

# Educational Leadership in the Family Gender Equality Perspective in Surah An Nisa' verse 34

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**Abstract:** In general, Muslims view that educational leadership in the family is a necessity based on QS. al Nisa': 34. In fact, in this verse, male leadership is followed for two reasons, because Allah has given advantages and because men provide for the family. The problem that arises is what if the husband only has advantages, but is unable to support the family, or vice versa? This study discusses the views of scholars regarding this matter. Apart from that, it reviews gender equality which is used as a perspective in reading about educational leadership in the family. Gender is a social construction of the roles of men and women. This role is unnatural. These roles are interchangeable between men and women. Some scholars argue that the husband's educational leadership in the family is based on QS. al-Nisa': 34 is not a necessity and is natural. The husband's leadership is ikhtiyari and kasby (sought after).

**Keywords:** Educational Leadership; Husband; Gender equality

## Introduction

The leadership of education in the family generally lies in the hands of the man or what is called the husband, more specifically the *qowamuna ala nisa'* husband<sup>1</sup>. With the word *qowamu*, it means that the leader is responsible starting from, educating, supporting, protecting (the house and its furnishings), having sex. Husband and wife bear the noble obligation to uphold the household which is the basic pillar of the structure of society. The rights and position of the wife are balanced with the rights and position of the husband in domestic life and social life together in society. Each party has the right to take legal action. The husband is the head of the family and the wife is the housewife<sup>2</sup>. Husband and wife must have a permanent residence. The house where the husband and wife live together. Husband and wife are obliged to love each other, respect each other, be loyal and provide physical and spiritual assistance to each other. The husband is obliged to protect his wife and provide all the necessities of household life according to his ability. The wife is obliged to manage household affairs as well as possible.

The husband's position as a family leader has a theological foundation in QS. al-Nisa': 34. The verse states that men are leaders for women. Leadership is due to two things, because God

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<sup>1</sup> Linda L Carli and Alice H Eagly, "Gender and Leadership," *The Sage handbook of leadership* (2011): 103–117; Vassiliki Brinia, "Men vs Women; Educational Leadership in Primary Schools in Greece: An Empirical Study," *International Journal of educational management* 26, no. 2 (2012): 175–191.

<sup>2</sup> Jessie Bernard, "The Good-Provider Role: Its Rise and Fall," *American Psychologist* 36, no. 1 (1981): 1; B Mesra, "Factors That Influencing Households Income And Its Contribution On Family Income In Hamparan Perak Sub-District, Deli Serdang Regency, North," *Int. J. Civ. Eng. Technol* 9, no. 10 (2018): 461–469.

has given priority to men and because men provide for their wives and families. These two things form the basis of a husband being a leader in the family. The question that arises next is whether if the husband has no advantages and cannot support his wife, he still has the right to be the leader of the family? Or if the husband only has advantages, but can't support the family or vice versa, who can only support the family but doesn't have advantages. Then is it still entitled to be the head of the family?

The mufassir have discussed this issue and the majority are of the opinion that the husband's leadership in the family is given/natural. The advantages of men compared to women are because they have the perfection of reason and religion. Men put their minds first and are more able to control their emotions. Men find no obstacles in practicing religion. Men have the right to lead prayers with women's congregations, and they can't do it properly. The advantages of men are also because they are ordered to carry out jihad, to witness crimes, and to receive inheritance twice as much as women. Such advantages are seen by mufassir circles as advantages given by Allah.

In addition, the husband's leadership in the family because he has the responsibility to provide for the family. Husband leaves the house to work, looking for sustenance, to meet family needs. Husbands have the obligation to bear household needs because they have physical advantages compared to women. The husband's role here is the central backbone of the family economy. The husband's leadership can become stronger and cause the husband's domination of the family, especially for his wife and children. This kind of condition gave birth to a patriarchal culture. The husband manages all household affairs, and the wife is just a '*konco wingking*'. This is what causes gender inequality relations.

