

**CAREER WOMEN IN TAFSIR AL-QURANUL MAJID
AN-NŪR BY HASBI ASH-SHIDDIEQY
(Analysis of *Keadilan Hakiki Perempuan*)**



THESIS

**Submitted to Faculty of Ushuluddin and Humanities in Partial Fulfillment
of the Thesis Requirements for the Degree of S-1 in Qur'anic Science
and Tafsir**

Submitted by:

DIKA MEILIA

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**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY WALISONGO
SEMARANG**

2023

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Semarang, June 9th 2023

Declarator



Dika Meilia
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Assalamu'alaikum, wr, wb.

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MOTTO

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾ (التوبة/9: 105)

“And say "work (righteousness): soon will Allah observe your work and his messenger and that belivers. Soon will ye be brought back to the knower of what is hidden and what is open, then he shows you the truth of all that ye did.”(At-Taubah:105)¹

¹ Agus Hidayatulloh, et.all., *Aljamil: Al-Qur'an Tajwid Warna, Terjemah per Kata, Terjemah Inggris*, (Jawa Barat: Cipta Bagus Segara, 2012), p. 203

DEDICATION

I dedicate my work to:

My parents,

Warno and Noviati, this academic word finished because of you both. I always pray for the best. I hope you in a healthy and blessed life. You support behind of my life with every grace in pray. The best power of a parent's grace to their son. Thank you for all support and graces you gave to me.

*

All of my beloved lecturers for giving me the best experience, knowledge, and inspiration for my academic journey.

*

My beloved sister Wanda Khorunnisa and my little brother Daffa Azzahran and Azka Hamizan Alfarizqi.

*

For my beloved support system who always accompanies me in all conditions.

TRANSLITERATION

The transliteration of Arabic words used in writing this thesis is guided by the "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia number: 158/1987 and number 0543b/U/1987. dated January 22, 1988, as follows:

1. Consonant

Arabic consonant phonemes, which in the Arabic writing system are represented by letters, are represented in this transcription by a combination of letters and signs in some cases. A list of Arabic letters and their latin equivalents is provided below.

| Huruf Arab | Name | Latin Words | Information |
|------------|------|----------------|----------------------|
| ا | Alif | Not Symbolized | Not Symbolized |
| ب | Bāʾ | B | Be |
| ت | Tāʾ | T | Te |
| ث | Ṣāʾ | ṣ | es (With dot above) |
| ج | Jīm | J | Je |
| ح | Ḥāʾ | ḥ | ha (With dot below) |
| خ | Khāʾ | Kh | ka and ha |
| د | Dāl | D | De |
| ذ | Ẓāl | Ẓ | zet (With dot above) |
| ر | Rāʾ | R | Er |
| ز | Zai | Z | Zet |
| س | Sīn | S | Es |
| ش | Syīn | Sy | es and ye |

| | | | |
|---|--------|---|-----------------------|
| ص | Ṣād | ṣ | es (With dot below) |
| ض | Ḍād | ḍ | de (With dot below) |
| ط | Ṭā' | ṭ | te (With dot below) |
| ظ | Ẓā' | ẓ | zet (With dot below) |
| ع | 'Ain | ‘ | Inverted comma on top |
| غ | Gain | G | Ge |
| ف | Fā' | F | Ef |
| ق | Qāf | Q | Qi |
| ك | Kāf | K | Ka |
| ل | Lām | L | El |
| م | Mīm | M | Em |
| ن | Nūn | N | En |
| و | Wāw | W | W |
| ه | Hā' | H | Ha |
| ء | Hamzah | ‘ | Apostrof |
| ي | Yā' | Y | Ye |

2. Vowel

Arabic vowels are made up of single vowels, also known as monophthongs, and double vowels, also known as diphthongs.

a. Single Vowel

The transcription of the single vowel in Arabic, which is represented by a sign or vowel, is as follows:

| Huruf Arab | Name | Latin Words | Information |
|----------------|---------|-------------|-------------|
| --- َ --- - | Fathah | A | a |
| --- ِ --- - | Kasrah | I | i |
| --- ُ --- - | Dhammah | U | u |

b. Double Vowel

Arabic double vowels have symbols made up of a vowel and a letter, and their transliteration is a letter combination, as in:

| Huruf Arab | Name | Latin Words | Information |
|------------|----------------|-------------|-------------|
| يـ َـ َـ | Fathah and ya' | Ai | a-i |
| وـ َـ َـ | Fathah and wau | Au | a-u |

| | | | |
|--------|--------|----------|-----------|
| kataba | كَتَبَ | -yazhabu | يَدَهُ بَ |
| fa'ala | فَعَلَ | -su'ila | سَيْلَ |
| zukira | ذَكَرَ | -kaifa | كَيْفَ |

3. Maddah

Maddah, or lengthy vowels, are transliterated as letters and signs using vowels and letters, as in:

| Huruf Arab | Nama | Huruf Latin | Nama |
|------------|------------------|-------------|----------------|
| ا | Fathah and alif | Ā | A and top line |
| ي | Fathah and ya | Ā | A and top line |
| ي | Kasrah and ya | Ī | I and top line |
| و | Dhammah and wawu | Ū | U and top line |

| | | | |
|-------|------|---------|--------|
| قَالَ | qāla | رَمَى | ramā |
| قِيلَ | qīla | يَقُولُ | yaqūlu |

4. Ta Marbutah

There are two transliterations for ta marbutoh:

- a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the transliteration is /t/

- b. Ta marbutah is dead

Ta marbutah who dies or gets sukun, the transliteration is /h/

- c. Ta marbutah is transliterated as ha (h) if the last word with ta marbutah is followed by a word that employs the article al and the two terms are read separately.

Example:

| | | |
|-----------------------|---|-----------------|
| رَوْضَةُ الْأَطْفَالِ | - | raudah al-aṭfāl |
| الْأَطْفَالِ رَوْضَةُ | - | rauḍatul aṭfāl |

5. Syaddah (Tasydid)

In this transliteration, the shaddah sign, which in the Arabic writing system is represented by a sign called the shaddah sign or the tasydid sign, is represented by the same letter as the letter that is marked with the shaddah.

6. Article

In the Arabic writing system, articles are represented by the letter, however in this transcription, the articles are identified by the letters syamsiah and qamariah after the article.

- a. Articles followed by the letter syamsiah

The letter /l/ is substituted with the same letter as the letter that comes right after the article in the transliteration of the article that comes after the letter syamsiah.

Example:

| | | |
|--------------|---|--------------|
| رَجُلٍ | - | ar-rajulu |
| السَّيِّدَةِ | - | as-sayyidatu |

- b. Articles followed by the letter qamariah

The principles described in front are observed while transliterating articles that are followed by the letter qamariah as well as sound

Example:

- al-qalamu الْقَلَمُ

7. Hamza

Despite prior claims to the contrary, hamzah is only transliterated with an apostrophe when it appears in the middle or at the end of a word. Because it is an alif in Arabic, the hamzah at the beginning of the word is not symbolic.

8. Word Writing

In general, each word whether fiil, isim, or harfis written separately. However, some words whose writing in Arabic is typically combined with other words because letters or vowels are omitted are written separately in this transliteration as well as the words that come after them.

Example :

ابراهيم الخليلَ ibrahīm al-khalīl

9. Capital Letters

This transliteration uses head letters, although it is not recognized in the Arabic writing system. In EYD, big letters are used to write the first letter of your own name and the beginning of a sentence. The personal name that begins with the article should be written with the main letters, not the first letter of the article.

Example:

وَمُحَمَّدٌ الرَّسُولُ - Wa mā Muhammadun illā rasūl-

Utilizing uppercase letters Allah can only be used if the Arabic script is full, and no capital letters are utilized if a letter or vowel is missed due to word combination.

10. Tajweed

This transliteration guide is an essential component of Tajweed Science for individuals who desire to read fluently. Therefore, recitation instructions must be provided in conjunction with the launch of this Latin Arabic Transliteration Guide (international edition).

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Thank God for the presence of Allah SWT has guided and given me the way so that this thesis can be written easily and meaningfully. Sholawat and greetings may continue to be bestowed upon the Prophet Muhammad PBUH, whom we look forward to for his intercession and blessings on the last day and hopefully will be considered a loyal *ummah* like his former companions. My thesis entitled “*Career Women in Tafsir Al-Quranul Majid An-Nūr by Hasbi Ash-Shiddieqy (Analysis of Keadilan Hakiki Perempuan)*” submitted to Ushuluddin and Humanities faculty to fulfill the degree requirements of the Qur’anic Science and Tafsir.

I would like to thank all those who supported me during my academic journey at State Islamic University of Walisongo. A thousand tanks to:

1. Prof. Dr. Imam Taufiq, M. Ag., as the Rector of State Islamic University (UIN) Walisongo Semarang has provided all the support and facilities in preparing this thesis.
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5. My beloved parents, Warno and Noviati, thank you for all graces and supports. I belived a best effort will become a bestresult.
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11. My Self, thank you for struggling to finish this lecture. Thank you for doing your best in everything. Stay strong and do good to anyone.

Finally, the researcher is aware that this research work is not completely perfect, but the researcher hopes this research will benefit the author and readers more.

Semarang, June 9th 2023

The Writer

A handwritten signature in black ink, appearing to be 'Dika Meilia', written over a horizontal line.

Dika Meilia
1904026037

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ABSTRACT

A study shows the large number of women entering the world of work. There are several reasons why women enter the career world, among them educational factors, self-actualization, economic reasons, circumstances, and urgent needs in the family. Women who work or have careers are good; this means that women have equal access and opportunities. But the culture in society limits their desire, especially for those who are married, especially if they already have children. Women face a double role (double burden), where on the one hand they need to work on their own, but on the other hand they have to be more consistent in raising children and taking care of the family.

This thesis aims to find out: 1) How is Hasbi Ash-Shiddiqey's interpretation of career women in *Tafsir Al-Quranul Majid An-Nūr*? 2) How is *Keadilan Hakiki Perempuan* analyzed in Hasbi Ash-Shiddiqey's interpretation of career women? 3) How is the relevance of Hasbi Ash-Shiddiqey's interpretation of career women in Indonesia?

This study is library research because all data sources analyzed and used are written materials, either from books, manuscripts, or others related to this research. This research is qualitative research with a contextual thematic interpretation and character research (mufasir). Meanwhile, the research used the *Keadilan Hakiki Perempuan* approach.

This study concluded, 1) Hasbi's view of career women, in the *Tafsir Al-Quranul Majid An-Nūr* looks moderate and divided the role of career women in the public space and domestic space; 2) Analysis of *Keadilan Hakiki Perempuan* in Hasbi's interpretation of career women, there are a potential of double burden, subordination, marginalization and public leadership on career women; 3) The relevance of Hasbi's interpretation of career women is relevant to the condition of career women in Indonesia. Women who have a career or work in the middle of their work, their domestic responsibilities are still running. Women are allowed to go outside the home and have a career with provisions, such as getting permission from their guardians, wearing polite clothes and guard her eyes.

Keywords: *Career Women, Tafsir Hasbi, Keadilan Hakiki Perempuan*

CHAPTER I

INTRODUCTION

A. Background

Humans are ordered to work well according to the role they have,¹ so work is a priority. Work orders apply in general, both men and women are ordered to do good deeds.² Problems started to arise when a woman decided to work outside the home. Nowadays women are choosing to have a career. The roles of men and women have changed in the last twenty years. Women assume responsibilities as wives, mothers and professionals simultaneously. This sets them apart from conventional women who manage the home and children. Currently, 75% of mothers with children under the age of six work outside the home, and 55% of mothers with children under the age of six work outside the home. In the mid-1960s, only 17% of mothers with one-year-olds were working full time. Today, however, more than half of mothers work.³

As the world evolves and experience presents different things for women. Guarantees to be financially successful, to be recognized for their existence and to bear the title of being independent requires women to fulfill their dreams by studying at a higher level of education, to obtain prestigious jobs and to occupy high positions in the world of work. This further gives the title to women who have jobs with the title “career woman”.⁴

Career women themselves mean women who have jobs and are financially independent, either working for other people or having their own business. She is synonymous with smart women and modern women. In addition, career women are defined as women who are involved in professional activities such as business, offices, and so on with the aim of achieving advancement based on expertise such as skills, honesty, and so on.⁵

The definition of "*career woman*" is a woman who is engaged in a particular field

¹ Kementrian Agama RI, *Tafsir al-Qur'an Tematik Kerja dan Ketenagakerjaan*, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2012), 321

² Saifuddin Mujtaba², *Isteri Menafkahi Keluarga?*, (Surabaya: Pustaka Progressif, 2001), P. 15

³ Robert S. Feldman, *Pengantar Psikologi*, (Jakarta: Salemba Humanika, 2012), p. 154

⁴ Rasna Paris, "*Pandangan Tokoh Agama Sulawesi Selatan Tentang Wanita Karir Yang Berstatus Ibu Rumah Tangga*", Thesis, UIN Alauddin Makassar 2016, p. 1

⁵Alteza and Hidayati, "*Work-Family Conflict Pada Wanita Bekerja: Studi Tentang Penyebab, Dampak dan Strategi Coping*", Research Report, 2011, p. 24

according to her expertise as a self-actualization⁷ effort to obtain an established position in particular and achieve progress, achievement and satisfaction in life in general.⁸ Indeed, Allah created human beings so that they do good deeds without discriminating between their status and gender. In addition, women are human beings, and Islam has never neglected half of its members to participate in creating a harmonious social relationship.⁹

In other side, the dominant belief in our society and perhaps also in other societies states that women's work should be limited to the domestic space (inside the house) while men's work is in the public space.¹⁰ This unequal condition arises because society has been confined by patriarchal values for too long which always demand social recognition of male power and everything that has male characteristics. The position of women is only a subordination of men.¹¹ Classical scholars have determined that the role of women is strictly limited at home. Surat al-Ahzab verse 33 is the argument they use:

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 quietly in your houses, and make not a dazzling display, like that of the former times of ignorance, and establish regular prayer and give zakat and obey Allah and His messenger. And Allah only wishes to remove all abomination from you, remember of the family and to make you pure and spotless”. (Q.S Al-Ahzab:33).¹²

Most of the classical scholars, including Ibn Kathir, Al-Qurtubi, and Al-Alusi, forbade Muslim women to leave the house if they did not meet religious needs, such as praying at the mosque. They realize that the prohibition applies to all women because the book in the verse is addressed to the wives of the Prophet and Muslim women in general. Al-Maraghi also understands, as did Ibn Katsir, al-Alusi, al-Qurtubi, az-Zuhaili, and Hamka, that the command contained in the verse is addressed to the wives of the Prophet

⁷ Abraham Maslow developed a theory of the hierarchy of needs, one of which revealed that humans have a need for self-actualization and to find meaning in life through the activities they undertake. Work is a means or way that can be used by humans in finding the meaning of life. The need for self-actualization through a profession or career is one of the choices that many women make nowadays, especially with the increasing opening of equal opportunities for women to reach high career levels. See: Ismiyati Muhammad, " *Wanita Karir...* ", p. 104

⁸ A. Hafiz Anshary A.Z. and Huzaimah T. Yanggo (ed.), *Ihdad Wanita Karir, dalam Problematika Hukum Islam Kontemporer (II)*, (Jakarta: Pustaka Firdaus, 2002), Cet.III, p. 21-22

⁹ Rasna Paris, " *Pandangan Tokoh...* ", p. 3

¹⁰ Titin Fatimah, " *Wanita Karir dalam Islam* ", Musawa Journal, Vol. 7 No. 1 June 2015p. 32

¹¹ Musdah Mulia, *Islam Menggugat Poligami*, (Jakarta: Gramedia, 2004), p. 8

¹² Agus Hidayatulloh, et.all., *Aljamil: Al-Qur'an Tajwid Warna, Terjemah per Kata, Terjemah Inggris*, (Jawa Barat: Cipta Bagus Segara, 2012), p. 422

and women as a whole.¹³

Unlike the majority of the scholars above, Hasbi explained that the *khitab* used in the verse was for the wives of the Prophet only, so that the prohibition was only aimed at the wives of the Prophet, not Muslim women in general. So that other women are given the freedom to be creative and work outside the home. This difference in views can be influenced by Hasbi who lives in Acehnese society where women have played many roles in the public sector.¹⁴

Working is a human right, it makes no difference whether children or adults, men and women, educated or lay people, rich or poor. Anyone is not prohibited from working, unless it endangers himself or others. At that time work was prohibited in order to avoid the danger posed. Work is the foundation of civilization and the secret of progress. Without work there would be no agriculture, industry and commerce.¹⁵

Islam, through various verses of the Qur'an, encourages people to work, as Allah says:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

(الجمعة/62:10) ﴿١٠﴾

"And when the prayer is finished, then ye may disperse through the land, and seek of the bounty of Allah frequently that ye may prosper". (Al-Jumu'ah:10)¹⁶

Allah swt does not differentiate between the two. Allah also emphasizes the obligation to do justice and prohibits exploitative actions against other people. In that verse there is evidence of the existence of a woman's right to work. The history of the Prophet's journey has proven the participation of women in war, with the task of taking care of medical problems, providing tools, and treating wounded soldiers. In addition, it has been proven that there are some women who are busy in commerce and help their husbands in farming.¹⁷

Also in surah at-Taubah verse 105, Allah swt says:

¹³ Ahmad Mustafa al-Maraghi, *Tafsir al-Quran al-Karim* "vol 22, (Semarang: Toha Putra, tt), p.6

¹⁴ Teuku H. Ainal Mardhiah Aly, "*Pergerakan Wanita di Aceh Masa Lampau sampai Kini*" in Ismail Suny, Anthology about Aceh in Yunahar Ilyas, *Kesetaraan Gender dalam Al-Qur'an*, p. 57

¹⁵ Hannan Abdul Aziz, *Saat Istri Punya Penghasilan Sendiri*, (Solo : aqwam, 2012), p. 85.

¹⁶ Agus Hidayatulloh, et.all., *Aljamil..*, p. 554

¹⁷ Asriyati, "*Wanita Karir dalam Pandangan Islam*", *Al-Maiyyah Journal*, Volume 07 No. 2 July-December 2014, p. 171

وَقُلْ اَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾ (التوبة/9: 105)

“And says: “Work (righteousness): Soon will Allah observe your work, and His messenger and the believer: Soon will ye be brought back to the knower of what is hidden and what is open: then will he show you the truth of all that ye did.” (At-Taubah/9:105)¹⁸

Worship is the main purpose of God created humans. Work is one of worship, the essence of worship is doing the commandments and staying away from the prohibitions of Allah SWT. So, working to earn sustenance is one of Allah's commandments.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ (العنكبوت/29: 17)

“For ye do worship idols besides Allah and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance then seek ye sustenance from Allah,, serve him and be grateful to him, to him will be your return”. (Al-'Ankabut: 17)¹⁹

Work can also be categorized as a pious deed, and pious deed is defined as an earnest act in carrying out worship or fulfilling religious obligations, such as a good deed towards fellow human beings²⁰, as explained in verse 124 of surah an-Nisa:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا
﴿النساء/4: 124﴾

“If any do deeds of righteousness, be they male or female and have faith, they will enter heaven and not the least injustice will be done to them.” (An-Nisa verse 124)²¹

That verse explicitly equates women and men in terms of effort and reward. The verse also gives an indication that the work of a woman in whatever form she does belongs to her and she is responsible for that work. Islam emphasizes that men and women who work and do charity will get a good and prosperous life. Islam's commitment to socio-economic issues is to what extent human activity in these two sectors is in

¹⁸ Agus Hidayatulloh, et.all., *Aljamil..*, p. 203

¹⁹ Agus Hidayatulloh, et.all., *Aljamil..*, p. 398

²⁰ Tim Penyusun, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa. 2008), p. 47

²¹ Agus Hidayatulloh, et.all., *Aljamil..*, p. 98

accordance with moral and ethical norms.²² As explained in surah al-Nahl verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا

كَانُوا يَعْمَلُونَ ﴿٩٧﴾ (النحل/16: 97)

“Whosoever works righteousness, man or woman and has faith verily, to him will we give a little that is good and pure and we will bestow on such their reward according to the best of their actions.” (An-Nahl:97)²³

A degrading view of women greatly affects them in the world of work such as they have to accept acts of sexual harassment where they work either from their own co-workers or their superiors, the low salary they earn is because women experience menstruation, pregnancy, childbirth so they are unable to carry out their activities to the fullest possible. Companies do not provide women with adequate health insurance, even if there is, not all women will get it.²⁴

Another problem for career women who are already married is the household. Domestic issues and the dual roles of women have often become a dilemma, especially for those who work as career women. When in fact this does not need to happen if the woman really lives up to her duties and obligations become a wife, housewife and her role as a woman career. Women who have careers are good, this means that women have equal access and opportunities. But very vulnerable with double burden.²⁵

The dual roles of women, as wives, mothers and as career women, are engendered problematic. Family crisis in America, according to Abdablin, and crime society because the wife left the house. The work of women increases damages society and leads to their moral decadence.²⁶ Women's careers too become one of the reasons for the tenuous relationship between mother and child, or disharmony in the relationship between family members. This condition makes children deviate and broken.²⁷

²² Husein Muhammad, *Fiqh Women*, ed. Yudi and Faqihuddin Abdul Kodir (Yogyakarta: IRCiSoD, 2019), p.242

²³ Agus Hidayatulloh, dkk., *Aljamil...*, p. 278

²⁴ Ismiyati Muhammad, "Wanita Karir dalam Perspektif Islam", *Al-Wardah: Journal of Women, Gender and Religion Studies* Volume : 13 No 1. June 2019 Edition, p. 102

²⁵ Salmah Intan, *Jurnal Politik Profetik*, Vol 3 No. 1 2014, p. 7. See also in the Undergratuated Thesis Anisah, "Perempuan Di Ruang Publik Dalam Perspektif Sayyid Quthb (Studi Analisis Dalam Tafsir Fî Zhilâl Al-Qur'an)", IIQ Jakarta 2019, p. 5

²⁶ Syaikh Ali al Qadhi, *Wadîfatu al-Mar'ah fi al-Mujtama' al-Insānī*, (Jakarta: Mustaqiim, 2002), P. 127

²⁷ Saifuddin Mujtaba', *Isteri Menafkahi Keluarga?*, (Surabaya: Pustaka Progressif, 2001), P. 60

Career women are not synonymous with "*working women*". Working women are those whose work will be rewarded in the form of money. Even though she did not receive the compensation immediately, the characteristics of this working woman were emphasized in monetary rewards. The position of working women can be higher or lower than career women. For example, women who work in trade affairs. Career women have multiple roles. In addition to acting as a professional at work, a career woman also has responsibility for the role that is inherent in her nature related to the household, so that a career woman has several advantages that not every woman has.

The social roles of men and women are greatly influenced by their anatomical differences. Men play a major role in society because they are considered stronger, potential and productive, while women who have reproductive organs are considered weaker, less potential and unproductive.²⁸

This undergraduate thesis will examine more deeply Hasbi Ash-Shiddiqey's thoughts in understanding issues concerning career women. Hasbi ash-Shiddieqy is a cleric originally from Aceh. Apart from being an expert in Islamic law, he is also a mufassir who has works in tafsir Qur'an.²⁹ In terms the popularity of the name Hasbi, it is no stranger to the Indonesian interpretation of Ulama and academics who study the field of interpretation. Hasbi is also a controversial person with the thoughts and views of his reformers, with the evidence that his works are very complex, both in the field of Islamic religious studies or non-religious ones which are rich in information. One of the contributions of his works in the religious field is in the Qur'an fan and interpretation, Hadith fan, Fiqh fan, monotheism fan and kalam, in the general or non-religious field, including a book entitled "*guidelines for households*".

