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LITERATURE IDEOLOGY
GENDER IDEOLOGY

Introduction

Ideology is a set of ideas based on certain political, economic, or social systems and movements (Aaron 2020). Gender role ideology is a historical construct whose meaning is derived from any culture or context and is the basis on which different meanings are given to the sexes (Ungaretti 2013). Gender is the social elaboration of biological sex (Marchbank 2014). This literature review is focusing on gender ideologies in Muslim societies. Recently various ideologies have risen in the Muslim world, like Iran, Pakistan, Afghanistan, and some other countries in which Islam is the formal religion based on constitutions.

Muslims have always strived to live their lives under the religious norms known as sharia, which is supposed to govern their day-to-day actions as Muslims. Muslim-majority countries have different constitutions, which may or may not reflect the religious beliefs of the majority of the population. Arab and non-Arab beliefs, cultures, and Muslim and non-Muslim majority societies, are all governed by constitutions. Discrimination against women is more pronounced in countries where Islam is the source of legislation. This is due to the Islamic belief that males are superior to females and that they should be ruled by men (Potrafke 2016).

Muslims generally believe that sharia, the Islamic legal system, was developed and refined by eighth, and ninth-century jurists, but the precise content of that system will continue to change and evolve. As recently explained by one of the Islamic studies researchers. “Although the law [sharia] is of divine provenance, the actual construction of the law is a human activity, and its results represent the law of God as humanly understood. Since the law does not descend from heaven ready-made, it is the human understanding of the law? the human Fiqh [literally, understanding]? that must be normative for society (An-Na‘im 2000).”

There is a big misunderstanding between what sharia is and how it is interpreted by Muslims. If we want to positive impact on the lives of Muslims, we need to clear up these misconceptions. Changes in the social, economic, and political circumstances have led to difficulties in understanding sharia, which is more than a thousand years old. Historical formulations of sharia have provided more protection for human rights than other normative systems in the past. For instance, sharia law traditionally required that women have an independent legal personality and that they be granted certain rights in inheritance and family relations beyond what is possible under other major legal systems until the nineteenth century.

Religious ideology has always been the opposite of human rights ideology, religion has at times opposed human rights in the belief that they are not based on a divine source of authority, but rather on humanistic principles rooted in the worth of individual humans. An-Na‘im (2000) says that religion must have a little fear of human rights, “Human Rights protect every human being”. Lectio Socialis (2021) human rights movements distrust religious beliefs because they have historically seen that some leaders have denied human rights to certain groups. The contemporary human rights movement blames religions, particularly Islam, for their resistance to human rights. Also, An-Na‘im (2000) refers to Islam in his paper. The remaining section discusses, how many strands of gender ideology are in the Islamic societies, the focus only on Muslim societies.

We start with traditional gender ideology, which is one of the common gender ideologies among Muslims today or in the past. Iran is one of the countries that implement this ideology on people, especially women. Iran has experienced two important revolutions in its modern history: the Constitutional Revolution (1905-1911) and the Revolution of 1979. The Iranian revolution was a major event in the history of Islam, and its impact is still evident today. This is especially true for Muslims of all sects.

Khomeini established an Islamic state following the toppling of the Pahlavi, the women's activities were limited to the public, such as working, high education, politics, and traveling alone, Kar, Mehrangiz, and Golriz Farshi (2008) highlight, that women cannot be a leader under the traditional gender ideologies, further, in the case of Iran, "the government allows only those women who adhere to the regime's opinion to serve as politicians (Kar 2008)." The most obvious manifestation of this policy was the imposition of a veil or "Hijab" on women, even the men were required to wear long trousers with long-sleeved, not allowing girls to go to school, forbidden women from work and women were not allowed to go out without a member of the family like brother or father, the ideology of female dependency and male guardianship is perpetuated through the segregation of sexes in the public sphere.

The hijab became widespread in the country, taxis do not allow women without Hijab to get in, shops, "we apologize for not responding to women without hijab". The condition for women who have no hijab became limited, cannot work, cannot study, cannot even go shopping (Ali Asgari Yazdi 2021). The traditional gender ideology not only affects women in Iran but in most Islamic countries women are affected, according to Davis (2009) traditional ideologies generally refer to beliefs that there are separate spheres for men and women in the workplace, education, and family. Traditional gender ideologies place a high value on the distinct roles that women and men play in society, saying that men are supposed to act like responsible breadwinners and women are supposed to act like responsible homemakers.

