

# Public Perception Against Women Education in Central Kalimantan province Katingan

**Komunitas**

Komunitas ormas keagamaan  
Salamah2016@gmail.com

**Desi Erawati**

IAIN Palangkaraya  
desi.erawati@iain-palangkaraya.ac.id

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**Abstract** Women in the different spheres of both educational, religious, social, cultural and even economy became the center of special attention from various circles. This study is more focus on how the public perception of women's education and the factors that influence the public perception of women's education in the province of Central Kalimantan. Results show there is three classifications field public perception. The first group says that women must have high academic spirit in order to quality education d family, while the second shows that may be educated but also vice versa depending on the economic conditions were the pretty situation. The latter suggests that women do not need to be well educated because it focused on domestic work.

**Keywords:** *Perception, society, education, women*

## A. Introduction

Indonesia has a fairly complex problem one of which is educational discrimination that occurs in women, it is a concern of the national and international community. Various attempts were made to improve gender equality in both the academic sphere, public, political and social. In the world of education, gender mainstreaming (PUG) Education is a strategy developed to integrate gender into an integral dimension of the design, preparation, implementation, monitoring and evaluation or policies, programs, and development activities in education.

Support is obtained on an international scale as proposed by UNESCO, the Ministry of National Education of Indonesia has implemented gender integration in the development of education since 2002. In 2003, the implementation of gender mainstreaming is limited to four provinces. In 2004, it expanded to 16 provinces in 2005, to 25 provinces. 2006 to 2008 to 32 provinces and in 2009 to 33 provinces.

Precisely because it has not brought results, the program should not only continue but also be supported by the education community itself. Education as awareness efforts must contribute to develop awareness among women to claim their rights in society. Of the various cases in previous years, awareness of women through education gender perspective is still not implemented.<sup>1</sup>

Some impossible occur particularly as happened in Katingan Central Kalimantan province, on women in the area of education can be seen in the Central Bureau of Statistics Katingan, shown in the table below:

**Table 1**  
**Number of level of education in Katingan**

Year	Kindergarten		Elementary		Junior		High School	
	L	P	L	P	L	P	L	P
2012/2013							1,632	
							1,542	
							10,819	
							10,766	
							3,349	
							3,527	
							1,598	
							1,718	

Source: Central Bureau of Statistics Katingan 2016

Data The Central Bureau of Statistics Katingan above, there is a decrease in the number of female students in the education of kindergarten and elementary school. It can be caused by many things, whether it is influenced by the number of births by sex, or also by many other factors.

The problem starts with still many children who have dropped out of school and seen things that were more women. This, due to several factors behind visible on the

<sup>1</sup> Nurani Soyomukti, Teori-teori Pendidikan: Tradisional, (Neo) Liberal, Marxis-Sosialis, Postmodern, Jogjakarta: Ar-Ruzz Media, 2013. Hlm 92-93

internal aspect, one example is the awareness of parents of students or parents' perceptions about *stereotype* "woman" itself. As for external factors, such as cultural observation, economic factors, and many other possible factors.

This study is to observe on how the public perception of women's education in the village Bangun Jaya Katingan Kuala District of Central Kalimantan province. Then examine in more detail the factors that influence the public perception of women's education in the village Bangun Jaya Katingan Kuala District of Central Kalimantan province.

The purpose of this study is to contribute both to the academic and government policies should be proactive and care about the education of women, especially in remote villages far from urban areas.

## **B. Theoretical Study of**

### **1. Public Perceptions**

According to *Indonesian dictionary* perception means "the person knows some things through the senses"<sup>2</sup>, while according to Muhammad Ismail, the perception is the thinking in the minds of people who understand<sup>3</sup>. In the Oxford dictionary, the perception is:

*Perception 1 (U) the ability to see, hear or understand things; awareness: improve one's powers of perception. 2 (U) a natural deeper understanding and awareness than is usual; INSIGHT (Ia): His analysis of the problem Showed great perception. 3 (C) a way of seeing, understanding or interpreting sth: Our Perceptions of you to the world around us constantly changing<sup>4</sup>.*

Perception has three meanings: (1) the ability to see, hear or understand something; which is almost the same as the word perception is *awareness* or perception reinforced by attention to the awareness, (2) a strong understanding and awareness of an objective perception, (3) away (someone) notice, attention, understanding and expressing the results of vision.

