

***Al-Qur'ān* And The Humanization Of Women (Analysis Of Women's Rights And Position In The Verses Of The Qur'an)**

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Abstract

The Quran emphasizes the significant role of women in Islam and highlights their importance through various verses. It promotes equal treatment and opportunities for both genders, recommending education for women and acknowledging their crucial social contributions. Several Quranic verses discuss the rights and obligations shared equally by men and women, demonstrating that there is no inherent discrimination between them. Additionally, specific provisions within the Quran grant unique benefits to women during childbirth and childcare processes. Despite these principles of equality, some interpretations suggest limitations on women's participation in public spheres. Ultimately, the Quran serves as a guiding framework for Muslims navigating contemporary challenges. This study employs a descriptive qualitative content analysis with thematic interpretation (Maudhu'i method) to analyze selected Quranic verses addressing similar topics. By examining these interconnected themes, we conclude that both sexes enjoy identical rights and roles; sometimes, women receive preferential treatment as evident from specific Quranic passages. While discussions around male responsibilities often focus on duties, those concerning females center on their entitlements.

Keywords: *Quran, Women, Rights, Equality*

ملخص البحث

أوضح القرآن أن للمرأة دوراً هاماً في الإسلام. الإسلام يكرم المرأة كثيراً. كما يعتبر الإسلام أن المرأة والرجل لهما نفس المتوازنة، حيث أوصى الإسلام بشدة التعليم للمرأة، فضلاً عن أن يكون لها دور اجتماعي لا يقل أهمية عن الرجل، وهو ما تؤكد عدة آيات في القرآن الكريم تبحث الحقوق والواجبات المتوازنة للرجل، ومن ناحية أخرى تتمتع المرأة بحقوق خاصة في عملية الولادة وتربية الأطفال. ولا يوجد تمييز بين الرجل والمرأة. وأحدث القرآن مبدأ المساواة بين الرجل والمرأة في جميع مبادئ الحياة الاجتماعية. ومع ذلك، لا تزال هناك بعض الحجج التي تشير إلى أنه ينبغي للمرأة أن تحد من مشاركتها في المجال العام. وينبغي للقرآن أن يعمل كإطار ومصدر لتوجيه المسلمين في مواجهة التحديات التي يواجهونها اليوم. هذه المقالة هي بحث مكتبي. منهج البحث المستخدم في هذه المقالة هو تحليل المحتوى الوصفي النوعي باستخدام منهج التفسير الموضوعي. من خلال جمع كل أو جزء من آيات القرآن من عدة حروف، الذين يتحدثون في نفس الموضوع ثم يربطون بعضهم ببعض حتى يتم في النهاية التوصل إلى نتيجة شاملة حول المشكلة وفقاً لرؤية القرآن. ويثبت هذا البحث أن المرأة والرجل لهما نفس الحقوق والأدوار لتحقيق أنفسهم في المجتمع، حتى في بعض الحالات تحصل المرأة على النصيب الأكبر، وهذا ما يمكن ملاحظته في آيات القرآن الكريم. عندما نتحدث عن الرجال فإن الأمر يتعلق دائماً بالواجبات والمسؤوليات، بينما عندما نتحدث عن النساء فإن القرآن يتحدث دائماً عن حقوقهن.

الكلمات الدالة: القرآن، المرأة، حقوق، موضع.

A. INTRODUCTION.

The religion believed and practiced by the people is the result of the interpretation of the

Qur'an and hadith which are the sources of Islamic teachings. In both of these sources there are verses and sayings that emphasize gender justice, however there are also verses and sayings that at first glance indicate gender discrimination. The existence of verses and hadiths that appear different must be considered in the interpretation process. If the sacred text of religion "falls" into a patriarchal society, then it is difficult to deny that there will be no interpretation that is biased towards the interests of men. Research conducted by Zaitunah Subhan shows that the interpretation books written by male interpreters tend to be biased towards men, which in turn harms women.¹

In essence, the Qur'an teaches that there is equality between men and women in all aspects of social life. However, in reality there are still several arguments that say women must limit themselves from being active in the public sphere. Ideally, the Koran should be used as a guide and guidance for Muslims. In fact, the Qur'an itself is not just a silent text, but it acts as a miracle that is able to answer all the problems faced by humans to this day.

Thus, efforts to fight for full equality of rights for women are a form of effort to fully humanize women and also aim to restore the historical rights that have been taken from women. And this effort requires several contributions of thought in the form of writing and research sourced from several trusted sources, in this case, of course the Qur'an is one of the holy books that is important to study as a solution to answer this problem.

