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## **Qur'anic Narratives of Women's Competencies and the Consequences of Islamic Law on Their Involvement in Society**

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**Abstract:** Many people continue to believe that the Islamic Law perspective of women differs from men, which tends to be based on subordinate doctrines. However, in the al-Qur'an, divine revelation proclaims that women also have Competencies which is demonstrated by various forms of narration in the language style of the Qur'an along with their prowess in the public sector based on social reality. This paper discusses the main problem, namely the competence of women in the Qur'an from the perspective *of* Islamic law and their work in society. This research uses a qualitative research type with the method of text analysis of the verses of the Qur'an with an interpretive science approach, as well as analysis of field data regarding the role of women in various sectors of life from the perspective of Islamic law. Data was collected through a literature study and in-depth interviews with several informants in various regions of Indonesia. The research concluded that women's competence is mentioned in the narration of the Qur'an with *uslub* and various language styles, showing that women have superiority and toughness according to their nature and identity. They act with the capital of intellectual, emotional, and spiritual intelligence as well as physical and psychological strength. Furthermore, women's involvement in the public sector provides clear evidence of women's abilities relevant to the verses of the Qur'an and refutes subordinate perspectives of them. Islamic law perspective recommends building a perfect mutualism symbiotic, respectful, civilized, and progressive.

**Keywords:** Qur'anic narratives, competencies of women, social gait, Islamic law

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**Abstrak:** Banyak orang yang memahami bahwa pandangan hukum Islam terhadap wanita berbeda dengan pandangan terhadap pria, yang cenderung dilandasi oleh doktrin subordinat. Namun dalam al-Qur'an, wahyu ilahi justru memproklamkan bahwa perempuan juga memiliki kompetensi yang ditunjukkan dengan berbagai bentuk narasi gaya bahasa al-Qur'an seiring dengan kompetensinya yang ditunjukkan di sektor publik sesuai dengan realitas sosial. Tulisan ini membahas permasalahan utama yaitu tentang kompetensi perempuan dalam al-Qur'an dalam perspektif hukum Islam dan kiprahnya dalam masyarakat. Penelitian ini menggunakan jenis penelitian kualitatif dengan metode analisis teks ayat-ayat al-Qur'an dengan pendekatan ilmu tafsir, serta analisis data lapangan mengenai peran perempuan di berbagai sektor kehidupan dengan perspektif hukum Islam. Data dikumpulkan melalui studi literatur dan wawancara mendalam pada sejumlah informan di berbagai wilayah di Indonesia. Penelitian tersebut menyimpulkan bahwa kompetensi perempuan yang disebutkan dalam narasi al-Qur'an dengan uslub dan gaya bahasa yang bervariasi, menunjukkan bahwa kaum perempuan bukanlah makhluk yang lemah, tetapi juga memiliki superioritas dan ketangguhan sesuai dengan fitrah dan jati diri mereka. Mereka berkiprah dengan modal kecerdasan intelektual, kecerdasan emosional dan kecerdasan spiritual serta kekuatan fisik dan psikis. Selanjutnya keterlibatan perempuan dalam realitas sosial pada berbagai lini kehidupan di sektor publik pula memberikan bukti nyata kemampuan perempuan yang relevan dengan ayat al-Qur'an sekaligus membantah pandangan subordinat terhadap mereka. Dalam pandangan hukum Islam, merekomendasi bangunan simbiosis mutualisme dalam mitra kerja yang sempurna, saling menghargai, beradab dan berkemajuan.

**Kata Kunci:** Narasi al-Qur'an, kompetensi perempuan, kiprah sosial, hukum Islam

## Introduction

Women have been always seen as weak creatures in a marginal position and the perspectives of conservatives who continue to position the women's community as subordinate beings. However, the Qur'an emphasizes that women also have spectacular prowess and abilities, as shown in various stories. Such as the story of Queen Balqis, a career women figure that ruled the

land of Saba with her intelligence, capability and wise.<sup>1</sup> The story of Khadijah bint Khuwailid, the wife of the Prophet, a richest business women who is high intelligence, expertise and success in managing trade, the economy, and changing the trading system towards an honest trading system.<sup>2</sup> The story of Asiyah bint Muzahim as a warrior women with determination, firmness and a very strong conviction.<sup>3</sup> The story of Maryam the mother of the Prophet Isa, a strong women who was independent in carrying the burden of trust from Allah without depending on men,<sup>4</sup> it is also mentioned by Jasmi,<sup>5</sup> as well as a line of great female warriors who raised the dignity of women. Besides that, a universal Qur'anic language style that is not merely masculine, both in explicit and implicit expressions.<sup>6</sup> Also the use of various symbols of women according to their respective roles and responsibilities, including mentioning the name of one of the surahs in the Qur'an using the term women.

Some previous related researches are Iwanebel's research entitled *The Logic of the Qur'an About Women Through Reformist Translations*<sup>7</sup> and L. Anggraeni regarding *The Contextualization of Women's Interpretation*.<sup>8</sup> Nasir, in *Modeling Women in Qur'anic Literature*,<sup>9</sup> Fathurrosyid, with the title *The*

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<sup>1</sup> Ismail Lala, "The Queen of Sheba in the Sunni Exegetical Tradition," *Religions* 13, No. 3 (2022), p. 233. Jahira Salsabila Nurul Imam and Komarudin Soleh, "Stylistic Analysis on the Story of the Qur'an: Study of the Story of the Queen of Saba in An-Naml verses 20-44," *Journal of Ulumul Qur'an and Tafsir Studies* 2, No. 1 (2023). p. 31–50. Naya Naseha, et. al., "Analisis Genre Pada Kisah Ratu Balqis dalam Al-Quran," *Jurnal Penelitian Pendidikan* 20, No. 3 (2020).

<sup>2</sup> Nurul Indana, "Tela'ah Nilai-Nilai Pendidikan Akhlak Pada Kisah Sayyidati Khadijah Istri Rasulullah," *Dar El-Ilmi: Jurnal Studi Keagamaan, Pendidikan dan Humaniora* 5, No. 1 (2018).

<sup>3</sup> Amin Nasir, "Keteladanan Perempuan Dalam Sastra Qur'ani: Analisis Kritik Sastra Feminis Kisah Perempuan Dalam Al-Qur'an," *PALASTREN Jurnal Studi Gender* 6, No. 2 (2013).

<sup>4</sup> Amin Nasir, *Keteladanan Perempuan Dalam Sastra Qur'ani*.

<sup>5</sup> Kamarul Azmi Jasmi, *Kisah Maryam dan Kelahiran Nabi Isa AS : Surah Ali 'Imran ( 3 : 42-47 ). Program Budaya Al-Qur'an Mingguan Siri 63 Di Kolej Tun Fayimah 2021.*

<sup>6</sup> Mayola Andika, "Reinterpretasi Ayat Gender Dalam Memahami Relasi Laki-Laki Dan Perempuan (Sebuah Kajian Kontekstual Dalam Penafsiran)," *Musāwa Jurnal Studi Gender dan Islam* 17, No. 2 (2018).

<sup>7</sup> Fejrian Yazdajird Iwanebel, "Seeing the Logic of the Qur'an About Women Through Reformist Translations," *PALASTREN, Jurnal Studi Gender* 6, No. 2 (2013), p. 343–363.