Tafsir Al-Quranul Majid An-Nūr is a book of interpretation that is easy to understand because it presents the emphasis or intent of the verse and the use of contemporary language styles, and there is no repetition of information. In writing his commentary Hasbi has a characteristic that is different from other commentators, namely by adapting to the conditions of the society he faces and from his experience. In the tafsir An-Nūr Hasbi describes the breadth of knowledge in almost all disciplines. Bearing in

²⁸ Adanan Murroh Nasution, "*Wanita Karir dalam Perspektif Islam*", Al-Maiyyah Journal, Volume 07 No. 2 July-December 2014, p. 172. See also Fadilah Suralaga, *Introduction to Gender Studies*, (Jakarta: Psw Uin-Iisep, 2003), Vol. I, p. 1

²⁹ Muhammad Amin, "*Kepemimpinan Perempuan Dalam Perspektif Mufassir Aceh: Studi Komparatif Tafsir Terjemahan Al-Mustafid Karya Abdurrauf As-Singkily Dengan Tafsir An-Nur Karya Muhammad Hasbi Ash-Shiddieqy*", Dissertation of the Doctoral Study Program in Al-Qur'an Studies and Interpretation Concentration of Science Tafsir Institute of PTIQ Jakarta 2021, p. 9

mind that every interpretation of the Quran, methods of interpretation, and benchmarks for the truth of interpretation are strongly influenced by the scientific, social, cultural, political background or view of life of the mufassir, tafsir An-Nūr is very urgent to become the object of interpretation research and one of which is studying and researching verses about career women.³⁰

To examine and analyze Hasbi's interpretation, this undergratuated thesis uses the perspective of *keadilan hakiki perempuan* initiated by Nyai Nur Rofiah. Nur Rofi'ah is one of the academics and Muslim women leaders from Indonesia who actively campaigns on gender and women's issues. *Keadilan Hakiki Perempuan* is a approach in interpreting the Qur'an that takes into account the unique experiences of women, both biologically and socially. Biologically, women can experience menstruation, pregnancy, childbirth, post-partum bleeding, and breastfeeding. This biological experience is *qadrati* and cannot be owned by other than women. As for social experience, for women it is *irādati*, women are often associated with stigmatization, marginalization, subordination, violence, and double burden. This situation occurs because of the strong patriarchal system that grips tightly in society, anytime and anywhere.³¹

Nur Rofiah criticized the interpretation that has developed massively among Muslims. She uses a critical interpretation method that trying to place the verses of the Koran objectively and comprehensively, without eliminating its socio-historical aspect. Nur Rofiah classifies verses related to women became three groups, there are starting point verses, intermediate target verses and last final goal verses.³²

Thus author will examine more deeply Hasbi's thoughts using *keadilan hakiki perempuan* perspectie, in the hope that the results of this research can enrich the repertoire of Tafsir al-Quran. The author intends to analyze Hasbi ash-Shiddieqy's views in the form of an undergratuated thesis entitled "*Career Women in Tafsir Al-Quranul Majid An-Nūr by Hasb Ash-Shiddieqy (Analysis of Keadilan Hakiki Perempuan)*"

³⁰ Bayu Arif Bimantoro, " *Istidraj dalam Tafsir Al-Quranul Majid An-Nuur Karya Hasbi Ash-Shiddieqy*", (Undergratuated thesis, UIN Sunan Ampel, Surabaya, 2021), p. 47

³¹ Nur Rofiah, *Nalar Kritis Muslimah, Refleksi Atas Keperempuanan, Kemanusiaan Dan Keislaman*, (Bandung: Afkaruna, 2021). p. vi

³² Yuliana Jamaluddin, "*Nur Rofiah's Method Of Critical Interpretation In Lingkar Ngaji KGI*", Syahadah Journal Vol. X, No. 2, October 2022, p. 44-45

B. Research Questions

Based on the description background above, this will be described a more specific problem formulation as follows:

1. How is Hasbi Ash-Shiddiqey's interpretation of career women in *Tafsir Al-Quranul Majid An-Nūr*?
2. How is *keadilan hakiki perempuan* analysis of Hasbi Ash-Shiddiqey's interpretation of career women?
3. How is the relevance of Hasbi Ash-Shiddiqey's interpretation of career women in Indonesia?

C. Objectives and Benefits of Research

Related to the background and problem questions above, the objectives and benefits of this research are as follows:

1. To find out Hasbi Ash Shiddiqey's interpretation about career women in *Tafsir Al-Quranul Majid An-Nūr*
2. To find out *keadilan hakiki perempuan* analysis of Hasbi's interpretation about career women
3. To find out the relevance of Hasbi Ash Shiddiqey's interpretation of career women in Indonesia

D. Literatur Review

To support a more in-depth discussion of the problems that have been raised above, the author tries to conduct a literature review or previous researches that are relevant to the problems to be examined.

First, the thesis entitled "*Wanita Karir dan Keluarga (Studi Pandangan Dewan Perwakilan Rakyat Daerah Kota Yogyakarta Tahun 2004-2009)*" was written by Heri Purwanto, student of the Al-Ahwal Asy-Syakhsiyyah Department, Syari'ah Faculty, UIN Yogyakarta 2010. This study are to discribed the forms and methods of the members of the Yogyakarta City Regional People's Legislative Assembly for the 2004-2009 period to form a harmonious family even though the members of the council have many tasks in solving problems and government policies in the City of Yogyakarta. Sometimes in their daily lives, they only meet face to face with their families for no less than 3-5 hours. So that between work as a Regional People's Legislative Assembly and work as a housewife must be balanced. The balance between work outside the home and work inside the home

will be very influential in creating a *sakinah, mawadah wa rahmah* family.³³

Second, the Thesis entitled “*Peran Publik Perempuan dalam Pandangan Al-Qur’an (Studi Tahlili Qs An-Nisa: 34)*” was written by Maryam, a student majoring in Al-Qur'an Science and Interpretation, Faculty of Ushuluddin Philosophy and Politics Uin Alauddin Makassar 2013. The results is that in QS An-Nisa: 34, a pious woman is a woman who obeys Allah and maintains her honor when her husband is not around and also always worships. Women do not only play a role in the domestic space but also play a role in the public space. Islam justifies women being active in various fields inside and outside their homes independently or together with other people individuals may keep their faith and prevent the harmful effects of this labor on themselves and their surroundings as long as it is done in a respectful and courteous manner.³⁴

Third, the thesis entitled “*Wanita Karir dalam Perspektif Al-Qur’an*” was written by Lia Mirnawati, a student majoring in Al-Qur'an Science and Interpretation, IAIN Palopo 2015. The results showed that in careers for women there are several opinions of scholars who allow and prohibit while those who prohibit women from having careers because they see that women are leaders at home looking after the husband's children and property. And as for those who allow women to have careers as long as they do not leave the conditions and do not forget their feminine nature.³⁵

Fourth, the thesis entitled “*Wanita Karir: Pilihan Dilematis Antara Pekerjaan dan Keluarga (Studi Kasus Wanita Karir di Yogyakarta)*” was written by Nafiesa Lauza Mernisa Hilman, a student majoring in Management at the Faculty of Economics at the UII Yogyakarta 2017. This study found that working women because they have a desire to build a career they have. In addition, they want to actualize their education by working. However, not all women work because they want to build their careers and focus on career progress, but there are those who work solely to earn income due to economic demands to meet family needs. All subjects, whether working in the banking sector or government agencies, have large job demands that hinder them from carrying out their roles as career

³³ Heri Purwanto, “*Wanita Karir dan Keluarga (Studi Pandangan Dewan Perwakilan Rakyat Daerah Kota Yogyakarta Tahun 2004-2009)*”, Al-Ahwal Asy-Syakhsiyyah Department, Faculty of Syari'ah, Sunan Kalijaga State Islamic University, Yogyakarta 2010

³⁴ Maryam, “*Peran Publik Perempuan dalam Pandangan Al-Qur’an (Studi Tahlili Qs An-Nisa:4: 34)*”, Al-Qur'an Science and Interpretation of the Faculty of Ushuluddin Philosophy and Politics Uin Alauddin Makassar 2013

³⁵ Lia Mirnawati, “*Wanita Karir dalam Perspektif Al-Qur’an*”, Al-Qur'an Science and Interpretation of the Faculty of Ushuluddin, Adab and Da'wah State Islamic Institute (Iain) Palopo 2015

women and housewives in a balanced way.³⁶

Fifth, International Journal entitled “*Career Women as a Role Model in the Formation of Morals*” by Yosi Dinuraini. The purpose of this study is to describe the approach taken by career women in the moral upbringing of their offspring. The data were gathered by observation, interviewing, and documenting methods, and their validity for qualitative analysis was then examined. The author draws the conclusion that the approach of moral education employed by career women in educating the children in Kelurahan Tlogosari Kulon Semarang is a model method, habit, and advises based on the information gathered.³⁷

Sixth, The dissertation entitled “*Kepemimpinan Perempuan dalam Perspektif Mufassir Aceh: Studi Komparasi Tafsir Terjemahan Al-Mustafid Karya Abdurrauf As-Singkily dengan Tafsir An-Nur Karya Muhammad Hasbi Ash-Shiddieqy*” by Muhammad Amin, Doctor of Tafsir al-Qur’an Study Program Concentration Interpretation of Postgraduate Program at the PTIQ Jakarta Institute in 2021. According to this research, the debate over women's leadership in ancient Acehnese society was not just a result of a lack of knowledge of religious literature. Additionally, political, social, and economic considerations contributed to the debate. Those who oppose women in leadership really cite religious teaching as the primary justification for the rejection, despite the reality that there are other causes than religion that cause debate.³⁸

Seventh, the thesis entitled “*Wanita Karir dalam Tafsir Al-Mar’atu Fi Al-Qur’an Karya Al-Sya’rawi (Kajian Hermeneutika dan Feminisme)*” was written by Vanya Ironies, a student majoring in Al-Qur’an Sciences and Faculty of Interpretation of KH. Achmad Siddiq, UIN Jember Faculty of Ushuluddin, Adab and Humanities 2022. This research draws the conclusions, 1) Al-Sya’rawi's view of career women, in the book al-Ma’ratu fi Al-Qur’an looks moderate; 2) Feminist hermeneutic analysis of Al-Sya’rawi's thoughts about career women in his book, adhering to the theory of theoretical hermeneutics and socialist feminism because they were influenced by his educational background and the socio-historical factors surrounding his situation that occurred at that time; 3) The

³⁶ Nafiesia Lauza, “*Wanita Karir: Pilihan Dilematis Antara Pekerjaan dan Keluarga (Studi Kasus Wanita Karir di Yogyakarta)*”, Faculty of Economics at the Islamic University of Indonesia Yogyakarta 2017

³⁷ Yosi Dinuraini, “*Career Women as a Role Model in the Formation of Morals*”, International Journal of Multicultural and Multireligious Understanding (IJMMU) Vol. 5, No. 5, October 2018, <http://dx.doi.org/10.18415/ijmmu.v5i5.449>

³⁸ Muhammad Amin, “*Kepemimpinan Perempuan dalam Perspektif Mufassir Aceh: Studi Komparasi Tafsir Terjemahan Al-Mustafid Karya Abdurrauf As-Singkily dengan Tafsir An-Nur Karya Muhammad Hasbi Ash-Shiddieqy*”, Doctor Of Al-Qur’an And Tafsir Study Program Concentration Of Interpretation Of Postgraduate Program At The Ptiq Jakarta Institute In 2021.

implications of Al-Sya'rawi's interpretation of career women in Indonesia, women may go out and have a career outside the home if they fulfill several shari'ah requirements, such as obtaining permission from a guardian, wearing modest clothing, and the work is not secular (mixing of the opposite sex).³⁹

Eight, International Budapest Research and Criticism Institute-Journal (BIRCI-Journal), “*Contribution of T.M. Hasbi Ash-Shiddieqy in the Renewal of Islamic Law in Indonesia*”, Asy’ari. The T.M. Hasbi ash-Shiddieqy legislation that governs Indonesia does not reflect the characteristics of Indonesian society. He underlined the significance of creating laws that both reflect the sociocultural society of Indonesia and the current circumstances and advancements. *Madhab* is selected in line with the sociocultural circumstances of Indonesian culture, not necessarily as a replacement for the Ijtihad of the earlier academics found in the fiqh.⁴⁰

Ninth, Undergratuated Thesis entitled “*Argumen Keadilan Gender dari Perspektif Nur Rofiah (Studi Pada Buku Penalaran Kritis Mulimah)*” written by Nur Afriani Fariha from Al-Qur'an Studies and Interpretation of the UIN Jakarta in 2022. The result is Nur Rofiah's background on gender justice is influenced by Nur Rofiah's education and experience. Koran KGI is also a means to show the general public that gender justice exists in Islam. According to Nur Rofiah, the discourse on gender equality in the Qur'an is a contextual understanding of verses using the perspective of *keadilan hakiki perempuan*. *Keadilan hakiki perempuan* is a perspective in interpreting the Qur'an that takes into account the unique experiences of women, both biologically and socially. Nur Rofiah applies this perspective in interpreting verses related to women.⁴¹

From several existing studies, it can be seen that there is still no research that specifically discusses career women in Hasbi Ash-Shiddiqiey perspective in tafsir an-Nuur using *keadilan hakiki perempuan* perspective. So this research will try to do more in-depth research on Hasbi's views of career women in *Tafsir A-Quranul Majid An-Nūr* in the analysis of *keadilan hakiki perempuan*.

³⁹ Vanya Ironies, “*Wanita Karir dalam Tafsir Al-Mar'atu Fi Al-Qur'an Karya Al-Sya'rawi (Kajian Hermeneutika dan Feminisme)*”, Al-Qur'an Sciences and Faculty of Interpretation Kiai Haji Achmad Siddiq State Islamic University Jember Faculty of Ushuluddin, Adab and Humanities 2022

⁴⁰ Asy’ari, “*Contribution of T.M. Hasbi Ash-Shiddieqy in the Renewal of Islamic Law in Indonesia*”, Budapest International Research and Critics Institute-Journal (BIRCI-Journal)

⁴¹ Nur Afriani Fariha, “*Argumen Keadilan Gender dari Perspektif Nur Rofiah (Studi Pada Buku Penalaran Kritis Muslimah)*”, Study Program of Al-Qur'an Studies and Interpretation of the Institute of Al-Qur'an Sciences Jakarta in 2022

E. Method of Research

The research method is a set of knowledge about systematic and logical steps and looking for data relating to a particular problem to be processed, analyzed and drawn conclusions and then find ways to solve them.⁴² The method used is as follow:

1. The Type and Research Approches

The research is library research, so the data obtained is derived from the study of texts or books that are relevant to the subject matter or formulation of the problem above.⁴³ Therefore the step taken by the author is to collect data from books, magazines, journals and articles related to the themes discussed. The approach to this research is through a *keadilan hakiki perempuan* approach by Nur Rofiah. *Keadilan hakiki perempuan* is a perspective in interpreting the Qur'an that takes into account the unique experiences of women, both biologically and socially.

2. Data Sources and Data Collection Technique

In discussing this thesis uses data source which are divided into two, namely primary data sources and secondary data sources. The main book or primary source used as a reference is *Tafsir Al-Quranul Majid An-Nūr* by Hasbi ash-Shiddiqey and several other works by Hasbi ash-Shiddiqey. Secondary source collected by researchers as a support or support from primary sources such books, journals, sites on the internet relating to the research being conducted. After the data has been collected, the next step is to manage the data so that the research can be carried out in a rational, systematic, and directed manner.

3. Data Analysis

The research method used are the research method of contextual thematic interpretation and character research (*mufasir*). The contextual thematic interpretation method is an interpretation based on selecting certain themes by collecting verses that have a unified theme and then interpreting it in order to obtain a complete picture of a matter that is the object of discussion. This kind of interpretation aims to obtain the full meaning of the verse on a certain theme⁴⁴, and is said to be contextual because it seeks meaning that is relevant and actual for the current context.⁴⁵ While character research is research that examines the thoughts of a character by looking at the aspects considered.

⁴² Soerjono Soekanto, *Pengantar Penelitian Hukum*, (Jakarta: UI Press, 1986), p. 21

⁴³ Sutrisno Hadi, *Metodologi Penelitian*, volume 1, (Yogyakarta: Andi Offset, 1995), p. 9

⁴⁴ Anis Yuliana, "*Hak dan Kewajiban Suami Istri dalam Alquran dan Tafsirnya Kementerian Agama RI*", Thesis (Yogyakarta: Faculty of Ushuludin and Islamic Thought UIN Sunan Kalijaga 2015, p. 46

⁴⁵ Anis Yuliana, "*Hak dan Kewajiban...*", p. 48

One of the aspects considered is the uniqueness of a character's frame of mind in explaining a problem.⁴⁶

The steps taken by the author in this thematic research are by referring to Abdul Mustaqim's⁴⁷ writings, namely, *first*, setting the theme to be discussed. The theme studied in this research is career women with the reasons that have been presented in the background. *Second*, collecting verses related to the theme of career women, using verses that have been used by previous studies that have a correlation with this theme and using keyword career women. *Third*, interpret these verses carefully. The interpretation used is the interpretation of Habsi ash-Shidieqy in *Tafsir Al-Quranul Majid An-Nūr*. *Fourth*, compiling a discussion with a systematic framework to answer the academic problems of this research. *Fifth*, complete with an explanation that has a correlation with the theme. The approach used in this study uses *keadilan hakiki bagi perempuan*, namely by considering women's experiences in reading verses. Then read Hasbi's interpretation using the perspective of *keadilan hakiki perempuan*, to assess whether tafsir an-nur has accommodated women's special experiences or not. If it is based on the *keadilan hakiki perempuan* if Hasbi's interpretation is applied textually according to the sound of the interpretation whether it creates a double burden or not. *Sixth*, re-examining the interpretation of these verses and looking for relevant and actual meanings for the current context to then make comprehensive conclusions.

F. Thesis Outline

This study's thesis outline has three main points; introduction, discussion, and closing. The systematic writing formulation are:

First chapter contains introduction in the form of an overview of the general description or the entire contents of the Thesis, which then leads to the following chapters. The introduction provides information on the main problem under study by including the research methodology used. The introduction contains several sub-chapters: background of the problem, problem questions, research objective, research benefits, literature review, methods of research, and writing systematics.

Second chapter contains an explanation of career women which contains the understanding of career women, factors affecting career women, problems of career

⁴⁶ Abdul Mustaqim, *Metode Penelitian dan Tafsir Al-Qur'an*, (Yogyakarta: Idea Press Yogyakarta, 2015), p. 37-40

⁴⁷ Abdul Mustaqim, *Metode Penelitian...*, p. 41

women, the impact of career women. The last is *keadilan hakiki perempuan* approach.

Third chapter contains Hasbi ash-Shiddiqey and his tafsir book, namely Tafsir of an-Nūr. In it, he discusses his biography and works, especially briefly discussing tafsir an-Nūr. And then discuss Hasbi ash-Shiddiqey's interpretation of career women.

Fourth chapter is in the form of analyzing the data that has been obtained and processing it into a problem based on the existing theory. This chapter explaining *keadilan hakiki perempuan* analysis of Hasbi's interpretation about career women in tafsir An-Nuur and finally, the relevance of Hasbi's interpretation for career women in Indonesia.

Fifth chapter is the last or closing chapter of the research writing process, namely the conclusions or results. This chapter contains short answers to the formulation of the problem made by the researcher. Followed by suggestions and criticisms under the object of research being studied.

CHAPTER II

DESCRIPTION OF CAREER WOMEN AND *Keadilan Hakiki Perempuan*

A. Career Women

1. Definition of Career Women

Judging from the wording “*career woman*” consists of two words, namely “*women*” and “*career*”. In the Big Indonesian Dictionary, the word “*women*” means adult women, in the sense that young children are not included in this term.¹ In essence, synonyms for the word *wanita* and *perempuan* are the same. Lexically (original meaning) in the Indonesian Dictionary there is no difference between *wanita* and *perempuan*. *Perempuan* is defined as women and wives.² That is, the meaning of *wanita* and *perempuan* are the same semantically.³

However, both also have differences. Contemporary Indonesian history, namely at this time, records that the word *wanita* occupies an honorable position and connotation. This word undergoes an *amelioration* process, namely a change in meaning that is increasingly positive, the present meaning is higher than before.⁴ According to the Dewan Dictionary, the word *perempuan* is a *euphemistic*⁵ form of *wanita*. Meanwhile, the word *perempuan* in the view of Indonesian society has experienced *semantic degradation* or *pejoration*⁶. In the usage market, especially in the bureaucracy and the upper class, the fate of *perempuan* is worse off under the word *wanita* so that what emerges is the Minister of Women's Affairs, Women Engineers, Women Entrepreneurs and even Career Women.⁷

¹ Language center dictionary compilation team, *Kamus Umum Bahasa Indonesia*, cet. Ke-2 (Jakarta: Balai Pustaka, 2002), p. 268

² Language center dictionary compilation team, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), p. 1159

³ Sudarwati dan D. Jupriono, “*Betina, Wanita, Perempuan: Telaah Semantik Leksikal, Semantik Historis, Pragmatik*” dalam FSU in the Limelight Vol. 5, No. 1 July 1997 <https://www.angelfire.com/journal/fsulimelight/betina.html>

⁴ H. Kridalaksana, *Kamus Linguistik*, (Jakarta: Gramedia, 1993), p. 12

⁵ Euphemistic is included in the adjective word (adjective) which has a softening meaning (about language and so on). See Language center dictionary compilation team, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), p. 402

⁶ Semantic degradation or pejoration is a decrease in the value of meaning, the present meaning is lower than the previous meaning, the opposite of the word euphemistic. See H. Kridalaksana, *Kamus Linguistik*, (Jakarta: Gramedia, 1993), p. 12

⁷ Sudarwati dan D. Jupriono, “*Betina, Wanita, Perempuan: Telaah Semantik Leksikal, Semantik Historis, Pragmatik*”, FSU in the Limelight Vol. 5, No. 1 July 1997

Based on Javanese folk etymology (folk etymology, *jarwodoso* or *keratabasa*, the word *woman* is culturally perceived as “*wani ditoto*” the lexical translation is “dare to be arranged” the contextual translation is “willing to be arranged” the translation is simply “submit to husband” or “don't fight men”. Women are considered noble if they submit and obey men. There are often expressions “*pejang gesang kula ndherek*” (live or die, I will follow my husband), “*swargo nunut, neroko katut*” (husband goes to heaven I ride, husband goes to hell I'm carried away). It turns out that this Javanese notion is deeply ingrained in Indonesian. Women's loyalty is valued highly, and women's independence is not in the dictionary. Therefore, in Indonesian the word woman has a higher value because, said Ben Anderson, Indonesian has experienced “jawanization or “kramanisasi”: only in skin is the egalitarian Malay language, but in spirit is the feudal Javanese language.⁸

In ancient Greece, famous philosophers such as Plato⁹ (427-347 BC) lived and classified women as equal to children and slaves. Aristotle¹⁰ (384-322 BC) said that women for men are slaves to their masters, workers to scientists and barbarians in Greece. Then, Cristom¹¹ said “women are an unavoidable evil, tempting, a danger that threatens the home, the seduction of death, and the devil who hides”. Then, Josten argues that we marry wives to give birth to our children legally. It is clear how arrogant attitude is very common among Greek thinkers, according to them women are not perfect.¹²

In contrast to western philosophers, Islamic thinkers have their own understanding of women which is far from humiliation and humility. According to Yusuf Qardhawi, God has prepared women to have sensitive feelings. The *Imra'ah* (wife) referred to here is a wife with the general characteristics that Allah SWT has enshrined in the Qur'an.¹³ Hamka argues that women are honorable and perfect human beings, whose degrees are exalted and given privileges so that they have same position like men in term of good

⁸ Sudarwati dan D. Jupriono, “*Betina, Wanita, Perempuan...*” FSU in the Limelight Vol. 5, No. 1 July 1997

⁹ Plato the Pioneer of the Rational School, Excerpted from the Fatima Umar Nasif's book, *Women In Islam: A Discourse In Rights And Obligations*, diterjemahkan oleh Burhan Wirasubrata & Kundan D. Nuryakien entitled: *Menggugat Sejarah Perempuan: Mewujudkan Idealisme Gender Sesuai Tuntunan Islam*, p. 36

¹⁰ Aristotle A Famous Greek Scientist and Philosopher. See Muhammad Anis Qasim Ja'far's book, *Perempuan Dan Kekuasaan, Menelusuri Hak Politik Dan Persoalan Gender Dalam Islam*, p. 4

¹¹ Cristom is a christian, quoted from the book Fatima Umar Nasif *Women In Islam: A Discourse In Rights And Obligations*, p. 48

¹² Fatima Umar Nasif, *Women In Islam: A discourse in Rights and Obligations*, translated by Burhan Wirasubrata & Kundan D. Nuryakien dengan judul : *Menggugat Sejarah Perempuan: Mewujudkan Idealisme Gender Sesuai Tuntunan Islam*, (Cet.1; Cendikia Sentra Muslim, Jakarta 2001), p. 36

¹³ Amina Wadud, *Qur'an and Woman*, translated by Abdullah Ali the title is: *Qur'an Menurut Perempuan*, (Jakarta: Pt Serambi Ilmu Semesta, 2001), p. 75

deeds.¹⁴ Wahyu Ilahy proclaimed that women are perfect human beings who have the ability to receive their rights, and have elements that take an active part in the development of society as well as the integrity and prosperity.¹⁵

Philosophically, *wanita* or *perempuan* are human beings, but that does not mean they are weak to do something difficult, in various professions, women are number one in everything, both pro and con against women's equality. In this regard, women in the social status above certainly become strong and professional in carrying out their activities. So that the figure of a woman appears to be a figure who is marginalized by the rights and protection of her.¹⁶ From the explanation above, it can be interpreted that *wanita* is *perempuan dewasa*, who have human nature and have similarities with men in carrying out charities who are active in society and are able to carry out the profession they do, to be realized in their lives.

