THE CONCEPT OF FEMINISM IN ISLAMIC EDUCATION

(Study of QS Al-Ahzab: 33 and QS An Nisa: 11)

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Abstract

The Spread of the Western feminism movement in parts of the world including Indonesia, has had a fairly risky impact on Indonesian society, especially among women. The influence of western feminism is the equalization of positions between men and women in all respects so that not a few women in Indonesia forget their nature as women both when they become daughters, wives and mothers so that this often leads to conflict in the family that are contrary to Islamic teachings. This article aims to find the real concept of feminism in Islam. To obtain answer to these problems, the researchs used literature studies namely reviewing various scientific articles related to Western and Islamic feminism as well as reciting verses from the Quran related to equality of men and women. The result obtained from the study stated that the concept of feminism in Islam aims to make women knowledge and insightful and not narrow their space of movement. But not just standing alone without needing a partner or a man. Both are creatures of Allah who need each other and were created to perfect each other. In Islam, the nature of men and women is different and there is a nature that can only be done by men or women. Therefore, feminism in Islam only demands equality of rights such as the right to study, the right to work, and the right to a career, not demanding gender equality.

Keywords: History, Islamic Feminism, Women rights, Islamic Education

INTRODUCTION

The term feminism has various meanings from various perspectives of experts, but in fact the overall meanings that have been described are almost the same. The Cambridge Dictionary defines feminism as an understanding in which women are allowed to be equal to men in terms of the acquisition of rights, power, opportunities and treatment, also known as activities aimed at achieving these conditions.¹ In Islam feminism is an understanding between the equality of women and men and all are creatures of God. Budy Munawar Rachman argues that feminism in Islam has its own uniqueness which is the result of a deep dialogue between the principles of justice and welfare stated in religious texts, namely the Quran and Hadith with the reality of the treatment of women who live in Islamic society.²

¹ Nina Nurmila, "The Spread of Muslim Feminist Ideas in Indonesia Before and After The Digital Era," *Al-Jami'ah* 59, no. 1 (2021): 98.

² Wafda Vivid Izziyana, "Pendekatan Feminisme Dalam Studi Hukum Islam," *Istawa: Jurnal Pendidikan*

But in history, at first feminism was a thing that was contrary to Islam, because according to him it could damage the Islamic creed and as a form of creating resistance to women's nature, male hostility and women's opposition to household obligations. Feminism is also something that is created from politics and this concept only requires acts of justice for women and men, especially in the field of education. Therefore, this study of feminism has already been discussed regarding the basic rights and freedoms of women on social status.³

The feminism movement has also given rise to increasing indifference in various countries, especially Western countries in terms of religion and spirituality, which can cause the whole society to have complex problems, one of which is women. Although women are throughout history who have become a pillar in the establishment of a family and society. However, looking at the era at that time, the condition of feminism was very weak and it showed that the rise of feminism was in this modern era. Now women are at the forefront of social movements, education, and in other fields, but the Western world demands equal rights for women and men and women. Because in this Western world feminism is being inferior and all capacities possessed by men are highly superior, especially in biological needs. The Western world also sees feminism as very contradictory because it follows the modern era that men and women are a complement and complement as a social order in society or the family.⁴

In this case, Islam considers that women and men are all the same, namely to be servants of Allah, they both enter heaven if they do good deeds and vice versa. Women are creatures who have a gentle attitude, compassion, beauty, and have a subtle feeling. However, this difference is due to the fact that women often receive injustice in various aspects of the field and even become victims of crimes. This injustice gains access and utilization of economic, social, political and the problems that have been faced by women's society.⁵

The position of feminism is that there is no privilege and priority, but everything is the same, because the meaning of equality is the same position or degree. As according to Greece, the most obvious thing is the number of women freely and doing work in the field. The streets are filled with women who are ready to compete with men. This is where the slander arises that men cannot control their personality. In fact, if an existence is lost in behavior, the existence of that society will also be lost. Destruction that spreads because of lack of morals. There is no human goodness, starting from this, humans return to vent all their desires so that they do not have existing norms and values. However, with these women's calls, it is the main foundation in the social order in creating good education and social life.

In this role, feminism has its own nature which explains that men usually work in public spaces, while women work in domestic spaces (managing the household). With the existence of women and men, they become complements in the household and society. In Islam also explains the role of women who are highly honored because women are tasked with serving their husbands and educating children, and Islam guarantees women's rights.

Islam 2, no. 1 (2016): 147.

³ Sahrani Adaruddin, Pegawai Non, and P N S Iain, "Feminisme Perspektif Islam," 2020, 245–53.

⁴ Dawam Mahfud, "Relevansi Feminis Muslim Dengan Feminis Barat," *Jurnal Sanwa* 11, no. 1 (2015). H.95-96

⁵ Mengintip Feminisme and D A N Gerakan, "Mengintip Feminisme Dan Gerakan Perempuan*" VI, no. 2 (1980): 70–79.

