WOMEN WHO WORK ACCORDING TO KHALED ABOUE el-FADL

Poetri Leharria Pakpahan¹, Muhammad Ikhsannudin²,
Muhammad Maulana Nur Kholis³

^{1,2}Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

³Al Azhar University, Cairo Egypt

Email: ppoetrileharria@ymail.com, ihsanukhsafi@gmail.com

Received: 23-04-2021

Revised: 27-07-2021

Accepted: 05-09-2021

Abstract

This article aims to discuss the views of working women according to Khaled Aboue el-Fadl, which will discuss. First, First, who is Khaled Aboue el-Fadl? Second, what is the scope of working women? Third, what are the pertinent examples of cases and solutions from working women? This research uses an analytical study method, namely an examination of library information sources such as books, magazines, documents, notes, historical material. This methodology is used to elucidate an analytical and descriptive analysis of working women according to the corpus of Khaled Aboue el-Fadl. These results indicate that the goal in Islam is a reflection of the function that women who work are actually not really permitted because women actually have to be at the house of the household manager. However, the Islamic view also contains the concept that women who work are also asked to contribute to the family's livelihood, especially for the welfare of the family. Further, it is expected that the woman must wear clothes that cover her eyes so that she can avoid seeing that which is not her muhrim and not to Allah who achieves His pleasure.

Keywords: Woman, Work, Khaled Aboue el-Fadl

Abstrak

Artikel ini bertujuan untuk mendiskusikan mengenai pandangan perempuan yang bekerja menurut Khaled Aboue el-Fadl, yang akan membahas tentang, Pertama, Bagaimana Biografi mengenai Khaled Aboue el-Fadl? Kedua, Bagaimana ruang lingkup perempuan yang bekerja? Ketiga, contoh kasus dan penyelesaian dari perempuan yang bekerja? Penelitian ini menggunakan penelitian kepustakaan dengan metode studi analitis (library research), yaitu penelitian yang menggunakan cara untuk mendapatkan informasi dengan menempatkan fasilitas yang ada di perpustakaan, seperti buku, majalah, dokumen, catatan, kisah-kisah sejarah. Studi analitis yang digunakan adalah analitis konten dan analitis deskripsi tentang perempuan yang bekerja menurut Khaled Aboue el-Fadl. Hasil penelitian ini menunjukkan tujuan dalam Islam merupakan sebuah refleksi dari fungsi bahwa perempuan yang bekerja sebenarnya tidak begitu diperbolehkan karena pada dasarnya perempuan sejatinya harus dirumah mengurus rumah tangga akan tetapi menurut pandangan Islam perempuan yang bekerja juga diperbolehkan karena untuk membantu mata pencaharian keluarga terutama suaminya demi kesejahteraan dalam keluarga, disisi lain juga perempuan tersebut harus mengenai pakaian yang menutup aurat agar terhindar dari penglibatan yang bukan muhrimnya serta untuk beribadah kepada Allah yaitu dengan mencapai keridhoannya.

Kata Kunci: Perempuan, Bekerja, Khaled Aboue el-Fadl

INTRODUCTION

In the modern era, the issues that are emerging lead to multiple and widespread "ideological political disputes" that produce one-sided aims and objectives to the formulation and decision-making of fatwas¹. Even more difficult, the interpretations and decisions are constantly changing until they are in accordance with popular wishes, and political interests. It is even more evident from the conflicting interpretations of power, gender (women's issues), the partition and violence of "ideology", women's leadership, Islamic parties, the power of the Islamic State, the necessity of Islamic law, and disbelief². It defend these issues by using classical Islamic law texts that actually happened centuries ago, without conducting an accurate methodological study³. So what occurs is not a genuine solution but a new form of colonization of humans in the name of Islamic law, which in this case is God. The most prominent tension is the unsettling or unsettling relationship between authority-texts and authoritarian constructs⁴.

What the interlocutor suggests is then considered and accepted as the "voice of God" himself. Khaled Abou EL Fadl⁵ said that the ulama figures no longer talked about God, but spoke "In the Name of God", or even became "God's mouthpiece" itself. When this totalitarian accusation merges with the hands of despotic power, then we find "religious affairs" with a very dangerous power as authoritarianism or the arbitrariness of a reader⁶.

They do undertake this authoritarianism regardless of the methodological rules of legal decision-making that have been carried out by classical scholars. These scholars easily issue fatwas on every problem faced without regard to universal values⁷. The fatwas delivered are

¹ Abdulai Abukari, 'Education of Women in Islam: A Critical Islamic Interpretation of the Quran', *Religious Education* 109, no. 1 (1 January 2014): 4–23, <https://doi.org/10.1080/00344087.2014.868203>; Hamid R. Kusha, 'Minority Status of Women in Islam: A Debate between Traditional and Modern Islam', *Institute of Muslim Minority Affairs. Journal* 11, no. 1 (1 January 1990): 58–72, <https://doi.org/10.1080/02666959008716149>.

² Nahleh Gharavi Naeeni, 'Islamic Women Studies Is Important and Necessary', *Procedia - Social and Behavioral Sciences*, World Conference on Learning, Teaching and Administration Papers, 9 (1 January 2010): 1238–43, <https://doi.org/10.1016/j.sbspro.2010.12.313>.

³ Angus M. Slater, 'Queer(Ing) Notions of Islamic Authority: A Methodological Disposition in the Work of Khaled Abou El Fadl', *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 25–41, <https://doi.org/10.1080/13558358.2017.1296686>.

⁴ Amina Mian, 'A Review of "Reasoning with God: Reclaiming Shari'ah in the Modern Age"', *Religious Education* 110, no. 3 (27 May 2015): 350–54, <https://doi.org/10.1080/00344087.2015.1039398>.

⁵ Khaled M abou El Fadl, 'Guru Besar Hukum Islam Di UCLA School of Law, Amerika Serikat'.

