

## Revealing Feminine and Masculine Discourses in The Qur'an

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**Abstract:** *This research explained that the feminine character is a character related to the consideration of the heart and the nature of beauty (jamāliyah/yin). The masculine character is a character that is related to the considerations of ratio/logic and the nature of majesty (jalāliyah/yang). Feminine and masculine characters in the Qur'an are mutually integrated and complementary to one another and possessed by men and women. This research was qualitative research. This research used the maudlui interpretation method with a historical-critical-contextual approach. Interestingly, the verses that referred to biological meaning of humans (al-dzakar-al-untsā and basyar), many of them did not demonstrate the content of these characters while yet the verses that referred to social relationship (nisā'-rijāl, insān) did. This term was related to the social role and function of the caliphate for men and women. Al Qur'an also mentioned the feminine and masculine natures of Allah's attributions. The feminine character of Allah has jamāliyah elements such as al-rahmān and al-rahīm. Masculine characters on the other hand features jalāliyah elements such as al-Azīz and al-Malik. The feminine and masculine characteristic of human being are likewise on on the feminine and masculine character of God's. As a result, people might reflect on Gods's Qualities in their own lives. Feminine and masculine characters are also found in God's creatures, both in term of biology and their cooperative and complementary function in the universe. These characters are functional and interchangeable.*

**Keywords:** *feminine, masculine, balance, complementer*

**Abstrak:** *Artikel ini menjelaskan bahwa karakter feminin adalah karakter yang berkaitan dengan pertimbangan hati dan sifat kecantikan (jamāliyah/yin). Sedangkan karakter maskulin adalah karakter yang berkaitan dengan pertimbangan rasio/logika dan sifat keagungan (jalāliyah/yang). Karakter feminin dan maskulin dalam Al-Qur'an saling terintegrasi dan saling melengkapi satu sama lain dan dimiliki oleh pria dan wanita. Penelitian ini merupakan penelitian kualitatif. Metode yang digunakan adalah metode interpretasi maudlui dengan pendekatan historis-kritis-kontekstual. Hasil dari penelitian ini berupa ayat-ayat yang merujuk pada makna biologis manusia (al-dzakar-al-untsā dan basyar), banyak dari mereka tidak menunjukkan isi dari karakter-karakter ini,*

*sementara ayat-ayat yang merujuk pada hubungan sosial (nisā'-rijāl, insān) melakukannya. Istilah ini berkaitan dengan peran sosial dan fungsi khilafah bagi laki-laki dan perempuan. Al-Qur'an juga menyebutkan sifat feminin dan maskulin dari atribusi Allah. Karakter feminin Allah memiliki unsur jamāliyah seperti al-rahmān dan al-rahīm. Karakter maskulin di sisi lain menampilkan unsur jalāliyah seperti al-Azīz dan al-Malik. Karakteristik feminin dan maskulin manusia juga pada karakter feminin dan maskulin Tuhan. Karakter feminin dan maskulin juga ditemukan dalam makhluk Tuhan, baik dalam hal biologi maupun fungsi kooperatif dan komplementernya di alam semesta. Karakter-karakter ini fungsional dan dapat dipertukarkan.*

**Kata kunci:** *feminin, maskulin, seimbang, komplementer*

## INTRODUCTION

The issue of stereotypes attached to women and men is still an issue today. Men are described as rude, impatient, cruel and aggressive while women are often considered chatty, emotional, extravagant, stingy, weak, irrational and timid.

Stereotypes to women and men cause serious problems and repercussions in social life. Males are positioned at a higher place than females, and vice versa females are inferior to males. This view influences social attitudes and patterns of relations between men and women. Men are becoming more respected and prioritized than women in many ways; whether educational, political, social, legal or economic. The negative impact of this stereotype is felt more by women. Women who experience discrimination in various areas of life; whether social, economic, educational or legal.<sup>1</sup> Society provides more opportunities to men than women. Women are not only treated discriminatory, but also treated arbitrarily so that they are often victims of violence, whether in the household, the world of work, or society at large.<sup>2</sup>

Stereotypes about human nature, both men and women, basically have an unfavorable impact on both. Stereotyped men should not cry for example, should restrain their natural emotions. Likewise, women who are seen as weak become creatures who are treated not like men. Therefore, it is necessary to conduct further studies related to stereotypes that are applied to women and men. Is it

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<sup>1</sup> Tapi Omas Ihromi, *Penghapusan diskriminasi terhadap wanita* (Bandung: Alumni, 2000).

