

ANALYSES OF GENDER INEQUALITY IN AFGHANISTAN: WOMEN UNEMPOWERMENT IN THE GLOBAL CHALLENGE

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ABSTRACT

The Problem of Gender Inequality in Afghanistan impact on economy. Though, the analyses about related to issues has been analyses very well, but this research analysed deeply on patriarchy system which impact on gender inequality then relate to economy decline in Afghanistan. The system of patriarchy then legalized the gender inequality practice in Afghanistan which impact on bigger consequences in economy world. Though, Taliban as sporadic movement in Afghanistan bring about the Islamic view, while there is no discrimination against a person position based on gender in Islam, so the legitimation on gender inequality result some bias. Restriction for women to workplace, education, and politics then really impact on decline on economy in Afghanistan analysed in this research. The consequences then analysed in Islamic view. Method used in this research is qualitative approach based on source from books, journals, and articles. This research have hypotheses that the patriarchy system resulted some bias in Islamic government bring out on Afghanistan. This research is important to analyses phenomenon on Islamic sporadic movements, especially in Afghanistan.

Keywords: Gender inequality; Afghanistan; patriarchy; economy; sporadic movements

1. INTRODUCTION

The Taliban movement in Afghanistan has always been led by Pashtuns (Nur Heriyanto, 2022) and dominated by ethnic Pashtuns, as the majority of Taliban income comes from ethnic Pashtuns. Mullah Mohammad Omar (Musta'id, 2022) is the commander. Comes from the Supreme Taliban of the Ghilzai Hotak tribe, where this tribe belongs to the Pashtun ethnicity (Rahmatullah & Hamidah, 2021). Regardless of the existing tribal ili, in this case, all Afghans adhere to the principles of Pashtun culture where they live or die, being very loyal to the Pashtunwali code of ethics (Musta'id, 2022).

As the Taliban gained special sympathy from the Pashtuns, they took full advantage of the situation. The Taliban uphold their own version of justice based on the Pashtunwali code, and no one opposes them because it is still the norm and practice (Salsabilla & Permanasari, 2022). (Septiadi, 2019) Despite the world's hatred of the Taliban, they were very well received by the dominant ethnic Pashtuns. The punishment believed in by the Taliban is more tribal than religious. In this respect, the ethnic Pashtuns and Taliban follow Pashtunwali, a social code that gives the upper Jirga tribal councils the right to make judgments on cases concerning both women and murder. In this case, the Taliban has a strong enough influence on the existence of irgas and shuras (elders and leaders) (Jakupcak et al., 2011) in Afghanistan because of the code of ethics that they believe in the existence of these elders or leaders in solving problems so as to further legitimize their existence in Afghanistan. Ethnocentrism was very high in Pashtun society, and then it was reinforced by the Taliban.

The Taliban system of government adheres to the philosophy of medium doebandi, or Doebandi Madzhab (Olsen et al., 2022), combined with the presence of Pashtunwali cultural customs in the neighborhood. With Doebandi's belief system, the Taliban came to power with very controversial policies that were strongly opposed by the Afghan people themselves and even condemned by the international community.

A crucial element in the process of accelerating the political consolidation of the Taliban movement in Afghanistan was the conflict between mujahideen groups after the withdrawal of the Soviet Union, so that the change from a communist regime to a mujahideen regime did not go without obstacles. Where there are several Afghan mujahideen groups that neglect to resolve a common ground in formulating a common platform to build Afghanistan after the withdrawal of the Soviet Union (Szema et al., 2017).

The system of rule of law that has been created by incorporating Islamic law into its system of government after the Taliban regime began to run in 1996 The Taliban's

implementation of the law depends on the existence of a traditionalist understanding of Islam (Amini & Arifani, 2021). Men are strongly emphasized to lengthen their beards and wear turbans, and women, with no option to go to school to study and limited work space owned by women, have the obligation to wear burqas at this time out of the home area and social activities (Ismail et al., 2022).

The individual lives of Afghans are restricted and controlled entirely by the Taliban (Pangestika, 2022). For example, only a few TV and radio stations are allowed to be shown, which must transmit Islamic nuances only under full supervision by the Taliban. All community activities are restricted by the rules set by the Taliban. Starting from liquor, movies, music, and photography. No exception: internet access, nail cleaning, white socks for women, TV, or radio.

Implementing the law implemented by the Taliban regime uses components of Islamic law application (Syarif Hasyim & R. Massi, 2022). Where the ropes bind social rules and tether policies or political views with Islamic-based Where is the ministry of Amar Ma'ruf Nahiy Mungkar or the inviting ministry? (Mena & Hilhorst, 2021). Their way of acting in the name of Islam by committing violence is a fatal mistake. Islam has indeed regulated all affairs in the lives of its people; however, Islam governs in a peaceful and non-violent manner.

Some Afghans feel a strong affirmation of the Taliban's application of Islamic law as the main source of security (Amini & Arifani, 2021). During this period of power transition, it is natural for people to feel a kind of "cultural shock", especially women. Islamic law interpretations of the wearing of women's body coverings apparently require women to cover their entire bodies with clothing called a burqa, which is loose clothing that covers the entire body and face (Nurfahirah et al., 2022).

2) METHODS

In this study, the authors used qualitative methods with descriptive data analysis techniques. This method aims to explain and describe the Afghan government, which has carried out gender inequality against Afghan women and has caused many impacts, one of which is related to the economy and education. The data collection technique used in this research is a library research, namely collecting data from secondary sources. For the sources themselves, obtained from books, journals, articles, documents, and the internet, which contains relevant newspapers and publications to support the completion of this research, It is hoped that this research method can provide in-depth insights into gender inequality and the powerlessness of women in Afghanistan and encourage efforts to address the global challenges faced by them.

