

Legal Verses About Women's Dignity and Actualization of Gender Equality in the Family

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Abstract

This article is about legal verses related to the noble status of women. So far, some people still think that the status of women is not as special as that of men. Such an assumption has a serious impact on gender inequality in the household, women are often positioned as officers who play a role in "wells, kitchens and mattresses". Whereas in the Qur'an the position of men and women in the family sphere has the same degree, has the same rights and obligations, has the same dignity. The focus of this article is to find the verses of women's law and their actualization of gender justice in the family. This type of article is *library research* (literary research), using a qualitative approach with discriminatory-analytic analysis, this article explains the verses about the glory of women in Islam. From several stories in the Koran, especially verses about the glory of women. It can be said that Islam came to proclaim the humanity of women as whole human beings. Women are noble beings who have dignity and worth. Islam asserts that all humans (male and female) are created from the same element (*nafs wahidah*). Islam is very strict about placing women as equal partners to men, including in the family.

Keywords: *Law Verses, Women's Dignity, Gender in the Family*



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INTRODUCTION

The Al-Qur'an was revealed to be a guide for humans so that they become creatures who know their God and can carry out the mandate as God's representatives on earth (*khalifah alLâh fi al-ardl*) as best as possible. That is why all verses of the Qur'an contain educational values, both written and implied. One of the ways God educates and teaches people is with the story method. This is in line with the psychological condition of humans who really like stories. Isn't it when there is a complicated problem that requires solving, unconsciously we often say: "How did this story come to be like this?" With this story or story method, it is hoped that educational messages can be conveyed effectively without any party feeling patronized. So, in the Koran, Allah tells many stories of prophets, figures, and past people so that they can be role models (*uswah hasanah*) and lessons (*'Hebrew*) for all of us. What is even interesting is that the verses of the Qur'an contain more stories than legal verses where according to A. Hanafi's calculation there are around 1600 verses about stories, while there are only 330 verses about law. (Hanafi, 2005, p. 45)

One of the stories in the Qur'an is teaching/education through verses about the glory of women. Through the stories of these verses, God teaches a lesson that women have the same glory as men, without discrimination. Islam came to proclaim the humanity of women as whole human beings. Women are noble beings who have dignity and worth. Islam asserts that all humans (male and female) are created from the same element (*nafs wahidah*). Islam is very strict about placing women as equal partners to men. But the problem is, until now, among some people, there are still many who do not understand the position of women's dignity, even though in the Qur'an, it is clearly emphasized that between men and women have the same equality and justice, mutual respect. help each other, there is no most authoritarian, powerful and superpower in the family. The impact of misunderstanding is related to the nobility of women, in households with the impact that women often experience based on weakening *patriarchism*.

Referring to feminist commentators, who stated that gender inequality that befell women stems from the existence of gender disparities in various aspects of life. This can be caused by the negative labeling that women are weak, which also stems from the existence of myths that have been built up in a society. For example, the myth about sperm as the essence of life. Women do not have the essence of life, they are only capable of receiving, so women are human number two and weak. (Subhan, 1999, p. 19) The justification for this authority can be born supported by social perceptions in the form of myths about the superiority of a man that is believed by certain communities. By using this kind of thinking, the injustice that occurs is a type of injustice based on "*Gender*". This inequality arises due to differences in socially constructed gender roles where one party is subordinate to the other party. (Ridwan, 2007, p. 9) The notion that women are lower than men raises the doctrine of injustice and inequality between men and women which then creates patriarchal values. (Sahbana, 2021, p. 11) The patriarchal cultural construct that is universally established and lasts for centuries is no longer seen as inequality, in fact it is claimed to be "*scientific facts*".

From the literature review, there are several research articles related to women's rights and gender in the family, including the research of Dwi Edi Wibowo, (Wibowo, 2011, p. 3) This article explains that between men and women are not completely different creatures, but they are also not completely the same. They are not the opposite sex, but a sex partner. They were created not to oppress or dominate, but as creatures in need. Further research by Saiful Anwar, (Anwar, 2015) This article concludes that gender equality is a sweet expression that is full of hopes and dreams, but it is only tyranny and the impossibility of PKBG as a means of implementing gender in the family. "*Engendering Families*" is not a measure of family empowerment but as a "*Endangering Families*" which endangers the institution of the family. Furthermore, Anita Rahmawaty's research, (Rahmawati, 2016, p. 11) this article about gender relations in the career family can be built through gender partnerships (*gender partnership*) equality and justice between husband and wife and children, both men and women in carrying out all family functions through the division of roles and work, both in the public, domestic and social spheres. From the library, the *novelty* and *GAP analysis* of this article is based on the verses of the law on the dignity of women and its implications in the family.