<sup>2</sup> E Kristi Poerwandari, *Kekerasan terhadap perempuan: tinjauan psikologi feministik*, 2000.

really women as stereotyped? Likewise with men, is it true that men are only rude, arrogant and arrogant?

The discussion on this subject, as far as the author's search has been found, several works, including: *First, Gender-Minded Ecology in the Perspective of the Qur'an* by Nur Arfiyah Febriyani. The focus of this work discussion is on feminine and masculine characters related to nature and the environment, while in research the author is focused on examining the feminine and masculine characters of humans in the Qur'an.<sup>3</sup> *Second*, the dissertation entitled "*Sufi Metaphysics and Gender Relations: A Study of the Thought of Suhrawardi Shaikh al-Isyraqi*" discusses gender relations in Sufi studies. *Third*, Sachiko Murata's <sup>4</sup> *The Tao of Islam: a Sourcebook on Gender Relationships in Islamic Thought*. The concepts of feminine and masculine are discussed as are the concepts of *yin* and *yang* in the confucian tradition. Things related to ratio, strength, liveliness, arrogance and harshness enter the masculine character, while things related to the soul, weakness, passive, meek, repressive, enter the feminine.<sup>5</sup> *Fourth*, *Approaching God with Feminine Qualities* in this work Nasaruddin Umar explains that human beings who have true qualities on the side of God are those who activate masculine qualities and feminine qualities, because this is considered capable of giving birth to tranquility, coolness and peace in life. According to the author, the author has not found the identification of human feminine and masculine characters from the Qur'an so the author focuses on exploring the feminine and masculine human characters present in the Qur'an. Thus, in <sup>6</sup> contrast

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<sup>3</sup> Nur Arfiyah Febriyani, "Metode Tematik Multidisipliner: Aplikasi Pada Tafsir Ekologi Berwawasan Gender," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 1, no. 2 (2019): 83–114.

<sup>4</sup> Imam Kanafi, *Ekologi Berwawasan Gender*, Syarif Hidayatullah State Islamic University (UIN) Jakarta, 2008.

<sup>5</sup> Sachiko Murata, *The Tao of Islam: A sourcebook on gender relationships in Islamic thought* (Suny Press, 1992).

<sup>6</sup> Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif Al-Qur'an* (Dian rakyat, 2010).

to previous studies, the focus of the study is on the feminine and masculine character of human beings in the Qur'an. In this study using the theory of feminine and masculine characters initiated by Sachiko Murata, which states that masculine characters are characters that refer to ratios, are hard and aggressive while feminine characters are characters that refer to heart, subtlety and nurturing.<sup>7</sup>

## RESULTS AND DISCUSSION

### Understanding the Feminine and Masculine Character of Man

Etymology, the word character in Indonesian is a noun that means psychological, moral or ethical traits that distinguish a person from another. Character also means character and disposition. To have character is to have character, have a personality or character. The word comes from the Greek <sup>8</sup>*Charassein* which means to sculpt or *engrave (to inscribe/to engrave)*. In German it is called character, it is called *den Character haben*.<sup>9</sup>

In the dictionary of Psychology, character, disposition or trait means :1) a fixed and continuous and eternal quality or trait that can be used as a characteristic to identify a person, an object or event. Synonyms with *trait*. *Characteristic* (character, distinctive trait). 2) the integration and synthesis of individual traits in the form of unitas or unity. 3) A person's personality, considered from an ethical or moral point of view. Character *trait* means: 1) a form of behavior that remains relatively continuous and firmly settled. Viewed from a moral or ethical point of view. 2) Psychoanalysis, one hereditary or congenital tendency from birth.