3) RESULTS AND DISCUSSION

Patriarchy System Legitimization by the Taliban Government

The Taliban movement in Afghanistan has always been led by Pashtuns (Nur Heriyanto, 2022) and dominated by ethnic Pashtuns, as the majority of Taliban income comes from ethnic Pashtuns. Mullah Mohammad Omar (Musta'id, 2022) is the commander. Comes from the Supreme Taliban of the Ghilzai Hotak tribe, where this tribe belongs to the Pashtun ethnicity. In his reign, it can be seen that the Ghilzai tribe (ethnic Pashtuns) dominate and continue to play a very important role (Rahmatullah & Hamidah, 2021). In this case, regardless of the existing tribal ili, all Afghans adhere to the principles of Pashtun culture, where they live or die, and are very loyal to the Pashtunwali code of ethics (Musta'id, 2022).

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The Taliban system of government adheres to the philosophy of medium doebandi, or Doebandi Madzhab (Olsen et al., 2022), combined with the presence of Pashtunwali cultural customs in the neighborhood. With Doebandi's belief system, the Taliban came to power with very controversial policies that were strongly opposed by the Afghan people themselves and even condemned by the international community. A crucial element in the process of accelerating the political consolidation of the Taliban movement in Afghanistan was the conflict between mujahideen groups after the withdrawal of the Soviet Union, so that the change from a communist regime to a mujahideen regime did not go without obstacles. Where there are several Afghan mujahideen groups that neglect to resolve a common ground in formulating a common

platform to build Afghanistan after the withdrawal of the Soviet Union (Szema et al., 2017).

The system of rule of law that has been created by incorporating Islamic law into its system of government after the Taliban regime began to run in 1996. The Taliban's implementation of the law depends on the existence of a traditionalist understanding of Islam (Amini & Arifani, 2021). Men are strongly emphasized to lengthen their beards and wear turbans. As for social freedom, especially borderline women with no option to go to school to study and limited work space owned by women, to the obligation of women to wear burqa' at this time out of the home area and social activities (Ismail et al., 2022).

Afghan society is greatly influenced by the system run by the Taliban, where every individual's life is restricted and fully controlled by the Taliban (Pangestika, 2022). For example, only a few TV and radio stations are allowed to be shown, which must transmit Islamic nuances only under full supervision by the Taliban. All community activities are restricted by the rules set by the Taliban. Starting from liquor, movies, music, and photography. No exception: internet access, nail cleaning, white socks for women, TV, or radio. The reality of Afghan life during the Taliban regime, particularly the treatment of women.

Implementing the law implemented by the Taliban regime uses components of Islamic law application (Syarif Hasyim & R. Massi, 2022). Where the ropes bind social rules and tether policies or political views with Islamic-based Where is the ministry of Amar Ma'ruf Nahiy Mungkar or the inviting ministry? (Mena & Hilhorst, 2021). At first glance, one would argue that the Taliban's revolutionary rules are restrictive and override the traditional rules of Afghan society. In a country that is fragmented into tribes and sects, also referred to as *firqah* or religious groups, the Taliban has an important task to unite that fragmentation under the auspices of Islamic rule imposed by the Taliban.

Some Afghans do feel a firm sense of affirmation against the Taliban's application of Islamic law. All of them the causes and effects of the application of Islamic law are major security programs promoted by the Taliban (Amini & Arifani, 2021). During this period of power transition, it is natural for people to feel a kind of "cultural shock", especially women. Islamic law interpretations of the wearing of women's body coverings apparently require women to cover their entire bodies with clothing called a burqa, which is loose clothing that covers the entire body and face (Nurfahirah et al., 2022). The Taliban is really serious about building law and identity through these state programs.

Restrictions on Women's Access to Work and Education in Afghanistan

The opportunity to participate in public spaces is a major factor in efforts to improve the status of women in the public sphere. Because in reality, women are also rational beings who are also able to develop their capacities as well as a man in intellectual and moral progress, so he has the right to participate in public life and contribute to the debate of political, educational, social, and moral issues. However, Afghanistan has a different story. She is predicted to be the most dangerous country for women because of social discrimination, especially in terms of education and employment. Women in Afghanistan suffer from discrimination that has left the country in a humanitarian crisis in which women occupy the greatest position as victims. Women's access to education and employment is largely limited. Until many of them despair and give up on all the injustices they get.

Today, the Taliban has violated the values of the CEDAW Convention. Thus, the Taliban government can be said to have committed human rights violations by discriminating against women based on sex, through excessive restrictions on various social aspects of life, from education to employment. It is said that all policies made have directly restricted women so this has limited women's mobility and has an impact on the non-fulfillment of women's rights as a whole (Tsabitah Rizqi Ekanoviarini & Aji Wibowo, 2022).

During Taliban rule, women were mistreated, following the rules set by the group. Discrimination against women continues, ranging from violence, injustice, and making them slaves. In addition, sexual violence is also experienced by women in Afghanistan. The Taliban has also pursued policies that restrain Afghan women. Because the Taliban is an Islamic group that implements its version of Islamic Sharia, so it deviates from what it should be. The Taliban argue that women are only allowed to stay at home and serve their husbands, women are allowed out of the house provided they must be accompanied by a mahram or male family member. Even women should not meet men over the age of 12 other than their family members. Because of the strict boundaries between men and women, when attending school classes men and women must be separated. They should also not be taught by teachers of the opposite sex.

