

**WOMEN IN THE MAELSTROM OF POLITIC: ANALYSIS OF
WOMEN'S POLITICAL ROLE IN THE STORY OF ASYIAH AND QUEEN
BALQIS IN THE QUR'AN**

THESIS

Submitted to Faculty of Ushuluddin and Humanities
In Partial Fulfillment of the Requirements for the
Bachelor Degree of Islamic Theology in
Departement of Qur'anic Science & Tafsir



Submitted by:

SUFIATUN HANDAYANI

NIM. 2004026116

**DEPARTEMENT OF QUR'ANIC SCIENCE & TAFSIR
FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY WALISONGO
SEMARANG**

2024

DECLARATION OF ORIGINALITY

The undersigned :

Name : Sufiatun Handayani

NIM 2004026116

Department : The Science of the Qur'an and Tafsir

Thesis Title : **Women In The Maelstrom Of Politic: Analysis Of Women's Political Role In The Story Of Asiyah And Queen Balqis In The Qur'an**

Hereby declare that the thesis that has been written is the result of original work that I wrote with responsibility, and no previous work has been found that is the same as this. I have included quotations in supporting the preparation of the thesis as an appendix.

Semarang, June 20, 2024

Declarator

Sufiatun Handayani
NIM. 2004026116



SUPERVISOR CONSENT

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Sufiatun Handayani

NIM : 2004026116

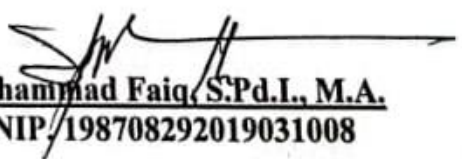
Semarang, June 20 2024

Approved by:

Advisor I


H. Sukendar MA., PhD.
NIP. 197408091998031

Advisor II


Muhammad Faiq S.Pd.I., M.A.
NIP. 198708292019031008



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS USHULUDDIN DAN HUMANIORA**

Jalan. Prof. Dr. Hamka Km.01, Ngaliyan, Semarang 50189.
Telepon (024) 7601294, Website : ushuluddin.walisongo.ac.id

Hal : Nilai Bimbingan

Kepada Yth.

Dekan Fakultas Ushuluddin dan Humaniora

UIN Walisongo

Di Semarang

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Nama : Sufiatun Handayani

NIM 2004026116

Judul : Women In The Maelstrom Of Politic: Analysis Of Women's Political Role In The Story Of Asiyah And Queen Balqis In The Qur'an

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Semarang, 12 Juni 2024

Pembimbing,

H. Sukendar MA., PhD.
NIP. 197408091998031



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UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS USHULUDDIN DAN HUMANIORA**

Jalan. Prof. Dr. Hamka Km.01, Ngaliyan, Semarang 50189.
Telepon (024) 7601284, Website : ushuluddin.walisongo.ac.id

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Nama : Sufiatun Handayani

NIM 2004026116

Judul : Women In The Maelstrom Of Politic: Analysis Of Women's Political Role In The Story Of Asiyah And Queen Balqis In The Qur'an

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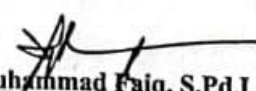
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Semarang, 12 Juni 2024

Pembimbing,


Muhammad Faiq, S.Pd.I., M.A.
NIP/198708292019031008

SUPERVISOR NOTE

Subject : Thesis Manuscript Approval

Dear Sir.

Dean of the Faculty of Ushuluddin and Humanities

UIN Walisongo Semarang

On-site

Assalamu'alaikum Wr. Wb.

After reading, making corrections and corrections as appropriate, I declare that your thesis:

Nama : Sufiatun Handayani

NIM : 2004026116

Major : Qur'anic Science and Tafsir

Thesis Title : Women In The Maelstrom Of Politic: Analysis Of Women's Political Role In The Story Of Asiyah And Queen Balqis In The Qur'an

I hereby have agreed and can be submitted as soon as possible, so thank you for your attention

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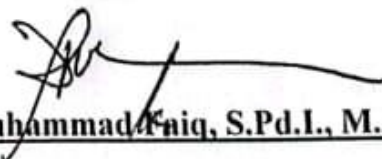
Supervisor I

Supervisor II



H. Sukendar MA., PhD.NIP.

NIP. 197408091998031



Muhammad Faiq, S.Pd.I., M.A

NIP. 198708292019031008

RATIFICATION

Thesis by Sufiatum Handayani, NIM: 2004026116, has been passed by the Board of Thesis Examiners of The Faculty of Ushuluddin and Humanities, Walisongo State Islamic State University Semarang, on the date: Wednesday, 27 June 2024.

Accepted and Passed as one of the requirements to obtain a Bachelor's degree in Ushuluddin and Humanities.

Semarang, 17 July 2024



Secretary

Moh. Hadi Subowo, M.T.I.

NIP. 198703312019031003

Advisor 1

H. Sukendar MA., Ph.D.

NIP. 197408091998031

Examiner 1

Muhammad Makmun, M.Hum.

NIP. 198907132019031015

Advisor 2

Muhammad Fatq, S.Pd.I., M.A.

NIP. 198708292019031008

Examiner 2

M. Syaifuddin Zuhriy M.Ag

NIP. 197005041999031010

MOTTO

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

“O Prophet (Muhammad), indeed We have sent you to be a witness, a giver of good news, and a warner (45) and to be a caller to Allah (religion) with Her permission and as a lamp that illuminates (46).”

(QS. Al-Aḥzāb/33: 45-46)

TRANSLITERATION

Transliteration is the transfer of letters from one alphabet to another. The Arabic-Latin transliteration referred to here is the copying of Arabic letters with Latin Arabic letters, which was issued based on a joint decision of the Ministry of Religion and the Ministry of Education and Culture of Indonesia with Number: 158 since 1987, Number: 0543/U/1987. The following transliteration is used as a guide for writing ther thesis:

1. Single Consonant

Arabic Letters	Name	Latin Letters	Description
ا	Alif	Not Symbolized	Not Symbolized
ب	Ba'	B	Be
ت	Ta'	T	Te
ث	Sa	Es	es (with dot above)
ج	Jim	J	Je
ح	Ha	ḥ	ha (with dot below)
خ	Kha	Kh	ka and ha
د	Dal	D	De
ذ	Zal	Ẓ	zet (with dot above)
ر	Ra'	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es dan ye
ص	Sad	ṣ	es (with dot below)
ض	Dad	ḍ	de (with dot below)

Arabic Letters	Name	Latin Letters	Description
ط	Ta'	ṭ	te (with dot below)
ظ	Za'	ẓ	zet (with dot below)
ع	'ain	‘	Inverted comma on top
غ	Gain	G	Ge
ف	Fa'	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Waw	W	We
ه	Ha'	H	Ha
ء	Hamzah	‘	Apostrof
ي	Ya	Y	Ye

2. Single Vowel

In transliteration, single vowels in Arabic are transliterated in the form of signs or *harakat*, as follows:

.....َ.....	Fathah (a)	خَلَقَ	Written	<i>Khalaqa</i>
.....ِ.....	Kasrah (i)	ضِيَاءٌ	Written	<i>Ḍiā'</i>
.....ُ.....	Ḍammah (u)	نُورٌ	Written	<i>Nūr</i>

3. Double Vowels

Double vowels are symbolized by a combination of *harakat* and letters, as follows:

Fathah + ya' mati (ai)	سَمِيئَتُهَا	Written	<i>Sammaituhā</i>
Fathah + wau mati (au)	كَوْكَب	Written	<i>Kaukab</i>

4. Maddah

Maddah also called long vowels are transliterated in the form of signs and letters as follows:

Fathah + alif	<i>ā</i>	مَنَازِلَ	Written	<i>Manāzila</i>
Fathah + ya' mati	<i>ā</i>	يَتَزَكَّى	Written	<i>Yatazakkā</i>
Kasrah + ya' mati	<i>ī</i>	عَلِيم	Written	<i>‘Alīm</i>
Ḍammah + wau mati	<i>ū</i>	يَعْلَمُونَ	Written	<i>Ya ‘lamūna</i>

5. Ta' Marbutah

a. If *ta' marbutah* mati or *waqaf* then written with (h)

زُجَاجَةٌ	Written	<i>Zujājah</i>
عَرَبِيَّةٌ	Written	<i>Garbiyyah</i>

b. If *ta' marbutah* exist or having good intentions of *fathah*, *kasrah*, and *ḍammah* then it is written with (t)

قَرِيَّةٌ	Written	<i>Qaryati</i>
الرُّجَاجَةُ	Written	<i>az-Zujājatu</i>

6. Syaddah

Symbolized by the sign of *syaddah* or *tasydid*

قَدَّرَهُ	Written	<i>Qaddarahū</i>
يُفَصِّلُ	Written	<i>Yufaṣṣilu</i>

7. Kata Sandang (ال)

a. If followed by the letter Qamariyyah which is written with “al”

الحِسَابُ	Written	<i>al-Ḥisāba</i>
الْمِصْبَاحُ	Written	<i>āl-Miṣbāḥu</i>

b. If it is followed by the letters *Syamsiyah*, it is written according to the first letter *Syamsiyah*

السِّنِّينَ	Written	<i>as-Sinīna</i>
الشَّمْسِ	Written	<i>asy-Syamsa</i>

8. Hamzah

Hamzah is transliterated as an apostrophe in the middle and at the end of a word. If it is located at the beginning of a word, it is symbolized by Alif.

بِمَاءٍ	Written	<i>Bimā'in</i>
فَلْيُؤْمِنْ	Written	<i>Falyu'min</i>
أَسَاوِرَ	Written	<i>Asāwira</i>

9. Writing words in a series of sentences

يَشْوِي الْوُجُوهُ	Written	<i>Yasywi al-wujuha</i>
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ	Written	<i>Mā syā Allahu Lā quwwata illā billāhi</i>

10. Tajwid

In Arabic transliteration, tajwid knowledge is very necessary because in the process of reading the *harakat*, signs such as the length and shortness of the letters are needed.

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Praise be to the presence of Allah SWT who has bestowed Her grace, *taufīq*, and *ināyah* so that the author can complete the preparation of the thesis with the title “Women In The Maelstrom Of Politic: Analysis Of Women's Political Role In The Story Of Asiyah And Queen Balqis In The Qur'an” was prepared to fulfill the requirements for obtaining a bachelors degree (S.1) Faculty of Ushuluddin and Humanities UIN Walisongo Semarang. May prayers and greetings continue to be given to the Prophet Muhammad SAW who has brought mankind from the dark age to ther era full of light.

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The author realizes that ther thesis still has many shortcomings, therefore he would like the reader to provide suggestions and constructive criticism for the author to write better in the future. The author hopes that ther thesis can be useful for readers.

Semarang, 21th June 2024
Author,

SUFIATUN HANDAYANI
NIM. 2004026116

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ABSTRACT

Women and politics are often considered two very different things that cannot be united because of conflicting natures. Politics is likened to a container full of cunning intrigues to knit a power and is always characterized as masculine, while women are depicted as gentle creatures who have feminine qualities. In addition, the patriarchal culture that dominates the mind, especially in Indonesia, is one of the challenges for women to participate in the world of politics. As a result of this culture, women experience self-doubt about the potential they have to take part in the world of politics.

Not many women realize and can act out when they are intentionally or unintentionally involved in the vortex of power. In the Qur'an, various stories have been explained about women who live in the circle of power, either as a direct leader or just involved as a wife, family or relative of the owner of power. One example is Queen Balqis who led the country of Saba' and Queen Asiyah the wife of Fir'aun, a cruel Egyptian king who claimed to be God. Their role in the world of politics can be our reference in building active participation in the realm of power.

This research uses a critical heritorical method or critical hertory by taking the hertory of women's political roles from the story of Ratu Asiyah and Ratu Balqis in the Qur'an.

Although emancipation efforts have been made by previous female figures such as R.A. Kartini since a century ago, until now the stigma of prioritizing women is still very imprinted so that the role of women in the world of politics is constrained. The article will focus on the story of two women involved in power as reflected in the hertoriography of the Qur'an in the story of Asiyah and Queen Balqis and the role of women in politics, a most interesting aspect associated with the actual situation in the country.

CHAPTER 1

INTRODUCTION

A. Background

Differences in social strata are still deeply rooted in the tradition of our society in Indonesia, especially differences in the context of gender, namely men and women. In the author's analysis, this occurs due to two factors, the first is that women feel inappropriate for their presence and external factors or society's response to women.¹ The Government of Indonesia and 189 other countries signed the *Millennium Development Goals* agreement in September 2000 which has the goal of increasing gender equality and women's empowerment. However, until now, in Indonesia, the role of women in the political realm has not even reached the target of 30% of what has been set. *The WEF or World Economic Forum* released the results of their research on women's representation in *The Global Gender Gap Index 2020* which stated that Indonesia ranked 85th out of 153 countries studied. Indonesia's score is only 0.70. The data shows the low representation of women in the political realm.²

Negative stereotypes towards women have started a long time ago, this is stated in various fiqh books by great scholars that show the inferiority of women compared to men. One of them is Sheikh Ali As-Shobuni who argues that leadership should be controlled by men of the male gender. He referred to the Qur'an surah An-Nisa verse 34 as follows:³

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحُونَ قُنُوتٌ حَفِظَتْ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

¹ Nandang Mulyana and Dessy Hasanah Siti Asiah, "Women's Empowerment Through Family Planning Programs", *Proceedings of Research and Community Service*, Vol. 4, No. 1 (2017), pp. 93–103.

² Titik Handayani, "Sustainable Development Goals and Gender Gap Issues in Indonesia", *Journal of Population and Sustainable Development*, Vol. 1, No. 1 (2023).

³ Abdurrohman Al Asy"ari and Robingun Suyud El Syam, "Women's Leadership According to the Qur'an (Comparative Study of Tafsir As-Sya'rawi and Shafwatut At-Tafasir Surah An-Naml Verses 29-33)", *Journal of Education, Social Sciences, and Religion*, Vol. 8, No. 1 (2022), pp. 241–52.

Meaning: "Men are protectors of marriage, because Allah has exceeded some of them over others, because they (men) have provided for themselves from their possessions. So righteous women are those who are obedient (to Allah) and take care of themselves when (their husbands) are not around, because Allah has taken care of (them). Women whom you are worried about nusyuz, give them advice, leave them in bed, and beat them. But if they obey you, then do not look for excuses to trouble them. Indeed, Allah is the Most High, the Greatest"

Even in many Islamic studies, women are perceived as beings who lack reason and religion.⁴ The perception of women's lack of intellect refers to the hadith narrated by Imam Bukhari as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَأَكْثِرْنَ الْإِسْتِغْفَارَ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ فَقَالَتْ امْرَأَةٌ مِنْهُنَّ جَزَلَةٌ وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرَ أَهْلِ النَّارِ قَالَ تُكْثِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أُغْلِبَ لِدَيْ لُبٍّ مِنْكُنَّ قَالَتْ يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالَّذِينَ قَالَ أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةَ رَجُلٍ فَهَذَا نُقْصَانُ الْعَقْلِ وَتَمَكُّثُ اللَّيَالِي مَا تُصَلِّي وَتُقَطِّرُ فِي رَمَضَانَ فَهَذَا نُقْصَانُ الدِّينِ

Meaning: "It is narrated from Abdullah bin Umar that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "O women! Give your alms and multiply istighfar. Because, I see that many of you are inhabitants of hell." Then a smart woman among them asked, "O Messenger of Allah, why are so many women living in hell?" The Messenger of Allah (peace and blessings of Allaah be upon him) replied: "You have cursed and denied (blessings from) husbands. I do not see the less intelligent and the religion is more numerous than the more rational – except from your class."

The hadith was then quoted by the missionaries without an explanation in accordance with the principles of the Qur'an regarding the equality of human standing on the side of God. One example is in the book Majmu'at by Kiai Soleh Darat. Their assumption of society cannot be separated from the influence of thoughts that are spread in society and the patriarchal cultural framework that has regulated the relationship between men and women in a hierarchical view. Men are

⁴ Prof. Sri Suhandjati, *The Myth of Women Lacking Sense and Their Religion in the Javanese Book of Fiqh* (Semarang: Rasail Media Group, 2013).

recognized as superior beings while women are the opposite, namely inferior beings.⁵

Women and men should have their own place in the knitting of life. Each can navigate life and put himself in her position without compromising the rights of the other, because it is the mind and intelligence that determine the equal value between men and women. Women's resistance movements then began to emerge with various efforts that placed the role and position of women more appreciated. These movements are the originators of the term gender equality entering Indonesia.

The term gender equality then began to be echoed by observers of social equality such as activists, politicians and women's activist associations. In practical terms, gender equality is interpreted as an effort to eliminate the atmosphere or situation of "inequality" for women. Gender equality will discuss everything related to discrimination against women, both in the form of oppression, subordinate treatment, injustice in various things and other things that lead to inequality. Equality is expected to be able to create conditions where men and women have the same opportunities as human beings So, the term gender equality discusses issues of discrimination against women, subordination, oppression, unfair treatment and the like. In other words, gender equality means creating equal conditions for men and women to obtain their opportunities and rights as human beings, in order to be able to play a role and participate in political, legal, economic, socio-cultural, educational, and national defense and security activities (hankamnas), as well as equality in enjoying the fruits of development.