Regarding this issue, the author takes a figure who can raise feminism in education, namely RA. Kartini criticized feminism where women's rights at that time were very weak and she rebuilt the role of women who had the same degree as men by building women's schools, that women were not only at home but women could be the center of attention for women. community and can work in the field optimally and make people's thinking patterns become modern.

Therefore, the role of feminism is very important, especially in the field of education, to further strengthen the position of feminism, it is necessary to have strong arguments. The author takes the arguments of the Qur'an, namely the letter Al Ahzab verse 33 and An Nisa verse 11 which explains the rights of women in Islam, both of which have a special meaning about the laws of women who are not allowed to leave the house without the permission of their husbands, the glory of women in the eyes of Allah, and the division of inheritance between men and women in Islam.

Departing from the assumptions above, the author can conclude regarding the issue of women's discrimination that one of the factors was that in the West and Islam at that time there was no provision of justice. In addition, the equality of women's rights is very weak. Therefore, with this article the author raises women who have the same degree as men by adding insight through strong arguments and adding to the impression of the message in the Qur'an.

METHODS

To answer the problems above, the researcher uses a research method in the form of a literature study. Danial and Warsiah argue, literature study is one type of research that collects various books, magazines or the like that have something to do with the purpose of a research. The literature study in this research is to examine scientific articles and books related to Western feminism and Islamic feminism as well as verses from the Qur'an which are related to the equality of men and women. In data analysis, the researcher examines the content contained in QS Al Ahzab verse 33 and QS An Nisa verse 11 supported by two contemporary interpretations, namely the interpretation of Al Misbah by Quraish Syihab and the interpretation of Al Azhar by Hamka. The two verses of the Qur'an and their interpretations are the main data in this study to answer the problems mentioned above.

DISCUSSION

History and Differences between Western and Islamic Feminism

Before discussing the history of feminism, it is important to know the definition of feminism itself. The beginning of the term feminism comes from the Latin "femina" which means feminine, then the last word is affixed with "ism" so that it becomes feminism which means understanding of women who raises the fate of women who are considered unfairly treated in the fields of politics, economics, education, as well as social.⁶ In addition to being interpreted as an understanding, there are also figures who define a movement. Faqih argues that feminism is a movement and awareness that exists because of discrimination in attitudes or unfair treatment between women and fellow human beings or certain community groups

⁶ Eni Zulaikha, "Tafsir Feminis: Sejarah, Paradigma Dan Standar Validitas Tafsir Feminis," *Jurnal Al Bayan* 1, no. 1 (2016): 19.

and efforts to stop it. Then Bahsin also argues that feminism is an awareness of the exploitation of women in various spheres of society, both in the work environment, and in the family as well as efforts to change these conditions that are carried out by women or men consciously.⁷

From the above definition, feminism means a movement caused by the assumption that there is discrimination that occurs between women and men in various fields. Then from this assumption, there are efforts for women and men to eliminate discrimination so that women can be treated as God's creatures who have the same rights and opportunities as other creatures.

Historically, the feminist movement is classified into 3 waves. The earliest wave occurred in the 1830s to 1920s which was characterized by the emergence of a renaissance in Italy which gave rise to a new consciousness in Europe. Humanists appear to find out the causes of oppression and injustice against women and they try to improve these conditions. This first wave can be said to be the beginning of the emergence of the individualist feminism movement whose political program revolves around the request for women to be given voting rights and public rights as is done in America. It was in this wave that feminist figures such as Marry Wollstonecraft, Sojourner Truth and Elizabeth Cady Staton emerged to fight for women's rights.⁸

Furthermore, in the early 1920s was the second wave which then developed in the 1960s to the 1970s. Feminist leaders want to come up with new theories based on the experiences and desires of women by citing the slogan "the personal is political". The political agenda created by this movement is to replace a personal view of life that tends to become a political competition. In general, orientations in this wave include: *First*, fighting for women's access to employment. *Second*, getting education. *Third*, birth control or equal pay policies. In addition, this movement seeks to understand the factors that cause women to experience oppression and injustice. Then try to reverse the socio-political system that has been dominated by men and criticize it. It was in this wave that feminist figures emerged including Simone de Beavoir, Betty Friedan Katte Millet and Germaine Greer.⁹

Then the start of the third wave is not far from the previous development. In this third wave, feminist theory shows a repeating pattern. His study describes the various views of middle class women in North America and West America. However, from an academic point of view, the feminist movement in this wave is increasingly masculine because there is a tendency in the West. Whether we realize it or not, feminism that has developed in the West has been co-opted by hierarchies, work systems, thinking methods, epistemologies and methodologies that are male.¹⁰

In the West, feminism is divided into several streams that have different focuses and goals, due to ideological differences between countries. But among the various streams that

⁷ Nila Sastrawati, *Laki-Laki Dan Perempuan Identitas Yang Berbeda* (Makassar: Alauddin Press, 2018), 42–43.