Wynne explains that character means to *mark* and focuses on how to apply the value of kindness in the form of actions or behaviors. Thomas Lickona defines character as "a <sup>10</sup>*reliable inner disposition to response to situations in a morally good way*". According to Lickona, character is closely related to moral concepts,

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<sup>7</sup>Sachiko Murata, *The Tao of Islam; A Sourcebook on Gender Relationships in Islamic Thought*, New York: State University of New York, 1992.

<sup>8</sup> The Drafting Team of the Great Dictionary Indonesian, *the Great Dictionary Indonesian...*, 100. 389.

<sup>9</sup>Datje Rahajoekoesoemah, *German-Indonesian Dictionary, Indonesian-German*, Bandung: Sumur Bandung Publishers, 1970. 471.

<sup>10</sup>E.A Wynne, "*Character and Academics in the Elementary School*" in J.S. Benigda (ed). *Moral Character and Civic Education in the Elementary School*, New York: Teachers Collage Press, 1991.

moral attitudes and moral behavior. Ahmad Tafsir explained that character is human spontaneity in attitudes or deeds that have been integrated in humans so that when they appear, there is no need to think about it anymore. From some of the understandings presented, it can be said that character is the values that are embedded in a person through education, experience, environmental influences that become <sup>1112</sup>*intrinsic* that underlie attitudes and behaviors. Thus, character does not simply manifest in a person but is formed, grown and built.<sup>13</sup>

The feminine in Indonesian is defined as a matter of woman or femininity. Feminine and masculine arise from gender issues, namely the categorization of traits aimed at men and women. Feminine is a trait attached to women while masculine is attached to men so it is often said that feminine is a female trait and masculine is a male trait. The value of femininity is more due to social factors than biological factors. It is society that determines what it should be like when being male or female, such as human characters related to gender roles such as passive and emotional.<sup>14</sup>

Etymologically, the word feminine in English is written *fem-in-ine* meaning like a woman, behaving/possessing qualities and appearances that are considered female character, for example, a feminine voice and a feminine appearance. Terminologically, Musdah Mulia explains that feminine is a feminine trait, behavior, attitude, feeling and character such as meek, patient, loving, loving,

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<sup>11</sup>Thomas Lickona, *Educating for Character of Children*, New York: Bantam Book, 1991. Moral concepts include: moral awareness, knowledge of moral values, foresight, moral reasoning, decision-making and self-knowledge. Moral attitudes have components of heart, self-confidence, empathy, love of kindness, self-control and humility. While moral behavior includes abilities, wills and habits.

<sup>12</sup> Heri Gunawan, *Pendidikan Karakter: Konsep dan Implementasi*. Bandung: Alfabeta, 2012, 1.

<sup>13</sup>Soemarsono Soedarsono, "Membangun Kembali Jati Diri Bangsa: Arti dan Peran Penting Karakter Hasrat untuk Berubah" in *the Pelita Daily*, July 20, 2009 edition.

<sup>14</sup>Ambreen Safder Kharbe, "Feminity and Masculinity: A Theoretical Analysis and its Approach to Shakespeare's Macbeth", *Epitome Journal: International Journal of Multidiciplinary Research*, Vol.2, Issue 3, March 2016, 104.

weak, sensitive, emotional, passive and so on. In line with this view, Sachiko Murata also explained that femininity is a character that exists in humans who are passive, accepting and surrendering. The feminine meaning in this study refers to what was presented by Sachiko Murata and Musdah Mulia.<sup>151617</sup>

The masculine etymologically comes from the English *masculine* which is an adjective (injective) which means to have a quality or appearance as well as a male type attitude. The second meaning is grammatically, that is, a word that indicates the male gender, just as the word *he* or *him* belongs to the masculine gender. Masculinity means a noun form (noun) which means quality as a man.<sup>18</sup>

In Longman's dictionary it is explained that masculine is a trait possessed by men, performed by men or that is included in the male type: (1) that men have, is done by men, or is considered typical of men: a masculine approach to traditionally masculine problems/subjects such as physics. (2) if a woman's appearance or voice is masculine, it is like a man. 3) belongs to the group of words for men. 4) masculine nouns, Characteristics and qualities are considered typical of men. Children's ideas about masculinity tend to come from their fathers.<sup>19</sup> Jan E. Stets and Peter J Burk explain that masculinity is the social definition that society gives to men, masculinity will lead men to behave, look and behave with what men should have. Masculinity here is more towards gender than to the concept of biological sex.<sup>20</sup>