Along with the times, the condition of society began to change. Currently there are many women who have received education. Many have completed their studies at the bachelor's level (S1) to third degree (S3), some of them even have earned the title of professor. This is certainly an advantage for a woman. Currently, there are also many who work in companies, government agencies, offices and occupy certain positions. With the increase in women's human resources and their role in the public sphere, it will certainly affect conditions in the family.

This writing discusses the husband's leadership in the family. The author will start by discussing the opinions of the scholars about male leadership as contained in QS. al-Nisa': 34. This discussion is intended to address the issue of male leadership in the family, including the transition of leadership traits to the female/wife's side. The discussion on the husband's leadership in the family will be reviewed from a gender equality perspective.

## Methods

This research is library research. The research aims to examine marriage theories in Marriage Law number 1 of 1974, An Nisa letter verse 34, and the opinions of scientists. This research uses a content analysis approach to the law and the content of An Nisa verse 34 regarding educational leadership in the family from a gender equality perspective.

## Result And Discussion

### Husband Leadership in the Family

Islam considers it important to have a leader in a community or group. Prophet Muhammad SAW. Said: *"If you are traveling with three or more people, one of you should be the leader."* The meaning of the Hadith is that the existence of a leader becomes something very important in human life. A leader should have the necessary qualifications in leadership so that he can lead his members to the goals they want to achieve. If the leadership is handed over to those who are not experts, then wait for the downfall.

Leadership means the ability of a person to influence other people so that the person wants to do what the leader wants. Leadership can function as both a social position and a social process. Leadership as a social position is the rights and obligations owned by a person or entity. Meanwhile, leadership as a social process includes all actions taken by a person or an entity that causes the movement of citizens. Basically leadership does not differentiate between men and women. Both have the same requirements to be a good leader.

Usually a husband who becomes a leader in a family. The family is the smallest institution in a society. The family consists of husband, wife, children as a result of marriage and offspring from both. The family also includes the upward line of descent, including fathers, mothers, grandfathers and grandmothers, siblings and children, and includes grandparents, uncles and aunts and their children (cousins). The term family includes husband, wife, as well as all close and distant relatives, who under any circumstances have their own rights and obligations. The degree of these rights varies depending on the degree of closeness and distance from a person. Rights for close relatives are stronger than those for more distant relatives<sup>3</sup>.

The existence of a leader in a family is far more important than a leader in a company. In a family, members always live together and feel they belong to each other, and if any problems arise they can be resolved immediately. In Muslim families, family leadership is in the hands of the husband. The formation of this family begins with the existence of a marriage contract between a man and a woman. Marriage seems to be a coronation ceremony for the husband to become the head of the family. The husband's leadership towards his wife in a Muslim family refers to the substance of the Qur'an, 4: 34 which is written below:

*"Men are leaders for women, because Allah has made some of them (men) superior to others (women), and because they (men) have spent part of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). the women you are worried about nusyuznya, So advise them and separate them in their beds, and beat them. then if they obey you, then do not look for ways to trouble them. Surely Allah is Most High, Most Great."*

The Asbabun nuzul verse above relates to the relationship between husband and wife who are experiencing problems in the household. Muqatil narrated that the Qur'an, 4: 34 above was due to a quarrel between Sa'ad ibn Rabi' and Habibah bint Zaid ibn Abi Zuhair. Both of them are husband and wife, and both are from the Ansar group. Sa'ad ibn Rabi' as the leader in the family received nusyuz treatment by his wife, so that Ibn Rab'i slapped his wife. Habibah (his wife) did not accept her husband's treatment, then she and her father went to the

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<sup>3</sup> Afdilla Nisa et al., "Isyarat Al-Qur'an Tentang Nafkah Bagi Kerabat," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 4, no. 1 (2022): 28.

