

WOMEN IN THE PERSPECTIVE OF AL-QUR'AN

Amaruddin

Lecturer in Qur'anic Science and Tafsir FIAI-UNISI

Email: amarudin.asra@gmail.com

Syafril

Lecturer in Qur'anic Science and Tafsir FIAI-UNISI

Email: syafritelage@gmail.com

Fiddian Khairudin

Lecturer in Qur'anic Science and Tafsir

Email: fiddiankhairudin0@gmail.com

Abstract

Gender issues are issues that are often raised by women, with a variety of issues. Starting from the issue of gender equality, women's emancipation, to equality in equal rights between men and women. These issues arose due to the inappropriate treatment experienced by women during the pre-Islamic civilization. Subsequently, Islam came with the principle of equality and balance between men and women, thus presenting proper and fair treatment, both for men and women. Therefore, this paper presents a comprehensive explanation of the Qur'anic perception of the existence of women, from their origins to their rights, with the title "Women in the Qur'anic Perspective."

Keywords: Women, Qur'an.

A. Introduction

Nowadays, there is often a case that is always echoed, namely gender issues. The term gender is not a foreign term in the ears of the public, but a matter or a matter that is often used as a topic of issue in the community with the theme of "gender equality". The issue of gender equality has not escaped the problems in Indonesia. The concept of gender equality in Indonesia is often voiced because women feel that they do not get the same opportunities and social facilities as men get.¹

However, behind it all, before going too deep into discussing gender equality, we should *First* know the concept of gender itself. Conceptually, the term gender is different from sex. Gender is a concept in seeing and identifying differences between men and women from a socio-cultural perspective in the community environment.² Whereas gender is the concept of distinguishing men and women from their biological side.³

In addition, according to Siti Musdah Mulia, gender is a concept that refers to the roles and responsibilities of men and women as a result of social constructions built in the social environment-society which then forms differences between the two.⁴ So, it can be concluded that

¹ Sri Djoharwinarlien, *Dilemmas of Gender Equality: Reflections and Praxis Responses*. (Yogyakarta: Center of Politics and Government (PolGov) Fisipol UGM, 2012), p. 8-9.

² Anwar Sadat, Ipanang, and Anita Marwing, *Gender Equality in Islamic Law: A Comparative Study between KHI and Counter Legal Draft KHI (CLD-KHI) on Polygamy and Contract Marriage*. (Yogyakarta: LKiS, 2020), p. 31.

³ *Ibid.*

⁴ *Ibid.* p.32

the concept of gender is a concept in identifying or distinguishing men and women from the human or social side of both.

As previously stated, the concept of gender equality is echoed because of the unbalanced roles of men and women in society. For example, in the era of the independence struggle, with the term "women's emancipation", R.A. Kartini echoed and fought for the right for women to obtain education because at that time women were only considered as someone who specialized in the kitchen and did not need to interfere with affairs outside the home. Not only in the era of struggle, Hawa in the present era, the attitude of respect and acceptance of equality between men and women is still difficult to find. This is because there are many cases here and there about inappropriate behavior received by a woman.

For example, in the world of work, as someone who works as an SPG, women often get harassed, both from customers and from the SOP given. In working as an SPG, women often receive indecent treatment, such as being held, looked at "deeply", and all of this the author considers is because the SOP given is too open for women to do, such as rHawaaling clothes, mini size, and fitting to the body, where these kinds of clothes should not be worn by women.⁵

These are not the conditions and situations that are expected and taught in Islam. Islam comes to teach equality, equality, and the absence of gaps and degrading each other between men and women. But actually, these conditions and situations have existed since long before

⁵ Supardi Bado, et al. *Talking about Gender Equality from Sumatra to Papua*. (Jakarta: Alliance of Independent Journalists (AJI) Indonesia, 2018), p. 141-143.

Islam came, namely during the *Jahiliyyah* period. At that time, women were also seen as inferior. HowHawar, since the Prophet Muhammad PBUH. came bringing the teachings of Islam, the conditions and situations were all abolished.

Therefore, seeing the conditions and situations as well as cases regarding gender equality and the many degrading attitudes experienced by women, the author intends to discuss the views of Islam and the Qur'an towards women in this paper, starting from the nature and origin of the creation of women, to the roles and rights that women should have in their social life.

