

Criticizing Amina Wadud's Views on Leadership in the Household

Syahrudin^{1*} Akhmad Hasan Saleh^{2*}

¹Institut Agama Islam Riyadlotul Mujahidin, Ngabar, Ponorogo Jawa Timur Indonesia
Email: syahrudin.mahakarya14@gmail.com

²Institut Agama Islam Negeri Kediri Jawa Timur Indonesia
Email: saleh.akhmadhasan@gmail.com

*Corresponding Address: Syahrudin, Email: syahrudin.mahakarya14@gmail.com

ARTICLE INFO

Article history:

Received: January 11, 2023

Accepted: June 19, 2023

Published: June 28, 2023

Keywords:

Amina Wadud

Feminim

Leadership

ABSTRACT

Controversial issues regarding the status and standing of women are widely discussed by contemporary Islamic figures. This topic seems to be a hot topic that is rarely discussed. Likewise, household management is given to men, but one of the feminist activists, Amina Wadud Muhsin, rejects this issue. Therefore, this article will focus on the issue of Amina Wadud Muhsin's biography, the meaning of leadership in Islam, and Amina Wadud Muhsin's views on household leadership, to help women's household leadership by Amina Wadud Muhsin. An Islamic feminist scientist and thinker. This research aims to analyze and criticize the concept of women's leadership at home from the perspective of Amina Wadud, an Islamic feminist scholar and thinker.

This research aims to explore the understanding of the concept of women's leadership in Amina Wadud's view, especially in the household context, and then compare it with the views of other contemporary scholars such as Buya Hamka, Quraish Shihab and others regarding the role of women in society.

The research method used for analysis is descriptive and critical research method analysis, with a focus on Islamic literature and works related to Amina Wadud. The analysis shows that there are differences in views between the concept of modern ulama regarding the role of women in the household and Amina Wadud's view of ensuring gender equality.

Amina Wadud Muhsin's study on women's leadership in the household suggests that women can become household leaders if men do not fulfill two conditions. First, what a man gives to his family and what he spends from his wealth to support women. . If one of these conditions is not met and implemented, it is the same as a man not being able to support his wife and family. Amina Wadud emphasized the importance of women's leadership and active participation in the household as a form of empowerment. This study also highlights the challenges and conflicts that can arise

when traditional views and progressive views regarding women's roles in the household. This analysis provides detailed insight into the concept of female leadership in Islam and the potential for changes in society's views on the role of women in the household. The results of this research can help stimulate discussion and critical thinking regarding gender issues in Islam and the family, especially in women's leadership positions. Apart from that, this research can also provide a more comprehensive and progressive view regarding the role of women in household management in contemporary Islamic society.

This researcher has reached the final stage of the research and really appreciates all input and suggestions from further researchers as well as constructive criticism so that this research can further develop the concept of *Kiwama* by Amina Wadud in the future.

ABSTRAK

Isu kontroversial mengenai status dan status perempuan banyak dibicarakan oleh tokoh-tokoh Islam kontemporer. Topik ini sepertinya menjadi topik hangat yang kurang dibicarakan. Begitu pula dengan pengelolaan rumah tangga yang diberikan kepada laki-laki, namun salah satu aktivis feminis, Amina Wadud Muhsin, menolak isu tersebut. Oleh karena itu, pada artikel ini akan fokus pada permasalahan Biografi Amina Wadud Muhsin, Pengertian Kepemimpinan Dalam Islam, dan Pandangan Amina Wadud Muhsin Tentang Kepemimpinan Rumah Tangga, Untuk Membantu Kepemimpinan Rumah Tangga Perempuan oleh Amina Wadud Muhsin. Seorang ilmuwan dan pemikir feminis Islam. Penelitian ini bertujuan untuk menganalisis dan mengkritisi konsep kepemimpinan perempuan di rumah dari sudut pandang Amina Wadud, seorang sarjana dan pemikir feminis Islam.

Penelitian ini bertujuan untuk menggali pemahaman konsep kepemimpinan wanita dalam pandangan Amina Wadud, khususnya dalam konteks rumah tangga, dan kemudian membandingkannya dengan pandangan ulama kontemporer lainnya seperti, Buya Hamka, Quraish Shihab dan lainnya tentang peran wanita dalam masyarakat.

Metode penelitian yang digunakan adalah analisis deskriptif dan analisis metode penelitian kritis, dengan fokus pada literatur Islam dan karya-karya terkait Amina Wadud. Analisis menunjukkan adanya perbedaan pandangan antara konsep ulama modern tentang peran perempuan dalam rumah tangga dengan pandangan Amina Wadud yang menganjurkan kesetaraan gender.

Kajian Amina Wadud Muhsin tentang kepemimpinan perempuan dalam rumah tangga mengemukakan bahwa perempuan bisa menjadi pemimpin rumah tangga jika laki-laki tidak memenuhi dua syarat. Pertama, apa yang diberikan laki-laki kepada keluarganya dan apa yang dibelanjakannya dari hartanya untuk menafkahi perempuan. . Jika salah satu syarat tersebut tidak dipenuhi dan dilaksanakan, sama saja seorang laki-laki tidak dapat menafkahi istri dan keluarganya. Amina Wadud menekankan pentingnya kepemimpinan perempuan dan partisipasi aktif dalam rumah tangga sebagai bentuk pemberdayaan. Studi ini juga menyoroti tantangan dan konflik yang dapat muncul ketika pandangan tradisional dan pandangan progresif mengenai peran perempuan dalam rumah tangga bertabrakan. Analisis ini memberikan wawasan rinci

mengenai konsep kepemimpinan perempuan dalam Islam dan potensi perubahan pandangan masyarakat terhadap peran perempuan dalam rumah tangga. Hasil penelitian ini dapat membantu merangsang diskusi dan berpikir kritis mengenai isu gender dalam Islam dan keluarga, khususnya pada posisi kepemimpinan perempuan. Selain itu, penelitian ini juga dapat memberikan pandangan yang lebih komprehensif dan progresif mengenai peran perempuan dalam pengelolaan rumah tangga dalam masyarakat Islam kontemporer.

Dengan ini peneliti telah mencapai tahap akhir penelitian dan sangat mengapresiasi segala masukan dan saran dari peneliti selanjutnya serta kritik yang membangun agar penelitian ini dapat lebih mengembangkan konsep Kiwama karya Amina Wadud di masa yang akan datang.

@2023, Syahrudin, Akhmad Hasan Saleh

Introduction

As time progresses, women are taking over leadership in almost all fields of activity and work. As happened in some areas of the earth, especially Indonesia, many women became government leaders, leaders of civil servants, companies, labourers, armed forces, household leaders, and so on. According to the Qur'an, being a leader is a fitrah every human must undergo for himself or others. However, it is often assigned to men.

Arrijalu Qowamuna 'ala an-nisa. Men act as leaders for women. In this letter, we can understand analogically that men will lead women in the household, public and state spheres because men are more perfect intellectually than women, so prophethood, state leadership, adhan, iqamah, and khutbah are appointed to men.¹ Men also generally have more physical strength than women and dare to make decisions with greater risk.

This phenomenon is the basis of the discussion on women's rights, roles and position in Islam and the Islamic view of women's leadership. This has led to many figures discussing the role of women's leadership at this time, some of which allow women in leadership, but some strongly reject this. The Hadith of the Prophet, narrated by Imam Bukhari, also states that "there will be no success for a people whose affairs are led by women."²

Therefore, the issue of debating women's status and position has been widely discussed by contemporary Islamic figures, and this issue is a hot topic that always continues. Before the advent of Islam, the part of women was shallow. This was shown by the patriarchal culture, which placed men as the leading and central authority in social organization, making the position of men higher than women in all aspects of social, cultural and economic life. As in the family, men are tasked with earning a living, and women stay home to do other home-activist things, such as cooking, washing, etc.³

This makes women think they don't have the same opportunities as men anymore, so some people consider that the status and position of women, both in general and specifically, often get a smaller portion than men. Just as in androcentric cultures, women are viewed by men only in terms of their usefulness to them, especially their reproductive capabilities.

¹ Syihabuddin Mahmud Ibn Abdillah al-Husaini al-Alusi, *Ruh al-Maani fi Tafsir alQuran al-Adhim wa Sab'I al-Matsani Jilid 4* (Kairo: Daar al-Hadis, 2002), 41.