On August 15, 2021, when the Taliban regained control of the Afghan presidential palace. Along with the incident, many Afghans, especially women, competed to get to the airport to get out of the country. They don't want to feel back the atrocities of Taliban rule. As a result, some families are forced to send their daughters to Pakistan or Iran to protect them from Taliban atrocities (Lestari, 2021).

Restrictions to Work for Women

If the women worked, the Taliban would escort them home and order only the woman's male relatives to work. The Taliban's chief public awareness officer for the Kabul region even reiterated that female employees were told not to come to work until the government informed them more about their rights. But in fact, certainty has not come and only ends up as a false promise until now (Tsabitah Rizqi Ekanoviarini & Aji Wibowo, 2022).

Afghan women have obstacles in dealing with the Taliban threat, so they are still confined by the limitations of these jobs. Women demonstrators have demanded changes to the cabinet and include some women in the government. Women who have never worked in the Afghan government have also spoken out for their rights as women. During the Taliban's rule, women's participation in political life touched 0%, whereas before the Taliban returned to Afghanistan in August 2021, 28% of parliamentarians in Afghanistan were women (Women, 2021).

That's what triggered Afghan women to join forces to break Taliban rule that restricts freedom. The female demonstrators were whipped by the Taliban to disperse the rally. Taliban officials say women do not need to be in government, saying women should not lead men. Taliban spokesmen have also made discriminatory remarks against the role of women. He said that a woman's job is only to give birth and raise children. Indirectly, the statement has limited Afghan women in terms of politics and education. Because of the strong Taliban government in Afghanistan, many women who tried to voice their rights were killed and eventually influenced the thinking of other women. They don't want to feel the same fate as everyone else (Lestari, 2021).

Not only restrictions on work in politics, but the Taliban also limits the scope of work of women as members of the media. The narrowness of the mobility movement and the ban on working for women resulted in "paralysis" for female journalists. On November 22, 2021, there was a new policy that had been made by the Taliban where female actors were banned from appearing on television. All forms of restrictions imposed on this regime resulted in the elimination of women from the public eye to the normalization of discrimination based on sex (Women, 2021).

Restrictions to Education for Women

The Taliban's return to Afghanistan deprived women of their right to education. In an interview with the BBC, Afghanistan's Deputy Education Minister Abdul Hakim said girls would not be allowed to attend secondary schools until a new education policy would be approved in the new year 2022. But in reality, promises are only promises, the new policies that are awaited have not been realized until now (Inayatullah, 2022).

Afghanistan has one of the highest levels of illiteracy in the world (Shayan, 2015). This is certainly inevitable, because the reality on the ground clearly shows, how strict the regulations given by the Taliban are to women in Afghanistan, especially in terms of accessing education. This then causes almost the entire female population in Afghanistan not to get proper education facilities, so they become illiterate. Coupled with the case of early marriage experienced by approximately half of the entire population of women under the age of 18, they are forced to take on the role of a wife and mother when other women around the world still feel the pleasure of studying.

Insecurity is another factor that prevents girls from participating in education. The Taliban mostly attacks or threatens girls' schools, teachers, and students. "The UN reported more than 1000 attacks on education in 2009-2012, including schools being set on fire, suicide bombings and remotely detonated bombs, killings of staff, threats to staff, and abductions" (GCPEA, 2021). It is this anarchist action from the Taliban that has further fueled the low literacy rate in Afghanistan. The women, who initially had the passion and courage to access education amid the Taliban's strict rule, eventually feared the onslaught of these inhumane regimes. Once you resist, your life will be at stake.

In 2022, data says that progress has been made in slow and unstable numbers. The slow growth rate can be seen from the percentage increase in the number of women accessing education in the last 10 years which only increased by 4.2%. The instability can be seen from UNICEF data which reports that of the 3.7 million children in Afghanistan who have dropped out of school, 60% are girls.

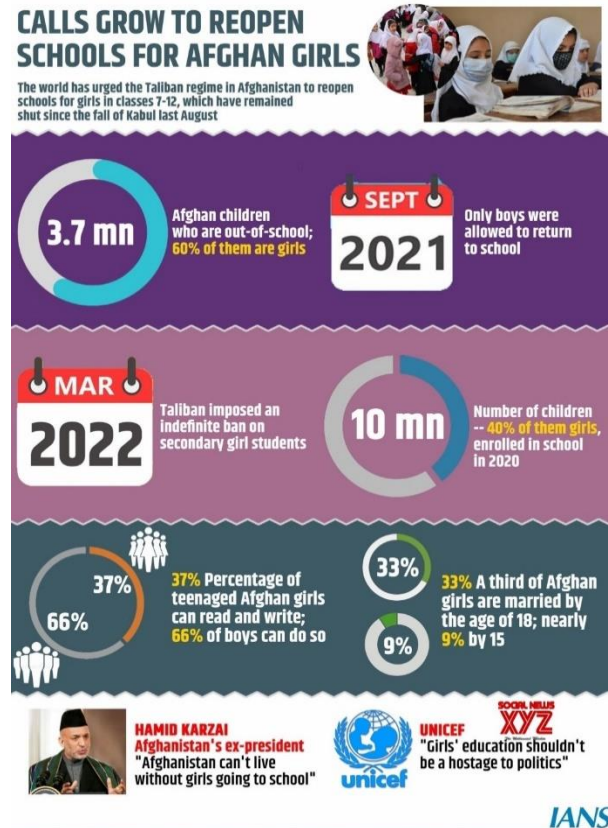


Figure 1. Afghanistan education data

(Source. <https://www.socialnews.xyz/2022/04/26/infographics-calls-grow-to-reopen-schools-for-afghan-girls-gallery/>)

The fall of the Taliban in 2001 led to a dramatic improvement in the welfare of women. However, the increase is partial and fragile because it does not cover all women due to limited facilities. Improving welfare seemed easy to fall back because at that time women in Afghanistan were still not completely separated from the influence of the Taliban leadership (Fitriana, 2022).