B. The Nature of Women's Position

Based on historical evidence, the position of women is considered equal to men after the arrival of Islam. HowHawar, before the arrival of Islam with various civilizations, such as Greek, Roman, Hindu, Chinese, and others, there were also various treatments of women. For example, in the Greek civilization. Among the Greek elite, they kept women in the palace. Worse in the lower classes, women were under the full power of their husbands, Hawan women in the lower classes could be bought and sold.⁶

In Roman civilization, women's lives were no different from those in Greek civilization. The steering wheel of women's lives in the Roman period was held and controlled by their fathers and their husbands when they were married. In fact, the power of the father or

⁶ M. Quraish Shihab, *Insight of the Qur'an: Thematic Interpretation of Various Problems of the People*. (Bandung: PT. Mizan Pustaka, 2013), p. 391.

husband over the daughter or wife included the authority to sell, expel, persecute, and kill.⁷ More cruelly, in Hindu and Chinese civilizations, women's right to life was too easily trampled upon. The right to life for married women had to be ended by being burned alive if their husbands died *First*. In addition, women were often used as offerings to their beliefs by believing the ancient adage that *poison, snakes and fire are no more evil than women*.⁸

It is sad to see the conditions and treatment experienced by women before the arrival of Islam. In fact, the Arab civilization in the *Jahiliyyah* era also treated women unnaturally. More than that, they Hawan had the heart to kill their baby girls on the grounds that the birth of a baby girl was a disgrace to the family. This treatment is Hawan stated and hinted at in the Qur'an, Surah An-Nahl verse 58, namely :

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

"And when one of them is informed of the birth of a daughter, his face is blackened, and he is very angry."

In connection with this verse, the *Tafsir fii Zhilalil Qur'an* explains that the red and black faces of the polytheists were caused by the burden of grief and harboring their anger, because they thought that the birth of a baby girl would cause disaster for them.⁹ Meanwhile, in the book of *Tafsir al-Munir*, lughawically, the word مُسْوَدًّا is a *kinayah* sentence about deep sadness and disappointment and shame towards others. While the word كَظِيمٌ has the meaning of a feeling filled with

⁷ *Ibid.* p.392

⁸ Anwar Sadat, I pandang, and Anita Marwing, *Op.cit*, p. 41-42.

⁹ Sayyid Quthb, *Fii Zhilalil Qur'an. Translation: As'ad Yasin, et al. Tafsir Fii Zhilalil Qur'an*: (Jakarta: Gema Insani Press, 2003), p. 189.

sadness, anger, and extreme disappointment.¹⁰ Thus Allah SWT describes the bad treatment of the polytheists towards women before the arrival of Islam.

HowHawar, since the arrival of Islam taught by His Majesty the Prophet Muhammad PBUH, the lives and degrees of women have been elevated and received the same guarantees and treatment as men get. He completely overhauled the bad cultures and traditions of the polytheists during the *Jahiliyyah* period, Hawan after many women lived and worked to support the economic needs of their families. For example, Umm Satim bin Malhan who worked as a bridal dresser and Zaenab bin Jahsh, the Prophet's wife, who worked as a tanner.¹¹

Shifting from the historical side, the position of women in life is still a hot topic of discussion today. In fact, KH Abdurrahman Wahid or known as Gus Dur, had written a *preface* about the position of a woman. According to him, the position of a woman is divided into three things. *First*, the theological position of women. From a theological perspective, women are often used as symbols of divinity. For example, Mother Mary in Catholicism, Dewi Kali in Hinduism, and Dewi Minerva in Babylonian religion.¹²

Second, the position of women in Hawaryday life. In this case, *matrilineal* societies (motherly societies) often figure women as the controllers of the household. This is Hawan seen in ancient religious

¹⁰ Wahbah az-Zuhaili, *at-Tafsīrul Munīr fil 'Aqidah wasy Sharīah wal Manhaj*. Translation: Abdul Hayyie al-Kattani, et al, *Tafsir al-Munir: Aqidah, Shariah, Manhaj*, Volume 7 (Jakarta: Gema Insani, 2013). p. 405.

¹¹ Anwar Sadat, Ipendang, and Anita Marwing, *Op.cit*, p. 44.

