

FROM HOME TO PUBLIC SPACE: The Role Of Women In The Qur'anic Perspective

Mohamad Maulidin Alif Utama

STAI Asy-Syukriyyah

m.maulidin@asy-syukriyyah.ac.id

Dedek Nursiti Khodijah

IAIN Langsa

dedeknursitikhodijah@iainlangsa.ac.id

Zuni Nurrochim

STAI Asy-Syukriyyah

zuni.nurrochim@asy-syukriyyah.ac.id

Nani Endri Santi

IAIN Langsa

naniendrisanti@iainlangsa.ac.id

Nurhanifah

IAIN Langsa

nurhanifah@iainlangsa.ac.id

Alvi Jamia Milia Islamia

IAIN Langsa

alvijmi241@gmail.com

Mohammad Rabey

IAIN Langsa

Abstract: *Feminism among Muslims has become a topic of interest due to globalization. The value of gender equality is upheld in Islam, emphasizing women's rights and egalitarianism. Women play an important role in society, both in social, economic and political contexts. In Islam, the Koran provides comprehensive guidance regarding the rights and obligations of women. A deep understanding of the verses of the Koran regarding women is very important to respond to the challenges they face in the public sphere. The aim of this research is to analyze the role of women from various sectors from the perspective of the Qur'an. This research method is a literature review which collects data and analyzes data from library sources related to the role of women in the Qur'an. The results of this research are that there are differences of opinion, the Koran allows women to participate in public spaces, with certain conditions. However, women's main role as mothers and wives should not be ignored, because this is their intrinsic nature.*

Keywords: *Women, Public Space, Qur'anic*

INTRODUCTION

Women play an important role in society, both in social, economic and political contexts. In Islam, the Koran provides comprehensive guidance regarding the rights and obligations of women. A deep understanding of the verses of the Koran regarding women is very important to respond to the challenges they face in the public sphere. Women's involvement in various aspects of public life often faces stigma and obstacles, both from culture and tradition. Therefore, a correct understanding of the perspective of the Koran can be the basis for empowering women.

Since the beginning of revelation, the Qur'an has emphasized the importance of equality between men and women. In various verses, the Koran emphasizes that women have equal rights to participate in social life. The concept of justice in the Koran is one of the pillars that supports the presence of women in public spaces. However, different interpretations of the verses of the Koran often cause misunderstandings. This requires a more in-depth study to understand the position of women in the public context.

In the Islamic historical tradition, there are many examples of women who play an active role in various fields, such as education, politics and economics. Female figures in Islamic history show that the Koran does not limit the role of women in the public sphere. However, in practice, many women are still marginalized. Therefore, it is important to explore how the teachings of the Koran can be applied to support women's participation. It also includes an analysis of the factors that hinder their involvement.

The study of women in public from the perspective of the Koran is not only relevant for Muslims, but also for global society. With increasing awareness of gender issues, it is important to discuss how the teachings of the Koran can contribute to the gender equality movement. This discussion can open new insights about the potential of women in society. In addition, a better understanding of the perspective of the Koran can help reduce negative stigma against women. Through this article, it is hoped that it can provide a more balanced and constructive view regarding the role of women in the public sphere.

By examining the verses of the Qur'an and their historical context, we can better understand how women should be viewed in society. It also includes an assessment of the various existing interpretations and how they influence society's view of women. This approach is expected to produce more inclusive recommendations for women's empowerment. In this context, the role of Muslim scholars and thinkers is very important to discuss these issues

critically. Thus, this article aims to contribute to discussions regarding women in public spaces from the perspective of the Koran.

METHODH

This study uses library research with reference search efforts literature related to the subject matter discussed descriptively. Concept studies or literature is done by critical and careful study of the relevant literature with the subject matter that will be studied and analyzed.

The approach in this research is a qualitative approach that is descriptive-interpretative. This type of research is a research library. The data obtained is a descriptive narrative about The Role of Women in the Qur'anic Perspective.