⁶ Alvan Fathony, 'Hermeneutika Negosiatif Khaled Abou El Fadl: Menangkal Otoritarianisme Tafsir Agama Dalam Hukum Islam', *AT-TURAS: Jurnal Studi Keislaman* 6, no. 1 (19 August 2019): 116–41, <https://doi.org/10.33650/at-turas.v6i1.558>; Syarifuddin Syarifuddin, 'Hermeneutika Khaled Abou El Fadl', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (11 October 2015): 231–44, <https://doi.org/10.22373/substantia.v17i2.4099>.

⁷ Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (Simon and Schuster, 2014).

monolithic-linear and insensitive to the development of the people. A cleric may arrogantly make proclamations that one need not think about such things. just say gender or Islamic religious fatwas about women⁸. This kind of basic incompetence is possessed by a person, group, or religious organization or agency, who dares to present themselves or an institution as the sole holder of the correct interpretation of the faith and at the same time implementing the command of "God". The emergence of authoritarian interpretation also uses the power of God⁹.

Rampant in religious fatwas, this authoritarianism is intended to justify arbitrary actions and demonstrate how narrow and rigid the scholars are in their reading of the texts of the Qur'an and Hadith, and in understanding and interpreting the texts on contemporary issues¹⁰. So with the emergence of "authoritarianism" that prompted Abou El Fadl to experience academic anxiety, to dismantle "authoritarianism" in the process of interpreting religious texts, so that it is an open blemish to penetrate the "classical treasures" he loves¹¹. There is also theological anxiety that occurs because of the attitude of arbitrary scholars, monopolizing the meaning and intent of the text, and also making claims and usurping God's rights or implementing God's commands and making themselves God text authors¹².

With the above premise, Abou El Fadl presents a conceptual framework for building the idea of "authority". Attempts to identify abuses of "authority" in Islamic law. Abou El Fadl does not refer to institutional "authority", but to "persuasion authority" and "moral authority". Abou El Fadl is more concerned with the idea of "authority" in Islamic law, which is certainly distinguished from authoritarianism¹³. This means that Abou El Fadl tries to explore the idea of how a person "represents the voice of God" without thinking of himself as God or at least without wanting to be seen as God.

⁸ Aurangzaib Alamgir, 'Islam and Women's Rights: Discourses in Malaysia', *Procedia - Social and Behavioral Sciences*, 4th World Conference on Psychology, Counseling and Guidance (WCPCG-2013), 114 (21 February 2014): 872–76, <https://doi.org/10.1016/j.sbspro.2013.12.800>.

⁹ M. Amin. Abdullah, *Pendekatan Hermeneutik Dalam Studi Fatwa-Fatwa Keagamaan, Proses Negosiasi Komunitas Pencari Makna Teks, Pengarang, Dan Pembaca, Makalah Disampaikan Dalam Acara Moslem Scholars Congress, Shapir Dan Dalam Pengantar Pada Buku Khaled M Abou El Fadl, Atas Nam* (Jakarta.: PT Serambi Ilmu Semesta., 2004.).

¹⁰ Khaled Abou El Fadl, 'Qur'anic Ethics and Islamic Law', *Journal of Islamic Ethics* 1, no. 1–2 (27 July 2017): 7–28, <https://doi.org/10.1163/24685542-12340002>.

¹¹ Labib Muttaqin, 'Positifisasi Hukum Islam Dan Formalisasi Syari'ah Ditinjau Dari Teori Otoritarianisme Khaled Abou El-Fadl', *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 11, no. 1 (3 July 2016): 67–92, <https://doi.org/10.19105/al-lhkam.v11i1.859>.

¹² Muhammad Lutfi Hakim, 'Hermeneutik-Negosiasi Dalam Studi Fatwa-Fatwa Keagamaan: Analisis Kritik Terhadap Pemikiran Khaled M. Abou El Fadl', *Istinbath* 19 (2020): 27–52.

¹³ Khaled Abou El Fadl, *Reasoning with God: Reclaiming Shari'ah in the Modern Age* (Rowman & Littlefield, 2014).

RESEARCH METHODS

In this study, the author uses a type of library research, which is a series of activities related to data collection to data collection methodologies. According to Abdul Rahman Soleh, library research is that which uses academic methods to obtain information by accessing existing facilities, such as books, magazines, documents, notes, historical stories¹⁴.

In this study, the author uses the Hermeneutics method, which is the most important study in the theory of interpretation of religious texts to uncover the deepest meaning in a text. In principle, hermeneutics is a science that discusses the theory of interpretation by focusing on the study of scripture texts¹⁵. The study of hermeneutics is very complex and diverse in its scope of study. However, in this study the author uses critical hermeneutics because this point of view only focuses on the problem of understanding the interpretation of texts in the Qur'an and Sunnah.

Approach or theory used

Studying the works of Abou El Fadl necessitates comprehension of the methodologies used in his written works. The approach used here is normative and historical in orientation.

The normative approach can literally be interpreted as an effort to understand religion by using the framework of divine science which starts from a belief that the empirical form of one religion is considered the most correct compared to others. The normative approach emphasizes the aspects of norms in Islamic teachings as contained in the Al-Quran and Al-Sunnah. In the view of normative Islam, the purity of Islam is seen to be textually based on the Qur'an and Hadith, and all else is declared heresy.

Through this normative approach, one starts by believing in Islam as an absolutely true religion. This is based on the reason that religion comes from God, and what comes from God is absolutely true, so religion is absolutely true. In addition, the interlocutor continues to see religion. This way of thinking is also called a deductive way of thinking, which is a way of thinking that starts from a belief that is believed to be true and absolute, because God's teachings are definitely true. So there is no need to ask first. Rather, it starts from belief which is further strengthened by arguments and arguments.¹⁶ The historical approach is a paradigm that tries to understand religion, conducting studies to discover the truth of the object of study.

¹⁴ Abdul Rachman Shaleh, *Pendidikan Agama Dan Pembangunan Watak Bangsa* (Jakarta: Raja Grafindo Persada, 2005).

¹⁵ Imam Chanafie AL- JAUHARI, *Hermeneutika Islam: Membangun Peradaban Tuban Di Pentas Global* (Yogyakarta: Ittaqa Press, 1999).