² ابي ابدالله بن اسماعيل بن ابراهيم, صحيح بخاري بيروت: دار ابن كثير, 589-588. 1987

³ Penelitian, I. B., Pengembangan, D., & Makassar, A. (2017). *Budaya Patriarki dan Kekerasan Terhadap Perempuan (Sejarah dan Perkembangannya) Patriarchal Culture and Violence Against Women (History and Development)*. In *Jurnal Pusaka* (Vol. 5, Issue 2).

Seeing the downturn and discomfort of the social construction of women and all the rules, views, and even the language used at that time seemed to demean women in all fields, and it caused the anxiety of a philosophical figure named Amina Wadud Muhsin, a controversial female figure. As a Fully Human Agency, she decided to look for the cause of the downturn by examining all sources of Islamic teachings, so her search resulted in the thought that the reason was that some classical interpretations were atomistic. Men wrote the majority of classical performances of Islamic law, so the results were based on the results of their biased views; even these interpretations, according to her, justified the violence committed by men against women.

This paradigm of Wadud then manifested in life. He performed Friday prayers and became an imam and khatib in a church. He performed it on March 18, 2005, at the Anglican church, The Synod House of the Cathedral of St. John the Divine, New York, United States.⁴ The congregation at the Friday prayer consisted of 100 men and women side by side. Not only that, she also returned to the centre of attention of the scholars on October 17, 2008. Wadud returned to become an imam and khatib at the Muslim Education Center in Oxford Center.⁵ In her Friday sermon, she also conveyed equal rights between men and women in religious matters, such as leadership, and women's shaf did not have to be behind the male shaf.

One Muslim figure who disagrees with Amina Wadud's female leadership is Dr. Yusuf Al Qardhawi, who states that only men can lead.⁶ As with prayer, prayer is a must that has specific movements and does not allow women to become imams because, naturally, the physical condition of women can arouse the lust of men who become mum to eliminate concentration and solemnity in prayer.⁷ There is a lot of controversy about the leadership of women. Therefore, the author wants to research the position of women in administration according to Amina Wadud and how various Muslim figures view this idea.

Method Research

The research method is a scientific method carried out by a researcher to obtain data that will be used to get research results under what is intended by the researcher and can also be used for certain things. Scientific research must be based on accurate, rational, and empirical data because, in essence, the study will be accountable if it is not under existing reality. Therefore, the scientific method, data, objectives, and usefulness must be considered in scientific research.

⁴ This Friday prayer activity was immortalized in a documentary film titled *The Noble Struggle of Amina Wadud*, produced by Kino Safari, directed by Elli Safari and distributed by Women Make Movies New York.

⁵ Amina Wadud, *Inside The Gender Jihad Woman's Reform in Islam* (England: Oneworld Publication: 2006), 246. Friday prayers were held in the church because the nearby mosques refused to accommodate Friday prayers with a female priest. The "Historic Friday" was sponsored by "Progressive Muslims", a Liberal Islamic group in the US, actively spreading its ideas through the Muslim WakeUp!

⁶ A contemporary Muslim scholar expert in Islamic law, his views are often referred to by Muslims worldwide. He explains that *people will not be successful if women lead their affairs*. Implicitly, the author concludes that this figure does not allow women to become leaders in any form. See, Yusuf al-Qardhawi, *Hadyu al-Islam: Fatawa Mu'ashirah*, Transl. Hamid al-Husain, "Recent Fatwas," Jakarta: al-Hamidy Foundation, 1994,. 89-90.

⁷ محمد سويد, المذهب الإسلاميات الخمسات والمذاهب الموحديروت: دار التقريب, 1995. 106

This thesis is based on the study of philosophy. The is a perspective or paradigm that aims to explain the core, essence, or wisdom of something that is behind the object of its form. In other words, a is a conscious effort to explain what is behind something that appears.

Through this, it is intended that a person will not be trapped in a formalistic religious practice, which is practicing religion with difficulty but has no meaning, empty without purpose. The usually tries to answer essential questions: what is leadership? And answer it with two events. First, an in-depth investigation of leadership, how leadership is according to Amina Wadud and how leadership is according to various Muslim figures. Second, an examination of what Amina Wadud's and various Muslim leaders' leadership means for human life. So, the will help researcher analyze the problem of Amina Wadud's Leadership Concept and different Muslim figures because it focuses on the study of philosophy in terms of feminist studies.

Type of Research

This researcher is used qualitative research. The object of this research is the thought of Women's Leadership according to Amina Wadud in the Household and the views of some contemporary scholars of her study.

Data Collection Technique

To build a relationship, study the work of the figures concerned or historically by analyzing all the main concepts individually. This mindset is used to analyze and criticize the idea of leadership from the perspective of Amina Wadud and the view of leadership according to various Muslim figures. This research used two techniques:

The first is the analysis method, used to analyze a problem and look for patterns in data by systematically identifying problems. This method is used to refine the critical approach by deepening the analysis of several explanations of existing issues. This method is used to understand Amina Wadud's Leadership Concept.

The second is the critical method, which is a method of flow that emphasizes the assessment of society or culture by applying a system of knowledge about complex thinking by using the process of analysis and evaluation of the information received, used to criticize Amina Wadud's views with the views of various Muslim figures.

Amina Wadud Muhsin's Biography And Understanding Of Leadership

Biography of Amina Wadud Muhsin

Amina Wadud Muhsin is an American Muslim scholar and activist who has contributed to Islamic studies, Islamic feminism, and women's rights in religious contexts. She bore the name Maria Tesley before embracing Islam in 1974.(Bima and Abubakar 2020) She was born on September 25, 1952 M, in Batsheda, Maryland, United States. Her father was of African-American descent and was known as a devout pastor, working as a Methodist Christian preacher. At the same time, her mother was a descendant of Muslim slaves of Arab, Berber and African descent. He was born an orthodox Christian, and then at the age of 20, he was attracted to the Islamic concept of justice, which led him to become a mu'allaf on the day he named "Thanks Giving Day" in 1972.⁸

Since she was a teenager, Amina Wadud Muhsin was one of the figures active in Non-Governmental Organizations (NGOs), which intensively fought for women's rights in education, teaching and other relations such as business.(Rihlah Nur Aulia 2011a) Thanks to her active involvement and her deep concern for the struggle for women's rights, she is finally considered a figure carrying the glory of the feminist carriage in her country.

She began his undergraduate studies at the University of Pennsylvania, USA. Followed by postgraduate education (S2) at the University of Michigan with the Near Eastern Studies program (Near East studies). Then, he continued his S3 at the same University with a different

⁸ (Amina Wadud 2008) 20

study program. He took Arabic and Islamic Studies, completed in 1988 AD. (Saidah 2013) In addition to his formal schooling, he deepened his knowledge by following Advanced Arabic at The American University Cairo, Egypt. Before being named professor of Religion and Philosophy at Virginia Commonwealth University, Malaysia, in 1992, he taught in Malaysia and Lybia.(Ulum 2017)

Definition of Leadership

A leader is a person who influences others and directs certain parties to achieve goals. Conversely, leadership is defined as a person's ability to manage and direct groups effectively and efficiently to achieve goals. The problem of leadership is sometimes the same as human history. Until now, the situation has never run out of discussion.

Leadership is generally defined as the ability and readiness possessed by someone to influence, encourage, invite, move, direct, guide, and force other people or a group to accept this influence and then act to help achieve the goals set. Humans need leadership because not all human traits are the same. Each human being has certain limitations as well as advantages. Departing from this issue, not all humans can carry out their duties and functions alone because each human has different potentials, benefits, and disadvantages. Thus, fellow humans will need each other, of course, to complement the existing shortcomings. As with leadership, some humans need a leader to carry out their duties, but some can lead themselves.