<sup>2</sup> Burhan Bungin, Analisis Data Penelitian Kualitatif, Jakarta: Raja Grafindo, 2003. Depdikbud, Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 1995. Hlm 759

<sup>3</sup> Muhammad Ismail, Fikrul Islam Bunga Rampai Pemikiran Islam, Bogor: Al-Azhar Press, 2014. Hlm 116

<sup>4</sup> Kamus Oxford by Homby, AS: PT. Oxford University Pers, New York, 1995. Hlm 859

## 2. Society and Women's Education

community created for their individual interacted each other and communicate among one another, and the community, in turn, will also affect the individual's circumstances. Especially with regard to the functioning of society against the individual can be stated as follows. First, it helps the individual to meet various needs for survival, namely food and clothing, education, health, security, and more. Second, to help individuals in the socializing process, namely in the form of social learning to know each other, hang out, ask for help, suggestions, ideas and other ideas. Third, as a learning process in the form of *learning by doing*, learning by doing so creativity, taste, be nurtured well. In society, there are patterns of communication and interaction, social structure, social strata, culture, leadership, integration, organization, and so forth. Various things so that if examined closely will give birth to a variety of theories about social sciences. Fourth, the meet social requirements, namely the need to get friends, and her partner (Ismail, 2004: 162)<sup>5</sup>.

Education in Indonesia has become a determinant of civilization, the cornerstone of judicial prevalent as in the Act of 1945 in opening states that ... *to form a Government of the State of Indonesia that protect the entire Indonesian nation and the entire homeland of Indonesia and to promote the general welfare, educating the nation...* also in article 31, paragraph I stated that *every citizen is entitled to teaching* (MPR 2012: 03, 15).

In principle educate is to provide guidance, assistance, aid to students. In the sense of giving guidance had knotted a basic recognition that children (who were granted guidance) have a power-power (potential) to develop. This potential is gradually growing and develop from within the child.

To ensure the development of the potentials to become fluent and purposeful, needed help, guidance from outside. If the aid element does not exist, then the potential remained mere potentials that could not be actualized<sup>6</sup>.

In a family man or father, also a woman or mother has the same role magnitude. If a mother gives a lesson, then a father should give an example or role model and vice versa. If the mother's warmth, then the father gives light. Similarly, the magnitude of the role of women, to the extent that it should say: "not only the

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<sup>5</sup> Muhammad Ismail, *Fikrul Islam Bunga Rampai Pemikiran Islam*, Bogor: Al-Azhar Press, 2014. Hlm 162

<sup>6</sup> Tahido Yanggo, Huzaemah, *Fikih Perempuan Kontemporer*, Ghalia Indonesia, 2010. Hlm 11

child of the mother's discipline but also husband and wife can be nurtured". Similarly, according to M. Quraish Shihab <sup>7</sup>.

Experts say that a person's personality is formed by many factors. Mother, father, environment and reading are the main factors. Even mothers have a role early on, starting out at conception and continue until the formation of the child's personality. *Heredity* decreased to children through mother and father, not only in physical terms but also in psychological terms<sup>8</sup>. That's how little the role of women in education to her family.

The role of women is strengthened by the suggestion that even an obligation for men and women to study<sup>9</sup>. So, if looking for the relationship between the obligation to study for men and women with such great role in educating children and their families, it all shows that women have rights and obligations equivalent to its value in the field of education with men.

What is described above is corroborated by the first revelation sent by Allah to Nabi Muhammad saw., That the first suggestion was a command to read or *iqra* (QS. Al-'Alaq [96]: 1). The order was not only drawn to men but also to women. The logical consequence is that, as with men, women were required to always try to do *iqra* ', in the sense of trying hard to study in accordance with the field of interest<sup>10</sup>.

The explanation above is a very brief explanation and narrow, researchers put what described by experts in a simple but very fundamental one, because of the description of the fundamental at least enough to show that the problems of education women's role can not be replaced by a man as a whole, because there is a special role to be performed by women. Thus, it becomes clear to researchers that the fundamental role of women in early education so that it requires women to contribute to the further stages of education.