Effects of Gender Inequality on Per Capita Income

The limitations of education have a major impact on the future of one's work. But in the case of Afghanistan, women's low income is not only due to the level of education they get. The women, who were essentially banned from working by Taliban authorities, were found in some cases to be used as slaves who were forced to work and with little income. In retrospect, it is tantamount to a system of forced labor, instead of prohibiting women from working, it turns out that women are secretly employed and exploited forcibly only for the benefit of inhumane parties.

Without a global role, the multidimensional crisis in Afghanistan is collapsing the economy. The poverty rate in the country has ballooned, from 72 percent in 2021 to 97-98 percent in 2022.

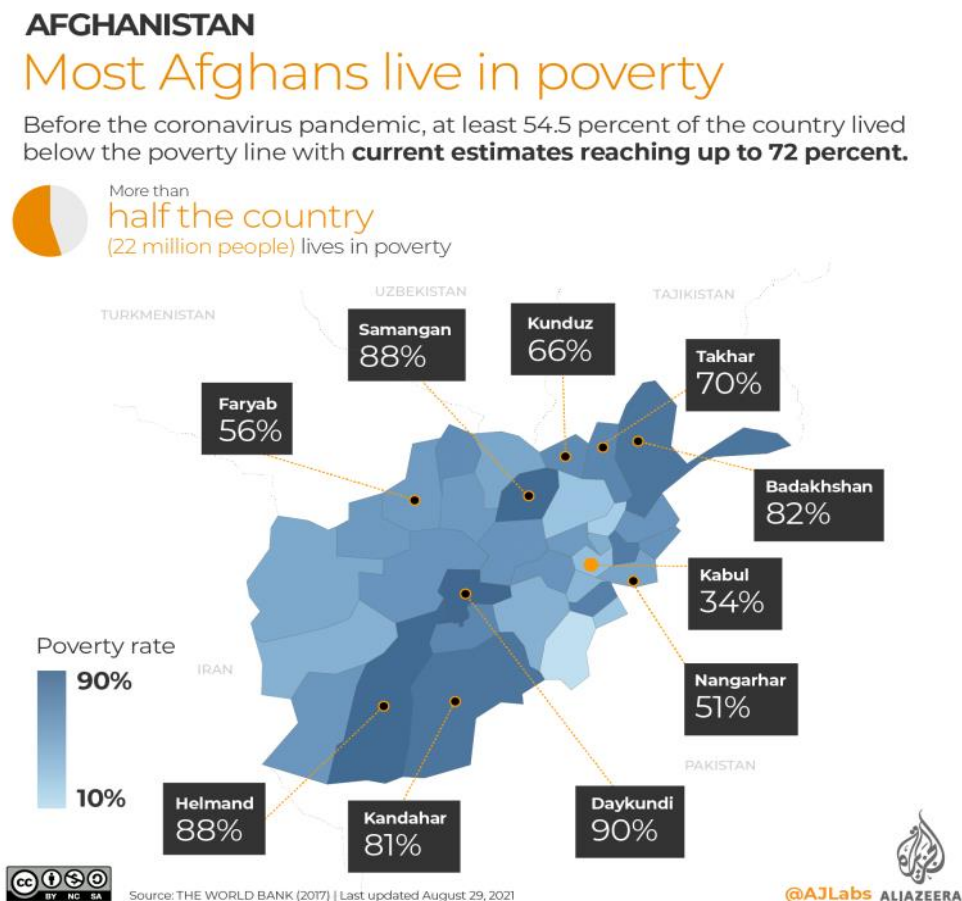


Figure 2. Data of Afghanistan poverty infographic

(Source. <https://www.aljazeera.com/news/2021/8/30/infographic-afghanistans-humanitarian-crisis-interactive>)

While women are not allowed to contribute to their careers, the economic conditions in Afghanistan are deteriorating. In developed and developing countries, per capita income and the wheels of economic turnover can continue to move stably because women can contribute and work like a man. That way, women can contribute to the quality of the nation's economy. Until the end, there was a tradition called Bacha Posh among the Afghan population. Bacha Posh is a tradition when in a family there is a female member who is chosen to act as a male family member. This is done so that the woman appointed as Bacha Posh gets rights like a man and gets freedom in all aspects, be it education or work. So that she can go to school without any restrictive rules that

are intended by women in general, and they can freely get a job and earn an income equal to men because there are no regulations that limit their movement.

Government of the State of Afghanistan

In its development, Afghanistan is one of the Middle Eastern countries that also fights for democracy (Al-Barbasy & Zaman, 2020). However, the democratization effort apparently still experiences quite heavy obstacles. In the 2009 general elections in Afghanistan, there was still very low participation from the Afghan public. There are two possible reasons for the low participation of Afghans in the election. First is because of people's distrust of the government which was considered bearish when holding previous elections, second is that there is a threat from the Taliban group. In Afghanistan, the Taliban has indeed become a scourge in the democratization of Afghanistan (Mahmuddin, 2019).

The Taliban is a very agro Islamic movement. They adopted the Muslim Brotherhood in Egypt and the Islamic Jamaat in Pakistan. The Taliban group formed in 1994 has the support of the United States and Pakistan (MD et al., 2020). The UN Security Council condemned the group's actions for its crimes against Iranian and Afghan nationals. The Taliban committed various human rights violations in Afghanistan. In the Taliban's view, sin and possibility occur because of errors in the application of religion. The Taliban formed a security force tasked with supporting Amar Ma'ruf Nahi Mungkar. The Taliban is predominantly from the Pustun tribe, one of the largest tribes in Afghanistan, and the Taliban is a movement of Sunni Muslims. The Taliban became a very powerful group in Afghanistan, they controlled about 90 to 95 percent of Afghan territory, before finally being attacked by United States warplanes on October 7, 2001 (Rumadaul, 2017).