Henning Bech explains that masculinity is the practices of gender relations in broader structures such as social, economic and political. Musdah Mulia explained that masculine is a trait, behavior, attitude, feeling and character of maleness such as aggressive, brave, impatient, rude and so on<sup>21</sup>. Masculine according to Sachiko

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<sup>15</sup>A.S Hornby, *Oxford Advanced Learner's Dictionary of Current English...*, 447.

<sup>16</sup> Musdah Mulia (edit), *Gender Justice and Equality (Islamic Perspective...)*, 128.

<sup>17</sup> Ratna Megawangi, "Sekapur Sirih" in *Sachiko Murata The Tao of Islam: A Reference Book on Gender Relations in Kosmoligi and Islamic Theology*, terj. Rahmani Astuti and Nasrullah, Bandung: Mizan, 1996, 10.

<sup>18</sup>A.S Hornby, *Oxford Advanced Learner's Dictionary of Current English. ...*,765.

<sup>19</sup> Della Summers, et al, *Longman Dictionary of Contemporary English.....*,878.

<sup>20</sup> Jan E. Stets and Peter J. Burke, "Feminity/Masculinity"...,997.

<sup>21</sup> Siti Musdah Mulia, "Keadilan Kesetaraan Gender Perspektif Islam," *Jakarta: Lembaga Kajian Agama Dan Gender*, 2003.

Murata is a quality, so it does not lead to a physical meaning. Masculine according to Sachiko Murata is an active and abundant quality.<sup>222324</sup>

The study of femininity and masculinity is considered to be included in the realm of psychological studies in the 20th century. Based on the development of the concept of discussion, Rose Marie Hoffman made a division of the development of the study of femininity and masculinity in two periods of development; <sup>25</sup>*First*, the time span from 1920-1970. In this period, the concepts of the feminine and masculine were understood as separate concepts of character and having no relationship with each other in each individual. *Second*, the next time span, which is 1970 to 2000. At this time there was a change of view and attention arose to the androgynous phenomenon, especially this was conveyed by Sandra L.Bem who had the view that there was an individual who had a feminine and masculine character at the same time in himself which was later called androgynous.<sup>2627</sup>

The difference that exists about the concepts of femininity and masculinity is allegedly because in the discourse of femininity and masculinity there are indeed two views. *First*, the so-called traditional view, sees that femininity and masculinity are two opposites that distinguish men and women. The opposite is in the elements of character, attraction to male and female roles. The result of this view was the formation of the concept that men should be masculine and women

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<sup>22</sup>Henning Bech, "Missing From Masculinity Studies: Aesthetics, Erotics, Existence" in *MASCULINITIES; A Journal of Identity and Culture*, Issue 2, August 2014-February 2015, 17.

<sup>23</sup> Musdah Mulia (edit), *Justice and Gender Equality Islamic Perspective...*, 128.

<sup>24</sup>Sachiko Murata, *The Tao of Islam: A Reference Book on Gender Relations in Islamic Cosmology and Theology*, ed. Rahmani Astuti and Nasrullah, Bandung: Mizan, 1996,10.

<sup>25</sup> J.G Morawski, *"The Measurement of Masculinity and Femininity: Engendering Categorical Realities"* Durham: Duck University, 1985, 108.

<sup>26</sup>Rose Marie Hoffman, "Measurement of Masculinity and and Feminity : Historical Perspective and Implication for Counseling" *Journal of Counseling and Development*, 79. 2001, 472-476

<sup>27</sup>Sandra L. Bem, "The Measurement of Psychological Androgyny", *Journal of Consulting and Clinical Psychology*, Vol. 42, No. 2, 1974, 42. 155.

should be feminine. Furthermore, this view is also associated with biological differences that affect the quality, character and potential of women and men. Often the masculine is considered better than the feminine, and vice versa the feminine is considered no better than the masculine. Therefore what happens then is that men are considered better than women and women are inferior to men.<sup>28</sup>