The data sources used in writing this article are relevant data with discussion of the article. The data in this research is data that is in accordance with The focus of the research is The Role of Women in the Qur'anic Perspective. The data sources are as follows:

Data collection techniques are the most strategic step in research, because the aim of research is to obtain data. Sugiyono, Sugiyono, *Metode Penelitian Kualitatif Kuantitatif dan R&D* (Bandung: Kanisius, 1990). Without knowing data collection techniques, the research will not obtain adequate data established data standards. As a research library research, the data collection technique used is documentation, by taking data from various relevant literature. the steps are as follows:

1. Search for and collect books that are relevant to the study problem
2. Identify all problems related to research
3. Draw conclusions as a result of research with the main problem.

Data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and other easy materials understood. In this way, the findings can be shared with others. The data analysis used in this research is content analysis analysis) is a technique used to collect the content of a text in the form of words, meanings of images, symbols, ideas, themes, and all forms of messages can be communicated.

Researchers use data analysis that is carried out in an interactive way. Assumptions by Miles, Huberman, and Saldana, data analysis carried out interactively must go through the following data process:

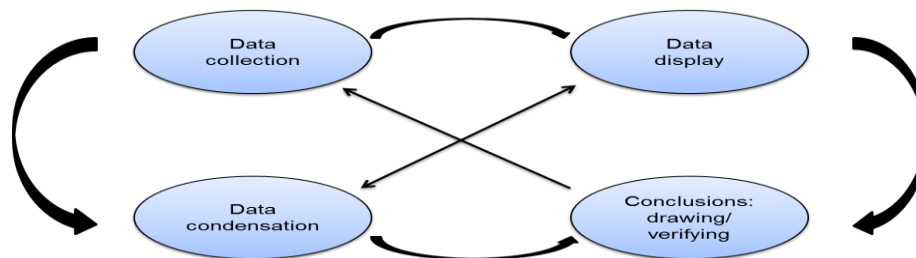


Figure 1. Components of interactive model data analysis

DISCUSSION

Relations and Position between Women in Public Spaces Between Ages

Feminism is now an interesting study and a unique phenomenon among Muslims. This discussion was initiated by the wave of globalization. Religious discourse is no exception. In addition, the old pattern of feminist relations began to be questioned after many women obtained higher education and entered the professional world. Talking about feminism, especially gender, Islam highly upholds the value of gender equality and does not differentiate between men and women, especially in relation to women's egalitarianism.

Reflecting on the past before Islam came, women were far behind in their position from men, even very low in their position and relationship with men, where women were considered only as decorations at home who were not allowed to enjoy and play a role in social life. In fact, the majority of women before the Islamic era came could not fulfill their rights and did not receive protection.

Extremism and ancient nations considered women to be not human, even in terms of very low status. Based on legal and even cultural perspectives, no ancient nation placed women in the highest position in their civilization.¹ For example, in Roman civilization women had a famous symbol or nickname, namely "Women Have No Spirit" meaning that women were considered to have no value at all, in fact they were no longer considered humans but were more depraved than animals. Women experienced a lot of trials and tests and even torture in ancient Roman times, for example women had to receive hot oil doused while their bodies were

¹ Huzaemah Yanggo, *Hukum Keluarga Dalam Islam* (Palu: Yamiba, 2013), 1.

tioned to poles very tightly.² These are some of the extremisms experienced by women in ancient civilizations.

Talking about Islam, it cannot be separated from the origin of Islam, namely in the Arabian Peninsula or in the Arab nation because Islam was brought by the Prophet Muhammad saw who was from the Quraish tribe, namely the Arab nation. If we talk about Arabs in ancient times, women were also very lowly human beings and were not taken into account in their positions and relationships in society. The ancient Arab era or the era before Islam came, another name for it was the period of ignorance, the fate of women was the same as in the Roman era, it was even more sadistic, women were even hated before they were born into the world, this was manifested by the ignorant Arabs killing newborn girls in the living world. how much this nation hates women, where they believe that the birth of a woman makes their nation an unlucky nation and is even considered a disgrace in their family. This is also stated in QS An-Nahl verses 58-59:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ٥٨ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهَا أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ٥٩

58. And if one of them is informed of the (birth of) a daughter, his face turns black (red), and he is very angry.

59. He hid himself from the people, because the news was bad that was given to him. Will he care for it by enduring humiliation or will he bury it in the ground (alive)? You know, how bad is what they set.