¹⁶ Wahidul. Anam, *Dekonstruksi Kaidah Adalah Al-Sahabab; Implikasinya Terhadap Studi Ilmu Hadits*. (Yogyakarta: Lukis Pelangi Aksara, 2016.).

Critical Biography

Khalid Abou El Fadl was born in Kuwait in 1963, His current job is a professor of law, a scholar of Islamic law at UCLA School. Abou El Fadl is the author of many books and articles on topics in Islam and Islamic law. He has appeared on national and international television and radio, and is published in periodicals such as *The New York Times*, *The Washington Post*, the *Wall Street Journal*, *The Los Angeles Times*, and the *Boston Review*. His work has been translated into several languages including Arabic, Persian, French, Norwegian, Dutch, Russian, Vietnamese, and Japanese. Abou El Fadl is a contemporary thinker who struggles a lot with Islamic law from a moral point of view, one of which is with a hermeneutic. He wrote many universal themes of morality and humanity¹⁷.

Khaled Abou El Fadl who is said to be an enlightened paragon of liberal Islam.¹⁸ Not only is he a thinker and writer, but also a leading activist in the fields of Islamic law, immigration, human rights, and national and international security law. His parents are lawyers from Egypt, devout Muslims and very open-minded. He grew up in Egypt, but then he moved to the USA as a youth and has become naturalized as an American citizen. An intelligent child, Abou El Fadl memorized the Qur'an at the age of 12. Further, apart from actively participating in Al-Qur'an and Shari'ah classes at the Al-Azhar mosque, he also read all of his parents' book collection. He also diligently studied with the Shaykhs, including Muhammad Al-Ghazali. In his confession he had been a staunch follower of Wahhabism in Egypt.¹⁹

Abou El Fadl is a law professor at the UCLA (University of California Los Angeles). He has also taught Islamic law at Texas University, Yale Law School, and Princeton University. In addition, he works as a lawyer, on the board of Human Rights Watch, and was appointed by President Bush as a member of the International Religious Freedom commission. To one side of his busy schedule, Abou El Fadl has issued a fatwa (fatarwa) related to issues of Islamic law and human rights.

As a legal expert and activist, Khaled is known as a prolific his works among his works are: 1) *The Place of Tolerance in Islam* (Cambridge University, 2001), 2) *Islam and The Challenge of Democracy* (Princeton University Press, 2004) 3) *Fighting God's Army (translation and God Knows the Soldiers: The authoritative and Authoritarian in Islamic Discourse* (2001)). 3) *Book deliberation: tracing the*

¹⁷ Akrimi Matswah, 'Hermeneutika Negosiasi Khaled M. Abou El Fadl Terhadap Hadis Nabi', *ADDIN* 7, no. 2 (14 November 2015), <https://doi.org/10.21043/addin.v7i2.578>.

¹⁸ Nadirsyah. Hosen, "Pujian Dan Kesaksian" Dalam Khaled M. Abou El Fadl, *Atas Nama Tuhan; Dari Fikih Otoriter Ke Fikih Otoritatif*, Pent. R Cecep Lukman Yasin. (Jakarta.: Serambi., 2004.).

¹⁹ Teresa Watanabe., "Battling Islamic Puritans, Dalam *Los Angeles Times*., 2002.

*beauty of Islam from Book to Book (translation from Conferences of the Books: The Search for the Beauty in Islam (2001). 5) The authoritarian and authoritarian IN Islamic Discourse (2001)*²⁰

Apart from writing books, Khaled has hundreds of lecture papers and countless articles in the mass media. His productivity in literary output is very clearly supported by a clear mastery of both the treasures of classical Islamic literature and contemporary scholarship. A closer examination of the realities of Islam for example, disrupt or challenge popular mis-conceptualisations and ideologically motivated Islamophobia which often dominate or influence non-Muslim media and literature on the faith.

Scope of Discussion

About Working Women

The question arises regarding the ruling in the case of a woman who works and leaves her home wearing clothes as we usually see on the streets, at school, and at home? What about the wife of a farmer who works in the fields with her husband?

Muslims believe that Islam serves to glorify and protect women, guarantee their rights, and raise their status from the savagery of human lust. Islam views them as male partners in inheritance matters, prohibits the burial of baby girls, requires women's permission to marry and gives full power to spend their wealth when they are adults²¹. Islam establishes their rights over their husbands, obliges fathers of family members men to support them when needed and tell them to cover their bodies to prevent men who are not mahram from committing immorality to them. So women will not be humiliated like merchandise that can be enjoyed by everyone. In fact Islam remains a significant cultural force and a critical identity marker in the largely secularised, multi-cultural society of modernity²².

God says in the following three verses: QS. Al-Ahzab 53²³

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرِ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَنْسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ

²⁰ Khaled Abou El Fadl, *The Authoritative and Authoritarian in Islamic Discourses: A Contemporary Case Study* (Dar Taiba, 1997).

²¹ Khaled Abou El Fadl, 'Conceptualizing Shari'a in the Modern State', *Villanova Law Review* 56 (2012 2011): 803, <https://heinonline.org/HOL/Page?handle=hein.journals/vllalr56&id=817&div=&collection=>.

²² Ihab Habuddin, 'Konstruksi Gagasan Feminisme Islam Khaled M. Abou El-Fadl: Relevansinya Dengan Posisi Perempuan Dalam Keluarga', *Al-Ahwal: Jurnal Hukum Keluarga Islam* 5, no. 2 (26 September 2016): 1–30, <http://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1118>.

²³ Al-Qur'an (Jakarta: Kementerian Agama RI, 2010).