There are several reasons why the character of a leader is needed in several interests, including the following: *First*, because many humans need a leader figure. *Second*, the leader should represent his group in an organization. *Third*, the risk taker: if there is pressure in an organization, then the leader is the one who takes great responsibility. And finally, the *fourth* is a place to put power.⁹ In leadership, a leader does not have the right to do as he pleases and take as much advantage as possible. But he has a total commitment to achieving a goal. Hoyt explained that leadership is an activity or art of influencing others to work together to achieve the purposes desired by an organization. According to James M. Black, leadership is the ability to convince others to work together under his leadership as a team to achieve specific goals.¹⁰ In contrast to Atmosudirjo's opinion, according to him, leadership is a good figure of a person's personality that makes the surrounding people want to follow or imitate their behaviour or that exudes a particular influence, behaviour that makes a group of people want to do what they are told.¹¹

Being a leader is an action that is at significant risk, so not just anyone can become a leader. The saying "*Leadership from the inside out*" means the success or failure of the leader will not be separated from the personality or knowledge he has. This is one of the reasons that only some people own leadership. But in the Qur'an, it is explained that the right to be a leader is a fitrah that every human being must undergo, either for himself or others, but often this burden is imposed on men.

Leadership in Islam

In the Qur'an, the leadership issue is often mentioned in several verses. The poem generally explains what is meant by a leader. The number of mufassir who interpret the lyrics have a definition of leadership under their respective views and who defines it. Still, the term leadership of the Qur'an has referred to the terms *Khalifah*, *Imamah* and *Ulil Amri*. Researcher will discuss one by one about the term leadership directed from the Qur'an. as follows:

⁹ Syarifudin, teori kepemimpinan. 461

¹⁰ ("Buku Dasar Kepemimpinan" 2020) 3

¹¹ Syarifudin, Encep. "Teori Kepemimpinan." *Alqalam* 21, no. 102 (2004): 459.

a. *Khalifah*

Allah created man as a servant chosen to represent him (*Khalifah Allah*). *Khalifah* is one of the words used by Allah in the Qur'an to talk about leadership.¹² With various forms and meanings, this word is mentioned 127 times in the Quran with 12 occurrences. The word *Khalifah* originates from the word *khalafa*, which means successor, replacement, behind and change.¹³ The word *Khalifah* is also a term that emerged when the history of Islamic government was raised as an Islamic political institution.

In another context, the word *caliph* is also used for the leader who replaced the Prophet Muhammad S.A.W. after he died after leading Islam. (Aghnia Faradits 2021) According to Ar Razi, the definition of *caliph* in Surah Al-Baqarah verse 30 is twofold. First, Adam replaces the jinn to occupy the world after the jinn occupied the earth earlier. Second, as the planet's ruler, Adam is a substitute for God in enforcing the law on earth.¹⁴ So, from Ar-Razi's view, it can be concluded that the *caliph* has a high degree so defined in the Qur'an as a substitute for God.

b. *Imamah*

The word *imamate* in Arabic comes from the word *imam*; the word *imam* in the Qur'an is mentioned 12 times. Al ahfahani also said that the sentence *imamah* is *Jama'*, and the word *al-imam* is *a'immah*.¹⁵ *Imam* in *maqayis lughah* explains that the term *imam* means prayer leader. In another sense, an *imam* is also interpreted as a person worthy of emulation and must follow in his footsteps and prioritize his affairs and the meaning of *khalifah*. If the *imam* means a lot as an imam in worship, namely prayer, the caliph is interpreted as an *imam* in society, and the Qur'an is an imam for the Muslims.¹⁶ Because the *imam* is sometimes interpreted as a thread to straighten the building, the leader straightens the problems or affairs around his people like a leader. The meaning of straightening this thread is the same as the *imam* in prayer, who must set the right example to his congregation so that what the community follows is correct. The word *imam* generally refers to guidance to goodness but is often used to describe a leader of a people.

c. *Ulu al- amr*

Ulu al- amr has two syllables, *ulu* and *al-amr*; *ulu* itself means owner. In contrast, *al-amr* implies an order, a demand to do something, and a state or an affair.¹⁷ These two meanings have a meaning that is in line if interpreted *ulu al- amr* means the owner of the order. Whoever can regulate and control something has the right to give orders to his members. From here, the meaning of the word *ulu al-amr* is concluded to be the leader.

In the meaning of this word, many scholars have different thoughts about the purpose. Still, the most common scholarly opinion is that *ulu al-amr* is a person who is authorized over the affairs of Muslims and can handle society's problems. Fakhruddin ar-Razi interpreted in his tafsir there are four opinions about *ulu al-amr*, namely *khulafa al-Rashid*, war leaders, scholars who provide explanations about sharing and teaching people the religion of Islam, and the last, the infallible imam. The number of definitions of leaders with the phrase *ulu al-amr* so that the meaning of this sentence covers a broad

¹² (sayyed hossein nasr 2004) 222

¹³(Abdul Muin Salim 1999) 112

¹⁴ (M.Quraish Shihab 2013) 66

¹⁵ الرغيب الأصفهان, مفردات ألفاظ القرآن بيروت: دار القلم, 1992 .

¹⁶ أحمد ابن فارس ابن زكريا أبو الحسين, معجم مقيس اللغة بيروت: دار الفكر, 2002

¹⁷ (الحسين 2002) 77

scope, which concludes that ulu al-amr is every person who can control the affairs of life, large or small, such as the leader of the state, or the leader of the family, or the leader for himself.

Women's Leadership According to Contemporary Scholars

A. Quraish Shihab

Family in Islam is an intuition that includes husband, wife, and children as the fruit of marriage and their offspring. (Yulianti, Putra, and Takanjanji 2018) Realistically, the family is a small institution consisting of various personalities, but it is this small institution that is often faced with complex problems, both internal and external. This causes the need for a framework that regulates each member's responsibilities, included in the managerial rules where the leader becomes one of its most essential elements. Seen from here, the leader in the family is critical, as has been stated by Quraish Shihab, that family leaders are far more vital than leaders in organizations, governments, or companies. Family members are always together under any circumstances so that each other feels belonging to each other. Disputes or similarities can appear and disappear instantly. This is because family always involves feelings, not calculations like those in companies or organizations.¹⁸

Regarding the issue of women's leadership in the household, Quraish Shihab has a different view from the previous mufassir. In his statement, he does not argue like other mufassirs. He wants to state himself as a mufassir who is moderate, standing alone with his opinion without having to strengthen the argument of one mufassir and weaken the view of another mufassir. In Tafsir al-Misbah, Quraish Shihab explains his view of women's leadership in the household and also uses the same verse as Yusuf al-Qardlawi, namely using the interpretation of Surah An-Nisa verse 34, specifically in the sentence "*Men are leaders of women ...*" he takes the phrase *qawwamun* which comes from the word *qawwam*, the meaning of *qawwam* here is in line with the term *ar-rijal* which comes from the phrase *rajul*, in Indonesian sense translated as male or often interpreted with the word leader. In general, it means that women are prohibited from contributing in terms of leadership and family and household affairs.¹⁹ However, Quraish Shihab interprets the meaning of *qawwam* not only to mean leadership, but this lafaz includes many purposes, including fulfilment of needs, maintenance, guidance, defence, and attention. Therefore, leadership in the household given to men should not be used for arbitrariness.²⁰

According to Quraish Shihab, many factors cannot make women leaders in the household, starting from the physical. Men, in general, are more extensive and taller than women, as well as with their voices and hands. Men are heavier and coarser when compared to women, who have softer voices and hands. Women's growth is faster than men's, but women can fortify themselves from disease than men. Men can breathe coarser or more air than women, but women have a faster heart rate than men.²¹ Regarding this difference, there is one thing revealed by Quraish Shihab: every man and woman is created in a different form, and the difference in completing the state of each type must also have other purposes and functions that have been adjusted between one another.²²

These differences do not end with the physical but also with the psychological. They have differences, including men who are more inclined to sports, fights, and fighting, while women like peace and friendliness. Men are more noisy and aggressive, while women are more

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan & Keresasian*, Jilid II, Jakarta:Lentera Hati, 2000. 408.