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<sup>7</sup> M. Quraish Shihab, *Perempuan: Dari Cinta sampai Seks, dari Nikah Mut'ah sampai Nikah Sunnah, dari Bias Lama sampai Bias Baru*, Jakarta: Lentera Hati, 2007, cet-4.. Hlm 241

<sup>8</sup> M. Quraish Shihab, *Perempuan: Dari Cinta sampai Seks, dari Nikah Mut'ah sampai Nikah Sunnah, dari Bias Lama sampai Bias Baru*, Jakarta: Lentera Hati, 2007, cet-4.. Hlm 242

<sup>9</sup> Mustafa Dieb Al-Bugha Al-Khin, & Muhammad Sa'id, Al-Wafi: *Syarah Hadis Arba'in Imam Nawawi*, Jakarta: Pustaka AL-Kautsar, 2002, cet-1. Hlm 362

<sup>10</sup> Lajnah Pentashihan Mushaf Al-Qur'an badan Litbang dan Diklat Departemen Agama RI, *Tafsir Al-Qur'an Tematik: Kedudukan dan peran perempuan*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009. Hlm 142

Women's education should be able to give birth to as many women as forward-thinking, forward-inclusive, modern and active, dynamic, educated and independent but still have faith that right, which is the main character and maintains human values based on the values of the divine. Implications for women's freedom also means giving full autonomy to them in the life of the family, community, and state. Granting autonomy this also means giving more opportunities to women to play a central role in accordance with its potential and capabilities so that no restrictions for women to only play a subordinate role that the domestic sphere.<sup>11</sup>

In Islam, studying opened widely to women as well as men. Women are required to seek knowledge, as mentioned in the hadith of Nabi Muhammad saw : "Anas said, Rasulullah saw said," *Seeking knowledge is obligatory for every Muslim*(the meaning of the word Muslim in the hadith include muslimat understanding, based on an agreement the scholars).

"the verses of the Qur'an and hadith much mention about the obligation of learning addressed to men and women. Women in the Prophet's time well aware of this obligation to plead to the Prophet that he is willing to set aside a specific time and specific to them in order to learn and Prophet granted them.

Of the many women who stand out knowledge in various disciplines of science and became a reference, many male figures is Siti Aisyah, the wife of the Prophet. are known to be very critical. It is mentioned in the hadith of the Prophet. which means: "*take half your religion knowledge of Al-Humaira (Al-Humaira is a nickname to Aisha).*"

From the above, it can be concluded that Islam does not forbid women to sue any branch of science. Islam does not deny the intelligence of women, they were prevented from entering the various professions such as teachers, doctors, businessmen, ministers, and others, the origin of the duty he still considers the laws or regulations that have been established by Islam. Those are some examples of equality between women and men in Islam<sup>12</sup>.

Who needs to get the record is about how and where to study. In studying a

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<sup>11</sup> Lajnah Pentashihan Mushaf Al-Qur'an badan Litbang dan Diklat Departemen Agama RI, *Tafsir Al-Qur'an Tematik: Kedudukan dan peran perempuan*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009. Hlm 156

<sup>12</sup> Tahido Yanggo, Huzaemah, *Fikih Perempuan Kontemporer*, Ghalia Indonesia, 2010. Hlm 95

woman, of course, must observe the provisions of the religion, such as his traveling to study while maintaining honor, courtesy, and safety and does not cause a scandal and did not invite disobedience<sup>13</sup>. If all of this and these requirements can be catered for, then there is no longer any reason to prohibit women from doing useful things outside the home.

### **C. Research Methodology**

In this study, using the phenomenological qualitative approach, disclosed Muhajir namely: dig about perceptions, thoughts, abilities and beliefs about something beyond the subject of the subject<sup>14</sup>.

Phenomenological research is trying to understand the events and its relation to a person in a particular situation or circumstances. This is in accordance with the directions of research that the public perception of women's education in Bangun Desa Jaya. It is also in line with what was raised Moleong, that the phenomenological approach of researchers trying to understand the meaning of events and linkages to those who are in certain situations<sup>15</sup>.