لِقُلُوبِكُمْ وَقُلُوبِهِمْ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبْدَانًا إِنَّ
ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

"You who believe, do not enter the houses of the Prophet unless you are permitted to eat without waiting for the time to cook (the food), but if you are invited then go in and when you finish eating, you come out without being engrossed in prolonging conversation. Verily, that would disturb the Prophet and the Prophet would be ashamed of you (to order you out), and Allah is not ashamed (explaining) the truth. when you ask for something (needs) of them (the wives of the Prophet), then ask from behind the veil. that way is purer for your heart and theirs. And you must not offend the Messenger of Allah and not (also) marry his wives forever after he dies. Verily, it is a very big (sin) in the sight of Allah".

QS. Al-Ahzab 59²⁴

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجَكُمْ وَبَنَاتِكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلِيبِيهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"Prophet, say to your wives, your daughters and the wives of the believers: "Let them extend their veils all over their bodies". that way so that they are easier to identify, therefore they are not disturbed. and Allah is Most Forgiving, Most Merciful. [1232] The hijab is a kind of broad bracket that can cover the head, face and chest".

QS. An-Nur 30-31

Ayat 30:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Ayat 31:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۚ
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۚ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
بُعُولَاتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنَىٰ إِخْوَانِهِنَّ أَوْ خَوَاتِمَهُنَّ أَوْ نِسَائِهِنَّ
أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولَىٰ الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ
عَوْرَتِ النِّسَاءِ ۚ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ ۚ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

²⁴ Al Ahzab 59 Al-Qur'an.

“Say to the believing men: "Let them hold their gazes and guard their private parts; that is purer for them, verily Allah knows best what they do". An-Nur 30

“Say to the believing women: "Let them hold their gaze and their genitals, and let them not show their adornments, except what is (usually) visible from them. And let them cover their breasts and do not reveal their adornments except to their husbands, or their father, or their husband's father, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sister's sons, or women Islam, or the slaves they have, or male servants who have no desire (for women) or children who do not understand women's genitalia, and let them not beat their feet so that the jewelry they hide is known. And repent all of you to Allah, O you who believe, that you may be successful". An-Nur 31

Abd Allah ibn Mas'ud (ra), explained that the verse's expression, “except that which is commonly seen refers to women's outer garments, for it is impossible to cover that part without great shame. Ibn Abbas (ra) explained that the intended meaning is the face and the palms of his hands, but the strongest opinion is the opinion of ibn. Mas'Ud (ra) because these parts are very seductive parts of a woman's body M. Amin. Abdullah, *Pendekatan Hermeneutik Dalam Studi Fatwa-Fatwa Keagamaan, Proses Negosiasi Komunitas Pencari Makna Teks, Pengarang, Dan Pembaca, Makalah Disampaikan Dalam Acara Moslem Scholars Congress, Shapir Dan Dalam Pengantar Pada Buku Khaled M Abou El Fadl, Atas Nam* (Jakarta.: PT Serambi Ilmu Semesta., n.d.).

The Shaykh of Islam, ibn Taimiyyah, once said, revealing the face and palms of the hands was permitted in the early years of the development of Islam, then a verse about the hijab was revealed which stipulates that parts of the body are covered because revealing them to men who are not mahram is one of the causes of temptation and will cause the opening of all other body parts²⁵. Furthermore, if the face or the palms of the hands are decorated with cosmetics, then as applied in the consensus of scholars, showing both hands and face is forbidden²⁶. The dominant tendency among women today is to apply make-up and beautify themselves, so that the prohibition on showing the face and hands is based on these two evidences. About what women do today that reveal their hair, neck, chest, arms, and calves²⁷.

This is forbidden by consensus of all Muslims. And no one with common sense would doubt this opinion. The temptations generated by the practice are enormous and the sexual

²⁵ Fathayatul Husna, 'Niqab Squad Jogja Dan Muslimah Era Kontemporer Di Indonesia', *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 24, no. 1 (25 March 2019), <https://doi.org/10.22373/albayan.v24i1.2774>.

²⁶ Knut-Eric Joslin and Frode Martin Nordvik, 'Does Religion Curtail Women during Booms? Evidence from Resource Discoveries', *Journal of Economic Behavior & Organization* 187 (1 July 2021): 205–24, <https://doi.org/10.1016/j.jebo.2021.04.026>.

²⁷ HAFIZ MUHAMMAD SIDDIQUE and SADAF MEHMOOD, 'Demystifying the Orient: Imperative of Veil and Muslim Women's Emanicipation.', *Hamdard Islamicus* 42, no. 4 (2019).

offenders are even greater²⁸. We ask God that Muslim leaders succeed in effectively ending such practices and returning women to God's rules that instruct them to wear the hijab and prevent all paths that lead to *fitrah*. In this case God says: “No one with common sense would doubt this opinion”.

The temptations generated by the practice are enormous and the sexual offenders are even greater. We ask God that Muslim leaders succeed in effectively ending such practices and returning women to God's rules that instruct them to wear the *hijab* and prevent all paths that lead to *fitrah*. In this case God says: And no one with common sense would doubt this opinion²⁹. The temptations generated by the practice are enormous and the sexual offenders are even greater. We ask God that Muslim leaders succeed in effectively ending such practices and returning women to God's rules that instruct them to wear the *hijab* and prevent all paths that lead to *fitrah*. In this case God says: We ask God that Muslim leaders succeed in effectively ending such practices and returning women to God's rules that instruct them to wear the hijab and prevent all paths that lead to *fitrah*. In this case God says: We ask God that Muslim leaders succeed in effectively ending such practices and returning women to God's rules that instruct them to wear the hijab and prevent all paths that lead to *fitrah*.³⁰ In this case God says:

QS. Al-Ahzab 33

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

“And stay in your homes and do not make up and act like the ancient Jahiliyah people and establish prayer, pay *zakat* and obey Allah and His Messenger. Verily, Allah intends to remove sin from you, O Ahlul Bait [1217] and to cleanse you thoroughly”.

QS. An-Nur 60

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

²⁸ Mahathir Muhammad Iqbal, ‘Merumuskan Konsep Fiqh Islam Perspektif Indonesia’, *Al-Ahkam Jurnal Ilmu Syari’ah Dan Hukum* 2, no. 1 (30 June 2017), <https://doi.org/10.22515/al-ahkam.v2i1.820>.