The data above is proof that in various aspects of social strata life, traditional Indonesian society still underestimates women. Although R.A Kartini, as well as other female figures have made efforts for emancipation since a hundred years ago, until now, the stigma of prioritizing women still exists in the minds of the community so that the role of women in various lines of life is constrained. Political reform in Indonesia and the struggle for emancipation as explained above actually

⁵ Zulianatul Hidayah, Thesis: *The Concept of Women's Moral Education in the Book of Majmu'ah Al-Shari'ah Al-Kafiyah Lil "Awam Karya KH. Sholeh Darat*. (Kudus: IAIN Kudus, 2021).

give great hope to women whose rights are still in place, one of which is the right to engage in politics.

However, the patriarchal culture embedded in the doctrine of Indonesian society has a long-term impact on the role of women in the public sphere, especially those related to power, namely politics. Then what is the situation and development of women's participation in the political realm? According to Siti Musdah Mulia in her book entitled *Towards Women's Political Independence*, politics is power and decision-making whose scope ranges from family institutions to the highest formal political institutions.⁶ Thus, the broad definition of politics includes the main issues in carrying out daily life involving everyone, including women.

The history of the women's movement in the political realm began when women realized the importance of empowerment for women and the awareness of Nationalism has developed among Indonesian youth. Efforts to realize emancipation are carried out by both individuals and organizers. Susan Blackburn, a researcher and academic who focuses on the fields of Indonesian history and politics, the Indonesian women's movement, and international aid, said that Nationalism developed as the Women's Movement grew in Indonesia. In addition, Cora Vreede de-Stuers, author of the book *"Sejarah Wanita Indonesia"*, said that the National awakening and emancipation consciousness sparked the Indonesian women's movement.⁷

Not long after the emergence of various Indonesian youth organizations, the first women's organization was established, namely Poetri Mardika in 1912.⁸ This organization stands inseparable from the intervention of the founder of the first youth organization in Indonesia, Budi Utomo. This organization then continued to carry out its role as a forum for the development of women's emancipation ideas. They bring up issues of harm caused by polygamy, early marriage and concubines.

⁶ Musda Mulia, *Towards Women's Political Independence: Efforts to End Women's Depoliticization in Indonesia* (No Title), 2008.

⁷ Mutiah Amini, *History of Indonesian Women's Organizations: 1928-1998* (Yogyakarta: UGM PRESS, 2021).

⁸ Astin Julia Rosa and others, "The Role of the Mahardhika Women's Movement in Fighting Discrimination from an Oppressive Culture and Poverty", *West Science Multidisciplinary Journal*, Vol. 1, No. 02 (2022), p. 234-44.

They continue to strive for women's intelligence, skills and independence in various sectors of life.⁹ After that, various women's organizations emerged that joined the nationalist movement such as Jong Java Meiskering, the Central Java Young Women's Circle, Perempuan Oetomo, Aisyiah, Poetri Indonesia, Catholic Women, Wanito Muljo, and Jong Islamieten Bond.¹⁰

Previous women's movements were also carried out individually by several Indonesian women's figures, such as Raden Ajeng Kartini (1879-1904). She is present as a female figure who carries out emancipation in the field of Education. Then Dewi Sartika, she was a female figure who established the first special school for women called Bumiputera in the Dutch East Indies. Even for her services, he was awarded the Orde van Oranje-Nassau medal by the Dutch East Indies government at that time.¹¹ Rahmah El Yunusiyah, a name that is rarely known by the next generation of the nation. She founded the first Madrasah Diniyah Putri in Indonesia when she was very young, namely 23 years old. She is known as the first great woman to receive the honorary title of Sheikh by Al-Azhar University in Egypt for all her brilliant ideas and thoughts.¹²

In the field of practical politics, the Indonesian female figure who is directly involved is Hj Rasuna Said. She is famous as a figure in the Indonesian women's movement. He is also listed as the DPR-RIS and the Supreme Advisory Council. Not forgetting the first female Minister in the Sjahrir II Cabinet, Maria Ulfah.¹³ In the military field, Malahayati or Keumalahayati is the first female Admiral in Indonesia. She was educated at the Ma'had Baitul Maqdis Military Academy. She was a female warrior from the Sultanate of Aceh who served as the Head of the Palace Guard of the Secret Commander and Commander of the Government

⁹ Faila Nurrahma, the role of the Mahardhika women's organization as a civil society organization in increasing gender awareness. Thesis. State University of Jakarta, 2020.

¹⁰ Amaliatulwalidain and Novia Kencana, "The Political Role of the Women's Movement from Time to Time (Study: About the Hertory of PKK Organizations in Indonesia)", *Journal of Government and Politics*, Vol. 4, No. 1 (2019).

¹¹ Rochiati Wiriaatmadja and Dewi Sartika (Directorate General of Culture, 1980).

¹² Silvy Mei Pradita, "The Hertory of the Indonesian Women's Movement in the 19th–20th Centuries: A Hertorical Review of the Role of Women in the Education of the Nation", *Chronol. J. Hert. Educ*, Vol. 2, No. 2 (2020), p. 12–27.

¹³ Esti Nurjanah, "The Role of Hajjah Rangkayo Rasuna Said in Fighting for Indonesian Women's Rights", *Treatise*, Vol. 4, No. 6 (2017).

Protocol Sultan Saidil Mukammil Alauddin Riayat Syah IV.¹⁴ And finally, a very young but brave female fighter facing the invaders, Martha Cristina Tiahahu. He was declared a National Hero.

Flashbacks of the development of world history are also inseparable from the role of great women such as Cleopatra. Cleopatra was the last Ptolemaic ruler of Egypt who successfully defended Egypt from the development of the Roman Empire. In fact, he was able to build relationships with two of the strongest rulers of the Roman Nation, namely Marc Anthony and Julius Caesar.¹⁵ Next is Benazir Bhutto, the first female minister to lead an Islamic country in the world.¹⁶ He was even able to bring the State of Pakistan out of the grip of dictatorship into a country with a democratic system. She carried out many social reforms to help women in her country.

Until now, talking about women and politics has always been an interesting and never-ending discussion. Both in the national and global realms. This is because the view of women's struggle in the public sphere, especially politics, always has a new paradigm.¹⁷ When viewed from the perspective of radical feminism, the political role of women is even interpreted as a condition for the total transformation of women's roles from the domestic realm to only the public realm, so there is no longer a double burden imposed on women.

The fact that is happening today, the dominance of patriarchal culture, especially in Indonesian society, illustrates how women and politics have very high limits as if they cannot be penetrated. Women and politics are like two different worlds that can never unite or synergize between one element and another. They still think that the main task of a woman is to be in the domestic area, the world of women is a home with all the problems that exist in it including taking care of

¹⁴ Saifullah Saifullah, Admiral of Keumalahayati No. 30/2012 (Directorate General of Culture, 2012).

¹⁵ Duane W Roller, *Cleopatra: A Biography* (Oxford University Press, 2010).

¹⁶ Saeed Shafqat, "Pakistan under Benazir Bhutto", *Asian Survey*, Vol. 36, No. 7 (1996), p. 655–72.

¹⁷ Mahyuddin Mahyuddin, Emilia Mustary, and Nisar Nisar, "The Power of Emak-Emak: Women in the Vortex of the 2019 Presidential Election Political Campaign", *AL-MAIYYAH: Gender Transformation Media in the Socio-Religious Paradigm*, Vol. 12, No. 2 (2019), p. 1–15.

children, cooking, and so on. Even if women choose to have a career outside the home, having a job that suits what they want, women should be prepared to be burdened with dual roles, as a mother to take care of the house and as a worker out there. In the world of politics, the criteria or images that are built are something that is the opposite of what has been seen in a woman. Politics is portrayed as full of cruelty, dangerous intrigues that have no feelings and masculinity. So, the opportunity for women to enter the world of politics is getting narrower, especially since politics is synonymous with money and power.

In such conditions, women's involvement in the political vortex is clearly non-negotiable. When women decide to enter the world of politics, they must be ready with all the consequences. However, the author wants to convey that the role of women in the world of politics does not have to be presented in the form of taking part as a member of the legislature, becoming a mayor or regent, or even becoming a president. There is because the role of women in the world of politics can be realized in many ways, one of which is to prove their intellectual abilities as well as self-actualization for women. The involvement of women is also an access to pave the way for other women to participate in taking the public policy which of course does not harm women. The state does not realize that the biggest problem that is being faced today is the problem of women, because when the state is negligent about the welfare of women, it is negligent about the welfare of the next generation produced by women. Therefore, the role of women to take part in determining public policies and controlling decisions set by the government is very important for the sustainability of women's welfare and future generations.

The manifestation of women's involvement in the political realm is to become representatives in parliament. Why is that? Because public policies produced by parliament will have great implications for the quality of legislation for a country. Women's involvement in decision-making is also very necessary because there are different views that can be done by women in solving public problems, one of which is by considering gender responsiveness and holistic thinking. There is one of the national goals that contribute to the implementation of Indonesia as a country that prioritizes gender equality.

Indonesia is a democratic country, although it is not an Islamic country, but the majority of its population are Muslims. Likewise, in decision-making, we remain obedient and subject to the teachings of Islam which are sourced from the Qur'an. Therefore, gender-based considerations should be the main dimension in formulating public policies because the Qur'an is the main source that prioritizes gender justice and honors women. Not only that, gender must be involved in various aspects of life such as the process of planning and building public services because it will be easier to understand how to behave and what are the needs for both men and women in community life, which of course is reviewed from various existing social factors. However, the facts that occurred show inequality and even lead various parties to make multiple interpretations of the role of women on the political stage, so that it will lead to unclear assurance of the fulfillment of women's rights.

In order to gain a deep understanding of juridical, philosophical, and sociological texts about women's representation in politics, critical and logical research should be carried out. The understanding so far has only been given partially and based on the needs of several parties. In Indonesia, the third point of thought of the Preamble to the Constitution of the Republic of Indonesia in 1945 says that the Republic of Indonesia will become a country with people's sovereignty based on the people's sovereignty and representative deliberation. Therefore, the state system created by the Constitution must be based on the sovereignty of the people and fair representative deliberation.

As a country with a majority Muslim population, the Qur'an remains a guideline in deciding various matters including the country's constitution. If we look at the history of world civilization during the time of the Prophet, the facts show that the equality of the position of women and men has existed since that time. The fact should have erased our belief that women are in a low position. The Prophet treated her wife and female companions in a very special way. They also demonstrated their abilities and intelligence in various fields, including hadith narration.

Long before that, in the Qur'an, the story of female figures who were no less great history makers who were directly related to the realm of power had been told.

Some of these female figures are Siti Maryam the noble woman mentioned in the Qur'an surah Ali Imran: 42 as follows:

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ

Meaning: "(Remember) when the Angel (Gabriel) said, 'O Mary, indeed Allah has chosen you, purified you, and exalted you above all the women in the universe (at that time).'"

Siti Maryam was a noble woman and descended from the Banu Israel, a nation that also had a high position in the history of heavenly religion. Maryam, with her purity and steadfastness of faith, is an example for Muslim women in living their lives with patience and sincerity.¹⁸ According to some scholars, Maryam was a descendant of Dawud, who came from the tribe of Judah, who descended kings. However, there are also those who say that he was a descendant of Aaron, who came from the tribe of Levi, who descended the priests and religious leaders of the Children of Israel. The Qur'an mentions Maryam's father as 'Imran, and Ja'far ash-Sadiq says that 'Imran was a prophet. So it can be concluded that the Maryam lineage is a noble lineage with power in their hands.¹⁹

In Tafsir Al-Azhar by Buya Hamka, it is explained how noble a Siti Maryam is. Buya Hamka wrote that Siti Maryam is one of the four best women on earth as the hadith of the Prophet Muhammad SAW:

حسبك من نساء العالمين: مريم ابنة عمران، وخديجة بنت خويلد، وفاطمة بنت محمد وآسية امرأة فرعون

Meaning: "Enough for you The four best women in the world: Maryam bintu Imran (Mother of the Prophet Isa), Khadijah bintu Khuwailid, Fatimah bintu Muhammad, and Asiyah Fir'aun's wife." (HR. Ahmad)"

Next is Asiyah the wife of Fir'aun which is narrated in several surahs in the Qur'an. One of them is surah at-Tahrim verse 11 as follows:

¹⁸ Siti Masykuroh and others, "The Bitterness of Maryam's Life in the Story of the Qur'an", *Al-Dzikra: Journal of the Study of the Science of the Qur'an and Al-Hadith*, 17.1 (2023), 141–62.

¹⁹ Siti Maryam, Thesis: *Female Figures in the Book of Tafsir At-Tahrir Wa At-Tanwir: An Analysis of the Critical Discourse of Maryam's Story* (Yogyakarta: Uin Sunan Kalijaga Yogyakarta, 2023).

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا أَمْرَاتِ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ائْتِنِي بِعِندِكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ

Meaning: "And Allah made Fir'aun's wife (Asiyah) an illustration for the believers, when he said: "O my Lord, build me a house by Your side in paradise, and save me from Fir'aun and her deeds, and save me from the unrighteous."

In various herstories, Asiyah is referred to as one of the four best women in the world. In the Qur'an, she is described as the wife of the Fir'aun who ruled during the time of the Prophet Musa. In the story, it is explained that Asiyah accepted God as God after witnessing the miracle of Musa in the palace of King Fir'aun, she did it in secret. Some scholars even argue that Asiyah was a prophetess or prophetess such as Ibn Hazm, Al-Qurthubi, and Abu al-Hasan al-Ash'ari.²⁰

In the realm of leadership, the famous woman who is the leader of the country of Saba, namely Ratu Balqis, is also told in the Qur'an surah an-Naml verse 28 and so on.

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ

Meaning: "She (Balqis) said, "O rulers! Give me consideration in my case. I have never decided a matter before you are present in (my) assembly."

In various Islamic literature, Queen Balqis is described as a democratic female leader and is famous for her example of wisdom. He is described in the Qur'an Surah al-Naml 27: 20-44 as a person who does not abuse power to become an authoritarian leader. She is a leader who truly shows democratic nature and dismantles negative views on women's leadership because of her inferiority complex and partiality to all people and accepts opinions from the community in making decisions.²¹

²⁰ Desy Ashfirani Mudrikah and Farham Walidin, "Gestures of the Female Prophet in the Qur'an (Comparative Study of the Interpretation of Verses about the Female Prophet in the Tafsir Al-Kasyaf and Al-Jami"li Ahkamil Quran Lil Qurthubi)", *Al-Din: Journal of Da'wah and Socio-Religious*, Vol. 6, No. 1 (2020).

²¹ Asy'ari, Abdurrohman Al, and Robingun Suyud El Syam, 'Women's Leadership According to the Qur'an (A Comparative Study of Tafsir As-Sya'rawi and Shafwatut At-Tafasir Surat An-Naml Verses 29-33', *Journal of Education, Social Sciences, and Religion*, Vol. 8, No. 1 (2022), pp. 241–52

In the book *Muslimah Reformis* by Siti Musdah Mulia, it is explained that there are three elements of leadership, namely power, self-competence and creative aggression. In the dominance of patriarchal culture and discriminatory situations, society does not prepare women to build the quality of power in them. In the eyes of society, power is always identified with masculinity. It is inversely proportional to the feminine side of women as described above.

As the times have evolved, the characteristics of power have also been defined differently. In a special issue of *Time* magazine in 1990, a new style of female management in occupying positions of power was written. With a gentle nature and an affectionate approach, motherhood and attention in carrying out their leadership. Therefore, the new definition of power is a combination of masculine and feminine traits that can be achieved by both men and women²². Even today, the women's movement for emancipation and equality continues to be fought. Many programs or activities have emerged, especially those carried out by several NGOs to improve the condition of women, which are usually in the form of training on gender issues, raising women's awareness and empowering women in terms of economic, social, and political life. So that internal factors in the form of women's inferior mindset to men and insecurity in carrying out public roles and patriarchal indoctrination in women's minds are no longer barriers for women to participate in the world of politics. The government also does not remain silent in achieving the results of gender equality.

Through the above explanation, the author wants to examine how the role of women in the political vortex as it exists in the Qur'an and the opinions of scholars in various interpretations, both contemporary and classical. The Qur'an records these stories in an unsystematic piece, so it must be carefully researched and analyzed to find an interesting series of stories. The story can then be a lesson for women to conquer the harsh political world depicted in their era. Understanding the Qur'an must be complete as a command to humans to think and study it seriously.

