonic acceptance: the role that women play is only in the domestic sphere (De Beauvoir, 1989).

Firestone states that the reproductive burden borne by women and the responsibility of raising children, make women have a weak bargaining position towards men. In addition, women in many cultures are often positioned in the back, as in Java for example, women are called (Firestone, 1979, p. 7) *konco wingking* (friends in the back) who

are burdened with domestic affairs, such as *macak* (dressing up), *masak* (cooking), and *manak* (childbirth), well that makes women marginalized (Maulana, 2020).

However, often many women themselves actually accept such a situation as something taken for granted—a kind of stroke of fate that the sky has outlined. To borrow a term from Beauvoir—he discusses it as Myth: false objectivity about the transcendent. In other words, that any kind of form of discrimination has undergone a systemification. That is to say that the oppressed party does not feel oppressed and considers what happened to be reasonable and necessary to accept the situation (De Beauvoir, 1989).

Women and injustice seem to have a shackling relationship: they agree that any form of repression against them is a predetermined postulate, when in fact they never knew that they were just following false truths (De Beauvoir, 1989).

It is this construction that perpetuates the male path of thought; the stigma that is always in demand and enjoyed for the purpose of localizing women into the most intimate areas, then stabilized through social culture becomes a dichotomy between the immensal and the transcendent—between the “finite” and the “free”.

Such is how history and civilization are formed through male logic. The purpose is nothing but to serve the arrogance of power. Instead of wanting to provide protection to women, but while enjoying the hegemonics of power. In other words, every time there is a strengthening of an identity there is always a motive of power smuggled in (De Beauvoir, 1989).

Such is the face of history. Power will always be centered on who is considered to have authority: the men.

In addition, the lack of women’s role in mosque activism is also due to differences in interpretations of women. Many religious interpretations of women still place them in subordinated or inferior positions, as a result of which women get many restrictions in carrying out activities. This fact is based on a perspective that men are seen as having power so that often women are marginalized, especially to hold the position of religious interpreter (Mernissi, 2002; Nasr & Mernissi, 1993).

The history of religion cannot stand alone, and even religion is also juxtaposed with patriarchal culture, as some normative sources that narrate women as opposed to men. In the same area, religious policies or decisions are widely played by men, so that theologically and sociologically patriarchal culture has a strong influence in narrating religious messages. In the theological area, female ontology is narrated as the number two created being, that

is, women are created from the left rib of men. The presumption is not expressly contained in the Quran, but departs from the hadith of the Prophet and the mythology of the religions and must be understood more deeply judging it (Hasan, 1995; Muhtador, 2020).

While it has been believed that Islam is reforming the views and lives of women, there is also a view that religion, including Islam, contributes to the elimination of gender injustice. Religion is used as a tool of legitimacy—whereas often religious understandings are still culturally and gender biased—which is legitimate for shackling women.

For example, the interpretation of the origins of the creation of women from QS. an-Nisa: 1 which tends to be interpreted as subordinating women to men, since the creation of Eve (female) originated from the part of Adam's body (male), that is, the ribs bent on the upper left (Al-Qurthubi, 1996, p. 301).

Or on the question of women's leadership, which is always clashed with the Quranic interpretation of surah an-Nisa: 34. Who considers that it is the man who should be the leader. The explanation of the verse is textual, seemingly discriminatory, relating to the status of a man (husband) as the head of the household, as well as his rights and obligations. The understanding that exists so far, especially in the classical interpretation of the majority of discriminatory (Shihab, 2010). Of course, the provision that men (Irsyadunas, 2013, p. 190) become leaders for women gives rise to a negative perception of the position of women, making men superior to women, women are considered servants to men (husbands) and there is a perception that women are easily treated according to the will of men (husbands) because their lives are completely dependent on men (husbands). (Subhan, 1999, p. 102).

This interpretation that tends to stereotyping and marginalization, for Shihab is due to among other things the existence of a variety of histories (both attributed to the Prophet and to his companions) of various qualities (shahih hasan, and da'if), the diversity of motives of the scholars both positive and negative, various qualities and memory of the scholars, and the uncritical attitude of some scholars towards the history he collected (2005, pp. 37–38).