Prophet Muhammad SAW., and reported the incident. Arriving before the Prophet SAW., Her father said: "I have married my daughter to him, then he slapped her". Then the Prophet SAW. said: "let Habibah menqishas (reply) slap her husband". Then, Habibah and her father left the presence of the Prophet. met her husband to avenge her treatment. Not long ago, before the two of them arrived at Ibn Rabi', the Prophet SAW. called him back and said: "come back, here is Gabriel coming to me". Allah sent down this verse, then the Prophet SAW. read it: "I want a matter and while Allah wills a matter, whereas what Allah wills is definitely better". Then, Habibah canceled to avenge her husband's treatment of her.<sup>4</sup>

In the Qur'an, 4: 34 above, there is the word *qanwa>mu>m*. The plural form of this word is *qanwa>m* which is taken from the root word *qa>ma*. The number of words *qa>ma* in the Qur'an with its various derivations is repeated 660 times. For example, the word *aqi>mu> al-shalah* is a derivation of the word *qa>ma*. The mufassirs explained that the use of the word *aqi>mu>* in the command to pray shows the demand for perfect implementation which includes fulfilling all conditions, pillars, and sunnah. From the same root word comes the word *qâim* (isim fa'il), meaning someone who carries out the task or whatever is entrusted to him properly. When this word changes its form to *qanwa>m*, its meaning develops into the ability to carry out duties and responsibilities perfectly and continuously. In this connection, it can be understood that the predicate as *qanwa>m* is not absolutely due to gender (male), but is more inclined to the ability to fulfill responsibilities perfectly and continuously<sup>5</sup>.

The word *qanwa>mu>m* is a form of *muba>lagab* from the word '*qa>im*' which has many meanings (*li al-taksi>r*).<sup>6</sup> While the word '*qa>im*' comes from the root word '*qa>ma-yaqu>mu-qiya>man*', meaning to stand<sup>7</sup>. If viewed from the function of the word '*qanwa>m*' (*muba>lagab* form), the statement '*al-rija>l qanwa>mu>na*' implies that most men are more worthy to be leaders than women, but certainly not for all men. Al-Asfahani connects the word with a person, so that the word has two meanings, namely subduing (*taskbi>r*) and effort (*ikhtiya>r*). While the word '*qanwa>m*' in the verse has the meaning of effort (*ikhtiya>r*).<sup>8</sup> This kind of interpretation has the implication that male leadership over women in the domestic sphere is not given, but must be sought. Ibn Manzur interprets the word '*qanwa>m*' in the verse as *al-muh}a>fazab* (guarding) and *al-is}la>b* (repairing).<sup>9</sup>

The discussion about the meaning and meaning of the word *qanwa>m* above can at least be concluded in three; First, from a linguistic point of view, the *muba>lagab* function in the word '*qanwa>m*' denotes the meaning of 'many', but not for all men. It seems hard to deny that most men are more appropriate and worthy of leading women in the domestic sphere than women leading men; Second, the word '*qanwa>m*' shows the meaning of *ikhtiyari*, so that male leadership in the household must be sought so that it is appropriate to be the wife's leader and not given or automatic; Third, given men are more entitled to become leaders over women in the domestic sphere.

Classical and modern commentators using the interpretation approach of *bi al-rima>yah*

<sup>4</sup> Abu Hasan Ali Al-Naisaburi, "Asbabal-Nuzul Al-Qur'an," ed. Dar Ishlah, 1992, 151–152.

<sup>5</sup> Sulaiman Ibrahim, "Hukum Domestikasi Dan Kepemimpinan Perempuan Dalam Keluarga," *Al-Ulum* 13, no. 2 (2013): 215–244.

<sup>6</sup> Fuâd Ni'mah, *Mulakhkhas Qawâ'id Al-Lughah Al-'Arabiyah*, Cet. IX, Juz II (Damaskus: Dâr Hikmah, n.d.).

<sup>7</sup> Ibn Manzûr, "Lisân Al-'Arab, Juz. 12" (Kairo: Dâr al-Ma'ârif, n.d.), 496.

<sup>8</sup> Al-Râgib Al-Asfahâni, "Mufradât Alfâz Al-Qur'ân, Juz. II" (Damaskus: Dâr al-Nasyr, n.d.), 269.