¹⁹ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan & Keresasian*, Jilid II, Jakarta:Lentera Hati, 2000. 425

²⁰ (Shihab 2010) 143

²¹ (M.Quraish Shihab 2005) 426

²² M.Quraish Shihab, *Tafsir Al-Misbah*.426

peaceful and calm, women avoid violence against themselves, while men use harsher methods against themselves. Regarding feelings, women are more aggressive than men, so their sentiments and fears are immediate, unlike men, who are usually more level-headed in dealing with things. On the other hand, women are less consistent than men but are more cautious, fastidious, religiously devoted, and talkative.²³ From this description, Quraish Shihab quotes Murtadha Muthahari in the book *Nizham Huquq al-Mar'ah* to conclude this difference as follows: Women like to work under the supervision of others and also women want their feelings by expressing their faces to be recognized by others to influence and meet their needs.²⁴

Judging from one of the verses of the Qur'an, *bima anfaqu min amwalihim*, the meaning of *anfaqu* in this verse is taken from the verb translated as has spent, and this verse shows that the spending of women in the family is prevalent for men. As seen now, many women are reluctant to be seen if she buys something for her husband. On the other hand, men are embarrassed if someone knows that his wife bears his life. Therefore, Islam, which is demanded under human nature, requires husbands to fulfil the needs of their wives and pay the costs of their lives and their children in the future. After that, according to Quraish Shihab, every obligation must have rights, and those who pay certainly get facilities. Therefore, the husband is obliged to provide for the needs of his wife and children, while the wife is obliged to obey her husband under religious teachings. According to Quraish Shihab, he states that the consideration of male leadership over women is based on two reviews. First, because of the advantages and privileges of men, both physically and psychologically, who are more qualified to be leaders and undergo leadership duties. Second, because men are obliged to spend their wealth on the needs of women.

B. Buya Hamka

Discussing the different degrees of men and women to determine who deserves to be the household leader, Hamka, as a Nusantara mufassir, understands Surah at-Taubah verses 71-72 that Islam provides guarantees and the same position for both. Likewise, women have high respect and are equal to men when women are insulted or harassed. Even regarding leadership, it is more than men who have the right to lead. Women also have the right to lead men in several ways. In interpreting women's leadership in the household, Hamka said that in Surah an-Nisa verse 34, no command comes directly to ensure that men are ordered to be leaders, or vice versa, that women are allowed to lead men.²⁵ From this interpretation, it can be seen that there is no meaning of *amr* command in it, but there is a meaning that is *khabar* (news).

According to Hamka, women and men have different instincts and instincts. He gave an example in his interpretation of *Tafsir Azhar*: if something dangerous happened in the household, a thief wanted to dig the house in the middle of the night. The first one who jerked sitting was a man, not a woman. Such is Buya Hamka's depiction of the differences in instincts and instincts between men and women.(Amir 2020) Because of the differences and examples above, the hadith also explains the division of roles and responsibilities due to these conditions. Men are responsible for earning a living and buying household needs, and women are responsible for looking after the property that men buy for their household needs. It is explained in the hadith that women are shepherds in their husbands' houses, and women are also responsible for their shepherds.²⁶

Hamka states the advantages of men over women. According to Hamka, the husband is obliged to provide for his wife and every child in the family. The life of the family members is

²³ M.Quraish Shihab, *Tafsir Al-Misbah*. 427

²⁴ M.Quraish Shihab, *Tafsir Al-Misbah*. 427

²⁵ (Buya Hamka 1996) 14

²⁶ ابي ابدالله بن اسماعيل بن ابراهيم, صحيح بخاري بيروت: دار ابن كثير, 1987

the responsibility of the husband as well as providing clothing, ensuring shelter and other matters concerning the family. Because the husband bears such obligations, giving him the right to hold leadership in the family is not wrong.²⁷

Men who lead women, not women who teach men, and not the exact position between women and men. Hamka places men in a superior position while women are inferior. (Maulidia 2018) So Hamka believes that the right to family leadership is given to men. In his book, he explains that an average household in the world will not be able to have two leaders, even though the rights and obligations are the same. He will not be able to lead a family with two people, only one leader fully responsible for everything he is a man.²⁸ Hamka established a man as the leader of the head of the family because considering instinct and the physique of women who are not the same as men make it impossible for women to lead the household. If a woman shows up while the man is unemployed, gambling, not earning a living, just happy to be happy, and saying that women's leadership is natural, then according to Hamka, this thought is abnormal.

Qawwamuna means leading so that it is upright, guiding it so it can walk, and compressing it so it does not fall. If it has slipped and failed, it is responsible for pulling it back up. Being the front guard if danger comes threatening, teaching if he feels his knowledge is still lacking, and being a backrest if he is sad. And besides that, he is also obliged to fulfil his family's needs.²⁹ That is Hamka's interpretation of the meaning of qawwamuna, which means that the man is assigned to protect and defend the woman who is his wife. A household comprises three elements: husband, wife, and children. The husband in the family is the president, and his wife acts as his secretary, who holds all the good and bad secrets in the household. So is the word of Allah in the Qur'an surah At-Taubah verse 71: And those who believe, men and women, some of them (are) helpers for others. They urge that which is good, forbid that which is evil, establish prayer, pay the zakat, and obey Allah and His Messenger. Allah will grant them mercy; indeed, Allah is Mighty and Wise. "Al-Qur'an Al-Karim. The inheritance ratio is two to one, with the male share being two and the female share being one. This consideration is based on the obligation of men to pay the dowry and the command for men to treat their women well. (Nurhasanah 2020) Departing from the above differences, Quraysh Shihab views that women cannot accept their role as family leaders; for him, the family leader is the man.

Amina Wadud Musin's Thought on Women's Leadership in the Household

A. Perspective on Woman

Amina Wadud Muhsin, as a feminist figure, is very concerned with the dignity of women. Still, in other ways, she is touched by the views of society that demean women who are always subordinated, especially by men. She strongly opposes this view because, according to her, this view depicts women as weak, inferior and not having good intellectual abilities.³⁰ Thus, women are limited to functions only related to biology, such as giving birth. And conversely, men are seen as more important and superior to women.

This issue not only affects the view of women in society but also affects the Qur'anic interpretation of women. For example, the Qur'anic view of creation, function, and reward.³¹ This view is dismissed by one of the verses of the Qur'an that discusses creation. The Qur'an explains that the design of humans is not based on gender but is determined based on the size of the size or nature that has been selected by Allah SAW, which is usually called nature.

²⁷ (Buya Hamka 1996) 12

²⁸ (Buya Hamka 1996)8

²⁹ Buya Hamka, *Kedudukan Perempuan Dalam Islam*. 8

³⁰ (Wadud 2006) 16

³¹ Amina Wadud, *Qur'an Menurut Perempuan*. 15

Amina Wadud also points to the Qur'anic view in mentioning gender, and men are usually referred to using the word *mudzakkar*, while women are referred to using the word *muannas*. According to Wadud, in terms of mentioning men and women, it does not always have to refer to a predetermined gender because the Qur'anic perspective is universal.³² But this view is refuted by Mansour Fakhir's statement that the meaning of *mudzakkar* and *muannas* is a designation to distinguish and identify men and women based on biological anatomy, which is God's nature. Etymologically, the physical meaning based on natural anatomy cannot be equated between men and women because men and women have different reproductive functions. Thus, sex differences apply universally to all men and women.³³ Although the differences between men and women are apparent as what is described in the Qur'an, Wadud remains firm in her opinion that they are not determined physically or physically but are determined by the deeds they do.

Suppose some verses are thought to penalize the weakness of women in their social status, such as the interpretation that says that the Qur'an sees men as higher than the position of women, who are only always disadvantaged. This opinion sparked Amina Wadud Muhsin's anxiety as a feminist. In this problem, Wadud emphasized that it was merely a wrong reading of the Qur'an because the Qur'an has teachings or ethics in interpreting women's differences in the Qur'an. (M. Rusydi 2014)

Amina Wadud's anxiety in seeing the condition of women who are always subordinated in several ways is followed by the discourse of gender equality, which feminists always bring up on the grounds of human rights. So, it gave rise to a feminist rebellion to reinterpret the hadith and the verse of the Qur'an. Therefore, Amina Wadud invited several other scholars to participate in reinterpreting readers or misinterpreting hadith and Qur'anic verses by capturing the spirit and ideas as a whole, integrative and holistic. *mufassirs* are primarily men. Because of the dominance of men, the interpretation of the Qur'an tends to defend men. That reason influenced Wadud's response to men. According to her, men cannot interpret the verses reasonably. They cannot represent women, so it has an impact on women's norms, which are deemed unfair and egalitarian, to maintain male power over women.³⁴

He chose to interpret the Qur'an himself with his hermeneutic method. The hermeneutic model he used was inherited by Fazlur Rahman, one of the hermeneutic figures. The hermeneutic he uses discusses three main aspects of the text. First, look at the situation from the context in which the verse was revealed and written so that the case of what happened during its revelation. Second, the grammatical structure of the text, and third, the whole text.³⁵ He also uses one of Fazlur Rahman's theories, often called the double movement. So that every interpreter or reader must be able to interpret the Qur'anic verse with some of the intentions he implies according to the time it was revealed and what was happening at that time so that the meaning obtained is not misguided because it cannot be limited by history and reduced at the time of revelation. (Zulfikri 2013) According to him, the Qur'an was not revealed like a collection of writings that are connected between one chapter and another, on the contrary, the Qur'anic verses were revealed according to the situation and conditions he faced.³⁶ The concept he uses merely aims to reinterpret the Qur'an (Qur'anic Reinterpretation), namely reinterpreting patriarchal verses, so these verses disappear until they change their meaning and finally realize gender justice again. (Sokhi Huda 2006)

In retrospect, Amina Wadud Muhsin's view of the *mufassir* is clearly wrong. In the Islamic tradition, one's credibility in interpreting Qur'anic verses is not determined by gender.