²² Siti Musdah Mulia and Ahmad Baso, "Muslim Women Reformist: Women Religious Reformers" (2005)

These series of stories must be thoroughly investigated to build a new paradigm about the role of women in the political vortex, both in the flashback of national history and the stories in the Qur'an. The author wants to emphasize the role of women in the realm of power and the political style they carry out. When in the circle of power, taken from the story of two great women in the Qur'an. Therefore, the author wrote a thesis entitled: **"Women in the Political Vortex: An Analysis of the Political Role of Women in the Story of Asiyah and Queen Balqis in the Qur'an"**

B. Research Question

Based on the background of the problem that has been described above, the author limits the discussion to two problem formulations that will be discussed in this study, namely:

1. What is the Role of Asiyah and Ratu Balqis in the Influence of Political Policy in Their Time?
2. What is the Role of Asiyah and Queen Balqis according to the Theory of Politics and Power?

C. Objectives and Benefits of Research

1. The objectives of this study are:
 - a. Explaining the story of Asiyah Wife of Pharaoh and Queen Balqis and their role in the political vortex in the Qur'an and Tafsir according to scholars.
 - b. Explaining comprehensively the role of women in the political vortex is taken from the story of Asiyah, the wife of Pharaoh and Queen Balqis and its relation to political theory and modern power theory.
2. The benefits of this research are:
 - a. Theoretically, the benefit of this research is as an effort to develop the discourse of the Qur'an story and become a model for all women who want to take part in the world of politics that can be applied in Indonesia.

- b. Practically, the research is expected to be a reference for future research developers, more broadly, to contribute ideas to Islamic science in general and to the study of the Qur'an in particular.

D. Literature Review

Literature Review is an effort by the author to find previous studies related to the research to be developed as a scientific work. Most importantly, the purpose of the literature review is to look for novelty from previous studies. Some of the studies include:

First, Ika Narulita's thesis entitled "The Story of Fir'aun's Wife and Maryam in the Qur'an (Study of Tafsir al-Mizan by Muhammad Husain at-Tabataba'i)" The thesis discusses how Sayyid Tabatabai interpreted the Qur'an, with special emphasis on verses from the story of Asiyah, Fir'aun's wife, and Siti Maryam in her commentary Al-Mizan. The author focuses on the story of Fir'aun's wife, Asiyah, who remained steadfast in her faith and sincerity when dealing with her polytheistic husband. They also talked about Siti Maryam, a noble woman who faced very difficult challenges but was able to endure with sincerity and tawakkal. He then came to the conclusion that the moral messages of the two women were in harmony with the current situation. The research is certainly different from what the author will learn, which is to place Queen Balqis and Asiyah, Fir'aun's wife, as women who are in the sphere of power and their role from the perspective of political science.

Second, a thesis written by Wahyu Nur Hidayat entitled "The Value of Women's Leadership in the Qur'an Surah An-Naml verses 29-35 Perspective of Jorge J.E Grasia's Interpretation Theory". The research resulted in the conclusion that Grasia's theory is still relevant if applied to analyze an object because it is still in line with the three theories of the Qur'an, namely leadership that is chosen according to intellectual capacity, leadership that determines based on deliberation and pays attention to the community in making policies and attitudes of deliberation and concern for the people. The researcher also alluded to the leadership attitude of Queen Balqis who did not only view the faith that worships other than Allah. The research is certainly different from what the author did, which is to take the values of women's political role from the story of two great female figures in the Qur'an.

Not only Queen Balqis as the holder of the highest power or called the leader, but also women in the sphere of power such as Sayyidah Siti Asiyah, the wife of King Fir'aun.

Third, Mulia Rahayu's thesis entitled "Women's Leadership in the Tafsir of Ibn Katsir Studies of Surah An-Naml Verses 20-40". The research succeeded in describing the views of a great scholar named Sheikh Imad ad-Din Abu al-Fida Ismail or better known as Ibn Katsir in looking at women's leadership. He focuses on one interpretation, namely the tafsir of Ibn Kathir and surah an-naml verses 20-40. He concluded that Queen Balqis is a leader who has a democratic spirit, wise, intelligent and diplomatic. The difference is that he only focuses on one book, namely Tafsir Ibn Kathir in interpreting the verses of the Qur'an, surah an-Naml verses 22-40. While the author refers to several books of tafsir.

Fourth, a journal entitled "The Role of Women's Politics in Gender Perspectives" written by Very Wahyudi. The research discusses the role of women's politics in the dynamics of Indonesian politics so far. The discussion of the journal cannot be separated from the patriarchal culture that is dominant in the reality of society even in the outline of the state, resulting in the inconvenience of changing the public's view that politics is a public sphere that can be engaged in by anyone, including women. He explained politics from a gender perspective and its relation to democracy and various other political decisions. She concluded that women's interest in entering the public sphere has indeed increased compared to before, but the percentage is still very low even though it has been guaranteed by the law. The difference with the author is that their research is only focused on the political role of women in Indonesia and from a gender perspective, while the author researches the verse of the story in the Qur'an, namely the political role of Asiyah the wife of Fir'aun and Queen Balqis and the political strategies they carry out.

Fifth, the journal written by Abdurrahman Al-Asy'ari and Robingun Suyud El-Syam entitled "Women's Leadership according to the Qur'an (Comparative Study of Tafsir As-Sya'rawi and Shafwatu At-Tafasir Surah An-Naml verses 29-33). The study revealed leadership in the Qur'an with a comparative study between As-Sya'rawi and Shafwatut At-Tafasir which resulted in the conclusion that

Ash'rawi interpreted the meaning of leadership through a contextual approach without ruling out social values. Anyone who is competent has the right to become a leader, regardless of gender differences. Then Ash'rawi gave an example of a female leader who is immortalized in the Qur'an, namely Ratu Balqis with all her achievements. Meanwhile, in the tafsir of Shafwatut At-Tafasir, it is explained that men are leaders for women. The difference with the author is that their study compares two different views on women leaders, while the author will dissect the story of two women immortalized in the Qur'an through the views of various interpretations to find out their strategies and political roles at that time.

E. Methods

1. Type of Research

Ther research includes library research with a qualitative approach. That is, the author conducts research by reviewing and analyzing various research documents based on literature data in the form of books, documents, research results, and other scientific works related to women's work in the world of politics. The qualitative method is the use of research methods that are influenced by and represent a paradigm that reflects a perspective on reality. Ther research is comparative, namely berusha explains the role of politics in the story of Asiyah, the wife of Fir'aun and Queen Balqis, then the data will be elaborated and analyzed carefully until conclusions can be drawn.

2. Data Source

The data in their study are divided into two, namely primary data and secondary data. The primary data of their research is the Qur'an, especially verses that tell the story of Asiyah, the wife of Fir'aun and Queen Balqis. Because their research focuses on the role of women in the world of politics, the author uses several books of tafsir to provide the opinions of several scholars in interpreting the verses of the Qur'an, including Tafsir Al-Manar by Sheikh Muhammad Abduh, Tafsir Al-Azhar by Buya Hamka, and Tafsir Al-Bayan li Al-Qur'an Al-Karim by Aisyah Abdurrahman. The tafsir of Al-Manar is famous for its critical views that

do not hesitate to contradict other scholars, while Al-Azhar was written by a scholar who is also a politician, and does not forget the tafsir of a female mufassir, namely Shaykhah Aisyah Abdurrahman. In addition to the three interpretations above, the author also uses the tafsir al-Misbah by Quraish Shihab as the basis for identifying the verses of the Qur'an. Because in her book, he often explains the terms in the Qur'an holistically, both linguistically and historically.

Secondary data in the study are relevant literature in the form of books, books or dictionaries related to the discussion. One of them is a book entitled "Towards Women's Political Independence" by Siti Musdah Mulia, a feminist fighter from Indonesia as a source of authorship in achieving political views for women.

3. Data Collection Methods

The data collection in the study was carried out by a *book survey* technique, namely by searching for relevant data and related to the topic of discussion about the story of Asiyah Wife Fir'aun and Queen Balqis and her role in power. The data can be obtained from books, journals, scientific articles, theses, dissertations or *literature* that are related to the research plan.

4. Data Processing and Analysis Methods

The object of the research is the verse of the story in the Qur'an which focuses on two great encounters with different times and positions in the political world, namely Asiyah the wife of Fir'aun and Queen Balqis. Therefore, to make it easier for the author to process data, the approach chosen by the author is an interpretation approach with the Tafsir Muqarrin (comparison) method.

When identifying the verses that are included in the stories that tell the story of Asiyah the Wife of Fir'aun and Queen Balqis, there are several indicators used. The following are the limitations that the author applies to the verses of the story in the Qur'an:

- a. The verse tells about Asiyah the wife of Fir'aun or Ratu Balqis even though she does not mention her name directly and her involvement in the political realm.
- b. The interpretation of the verse explains the role of the two female figures in the realm of power

The data analysis used in their study is using an *analytical descriptive method*. The *descriptive* method is used to describe the object of discussion and present the data to a number of problems in the context as it is. Meanwhile, the *analytical* method is used to sharpen the subject by analyzing the opinions of several mufassirs regarding the verses of stories in the Qur'an about women's politics taken from the story of two political figures who are directly involved in the vortex of power, namely Asiyah the wife of Fir'aun and Queen Balqis. Then the analysis is associated with the history of women's political roles in the world and Indonesia until they find problem points that reveal the weak role of women and then are able to provide solutions to women's political independence.

F. Thesis Outline

The first chapter is an introduction that contains a research design. Starting from the background of the problem, the formulation of the problem, the purpose of the research, the review of the theoretical framework, the research method, and the systematics of the discussion.

The second chapter explains the theory of interpretation, the theory of women's political roles, the story of Asiyah and Queen Balqis in the Qur'an which will later be used as a reference to analyze the results of data from verses in the Qur'an.

The third chapter is the presentation of data in the form of verses that tell the story of Asiyah and Queen Balqis along with interpretations relevant to their research. These verses become a database to be analyzed in the next chapter.

The fourth chapter is data analysis. In ther section, the author will analyze the data using the descriptive-analytical method, then determine the relationship between women's role in the political vortex that occurs in it.

The fifth chapter is the conclusion which includes: conclusions and recommendations.

CHAPTER II

POLITICAL THEORY AND POWER

To understand the role of women in politics, it is important to look at it through the lens of relevant political theories and political approaches that can provide a deeper understanding.¹ Therefore, the author first wants to present the meaning of politics and its relationship with power so that it is able to convey the political role played by Asiyah the wife of Fir'aun and Queen Balqis who live in the realm of power.

A. Understanding Politics and Power

People's views on politics typically vary depending on each individual's background, values, and personal experiences. Someone see politics as a means to bring about positive change in society, while others see it as an arena of power and personal interests.²

Some people have a very critical view of politics and politicians, feeling that politics has become a corrupt and intriguing arena. They may feel frustrated with a political system that often seems unfair, non-transparent, and full of certain interests. On the other hand, there are also people who are optimistic and see politics as a means to create positive change in society.³ They may feel that by getting involved in politics, they have the opportunity to influence and make a real difference to society.

In general, people's views on politics are often influenced by personal experiences, education, and values adhered to. Nevertheless, it is important to note that in a democracy, each individual has the right and freedom to have different opinions about politics, and it is also important to be open to a variety of perspectives and views.⁴

¹ Siti Khadijah, "Women's Political Participation in the Da'wah of the Prosperous Justice Party", *The Journal of Religion and Communication Studies*, Vol. 1, No. 1 (2024).

² Anni Kholidah Ritonga, "The Political Concept of Hasbi Ash-Shiddieqy, Faculty of Ushuluddin, Institute of Qur'anic Sciences (IIQ) Jakarta 1437 H / 2016 AD Hasbi Ash-Shiddieqy's Political Concept in Tafsir an-Nuur, Institute of Qur'an Sciences (IIQ) Jakarta 1437 H / 2016 AD" (2016)

³ Muslim Mufti, "MUSLIM MUFTI POLITICAL THEORIES" (2013), p. 125.

⁴ Latipah Nasution, "The Right to Freedom of Opinion and Expression in Public Space in the Digital Era", *Be*, 4.3 (2020), 37–48.

There are many definitions put forward by experts as well as formal definitions in the languages of each country regarding the formal meaning of politics. In the Great Dictionary of the Indonesian Language, there are three meanings written as political definitions. First, politics is defined as knowledge about constitution or statehood. There is then further explained as knowledge about the government system and the basics of government or everything related to the government. The definition of politics is all affairs and actions in the form of policies, strategies, and so on regarding the government of the country or against other countries. It is further explained as a form of cooperation both at home and abroad in various fields such as economy and culture. Then the last definition is a way of acting in facing or handling a problem or synonymous with the word wisdom.⁵

In world history, politics was first introduced by a famous scientist named Aristotle. Aristotle made observations of human behavior. He said that basically humans are "political beasts".⁶ Why is that? He explained that humans are social creatures, while the essence of social life is actually politics. In interacting with each other, people on this earth will always have political relations, both between individuals and two or more people. So he firmly stated that every human being is a politician.

In Greek, politics comes from the word polis which means city-state. This word is still closely related to the word Politicos which means citizen or Politicos which means citizenship. In relation to what Aristotle conveyed, human beings as actors of social interaction on earth serve as "those who govern the city-state".⁷ According to him, the maximum effort that an individual can make to achieve the highest social strata is to take advantage of political interaction with others in the form of institutions. In this case, the institution was arranged to solve social conflicts that occur and realize the collective goals of the state.

⁵ Maimunah Maimunah, 'Political Relations of Education and Power Politics', *Al-Afkar: Islamic Education Management*, 1.2 (2013).

⁶ Nofia Fitri, 'PLATO AND ARISTOTLE: AN ANALYSIS OF ANCIENT GREEK POLITICAL THOUGHT'.

⁷ Yudi Rusfiana and Ismail Nurdin, *Dynamics of Contemporary Politics*, (Bandung: Alfabeta, 2017), pp. 17–45.

Not only seen from Ancient Greek, politics in English comes from the word "political" which refers more to personal traits or an act that shows wisdom. An Anglo-American hertorian who also specializes in oriental studies, Bernard Lewis expressed the opinion that politics in Arabic is equated with the word "siyasah", so in English, he more predominantly refers to the word "statecraft" which means a way of running the wheel of government or a person's expertise (skill) in governing an institution.⁸

As Bernard Lewis revealed, politics in Arabic is translated by the word *siyâsah*. The word *siyâsah* comes from the word *sâsa-yasusu-siyâsatan bi al-ma'na ra'iyatan (management)*. Al-Jawhari said, "*Sustu al-ra'iyata siyasatan*" means I ordered him to do something and forbade him to do something with a series of commands and prohibitions. *Wa al-siyâsah* means *al-qiyâmu 'alâ syaiin bimâ yashlihuhu* which means giving something useful to oneself. Politics means regulating something according to certain rules, and of course in the form of orders and prohibitions.⁹

Some political experts also revealed the definition of politics they adopt. One of them is Gabriel Abraham Almond and Hamid Basyaib. According to Gabriel Abraham Almond, an American political scientist, very famous for her comparative studies of political systems and analysts of world political developments, politics is an activity in a certain region that is closely related to the formation of public decisions to its people. The control of the formation of a decision cannot be separated from an instrument that is authoritative and coercive.¹⁰ Authoritative means having authority legally or legally and coercive means having a coercive nature.

Another definition was revealed by Hamid Basyaib, a freedom and human rights activist from Lampung. He explained that the highest politics is implemented in the form of a government of a country or other organization

⁸ Muhammad Misbahuddin, 'The Social Contract in Sunni Political Thought', *Al-Adabiya: Journal of Culture and Religion*, (2017), pp. 156–70.

⁹ Yudi Rusfiana, Ismail Nurdin, *Contemporary Political Dynamics*, pp. 17–45

¹⁰ Adhi Panjie Gumilang, Thesis: *A Study of Gabriel A. Almond's Political System Thought: The Role of the Mass Media (Press) in Indonesia's Political System in the Reform Era* (Malang: State University of Malang, 2018).

created by human beings and the organization or government has full power and is officially organized.

Etymologically, the word politics is still very closely related to the word "policy" which means policy. From the explanation above, several derivatives of the word politics can be drawn, namely "Polites" which means citizen, then "politicos" which means citizenship, then politike tehne which means political proficiency and politike episteme which means political science. In the flashback of world hertory, ther word also had a great influence in the Roman region, so there is the term ars politica which means proficiency in dealing with national problems.¹¹

From these various definitions, the author concludes that there are three tendencies in expressing views on politics. First, politics refers to the interaction of individuals with society that leads to efforts to obtain positions of power or maintain positions of power. Second, politics refers to ways or steps to achieve certain goals that lead to policies or policies. Then third, politics refers to the regulation of community affairs in all aspects of life.

So it can be concluded that politics is a strategic step in realizing something that is desired. The author wants to emphasize that in a broad sense, politics cannot be interpreted as a form of power that only revolves around the state power environment or in the form of actions that can only be carried out by the rulers, but it must be realized that human beings carry out political actions in various aspects of life such as political actions in trade, social society, culture and other aspects of life. Thus, like it or not, politics will always concern one's personal goals (*prvate goals*) in particular, but more importantly with the goals of the whole society (*public goals*).