This article study is important to write on the grounds that verses about the glory of women need to be lived together and implemented to uphold gender equality and justice in all areas of life, especially in the family (*domestic*). Since in society there is still a strong notion

that Islam teaches the inequality of women and men. This erroneous assumption causes women to experience various forms of gender inequality and injustice. These include taking forms of marginalization that often impoverish women, subordination, stereotypes, giving excessive workloads (wells, kitchens, mattresses) and acts of violence in its various dimensions.(Mahmudah et al., 2022) The focus of the study in this article is to describe the verses about the glory of women. Then to what extent are the verses about the glory of women in the actualization of gender equality in the family?

RESEARCH METHODS

This type of article is a qualitative study, the purpose of using this qualitative is to analyze in depth which will reveal legal verses focused on verses on the glory of women, then after describing the verses of noble law it is analyzed to what extent they have implications for the household. This qualitative article focuses on normative studies, with a text approach, the text in this article is verses about the nobility of women. The data analysis technique in this article is by studying the theory of gender justice.

RESULTS AND DISCUSSION

1. Position of Women Before Islam

Before explaining about the verses about the glory of women, in the writer's opinion, it is necessary to explain briefly, regarding the facts of injustice and discrimination against women before Islam came. Whereas historical facts reveal that, thousands of years before Islam came, especially during the Jahiliyah era, women were seen as not having complete humanity and therefore women had no right to voice (opinion), had no right to appear in public, had no right to property. inheritance, did not have the right to work, the status of women's rights in the pre-Islamic era experienced many human rights violations and intimidation.(Asnawi, 2018, p. 23)

The status of women in the pre-Islamic era was truly terrible, women were considered a disgrace, women were believed to bring disaster. There are many stories about the burial of children or baby girls alive because their parents were afraid of embarrassment, these facts are all black sheets that adorn the era of ignorance. It can be concluded that the culture of ignorance demeans women and views women as very despicable beings. This culture is now known as patriarchal culture.

A culture that tolerates oppression, unfair and inhumane treatment, especially towards women. The impact of the jahiliyah culture on women's rights is that women experience injustice and various forms of human rights violations, such as women being locked up, shackled and shackled. Women are not allowed to have a career, work, and have a profession, carry out useful humanitarian activities and seek knowledge to help others.

This paradigm eventually gave birth to a negative stigma that was addressed by the West towards Islamic teachings, that it was as if Islam did not respect the position of women, restricted their freedom, was unfair and made them as second-class human beings who were confined to the domination of men and lived in humiliation. Muslim women are also portrayed as women who are backward and excluded from the dynamics of life without a real role in society. Therefore, they consider that Islam is the main obstacle to the struggle for gender equality.

Surprisingly, some Muslims who have lost their identity are even influenced by these views. Instead of arguing, they even become part of spreading their thoughts. Under the campaign for women's emancipation and gender equality, they want the muslimah give up the values of their self-esteem that has been guarded by Islam. Historically, before the advent of Islam, the entire human race looked down on women. Don't glorify him, consider him as a human being. The Greeks considered women as mere means of pleasure. The Romans gave the right for a father or husband to sell his daughter or wife. The Arabs give the right to a son to inherit his father's wife. They do not get inheritance rights and do not have the right to own property. It also happened in Persia, India and other countries. (Asnawi & Setiawan, 2021, p. 34)

Then Islam came. The presence of Islam carries a mission to liberate all kinds of injustice and discrimination against all human beings, including women. The message of morality in the Qur'an places great emphasis on honor, justice, human equality, and gender equality as explained in (QS. Al-Baqarah, 2: 228)- (QS. An-Nisa 4: 124)- (QS. An-Nahl, 16: 97)- (QS. Al-Isra', 17: 70) -(Q.S. al-Hujurat, 49: 13). Rasulullah SAW fought hard to uphold justice and the glory of women. Rasulullah SAW was born on this earth with the aim of upholding justice and eliminating human rights violations. The Prophet strenuously built a civilized (civilized) society. Rasulullah SAW was born to defend oppressed groups, both culturally and structurally, which are mentioned in the Qur'an *al-mustadh 'afin*. Between groups *al-mustadh 'afin* It was women who suffered the most at that time. It is not surprising that the mission of Rasulullah SAW is closely related to efforts to defend, protect, respect, and empower women.