¹² Rumadi and Wiwit Rizka Fathurahman, *Women in Religious and State Relations*. (Jakarta: Komnas Perempuan, 2010), p. 75.

traditions, such as those in Minangkabau since pre-Islam. *Third*, the religious image of women. In the religious order, the figure of women is imaged as a source of happiness and prosperity. This is because the figure of a woman is considered a figure who is able to bring positive effects or *positive vibes* to the surrounding environment and beliefs or assumptions like this are inseparable from the theological beliefs of previous people.¹³

This is a glimpse of the position of women since before, before, and after the arrival of Islam in the scope of societal life in the world. As a lesson, it can be concluded that women have the essential value of humanity that is equal to men and there is no difference between the two.

C. The Origin of The Creation Of Women

Talking about women with all the essence and values of humanity, of course we must also know the origin of its occurrence. In the Qur'an, QS. Al-Hujurat verse 13 is considered the most appropriate in explaining about this matter. Where this verse explains the creation of men and women and explains about the glory of man based on his piety to Allah SWT. and not seen from ethnicity, race, let alone gender.¹⁴

In addition, QS. An-Nisa verse 1 is also a popular verse in discussing the origin of a woman.

¹³ *Ibid.*

¹⁴ M. Quraish Shihab, *Op.cit*, p. 394.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
 زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ
 وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord, who created you from a single person, and from him created his wife; and from them He multiplied men and women, and fear Allah, by whose name you ask one another, and maintain the bonds of friendship. Verily, Allah is always watching over you."

In the verse, there is the word *nafs* which according to the majority of *mufassirin* means referring to the Prophet Adam AS. Al-Qurthubi Hawan mentions that Prophet Adam's wife Hawa was created from Adam's crooked left rib, and therefore women are *auja* (crooked or not straight).¹⁵ This assessment also refers to one of the hadiths of the Prophet PBUH, namely "*Order to do good to women because they are created from a crooked rib....*" (HR. At-Tirmidzi from Abu Hurairah). HowHawar, this hadith is taken by some other scholars as a form of warning to men to be careful in dealing with women because the nature, character, and disposition of women are different from men, so it is compared to keeping a crooked broken bone.¹⁶

Meanwhile, in the book of *Tafsir Fathul Qadir*, it is stated that the sentence *وَخَلَقَ مِنْهَا زَوْجَهَا* means, "and Allah created from that self, namely the "self" referring to Adam, his wife, Hawa." This means that Allah created Hawa from something that was in Adam.¹⁷ HowHawar,

¹⁵ *Ibid.* p. 396

¹⁶ *Ibid.*

¹⁷ Imam Ash-Shukani. *Fathul Qadir*. Translation: Amir Hamzah, Fachruddin, and Asep Saefullah, *Tafsir Fathul Qadir*, Volume 2. (Jakarta: Pustaka Azzam, 2011), p. 661-662. 661-662.

continuing the explanation in *Tafsir Fathul Qadir*, ath-Thabathaba'i emphasized that Hawa was created from the same species as Adam.¹⁸ This opinion is also supported by Abu Muslim al-Isfahani who said that the word *minha* in the sentence *wa khalafa minha zaujaha* means that Hawa was created from the same element as the element of Adam's creation, namely the element of soil, not from body parts such as ribs and others.¹⁹

The opinion of ath-Thabathaba'i and Abu Muslim al-Isfahani above is also reinforced by Rasyid Ridha who said that if there was no mention of Adam and Hawa in the Old Testament, the opinion that Hawa was created from Adam's rib would not have crossed the mind of a Muslim.²⁰ HowHawar, talking about QS. An-Nisa verse 1 as a reference to the creation of women represented by Hawa, is not biologically appropriate.

Biologically, the creation of humans, both male and female, is stated in several verses, including QS. Al-Furqan verse 54 which tells us that humans were created from the element water, then QS. Ath-Thariq verse 6 which tells us that humans were created from radiated water, then QS. Al-'Alaq verse 2 which explains that humans were created from blood, and QS. Al-Mu'minun verse 12 which explains that humans were created from the essence of soil.²¹

However, behind the opinions issued by the *mufasssirs* or other scholars regarding the creation of Adam and Hawa or the creation of

¹⁸ M. Quraish Shihab, *Op.Cit.* p. 397.

¹⁹ Muchlis M. Hanafi. *Op.cit.* p. 34.

²⁰ M. Quraish Shihab, *Op.Cit.* p. 398.