In the Qur'an in Q.S. al-Hujurāt : 13 has explained that there is no difference between men and women, both have the same freedom and rights in carrying out worship and in terms of social activities. This verse clearly explains that the main teaching of the Koran is to liberate humans from colonialism and discrimination. Likewise, every man and woman also have the same responsibility, namely worshiping Allah. Here lies the difference between the two, namely in the level of devotion to Allah.²

The problem that arises then is that, even though Islam has based an integrative awareness regarding the existence of women in several respects as equal partners to men, the reality that

¹Zaitunah Subhan, *Tafsir Kebencian Hadis Bias Jender dalam Tafsir Qur'an* (Yogyakarta: LKiS, 1999), hal. 81.

² Ibid.

is emerging today, in various Muslim-majority countries, actually presents a contradictory view. The development and growth of Islam to various corners of the world cannot be separated from cultural factors. The influence of a culture that is still patrilineal and the reality of proportional comparison between men and women has spurred the proliferation of gender discrimination.

However, it must be admitted, on the other hand, in the Qur'an there are also *muhkam* verses which firmly/definitely position men above women; for example the verse about *mawaris*. There is indeed no room for these verse texts to renovate. However, the number of verses like this is very small, around 5%. This difference is more due to natural factors, where men are the ones who are responsible for providing support in a household. Likewise, women's domestic roles, such as being the first and main educator for children, giving birth, breastfeeding and so on, are clearly impossible to equate with men. This is where the secret of Allah creating these two types of creatures in pairs is clearly visible.

Previous studies that discuss the position of women in the Qur'an have been widely conducted. Among them; Reni Dian Anggraini, Desanta Azzuhara A.B., 2022. Entitled, Women In The Frame Of The Qur'an : Amina Wadud's Interpretation Model. The results of this paper show that Amina Wadud used hermeneutic methods in interpreting women in the frame of the Qur'an. So she criticized the classical Interpreter who said that women are not comparable to men. Therefore for Amina Wadud women with men it is the same, they can also be in a public space. So that at this time women must also be able to play a good role in political affairs, society and even other things.

Loeziana Uce, 2022. Entitled, Balance Of Gender Roles In The Qur'an. The results of this paper show that between men and women, both absolutely have mutual tendencies, according to their respective abilities, skills and portions. The difference does not lie in principle but lies in the nature of each. This is because the differences are seen from a sociological aspect. The Qur'an indeed recognizes the existence of differences between men and women, but these differences are not discrimination that benefits one party and marginalizes the other party. This difference is needed precisely to support the Islamic mission in the Qur'an about a harmonious,

balanced (equivalent), just, safe, peaceful and benevolent life, to complement each other and partner/cooperate in navigating life.

Furthermore, Desma Enawati, etc., 2023. *Women in the Perspective of Qur'an*. The results of this paper show that the position of women and men is equal before Allah. Like men, women also have the status of servants before God. They are given the same reward for the deeds they do. What differentiates them is only their degree of piety. Humans are noble when they carry out their servanthood, and they become despicable if they do not carry out their servanthood duties. They were also given the same mandate by Allah. on earth, namely as caliph. This shows that the gender a person has does not make him or her better than others.

B. RESEARCH METHODS.

In this study, the method used is a qualitative approach with text analysis to explore and understand the rights and position of women in the Qur'an. This approach was chosen because it allows researchers to explore the meaning contained in the verses of the Qur'an in depth as well as the social and historical context in which the verses were revealed. The following are the steps that will be taken in this study:

1. Data Collection

Primary Sources: The main data used in this study are verses from the Quran related to women. Researchers will identify and collect relevant verses, both those that explicitly mention women and those related to gender issues and women's rights.

Secondary Sources: Besides the Qur'an, researchers will also refer to related literature, including books, journal articles, and other scientific works that discuss women in the context of Islam and the interpretation of the Qur'an. This will help provide a broader perspective on the interpretation of these verses.

2. Text Analysis

This study will use the text analysis method to interpret the verses of the Qur'an related to women. The researcher will consider the historical, linguistic, and social context of each verse to understand its deeper meaning.

The analysis will also include a comparison between classical and contemporary interpretations to see how the understanding of women's rights and status has evolved over time.

3. Interdisciplinary Approach

This research will adopt an interdisciplinary approach by utilizing perspectives from gender studies, sociology, and anthropology. This aims to examine how the teachings of the Qur'an on women interact with social and cultural practices in Muslim societies. With this approach, the researcher hopes to identify gaps between the teachings of the Qur'an and the realities of Muslim women's lives today.

4. Data Validation

To ensure the accuracy and credibility of the data, the researcher will triangulate sources by comparing information from various references and opinions of experts in the fields of interpretation, gender studies, and Islamic law.

Discussions with experts or practitioners in the field of Islamic studies will also be conducted to gain additional perspectives on the interpretation of the verses analyzed.

5. Presentation of Research Results

The results of the analysis will be presented in narrative form explaining the rights and position of women in the Qur'an and its implications for the lives of Muslim women today.