The second view is to state that feminine and masculine characters are not at odds and assume these two characters are equally present in every human being. This is as stated by Jacob L. Orlofsky, Jayne E. Stake and Alfred B. Heilbrun. This idea is also the same as Sandra L. Bem's view which states that men and women both have feminine and masculine characters to varying degrees.<sup>29</sup>

In this case including Sachiko Murata has the view that feminine character belongs not only to women, but to exist in every human being, both female and male. Sachiko Murata then identified, that both feminine and masculine, consist of two more qualities, namely positive and negative. The soul that exalts itself, that which wants to rule, dominate, to deify itself is the negative masculine while the soul that wants to defeat the lusts of anger, and defeats the lower (physical) things and wants to go to <sup>30</sup>*mutmainnah*, tranquility with God is a positive masculine character.<sup>31</sup>

Murata connects the concept of the feminine with the structure that exists in man, which is stratifiedly composed of the body, soul (*nafs*) and spirit. The body occupies the lowest position, the soul is in the middle position and the highest is the spirit. The spirit is considered the highest because the spirit is the light of divinity.<sup>32</sup>

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<sup>28</sup>Jacob L. Orlofsky and Jayne E. Stake, "Psychological Masculinity and Femininity: Relationship to Striving and Self-Concept in the Achievement and Interpersonal Domains" *Psychology of Women Quarterly*, Vol. 6, 1981, 1981. 218.

<sup>29</sup> Jacob L. Orlofsky and Jayne E. Stake, "Psychological Masculinity and Femininity: Relationship to Striving and Self-Concept in the Achievement and Interpersonal Domains...", 100. 219.

<sup>30</sup>Sachiko Murata, *The Tao of Islam...*, 10.

<sup>31</sup> Ratna Megawangi, in *Sachiko Murata The Tao of Islam: A Book of References on Gender Relations in Islamic Cosmology and Theology...*, 100.

<sup>32</sup>Sachiko Murata, *The Tao of Islam: A Reference Book on Gender Relations in Kosmoligi and Islamic Theology...* 10.



Feminine and masculine, as explained above, are qualities, attitudes or characters of a person as a man constructed by social society. Femininity and masculinity arise due to the existence of different gender constructs.<sup>3334</sup>

As a distinguishment in this study, the terms feminine and masculine in this paper mean character which refers to traits derived from ratio and strength, while feminine is a character based on the heart such as tenderness, resignation and others, as conveyed by Sachiko Murata and Musdah Mulia in front.

In the discussion of feminine and masculine characters, big questions arise regarding what factors affect human character. Biological factors that influence or whether there are other factors, this is an important discussion that needs to be explored.

There are differences of opinion from experts about the existence of biological influences on human character. According to some circles, these biological differences have an influence on the emotional development and intellectual capacity of the human being, this view as initiated by Unger so as to identify the differences in male character with masculine and female with feminine.<sup>35</sup>

Nasaruddin Umar also stated that geneticists actually recognize humans as unique biological creatures, the development of consciousness and intelligence is not only determined by genetic factors, but also influenced by environmental

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<sup>33</sup>Quality, from English *quality* which means: 1) the level of a good or value. It is considered good if it is in the highest level of quality. 2) attributes or characteristics of a person. see. A.S Hornby, *Oxford Advanced Learner's Dictionary of Current English. ....*, 1023.

<sup>34</sup>Attitude or attitude is a way of thinking or behaving also means a way of placing oneself. A.S Hornby, *Oxford Advanced Learner's Dictionary of Current English. ....*,65.

<sup>35</sup> The division of traits as already presented in the front. Nasaruddin Umar, *Gender Equality Arguments Asl-Qur'an Perspective....*,100. 42-43.

factors. The point here is the intensity or what percentage of the two factors are in determining human consciousness and intelligence.<sup>36</sup>

Biologically, males and females have differences. Those differences include; anatomy of the body, chromosomal composition, hormonal composition, also brain structure. The brain becomes a source of behavioral control. Experts provide data that the <sup>37</sup>*brain* structure between men and women is different. This structure has an effect on language skills and creativity abilities, but nevertheless it has little effect on the character.<sup>38</sup>

If you look at the two categorizations of feminine and masculine characters above using Sachiko Murata's analysis, it appears that in each character there are positive and negative characters. That is, it does not mean that the masculine is all better than the feminine. There are positive and negative characters that exist in the group of feminine characters, as well as there are positive and negative characters in the group of masculine characters.