²⁹ Amina Selimović, ‘Women in the Islamic World: From Earliest Times to the Arab Spring’, *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 130–31, <https://doi.org/10.1080/13558358.2017.1296700>.

³⁰ Sharyn Graham Davies, ‘Gender and Power in Indonesian Islam: Leaders, Feminists, Sufis and Pesantren Selves’, *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 128–30, <https://doi.org/10.1080/13558358.2017.1296699>.

“And old women who have stopped (from menstruation and are pregnant) who do not want to marry (again), There is no sin on them to take off their clothes by not (intending) showing jewelry, and Behaving politely is better for them. and Allah is All-Hearing, All-Wise”.

Muslims believe that in the previous verse the previous verse God commanded women to stay in his house. Their presence in the public sphere is one of the important factors responsible for the spread of slander. It is true that the shari'ah allows women to leave the house only when necessary, provided they wear the hijab and avoid all things that might arouse suspicion. However, the general rule is that women must stay at home. That is better for them, more worthy and more distant from slander. Therefore, God forbids women from appearing in public spaces as happened during the jahiliyah period. At that time women showed women and their charms. In the last verse, God allows women who have passed the human age of menopause to take off their clothes, namely the hijab, as long as they do not beautify themselves³¹. If make-up old women have to cover their bodies even though they are not attractive or seductive, then how much more so are young women who are attractive and seductive. Then God said that it is better for older women to behave politely by wearing the hijab, even if it is not adorned. All of this leads to the conclusion that women should cover their bodies, not reveal their bodies and avoid all causes that lead to slander. Only Him we ask for help. then especially young women who are attractive and seductive³². Then God said that it is better for older women to behave politely by wearing the hijab, even if it is not adorned. All of this leads to the conclusion that women should cover their bodies, not reveal their bodies and avoid all causes that lead to slander. Only Him we ask for help. then especially young women who are attractive and seductive. Then God said that it is better for older women to behave politely by wearing the hijab, even if it is not adorned. All of this leads to the conclusion that women should cover their bodies, not reveal their bodies and avoid all causes that lead to slander³³.

There is no problem with a woman who works with her husband in the fields, factories, and at home as long as she works with her mahram. As long as there are no non-mahram men around. However, he is prohibited from working with men who are not his

³¹ Asifa Siraj, 'Alternative Realities: Queer Muslims and the Qur'an', *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 89–101, <https://doi.org/10.1080/13558358.2017.1296690>.

³² Yahya Jahanghiri and Khadijeh Ahmadi Bighash, 'A Comparison of Women's Position in the Tasnim Exegesis of the Qur'an and the Convention on the Elimination of All Forms of Discrimination Against Women and the 2030 Education Framework', *Nazhuma: Jurnal Pendidikan Islam* 4, no. 2 (13 June 2021): 208–20, <https://doi.org/10.31538/nzh.v4i2.1333>.

³³ Agata S. Nalborczyk, 'Polish Tatar Women as Official Leaders of Muslim Religious Communities and the Sources of Their Authority', *Comparative Islamic Studies* 12, no. 1–2 (21 September 2018): 37–54, <https://journals.equinoxpub.com/CIS/article/view/34854>.

mahram because this can cause great ugliness and slander. (working with foreign men) allows the male co-workers to gather with her and see her beauty³⁴. The perfect Islamic Shari'ah has come to safeguard human benefit and maximize it, remove evil and minimize it, and prevent all paths that lead to things that are forbidden by God. There is no happiness, honor, glory, success in this world and in the hereafter except by implementing the Shari'ah and by following its laws.

DISCUSSION

Case: Working Women in Islam

Muslims believe that in the Qur'an, women who are working or trying to work are called "amal". The two words faith and charity which are mentioned so many times are almost mentioned in the Qur'an together and in one breath. "*al ladzina aamanu 'amiluu al shalihat*" (people who believe and work well. Another sentence that means work is the existence of human life).

The problem of women working in Muslim society, brings a picture where truth and wrong overlap in it, honesty and truth become vague or abstract, there are omissions that exceed the limits and deviations. Some groups argue for locking women in the house and forbidding them to leave the house even to do work that helps the community. They undertake this because it is thought that such a policy is derived from the intrinsic nature that Allah has created in a woman and that a departure from the house can cause her to be released from domestic responsibilities and may destroy her household.

They judge that a woman's piety can be proven when she only leaves the house twice. Firstly, when she leaves her father's house to enter her husband's house. Secondly, when she leaves her husband's house to her grave. Whereas in the Qur'an, house confinement for women is only a punishment for those who have committed adultery in the presence of four Muslims. This punishment took effect before the famous punishment for adultery was imposed³⁵, Allah said:

³⁴ Irene Zempi, 'Veiled Muslim Women's Views on Law Banning the Wearing of the Niqab (Face Veil) in Public', *Ethnic and Racial Studies* 42, no. 15 (18 November 2019): 2585–2602, <https://doi.org/10.1080/01419870.2019.1588985>.

³⁵ Muhammad Qurais. Shihab, *Wawasan Al-Qur'an: Tafsir Mawdu'i Atas Berbagai Persoalan Umat*. (Bandung.: PT Mizan Pustaka., 2007.).

وَالَّتِي يَأْتِيَنَّ الْفُحْشَةَ مِنْ نِسَائِكُمْ فَاَسْتَشْهَدُوا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۖ فَاِنْ شَهِدُوا فَاَمْسِكُوهُنَّ فِي
الْبُيُوتِ حَتَّىٰ يَتَوَقَّعَهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا

“And (against) the women who do heinous deeds, let there be four witnesses among you (who witnessed it). Then when they testify, then lock them (the women) in the house until they meet their death, or until Allah gives them another way”.

In general, careers are usually taken by women outside the home, so career women are classified as those who work in a public sector, which requires certain abilities and expertise with the requirements of having taken certain education³⁶. Career women, especially those who are married or married, automatically bear a double burden, both in the work and family environment³⁷. Therefore, the concept of doubles for women emerged, which is the application of women's roles in two domains at once, namely the domestic and public domains. Currently, efforts are being made to empower women, which is a reflection of the equal partnership between women and men in all areas of life.