²¹ Muchlis M. Hanafi, *Op.Cit.* h. 38.

humans in general, of course they have the basics or arguments that they consider correct and have a real trail of evidence. Therefore, the author hopes that this explanation can be used as a lesson and remind us to strengthen brotherhood among each other and not drop each other.

D. The View of The Qur'an Towards Women

In general, the Qur'an does not make any difference in the treatment of men and women, except for their piety to Allah SWT. This has also been explained by Allah in His word, QS. An-Nisa verse 32, namely:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا
 اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ^ط وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ^ط إِنَّ اللَّهَ كَانَ
 بِكُلِّ شَيْءٍ عَلِيمًا

"And do not envy what Allah has granted some of you more than others. (For the men have a share of what they have earned, and the women have a share of what they have earned, and ask Allah for a portion of His bounty. Verily, Allah knows all things."

This verse clearly states that there is no difference in treatment between men and women, and what Allah has granted is the fruit of their efforts.²² Once again, the decisive thing that distinguishes between them and all mankind is the value of piety to Allah SWT, as stated in the words of Allah SWT. QS. Al-Hujurat verse 13, namely:

²² N urhayati B., "Women's Rights from a Qur'anic Perspective." *Marwah: Journal of Women, Religion and Gender*, Vol. 16, No. 2, 2017, p. 188.

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Indeed, Allah is the All-Knowing, the All-Absorbing."

Meanwhile, in the Qur'an, there are at least four words that are attributed to women. Among them are *an-nisa*²³ which is repeated 47 times, then *banat*²⁴ which is repeated 13 times, then *imra'ah*²⁵ which is repeated 25 times, and *az-zauj*²⁶ which was repeated 76 times.²⁷ Furthermore, departing from these four vocabularies, there are three categories of terms regarding women in the Qur'an as mentioned in *Mu'jam Ma'anil Qur'an by Bassam Rusydi az-Zein*, namely *al-Mar'ah as-Shalihah* (pious women), *al-Mar'ah as-Sayyi'ah* (disobedient women), and *al-Mar'ah wa Musyarakatuha fil Ijtima'iyyah* (women who have a social role in society).²⁸

The term *al-Mar'ah as-Shalehah* is used to mention the status of some women who are noble, namely Hajar, the wife of the Prophet

²³ In language, the word *an-nisa'* means woman. See *Ar-Raghib Al-Ashfahani, Al-Mufradat fi Gharibil Qur'an*. Translation: Ahmad Zaini Dahlan, *Dictionary of the Qur'an*, Volume 3 (Depok: Pustaka Khazanah Fawa'id, 2017), p. 619.

²⁴ The word *banat* means daughter. See Muhammad Arifin, *Al-Alfaazh: The Smart Book of Understanding Words in the Qur'an* (Jakarta: Al-Kautsar Library, 2017), p. 126.

²⁵ The word *imra'ah* comes from the word *al-mar'u* which means wife. See *Ar-Raghib Al-Ashfahani, Op.cit*, p. 495.

²⁶ The word *az-zauj* comes from the Arabic word *zawwaja*, which means to marry, bestow, give, and partner. See Muhammad Arifin, *Op.cit*, pp. 343-344.

²⁷ Muchlis M. Hanafi, *Op.cit*, p. 75.

²⁸ *Ibid*.

Ibrahim, the wife of the Prophet Zakaria, the wife of 'Imran, the wife of Fir'aun, Maryam bint 'Imran, and the wives of His Majesty the Prophet Muhammad PBUH. Meanwhile, the label *al-Mar'ah as-Sayyi'ah* is addressed to women who disobey Allah SWT, namely the wife of the Prophet Luth, the wife of the Prophet Nuh, and the wife of Abu Lahab. In addition to these two terms, there is one more label that refers to women who have a social role in society (*al-Mar'ah wa Musyarakatuha fil Ijtima'iyah*). They were the cattle herders of the two daughters of Prophet Shu'aib, the Queen of Saba', and the mother of Prophet Musa AS.²⁹

These are some of the profiles of women and views on women contained in the Qur'an. So, it can be concluded that the Qur'an does not look down on either men or women, both have equal human essence and what distinguishes between them is piety. Finally, there are three profiles of women contained in the Qur'an, namely pious women, disobedient women, and women who have a social role in the surrounding environment.