## **The Qur'an's Basic Concepts of Feminine and Masculine Character**

### **1. The Creation of Man**

Among the causes of the emergence of injustice to women is due to the understanding of the concept of female creation which is considered to come from men which results in the view that women are *second creation*, and gives rise to discriminatory and unfair attitudes and treatment to women.

The creation of man in the Qur'an can at least be traced from several things, namely, the origin of human events, processes, functions and existence. <sup>39</sup> *First*, regarding the origin of man's creation, like everything else that comes from water, man also comes from the element of water. This is as found in Q.S. al-Anbiyā' (21):30, Q.S. al-An'ām (6):99, Q.S. al-Nuḥ (24): 45. In addition to these three

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<sup>36</sup>Nasaruddin Umar, *Gender Equality Arguments Perspectives on the Qur'an....*, 45.

<sup>37</sup>Elain L. Marieb, *Essential of Human Anatomy and Physiology*, England, Pearson Education, 2015, p. 562-573. Richard L Drake, et al. *Basics of Anatomy*, ed. Viskasari Pintoko Kalanjati, et al., Singapore: Elsevier, 2014, 220-227.

<sup>38</sup>J.W Kalat, *Biopsychology*, Jakarta: Salemba Humanioka, 2010.

<sup>39</sup>Nasaruddin Umar, *Gender Equality Argument....*, 209-210.

verses, there is Q.S. al-Furqa>n (25):54 which more emphatically states the creation of man from water. In Q.S. al-Furqa>n (25):54 it uses lafadz *basyar*. *Basyar* is a lafadz that means more human beings physically biologically. The *mufasir* also interpreted the word *basyar* with humans in general. Thus, here *basyar* includes both male and female meanings and comes from the element of water.<sup>40</sup>

*Second*, that the creation of man comes from the soil or contains elements of the soil. This is as found in Q.S. al-Rahma>n (55):14, Q.S. al-H{ijr (15):26, 28 and 29 also Q.S. al-Mukminu>n (23):12 which uses the expression of human creation (*al-insan*). It is also found in Q.S. Nu>h (71):17, Q.S. Tha>ha (20):55 which uses the expression *kum*. Whereas in Q.S. al-Sha>ffa>t uses the expression *hum*. Based on these verses, there are several things that are considered, namely the use of lafadz *insan*, which is an expression that has a common meaning used for humans, including men and women. *Dhamir kum* and *hum* are used although in the language rules are used for *mudzkkar* or men but in the rules of interpretation are also categorized in words that include in them for men and women. Thus, from these verses it can be understood that those who come from this element of the soil are human beings, both male and female.

*Third*, regarding the process of human creation, there are verses that describe the process of biological creation of man, namely those derived from the confluence of sperm and ovum, whose stages are described in Q.S. al-Qiya>mah (75):37, Q.S. al-Insa>n (76):2, Q.S. al-Sajadah (32):8 also Q.S. al-Mukminu>n (23):14. The stage is from the sperm that meets the ovum, then attaches to the

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<sup>40</sup>Faqihuddin Abdul Qadir, *Qira>'ah Muba>dalah : Progressive Interpretation for Gender Justice in Islam*, Yogyakarta: IRCiSoD, 2019, 232.

wall of the uterus, becomes a lump of flesh, a bone wrapped in flesh and becomes a human baby as in Q.S. al-Mukminun (23):12-14.<sup>41</sup>

Based on what the above verses that talk about the creation of man describe can be mentioned that man was created from the same material. The expression man here has no mention of the origin of the occurrence of male humans with certain materials or women with certain materials. It is not mentioned in the Qur'an, what the Qur'an explains is that man, whether using the words *basyar*, *insan*, *dhamir hum* and *kum* is created from the same material, both from the elements of water, soil and related to the process of reproduction. Lafadz-lafadz such as *basyar*, *insan*, *dhamir hum* and *kum* include in them male and female human beings. Thus, based on these verses, the genesis of male and female human beings is the same.