<sup>9</sup> Manzûr, "Lisân Al-'Arab, Juz. 12."

and *bi al-ra'yi* understand the word *qanwa>m'* with the meaning of leadership (*umara>*). This kind of interpretation comes from the interpretation of Ibn Abbas.<sup>10</sup> The verse states that there are two factors that cause leadership to be held by men, namely; first, the advantages given by God to men over women; and secondly, because the man or husband is responsible for the maintenance of the woman or wife.<sup>11</sup> The mufassir agreed that the man or husband is the leader over the woman or wife. The question then is whether leadership in the family applies to all husbands or not? Or, does the husband automatically become the leader of the wife in the family because he has advantages and is able to provide for her? Of course in this matter there are differences between the commentators.

Al-Zamakhshari is of the view that men as a whole become leaders over women. This is due to the advantages of men given by God compared to women. On this basis, according to him, male leadership comes from the glorification of God and not because of competition, domination or coercion. As for the glory of men in the form of the power of reason, strong will and physical strength, the ability to write, ride a horse and archery. Because of this, men are chosen to be prophets, scholars, public (*al-imama>b al-kubra*) and domestic (*al-imama>b al-sugra>*) leaders, jihad, call to prayer, sermons, i'tikaf, become a witness in *h}udu>d* and *qishash* cases, get a more share in inheritance and get *'asabah*, guardian in marriage, can be mental and reconcile, polygamy, lineage and others.<sup>12</sup>

Basically, from al-Zamakhshari's interpretation it can be concluded that first, male leadership over women is given or automatic because of its advantages. Second, this leadership includes all forms of leadership, both domestic and public, related to religious issues and worldly affairs. A different interpretation was put forward by al-Alusi and al-Biq'a'i regarding the Qur'an, 4: 34. According to both, leadership possessed by men takes two forms, namely *wahbiyy* (given) and *kasbiyy* (effort).<sup>13</sup> Leadership in the form of *wahbiyy* is in the form of an advantage that Allah has given to men compared to women and this is given. All men, regardless of their education and level of intelligence, as long as they are male, automatically have the advantages bestowed by Allah. Because of these advantages men deserve and deserve to be leaders for women. This kind of opinion is the view of most of the commentators.

As for leadership in the form of *kasbiyy*, according to al-Alusi and al-Biq'a'i, because the husband supports the wife. This kind of leadership must be cultivated by men or because of the results of the husband's efforts, in contrast to *wahbiyy* leadership which is obtained without effort. In reality, not all husbands have the ability to provide for their wives, unless he wants to try hard and earnestly seek the sustenance that God has provided on earth. With the advantages bestowed by Allah and the ability to provide for his wife, the new husband has the right to be a leader for his wife. The husband does not have the right to be a leader for his wife without being supported by providing maintenance to his wife. Islamic jurisprudence states that if the husband cannot provide a living, the wife has the right to do *fasakh*. That is the opinion of

<sup>10</sup> Muhammad ibn Jarir Al-Thabari, "Tafsir Al-Tabari Jami' Al-Bayân 'an Ta'wil Âyat Al-Qur'ân, Juz. 6" (Kairo: Markaz al-Buhûs wa al-Dirâsât al-'Arabiyyah wa al-Islâmiyyah, 2001), 687.

<sup>11</sup> Al-Thabari, "Tafsir Al-Tabari Jami' Al-Bayân 'an Ta'wil Âyat Al-Qur'ân, Juz. 6."

<sup>12</sup> Abû al-Qâsim Mahmûd ibn 'Umar Al-Zamakhshari, *Al-Kasyâf 'an Haqâiq Gawâmid Al-Tanzîl Wa 'Uyûn Al-Aqâwîl, Fi Wujûb Al-Ta'wil, Ditahqiq Oleh 'Adil Ahmad 'Abdul Maujûd Dan Ali Muhammad Mu'Anwad, Juz. II* (Riyâd: Maktabah 'Abikân, 1998).

<sup>13</sup> Syihâb al-Dîn al-Sayyid Mahmûd Al-Alûsi, *Rûb Al-Ma'âni Fî Tafîr Al-Qur'ân Al-'Azîm Wa Al-Sab' Al-Masâni, Juz. V* (Beirût: Ihyâ al-Turâs al-'Arabi, n.d.).