The subject of this research is society Bangun Desa Jaya. So in this study took a sample of 10 people with *purposive sampling* (samples intended) as said Beni Ahmad, the selection of a group of subjects based on the characteristics or specific properties deemed to have anything to do close to the characteristics or properties of populations already previously known. designation *Purposive* indicates that the techniques used to achieve certain goals<sup>16</sup>.

### **D. Research Findings**

Bangun Jaya is a village in the District of Katingan Kuala, Katingan, Central Kalimantan Province. Which is located not far from the sea Batu Mandi. The Bangun Desa Jaya area is 7 117 ha. Mileage Bangun Jaya towards Sub Katingan Kuala is ± 35 km, leading to the Katingan ± 220 km, and the distance toward the provincial capital of

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<sup>13</sup> Lajnah Pentashihan Mushaf Al-Qur'an badan Litbang dan Diklat Departemen Agama RI, *Tafsir Al-Qur'an Tematik: Kedudukan dan peran perempuan*, Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009. Hlm 149

<sup>14</sup> Neong Muhajir, *Metodologi Penelitian Kualitatif*, Jakarta: Remaja Rosdakarya, 2001. Hlm 12

<sup>15</sup> Lexy J. Moleong, *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, cet-33, 2014. Hlm 17

<sup>16</sup> Nurjaman, Beni Ahmad Saebani & Kadar, *Manajemen Penelitian*, Bandung: Pustaka Setia, 2013. Hlm 76

about ± 280 km with the use of water and land transportation. While the following are the geographical conditions Bangun Desa Jaya Subdistrict Katingan Kuala.

Bangun Desa Jaya community 99% Muslim. While others Protestant and Hindu Kaharingan. Here is a breakdown of its data: Islam: 1 989 inhabitants, Christian: 3 people, Hindu Kaharingan: 1 soul. As for the infrastructure point of worship such as mosques totaled 2 pieces and prayer 6 pieces. While other places of worship mean no.

Bangun Desa Jaya communities have different types of livelihood. Nothing worked as a civil servant, a member of the Armed Forces, private, merchants, farmers, carpenters<sup>17</sup>, architects, and others (Documentation Katingan Kuala subdistrict offices, 2016).

Based on the research findings by conducting interview techniques either structured or unstructured by the number of informants approximately ten informants were selected based on criteria that have been defined, and they all are the villagers wake up professions and education levels differ from one person to another, it can be grouped into three. *First*, is a group of informants who believe that education for women is important, essential and very important. *Second*, an important half and half is not important in the sense that is highly conditional, and *a third*, less important. Grouping public perception Bangun Jaya made is not based on the profession or educational level of the informants, but the grouping is done based on the kinds of answers given by the informants to the questions posed when conducting interviews in order to explore the necessary data in this study. The following describe each group as mentioned above.

The group, *The first* the group that holds and believes that education for women is an important thing, it is essential and very important. The author deliberately classifies three types of answers into a single piece because according to the author, the three answers that a common aspiration namely to the implementation of the function of educational institutions in Indonesia and other than that, it also aims to improve the human resources, of course, it includes the gender women. However, the author will explain the three types of answers are included in this first group category. Informants who argue that education for girls is important is the BR and HN. Although both the BR and HN alike say that education for girls is something that is important, but the

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<sup>17</sup> Himpunan Perundang-undangan Sistem Pendidikan Nasional, Bandung: Fokusmedia, 2013. 2347