Mochammad Abdullah, "Pendekatan Feminisme Terhadap Penafsiran Terhadap Penafsiran Al Quran," in *Skripsi* (Surabaya: UIN Sunan Ampel, 2018), 24.

⁹ Abdullah, "Pendekatan Feminisme Terhadap Penafsiran Terhadap Penafsiran Al Quran."

¹⁰ Abdullah.

exist, the most prominent streams are liberal and radical feminism.¹¹ Radical feminism has a main task, namely the rejection of a family institution because the existence of a marriage is only to oppress women. A marriage or family is just a mere formality institution. The call from radical feminists is that women can and must be independent without the need for the presence of men. Meanwhile, liberal feminism argues that there is no fundamental difference between men and women. Liberal feminism strongly opposes the concept of the family which positions the husband as the head of the family who is the provider and protector of the family. According to him, this makes women will continue to depend on men and of course this concept is not in line with the concept of an independent person to be independent and choose the path of his life.¹²

This feminist movement is certainly not only developing in Western countries, but also in Islamic countries, such as Egypt, Yemen, Turkey, including Indonesia, where the majority of the population is Muslim. Islamic feminism and Western feminism are very different. Islamic feminism arises due to the perception of Western feminists that are different and not in accordance with the values stated in the sources of Islamic law. Therefore, Islamic Feminists still rely on the Qur'an and Hadith for everything related to women and gender.¹³ In essence, men and women in Islam are not distinguished. This is evidenced by the verses of the Qur'an relating to the position between the two. First, QS al-Hujurat: 13 contains the content that men and women are the same in worship and social activities. There is no higher position of the two. The difference is only in terms of the quality of their devotion to Allah SWT. Second, QS al-Dzariyat: 56 which explains that solely the formation of men and women is as servants to praise Allah SWT. The reward that will be obtained is not because of the difference in gender, but because of the actions or deeds of each. Third, QS al-Imran: 195 which contains the content of men and women both have the opportunity to get the best performance, because both of them were given the same potential by Allah SWT when they were created.¹⁴

From the explanation above, it is very clear that in Islam there is no discrimination between men and women, even long before the emergence of feminism, Islam was present to bring enlightenment to all people, both men and women, through the intercession of the prophet Muhammad who brought the principles of justice and equality of all human beings. before Allah SWT.¹⁵ Between men and women have the same degree and both are entitled to a justice as fellow creatures of God. In Islamic feminism itself, the meaning of justice here does not mean being equated one hundred percent with men in all aspects without exception as did Western feminism (liberal and radical) which ultimately makes women tend to be hard-line masculine in the sense that they do not need men at all. men in his life and consider men only as a barrier and poison in all life activities. Meanwhile, feminism which is driven by

¹¹ Zulfahani Hasyim, "Perempuan Dan Feminisme Dalam Perspektif Islam," *Jurnal Muwazaaab* 4, no. 1 (2012): 81.

¹² Mahfud, "Relevansi Feminis Muslim Dengan Feminis Barat."

¹³ Zahra Zaini Arif, "Peran Ganda Perempuan Dalam Keluarga Perspektif Feminis Muslim Indonesia," *Indonesian Journal of Islamic Law* 1, no. 2 (2019): 105.

¹⁴ Asriana Harahap and Hilda Wahyuni, "Studi Islam Dalam Pendekatan Gender," *Jurnal Kajian Gender Anak* 5, no. 1 (2021): 8–9.

¹⁵ Ananda Luthfiyah Azwan, "Memaknai Pemenuhan Hak-Hak Perempuan Dalam Implementasi Cedaw Terhadap Pembagian Waris Islam," *Jurnal Al Imarah* 6, no. 1 (2021): 124.

Muslim feminists is to fight for equality between men and women but does not violate their nature. Allah created his creatures in pairs, like male and female. Both need each other. Both are not an opponent who is required to be the most superior and be the winner. Both are likened to a team that must cooperate with each other to form a good life for themselves, their families, religions, nations and countries. Justice in Islam itself cannot be measured by income that is visible to the naked eye. The justice that has been determined in Islam between men and women is in accordance with their needs. Islam has been very concerned about this very well and can not be thought of by Western feminist figures.