Imam Malik and Imam Syafi'i, whereas according to Imam Abu Hanifah, a wife has no right to apply for fasakh. In the perspective of fiqh, it can be concluded that male leadership in the domestic area, in the household, a man can become a leader if he can fulfill the requirements, namely to provide for his wife who is *kasbiyy*.

Al-Alusi further stated that the Qur'an, 4: 34 explicitly does not mention that men are superior to God over women. The verse reads:

*'bi ma> fadhdbala Allah ba'dabum'ala> ba'db'*

by what Allah gives some of them more, men over some others) and does not state: *'bi mâ fadhdbalahum Allah'alaibinna'*

with what Allah has favored in men over women. According to him, this statement is because there are some women who have advantages and nobility compared to men. So that it can be said, the advantage of men over women is more *'tagbli>ban'* or the majority<sup>14</sup>. That is, indeed the majority of men are more noble and therefore can become leaders for women, but not all men have this glory as there are some women who are more noble than men.

As for the advantages given by God in a *wabbiy* (given) manner to men over women, they are intellectual, physical and religious strength. With these characteristics, men are chosen to be prophets, domestic leaders, great leaders and guardians in marriage. While the glory that must be earned (*kasbiyy*) by the husband is in the form of giving a dowry, clothes and other things that come from his wealth for his wife.<sup>15</sup>

Based on the interpretation of al-Alusi and al-Biq'a'i above, it can be concluded that male leadership has two forms, namely *wabbiy* and *kasbiy*. *Wabbiy* means the potential for leadership that is given by God to men, both in the form of physical strength, reason and religion. This *Wabbiy* leadership potential must be supported by leadership that is *kasbiy* or effort, namely leadership potential that must be cultivated. *Wabby* leadership potential is an interpretation of the sentence *'bi mâ fadhdbala Allah'*, while *kasbiy* leadership is an interpretation of the verse *'bi mâ anfaqû min amwâlihîm'*. On the basis of the two leaderships, *wabbiy* and *kasbiy*, new men can become leaders over women. Even so, both of them do not deny that there are advantages that men have over women so that they deserve to be leaders.

Imam Bukhari narrated a hadith about leadership for everyone, men and women and everyone will be held accountable. This leadership applies to everyone in the domestic and public spheres. The word *'amîr'* denotes the highest public leadership in government. While domestic leadership is mentioned by the word *'al-rajul'*, namely the husband as a leader for all household members. While women or *'al-mar'ab'* function as leaders who manage the household and children. According to Ibn Hajar, the duty of the state leader or *'amîr'* is to maintain religion by enforcing regulations and justice in law. The husband's leadership in his family is managing family affairs and giving what is their rights.

While the wife's leadership means managing household affairs, children, serving and

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<sup>14</sup> Al-Zamakhsyari, *Al-Kasyâf 'an Haqâiq Gawâmid Al-Tanzîl Wa 'Uyûn Al-Aqâwîl, Fi Wujûh Al-Ta'wîl, Dîtabiq Oleh 'Adîl Ahmad 'Abdul Maujûd Dan Ali Muhammad Mu'Awwad, Juz. II.*

<sup>15</sup> Burhân al-Dîn Abî al-Hasan Ibrâhîm ibn 'Umar Al-Biqâ'i, *Naẓm Al-Durar Fî Tanâsub Al-Ayât Waal-Sumar, Juz. V* (Kairo: Dâr al-Kitâb al-Islamiy, n.d.).

giving advice to the husband<sup>16</sup>. In terms of editorial and Ibn Hajar's explanation, the hadith does not explain the division of leadership, both men and women at the public level, but explains leadership at the domestic level of the household where the husband manages all household members while the wife is in charge of managing the house and educating the children. . It was also explained that the wife has the right to give advice to her husband in household matters.