The dual role of women workers has both positive and negative impacts. If the role is able to contribute to the stability of the family or society, then it is considered functional and can be referred to as a change in the functional structure of family life, and vice versa. Work in addition to being interpreted as worship is also intended to fulfill the needs of life physically and spiritually. Islam teaches that there is an obligation to work as well as the right to get a job that can apply to both men and women³⁸.

Across the planet women tend to possess and manifest power within the family, within social systems and networks. Females tend to engage in hierarchies in which the competition is more covert, and even cryptic, utilizing various psychological and social tools, whilst males tend to engage in hierarchies and competitions that are much more overt and public. Consequently male expressions of 'power' are more visible, female less so. So the Western Feminist argument that Western/Modern society is a negative patriarchy rests firstly on the notion that male-overt expressions of physical strength and 'power' are the only real or

³⁶ Marcia C. Inhorn et al., 'Abrahamic Traditions and Egg Freezing: Religious Women's Experiences in Local Moral Worlds', *Social Science & Medicine* 253 (1 May 2020): 112976, <https://doi.org/10.1016/j.socscimed.2020.112976>.

³⁷ Marianne Bertrand, 'Career, Family, and the Well-Being of College-Educated Women', *American Economic Review* 103, no. 3 (2013): 244–50.

³⁸ Kamaruzaman Yusof, Iran Herman, and Badlihisam Mohd Nasir, 'Islamic Radicalism in Malaysia: Gender Perspective', *Procedia - Social and Behavioral Sciences*, WCPG 2010, 5 (1 January 2010): 2119–25, <https://doi.org/10.1016/j.sbspro.2010.07.424>.

significant ones. This, of course, denies the copacetic reality of feminine agency and autonomy. Secondly, the Feminist argument appears to imply that the basic, or only, animating principle of social organisation is brute force and arbitrary expressions of physical power. (i.e. the use of strength to compel behaviour in others.) This denies the significance of grooming, mentoring, love, reconciliation, and cooperative reciprocity in effective, functional leadership. As in the word of Allah SWT:

QS. An-Nisa 29.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who believe, do not eat each other's property in a vanity way, except by means of commerce, which applies with mutual consent between you. and do not kill yourselves [287]; Verily Allah is Most Merciful to you"

Based on these words, every human being is required to be able to fight for the needs of his life. To be able to live independently. Even based on fiqh books, women can act as defenders and prosecutors in various fields, with the knowledge and skills they have. Women also have the right to work and occupy the highest positions in their careers.

On the other hand, Shaykh Abdul Aziz Bin Abdullah Bin Baz explained that in the relationship between the association of women and men which can cause fitna, it is better for women to work in the realm of women as stated in the following statement: "*Actually, the area for women to work at home or in the field of teaching and other things related to women is sufficient, without having to enter the work that is the task of men*"³⁹.

Under Islamic law, Qardhawi categorizes the law of women working outside the home or career activities as jaiz (permissible), which can be interpreted as sunnah or mandatory because of demands (needs), for example a widow who divorces her husband or to help her husband or family economy⁴⁰. In the Fiqh of Slawali written by Faqihuddin Abdul Qodir, there is also no prohibition against women working (a career), as long as there is a guarantee of security and safety, because work is the right of everyone so that the husband does not have the right to prohibit his wife from earning a living because she is sick, poor, or because she is sick. other.

Khaled M Abou El Fadl highly upholds the values of gender equality. In the normative view, the scholars argue that basically the law of career women or women working abroad is

³⁹ Alifulahtin Utaminingsih, *Gender dan Wanita Karir* (Malang: Universitas Brawijaya Press, 2017).

⁴⁰ Yusuf Qaradawi, *The Status of Women in Islam* (Islamic Incorporated, 1997).

forbidden, because by working outside the home there will be many obligations that must be abandoned⁴¹. For example, taking care of and educating children, and other domestic aspects that are the customary duties and obligations of a wife. This prohibition is also based on the husband's obligation to guide his wife on the path of goodness while the wife obeys it. Likewise with things in the world of men and women, Islam makes men outside the home to earn a living for their families, as the Prophet SAW said:

"And the rights of the wives over you (husbands) so that you provide them with a living and clothing in an acceptable way." (HR Muslim)⁴²

"And a woman is a leader in her husband's house and she will be held accountable for those she leads". (HR Bukhari)⁴³

Although Islam strongly recommends women to take care of their families and households, all of these things do not prevent them from playing an active role in building and empowering communities together with men in real life without neglecting their duties and taking care of their households.

Today there are multiple opportunities open to women. They can work in public spaces. Females can work in public spaces and the world of public employment has been entered by women, both single and married. Neither the Qur'an nor the hadith forbid them from doing so. In other words, Islam does not provide space restrictions for women and men, each of whom can work outside the home in all fields that are both needed for a good survival as well. However, some folk still discriminate.

There are many examples of women at the time of the Apostle who were involved in work in public spaces, including Umm Salamah, Shafiyah, Laila Al-Ghaffariyah, Umm Sinam Al-Aslamiyyah (Who were all recorded as figures involved in war.) Furthermore, Umm Salim bint Malham worked with bridal makeup. Khadijah was a successful female merchant. Umme Bani Anmar once came to the prophet asking for instructions on buying and selling at the marketplace. Raithah was active in work, Al-Syifa as a good scribe.

Scientific Discussion

Hermeneutics Abou M Fadl still accepts all views and is soft in reading texts in a religion. He really appreciates fiqh in Islam and on the other hand he still uses Western-style theories. Khaled Abou Fadl offers operational tools in interpreting a text or interpreting a law.

⁴¹ El Fadl, 'Conceptualizing Shari'a in the Modern State', 34.

⁴² Al-Hajjaj Abu Husain Muslim, *Shahih Muslim*, 3rd ed., 1 vols (Beirut Lebanon: Dar al-Kotob Al-Ilmiyah, 2010).