<sup>8</sup> Luciana Anggraeni, "Kontekstualisasi Tafsir Perempuan (Studi Pemikiran Abdullah Saeed)," *Ulumuddin: Journal of Islamic Legal Studies* 12, No. 2 (2019).

<sup>9</sup> Amin Nasir, *Keteladanan Perempuan Dalam Sastra Qur'ani*.

*Queen Balqis in the Semiotic Narration of the Qur'an.*<sup>10</sup> Shehu and Zejno, *Gender Equality and the Participation of Muslim Women.*<sup>11</sup> Ismail, *The Term for Women in the Qur'an and al-Sunnah.*<sup>12</sup> Amran and Hussin, *Women and Emotional Competence from The Narrative of Maryam in al-Qur'an.*<sup>13</sup> Abu Syuqqah, *Tahrirul Mar'ah Fi Ashri Al-Risalah,*<sup>14</sup> Andika, reinterpretation of gender verses,<sup>15</sup> and other similar research.

All the stories of women contained in the Qur'an are not just fairy tales but provide instructions, warnings, and lessons. Moreover, serve as concrete evidence of their expertise. Then the expression of mentioning women varies according to their respective roles,<sup>16</sup> also gives information that Al-Qur'an glorifies women and gives them honorable position. Besides that, the phenomenon of women's involvement in various public sectors shows that they also have extraordinary Competencies, even though feminine attributes are always attached to them.

According to Oakley, the social classification of the female gender to become feminine, which appears different, is due to differences in condition, and place while still recognizing the permanent nature of gender.<sup>17</sup> Differences influence the feminine nature of a women in biological anatomy. It affects her intellectual and emotional capacities.<sup>18</sup> The opinion on feminine characteristics such as less aggressive, not independent, emotional, subjective, passive, less competitive and illogical,<sup>19</sup> it can be read in Ratnawati.<sup>20</sup> It is not a character

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<sup>10</sup> Fathurrosyid, "Ratu Balqis Dalam Narasi Semiotika Al-Qur'an," *PALASTREN: Jurnal Studi Gender* 6, No. 2 (2013).

<sup>11</sup> Fatmir Shehu and Bukuri Zejno, "Gender Equality and the Participation of Muslim Women in Education and Work: A Critical Analysis," *IJUM Journal of Educational Studies* (2015).

<sup>12</sup> Paizah Hj. Ismail, "Istilah Wanita Dalam Al-Qur'an Dan Al-Sunnah," *Ushuluddin* VI (1997), p. 39–49.

<sup>13</sup> Najah Nadiyah Amran and Haziyah Hussin, "Women and Emotional Competence from The Narrative of Maryam in Al-Qur'an," *International Journal of Islamic Thought* 17, June (2020), p. 90–100.

<sup>14</sup> Abdul Halim Abu Syuqqah, *Tahrirul Mar'ah Fi Ashri Al-Risalah*, Jakarta Gema Insani, 1999.

<sup>15</sup> Mayola Andika, *Reinterpretasi Ayat Gender*.

<sup>16</sup> Paizah Hj. Ismail, "Istilah Wanita Dalam Al-Qur'an dan Al-Sunnah," *Ushuluddin*, VI, 39–49.

<sup>17</sup> Ann Oakley, *Sex, Gender and Society*, England: Gower Publishing Company, 1985, p.11.

<sup>18</sup> Nasaruddin Umar, *Argumen Kesetaraan Jender Perspektif Al-Quran* (Jakarta: Paramadina, 1999), p. 42.

<sup>19</sup> Rhoda K. Unger, *Female and Male Psychological Perspectives*, New York, 1979, p. 30.

permanent but can change according to the psychological condition of women. And such a character is also found in Adam's people. In essence, both sexes have feminine and masculine characteristics in certain situations and conditions, so these two types can build healthy and dynamic work partners. Women can make unexpected innovations and even go beyond their capabilities, so it is not surprising if a woman is found in control of an agency or company.

Therefore, studies on women tend to look from the perspective of the role of women in various sectors such as politics, education, etcetera,<sup>21</sup> it can be seen in Yogi,<sup>22</sup> gender in the perspective of Islam,<sup>23</sup> or gender equality in education,<sup>24</sup> Based on this inclination, the issues related to women's Competencies in the Qur'an from various indicators and concrete evidence in social reality for women's involvement in the public sector are less discussed by researchers. The discussion of researches can influence the formation of partnership values proportionally by men and women bearing the mandate and responsibility to build a quality life.

This study aims to complete the deficiencies of the literature studies shown above. This paper discusses the main problem, namely about the competence of women in the Qur'an in the perspective of Islamic law and their work in society. This study argues: *first*, the Competencies of women in the Qur'an is truly extraordinary, which was shown by the variations in the expressions mentioning women, verses that are universal which are not merely masculine, and the figures of great women who have been enshrined in the Qur'an. *Second*, the prowess of women is increasingly caused by universal, textual, and contextual understanding of the Qur'an verses, and social psychological conditions. Therefore, women are motivated to rise to carry out their duties and responsibilities, not only in the domestic but also in the public sector. *Third*, Islam as a religion that glorifies its people and elevates women's status by increasing their quality and dignity, opens opportunities for the actualization of partnership in expanding the tasks and responsibilities.

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<sup>20</sup> Hilary M. Lips, *Sex and Gender an Introduction*, California: Mayfield Publishing Company, 1993, p.6.

<sup>21</sup> Hasanah and Musyafak, "Gender And Politics: Keterlibatan Perempuan dalam Pembangunan Politik," *Sawwa: Jurnal Studi Gender* 12, No. 3 (2018).

<sup>22</sup> Dewi Ratnawati, Sulistyorini, and Abidin "Kesetaraan Gender Tentang Pendidikan Laki-Laki Dan Perempuan," *Jurnal Harkat: Media Komunikasi Gender* 15, No. 1 (2019).

<sup>23</sup> Yogi Hasbi Sidiq and M. Erihadiana, "Gender Dalam Pandangan Islam," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 5, No. 3 (2022).

<sup>24</sup> Shehu and Zejno, *Gender Equality and the Participation of Muslim Women*.

This research method is qualitative research using an approach Qur'anic exegesis (*tafsir*) and Islamic law.<sup>25</sup> The focus of the study is women's competence in carrying out the roles and functions mentioned in the Al-Qur'an with a study of *uslub* characteristics. Data collection was carried out through literature studies and in-depth interviews with a number of informants in various regions of Indonesia. Apart from that, women's involvement in various sectors of life. The data sources in this research were taken from primary and secondary data. The main source is the expression of women and the greatness of women as stated in the Al-Qur'an, in addition to interview data and accurate data in the field regarding the position, function, and involvement of women in the public sphere.

### **The Various Expressions of Mentioning Women in the Language Style of Al-Qur'an**

The Competencies of women in the Qur'an are evident after analyzing the meaning and content of the verses. In this study, at least these Competencies are described in the following three sections: *First*, Variations in the expressions of mentioning women in the Qur'an language through their various roles and functions, including the names of surahs; *Second*, the language of the Qur'an is universal and not merely masculine; *Third*, the figure of a great women enshrined in the Qur'an.

Firstly, Allah sent down the verses of the Qur'an concerning women. Certainly, the purpose is not just to be announced, but to be understood, internalized, and appropriately implemented as the embodiment of carrying out the mission of the caliphate for the benefit of humankind. The roles, duties, and functions of women mentioned in the Qur'an differ from those of men according to their respective natures and identities.<sup>26</sup> Both roles and functions as women and as partners with men.