In the early 2000s, Afghanistan was considered a failed state in democratization. One reason is because Afghanistan is among the countries most vulnerable to conflict.

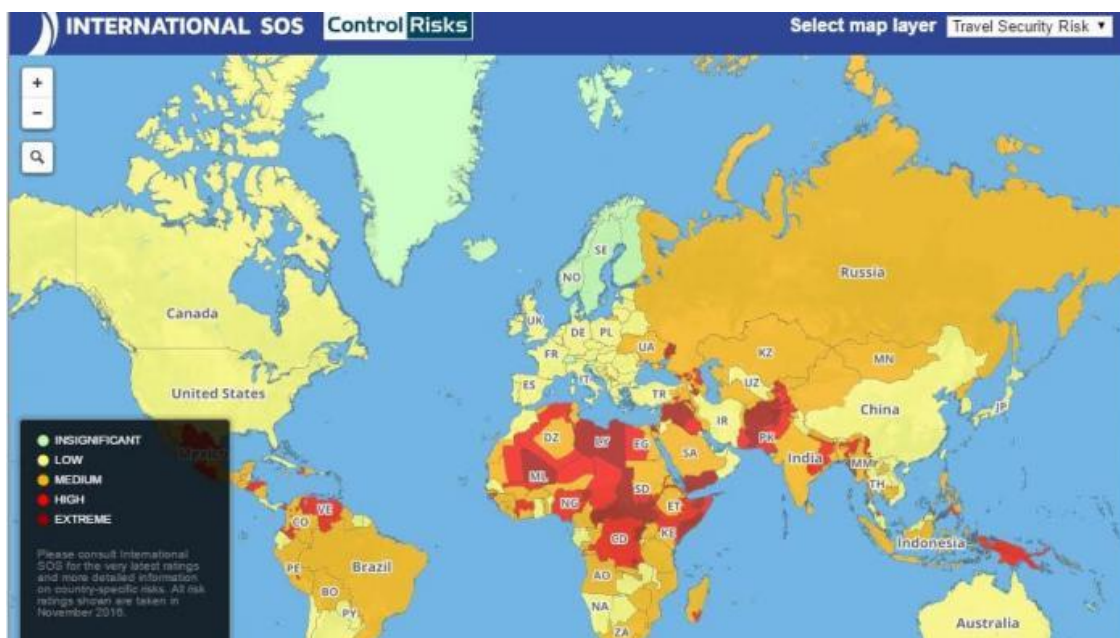


Figure 3. Data on the countries most vulnerable to conflict
(Source. <https://www.theguardian.com/international>)

The data was by the Guardian in 2014. Afghanistan along with four other countries (Syria, Sudan, Iraq, Somalia) is a conflict-prone country. Even Afghanistan is one level above Syria, which is occupied at the bottom. While the top one is Iceland. From these data, it shows that Afghanistan's dream of becoming a democratic country still has a fairly steep road. Moreover, the conflict in Afghanistan is a fairly complicated conflict and has been going on for quite a long time. In addition, the involvement of other countries is also increasing, muddying the atmosphere within the internal state of Afghanistan.

Another factor that has caused Afghanistan's difficulty to rise from the conflict and form a peaceful state is due to the chaos caused by the Taliban. Although the group's power is over, their insurgency movement is enough to make it difficult for the Afghan government to establish security and peace in the country. Between 2006 and 2009 (Salsabilla & Permanasari, 2022), the insurgency carried out by the Taliban increased dramatically by 48.52 percent. On December 7, 2018, the UN released data that the level of violence in Afghanistan is still relatively high. There were 2,798 people killed and 5,253 injured in an act of violence that occurred in Afghanistan (Agustina, 2021).

In 2021, precisely on August 15, 2021, the Taliban rose for several reasons, having taken control of the Afghan government by controlling most areas in Afghanistan including Kabul as the center of government. The control of the government that was taken over occurred without heavy resistance so that the Taliban could quickly conquer

government forces under the leadership of Ashraf Ghani (Anugerah & Purba, 2021). This can happen with the withdrawal of troops by the United States and NATO from the territory of the State of Afghanistan which has been occupied for 20 (twenty) years. The United States and NATO from Afghan territory claim that their counterterrorism mission has been completed. The occupation by the Taliban of the previous Afghan Government from the prospect of International Law can be categorized as a phenomenon of Succession. State Succession according to The Vienna Convention on State Succession in Respect of the Agreement in 1978 (Olsen et al., 2022), has the meaning of transferring the responsibility of one state to another which in practice in international relations is still in the region, so that what is related to succession can in practice be in the form of merger, separation, or the formation of a new state that has the consequence of changing damage The country.

The succession that occurred in the State of Afghanistan after the withdrawal of the United States and NATO from Afghanistan is a Government Succession, this is due to the absence of a State Predecessor (Predecessor Country) and State Successor (New State) after this succession occurred (Amini & Arifani, 2021). The government led by Ashraf Ghani was taken over by the Taliban through resistance from the Taliban. In Succession Government is a matter of apprenticeship only so that only change is owned held controlled by the new Government. The next problem to be faced after the change of Government is the extent to which the rights and obligations of the old Government are erased, and the extent to which the new Government is entitled to these rights and obligations.