Meanwhile, if we look at Indonesia, which has the largest number of Muslims in the world, Muhammadiyah; also known as Persyarikatan Muhammadiyah is a non-governmental Islamic organization. This organization was founded in 1912 by Ahmad Dahlan in the city of Yogyakarta as a reformist socio-religious movement, which advocated opening the faucet of *ijtihad* as a form of adjusting the details of Islamic law with the times. Ahmad Najib Burhani (2006), Muhammadiyah carries the traditional ideologies, despite that Muhammadiyah paid serious attention to social welfare and education, hospital, clinics, and school (Burhani 2006). William Shepard Muhammadiyah an "Islamic-Modernism" group, this organization is focused on building an Islamic society, rather than an Islamic state. This means that they focus on education and social welfare sectors, without becoming a political organization. Even though its members are spread throughout many political parties, this organization is not focused on political power (DR. H. HAIDAR NASHIR 2015).

Nur Hidayah (2020) claims, without Muslim modernist organizations all these women's empowerment would be impossible, she further counties, Muhammadiyah has worked hard in three fields, such as health services, education services, and social services, and by 2003 this organization developed at least 161 universities all over Indonesia, 5.500 schools, and 300 hospitals (Hidayah 2020). Moving forward, Saudi Arabia which is called the source of Islam, from where the Prophet Muhammad (PBUH) originated, and separate Islam around the globe, also today money Islamic societies look into Saudi Arabia what they do to follow, such as making a

relationship with non-Islamic countries, well, this the very basic example I could provide for the study.

Juyoung Song (2019), traditional gender ideology in Saudi Arabia sees male members as the legitimate speakers in public places and prescribes gender-based social roles, as well as rules for how men and women interact. Islam has helped to bring together many different people into a single nation, and Saudi culture has a specific interpretation of Islamic doctrine that views the Saudi woman as a visible symbol of national feminine identity (Song 2019). Gender segregation is based on the symbolic meaning of women's honor. However, there is little agreement on the origin or function of social separation between men and women. Some Saudis trace the ideological origins of women's social roles and gender expectations in Saudi culture to the religion of Islam and believe that strict segregation between men and women is required based on their religious interpretation (Ahmed Alhazmi 2013).

Juyoung Song (2019) says, some experts argue, that the contemporary gender norms are rooted in Islam but are part of traditions that also align with current political agendas and that nothing in Islam prevents *ikhtilat* (اختلاط), "gender mixing" (Song 2019), also, Yusuf Sidani (2005), the mutual work of intellectuals and feminist movements has led to several important changes in many Arab countries in the past century. Women's education and right to work are generally accepted in most of the Arab world and are allowed in religious circles. Reports on Arab human development suggest that women's development has been improving in the Arab world (Sidani 2005). Yusuf Sidani (2005), highlights, mostly the gender tradition comes from the ulema, and Yusuf categorized them into two, the traditional view which is the predominant one among some Arabian Gulf countries. The second group of ulama includes those who hold more liberal views than those of the traditional ulama (Sidani 2005).

Islam does not believe that the rights between men and women are identical, but it never believes in preferences and discrimination in favor of men over women. Islam also observed the principle of equality between men and women. Islam does not conflict with equality between men and women, but it does not agree that their rights are identical (Mutahhari 1981). Islam recognizes the rights of women and elevates their status, granting them full autonomy in their lives. Islam also allows women to independently manage their financial affairs. Islam emphasized the independence of women in the legal actions that grant them their legal rights with the right to exercise all their civil rights that are consistent with the nature that God gave them. Further, voting and working are women's rights (Asar 2016). Following the traditional gender ideology, there are other ideologies which are called patriarchy, conservative, feminist, and modern, I will cover feminist and modern ideologies in the same paragraph at the very bottom of the literature, but for now, in the next paragraph, I will cover patriarchy ideology, which plays an important role in Islamic societies.

Patriarchal ideology is common in Muslim societies such as Bangladesh, Pakistan, Afghanistan, Iran, and other societies, women are suppressed all the time, and girls are not allowed to go to school or express their ideas in public. Chowdhury (2009) talks about patriarchy in Bangladesh, Islam strongly influences Bangladeshi society, dictating how men and women should interact. Islam oppresses women due to the misinterpretation of Bangladeshi men and some religious leaders who are not well-educated. Girls are a responsibility and boys are an asset in the Bangladesh patriarchal society. The differences in the way that males and females are treated begin at birth when a male baby is called to prayer (Chowdhury 2009). Following that, Pettygrove, Margaret (2006), Patriarchy ideology also intends to element women from politics, for instance in

Jordan, “Women have not achieved political empowerment because of the persistence of social obstacles. Tribal and Islamic values, which are based inherently on patriarchal values, persist in Jordan and continue to limit women’s political participation and empowerment (Pettygrove 2006).” This ideology is so powerful that “men are usually able to secure the apparent consent of the very women they oppress.” In patriarchal societies, girls have to cope with a lack of education, because of the parent's things that girls don’t need to study and give priority to the boys, and lack of freedom and mobility for girls (Sultana 2010).