### 1. Creatures Are Created in Pairs

The notion of being in Islamic theology is all that is other than God. God is referred to as *Khālik* or Creator, while created is called *makhlūk*. The creation of these creatures by God is in pairwise form. The concept of pairing can be referenced in Q.S. al-Dzāriyat (51):49.

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

“Dan segala sesuatu Kami ciptakan berpasang-pasangan supaya kamu mengingat kebesaran Allah”

Likewise in Q.S. al-Nisā' (4):32 which states that all things were created in pairs in order to remember God. This concept of pairing became the basis of the system in life. The pairing is manifested in various realms of life, both human life and other beings. These pairs, such as men and women, males and females, upper and lower, land and sea, heaven and earth, day and night, sick and healthy, large and small, long and short, high and low, broad and narrow, hot and cold, including also with feminine and masculine, even for the smallest elements of objects in atoms are also paired called protons and neutrons.

<sup>41</sup>It is mentioned that the stage of human reproduction from *sulalatin min Thin*, then to *nutfah* in *Qararin makin*, then *nutfah* made *'alaqah*, then to *mudhghah*, *mudhghah* which is given *'idzam*, then wrapped in *lahman* and made into a being in another form. (Q.S. al-Mukminun (23):12-14.

### 1. Feminine and Masculine Become Elements of God's Nature: *Jamāliyah* and *Jalāliyah*

The concept of feminine and masculine in addition to being the duality of qualities that work together behind the *sunnatullah* journey of the universe, can also be traced in the names of the Noble Allah or *Al-Asmā Al-Husnā* which is a reflection of Allah SAW towards His being. *Al-Asmā Al-Husnā* Allah when categorized on the feminine and masculine will be seen that in *Al-Asmā Al-Husnā* Allah contains a feminine and masculine character.<sup>42</sup>

### 2. Femininity and Masculinity Found in the Cosmos

Based on the study of Sachiko Murata, the cosmos also has feminine and masculine elements. This feminine and masculine became the driving force that worked behind the natural system. Sachiko Murata describes it with the concept of theology in the eastern world, namely the concept of *Yin* and *Yang*. *Yin* is femininity, it contains the energy of softness, like water and tranquility, while the *masculine Yang* contains the energy of strength, fire and hardness.

In the Qur'an, elements of femininity and masculinity are also present in the cosmos. Based on Murata's view above, the feminine and masculine character of nature in the Qur'an. So it appears how the connection and *reciprocal* functions of each creation cause life to be orderly. In the Qur'an there are at least a few types of nature mentioned in pairs. 1) Heaven and earth, 2) land and ocean, 3) Sun and Moon, 4) Clouds and winds, 5) Water and Fire, 6) Sun and Moon.<sup>43</sup>

### 1. Femininity and Masculinity Are Both Found in Verses Showing Man in General

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<sup>42</sup>Abi> Isha>q Ibra>hi>m ibn al-Sirri al-Zuja>j, *Tafsi>ru Asma>'i al-H}usna>*, Beiru>t:Da>r al-Makmun li al-Tura>ts, 1986, 10-12.

<sup>43</sup>Nur Arfiyah Febriani, *Gender-Minded Ecology In The Perspective Of The Qur'an...*, p. 255.

This search is carried out by searching for verses that contain meanings that indicate humans, one of which is the word human. In the verse containing lafadz *insān*, which means man, it is mentioned that man was created *dla'īfan* or weak.

