

**Abstract:** There are two definitions of gender equality. The first is according to United Nation Development Program and the second is in line with of Islamic view. The difference between its definitions lies in the implementation of total and balance equality. Total equality, as UNDP determines, is that woman and man are totally equal (50/50) in all aspects. But Islamic view suggests that both women and man are equal with harmony. The meaning of harmony does not just equality for woman and man in all aspects but also refer to difference between them. Sometimes woman have better chance than man, an in other times the fact suggests the reverse. But still other, woman and man have same good chance. To socialize this thinking and Islamic view, education hold an important role. Socialization can run in Islamic education institution. One of the Islamic education institutions is Islamic university.

**Keywords:** Gender, Equality, Education, Islamic university

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<sup>1</sup> W.J.S. Purwadarminta, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1986), p. 1019.

<sup>2</sup> equal

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<sup>2</sup> John. M. Louise and Hassan Shadily, *Kamus Bahasa Inggris-Indonesia, An English Indonesian Dictionary* (Jakarta: Gramedia, 2003), p. 265 .

.492-491: , (1977 , : ) , , <sup>3</sup>

<sup>4</sup> Ratna Megawangi, *Membiarkan Berbeda? Sudut Pandang Baru tentang Relasi Gender* (Bandung: Mizan, 2001), p. 23.

227 . . .<sup>5</sup>

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<sup>6</sup>gender

<sup>7</sup>.

Sex

<sup>8</sup> classification

( Lindsay Lips )

<sup>9</sup>.

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<sup>6</sup> Louise and Hassan Shadily, *Kamus Bahasa Inggris- Indonesia*, p. 265.

Pedoman Umum Ejaan Bahasa Indonesia yang Disempurnakan dan Pedoman Umum Pembentukan Istilah, p. 77.

<sup>8</sup> A.S. Hornby, *Oxford Advanced Learner's Dictionary of Current English* (America: Oxford University Press, 1989), p. 512.

<sup>9</sup> Nasaruddin Umar, *Pandangan Kesetaraan Jender menurut Islam*,

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<http://media.isnet.org/islam/Paramadina/>:-

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Jurnyarl/jender1.htm

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<sup>10</sup> Wardah Hafidz, *Apa itu Jender?*, ‘

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<sup>11</sup> Mansour Faqih, *Menggeser Konsepsi Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 1996), pp. 8-9.

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<sup>20</sup> Muhammad Iqbal, *Membangun Kembali Pikiran Agama dalam Islam* (Djakarta: Tintamas, 1966), p. 151.



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<sup>22</sup> Irwan M. Hidayana, "Migrasi Lintas Batas dan Seksualitas di Asia Tenggara", *Jurnal Perempuan*, No. 36 (July 2004), p. 98.

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<sup>27</sup> Megawangi, *Membiarkan Berbeda?*, pp. 158-175.

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<sup>33</sup> Syed Muhammad Al-Naquib al-Attas, *Konsep Pendidikan dalam Islam; Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam* (Bandung: Mizan. 1984), p . 52.

Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Rosdakarya, 2005), p. 29.

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<sup>34</sup> Hilda Taba, *Curriculum Development, Theory and Practice* (New York, Chicago, San Francisco, Atlanta: Harcourt, Brace & World Inc., 1962), pp. 10 and 396.







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