The word “*Karir*” in English “*Career*”, has a different meaning and meaning than work. In career is development and progress in one's life, work or position. Usually the job in question is a job that gets rewards in the form of salary or money. It can also be interpreted as a job that gives hope for advancement or the activity of doing something or something that is done for a living. The word career is also associated with the level or type of a person's work.¹⁷

Work is an activity that is typically performed by adult humans in general. Adult humans engage in work across a variety of disciplines and professions throughout the day, and even a tiny portion of them perform full-time work day and night. Working will help a person satisfy his necessities, allowing him to worship in peace. In Islam, working is recommended and even required in order to meet daily needs.¹⁸ Meanwhile, a career in a general sense is a job that gives hope for advancement.¹⁹ Generally careers require educational preparation and mental preparation when compared to jobs that do not require special requirements.

¹⁴ Hamka, *Buya Hamka berbicara tentang wanita*, (Jakarta : Gema Insani. 2015), p. 5

¹⁵ Mustashfa As-sibay, *Wanita diantara hukum Islam dan perundang- undangan*, (Jakarta : Bulan Bintang, 1999), p. 38

¹⁶ Anshori. et.all., *Tafsir Tematik Isu-isu Kontemporer Perempuan*, (Jakarta: PT Raja Grafindo Peresda, 2014), p. 62

¹⁷ Departemen Agama RI, *Kedudukan dan Peran Perempuan*, (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2009), p. 132

¹⁸ Muhammad Saleh, “*Women's Professional Career through Al-Qur'an's Perspectives*”, *Interdisciplinary Social Studies*, 1(9), Jun 2022, p. 1138

¹⁹ H. Ray Sitoresmi, *Sosok Wanita Muslim, Pandangan Seorang Artis*, (Yogyakarta: Tiara Wacana, 1993), p. 56

According to KBBI generally speaking, work is any physical activity performed by people. In a restricted meaning, the word "work" refers to an activity or effort that results in a product of value for someone, such as money. It might be argued that labor is an activity that is consciously engaged in as a means of subsistence by expecting a reward or income in the form of money in order to achieve life welfare. In everyday speech the term job is considered the same as profession. The work a person does for a long time is known as a career.²⁰

According to Young²¹ career is a person's progress through life, through a profession that offers opportunities for advancement. Surya²² argues although closely related to work, work has a broader meaning. Work that is planned and developed optimally and precisely can help achieve a career, but not always helps achieve it. Therefore, work is an important step in career development. Career, according to Gibson et al., is defined as a collection of attitudes and behaviors related to experiences and work activities over a person's life span, as well as a collection of work activities that take place throughout a person's life. Individual employees have multiple options for different opportunities.²³

Thus, it can be said that a career is a condition or condition that leads to an increase in value status in the development of life that a person has achieved during his tenure in an organization in accordance with a predetermined career field, with career patterns such as career advancement, career sequence and length of career.²⁴

From the explanation above, it can be concluded that work is everything that is done or done and is a livelihood, which is used as the basis of livelihood, something that is done to make a living. While career is a situation indicated by an increase in one's employment status in an organization, namely all jobs or positions held throughout one's working period. Career shows individual development in a level or rank that can be achieved during the period of work in an organization.

²⁰ Nafiesa Lauza M. H, "*Wanita Karir: Sebuah Pilihan Dilematis Antara Pekerjaan dan Keluarga (Studi Kasus Pada Wanita Karir di Yogyakarta)*", THESIS Management Study Program, Faculty of Economics, Islamic University of Indonesia 2017, p. 20-21

²¹Young, E, *The Manager's Self Assesment Kit*, Cetakan ke-1, (Jakarta: PT Pustaka Binaman Presindo, 2003), p. 19

²² Surya, M, *Dasar-Dasar Penyuluhan (Konselling)*, (Jakarta: Departemen Pendidikan dan Kebudayaan DIRJEN DIKTI, 1988), p. 48

²³Gibson James L, Ivancevich John. M., dan Donnelly James H. *Organization, Behavior, Structure, Process*, Eight edition (Jakarta Barat: Binarupa Aksara, 1996), p. 305

²⁴ Nafiesa Lauza M. H, "*Wanita Karir: Sebuah Pilihan Dilematis Antara Pekerjaan dan Keluarga (Studi Kasus Pada Wanita Karir di Yogyakarta)*", p. 22

Anshary explained that career women are women who pursue their jobs or professions and carry out various activities to increase their results and achievements. Such a woman was different from the women of the Siti Nurbaya era who just sat in their homes contemplating their fate, closed by walls, fences and established customs. In addition, career women are busy women and often spend more time outside the home than indoors.²⁵

Therefore, it can be concluded that career women are women who do certain jobs outside the home to actualize themselves and pursue certain fields of work. In other words, career women are women who are involved in professional activities or who are trying to advance and develop based on their expertise and education.

2. Problems of Career Women

According to Abd. Muhith in his journal on the problems of integrated thematic learning, problems come from English, namely "*problematic*" which means problems or problems, in the Indonesian dictionary, problems mean things that cannot be solved; which causes problems. What is meant by problematic is a gap between expectations and reality that requires a resolution or solution. So the problems of career women mean problems, problems or gaps experienced and faced by career women who need solutions or problem solving.²⁶

The terms "*career woman*" and "*working woman*" actually have a very slight difference, where the two words "career" and "*work*" are actually both oriented to making money, however, in a career, a person tends to have more established economic status and is more prioritizing social status or position, while at work, the main motivation is to meet and provide for the economic needs (income) of the family. As a result, many of them feel that their needs and rights to subsistence are not fulfilled or insufficient, so that they then sue their husbands for divorce.²⁷

In this study, they tend to use the term career women rather than working women, because when a woman has an established career, a negative image often appears which is generally inflicted on them, namely an inharmonious family condition. This means

²⁵ Irwan Abdullah, "*Problematika Hukum Islam Kontemporer*", cetakan ke-3, (Jakarta: Pustaka Firdaus, 2002), p. 12

²⁶ Abd. Muhith, "*Problematika Pembelajaran Tematik Terpadu di MIN III Bondowoso*", (Indonesian Journal of Islamic Teaching Vol. 1 No. 1, 2018), p. 47

²⁷ Asriyati, "*Wanita Karir Dalam Pandangan Islam*", Jurnal Al-Maiyyah, Volume 07 No. 2 Juli-Desember 2014 Pendidikan Tinggi Ilmu-ilmu Al-Qur'an (PTIQ), Jakarta, p. 169

that the rift in modern family relations is usually caused by the active career women in the public world, so that household affairs are neglected. In addition, career stability that creates independence from a financial perspective indirectly causes a higher side of selfishness in them.²⁸

Discussions about women are always interesting to discuss, when women's freedom is discussed it cannot be separated from gender which is a sociocultural concept that distinguishes masculine and feminine. From this concept, society constructs certain characteristics inherent in men and women, for example, men are tough, strong and rational, while women are soft, weak and emotional. It is on this basis that society generally views that the roles expected of men and women are different.

Men are expected to be the head of the family whose job is to make a living, while women are in charge of domestic affairs such as manager the home and take care of the children. This division of roles tends to make women subordinated to men, which even results in injustices such as marginalization, stereotypes, and even violence.²⁹ Research on social identity threat and implicit biases highlights the prevalence and persistency of cues that threaten full inclusion of women.³⁰

The dual role of being a housewife is burdened with heavier responsibilities such as washing, sweeping, cooking and managing family finances. Whereas on the other hand women are also trying to earn a family income by working. This condition is strengthened by the society's view that women's work is all domestic work which is considered lower than work of men in the public space, so that women's work is not the main job and causes lower wages, moreover women's domestic work in their families is never paid.³¹

The opinion of the community that so far has assumed that as high as a girl can go to school, eventually going to the kitchen has also begun to be abandoned, and has even begun to be demolished. Kitchen work is no longer understood in the sense of work specifically for women such as cooking, caring for children and managing the household as well as serving husbands in bed. The kitchen has experienced a shift in interpretation by entering into a metaphorical interpretation, namely the obligation to help the family

²⁸ Asriyati, "*Wanita Karir Dalam Pandangan Islam*", p. 169-170

²⁹ Rasna Paris, "*Pandangan Tokoh Agama Sulawesi Selatan Tentang Wanita Karir Yang Berstatus Ibu Rumah Tangga*", THESIS UIN Alauddin Makasar, 2016, p. 18

³⁰ Sheri L. Clark *et al.*, "*Women's career confidence in a fixed, sexist STEM environment*", International Journal of STEM Education, IJ STEM Ed (2021), p. 1 <https://doi.org/10.1186/s40594-021-00313z>

³¹ Rasna Paris, "*Pandangan Tokoh Agama...*", p. 19

economy and help finance the household.³²

When a housewife chooses to be career woman, she should be able to accept the risks she has to bear. Dividing roles between family and career is important. Even though there is actually no ban on women working, in fact, until now there are still problems that they often face, especially problems from their own families. According to Liu and Wilson, when family responsibilities and job are incompatible, work-family conflict frequently results.³³ As a mother, a woman is expected to take care of and educate her kid, and as an employee, she is required to perform the duties of her position. The women workers will have disputes as a result of this circumstance.³⁴

It turns out that the function of a career woman is not as smooth as what we imagine. A position as a career woman is never without problems. These issues include parenting and guiding children. Emotionally and psychologically, children are closer to their mothers than to their fathers. Therefore, the dependence of children on mothers as caregivers, educators, and those who oversee the development of children from childhood to adulthood is placed on the mother. While my father worked outside the home. Therefore, if the mother works outside the house, the children will receive less care.³⁵

With a wife who has a career it is often assumed that it will disturb the harmony of the household. Leaving the house due to being busy at work can trigger domestic conflict. The house that the husband craves when he comes home from work, will no longer be obtained if his wife is still working outside the home. The following are problems that often occur in career women, including:

a. Child Care

Children are a special gift from the Creator to parents. Immediately the child becomes the responsibility of the parents in nurturing and educating them so that they become adults who are able to carry out all aspects of life. The education that the child

³² Nafiesa Lauza M. H, “*Wanita Karir: Sebuah Pilihan Dilematis Antara Pekerjaan dan Keluarga (Studi Kasus Pada Wanita Karir di Yogyakarta)*”, Thesis 2017, p. 101

³³ M Liu, J., & Wilson, D, *The unchanging perception of women as managers*, Women in Management Review, 16(4) 2001, P. 163–173. doi:[10.1108/09649420110392145](https://doi.org/10.1108/09649420110392145), also see in Jyoti Chauhan, Geeta Mishra, “*Perceived Career Success and Career Advancement of Women: Challenges in the Indian IT Industry*”, International Journal of Human Capital and Information Technology Professionals Volume 13, p. 6, DOI: [10.4018/IJHCITP.293231](https://doi.org/10.4018/IJHCITP.293231)

³⁴ R. C. S., Othman, W. N. W., Zainudin, Z. N., & Yusop, Y. M, *Factors Affecting Women’s Participation in Career: A Systematic Review*. International Journal of Academic Research in Business and Social Sciences. 10(9), 2020, p. 516

³⁵ Nafiesa Lauza M. H, “*Wanita Karir: Sebuah Pilihan Dilematis Antara Pekerjaan dan Keluarga...*”, p. 102

gets is very influential on his success in the future.³⁶

Parental education is the main factor in achieving success in children's education. The presence and attention of parents is very much needed by children, especially the presence of a mother greatly influences the success of a child's education because the mother gives birth, breastfeeds and cares for the child from birth and the child spends more of the beginning of life with her mother. If a mother's attention is lacking, it will affect the child's development which results in disruption of education and maturity that is not optimal.³⁷

When a mother chooses to be a career woman, she doesn't have much time to pay attention to and educate her children. So this is a problem for career women, but their presence at home also does not guarantee that their children's education will be optimal if it is not balanced with seriousness and sufficient attention to educate their children, and vice versa. Mothers who choose to be career women, as long as they can pay attention to their children and their education, have a better educational effect.³⁸

Another problem, namely babysitting is also a serious problem, often related to career women. Many career women, due to their busy lives, leave the care of their children, especially those who are still small, to babysitters, maids or child care. It may not be a problem in meeting physical needs, but it will affect psychological needs. Moreover, the majority of babysitters or helpers do not have adequate education for education and child care. So the child is being cared for by an incompetent adult. As a result, the parenting results are not optimal.

b. House chores

Within the scope of the household that requires attention not only children, husbands also need attention from wives, as well as wives who need attention from husbands. Communication is a very influential factor in creating a harmonious and lasting family. The absence of a wife at home can trigger conflict in the household, when faced with the perception of a husband who believes that the absence of a wife at home will affect the lack of fulfillment of the husband's needs. As a result, a conflict arises in the household itself. This is the heavy duty of the wife in carrying out this dual

³⁶ Muhammad Nuur, "*Keluarga Wanita Karir dalam Perspektif Konsep Keluarga Sakinah menurut Tafsir QS. Al-Rum Ayat 21 (Studi Kasus Keluarga di Desa Gondosari Gebog Kudus)*", Repository IAIN Kudus, p. 13

³⁷ Siti Muri'ah, *Nilai-Nilai Pendidikan Islam dan Wanita Karier*, (Semarang: Rasail Media Group, 2011), p. 38-39

³⁸ M. Nuur, "*Keluarga Wanita Karir dalam Perspektif Konsep Keluarga Sakinah menurut Tafsir QS. Al-Rum Ayat 21 (Studi Kasus Keluarga di Desa Gondosari Gebog Kudus)*", p. 14

role.³⁹

Even though this so-called woman's nature does not include cleaning the house, cooking, caring for and guiding children, as well as completing all household matters. This is a joint task between husband and wife. The nature of a woman is menstruation, pregnancy, and breastfeeding. Outside the scope of this is a joint task between wife and husband.⁴⁰

c. Interaction in the Household

Communication and interaction are not just about talking, but about conveying needs, desires, outpourings, or problems that are being experienced by family members. The higher the level of communication it will have an impact on the creation of a close and harmonious relationship between family members. The problem is, when a housewife chooses to have a career, the intensity of interaction and communication with her husband and children becomes limited. If a situation like this lasts for a long time, it will have fatal consequences for the harmony of the household.⁴¹

With the event that a wife chooses a career, it is not entirely blamed on the woman. Husbands also have an equal obligation to cooperate in solving household problems or affairs. So in essence, a wife who chooses to have a career is not always a problem in the household, but also a solution to household problems.

3. Factors Affecting Career Women

The phenomenon of working women is actually not new in society, but has been found in several regions in Indonesia. In the context of Indonesia as a developing country, many women actually have jobs to help meet household needs, manage rice fields, open stalls at home, or other businesses. Most people still think that women with these jobs are not included in the category of career women but work self-taught. This is because people's perceptions of work or career are synonymous with office work. Whereas wherever and whenever that person works, it can be called a job or a career, it is not only seen how much the salary is and the time it works.⁴²

³⁹ Siti Ermawati, "Peran Ganda Wanita Karier (Konflik Peran Ganda Wanita Karier Ditinjau dalam Perspektif Islam)", *Edutama* 2, No. 46 (2016), p. 65, <http://etheses.uin-malang.ac.id/id/eprint/15419>

⁴⁰ M. Nur, "Keluarga Wanita Karir dalam Perspektif Konsep Keluarga Sakinah menurut Tafsir QS. Al-Rum Ayat 21 (Studi Kasus Keluarga di Desa Gondosari Gebog Kudus)", p. 16

⁴¹ Ermawati, "Peran Ganda Wanita Karier..", p. 65

⁴² Rasna Paris, "Pandangan Tokoh Agama Sulawesi...", p. 18-19

According to Munandar⁴³, things that are obstacles for women to develop their careers can be internal (depending on oneself) and external (depending on the conditions of the microenvironment of the family, community, macro-society, and culture). For some career women, obstacles in career development are faced as a challenge. However, some other career women are still trapped in external situations and conditions that are fixated on the traditional concept of the roles of women and men. Internal factors that influence women's careers include guilt, multiple roles, and fear of success (fear of success). While external factors include family support and work environment.⁴⁴

Safitri formulates that internal factors include motivation, multiple roles, guilt, education, and experience, as well as external factors which include family support and the work environment. The following are these factors:⁴⁵

a. Internal

1. Motivation

Motivation is an encouragement that makes employees do something to achieve certain goals. There is no success doing something without motivation. A motivated employee is usually energetic and passionate about doing things consistently and actively seeks roles with greater responsibility. The 1990 FSIP-UI Women's Study Group suggested that there were several reasons why women worked, namely to supplement family income, to have their own income (the desire to be independent), to utilize knowledge, to realize their goals, and to make it their hobby.

2. Multiple Roles

Multiple roles are a problem that is often faced by career women. Sometimes women have to choose between not getting married and having a successful career, or getting married and being a good housewife. Career and family are both roles that both require time, effort and attention, so if one role is neglected it can lead to role conflict.

This problem arises especially for housewives who have children who still need physical and spiritual care. A wife who is a housewife and breadwinner (multiple roles) must fulfill her duties as a housewife and is expected to be able to carry out her role as

⁴³ Munandar, S.C. Utami. , *“Wanita Karir: Di dalam Rintangan dan Peluang”*, th. 2001. Mudzhar dkk, *“Wanita Dalam Masyarakat Indonesia”* th. 2001 Access, Pemberdayaan dan Kesempatan. Sunan Kalijaga Press Yogyakarta

⁴⁴ Nafiesa Lauza M. H, *“Wanita Karir: Sebuah Pilihan Dilematis Antara Pekerjaan dan Keluarga (Studi Kasus Pada Wanita Karir di Yogyakarta)”*, Thesis 2017, p. 34

⁴⁵ Kania Safitri, *“Gender Dalam Pengembangan Karir Wanita (Kasus: PT. Repex Perdana Internasional, Jl. Ciputat Raya No.99 Pondok Pinang, Jakarta)”*, Thesis th. 2007

a wife as well as a breadwinner (FSIP-UI Study Group 1990). Single women who are not married also have a dual role as a child and as a worker. They have an obligation to care for their parents and do a good job so they must be able to share their time and attention as optimally as possible, especially if they are the backbone of the family.

3. Guilty Feeling

Working women who are married are generally haunted by feelings of guilt because they feel they have abandoned their family, especially when their children are still young. Social values that limit women from choosing their social roles have a negative impact on the optimal development and potential possessed by women, so that women will feel that combining careers and family demands will not go smoothly. Even though today more and more women choose to work and excel in the public sphere, their choice can actually lead to feelings of guilt and anxiety.

4. Dare to Succeed

The feeling of being ready is shown by having the courage to succeed so that a woman is not afraid to achieve a high career in her work. Seeing that achieving success is not something difficult even though it is determined by many parties.

5. Education

Today, women do not need to experience obstacles to take advantage of their education. According to the FSIP-UI Study Group, increasing opportunities for education for the people, including women, has resulted in more women entering the workforce.

b. Exsternal

Women are more likely than ever to seek careers now. According to Syuqqah⁴⁶, there are a number of conditions that favor such growth, including the following:

1. Increasing diversity and fairness in services across industries for both men and women play a role in creating new needs for society, including the issue of the need for women to enter various fields and specialties such as education, treatment and care and the like.
2. Levels and equity for children, women, and men are part of the development and variety of the educational environment. These signs and symptoms help women work in a variety of professions.
3. Women are necessary for the development and diversity of women's apparel and

⁴⁶ Abdul Halim Abu Syuqqah, "*Kebebasan Wanita*", Cetakan ke-2, (Penerbitan Jakarta: Gema Insani Press, tahun 1999), p. 45

equipment workers to handle buying and selling affairs.

4. The length of time between reaching sexual maturity and the ability to live independently from a financial point of view before entering marriage has caused serious psychological problems among husbands, so he needs the help of his wife to help support the family economy.

5. There is discrimination in the family which involves some men leaving their responsibilities as the leader at home. In conditions like this, women are required to work to make ends meet because of causes like being divorced or other circumstances, whether or not they have children, for example.

For career women who experience family-work conflict, one of the reasons behind the conflict is the demands of career women in the work space, she is required to be loyal to work, ambitious, tenacious, and progressive. Simultaneously, as a housewife she is also required to do all the household chores. The demands in these two areas must be met so that women's attention is divided into two, namely family and work. So vulnerable to multiple role conflict. Other external factors that affect career women are as follows:⁴⁷

1. Family Support

Husband's support can be translated as understanding attitudes shown in the form of positive cooperation, helping to complete household chores, helping to take care of children, and providing moral and emotional support for his wife's career or work. Therefore, parental support in career development is also not much different from that understanding.

2. Work Environment

Work can be a great source of tension and stress for working women. Rigid work regulations, unwise leaders, heavy workload, perceived injustice in the workplace will cause female workers to feel that the work environment is not conducive and can hinder women's careers.

4. Impact of Career Women

It's not easy to do things well. A choice sometimes always comes with a risk, a woman who play dual role as a mother, wife, and career woman often spends more of their time on their career than serving their family. As happened in Europe, the more

⁴⁷ Alifūlahtin Utaminingsih, "*Gender dan Wanita Karier*", (Malang: UB Press, 2017), hlm. 54

women who choose a career, the lower the level of fertility.⁴⁸

Lia Mirnawati in her thesis explains other impacts that we can see in a career, namely positive and negative impacts:⁴⁹

a. Positive impact

1. Against the economic conditions of the family

A woman can utilize her work to produce results that will help her meet her everyday requirements. And, in the context of modern family discussions, women are no longer seen as beings who only depend on their husband's income, but rather play a role in increasing the family's income.

2. Improvement of human resources

Women now have access to endless degrees of education, which has transformed them into a resource that can benefit society, religion, the family, the country, and the world at large.

3. Improve ability

Career women usually have more mature thoughts. About the profession he is engaged in and always developing himself. In the world of work, knowledge and skills are two important factors that determine success in pursuing and pursuing a career.

4. Better self-care

It's no longer a taboo that those with careers are better able to take care of themselves than those who just stay at home.