⁴³ Muhammad bin Ismail Abu Abdullah, *Shahih Bukhari*, 4th ed., 1 vols (Beirut Lebanon: Dar al-Kotob Al-Ilmiyah, 2010).

Khaled M Abou El Fadl highly upholds the values of gender equality. Khaled used clear laws from the Quran and Sunnah. According to Khaled Al-Qur'an and As-Sunnah are free, open, and autonomous. If Khaled's hermeneutics is applied, then the meaning of the Qur'an and sunnah is relative, meaning that the final Islamic laws can be changed according to the current socio-historical context, the meaning of the Qur'an fused with tradition (social awareness). The implication of that is that the Qur'an will be interpreted according to the tradition or subjective interpretation of the interpreter. Which will give birth to various colors in Islam. But still stick to the provisions of the Qur'an itself, interpret without changing the contents of the Qur'an.

CONCLUSION

The hermeneutical paradigm advanced by Abou El Fadl is a major contribution to the development of Hadith studies. Some of the concepts offered in the form of authorship process, proportionality, and pause in accuracy, are new terms in the study of hadith. Hermeneutics mediate problems for ordinary people who are still discriminatory on gender issues. Abou M El Fadl made a major contribution to the dynamics of Islamic law not only in the context of gender equality but at multiple levels. The method of determining competence, legal arguments that are thorough, genuine, rational, comprehensive, honest, and accompanied by self-control and still considering the level of proportionality, will produce authoritative meanings that benefit Muslims and not authoritarian despotism.

REFERENCES

- Abdullah, M. Amin. Pendekatan Hermeneutik Dalam Studi Fatwa-Fatwa Keagamaan, Proses Negosiasi Komunitas Pencari Makna Teks, Pengarang, Dan Pembaca, Makalah Disampaikan Dalam Acara Moslem Scholars Congress, Shapir Dan Dalam Pengantar Pada Buku Khaled M Abou El Fadl, Atas Nam. Jakarta.: PT Serambi Ilmu Semesta., n.d.
- Abu Abdullah, Muhammad bin Ismail. Shahih Bukhari. 4th ed. 1 vols. Beirut Lebanon: Dar al-Kotob Al-Ilmiyah, 2010.
- Abu Husain Muslim, Al-Hajjaj. Shahih Muslim. 3rd ed. 1 vols. Beirut Lebanon: Dar al-Kotob Al-Ilmiyah, 2010.

- Abukari, Abdulai. 'Education of Women in Islam: A Critical Islamic Interpretation of the Quran'. *Religious Education* 109, no. 1 (1 January 2014): 4–23. <https://doi.org/10.1080/00344087.2014.868203>.
- AL- JAUHARI, Imam Chanafie. *Hermeneutika Islam : Membangun Peradaban Tuhan Di Pentas Global*. Yogyakarta: Ittaqa Press, 1999.
- Alamgir, Aurangzaib. 'Islam and Women's Rights: Discourses in Malaysia'. *Procedia - Social and Behavioral Sciences*, 4th World Conference on Psychology, Counseling and Guidance (WCPCG-2013), 114 (21 February 2014): 872–76. <https://doi.org/10.1016/j.sbspro.2013.12.800>.
- Al-Qur'an. Jakarta: Kementerian Agama RI, 2010.
- Anam, Wahidul. *Dekonstruksi Kaidah Adalah Al-Sahabah; Implikasinya Terhadap Studi Ilmu Hadits*. Yogyakarta.: Lukis Pelangi Aksara., 2016.
- Bertrand, Marianne. 'Career, Family, and the Well-Being of College-Educated Women'. *American Economic Review* 103, no. 3 (2013): 244–50.
- Davies, Sharyn Graham. 'Gender and Power in Indonesian Islam: Leaders, Feminists, Sufis and Pesantren Selves'. *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 128–30. <https://doi.org/10.1080/13558358.2017.1296699>.
- El Fadl, Khaled Abou. 'Conceptualizing Shari'a in the Modern State'. *Villanova Law Review* 56 (2012 2011): 803. <https://heinonline.org/HOL/Page?handle=hein.journals/vllalr56&id=817&div=&collection=>.
- Fadl, Khaled Abou El. 'Qur'anic Ethics and Islamic Law'. *Journal of Islamic Ethics* 1, no. 1–2 (27 July 2017): 7–28. <https://doi.org/10.1163/24685542-12340002>.
- . *Reasoning with God: Reclaiming Shari'ah in the Modern Age*. Rowman & Littlefield, 2014.
- . *Speaking in God's Name: Islamic Law, Authority and Women*. Simon and Schuster, 2014.
- . *The Authoritative and Authoritarian in Islamic Discourses: A Contemporary Case Study*. Dar Taiba, 1997.
- Fathony, Alvan. 'Hermeneutika Negosiatif Khaled Abou El Fadl: Menangkal Otoritarianisme Tafsir Agama Dalam Hukum Islam'. *AT-TURAS: Jurnal Studi Keislaman* 6, no. 1 (19 August 2019): 116–41. <https://doi.org/10.33650/at-turas.v6i1.558>.

