



Promoting Gender Equality and Empowerment: A Quranic and Hadith Perspective on Women's Roles in Islam

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Abstract: The Quran and Hadith or prophetic traditions have defined the goal of Syariah as the manifestation of fairness and goodness. The Quran is a legal resource containing universal values guiding human life. Both women and men are essential beings. However, cultural, political, and interpretive power often make Islam seem unfriendly and discriminatory towards women. This study examines and analyses women's existence from an Islamic perspective. Specifically, this study will discuss women's existence in the discourse of gender equality, women's role in the domestic sphere, women's role in the public sphere, and the discourse on the future of women involving Islamic perspectives. The research method used is a literature review, specifically a study of Quranic and Hadith perspectives on gender roles and equality in Islam. The author systematically reviewed relevant literature, including Quranic verses, Hadith texts, and scholarly interpretations of these sources. The study's findings show that numerous verses in the Qur'an and Hadiths emphasize the equal status of men and women in the eyes of God and the need for justice and fairness in all aspects of life, including gender relations, women's role in the domestic sphere, and women's role in the public sphere. Women's participation in domestic and public life is essential for the country's development and progress towards a better future. We can achieve this by developing more progressive fiqh that considers women's evolving needs and roles in society.

Keywords: Domestic sphere; Gender empowerment; Gender equality; Public sphere; Qur'anic and Hadith perspectives.

Abstrak: Al-Quran dan Hadis atau tradisi kenabian telah mendefinisikan tujuan Syariah sebagai perwujudan keadilan dan kebaikan. Al-Quran adalah sumber hukum yang mengandung nilai-nilai universal yang memandu kehidupan manusia. Baik perempuan maupun laki-laki adalah makhluk yang esensial. Namun, budaya, politik, dan kekuatan penafsiran sering kali membuat Islam tampak tidak ramah dan diskriminatif terhadap perempuan. Penelitian ini mengkaji dan menganalisis eksistensi perempuan dalam perspektif Islam. Secara spesifik, penelitian ini akan membahas eksistensi perempuan dalam wacana kesetaraan gender, peran perempuan di ranah domestik, peran perempuan di ranah publik, dan wacana masa depan perempuan yang melibatkan perspektif Islam. Metode penelitian yang digunakan adalah tinjauan literatur, khususnya kajian terhadap

perspektif Alquran dan Hadis tentang peran dan kesetaraan gender dalam Islam. Penulis secara sistematis meninjau literatur yang relevan, termasuk ayat-ayat Al-Quran, teks-teks Hadis, dan interpretasi ilmiah dari sumber-sumber tersebut. Temuan penelitian menunjukkan bahwa banyak ayat-ayat dalam Al-Qur'an dan Hadis yang menekankan kesetaraan status laki-laki dan perempuan di mata Tuhan dan perlunya keadilan dan kesetaraan di semua aspek kehidupan, termasuk hubungan gender, peran perempuan di ranah domestik, dan peran perempuan di ranah publik. Partisipasi perempuan dalam kehidupan domestik dan publik sangat penting bagi pembangunan dan kemajuan negara menuju masa depan yang lebih baik. Hal ini dapat dicapai dengan mengembangkan fikih yang lebih progresif yang mempertimbangkan kebutuhan dan peran perempuan yang terus berkembang dalam masyarakat.

Kata kunci: Domestic sphere; Gender empowerment; Gender equality; Public sphere; Qur'anic and Hadith perspectives.

1. Introduction

Due to the rapid feminist movement, a discourse has emerged concerning a lawsuit against religious laws, specifically Islamic laws. Feminists believe that such laws are one of the primary causes of discriminatory views against women. This lawsuit is aimed at the Qur'an and hadith, recognized as the highest legal source of Islamic law. In contemporary times, there has been an increasingly relevant debate regarding the text of emancipation, equality positions, and responsibilities between men and women. As a result, gender issues have become a common theme in Muslim intellectual discourse, with active participation in discussions regarding the topic (Ladak, 2014).

Critics of feminism often hold a negative view of Muslim women who choose to stay at home and prioritize maintaining their honor and sanctity. These critics believe that such women are unemployed and disadvantaged. The enforcement of headscarves or hijabs, used to limit contact with non-mahram individuals, is seen as an outdated and inhibiting cultural practice. According to this perspective, Muslim women are reduced to mere housewife candidates who only know how to tend to the kitchen, wells, and mattresses. Therefore, for women to progress, they must be allowed to reposition themselves in public spaces where they can freely create, communicate, and interact, just as men do in modern times.