5. As a time filler

Like today, which is very sophisticated, even household appliances use technology. So that the task at home becomes very easy.

b. Negative Impact

The theme of career women is still being debated. It's as if a career is something that is expensive for women, especially for women who want to devote themselves to their families. According to al-Bar (1998), women like this really think of a career as something that is expensive. Al-Qurthubî (1996) and Ibnu Mas'ud (2009) argue that women should have a career at home. Meanwhile, Ibnu Katsir (1989), Hamka (2003), and Muhammad Quraish Shihab (2010) stated that although Islam does not prohibit

⁴⁸ Ahmad Rifa'i Rif'an, *"Naluri Perempuan, Tuhan Maaf Kami Sedang Sibuk"*, Cetakan 7, Ed Revisi, (Jakarta, Pt Gramedia, 20013), p.153

⁴⁹ Lia Mirnawati, *"Wanita Karir dalam Perspektif Al-Qur'an"*, Thesis, Fakultas Ushuluddin, Adab dan Dakwah IAIN Palopo, p. 56-58

women from working outside the home, work at home is more important.⁵⁰

A career is an occupation that a person engages in for a sizable portion of their life and offers prospects for advancement. Because they require the money, people labor.⁵¹ Women frequently encounter several pressures that provide a hurdle for them while opting to pursue a job after getting married.⁵² Following are the negative impacts of women choosing careers:

1. Against children

Career women will lack time in educating children and often cause children to lose affection and seek pleasure outside the home such as playing, getting involved in gangs, fighting, and children are easily carried away by promiscuity and drug abuse.

2. Perpetuity of marriage.

Husbands will feel unrivaled, especially if the wife's income is much greater than the husband's, this can cause fights that result in divorce.

3. Against society

With the increasing number of women who prioritize working, it will directly and indirectly result in unemployment among men, because more jobs are filled by women.

4. Work Conflict and Family

Lower life satisfaction and more internal conflict within the family are the results of work family conflict, which are more likely to have an adverse effect on the family domain.⁵³

5. Confident

Excessive trust will make career women choose more in terms of matchmaking, so we often see career women still living single at the appropriate age for marriage. Meanwhile, on the male side, career women who have higher education make them feel insecure.

⁵⁰ Muhamad Saleh, "Women's Professional Career Through Al-Qur'an's Perspectives", *Interdisciplinary Social Studies*, 1(9), Jun 2022, p. 1133.

⁵¹ Brown, S. D., & Lent, R. W, *Career Development and Counselling: Putting Theory and Research to Work*. New Jersey: John Wiley & Sons, Inc. 2013

⁵² Dwi Kencana Wulan and Indah Shabrina Hadini, *Social support and work-family conflict in married career women*", *International Conference of Psychology UAD* 47 p. 46.

⁵³ J. Sudha, Dr. P. Karthikeyan, *Work Life Balance Of Women Employee: A Literature Review*, J. Sudha Et. Al./ *International Journal Of Management Research & Review*, Ijmrr/ August 2014/ Volume 4/Issue 8/Article No-3/797

B. Keadilan Hakiki Perempuan

1. Discourse on the Concept of *Keadilan Hakiki Perempuan*

According to Nur Rofiah, the discourse on gender equality in the Qur'an is a contextual understanding of verses using the perspective of *keadilan hakiki perempuan*.⁵⁴ *Keadilan hakiki* is justice that does not make the strong and dominant party the sole standard for the weak and vulnerable. Because of this, special attention is given to the special conditions of the weak and vulnerable, which are not shared by the strong and dominant, to be considered so that they can actually obtain justice in accordance with these special conditions and needs.⁵⁵

Justice (*keadilan*) is generally formulated based on the general condition of humans. Common in this case often means the majority group is not always in number but in strength. In gender relations, of course, the standard of public justice is men. Therefore, in the formulation of justice in state policies and the benefit of religion, men become the standard for women. Even though women have biological and social experiences that men don't have.⁵⁶

Intrinsic justice (*keadilan hakiki*) does not make the rich the sole standard of justice for the poor, healthy people for the sick, adults for children and the elderly, non-disabled people for disabled people, white people for black people, and any majority for any minority. The special conditions of the poor, sick, children, the elderly, disabled, black people, minorities are even given special attention to ensure that they can really get justice. The blind group cannot be used as a single standard for the blind because each group has different conditions and special needs.⁵⁷

The concept of *keadilan hakiki perempuan* found its momentum at the celebration of the Indonesian Women's Ulama Congress (KUPI) in April 2017. Intrinsic Justice was used as one of the main approaches in formulating KUPI religious fatwas, one of which was related to sexual violence. The experience of women as victims, both biological and social, is the main basis for taking a KUPI religious

⁵⁴ Nur Afriani Fariha, "Gender Equity Arguments from Nur Rofiah's Perspective (Study of Muslimah Critical Reasoning Books)", Undergratuated Thesis Institute of Al-Qur'an Science (Iiq) Jakarta 2022. p. xvi

⁵⁵ Faqihuddin Abdul Kodir, *KUPI Fatwa Methodology: Main Thoughts of the Indonesian Women's Ulama Congress Religious Conference*, (Jawa Barat: KUPI), p. 24

⁵⁶ Nur Rofiah, *Nalar Kritis Muslimah: Refleksi atas Keperempuanan, Kemanusiaan dan Keislaman*, 4th Edition (Bandung: Afkaruna.id, 2022), p. 58

⁵⁷ Herlega Oktaria, "Nyai Nur Rofiah's Thoughts in Muslimah Critical Reasoning Books and Their Relevance to Early Childhood Verbal Violence", Undergratuated Thesis Fatmawati Sukarno State Islamic University (Uinfas) Bengkulu Year 2022, p. 6

attitude.⁵⁸

In 2018 Nur Rofiah introduced the concept of *keadilan hakiki* with the name Islamic Gender Justice (KGI) prayer which was held in various communities, such as Islamic boarding schools, taklim assemblies, universities, women's organizations, religious organizations at home and abroad. Even during this pandemic, KGI's recitation of KGI's recitation is increasingly being carried out online and has even penetrated more broadly to various countries such as Malaysia, Australia, America, Britain, Egypt, Jordan, Sudan, Hong Kong and Thailand. The interesting thing about this KGI recitation is that it is free of charge, alias it's free, whether the recitation is done offline or online.⁵⁹

In the *keadilan hakiki perempuan* approach, the goodness that women must receive is that which departs from their unique experience and can be different from that of men. As equal subjects and whole human beings, men and women are entitled to all goodness, benefit and welfare. However, the type of kindness received by men is different from that received by women. Likewise, the form of benefit that is defined for women, because of their unique experience, is different from that defined by men.⁶⁰

Nur Rofiah's concept of *keadilan hakiki perempuan* takes into account two women's unique experiences, namely women's biological experience and social experience to arrive at the true benefit of women.

a. Women's Biological Experience

Women have five biological experiences, namely menstruation, pregnancy, childbirth, postpartum, and breastfeeding. The five women's experiences were carried out on a matter of hours, daily, weekly, monthly and even yearly, such as breastfeeding.⁶¹ Everything can be accompanied by pain (*adza*), causing fatigue (*kurhan*), even very painful (*wahnana ala wahnin*). Unlike the biological experience of men, namely wet dreams and sexual relations. Both last only a matter of minutes and give a delicious effect. These five women's biological experiences contain pain, even so painful that something cannot be seen as a benefit, if it adds pain to one or more of the five women's biological experiences.

⁵⁸ Faqihuddin Abdul Kodir, *KUPI Fatwa Methodology: Main Thoughts of the Indonesian Women's Ulema Congress Religious Conference*, (Jawa Barat: KUPI), p. 27-28

⁵⁹ Tia Istianah, "Nur Rofiah: Initiator of the Concept of Essential Justice for the Benefit of Women", *Swararahima* June 2022 <https://swararahima.com/2022/06/20/3983/#>

⁶⁰ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 110

⁶¹ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 110

The *keadilan hakiki perempuan* must ensure that it is really good for women in going through these five unique biological experiences, something cannot be considered *Ma'ruf*, even if it is supported by various interpretations, if women are not discriminated against because of these five biological things. Likewise, legal or policy decisions are not seen as *Ma'ruf* if they deny the experience of women's fate or the results actually make women with these special conditions more sick and miserable.⁶²

b. Women's Social Experience

In addition to biological experience, women have five social experiences due to the long history of humans which is colored by inhuman behavior towards women. For example, being buried alive as a baby in the Arabian Peninsula, being burned alive with the husband's cremated body or called Sati in India, being sold and inherited in various major civilizations of the world, and even this is still happening today in the trafficking of women. This tradition appears in a social system that places women as secondary objects or subjects in the life system. This system which is often called patriarchal actually exists everywhere with various doses.

In thousands of years, women have experienced stigmatization (negative labeling), subordination (not considered important in the system of life), marginalization (marginalization of the decision system), double burden between domestic and public, as well as physical, psychological, sexual and other violence. Something considered *Ma'ruf*, for example, is when considering the social experience of women who are vulnerable to these five forms of injustice, so what is decided must be able to transform the condition of women into human beings with noble dignity, as the center of life like men, involved in the formulation of decisions and policies, various burden with a partner and free from all forms of violence. *Keadilan hakiki perempuan* approach seeks this social transformation to encourage women not to be discriminated against when they experience this biological experience and seeks to eliminate all forms of gender injustice.⁶³

Keadilan hakiki perempuan is a perspective in interpreting the Qur'an that takes into account the unique experiences of women. Nur Rofiah applies this perspective in interpreting verses related to women. In principle, justice must not cause the biological

⁶² Nur Rofiah, *Nalar Kritis Muslimah...*, p. 111

⁶³ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 111

experience of women who are already sick, tired, even sick/tired to get sicker and worse, and must not contain or have any tyrannical impact on women, including tyranny just for being a woman like above. *Keadilan hakiki perempuan* also takes into account the diversity of women so as not to make one woman the standard for other women. It doesn't even make one woman at a time the single standard of justice for the same woman at different times.⁶⁴

An understanding of Islam often makes men the sole standard of benefit. This creates a serious problem for women. First, women's experiences, both biologically and socially, are ignored because men don't experience them. Second, something is still considered beneficial if it is beneficial for men, even if it is *mafsadah* or even harmful for women. Third, something is not considered beneficial if it is only beneficial for women, while men do not need it. The impact is the birth of an understanding of Islam that is just for men, but not for women.⁶⁵ Gender inequality almost always benefits men, with women often being disadvantaged either in the distribution of responsibilities within the household and in society or in control of household assets.⁶⁶

Because the patriarchal system of women can experience injustice simply because they are women. The way we respond to women's experiences both biologically and socially will determine what kind of justice we give women. If we focus on the equality of men and women by ignoring women's experiences, the justice that emerges is legal, formal and contextual justice. However, if justice is pursued by focusing on the equality of men and women while paying special attention to women's biological experiences to be facilitated and women's social experiences to be eliminated, then this is true justice for women.⁶⁷

⁶⁴ Tia Istianah, "*Nur Rofiah: Initiator of the Concept of Essential Justice for the Benefit of Women*", Swararahima <https://swararahima.com/2022/06/20/3983/#>

⁶⁵ Herlega Oktaria, "*Nyai Nur Rofiah's Thoughts in the Muslimah Critical Reasoning Book and Its Relevance to Early Childhood Verbal Violence*", Undergratuated Thesis of Fatmawati Sukarno State Islamic University (Uinfas) Bengkulu, 2022, p. 6. See also Nur Rofiah, *Nalar Kritis Muslimah*,, p. 58-59

⁶⁶ P.E.Sundah., S.S.Pangemanan., F.G.Worang, "*Analyzing The Impact Of Social Class Role Towards Women's Career (Study Case On Employee Of Bank Ocbc Nisp Branch Manado And Bank Bni Regional Office Branch Manado)*", Jurnal Emba Vol.7 No.1 Januari 2019, p. 29

⁶⁷ Nur Rofiah, *Nalar Kritis Muslimah*..., p. 3-4

CHAPTER III
HASBI'S INTERPRETATION OF CAREER WOMEN
IN TAFSIR AL-QURANUL MAJID AN-NŪR

A. Biography and Works of Hasbi ash-Shiddieqy

1. Biography and Education of Hasbi ash-Shiddieqy

a. Biography of Hasbi ash-Shiddieqy

Hasbi has a complete *Teungku*¹ Muhammad Hasbi Ash-Shiddieqy. On March 10, 1904, Hasbi Ash-Shiddieqy was born in Lhokseumawe, North Aceh.² Habis's father was named al-Haj Teungku Muhammad Husein ibn Muhammad Su'ud, a famous scholar who had a *dayah*³ and a *Qadhi Chik*⁴. His mother's name was Teungku Amrah, and she was the daughter of Teungku Abdul Aziz, the Governor of the Aceh Sultanate at that time, Qadhi Chik Maharaja Mangkubumi. He is also the nephew of Tengku Chik Abdul Jalil in Awe Geutah, who is considered by the people of North Aceh as a sacred guardian. People still visit his grave to ask for blessings.⁵

In his genealogy, Hasbi is a descendant of Abu Bakar Shiddiq (573-634 AD) the 37th generation, the first caliph. He eventually added the designation ash-Shiddieqy to the rear of his name as an Abu Bakar Shiddiq descendent. He attached the name Ash-Shiddieqy since 1925 at the suggestion of one of his teachers named Shaykh Muhammad bin Salim al-Kalali, an Islamic reformer from Sudan who lived

¹ Teungku, an honorary greeting given by the people of Aceh to people who know a lot about Islamic sciences (ulama), and this term is also a customary call in Acehnese society even though they are not 'scientific in Islamic sciences. At least there are three levels of calls for people who are proficient in Islamic sciences in Aceh, first, Teungku as described, second, Abu, namely people who understand Islamic sciences and have charisma, third, Teungku Chik, scholars who ' pious in Islamic sciences and has a personality. See Muhammad Thalal, Fauzi Saleh, dkk, "*Ulama Aceh Dalam Melahirkan Human Resource Di Aceh*", (Banda Aceh: Yayasan Aceh Mandiri, 2010), p. xvi

² Hasbi Ash-Shidddy, at a glance about the author, "*Tafsir Al-Qur'anul Majid An-Nuur*", (Semarang: PT. Pustaka Rizki Putra, 2000), p. xvii

³ Dayah, like surau or pesantren, are centered in remote areas. Dayahs are a factor that contributes greatly to the development of Islam in Aceh, just like surau and pesantren in Minangkabau and Java. and also through the dayah, the process of Islamization of rural communities in the interior of Aceh can take place. Dayah scholars teach Islam that has been adapted to the rural life of the Acehnese and slowly guide them to practice Islam in their daily lives. Look. Jajat Burhanuddin, Ulama and Power "*The Struggle of the Muslim Elite in Indonesian History*", (Bandung: Mizan, 2012), p. 91. See also Fikri Hamdani, *Hasbi ash-Shiddieqy and his Interpretation Method*, Rausyan Fikr Journal, Vol. 12 No. 1 June 2016, p. 20

⁴ Qadhi Chick is a member of the Teungku Chik family in Simeulu, descended from Faqir Muhammad (al-Ma'shum) whose lineage goes back to Abu Bakr ash-Shiddiq, the first caliph of the Khulafaur -Rasyidin. See Nourouzzaman Shiddieqi, T.M. Hasbi Ash-Shaddeqy, in Damami, dkk. (ed), "*Lima Tokoh Pengembangan IAIN Sunan Kalijaga Yogyakarta*", (Yogyakarta: Pusat Penelitian IAIN Sunan Kalijaga, 1998), p. 149

⁵ Hasbi Ash-Shiddieqy, "*Hukum-hukum Fikih Islam*", (Semarang: Pustaka Rizkiputra, 1997), p. 3

in Lhokseumawe, Aceh.⁶

The Hasbi family includes Muhammad Hasbi bin Muhammad Husain bin Muhammad Su'ud bin Muhammad Taufiq Ibnu Fatimi bin Ahmad bin Dhiyauddin bin Muhammad Ma'shum (also known as Faqir Muhammad) bin Ahmad Alfar bin Mu'aiyidin bin Khawajaki bin Dervish bin Muhammad Zahid bin Marwajuddin bin Ya'qub bin 'Alauddin bin Bahauddin bin Amir Kilal bin Syammas bin Abdul Aziz bin Yazid bin Ja'far bin Qasim bin Muhammad bin Abu Bakar Ash-Shiddiq.⁷

Hasbi was born and raised at a time when in Java there was a growing movement for the renewal of Islamic thought (*Reformers*), which also breathed the spirit of Indonesian nationality and anti-colonialism and in Aceh, the war against the Dutch was raging. The two initiatives for the revival of Islamic philosophy was born in Java and the Aceh war were both driven and led by religious scholars or by leaders whose struggles were inspired by a religious spirit. They can move the community towards change or raise the spirit to fight because the position of the clergy in the eyes of the people is much higher than that of the holders of the rights of state power (traditional people). The invitation to work called for by the clergy will be obeyed without calculating profit and loss because it is based on a sense of sincerity in order to gain Allah's pleasure.⁸

Hasbi, who was born in the environment of state officials, educators and warriors, if traced back to his ancestors, in him flows a mixture of Acehnese Arab blood and maybe also Malabar. Even though he was born when his father was in the position of Qadhi Chik, his childhood was forged in suffering as well as the suffering experienced by his people. These circumstances, apart from the educational factor, were inherited from his ancestors and parents which had helped shape Hasbi to become a hard-hearted, disciplined, hard-working person with a tendency to break free from the shackles of tradition and stagnation and to be independent and not bound by any opinion from his environment.⁹

⁶ Hasbi Ash-Shiddieqy, "*Hukum-hukum Fikih Islam*", p. 7

⁷ Aan Supian, "*Kontribusi Pemikiran Hasbi ash-Shiddieqy Dalam Bidang Fikih*", IAIN Bengkulu, Journal of Sharia Media Vol. XIV No. 2 Juli-Desember 2012, p. 187

⁸ Nourouzzaman Shiddieqi, "*Muhammad Hasbi ash-Shiddieqy Dalam Perspektif Sejarah Pemikiran Islam di Indonesia*", Doctoral Dissertation of IAIN Sunan Kalijaga Yogyakarta, 1987, p. 46

⁹ Nourouzzaman Shiddieqi, "*Prof. Dr. TM Hasbi Ash-Shiddieqy*", in Damami et al. (ed), "*Five Figures for the Development of IAIN Sunan Kalijaga Yogyakarta*", (Yogyakarta: Research Center for IAIN Sunan Kalijaga, 1998), p. 151

Only six years he received his mother's caress. In 1910, Hasbi's mother died. Hasbi became an orphan. For two years he was raised by Tengku Syamsiah, who is more familiarly called Tengku Syam, his mother's brother who has no son. Tengku Syam died in 1912. After Tengku Syam died, Hasbi did not return to his father's house who had remarried to a woman who was still related to his mother. He chose to stay at his brother's house. Tengku Manch, and even often slept in *the meunasah*¹⁰ until then he went to trade (nyantri) from dayah to dayah. He met his father only when studying or listening to his father's fatwa when settling matters.¹¹

Along with his own suffering that his mother left him, little Hasbi also heard and witnessed the cruelty of Van Daalen¹², also known as Alva¹³ who killed 21,852 people (nearly 4% of Aceh's population) and Lieutenant H. Christoffol's ruthlessness in carrying out the cleaning in Keureuto, a distance of + 30 km from Lhokseumawe, who was free to shoot anyone who was suspected. He also witnessed the fate of the people who were crushed by suffering due to war. Some people turn to mysticism which in the end can lead them to shirk.¹⁴

Hasbi's attitude to free himself from the shackles of tradition had been shown before he meranto (meudagang). His father's prohibition was not to mix freely with his peers, instead he slept with them in the meunasah. His father always asked one of his students to carry Hasbi when traveling. But it is Hasbi himself when riding bicycles with his friends. He does not want to be carried but prefers to determine the direction of travel. From this, Hasbi's leadership traits began to emerge. He showed his protesting attitude by urinating on the water of the pool (kulah) used by the students for bathing and ablution. By urinating openly, the pool was forced to be drained. These free attitudes, which later made him refuse to adhere to faith and

¹⁰A place that is used as a center for religious education for boys and adults in Aceh. Each village has a Meunasah, which is adjacent to the mosque. In addition to educational centers, the Meunasah is also used as a place for deliberations to resolve issues that occur in society and is also used as a place to stay for young men and male guests. See Muhammad Thalal, Fauzi Saleh, et al, " *Ulama Aceh Dalam Melahirkan Human Resource Di Aceh* ", First edition, Cet. 1 (Banda Aceh: Yayasan Aceh Mandiri, 2010), p. xv

¹¹Nourouzzaman Shiddiqi, " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 151

¹²Gotfried Coenraad Ernst van Daalen (23 March 1863 - 22 February 1930) was a Dutch military figure . Van Daalen was well known for his actions in Aceh , when many Gayo and Alas land residents were massacred while serving as military governor there. When his actions became widely known in the Dutch press , van Daalen had to resign. From Indonesian Wikipedia, the free encyclopedia [https://id.wikipedia.org/wiki/GCE_van_Daalen_\(1863-1930\)](https://id.wikipedia.org/wiki/GCE_van_Daalen_(1863-1930)) .