This study will also include recommendations for the development of policies or programs that support women's empowerment based on the teachings of the Qur'an.

By using this research method, it is hoped that this journal article can provide a significant contribution to understanding the rights and position of women in the Qur'an and encourage constructive dialogue on gender issues in the context of Islam

C. DISCUSSION.

4.1 Relationships between men and women in the Qur'an.

In the Qur'an, the diction used by Allah. Regarding physical relations carried out according to the law of husband and wife, the words conveyed are very subtle, such as

"touch with women", mix with women, or come to your field as you wish, this is one indication that women are so pampered by Allah. and must be treated gently. In fact, as one of the forms of women as creatures that Allah pampers the most, when the Qur'an talks about women, what is discussed is about their rights and when it talks about men what is discussed is their responsibility.

The word An-nisa' in the Qur'an is mentioned 57 times, the content of this word is related to the provisions of munakahat, husband and wife law, inheritance law, in various work results, dress ethics, worship laws, women's and men's ethics, ethics association. Almost all of them talked about women's rights in social relations regarding the condition of women during the Jahiliyyah era whose rights were often forgotten.

Thus, in Islam, the existence of women truly has a noble place, being equal partners to men, Islam does not position women as sub-ordinate elements (below) in social institutions. The presence of Islam actually eliminates discrimination between men and women. History records that before Islam came, women's position was only as objects, and were often used as commodities for slavery and "sexual gratification". The beliefs that developed at that time viewed women as obstacles to progress. This assumption was then straightened out by Allah in Q.S. Al-Ahzāb : 35.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَفِظِينَ فُرُوجَهُمْ وَالْحَفِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so – for them Allah has prepared forgiveness and a great reward.”

Several words in the Qur'an state that Islamic teachings position women in a noble place. We can examine the nature of women from the Islamic perspective from the word of Allah:

1. Q.S. An-Nisa': 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”

2. Q.S. Al-Hujurat : 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

3. Q.S. An-Najm : 45

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ ۗ

“And that He creates the two mates the male and female.”

From the content of the verses above, we can draw a conclusion that the Qur'an has raised the status of women, given them freedom and honor, as well as an independent personality. Even in the Qur'an it is explained that women are partners so that their human aspects are the same as men, even as life partners who are mutually dependent on each other. This is proof that Islam places women in a respectable position and dignity, no less than men. So that the existing differences do not result in one feeling that they have advantages over the other.

In relation to verse 1 in surah An-Nisa', contemporary ulama' refers more to the meaning of *nafsin wāhidah* with each soul being the same. This means that both women and men have their own different souls. Al-Ṭabarī in his interpretation also

said that what is meant by this verse is that it comes from one father and one mother.³ Therefore, Quraish Shihab in his interpretation explains that this verse is more suitable to be understood in the context of the creation of humans through reproduction. To obtain offspring, sperm and ovum from a man and a woman are required to be united.⁴

4.2 Women's Rights in the Qur'an.

Islam places women's rights in a high level of honor, dignity and status equal to that of men. We can see from the coverage of several rights inherent in women in various verses of the Qur'an which discuss aspects of their lives.

1. The right to seek knowledge.

Islam highly values knowledge and really respects people who seek knowledge. In this context, Allah teaches knowledge not only to men, but this right is evenly distributed to all humans, both men and women. We can get this picture. see clearly in QS. Al-'Alaq: 5,

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ^٥

“Taught man that which he knew not.”

This verse is a strong guideline, that the right to education is not discriminated against only certain groups, such as rich people, nobles, even men. Allah transfers His knowledge to all mankind, including women in it. This is also reinforced by the hadith of the Prophet Muhammad.

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

“Seeking knowledge is obligatory for every Muslim, male and female”. (Historical hadīth Al-Baihaqī, At-Ṭabrānī, Abū Ya'lā, Al-Qudhāi, and Abū Nu'aim Al-

³ Ibn al-Jarir al-Thabari, Abu Ja'far Muhammad, Tafsir al-Thabari, Beirut : Dar al-Kutub al-'Ilmiyah, 1972, Jilid 3/565.

⁴ Thalib, Muh. Dahlan, 2022. “Kedudukan Perempuan Dalam Hadits Nabi”. Al-Ibrah, Volume XI Nomor 01, hal. 28.

Aṣḥihāni).⁵

2. Women's rights to worship/religion and to enter heaven, are not just monopolized by men, are mentioned in the QS. An-Nisa': 124,

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

“And whoever does righteous deeds, whether male or female, while being a believer – those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.”

In Q.S. Ghāfir : 40,

مَنْ عَمِلْ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۗ وَمَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

“Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer – those will enter Paradise, being given provision therein without account.”