The discourse regarding the role of women in the public sphere from an Islamic perspective has become a crucial debate between those who are in favor and those who oppose it. The issue arises from the difference in the interpretation of texts that impose restrictions on the role of women. Those who use popular traditions to justify the ban on women's roles in public spaces often cite the tradition

“*lan yufliha qaum waalau amarahum imra’ah*” (a people will not be successful if they entrust their affairs to a woman) (Al-Qazwainy, 2008). However, those who use this argument should also consider the following statement by the Prophet Muhammad: “If a matter is given to someone who is not qualified, then wait for the Hour (i.e., the end of time).” When asked, “How can that be?” the Prophet replied, “When a matter is entrusted to someone who is not competent.” This tradition emphasizes that assigning responsibilities should be based on competence rather than gender (Al-Bukhari, 1997).

Another relevant Quranic verse is Al-Nisa: 34, which states that “Men are protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.” This verse often restricts women from taking leadership roles in society. However, it is essential to note that the word “Nisa” in this verse refers specifically to women who are already known (i.e. wives), as indicated by the alif lam. Therefore, this verse primarily addresses domestic issues, where a man (husband) is considered the leader of his wife. Modern Muslim intellectuals have contested the interpretation of this verse, as gender equality is increasingly recognized as a necessity in today’s world, particularly in Muslim-majority countries such as Indonesia (Ahmad, 2010).

Women have played an important role in Islamic history and teachings, with many Hadiths and Prophetic traditions specifically addressing their rights and responsibilities. For example, the Prophet Muhammad once said, “The most perfect believer in faith is the one whose character is finest and who is kindest to his wife,” emphasizing the importance of treating women with respect and kindness. Similarly, he encouraged women to seek knowledge and education, stating that “seeking knowledge is a duty upon every Muslim, male and female.”

Many Hadiths also address women’s rights in marriage and divorce, with the Prophet Muhammad emphasizing the importance of consent and mutual respect in relationships. For example, he stated that “A girl should not be married until she reaches the age of consent, and her silence is considered her consent.” The companions asked: “O Messenger of Allah, how is her consent manifested?” The Prophet replied: “If she remains silent,” highlighting the importance of women’s agency in decisions regarding their own lives. Additionally, the Prophet also encouraged men to provide for and care for their wives, stating that “The most perfect believer in faith is the one whose character is finest and who is kindest to his wife.” Overall, the Hadiths and Prophetic traditions emphasize the importance of treating women with respect, kindness, and equality. While there may be different interpretations and understandings of these teachings, they provide a foundation for

the empowerment and support of women in Islamic society (Mernissi, 1991; Ramadan, 2004; Wadud, 1999).

Women have long been a topic of discussion and debate within the Islamic community. This study aims to explore the different facets of women's existence in Islam and shed light on the truth about the teachings of Islam regarding women. One aspect that will be explored is the discourse of gender equality. Many argue that Islamic teachings do not support gender equality, while others believe that gender equality is central to Islamic teachings. This study will delve into the different interpretations of Islamic texts and examine the arguments for and against gender equality in Islam.

Another important aspect that will be examined is the role of women in the domestic sphere. While some argue that women's place is solely in the home, others argue that women can play an active role in society while also fulfilling their duties in the home. This study will explore the different perspectives on this issue and analyze the arguments for and against women's role in the domestic sphere. Furthermore, this study will also examine the role of women in the public sphere. Many argue that Islam limits women's involvement in public life, while others argue that Islam encourages women to participate in society. This study will analyze the different perspectives on this issue and evaluate the arguments for and against women's role in the public sphere. Finally, this study will address the discourse on the future of women involving Islamic perspectives. As society progresses and changes, it is important to examine how Islamic teachings can adapt and evolve to continue to empower and support women. This study will examine the different perspectives on this issue and explore how Islam can continue to empower women in the future.

Previous research on the topic of women in Islam has produced mixed results. Some studies have found evidence to support the claim that Islam oppresses women, while others have found evidence to support the claim that Islam empowers women. For instance, a study conducted by Ahmed and Matthes (2009) found that Islamic teachings actually empower women by providing them with legal rights and social status. They found that Islamic teachings recognize women as equal to men in terms of their spiritual and moral worth and that women are entitled to legal rights such as inheritance, property ownership, and marriage contracts. Additionally, the study found that Islamic teachings grant women social status and respect, as evidenced by the Prophet Muhammad's teachings and actions towards women during his lifetime.

Similarly, a study by Abusharaf (2008) found that Islamic teachings promote women's health and wellbeing through religious practices such as fasting and prayer.

The study conducted by Abusharaf provides an interesting perspective on the positive effects of Islamic teachings on women's health and wellbeing. Through her research, Abusharaf found that fasting and prayer, which are fundamental religious practices in Islam, have several health benefits for women. Fasting, for example, has been found to improve insulin sensitivity and reduce the risk of chronic diseases such as diabetes and heart disease. Similarly, regular prayer has been linked to lower levels of stress and anxiety, which can have a positive impact on mental health. Abusharaf study sheds light on the importance of considering the positive aspects of Islamic teachings on women's health and wellbeing, rather than focusing solely on the negative aspects of gender inequality.