¹³A very ruthless Spanish figure during the Spanish Dutch war. See in Nourouzzaman Shiddieqi, " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 208

¹⁴Nourouzzaman Shiddieqi, " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 152

even have different understandings from people of the same vein as him.¹⁵

Since his youth, Hasbi has been known among his people because he has been involved in preaching and debating in discussions. In Aceh there is a tradition called *meuploh-meuploh* problem, breaking down the religious issues being contested. Problems presented in the form of poetry must be answered by other parties. If you can't answer, the group will lose the match. Hasbi is often asked to take on the role of questionnaire and answers or at least a consultant in these discussions. Since he was a teenager he has been called Tengku Muda or Tengku in Lhok. In Aceh someone who is respected is no longer called by his own name but by his laqab. Many people do want Hasbi to be his son-in-law. Therefore, it is not surprising that Hasbi is popular among the people.¹⁶

Hasbi married at the age of nineteen to Siti Khadijah, a girl who was related to him. This marriage with the girl his parents chose did not last long. Siti Khadijah died when she gave birth to her first child. The child who was born, Nur Jauharah, soon followed his mother back to the grace of Allah SWT. Then Hasbi married Tengku Nyak Asiyah bint Tengku Haji Hanum, his cousin. Tengku Haji Hanum or more familiarly called Tengku Haji Anom is the biological brother of Tengku 'Amrah, Hasbi's mother. It was with Tengku Nyak 'Asiah that Hasbi rowed the ark of his life until the end of his life. From this marriage four children were born, two girls and two boys.¹⁷

Hasbi, who experienced how bitter it was not to feel his mother's love and was tense with his father, became someone who loved and cared for his children and grandchildren. Even the declaration of affection looks somewhat strange. He wants his children and grandchildren to always be around him. A moment apart he will be busy looking for her. If his children and grandchildren are late coming home from school he is already waiting at the gate.¹⁸

Hasbi really appreciates people's opinions. Hasbi's attitude and behavior are classified as very disciplined, a hardworking, democratic people who respect the

¹⁵ Hasbi Ash-Shiddieqy, " *The Laws of Islamic Jurisprudence* ", p. 9

¹⁶ Nourouzzaman Shiddieqi, " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 152-153

¹⁷ Nourouzzaman Shiddieqi, " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 153

¹⁸ According to the writer's opinion in his book, this could be caused by the trauma that Hasbi faced due to the events of the Social Revolution in Aceh in 1946-1947. At that time many Uleebalangs (heads of government in the Aceh sultanate) and their families were killed by revolutionary movers. See in Nourouzzaman Shiddieqi, " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 153

opinions of others is critical and rejects imitation.¹⁹ He is not upset if his opinion is disputed even though it is his own child. Even with his children, he invites discussions that sometimes take place like people arguing. Not infrequently, he discusses something he is writing with his son who acts as a typist and proofreader for his books. If his son's opinion is right, he admits it. If wrong, he corrected it and advised to learn more by reading books as he did.²⁰

There are interesting facts about Hasbi that few people know. Hasbi is a football fan. Since he was young he liked to play soccer, even his students in Aceh were encouraged to play soccer. This hobby and suggestion has received criticism from some Acehnese scholars.²¹

Until his old age, Hasbi loved playing soccer. Djamil Latif describes:

“When there is a soccer game, Hasbi turns on the radio or TV and is engrossed in listening to and watching the soccer game. No one can interfere. If there are guests, guests must wait until the soccer game is over. This pleasure can overpower his habits including writing and composing. That's why football is Hasbi's absolute only passion.”²²

Apart from that, Hasbi also likes going out with his family, watching movies in cinemas. His favorite films are Indian, Arabic, Malay and Indonesian films. Of course decent and quality films.²³

Teungku Muhammad Hasbi ash-Shiddieqy died in Jakarta Islamic Hospital on Tuesday, 9 December 1975 at 17:45, exactly one week before Prof. Hazarin was the initiator of Islamic inheritance law in Indonesia. Before being taken to the hospital where he breathed his last, he was undergoing quarantine to go on a pilgrimage with his wife at the invitation of the Indonesian Minister of Religion. The cause of his death was an illness that befell him when he was held captive in the Burni Telong valley.²⁴

Before closing his eyes, he had a chance to see the print try of his last book, *Guidelines for Hajj*, Direct from Amelz, Director of the Crescent Star publishing house. He accepted the trial print of his book with a smiling face, trembling hands, and no comment. His last message was heard by his wife and the eldest child

¹⁹Aan Supian, "*Contribution of Hasbi ash-Shiddieqy's Thought in the Field of Jurisprudence*", p. 187

²⁰ Hasbi Ash-Shiddieqy, "*Dynamic of Islamic Shari'a*", Print 1, (Jakarta: Galura Pase, 2007), p. 17

²¹ Sulaiman al-Kumayi, *This is Islam*, (Semarang; Rizki Putra Library, 2006) , p. 49

²² Sulaiman al-Kumayi, *This is Islam*, p. 49

²³ Sulaiman al-Kumayi, *This is Islam*, p. 49

²⁴Nourouzzaman Shiddiqi, "*Indonesian Fiqh; The initiator and the idea*", (Yogyakarta; Student Library, 1997), p. 55

(female) who were present at his final moments, saying that his legacy should not be divided and remain under the authority of his wife until wife dies. This message was obeyed by his heirs.²⁵

b. Education and Career History

Hasbi was a child who was born in a religious environment and tends to be fanatical. His father taught him about Islam from an early age. His aunt Teuku Syamsiah raised him when his mother passed away when he was six years old; however, two years later, his aunt also passed away. Because his father remarried, he prefers to follow his eldest brother, Aisyah (Teungku Maneh) and continues to recite the Koran for his father until he has completed 30 juz.²⁶

When he was small, Hasbi studied Islam at his father's boarding school. He studied interpretation, qiraah, and tajwid. Then at the age of eight, he began to explore science. Hasbi studied at the Teungku Chik Islamic boarding school, led by Tengku Abdullah, in Piyeung. Here, he concentrates on the science of sharaf and nahwu. A year later, Hasbi moved to Bluk Bayu, where Teungku Chik taught. He only studied there for a year. After that, he went to the Teungku Chik Bang Kabu Islamic Boarding School in Geudong, the Blang Banyak Islamic Boarding School in Samakurok, and finally, Hasbi studied at the Tanjung Barat Islamic Boarding School in Samalanga until 1925.²⁷

When Hasbi attended the Islamic boarding school in West Tanjung, the teacher's son taught him how to read Latin letters in secret who was also a friend of his at the Islamic boarding school, and Hasbi mastered them in no time. In addition, Hasbi also learned Dutch from a Dutchman who learned Arabic from Hasbi, so Hasbi had access to all kinds of material from the then-government-controlled media in the Dutch East Indies.²⁸

With the aid of the neighborhood Hulubalang, Hasbi established his own dayah in Buloh Beureugang in 1924 after receiving a certificate from his teacher at the West Tanjung dayah. The Dayah, which Hasbi created, is located 8 kilometers from his house. Hasbi's intellectual career gained steam from this dayah till he

²⁵Nourouzzaman Shiddiqi, " *Indonesian Fiqh; The initiator and the idea* ", p. 60

²⁶Aan Supian, " *Contribution of Hasbi ash-Shiddieqy's Thought in the Field of Jurisprudence* ", p. 188

²⁷Aan Supian, " *Contribution of Hasbi...* ", p. 189

²⁸ Hasbi Ash-Shiddieqy, " *Dynamic of Islamic Shari'a* ", p. 20

reached the pinnacle of his profession.²⁹

Hasbi, who was blessed by Allah, has a smart brain and likes to read. He feels that the knowledge he has acquired in the dayahs is only limited to the books he teaches, and those books are only books belonging to Shafi'i school of thought. The teacher only listens to see if the reading or translation is correct, or occasionally the teacher reads and the students listen. The process of teaching and learning using the book's injury method is indeed embraced by all Islamic boarding schools or Islamic boarding schools in Indonesia. This method does not involve students in the thinking process so that they can solve problems on their own without having to wait for decisions made by previous scholars. Embedded the doctrine of taqlid.³⁰

Hasbi's enthusiasm for reading is not limited to books written in Arabic or Arabic script. He also wanted to read those written in Latin script as well as those written in languages other than Arabic and Malay, especially Dutch. Latin script let alone Dutch is not taught in the dayah, it is the kaphe script and language. Religious lessons may not be written in kaphe script, even though the Prophet ordered Muslims to study in China.³¹

In 1926 Hasbi agreed to Sheikh Muhammad bin Salim al-Kalali's advice and offer to go to Surabaya in order to study at Al-Irsyad College, a religious institution established by Sheikh Ahmad Surkati³² (1874–1943), in order to examine reform concepts. Hasbi pursued his schooling and Arabic takhassus (specialization) studies at the college. He went through education at al-Irsyad for one and a half years with the acquisition of proficiency in Arabic and stability in the ranks of the reformers to raise the banner of Islam with an Indonesian spirit.³³

In 1928 Hasbi returned to Aceh, then together with al-Kalali his friend who was also his teacher founded a madrasa which was named Al-Irsyad madrasa in

²⁹Hasbi Ash-Shiddieqy, " *Dynamic of Islamic Shari'a* ", p. 26

³⁰Nourouzzaman Shiddiqi , " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 157

³¹Nourouzzaman Shiddiqi , " *Prof. Dr. TM Hasbi Ash-Shiddieqy* ", p. 158

³²Shaykh Ahmad Surkati (in full: Ahmad Syurkati al-Anshari al-Sudani) Udfu village, Jazirah Arqu, Dongula, Sudan, 1292 H or 1875 AD. SAW from the Ansar group. He was one of the scholars who admired Muhammad Abduh's thoughts through the *al-Manar magazine*, which he received periodically during his academic career from 1906-1910/1911, in Saudi Arabia. He arrived in Indonesia (Jakarta) in 1911 at the invitation of Jami'at Khair. For Sukarti, who was heavily influenced by Abduh's rational thinking, all humans have the same social status (*kafaah*), both Arabs and non-Arabs. This view is not so accepted by Jami'at Khoir. He left this organization and immediately joined al-Irsyad until the end of his verse, 1943, he continued to teach at al-Irsyad. (For more, please read; www.Wikipedia.org/wiki/SyaikhAhmadSurkati, accessed on 1 January 2023, at 16.15). Also: Bisri Affan I, *Shaykh Ahmad Surkati; Reformers and Purifiers of Islam in Indonesia* , Jakarta; Pustaka al-Kautsar, 1999.

³³Hasbi. Ash-Shiddieqy, " *The Laws of Islamic Fiqh* ", (Semarang: Pustaka Rizki Putra, 1997), p. 16

Lhokseumawe. This madrasa has no administrative ties to the Al-Irsyad Surabaya madrasa, where Hasbi previously attended. However, this madrasa should preferably adhere to the curriculum and instructional methodology created by the Al-Irsyad institution³⁴ in Surabaya. But Hasbi's failure to develop the madrasa.³⁵

In 1933 Hasbi arrived in Kutaraja. Here he started his career again as an educator. Hasbi teaches organized courses by JIB (*Jong Islamieten Bond*) Aceh and teaches at HIS and MULO Muhammadiyah school. Since moving to Kutaraja, apart from working as a teacher, he has also enrolled as a member of Muhammadiyah. In 1938, Hasbi assumed the position of Chairman of the Kutaraja Muhammadiyah Branch and in 1943-1946 he held the position of Consul (Chairman of the Regional Assembly) of Muhammadiyah in Aceh Province.³⁶

While in Aceh, He oversaw SMI (Islamic Middle School), among other Muhammadiyah programs and institutions and with his colleague Hasbi founded the Persis Branch (Islamic Union). Apart from that, Hasbi was also active in preaching through Masyumi where Hasbi became the Head of the North Aceh Masyumi Branch. On 20-25 December 1949, Yogyakarta hosted the Indonesian Muslim Congress (KMI). Muhammadiyah was represented by Hasbi. Hasbi delivered a paper at the congress with the title Guidelines for Islamic Struggle Regarding State Matters. It was from here that Abu Bakar Aceh introduced Hasbi to Wahid Hasyim, who was Minister of Religion at that time.³⁷

A year after being introduced, Hasbi was asked to become a lecturer at PTAIN which was to be established by the Minister of Religion. Therefore, Hasbi left for Yogyakarta and settled there as an education concentration in January 1951. Was appointed Dean of the Syari'ah Faculty of IAIN Sunan Kalijaga Yogyakarta in 1960. He held this position until 1972. Hasbi was also appointed Dean of the Syari's

³⁴In its development, the madrasa founded by Hasbi together with Al-Kalali ran out of students because the accusation that the madrasa he founded was misguided and studying in it was misleading. Another accusation is that the teaching and learning system at the madrasa applied colonial- *style methods*, using benches and tables, which were very taboo at that time. Such is the propaganda exhaled by people who do not like Hasbi's attitude and actions. See in Hasbi Ash-Shiddieqy, " *Dynamic of Islamic Shari'a* " , p. 26

³⁵ Despite the fact that the Dutch East Indies government ultimately forbade it, this madrasa had to be shut down. Then, Hasbi went back to Lhokseumawe and temporarily engaged in political activities instead of educational ones. Hasbi wrote a novel named *Penoetoe Moeloet* before entering politics. Hasbi was forced to relocate to Kutaraja (now Banda Aceh) from Lhokseumawe as a result of his writings, which were critical of the Dutch East Indies administration. See Aan Supian, " *Contribution of Hasbi ash-Shiddieqy's Thought in the Field of Jurisprudence* " , p. 190

³⁶Aan Supian, " *Contribution of Hasbi ash-Shiddieqy's Thought in the Field of Jurisprudence* " , p. 190

³⁷Hasbi Ash-Shiddieqy, " *Dynamic of Islamic Shari'a* " , p. 47-48

Faculty IAIN Ar-Raniry Darussalam in 1962. He was also Dean of the Faculty of Sharia, University of Sultan Agung Semarang and Chancellor of University of al-Irsyad Surakarta from 1963 to 1968. Hasibi also taught at UI Yogyakarta.³⁸

In his academic career, before his death, he was given two doctoral degrees (Honoris Causa) because of his depth of Islamic knowledge, recognition of his character as a scholar, and his services to develop Islamic Higher Education and the development of Islamic knowledge in Indonesia. On March 22, 1975, he received his first degree from Bandung Islamic University, and on October 29, 1975, he received his second degree from IAIN Sunan Kalijaga. Prior to that, he was appointed Professor of Hadith at IAIN Sunan Kalijaga, Yogyakarta, in 1960.³⁹

2. Works of Hasbi ash-Shiddieqy

Hasbi is a scholar who is productive in writing Islamic thought ideas. According to records, the books he wrote numbered 73 titles (142 volumes). Most of his works are fiqh (36 titles). Other fields are hadith (8 titles), interpretation (6 titles), *monotheism* (kalam science) (5 titles). While the remaining no less than 17 titles are general Islamic themes and no less than 50 articles have been written in the fields of interpretation, hadith, fiqh and ushul fiqh as well as guidelines for worship. Among these works, the following will only present a few related works in certain fields of knowledge.

1) Works of Tafsir Al-Qur'an

Tafsir al-Quranul Majid An-Nūr 30 Juz, Sejarah dan Pengantar Ilmu al-Quran/Tafsir, Tafsir al-Bayan, Mukjizat al-Quran, Ilmu-Ilmu al-Quran, Media Pokok dalam Menafsirkan al-Quran, dan Tarjamah al-Quran yang merupakan karya bersama Lajnah Penerjemah al-Quran Departemen Agama.

2) Works of Fiqh

Pengantar Ilmu Fiqih, Pedoman Shalat, Pengantar Hukum Islam, Syariat Islam Menjawab Tantangan Zaman, Poligami menurut Islam, Hukum antar Golongan dalam Fiqih, Beberapa Problematika Hukum Islam, Dinamika dan Elastisitas Hukum Islam, and others.

3) Works of Hadith

Beberapa Rangkuman Hadis, Mutiara Hadis, Sejarah dan Pengantar Ilmu

³⁸ Editorial Team, " *Encyclopedia of Islam* ", volume II, (Jakarta: Ihtiar Baru van Hoeve, 1994), p. 95

³⁹Hasbi Ash-Shiddieqy, " *Dynamic of Islamic Shari'a* ", p. 53-54

Hadis, Pokok-Pokok Ilmu Dirayah Hadis, Koleksi Hadis-Hadis Hukum Ahkamun Nabawiyah, Problematika Hadis sebagai Dasar Pembinaan Hukum Islam, Rijalul Hadis dan Perjuangan Perkembangan Hadis.

B. Tafsir Al-Quranul Majid An-Nūr

1. History of Writing

Book of *Tafsir Al-Qur'anul Majid An-Nūr* is the first commentary book published in Indonesia in 1956 AD, so it is one of the pioneers of library treasures in the country, and this interpretation is very easy for all people to digest, but can also be studied and used as an object of research for those interested in interpretation.⁴⁰

According to Nourouzzaman Shiddiqi, son of Hasbi Ash-Shiddieqy and in the same time the editor of the 2nd edition of *Tafsir Al-Qur'anul Majid An-Nūr* in his betel leaves explained that this tafsir was carried out by Teungku Muhammad Hasbi Ash-Shiddieqy from 1952 to 1961 in between his busy schedule teaching, leading the Faculty, becoming a member of the Constituent Assembly and other activities. Hasbi dictated the text of his commentary book to a typist and it immediately became a ready-to-print text. When he dictated the manuscript, Hasbi's desk was full of reference books and notes on scraps of paper. Nourouzzaman was a typist and proofreader to try it out.⁴¹

His motivation in interpreting the Al-Qur'an, especially in the tafsir of *Al-Qur'anul Majid An-Nūr* which is stated in the preface, is because the Indonesian State needs the development of interpretations in Indonesian. An increase in Islamic literature and the realization of a straightforward interpretation that enables readers to comprehend the verses on their own. As stated by Allah SWT, the Qur'an partially explains each verse. Reasonable interpretations are built on interpretations of science and knowledge. Making a concise summary of the key points made by specialists in different fields of study that are suggested in the Qur'an.

Looking at the expression above, it can be seen that his motivation is very noble, namely to fulfill the needs of Muslims in Indonesia to get interpretations in

⁴⁰ Bayu Arif Bimantoro, “ *Istidraj in Interpretation of the Qur'anul Majid An-Nur by Hasbi Ash-Shiddieqy*”, Faculty of Ushuluddin and Philosophy of Uin Sunan Ampel Surabaya, 2021 Thesis, p. 44

⁴¹ Yunahar Ilyas, *Thought Construction...*, Pg. 89. See Teungku Muhammad Hasbi Ash-Shiddieqy, *Interpretation of the Qur'anul Majid*, Volume I, Cet.1, 3rd Edition (Jakarta: Cakrawala Publishing, 2011), p. Xiii.

the complete Indonesian language of his time, simple and easy to understand. Because previously there was the book *Tarjuman al Mustafid* by Syekh Abdurrauf bin Ali Al-Jawi, Al-Fansuri As-Singkili from Aceh. This book is the first manuscript of a complete interpretation of the Qur'an in Malay, and written in the Pegon script, this work was written around 1675.⁴²

Regarding the initial publication or emergence of this interpretation, there is a slight difference of opinion among researchers. Based on the writings of Islah Gusmian in his book *khazanah tafsir Indonesia*, that *Tafsir Al-Quranul Majid An-Nūr* was printed for the first time in 1971.⁴³ However, by referring to the original source (*Tafsir Al-Quranul Majid*), there seems to be a slight error from writing from Islah Gusmian. The author seems to agree with the book written by Nor Huda which says that *Tafsir An-Nūr*, was first published in 1956. Meanwhile, the second edition was published in the mid-1960s. Since 1996, the book has been published by the Rizki Putra library in four volumes.⁴⁴ And had been specially promoted in *Gema Islam Magazine*, a leading Islamic magazine at that time. This work later became *Tafsir An-Nūr*, followed by Al-Bayan's commentary.⁴⁵

Hasbi Ash-Shiddieqy along with Hamka, Mahmud Yunus, and A. Hassan are the leading generation who each wrote an even-numbered interpretation of 30 chapters using an organized presenting approach (*tahlili*) that follows the surahs' arrangement in the Ottoman manuscripts. In addition, there are many other names who wrote interpretations not in a coherent fashion, but with a thematic model. The interpretation uses a mixed method between *bi al riwayat* and *bi al dirayah*. In addition, this book of interpretation contains the problem of *asbabun nuzul*. Hasbi's contribution to the Qur'an interpretation in Indonesia presents more facts than Hamka's. Hasbi's commentary work, which has one volume devoted to one juz of the Qur'an, is focused and carefully arranged according to the format.⁴⁶

Hasbi wrote his tafsir on the sidelines of his busy teaching, leading faculties,

⁴²Hafidz, *Tafsir Tarjuman Al-Mustafid A Philological Study*, https://www.academia.edu/10466119/Tafsir_Tarjuman_Almustafid_Sebuh_Kajian_Filologis,

⁴³ Islah Gusmian, " *The Treasure of Indonesian Interpretation "From Hermeneutics to Ideology "*, (Jakarta: Teraju, 2003), page 60

⁴⁴Nor Huda, *Islam Nusantara "Social History of Islamic Intellectuals in Indonesia "* (Yogyakarta: Ar Ruzz Media, 2013), p. 361. See also Fikri Hamdani, " *Hasbi Ash Shiddieqy and Methods of Interpretation "*, *Rausyan Fikr Journal*, Vol. 12 No. 1 June 2016, IAIN Palu, p. 25

⁴⁵Ishlah Gusmian, " *Tafsir Indonesian Interpretation "*, p. 65

⁴⁶Fikri Hamdani, " *Hasbi Ash Shiddieqy and his method of interpretation "*, *Rausyan Fikr Journal*, Vol. 12 No. 1 June 2016, IAIN Palu, p. 25-26

being a constituent member, he was able to write interpretations of *Tafsir Al-Quranul Majid An-Nūr* for 9 years, from 1952-1961. Armed with knowledge, passion and dream to present a book of interpretation in Indonesian that is not just a translation, he dictated his interpretation to a typist and it immediately became a ready-to-print text. When dictating manuscripts, reference books and notes were scattered on the table, causing repetition of information, emphasis on verses, numbering of footnotes that did not follow the method of writing scientific papers in their interpretation.

Tafsir al-Quranul Majid An-Nūr has been printed twice, the first published in 1956. This book is the first commentary published in Indonesia, so it is a pioneer of the treasury of libraries in the country. According to some scholars, this interpretation is easy to understand even for beginners. The publication of the second print was carried out by improving the language by H. Sudarto, a journalist from Semarang.⁴⁷ As for the sources he used in compiling *tafsir al-qur'anul majid an-nur* are *umdatut tafsir 'anil hafidz ibnu katsir*, *tafsir of al-manar*, *tafsir al- qasimi*, *tafsir al-maraghi*, *tafsir al-wadhiih*.⁴⁸

2. Methods, Pattern and Systematics of Writing Tafsir Al-Quranul Majid An-Nūr

a. Methods

This commentary book is called *An-Nūr* which means “*light*”. This book consists of 5 volumes. Volume 1 consists of the first 4 letters namely (*al-Fatihah - an- Nisa*), volume 2 consists of the next 6 surah (*al-Maidah – Yunus*), volume 3 consists of the next 12 surah (*Hud – al-Ḥajj*), volume 4 consists of the next 17 surah (*al-Mu'minun – az-Zumar*), and volume 5 consists of the last 72 surah (*al-Mu'min – an-Nas*).⁴⁹

The method used by Hasbi in writing his commentary uses a combination of two methods, namely: the *tahlili* and *ijmali* methods. The *tahlili* method is a method of exegesis which intends to explain the contents of the verses of the Qur'an from all its aspects. While the *ijmali* method is a method that interprets verses with a

⁴⁷Lilik Ummi Kulsum and Mafri Amir, " *Indonesian Interpretation Literature*", p. 144

⁴⁸Enjen Zainal Muttaqin, *Tafsir Al Wadhiih*, Downloaded on January 2, 2023, Time: 18.50 WIB, <http://Tafsirhaditsuinsgdbdngkatan2009.Blogspot.Co.Id/2012/12/Tafsir-Al Wadhiih.Html> .

⁴⁹Muhammad Hasbi Ash-Shiddiqi, " *In a Glance About the Author : Tafsir Al-Qur'anul Majid An-Nur*", p. 27

global meaning.

The use of this method is carried out according to needs, in the sense that Hasbi will use the tahlili method in interpreting fiqh or Islamic law styled verses. It is assumed that Hasbi himself is an expert in the field of fiqh. So it is very natural that he includes the color of fiqh in his interpretation. So that it can be concluded that the style of *Tafsir Al-Qur'anul Majid An-Nūr* is fiqh. Tafsir whose color of interpretation focuses more on fiqh problems.⁵⁰

Hasbi also uses the muqaran method in his discussion. For example when interpreting surah al-Baqarah verse 181 by comparing with a hadith. And compare Rasyid Ridha's comments in his al-Manar commentary with the views of Abu Bakar al-Jashash in his Tafsir Ahkam Al-Qur'an.⁵¹

b. Writting Patern

From his interpretation, his influence on the field he is involved in is very visible, namely as an expert in fiqh or Islamic law. Because of this, it can be said that the interpretation style in tafsir An-Nūr uses fiqh. However, Yunahar Ilyas in his dissertation said that it is rather difficult to determine the style of his interpretation because his descriptions are brief. However, what is clear from the search and reading of this *Tafsir Al-Qur'anul Majid An-Nūr*, Yunahar Ilyas did not find any features of fiqh, theology, philosophy or Sufism. Even if the style has to be determined, then Hasbi's interpretation is closer to these patterns.⁵²

c. Writting System

The writing system for an-Nūr interpretations is arranged based on the mushaf rules (surah by surah and verse by verse). With the following steps:

1. Mention one, two or three verses that Allah said, to carry out a purpose according to the order of the Mushaf.
2. Translate the meaning of the verse into Indonesian using language that is easy to understand. And by paying attention to the desired meanings of each lafadz.
3. Interpret the verses and point to the original meaning.