In essence, Islam highly upholds the dignity of women and takes care of women. Women are free to do anything while they are still in the corridor of Islam and in accordance with the Koran and Hadith, because Islamic feminism adheres to both sources. The focus of the study of Islamic feminism itself is only specifically on gender issues in Islam. For example about leadership in Islam, women's inheritance rights, women's work rights, education rights, polygamy and others.¹⁶

Islam does not forbid women to work as they want, such as being an architecture, politician, businessman and others, provided that their household does not experience congestion. In terms of leadership, in Indonesia there is no prohibition against women to lead a certain institution or organization.¹⁷ In the field of education, too, there is no prohibition against women to obtain a higher education, in fact it is highly recommended because one day she will become a mother and the mother is a madrasatul ula for her children. Regarding polygamy which is allowed in Islam, it does not mean unconditionally, although not a few Muslims are against it on the grounds that it can demean women, but Islam provides conditions that polygamy is allowed as an alternative to handle certain situations and conditions with rules that have been enforced and are limited to four wives. And even then must obtain the blessing of the first wife and the religious court. This rule is carried out to prevent the arbitrariness of men against women in the family and to create a harmonious family.¹⁸

The Role of Feminism (Women's Rights and Women's Leaders)

The attitude of feminism is a form of building both in terms of social, economic, cultural by adjusting to the times. Therefore, feminism often changes to social, cultural, and economic conditions or from structured development efforts. So that the equality between men and women can be equalized. The influence of feminism can lead to injustice because most think that these women are weak, emotional, and work as housewives. However, women also deserve to be the soul of leadership who can direct, invite, motivate, advise with the intention that humans can work to achieve goals.¹⁹

Emancipation means rights in law (women have the same rights as men), that the recognition of noble women in Islam is proven by the abolition of traditions that discriminate

¹⁶ Fathonah K. Dawud, "Feminisme Islam Di Indonesia: Antara Gerakan Modernisme Pemikiran Islam Dan Gerakan Perjuangan Isu Gender," *Jurnal Harkat* 16, no. 20 (2020): 114.

¹⁷ Harahap and Wahyuni, "Studi Islam Dalam Pendekatan Gender."

¹⁸ Harahap and Wahyuni.

¹⁹ Perempuan D A N Kepemimpinan, "Perempuan Dan Kepemimpinan Dalam Pendidikan Islam," no. 95 (n.d.).

against them. Islam also regulates the roles and duties of women. In the family, a woman has the role of a housewife who is in charge of caring for children and serving her husband. In addition, Islam also guarantees women's rights.²⁰

In this modern development, there is a discussion about feminism which shows the role of women in equal rights to men who are increasingly advanced. This cannot be separated as a result, the role of women has a very important role in education for the future of mankind in facing competition in the fields of work and career.²¹

Therefore, with this there is also a form of difference between men and women in the workspace based on gender. Men usually work in the public world while women usually work at home. This situation indicates that women are very low in terms of experience, knowledge and psychomotor.²²

Regarding this issue, many think that throughout history women have never been thought of as citizens who are free from certain privileges and protections from national or international law. With the existence of restrictions in this protection, women do not have freedom and develop in the field of citizenship. This is a problem resulting in having limitations in social and environmental interactions as well as other problems.²³

Women are a central place in human progress. Where women are the assets of the nation's future and humanity is championed. According to an Arabic proverb, women are: المرأة عماد البلاد إذا صلحة صلاح البلاد وإذا فسدة فسد البلاد (Women are the foundation of the State, if they are good then the State will be good, if they are damaged then the country will be destroyed). The word from "*shaluha*" or "*shalib*" is the meaning of "good, healthy, obedient, beneficial, peaceful, and appropriate".²⁴

The role of women in the field of education does not allow that this role provides very important cooperation in history, although not as much as in the fields of politics and government. Which of these women contributed especially in Islamic education such as: Datu Beru, Tengku Fakiah and several other figures.²⁵

The position of women at this time is given full freedom and can determine their life partner, and they are not allowed to marry a woman by force because the cause is that the marriage is not valid. Women and men are gender equality even Islam teaches that giving equal rights both men and women, and in Islam men and women are creatures of Allah.²⁶

In biology that the difference between the sexes of men and women is clearly visible, but in the obligation of a life it is the same thing, therefore women are not seen as their position under the auspices of men, where the position between men and women is equal. which competitiveness supports, complements in an aspect of life.²⁷

²⁰ Hamidah Hanim Midah, "Peranan Wanita Dalam Islam Dan Feminisme Barat," *At- Tarbawi* 12, no. 2 (2020): 140–50, <https://doi.org/10.32505/tarbawi.v12i2.1846>.

²¹ Zainal Abidin, "Kesetaraan Gender Dan Emansipasi Perempuan Dalam Pendidikan Islam," *Tarbawiyah Jurnal Ilmiah Pendidikan* 12, no. 01 (2017): 1–17.h.14

²² Husein Muhammad, "Islam Dan Pendidikan Perempuan," *Jurnal Pendidikan Islam* 3, no. 2 (2014): 231, <https://doi.org/10.14421/jpi.2014.32.231-244>.