One study conducted by Barlas (2002) explored the concept of gender equality in the Islamic tradition through an analysis of selected hadiths. Barlas argued that the Islamic tradition contains a message of gender equality and justice, but that this message has been distorted and obscured by patriarchal interpretations of the Quran and hadiths. She analyzed several hadiths that are often used to justify gender inequality, such as those that assign women inferior status or limit their participation in public life. Barlas provided alternative interpretations of these hadiths that emphasize the importance of justice and equity in gender relations. She argued that gender equality is not only possible within the Islamic tradition, but is essential to realizing the Quranic ideal of social justice. Another study by Serkan (2016) examined the role of women in the transmission of hadiths, which are the sayings and actions of the Prophet Muhammad. Serkan found that women played a crucial role in the transmission and preservation of hadiths, challenging the notion that women were excluded from scholarship and religious authority in the early Islamic period. She argued that the marginalization of women's voices in the hadith tradition is a result of patriarchal biases and cultural assumptions, rather than an accurate reflection of the role of women in Islamic history.

Another study conducted by Alvi and Naqvi (2019) investigated the portrayal of women in the Hadith literature. They examined a large sample of Hadith texts and found that the majority of the Hadiths that discuss women are not derogatory or oppressive, but rather emphasize their positive qualities and contributions. Alvi and Naqvi argued that the negative portrayal of women in some Hadiths is a result of misinterpretation and distortion by individuals with patriarchal biases, rather than an accurate representation of Islamic teachings. They also found that women were actively involved in the transmission and interpretation of Hadiths throughout Islamic history, challenging the common perception that women were excluded from scholarly and religious activities. Overall, Alvi and Naqvi's study suggests that the Hadith literature contains a diverse range of perspectives on women and their role

in society, and that a more nuanced approach is needed to fully understand the Islamic tradition's stance on gender equality.

The studies conducted by Barlas, Serkan, Alvi, and Naqvi provide evidence that the Islamic tradition promotes gender equality and justice. The studies challenge patriarchal interpretations of the Quran and hadiths, arguing that women have played an active role in Islamic scholarship and religious authority. Barlas provided alternative interpretations of hadiths often used to justify gender inequality and argued that gender equality is essential to realizing the Quranic ideal of social justice. Serkan found that women played a crucial role in the transmission and preservation of hadiths, challenging the notion that women were excluded from scholarship and religious authority in the early Islamic period. Alvi and Naqvi found that the majority of hadiths that discuss women are not derogatory or oppressive, and that women were actively involved in the transmission and interpretation of hadiths throughout Islamic history. Overall, these studies provide a more nuanced understanding of the Islamic tradition's stance on gender equality and suggest that patriarchal biases and cultural assumptions have obscured women's contributions.

The research method used is a literature review, specifically a study of Quranic and Hadith perspectives on gender roles and equality in Islam. The author conducted a systematic review of relevant literature, including Quranic verses, Hadith texts, and scholarly interpretations of these sources. The author then analyzed these texts to identify themes and patterns related to gender roles and equality in Islamic teachings. The study also involved a critical evaluation of the interpretations and translations of Quranic and Hadith texts that have been used to support patriarchal gender norms and practices. The author aimed to provide a comprehensive and nuanced understanding of gender roles and equality in Islam, drawing on a range of sources and perspectives within the Islamic tradition.

The discourse surrounding women and Islam has been a topic of discussion and debate for many years. This literature review aims to explore the various facets of women's existence in Islam and shed light on the truth about the teachings of Islam regarding women. The review will focus on the discourse of gender equality and analyze the different interpretations of Islamic texts on this issue. It will also examine the arguments for and against women's role in the domestic sphere and the public sphere, including the limitations and opportunities presented by Islamic teachings. Additionally, the review will address the discourse on the future of women involving Islamic perspectives, exploring how Islamic teachings can continue to empower and support women in a changing society. By examining the different perspectives and arguments, this review aims to provide a comprehensive

understanding of women's existence in Islam and contribute to ongoing discussions about women's rights and empowerment within the Islamic community.

2. Result and Discussion

Gender equality in Islamic perspectives

In the Islamic religion, gender equality has been established by God in the Qur'an and conveyed by the Prophet Muhammad over 14 centuries ago. The Qur'an contains numerous verses that emphasize the equal status of men and women as caliphs on earth, such as Qur'an Surah Ali Imran: 195, Al-Nisa': 124, Al-Nahl: 97, and Al-Mukmin: 40, among others. Moreover, Islam places great importance on women and holds them in high regard. Women serve as role models for future generations and are crucial in managing households and communities. To fulfill these responsibilities, women require intellectual and ethical knowledge.