The mention of women in the Qur'an can be found in various surahs and verses with quite a lot of frequency, which shows that Allah's concern for women is truly imposing. The expression of the word women in the Qur'an is not just one term but it is many and varied. Some terms have a single meaning (as a particular female name), and some are related to women's status, function, and nature or character.

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<sup>25</sup> Abd. Muin Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Teras, 2010). Faizal Ananda Arfa and Watni Marpaung, *Metodologi Penelitian Hukum Islam*, (Jakarta: Kencana, 2016).

<sup>26</sup> Lucaiana Anggraeni, "Kontekstualisasi Tafsir Perempuan."

**Table: 1 The Style of Qur'anic Language about Women**

No	Lafadz in Al-Qur'an	Verse & Surah	Coding
1.	<i>Imra'ah</i> ( إمرأة )	QS. Al-nis/4:128, 176; QS. Maryam/19:5 QS. Al-Tahrim/66:10;	Status - Wives with their respective attitudes & characters
2.	<i>Al-Nisā</i> ( النساء ), <i>Al-Niswah</i> ( النسوة )	QS. Yusuf / 12: 30 and 50	Women in general (wives, widows, girls & children)
3.	<i>Al-Untsā</i> ( الأنثى )	QS. Al-Nahl / 16: 58	Mention of Gender
4.	<i>Al-Banāt</i> ( البنات )	QS. Al-Ahzab/33: 50; QS. Al-nisa/ 4:23	Girls to adults
5.	<i>Umm</i> ( أم )	QS. Al-Qasas/28:7;	The role and function of women as mothers

The terms mentioned in table 1 above have various meanings according to the context of the verse.

First, the word *Imra'ah* mentioned in the Qur'an 26 times in various forms and derivations, generally means wife (married women). Except for two verses that refer to unmarried women (girls) and three another verse that mentions women in general without distinguishing those who are married (wives or widows) and those who are not married (girls).<sup>27</sup> By searching the word *imra'ah* in the Qur'an, it is concluded that the word is intended for women, and most mention the roles and functions of wives with their respective characters. Duties and responsibilities as a wife determine the longevity and success of a household in living a harmonious, loving, and peaceful life. A happy and successful household life is the foundation of religion, nation, and state life. For this reason, it is inappropriate to position women as the second<sup>28</sup>

Second, *Al-nisā* ( النساء ) and *Al-Niswah* ( النسوة ) are the plural forms of the word *al-Mar'ah*. In order to trace the word *al-nis*, its root does not seem to

<sup>27</sup> Jurjam Mas'ud Al-Raidu, *Mu'jam Lughawiy Asriy* (Beirut: Dar al-Ilm, 1982).

<sup>28</sup> Neny Muthi'atul Awwaliyah, "The Gender Equality Argument of Nasaruddin Umar," *SALASIKA: Indonesian Journal of Gender, Women, Child, and Social Inclusion's Studies* 3, No. 2 (2020).

follow the rules of *tashrif*. However, some say that the root is *nasiya* ( نسي ) which means نسيان /forgot.<sup>29</sup> Remember that forgetfulness is commonly experienced by anyone, not just women and all ages. Furthermore, Abu al-Qasim al-Husain Ibn Muhammad in his book *al-Mufradat fi gharib al-Qur'an*, states that when it is used ( نساء ), adding *hamzah*, it means تأخير في الوقت ending, delaying. This meaning is attributed to women whose menstruation is delayed (feared to be pregnant). On the other hand, if the word *al-nis* is perspectiveed from the aspect of Arabic philology, then it is allied with the word "*anisa*" ( انيس ) which means to entertain. Aside from *al-nis*, which is mentioned as the plural form of the word *imra'ah* (*al-mar'ah*),<sup>30</sup> there is another form, namely the word *nishwah*. The word *nishwah* is only mentioned twice in the Qur'an. QS.Yusuf, 12 (50): 30 and 50. In consort with the same meaning and object, despite of different verses, the meaning contained in the word refers to women in general (including those with the status of wives, widows, girls, and children).

After tracing the expression of the word *al-nisā*, it is concluded that all the words *al-nisā* have a different meaning from the word *imra'ah* (sometimes the meaning are as wife, girls, and women in general; widows, girls, and daughters). It is as a logical consequence or *mufrad* form becomes *jama'*, namely from امرءة (*mufrad*) to النساء (*jama'*). From each of these meanings, whether it has a title as wife, widow, girl, or daughter, they all have a moral responsibility and spiritual to realize the benefit of the people.

*Third, Al-Untsā* ( الانثى ) which means weak, gentle, or soft. From this word, it is formed into *untsā* ( انثى ), which is the opposite of the word *al-Zakara* (robust, hard or sharp), the plural is *inatsun* ( اناث ),<sup>31</sup>. The Qur'an mentions the word *untsā* 30 times in various forms. Of these, all of them mean "women" except for one verse which has a different meaning (statue), the worship of the ignorant (*musyrik* people). According to al-Syabuni, what is meant by *inatsun* in this verse is the statues of *al-lata*, *al-untsā*, and *al-manata*, because the ignorant Arabs named the statues (al-Qur'ans) they worshiped with the names of women<sup>32</sup>. Some indications that using female names has dignity and can give positive energy. If the meaning of the word *al-untsā* is traced from usage, its essence is to mention gender for humans and animals (QS.Al-An'am, 144). This can be started with the expression of the word *untsā* 30

<sup>29</sup> Jurjam Mas'ud Al-Raidu, *Mu'jam Lughawiy...*, p. 497 .

<sup>30</sup> Ibn Manzur, *Lisan At- Arab*, (Beirut: Dar al-Fikr, 1990), p. 15. .

<sup>31</sup> Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab Indonesia* (Yogyakarta, 1984), p. 46.

<sup>32</sup> Muhammad Ali al-Shabuniy, *Shafwah al-Tafsir*, (Beiry: Dar al-Fikr. 1976), p. 305.

times in the Qur'an, <sup>33</sup> then 16 of them are always accompanied by the word *zakara* (male type). Moreover, it is not accompanied by the word *zakara*, it still shows an understanding or mention of gender. An example is: QS. al-Nahl (16): 58. وإذا بشر احد هم بالأنثى ظلّ وجهه مسودًا وهو كظيم.

The meaning of the word *untsā*, which means gentle, does not mean that women are weak in terms of reason, physical, and psychological because the facts show how many women have physical strength like men, intelligence, and the ability to work in the public sector. The gentle nature of women is interpreted as feminine only because of the conditions of time and place<sup>34, 35</sup>. This means that under certain conditions, it can match and even exceed the masculine nature of a man.