One thing that is never separated from politics is power.¹² Power seems to be the main goal in a political game. Politics and power are like two inseparable pieces of currency. However, the most appropriate sentence to describe the

¹¹ Toni Andrianus Pito and others, *Getting to Know Political Theories: From Political Systems to Corruption* (Nuansa Cendekia, 2022).

¹² Maimunah, the political relationship between education and power politics.

relationship between power and politics is that there is no smoke if there is no fire. Politics is a game for higher-ups to achieve power.

Power comes from the word "power" which means the ability or ability to do something.¹³ In social and political sciences, power is a very important concept. Thus, politics is the essence of political power, which means fighting for and defending power. Power is related to influencing or influencing. In general, power is in the form of a relationship where there is one party in control and one party in submission; One party gives orders and the other party must obey.

Machiavelli, an Italian politician who is also famous for her title as a philosopher, described power as a way to achieve something. Within the state, ther power is described as the most complete and universal political representation. What a ruler who wants to rule does is power. Seeking profit and protecting the interests of the state is the main task of the ruler. Strength and ingenuity are essential to ensure survival. A country that is not strong will encourage a stronger country to destroy it. Ther courage comes from sensitivity to danger and sensitivity to favorable opportunities. Although those in power may act in inappropriate ways, they are able to maintain the stability of their power and create prosperity and peace for their society. According to Machiavelli, society benefits from a dangerous world. Being able to make her people feel comfortable is the most important thing for a ruler, according to him.

Max Weber stated in her book *Wirtschaftund Gesellschaft* that power is the ability in social relations to do what it wants, regardless of resistance, according to the Basic Foundations of Political Science. Max Weber also wrote that the pure form of power is the opportunity given to a person, either individually or in a group, to make society or the people aware of their own will and ther can be realized in the form of actions that oppose. He wrote it as follows:

“(Macht beduetet jede chance innerhalb einer soziale beziehung den eigenenwillendurchstechen auch gegen widerstreben durchaisetchen, gleichviel l worauf diese chance beruht)”

¹³ Maria Merry Marianti, "Power and Tactics Influence Others in Organizations", *Journal of Business Administration* (2011).

He strongly emphasizes the value of power. Power should be the main pillar of human civilization because power benefits all levels of society without an attitude of domination that produces discrimination or injustice. Nevertheless, Talcott Parson says, "Power is the ability to guarantee the fulfillment of binding obligations, by a unitary unity in a collective organizational system." This is quoted in the book *Basic Basics of Political Science*. As long as it relates to a collective goal, obligations are legal. If there is no resistance, negative sanctions are used to coerce.

“(Power then generalized capacity to secure the performance of binding obligation by units in a system of collective organization when the obligation are legitimized with reference to their bearing on collective goals, and where is case of recalcitrancy there I a presumption of enforcement by negative situational sanctions whatever the agency of the enforcement)”

According to Robert Dahl, a person is considered to have power over others if he is able to make the other person act according to her wishes. The main component of power is a person's ability to sanction a party so that it does not grant the wishes of others. According to Jean Jacques Rousseau in Franz Magnis Suseno, power is given to the people, and then, through an agreement with the people, power is given to the state. Rousseau described the power of the ideal state based on an understanding of the common will.

As a political institution, the state certainly has unique desires that are proportional to the wishes of all its members. Therefore, the state belongs to everyone, not to a king, a certain group, or a foreign entity. If there is a social agreement, the general will is intended for the public interest and can be coercive.

B. Political Theory and Power

With the emergence of various approaches, political science has developed rapidly. Approaches such as rational choice, dependency theory, and new institutionalism have emerged and developed after legal or institutional approaches. Behavioral, post-behavioral, and neo-Marxist approaches have also followed. Interaction with concepts and methods from other fields such as sociology, anthropology, law, and economics has enhanced their research.

Political science today is more alive and closer to the real world. Before getting into the topic we are going to discuss, the approach of political science, you must understand the ontology of political science. Political theory divides political approaches into several forms as follows:

1. Institutional Approach

In political science, the legal or institutional approach, also known as the traditional approach, emerged in the 19th century before World War II. The approach puts the state as the main focus, especially in terms of constitutionality and law. The nature of the constitution, sovereignty issues, and formal positions, as well as the laws of state institutions such as parliamentary, executive, and judiciary, are some of the topics covered in the approach.

Therefore, the conventional method involves both legal and institutional elements. The method focuses on the country's constitution, which determines how and where the government will run. The method resulted in a system known as Trias Politica in Indonesia.

2. Behavioral Approach

The behaviorist approach focuses more on the political behavior of individuals, while the institutionalism approach analyzes state institutions in an abstract way. According to behavioralism, the individual is the main component of politics, not an institution, as the institutionalism approach does. The method focuses on the motivations that drive a person to behave in a certain political way.

One important concept of the behavioral approach is that it does not address formal institutions. This is because such an analysis does not provide much information about the actual political process. Studying human behavior, on the other hand, is more beneficial because it is an observable phenomenon. Discussions about behavior can include individuals, organizations, elite groups, national movements, or larger political societies.

Meanwhile, power is one of the important foundations in understanding politics.¹⁴ According to their theory, power is the ability to influence the behavior of others according to the wishes of the party who has the power.¹⁵ There are various approaches to power theory, including:

1. Pluralism Approach

The pluralism approach in political theory is one of the paradigms that highlights the equal distribution of power in society, where power is divided among various different interest groups. This means that power is not concentrated in one specific entity or group, but is spread among various elements of society that have diverse interests. This approach interprets politics as a dynamic process influenced by the interaction between various interest groups that compete to influence political decision-making. To understand this approach in more depth, it is important to explore the contributions of some prominent scholars as well as the development of the concept of political pluralism.

One of the main figures in the development of the concept of political pluralism is Robert A. Dahl, a famous American political scientist. In her monumental work "Who Governs? Democracy and Power in an American City" (1961), Dahl provides an analysis of how power is distributed in a complex American society. Dahl emphasized that political pluralism occurs when various interest groups compete to influence political decisions, and no single group has absolute power. Dahl's contribution is very important in shaping the understanding of the political process governed by competition between interest groups.

Another expert who made a major contribution to the development of political pluralism thought was David Truman. In her book entitled "The Governmental Process: Political Interests and Public Opinion" (1951), Truman developed the idea of "group theory" in the analysis of public

¹⁴ Toni Andrianus Pito, *Getting to Know Political Theories: From Political Systems to Corruption* (Bandung: Nuansa Cendekia, 2022).

¹⁵ Kamaruddin Salim, *Sociology of Power: Theory and Development* (Semarang: Bumi Aksara, 2023).

policy. According to him, interest groups play an important role in the political decision-making process, acting as agents who articulate and fight for the interests of the community. Truman's contributions provide a more complex understanding of how the power of interest groups can influence political dynamics in society.

In addition, Theodore J. Lowi also made an important contribution to the thought of political pluralism. In her famous work "The End of Liberalism: The Second Republic of the United States" (1969), Lowi highlighted the concept of "interest group liberalism" which emphasizes the dominance of special interest groups in the political decision-making process. Lowi's contribution brings a deeper understanding of how the power of interest groups can influence political dynamics in society, as well as demonstrating the complexity of the process.

The ideas of experts such as Dahl, Truman, and Lowi made a significant contribution to the development of the concept of political pluralism. By analyzing the diversity of perspectives and approaches from these experts, it is possible to gain a deeper understanding of how power is distributed and contested in a pluralistic society.

The approach of political pluralism has far-reaching implications. One of the main implications is that diversity and competition between interest groups can lead to political decisions that are more inclusive and represent broader interests in society. However, their approach also poses challenges in managing conflicts between different interest groups and ensuring that political decisions are taken into account the interests of all parties.

Overall, the approach of political pluralism provides an important framework for understanding political dynamics in modern society. By highlighting the role of various interest groups and the equitable distribution of power, their approach helps to understand the complexity of politics in a pluralistic society.

2. Elitism Approach

The elitist approach in political theory highlights that power in a society is concentrated in the hands of a small number of elite individuals or groups that influence the political decision-making process. In contrast to the pluralism approach that emphasizes the equal distribution of power among various interest groups, elitism emphasizes the dominance and influence possessed by a small group of political elites. Their approach focuses on the important role of political elites in determining the direction and political policies of a country ¹⁶.

One of the main figures in the development of the concept of elitism was Vilfredo Pareto, an Italian sociologist and economist in the early 20th century. In her famous work "The Mind and Society" (1916), Pareto put forward the concept of "elite circulation" which emphasized that power tends to be concentrated in the hands of a small number of individuals or groups referred to as "elites" or "select groups". Pareto argues that, in her history, political elites have always emerged and controlled the political process in society. Pareto's contribution provides a conceptual basis for understanding the dominance of elites in the political process.

In addition to Pareto, C. Wright Mills is a very influential figure in the development of the concept of elitism. In her famous work "The Power Elite" (1956), Mills put forward the idea of a "power elite" consisting of a combination of the political elite, the economic elite, and the military elite. Mills argues that these elites form a network of power that controls the political and policy processes in American society. Mills' contributions provide a more contextual understanding of how political, economic, and military elites work together to influence the political direction of a country.

In addition to the contributions of Pareto and Mills, Max Weber also made important contributions to elitist thought. In her monumental work "Economy and Society" (1922), Weber proposed the concept of

¹⁶ Wahidah Zein Br Siregar, "Gender Relations in Islam: A Socio-Political Review", *JGSIMS: Journal of Gender and Social Inclusion in Muslim Societies*, Vol. 1, No. 2 (2020).

"charismatic authority" which describes how a charismatic leader can gain great power in society. Weber also highlighted the important role of the "bureaucratic elite" in managing the administration of the country. Weber's contributions provide a broader understanding of how power is concentrated in the hands of a small number of elite individuals or groups in various forms of authority.

From the thinking of experts such as Pareto, Mills, and Weber, it can be understood that the elitist approach provides a different perspective on the political process in society. Ther approach highlights the dominance and influence that a small group of individuals or elite groups have in determining the direction and political policies of a country.

The elitist approach has significant implications. One implication is that political policies tend to reflect the interests and preferences of the elite groups that dominate the political process. Ther can cause inequality in the distribution of wealth and power in society. In addition, the elitist approach also raises questions about political accountability and representation, as power is concentrated in the hands of a small number of elite individuals or groups.

Overall, the elitist approach provides an important perspective in understanding political dynamics in society. By highlighting the dominance and influence possessed by a small group of individuals or elite groups, ther approach helps to understand the complexity of politics in modern society.

3. The Marxist Approach

The Marxist approach to political theory highlights that political power is a reflection of the economic structure in society. Ther theory has its roots in the thinking of Karl Marx, a 19th-century philosopher, economist, and political thinker. Marxism assumes that political power is used by the dominant class to maintain and strengthen its position in the capitalist economic system ¹⁷.

¹⁷ Rinni Winarti, "The Challenge of the Role of Women in Democracy in the Present and Future", *Journal of Faith and Spirituality*, Vol. 3, No. 2 (2023), pp. 307–18.

Karl Marx put forward the concept of the relationship between economic structure and political power in her famous work, "The Communist Manifesto" (1848) co-authored with Friedrich Engels. In the manifesto, Marx stated that the history of all societies up to that point was the history of class struggle, in which the ruling class determined the form of the state and the existing political system. Marx described the existence of an inherent conflict between the working class (the proletariat) and the capitalist class (capitalist) in capitalist society.

One of the main concepts in Marx's thought is "superstructure", which refers to the cultural, political, and legal systems that exist in society. The superstructure is considered a reflection of the "economic base", that is, the underlying economic structure of society. In political power is seen as a tool used by the dominant class (capitalist) to maintain and strengthen its position in the capitalist economic structure.

Another contribution of Marxism is the analysis of the "state as a repressive instrument of the dominant class". Marx argued that the state, including political institutions such as parliament, police, and military, functioned to protect the interests of the dominant class. In the capitalist system, the state is considered a tool used by capitalists to oppress the working class and maintain economic inequality.

In addition to Marx, other Marxist thinkers also made important contributions to the development of the theory of power from the perspective of Marxism. Antonio Gramsci, an Italian political thinker, developed the concept of "hegemony" which explains how the dominant class uses culture and ideology to gain legitimacy and control over society. Gramsci's contribution illustrates that political power is not only coercive, but also ideological.

In addition, Marxist thinkers such as Louis Althusser also made an important contribution to the understanding of the relationship between political power and economic structure. Althusser put forward the concept

of a "state apparatus" that includes the political, legal, and ideological institutions used by the dominant class to maintain its hegemony in society.

From the thought of Marx and other Marxist thinkers, it can be understood that the Marxist approach provides a different perspective on the relationship between political power and economic structure in society. Their theory highlights that political power is not separate from the economic structure, but is a reflection of the power relations between classes in society. Thus, the Marxist approach provides a deep understanding of political dynamics in capitalist society and the role of political power in maintaining economic inequality.

4. Gender Approaches in Politics

The gender approach in politics highlights the role of gender in the formation, maintenance, and use of political power. It includes an analysis of how social constructions about gender affect women's access to political power, as well as how women utilize or challenge existing power structures¹⁸.

a) Feminism

The feminist approach in political theory highlights gender inequality in politics and promotes systemic change that recognizes and strengthens the role of women in politics. Political feminism focuses on issues related to women's representation in political institutions and encourages the adoption of policies that take into account women's¹⁹ interests.

The history of political feminism dates back to the women's suffrage movement in the 19th and early 20th centuries in Western countries, where women fought for the right to vote and be elected in general elections. Their movement resulted in a major victory with the

¹⁸ Moh Nutfa, Magfirah T Lapoami, and Siska T Alingkas, "Women in the Grip of the Political Economy of Capitalism", *Socioreligious: Scientific Journal of Sociology of Religion*, Vol. 7, No. 2 (2022), pp. 12–22.

¹⁹ Firdaus Syam and M Raihan Al Afif, "Niccolo Machiavelli's Political Thought: The Theory of Justifying Everything in Seizing and Maintaining Power" (2021).

acquisition of women's suffrage in various countries, although the process is still ongoing in some places.

The feminist approach to politics emphasizes the importance of understanding and addressing power structures that marginalize women and benefit men. Feminism criticizes the dominance of men in political institutions as well as narratives and practices that place women in a position of subordination. Thus, political feminism seeks to create equitable changes in political representation and policies that have an impact on women's lives.

Various figures and theories of feminism have made important contributions to the development of political feminist thought. Figures such as Simone de Beauvoir, Betty Friedan, and bell hooks illustrate the complexity of women's experiences in patriarchal societies and highlight the importance of political change to liberate women from gender oppression.

Political feminism also highlights the importance of intersectorality, which is the understanding that women's experiences and identities are influenced by a variety of factors, including race, class, sexuality, and disability. The theory of intersectorality underlines that efforts to achieve gender equality must take into account the vulnerability and inequality experienced by women of different backgrounds.

In addition, political feminism also demands structural transformation in politics and society to ensure women's participation and influence at all levels of decision-making. This includes advocating for an inclusive electoral system, policies that address women's needs, and the removal of social and cultural barriers that impede women's participation in politics.

Political feminism also emphasizes the importance of international solidarity between women around the world in fighting for their rights. This includes support for women's movements in developing countries that often face unique challenges in fighting for gender equality.

Overall, feminist approaches in politics play an important role in highlighting gender inequality in politics and driving systemic change to achieve gender equality. By placing women at the center of political change, political feminism seeks to create a more equitable and inclusive society for all individuals, regardless of gender.

b) Gender Studies

Gender studies in politics is an approach that focuses on the analysis of how social constructions about gender affect the division of power and political participation. Their approach highlights the role of gender in shaping political dynamics and driving change to achieve gender equality²⁰

Gender studies theories and approaches in politics emerged in response to the realization that gender roles play an important role in power formation and political decision-making. Gender studies highlight how gender-based stereotypes, norms, and social structures affect women's access to political power and their influence in the political process.

One of the key concepts in gender studies is the difference between sex and gender. Sex refers to the biological differences between men and women, while gender refers to social, cultural, and political constructions of what are considered to be the characteristics of men and women. Gender studies emphasize that gender is not something natural or innate, but is influenced by social and cultural norms that can change over time.

The gender study highlights how patriarchal power structures affect women's political participation and limit their access to important political positions and policies. Their includes an analysis of inequality in political representation, the influence of women in decision-making processes, and perceptions of women's qualifications and leadership in politics.

²⁰ Dessi Asdrayany and others, "Analysis of the Concept, Theory and Political Scope of Education", *Journal on Education*, Vol. 6, No. 1 (2023), pp. 6840–52.

Gender studies also highlight the importance of understanding the different dimensions of gender identity, including how race, class, sexuality, and disability affect women's political experiences. The approach emphasizes that women's political experiences are not homogeneous, and that intersectorality must be considered in the analysis of gender politics.

In addition, gender studies in politics also champions changes in policies and political structures to create a more inclusive and equitable environment for women. These include advocacy for a more inclusive electoral system, gender quotas in political institutions, and policies that take into account women's needs and aspirations.