³² (Wadud 2006) 23

³³ (Fikih 1996) 38

³⁴ (Engineer 2000) 62

³⁵ (Amina Wadud 2008) 19

³⁶ (Wadud 2006) 17

Like, just because the mufassir comes from men, then men's affairs are more important than women's affairs in the Qur'an, as well as regarding gender equality. It is very wrong, even though it is clearly explained that a person's credibility is determined by the quality of his knowledge and faith. (Taufik Apandi 2015) This habit has been practised from the time of the Prophet Muhammad in spreading the da'wah of Islam. The Prophet trusted many companions to represent the da'wah of da'wah to various regions to teach Islam, one of which was Mu'adz ibn Jabal, whom the Prophet sent to the country of Yemen. Although Mu'adz's position was male, Rasulullah still trusted him and did not worry about him giving da'wah to the government of Yemen, whose population was not only men but also many residents of women. The Prophet believed Mu'adz could represent women and even discredit women in teaching the teachings of Islam. Therefore, there is no possibility that men were chosen as mufassirs based on their gender but on their knowledge and faith. Thus, the interpretations of the male mufassirs are not meant to be arbitrary, so they discredit women.³⁷

One of Amina Wadud's opinions on women is that the Qur'an never limits women in power, neither in leading women and women nor in teaching men and women. But the Qur'an considers leadership in the most efficient way.³⁸ Women who are well educated and have an independent character may be better at leading society. But in some situations, women are not recommended to teach, such as in the case of modern patriarchy. Women can't show up in such a situation, which will only destroy harmony. Similarly, in household matters, it is possible for the husband to be more patient with his children, it is possible for the husband to replace the wife's duties in some cases, for example, if the wife is sick, and even vice versa. So, leadership is an eternal characteristic that belongs to men only, and caring for children is a lasting characteristic that belongs to women only. Women and men certainly have different benefits in each particular situation.³⁹

B. Women's Right and Roles in the Household

In family life, each individual has their roles and duties as well as rights and obligations. What has been running until now, a man acts as a father and is obliged to lead the household and earn a living. A woman who works as a mother should take care of household matters. (Samsidar 2019) Allah gives women the nature of noble duties in the form of pregnancy, childbirth, breastfeeding, and educating children and is authorized to manage and regulate internal household matters.

The role of women as mothers in the household plays an essential role as the husband's psychological partner, a pious wife is a wife who actualizes herself well so that her husband gets psychological pleasure. In the household, in addition to being a husband's partner, women also play a role in managing the home. Every woman who plays the role of a mother must be able to do and complete many things at once so that the needs of all family members can be met, such as managing finances, educating children, nurturing, organizing the house, cooking and other things. The mother is also a family manager, she has the authority regarding the problems in the family, solving existing problems and organizing family needs plans for the future. Being a mother must also be a role model, instilling religious and human values in children to form the expected personality of the child.

Islam places the role of women in the family to be responsible for maintenance and care, while men are given responsibilities that are more inclined to guard and protect. Allah stipulates that women also have the same rights and obligations as men, except in one case, namely the issue of household leadership. Therefore, men are in charge of leading a household and earning a living because they are physically stronger than women. Therefore, men are

³⁷ (Syaikh Amin bin Abdullah asy-Syaqawi 2013) 19

³⁸ *Ibid.*, 20

³⁹ (Syaikh Amin bin Abdullah asy-Syaqawi 2013) 35

tasked with leading a household and earning a living, because they are physically stronger than women. Qardhawi said that being a leader in anything is not an easy thing, so Qardhawi set several conditions that must be met to become a leader, including seven conditions, namely: Muslim, male, mature, intelligent, fair, independent, and able to carry out the mandate of the Khilafah. (Al-Nabhanmi 1996) Qardhawi requires Muslims to be leaders because Muslims are not allowed to appoint leaders from infidels. Second condition, male. So women were not allowed to be leaders. Third, is puberty because a person who has not yet reached puberty is not burdened by the law. Fourth, it must come from intelligent people, because it is impossible for unreasonable people to be appointed as leaders. And finally, is fair, what is meant by fair is a person who is consistent in practicing his religion, so if he is fasiq and inconsistent in practicing his religion then he should not be appointed as a leader. However, Amina Wadud has a different view on male leadership and women's duties as mothers in the household. There are several things that Amina Wadud discusses about this:

The Functional Differences on Woman in the World

As the Qur'an explains, every human being undergoing social aspects has several functional differences. According to Amina Wadud, he is not distinguished based on gender but is determined based on purity. As stated in Allah's word, "O humanity, indeed we created you from a man and a woman and made you nations and tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best".

From the above interpretation, Wadud interpreted that holiness is not based on wealth, nationality, historical context, or gender but from the perspective of dimensions and attitudes. Likewise, according to Sayyid Quthb, this verse also includes all traits and attitudes that distinguish between humans, such as gender, skin colour, and so on, because humans will all return to one scale, namely piety.⁴⁰

Some people think that the main difference between women and men is the ability of women to bear children and breastfeed. This thought implies that women can only be mothers without being the backbone of the family, family leaders and other things. Wadud says that giving birth and breastfeeding are never described as the main functions of a woman in the Qur'an.⁴¹ It would be the primary function if seen from the perspective of the continuity of the human race.

Some scholars also say that human functional differences, especially men and women, are also seen from human origins. Wadud strongly dismisses the myth that has been circulating among the community, the assumption that the differences seen from the source of humanity originated from the incident of the Prophet Adam S.A and Eve in heaven who ate the fruit of Khuldi. According to the community, the woman (*Hawa*) is one of the main causes of human expulsion from heaven. It is clearly explained in the Qur'an that the command not to eat the fruit of khuldi is intended for both (*Adam and hawa*). The power is not only to one of them, Eve alone, Adam alone, but both. both of them were also instigated by Satan's seduction so that the Prophet Adam A.S fell for his seduction and ate the fruit, ultimately making humans from heaven. In her criticism of this myth, she intends that this myth should not be one of the reasons for society to have the right to claim that women can only give birth because women always bring disaster.⁴²

Different from Dr. Yusuf al-Qardlawi, he believes that men and women do not have different demands, but they have equal demands, in worshiping their God, carrying out religious obligations, as well as in the field of amar ma'ruf and nahi munkar, nothing is different. must be differentiated according to gender. However, in the family, the man has all

⁴⁰ (Wadud 1999) 110

⁴¹ (Wadud 2006) 110

⁴² (Wadud 2006) 110

the burdens he carries, the support he must provide for the family. So, he has one level of advantage over his wife. Al-Qur'an alkarim, Al-Baqarah Ayat 228.