Until now, religion—as the fundamental need and the way of life—in social life still often occurs cultural and gender bias. Whereas religion arrived, apart from being an institution of divina, also as an institution of humane (Sindhunata, 2007) meant to liberate man from all forms of oppression. In other words, we still find segregation in practice, including in the practice of women in mosque activism.

At this point, the theological feminist response is not to oppose religion. Because religion and feminism have the same common thread, which is the establishment of justice for all mankind.

How, then, do we expose verses that are considered misogynistic towards women as in the verses above? Historical values should be able to provide an opening to detect gender injustice hidden by cultural doctrines. In line with this, the strengthening of knowledge of gender awareness and justice must be deeply instilled in everything, including even in the matter of “worship”.

Gender Awareness in Mosque Management

Mosque administrators or takmir play a very important role in supporting a comfortable process of worship for all Muslims, without exception—both men, and women. In line with these efforts, mosque administrators or takmir are required to be able to play a role in efforts to realize a gender-just mosque.

The current management of mosques, in general, still does not take into account aspects of gender equality and justice in mosque management, especially in the preparation of activity plans, implementation, and in their evaluation. This can be seen from the lack of presence of women in the management or management of mosques. In addition, most mosques are less sensitive to the fulfillment of special needs for female worshippers such as the need for ablution facilities, or less representative places of female prayer (Abidin, 2020).

In addition to meeting the needs as mentioned above, another important thing that needs to be pursued is the preparation of gender-responsive planning and budgets. What is meant by the gender-responsive mosque management budget is the efforts made by the mosque management to ensure that the budget issued along with the underlying policies and programs are implemented to answer the needs of every pilgrim from any group, both men and women. The budget for the management of gender-minded mosques is a budget that is compiled and passed through a process of analysis in a gender perspective (Wibowo, 2011).

This gender-responsive budget is not one that is divided equally fifty percent for men and fifty percent for women. Nor is it a separate budget for women and men. In the context of mosque management, a gender-responsive budget includes the entire budget allocated for the development, construction, management and maintenance of mosques that are not important to a particular gender type.

Fostering gender-just awareness in the management of mosques is not an easy job, as it often clashes with patriarchal traditions, or even pertains to religious values about women, which tend to still place women in subordinated positions.

So it is important to instill an understanding of the concept of gender awareness in the management of mosques, so that there is no gender bias. This concept of gender awareness specifically leads to sensitivity to all mosque worshippers, and is not dominated by a specific gender alone. In addition, this concept of gender awareness is also expected to give rise to gender justice that places equal or equal positions, both men and women in the management or prosperity of mosques.

Equality or alignment in the context of gender justice means conditions that are balanced, equal, equal, one position, and not one-sided in relation to the relationship between women and men in social and cultural formats and constructions, including in the process of managing mosques. Gender justice is certainly an important part of efforts to create a gender-friendly and fair mosque.

The essence of gender equality or justice is to consider all people or pilgrims to be equal and equality, both male and female. By having the same position, every individual has the same rights, so that no one party feels powerful, feels better, is nobler or higher in position than the other party. In other words, this gender equality or justice can be achieved by providing equal opportunities between men and women without any pressure from other parties, equal position and opportunity in decision making (de Vries, 2006, pp. 11–12).

To be able to maximize gender awareness efforts in the management of mosques, of course, mosque administrators or takmir must understand that gender differences are part of social and cultural reality as something dynamic. This will make it easier for someone to build a picture of the dynamic relationship between men and women in society. Gender relations will eventually be seen as social and cultural relationships between men and women that help each other without anyone dominating.

In addition, there is also a need for intense socialization of gender awareness to mosque administrators or takmir, that women and men have the same right to manage or prosper mosques as an effort to worship Allah SWT. Men and women should cooperate with each other and help each other in matters of ordering to worship Allah Almighty, work on the makruf and forbid from deeds that are mungkar. As The Word of Allah Almighty., in QS. At-Taubah: 71,

And the believers, both male and female, some of them are the helpers of others. They enjoin what is right, to prevent from the evil, to establish shalat, to pay the zakat, and they obey Allah and His Messenger. they will be blessed by Allah. Indeed, Allah is All-Mighty, All-Wise. "

Managing a mosque is a noble job on the side of Allah, because the mosque is the house of Allah. In this place are chanted the verses of God, a place of prostration and glorifying the name of God. If no one manages it, then the mosque will be deserted from these activities. In addition, as the house of Allah, the mosque must always be enlivened by activities that are beneficial to mankind. Therefore, the mosque must be managed properly by people who really understand the religion and function of the mosque, both men and women.