⁵⁰Tafsir An-Nur is an interpretation that is more inclined towards ra'yu and is presented using footnotes in each citation of the hadiths of the Prophet SAW and verses related to the verse being interpreted. Look at Sajida Putri, " *Epistemology of Tafsir Hasbi Ash-Shiddieqy in the Book of Tafsir Al-Qur'anul Majid An-Nur* ", p. 37

⁵¹Andi Miswar, " *Interpretation of Al-Quran Al-Majid An-Nur by TM Hasbi Ash Shiddieqy (Model of Interpretation Based on the Development of Archipelago Islamic Culture)* ", Adabiyah Journal Vol. XV No. 1 of 2015, p. 89

⁵²Yunahar Ilyas, Dissertation: " *Gender Construction in the Thoughts of Modern Indonesian Mufasssir "Hamka and M. Hasbi Ash Shiddieqy* ", (Yogyakarta, 2004), p. 137

4. Explain verses in other surah or in other words, interpret verse by verse to make it easier for the reader to collect the verses that are in common.
5. Explain the reasons for the revelation of the verse, if there is an authentic hadith that is recognized by hadith experts.⁵³

In his discussion, Hasbi uses interpretation techniques, such as socio-historical interpretation which refers to verses that have historical data that describe their nuzul causes and are related to the conditions of society at that time, for example when interpreting surah al-Baqarah verse 186 by revealing asbabun nuzul narrated by Bukhari-Muslim. Systematic Interpretation has also been used in analyzing verses when they see there is a connection with other parts.⁵⁴

3. Characteristics of Tafsir Al-Quranul Majid An-Nūr

In this tafsir, the author sees a distinct feature when compared to other commentary books, such as tafsir al-misbah, tafsir al-azhar, tafsir al-furqan and so on. It's uniqueness lies in the form of presentation in the table of contents. In this aspect Hasbi does not present a general table of contents as was done by M Quraish Shihab who only mentions the names of the surahs and the division of groups for each verse. But Hasbi tried to convey the meaning or intent of the verse.⁵⁵

For example, in surah al-Anbiya' Hasbi tries to group a verse and then he mentions the content contained in the verse. For example, verses 1-6 discuss about polytheists who criticize the prophethood of the Prophet and polytheists asking the Prophet for miracles that are not the Koran. Meanwhile, verses 7-10 discuss the primacy of the Koran, while verses 11-20 examine the people who previously acknowledged their tyranny when destruction came to them. Then the heavens and the earth will not be made useless. This is what Hasbi did start from al-Fatihah to an-Nas.⁵⁶

⁵³Hasbi Ash-Shiddieqy, "Tafsir Al-Qur'anul Majid ", p. 7. See also Fikri Hamdani, " Hasbi Ash Shiddieqy and his method of interpretation ", Rausyan Fikr Journal, Vol. 12 No. 1 June 2016, p. 28-29

⁵⁴Andi Miswar, " Interpretation of Al-Quran Al-Majid An-Nur by TM Hasbi Ash Shiddieqy (Model of Interpretation Based on the Development of Archipelago Islamic Culture)", Adabiyah Journal Vol. XV No. 1 of 2015, p. 88. See also Abd Muin Salim, Interpretation Methodology: A Reconstruction Epistemology Strengthening the Existence of Interpretation as a Discipline, Oration of the Inaugural Professor of IAIN Alauddin Ujung Pandang, 1999, p. 34-35

⁵⁵Sudaryah, " Construction of Tafsir al-Qur'anul Majid An-Nur by M Hasbi Ash-Shiddieqy", Journal of Sahih IAIN Surakarta, Vol. 3, Number 1, January - June 2018, p. 102

⁵⁶Sudaryah, " Construction of Al-Qur'anul Majid An-Nur...", p. 103

Furthermore, a distinctive aspect in writing this tafsir is the aspect of presenting the interpretation. Hasbi tries to chart separately the translation, interpretation and conclusion. All of this is done in order to make it easier for readers, especially for ordinary people, to understand the interpretation of the Qur'an so that they can find out which translation, interpretation and essence or content of a verse.⁵⁷

C. Hasbi's Interpretation of Career Women in Tafsir Al-Quranul Majid An-Nūr

There are several passages in the Qur'an that discuss career women. Currently, the author feels that the verses relating to women, especially women who are allowed to work outside the home, still have many differences in terms of interpretation. The author takes contemporary interpreters such as Hasbi Ash-Shiddieqy because he is one of the famous commentators on the Qur'an in modern times and is a figure today.

Due to the existence of verses in the Qur'an which indicate the need for cooperation between men and women in matters that provide the public good and verses relating to the permissibility of women to work, overall the verses concerning career women in the Qur'an must be interpreted. Below, the author will present the typology of these verses, which are divided into two main themes: Career women in the public space and Career women in the domestic space:

1. Career Women in the Publik Space

a. Women work outside the home

The Qur'an in many verses emphasizes that the obligation to work applies to men and women, as in the word of Allah swt, al-Jumuah verse 10:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ

تُفْلِحُونَ ﴿١٠﴾ (الجمعة/62: 10)

"And when the prayer is finished, then ye may disperse through the land, and seek of the bounty of Allah frequently that ye may prosper". (Al-Jumu'ah:10)⁵⁸

⁵⁷Sudariyah, "Construction of Al-Qur'anul Majid An-Nur...", p. 102

⁵⁸ Agus Hidayatulloh, et.all., *Aljamil.*, p. 554

Hasbi interpreted, "When you have performed the prayers, then do your worldly benefits. Seek the primacy of Allah and mention Allah and remember that all your movements are noticed by Allah swt nothing escapes His notice."⁵⁹

Hasbi also mentioned the main content of the verse, namely the command to seek sustenance for both men and women, after completing worship.⁶⁰

Another verse that orders men and women to work is surah at-Taubah verse 105, Allah swt says:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلَىٰ عِلْمِ الْغَيْبِ
وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾ (التوبة/9:105)

"And says: "Work (righteousness): Soon will Allah observe your work, and His messenger and the believer: Soon will ye be brought back to the knower of what is hidden and what is open: then will he show you the truth of all that ye did." (At-Taubah/9:105)⁶¹

Hasbi interpreted the verse above: Say, O Messenger, to them: "Work for your world, your hereafter, for yourself and your people, because charity is the source of happiness and Allah will see your deeds later. Whether your deeds are good or evil (immorality). Your deeds will also be seen by the Messenger and the believers. They will give you all your rights in the world".⁶²

Allah also commands humans to act according to position. As in surah az-Zumar verse 39 Allah says:

قُلْ يُقَوْمِ اَعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىۡۤ اَعْمَلٌۭ فَاَسُوۡفَ تَعْلَمُوۡنَ ﴿٣٩﴾ (الزمر/39:39)

"Say, "O my people, act according to your position! Verily, I did (thus). Soon you will find out".(Az-Zumar:39)⁶³

Hasbi interpreted, Say: "Work according to your circumstances, I also do good deeds according to my circumstances. Then, later you will know, who is being punished who humiliates him and who is being punished that does not stop?"⁶⁴

⁵⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 4224

⁶⁰ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 4226

⁶¹ Agus Hidayatulloh, et.all., *Aljamil..*, p. 203

⁶² Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 1736

⁶³ Agus Hidayatulloh, et.all., *Aljamil..*, p. 462

⁶⁴ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3653

Women have the right to work as long as they need to, as long as their jobs need them, and as long as moral and religious standards are upheld. Verse 32 of Surah An-Nisa of the Qur'an explains:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾ (النساء/4: 32)

“And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others. To men is allotted what they earn and to women what they earn. But ask Allah of His bounty. For Allah hath full knowledge of all things”. (An-Nisa:32)⁶⁵

This verse has *Asbabun Nuzul*. In a history, Umm Salamah said: "Men fight, meanwhile women do not, and we women only get half of the inheritance of men ". Allah sent down this verse, half the inheritance of men ". Allah sent down this verse, as a warning not to be jealous of Allah's decree. And as an explanation that Allah is unbiased toward both men and women in obtaining forgiveness and reward. Narrated by Al-Tirmidhi and Al-Hakim from Umm Salamah.

Hasbi in *Tafsir Al-Qur'anul Majid An-Nūr* interprets the verse above, in fact Allah has given men and women the task of doing several actions in the sense of work. Deeds that are specific to men, of course they (those who do) get a reward, which is not equated with women. On the other hand, for work specifically for women, of course they will get a reward, which is not equated with men. Let us not expect (envy) something that is devoted to others. Let each of us try and do good deeds according to our ability. The results of the charity and effort get their own results.⁶⁶

Hasbi also emphasized that the prohibition to hope is only in matters that are not included in the nature (ability) such as women hoping to become men, people who are given an ugly face hope to turn out to be beautiful. As for what is included in the ability (nature) is that we expect to get what other people get. Hasbi concluded, one should expect or aspire to something according to ability. Don't aspire to something we can't afford. Also don't expect something without

⁶⁵ Agus Hidayatulloh, et.all., *Aljamil...*, p. 83

⁶⁶ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 840

trying it.⁶⁷

In the Prophet saw era, women were still allowed to move or work, even many female figures worked or had activities in public spaces. In fact, sometimes there is a condition that even obliges him to work. As the story of Raithah mentioned above, and the contents of the legal contents are also implied as the story contained in the surah al-Qashash verse 23:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ ۖ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ (القصص/28:23)

“And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, “What is your circumstance?” They said, “We do not water until the shepherds dispatch [their flocks]; and our father is an old man.” (Al-Qasas:23)⁶⁸

In *Tafsir Al-Qur'anul Majid An-Nūr* Hasbi interprets these verses: "The land of Madyan lies around the bay of Aqabah, north of the *Hijaz* and south of Palestine. At that place, Musa saw a number of people gathered at a well to water their livestock. From a distance, two girls can be seen herding their goats away from the water. Seeing this, Musa asked: "Why do you prevent your animals from drinking?" The two girls replied: "We are waiting for the shepherds to finish watering their animals. They are strong people, while we are weak girls and our father is very old, no longer able to take care of this herding".⁶⁹

Hearing the girl's words, Musa was moved to help her and water her animals along with other people's animals. After giving the livestock water, Musa went to take shelter under a tree to relieve fatigue and there he prayed: "O my Lord, give me Your priority and bestow Your favor on me. Because, I really need money to support my life". Moses was hungry and needed food.⁷⁰

Furthermore, in the surah ar-Ra'd verse 29 Allah SWT says:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ ﴿٢٩﴾ (الرعد/13:29)

“Those who have believed and done righteous deeds - a good state is theirs and a good return”. (Ar-Ra'd:29)⁷¹

⁶⁷ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 840

⁶⁸ *English Shahih International, Quran Kemenag 2019*

⁶⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3057

⁷⁰ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3058

⁷¹ *English Shahih International, Quran Kemenag 2019*

Hasbi interprets: Allah gives sustenance to whoever He wants from His servants, regardless of whether the servant is a believer or an infidel. Because this world in the sight of Allah is not equal to the balance of a mosquito's wings or not narrow. This means that the opportunity to work or seek Allah's sustenance is open to everyone, both men and women.⁷²

Then Hasbi interpreted, in fact those who have believed and done pious deeds will get joy, pleasure and virtue. They even get heaven as they get the best place to return.⁷³

In the surah al-Insyiqaq verse 6 Allah SWT says:

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ (الانشقاق/84: 6)

*“O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it”. (Al-Insyiqaq:6)*⁷⁴

Hasbi interpreted, O human being, be serious and diligent in doing your work, and immediately try to make a living by using all your time. Do you not know, in fact you are walking towards your Lord every day and one day you will meet Him.⁷⁵

Allah also commands humans, both men and women, to seek their sustenance. As in the verse 17 of Surah Al-Ankabut:

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ

لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

(العنكبوت/29: 17)

*“For ye do worship idols besides Allah and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance then seek ye sustenance from Allah,, serve him and be grateful to him, to him will be your return”. (Al-'Ankabut:17)*⁷⁶

⁷² Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3092

⁷³ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3094

⁷⁴ *English Shahih International, Quran Kemenag 2019*

⁷⁵ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 4356

⁷⁶ Agus Hidayatulloh, et.all., *Aljamil...*, p. 398

Habi interprets *فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا* Therefore, seek Allah's sustenance, for he is the Lord who provides sustenance, who owns the heavens and the earth. Who extends sustenance to whoever He wills. So worship Allah alone and thank Him properly.⁷⁷

b. Women Participate in societies

Discussing the public role of career women, the verses presented are verses that give the impression of limiting women's public roles, one of which is Surat al-Ahzab verse 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 ﴿٣٣﴾

"And stay quietly in your houses, and make not a dazzling display, like that of the former times of ignorance, and establish regular prayer and give zakat and obey Allah and His messenger. And Allah only wishes to remove all abomination from you, remember of the family and to make you pure and spotless". (Q.S Al-Ahzab:33).⁷⁸

Hasbi in the *Tafsir Al-Qur'anul Majid An-Nuur* interprets, *وَقَرْنَ فِي بُيُوتِكُنَّ*

"Wives of Prophet's should remain in their respective homes, not going anywhere if there is no need". *وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ* "Do not let the wives of the Prophet show the ornaments they wear and the beauty of their bodies to other men, as was done by ignorant women before Islam".⁷⁹

The two sentences above convey the understanding that the Prophet's wives were not allowed to leave their homes to show off their ornaments. They are allowed to go out, only when there is a need and when they leave the house to act modestly, and avoid anything that gives rise to bad prejudice from those who see them.⁸⁰

⁷⁷ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3121

⁷⁸ Agus Hidayatulloh, et.all., *Aljamil: Al-Qur'an Tajwid Warna, Terjemah per Kata, Terjemah Inggris*, (Jawa Barat: Cipta Bagus Segara, 2012), p. 422

⁷⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3278

⁸⁰ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3278

What is meant by أَهْلَ الْبَيْتِ are people who were always with the Prophet,

both male and female, namely his wives and relatives. Hasbi explained that the kkitab used in the verse was only for the wives of the Prophet, so that the prohibition was only aimed at the wives of the Prophet, not for Muslim women in general. So that other women are given the freedom to be creative and work outside the home. One of them is working and having a career in public space.⁸¹

A career woman is required to be very clever in making diversification in investing in order to meet the needs of society. And this is subject to the law of fardu kifayah, meaning the obligation to perfect the job in providing for all the needs of society. One of the verses that gives access to women to be involved in various muamalah affairs in the public sphere is surah al-Baqarah 282, Allah say:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ آجَلٍ مَّسْمًى فَآكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ
وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ
وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلَل
هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ
وَأَمْرَاتِنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْب
الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ آجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ
اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا
فَأَنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمِ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ (البقرة/2: 282)

“O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For

⁸¹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3279

[then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things". (Al-Baqarah/2:282)⁸²

The verse above discusses the testimony between men and women in financial transactions. According to Hasbi, this verse contains a strong signal that the Qur'an gives equal access to women to be involved in various muamalah affairs in the public sphere. According to Hasbi, the ratio of one man's testimony to two women in the verse is in accordance with the context that occurred at that time. At that time, the accessibility of women in public space was still limited. This has an effect on their capabilities in general. So in essence the Qur'an treats men and women equally in testimony.⁸³

Equality of human degrees between men and women both in society can be understood from the word of Allah in surah An-Nahl verse 97:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ (النحل/16: 97)

"Whosoever works righteousness, man or woman and has faith verily, to him will we give a little that is good and pure and we will bestow on such their reward according to the best of their actions." (An-Nahl:97)⁸⁴

The verse above clearly supports equality for women to have careers and achievements, both in the spiritual field and professional careers in other fields. As was the situation for women at the beginning of Islam which gave them the right to freedom (freedom) to act and move. Have rights in political, economic and social matters.⁸⁵

Then in the surah Ali Imran verse 61 Allah says:

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِينَ

⁸² English Shahih International, Quran Kemenag 2019

⁸³ Teungku Muhammad Hasbi ash-shiddieqy, Tafsir Al-Qur'anul Majid An-Nuur, p. 501

⁸⁴ Agus Hidayatulloh, dkk., Aljamil..., p. 278

⁸⁵ Teungku Muhammad Hasbi ash-shiddieqy, Tafsir Al-Qur'anul Majid An-Nuur, p. 2816

“Then whoever argues with you about it after [this] knowledge has come to you - say, “Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us].” (Ali 'Imran:61)⁸⁶

Hasbi interpreted, Let each of us summon his children and wife to take an oath, pray together. Here the word "wife and children" is given precedence over "self", that is to say, to give an understanding that we fully believe that no harm will befall the wife and children from the mubahalalah (oath). This is what is called the "mubahalalah verse". In this incident there is a very deep lesson that can be used as a mirror (like) for us, namely the Prophet asked women to follow the men who gathered to swear anathema.⁸⁷

This is a firm argument that women have the same position and rights as men in all kinds of public affairs, except in a few cases, such as not going to war. In war, they only become members of the red cross.⁸⁸

All this encourages us to give a high position to women in terms of science, culture and society.⁸⁹

In surah Ali Imran verse 195 Allah swt says:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ ۗ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا أَوْ تَلَوْا وَلَا كَفَرْنَ عَنْهُمْ
سَيِّئَاتِهِمْ وَلَا دَخَلَتْهُمْ جَنَّتِ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ

الثَّوَابِ ﴿٦١﴾ (آل عمران/3: 195)

“And they lord hath accepted of them and answered them: “Never will i suffer to be lost the work of any of you, be he male or female. Ye are members, one of another. Those who have left their homes and were driven out therefrom and suffered them in my cause and fought and were slain verily, i will blot out from them iniquities and admit them into gardens with rivers flowing beneath. A reward from Allah and from Allah is the best of rewards.” (Ali 'Imran:195)⁹⁰

⁸⁶ English Shahih International, Quran Kemenag 2019

⁸⁷ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 603-604

⁸⁸ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 604

⁸⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 605

⁹⁰ Agus Hidayatulloh, et.all., *Aljamil...*, p. 76

Hasbi interpreted, فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرَ وَأُنْتِ

بَعْضُكُمْ مِّنْ بَعْضٍ that Allah will grant their prayers by giving perfect recompense on the Day of Resurrection, whether those who do good deeds are men or women. There is no difference between them. Justice requires equality in giving retribution. And the revenge is given because of charity, not because of anything else.⁹¹

Hasbi concluded that men and women are the same. They are together with Allah in receiving recompense, if their deeds coincide too. The cause of equality, because men are part of women, and vice versa. Men are born from women (mothers), and women are also born because of men (fathers). There is no difference in their humanity, and there is also nothing that surpasses one another, except only because of their deeds (piety). Hasbi also places women in a high position.⁹²

Hasbi gives an understanding that revenge is related to charity, not according to anything else, such as one's position, lineage or socio-economic status while in the world. It also gives an understanding that Islam eliminates differences (discrimination) between men and women in matters of reward. Islam is the first religion to glorify women and recognize their rights.⁹³

c. Women in public leadership

The scholars differed on women's leadership in the public sphere, politics. This difference of opinion is more acute when the conversation focuses on women's leadership at the state level. Some scholars agree, but many disagree with various arguments.

One of the verses that is often put forward by Islamic thinkers in relation to women's political rights is that which is contained in the letter At-Taubah verse 71 Allah SWT says:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

⁹¹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 764

⁹² Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 764

⁹³ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 766

وَيُتَّقُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿٧١﴾ (التوبة/9: 71)

“The believers, men and women, are protectors one of another they enjoin what is just and forbid what is evil, they observe regular prayer, pay zakat and obey Allah and his messenger. On them will Allah pour his mercy, for Allah is exalted in power, wise”. (At-Taubah/9:71)⁹⁴

According to Hasbi, both men and women who believe (believe) have a responsibility to carry out good actions. They also have a responsibility to stop bad acts from happening. Therefore, neither amar ma'ruf nor nahi mungkar are attributed to a certain gender. *Amar Makruf and nahi Mungkar* are required of everyone who professes to trust in Allah and His Messenger. Taking up the role of a people's leader is one approach to do this duty. The responsibilities of an *amar ma'ruf and nahi mungkar* can be carried out with unquestionably more authority by a leader. A leader has various facilities to perform these tasks.⁹⁵

This interpretation indicates that women are given the widest possible opportunity to be able to take part and positively impact individuals in a variety of spheres of life. But it all truly relies on how prepared they are to carry out the directive.⁹⁶

Hasbi's view on the permissibility of a handshake (*mushafahah*) between men and women indicates how he provides space for expression for women in public spaces. Hasbi even had the courage to differ on this matter with some of the scholars in the Muhammadiyah and Persis (Islamic Unity) circles of his time. According to him, there is no qath'i argument in Islam which forbids handshakes between men and women. According to him, shaking hands between men and women has become a habit (*'urf*) in Indonesian society and does not have a negative effect on society.⁹⁷

Hasbi does not prohibit women from becoming public leaders. In family leadership both tend to the man (husband) who is the leader. Meanwhile, in the

⁹⁴ Agus Hidayatulloh, et.all., *Aljamil...*, p. 198

⁹⁵ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 1697

⁹⁶ Muhammad Amin, Disertasi “*Kepemimpinan Perempuan...*”, p. 312

⁹⁷ Nourouzzaman Shiddiqi, *Fiqh Indonesia, Penggagas dan Gagasannya...*, p. x. See also Akh Minhaji, *Ahmad Hassan and Islamic Legal Reform in Indonesia (1887-1958)*, (Yogyakarta: Kurnia Kalam Semesta Press. 2001), p. 246-250. Toha Ma'rif, “*Fiqh Indonesia Menurut Pemikiran Hasbi Ash-Shiddieqy*”, in the *Tazkiya: Jurnal Keislaman, Kemasyarakatan dan Kebudayaan*, Vol. 19 No. 1, January-June 2018, p. 91-92.

public sphere, both often give men and women equal opportunities to succeed as leaders in the public domain.

2. Career Women in the Domestic Space

a. Woman as Wive

Women have a special role or also called the domestic role, one of the roles of career women in the domestic space is to be a companion to the husband (wife). As contained in the surah ar-Rum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ (الرُّوم/30:21)

“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”. (Ar-Rum/30:21)

Hasbi interpreted, وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ

مَوَدَّةً وَرَحْمَةً Among the signs of Allah's power is to make for you partners (husband or wife) of your own kind so that your heart is inclined to him and then your heart is calm because of it. Allah made between you affection and mercy, so that family life between you runs in an intimate state. God makes the psychological relationship between you (husband and wife) very strong, which sometimes exceeds your relationship with the people closest to you (parents).⁹⁸

In lafadz إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ Hasbi interprets that God created you from the ground and created your partners from your kind and fostered affection between you, there really is a deep wisdom for those who like to think. All of this proves the oneness of Allah, His power and His wisdom.⁹⁹

Husband and wife are a pair of human beings who on the basis of holy love bind themselves in marriage. Both complement each other and need each other. In surah al-Baqarah 228 Allah says:

⁹⁸ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3170

⁹⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3170

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ^ط وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
 أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ^ط وَبَعُولَتْهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا
 إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ^ط وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ^ط وَاللَّهُ عَزِيزٌ حَكِيمٌ^ع

﴿البقرة/2: 228﴾

“Divorced women shall wait concerning themselves for three monthly periods. And is it not lawful for them to hide what Allah hath created in their wombs, if they have faith in Allah and the last day. And their husband have better right to take them back in that period, if they wish reconciliation. And women shall have rights similar to the rights against them, according to what is equitable, but men have degree over them. And Allah is exalted in power, wise”. (Al-Baqarah:228)¹⁰⁰

Hasbi interprets that men (husband) and women (wife) have same rights and obligations, and need each other. Therefore it is not fair and not beneficial, if one party from the husband and wife treats the other arbitrarily. New happiness can be realized, if each respect each other. Husband and wife life is social life, which requires a head who holds the reins (authority) when there is a disagreement, so that he can reconcile.¹⁰¹

b. Women as educators of childrens

In addition to being a wife, a woman in the household also plays a role as a mother, namely as a human being who gives birth to the next generation. As contained in surah Lukman verse 14. The word of Allah SWT which reads:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي شَامِئِينَ^ط إِنْ أَشْكُرَ لِي
 وَلِوَالِدَيْكَ^ط إِلَيَّ الْمَصِيرُ^ط ﴿لقمن/31: 14﴾

“and we have enjoined on man (to be good) to his parents, in travail upon travail did his mother bear him. And in years twain was his weaning (hear the command) “show gratitude to me and to thy parents, to me is (thy final) goal”. (Luqman:14)¹⁰²

¹⁰⁰ Agus Hidayatulloh, et.all., *Aljamil..*, p. 36

¹⁰¹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 388

¹⁰² Agus Hidayatulloh, et.all., *Aljamil..*, p. 412

Hasbi in the *Tafsir Al-Qur'anul Majid An-Nūr* interpreted the above verse as follows: "God commands humans to serve their parents, obey both of them, and exercise all their rights. Humans are conceived by their mothers suffering from physical weakness which is getting worse day by day, until the puerperium (after childbirth) ends. After the baby is two years old, then the mother releases her milk. During the breastfeeding period of two years, the mother suffers various hardships, and only Allah can give her value."¹⁰³

Furthermore, Hasbi emphasized that "Allah commands us to be devoted to both parents, but here Allah only explains why we must only serve our mother. This is because the difficulties and difficulties experienced by the mother are greater than the difficulties experienced by the father. The mother suffers from the time she is pregnant, when she gives birth and when she breastfeeds until her baby is about two years old."¹⁰⁴

Career women are also tasked with caring for and educating their children. As in the interpretation of Hasbi's surah an-nisa verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلاً إِنَّهُ كَانَ
عَلِيًّا كَبِيرًا ﴿٣٤﴾ (النساء/4: 34)

*"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (Next) refuse to share their beds, (And last) been them (lightly); but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all)". (An-Nisa:34)*¹⁰⁵

Men have a position to head (lead) and take care of the household. As long as it is within the limits set by the syara' and approved by the husband, the wife manages the household freely. Wives take care of the house, control it, look after

¹⁰³ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3207

¹⁰⁴ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3208

¹⁰⁵ Agus Hidayatulloh, et.all., *Aljamil..*, p. 84

and educate children, including spending family income according to their means. Wives can carry out their responsibilities, such as conceiving, giving birth, and breastfeeding their babies, with the help of their husbands.¹⁰⁶

Hasbi interpreted that the duty of a wife is to care for and educate children in the family environment. He must also set a good example for his children. She is obliged to teach basic religious knowledge to her child when her husband leaves to earn a living for the family."¹⁰⁷

c. Women as housewives

One of the roles of career women is as a housewife. The verse that describes how husband and wife interact in the home, namely Surah An-Nisa verse 34, Allah SWT says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَنَاطٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّهُ كَانَ
عَلِيًّا كَبِيرًا ﴿٣٤﴾ (النساء/4: 34)

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill conduct, admonish them (first), (Next) refuse to share their beds, (And last) been them (lightly); but if they return to obedience, seek not against them means (of annoyance): For Allah is Most High, Great (above you all)”. (An-Nisa: 34)¹⁰⁸

Hasbi interpreted lafadz الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ the degree that a man has is to head (lead) the household. As long as it is within the limits set by the syara' and approved by the husband, the wife manages the household freely. The wife takes care of the house, controls it, cares for and educates the children, including spending the family income according to

¹⁰⁶ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 843

¹⁰⁷ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 844

¹⁰⁸ Agus Hidayatulloh, et.all., *Aljamil..*, p. 84

their means. The wife can carry out her work, conceive and give birth to her baby, under the auspices of her husband.¹⁰⁹

From the verse above it can be seen that Hasbi explains what are their duties of a woman at home. Apart from being a career woman, women are obliged to carry out their duties as housewives.