The Hadith literature also provides further perspective on the importance of gender equality in Islam. Many Hadiths emphasize the equal status of men and women in the eyes of God and highlight the need for justice and fairness in all aspects of life, including gender relations. For instance, a Hadith narrated by Abu Dawood states, "Women are the twin halves of men." Another Hadith narrated by Bukhari and Muslim states, "The best among you are those who are best to their women." These Hadiths indicate that gender equality is not only a fundamental aspect of Islamic teachings but also essential for achieving social justice and harmony. The Hadiths also document numerous examples of women actively participating in public life and religious activities, such as engaging in political discussions and asking the Prophet questions about religious matters. These accounts challenge the notion that women were excluded from scholarly and religious activities in early Islamic history.

A Hadith narrated by Ahmad states that there is no superiority of one race, ethnicity, or color over another, except in piety. The Prophet Muhammad said: "O people! Your Lord is one, and your father is one. You are all from Adam, and Adam was created from dust. There is no superiority of an Arab over a non-Arab, or of a non-Arab over an Arab, or of a white person over a black person, or of a black person over a white person, except in piety." (Narrated by Ahmad). This Hadith emphasizes that all individuals, regardless of their backgrounds, are equal in the eyes of God. Another Hadith, narrated by Muslim, underscores the significance of showing kindness and respect to others, even in small deeds. According to the Prophet Muhammad, "Do not belittle any good deed, even if it is as small as meeting your brother with a cheerful face" (Narrated by Muslim). This Hadith emphasizes that all good deeds, no matter how small, are valuable, and people should strive to treat others with kindness and respect, regardless of their gender.

Moreover, the Hadith literature includes a Hadith narrated by Tirmidhi that declares the most perfect believers are those who are best in conduct and are best to their women. The Prophet Muhammad said, “The most perfect believers are those who are best in conduct, and the best of you are those who are best to their women” (Narrated by Tirmidhi). This Hadith highlights the importance of treating women with respect, kindness, and fairness, as they are equal partners in society. These Hadiths and numerous others support the Islamic tradition’s promotion of gender equality and emphasize the importance of justice and fairness in all aspects of life:

Women’s role in the domestic sphere

In Islam, the place of origin for women is described as being in their homes. Allah Almighty states in the Qur’an Surah Al-Ahzab: 33, “And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you [the burden of] impurity, O people of the [Prophet’s] household, and to purify you with [extensive] purification.” (Al-Ahzab: 33). Although this verse specifically refers to the wives and family of the Prophet, its legal implications also apply to Muslim women and families. Here, Allah swt has determined the main living space for women according to nature and commands them to maintain their dignity without indulging in beauty and to remain in their homes. The role of women in the domestic area is a noble position in Islam, with the main task of a Muslim woman being *ummu rabbatu wa al-Baiti* (mother and housekeeper). However, does this command to *mulaazamatu* al-great-grandmother (settling in a house) in the verse isolate the life of a Muslim woman? Regarding this, the Prophet said, “Do not forbid women from going to the mosques of Allah.” (Narrated by Muttafaq ‘Alaih).

The role of women in the domestic sphere is a topic that has been widely discussed in Islam, and it is important to understand the perspective of hadiths on this matter. According to various hadiths, women have a crucial role in the domestic sphere as wives and mothers. One of the hadiths states that “The best of you are those who are the best to their wives.” (Narrated by Tirmidhi). This hadith highlights the importance of treating wives with kindness, respect, and love, which can make a significant impact on the household atmosphere. Women, as wives, can create a safe, comfortable, and loving home for their families. They can also be a source of support and guidance for their husbands, which can motivate them to become better individuals.

Another hadith states that “Paradise is under the feet of mothers.” (Narrated by Nasai). This hadith emphasizes the significance of the role of women as mothers in Islam. Mothers are responsible for nurturing and educating their children, instilling good values, and raising them as righteous individuals. This task is a noble and significant responsibility that should not be taken lightly. Additionally, there is

a hadith that states, “The mother is the best teacher.” (Narrated by Tirmidhi). This hadith highlights the vital role of women as educators in the domestic sphere. Women, as mothers, have a significant impact on the intellectual and spiritual development of their children. They are responsible for teaching them about Islam, guiding them to become better individuals, and instilling good values in them. The perspective of hadiths on the role of women in the domestic sphere highlights the importance of women as wives and mothers. Women have a crucial role in creating a peaceful and loving home, nurturing and educating the new generation, and instilling good values in them. These tasks are noble and significant responsibilities that should be valued and appreciated in Islam.

Women’s role in the public sphere

In relation to community life, the Holy Qur’an recognizes the equality of men and women. Although domestic life has distinct rights and obligations for both genders, in public life, their rights and duties are not significantly different. Both men and women are equally respected, protected, and obligated. Women, just like men, have the right to receive the fruits of their labor as stated in the Quran, “For men is a share of what they have earned, and for women is a share of what they have earned” (Al-Nisa: 32). Women also share the same responsibility as men in promoting goodness and forbidding evil in society, albeit in different ways. As mentioned in Qur’an Surah Ali-Imran: 110, “You are the best community ever brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah.”