Therefore, the involvement of women in the structure of the administrators or takmir of mosques is very necessary, as evidence of the existence of gender awareness and justice. However, the presence of women in the structure of the management or takmir of the mosque is not only as a complement, but as *a partner* in the development, management, and welfare of mosques in various fields, such as *idarab* (management or administrative management), *imarab* (activities to prosper the mosque such as, worship, education, social activities, commemoration of Islamic holidays, and others), and also *ri'ayah* (maintenance and procurement of mosque facilities).

Mosque as an Emancipatory and Community Empowerment Space

Religious views on women, which still tend to be discriminatory, have closed many opportunities for women to establish social relations in public spaces, one of which is the mosque. We can see this from the fact that there are still many mosques that are not female-friendly. Mosques are in fact still personalized by a certain gender. This view makes the mosque unable to be used by all elements of society for various activities.

In addition, mosque administrators are generally those who have competence as imams, khotib, and muadzin. In Islam, all these professions are given to men. This is what then makes women eliminated to play a role in the mosque environment. The removal of women to become mosque administrators, is also supported by the notion that women's bodies and voices can tempt men's faith. In addition, it is also caused by the suggestion for

women, that as well as women carry out prayers at home, precisely in their private rooms (Gazalba, 1975; Sharma, 2006).

From that reason, women are then marginalized from the mosque environment, so there is a need for efforts for gender equality and justice so that women can and have the same opportunity to enliven the mosque. This effort of gender equality and justice can be done in several ways, such as management, lecture fillers, worship, and other activities that involve and empower women.

Mosques as places of worship, (or religious institutions) and at the same time social institutions -which house the people; anyone, regardless of social, economic, and gender status, must make efforts to empower women. Mosques are expected to be able to become emancipatory spaces, which present justice and gender equality in religion. When the mosque was carried out as an emancipatory space; attach the interweaving of *ukhuwah*, scientific *halaqah*, advancing human civilization. Then Islam will certainly make a great contribution to life.

So, this effort should be supported by all elements of society, be it women and men. This is because change will be difficult to occur if there is no good synergy and collaboration from various parties.

The support of men to create a women-friendly mosque, became important because men occupied the majority of strategic positions within society. In addition, males often also have control over existing resources. Gaining the support of men—who have political and cultural power—will accelerate the process of transformation or change necessary to prosper and build more gender-equal and equitable mosques.

The mosque as an emancipatory space, has actually been built tremendously since the time of the Prophet Muhammad SAW. As in the past, the Prophet Saw. functioned the mosque, in addition to being for oneself, namely worship, it also became a center of education, information exchange, study, conflict resolution, and the center of Islamic civilization. In this context, it can be understood that the Messenger of Allah SAW has actually taught his people about the value of gender equality and justice in prospering mosques. The Prophet did not discriminate against his people in an effort to prosper the mosque. Men and women have the same rights and opportunities in functioning mosques as centers of social activity (Dalmeri, 2014; Nurjamilah, 2017).

Therefore, there used to be a lot of women who became friends who transformed science from the Messenger of Allah SAW. In fact, Ruth Roded, in her (1995, p. 19)

research by compiling 38 books of Islamic biographical collections containing women's names. He said there were about 2,061 names of female clerics who had been involved in the prophet's scientific halaqah. The names are taken from the biographical books by Ibn Sa'ad (230 H./845 AD.). In the book of *Thabaqat*, he mentions 629 women out of the 4250 entries he compiled. Then, in Al-Khatib al-Baghdadi (463 H./1070 AD.), it mentions only 31 female names from the 7800 entries he compiled. While Ibn 'Asakir (571 H./1176 AD.) mentions only 200 female names in the 13,500 entries he compiled. Then Fariduddin al-Attar (628 H./1230 AD.), in his popular work *Tadzkiarah al-Auliya'* mentions only one name of the 72 Sufis whose biography was written, namely Rabi'ah al-Adawiyah (d. 185 H.). Ibn Khalikan (681 H./1282 A.D.) included 6 female figures in the 826 entries he wrote. Jami (898 H./1492 A.D.) included 35 female names in the 564 entries he compiled. Al-Sakhawi (902 H./1497 A.D.) wrote 1075 female entries out of the 11,691 total entries he compiled. As for Al-Ghazzi (1061 H./1651 AD.) compiled only 12 female names out of 1647 names in his biographical collection (Nizar, 2008).