Some of the extremism of women from ancient Roman times and even to the time of the Arabs, women experienced suffering and torture, where with suffering and without freedom, of course the relationship and position between women in pre-Islamic times came to experience a very terrible degradation, even lower than animals. and women occupy a very low position and relationship in the eyes of men.

Long after that, Islam came as an enlightener and a light for the degradation of women's position and relationships. Islam has come as good news for women where previous practices that made women's position and relationships inferior were eliminated at their roots. The elimination of this practice is a major milestone in laying the history of emancipation efforts. The manifestation of this emancipation is that Islam elevates and respects the rights of women.

² Haifa Binti Mubarak Al Barik, *Ensklopedi Wanita Muslimah* (Jakarta: Darul Falah, 1998), 5.

In this Islamic era, women were given the milestone of freedom by being given the greatest possible role that had never been given in previous eras or previous cultures which greatly defined the relationships and position of women, especially in the public sphere. In fact, Islam also provides a special place not only in public, but Allah Almighty revealed a surah called An-Nisa which contains matters relating to women as well as the relations and position of women in the public sphere. Apart from being related to the issue of legal protection for women, it is also contained in the surah.³

Women in Public Spaces in Indonesia

Looking at the position and relations of women from time to time until the emergence of the light among many darkness, namely through Islam, the inequality between men and women began to decrease so that the role of women in various sectors also increased, where previously it was dominated by women, women also shifted to take control. milestones in various sectors.

Based on this, it seems that it has been known for a long time after Islam emerged that women were involved in the productive sector. A productive role is a role carried out by someone who produces goods and services for consumption or sale.⁴ Another name for this productive role is also called the public sector. The public sector is usually associated with people who are firm, brave, intelligent and quick in making decisions, so it is considered a men's domain. In problem solving, public power is synonymous with competition and conflict, while superior qualities of femininity such as patience, honesty, and loyalty are considered unnecessary and have no value. Compared to men working in the public sector, the number of women working in the public sector continues to increase from year to year. This increase, which continues from year to year, is based on several factors which are influenced by increasing economic needs, increasing demand for female labor, and increasing levels of female education.

³ Yanggo, *Hukum Keluarga Dalam Islam*, 3.

⁴ Wayan Sudarta, "Peranan wanita dalam pembangunan berwawasan gender," *Fakultas Pertanian Universitas Udayana*, 2007, 1–12,

<http://download.garuda.kemdikbud.go.id/article.php?article=1341553&val=929&title=PERANAN%20WANIT A%20DALAM%20PEMBANGUNAN%20BERWAWASAN%20GENDER>.

Table 1. TPAK (Labor Force Participation Rate)⁵

Gender	2021	2022	2023
Men	85,21	86,70	86,97
Woman	63,33	58,84	60,18

The quadrant composition of women in the public sector can also be seen from the percentage. The labor force participation rate (TPAK) based on female gender has experienced variations in percentage from 2021-2023, which can be seen from the table above. Indonesia consists of several layers of society, namely urban communities and village communities. The role of women in urban society is changing as a result of changes in economic structure leading to industrialization. Compared with women who work in the informal sector, women who work in the formal sector tend to have higher levels of education and skills, access to financial institutions, labor productivity, and higher wage levels.

Women who work in the public sector usually have higher levels of education, and they want to utilize the education they receive in their work. Women gain knowledge from education during their education. Women use this knowledge in the workplace. Women also want to improve their quality of life. Apart from improving the quality of life in the previous era, women also became heroes and thinkers of the success of the Indonesian nation. The Indonesian state, the role of women in the Indonesian state cannot be hypocritical. They also participated in the historical development of the Indonesian state. There are several strong female figures who participated in the public sphere and historically in the development of the Indonesian state, including the following:

1. RA Kartini (1879 -1904)

Hero of women's emancipation who pioneered the education movement for women. Through her letters, Kartini criticized patriarchal culture and fought for gender equality. Her work, "After Darkness Comes Light", became an important literary work that inspired the struggle of women in Indonesia.⁶

2. Cut Nyak dien (1848-1904)

⁵ Badan Pusat Statistik Indonesia, "Badan Pusat Statistik Indonesia," Badan Pusat Statistik Indonesia, diakses 28 Juni 2024, <https://www.bps.go.id/>.