Rosulullah SAW was very persistent in eradicating the culture of ignorance which is inhumane and harassing women. He fights for the realization of Islamic teachings that are accommodative to human values, teachings that carry the values of justice and gender equality. The Prophet's struggle was not over yet, Rasulullah SAW bequeathed to His ummah to always protect, protect, and respect women wherever they are.

The teachings that Islam carries are teachings that are full of grace, justice, and equality as well as protection of human rights. Therefore, spreading or preaching Islamic teachings which are full of justice and equality of human rights is very important, and must be carried out continuously without stopping and tired. Especially in Indonesia, both at the national and local levels.

2. Verses About Women's Glory

a. Surat Al-Hujarat Verse 13

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

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

Abu Daud narrated about this asbabun nuzul Surah Al Hujurat verse 13. This verse was revealed regarding Abu Hind whose profession was a cupper. The Prophet asked the Bani Bayadhah to marry their daughter to Abu Hind, but they were reluctant on the grounds that Abu Hind was their former slave. This attitude is wrong and condemned by the Koran

with the revelation of this verse. That glory with Allah is not because of heredity or lineage of nobility but because of piety. This verse carries a mission to teach equality, tolerance and cooperation and eliminate discrimination. The content of Surah Al Hujurat verse 13 is that this verse informs that humans come from one descendant, namely the Prophet Adam and Eve. So, in essence they are equal. Diversity is sunnatullah because Allah made humans develop so much that they become nations and tribes. Diversity is not to divide and oppose each other, but to know each other. With a good introduction, closeness, cooperation, and mutual benefit will be established. All human beings are equal before Allah Subhanahu wa Ta'ala. What makes the difference is his piety. The most noble human in the sight of Allah is the most pious. Allah is All-Knowing of everything that is done by humans, including their level of piety and their attitude towards other humans, especially regarding diversity. This verse teaches equality, tolerance and cooperation and eliminates discrimination.

b. Surat Ali Imran Verse 195

فَأَسْتَجِبْ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَمَلٍ مِّنْكُمْ مِّن ذَكَرٍ أَوْ أَنفِي بَعْضِكُمْ مِّن بَعْضٍ فَأَلِذِينَ هَاجَرُوا وَأُخْرِجُوا مِن دِيَارِهِمْ وَأُودُوا فِي سَبِيلٍ وَقَتَلُوا وَقَتِّلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخِلَنَّهُمْ جَنَّتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

Meaning: And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

Asbab al-Nuzul Surat Ali 'Imran Verse 195 is: at that time Ummi Salamah once said, "O Messenger of Allah! I did not hear Allah mention women at all in relation to hijrah," then this verse was revealed. Because of their persistence in doing good deeds, full of sincerity accompanied by earnest prayer, then God granted their request.

The global meaning in Surah Ali Imran verse 195 contains a description of 1). that God will really allow his servant to ask and pray to him with sincere requests. 2). Allah does not discriminate between a person's request, whether from among men or from among women, because some of them are from some of the others, complementing one another. 3). Muslims who emigrated and were expelled from their hometowns for defending their beliefs, who were harassed and hurt in the way of Allah for no other purpose, who fought and were killed. So, Allah will erase their mistakes and enter them into heaven beneath which rivers flow. 4). those people will get rewards and rewards from Allah, because indeed the best rewards and rewards are those that come from Allah SWT.(M, 2002, p. 301)