The study of gender in politics also highlights issues such as gender-based violence, trafficking, and reproductive rights, all of which are part of complex political dynamics that affect women in particular. The approach emphasizes the importance of including a gender perspective in analysis and policymaking to ensure that women's needs and rights are recognized and met.

Overall, gender studies in politics have an important role in uncovering and addressing gender inequality in politics. By highlighting social constructs about gender and championing gender equality in political policies and practices, the approach seeks to create a more equitable and inclusive society and political system for all individuals, regardless of gender.

By paying attention to relevant theories of power and political approaches, we can develop a deeper understanding of how the role of women in politics can be analyzed and understood. A gender approach to politics in particular can provide valuable insights into the challenges and opportunities faced by women in their efforts to engage in the political process and hold political power.

C. Gender Theory

Gender theory is an analytical approach that highlights how social constructions about gender affect various aspects of life, including politics. The theory views gender not as innate or natural, but as the result of social, cultural, and political processes that shape an individual's identity and role as a man, woman, or other gender variation. In gender theory, it is important to understand and explore the impact of gender structures on participation, representation, and power in the political realm.²¹

Sex refers to biological differences between men and women, such as the genital organs, chromosomes, and hormones. However, gender is related to the norms, roles, and identities that society assigns to individuals based on their gender. The term includes what are considered characteristics of masculinity and femininity, as well as a variety of gender expressions that may not necessarily fit the binary concept of male and female.

Gender theory highlights that gender is the result of social, cultural, and political processes that shape the way individuals identify and understand themselves as male, female, or other gender variations. It includes the norms, values, and expectations that are given to individuals based on their gender. For example, the stereotypes about power and aggression that are often associated with men, and the stereotypes about domestic roles and empathy that are often associated with women, are examples of social constructions about gender.²²

Gender theory highlights that the gender system is hierarchical, where men traditionally dominate in various aspects of life, including in politics. This is reflected in inequality in political representation, where men tend to dominate positions of power and political decision-making, while women are often underrepresented and have limited access to political power. This phenomenon

²¹ Asriana Harahap and Hilda Wahyuni, "Islamic Studies in a Gender Approach", *Journal of Gender and Child Studies*, Vol. 5, No. 1 (2021), pp. 47–64.

²² Nila Sastrawaty, "Pro-Cons of Women and Politics in the Perspective of Muslim Feminism", *Sipakalebbi Journal*, Vol. 7, No. 1 (2023), pp. 59–70.

is known as the "gender gap" in politics, which indicates the inequality between men and women in political participation and representation ²³.

Gender theory highlights that stereotypes about what are perceived as characteristics of men and women influence the perception of qualifications and leadership in politics ²⁴. For example, the stereotype that men are more competent, ambitious, and strong in political leadership can influence the selection and perception of female candidates. In addition, stereotypes about women's domestic roles can also limit their political participation.

Gender theory emphasizes the importance of understanding intersectorality, which is how gender identity interacts with other factors such as race, social class, sexuality, and disability in shaping an individual's experience in politics. Intersectorality highlights that a person's political experience is not only determined by her or her gender, but also by the various dimensions of her identity. For example, a woman's political experience may differ depending on her race, social class, or sexual orientation.²⁵

In gender theory drives the struggle for gender equality in political participation, representation, and decision-making. Ther includes advocacy for gender quotas in political institutions, support for female candidates, and policy changes that take into account women's needs and aspirations. Gender theory also encourages the inclusion of a gender perspective in political analysis and policymaking, to ensure that gender issues are recognized and addressed.

Gender theory also has a significant impact on the formation of public policy. By understanding how gender affects individual needs, aspirations, and experiences in society, policymakers can design policies that are more inclusive and equitable for all individuals. Examples are policies that support flexible child

²³ Ibnu Murtadho, "Portrait of Gender Politics in NTB: Failure of Incumbent Provincial DPRD Candidates in the 2019 Elections", *Politea: Journal of Islamic Politics*, 5.1 (2022), pp. 316–32.

²⁴ Sippah Chotban and Azis Kasim, "The Concept of Gender Injustice from the Perspective of Islamic Law", *Al-Risalah*, Vol. 20, No. 1 (2020), pp. 28–42.

²⁵ Anisa Isdiyanti, "Gender Protest Politics in Yemen's Public Space during Mansour Hadi's Government", *ULIL ALBAB: A Multidisciplinary Scientific Journal*, Vol. 2, No. 1 (2022), pp. 175–88.

care, equal access to education and employment, and women's economic empowerment.

Many experts have contributed to the development of gender theory in politics. Judith Butler, for example, developed the concept of gender performativity, which highlights that gender is not something intrinsic, but rather is generated through social actions and behaviors. Simone de Beauvoir presents the concept of "women becoming women" which emphasizes how gender roles are determined and enforced in society.

Other experts such as Kimberlé Crenshaw introduced the concept of intersectionality, which combines the gender dimension with race and social class in political analysis. Nancy Fraser discusses the concept of "gender justice", highlighting that gender equality must be understood in relation to broader social and economic inequalities. All of these contributions help complete the understanding of the complexity and importance of gender theory

Overall, gender theory is an important tool in understanding political dynamics in relation to social constructions about gender. By highlighting gender inequality in politics and driving change to achieve gender equality, gender theory seeks to create a more inclusive and equitable society and political system for all individuals, regardless of gender. With the contributions of various experts and researchers, the understanding of gender theory continues to grow, paving the way for advocacy and positive change in politics and society as a whole.

D. Female Leadership Theory

Women's leadership has become an increasingly important topic in the study of politics and management. Ther theory highlights the role of women in leadership positions as well as their impact on the dynamics of organizations, politics, and society as a whole ²⁶.

²⁶ Norma Fitria, "Islamic Perspective on Women's Leadership in Educational Institutions", *Journal on Education*, Vol. 6, No. 1 (2023), pp. 1774–87.

Women's leadership refers to the type of leadership exercised by individual women in various organizations, politics, or society. It includes the role of women in making decisions, leading teams, and influencing the direction of an organization or community. Women's leadership is considered an alternative or complement to the male-dominated leadership model, which traditionally dominates various spheres of life.

Some characteristics that are often associated with female leadership include: ²⁷

1. Empathy: Women's leadership is often associated with the ability to understand and feel the experiences of others, resulting in more inclusive and collective well-being-oriented decisions.
2. Collaborative: Women tend to encourage a collaborative approach in leadership, where participation and contributions from various parties are valued and promoted.
3. Awareness of Power: Women's leadership often reflects a greater awareness of power dynamics, including a desire to expand access and influence to other individuals, especially those who are underrepresented.
4. Conflict Management: Women are often seen as having skills in managing conflict and creating an environment that supports peaceful and sustainable resolution.

Some of the factors that influence the emergence and effectiveness of women's leadership include: ²⁸

1. Structural Factors: The social, political, and economic structure of a society can affect the opportunities and challenges faced by women in achieving leadership positions. For example, gender stereotypes and

²⁷ Essa Fatimah Zahra, "Women's Leadership Behind the Shadow of Patriarchy", *International Journal Of Demos*, Vol. 2, No. 1 (2020).

²⁸ Fera Yuniar, Thesis: *Islamic Political Thought on Women's Leadership and Its Application in Indonesia (Study of M. Quraish Shihab's Thought)* (Banten: UIN Sultan Maulana Hasanuddin Banten, 2023).

unequal access to resources can be barriers for women who want to advance in leadership.

2. Cultural Factors: Cultural values, norms, and expectations about gender roles can influence perceptions of women's leadership. A culture that values gender equality and recognizes women's contributions in leadership will tend to support the emergence of more women in leadership positions.
3. Individual Factors: An individual's personal characteristics, educational background, and professional experience can influence her or her leadership abilities and style. Strong communication, leadership, and managerial skills can help women achieve success in leadership positions.

Women's leadership has various implications, both organizational, political, and social. Some of them are: ²⁹

1. Diversity and Inclusivity: Women's leadership can increase diversity and inclusivity in decision-making, bringing diverse perspectives and experiences to the discussion table.
2. Changing Organizational Culture: Women's leadership can help change organizational culture to be more inclusive and oriented towards values such as gender equality, collaboration, and justice.
3. Inspiration for Other Women: Women's leadership can be a role model and a source of inspiration for other women to pursue their own leadership ambitions, creating a positive cycle that promotes greater representation for women in various fields.
4. Improved Decision Quality: By expanding the scope of perspectives in the decision-making process, women's leadership can help create more holistic and sustainable decisions.

²⁹ Ayu Nur Permana, Thesis: *Women's Leadership Reflects Neng Dara Affiah's Thoughts in Her Book "Islam, Leadership and Sexuality"* (Political Science Study Program, Faculty of Social and Political Sciences, University ..., 2022).

Many case studies and research have been conducted to explore the effects and implications of women's leadership. For example, studies have shown that companies that have more women in leadership positions tend to achieve better financial performance and deliver greater innovation.

Women's leadership is a growing field in the study of organization, politics, and management. By recognizing the role of women in leadership and understanding the factors that influence it, it can create a more inclusive and gender-oriented environment that values gender equality. By continuing to conduct research and advocacy, it can strengthen the role of women in leadership and encourage positive change in various aspects of social and political life.

CHAPTER III

ASIYAH AND QUEEN BALQIS IN THE MAILSTROM OF POLITICS AND POWER

A. Asiyah

1. Biography

Asiyah, known as Fir'aun's wife in the Abrahamic religious tradition, is one of the most interesting figures in Egypt's ancient hertory. Her story has been the subject of research, interpretation, and contemplation, due to its complex role in politics and religion of her time ¹. Unlike Queen Balqis, information about Asiyah is more limited and is mainly found in religious texts such as the Bible and the Quran. However, tradition placed Asiyah as the daughter of a nobility in Egypt at that time. The birth of Asiyah is believed to have occurred around the 14th century BC, during the period of Fir'aun's rule known as Fir'aun in the time of Musa. Asiyah was the daughter of an Egyptian nobleman named Muzahim bin 'Ubaid. In many hertories, Asiyah is mentioned as belonging to the Banu Israel.²

Reported in Tafsir Ibn Kathir, there are several groups of the Children of Israel who are still studying things related to the religious teachings of Abraham, including the Asiyahn family.³ Most likely, according to the mufasir, the Asiyah family was the remnant of the people who followed the Samawi religion before the Prophet Musa (AS) sent to bring new teachings. In the follow-up story, after the arrival of the Prophet Musa AS, Asiyah is predicted to still have a blood relationship, namely the Aunt of the Prophet Musa. In the Qur'an, Asiyah is referred to as "*imraatu Fir'aun*" which means "Fir'aun's wife", while the name Asiyah comes from the hertory of hadith.⁴ Her story in the Qur'an is mentioned

¹ Nur Azizah, Thesis: *Female Figures Who Play a Role in the Social Space in the Quran* (Riau: Sultan Syarif Kasim State Islamic University, Riau, 2023).

² Wiji Susanto, THE CONCEPT OF PHARAOH'S WIFE IN THE STORY OF PHARAOH'S WIFE (ANALYSIS OF THE QUR'AN SURAH AT-TAHRIM VERSE 11), (2019).

³ Shaykh Ahmad Syakir, 'Tafsir Ibn Katsir' (Dar al Sunnah Press, 2012).

⁴ Sri Suhandjati Sukri, *Encyclopedia of Islam and Women: From Abortion to Misogyny* (Nuansa Cendekia, 2024).

in Surah Al-Qashash (28): 7-13, regarding the incident of the baby Musa being taken from the river and Surah at-tahrim ayar 11 regarding her steadfastness of faith in the face of King Fir'aun.

Asiyah has a beautiful physique. She also earned the nickname of a smart woman for some of the decisions she made. Even in various hadiths, Asiyah is one of the 4 inhabitants of paradise. Imam Ahmad narrated a hadith from Ibn Abbas as follows:

سَيِّدَاتُ نِسَاءِ أَهْلِ الْجَنَّةِ أَرْبَعٌ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَخَدِيجَةُ بِنْتُ حُوَيْلِدٍ، وَأَسِيَّةُ

Meaning: "There are four female leaders of the Paradise: Maryam bint Imran, Fatimah bint Rasullah (peace and blessings of Allaah be upon him), Khadijah bint Khuwailid, and Asyah."

Asiyah is also narrated as a perfect woman whose position is the same as Maryam⁵. Ther is affirmed in various hadiths, one of which is the Hadith of Bukhori and Muslims from Shu'bah with the sanad Abu Musa Al-Ash'ari, the Prophet Muhammad PBUH said, "There are many perfect people in glory among men, but the only woman whose glory is Asiyah the wife of Fir'aun, and Maryam bint Imran. And indeed the supremacy of Aisha over all women is like the supremacy of tsarid (the best type of bread) over all food." (Muttafaq alaih)

There are not many literature that writes the story of Asiyah Binti Muzahim's life before she was proposed to by Fir'aun. Ther story begins with the beauty of Asiyah that reached the ears of Fir'aun, a cruel and arrogant Egyptian king at that time. Fir'aun divided Egypt into two tribes, namely the Qibth tribe and the Banu Israel. The two have very different positions, the Qibthi are the defenders of the King so they have freedom of action, while the Children of Israel are a minority group that has always been suppressed. Many men from the Bani Israel were made slaves while women were lust fulfillments.⁶

⁵ Ika Narulita, "THE STORY OF FIR 'AUN AND MARYAM'S WIFE IN THE QUR'AN".

⁶ Desri Nengsih, 'Profile of Women of Disobedience and Righteous in Q.S. Al-Tahrim [66]: 10-12', *Qof*, 4.2 (2020), pp. 167–84.

Fir'aun's request to Asiyah was a very tough test for Asiyah family. On the one hand, their family is a family that still adheres to the monotheistic teachings of the Abrahamic religion, while Fir'aun is an apostate king, an infidel and a shirk who claims to be God. However, the cruelty of Fir'aun who could do everything to get her will even if he had to pay with her life was inevitable.

When Haman, one of the ministers who was very trusted by Fr'aun, was sent to express the intention of Fir'aun's proposal to Asiyah, Asiyah firmly rejected the proposal. Ther refusal made Fir'aun very angry, no people dared to refuse her orders all ther time. Asiyah's parents were then arrested and imprisoned by Fir'aun. If Asiyah still refuses Fir'aun's proposal, her parents will be burned alive. Ther was Fir'aun's action to pressure Asiyah to accept her proposal. In front of Asiyah's parents who were almost helpless, Fir'aun said, "O Asiyah." If you are a good child, you will definitely love your parents. Therefore, you can choose one of the two options I offer. If you accept my proposal, you will enjoy your life and will definitely free your parents from ther terrible prison. On the other hand, if you reject my proposal, I will have the executioners kill your parents in front of you right now!

Under the threat of Fir'aun, a cruel king, Asiyah was forced to accept Fir'aun's proposal. First, Fir'aun had to release her parents. He had to make a beautiful house for them and their furnishings. Second, Fir'aun had to make sure that both of her parents were healthy, eating, and drinking. Asiyah is willing to become Fir'aun's wife if these two conditions are met.

However, sadness certainly continues to linger in Asiyah, because of the tyranny of King Fr'aun who is also fearless and has faith in the Almighty. Asiyah did not complain about all the circumstances, she still believed in the One without the knowledge of Fir'aun and was not miserly about the luxuries presented in the kingdom.

The condition of Egyptian society under the leadership of Fir'aun is increasingly oppressed. He is an arbitrary leader. When Fir'aun dreamed about her kingdom being paralyzed by a man of the descendants of the Children of

Israel, he then gathered the dreamers. Based on the analysis of the dreamers, Fir'aun then ordered to kill all the baby boys of the children of Israel.

In one corner of the city of Heliopolis, Egypt, a baby boy named Musa descended from the Prophet Isaac to a righteous woman named Jacobed. Musa' mother was very sad to hear the king's decree which inevitably had to be carried out by all the people of the Children of Israel. However, Allah SWT with her greatness saved Musa from Fir'aun's cruelty. In fact, he made him one of the closest people who grew up in the luxurious palace of the Fir'aun king.⁷

In Surah al-Qashash verse 7, it is told that Allah SWT revealed to Musa' mother to wash Musa into the Nile.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيْهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيْهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

Meaning: "We inspired Musa' mother, "Breastfeed her (Musa). If you are worried about her (safety), wash him away into the river. Do not be afraid, and do not be grieved. Indeed, We will return it to you and make him one of the apostles."

Thus Musa' mother released Musa by being put into the ark and swept into the Nile. In Surah al-Qashash it is told in detail, Mother Musa asked Musa' sister to watch over the coffin. Allah SWT with Her greatness commanded the water that swept Musa to direct the chest to the river in the palace area.