Also, Afghanistan, Iran, and Pakistan are strongly patriarchal societies, in Afghanistan, the opposition built a new government decree the literacy for girls, closed the schools, and suppress them, in Pakistan, during the Zia ul-Haq regime, laws were enacted to control women and punish them for sexual infractions. In Iran, women were required to wear the veil, or hijab, to protect their modesty. Women were also prohibited from many occupations and fields of study (Moghadam 1992). I select these three countries because they are non-Arab countries, usually Arab countries known as patriarchal societies, Suad Joseph (1996), patriarchy is a social structure in which males have more power and privilege than females. This power and privilege are not based on kinship ties but instead arise from social norms and traditions. For instance, Men are argued to be better than women, and older people are better than younger people, without taking into account kinship. In the Arab context, a person's primary identity is tied to their lineage through their father. This can significantly impact how family members act and behave (Joseph 1996). Othman and Norani (2006) further say, veilings are a big problem all over the Southeast and the Middle East and called it a controversial issue, for instance, in Malaysia, gender equality, and gender discrimination, it originates from the global heritage of patriarchy that is rooted in the society in general, “what we can call ‘secular patriarchy’”. The second struggle is against the injustice and oppression that has arisen due to recent Islamic ideologies, laws, and rulings that are often gender-biased, discriminatory, and misogynistic. (Othman 2006).

Another ideology that is strongly affiliated with Islamic societies, is called conservative. Conservatism is a philosophy that seeks to protect traditional social values and institutions, the central tenets of conservatism may vary on the prevailing social and cultural norms. In Western culture, conservatives tend to support traditional values, such as religious institutions, parliamentary government, and private property. Berkowitz, P. (2004) introduces five types of conservatism in his book, which are as follows:

- ✓ Classical conservatism
- ✓ Traditionalist conservatives
- ✓ Social conservatives
- ✓ Modern conservatism, and
- ✓ Neoconservatism

Conservatism is a political morality, and the political view, that a society should have good political arrangements in place to be successful (Kekes 1997). According to Samuel P. Huntington, conservatism is the ideology of a single specific and unique historical movement (Huntington 1957), in Mannheim's words, modern conservatism is "a function of one particular historical and sociological situation." Traditional religious groups, such as the conservative ones, promote a traditional family structure in which married women concentrate on homemaking, especially when their children are young. Conservative parties or groups are different from Islamic, traditional, and

patriarchal ideologies, the goal of the conservative party is to preserve the interests of the nation and strengthen the states. Nurzihan Hassim (2014) talks about the “Islamic views by the modern Islamists of UMNO (United Malays National Organization) and the conservative Islamists of PAS (Parti Agama Islam Se-Malaysia)”, who says women who do not wear hijab and show their hair are a social ill (Hassim 2014), also, in Egypt the Muslim Brotherhood is a transnational Sunni Islamist organization founded by Islamic scholar and schoolteacher [Hassan al-Banna](#) critics that democracy is not Muslim, and Islam and democracy are not compatible (Khan 2014) .

The Brotherhood’s conservatism and the

After the revolution of 1979 disputes among parties separate them into two groups, “Liberal” and “conservative” or “extremist” (Alam 2000), eventually, the conservative party won but under the leadership of Ayatollah Khomeini, as I earlier explained the women’s conditions under the Ayatollah Khomeini rule. Later, Mahmoud Ahmadinejad, the conservative group become president on August 3rd, 2005, Ahmadinejad on the first day of his administration, stated that the government should be more concerned with more important issues than worrying about girls' scarves or boys' hairstyles.

Likewise, Ahmadinejad also emphasized girls and boys are equal and said girls should also have sports stadiums, so they freely pursue their talents, even in the education era, the number of educated women has increased significantly, to the point where female students outnumber male students at universities. (Amuzegar 2007). This is while, Ahmadinejad is in the conservative party but not a clergy, almost all of the conservative party consists of clergies, still Ahmadinejad must accept whatever the supreme leader says Sayyid Ali Hosseini Khamenei.

In the June 2009 presidential campaign, many women from all social classes supported the two reformist candidates who supported greater rights for women. After the election, many women who supported Ahmadinejad and the conservative agenda criticized him for the atrocities committed by the Iranian security forces against protesters. He has been visibly silent on trials, the sentencing of women, accusations of rape and torture of prisoners, and harshness on women protesting against relatives in detention.