background footing both as writer knows of answers to interview questions on each other's ideas are not the same, in this case, BR refers more to the principle equivalence of degrees, this view is not only justifiable, even getting legality of Scripture Muslims themselves. While HN, preferring to give the reasons for the answer because he sees the global reality in which professions and key positions are no longer only held by men but women also not a few who work and occupy important positions as well as men who also had no performance inferior to men. Furthermore, another informant who is still in the category of the first group are those who argue that women's education is important, so is the answer SN. The author considered that there were elements of similarity in the answers given by SN with the answers given by the HN, both equally underlie opinions with global realities, as HN, SN also said that many women who are leaders pointed out the similarities making the runway in the opinion that is mentioned in the global realities, and this is also the main reason to collect two different answers into a single category. However, there is another answer in this group, namely the informant who said that the education of women is very important, informants is HK, MF, SJ and YD. Not unlike the informants mentioned earlier, the four informants who said that education for girls is very important also vary in applying for reasons of their own opinion. As explained in the presentation on the above results, HK considers women as mothers is madrassah for his son for the first time, therefore, he said that education for women is very important, whereas MF is different in giving reasons for his opinion, the article by MF knowledge that instituted education as schools are very helpful in supporting the career of a woman in the household, while SJ is different again, he explained that the education of women is very important because of the element of equality between men and women not only in the moral values of humanity but also in public space supported by the spirit of the emancipation of the women who first initiated by RA Kartini. While YD, chose very different reasons with each other despite the opinion of the importance of education for women, YD likens the presence of women as cooling water without which life is not perfect and needs to be added here that without water life is not fabricated.

The group, *The second* categorized in this group is an important informant who found whether or not education for women should be reviewed in the conditional.

The informant in question is KD, he said that education for women can be important may not be important, everything is viewed from two aspects, the first aspect is the ability of families or older people and the second is the desire and ability are concerned in the education of children. If both qualify ability then education for women is important, but otherwise, the women's education is not important. In this case, the article of KD did not want to look at issues in black and white, making it seem prudent and conditional.

The group, *The third* which is the last group in the categorization has been done is the informant who argues that education for women is less important. According to the results of the interview, the informant who rated entry into the US and this group is SB. Not without reason SB believes that education for women is less important, but he reasoned with the facts which he claimed he had seen as many adolescents, especially girls who just got married while still in school so that it can certainly not pass his school, because school children in Indonesia not allowed to marry unless the male age limit of at least 25 years, while women aged 23 years or less. The US would also have the reason why the US considers women's education is not important. A look at women only has an obligation to take care of the household.

Based on what has been described in the analysis is to collect the opinions of the informants into three groups, it can provide some notes were also the result of an analysis of the results of this study. *First*, that although it has grouped the answers informant into three groups but it is not intended to eliminate the distinctions of the respective opinions of the informants because consciously or not show the data that each informant almost totally different in giving the reasons for its opinion and it also shows the viewing angle and the attention of the informant are different from each other.

*Second*, do not obtain uniformity of the public perception in Bangun Jaya in assessing the subject of education for women is important or not, this assessment is based on interviews obtained from ten informants, not to mention if interviewed more people almost certainly his opinion will more than that have been categorized into three groups mentioned above.

*Third*, from a variety of answers and the reasons for the questions that have been posed to each informant, to assess that educational level has a hand in shaping the

mindset of the society Bangun Jaya, proved that the informant who never or graduated from upper secondary level tend not to look underestimated the importance of education for women's issues, but a lower level of education who demonstrate perceptions and opinions to the contrary.

*Fourth*, in addition to the educational level of the informants, their respective professions informants who were interviewed also indicated their influence on the mindset. Just to show proof that SB, one informant who worked as farmers, and also sometimes become laborers in the market argue that education for girls is not important because for him the main task of women is to take care and be responsible in the domestic affairs of the household.

Anyhow, all of which have been described in the research and analysis above, again needs to be explained is not intended to remove or eliminate the possibility of differences of opinion and perception in society Bangun Jaya, so the record given its nature not binding that public opinion Bangun Jaya as a whole is so, Whatever it is, does not make the results of this study to be in vain, because in fact, ten people interviewed had to be evidence of the existence of diverse perceptions and opinions in society Bangun Jaya to education for women, as well as things another previously unknown as their educational level and professional influence on the trend of Google and others.

## **E. Conclusion**

It can be concluded that the public perception of women's education, especially in the districts of Katingan village Bangun Jaya have diverse views, as seen from several aspects both internally from the people themselves of the insights the importance of education, the second is external factors that society still half traditional and holding materialistic ideological and *misunderstanding*. normative religious The three classifications that perception first, women's education is very important or important. Second, the education of women depending on the circumstances and the third perception of society towards women's education was not important given the task of more women in the domestic space.

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