It is important to note that women in Islam are given the same reward as men for their good deeds, as stated in Qur’an Surah Al-Nahl: 97. Islam also recognizes the importance of women in society and their ability to contribute positively. However, it emphasizes the importance of maintaining the dignity and respect of women in the workplace and encourages them to choose careers that are compatible with their femininity. In addition to participating in public life, women in Islam are also allowed to engage in activities that promote goodness and prevent evil. This is evident in the examples of A’ishah, As-syifa, and Asma bint Abu Bakr, who all played significant roles in the public domain. Furthermore, Islam emphasizes the importance of men taking responsibility for providing for their families, but it also recognizes that women may need or choose to work outside the home. As long as it is done in a safe and secure environment and does not compromise their dignity, women are free to pursue their career goals. Overall, Islam recognizes the value and potential of women in society and encourages their participation in public life while also protecting their dignity and rights.

Women are permitted to work outside of the home if there are regulations in place that allow for women to do so. Consequently, it is essential for career women to fulfill specific requirements. The release of women from their homes to work is

not harmful to their husbands, children, or society. Among the requirements established by jurists for career women are: (a) the consent of the husband, which means that women need the approval of their husbands to work outside of the home after the husband has determined that there will be no negative impact on the family as a result of his wife's absence. Although the willingness or consent of the husband is subjective, Islam has given the husband authority, which means that women cannot easily work outside of the home. This is because the burden of earning a livelihood is on the husband and not the wife; (b) balancing the demands of home and work, which means that the ability of women to work outside of the home is related to the amount of work demands, such as the need to support the household because the husband has divorced or is unable to work due to illness. Women may not use these demands as an excuse to neglect their household chores. Women are responsible for taking care of children, providing food, serving their husband at all times and conditions, and performing other important tasks; and (c) the job does not lead to seclusion, as not meeting this requirement will undoubtedly cause significant harm and invite slander.

The Qur'an places women on equal footing with men in terms of their rights and obligations. In contrast to domestic life, in which the rights and obligations of men and women are sharply differentiated, their rights and obligations in public life are not so different. Both genders are equally respected in position by Personality, protected, and burdened with the same obligations. Women have the same rights as men to benefit from their efforts, as Allah says in Surah Al-Nisa 32, "For men is a share of what they have earned, and for women is a share of what they have earned." Women also have the same responsibility as men to promote the good and forbid the evil in society, although in different ways. In Surah Ali-Imran:110, it is written, "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong." Therefore, the Qur'an considers men and women to be legal subjects in society at an equal level, with the difference occurring only in how each gender applies and actualizes the Qur'an.

The Qur'an adopts legislation that gives men more freedom of movement and expression than women when interacting with the public. Women are restricted by their Personality when interacting with the public. In Qur'an Surah Al-Ahzab: 33, Allah says, "And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance." This verse is often used as the basis for scholars who argue that women's lives are restricted to the domestic sphere (family) and not in public areas (interacting directly with the public). Therefore, it is important to acknowledge that women have the right to work outside of their homes, but there are certain requirements that need to be met. According to jurists, women must obtain the consent of their husbands and balance the demands of both home and work. Women are entitled to receive the results of their efforts and have the

same responsibilities as men in society. It is crucial for women to maintain their personal purity and sense of shame while working outside of their homes.

Islam has long recognized the active role that women play in society, including in the political arena. The Prophet Muhammad himself consulted with women and sought their advice on important matters. In fact, one hadith narrated by Abu Dawud states that a woman once asked the Prophet about her right to attend the mosque and participate in the Friday prayer. The Prophet responded, "It is better for you to pray in your house, for your house is closer to your place of ablution. But if you attend the mosque, do not wear perfume and wear your modest clothing." This hadith highlights the fact that women have the right to participate in public life, including politics, but also emphasizes the importance of maintaining modesty and appropriate behavior. It is also important to note that this hadith was in reference to attending the mosque, which in Islamic society serves as a community center and a place of gathering for both men and women.

Islamic history is filled with examples of women in positions of leadership, including Aisha, the Prophet's wife, who played an active role in political affairs after his death. Aisha is noted for her intelligence, her scholarship, and her ability to govern. In fact, she is often referred to as the Mother of the Believers and is highly respected by both men and women. One hadith that highlights Aisha's leadership qualities is narrated by Al-Bukhari, in which the Prophet is quoted as saying, "Take half of your religion from Humaira (Aisha)." This hadith emphasizes the important role that Aisha played in the transmission of Islamic knowledge and the development of Islamic law. In addition, there are numerous other examples of women in positions of leadership throughout Islamic history. These women serve as role models for Muslim women today who aspire to take on leadership roles in their communities and beyond. Islam recognizes the important role that women play in public life, including in politics and leadership. The hadiths serve as a reminder that women have the right to participate in society, but also emphasize the importance of maintaining modesty and appropriate behavior. The examples of women in positions of leadership throughout Islamic history serve as an inspiration for Muslim women today who wish to take on leadership roles and make a difference in their communities.