There were differences of opinion as to who picked up the baby Musa from the Nile. In the book titled Siti Asiyah by Yanuardi, it is stated that Musa's baby coffin drifted to the river where the women soaked their feet. Then the coffin was handed over to Asiyah who was sitting pensively in the Jasmine Flower garden near the river. It is said that when Asiyah the empress of Fir'aun opened the chest containing the baby Musa, the love of saying was immediately embedded in her heart. In fact, she even shed tears over the irresistible gurgling.

⁷ Fikri Muamaluddin, Thesis: *The Embodiment of Faith in Allah in the Story of the Prophet Musa According to Ibn Kathir* (Ponorogo: IAIN Ponorogo, 2017).

King Fir'aun, who found her wife holding a baby boy, was very angry, because he had ordered the killing of all baby boys in all her territory, especially those from the Children of Israel. However, seeing the happiness radiating from her wife's face, Fir'aun felt that he did not have the heart to do ther. After a long time Asiyah showed sadness on her face, only now did the king of Fir'aun see the tears of joy of her wife. In addition, the request for Asiyah as explained in surah Al-Qashash verse 9 is as follows:

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ

Meaning: "And Fir'aun's wife said, "(He) is a consolation for me and for you. Don't kill him, hopefully he will benefit us or we will take him as a child," while they didn't realize."

From then on, Asiyah cared for Musa with affection and joy. In fact, when Musa' baby could not breastfeed to anyone except her biological mother, Asiyah happily struggled to find a nursing mother for Musa. One after another, women came to the palace to become Musa' nursing mother, none of whom Musa wanted to accept. Ratu Asiyah did not give up just like that for the sake of her beloved Son. Until finally, Asiyah met Yakabed, Musa' biological mother. So he became Yakabed, the mother of Musa, and was paid by Fir'aun.

Musa grew up and flourished in the Palace with the affection of Queen Asiyah. Even in many strange incidents, Asiyah was the first to defend Musa. Thus many years passed, Asiyah and Musa lived in the luxurious palace of the Fir'aun's kingdom with faith that remained firm as before.

After many years of living in a veiled faith, finally Asyah's faith in other than Fir'aun, namely Allah SWT, was revealed since Masyitah, Fir'aun's helper was also revealed her faith. Masytah was punished with her family by boiling it alive in a large cauldron. Then when Fir'aun found out about the faith of her beloved wife, he felt very angry but could not do anything. Asiyah was punished by Fir'aun to confess her as God and deny Allah SWT.

However, Allah heard the prayer of Asiyah who still held fast to Allah and commanded the angels to show the house that had been built for him in paradise as mentioned in the Qur'an as follows:

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا اَمْرًاۗتَ فِرْعَوْنَۙ اِذْ قَالَتْ رَبِّ اَبْنِ لِىۤ عِنْدَكَ بَيْتًاۙ فِى الْجَنَّةِ
وَنَجِّنِىۤ مِّنْ فِرْعَوْنَ وَعَمَلِهٖۙ وَنَجِّنِىۤ مِّنَ الْقَوْمِ الظَّٰلِمِيۡنَ

Meaning: "And Allah made Fir'aun's wife a parable for the believers, when she said: "O my Lord, build for me a house by Your side in Paradise, and save me from Fir'aun and her deeds, and save me from the unrighteous."

2. Socio-Political Conditions of Egyptian Society in the Era of Fir'aun's Leadership

Around 3100 BC, the arrangement of Egypt began. A king (First Dynasty of ±31 Fir'aun's Dynasty) managed Egypt into two regions, Upper Egypt and Lower Egypt. Under the reign of Ramsess II, social life in Egypt became increasingly compartmentalized. If previously Egypt was only divided into two sarcastic groups, now it is no longer. Thus, Egypt was divided into 36 regions, according to Ibn 'Asiyah.

In the time of Fr'aun, Egypt was divided into two: the Upper Egyptian Society and the Lower Egyptian Society. Before King Narmer came, the kingdom of Egypt was divided into two. The northern kingdom is called Upper Egypt, and the southern kingdom is called Upper Egypt. The ruler of southern Egypt from the first dynasty was king Narmer. Lower Egypt or also known as northern Egypt became the center of King Narmer's government after her conquest. While the capital of ther area is Manfis or Mempher. After King Narmer came to power, he used her power optimally to build the ancient Egyptian civilization. Armed with the flow of the Nile River to fertilize the dry soil. Egypt has two water sources, namely the white Nile River and the blue Nile River. These two sources flow far from Egypt's southern boundary and flow north.

After her conquest, Lower Egypt, also called northern Egypt, became the center of King Narmer's rule. In contrast, Manfis or Mempher is the capital of

the province. King Narmer built the ancient Egyptian empire by using the power he possessed optimally. With the flow of the Nile, the dry land becomes greener. The white Nile and the blue Nile are Egypt's two sources of water. Both flow far from the southern edge of Egypt and head north.

People have their own tendencies in different places. As an older and more powerful nation, the upstream society will definitely be treated better socially than the downstream society. In the sociological context, their process is considered inevitable because their difference functions as a social structure that will provide the rights of the community as citizens. This is evidenced by the way King Narmer treated them. However, when Ramses II took power, the Egyptian people were no longer treated well. This is an example of social change.

Based on the social strata, the condition of society during the time of Fir'aun was divided into several groups. **The first is the rulers of Fir'aun.** In the Qur'an, mereke is mentioned using the word "*Mala ihi*" or directly using the names of the rulers of Fir'aun, Haman and Qorun are two names that are often associated with their story. Haman is the minister in charge of people's activities. He is also responsible for planning and management.

Fir'aun, Haman, and Qorun are the most influential figures in the Quran, they are mentioned. Fir'aun served as the sole ruler, Haman served as the exclusive, and Qorun served as a representation of the dirty businessmen of the tribe of Israel. However, the conspiracy they made to achieve their goals was not a good example. They are in the highest strata with the best economic conditions.

The second is religious figures. In the Quran, the term "religious figure" referring to the Fir'aun's society is not explained comprehensively. However, in several other papers, the term is explained with a fairly concise explanation. Religious leaders at that time only helped the kingdom and military power. Given that they always prepare material compensation for the outcome of the war. They do not prioritize their work to create peace and regulate the relationship between man and God.

Religious leaders should function as instruments of government and function as saviors from various ideological threats. They must also stand alone and act according to the norms of human reason. Therefore, the role and function of religious leaders in society does not only function to support the ruler for bad purposes.

The third is the Natives and Witches. The ordinary Egyptians who lived under Fir'aun's rule were known as the natives. They lived as royal workers, but there were also those who cultivated crops for their own benefit. Some live as government troops, but others are just ordinary citizens. However, as the Qur'an narrates when the prophet Musa performed her miracle to Fi'aun and her followers, some of them became witches. They became very worried and decided that what the prophet Musa was doing was magic.

As recorded by Ibn Kathir in her book, Ibn Abbas said that the leaders said that the performance of the prophet Musa would only last for a moment. Ther was because they planned to gather magicians from all over their territory.

The last one is the workers. It is explained in many literatures that the existence of the Children of Israel had no meaning in the power of Fir'aun. They were made slaves who had the lowest strata. They worked to build a royal civilization without any reward. They are just the burh who are displaced by the rulers. The miserable situation of the Children of Israel who were made slaves is also strengthened by the Qur'an as narrated in the Qur'an when the Prophet Musa and the Prophet Aaron came to see Fir'aun and her people, then the Fir'auns said the following:

فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبْدُونَ ۚ

Meaning: "So they said, "Do we believe in two men like us, when they are the ones who are slaves to us?" [QS: Al-Mukminun. 47].

Ther is also revealed by Quraish Shihab in her book of tafsir which states that there are three forms of cruelty committed by Fir'aun to damage the Egyptian State and maintain its power, namely being a very arrogant ruler,

dividing Egyptian society into several groups and making people weak or stupid by making them slaves.

Such was the state of society during the time of Fir'aun. Fir'aun was a dholim and polytheistic king. Fir'aun was an arrogant king as mentioned in the Qur'an Surah Jonah verse 83 as follows:

فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّتُهُ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

Meaning: "So no one believes in Musa, except the descendants of her people in fear that Fir'aun and her rulers will torture them. And indeed, Fir'aun has indeed done arbitrariness on earth, and is truly among those who have transgressed the limits."

Likewise, Ar Razi who mentioned the word لَعَالٍ in the above verse in her tafsir means, قاهر فيها يالْب which means to control and impose the will. There is an illustration of how Fir'aun became a leader in her territory, while what is meant by the word الْمُسْرِفِي is that he often kills and tortures anyone who does not follow the rules that he has made.

But in Fir'aun's cruelty, the book of Isa saw how Asiyah was very influential in several policies that he could not deny. Asiyah showed her influence in various policies of King Fir'aun.

The influence of Asiyah on Fir'aun's political policy is reflected in several aspects, both within Egypt and her relationship with Jewish society ⁸. Here are some important points that highlight the role of Asiyah in the formulation of Fir'aun's policies:

a) Protection of Musa and the Children of Israel

One of the most important moments in the story of Asiyah is when she saves Musa, a Jewish child who was dropped into the river by Fir'aun's command to kill all the newborn Jewish babies. Her action of Asiyah indicates her

⁸ Dian Anggraini and others, 'Women's Leadership in the Perspective of Thematic Interpretation (Case Study of Maria Ulfah's Leadership)', *Al Qalam: Scientific Journal of Religion and Society*, 16.6 (2023), 2596–2603.

influence on Fir'aun in the protection of the Jewish community, which later became the main subject in the religious story of Musa.

b) Monotheist Religious Confession

Asiyah in the Islamic tradition is considered to have been a monotheist, although Fir'aun and most of the Egyptian people at the time worshipped many gods. Her existence as a monotheist who influenced Fir'aun suggests that she may have had a great influence in religious politics in Egypt in her time.

c) Influence of Social Policy

Asiyah is also believed to have influenced the social policies of the Fir'auns, especially in terms of the treatment of the enslaved Jewish community in Egypt. As Fir'aun's wife, she may have had direct access to political decision-making, which allowed her to fight for the rights and protections of the Jewish community.

d) Affiliation with the King and Foreign Policy

The relationship between Asiyah and Fir'aun influenced not only Egypt's internal policy but also foreign policy, especially in relation to the Israelites. Their marriage can be considered a political alliance that may aim to strengthen Egypt's position in the region.

The story of Asiyah has been a source of inspiration and reflection in various religious and cultural traditions. In Islam, she is considered one of the noblest women, with her story depicting courage, loyalty, and strong faith. Her influence is also felt in various literary and artistic works, which perpetuate her legacy as a wise and loving leader⁹.

Acceptance of Asiyah varies depending on the religious and cultural traditions of each one. Among Muslims, she is revered as one of the best women

⁹ Andi Miswar, 'Qur'anic Narratives of Women's Competencies and The Consequences of Islamic Law on Their Involvement in Society', *Samarah: Journal of Family Law and Islamic Law*, 7.3 (2023), 1577–1605.

in hertory, while in Jewish tradition, her role and influence may be viewed with a different perspective ¹⁰.

Asiyah is one of the most interesting figures in ancient hertory, with a complex role in Egyptian politics and religion in her time. Her influence on Fir'aun's political policies, both within Egypt and in her relations with Jewish society, reflected wisdom, courage, and wisdom in the face of political challenges and opportunities. Through a deeper understanding of her life and work, she was able to appreciate its important role in shaping the hertory and culture of ancient Egypt and the values he embraced.

B. Queen Balqis

1. Biography

Queen Balqis, also known as Queen Sheba, is one of the most interesting figures in ancient hertory, especially the Middle East and Africa. Her legendary story has become an integral part of various religious and cultural traditions, and her influence on political policy in the Land of Saba has been the subject of extensive research and discussion ¹¹.

There are no definitive records of Queen Balqis' date of birth or background, but it is believed that she lived around the 10th or 9th century BC. As the daughter of a king or leader of Saba, an ancient kingdom spread across what is now modern-day Yemen and Ethiopia, Balqis grew up in an environment rich in culture and wealth. Nonetheless, she may have been faced with the challenges and pressures that accompany her status as a member of the royal family.

When her father died, Balqis ascended the throne as the leader of Saba. Her government is known for its wisdom, justice, and love for its people. Balqis was seen as a wise leader, who was able to strengthen her kingdom both economically and politically. She took bold steps to ensure the stability and

¹⁰ Mutiah Amini, *Hertory of Indonesian Women's Organizations: 1928-1998* (Yogyakarta: UGM PRESS, 2021).

¹¹ Muslim Hidayat and others, "Woman's Leadership in Islamic Psychological Perspective", *Humanities*, Vol. 1, No. 1 (2022), pp. 49–68.

prosperity of Saba, as well as to build a solid foundation for the future of her kingdom.

Queen Saba had the full name Saba bint Sarah bin Hud-hud bin Shaharahil bin Adda and so on, and ended with Ya'ab bin Qathan. It was stated by Ibn Kathir in her commentary that Queen Saba was the daughter of a Himyariyah royal vizier who was in Ma'rib Yemen. Hertory books and tafsir books mention that her mother, Queen Saba, was a Jinn. So it can be concluded that Queen Saba is a descendant of jinn and humans.

2. Social Conditions of the People of Saba'

Yemen is a hertorical place because there are many important Islamic kingdoms in hertory. Some of Yemen's great kingdoms include Ma'in, which appeared in 1200 BC, Quthban, which appeared in 1000 BC, and Himyar and Saba', the most prominent among other kingdoms. In 950 BC, Abd al-Sham ibn Yashjub ibn Ya'rub bin Qattan founded the country of Saba'. The city of Saba', about 96 kilometers from San'a, in northeastern Yemen, is the seat of the government of the state of Saba'. Her name means the conqueror. Now the city of Saba' is called Ma'rib. The city is known for its dam called Ma'rib Dam.

The first Arab country to experience rapid progress was the Land of Saba'. Strabon says that Ma'rib was a magnificent city in its time because its walls were made of precious stone, its vaults were encrusted with gold, and its vessels were beautifully carved. The land of Saba is also famous for its fertile land; There is quite a lot of rain there. The state of Saba is located in the center of the kingdoms of Ma'in (northern Yemen) and Qutban (southern Yemen). In addition, being on the path to India helped the country develop. The majority of Arabs in the south were traders. About 150 BC, the "Phoenicians" from the southern seas joined the people of the Land of Saba to control the trading market.¹⁸ The land transportation route they traveled through built a route between Yemen and Syria, precisely on the west coast of the peninsula. The route leads to Syria, Mesopotamia, and Egypt, with an entrance to the Mediterranean in Gaza. The sea route through the Red Sea, from al-Madab to wadi al-hamamah on the central coast.

As mentioned earlier, the Land of Saba' is a very prosperous country due to its strategic location, good weather, fertile land, and many places that make it famous all over the world. of some of the advantages owned by the land of Saba'.

First, the construction of the Ma'rib dam. Ther began with the excuse that the rivers in Yemen are dry and the rains only come in spring. From ther situation, the king of Saba' decided to build a dam to hold water during the rainy season and drain it to the village. The Ma'rib Dam has a height of 16 meters, a width of 60 meters, and a length of 620 meters. About 9,600 hectares of the surrounding area could be irrigated, with about 5,300 hectares in the south and the rest in the west.²³ When the Ma'rib dam was built, crops could be planted two to three times a year rather than just once a year, making the land of Saba' prosperous. With the rapid economic growth in Yemen, countries in South Arabia have become part of Yemen's rule.

Secondly, the State of Saba is a global trade center. In addition to having good economic conditions, the Land of Saba' is also a good place of trade because it is the main trade route where land and sea routes meet. The sea route in question was where wealthy businessmen brought their goods from China, Indonesia (also known as the East Indies), Malaysia, India, Persia, and later Ethiopia or Abessinia and Somalia.

The Saba' not only had the ability to build trade routes that connected various countries, they were also very skilled in commerce. The state of Yemen and its inhabitants benefit from the wealth and richness of Saba's sea and land fleet.

The land of Saba has fertile soil that produces a lot of produce. Because they have large dams that can irrigate agricultural land regularly, Saba's soil is fertile. The Ma'rib Dam, which is the largest dam in Yemen, is the dam in question. In the Qur'an, Surah Saba' verse 15, it is stated that the land of Saba' is very fertile.

"Indeed, for the Sabas, there is a sign in their dwelling, namely two gardens on the right and left: "Eat from the sustenance of your Lord and give thanks to Him, a good land and a Forgiving God."

They are also known for their formidable military power. The Saba' became a symbol of glory in military power. With its advanced culture and military, the State of Saba' was one of the superpowers in Yemen at that time, their extraordinarily strong Saba' army is also described in the Qur'an. It is said that when Queen Saba received a letter from the Prophet Solomon, she gathered her dignitaries to deliberate, Queen Saba asked the dignitaries to express their opinions about the letter, some of them thought "we should fight, because we are strong and brave". "We are a people who have great strength and courage in war".