The interpretation of Surat Ali Imran Verse 195 According to the Indonesian Ministry of Religion, Umm Salamah once said, "O Messenger of Allah! I did not hear Allah mentioning women in the slightest regarding hijrah," so this verse was revealed. For their persistence in doing good deeds, full of sincerity coupled with earnest prayer, Allah allows their request. It was explained that Allah will not waste the deeds of someone who is obedient and does not discriminate between men and women in giving rewards and rewards, because these two types pass down one another, women come from men and vice versa. Therefore, whoever emigrates, both male and female, is expelled from his hometown, tortured because

he is diligent in the way of Allah, fights the enemies of Allah who ends up being martyred, killed on the battlefield, surely Allah will erase all his mistakes, to forgive his sins, and will certainly enter heaven, is a reward from Him, as a manifestation of prayer from a request that He allows. How happy they are, to receive rewards and rewards from Allah, because indeed the best rewards and rewards are those that come from Allah SWT.

c. Surat An-Nahl Ayat 97

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنُثًى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning: Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

The verse above mentions clearly/explicitly the sentence *Zakar in auw unsa*/ men and women, aims to emphasize the inclusion of all so-called human beings (equal) in doing / activity (good or bad), as well as the provision of rewards and rewards according to the quality of each action in a fair manner. Furthermore, Mr. M. Quraish Shihab explained that this verse is a verse that emphasizes the equality of men and women. The word man/who is at the beginning of this verse can already designate both sexes – male and female – but for the intended emphasis, this verse deliberately mentions the sentence – both male and female. Furthermore, it is also said that this verse also shows how women are required to be involved in activities that are beneficial, both for themselves and their families, as well as for society and the nation, even for humanity. (Sihab, 2007)

From several verses about the nobility of women as above, women are so honored in Islam, that in the Qur'an there is a surah An-Nisa (women). Besides that, there are several surahs related to women, such as Surah Maryam. Even though Maryam was not a prophet or apostle at that time. Before Allah, the position of men and women is the same, the only difference is piety. Women have privileges that men do not have. This privilege is a nature given by Allah, namely: menstruation, pregnancy, childbirth, and breastfeeding. So be happy, O woman, because Allah has created us on this earth with his specialties. Rasulullah SAW during his lifetime was surrounded by great and tough women. Even when death picked him up with this great and tough woman. Because the success of the da'wah carried out by Rasulullah SAW, there was a role for women in it. There is a saying, "*Behind a great man, there must be a great woman.*" Caliph Umar bin Khattab also once said, "*A successful man is seen from two things, the first is who his mother is and the second is who his wife is.*"

3. Examples of Women's Glory Stories in Islam

a. Aminah Binti Wahab Mother of the Prophet

She is Aminah bint Wahab. The mother of the Prophet Muhammad SAW who was sent by God as a blessing to the whole world. It is enough for her the glory and pride that cannot be denied that Allah SWT chose her as the mother of a noble Messenger and the last prophet. A noble-hearted woman who is the leader of mothers. A mother who has bestowed a noble only child the bearer of an upright and eternal tract. A wise messenger and a guide.

b. Khadija bint Khuwailid First Wife of the Prophet

He was a widow and a wealthy merchant. He entrusted his efforts to the Prophet. Is the first wife of the Prophet. The first woman who believed in the Prophet when there were no believers. A person who is willing to spend all his wealth to uphold the sentence of monotheism. Those who faithfully accompany the Messenger of Allah during the difficult times at the beginning of da'wah. Be a loyal friend when difficulties approach the Messenger of Allah. It also enveloped the Prophet when the Prophet trembled and shivered when he received the first revelation that came down through the angel Gabriel. She is Khadija bint Khuwailid.

Khadija bint Khuwailid, umahatul mukminin. Mother of believers. A woman who has a special place in the heart of the Prophet. Until Aisyah Ra was jealous of him: *"I am not jealous of one of his wives like I am jealous of Khadijah, even though I do not know her. But the Prophet often remembered it and sometimes he slaughtered a goat, cut it into pieces and distributed it to Khadijah's friends"*. (HR. Al-Bukhari) In a hadith, the Messenger of God, may God bless him and grant him peace, said: *"Allah never gave me a better replacement than Khadijah, she believed in me when all denied. He who believed me when everyone belied me, he who gave me wealth when everyone was reluctant to give. And from him Allah gave me offspring, something that He did not bestow from my other wives."* (HR. Ahmad)