²³ Feminisme and Gerakan, "Mengintip Feminisme Dan Gerakan Perempuan*."

²⁴ Muhammad, "Islam Dan Pendidikan Perempuan."h.242

²⁵ Elly Muningsih and Sri Kiswati, "Penerapan Metode," *Bianglala Informatika* 3, no. 1 (2015): 229–36.h.196

²⁶ Muhammad, "Islam Dan Pendidikan Perempuan."

²⁷ Kepemimpinan, "Perempuan Dan Kepemimpinan Dalam Pendidikan Islam."

The increasing number of women working in the public world in Indonesia. Because many have factors, that is *First*, women have the opportunity to achieve higher education with men getting bigger, *Second*, government policy in appreciating women in development, *Third*, Advancement of improvement in industrial development, namely the achievements of women who work in the public sector. It is undeniable that the needs of the family in the role of women and men are getting bigger to meet their daily needs.²⁸

مَا تَرَكْتُ بَعْدِي فِي النَّاسِ فِتْنَةً أَضَرَّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ

Meaning: *I do not leave a greater fitna for men than women*" (Narrated by Al-Bukhari)

أَلَا فَانْقُورُوا الدُّنْيَا وَانْقُورُوا النِّسَاءَ

Meaning: *"Know that you are afraid of the world and women"* (HR. At Tirmidhi, Abu Dawud, Ahmad, Ibn Majah)

Many assume from the text that it is as if all the faults are from women, so from the meaning of "slander" which is a test, where this woman is very careful in her behavior and speech because the best jewelry is a pious woman whose position is very glorified. And actually this slander is not for all women but only some. So from the hadith it reminds that both men and women to make people who are pious and can prevent sinful acts in order to avoid the world's slander.

There are many female figures who have successfully played a role in various social fields. Like the figure R.A Kartini from Indonesia who succeeded in advancing education for women through the movement formed by R.A Kartini, namely "Women's Emancipation".

According to Kartini, education is one of the sources which opens people's mindsets towards a modern nature. And shows that this education is the most important aspect in the progress of the country, of course the progress of this education is carried out by men or women who contribute to each other to become a more modern country. Meaning in education is the same as freedom which shows direction to women. What is meant by this freedom is freedom from individualism, which means that women can live independently and not be dependent on anyone.²⁹

The purpose of feminism education, according to RA Kartini, is to make women a good person, who is aware of a culture and environment, and can lead in people's lives. So that later this woman will not only be a weak person but will become a wise woman, a capable educator, and able to manage a household which can manage finances and can help others.³⁰

Even in Islamic education at that time thinking in social issues was still shallow and the impact of coercion could divide Islam and damage Islamic education. Therefore, his limitations in RA Kartini's knowledge of Islam, which could make him act freely about religion, resulted in a lot of understanding in the interpretation of the community. Kartini also once said she did not want to fast, did not want to read the Qur'an because she did not know

²⁸ D Sumiyatiningsih, "Pergeseran Peran Laki-Laki Dan Perempuan Dalam Kajian Feminis," *WASKITA, Jurnal Studi Agama Dan Masyarakat* 4, no. 2 (2013): 139–54, <http://repository.uksw.edu/handle/123456789/4864.h.145>

²⁹ Muthoifin Muthoifin, Mohammad Ali, and Nur Wachidah, "Pemikiran Raden Ajeng Kartini Tentang Pendidikan Perempuan Dan Relevansinya Terhadap Pendidikan Islam," *Profetika: Jurnal Studi Islam* 18, no. 1 (2017): 36–47, <https://doi.org/10.23917/profetika.v18i1.7690.h.41>

³⁰ Muthoifin, Ali, and Wachidah.h.41

its meaning. According to Kartini, every action must be based on a strong source or argument so that it can be seen clearly that it is good and bad, not on the basis of understanding in ancestral traditions. Although RA Kartini's understanding is limited in religious knowledge, she believes that this religion has a very strong role in society. Kartini did not explain in detail her understanding of religion through her letters, but it was this understanding that increasingly appeared in her mind and deepened her understanding of religion and Islamic education. The real manifestation of RA Kartini is to make schools a fairly good development in the world of Islamic education for women, where these schools are women's unity in the fact that Islamic education is very important for women. At that time the thought of women's understanding was very critical, therefore RA Kartini criticized Islam which gave awareness to scholars to increase understanding of Islam, especially in the field of women to the community. After RA Kartini's term of less than 10 years, the development of Islamic education for women is very rapid.³¹