In gender discourse, this weak trait falls into the feminine category and this feminine character is attached to women so that this weak trait is imaged for women. Whereas in this verse the word weak is used to denote human description. Man here uses the word *insān*. The word *insān*, mostly refers to the meaning of man in general, the whole, not only for a particular gender. So men and women are equally covered in the meaning of *insān*. This is as found in Q.S. al-Nisā (4): 28:

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ۝ ٢٨

*"God will give you leniency, and man is made weak"*

Al-Thabari interprets this verse that Allah wants convenience for man by allowing him to marry believer women if he is unable to withstand the creed. Since man is created weak or not strong, his little patience when it comes to women. The weakness of man in this verse means weakness in matters of dealings with women. Meanwhile, al-Sa'di interprets this verse that in this verse Allah informs of extraordinary teaching and good education to His believer servant with ease in His religion.<sup>4445</sup>

In Q.S. Al-Nisā (4): 28 this, textually it is mentioned that the one with weak traits is man. Most mufassir interpret it weakly regarding the ability to resist biological lust. The mention of man here is general, not referring to any of the human sexes, either male or female. Thus, the weak nature here belongs not only to women, but all human beings, both men and women, have weak traits.

This appears also in the nature of zalim and foolish as found in Q.S. Al-Aḥzāb (33): 72 it is mentioned that man also has a very zalim and foolish nature.

<sup>44</sup> Abi Ja'far Muhammad bin Jarir al-Thabari, *Tafsir al-Tabari al-Musamma Ja'mi' al-Bayan fi Ta'wili al-Qur'an*, Beirut: Dar al-Kutub al-Ilmiyyah, 1999. Volume, 4, 32.

<sup>45</sup> Abd ar-Rahman ibn Nashir al-Sa'di, *Taisir al-Karim al-Rahman fi Tafsir Kalami al-Mannan...*, 188.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا  
وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ٧٢

*Verily We have made a commission to the heavens, the earth and the mountains, so all are reluctant to bear that commission and they fear that they will betray it, and are carried that commission by men. Indeed, man is very ignorant and very foolish,*

Al-Thabari explained that takwil scholars differ on the meaning of this verse. Some state that this verse shows that God offers a mandate to the heavens, the earth and the mountains if able to perform well will be rewarded but if not, it will receive the consequences. Heaven, earth and mountains did not agree to him, but then this responsibility was shouldered by Adam. And so then man was judged to be zalim and stupid. Zalim to himself and *jahūlan* or stupid. In another account *zalūman jahūla* means not carrying out God's commands properly. Based on the history of Ibn Basyar, *zalūman jahūla* means zalim towards himself, *jahu>la* is stupid with what he is doing and who must be accountable to his God, *zalim* for his mandate and ignorant of his rights.<sup>46</sup>

Al-Sa'di interprets this verse as relating to the mandate indicated by Allah. The mandate applies to *mukallaf*, that is, to one who is already able to assume religious responsibilities, has been able to distinguish between good and bad to carry out His commands and stay away from His prohibitions.<sup>47</sup>

Dzalim is a masculine character while stupid is a part that has been identified with the feminine. These two characters are equally indicated as characters owned by humans. The mention of man is done in general, using the word human, which

<sup>46</sup> Abi Ja'far Muhammad bin Jarir al-Thabari, *Tafsir al-Thabari al-Musamma Ja'mi' al-Bayan fi Ta'wili al-Qur'an...*, 339-343.

<sup>47</sup> Abd ar-Rahman ibn Nashir al-Sa'di, *Taisir al-Karim al-Rahman fi Tafsir Kalami al-Manna...*, 790.

means generally, all human beings, there is no mention of whether it is for men or for women. Thus, it is not found in the Qur'an that a particular character that has been categorized in a masculine character that is only for men, nor is there a feminine character that has been identified with a woman mentioned only for women in the Qur'an.

## CONCLUSION

From the searches that have been carried out, it can be concluded that feminine characters are characters related to considerations of the heart, or beauty, such as meek, loving and patient. Masculine character is a character that deals with considerations of logic or ratio, *ne'liyah* or majesty such as objective thinking, bold and assertive. Based on the Qur'an's search, feminine and masculine characters are equally present in men and women. Feminine and masculine characters both exist in humans, only the levels vary due to internal and external factors. Feminine and masculine characters are equally needed by humans in carrying out social functions and caliphate on earth.

The Qur'an does not judge that the masculine is positive and the feminine is negative, but in the two characters there are negative and positive sides/values, respectively. Life will go well if a balance is met between feminine and masculine characters. The feminine and masculine character of man in the Qur'an is an integrated and complementary character.

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