3. Rights in the political field. Some of them are stated in Q.S. At-Taubah: 71,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

In Q.S. Al-Mumtahanah: 12 also tells that women during the time of the Prophet participated in pledging allegiance to the Prophet and his teachings. This shows that women have political rights and choices that must be protected. Islam also recommends to its followers, both men and women, to always consult in resolving the problems of their lives in this world.

⁵ Umar, Bukhari, 2012. *Hadits Tarbawi (Pendidikan dalam Perspektif Islam)*. Jakarta: Anizah, 2012, hlm. 7.

4. Material rights, owning the results of one's own business, receiving inheritance, and the right to work. In Q.S. an-Nisa': 32,

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ
ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.”

This verse explains that men and women equally have the opportunity to obtain the grace of Allah SWT. This includes the issue of ownership of objects and assets. As a result, women have the right to their labor or the results of their efforts.

In matters of inheritance, Allah said in Q.S. An-Nisā': 11

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

“Allah instructs you concerning your children: for the male, what is equal to the share of two females.”

This difference in inheritance is solely based on the differences in function between men and women in the household system according to Islam. In Q.S an-Nisa: 34 it is stated that men are leaders or responsible for women, but we have to look at this verse in the context of married life in the position of a man as husband. The indication is that the wife's rights to own and manage her property are not revoked, including of course the right to work and business.⁶

5. The right to choose and determine her husband.

In this case, the woman's parents/guardians are obliged to ask the woman's willingness to get married. As in Q.S. Al-Baqarah: 232,

فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ

“...do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis.”

⁶ Nurhaliza, Putri A. dkk, 2021. “Peran Sosial Perempuan Dalam Perspektif Al-Qur'an”, AL-FURQON (Jurnal Ilmu Al-Qur'an dan Tafsir), Vol. 4 No. 2, hal. 206.

This verse explains a woman's right to choose her future life partner after experiencing a divorce, meaning remarriage, either to her ex-husband or another man. Even though this verse is specifically for a widow, it is explained in another verse that marriage must be based on the bride's willingness, as stated in Q.S. Ar-Rūm: 21,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَتَفَكَّرُونَ

“And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.”

It is clear that Allah gives each other feelings of love and affection, as a sign that the two of them have a signal connection to each other. This means that women have complete rights in determining their partners, because the connection of love only exists within each of them, as well as for men.

6. Women's right to glory as a mother for their children.

This incomparable right is Allah SWT. Especially for women, as recorded in Q.S. Al-Aḥqāf: 15,

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۗ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۗ وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ۗ حَتَّىٰ إِذَا بَلَغَ
أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً ۗ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ..

“And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, “My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents...”

This verse describes how noble women are in this world, Allah SWT. provide a special portion in terms of His gifts in the world. A mother must be respected, because she carries out important tasks in continuing life. In the context of respect, it does not recognize race, ethnicity or religion. Allah SWT. gives full rights to receive respect without compensation.

Like other obligatory wills, in this verse Allah SWT. making a will to all mankind, whether rich, poor, officials or ordinary people, including those from any religion, everything is covered in khitob which is subject to law on the message conveyed, namely to do good to both parents, especially to a mother, which is explained in the next sentence, how A mother works hard to conceive and give birth to a child, then continues to breastfeed him until 30 months (the period between pregnancy and weaning of the child). So that when the child is able to be independent and able to return the favor (described at the age of 40), it is obligatory for the child to return the favor and always pray for his parents (especially his mother).

As narrated in a hadith *"Someone came to the Messenger of Allah and said, 'O Messenger of Allah, to whom should I serve first?' The Prophet SAW answered, 'Your mother!' And the person asked again, 'Then who else?' The Prophet SAW answered, 'Your mother!' The person asked again, 'Then who else?' He answered, 'Your mother.' The person asked again, 'Then who else?' The Prophet replied, 'Then your father.'* (Historical hadīth Bukhari and Muslim).

D. CONCLUSION.

By analyzing the verses of the Qur'an, the author finds that the position of women and men is equal before Allah SWT. Like men, women also have the status of servants before God. They are given the same reward for the deeds they do. What differentiates them is only their degree of piety. Humans are considered noble if they carry out their servanthood, and despicable if they do not carry out their servanthood duties. They were also given the same mandate by Allah SWT. on earth, namely as caliph.

The reality is that in public spaces women have various roles, sometimes exceeding what men do, because on the other hand they are responsible and take care of their children at home, even though they have full activities outside the home. In this way, men's privileges can shift into women's hands because women dominate the roles they play in the public sphere and within the family.

This shows that the gender a person has does not make him or her better than others. In the context of life, women are given equal rights by Allah SWT. In some cases, women are actually given advantages that are not given to men, namely the privilege of carrying His servants in their wombs, and also as a manifestation of Allah SWT's love. Where the mother becomes the source of fulfilling her children's needs. Not only that, mothers are also role models, stimulating children's growth and shaping their character.

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