According to RA Kartini, the concept of women is limited in environmental education so that Kartini creates a proper education, because this education is a very important role in advancing the country and the nation. One of what Kartini experienced in the field of education was the limitations of women in good grades and women had to stop going to school to follow customs and culture, therefore Kartini criticized this by making the role of women very important in the advancement of education such as making the first school, which was embraced by women. *First*, Women are also the place or center of attention in the family because women are the first education for children. *Second*, the role in education for women is to become a carrier of civilization, not only in managing the family, but this woman is an important role in world civilization, if there is one woman left behind in the world, it will affect the progress of the country. *Third*, women are a role in educating a person's character because it is useless if he is smart but lacking in attitude, this was conveyed when Kartini gave a speech that women cannot be intelligent because the most important thing is character, *Fourth*, women and men in the progress of the country to provide great benefits and changes to the nation. The roles of women and men must be equalized in the field of education. And both have complementary and very important roles in the progress of a country.³²

RESULT

The Concept of Feminism in Islamic Education Surah Al-Ahzab Verse 33 and Surah An-Nisa Verse 11

Islam is a religion that truly respects and upholds the status of women. This is evidenced by the verses of the Qur'an which explain the very important role of women in life. The Qur'an explicitly considers that men and women have the same existence, or in other words that the existence of women is important for men, namely as a balancer. However, the reality in society, especially in Islamic society, is that there is a kind of restraint and oppression against women. This can be motivated by the patriarchal culture that still applies and because the interpretations of the mufassir are dominated by men.

³¹ Muthoifin, Ali, and Wachidah. H.44

³² Tia Amanda Pratiwi, "EDUKATIF: JURNAL ILMU PENDIDIKAN Pemikiran Kartini Mengenai Pendidikan Perempuan Abstrak" 3, no. 2 (2021): 562–68. H.566

According to Amina Wadud, who is a feminist philosopher from America, she said firmly that the Qur'an has absolute and eternal truth in explaining various religious sciences. However, when the interpretation of the verses of the Qur'an has been carried out, the truth will change, namely the truth will be relative because it has entered the human mind. So a truth will follow how the commentator interprets the Qur'an.³³ Thus, Amina Wadud tries to repeat in interpreting the verses of the Qur'an, especially the verse that describes women.

In modern era, technological developments are very advanced. This success is not only due to the hard work of men. Today, many women play an important role in the public sphere and are even able to be involved in various fields, by maintaining justice and equality between men and women. So that the status of women is able to exceed the capabilities of men.³⁴

However, what is the scourge of debate in modern times like today is not the difference between men and women, but the existence of an assessment that has a picture, that a woman is considered a weak, inferior creature, cannot have intelligence in the intellectual and spiritual fields. . With this assessment, it makes a woman incapable and inappropriate when she has positions and roles in various fields in society.³⁵

As for the verses of the Qur'an regarding women: QS Al-Ahzab : 33 which explains the domestication of women.

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

Meaning: "And stay in your homes and do not be adorned and (behave) like the ignorant people before, and perform prayers, pay zakat and obey Allah and His Messenger. Verily, Allah intends to remove sins from you, O people of God and to cleanse you thoroughly" (Surah Al-Ahzab: 33)

In understanding the postulates of Islam, there are several approaches, such as textual approaches, contextual approaches, hermeneutic approaches, etc. The right approach to understanding the verse above is a hermeneutic approach which cannot be done using only the text, but by using the context, namely in terms of historicity which is an important thing to do in this approach, is the verse still relevant when applied according to the text in modern times like today.

Judging from the asbabun nuzul of the verse, that the verse was revealed and intended for the wives of the Prophet Muhammad. As the hadith from Ikrimah ra, from Ibn 'Abbas ra, he said specifically this verse was revealed to coincide with the wives of the Prophet. The hadith explains how women's movement space at that time. The Arab community of Medina at that time still adhered to the patriarchal ideology, namely the lineage system was drawn from the father's or male line, and all leaders in any form were male. Women have a very small portion to occupy public positions.

³³ Ernita Dewi, "Pemikiran Amina Wadud Tentang Rekonstruksi Penafsiran Berbasis Metode Hermeneutika," *Jurnal Substantia* 15, no. 2 (2013): 6.

³⁴ Dewi Murni, "KESETARAAN GENDER MENURUT AL-QURAN," *Jurnal Syabadah* VI (2018): 158–92.

³⁵ Andik Wahyun Muqoyyidin, "Wacana Kesetaraan Gender: Pemikiran Islam Kontemporer Tentang Gerakan Feminisme Islam," *Jurnal Al-Ulum* 13, no. 2 (2013): 8.