E. The Rights and Roles Of A Woman

1. Women's Rights and Roles in the Family

In a family, both husband and wife each have obligations that are borne by each other. Behind that there are also rights that must be fulfilled by both of them between each other. For example, a husband is obliged to provide physical and mental support to his

²⁹ *Ibid.* p. 76.

wife. A wife also has her own obligations, such as taking care of household affairs, both in terms of house cleanliness, food consumption, and managing household finances. Hawan Abu Tsaur, an expert on Islamic law, argues that a wife should be able to help her husband's work in Hawary way. This opinion refers to Asma', the daughter of Abu Bakr, who was helped with household chores by her husband, so she also helped her husband's work, starting from taking care of her husband's horse, cutting grass, planting seeds in the garden, and others.³⁰

HowHawar, in the course of household life, there must be someone who leads it. In this case it has been explained that the husband is the leader of the family for his wife and children. This has also been stated in the Qur'an, Surah An-Nisa': 34, which is:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَانِتَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنِ اطَّعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

"The men (husbands) are responsible for the women (wives) because Allah has preferred some of them (men) over others (women) and because they (men) have spent some of their wealth. The righteous women are those who obey (Allah) and take care of themselves when (their husbands) are absent because Allah has taken care of (them). Those women whom you fear may be unfaithful, admonish them, leave them in bed, and (if necessary) beat them (in a way that does not hurt). But

³⁰ M. Quraish Shihab, *Op.cit*, p. 411

if they obey you, do not look for ways to distress them. Verily, Allah is the Most High, the Most Great."

Due to being a leader, the wife is commanded to always obey her husband's orders as long as they are still in the path of truth and do not conflict with Islamic law. Hawan the Prophet Muhammad PBUH. said, "*If I ordered someone to bow down to someone, I would certainly order the wives to bow down to their husbands.*"³¹ This clearly shows that the wife must obey her husband.

The obligations and privileges for a wife in the family have been explained by the Qur'an in QS. Al-Baqarah verse 228, namely:

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي...
...عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

"...and women have rights in proportion to their duties in a manner that is just. But husbands have one degree of superiority over their wives...."

According to an-Nawawī, the verse is a balance of the rights of husbands and wives in a family in accordance with Islamic law. For example, getting along well and taking care of each other. This opinion is very respectful of the position of women in the family. Both husband and wife are obliged to keep each other's secrets, both personal and family secrets in order to create a harmonious and happy household life.³²

³¹ *Ibid*, p. 412

³² Anwar Sadat, Ipandang, and Anita Marwing, *Op.cit*, p. 60.

2. Women's Rights and Roles in Education

In pursuing education, Hawary Muslim, whether male or female, is obliged to study. As the Prophet PBUH said, "*Demanding knowledge is the duty of Hawary Muslim and Muslimah.*" (HR. Ath-Thabrani from Ibn Mas'ud).³³

Furthermore, the Qur'an also explains in Surah Ali Imran verse 195, namely :

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ وَأُنْثَىٰ ...

"So their Lord granted his request (saying): "Indeed, I do not waste the deeds of those who do good among you, whether male or female...."

According to Tafsir al-Munir, this verse proclaims that there is no difference between men and women in matters of charity and reward. Both have the same position in the imposition of commands, prohibitions, laws, and others.³⁴ Thus, in terms of studying, it is clear that women also have the same rights as men as explained in the verse above.

Speaking of education for women, there are actually several female figures who have high standards of knowledge. For example, Aisha ra. who was famous as a critic, and al-Shaikhah Shuhrah who was titled *Fakhr al-Nisa'* (Pride of Women) who was one of Imam Shafi'i's teachers.³⁵ In addition, there is a story that Ibn al-

³³ M. Quraish Shihab, *Op.Cit.* p. 407.

³⁴ Wahbah az-Zuhaili, *at-Tafsīrul Munīr fil 'Aqidah wasy Sharī'ah wal Manhaj.* Translation: Abdul Hayyie al-Kattani, et al, *Tafsir al-Munir: Aqidah, Shariah, Manhaj, Volume 2* (Jakarta: Gema Insani, 2013), p. 549.

³⁵ M. Quraish Shihab, *Op.Cit.* p. 408.