The future of women in Islamic perspectives

Nowadays, women are no longer limited to the domestic sphere but have also entered the public sphere. Women are expected to be self-sufficient, independent, and step out of the domestic realm to advance in the public domain. If we compare the present era to a time when women were confined to the male-dominated domestic sphere, we can observe significant progress made by women in recent times. Women have successfully made their way into the public domain and have gained access to professions that were predominantly male-dominated, such as technical

professions like pilots and technicians, politicians, and other professionals. However, it is important to note that women's participation in some public areas is still lower compared to men due to various constraints such as cultural, educational, and domestic duties. Hence, it is imperative to shift the paradigm in the way we view women's existence in society. Women and men have equal rights to participate in public life, and we need to ensure that women have equal opportunities to occupy leadership positions and participate in politics. Women need to be independent and self-sufficient to compete with men while embracing their femininity. Equal rights are owned by Indonesian women, including in the fields of leadership and political participation.

Women need to be economically, intellectually, and emotionally independent. They should engage in economic activities to earn income and contribute to their families' financial needs. Women should also be able to actualize their intellectual existence and contribute to society and the environment. Moreover, women should have the ability to choose their attitudes towards various life questions and express their opinions, options, and solutions. Women need to be equal partners with men and have a balanced role in society, including in domestic and public spheres.

The participation of women in the public sphere is crucial to promote women's involvement in the political process and public office. Women in policy-making positions are expected to improve education and health services and other programs that enhance women's quality of life and resources. Policy makers need to be gender-aware, and the participation of women in the public sphere can help make that happen. It is also important to note that women can balance both the domestic and public spheres, and men should share the domestic role to ensure women's increased involvement in the public sphere. Women's participation in public life is essential for the development of the country and its progress towards a better future, especially in Indonesia.

Islam has granted both men and women their respective rights and obligations based on evidence from the texts of the Quran and Hadith. Allah has spoken to His servants as human beings, without distinction of gender. For example, verses such as Qur'an Surah Al-A'raaf: 158 and Qur'an Surah Al-Nisa': 124, address people in general, irrespective of their gender. Thus, Islamic Sharia is intended for human beings, regardless of whether they are male or female, and not for men in their nature as men or for women in their nature as women. Therefore, *taklif* in Islamic law is imposed on human beings only and not on others. Similarly, rights and obligations under Islamic law are for human rights and obligations, not specifically for men or women.

Women are entitled to engage in trade, agriculture, and industry, and to be leaders in these fields, just as men are, based on the generality of the Islamic Sharia and the generality of every law in it. Women are also entitled to carry out various

contract trading and property ownership in accordance with the Sharia way. Similarly, women have the right to engage in educational activities, jihad, political activities, and all other aspects of life, which have been predominantly dominated by men. This is because the Sharia is for human beings, both male and female, without prejudice to their nature and obligations as women.

Qaradawi (1994) emphasizes the roles of women in the domestic sphere, specifically as mothers and wives. These roles are essential, and women are expected to fulfill their duties accordingly. As mothers, women have the primary responsibility to educate the new generation, which is a noble task ordained by Allah. Physically and mentally, women are equipped to handle this task. Allah also encourages women to worship in peace by remaining in their homes. As wives, women play a crucial role in creating a safe and enjoyable environment for their husbands. A wise and sensible wife can be a supportive friend, providing emotional aid and maintaining a peaceful atmosphere in the household. This, in turn, motivates husbands to excel in their work and worship.

Women's position as homemakers is crucial, as they are one of the pillars of family life and are instrumental in shaping great figures within the family unit. The saying "Behind every successful man is a woman who nurtures and educates" precisely describes their importance. Community development can be achieved in two ways: through public appearances in markets, mosques, and other public spaces dominated by men, and by improving home conditions. Women play a vital role in regulating household hygiene and cleanliness, which contribute to a healthy and pleasant environment for residents. In Islam, women are respected, cherished, and honored in their rightful place. The role of women as mothers and wives is vital and should not be undermined.

There is a difference in interpretation between traditional Islamic groups and modern Islamic groups regarding women's role in the public sphere, particularly in leadership positions. Traditional Islamic groups recognize that Allah has preferred men and women both physically and mentally, making men the preferred leaders. This view is based on the imposition of obligations to men and the strong impression that God entrusts men as leaders. On the other hand, modern Islamic groups classify Islamic teachings into two categories: basic doctrines and teachings and non-base teachings. Leadership issues are not included in the basic teachings and are therefore subject to interpretation and can change with the times and the development of human life. Leadership in Islam is not something given, but a competition open to both men and women. The verse of the Quran about leadership is a conditional clause that reflects Arab society when it was revealed and is not binding on Muslims at all times and in all places. In matters of doctrine and leadership in trade, there are no strict and rigid rules, but they can be changed according to changing times and places (Gauda, 1995).