⁶ Imam Anbiya, Rina Juwita, dan Annisa Wahyuni Arsyad, "Perjuangan emansipasi perempuan dalam film 'Kartini' karya Hanung Bramantyo Dalam Perspektif Semiotika Roland Barthes," *Legacy*, 2018, 14, [http://ejournal.ilkom.fisip-unmul.ac.id/site/wp-content/uploads/2020/12/JURNAL%20IMAM%202%20DES%20\(12-11-20-02-55-18\).pdf](http://ejournal.ilkom.fisip-unmul.ac.id/site/wp-content/uploads/2020/12/JURNAL%20IMAM%202%20DES%20(12-11-20-02-55-18).pdf).

Acehnese independence hero who led the people's resistance against the Dutch colonialists. Known as the "Lioness of Aceh" because of her courage and tenacity in fighting. A symbol of resistance and fighting spirit of the Acehnese people.⁷

3. Dewi Sartika (1884-1954)

Founder of the "Taman Siswa" school which became a pioneer of national education. Fight for education for all children, including girls. Active in various women's organizations and the Indonesian independence movement.⁸

Some of the great women above are women who fought for the independence of Indonesia and actively played a role in the public sphere, they were not limited by time and space for the benefit of the Indonesian nation and state. In the current era, it is no less bombastic that the role of women in the public sector is being opened up as widely as possible, starting from lower level RT/RW leaders and even up to the top public leadership, namely at the presidential level. At the Executive level there is the first woman as president, namely Prof. Dr. Megawati Sukarno, the daughter of our Founding Fathers and the first president of the Republic of Indonesia, namely Soekarno. At the legislative level, namely the Indonesian DPR RI, led by Puan Maharani. This is also reinforced by the increase in the percentage of members of the central council or DPR RI to 20.8% in the 2019-2024 period.⁹

From the public sector of education, there are also several rectors or leaders of state universities who currently serve or have retired from the best positions in Indonesia, including:

1. Prof. Dr. Ova Emilia (Rektor Universitas Gajah Mada- Yogyakarta)
2. Prof. Rina Indiasuti (Rektor Universitas Padjajaran-Bandung)
3. Prof Dwia Aries Tina Pulubuhu (Rektor Universitas Hasanuddin- Makassar)
4. Prof. Ellen Joan Kumaat (Rektor Universitas Sam Ratulangi- Manado)
5. Prof Srimulyani (Rektor Universitas Singaperbangsa-Karawang)
6. Sri Indarti (Rektor Universitas Riau- Riau)

⁷ Cut Novita Srikandi, "Representasi Sosok Cut Nyak Dien Sebagai Agensi Feminisme Alternatif dalam Film Tjoet Nja'Dhien," *LITERA* 20, no. 3 (2021): 387–404, <https://journal.uny.ac.id/index.php/litera/article/view/41648>.

⁸ Lina Zakiah, "konsep pendidikan perempuan menurut Raden Dewi Sartika," 2011, <https://repository.uinjkt.ac.id/dspace/handle/123456789/1647>.

⁹ Sekretariat Jenderal MPR RI, "Keterwakilan Perempuan Di Parlemen Harus Konsisten Ditingkatkan," mpr.go.id, diakses 28 Juni 2024, <https://www.mpr.go.id/berita/Keterwakilan-Perempuan-di-Parlemen-Harus-Konsisten-Ditingkatkan>.

7. Prof Dr. Amany Lubis (Rektor Universitas Islam Negeri Jakarta)¹⁰

The role of women is very significant if women move as much as possible from various sectors, especially the public sphere, then a nation will be better, but the most important thing is that with the involvement of women in the public sphere, women should also have many functions, namely as wives, mothers and fighters in the public sector. These three roles must run in harmony and in tandem without overlapping each other so that they are able to maximize the role of women, especially in the public sector and with that, women will also improve their quality of life.

Discourse on the Role of Women in the Public Sector from an Al-Qur'an Perspective

Women have a passion for improving their quality of life after the arrival of Islam, where compared to before, women were imprisoned by a culture, norms and laws where women had absolutely no self-esteem. After the existence of Islam where women were highly elevated as stated in the main source of the Islamic religion, namely the Koran, women experienced an Upgrade Function where women were not only kitchens, wells and mattresses, women also had other rights to improve the quality of their lives.