So, when looking at the conditions that at that time still adhered to patriarchal understanding, it was appropriate at that time that the wives of the Prophet were prohibited from leaving the house unless there was something very urgent and certainly permitted by religion. Surah Al Ahzab: 33 which discusses the prohibition for women to do activities outside the home, this is because at the time of the prophet, Muslim women who went out of the house were feared to be carried away and follow the habits or culture of ignorant women. Where jahiliyyah women come out only to decorate and then seduce men. Therefore, women are not allowed to leave the house to avoid or not to cause disobedience. Based on the historical analysis of Surah Al-Ahzab: 33 which relates to the domestication of women when applied to today's era, including:

- 1) Women can play a role in various fields such as education, economy, politics and others, without any obstacles. Because of the equality initiated by feminist figures.
- 2) Domestication of women has the aim of making women focus on taking care of their household and supervising their children. After a woman has equality in education, then women immediately play a role as teachers for their children, who are then expected to be able to excel and have noble character.
- 3) Will reduce cases of oppression against women, because women will live in peace with equality, so cases of violence that think women are weak will be reduced.
- 4) In this day and age, women no longer follow the jahiliyyah ideology. So when a woman leaves the house, it is not just to show off her beauty, but for a career, school, etc.

The interpretation of QS Al-Ahzab verse 33 is that there are several opinions regarding the verse. In the interpretation of Al Misbah and the interpretation of Al Azhar as well as from the opinion of Amina Wadud explains the word Tabarruj. The word Tabarruj contained in verse 33 of Surah Al-Ahzab has the meaning of showing oneself or showing oneself (women). However, this does not mean that women are prohibited from tabarruj or that women are the most blamed targets for tabarruj. However, it should be emphasized again that the tabarruj which is prohibited in the verse is tabarruj (showing off) which resembles women in the Jahiliyyah era.³⁶

Then there is the word Ahl al-bait. Scholars have different opinions in interpreting the word *Ahl al-bait*. When paying attention to the text of the verse, it means the wives of the Prophet's wives who are the main target of the verse. However, scholars emphasize by expanding the meaning that the word al-bait is *Baitullah al Haram*. Thus *Ahl al-bait* is a pious resident of Mecca. And that means that ahl al-bait are not only women (muannats) but also men (mudzakkar). The proof is that the verse does not use the word (لِيَذْهَبَ عَنْكُنَّ) which has an editorial meaning for women. However, the word used is (لِيَذْهَبَ عَنْكُمْ) which means it can be used for both men and women. This opinion is supported by HR ath-Thabrani and Ibn Kathir through Umm Salamah ra, based on history this verse was revealed at the house of the wife of the Prophet Muhammad SAW, namely Umm Salamah ra, who at that time the Prophet Muhammad SAW called his daughter Fatimah with her husband Ali bin Abi Talib and His two grandsons, Hasan and Husayn, then put them all in their headscarves while

³⁶ Quraisy Shihab, *Tafsir Al Mishab*, juz 2 (Jakarta: Lentera Hati, 2002).

praying "O Allah they are my Ahl al-bait, cleanse them from sin and purify them as pure as possible".

There is a hadith related to this verse, namely:

عن زينب امرأة عبد الله قالت قال لنا رسول الله . إذ شهدت إحداكم المسجد فلا تمس طيبا .

Meaning: "From Zainab r.a the wife of 'Abdullah she said, the Messenger of Allah said to us, when one of you (women) is present in the mosque, then he should not touch the fragrance." (HR. Muslim).

Prophet Muhammad SAW also said

إذا ستأذنت المرأة أحدكم الى المسجد فلا يمنعها

"If the wife of one of you asks permission to go to the mosque, then let her not forbid it." (HR. Bukhari).

Based on the explanation of the hadith above, the Messenger of Allah did not forbid a woman who wanted to go out to worship in the mosque. However, the above hadith also shows that women should not wear fragrances so that they can maintain their own chastity because they do not invite the lust of the opposite sex to be attracted to themselves. Then are women allowed to leave the house or not?, the description above explains that women can carry out activities outside the home, both in the fields of education, work and other social fields. However, on the condition that a woman maintains her honor and dignity and maintains her chastity. So the issue related to the verse of QS Al-Ahzab verse 33 is not about settling or not staying at home, but related to domestic duties and obligations or taking care of the household. When all activities in the domestic area have been completed, women are allowed to carry out activities other than at home. And for women whose lives have been fulfilled everything, then the work being done is intended to worship.

Prof. Quraish Shihab in the interpretation of Al-Misbah also explained the meaning of the word waqarna in God's word waqarna fi buyutikunna, it has the meaning of "heavy, steady, and steady". The point is that women do not mean that they cannot leave the house, but this meaning implies that the main task for women is the household, other than that it is not permanent or not their job.