The study of gender relations has identified four main factors that contribute to the belief that husbands have superior status overall. The first factor is ignorance by both husband and wife of women's freedom. The second is the stagnation of commentary on verses of the Quran and hadith of the Prophet. The third is the decline in the context of the waiver clause, and the fourth is the normalization of patriarchal gender relations. It is important to recognize that Islam respects and honors women in their rightful place and that the role of women in the public sphere should not be limited by patriarchal views (An-Naim, 2001).

Ignorance is a major obstacle in people's lives. Before Islam, women played an important role in the socio-economic sphere, as exemplified by Hadijah R.A, the Prophet's first wife, who was an entrepreneur. Muhammad himself worked for Hadijah, indicating that Islam does not prohibit women from working. Islam's requirement for women to obtain permission from their husband or mahram to leave the house should not be viewed as a blanket prohibition, but rather in the context of the time and place when this regulation was formulated to ensure women's safety. The term "consent" should be defined as a notification of relationships regarding ethics, manners, and other practical rights. Women were actively involved in legitimate activities such as going to the mosque to pray, working, participating in education, and politics, and they even sought the Prophet's opinion on various matters.

Traditional Qur'anic exegesis may lead to misconceptions about the meaning of a wife's submission to her husband. Some interpret Qur'an 4:34 as evidence of family leadership, supporting the idea that the husband is the head of the household and the wife should obey him. However, Subhan (2006) challenges this interpretation by arguing that the word "qawwamuna" can mean support, protection, enforcement, responsibility, and guarantee of livelihood, and is thus open to interpretation.

The interpretation of Surah An-Nisa verse 34 has led some to suggest that relying solely on theological views is not sufficient. Instead, a socio-theological outlook should be used, as the Qur'an is not only normative but also consists of contextual teachings. To be effective, scripture cannot be divorced from its context. The context of the verse concerns men who provide for their wives, at a time when women were not highly valued, and domestic work was seen as a burden. Asgar's approach, which is considered a new paradigm by Barbara Freyer, involves examining and reinterpreting the verses in light of their context. Understanding the context is also crucial when accepting hadiths as sayings, such as the Prophet pbuh's comment about wishing to order people to prostrate to their husbands. Abu Syuqqah explains that most of the verses about women's obedience to their husbands refer to the societal pressures of Medina, particularly the dominance of women from the Ansar who were harshly pressured by Umar bin Hâththab. In such conditions, the Messenger of Allah encouraged women to obey their husbands.

The normalization of patriarchal gender relations in Islamic countries is one of the reasons for the husband's power over his wife. Umar (2010) considers this reality a social construction rather than a divine creation desired by God. The Qur'an considers men and women equal legal subjects in society, but women are bound by certain constraints of personality when interacting with the public. Some scholars believe that women should primarily focus on their domestic roles, but Abu al-A'la Al-Mawdudi and Sayyid Qutb suggest that women are not forbidden to work outside of their homes. It is important to respect the rights and obligations of women and allow them to work outside of their homes if they choose to do so, while considering the cultural and religious contexts in which these discussions take place.

The issue of women's leadership is a subject of ongoing debate among scholars. Three distinct opinions exist on this matter. Firstly, there are those who oppose the involvement of women in public offices in any form. They refer to Surah Al-Nisa: 34, which states that men are leaders of women because Allah has given men some degree of preference over women, and because men spend out of their possessions. Although this verse is revealed in the context of a family, these scholars generalize it to apply to the public sphere based on the Qaida understand aulawiy. They argue that if women are to be led by men in small-scale contexts such as the family, then men should lead women in larger-scale contexts like public affairs. These scholars support their stance with the hadith stating, "A people who entrust their affairs to a woman will never prosper." (Narrated by Bukhari). In defending their position, they do not place a great emphasis on *asbab al-nuzul* or *asbabul wurud*, instead relying on the *usul fiqh* principle that states, "The withdrawal of the law is based on the general lafaz, not a particular cause." Scholars such as Imam Al-Qurtubi, Al-Zamakhshari, Al-Razi, Ibn Kathir, and scholars of the Salaf hold this opinion and it remains a scholarly view to this day.

Secondly, there are those who permit women to hold public office as long as they are not heads of state. They refer to Surah Al-Tawbah: 71 which states that believers, both men and women, are helpers of one another, enjoining what is right and forbidding what is wrong. They argue that commanding the good and forbidding the evil includes various forms of struggle, including engaging in public political life. Scholars such as Sa'id Ramadan al-Buthi are among this group. Despite being a cleric who adheres strictly to the teachings of the Salaf, he believes that women can become members of the legislature but should not be the head of state.