Taliban Power Political Movement

In simple terms, the Taliban's mission has always wanted to rule Afghanistan, if currently Indonesia has various pro and con analyses in responding to the success of the Taliban who controlled Afghanistan with abbreviations because the Indonesian nation has long historical roots with Afghanistan (Purba et al., 2022). In Indonesia itself many extremism groups since the early 1980s until now it is known that the perpetrators of terror in Indonesia are Afghan alumni of the Darul Islam era organization until the formation of Islamiyah in 1992 until it was divided into five forces leaving for the field of training in Afghanistan so that it can be said that there are ideological ties with the Taliban, so that if there are some groups that equate the Taliban Movement in the name of Islam, then that's really wrong.

The Afghan government should, in theory, still have the upper hand with the greater power it has. Afghan security forces number more than 300,000 at least on paper. That number includes the Afghan army, air force and police. However, from the fact that this country has always paid in fulfillment. The Afghan army and police have a

poor history of high deaths, desertions and corruption. Some unscrupulous commanders asked for purported budgets for their troops, but in fact the soldiers never existed. This practice is called "ghost army". In his latest report to the US Congress, the Special Inspector General for Afghanistan (SIGAR) stated, "Serious concerns about the damaging effects of corruption and questions the accuracy of data regarding actual troop strength". Jack Watling of the Royal United Services Institute said the Afghan Army was never sure how many troops they actually had (Purba et al., 2022). In addition, he revealed, there are problems with defense and morale tools. Troops were often sent to territories where they had no tribal or family ties. This is one of the reasons why some people are likely to leave their posts so quickly without putting up a fight. The Taliban's strength is so strong that it is difficult to measure its strength. According to the U.S. Center for Combating Terrorism in West Bottom Line, there are estimates that put the Taliban's core strength at 60,000. With the addition of militia groups and other supporters, their number could exceed 200,000 personnel.

Dr. Mike Martin, a former British soldier who speaks Pashto and traces the history of the conflict in Helmand in his book, *An Intimate War*, an all-too-dangerous solution defines the Taliban as one monolithic group. Instead he explained, "The Taliban are closer to a loose agreement of independent, and most likely temporary, franchisees affiliated with each other." He noted that the Afghan government is also divided by various factions' interests at the local level (Akbari & True, 2022). The history of change in Afghanistan illustrates how many families, tribes, even government officials have shifted support, sometimes to ensure their own survival

Afghanistan Condition After Being Led by The Taliban

After Talib's rule, Afghanistan felt safer, less violent than in decades. But the once foreign aid-driven economy is heading for collapse. Tens of thousands of Afghans fled or were evacuated, including large numbers of the educated elite (Maley & Jamal, 2022). They fear for their economic future or lack of freedom under the Taliban, a group that adopted a strict interpretation of Islam and currently ruled earlier in the late 1990s, banning girls and banning women from working for a living.

Today, the sight of armed Taliban fighters fighting on the street still terrifies citizens (Verma, 2022). But women have returned to the streets, and many young men are wearing Western clothing again after initially opting for the traditional shalwar kameez, long shirts and weakness pants favoured by the Taliban. Here is the condition of Afghanistan after being led by the Taliban:

1. Economic Crisis

The Taliban now faces a number of needed challenges, especially in its economic crisis. Before the Taliban came to power, actually Afghanistan had also experienced an economic recession that was quite severe in the arena of the role that lasted for four decades or since the Soviet Union invaded Afghanistan (Jakupcak et al., 2011). In fact, despite hundreds of billions of US dollars poured into the country over the past 20 years, the country's economy has not improved. Afghanistan's devastated economy plus drought and famine prompted thousands of people from the countryside to migrate to cities looking for a bite of rice. The World Food Programme (WFP) fears food supplies could run out by the end of the month, threatening 14 million Afghans to the brink of famine. Attention has been drawn to the Taliban's new government, which it says will keep promises to protect women's rights. For Afghans, the top priority is to maintain a simple life. "Every Afghan, children, they are hungry, they don't have a bag of flour or cooking oil," said Kabul resident Abdullah. Long queues still occur outside banks in the country.

A weekly withdrawal limit for bank account holders of \$200,000 or Afghani \$20,000 has been put in place to protect the country's dwindling reserves. Impromptu markets where people sell household goods for cash have sprung up across Kabul, despite buyers being in short supply. Even with billions of dollars in foreign aid, Afghanistan's economy is still struggling for life. Economic growth fails to increase a stable population. Jobs are scarce and many government workers have not been paid since at least July. Although many welcomed the end of the battle, the relief could not lie to an empty stomach. "Security is pretty good at the moment but we're getting nothing," said a butcher from Kabul's Bibi Mahro area, who declined to give his name. After capturing aliens who split off Kabul last month, first aid flights began arriving as the airport reopened. International donors have pledged more than \$1 billion to avert what United Nations Secretary-General Antonio Guterres warned was the "collapse of entire countries." Nevertheless, the world's reaction to the new Taliban government and its hardliners appears cold. There has been no sign of international recognition or steps to unblock the more than 9 billion backup devices stored outside Afghanistan.

Taliban officials are struggling to convince the outside world that they have truly changed. But widespread reports of Taliban violence against civilians and journalists cast doubt on the Taliban. Moreover, there is deep mistrust of senior government figures such as new interior minister Sirajuddin Haqqani. He is a figure designated by the United States as a global terrorist with a reward of 10 million US dollars for his head. Fighting for the world's trust, the Taliban must fight defeat over deep internal divisions within its own ranks. The group denies rumours that Deputy Prime Minister Abdul Ghani Baradar has been killed in a shootout with Haqqani supporters (Maley & Jamal, 2022).