However, the reality of the impressive appreciation of these female clerics was not or less followed by the successors of the Messenger of Allah SAW. In fact, in some cases or a certain period of time, the female figure is further behind, not to be said to be absent altogether. The history of women scholars is a dark history, thus the term Azyumardi Azra used (Hasyim, 1999, p. 69).

In addition, such a function of mosques, unfortunately, does not occur in most mosques in Indonesia. There are still many mosques whose functions are personalized by a certain gender and are limited to being merely centers of worship, or plus a number of activities that are dominated by men and only oriented towards the afterlife. The assumption that mosques are only for certain genders and these non-mundane interests, certainly narrows the existence of mosques which ideally can also be a means of empowering the whole people (Rosyidah & Muzayyanah DF, 2018).

As a symbol of the existence of Muslims, mosques should be a sign of equality and prosperity. Mosques should be centers of learning activities and empowerment of Muslims and the surrounding community. As Supardi and Amiruddin and Syahidin emphasized, mosques must actually be a source of community strength and can be a base in prospering the lives of the surrounding community (Supardi & Amiruddin, 2001; Syahidin, 2003).

Functioning the mosque as a center for learning activities and community empowerment, has been proven to provide significant results. For example, sujadi's study,

which looked at the role of takmir of Al-Maun Mosque in the Gajah Wong river valley, Depok District, Sleman, Yogyakarta. Sujadi elaborated on the great role of mosques in empowering the community in the form of improving the ability of worshippers to host events or Mastering Ceremonies (MC) in Javanese (Sujadi, 2003). In addition, the mosque also made motorcycle workshop training for male worshippers, as well as weaving and food arrangements for women's groups. This is the contribution of the manager of the Jogokariyan Mosque, Mantrijeron, Yogyakarta to the surrounding community. Sugito's study emphasized that mosques can also strengthen the economy of the community and their worshippers through increased entrepreneurship, capital assistance, business assistance, and marketing network assistance (Sugito, 2013).

When the mosque is carried out as the center of humanitarian activities, equality, as well as the development of science and efforts to advance civilization, then Islam will certainly make a major contribution to the life of mankind. Thus, Islam as a religion of mercy and mercy for the vastness of nature, is not merely imprinted as the sacredness of the scriptures that inspire Muslims themselves, but really really spreads a meaningful meaning in the life of all mankind on earth.

CONCLUSION

The paper investigates the relationship between women and the mosque. The mosque, which should be a place that is freely accessible to all Muslims regardless of gender, has so far been dominated by men, both in terms of daily activities (worship) and incidental ones. This paper uses qualitative methods by means of literature study. The data obtained were analyzed and interpreted using gender and liberal feminist perspectives. As a social space (aside from a prayer room) men and women should have the same rights in using it, but in fact mosques are still gender biased.

Apart from being a place of worship, mosques should be able to become social spaces; the best space to build social relationships, access to information and community empowerment. With this argument, the mosque is expected to be re-functioned not only on the issue of worship, but also as a center for education, information exchange, study, conflict resolution, and the center of Islamic civilization as it was during the time of the Prophet Muhammad SAW.

However, in practice, there are still many mosques whose function is personalized by a certain gender and is limited to being a center of worship alone, or plus a number of

activities that are dominated by men and only oriented towards the afterlife. The assumption that mosques are only for certain genders and non-mundane interests, certainly narrows the existence of mosques which ideally can also be a means of empowering all people.

The dominance of men in mosques—both in terms of daily activities (worship) and incidental ones in the form of social and religious activities—ultimately raises the fundamental question “are mosques only for men?” So it is important to instill an understanding of the concept of gender awareness in the management of mosques. Gender differences must be nurtured in a culture of plurality of dynamic views on life. That is, it must be activated in an ethic that allows a relationship between men and women that is mutually helpful without anyone dominating.

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