Balqis's political wisdom encompasses a wide range of aspects, including diplomacy, economics, and environmental protection ¹². Here are some of her most prominent examples of political policies:

- a) International Diplomacy: One of Balqis's most famous achievements was her relationship with King Solomon of the Kingdom of Israel. The story of their encounter, as described in various religious sources, highlights their diplomacy skills and political wisdom. Their relationship is believed to benefit both kingdoms and demonstrates Balqis' ability to forge strong alliances with neighboring countries.
- b) Infrastructure Development: Balqis is known for her dedication to infrastructure development in Saba. She invested the kingdom's resources in repairing roads, bridges, and irrigation systems, all of which contributed to economic growth and the well-being of her people.
- c) Economic Development: As a leader, Balqis prioritizes Saba's economic development. She encouraged international trade, developed existing natural resources, and promoted innovation in agriculture and manufacturing. These measures not only increased the kingdom's wealth but also improved the standard of living of its people.
- d) Nature Conservation: Balqis is believed to be a leader who cares about the natural environment. She took steps to protect forests, rivers, and other

¹² Asep Mulyaden, 'Roland Barthes's Semiotic Study of Women's Symbols in the Qur'an', *Hanifiya: Journal of Religious Studies*, 4.2 (2021), 139–54.

natural resources from overexploitation. Their approach reflects the awareness and concern for the future of the environment that has been instilled by Queen Balqis in her political policies.

The story of Queen Balqis has been an inspiration to many people for centuries. Its influence is not only felt in Arab and African cultures, but also around the world. She is often considered a symbol of strength, wisdom, and beauty, as well as an exemplary example for female leaders. Her famous story has inspired artists, writers, and thinkers throughout history¹³.

In many societies in the Middle East and Africa, Queen Balqis is revered as a wise and just leader. She is also considered an influential figure in religious history, especially in Islamic, Christian, and Jewish traditions. Her presence as a strong female leader has inspired the next generation to pursue their goals and ambitions¹⁴.

Queen Balqis is one of the most prominent leaders in ancient history. Her profound influence on political policy in the Land of Saba reflects wisdom, justice, and commitment to the welfare of its people¹⁵. Through a deeper understanding of her life and work, she was able to appreciate the incredible legacy she left behind and gain new insights into the important role of women in politics and history.

Such is the social situation in the people of Saba' led by Queen Balqis. A female leader who is very intelligent in diplomacy and is known for her democratic attitude.

¹³ Siti Robikah, 'Reconstruction of the Concept of Women's Leadership in Qs. An-Nisa [4]: 34 and Qs. An-Naml [27]: 23-44 Perspektif Tafsir Maqashidi' (UIN SUNAN KALIJAGA YOGYAKARTA, 2020).

¹⁴ Tauseef Ahmad Parray, 'Book Review-Women in Islam—What the Quran and Sunnah Say', *Journal of College of Sharia and Islamic Studies*, 40.1 (2022).

¹⁵ Zahra Mahdi Kati, 'Women Rights Issues and Their Impact on Building Society.', *Review of International Geographical Education Online*, 11.4 (2021).

CHAPTER IV

ANALYSIS OF WOMEN'S POLITICAL ROLE IN THE STORY OF ASIYAH AND QUEEN BALQIS IN THE QUR'AN

A. Asiyah and Her Influence to Fir'aun's Political Policy

The story of Asiyah has been a source of inspiration and reflection in various religious and cultural traditions. In Islam, she is considered one of the noblest women, with her story depicting courage, loyalty, and strong faith. Her influence is also felt in various literary and artistic works, which perpetuate her legacy as a wise and loving leader¹.

Acceptance of Asiyah varies depending on the religious and cultural traditions of each one. Among Muslims, she is revered as one of the best women in history, while in Jewish tradition, her role and influence may be viewed with a different perspective².

Asiyah is one of the most interesting figures in ancient history, with a complex role in Egyptian politics and religion in her time. Her influence on Fir'aun's political policies, both within Egypt and in her relations with Jewish society, reflected wisdom, courage, and wisdom in the face of political challenges and opportunities. Through a deeper understanding of her life and work, she was able to appreciate its important role in shaping the history and culture of ancient Egypt and the values she embraced.

The story of Asiyah can be found in Surah Al-Qasas (28th Surah) in the Qur'an. She was the wife of Fir'aun who lived in the time of the tyrannical and tyrannical Fir'aun. Fir'aun was a man who worshipped himself as a god and oppressed the Israelites. However, in the midst of their tyranny, Asiyah chose to embrace the true religion and rejected the beliefs of Fir'aun. Her heroism and

¹ Andi Miswar, "Qur'anic Narratives of Women's Competencies and The Consequences of Islamic Law on Their Involvement in Society", *Samarah: Journal of Family Law and Islamic Law*, Vol. 7, No. 3 (2023), pp. 1577–1605.

² Mutiah Amini, *History of Indonesian Women's Organizations: 1928-1998* (Yogyakarta: UGM PRESS, 2021).

courage in defying her husband's tyranny became one of the most glorious examples in the hertory of Islam.

Asiyah is a symbol of determination and unwavering faith in the midst of a storm of tyranny. Despite having all the luxuries of the world as Fir'aun's wife, material wealth did not make her forget the truth. The tafsir of scholars such as Tafsir al-Jalalayn, Tafsir al-Qurtubi, and Tafsir Ibn Kathir illustrate how important the faith of Asiyah is in upholding the truth in the midst of the arrogance and arbitrariness of Fir'aun.

The faith of Asiyah was also an inspiration for many people in her time, as well as for the generations that followed. He showed that constancy and faith in God can overcome all forms of trials and difficulties. Asyah's faithfulness and courage in the face of her husband's tyranny teaches us to never stop fighting for the truth, even in the most difficult situations.

Tafsir al-Qurtubi and Tafsir Ibn Kathir are two well-known and respected works of tafsir in the Islamic tradition. These two scholars provide a deep understanding of various verses of the Qur'an, including stories such as the story of Asiyah, the wife of Fir'aun.

1. **Tafsir al-Qurtubi:** Abu 'Abdullah Muhammad ibn Ahmad al-Ansari al-Qurtubi (1214-1273 AD) was a scholar known for her monumental tafsir, "Al-Jami 'li Ahkam al-Qur'an". In its commentary, al-Qurtubi provides an in-depth analysis of the meaning and message contained in the Qur'an. In the context of the story of Asiyah, Fir'aun's wife, al-Qurtubi highlights Asiyah's courage and fortitude in facing Fir'aun's tyranny. She emphasized that true faith requires sacrifice and determination, and Asiyah is a prime example of ther courage. The Qurtubi also highlights how the story of Asiyah is an example for women and Muslims in general, showing that the values of faith and courage are not limited by social or political boundaries.
2. **Tafsir Ibn Kathir:** Abu al-Fida' Isma'il bin 'Umar bin Kathir al-Qurashi al-Dimashqi (1301–1373 AD) was a famous scholar from the 14th century, best known for her work "Tafsir al-Qur'an al-'Azim". In her commentary, Ibn Kathir gives a detailed and hertorical explanation of the verses of the

Qur'an. In the story of Asiyah, Fir'aun's wife, Ibn Kathir shows that Asyah's faith not only influenced herself, but also inspired many people around her, including Musa AS. Asiyah's courage in upholding the truth, despite difficulties and threats, inspired a major change in the history of the nation of Israel. Ibn Kathir affirmed that these values of faith and courage are noble qualities before Allah, regardless of one's social or political status.

The influence of Asiyah on Fir'aun's political policy is reflected in several aspects, both within Egypt and her relationship with Jewish society³. Here are some important points that highlight the role of Asiyah in the formulation of Fir'aun's policies:

1. Protection of Musa and the Children of Israel

One of the most important moments in the story of Asiyah is when she saves Musa, a Jewish child who was dropped into the river by Fir'aun's command to kill all the newborn Jewish babies. Her action of Asiyah indicates her influence on Fir'aun in the protection of the Jewish community, which later became the main subject in the religious story of Musa. There is the great political role played by Asiyah to save baby Musa from Fir'aun's cruelty in killing all baby boys. Shaikh Al-Sha'rawi explained that her condition was difficult to understand because Fir'aun, the king who was famous for her cruelty, behaved strangely by violating what he ordered. He ordered the killing of all the baby boys from the Children of Israel, but when the baby Musa drifted away and reached her royal palace, he even became the foster father of Musa's baby. Taking care of and raising him like a father. Although in various views it is stated that there is the will of Allah SWT or God's way of saving the baby Musa, there are political views that can be associated in her condition, especially what was done by Asyah, the wife of Fir'aun.

³ Dian Anggraini, "Women's Leadership in the Perspective of Thematic Interpretation (Case Study of Maria Ulfah's Leadership)", *Al Qalam: Scientific Journal of Religion and Society*, Vol. 16, No. 6 (2023), pp. 2596–2603.

Asiyah with her meekness said to Fir'aun that Musa was a consolation for her and for Fir'aun. In the Qur'an, it is mentioned using the sentence:

قُرْتُ عَيْنِي لِي وَلَكَ

Meaning: "the cooler of the heart for me and for you"

Muhammad Muthawalli al-Sha'rawi in her book entitled Worrying al-Sha'rawi wrote that Fir'aun's response to Asiyah's words led to worry. He said that the baby is only a jewel of the heart for you (Asiyah), not for me, because he seems to be able to feel what the little baby will do to him. Although she felt such deep concern and was strengthened by the news from the astrologer who interpreted her dream, she was still unable to resist Asiyah's request to take care of Musa's baby. In Sha'rawi's view, he said how great the wife's influence is on her husband regardless of her husband's circumstances.

There is also strengthened by the Hadith of the Prophet Muhammad PBUH narrated by Al-Hakim taken in the book Takhrij Al-hadith Wa Al-Asar in Tafsir al-Kashshaf li Zamakhsari as follows:

It means: "If Fir'aun had said that he (the baby Musa) was also a comfort to me as her wife had acknowledged, Allah would have given him guidance, just as Allah had given guidance to her wife, but Allah prevented Fir'aun from saying so."

Fir'aun's partiality towards the adoption of the baby Musa as their child and her release from the order to kill all baby boys cannot be separated from the role played by Asiyah. There could not have been done without the intelligence of Asiyah in making decisions from Fir'aun. As we know, Fir'aun was a cruel king who was very authoritarian without being denied by anyone, even he claimed that he was a God who could do anything.

2. Monotheist Religious Confession

Asiyah in the Islamic tradition is considered to have been a monotheist, although Fir'aun and most of the Egyptian people at the time worshipped

many gods. Her existence as a monotheist who influenced Fir'aun suggests that she may have had a great influence in religious politics in Egypt in her time. There can be shown in the story of Musa's youth when she realized that her identity was not in the palace, and he sought out that she was a descendant of the Children of Israel who were adopted as sons by Asiyah. Long before the departure of her identity which led to her appointment as a Prophet at the age of 40 who disseminated the teachings of monotheism, Asiyah had embraced the religion of Abraham which was the god of Allah SWT.

Since the beginning she was proposed to by Fir'aun, she still maintained her faith in the religion of Abraham. Asiyah knew how wrathful Fir'aun would be if it was known that there were people who did not worship him as God, so she continued to hide her faith in God until Musa returned with the teachings of monotheism. Even when Fir'aun learned of Asiyah's faith, Asiyah was not immediately killed as Fir'aun killed Masyitah and her family, but was tortured until she again confessed that Fir'aun was her God.

It means: "Indeed, Fir'aun tied her wife with 4 iron ties, on both hands and feet. If she has left Asiyah in bondage, then the Malikat will shade her," (HR. Abu Ya'la).

B. Ratu Balqis and Her Influence to Saba' Political Policy

The story of Queen Balqis has been an inspiration to many people for centuries. Its influence is not only felt in Arab and African cultures, but also around the world. She is often considered a symbol of strength, wisdom, and beauty, as well as an exemplary example for female leaders. Her famous story has inspired artists, writers, and thinkers throughout history.

In many societies in the Middle East and Africa, Queen Balqis is revered as a wise and just leader. She is also considered an influential figure in religious history, especially in Islamic, Christian, and Jewish traditions. Her presence as a strong female leader has inspired the next generation to pursue their goals and ambitions.

Queen Balqis is one of the most prominent leaders in ancient history. Its profound influence on political policy in the Land of Saba reflects wisdom, justice, and commitment to the welfare of its people. Through a deeper understanding of her life and work, she was able to appreciate the incredible legacy she left behind and gain new insights into the important role of women in politics and history. Balqis's political wisdom encompasses a wide range of aspects, including diplomacy, economics, and environmental protection ⁴.

The story of Queen Balqis can be found in Surah An-Naml (27th Surah) in the Qur'an. She was a Queen who ruled the land of Saba, a rich and prosperous kingdom. When the Prophet Solomon sent a letter to him asking that he and her people embrace the true religion, he sent a gift in return. However, when Queen Balqis went to the Prophet Solomon and saw the miracle and greatness of Allah, she chose to embrace the true religion.

The story of Queen Balqis highlights the importance of diplomacy, justice, and wisdom in political affairs. Despite being in a high position in the political hierarchy, Balqis is able to see truth and justice above all else. The tafsir of scholars such as Tafsir al-Tabari and Tafsir Ibn Kathir illustrates how important an open and humble attitude is in managing political affairs.

Queen Balqis' loyalty to the truth is also an example for all of us. She pointed out that truth and justice should be the top priorities in running a government, even though sometimes it involves great sacrifices and changes in one's personal and political life.

Ibn Kathir's tafsir and al-Qurtubi's tafsir are two highly respected works of tafsir in the Islamic tradition, which provide in-depth insights into various verses of the Qur'an, including the story of Queen Balqis in Surah An-Naml.

1. **Tafsir Ibn Kathir:** In her commentary, Ibn Kathir highlights the dialogue between Prophet Sulaiman and Queen Balqis as an example of effective diplomacy. Although both come from different cultures and beliefs, they are

⁴ Asep Mulyaden, "Roland Barthes' Semiotic Study of Women's Symbols in the Qur'an", *Hanifiya: Journal of Religious Studies*, Vol. 4, No. 2 (2021), pp. 139–54.

able to communicate openly and respect each other's beliefs. Balqis's open and humble attitude, expressed in their dialogue, is considered the key to success in establishing diplomatic relations between the two kingdoms. Ibn Kathir emphasized the importance of openness, tolerance, and respect for differences as important principles in maintaining peace and cooperation between nations.

2. **Tafsir al-Qurtubi:** The Qurtubi highlights Queen Balqis' courage to embrace the true religion as proof of her determination and sincere faith. Despite realizing that embracing a new religion could change the political and power dynamics within her kingdom, Balqis chose truth above all else. The Qurtubi describes Balqis' decision as an example of the principles of justice, wisdom, and courage that a wise leader must possess. According to al-Qurtubi, Balqis' actions show that strong faith in Allah and commitment to the truth are more important than political considerations or world power.

Here are some of the most prominent examples of Queen Balqis' political policies:

- a) **International Diplomacy:** One of Balqis's most famous achievements was her relationship with King Solomon or in Hebrew known as King Solomon of the Kingdom of Israel. The story of their encounter, as described in various religious sources, highlights their diplomacy skills and political wisdom. Their relationship is believed to benefit both kingdoms and demonstrates Balqis' ability to forge strong alliances with neighboring countries. The story of Queen Balqis and King Sulaiman is explained in great detail in the Qur'an surah an-Naml (27) verses 29-44. The scholars have various different views on diplomacy carried out by both sides and in various forms. Starting from the sending of King Sulaiman's delegation in the form of Hud-hud birds to the kingdom of Saba' led by Queen Balqis and the form of good welcome that he gave was the political attitude of the two leaders that should be possessed by the rulers.

The basic principles of diplomacy carried out by the two also have a very clear purpose. Prophet Sulaiman aimed to save Queen Balqis from

polytheism from not worshipping Allah SWT even though she had a large and prosperous kingdom. The welcome and attitude of the leader who provided a room for discussion to the royal dignitaries showed how wise a Queen Balqis was in leading her kingdom.

Queen Balqis was able to make the Prophet Sulaiman provide protection to her kingdom and enlarge her territory with the diplomacy they carried out without harming each other.

- b) Infrastructure Development: Balqis is known for her dedication to infrastructure development in Saba. He invested the kingdom's resources in repairing roads, bridges, and irrigation systems, all of which contributed to economic growth and the well-being of her people.
- c) Economic Development: As a leader, Balqis prioritizes Saba's economic development. He encouraged international trade, developed existing natural resources, and promoted innovation in agriculture and manufacturing. These measures not only increased the kingdom's wealth but also improved the standard of living of its people.
- d) Nature Conservation: Balqis is believed to be a leader who cares about the natural environment. He took steps to protect forests, rivers, and other natural resources from overexploitation. Ther approach reflects the awareness and concern for the future of the environment that has been instilled by Queen Balqis in her political policies.

C. The Role Of Asiyah and Queen Balqis from The Persfective of Political and Power Theory

In the story of Asiyah and Queen Balqis, these two figures stand out not only for their wisdom and intelligence as leaders, but also for their ability to apply the concepts of strategy, lobbying, and negotiation in complex political ⁵contexts.