*Fourth, Al-Banāt* (البنات) is the plural of the word *bintun* ( بنت ). This word consists of the letters *al-ba* ( ب ), *al-Nun* ( ن ) and *al-waw* ( و ), بنى which means literally لشيئ يتولد عن الشيء <sup>36</sup> translation: something that is born (arising, happening from something) <sup>37</sup> like ابن الإنسان the plural word ابن is *banūn* ( بنون ) which means son, for example, ابن آدم means the son of Adam, and the essence of the word *ibnu* means a child who follows in the footsteps of his father. This word is related to the word *bintun* (daughter), plural *banāt*, as the opposite (spouse) of *banūn* (son). General, the word *banāt* in the Qur'an has the same meaning: girls up to adulthood (girls), and does not include those already married/widowed. In case to perspective a linguistic aspect, this is easily understand because the origin of the words *banāt* and *banu* are cognate with the word *bana* ( بنى ). Subsequently it becomes word *bina'un* ( بناء ),<sup>38</sup> whose meaning to build (to foster). This meaning may have the connotation that *banāt* is aimed at a daughter who is very needy and needs to be fostered and guided by their parents to reach maturity. Especially in dealing with marriage and being a housewife. As mentioned in the Qur'an regarding daughters who are allowed to marry (QS. al-Ahzab: 50) and those forbidden to marry (QS. al-Nisa: 23).

<sup>33</sup> Muhammad Fu'ad Abd. Baqi, *Mu'jam Mufahras li Alfadz Al-Qur'an al-Karim, Mu'jam*, Kairo: Dar al-Hadits, n.d.), p.121.

<sup>34</sup> Aan Oakley, *Sex, Gender and Society* (England: Gower Publishing Company, 1985).

<sup>35</sup> Helen Tierney (ed), "Women's Studies Ensiclopedia," *Women's Studies Ensiklopedia* (New York: Green Wood Press, n.d.).

<sup>36</sup> Abu Husain Ahmad bin Faris bin Zakariah, *Mu'jam Maqayis Al-Lughah*, Jilid IV. (Mesir: Musrafa al-Bab al-Halaby wa Syarika, 1972), p. 302.

<sup>37</sup> Ahmad Warson Munawwir, *Al-Munawwir*,

<sup>38</sup> Ahmad bin Faris bin Zakariah, *Mu'jam Maqayis Al-Lughah*, p. 302. Tasmim Tangngareng, et.al., "The Construction of Hadith Addressing Genetic Engineering of Humans," *Jurnal Ilmiah Islam Futura* 23, No. 1 (2023).

*Fifth, Umm ( أم ),* apart from the terms mentioned above, other terms were also found, as *umm*. Abu Qasim explained that *umm* is paired with the word *Abun*.<sup>39</sup> Furthermore, it is said that the meaning of the word *Umm* in terms of language is the origin of something. A women who is a mother, among others, can be seen in QS. al-Qashahs (28): 7. However, it should be noted that not all of the word *ummu* means a women with the status of a mother, but there are also words in the Qur'an that have other meanings, although literally, these meanings are not contradictory. A mother is one of the roles of women in the family who partners with the fathers in building a happy household. For this reason, Allah mentions in the Qur'an and reminds how big the role and their contribution with the aim that a mother, psychologically, has intelligence and the ability to take care of the household<sup>40</sup>. Besides that, they also have the ability and intelligence to participate in the public space.

Furthermore, in the Qur'an there is one surah called QS. Al-Nisā. In terms of volume, this surah is the third of the seven *thuwal* (long) surahs in which it discusses many women's issues. The application of semiotic method can help find symbolic meanings in this surah has helped find its meaning,<sup>41</sup> among them is protection and respect for women. This is one of the indications that Al-Qur'an gives a high proportion of attention to women.

The various expressions language style used in the Qur'an to mention female figures has more significant proportion than revealing male figures in terms of roles, functions, status, duties, and types. This shows that the duties and responsibilities of women are indeed hefty, even though Allah gave them the ability to do so, to have double functions by carrying out duties and responsibilities in the domestic and the public sector.

### **Uslub the Qur'an Universally: Includes Men and Women**

The verses of the Qur'an revealed by Allah contain moral messages regardless of class, ethnicity, nation, religion, and descent, including gender differences (male and female). This shows that all creatures are equal before Al-Qur'an. However, there is a very principle difference between them, namely piety. (QS. Al-Hujurat/49: 13).

In the Qur'an, there are verses specifically addressed to men, and there are also verses specifically addressed to women. This shows that there is an

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<sup>39</sup> Abu al-Qasim al-Husain Ibnu Muhammad Al-Ragib Al-Asfahaniy, *Al-Mufradat Fi Gharib Al-Qur'an* (Kairo: Dar Al-Maktabah Al-Taufikiyah, 2008).

<sup>40</sup> Muhammad Mutawalli al-Sha'rawi, *Tafsir Al-Sha'rawi*, Juz XIV. (Kairo: Idarat al-Kutub, 1991), p.7267..

<sup>41</sup> Akhmad Muzakki, "Kontribusi Semiotika Dalam Memahami Bahasa Al-Qur'an," *ISLAMICA: Jurnal Studi Keislaman* 4, No. 1 (2014).

element of absolute difference. However, many verses simultaneously address these two types (men and women) in one verse. Moreover, verses like this can be generalized as verses that contain partnerships. As found in the verses of the Qur'an as follows:

**Table. 2. *Uslub* Al-Qur'an Explicitly and Universally Concerning Women's Disclosure**

No	Lafadz in Al-Qur'an	Verse & Surah	Coding
1	Al-Zakar and Al-untsā الذكر والأنثى	QS. Ali Imran/ 3:195; QS. Al-nis/4: 124; QS. Al-Nahl/16:97; QS. Ghafir / 40:40	Biological Meaning
2	Al-Rijal and Al-Nisā الرجال والنساء	QS. Al-nis/4: 32;	Functional Meaning
3	Al-Muslimūn and Al-Muslimāt المسلمين والمسلمات	QS. Al-Ahzab / 33: 35	Religious Status
4	Al-Salaabirun and Al-Sābirāt الصابرون والصابرات	Q. Al-Anfal/8; 66; QS. Al-Ahzab / 33: 35	Degree/Value of trials
5	Al-Mu'minūn and Al-Mu'minat والمؤمنون والمؤمنات	QS. Al-Tauba / 9 71	Faith Status

Table 2 above shows that *First*, the word *al-Zakar wa al-untsā* is used simultaneously in one verse which refers to a biological approach; *Second*, the word *al-Rijal* and *Al-nisā* are generally oriented towards functional meaning; *Third*, Lafadz *muslimūn* and *muslimāt* are based on religious status; *Fourth*, Lafadz *Sābirūn* and *Sābirāt* are predicates for people who are steadfast and willing to accept trials from Allah; *Fifth*, *Mu'minūn* and *Mu'minat* are the status and quality or closeness of servants to their Lord.

Paying attention to each use of the word shows that humans, as Al-Qur'an's servants, have no difference between men and women to achieve glory because both have the same potential and opportunities. The difference is only the capacity of their piety. The essence is to clarify that there is no discrimination and subordination. There is only a gender difference in which both have duties and responsibilities according to their ability level.