Women are not just Biology

In this subchapter, Wadud emphasizes that women are not just biology, but the substance is that women are individuals.⁴³ Every individual must have a premier difference as a differentiator from other individuals. But Wadud says that the exclusive difference between women can be seen from their primary function, which is to give birth to children, because, as we see, men cannot give birth like women. Wadud's use of the phrase premier emphasizes the existence of negative connotations that imply that women's work can only be mothers in the household and are prohibited from looking for other jobs, causing women to be weak and troublesome creatures. It is also evident from all the education that some women go through education that should be geared towards the formation of obedient wives and mothers who take part in carrying out this primary function.⁴⁴

However, according to her, there is not a single verse in the Qur'an that states that childbearing is women's primary duty and role, indicating that motherhood is an absolute job for women.⁴⁵ As Wadud asserts, "*there is no term which indicates that childbearing is primary to women. No indication is given that mothering is her exclusive role*". In fact, in the Qur'an, one of the verses has the meaning of an order and an encouragement to respect each other, sympathy, and responsibility to the mother for giving birth to a child. This verse signals Muslims to respect all women on this earth without being differentiated and instructions to respect the reproductive capacity of women who are needed.⁴⁶

With this expression, Wadud looks back at the Qur'an with a hermeneutic interpretation. According to Wadud, there is no specific expression that a woman's primary function is to give birth, nor is there any indication that a woman's absolute role is only to be a mother.⁴⁷ It is also one of the causes of misunderstanding for the locals. If the absolute role of women is only to be mothers, then the final position of men is to take responsibility and receive the *message*.

Wadud also criticized the sentence of receiving the *treatise* only for men. According to her, men and women are equally burdened to be recipients of the *message* or divine communication as recipients of revelation, but there are no Qur'anic verses that exemplify women as recipients of revelation, because the situation in ancient times women were very degraded and underestimated, so there was little possibility for women to be able to receive the *message*. Moreover, according to Wadud, this is just a form of God's strategy for success, not about God's choice.⁴⁸

Mufassirs often use many Qur'anic verses to differentiate between men and women and support men's claims of inherent superiority that men are always above women. However, according to Wadud, even though the verse tends to distinguish between men and women, it is because it contains two terms that are often used in functional and group differences in the world, namely *fadhala* and *darajat*.⁴⁹ With this, Wadud puts forward the assumption that biological differences between men and women do not determine their status in Islam. Wadud's argument is that if this principle is well understood, then men will not look at women's reproductive ability or biological function alone but will look at women in terms of their social

⁴³ (Wadud 2006) 110

⁴⁴ (Wadud 1999) 111

⁴⁵ (Wadud 1999) 112

⁴⁶ (Wadud 2006) 111

⁴⁷ (Rihlah Nur Aulia 2011b)49

⁴⁸(Wadud 2006) 114

⁴⁹ *Ibid.*, 119

position or role in the public sector, and this will result in the realization of the value of egalitarianism.⁵⁰

Darajat

Discussing functional differences involving *darajat* and *fadhala* as discussed by researcher above. So, Amina Wadud also prioritizes and emphasizes her discussion of the *darajat* of women and men and *their fadhala*s. Regarding *darajat*, Wadud argues that individuals can obtain different degrees, classified between groups and individuals. Among groups, other groups can also get higher *degrees* than other groups.⁵¹

Wadud quotes one of the Qur'anic verses, which says that whoever comes to his Lord on the Day of Judgment believing in Him and has done righteous deeds, those with this criterion will get a high position and a noble degree. They have believed in Him and have done good deeds. From this Qur'anic verse, it can be seen that the deeds of obedience of each individual or group always determine the distinction of degrees between individuals or groups. But in this verse, Wadud argues that there is no actual determination of charity, any work that can make the charity different so that the resolution of the degree is also other, then humans often determine it and determine the degree by themselves. However, in the determination of charity, many people think that men's work is superior to women's work, no matter if the work is distributed in an arbitrary manner.

In discussing *darajat*, the Qur'an establishes several points that can influence people's assessment of *darajat*. First, all deeds done with piety are more valuable. Second, it is seen from the results of the charitable acts that the man or woman strives for. Alqur'an Alkarim, "An Nisa Ayat 32,". The deeds of every human being must be different. For different acts, the rewards obtained are undoubtedly extra. The tips brought are under the deeds that each individual has done. The prizes are not obtained from the division of labour of each individual. If a woman does the work that men should do, then there is nothing wrong with her getting more reward than before.

Wadud explains that there is no suggestion that women become immoral when they do men's work because the tasks required to make ends meet are more necessary than socially prescribed roles. For example, black American women are required to do a lot of work that replaces the part of men. She indirectly becomes the backbone of the family, which makes her fulfil routine tasks such as caring for and raising her children. Still, in other ways, she is also the leader of her family.⁵² What she says is wrong because it is inversely proportional to what the Qur'an has said in the previous discussion.

Fadhala of Woman

As discussed in the discussion of *darajat*, each individual has a different degree. It all depends on his deeds. As in the Qur'an, it is explained that Allah exalts some creatures by upgrading others, such as Allah creating humans as selected creatures compared to other animals. Likewise, the discussion of *fadhala* is the same as *darajat*. However, according to Wadud, this is not an absolute because the Qur'an also states there is no distinction between them. The verse shows that the advantages between one creature and another are always relative.

Fadhala is the same as degrees, and the difference is that degrees are obtained through one's actions so that he can increase his degree. If *fadhala*, it is not determined by the individual's deeds or practices. No one can achieve it, but only Allah can give a *fadhala* to whom he wants to the individual he wants. Apart from Allah, no creature can give *fadhala* to anyone. Humans are always the recipients of these *fadhala*.⁵³

⁵⁰ (Amina Wadud 2008) 97

⁵¹ (Rihlah Nur Aulia 2011a) 51

⁵² (Amina Wadud 2008) 87

⁵³ Amina Wadud, *Quran menurut perempuan, Membaca kembali kitab suci dengan semangat keadilan*,

Fadhala also enters the discussion of household leadership. Leading the household is *fadhaala* for men only. Wadud dismisses this by quoting Surah an-Nisa verse 34, "*Arrijalu Qawwamuna 'Ala Nisa*" in her interpretation of this, she admits that the *fadhaala* of household leadership is intended for men. However, he determines that this verse will apply if it is based on two conditions: what men have given to their families and what they spend from their wealth to support women, which is a socio-economic norm and ideal.⁵⁴ So, if these two conditions have been met from all sides, this verse will apply if one still needs to be completed and failed to be implemented. The man cannot be the leader of the woman, as the poem has explained, and the woman has the right to be the leader of her family.

Amina Wadud argues that if a husband can no longer provide for his wife, the husband's status as a leader will automatically disappear.⁵⁵ This incident supported controversy among scholars. The grand mufti of Saudi Arabia, Abdul Aziz al-Shaikh, said, "*Those who defended this issue are violating God's law. Enemies of Islam are using women's issues to corrupt the community*". He noted that Amina Wadud is an enemy of Islam who opposes God.⁵⁶ But with so much opposition from great scholars, Wadud still rejects the existence of essential differences between men and women, and she still stands by her opinion.⁵⁷

A lot goes into determining the *fadhaala* from Allah to His creatures, not only in the recipient of the message, the leader of the household but also in material discussion. Material includes *fadhaala* given by Allah to specific individuals regarding inheritance distribution. The Qur'an explains that Allah determines that men get a greater share of property than women. In the discussion of inheritance, men get twice as much as women or are often referred to in faith as two to one, men who get two parts, and women who get one piece. However, according to Wadud, this is not absolute. Men can get more property than women and vice versa because the exact number of shares returns to the owner of the wealth, namely family wealth.

In this discussion of inheritance, many men consider themselves created by Allah SWT to be superior to women, especially in terms of physical strength and intellect. According to Wadud, this interpretation is inconsistent with Islamic teachings, as it does not reference establishing men's physical or intellectual superiority.⁵⁸ In Wadud's interpretation, the use of material terms that are given more to men does not limit the matter of family leadership because, according to her, this verse is a verse that is applied to society in general without looking at individual groups.⁵⁹

In this settlement, she discusses Sayid Quthb's opinion that men and women are creatures of God who were never meant to oppress each other. They were created as members of the most critical institution in society, the family. Each member is given different responsibilities within the family, and women's responsibilities are distinguished by their primary duty of bearing children. Childbearing is crucial in preserving the population, and this responsibility requires a great deal of superiority and intellect as well as physical strength, intelligence, stamina, and deep personal commitment. To maintain balance and justice and avoid oppression, it is men's responsibility to preserve the human race.⁶⁰ In balancing this, the Qur'an establishes men as *Qiwamah* in the sense that men must take care of women so they do not feel burdened by their additional duties and are comfortable with their primary

tarj Abdullah Ali (Jakarta:Serambi,2006). 120

⁵⁴ Wadud. 121

⁵⁵ *Ibid.*, 121

⁵⁶ <http://www.republika.co.id/berita/dunia-islam/fatwa/11/06/20/ln3biv-fatwa-mui-hukum-wanita-menjadi-imam-shalat>

⁵⁷ Amina Wadud, *Quran menurut Perempuan*. 122

⁵⁸ *Ibid.*, 122

⁵⁹ (Wadud 2006) 125

⁶⁰ (Wadud 2006) 125

responsibilities, which are very heavy and only he can do it. The care referred to here is physical and material protection from men.