After being re-elected, Ahmadinejad appointed three women to his cabinet. However, the conservative parliament confirmed only his nominated Minister of Health, “Marje Vahid Dastjeld”. Reports say that the supreme leader [Ayatollah Ali Khamenei](#) forced Ahmadinejad to kick his vice president from office in 2012, but the president still insists to keep her in office until the end of his administration. I argue that being conservative in Islam means following the Quran and Hadith, Muslims are not allowed to exaggerate in Islam, this is the clergy who misinterpret the Quran for their interests. One cannot confine gender ideologies, there are a variety of ideologies in the world, in this part, I will explore socialism and communism, I have looked to find data about socialism and communism, and gender Ideology in Iran, but cannot find, it sounds Iran has no communist party or group, there might be one, but no data is available online to talk about it. Thus, in this part, I will explain socialism and communism in Czechoslovakia and Czech.

The second group includes modernist ulama’ whose views are relatively more liberal. The terms traditionalist-modernist are used for identification purposes as both groups are considered part of

mainstream Islam. Rauf asserts that while Islam gave men and women similar rights and responsibilities, any remaining differences relate to their nature. In this regard, her discourse resembles that of Al-Ghazali. shorturl.at/aiKTW.

Conclusion

The current work was to discuss gender ideologies and their types, gender ideology refers to social attitudes that prescribe the appropriate role of men and women in society. In this literature review, I have covered gender ideology in Muslim society and explained several gender ideologies in Muslim societies, mostly Iran, because Iran has experienced several gender ideologies in the last decades such as conservatism, and transnational Islamic gender ideology. There are several ideologies such as Islamic transnational, conservatism, and patriarchy, that are strongly related to Muslim societies. As long as I am concerned in Islam there is no specific gender ideology that Quran mentioned, there are two things in Islam, the first Quran, and the second authentic Hadith, these both are references to Muslims around the world. I have explained traditional Islamic gender ideology, which has been created by a human being and suppresses women's rights, the same thing as conservatism, but Quran has given rights to all human beings. One of the controversial ideologies is feminism. Feminists, some of their acts are against Islam, such as abortion, clothes which are not allowed in Islam, and not wearing a *hijab*, that is the reason, most Muslims around the globe rejected them, and it's not part of Islam.

Spects	Traditional	Conservatism	Patriarchy
Women education	Girls are allowed to go to school and learn until grade six, above those girls and woman, are mostly not allowed to proceed with their education, women always struggle under the traditionalist ideology to learn knowledge	Further, we move to conservative ideology, conservatism is a political morality, and the political view, that a society should have good political arrangements in place to be successful (Kekes 1997).	Under the Patriarchal ideology, womens are like a prisoner, they are not allowed to go out, learn new knowledge, and so on. Patriarchal ideology is commonly observed in attitudes towards education, with fathers typically preferring their sons over daughters. This reflects gender-based education inequalities, often determined by patriarchal control.
Women dress	Traditional is restricted on women's dress, a woman must wear something which hides the entire body, some traditionalists do not even allow women to keep open their faces, they must hide their faces under <i>Burqa</i>	Later in 1979, the impact of Islamization on Iranian society was more defined for women as it highlights the central importance of gender relations in revolutionary politics the most obvious manifestation of this policy was the imposition of a veil or hijab on women, even the men required to wear long trousers with long-sleeved, Iran became a patriarchal society, a woman's testimony is not accepted by Iranian courts unless it is supported by a man's testimony.	Regarding the veil or Hijab, patriarchal ideology is strict on Hijab, first of all, women are not allowed to come out of the house, if they wanted to go out, must use traditional clothes, like the "Niqab", a long hijab which covers the entire body of the women. Men are the designer of dressing for women, anything men order the women should wear.

Women works	If we have a glance at traditional ideology, we can see patriarchy and tradition almost have the same ideology in some aspects of life, in traditional African societies, it is customary for women to be primarily located in the home space. This is largely due to the belief that a woman's place is in the home, where she can provide support and care for her family.	Conservative ideology is the same as the traditional ideology in Islamic societies, but in western, such as British, it's totally different, women have the right, can work, and even can a leader, in Muslim societies, under the conservative states women has no rights, hard to proceed their education, and so on.	Women can work, but in the very low positions, they cannot have high positions to lead a team or a group.
Women in politics, and Political leadership	Traditional gender ideology does not allow women to work, but also suppresses women to stay at home, as the Iranian leader did in 1979, likewise, in Afghanistan in 1996, under the traditional gender ideology it's almost impossible for a woman to work in politics or to be a leader.	No woman can be a leader under conservative ideology in Islamic societies.	The concept of patriarchy refers to a system of political, social, and economic relations and institutions that are structured around the inequality of men and women. This inequality can be seen in the way that men are typically given more power and privilege than women, and in the way that women are often treated as second-class citizens. Within patriarchal societies, women are generally excluded from full participation in political and economic life. This exclusion is often due to traditional gender roles and expectations, which disadvantage women in many ways.

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