Therefore, the verses mentioned above are mentioned explicitly in the Qur'an. However, some verses use the mention implicitly, as found in the verses of the Qur'an as follows:

**Table: 3 *Uslub* Qur'an Implicitly and Universally on Disclosure of Women**

No	Lafadz in Al-Qur'an	Verse & Surah	Coding
1	Walidain الوالدين	QS. Al-Baqarah/2 8,180,215; QS. Al- nisa/4: 37	Both parents
2	Children of Adam بني آدم	QS. Al-A'raf/7: 27,31,35	Adam's grandson
3	Al-Nas الناس	QS. Al-Nuur/24:35; QS. Ghafir/40:57	Man as a whole
4	Muzakkar type إسم مذكر	QS. Al-Baqarah / 2:183	Following the Muannats Type
5	Isim Mausul الذي	QS. Al-Tin/ 95: 6	Covers Women

Table 3 performs the *uslub* language of the Qur'an, which implies implicit meaning: *First*, *lafadz al-Walidain*, which means both parents. It is meant father and mother. *Second*, Bani Adam means the children and grandchildren of Adam, which consists of male and female; *Thirdly* *Al-Nas*, which is a common word for all humankind; *Fourth*, the mention of male identity (*Isim Muzakkar*) but what is meant by the word of Al-Qur'an also follows the *ism Muannats*, such as the obligation to fast in QS Al-Baqarah/2:183; and *Fifth*, *isim maushul (Allazi or Allazina)*, a form of *muzakkar* but generally includes *muannats*.

The *uslub* used in the Qur'an has the nuances of equality: men and women are the same and do not designate or determine only one gender. So both of them have a relationship related to rights and obligations and responsibilities that are balanced, fair, and equitable.

### The Great Figure of Women Enshrined in the Qur'an

Women with prowess are mentioned in the Qur'an in terms of intelligence, character and personality, ethics, morals, obedience, ingenuity, and wisdom. Allah enshrined their names in the Qur'an not only to be told but more than that they are all role models for humankind, as stated in the verses of the Qur'an as follows:

**Table: 4 The Great Figure of Women Enshrined in The Qur'an**

No	Name	Verse & Surah	Coding
1	Queen Balqis	QS. Al-Naml/ 27: 20-44	Intelligence, Ingenuity, and Wisdom in leadership
2	Khadijah Bint Khuwailid	Implicitly in QS. Al-Alaq/96:1-5	Intelligent and tenacious women, successful in trade and economy, firm and virtuous
3	Asiyah Bint Muzahim	QS. Al-Tahrim/66:11; QS.Al-Qashash/28:9	Warrior Women, Firmness of Faith & Characteristics
4	Maryam Mother of Prophet Isa	QS. Maryam/19:16-30; QS. Al-nis / 4: 155-156; QS. Ali Imran/3:42-43	Tough women carry the burden of trust from Al-Qur'an
5	Beat Ismail's mother	QS. Al-Baqarah/2:158; QS. Ibrahim / 14: 37	Tawakkal's attitude is very spectacular and amazing

Table 4 above reveals the prowess of women narrated in the Qur'an: *First*, Queen Balqis who became the leader in Saba is a queen who led with full wisdom and intelligence. She was not authoritarian with her wisdom and made the basis of deliberations in deciding matters for her people's peace, success, and happiness.<sup>42</sup> Prophet Sulaiman, who invited Queen Balqis to surrender, faced him calmly and did not regard him as an enemy, like most leaders.<sup>43</sup> The nature and character of Balqis' leadership are not inferior to the leadership of a man. It proves that a women also has toughness and ability in terms of leadership, not only in ancient times but has proven until now that many women occupy the highest positions. Queen Balqis is shown and enshrined in the Qur'an as a women capable of being a leader. Basically, this is a signal that women have the potential to lead and at the same time, legitimize the ability of women to become leaders. If women are not allowed to appear as leaders in

<sup>42</sup> Al-Ghazali, *Studi Kritis atas Hadis Nabisaw, Antara Pemahaman Tekstual dan Kontekstual* (Bandung: Mizan, 1998), p. 65.

<sup>43</sup> Ahymon Ayoub Khan, "The Unforgettable Queens of Islam: Succession, Authority, Gender." *Gender, Place & Culture: A Journal of Feminist Geography* 29, No. 9 (2022). Fathurrosyid, *Ratu Balqis Dalam Narasi*.

public relations, then the story of Queen Balqis needs to be informed, and enshrined in the Qur'an.

*Second*, the name Khadijah (the Prophet's wife) is not explicitly mentioned in the Qur'an. However, several traditions tell about the situation and conditions when the first verse was revealed, namely QS. al-Alaq: 1-5 when the Prophet was trembling, asking his wife Khadijah to be covered until the following verse came down in surah al-Muzammil. Khadijah is a tenacious and intelligent women. She is a wealthy merchant whose the ability to manage finances in a bonafide business.<sup>44</sup> This shows that women are the same as men whose the ability, intelligence, and prowess in managing a business, finance, and property. At the same time, it is denied the various reasons for the weakness of women related to the division of inheritance.

*Third*, Asiyah Bint Muzahim is a role model of having the courage as a warrior who lives under the pressure of the king. She has a firm commitment in risking her body, soul and willing to accept any risk to defend her faith and religious beliefs rather than get the pleasure of living in a royal environment ruled by her husband who is infidels and unjust. This is an example of a women whose ascetic character towards worldly life should be emulated. Their positions and achievements are not only for personal gain but are prioritized for the benefit of the people.<sup>45</sup> The Messenger of Allah even said: "Enough for you of all the women in this world are four women, namely Maryam the daughter of Imran, Khadijah bint Khuwailid, Fatimah bint Muhammad, and Asiyah the wife of Pharaoh." (Narrated by Ahmad and Thabrani). The nature and character of Asiyah bint Muzahim show that women also have the character of warriors, are firm in defending their religion, and are not affected by the world's luxuries alone.

*Fourth*, Maryam, the Mother of the Prophet Isa, is a tough women who bears physical and psychological burdens destined to give birth to a child without the intervention of a man. She is given chastity and excrescent. From many women in her time, she became the chosen women by Allah. Therefore, it is a role model for the glory of character in her life.<sup>46</sup> Imran's wife (Mother Maryam) vowed to make the child in her womb serve in Baitullah, Baitul

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<sup>44</sup> Muhammad AA, "Khadijah Bnt Khuwaylid (R.A) An Entrepreneur in The Prophetic House: A Lesson to The Contemporary Muslim Women of Gombe State-Nigeria," *International Journal of `Umrnic Studies* 4, No. 1 (2021), p. 21-30.

<sup>45</sup> Rehnuma Bint Anis, "Asiyah, Maryam and Khadijah as Role Models for Contemporary Muslim Women," *IJUM Journal of Human Sciences* 1, (2019), p. 30-42.

<sup>46</sup> Najah Nadiah Amran and Haziyah Hussin, *Women and Emotional Competence...*, p. 90-100.

Maqdis, and be freed from all worldly activities.<sup>47</sup> Maryam's honesty and diligence in worship almost exceeded that of men.

*Fifth*, Siti Hajar, Nabi Ismail's mother is a women who is vital in living with her son Ismail whom Ibrahim left in the desert, which is empty of sources of life. Hajar educates her children spiritually and emotionally in the position of a single mother,<sup>48</sup> the nature of resignation and obedience to Allah is an inspiration to humankind. She believes Al-Qur'an will not waste His servant by carrying out His commands. Furthermore, finally, the nature of his resignation ends in an extraordinary miracle and beyond the limits of human logic. Al-Qur'an's commands are still prioritized because nothing is impossible for Him.

Many women are mentioned in the Qur'an, and some have been described in this study. They all reflect women's great potential in partnering with male colleagues to contribute effectively to the benefit of the people. This proves that Allah gives ability and Competencies and elevates the degree and dignity of his servants, not only male, but there are women whose prowess is equal to and even exceeds the Competencies and ability of the Adam people. The Competencies of women enshrined in the Qur'an is an example of women today collaborating with Adam as work partners to build a more prosperous and dignified life.