Talking about this cannot be separated from the main source of Islam, namely the Koran. Allah SWT says in Qs. Al-Ahzab Verse 33:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا
۳۳

33. and you should remain in your homes and do not decorate and act like the people of Jahiliyya before and pray, pay zakat and obey Allah and His Messenger. Indeed, Allah intends to remove sin from you, O people of the temple, and to cleanse you as thoroughly as possible

The verse above is a verse directed at women. According to Ibn Kathir in his interpretation, women are not permitted to leave the house unless it is related to religious

¹⁰ “Deretan Rektor Wanita dari 10 Kampus Terbaik di Indonesia, Siapa Saja?,” SINDOnews Edukasi, diakses 28 Juni 2024, <https://edukasi.sindonews.com/read/1185557/211/deretan-rektor-wanita-dari-10-kampus-terbaik-di-indonesia-siapa-saja-1693022917>.

matters or as permitted by religion.¹¹ It must also have strict conditions, namely being able to maintain and maintain its purity.

Nasarudin Umar said that this verse does not mean that women cannot work because Islam does not prohibit women from working. However, Islam does not encourage it. In the Islamic religion, they are permitted to work in emergency situations, not on a basic basis. Here, "emergency" means very important work that is needed by society or required by an individual because no one pays for his living expenses or can afford to cover his living expenses.¹²

Quraish Shihab stated that women have the right to work as long as they need it or as long as they need it, and as long as the work is carried out in an atmosphere of courtesy and respect so that they can avoid the negative impact of such work on themselves and their environment.¹³

Based on several opinions of Muslim scholars and scholars above, there are no restrictions on women's roles, especially in work, but they must fulfill the requirements. Talking about the public sector, it cannot be separated from work or women's relationships with men in all matters, such as in executive, legislative and judicial state affairs. Islam also regulates these rights based on the opinions of ulama and intellectuals, both material and non-material rights, especially women's rights in the public sector: namely the right to education and political rights.

Women as *madrastul ula* for their children in the future. So in this case women must receive a proper education and not be differentiated from men in terms of gender. Islam firmly encourages women's education both in terms of religious education, social education and science education. Educational rights are not prioritized for men over women.¹⁴ Of course, education is very important for the development of Islam, especially so that women are not prohibited from obtaining their rights. With education for women, the next generation of Muslims will be a superior generation and be able to shake the world and Islamic civilization will become more advanced. Having women's education also does not deny that there will be women leaders in the future.

Several groups often debate the topic of female leadership or similar topics. Three reasons are always used among Muslims to state that women should not be leaders. The first is a hadith that shows the Prophet's skepticism towards women's leadership. Hadith says:

¹¹ Ibnu Katsir, *Tafsir Ibn Katsir Juz III* (Beirut: Daar al-Fikr, 1986).

¹² Nasarudin Umar, *Fikih Wanita Untuk Semua* (Jakarta: Serambi Ilmu Semesta, 2010).

¹³ Quraish Shihab, *Membumikan Al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1992), 275.

¹⁴ Haifa A Jawad, *Otentitas Hak-hak Perempuan Perspektif Islam atas Kesetaraan Gender*, t.t.

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ
 نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ
 الْجَمَلِ بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ قَالَ لَمَّا
 بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسٍ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ
 كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

Has told us Uthman bin Haitsam Has told us Auf from Al Hasan from Abu Bakrah he said; Indeed, Allah has benefited me with a sentence that I once heard from the Messenger of Allah, - namely during the Jamal war when I almost joined the camel riders and then I wanted to fight with them. - He said; 'When it came to the Messenger of Allah, sallallaahu 'alaihi wasallam, that the people of Persia had been led by a daughter of the king of Kisra, he said: "A people will not be lucky if they are led by a woman. Second, the hadith states that women do not have good intellectual abilities.