Taliban officials say the government is working to get services up and running again. They also said that village and city roads are now safe. However, fears over the return of millions of Afghans and how the Taliban can resolve the economic crisis are bigger issues. (Yousaf & Jabarkhail, 2022)

2. Afghan Currency Collapses

Afghanistan's currency continued to weaken after Taliban rule. The central bank is trying to lower the price of the US dollar to 1.5 afghani. However, 1 dollar can already break through 100 afghani (Olsen et al., 2022). "The central bank is trying to avoid an economic crisis," Haseebullah Noori, an official at the central bank, was quoted as saying by Tolo News. Previously, money-exchangers complained about this situation and accused the central bank of not caring. The reason is, because the condition of the Afghan currency is not separate. The central bank then met with the money changers' union in Afghanistan. It is explained that the price of the dollar skyrocketed due to the high circulation of the afghani currency, while the dollar was meager.

Now, the money-changer has received a promise from the government. "They promised to cooperate and lower the price of the dollar to 1.5 afghanis," said Mohammad Tahir Qayoumi, a member of the money changers' union. The Afghan currency briefly fell by 4.6% to 86.0625 per dollar (Verma, 2022). This was the fourth day of decline, according to data compiled by Bloomberg. The central bank was also told there would be no more dollar shipments, Ahmady said "this limited its ability to buy currency and caused more panic". Samiullah Tariq, head of research at Kuwait Investment Company Pvt said "the future of the Afghan currency will depend on the future economic direction, monetary policy and fiscal policy" (Essar et al., 2022). "One thing is clear that with a favorable regime in Afghanistan, Pakistan will benefit economically and rainfall-wise," he said. Ahmady boarded a military plane from Hamid Karzai International Airport in Kabul City on Sunday. On the same day President Ashraf Ghani fled to Tajikistan, and is now rumored to be in the United Arab Emirates (UAE) (Dastan et al., 2021). They fled after the Taliban took control of the country. As of August 19, 2021, the Afghan currency weakened again at 86.04 per US dollar. This is the weakest in history.

3. Assets frozen, funds stopped

After the Taliban took power in Afghanistan last August, billions of dollars of Afghan assets abroad were frozen by the US Central Bank and European central banks (Connah, 2021). "We believe that it is important for us to be able to maintain the chain of sanctions against the Taliban but at the same time find a way that legitimate humanitarian aid can reach the Afghan people. That's what we're doing," US Deputy

Treasury Secretary Wally Adeyemo told the Banking Committee in the US Senate The Taliban has asked for overseas assets to be disbursed given Afghanistan's cash availability crisis (Kt et al., 2018). Afghanistan has also been hit hard by the lack of foreign aid. Even though the fund supports three-quarters of the state budget. The International Monetary Fund (IMF) said Afghanistan would no longer be able to access loans from the world's creditor institutions. Last month, the IMF transformed Afghanistan's economy could shrink 30% this year (Suharto & Novita Apriyani, 2022). As a result, millions of people in Afghanistan will fall into poverty and cause a humanitarian crisis

4. Food prices are soaring, the price of goods is sold

The most common lament I've heard in Kabul over the past few weeks has been about food prices and the decisions of parents struggling to feed their children. Food prices have skyrocketed, while millions struggle to feed their families. This number is an increase compared to before the Taliban seized power last month, which was only 80% (Purba et al., 2022). Markets sprang up all over the city, with people who had managed to amass wealth in previous eras, selling their possessions to raise little money, mostly for food. I witnessed carts arriving with household utensils, from expensive carpets, or televisions, to glassware and food supplies. A man appears to be selling rubber plants. However, many sell and few buy because there is no cash. The vast second-hand market is full of despair. Threats to girls' personal freedom, education and right to work have been condemned around the world. But the prospect of going to bed hungry has its own urgency. Countries that want to help Afghans but reject the Taliban – and all it stands for – face a major dilemma. In order for people to work to earn money, to live and eat, the Taliban must run a decent country in Afghanistan. Many countries, such as the US, UK and others fighting the Taliban, however, will find it difficult to accept whatever seems to be succeeding in their old enemies. The alternative may be worse; the prospect of more misery for the people, more refugees, more malnourished children, and the risk that Afghanistan will once again become a failed state, as well as a home for jihadist extremists (Mena & Hilhorst, 2021).

5. Famine predicted to be worst crisis in Afghanistan

Poor people in Kabul, the capital of Afghanistan, rounding up several hundred Afghans – the Afghan currency – to fight hunger is the biggest challenge (Noori et al., 2022). Millions of people live in poverty in a country that has received large amounts of foreign aid. The remaining money, which might help them, is about US\$9 billion, or equivalent to Rp128.9 trillion – which is held as central bank reserves – frozen by the United States to prevent the funds from being used by the Taliban (Mahmuddin, 2019). At dawn, hundreds of construction workers gather at one of the open-air markets in

Kabul with their equipment, hunters of people who offer jobs as day laborers (Sugara, 2021). Large-scale building projects in Kabul have stopped and banks are shutting down. Foreign currency is no longer in circulation, only a handful remain. The movement of these militant fighters is particularly conspicuous in the center of the capital of the republic they have renamed the Islamic emirate.

Gender Analysis in Gender Inequality Policy by the Taliban: Analysis in Islamic Law

After knowing the various phenomena of gender inequality in Afghanistan, here we can analyze that gender has become a political target by the Taliban. The Taliban wants to assert that its ideology and gender norms are the most correct since the Taliban took power over Afghanistan. Afghan women were ordered to stay home for their safety and closed public universities. Even though they are acting in the interests of women, the Taliban regime has rendered women uneducated and unable to play a role in various fields of work. This proves very clearly that what the Taliban are doing is not to Islamic principles.