Therefore, the women concept in the Qur'an with various kinds of *sighat* characteristics, language styles, and the stories of great women who are enshrined, are not only as miracles in terms of the beauty of *uslub* language, news and to fulfill the symbolic functions in the Qur'an. It also fulfills normative functions in which Allah's law and Islamic values are contained, which human beings need to manage their lives. As stated by Abdullah Yusuf Ali, the Qur'an functions as a message, reminder, and advice needed in society to embody Sharia guidance.<sup>49</sup>

Likewise, the language style of expressing women mentioned in the Qur'an with various variants implies that Allah pays excellent attention to women, in which case women occupy a place of honor and a high position and

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<sup>47</sup> Abdul Halim Abu Syuqqah, *Tahrirul Mar'ah Fi Ashri Al-Risalah* (Jakarta: Jakarta Gema Insani, 1999, p. 332.

<sup>48</sup> Moh. Toriqul Chaer, at. al., "Pendidikan Anak Pada Kisah Ibu Tunggal Dalam Al-Qur'an," in *Proceeding of Annual Comperence for Muslims Scholars 3*, (Surabaya: Kopertais Wilayah IV Surabaya, 2019), p. 484–490.

<sup>49</sup> Abdullah Yusuf Ali, *The Holy Qur'an Teks, Translation and Commentary* (Brentwood Maryland: Amanah Corporation, 1989). Agus Salim Syukran, "Fungsi Al-Qur'an bagi Manusia," *Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman 1*, No. 2, (2019), p. 90–108.

have a significant influence in human life. Several verses of the Qur'an mention in detail that the services of a mother are genuinely extraordinary for their children, therefore Allah commands to do good to both parents with the first mention of the mother. This first mention shows that the position of a mother for her children takes precedence and then follows her father. As mentioned in QS. Lukman/31: 14 and QS. Al-Ahqaaf/46: 15. In a hadith, Rasulullah PBUH explained that a child is more important to do good to his mother than his father. up to three times emphasized the importance of mother over father (Narrated by Bukhari: 5971, and Muslim: 2548). Of the many verses and hadiths that pertain to the virtues and prowess of women, it can be concluded that women have no less glory, competencies, and virtue than men.

**The Factors of Women's Competencies in Becoming Exist and Survive**

The widespread understanding that women are not weak creatures and can contribute in all aspects of life is caused by at least three things: *First*, the comprehensive understanding of Qur'anic verses. *Second*, Functional Factors (feeling of having the ability to participate in public sector). *Third*, Psychological factors (motivated by the demands of life and socio-cultural life). All of this has considerably influenced women's awakening to do work according to their talents and skills, while demonstrating their abilities.

**1. Comprehensive Interpretation and Understanding of the Qur'an verses**

*First*, Deep understanding of the verse without neglecting the contextual meaning by paying attention to *munasabah* (relevance between verses), social conditions when the Qur'an revealed, social stratification, socio-cultural issues of the Arab nation which adheres to a patrilineal kinship system, and work relations is one of the factors that can minimize the emergence of biased understanding. As performed in the following table:

**Table: 5 Comprehensive Understanding of the Verses of the Qur'an**

No	Field of Understanding/ Interpretation	Coding
1	Textual and Contextual Interpretation of Verses	Understanding verses with the text of the Qur'an and Hadith and socio-historical and cultural conditions
2	Linguistic Interpretation	Understanding of qur'anic verses based on Linguistic principles
3	Socio-Historical Interpretation/ Asbab al-	Social Conditions at the Time of the Revelation of Verses

	Nuzul Verse	
4	Systemic Interpretation/ <i>Munasabah</i>	Understanding through linkages between verses
5	Teleological Interpretation	Understanding verses with the principles of fiqh Usul fiqh
6	Logical Interpretation	Understanding verses based on logical reasoning

Table 5 shows various areas of interpretation and understanding that need serious attention, such as textual and contextual interpretation which must always be a concern in understanding verses without preferring any of them.<sup>50</sup> The understanding of verses with related verses and hadiths, and the relevance of verses with other verses makes it possible for a perfect understanding to emerge. It makes it clear that women are essential partners of men who can do that. Likewise, logical interpretation techniques that require in-depth logical reasoning and other fields must be a vital tool in understanding the values contained in the Qur'an,<sup>51</sup> especially those with gender nuances which will add knowledge and insight to recognize each right and obligation.

## 2. Functional Factors (Confident of Abilities and Expertise)

*Second*, the feeling of having qualified skills to work in the public sector is one factor that encourages women to enter the world of work. As stated by the following informants:

**Table: 6 Functional Factors**

No	Field of Ability	Coding
1	I was accepted as a Physics lecturer at a well-known university because I met the intellectual ability requirements. (Interveaw with Khaeriyah, January 3, 2023) <sup>52</sup>	Have intelligence, ideas, and brilliant ideas
2	I am not a graduate, but I feel confident working as a security guard at a mall not only because of my tall body but also my physical	Have Physical Strength

<sup>50</sup> Fejrian Yazdajird Iwanebel, *Seeing the Logic of the Qur'an About Women..*, p. 343–363.

<sup>51</sup> Andi Miswar, et al., "Qur'anic Interpretation of Ashura Day Celebrations in Mappasagena Culture of Buginese Community of South Sulawesi - Indonesia." *Cogent Arts and Humanities* 9 No.1 (2022), p. 1-14.

<sup>52</sup> Interview with Khaeriyah, an Academic in East Java, January 3, 2023

	strength to face even the worst situations. (Nurasia Interview, January 4, 2023) <sup>53</sup>	
3	I am a beautician doctor and dare to open a beauty clinic because I have skills in that field. (Interveiw with Risma, January 5, 2023) <sup>54</sup>	Have expertise in the field of beauty

The informant data above states that women not only stay at home to take care of the household, but they have the intelligence, physical strength and skills in their fields, so they have the opportunity to work in the public sector. Capital confidence and their ability and expertise in the various fields of work further strong desire to be involved in the public sector. Even in jobs handled mainly by men, women also participate in them. This is one of the privileges of women with high strong desire and work ethic.

Therefore, the prowess of women shown by their ability to compete with men to occupy strategic positions in various fields is an essential point of why they increasingly exist in the world of work. At this point, the work ethic provides legitimacy that convinces society to continue to accept and give trust to women in partnership with men. This belief can be seen from their seriousness in carrying out their duties and the public mandate assigned to them. Even so, their responsibilities in the household are still well-controlled and not neglected. The multitasking that is the responsibility of women in the domestic sector and the public sector is always actual and cannot be denied.