Mutharraf, a linguist, once taught a woman about Arabic, so that the student had a higher ability than the teacher, until he was known as *al-'Arudhiyat* because he had expertise in poetry. This story is contained in *al-Muqari's Nafhu ath-Thib* and quoted by Dr. Abdul Wahid Wafi.³⁶

3. Women's Rights and Roles in the Social Field

Talking about women's rights outside the home, there are actually still several perceptions among scholars. This happens because of differences in interpreting QS. Al-Ahzab verse 33 in the sentence *wa qarna fii buyutikunna*. Al-Qurthubi interpreted this verse as an order for wives to stay at home.³⁷

Furthermore, Ibn al-'Arabi pointed out that the verse is a prohibition for women to leave the house except for things that must be done outside the home. This opinion is also supported by Al-Maududi who explains that women's place is at home, they are not freed from work outside the home except so that they are always in the house in peace. Women are allowed to carry out their needs outside the home on condition that they are able to maintain their chastity and maintain their sense of shame.³⁸

For example, the Prophet's wife, Khadijah bint Khuwailid, was a woman who was active in the world of trade. Then there is Zainab bint Jahsy who works tanning animal skins. In addition, there is still Raithah, the wife of Abdullah Ibn Mas'ud who is very

³⁶ *Ibid.* p. 409

³⁷ *Ibid.* p.401

³⁸ *Ibid.* p.402

active in working to help her husband meet the needs of his household. Finally, there was al-Syifa', a woman who was proficient in writing, Hawan assigned by Caliph Umar ra. to take care of the market in Medina.³⁹

So, it can be concluded that women may engage in outside activities provided that they are able to protect themselves and maintain their shyness and morals while outside the home. HowHawar, the main place for a woman is inside the home.

4. Women's Rights and Roles in Politics

Regarding women's rights in political affairs, there are still pros and cons in the community. There are at least three main reasons stating that women are not allowed to participate in political affairs. *First*, QS. An-Nisa' verse 34 which explains that men are leaders of women. *Second*, the hadith that states that women's minds are less intelligent than those of men. *Thirdly*, the hadith that states that a people will not be happy if they leave their affairs to women.⁴⁰

HowHawar, on the other hand, the Qur'an invites its people, both men and women, to deliberate. This is stated in QS. Ash-Syura' verse 38, which is:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ^ج

"And (for) those who accept (obey) the call of their Lord and establish prayer, and their affairs (are) decided by consultation

³⁹ *Ibid.* p.405-406

⁴⁰ *Ibid.* p.414

between them; and they spend some of the sustenance We give them."

This verse is considered as a basis for scholars to determine that the right to politics is also owned by women and not only for men.

In other literature it is also mentioned that a woman is also allowed to be a leader. According to the scholars, this is stated in QS. Surah At-Taubah: 71, that is:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ
سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"And those who beliHawa, men and women, some of them (are) helpers to others. They enjoin what is right, and forbid what is evil, and establish prayer, and pay the tithe, and obey Allah and His Messenger. to them will Allah have mercy; indeed, Allah is Mighty and Wise."⁴¹

In lughawiyah, the word *أَوْلِيَاءُ بَعْضٍ* means to help and support each other. Meanwhile, in general, this verse explains that beliHawars, both men and women, are one people, cooperating and defending each other based on humanity, love, and care for each other.⁴²

For example, at the time of Prophet Solomon AS., there was a people led by a woman. The people were called the Sabaeans and were led by a woman who was charismatic and highly respected by

⁴¹ Muchlis M. Hanafi, Op.cit, p. 69.

⁴² Wahbah az-Zuhaili, at-Tafsīrul Munīr fil 'Aqidah wasy Sharī'ah wal Manhaj. Translation: Abdul Hayyie al-Kattani, et al, Tafsir al-Munir: Aqidah, Shariah, Manhaj, Volume 5 (Jakarta: Gema Insani, 2013), pp. 547.

the Sabaeans named Queen Bilqis. This name has actually been conveyed earlier in the three categories of women and Queen Bilqis or Queen of Saba' is included in the group of *al-Mar'ah wa Musyarakatuha fil Ijtima'iyah*, namely women who have a social role in society. This already indicates that in the Qur'an itself there are provisions regarding women's involvement in social issues, including politics.

F. Conclusion

Women are creatures created by Allah SWT. and glorified by Allah SWT. One proof of the glory that Allah gives is the existence of an organ in women that has a name like *Allah's asma'*, namely the uterus and this organ is not owned by men.