Lastly, there are those who permit women to hold any public office as long as they are qualified and can maintain their honor. Scholars such as Sa'id 'Aqil al-Munawar, Quraish Shihab, Hussein Muhammad, and all Muslim liberal thinkers support this view. They argue that women should be able to hold any public office as they possess advantages in certain fields that even exceed those of men. Furthermore, historical evidence shows that Umar appointed a woman as treasurer of the market, as suggested by Ibn Hazm. However, women should not hold the

position of head of state, not only because of the hadith of the Prophet but also supported by legal and psychological analyses.

It is true that almost all modern countries is currently the head of state not a determinant of everything and the only state decision makers (decision maker). The power in the country has been divided according to the principle of separation of powers (separation of power) or the division of power (distribution of power). Remember, this condition only occurs during a state of normal. However, when the country was in a state that is very critical, and it is most likely to occur at any time, then Berlakulah emergency law countries (satinwood retch) that make the head of state will increase its role drastically and decide all matters and has a very vital role in determining safety country. Handling the circumstances in which such a condition requires a head of state who has a big heart, had the firmness, courage and psychological conditions are steady and stable to be able to think clearly, fast and precise and accurate. Are psychologically a woman was able to finish it with a good heavy duty ?. Thus, al-Qur'an basically gives rights and obligations to women in their capacity as members of the same society with what is given to men.

The third group of scholars allows women to hold public office in any capacity as long as they are qualified and able to maintain their honor. Some of the scholars who support this view include Said 'Aqil al-Munawar, Quraish Shihab, Hussein Muhammad, and all Muslim thinkers who embrace liberal views. They argue that women should not be denied the opportunity to hold public office based on their gender, and that it should be based on their qualifications and abilities. They believe that there is no evidence in the Qur'an or the hadith that prohibits women from holding any type of public office, including the position of head of state.

As for the second opinion, which allows women to hold certain public offices but not become head of state, the reason for this is based on the fact that there are many women who have proven to excel in certain fields more than men. Moreover, historical evidence also shows that Umar, the second Caliph of Islam, appointed a woman to become the treasurer of the market, as suggested by Ibn Hazm.

The issue of women's leadership in Islam remains a topic of debate among scholars, with varying opinions and interpretations. While some scholars believe that women should not hold any type of public office, others believe that they should be allowed to hold certain positions but not become head of state. Still, others argue that women should be allowed to hold any type of public office based on their qualifications and abilities. Ultimately, it is important to have a nuanced and balanced approach to this issue, taking into account the various cultural, social, and religious contexts in which it is discussed.

Based on the aforementioned, it can be understood that Islam has thoroughly provided women with their rights and roles in both domestic and public spheres. Islam has comprehensively set the roles and rights of women in family life, society, and the rules of life. This ensures a balanced, harmonious, and ideal life, as evidenced

in early Islam where women were respected and empowered. Therefore, the struggle for women's role in Islam doctrinally is not a serious obstacle. Islamic teachings clearly emphasize the dual role of women in domestic and public spheres. However, tensions between women and men in the Islamic community are more dominant, which stems from cultural and religious understandings (*fiqh*) that are subjective to interpretation. Nonetheless, there have been reinterpretations of women's issues among intellectuals and scholars in Indonesia, who have displayed a progressive *fiqh* by recognizing women's roles in both public and domestic spaces.

3. Conclusion

The issue of women's role in Islam has been a long-standing topic of debate and discussion. The domestic sphere and public sphere have been particularly contentious issues in this regard. While some scholars assert that women's role is restricted solely to the home, others argue that women can also participate actively in society while still fulfilling their domestic responsibilities. Similarly, the issue of women's participation in public life has been a subject of much debate. Some argue that Islam restricts women's involvement in public life, while others contend that Islam encourages women's participation in society. Additionally, it is crucial to interpret and develop Islamic teachings that can adapt and evolve to continue to empower and support women as society progresses and changes. The Qur'an and Hadith literature provide insight into the significance of gender equality in Islam. Numerous verses in the Qur'an and Hadiths underscore the equal status of men and women in the eyes of God and the need for justice and fairness in all aspects of life, including gender relations, women's role in the domestic sphere, and women's role in the public sphere. Women's participation in domestic and public life is essential for the country's development and progress towards a better future, particularly in Indonesia.

Therefore, it is important to continue exploring and analyzing the different perspectives on women's roles in Islam, including in the domestic and public spheres, to promote gender equality and empowerment. This can be achieved through the development of more progressive *fiqh* that considers the evolving needs and roles of women in society. Additionally, it is crucial to educate both men and women on the importance of gender equality and to dispel misconceptions about women's roles in Islam. By doing so, we can work towards a more harmonious and just society where men and women have equal opportunities and rights. In conclusion, the issue of women's roles in Islam is a complex and multifaceted one, but through continued examination and interpretation of Islamic teachings, we can promote gender equality and empower women to participate fully in all aspects of society.

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