**3. Psychological Factors: Motivation Demands of Life and Socio Cultural**

*Third*, Feelings of demands for work caused by economic, political, and socio-cultural factors also legitimize women's Competencies and elevate their dignity. Based on the reality in society, women generally feel compelled to work outside the home, namely working in the public sector because of various demands. As seen from the following informant statements:

**Table: 7 Psychological Factors**

No	Psychological Factors	Coding
1	As a housewife, I work to help the family's economy because husband's income is not	Work because of economic demands

<sup>53</sup> Interview with Nurasia, Security guard in Makassar, South Sulawesi, January 4, 2023

<sup>54</sup> Interview with Risma, Beauty Doctor in Balikpapan, East Kalimantan, January 5, 2023.

	enought (Interview, Masriani, January 3, 2023) <sup>55</sup>	
2	I feel concerned for erderly parents who are neglected by their. (Interview, Rukmini, January 4, 2023) <sup>56</sup>	Establishing a business because of the demands of Social Concern
3	Many cases of domestic violence based on the society henomena, and the victims are mothers. With the provision of a law degree, I was called to work at the Legal and Advocacy Institute (Interview, Dewi Susanti, January 5, 2023) <sup>57</sup>	Work due to legal demands

The data of the informant in table 7 above shows that some women work due to various factors, such as economic demands, because their husband's income is insufficient. There are some work socially as a form of concern and sympathy for others, and some work in the legal field because they have skills in this field as well as to solve the problem of injustice that occurs in various levels of society, others are as successful entrepreneurs and various types of work that women are involved in, not only in the economic, educational and government sectors but also in the religious sector. For example, the involvement of women in delivering lectures in various media<sup>58</sup>. This proves that women have Competencies that is no less great than the strength and ability of men.

The table 6 & 7 shows the prowess of women is motivated by functional and psychological factors, which can be directly seen in social reality. As a women who feels she has skills, at least influence the strengthening of workability. Emotional and spiritual appear, at least first, in the spirit to express and apply the knowledge and expertise they have and secondly, to feel inner peace because they are able to show their identity as beings who are helpful and needed in society and thirdly, to be able to meet the

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<sup>55</sup>Interview with Masriany, as Batik Sellersat Bringharjo Market, Region of Yogyakarta, January, 3 2023

<sup>56</sup>Interview with Rukmini, Social Observers as the Owner of a Nursing Home in Bengkulu, West Sumatra, January, 4 2023.

<sup>57</sup> Interview with Dewi Susanti, Advocate at a Legal Institution in Makassar, South Sulawesi, January, 5 2023.

<sup>58</sup> Ahmad Muttaqin, "Women's Identity in The Digital Islam Age: Social Media, New Religious Authority, and Gender Bias," *Qudus International Journal of Islamic Studies* 8, No. 2 (2020).

demands of life. These functional and psychological factors further strengthen the position of women to partner with men in various employment sectors.

**Islamic Law Perspective on Women's in The Role Society**

The leverage of women's role enshrined in the Qur'an and concrete evidence of the role of women in society has impacted the belief of women's ability to partner in equal with men. The belief in women's abilities will have implications for three things: *First*, Reconstruction of biased understanding of verses of the Qur'an. *Second*, social structuring. *Third*, increasing the quality, dignity, and identity of women.

**1. Reconstruction of Understanding of Biased Verses of the Al-Qur'an**

The text understanding of the Qur'an verses that considered bias is reconstructed by considering the various techniques mentioned in interpreting the verses of the Qur'an. Especially the historical aspect that refers to the social conditions when the revelation of the verses of the Qur'an. and adapted to the current conditions regarding the ability and involvement of women in the public sector so that it can change the wrong perspective of women's abilities from those who do not give women's rights as men partners.

**Table: 8 Understanding of Biased Verses of the Qur'an**

No	Biased Understanding	Verses and Surahs	Coding
1	Verses on Inheritance	QS. Al-nisa / 4:11	One to two
2	Verses about Leadership	QS. Al-nisa / 4: 34	Men are leaders for women
3	Verses about <i>Nusyuz</i>	QS. Al-nisa / 4: 34	<i>Nusyuz</i> a wife
4	Verses about Witness	QS. Al-Baqarah/2: 282	One to two

The verses mentioned above are, in essence, not the Qur'an and not Islam which is biased but misunderstood and interpreted,<sup>59</sup> it is the explanation; *First*, the verse regarding inheritance, 1: 2 is understood as a form of Al-Qur'an's justice which is just and wise because Al-Qur'an has given women twice (dowry and maintenance), while for men, it is precisely the burden of obligation and responsibility. The provisions in this verse do not need to be changed because there is a message that deliberation is the best solution, in the sense men's sincerity and willingness, 1: 2 could be shifted to 1: 1 if there is an

<sup>59</sup> Neny Muthi'atul Awwaliyah, "The Gender Equality Argument of Nasaruddin Umar," *SALASIKA: Indonesian Journal of Gender, Women, Child, and Social Inclusion's Studies* 5, No. 2 (2020).

agreement (QS. Al-Nisa/4: 11). According to Shihab that the importance of women's rights to receive a fair share of inheritance. Comparison of verses between the share of a son and that of two daughters implies that the inheritance rights of women have existed from the start, while the proportion of sons is determined based on this comparison.<sup>60</sup> It is supported by QS. Al-Syura/42: 38. It expresses that their affairs are decided by deliberation between them. Problem-solving can be done by deliberation to reach a consensus.<sup>61</sup> Allah is wise and knows everything that has happened and will happen, and all conditions whenever and wherever, including the condition of women at the time the verse was revealed and at the present according to the area.

*Second*, verses about leadership in QS. al-Nisa/4: 34 talks about male leadership in the household and not in general.<sup>62</sup> According to Al-Maraghi that men are leaders for women in the household because men are obliged to provide a living for his wife and family, as well as pay a dowry as a sign of respect for women. but men and women have the same rights and obligations, as confirmed by the word of Allah SWT in QS. Al-Baqarah/2:228.<sup>63</sup> It is also mentioned by Mustari<sup>64</sup> this hadith is not generally accepted according to some Islamic experts, this hadith was conveyed by the Prophet regarding the case of a daughter who replaced the Persian emperor (Buwaran bint Syairawiyah).<sup>65</sup> who was killed at that time. When he was appointed to replace his father, he was still a child, and his leadership credibility was very doubtful which became the *asbab al-wurud* hadith. Looking at women's track record, many women leaders have proven their abilities and success. Such as the Queen of Saba (Balqis) who led the country of Yemen, Empress al-Malik al-Salbih al-Ayyubi who became the Queen of Egypt, Benazir Bhutto in Pakistan, and the Prophet's wife Aisyah who directly led the war against Ali bin Abi Thalib who at that time occupied the position of head of state. The involvement of Aisyah in the war and many of the Prophet's companions in his leadership shows the Prophet

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<sup>60</sup> M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol. 2, Jakarta: Lentera Hati, 2000, p. 361.

<sup>61</sup> Halimah Basri, et al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and Its Implications for Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2022).

<sup>62</sup> Makmur Jaya, "Interpretation of Surah Al-Nisa: 34 about Leadership in the Qur'an," *Al-Tanzir* 11, (2020), p. 241–268.

<sup>63</sup> Ahmad Musthafa Al-Maraghi, *Tafsir Al-Maraghi*, Vol. 5, Mesir: Musthafa Al-Bab Al-Halabi, 1990 p. 27.

<sup>64</sup> Abdillah Mustari, *Reinterpretasi Hukum-Hukum Keluarga Islam*, Disertasi: Universitas Islam Negeri Alauddin Makassar, 2009, p. 277.

<sup>65</sup> Mubar Kafuri, *Tuhfat Al-Ahwazy Syarah Jami' Sunan Al-Turmudzi*, 2012.

and his followers embraced the permissibility of women's involvement in politics.