In lafadz, *فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ*, Hasbi interpreted: Pious

women are those who follow their spouses, keep their affairs private, and refrain from telling anyone including their relatives. They act in this way because Allah has promised them that they would be able to access the unseen (secret), and because He has threatened those who divulge the secrets of others. This passage includes a significant lesson for women who like recounting the details of their interactions with their husbands, particularly when it comes to sexual things. In addition, the wife must take care of her husband's possessions according to this passage.¹¹⁰

¹⁰⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 844

¹¹⁰ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 846

CHAPTER IV

ANALYSIS OF HASBI'S INTERPRETATION

A. Analysis of *Keadilan Hakiki Perempuan* on Hasbi's Interpretation

1. Potential double burden on career women

Double burden (double burden) means that the workload received by one gender is more than the other gender. In Hasbi's interpretation, it can be seen that there is a potential double burden that career women can experience. Although women are allowed to work or be active in public spaces, they also have more duties and obligations than men in the domestic space. Many verses call for work and activities for men and women in public spaces, as well as in the interpretation of an-Nur. One example is in the interpretation of Hasbi surah al-Jum'ah verse 10:

*“When you have performed the prayers, then do your worldly benefits. Seek the primacy of Allah and mention Allah and remember that all your movements are noticed by Allah. Nothing escapes His attention. The main content of the verse is an order to try to find sustenance for both men and women after completing worship”.*¹

And also in Hasbi's interpretation of sura al-Ankabut verse 17:

*“Therefore, seek Allah's sustenance, because He is the Lord who provides sustenance, who owns the heavens and the earth. Who extends sustenance to whomever He wills (male and female). So worship Allah alone and thank Him properly”.*²

Nur Rofiah explained that as humans, men and women both carry out the mandate as *khalifah fil ardh*. Its mission is to realize the widest benefit on earth. This teaching also has revolutionary consequences for the patriarchal system. This mandate requires men and women to work together to create benefit in the life system. Both of them are full subjects of the life system so that both of them are obliged to endeavor to realize the benefit and at the same time have the right to enjoy it, both in marriage, family, society, country and the world.³

Tauhid means that the duty of women is not only to serve the benefit of men. As humans, both of them must devote their lives to the benefit of God's creatures on earth. Monotheism that drives benefit is what is called piety. The shift in the

¹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 4224

² Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3121

³ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 102

relationship between men and women from being unequal to being equal as a consequence of monotheism clearly has an impact on their relationship in marriage as husband and wife and in the family as father and mother. This movement can only be seen if the verses of the Koran are put back in their historical context.⁴

According to the perspective of *keadilan hakiki perempuan*, the final target of the verses above is to provide equal opportunities for women to actively work together to realize benefits in various systems of life in the public space, one of which is work. Hasbi's interpretation is also included in the final target where men and women are given the same rights to work to seek God's sustenance.

There are no guidelines or laws in Islam that forbid women from working outside the house, particularly if the job involves working with and around women. A wife being a career woman is not a reason that she is disobedient to her husband, wants to be free without her husband's permission and so on. It's just that the wife becomes a career woman for reasons that support her family or social needs. Wives who work for their families also still have to pay attention to the conditions that apply in Islam.

In view of feminism, it explains that even though women end up becoming housewives, they must be given the same rights as men, who among other things, are educated and have careers and these rights should not be complicated. Because in principle, the foundation of the nation and state lies within the family, which is supported by husband and wife (male and female).⁵

With regard to the development of the modernization of society, discrimination based on sex must be discarded, as well as the belief in the weak nature of women can no longer be maintained. Therefore, the assignment of functions or tasks and a person's wages must be based on achievements achieved regardless of whether he is male or female.⁶

Career women are often associated with issues of feminism, including an awareness of oppression and injustice against women both in society, in the family and in workplace. The concept of feminism in Islam itself is more about the division

⁴ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 142

⁵ Sayeed Ameer Ali, *Api Islam*, translated Hb Yassin, (Jakarta: Bulan Bintang, ed. 11), p. 383-384, See also Muhammad Iqbal, *Membangun Kembali Pikiran Agama Dalam Islam*, translated Ali Audah (Jakarta: Tinta Mas, 1966), p. 174

⁶ Janet Zollinger Giele, "Crossover Roles and the Life Cycle", in *Women's Lives*, (University of Michigan, 1980), p. 25

of functional tasks between husband and wives in maintaining balance in society. These two tasks are different, but cannot be separated from one another. Must complement each other and no one is higher or lower. Where in the end this concept shows the position between men and women to complement and need each other, related to the relationship of equality, justice and balance. This does not have to be determined by how large and small each task is.⁷

While the functionalists defend the existence of a sexual division of labor (according to gender). They suggest that guidance between the family (in the household) and work (outside the home) are two areas of equal importance. So it is better to separate between the duties of men who are "instruments" outside the household and the duties of women who are "expressive" in the family.⁸ Talcott Parsons, a leader of functionalism, said:

*“A clear regulation that women must work in the household eliminates the possibility of competition between husband and wife. The wife may work outside the home but it should not be her career outside the home. Otherwise competition between husband and wife will occur and this will damage the harmony of married life. The sexual division of labor clarifies the functions of the husband and wife in the nuclear family and this provides a sense of calm for both”.*⁹

As is the case in Hasbi's interpretation, apart from being allowed to work and be active in the public space, career women also have the responsibility to carry out their duties and obligations in the domestic sphere. There is a clear division of tasks between men (husbands) and women (wives). First, career women play the role of mothers, as in Luqman verse 14, Hasbi interprets:

*“Humans are conceived by their mothers suffering from physical weakness which is getting more and more severe day by day, until the end of the puerperium (after childbirth). After the baby is two years old, then the mother releases her milk. During the breastfeeding period of two years, the mother suffers various hardships, and only Allah can give her value”.*¹⁰

According to Nur Rofiah, because the reproductive system is different from that of men, biologically women can experience menstruation, pregnancy, childbirth, and breastfeeding. Because of the patriarchal system, women can experience injustice simply because they are women. How to respond to women's

⁷ Arif Budiman, *Pembagian Kerja Secara Seksual*, (Jakarta: PT. Gramedia, 1985), p. 3

⁸ Janet Zollinger Giele, *Women in the Future*, (New York: The Free Press, 1978), p. 5

⁹ Arif Budiman, *Pembagian Kerja Secara Seksual*, p. 14

¹⁰ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 3207

experiences will determine what kind of justice is given to women. If you only focus on male equality by ignoring women's experiences, then the justice that emerges is legal, formal and textual justice.¹¹

Meanwhile, the biological experience of men is fertilization and it often gives the effect of happiness or pleasure for men. Enter the social experience. You can imagine how the social experience of women living in a patriarchal social system. Misogynistic stigmatization of women, marginalization, subordination, double burden, coupled with violence that is often perpetrated by those closest to them. Men are often spoiled by the patriarchal system. Based on biological experience and social experience, it can be seen how the concept of justice can be applied.¹²

Nur Rofiah responded to the verse above by stating that women are the mother of life. The starting point of the verse comes down to a society that has not humanized women, so that women are not counted as parents. Then the target between the verses above commands to do good to both parents, but the reason that is mentioned is only mothers who experience pregnancy and breastfeeding. It means don't use women's reproductive function as an excuse to commit acts that inhumane them. The final target of the verse emphasizes the reproductive function of women as a reason for humanizing women, showing an important message not to make men who are not pregnant to breastfeed as a human standard for women who experience it.¹³

Based on Nur Rofiah's point of view, Hasbi's interpretation of the above verse is included in the intermediate target verse, namely ordering to do good to parents, especially mothers because of the suffering they experience. Meanwhile, according to Nur Rofiah, the final target of the verse is not to make men the standard of humanity for women who experience biological experiences.

According to Nur Rofiah, the verse above illustrates that women have enough pain because of their biological experience. Women's essential justice requires justice for women to be pursued by focusing on the equality of men and women, while paying special attention to women's biological experiences to be facilitated and social experiences to be eliminated.¹⁴

¹¹ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 3

¹² Nur Rofiah, *Nalar Kritis Muslimah...*, p. 3

¹³ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 96

¹⁴ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 4

Furthermore, career women act as housewives, as in the interpretation of Hasbi's letter an-Nisa verse 34:

*“...The wife manages the household freely, as long as it is within the limits set by the syara' and is approved by the husband. The wife takes care of the house, controls it and looks after and educates the children, including spending the family's income according to ability. Under the auspices of the husband, the wife can carry out her duties, conceive, give birth and breastfeed her baby.”*¹⁵

Based on an analysis of *keadilan hakiki perempuan*, Hasbi's interpretation of the verse above has accommodated women's biological experiences such as pregnancy, childbirth and breastfeeding. However, in addition to their biological duties, women also have duties and obligations that must be carried out under the leadership of their husbands in the domestic space. Such as taking care of the household, educating children, serving the husband, guarding the husband's property. Hasbi's interpretation of the verse above for career women can cause a double burden on the woman (wife). For women who also work, this can only be burdensome for one party. Women's biological experience can become increasingly painful because of these duties and obligations. Moreover, if the husband does not want to share roles and help ease the burden on his wife in the household.

In the perspective of *keadilan hakiki perempuan*, marriage in the former ignorance community was a contract of transfer of ownership from father to husband and the goal was service to the husband. Ownership in this context means that the husband is free to act arbitrarily against his wife, such as beating, selling, and even passing his wife on to his offspring. This is referred to as the starting point of the verse, which reflects the perspective of Arab society towards women in the early days of Islam. The Arab society's perspective on women based on the verse above shows where awareness of women at that time was at its lowest point or almost non-existent. Furthermore, there is a change from absolute ownership to a transfer of protection from father to husband, so that after marriage the wife is under the husband's protection, referred to as an intermediate target. While the final target of marriage is that the husband and wife are mutually responsible and protect each other.

In Hasbi's interpretation in an-nisa verse 34 it is categorized as an intermediate target verse, where women (wives) are under the leadership and protection of men

¹⁵ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 843

(husbands). In his actions the wife must also get the pleasure of her husband first. There is already a human awareness of women (wives), but men are still the primary subject while women are secondary subjects. The husband becomes the protector, leader, provider, while the wife becomes the party that is protected, led, and given maintenance by the husband. The focus in this interpretation is equality, not on the typical experiences that women experience.

The final target in this paragraph is that there is balance and fairness towards the rights and obligations of men (husbands) and women (wives) and carry them out on the basis of love. Husband and wife must work together in running the household. Both must create calm and comfort for each other. If the wife also has a job in order to help the family economy or for self-actualization, then the husband must also help the wife in household matters including educating the children. The husband is also responsible for the development of the children so that the child feels the presence of the father.

There are facts that show that Indonesia is called the third *fatherless* country in the world. This means that many Indonesian children lack a 'father' figure in their lives. Child and Adolescent Psychologist from the Institute of Applied Psychology, University of Indonesia (UI) Vera Itabiliana Hadiwijoyo stated that currently Indonesia is a *fatherless* country, a phenomenon where the country lacks a father figure to play an active role in the development of children. This situation is very concerning because it shows that many fathers do not realize the meaning of their presence in every activity of their children. As one of the developing countries, many men in Indonesia still think that their role in the family is only to make a living. This is what causes the lack of interaction with children and leaves every role to the mother at home.¹⁶

American psychologist Edward Elmer Smith said that a fatherless country means a country where people tend not to feel the existence and involvement of a father figure in a child's life, both physically and psychologically. What fatherless means are those who have lost their father's role in life and parenting. Factors causing the fatherless phenomenon are economic, social, and cultural reasons. When the men who become fathers have to make a living, it's as if they don't have time to

¹⁶ News Republika, *Indonesia menemati urutan ke 3 negara Fatherless di dunia*, accessed at 28 May 2023 at 11.12 <https://news.republika.co.id/berita/ruq7km451/pengamat-indonesiaternasuk-fatherlesscountry>

take care of their children at home. In fact, the role of the father is very much needed in childcare. One of the causes of the emergence of a fatherless situation is the existence of a patriarchal culture that is still inherent in Indonesian society. Patriarchal culture believes that men are responsible for matters of living. Women are responsible for managing household duties and raising children. Both mother and fathers play a crucial part in the growth and development of children.¹⁷

Children need to know that there are two different figures in their lives, namely women and men. If mothers teach about emotional maturity, empathy, and values of compassion, then fathers can teach about logic, courage, and independence. These feminine and masculine sides can form a child into a 'whole' person.

Children who experience fatherlessness will feel the impact into adulthood, especially psychologically. The impact of fatherless on children is low self-esteem or self-esteem, children feel inferior or insecure, afraid, anxious, and unhappy, feel physically and emotionally insecure, have poor academic abilities, have bad relationships. Complicated with partners, behavioral problems and psychiatric disorders and has the potential to commit crimes or juvenile delinquency.¹⁸

Besides working, fathers also have to take part in raising children. The important role of fathers in accompanying children's development can be done by teaching children to solve problems with the right solutions, teaching important values in life as a future provision for children, being playmates for children, especially for physical games, teaching children to distinguish correct behavior and wrong, as well as understanding the consequences of the behavior committed, teaching responsibility by meeting the needs of the family, teaching morals and manners so that children can act wiser.

Both the views of feminism and functionalism have their own advantages, but they are also not free from weaknesses. Betty Friedan criticizes the weakness of the opinion of functionalism which states that functionalism prioritizes the effect of stability in the family but does not bring the effect of the family as a source of change and dynamics. Gender differences also have social benefits. The contradiction of

¹⁷ Narasi tv, *Indonesia peringkat ke tiga fatherless di dunia: mempertanyakan keberadaan ayah dalam kehidupan anak*, Link: <https://narasi.tv/read/narasi-daily/indonesia-peringkat-3-fatherless-country-di-dunia-mempertanyakan-keberadaan-ayahdalam-kehidupan-anak>, accessed 28 May 2023 at 11.12

¹⁸ Narasi tv, *Indonesia peringkat ke tiga fatherless di dunia: mempertanyakan keberadaan ayah dalam kehidupan anak*, Link: <https://narasi.tv/read/narasi-daily/indonesia-peringkat-3-fatherless-country-di-dunia-mempertanyakan-keberadaan-ayahdalam-kehidupan-anak>, accessed 28 May 2023 at 11.30

these two opinions is because on the one hand society needs to progress, requires and requires freedom (liberation), on the other hand sustainability is needed in household life by maintaining the traditional way of division of labor.¹⁹

There is another theory that is in line with the perspective of essential justice, namely the crossover theory. This theory was coined by Janet Zollinger Giele, according to Giele crossover is a mechanism in the life cycle or at a certain time bridging the boundaries of functional specialization. The theory nevertheless provides for a clear specialization in the functions of husband and wife. But in certain circumstances the husband can take over the wife's duties in household affairs, for example raising children and so on, conversely in certain circumstances the wife can also take over tasks outside the household, earning a living and other tasks traditionally being the husband's responsibility.²⁰

Nur Rofiah explained that we can emulate Islam in making women's experiences a perspective, not just a topic. Biologically women's experience is an inseparable part of women's existence as human beings. Socially, being limited to the five forms of gender injustice is also an absolute prerequisite for women's humanity.²¹

2. Potential Subordination to Career Women

Subordination of women is interpreted as subordinated to women, that women are weaker or lower than men so that the position, function and role of women seem to be lower than men. In Hasbi's interpretation, if read through the perspective of women's essential justice, then there is an indication or potential for subordination to career women. For example, in terms of inheritance, men have more inherited assets than women. Hasbi in Tafsir Al-Quranul Majid An-Nuur interprets surah an-Nisa verse 34:

*“Only males must fight in battle; women are not required to. The duty of supporting the family is also a task. The purpose of war is to defend the state and the country. This is the reason why males receive a larger inheritance portion”.*²²

¹⁹ Janet Zollinger Giele, *Women's Live*, p. 5

²⁰ Juwairiyah Dahlan, *Peranan Wanita Dalam Islam (Studi tentang Wanita Karir Dan Pendidikan Anak)*, Disertasi Yogyakarta 2000, p. 29

²¹ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 5

²² Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 842

If viewed using the perspective of *keadilan hakiki perempuan* is a form of subordination to women, especially career women. Because it could be that the burden experienced by career women can be heavier than that of men for taking care of domestic and public affairs. Even though not all women are only housewives, many women are the head of the family (single parent).

Nur Rofiah explained regarding the verse regarding inheritance that the starting point of the verse was that in the pre-Islamic era, women were property that could be passed on by men to their offspring. Then the intermediate target is that women get half of the share of men or what is commonly called the 2:1 formula. Whereas according to Nur Rofiah the final target of inheritance itself is that men and women get the same share (1: 1), and those who get it are the fathers and mothers of children who die leaving grandchildren. Then the Indonesian law also responded in KHI (Compilation of Islamic Law) 1991 article 183: "*Heirs can hold deliberations after knowing the faraid part*".

According to Bhasin, males often control the majority of the assets and productive resources, which are subsequently passed on to other men. This is seen in societal and religious rules that give male heirs a larger part of the estate than female heirs. Even if a woman receives an inheritance from her father, if she marries, the husband will have direct responsibility over the property (serving as the family's manager of the assets). Bhasin stressed that the restrictions placed on women by a patriarchal culture are those outlined above.²³

Furthermore Hasbi's interpretation regarding the duty of a woman to look after her husband's property in the letter an-Nisa verse 34:

"...that while a husband is away, it is the wife's responsibility to watch after and protect her husband's possessions...".²⁴

According to Nur Rofiah's, statement that the wife is in charge of guarding the husband's property, this means that the wife does not have ownership rights over the property. In the household everything is only based on the division of roles, regarding ownership should also belong to or the rights of both. Even though a career woman besides working in the domestic sphere is also active in the public sphere, domestic duties are often seen as unimportant. If no one runs the domestic affairs,

²³ Bhasin, *Menggugat Patriarki*, (Yogyakarta: Yayasan Bentang Budaya, 1996), p. 10

²⁴ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 844

the house affairs will also not run. So even though Hasbi's interpretation allows women to work in the public sphere (career women), there is still a potential for subordination to women, so it does not show true justice.

Subordination also views women's opinions as not being a priority to be heard. Women are considered emotional so that men who are more rational are considered capable of making decisions or giving good opinions. In Hasbi's interpretation there is still a subordinate role attached to women. An example of Hasbi's interpretation of Surah Al-Baqarah verse 228:

"The degree given to men over women is the degree of holding leadership and completing all benefits. Husband and wife life is social life, which requires a head who holds the reins (authority) when there is a disagreement, so that he can reconcile it..."²⁵

Then in the continuation of his commentary, Hasbi explained:

"A man has more right to lead, because he knows more about what is beneficial and is more able to interpret it with his energy and wealth. Therefore, it is the man who is designated as the party that protects women and gives them a living..."²⁶

Analysis of *keadilan hakiki* in Hasbi's interpretation, subordinates attached to women, especially career women, namely women are second beings after men whose job is to obey men who are leaders. Women do not have the right to be leaders in the household because they do not know what is beneficial or not like men. Hasbi also stipulates men as protectors and providers for women. That means career women who also work for the family are only seen as helping their husbands or as additional breadwinners, their contribution is considered insignificant because the obligation to provide for the family is only given to men. The social experience of women who get this stereotype in society gets worse because it happens again in the domestic space.

There are views on the nature of women that are grouped into pessimistic and optimistic views. A pessimistic view, for example put forward by Immanuel Kant that: "I find it hard to believe that women have the ability to understand principles". Lord Chesterfield stated that "Women are just bigger children".²⁷ An optimistic view was put forward by Rosemary Higgins Cass who said that women have intellectual

²⁵ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, p. 388

²⁶ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, p. 389

²⁷ Arif Budiman, *Pembagian Kerja Secara Seksual*, p. 3

abilities to be widely used. Women also hear the call of society to play a role in various tasks.²⁸ The results of the 10th test conducted by Stanford Binet concluded that gender differences do not bring significant differences in skills and abilities.²⁹

The significant difference between men and women, Anastasi said, was that men as a group were more prominent in skills, hand dexterity, perceptual speed, accuracy and fluency of the tongue.³⁰ This difference does not indicate the superiority of men over women in all respects. The fact that in today's society men play more roles than women in various fields of life, according to the author's assumption, is not due to the low ability of women in all matters.

Feminists view that it is the environment that makes women weak.³¹ This view means that if the environment (social, cultural, customs) undergoes changes and these changes are sufficient to support the actualization of women's potential, then women's abilities can appear to take roles in various roles in life. This view is more meaningful when associated with the problem of basic human psychological needs. According to R.H. Cass cites the opinion of T. Parsons, that currently what can be accepted as a central human need is covered by the term "status" including recognition of one's intrinsic (essential) value and its meaningful relationship to other people and objects around them.³²

The concept of gender equity is not aimed at placing women above men or retaliating for unfair treatment in the past, but rather to create balance and equality in the relationship between the two parties. By creating a balanced and equal relationship, both men and women have the right to choose the jobs they like, share homework which results in mutual happiness, have the opportunity to improve their abilities and participate actively in making decisions that will also have an impact on them.³³

²⁸Rosemary Higgins Cass, *The Career Wife*, in *Women in the Modern Life*, (New York: Fordham University Press, 1968), p. 14

²⁹ Ana Anastasi, *Psychological Differences Between Man and Woman*, (New York: Fordham University Press, 1968), p. 43

³⁰ Ana Anastasi, *Psychological Differences...*, p. 43

³¹ Arif Budiman, *Pembagian Kerja Secara Seksual*, p. 15-23

³² Rosemary Higgins Cass, *The Career Wife*, p. 124

³³ Fadhilah Zikriyyah, "*Tinjauan Hukum Islam Tentang Paham Feminisme Bagi Wanita Karir (Studi Perspektif Dosen Fakultas Syari'ah Uin Raden Intan Lampung)*", 2020, p. 19

3. Potential of Marginalized Career Women

Marginalization is a process of marginalization due to gender differences which results in poverty. Women cannot contribute to an aspect because of certain stereotypes attached to women. This presumption is frequently used to evaluate women who work outside the house (in the public sector), on the premise that they serve as extra breadwinners. If this occurs, then there has genuinely been a process of gender-based deprivation.