QS An-Nisa verse 11 concerning the inheritance rights of a woman

After QS Al-Ahzab verse 33 which explains the domestication of women, then Islam privileges women in terms of the distribution of inheritance rights. As already stated in the letter An Nisa verse 7, but the explanation of the division of the letter An-Nisa verse 7 is contained in the following verses, namely in QS An-Nisa verse 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَى ۖ لِلرَّحْمَةِ الْاُنثَى ۖ فَلَنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَلَنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَةُ آبُوهُ فَلِلْأُمِّهِ الثُّلُثُ ۚ فَلَنْ كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ الشُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: "Allah has prescribed (obligatory) on you regarding (the division of inheritance for) your children, (ie) the share of a son is equal to the share of two daughters. And if the children are all girls whose number is more than two, then their share is two-thirds of the property left behind. If she (daughter) is only one, then she

gets half (the property left behind). And for both parents, the share of each one-sixth of the property left behind, if he (the deceased) has children. If he (who dies) has no children and he is inherited by his two parents (only), then his mother gets a third. If he (the deceased) has several siblings, then his mother gets one-sixth. (The distributions mentioned above) after (fulfillment of) the will he made or (and after paying) the debt. (About) your parents and your children, you do not know which of them will benefit you more. This is God's decree. Verily, Allah is All-Knowing, All-Wise." (Surat an-Nisa: 11)

Regarding the issue of inheritance or granting inheritance rights to women, the first time was when Islam came and developed. With the provisions of the Qur'an and Hadith that highly privilege women. Before Islam came, women were considered as goods (which had no value) owned by their guardians. In the laws of the Romans, women are analogous to babies and even like crazy people who are unable to do any activity. This is one form of injustice against women, especially in terms of inheritance.

Injustice or impartiality of inheritance against women is also carried out by Jahiliyyah Arabs, they adhere to customs or traditions from their ancestors that "children who are not yet mature and girls or women are not entitled to inherit from the inheritance of the deceased". And even worse, when a widowed woman whose husband died, the inheritance could be passed on to her husband's heirs. So it is not permissible for a woman to get inheritance rights.³⁷

After Islam came, values or teachings about inheritance for women were stated in Surah An-Nisa verse 7. The verse explains that both men and women get inheritance rights, adults or children. Furthermore, in Surah An-Nisa verse 11, it is explained in more detail, namely regarding the rights of boys and girls. In the interpretation of al misbah, it is explained that in Surah An-Nisa verse 11, in terms of the distribution of inheritance, it starts from the children, whether male or female, then only the parents, such as mother or father, remain. Because children are considered weaker than their parents, they take precedence.

In His word (للذكر مثل حظ الأنثيين) which means the share of a son is equal to the share of two daughters. The editor used in the verse explains that the daughter's share is used as a measure for the son's share. Thus, it means that the rights or share of women have been determined before the share for boys. This is also analogous to when we want to measure something, we definitely need a measuring tool, so also with the inheritance rights of women who have been used as a measuring tool for the male part. This is to show that women are very privileged by Islam, unlike women in the Jahiliyyah era.³⁸

Thus, the division of inheritance rights between men and women, which is 2:1, is not solely because men have more ability or deserve more inheritance rights, but because of their function. As everyone knows, a man has the right and obligation to provide for his wife. However, it is only a function and obligation. Which can change according to the existing society.

³⁷ Muhammad Juni Beddu, "Nilai-Nilai Gender Dalam Perspektif Histori Pewarisan Dari Era Pra Islam Hingga Era Islam," *Marwah: Jurnal Perempuan, Agama Dan Jender* 18, no. 1 (2019): 12, <https://doi.org/10.24014/marwah.v18i1.5852>.

³⁸ Quraishy Shihab, *Tafsir Al Misbah*.

Based on the explanation above, Islam highly upholds the dignity and degree of a woman. In Islam, the concept of feminism is defined as gender equality, not gender equality. Because between men and women are not exactly the same, but still distinguished by the nature of men and women. However, in modern times like today, what causes not only these factors, but the theory of feminism as if the nature of women is not determined by biological factors, but by cultural factors of society. So that women still feel constrained and feel less room for movement.

The two verses above are an example of a form of appreciation or form of privilege for women. There are many verses of the Qur'an and the evidence of hadith that favor women. Gender equality in Islam is only limited to biological nature, besides that between women and men have the same position, such as:

The principle of monotheism: This means that all human deeds before God are equal, there is no discrimination between class, race, ethnicity, gender. Only piety is an important point in this principle.

The Caliphate Principle: Every human being is mandated by God to be a vicegerent on earth or in other words a representative of God. The purpose of being a caliph on earth is to carry out his function, namely to obey what God wants and his role as a human being on earth.

Principles of justice and power: The purpose of this principle is that a woman does not feel limited in her public space. And men do not feel the most powerful over women.

CONCLUSION

The concept of gender equality or feminism in Islam aims to make women have broad insight and space for movement. But that doesn't mean it's just standing alone and doesn't need a partner or a man. Women and men are complements to each other, because men will not be able to stand alone as well as women. And in Islam, men and women have their own natures which can only be done by each of the men and women. So that feminism in Islam only demands equality of rights such as the right to study, the right to work and the right to a career, not demanding gender equality. As in QS An Nisa verse 11, women get inheritance rights, and do not get the rest, but get a full share.

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