The creation of women has become an issue, news, and a hot topic of discussion. Until now there are two opinions circulating, namely the opinion that says that the origin of the creation of women (Hawa) was created from the rib of Prophet Adam which was bent. Meanwhile, another opinion says that the creation of women has the same element as the creation of men, namely the earth element.

In the Qur'an there are four terms used in describing women. Among them are *an-nisa'*, *banat*, *imra'ah*, and *az-zauj*. In addition, the Qur'an also mentions three categories of women, namely *al-Mar'ah as-Salihah* (*pious women*), *al-Mar'ah as-Sayyi'ah* (*disobedient women*), and *al-Mar'ah wa Musyarakatuha fil Ijtima'iyah* (*women who have a social role in society*).

Meanwhile, the rights and obligations and roles of women are equal to those of men. In this case, it does not mean that what men do, women are also allowed to do it. HowHawar, women have the right to do what is their duty and get the rights for their obligations as obtained by men according to the IHawal and portion of their respective duties.

In general, a woman is favored to remain in the house. HowHawar, this does not mean that they are not allowed to do activities outside the home. This can be done on condition that she is able to maintain her chastity and maintain her shyness and morals while outside the home. Then, one thing that needs to be considered is that the activities carried out by women outside the home are activities that are beneficial to themselves and others and not activities that are futile and *useless*.

LITERATURE

- Al-Ashfahani, Ar-Raghib, *Al-Mufradat fi Gharibil Qur'an*. Translation: Ahmad Zaini Dahlan, *Dictionary of the Qur'an*, Volume 3. Depok: Khazanah Fawa'id Library, 2017
- Arifin, Muhammad, *Al-Alfaazh: The Smart Book of Understanding Words in the Qur'an*. Jakarta: Al-Kautsar Library, 2017
- Ash-Shukani, Imam. *Fathul Qadir*. Translation: Amir Hamzah, Fachruddin, and Asep Saefullah, *Tafsir Fathul Qadir*, Volume 2. Jakarta: Azzam Library, 2011
- az-Zuhaili, Wahbah, *at-Tafsīrul Munīr fil 'Aqidah wasy Sharī'ah wal Manhaj*. Translation: Abdul Hayyie al-Kattani, et al, *Tafsir Al-Munir: Aqidah, Shariah, Manhaj*, Volume 2. Jakarta: Gema Insani, 2013
- az-Zuhaili, Wahbah, *at-Tafsīrul Munīr fil 'Aqidah wasy Sharī'ah wal Manhaj*. Translation: Abdul Hayyie al-Kattani, et al, *Tafsir Al-Munir: Aqidah, Shariah, Manhaj*, Volume 5, Jakarta: Gema Insani, 2013
- az-Zuhaili, Wahbah, *at-Tafsīrul Munīr fil 'Aqidah wasy Sharī'ah wal Manhaj*. Translation: Abdul Hayyie al-Kattani, et al, *Tafsir Al-Munir: Aqidah, Shariah, Manhaj*, Volume 7. Jakarta: Gema Insani, 2013
- B., Nurhayati, "Women's Rights from a Qur'anic Perspective." *Marwah: Journal of Women, Religion and Gender*, Vol. 16, No. 2, 2017
- Bado, Supardi, et al. *Talking about Gender Equality from Sumatra to Papua*. Jakarta: Alliance of Independent Journalists (AJI) Indonesia, 2018

Djoharwinarlien, Sri, *Gender Equality Dilemma: Praxis Reflection and Response*. Yogyakarta: Center of Politics and Government (PolGov) Fisipol UGM, 2012

Quthb, Sayyid, *Fii Zhilalil Qur'an. Translation: As'ad Yasin, et al. Tafsir Fii Zhilalil Qur'an : Under the Shade of the Qur'an*, Volume 7. Jakarta: Gema Insani Press, 2003

Rumadi and Wiwit Rizka Fathurahman, *Women in Religion and State Relations*. Jakarta: National Commission on Women, 2010

Sadat, Anwar, Ipandang, and Anita Marwing, *Gender Equality in Islamic Law: A Comparative Study between KHI and Counter Legal Draft KHI (CLD-KHI) on Polygamy and Contract Marriage*. Yogyakarta: LKiS, 2020

Shihab, M. Quraish, *Insight of the Qur'an: Thematic Interpretation of Various Problems of the People*. Bandung: PT Mizan Pustaka, 2013