Hasbi in interpreting the letter an-Nisa verse 34 also explains:

*“...Allah has prioritized (exceeded) some men over some women, and men are assigned to spend their wealth...”*³⁴

The independence of women is also seen in the existence of a Men created a distinct divide of work for women. Men's demands are only met through using women as objects for varied purposes. They aren't given the chance to be able to develop themselves according to their wishes. Even when a wife wants to do a job she must first ask for permission and approval from her husband.

According to the perspective of *keadilan hakiki perempuan*, in marriage husband and wife should be mutually pleased with each other. Not only does the wife have to ask her husband's blessing first when she wants to do something, but both of them bless each other. This is so that the husband does not make a unilateral decision. Hasbi's interpretation above clearly shows that when a woman chooses to work, she must also be pleased by her husband. As a result, if the husband does not approve of this, the wife must be willing to obey the husband's orders as the head of the family. Thus it will limit the movement of women, especially career women in the world of work.

There are several reasons for the marginalization of women. Among them are due to differences in gender, culture, the patriarchal system that develops in society, myths about women, religious understanding that is dominated by patriarchal culture, age, race and also women's biological problems. Regarding biological causes, Firestone's statement stated that biology is the determinant of women's fate, so if one wants to change women's fate, the only way is to change their biology as well. This means that the fate of marginalized women cannot be changed (destiny

³⁴ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 843

from God).³⁵

Nur Rofiah is of the view that it is crucial for people to understand the distinctions between men and women, which are determined by their sex and gender, respectively. Where gender occasionally shifts as a result of events that have an impact on societal attitudes and conventions. Meanwhile, sex is the difference in form, nature and biological function of men and women which determines the difference in their roles in carrying out efforts to continue the lineage. Gender differences are actually not a problem as long as they don't give birth to gender injustice.

However, gender differences, both through government and social policies, have given rise to unfair laws for women, one of which is the existence of a patriarchal society. Islam was present when women were not yet considered as human beings so they were treated as objects in the life system. They were sold and passed down, both in the Arabian Peninsula and in other parts of the world.³⁶

When there is a dispute or when the wife disobeys her husband, the husband has the right to teach his wife. As in Hasbi's interpretation of Surah an-Nisa verse 19:

"...Husbands are allowed to adjudicate according to their rights if they find that their wife is behaving in a disgraceful manner. The guidance presented in this verse is to protect the rights of husband and wife".³⁷

If Hasbi's interpretation is read textually as the interpretation reads, it can create the potential for domestic violence, especially against wives. The word "judgment" can have a negative meaning if misinterpreted. Although this is done to protect the rights of husband and wife. However, in the interpretation above, men or husbands have full authority over their wives. Men have the right to try women when they do disgraceful things, but Hasbi did not explain the opposite, namely what if it was the man who did the disgraceful thing to his wife. True justice requires deliberation within the family where the husband and wife are the primary subjects in solving any problem.

³⁵ Mansour Fakih, *Analisis Gender dan Transformasi Sosial*, (Yogyakarta : Pustaka Pelajar, 2008), p. 97

³⁶ Nur Rofiah, "*Seksualitas Perempuan Dalam Tarikan Agama Dan Tradisi Muslim*", Jurnal: Refresi Sistemik Seksualitas Perempuan Arab Pra-Islam, Ilmu Tafsir Diperguruan Tinggi Ilmu Al-Quran (PTIQ), Jakarta, tanpa tahun, diakses pada 26 April 2023, p. 5

³⁷ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 358-359

4. Public leadership of career women

An-Nisa verse 34 of the Qur'an is cited as a reference in the context of family leadership. According to Hasbi ash-Shiddieqy, the male or husband is ultimately responsible for family leadership. The wife is a party that the husband leads or controls. In the household, the husband has more power to issue commands and make other crucial choices. Hasbi's interpretation:

*"These men become caretakers (leaders) for women, because Allah has prioritized (exceeded) some men over some women..."*³⁸

*"God has given the right of family leadership to the husband, including in leading his wife..."*³⁹

Nur Rofiah explained that there are two understandings in understanding an-Nisa verse 34 regarding leadership, the first is the understanding of the interpretation that men are leaders of women because God gives advantages over men. But this way of understanding is not a single way, there are different ways of understanding. This first understanding raises the assumption that biologically a man is someone who has a penis while a woman is someone who has a vagina, so anyone who has a penis (quality or not) has the right to be a leader for women. In any condition, men have the right to be leaders for women.

The second understanding understands the words "*ar-rijal*" and "*an-nisa*" not biologically male and female but socially. Socially, a person is called a man when he is strong and a woman when he is weak. So the interpretation of "*ar-rijalu qawwamuna ala nisa*" is that whoever is strong then he is responsible for the weak or the weaker. The size is the capacity possessed not on gender. If women have better capacity, then women can become leaders. So that leadership is open, namely anyone who has the capacity to lead.

Leadership in the public sphere, also known as leadership in the public realm, is leadership that takes place outside of the family environment. Leadership in the public sphere has very broad dimensions and dimensions. A leadership process that takes place outside the family environment can be classified in the realm of public leadership. Public leadership covers various areas of public life. Public leadership has very broad implications for people's lives.

³⁸ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 843

³⁹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 845.

In politics itself, the position of women in our public institutions is still counted as the position of "a person of the female sex", and not the position of "women's politics". The perspective on development from a gender perspective has long been proposed by the United Nations, but the perspective of local policy makers is still dominated by a patriarchal oligarchic perspective. Power is only shared in the conspiracy of the elite, with the result that resources and access to justice are not monitored by voters.⁴⁰

Women's political participation is intended at the same time to end oligarchic politics, namely the exclusive source of control over policy making. Oligarchies have controlled politics since the draft law. Oligarchies control politics by controlling legislators. The openness of parliamentary politics in the process of making laws is the main interest of women's politics. Within that framework, women's participation in electing national leaders is participation in producing clean legislation, which is pursued fairly. At least in the sense of "making laws cleanly and fairly", women's politics carries out their democratic participation.⁴¹

Hasbi ash-Shiddieqy ash-Shidieqy does not prohibit women from becoming public leaders. In the Hasbi family, leadership tends to be male (husband) who is the leader. Meanwhile, in the public sphere, Hasbi tends to provide equal opportunities for both men and women to become leaders.

As in Hasbi's interpretation of the letter at-Taubah verse 71:

*"Everyone who claims to have believed in Allah and His Messenger, they are obliged to do amar makruf and nahi mungkar. One way to do this task is to become a leader of the people. A leader certainly has greater authority in carrying out the duties of amar ma'ruf and nahi mungkar. A leader has various facilities to perform these tasks".*⁴²

*"They help each other and work together. They help each other in carrying out actions that lead to maslahah (ma'rûf). Men and women also work together in preventing acts that cause damage and disaster (mungkar)".*⁴³

Nur Rofiah explained that gender awareness is awareness to differentiate between men and women socially. Because socially, according to Lies Marcoess, an

⁴⁰ Rocky Gerung, *"Etika Feminis Melawan Stigma Teokrasi-Patriarki: Refleksi Pemilihan Presiden 2014"*, p. 12

⁴¹ Rocky Gerung, *"Etika Feminis..."*, p. 13

⁴² Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 1697

⁴³ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 1699-1700

activist and gender expert, gender relations are not only limited to those who are biologically male and female, but also social relations between men and between women.⁴⁴ Meanwhile, awareness of gender justice is the awareness that men and women must behave equally and be treated fairly socially. Every human being is the *khalifah fil ardh* who has the mandate to realize the widest benefit on earth. This means that men and women are only servants of Allah SWT. Women are not servants of men and both of them must actively work together to create benefits on earth.⁴⁵

Hasbi in interpreting surah al-Baqarah verse 282 by giving access to women to be involved in various muamalah affairs in the public space, along with his interpretation:

“The comparison of the testimony of one man and two women in the verse is in accordance with the context that occurred at that time. At that time, the accessibility of women in public space was still limited. This has an effect on their capabilities in general. So in essence the Qur'an treats men and women equally in testimony”.⁴⁶

In addition, in Ali Imran's letter verse 61, Hasbi interprets the mubahalah verse (oath) that women are also given the opportunity to join men in gathering to swear anathema. And make this verse an argument for the equal position and rights of women in all public affairs and give a high position to women in terms of science, culture and society.⁴⁷

Based on the *keadilan hakiki perempuan* intrinsic justice for women, Hasbi's interpretation of the verses on the role of women in the public space has shown equality. Hasbi also gives women a high position and provides the widest possible access to participate in public affairs. Hasbi's interpretation also shows an awareness of gender justice, namely the awareness that men and women must behave equally and be treated fairly socially. By providing equal social status, Hasbi has provided *keadilan hakiki* for women in the public sphere. Even regarding public leadership, Hasbi also provides equal opportunities for men and women as long as they have the capacity and meet the requirements as leaders.

⁴⁴ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 5

⁴⁵ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 11-12

⁴⁶ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 501

⁴⁷ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p. 605

Nur Rofiah emphasized that the identity of women as human beings is not different from the identity of men as human beings. Both are only determined to what extent faith and monotheism give birth to good behavior or benefit to Allah's creatures widely including ourselves. Men and women are expected to be able to integrate their own unique experiences in formulating policies and benefits because both of them have the same authority.

Gender inequality relations often place women as a minority in decision-making forums, even though in terms of numbers they are the majority. In the masculine world, public interest is based on the male perspective, which from the start has been used as the benchmark for interests, because it departs from the assumption that public space is the space for men as the main breadwinner. As a result, the so-called public interest can ignore the unique needs of women.

The perspective of multiculturalism requires that the unique interests of women become part of the public interest so that they determine the policies and completeness of public services. As men and women are full citizens. Included in the opportunity to become a public leader.⁴⁸

B. The Relevance of Hasbi's Interpretation of Indonesian Career Women

Ideally the understanding of Muslim society assumes that men have a role and responsibility for fulfilling the family economy. However, because of the demands of different times, it is no longer foreign, if life is now dominated by women in matters of material family income. The increasing participation of women in the labor market is not accidental, the role of women in the labor market is quite large.

The increase in the percentage of working women is caused by the increasing level of education of women, self-actualization, the greater social acceptance of women working outside the home and economic development requiring female workers. Meanwhile, another phenomenon that has increasingly encouraged the entry of women into the workforce is due to the higher cost of living when it is supported by a buffer of family income.⁴⁹

It seems that most Indonesian people agree that the role of women or women cannot be separated from their role and position in the family. Given that in the past, women were more confined to the role of companion to husband and child caretaker.

⁴⁸ Nur Rofiah, *Nalar Kritis Muslimah...*, p. 1

⁴⁹ Ratna P. Tjaja, "Wanita Bekerja dan Implikasi Sosial", Naskah No. 20, Juni-Juli 2000, p. 3

However, along with economic progress and increasing women's education, many housewives today not only function as household managers, but also work outside the home.

The tendency to work outside the home will obviously bring consequences as well as various social implications, including increased juvenile delinquency due to lack of parental attention, loosening of marital or family bonding values and so on. These things are more frequently associated as a result of the increasing number of housewives working outside the home, especially in urban areas. The problem will become even more complicated if housewives work outside the home for a relatively long period of time (either in another city or abroad). Which means the intensity of meetings with the family is much reduced and will directly or indirectly affect the harmony in the family.

Hasbi's interpretation of career women is relevant to the condition of career women in Indonesia. Where women who have a career or work in the middle of their work, their domestic responsibilities are still running. Hasbi divides the roles and duties of women, especially career women in the family, into two parts, namely the role of women in the domestic sphere and the role of women in the public sphere. As a mother, of course you will not be separated from household problems and affairs. By not forgetting their nature as women, they are allowed to take part in the domestic sphere, women are also allowed to take part in the public sphere. This is explained in verses of the Koran, including in surah Ali-Imran verse 195.

In a history it is stated that the reason for the revelation of verse 195 from surah Ali Imran was the question that was developing at that time about the role of women in pious charity activities. Finally, Umm Salamah asked Rasulullah SAW: "O Messenger of Allah, I did not hear Allah mention anything about women with regard to migration," then the verse above came down which gave a firm answer that there is no difference between men and women in obtaining rewards. From every pious charity activity carried out by someone with sincerity. The reward will not be wasted by Allah SWT, no matter how small the good deeds he does.⁵⁰

Hasbi in his interpretation of Ali Imran's letter verse 195 concludes that men and women are the same. They are together with Allah in receiving recompense, if their deeds coincide too. The cause of equality, because men are part of women, and

⁵⁰ Jalaluddin al-Suyuuthi, *Lubabu an-Nuqul fi Asbab an-Nuzul*, (Surabaya: Mutiara Ilmu, t.th).

vice versa. Men are born from women (mothers), and women are also born because of men (fathers). There is no difference in their humanity, and there is also nothing that surpasses one another, except only because of their deeds (piety). Furthermore, placing women in a high position. Finally, improve the way men have intercourse with women and strongly refute the cruel (discriminatory) way of muamalah, which is still practiced by some people. The priority given to men by being assigned to do some work that is not assigned to women is not the reason why men can get priority in terms of merit.⁵¹

Synergizing the balance of social roles and roles in the household for husband and wife can be broadly achieved by the following two steps: *First*, good time management and activity management, including the skills to select activity priorities carefully. In this case firmness is needed in accepting or rejecting social roles by considering the burden of household duties. A woman as a mother who still has children at the age of five will certainly have a different burden on her household role compared to when her children are older.

Second, household management in the form of husband-wife cooperation. When a woman carries out social activities and roles, she must obtain permission from the person in charge of her. As a wife, she must obtain permission from her husband. In the case of households, the permission given by the husband is of course with the acceptance of the wife's time allocated outside the home. On some occasions, this social role may require a great deal of attention and time. For this reason, the husband must be ready to help his wife complete household tasks, in backing up the wife's trust and social role.

Hasbi lives in Aceh society where many women have played a role in the public sphere. This right is proven by the existence of several sultanahs who ruled in Aceh. So it is not surprising that she is very open in interpreting verses about women's participation in public affairs. In addition, his enthusiasm for reform in ijthad is to use an Indonesian approach in his thinking, as he called for in his fiqh studies. This spirit can also be contained in his interpretation. He interpreted the verse by adjusting the conditions of society in Indonesia. Because according to him the principles of Islamic law actually provide wide space for development and new ijthads. This renewal is expected to be an alternative to new thinking that is in

⁵¹ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur*, p.765

accordance with the situation and conditions of the people it faces.

Hasbi in his interpretation also cites a hadith which explains that Aisyah, one of the Prophet's wives, also participated in the Jamal war at the insistence of his troops to make peace with Ali bin Abi Talib. This shows that the Prophet's wife also participated in political affairs. In addition, many Muslim women at the time of the Prophet were also active in the public sector, be it the economy, preaching or politics. Like Khadijah, she was one of the Prophet's wives and also a successful businessman of her time. In addition, there is also Zainab bint Jahsy who works in the clothing industry and tanning animal skins.

Husband and wife must jointly create a *sakinah, mawadah and rahmah* family, by loving, respecting, supporting one another and educating and raising children together. The husband's rights and position are balanced, the two complement each other in order to achieve essential justice for women. So that career women do not experience a double burden with a fair distribution of roles. The gender perspective is the same, no one is superior and no one is inferior, there is only a fair distribution of roles.

The problem now is whether a woman who works outside the household does not destabilize her soul? A report from Iglehart (1976) found that wives who work full time outside the home are more likely to provide a happier life than wives who only take care of the household.⁵² Because work can strengthen a woman's thoughts and feelings about herself.⁵³ F. Ivan Nye sees that work for women is not only an economic boost but also beneficial from a moral point of view.⁵⁴ Mark and Sieber expressed their opinion quoted by Rosalind Barnett and Grace Baruch that work is beneficial for women because it can enhance self-knowledge, educate and organize work in general and work can have a maturity effect. Emotional support for tasks inside and outside the home.

Marcia Plunkett presents the findings of her research on working women (wives) as follows:

1. Working outside the home provides a sense of autonomy, independence and competence that is different from what is experienced at home. By working, women

⁵² Hazel Markus, *Work, Woman and Well being: A Life Course Perspective*, dalam *Women's Lives*, (University of Michigan, 1980), p.273

⁵³ Hazel Markus, "*Work, Woman and Well being..*", p.273

⁵⁴ F. Ivan Nye, "*Social Cultural Context*", dalam *Working Mothers*, (London: Jossey-Bass Publisher, 1975), p.2

have clear feelings about the right completion of a job, namely knowing when the work is done and how to finish it well. The opportunity to exercise environmental control and assignment in the workplace, makes women feel more efficient and organized in general. It was reported that women completed more housework while they were working than non-working women. Such work is called the attainment of ego-mastery.

2. By working, you can get the opportunity to interact with other adults, you can compensate for the isolation of women, which is what mothers complain about and the feeling that they only live in a children's environment. Working with other adults, both in positions as superiors and at ordinary position levels, provides opportunities for women to earn wages and creates a stimulus for this kind of work is termed social-affiliative achievement.⁵⁵

The quote shows that women who work in an ego-mastery manner are more likely to be career women, while those who work. In a socially attributive way, they are more likely to be working women, job women. The problem now is whether a woman's career task does not hinder children's education?

In this case it can be assumed that career assignments do not impede education if there is mutual understanding and mutual assistance between husband and wife, with the following considerations:

1. In education, children are not only the responsibility of mothers but also fathers, children need not only mother's love but also father's. Parsons' opinion that if the father fails to socialize the child and is unable to give love is not a significant failure, because the father's job is outside the home.⁵⁶ This opinion is inconsistent with reality, where psychologically children basically do not differentiate or do not prioritize between the two parents who give more affection. Receiving children's affection from their parents is sometimes not determined by the length or duration of contact between parents and their children, but the quality of that contact is more decisive. Therefore, the combination of husband and wife's affection for children has a more positive effect on the growth of the child's soul and the cooperation of both parents in the child's education is more effective than simply being left to the mother.

⁵⁵ Marcia W. Plunkett, "Meaning of Work for Mothers", dalam ed. Dorothy G. McGuican, *Woman's Lives*, (The University of Michigan, 1980), p.96

⁵⁶ Rosemary Higgins Cass, *The Career Wife*, p.128

2. Women (wives) who work outside the home as career women actually have a positive effect as stated by M.W. Plunkett and Rosalind Barnett mentioned above, both positive effects on mothers themselves and on internal household tasks, including children's education and household economics.

As a side note, career women are not a model for career women as the results of Hazel Markus' research, where career women who are studied have a high commitment to careers and view careers as a central component in their lives.⁵⁷ This view means that household chores become secondary tasks that can neglect children's education. Likewise the results of Iglehart's research as mentioned above, that women who work full time outside the home feel happier. Working full time outside the home automatically ignores household chores and children's education.

When women take part in the world of work or become career women, Hasbi provides several norms that need to be considered, including:

1. Obtaining husband's permission (for a wife) or father's (for a girl. Hasbi gives the authority to lead the household to men, therefore women also have to get *ridho* or permission from men first. If women want to take part in the world of career or world of work, regardless of the various factors that influence it, must be able to share their roles in various circumstances. Apart from their role as a wife, and also a mother, the woman must also be able to complete the tasks of her job, without affecting the peace and tranquility of her household.
2. When leaving the house, women must dress appropriately and politely and cover their private parts. Hasbi explained that women are not allowed to display jewelry that is worn on regions of the body that are not allowed to be shown. Strictly speaking, they should not reveal the parts of the body that are the place for the jewelry, such as the place where the necklace is worn, except for the jewelry that is usually visible, namely the face and palms of the hands.⁵⁸
3. Abstain from attitudes that can lead to slander or negative accusations.
4. Women are ordered to protect their eyes or guard their eyes when working outside the home.

The points above can provide comfort for women in acting as career women, besides their role as housewives. Islam respects women on a par with men in terms of humanity and encourages women to develop their potential as optimally as

⁵⁷ Hazel Markus, "*Work, Woman and Well being..*", p.273

⁵⁸ Teungku Muhammad Hasbi ash-shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, p. 2815

possible. Therefore, Islam provides opportunities for the possibility of the birth of a career woman. Career women do not hinder children's education and household harmony, they can even support if there is mutual understanding between husband and wife.

CHAPTER V CLOSING

A. Conclusion

Based on the descriptions from the earlier chapters, this research concludes:

Hasbi's interpretation of career women are divided into 2 typologies, namely first, career women in the public space. Career women allowed to leave their homes to carry out activities in public. Hasbi provides equal opportunities to be involved in various muamalah affairs such as work outside home, participate in societies and politics. Women are men's partners who help each other and work together. In public leadership Hasbi giving equal opportunities to career women, provided they have the capacity and meet the requirements to become leaders. Second, career women in the domestic space. Although women are allowed to be active in the public space, career women still have to carry out their duties and obligations in the domestic space, such as become a wife, as educators of childrens (Mother) and career women as housewives.

Analysis of *keadilan hakiki perempuan* in Hasbi's interpretation of career women, namely *first*, there is a potential double burden on career women. Although women are allowed to work in the public sphere, they also have more duties and obligations than men in the domestic space. For career women, this can add to the painful biological experiences they experience. *Second*, the potential for subordination to career women, namely in terms of inheritance, men get more because war in the time of the Prophet was only obligatory for men as well as the obligation to provide for the family. In addition, Hasbi believes that the wife is in charge of guarding the husband's property, this means that the wife does not have ownership rights over the property. Regarding family leadership, Hasbi also explained that it is men who have the right to assume leadership and resolve all interests and are considered to know more about what is beneficial and more able to use their energy and wealth. *Third*, the potential for career women to be marginalized, namely women function as additional breadwinners, meaning that there has been a process of impoverishment on the grounds of gender. In addition, there is a marginalization of career women in opinion, namely the husband who holds the authority when there are differences of opinion, and the husband is considered as a party that can reconcile disputes that occur. *Fourth*, women public

leadership. Hasbi does not prohibit women from becoming public leaders. In the Hasbi family, leadership tends to be male (husband) who is the leader. Meanwhile, in the public domain, Hasbi provides equal opportunities for both men and women to become leaders.

The relevance of Hasbi's interpretation of the current condition of career women in Indonesia is that it is still relevant. Where women who have a career or work in the middle of their work, their domestic responsibilities are still running. For this reason, the husband must be ready to help his wife complete household chores. So that there is a balance in the division of roles. When leaving the house, a woman must get permission from their husband, dress appropriately and politely and guard her eyes. Second, good time and activity management. Determine priorities when carrying out the two roles simultaneously, especially when there is a collision between the two at the same time, do not bring work problems into the house or vice versa, and establish effective communication with the family. In addition career woman must also be able to complete her work assignments without affecting the peace and tranquility of her household.

B. Suggestion

Based on the results of the previous discussions, this study provides some suggestions as follows:

1. For Muslim researchers and scientists to continue studying issues related to women and gender. The more these studies, the wider the horizons of thinking of the Muslims which will give birth to a wise and moderate attitude in understanding actual religious issues.
2. For women to truly understand their position in Islam. The more women who understand their existence in Islam, the more it will have an effect on the progress of the ummah and they will get true essential justice.
3. For men to return to study the concept of equality in Islam. A good and deep understanding of the concept of equality in the Qur'an will create a harmonious and balanced life both in the household and in the public sphere.
4. To the government as a policy maker to continue to guard the status of women and men as equals in public life. The government has the authority to issue regulations in various fields by taking into account, accommodating and

facilitating the interests of both parties (men and women). Especially for women who have special experiences that men don't have. In this way, a harmonious and just state life will be realized and far from discriminatory attitudes.

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