But Wadud's views on *nafkah* were criticized by several scholars, namely Abbas Mahmud al-'Aqqad, Wahab Zuhaili and Hamka. According to Abbas Mahmud al-'Aqqad, even if a woman already has a permanent job, can live independently, and even become the backbone of the family in the household, this does not make the woman the head of the home to abolish male leadership. Because the leadership of the household is not necessarily only seen from the excess in providing for his wife.⁶¹ But family leadership is seen from the advantages of men who have been given by Allah as well as in the provisions of Islam, it is mandatory for men who are married to provide for their women.

According to Abbas Mahmud Al-'Aqqad, the intention of the advantages given by Allah in favouring men is not to demean women. Abbas Mahmud Al-'Aqqad refers to Surah Al-Baqarah verse 228, which he interpreted as "Do not hope in what Allah has bestowed on you, for men have their portion, and women have their own portion according to what they have worked for. Ask Allah about his reward. Surely Allah is all-knowing".⁶² The explanation of this verse is clear. Likewise, Al-Buti's view is that men are given *fitrah* with all their maleness and its advantages, as well as women. Allah has given women all their femininity and its specifications and privileges. There is no difference in the provision of *fitrah*, everything is just given according to their respective doses.⁶³

Not enough with Abbas Mahmud Al-'Aqqad's criticism, Wahab Zuhaili also has a contrasting view with Amina Wadud. He believes that the family's leadership is given to men because men have the intellectual and physical strength that is given more to women and their obligation to provide maintenance and dowry for their wives. So, in its implementation, the husband remains the head of the family even though he does not provide for it, and the wife remains a housewife. (Zuhaili 1983) Likewise, according to Hamka, as explained in the previous chapter, Hamka also argued the same thing that men are obliged to lead women. If they do not show, then they will sin. The scholars present this argument because of the advantages of men who are superior to women.

Many *fuqaha* do not agree with the agreement to make women as leaders and even prohibit women from leadership, because leadership is often synonymous with an *imam* or *khalif*.⁶⁴ Yusuf al-Qardhawi, took a hadith which explains that a people will not be lucky if that people is led by a woman. Qhardawi's view of this hadith was intended to inform the Persian people of their lack of success in using women as leaders, because they had to choose leaders through hereditary means, even though among the Persian people at that time there were many who were more capable of being leaders.

Regarding the discussion of *Qiwamah*, *Qiwamah should* not be limited to the material only. Wadud emphasizes that *qiwamah* must include a broad scope applied to the spiritual, moral, intellectual and psychological dimensions.⁶⁵ By fulfilling this broad meaning of *qiwamah*, men can fulfil the importance of their caliphate on earth, as Allah SWT has determined for the creation of humans.

Nusyuz

The many terms of women are discussed by Amina Wadud and reinterpreted with her hermeneutical interpretation, one of which is the discussion of *nusyuz* in the household. She

⁶¹ (Taufik Apandi 2015) *Jurnal Kalimah*. 2015. 8

⁶² عبس محمد العقدة, المرأة في القرآن بيروت: منشرة المكتبة للعصيرية, 2007. 7

⁶³ (Taufik Apandi 2015) *Jurnal Kalimah*. 15

⁶⁴ (القرضاوي 1968) 207

⁶⁵ (Wadud 2006) 128

reinterprets *nusyuz* because, according to her, many men legalize domestic violence using one of the verses in the Qur'an.

So, she quoted Surah An-nisa verse 34 and took some crucial points in this verse, namely on lafadz *qanitaat* and lafadz *that*. According to Wadud, Lafadz *qanitaat* in the poem has the interpretation of a "good" woman, but it is often interpreted as a woman who is "obedient". A more specific meaning is obeying the husband. (Miftahul Jannah 2019) Wadud classifies the meaning of *qanitaat* and the meaning of *that*. In the meaning of *qanitaat*, Wadud describes someone who has the characteristics of believing in Allah, and in the meaning of *that*, in the form of a description of obedience between Allah's creatures or to Allah himself.⁶⁶ In this specific classification, the meanings of the following two phrases can be distinguished based on their usage.

Wadud's analysis of lafadz *qanitaat* continues beyond its classification. She continues to analyze to find 13 lafadz *qanitaat* in the Qur'an. In her analysis, she did not find the lafadz *qanitaat*, mainly used to say the obedience of Allah's creatures to their creators. This lafadz is not only used for humans, but all of Allah's creatures also use this lafadz in their obedience in general, as in Surah *Al-Rum* verse 26, which is the obedience of the heavens and the earth. So, there is no *qanitaat* sentence interpreted as the wife's obedience to her husband but the wife's obedience to the creator.

Wadud takes several essential points from this interpretation, namely that women must obey and obey their husbands. Otherwise, women can be beaten by their husbands; according to Wadud, this explanation is not oppression but provides a way out and problem-solving for husband and wife who are not harmonious, not oppression of women. (Jaya 2020) However, Wadud considers that some people make this letter a matter of legitimization and legal recognition for men to commit acts of violence against their wives if they are insubordinate and disobey.⁶⁷

Sayid Quthb also has the same indication as Amina Wadud, he interprets that this letter provides suggestions as a solution to family disharmony. The first solution is a verbal solution, such as advice or through the help of referees or advisors. The second step is the separation of beds to calm each other down with the existing problems because it is a calm condition for him to reflect on the current issues. The third, with the use of the term *Dharraba*, if seen by the word used then, can be interpreted as hitting repeatedly but, it does not always mean this. It also means leaving or stopping a journey.⁶⁸

In her hermeneutic, Wadud interprets that this verse does not aim to permit the oppression of women but rather prohibits violence against women and the customs that existed in the previous patriarchal era. They believe that men who provide for their women are obliged to obey. There is no correlation in the revelation that a husband's beating of his wife will make her obedient to him.⁶⁹

However, it seems that Amina Wadud's analysis of lafadz *qanitaat* is far from perfect. Because in Surah *Al-Ahzab* verse 31 explains that whoever among them obeys (*qanitaat*) to Allah and His Messenger and he also does good, then surely Allah will give a double reward. (Miftahul Jannah 2019) This verse breaks Amina Wadud's argument with all her interpretations of this piece of poetry. Al-Wahidi argues that *qanitaat* has a general meaning, namely to Allah and the husband. The previous sentence does explain the wife's obedience to the husband but is continued in the following sentence, which says, "if your wife obeys you, then do not look for ways to trouble her".

⁶⁶ (Wadud 2006) 128

⁶⁷ (Wadud 2006) 132

⁶⁸ (Wadud 2006) 132

⁶⁹ *Ibid.*, 134

In Yusuf Qardhawi's view, he emphasized that the issue adopted regarding the discussion above which concerns husband and wife issues in terms of *nusyuz* does not necessarily mean permission for oppression as considered by Amina Wadud, men being leaders is an advantage given by Allah SAW specifically. for men. Likewise in the case of the household, even though that is the case, Qardhawi is of the opinion that giving leadership rights to a man does not mean that everything related to matters led by him is absolutely in his hands, so that the wife does not have the right to correct anything about him, because after all The Qur'an always indicates that there should be deliberation between husband and wife. This is not to dismiss the wife's opinion as a housewife, however, the wife's opinion must be taken into account in various issues related to the family.⁷⁰

From the explanation above, a wife is not wrong if she obeys her husband because it is an order. And a husband also cannot be arbitrary towards his wife regarding the interpretation explained in the discussion. In addition, discussing *Nusyuz* is the same as discussing marriage, knowing that the ultimate goal of marriage is to improve each other's emotional, intellectual, spiritual and economic conditions. The continuity of husband and wife is based on respect, not the wife's obedience to her husband, not to create disharmony in the family. It is apparent in the Qur'an that Allah favours men and women who marry and create harmony built together with love and affection, not those who fight for leadership positions in the family.