## Gender Equality

The word gender comes from English which means sex. Discussion of gender is often associated with roles, behavior, mentality, male and female characters that are constantly developing in society. Mansur Faqih defines gender as a male or female trait that is shaped by social and cultural factors. Masculine and feminine traits are constructed by the socio-cultural environment in which they live and live. The character of human sex types can change depending on how and where they were raised.<sup>17</sup>

Gender is a cultural concept that functions to provide identity, differences in roles, behavior. between men and women which developed due to social engineering sosial<sup>18</sup>. Gender determination is based solely on sex differences. Gender is a sex difference, not biological in nature, let alone natural. In other words, gender is the difference in the behavior of men and women due to differences in biological anatomy, and the difference in behavior is socially constructed. In the social sciences, gender is defined by the relation pattern between man and woman which is based on the social characteristics of each.

An explanation of gender can be concluded that gender is a set of attitudes, roles, responsibilities, functions, rights, and behaviors inherent in men and women as a result of cultural formations or the social environment in which humans grow and are raised. This means that differences in traits, attitudes and behaviors that are considered typical of women or typical of men or those that are more popular with the terms femininity and masculinity, are primarily the result of one's learning through a long process of socialization in the community where he grew up and was raised.

Gender equality is a word that is often heard and spoken in discussions or written in a number of references. What does gender equality mean? In order to explain this, in the following we will present a number of terms that are closely related to gender problems in addition to these terms. Equality means sameness, equality, in *musawa* Arabic. Meanwhile, gender equality means equal conditions for men and women to obtain their rights to play a role in the domestic and public spheres. They have the right to participate in social life in the fields of politics, law, economy, education and share in the benefits of development. The realization of gender equality is marked by the absence of discrimination between men and women in access, opportunities to participate, control over development and obtain equal and fair benefits from development.

Meanwhile, gender justice shows a process and treatment of justice for women and men.

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<sup>16</sup> Ahmad ibn 'Ali ibn Hajar Al-'Asqalâni, *Fath Al-Bâry Bi Syarb Sabîh Al-Bukhârî*, Juz. XIII (Riyâd: Maktabah al-Malik Fahd, 2001).

<sup>17</sup> Gemy Nastity Handayany, "Kesejahteraan Gender Ditinjau Dari Perpekstif Islam," *Jurnal Ilmu Kesehatan* 1, no. 2 (2014): 183–200.

<sup>18</sup> Rosalita Rosalita, "Identity Gender Question Sebagai Upaya Awal Pengenalan Gender Pada Anak Usia Dini Panti Asuhan Bunda Sumatera Selatan," *Az-Zabra: Journal of Gender and Family Studies* 1, no. 1 (2020): 12–23.

Gender justice means no more double burden, subordination, marginalization and violence against women and men. Although often in a patriarchal culture women are always labeled as marginal, subordinate, stereotyped, double-burden and receive harsh treatment<sup>19</sup>. Gender awareness and justice is not just a matter of discrimination in terms of access, participation, control over development and obtaining equal and fair benefits from the development of a nation..

### **The Position of Women in Islam**

The history of Arab Jahiliyah records and views women as less valuable creatures. Women are only functioned as creatures that reproduce offspring, and their degree is more or less the same as property. Women can be inherited and do not have the right to inheritance and rights like men<sup>20</sup>. It was really unfortunate for women at that time because their conditions were very bleak and apprehensive. Her position is really subordinated in front of men, also marginalized. The tradition of the Arab Jahiliyah community which was famous at that time was that if a daughter was found, she would be buried alive<sup>21</sup>. This kind of culture is contrary to the spirit of Islamic humanism and harassment of God's will that wants women to be born in the world.

The birth of Islam in the Arabian Peninsula became a breath of fresh air for the life and existence of women. Islam seeks to eradicate all forms of tyranny and injustice, including by upholding the dignity of women. Islam positions women as men, their rights are recognized and their roles are respected, both in the domestic and public spheres. The mission of Islam includes defending the weak, upholding justice for both the strong and the weak. Islam as a religion of mercy strongly opposes the tradition of ignorance which dehumanizes women. The history of mankind records how the early days of Islam upheld the dignity of women. The Prophet Muhammad carried out a social revolution regarding the existence and position of women in social life.