From the Islamic perspective, Islam does not discriminate against a person's position based on gender and there is no gender bias in Islam. Islam is a religion that protects women's rights. Among these protected rights is the right to education. This protection has been started since the time of the Prophet SAW who ordered women to be taught to read. This protection was continued again in the time of the caliph.

The protection of women's education provided by Islam gives women the opportunity to develop their careers according to their interests. This is because careers require education. Indeed, at the beginning of the development of Islam, women's education had not been carried out formally. This did not prevent Muslim women of her time from becoming reliable career women in their fields, such as Khadija, the wife of the Prophet who was successful in the trading business. Thus, it can be said that Islam does not prevent women from obtaining education and careers by the education they get.

There was also the *bay'at* event of women in the time of the Prophet SAW where Islamic religious experts made the event as evidence of women's freedom to make choices or views related to their lives and rights. That way, they are free to have choices that are different from the views of other groups in society, sometimes even different from the views of their husbands and fathers (Malacca, 2014).

The Qur'an does acknowledge the differences between men and women but these differences are not differentiators that benefit one party and harm the other (Malacca, 2014). This distinction is intended to support the main mission of the Qur'an, namely the creation of harmonious relationships based on affection (*mawaddah wa*

rahmah) in the family environment. Islam places the position of women equal to the position of men, the similarity can be seen from three things First, from the essence of his humanity. Islam gives several rights to improve the quality of their humanity, these rights include inheritance

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوُهُ فَلِلَّذَّكَ الثُّلُثُ ۚ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يُوصِي بِهَا أَوْ دَيْنٍ ۚ أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۖ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(Q.S. an-Nisa 4:11),

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ فَإِنْ لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ هَٰذَا تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

testimony (Q.S. al-Baqarah 2:282)

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّتِ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ

aqidah (Q.S. at-Tawbah 9:21).

Secondly, that Islam teaches that both women and men receive the same charity for their actions, on the contrary, men and women will receive the same punishment for their transgressions. Third, Islam does not tolerate differences in unfair treatment between mankind (Mutmainnah, 2019).

The concept and phenomena of gender injustice that have been developed in previous discussions in subsequent developments inevitably demand a new reading pattern with various perspectives. At least the new reading pattern is expected to present a new perspective in seeing and solving problems related to gender injustice. In

various discourses, many different reading patterns are presented. One of them is a new reading pattern based on the perspective of Islamic law. Although in this context it is also undeniable that Islamic law is often assumed to contribute to perpetuating gender injustice. However, this assumption is very repeated in the construction of the worldview used in reading Islamic law about the issue of gender justice.

Apart from that, at least some perspectives of Islamic law can be used to make a new reading on the issue of gender injustice. This perspective is not so foreign in the scientific discourse of Islamic law (contemporary), because it is something that is the essence of the existence of Islamic (law) existence (itself). It is not even an exaggeration to say that he is the same age as Islam; something that becomes the ontological and epistemological (legal) identity of Islam, all questions of Islamic law are constructed on its basis. This perspective not only answers the issue of gender injustice but also answers the assumption (not to say negative destructive 'accusations') that the construction of Islamic law also carries the spirit of gender injustice.

The first is the perspective of Tawhid. Tawhid is one of the most basic principles of Islamic law, it not only animates religion in general but also animates the breath of Islamic law which is one of the important aspects of the religion itself. Many verses of the Qur'an, as well as the hadith of the prophet Muhammad (peace be upon him), explain the position of tawhid in religion, also about Islamic law. The philosophical narrative of tawhid in the context of Islamic law presupposes that Muslims are unity in different roles and responsibilities. Everything is oriented towards the process of self-servitude to God. The differences that men and women have in the construction of Islamic law do not connote that one of them is nobler than the other as has been assumed by various circles. The concept of tawhid in the principles of Islamic law erases all manifestations of gender injustice. Such is the case with shirk where the existence of Islam with its concept of tawhid erases and rejects all forms of manifestations of shirk. Even shirk is classified as part of a tyranny that is not tyrannical. Similarly, gender injustice can be categorized as part of the most unjust injustice addressed to creatures named women and men. Of course, Islamic law, which is inseparable from the basic principles and spirit of tawhid, also do not at all want gender injustice in legal construction (Sippah Chotban & Kasim, 2020)

After the perspective of tawhid, the next one is the perspective of justice and equality which is no less important in Islamic law. One of the obsessions of the Qur'an is the realization of justice in society. Justice in the Qur'an covers all aspects of human life, both as individuals and as members of society. Therefore the Qur'an does not tolerate any form of oppression, whether based on group, ethnicity, color, ethnicity, and creed, as well as based on sex. If there is a result of understanding or interpretation that is oppressive or violates the noble values of humanity, then the result of that

understanding and interpretation is open to debate/reinterpretation. (Sippah Chotban & Kasim, 2020)

4. CONCLUSION

From the Islamic perspective, Islam does not discriminate against a person position based on gender and there is no gender bias in Islam. Tawhid is one of the most basic principles of Islamic law, it not only animates religion in general but also animates the breath of Islamic law which is one of the important aspects of the religion itself. Many verses of the Quran, as well as the hadith of the prophet Muhammad (peace be upon him), explain the position of tawhid in religion, also about Islamic law. Of course, Islamic law, which is inseparable from the basic principles and spirit of tawhid, also do not at all want gender injustice in legal construction the perspective of tawhid, the next one is the perspective of justice and equality which is no less important in Islamic law.

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