- Habuddin, Ihab. 'Konstruksi Gagasan Feminisme Islam Khaled M. Abou El-Fadl: Relevansinya Dengan Posisi Perempuan Dalam Keluarga'. *Al-Ahwal: Jurnal Hukum Keluarga Islam* 5, no. 2 (26 September 2016): 1–30. <http://ejournal.uin-suka.ac.id/syariah/Ahwal/article/view/1118>.
- Hakim, Muhammad Lutfi. 'Hermeneutik-Negosiasi Dalam Studi Fatwa-Fatwa Keagamaan: Analisis Kritik Terhadap Pemikiran Khaled M. Abou El Fadl'. *Istinbath* 19 (2020): 27–52.
- Hosen, Nadirsyah. "Pujian Dan Kesaksian" Dalam Khaled M. Abou El Fadl, *Atas Nama Tuhan; Dari Fikih Otoriter Ke Fikih Otoritatif*, Pent. R Cecep Lukman Yasin. Jakarta.: Serambi., 2004.
- Husna, Fathayatul. 'Niqab Squad Jogja Dan Muslimah Era Kontemporer Di Indonesia'. *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 24, no. 1 (25 March 2019). <https://doi.org/10.22373/albayan.v24i1.2774>.
- Inhorn, Marcia C., Daphna Birenbaum-Carmeli, Mira D. Vale, and Pasquale Patrizio. 'Abrahamic Traditions and Egg Freezing: Religious Women's Experiences in Local Moral Worlds'. *Social Science & Medicine* 253 (1 May 2020): 112976. <https://doi.org/10.1016/j.socscimed.2020.112976>.
- Iqbal, Mahathir Muhammad. 'Merumuskan Konsep Fiqh Islam Perspektif Indonesia'. *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 2, no. 1 (30 June 2017). <https://doi.org/10.22515/al-ahkam.v2i1.820>.
- Jahanghiri, Yahya, and Khadijeh Ahmadi Bighash. 'A Comparison of Women's Position in the Tasnim Exegesis of the Qur'an and the Convention on the Elimination of All Forms of Discrimination Against Women and the 2030 Education Framework'. *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (13 June 2021): 208–20. <https://doi.org/10.31538/nzh.v4i2.1333>.
- Joslin, Knut-Eric, and Frode Martin Nordvik. 'Does Religion Curtail Women during Booms? Evidence from Resource Discoveries'. *Journal of Economic Behavior & Organization* 187 (1 July 2021): 205–24. <https://doi.org/10.1016/j.jebo.2021.04.026>.
- Khaled M abou El Fadl. 'Guru Besar Hukum Islam Di UCLA School of Law, Amerika Serikat.',.
- Kusha, Hamid R. 'Minority Status of Women in Islam: A Debate between Traditional and Modern Islam'. *Institute of Muslim Minority Affairs. Journal* 11, no. 1 (1 January 1990): 58–72. <https://doi.org/10.1080/02666959008716149>.

- Matswah, Akrimi. 'Hermeneutika Negosiatif Khaled M. Abou El Fadl Terhadap Hadis Nabi'. *ADDIN* 7, no. 2 (14 November 2015). <https://doi.org/10.21043/addin.v7i2.578>.
- Mian, Amina. 'A Review of "Reasoning with God: Reclaiming Shari'ah in the Modern Age."' *Religious Education* 110, no. 3 (27 May 2015): 350–54. <https://doi.org/10.1080/00344087.2015.1039398>.
- Muttaqin, Labib. 'Positifisasi Hukum Islam Dan Formalisasi Syari'ah Ditinjau Dari Teori Otoritarianisme Khaled Abou El-Fadl'. *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 11, no. 1 (3 July 2016): 67–92. <https://doi.org/10.19105/al-lhkam.v11i1.859>.
- Naeeni, Nahleh Gharavi. 'Islamic Women Studies Is Important and Necessary'. *Procedia - Social and Behavioral Sciences, World Conference on Learning, Teaching and Administration Papers*, 9 (1 January 2010): 1238–43. <https://doi.org/10.1016/j.sbspro.2010.12.313>.
- Nalborczyk, Agata S. 'Polish Tatar Women as Official Leaders of Muslim Religious Communities and the Sources of Their Authority'. *Comparative Islamic Studies* 12, no. 1–2 (21 September 2018): 37–54. <https://journals.equinoxpub.com/CIS/article/view/34854>.
- Qaradawi, Yusuf. *The Status of Women in Islam*. Islamic Incorporated, 1997.
- Selimović, Amina. 'Women in the Islamic World: From Earliest Times to the Arab Spring'. *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 130–31. <https://doi.org/10.1080/13558358.2017.1296700>.
- Shaleh, Abdul Rachman. *Pendidikan Agama Dan Pembangunan Watak Bangsa*. Jakarta: Raja Grafindo Persada, 2005.
- Shihab, Muhammad Quraish. *Wawasan Al-Qur'an: Tafsir Mawdu'i Atas Berbagai Persoalan Umat*. Bandung: PT Mizan Pustaka., 2007.
- SIDDIQUE, HAFIZ MUHAMMAD, and SADAF MEHMOOD. 'Demystifying the Orient: Imperative of Veil and Muslim Women's Emanicipation.' *Hamdard Islamicus* 42, no. 4 (2019).
- Siraj, Asifa. 'Alternative Realities: Queer Muslims and the Qur'an'. *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 89–101. <https://doi.org/10.1080/13558358.2017.1296690>.
- Slater, Angus M. 'Queer(Ing) Notions of Islamic Authority: A Methodological Disposition in the Work of Khaled Abou El Fadl'. *Theology & Sexuality* 22, no. 1–2 (16 May 2016): 25–41. <https://doi.org/10.1080/13558358.2017.1296686>.

- Syarifuddin, Syarifuddin. 'Hermeneutika Khaled Abou El Fadl'. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (11 October 2015): 231–44. <https://doi.org/10.22373/substantia.v17i2.4099>.
- Teresa Watanabe. "Battling Islamic Puritans, Dalam Los Angeles Times., 2002.
- Utaminingsih, Alifiulahtin. *Gender dan Wanita Karir*. Malang: Universitas Brawijaya Press, 2017.
- Yusof, Kamaruzaman, Iran Herman, and Badlihasham Mohd Nasir. 'Islamic Radicalism in Malaysia: Gender Perspective'. *Procedia - Social and Behavioral Sciences, WCPCG* 2010, 5 (1 January 2010): 2119–25. <https://doi.org/10.1016/j.sbspro.2010.07.424>.
- Zempi, Irene. 'Veiled Muslim Women's Views on Law Banning the Wearing of the Niqab (Face Veil) in Public'. *Ethnic and Racial Studies* 42, no. 15 (18 November 2019): 2585–2602. <https://doi.org/10.1080/01419870.2019.1588985>.