Women had a role that could not be looked down upon during the early days of the growth of Islam, both in the domestic and public spheres. Women also helped the Prophet Muhammad on the battlefield. Khadijah was the only woman who sacrificed all of her wealth for the success of the struggle for the Islamic mission and to uphold justice in the Arabian Peninsula. Umm Syurayk helped the preaching of the Prophet Muhammad by persuading Meccan women to secretly convert from idol worshipers to Muslims and believers. Even though the Qur'an has dismantled the traditions of jahiliyah which were discriminatory and exploitative against women, the provisions contained in the Al-Quran regarding women are final. These provisions should be understood as a moral idea and the spirit of upholding the dignity of women. Prophet Muhammad has laid the initial foundation of how to respect women. Even the teachings of Islam, said Robert Bellah, "too modern for its time" still get a lot of criticism because it is still gender biased.

Many thinkers, observers and critics have the wrong view of Islamic teachings regarding women. Ali Asghar said, they did not understand the origin and development of the Islamic

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<sup>19</sup> Sarah Apriliandra and Hetty Krisnani, "Perilaku Diskriminatif Pada Perempuan Akibat Kuatnya Budaya Patriarki Di Indonesia Ditinjau Dari Perspektif Konflik," *Jurnal Kolaborasi Resolusi Konflik* 3, no. 1 (2021): 1.

<sup>20</sup> Endang Sriani, "Fiqh Mawaris Kontemporer: Pembagian Waris Berkeadilan Gender," *TAWAZUN: Journal of Sharia Economic Law* 1, no. 2 (2018): 133.

<sup>21</sup> Muntoha Muntoha, "Islam, Gender, Dan HAM," *Unisia* 33, no. 73 (2010): 17–35.

religion, shari'ah. They assume that first, the shari'ah is completely divine and secondly, the shari'ah cannot change. This kind of view is often discussed in open forums, then strengthened by quoting the thoughts of conservative scholars<sup>22</sup>. In fact, Islamic teachings at the time of the Prophet Muhammad succeeded in breaking down the excessively patriarchal culture that was deeply rooted in Arab society.

In the early era of Muslim society, women had an honorable position in the domestic sphere. This is stated by Allah SWT. in the Quran, 33, 33 which reads: "*And you should stay in your house and don't decorate and act like the previous ignorant people.*"

This verse becomes the theological basis for how Islam respects women. The social and socio-cultural context when the verse was revealed was a threat and there was no guarantee of safety for women if they played a role in the public sphere. On the other hand, there is a verse that at a glance narrates the rights that men and women have differently according to the efforts made by each, as in Quran 4: 32, namely: "*Men have the right (share) of what they earn and for women (share) of what they earn*"

This verse shows that the Islamic religion actually recognizes the existence of women's charities, just as God recognizes men's charities.

### **Reconstruction of the Role of Women in the Domestic Area**

Islamic teachings reflected in the interpretations and pages of the yellow book seem to domesticate the role of women. The role of women is as if they are just 'backside friends', there are even sayings that feel unfair, 'heaven follows husband and hell follows husband'. Women become creature number two, even more. The role he plays in the domestic area is still very dependent on the position of the husband who is the leader of the family. Sayyid Quthub in his commentary *fi Dzīl al-Qur'an* refers to Quran 4: 34 openly positioning women in the domestic area. Although it also emphasizes that the verse does not prohibit women from taking part in the public sphere. However, if we understand carefully Quthub's paradigm of women and several figures who follow his thoughts clearly want women to take care of the household. Whereas in reality the early history of Islam, the Prophet SAW. does not limit the role of women only in the domestic area.