From this study, the researcher concluded that the interpretation used by Amina Wadud in interpreting the verse of women's leadership in the household is not an absolute interpretation that can be used as a reference. Because some figures have different arguments with Amina Wadud and even refute what she has interpreted. Some scholars have been discussed by researcher, namely Yusuf qardhawi, Buya Hamka, Quraish Shihab and others.

Conclusion

After examining the results of the researcher's research on the descriptions that have been put forward by the chapters above, the researcher draws the following conclusions:

The result of Amina Wadud Muhsin's thoughts regarding women's leadership in the home is that women have the potential to become household leaders if men do not fulfil two conditions: first, regarding what men have given to their families and what they spend from their wealth to support women. If one of these conditions has not been met and fails to be implemented, it is like a man who fails to provide for his woman and his household. Amina Wadud emphasized the importance of women leading and actively participating in the household as a form of empowerment. This research also highlights the challenges and conflicts that may arise when traditional views collide with more progressive ideas about women's roles in the household. This analysis provides in-depth insight into the concept of female leadership in Islam and the potential for changes in society's view of the role of women in the household. The results of this research can help stimulate discussion and critical thinking about gender issues in the context of Islam and the family, especially in women's leadership. Apart from that, this research can also provide a more inclusive and progressive view of the role of women in household leadership in contemporary Islamic society.

References

Indonesian Reference

- Abdul Muin Salim. 1999. *Fiqh Siyasah Konsepsi Kekuasaan Politik Dalam Al-Qur'an Cet 1*. Jakarta: Raja Grafindo Persada.
- Aghnia Faradits. 2021. "Dimensi Kepemimpinan Dalam Al-Qur'an." *Jurnal At-Tahfizh* 2 (02): 1-16.

⁷⁰ يوسف القرضاوي, *من فقه الدولة الإسلامي* بيروت: دار الشروق, 190.1968

- Al-Nabhanmi, Taqiyudiin. 1996. "Sistem Pemerintahan Islam." *A-Izzah Khazanah Tsaqafah Islam*, 67–70.
- "Al-Qur'an Al-Karim." 2016 6 (August): 128.
- Al-Qur'an alkarim. n.d. *Al-Baqarah Ayat 228*.
- Alkarim, Alqur'an. n.d. "An Nisa Ayat 32."
- Amina Wadud. 2008. *Inside the Gender Jihad: Women's Reform in Islam*. One World Oxford. Amerika. <https://doi.org/10.5860/choice.44-3255>.
- Amir, Ahmad Nabil. 2020. "Kepimpinan Wanita Menurut Perspektif Hamka" V: 59–73.
- Bima, Sunan Giri, and Syukri Abubakar. 2020. "Pandangan Amina Wadud Terhadap Perempuan Menjadi Imam Sholat Laki-Laki (Suatu Pendekatan Tafsir Hermeneutik)" 9 (1): 15–32.
- "Buku Dasar Kepemimpinan." 2020.
- Buya Hamka. 1996. *Kedudukan Perempuan Dalam Islam*. Jakarta: yayasan nurul islam.
- Engineer, Ashgar Ali. 2000. *The Rights of Women in Islam, Terj. Farid Wajidi, Dkk. Cet. 2*. Yogyakarta: LSPPA.
- Fikih, Mansour. 1996. *Analisis Gender & Transformasi Sosial*. 1st ed. Yogyakarta: pustaka pelajar.
- Jaya, Makmur. 2020. "Penafsiran Surat An-Nisa' Ayat 34 Tentang Kepimpinan Dalam Alquran." *Prodi Komunikasi Dan Penyiaran Islam* 11.
- M. Rusydi. 2014. "Relasi Laki-Laki Dan Perempuan Dalam Al-Qur'an Menurut Amina Wadud." *Miqot XXXVIII* (2): 276–94.
- M. Quraish Shihab. 2005. *Tafsir Al-Misbah*. II. Tangerang: Lentera Hati.
- . 2013. "Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat."
- Maulidia, Lathifatul. 2018. "Kepemimpinan Perempuan." *Universitas Nurul Jadid* 02 (02): 211–31.
- Miftahul Jannah, Muhammad Yasir. 2019. "Jurnal An-Nida ' Hermetika Tauhid ; Kritik Terhadap Penafsiran Amina Wadud Tentang Nusyuz." *An-Nida ' 43* (2): 194–218.
- Nurhasanah. 2020. "Pemikiran Hamka Dan Nasaruddin Umar Tentang Peran Perempuan Dalam Kesetaraan Gender." *Jurnal Ilmu Al-Qur'an Dan Tafsir Nurul Islam Sumenep*, no. 02: 281–96.
- Rihlah Nur Aulia. 2011a. "Menakar Kembali Pemikiran Feminisme Amina Wadud." *Jurnal Studi Al-Qur'an*, 45–62.
- . 2011b. "Menakar Kembali Pemikiran Feminisme Amina Wadud." *Jurnal Studi Al-Qur'an* VII.
- Saidah, Nor. 2013. "Bidadari Dalam Konstruksi Tafsir Al-Qur'an : Analisis Gender Atas Pemikiran Amina Wadud Muhsin Dalam Penafsiran Al-Qur'an." *Jurnal Palestern* 6 (2): 441–72.
- Samsidar. 2019. "Peran Ganda Wanita Dalam Rumah Tangga." *An Nisa' Vol. 12*, (2): 655–63.
- sayed hossein nasr. 2004. *The Heart of Islam: Enduring Values for Humanity*. New York: Harper Collins.
- Shihab, M. Quraish. 2010. *Perempuan Dari Cinta Sampai Seks*. IV. Tangerang: Penerbit Lentera Hati.
- Sokhi Huda. 2006. "Kontroversi Hak Dan Peran Perempuan Dalam Pemikiran Kontemporer Amina Wadud." *Uin Sunan Ampel*.
- Syaikh Amin bin Abdullah asy-Syaqawi. 2013. "Kisah Keteladanan Mu'adz Bin Jabal Radhiyallahu 'Anhu." *Islamhouse*.
- Syarifudin, Encep. 2004. "Teori Kepemimpinan." *Alqalam* 21 (102): 459. <https://doi.org/10.32678/alqalam.v21i102.1644>.
- Taufik Apandi. 2015. "Kritik Atas Pemahaman Kaum Feminis Terhadap Otoritas Mufasir

- Laki-Laki.” *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 13 (1): 1–20.
- Ulum, Khozainul. 2017. “Amina Wadud Muhsin Dan Pemikirannya Tentang Poligami.” *AL HIKMAH Jurnal Studi Keislaman* 7 (1): 10–21.
- Wadud, Amina. 1999. *Qur'an and Woman*. New York: Oxford University Press.
- . 2006. *Qur'an Menurut Perempuan, Membaca Kembali Kitab Suci Dengan Semangat Keadilan*, Tarj Abdullah Ali. Jakarta:Serambi.
- Yulianti, Reny, Dedi Dwi Putra, and Pulus Dika Takanjanji. 2018. “Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin.” *Madani- Jurnal Politik Dan Sosial Kemasyarakatan* 10 (2): 16–17.
- Zuhaili, Paparan dari Wahbah. 1983. *Kedudukan Perempuan Dalam Islam*. Jakarta: pustaka panjimas.
- Zulfikri, M.Hum. 2013. “‘Membaca’ Perempuan Di Dalam Al - Qur’an,” 1–15.

Arabic Refrence

- ابراهيم, ابي ابدالله بن اسماعيل بن. 1987. صحيح بخاري. بيروت: دار ابن كثير.
- الحسين, أحمد ابن فارس ابن زكريا أبو. 2002. معجم مقيس اللغة. بيروت: دار الفكر.
- الربيع الأصفان. 1992. مفردات ألفاظ القرآن. بيروت: دار القلم.
- العقد, لعبس محمد. 2007. المرأة في القرآن. بيروت: منشرة المكتبة اللعصلرية.
- القرضاوي, يوسف. 1968. من فقه الدولة للإسلامي. بيروت: دار الشروق.
- محمد سويد. 1995. المذهب الإسلاميات الخمسات والمذاهب الموحد. بيروت: دار التقريب.