c. Fatimah Az-Zahra binti Muhammad SAW

A daughter born from the womb of the best woman, Khadijah ra. A son of Allah's Apostle, Muhammad SAW. Figure women who are very zuhud with worldly pleasures. His figure is as in the word of God which reads, *"Say, the ornaments of this world are few, and the hereafter is better for the pious."* (Qs. An-Nisa: 77). He is also the one who consoled the Prophet when he lost Khadijah. Mother of al-Mujtaba Hasan and asy -Shahid Husein. She is Fatimah Az-Zahra binti Muhammad SAW. Since he was a child, he also felt the weight of the Prophet's preaching. Her tiny little hands willingly cleaned the camel's dirt from the Prophet's back while crying.

When she was young, Fatimah also felt the difficulties experienced by the Muslims during the boycott of the infidels. He also felt the lack of food that made him sick. He also cleaned the blood that was pouring from the Prophet's head during the Battle of Uhud. Ali bin Abi Talib Ra, the young man called Rasulullah *"You are part of me, and I am part of you"* who married Fatima. Ali married Fatimah with a dowry of only a war vest. But he is still happy with his life. Accustomed to working alone, grinding flour until his hand's calluses. Carrying water until it left marks on his back, cleaning the house until his clothes were full of dust and lighting the stove until his clothes were full of charcoal. Once one day he came to the Prophet to ask for a maid, but instead the advice he got, *"Shall I teach you something better than what you asked for earlier? If you want to sleep, recite takbir 34 times, tasbih 33 times and tahmid 33 times. This is better than a maid"*, said the Prophet. Fatimah, the leader of women in the world, accepts it with an open heart. Keep thanking Allah with his very simple life.

d. Aishah bint Abu Bakar Siddiq RA

Who doesn't know his figure? She is one of Rasulullah SAW's favorite wives. One thing that became the love of Rasulullah SAW was his intelligence and breadth of insight. The intelligence he possessed, finally made him a reference for various sciences. One of them is a hadith narrator. She is Aisyah Ra bint Abu Bakar Siddiq Ra. Aisyah is a fun

character, because of her intelligence and agility. He often accompanied the Prophet during the war.

When Rasulullah SAW was sick on his return from Hajj Wada' and felt that his death was near, he then went around to his wives as usual. When dividing the shifts between his wives, he always asked: *"Where will I be tomorrow?" "Where am I the day after tomorrow?"* This indicated that he wanted to arrive on the day of Aisha's turn. The other wives of the Prophet also understood this and allowed the Prophet to live where his wife preferred him during his illness, so they all said: *"O Messenger of Allah, we are willing to give our turn to 'Aisyah."*

And finally, the Apostle died in the arms of Aisha, *"When my days came, he was passed away by God when he was lying between my chest and neck then he was buried in my house."* (HR. Bukhari). Many hadiths were narrated by Aisyah. Aisyah Ra occupies the 4th position in hadith narrators. He narrated hadiths from the Messenger of Allah as many as 2210 hadiths of which 174 hadiths were Muttafakun Alaihi, 64 hadiths were narrated by Bukhari and 68 hadiths were narrated by Muslims. *"When there is a problem that was not known in the days of the Companions, then we ask Aisyah and we gain knowledge from her."*

Those are some examples of stories of very noble women, who have accompanied the Prophet during his lifetime. They are great and tough women. There are many things that we can learn from this woman, such as Aminah, the mother of the Prophet Muhammad, who gave birth without the presence of a husband. It's a tough thing. But he can get through it. This is a form of motherhood. Or the obedience of Khajidah's wife to her husband. A woman who is very ascetic and a child devoted to parents like Fatimah Az Zahra. Being a smart and fun wife like Aisyah Ra.

4. Actualization of Women's Glory Verses in the Family

From the several verses of the Qur'an which explain the dignity of women and justice between men and women as above, then the provisions of these verses should be a lesson and guide for mankind. And implemented in any aspect of life, including within the family sphere. Between men and women (husband and wife) in fostering family life have the same equality and justice, Islam prohibits discrimination and injustice in the context of roles only because of gender differences. (Nasution & Nasution, 2021, p. 34)

Gender equality is a condition where women and men enjoy equal status and have the same conditions to fully realize human rights and their potential for development in all areas of life. In other words, this means that all humans have reasonable and fair access and control over resources and their benefits, so that everyone can participate in them, and make decisions about and benefit from existing development.