*Third*, verses about *nusyuz*, if the wife is *nusyuz*, then the husband must advise as the first step and continue by separating himself from the bed or turning away until the third way (hitting but not hurting, injuring, and the like). There is a systematic method set out by Allah in the Qur'an, as a process of educating and making the wife aware of her duties and responsibilities in the household. This is one step to maintain the marriage bond and avoid slander. Meanwhile, if the husband who is *nusyuz* is only encouraged to make peace, in the end, the wife's rights will be reduced. Biased understanding is not needed because the Qur'an has given a solution according to their respective families' conditions.<sup>66</sup>

*Fourth*, verses about witness, the witness of one man and two women mentioned in QS. Al-Baqarah/2: 282. Al-Zuhailiy explained that the testimonies of the two women were intentional, stemming from the perceived weakness of the women's testimonies and the lack of trust placed in them.<sup>67</sup> However, this only applies to matters relating to property and everything counted as wealth. The two women meant that if one forgot, the other would remind her. Based on the fact that at the time this verse was revealed, because women spent more time taking care of the household, their memory must have been stronger than men, whose attention was more focused on commerce and debts.<sup>68</sup> Meanwhile, Wadud saw that the sentence *tardawna* means (which you are pleased with), indicating an attempt to prevent fraud if someone makes a mistake or is persuaded to give false witness.

Therefore, both of them support each other with different tasks and functions.<sup>69</sup> In this regard, Subhan added that women at the time of the revelation of the verse lacked experience in business transactions, so it was not because of the inferiority inherent in women, such as being forgetful, emotional, and also not natural. The conclusion is that the provisions of this witness are according to general trends, so if the women who will be the witness is mature and experienced in business, then the one-to-one formula can

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<sup>66</sup> Atun Wardatun and Bianca J. Smith, "Women-Initiated Divorce and Feminist Fiqh in Indonesia: Narrating Male Acts of Nushūz in Marriage," *Ulumuna: Journal of Islamic Studies* 24, No. 2 (2020).

<sup>67</sup> Wahbah Al-Zuhailiy, *Tafsir Al-Munir fi Al-Aqidah wa Al-Syari'ah wa Al-Manhaj*, Vol. 2, (Beirut: Dar al-Fikr, 2009), p. 121.

<sup>68</sup> Abdullah Bin Muhammad Abu Syaikh, *Tafsir Ibnu Katsir*, Juz.1. (Timur Tengah: Dar Ibnu Hazm, n.d. p. 568.

<sup>69</sup> Amina Wadud Muhsin, *Qur'an and Women* (Kuala Lumpur: Fajar Bakti, 1992, p. 115-116.

be an alternative.<sup>70</sup> Therefore the witness of women in verse is not absolute but is very dependent on the condition and quality of women's intelligence based on the *qarinah* contained in verse. As mentioned above, the reconstruction of the understanding of each verse considered biased will lead to the wise and prudent treatment of women.

**2. Influences in "Improving the Self Quality and Dignity of Women"**

Belief in the ability of women to partner with men has implications for social structuring. By taking into account the social strata in society, it was found that some women had played essential roles in various sectors, both in the government, education, and other sectors. As the following data:

**Table: 9 Increasing the Quality and Dignity of Women**

No	Region/City	Position	Service Period
1	Indonesia- (First female President)	First women President of Indonesia	2001-2004
2	East Java (Female Governor)	Governor of East Java	2019-2023
3	North Luwu (Female Regent)	1. Deputy Regent of North Luwu 2. Regent of North Luwu	2010-2015 2016-2020
4	Jakarta- Syarif Hidayatullah State Islamic University (Female Rector)	Female Rector in Indonesia	2019-2023

The data above shows the improvement of the quality and dignity of women's identity has been evidence that shows the greatness and ability of women to participate in the public sphere: in the local government sector, various higher education institutions, and some other central positions. In various sectors, it has been occupied by women with intelligence, a high work ethic, and various advantages that are not inferior to men <sup>71</sup>. Because there have been many successful female predecessors in the public sector, other women

<sup>70</sup> Zaitunah Subhan, *Tafsir Kebencian, Studi Bias Gender Dalam Tafsir Qur'an* (Yogyakarta: LKiS, 1999), p. 120-121.

<sup>71</sup> Zainul Muhibbin, "Wanita dalam Islam," *Journal of Social and Humaniora* 4, No. 2 (2011), p. 109–120.

throughout the universe have not remained silent in showing their courage as workers and public figures.

### **3. Influence in Partnership and Equality in the Fulfillment of Rights and Obligations**

The concrete evidence in the field that shows the prowess of women is an indication of the assessment of women's abilities and intelligence. Automatically the recognition of all parties can no longer be denied. It leads to social recognition that women's opportunity to be involved in the public sector is equal to men and become a right and obligation that must be shouldered together. Furthermore, it shows that the position of women is a partner of men.

Therefore socially, women's prowess can be accepted and recognized by all groups due to the social perspective that underlies that belief. Furthermore, the verses of the Qur'an, which are considered biased (unjust and marginalizing women), have been reconstructed so that they are impartial and unbalanced. Similarly, social structuring seen through increasing women's quality, dignity, and identity is also concrete evidence.

The existence of women's position, as shown in table 9, becomes legitimacy and can explain how women's Competencies is intertwined with men's Competencies and is an essential factor in why women's position continues to exist and survive until now. As has been shown, ordinary people's lives have been influenced by the beliefs of their ancestors and the classical understanding doctrine that women are only weak creatures. Nevertheless, this study, the religious authority, which is based on the al-Qur'an and hadith, as well as social reality related to the greatness and Competencies of women in their involvement in the public sector, has a firm authority in changing the classical mindset and understanding that leads to a symbiosis of mutualism.

### **Conclusion**

This study shows that women have the Competencies and toughness to work in public sector. The prowess and ability are shown in the narration of the Qur'an and their involvement in the public sector which is reflected in social reality. Women's Competencies and proficiency in the conception of the Al-Qur'an consisting of various language styles with various *uslub*s that emphasize their respective roles, duties, and responsibilities. Furthermore, the series of stories of intelligent, tremendous, and formidable female figures enshrined in the al-Qur'an, as well as explicit and implicit verse expressions that are universal and not merely masculine. Meanwhile, the prowess of women in the public sphere is demonstrated by their involvement in various government and private agencies and leading companies. The various factors in the form of biased understanding of verses, functional and psychological

factors, influence their involvement. By integrating and synchronizing the results of the Al-Qur'an text analysis with interview data, and facts in the field regarding the ability to involve women in the world of work. It could be concluded that all of this concrete evidence shows the strength and ability of women, even though it does not mean that women are superior to men in the whole, but it opens opportunities for women to participate in partnership work with men due to observance of the role of Sharia.

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## Interviews

Interview with Khaeriyah, an Academic in East Java, January 3, 2023

Interview with Nurasia, Security guard in Makassar, South Sulawesi, January 4, 2023

Interview with Risma, Beauty Doctor in Balikpapan, East Kalimantan, January 5, 2023.

Interview with Masriany, as Batik Sellers at Bringharjo Market, Region of Yogyakarta, January 3, 2023.

Interview with Rukmini, Social Observers as the Owner of a Nursing Home in Bengkulu, West Sumatra, January 4, 2023.

Interview with Dewi Susanti, Advocate at a Legal Institution in Makassar, South Sulawesi, January 5, 2023.