The theological source of Islamic teachings regarding the position of women stems from the Quran 4: 34. This verse clearly states that men are the leaders of women. Even Jalaludin al-Suyuti interprets *qawwamun* with the word *musallathun* which means master. It is hoped that the meaning of al-Suyuthi can be accepted by reason if it is associated with the two illat that accompany the word *qawwamun*, *bima fadhbhallab* dan *bima anfaqu*. If the two illat are collected in the man as the head of the family, of course the power of men over women will be perfect and dominant. Especially if the wife's HR is low in terms of education level and does not have economic independence, coupled with the wife's genealogy from an mediocre family.

Returning to the main issue of the word *al-rijal*, how is this word interpreted and interpreted so that it has a more egalitarian consequence, unlike the meaning of conventional interpreters. A number of Islamic thinkers and observers of gender equality have tried to analyze the word *al-rijal* from a grammatical point of view, for example Muhammad Abduh, Ali Asghar, Zaitunah Subhan. *Al* which is attached to *rijal* shows and makes the word *rijal* meaningful, special and certain, not intended for all men. In Quran 4: 34, the word *rijal* is

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<sup>22</sup> Chumaidi Syarif Romas, *Wacana Teologi Kontemporer* (Yogyakarta: PT. Tiara Wacana Yogya, 2000).

associated with the word *nisa'*. Gender terms in the Qur'an have significance. The word *nisa'* has a feminine, domestic, gentle connotation, and even means a lot of forgetfulness, while the word *rijal* can mean a person who walks. So the sociological meaning is in accordance with the meaning, *rijal* means moving, doing business in the public space, while women are at home. If women are more active, then sociologically they become *rijal*, and conversely if *rijal* is at home sociologically it becomes *nisa'*.

The second problem is about the word *qanwamun* which means leader, ruler, protector and guide. The latest mufassir interpret this word in a more moderate and functional nuance. The word *qanwamun* which comes from the word *qiwam*, according to *al-Maraghi* means leadership guidance and supervision in carrying out what is shown by the husband and paying attention to all his actions (Al-Maragi 1993). The husband's leadership duties in the house will only be carried out if he has certain criteria as mentioned in the Quran 4: 34. These criteria are first, the husband can prove his strengths such as guiding, educating and protecting. Second, the husband is able to meet the needs of the family in the form of clothing, food and shelter. Third, the husband has advantages that have been determined by Islamic law, such as the right to inherit twice as much as the woman's share and uses that advantage to help women.<sup>23</sup>

The advantages of husbands compared to wives in the household are functional. A husband in the household is tasked with earning a living and meeting the needs of the family. It is because of this advantage that a husband becomes the leader of the household<sup>24</sup>. While a wife also has the function of carrying out domestic duties in the family. The function of the husband in fulfilling material needs greatly determines his position as the leader of the household, in addition to fulfilling non-material needs, protecting, guiding and educating.

## Conclusion

Educational leadership in the family can be understood. The husband as the educational leader in the family/household becomes the backbone of the family, educates, protects, earns a living and fulfills the family's needs, if the wife has the same advantages/abilities and the husband dies then he can become the head of the household. A wife can be a leader in the household, and women's leadership in society can be in accordance with the demands of the Koran. Apart from that, there is a hadith narrated by Imam Bukhari and Muslim which explains that everyone is a leader. The husband is the leader in his family, while the wife is also the leader in her husband's household, and each of them will be held responsible.

History in the Qur'an also proves that women can become leaders in government, and succeed in prospering their country, like Queen Balqis from the country of Saba'. In current reality, many women are able to become leaders in the household. A number of wives are able to control and resolve their own affairs, children's affairs when their husbands leave or are left by their husbands, and so on. Not a few wives left their husbands away from home for a long time, divorced husbands, whether alive or dead, can take care of household affairs, support household needs, protect, guide and educate their children.

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<sup>23</sup> Ali Munhanif, *Mutiara Terpendam, Perempuan Dalam Literatur Islam Klasik* (Jakarta: PT.Gramedia Pustaka Utama, 2002).

<sup>24</sup> Ramziati Nadya Syafitri, Hamdani, "Tanggung Jawab Nafkah Keluarga Dari Istri Yang Bekerja..." 10, no. 2 (2022): 313–337.

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