But in fact, in some situations, there are still people who still think that talking about gender equality is something that is far-fetched or something that is too exaggerated. The group of people who think like this think that the position of women and men in the family and in society must be different. For example, suppose that *"Women don't need to go to high school, after all, later they will also go back to the kitchen"*. From this expression, we can see that there are two things that reflect the absence of gender equality where women are not given the same opportunities as men to gain knowledge that is useful for them.

This kind of thinking generally arises, especially in groups of people who still think that it is natural for women to do work in the kitchen. (Habib Sulthon Asnawi, 2020, p. 31) An example of women's injustice in the family is for example about society's understanding of the husband's monopoly rights in sexual matters. That is, only husbands have sexual monopoly rights over their wives, while women (wives) must obey their husbands' wishes. A wife must fulfill her husband's sexual demands, but not the other way around. Ironically, this view is attributed to the sound of the Prophet's hadith. *"If a husband invites his wife to bed, then he refuses and (because of that) the husband becomes angry, then the angels will curse his wife until morning"*.

If this hadith is understood textually, it will undoubtedly create a strong impression of the superiority of men over women. What is even more fatal is that this very textual understanding is used as a legitimacy tool for men to coerce women in terms of sexual relations. This kind of understanding is deeply felt in the daily reality of the lives of Indonesian people, especially Indonesian Muslims. It is not surprising then that there are many cases of sexual coercion, even sexual violence (*sexual abuse*) or in its most severe form, marital rape (*marital rape*) carried out by men in their domestic area.

Logically, it is difficult to accept this hadith just by looking at the textual meaning alone. Therefore, the word "abat" (wife refuses) in this context needs to know the reason, for example on what basis the refusal was made, what is the background. The wife's refusal of her husband's invitation to have sex without realizing logical reasons, or even unreasonable, will certainly be punished in the form of an angel's curse. If the fault turns out to be on the part of the woman, then the punishment is naturally imposed on her.

However, if the refusal is truly made because of humanitarian reasons, such as being sick, tired, tired, or not in the mood, then of course it is very justifiable. Or the refusal is caused by the condition of the husband who has been treating him cruelly and inhumanely, so in this case the fault lies with the man (husband) and the husband must also be seen *nusyuz* and can also get a curse from an angel.

The understanding of the text above places the wife's sexual rights under the control of the husband and causes a violation of the wife's human rights to choose and make decisions regarding her own body and sexual needs. And that only the husband has the right to determine when, where, and how a couple enjoys their sexual relationship, decides how many times the wife should or may become pregnant and give birth to her children; and further has the authority to make decisions if the wife experiences health problems with her reproductive organs. (Nastangin & Huda, 2019) Sexual relations must be done in a healthy manner. This means sexual relations, and the willingness of both parties to receive and give each other should be done sincerely, not based on coercion.

CONCLUSION

The revelation of legal verses about the honor of women through stories in the Koran, contains the meaning and content that humans, both men and women have the same degree and equality, both in the public and domestic spheres. The stories about the character of a female cleric as above indicate that every human being should be able to respect each other, and uphold human dignity, especially women. In the realm of the family, Islam prohibits dichotomy of a certain sex, Islam prohibits authoritarianism, and discriminates in the name of gender. Speaking

of humans, it means that both men and women have the same glory in God's eyes. In the realm of implementation, stories of women's glory as evidenced by the existence of verses of women's law, should be understood in terms of *kaffah*, the hope is that there will be no more such thing as domestic violence. The content of the verses about the glory of women and several examples of the greatness and glory of women as above, should be implemented in the family. In the family realm there is no longer any discrimination against wives, wives have the same role as husbands, wives have the same rights and obligations as husbands, of course this justice and equality in the context of gender equality is a non-natural role. Rosulullah SAW was very persistent in eradicating the culture of ignorance which is inhumane and harassing women. He fights for the realization of Islamic teachings that are accommodative to human values, teachings that carry the values of justice and gender equality. She expressly gradually restores women's human rights as whole and independent human beings.

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