Hadits Ibnu Majah No. 3993

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ أَخْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ عَنِ عَبْدِ اللَّهِ
 بْنِ دِينَارٍ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ
 قَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ مِنَ الْإِسْتِغْفَارِ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ
 النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ جَزَلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ قَالَ
 تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ
 لِيذِي لُبٍّ مِنْكُمْ قَالَتْ يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالَّذِينَ قَالَ أَمَا
 نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا مِنْ نُقْصَانِ الْعَقْلِ
 وَتَمَكُّتِ اللَّيَالِي مَا تُصَلِّي وَتُفْطِرُ فِي رَمَضَانَ فَهَذَا مِنْ نُقْصَانِ الدِّينِ

Muhammad bin Rumh has told us Al Laits bin Sa'd from Ibn Al Had from Abdullah bin Dinar from Abdullah bin Umar from Rasulullah sallallaahu 'alaihi wasallam, that he said: "O women, increase your charity and istighfar, I really see that most of you are residents of hell." Then a fat woman among them asked, "O Messenger of Allah, why are we the ones who go to hell the most?" He replied: "You curse a lot and betray your husband. I have never seen a rational creature with less reason and religion than you." The woman asked again, "O Messenger of Allah, what is meant by lack of reason and religion?" He answered: "As for his lack of intelligence, it is because the testimony of two women is the same as the testimony of a man, this is a lack of reason. You remaining silent without praying or breaking the fast in the month of Ramadan is proof of your lack of religion.

Third, surah al-Nisa [4] verse 34 which is often used by tafsir scholars to support male leadership and prevent women from becoming leaders.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَأَصْلَحْتُ قُنُوتٌ حَفِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا ٣٤

34. Men are leaders for women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). Women whose nusyuz you are worried about, then advise them and separate them in their beds, and beat them. Then if they obey you, then don't look for ways to trouble them. Indeed, Allah is Most High, Most Great

Imam Ibnu Kathir explains several reasons why men are worthy of being leaders. According to him, based on the verse which shows that men have advantages over women, therefore the prophets are reserved for men, and the kings are all men.¹⁵ However, Wahbah Zuhaili still places men in the criteria for a leader. Said Ramadhan al-Buti also expressed the same opinion. Apart from physical reasons, these two figures put forward reasons regarding religious responsibility. A leader has the responsibility to encourage Friday prayers and sermons, as well as deciding to fight against the enemy. Because women are not bound by these two taklif, they cannot do it. As a result, both concluded that men were better suited for political leadership.¹⁶

The conditions that must be fulfilled by a man or woman in Islamic teachings are the same. In the relationship between men and women, there are several things that are unique to women. This is stated in Qs An Nur verses 30-31, namely that you should restrain your gaze and look after your private parts. Furthermore, do not show your jewelry, except what is usually visible on it.¹⁷ Basically, there is indeed a clash of opinions between each other, but the role of

¹⁵ Abdullah bin Muhammad bin 'Abdurrahman bin Ishaq Alu Syaikh, *Tafsir Ibnu Katsir Jilid I, diterjemahkan oleh Lubabut Tafsir min Ibni Katsir* (Bogor: Pustaka Imam Asy-Syafi'i, 2004).

¹⁶ Muhammad Yusuf, "Penciptaan dan Hak Kepemimpinan Perempuan dalam Al-Qur'an," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 17, no. 1 (2013): 32–47, <https://journal3.uin-alauddin.ac.id/index.php/alfikr/article/view/2266>.

¹⁷ Zaitunah Subhan, *Mengagag Fiqh Pemberdayaan Perempuan* (Jakarta: El-Kahfi, 2008).

women in the public sphere from the perspective of the Koran is permitted, but it has strict requirements and procedures, but it also does not diminish the main role of women, namely as a mother and wife, whatever their role in it. Several sectors, especially the public sector, must never forget the important role that is the intrinsic nature of a woman.

CONCLUSION

Feminism among Muslims has become a topic of interest due to globalization. The value of gender equality is upheld in Islam, emphasizing women's rights and egalitarianism. With higher education and entering the professional world, women now seek to utilize their knowledge and improve their quality of life. In Indonesia, women have played an important role in the success and history of the nation's development. After the advent of Islam, women were lifted from traditional roles and given the right to improve their lives. Islamic teachings emphasize equality between men and women, but also outline unique responsibilities for women. Although there may be differences of opinion, the Koran allows women to participate in public spaces, with certain conditions. However, women's main role as mothers and wives should not be ignored, because this is their intrinsic nature.

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