Asiyah, as Fir'aun's wife, chose to protect Musa, a Jewish infant, from her husband's command to kill all newborn Jewish infants. Ther move was a clever

⁵ Ayu Fitria Nur Utami and Yusup Rohmadi, "Development of the Alpha Female Character through Habits Based on Islamic Education Perspective", *Journal of Educational Management and Instruction (JEMIN)*, Vol. 1, No. 2 (2021), pp. 102–10.

strategy to save baby Musa from Fir'aun's cruelty. But does her behavior just happen without the courage to refuse the orders of the authoritarian king? Asiyah's intervention in Fir'aun yielded a sweet result in the form of Musa not being killed. Asiyah's involvement in decision-making carried out by Fir'aun is clear evidence that Asiyah has strong political empowerment and influence. Asiyah was able to prove that she was also involved in authority over her husband's power. Her rescue of Musa may seem trivial, but what would have happened if at that time Asiyah did not stand on the postulate of independence, then applied her ability to make bold decisions and voice the opinions in her head. Her one small thing shows how much Asiyah has a strong participation in Fir'aun's decision-making, if in her case we associate it in a relationship, then we can draw it in a family symbol in the form of a husband and wife relationship. More than that, of course, in a relationship between the empress and the ruler.

Fir'aun's influence did not just happen because we already know how arrogant Fir'aun was in leading her kingdom. She really can't be counseled by anyone because she considers himself to be God. However, the political approach that Asiyah has taken since the beginning of Fir'aun's arrival to propose to her has made it easy for her to influence Fir'aun. In the modern political theory above, the author classifies the political approach carried out by Fir'aun as included in the political theory of behaviorism, namely the approach to political behavior. The behaviorism approach is an approach that focuses on the behavior of political actors, in her case politicians or rulers. In Asiyah's story, the actor is named Fir'aun. Although in her approach, it can not only analyze the influence of individuals, but it can also include larger institutions or groups that are group-based. Therefore, the approach taken by Asiyah towards Fir'aun is included in the category of behaviorism which produces the influence of Elitism, namely the termination of policies or power only dwelling on a small number of individuals.

Then, in the political approach carried out by Ratu Balqis, the author classifies it as an institutional political approach that produces the influence of pluralism politics where power is concentrated in all elements of society. Her is evidenced by the decision-making carried out by Ratu Balqis involving royal officials

consisting of various circles, both scholars, community leaders and other representatives of community voices. Queen Balqis, as the leader of Saba, used political strategies to protect her kingdom from external threats. By digging trenches and taking other steps to strengthen Saba's defenses, Queen Balqis demonstrated her intelligence in ensuring the security and stability of her kingdom, which was a top priority for a leader.

In the story of Queen Balqis, she showed extraordinary negotiation skills when facing the Prophet Solomon. Although the Prophet Solomon wanted to rule her kingdom, Queen Balqis used her wits to negotiate favorable terms for Saba, while still maintaining the sovereignty of her kingdom. This shows that negotiation can be a powerful tool for a leader in protecting the interests of her country.

Asiyah and Queen Balqis used their positions in the palace to influence political policy. As Fir'aun's wife, Asiyah had direct access to Fir'aun and used her influence to fight for some of Fir'aun's decisions. One of them was to let Musa live. On the other hand, Queen Balqis used her power as the leader of Saba to influence domestic policy and foreign relations.

These two figures build connections with officials and advisors in the palace to gain support for certain policies or actions. By leveraging their political networks, Asiyah and Ratu Balqis can be more effective in influencing policymakers and achieving their political goals.

Inter-State Diplomacy, Ratu Balqis is involved in diplomacy between countries to negotiate political agreements or agreements. Her ability to negotiate is key to reaching a deal that is beneficial to their country and strengthening their political position in the eyes of other countries.

Both also demonstrate the ability to resolve conflicts through thoughtful negotiations. In some versions of the story, both Asiyah and Ratu Balqis managed to avoid potentially detrimental conflicts by using dialogue and political agreements to resolve disputes.

By applying the concepts of strategy, lobbying, and negotiation in their political communication, Asiyah and Ratu Balqis managed to overcome their political challenges and achieve their goals in different contexts. These two figures

provide examples of how political wisdom, intelligence, and effective communication skills can shape herstory and civilization.

D. Lesson Learn from The Story of Asiyah dan Queen Balqis

The moral message of the story of Asiyah Wife Fir'aun and Queen Balqis for women today can be described through two different political approaches: a behavioral political approach for Asiyah and an institutional political approach for Queen Balqis. Let's discuss both:

1. Asiyah, Fir'aun's Wife: A Behavioral Political Approach

The story of Asiyah Fir'aun's Wife provides a moral message about courage, fortitude, and faith in the face of tyranny and tyranny. For today's women, Asiyah's story teaches the importance of:

a) Determination in Facing Challenges

The story of Asiyah, Fir'aun's wife, calls on today's women to find courage and unwavering faith, regardless of gender or social position. Asiyah, despite her high position as Fir'aun's wife, affirmed that courage and faith are universal qualities, independent of one's position or gender. The moral message of Asiyah courage is that nothing can stop someone, including women, from defending their faith. In the face of great pressure or challenges, today's women can learn from Asiyah's determination to remain steadfast in their belief in the right values and principles they adhere.

Asiyah shows that courage and faith are not necessarily related to physical strength or wealth, but rather to inner strength and unwavering determination. She chose to reject injustice and tyranny, even when it meant risking great risk to himself. In ther case, Asiyah is an example for today's women that courage does not always have to be heroic or dramatic; It can also be reflected in steadfast perseverance and small everyday decisions to live according to the values that are believed in.

The story of Asiyah teaches today's women to find strength in faith and to never give in to pressure or oppression, regardless of any situation or condition. The message is about the importance of

upholding moral values and justice, even in the midst of difficulties or uncertainty. By learning lessons from Asitya's fortitude and courage, today's women can become powerful agents of change in society, bringing the light of truth and justice in all situations.

b) Rejection of Injustice

Asiya's action in rejecting the worship of Fir'aun and choosing to embrace the true religion is an act that shows great courage and determination. The moral message that can be drawn from her decision is very relevant for women today. In rejecting the worship of Fir'aun, Asiyah not only opposed the wrong practice of idolatry, but also rejected the arbitrariness and injustice perpetrated by Fir'aun and her regime. It provides a very powerful example for women today of the importance of resisting all forms of injustice, violence, and oppression, even if it means facing great risks and consequences.

Asiyah's decision to embrace the true religion also highlights the importance of women in fighting for their rights and social justice. In a society that may be filled with gender prejudice, patriarchal norms, and inequality, Asiyah's actions show that women have the power to choose the right path and to stand firm in their beliefs, even in difficult situations.

From Asiyah's story, today's women can learn to never allow themselves to fall victim to injustice or oppression, but to fight for their rights with courage and determination. They can take inspiration from Asiyah's courage to take decisive steps in championing social change and creating a more just and equal society for all.

In addition, Asiyah's story also reminds women today of the importance of choosing the path of truth and morality, even if it means facing pressure from the surrounding environment or consequences that may be unfavorable. It is a strong moral message about integrity and courage that is relevant to everyone, regardless of gender or social background.

c) Inspiration for Social Change

Asiyah's courage in upholding the truth is a great source of inspiration for today's women. Her story is not only a memorable hertorical record, but it also sets an example for today's women to become bold and inspiring agents of change in their communities. Asiyah not only opposed Fir'aun's tyranny personally, but her actions also had a much wider impact. Her decision to reject the worship of Fir'aun and opt for the true religion has triggered a wave of moral and spiritual change in society in her time. Her struggle has brought hope and inspiration to many people who suffered under a tyrannical regime, and has paved the way for liberation from oppression.

For today's women, Asiyah's story is concrete proof that one individual, with the right determination and courage, can make a big difference in society. The inspiration that can be taken from Asiyah is that women have the power to influence positive change, be it in the personal, community, or society at large.

As courageous agents of change, today's women can follow in Asiyah's footsteps by opposing the injustice and oppression around them, fighting for their own rights and the rights of others, and pushing for positive change in society. They can use their courage and determination to overcome obstacles and challenges, and to inspire others to join their struggles.

The story of Asiyah also teaches the importance of integrity and loyalty to true moral values. In a world often filled with temptation and compromise, Asiyah is an inspiring example of how important it is to stay firm in the right principles, even in the most difficult situations. Therefore, today's women can take inspiration from Asiyah's courage and determination to become bold agents of change, fighting for truth, justice, and goodness in their society. With the right determination and courage, they can be a force that drives positive change and builds a better world for future generations.

2. Queen Balqis: An Institutional Political Approach

The story of Queen Balqis provides a moral message about diplomacy, wisdom, and justice in the management of the state and relations between countries. For today's women, Balqis' story teaches:

a) Wisdom in Diplomacy

The story of Queen Balqis of Syria provides a very valuable lesson about success in diplomacy that does not rely solely on military power or wealth. In her story with the Prophet Solomon, Balqis shows that wisdom, politeness, and wisdom in communicating and negotiating can be the key to success in establishing relations between nations.

The meeting between Queen Balqis and the Prophet Solomon is a perfect example of how prudent diplomacy can resolve conflicts and strengthen relations between the two countries. Balqis showed an open and respectful attitude towards the Prophet Solomon, even though her power was not comparable to the great kingdom of the Prophet Solomon. Ther shows that success in diplomacy does not always depend on strength or status, but on politeness and a willingness to communicate respectfully.

Balqis also showed wisdom in her actions to check the veracity of the Prophet Solomon's claim as a king blessed by Allah. Instead of rejecting the claim outright, she chose to send a gift adorned with gems to test the wisdom and strength of the Prophet Solomon. Ther action shows that in diplomacy, it is important to carefully consider the steps taken to achieve the goal without creating unnecessary conflict.

Furthermore, Balqis' politeness and wisdom in communicating and negotiating with the Prophet Solomon shows that successful diplomatic relations require more than just force or intimidation. He showed wisdom in asking intelligent questions and paying serious attention to the Prophet Solomon's responses. Ther emphasizes the

importance of listening to and understanding the other party's point of view in an effort to reach a mutually beneficial agreement.

Overall, the story of Queen Balqis provides a very valuable lesson for today's women about success in diplomacy. It teaches that wisdom, courtesy, and wisdom in communicating and negotiating are the keys to strengthening relations between nations and resolving conflicts peacefully. Therefore, today's women can take inspiration from Balqis' attitude and practice the same approach in carrying out their role in diplomacy and international relations.

b) Justice and Public Policy

The story of Queen Balqis of Syria provides a powerful example of the importance of integrity, justice, and wisdom in political leadership for today's women leaders. Through her actions and policies, Balqis shows that successful state management requires more than just political power or material wealth, but also requires solid moral principles.

First of all, Balqis prioritizes justice in the management of her country. She ensured that the law was enforced fairly and that every citizen had equal rights before the law. Her action reflects the strong moral principles that underlie her leadership, which is a source of inspiration for today's female leaders. They are invited to prioritize justice in their every decision and action, no matter how difficult or complex the situation is.

Furthermore, Balqis showed wisdom in making political decisions and public policies. She was not hasty or rash in taking steps, but carefully considered the impact of every decision she made. Her thoughtful attitude is a good example for today's women leaders to follow, given how important it is to understand the long-term consequences of policies and actions taken.

Not only that, Balqis also shows high integrity in her leadership. She acts with honesty and responsibility, and maintains a commitment

to high moral values, even when faced with temptation or political pressure. Today's women leaders can take inspiration from Balqis' loyalty to the right principles and her integrity in carrying out their leadership duties.

Balqis' story reminds today's women leaders of the importance of maintaining integrity, justice, and wisdom in making political decisions and public policies. They are invited to become leaders who not only have political power or material wealth, but also have high morality and a willingness to prioritize the welfare of society as a whole. By taking inspiration from Balqis, today's women leaders can bring about meaningful positive change in their societies and countries.

c) Thoughtful Institutions and Leaders

The story of Queen Balqis is a mirror that reflects the importance of thoughtful leadership and strong institutions in bringing about positive change in society and relations between countries. In her story with the Prophet Solomon, Balqis pointed out that the role of a wise leader and a solid institution has a great impact in achieving social and political progress.

First of all, the wisdom of leaders like Balqis plays a key role in managing the country and deciding on the right policies for the benefit of its people. In her story, Balqis not only ruled wisely, but also carefully considered the interests of her people in every decision he made. Ther wise leadership creates a stable foundation for social and political progress in its society.

Furthermore, the importance of building strong institutions is also reflected in the story of Balqis. Balqis was not only a wise leader personally, but also succeeded in building effective institutions in her government. Strong institutions are the backbone of a well-functioning society and efficient governance. They provide the necessary framework for maintaining stability, regulating power, and ensuring justice in society.

For today's women, Balqis' story provides valuable lessons about the importance of building wise leadership and strong institutions in achieving social and political progress. They are invited to take an active role in building and strengthening democratic institutions, as well as to demand accountability and transparency from their leaders. By building thoughtful leadership and strong institutions, today's women can be powerful engines of change in their societies, bringing sustainable progress and prosperity to all.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

A. Conclusion

From the perspective of interpretation and understanding of scholars, the story of Ratu Balqis and Asiyah Isteri Fir'aun provides an overview of their role in the context of politics and morality. According to the tafsir of scholars such as al-Qurtubi and Ibn Kathir, Asiyah is considered an example of fortitude and courage in the face of tyranny. He rejected the worship of Fir'aun and chose to embrace the true religion, despite being aware of the consequences he might face. Meanwhile, Queen Balqis showed effective diplomacy in her story with the Prophet Solomon, highlighting the importance of wisdom and courtesy in running relations between countries.

Both have a strong influence on policy-making because they both live in the sphere of power. What Asiyah has done, even though she is not a leader, has been able to provide a political role model that can be done by women. Likewise, Ratu Balqis is able to show her ability to be a good and wise leader with an institutional political approach.

From these two stories, the moral message that can be taken for women today is very relevant. The story of Asiyah teaches the importance of courage, fortitude, and faith in the face of pressure and injustice. Women today are given an example that they have the strength to oppose oppression and tyranny, and to choose the path of righteousness even in difficult situations. Meanwhile, Balqis' story provides lessons about the importance of integrity, justice, and wisdom in leadership and diplomacy. Today's women are invited to be wise agents of change, have integrity, and are committed to high moral values, both in their political and social roles.

Thus, the story of Asiyah and Balqis inspires today's women to take an active role in fighting for justice, upholding moral values, and building good relations between countries. They can take examples from Asiyah's fortitude and wisdom, as well as from the effective diplomacy shown by Balqis. Thus, today's women can

become powerful agents of change, bringing progress and prosperity to their societies and the world at large.

B. Recommendations

Based on the moral message taken from the story of Asiyah the wife of Fir'aun and Queen Balqis, some suggestions can be put forward for women today:

1. **Build Mental Strength:** Today's women need to strengthen their courage, fortitude, and faith in facing all the challenges and oppression they may face in their daily lives. Developing mental strength will help them to stay firm in moral principles and uphold the truth.
2. **Improve Diplomacy Skills:** Based on the example of Queen Balqis, women today can improve their diplomacy skills, including wisdom, politeness, and wisdom in communication. Their skill is important in establishing relationships both at the personal, social, and professional levels.
3. **Maintain Integrity and Justice:** Women today are invited to maintain integrity and justice in all aspects of their lives, especially in holding leadership positions or decision-making. By maintaining integrity and justice, they can be a good example to others and strengthen the moral foundations of society.
4. **Take an Active Role in Politics:** Women today are encouraged to take an active role in leadership, both on a local and global scale. They can use their leadership to fight for justice, address gender inequality, and build a more inclusive and equitable society.

Keep Learning and Developing: Today's women can continue to learn and develop, both personally and professionally. Education and self-development will provide them with the tools and knowledge necessary to succeed in their roles as agents of change in society.

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CURRICULUM VITAE

A. Identity

Name : Sufiatun Handayani
NIM : 2004026116
Faculty : Ushuluddin and Humanities
Departement : Al-Qur'an Science and Tafsir
Place, Date of Birth : Narmada, 7 December 2001
Address : Keramat Daye, Krama Jaya, Narmada, Lombok.
Gender : Female
Religion : Islam
Phone Number : 081227347197
Email : fiahandayani7@gmail.com

B. Educational Background

Formal Education:

1. SD N 03 Dasan Tereng, Lombok Barat graduated in 2014
2. MTs Nurul Hamaian Putri NW Narmada, graduated in 2017
3. MAS Al-Muttaqien Pancasila Sakti Klaten, graduated in 2020

Non-Formal Education:

1. Nurul Haramain Islamic Boarding School
2. Pondok Pesantren Al-Muttaqien Pancasila Sakti
3. Monasmuda Institute Semarang
4. Madani Supercamp English Course
5. MR. Language Kampung Inggris Pare

Thus, ther curriculum vitae has been prepared truthfully and used for appropriate needs.

Semarang, 20th June 2024

Author,

SUFIATUN HANDAYANI

NIM. 2004026116