

Pros and Cons of Women's Political Role and Feminism in Islamic Perspective

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ABSTRACT

This paper aims to examine Islamic perspectives on the factors that cause pros and cons regarding women's political role and feminism. This study uses a literature review method with data sourced from journals and several related articles. The results of this study show that Islam views women in accordance with the interpretation of the Qur'an and hadith to obtain a comprehensive picture of the principle of gender equality. However, feminism is more liberal in some cases, which is considered contrary to Islamic values regarding the principles of nature, justice, and moral responsibility. Through an Islamic perspective, this study examines various opinions of scholars, interpretations of Quranic verses and hadith, as well as contemporary views on the role of women in politics and the public sphere. This study aims to provide an understanding and explanation of Islamic views on feminism, particularly Western feminism and Muslim women themselves, which ultimately creates a dynamic difference between the two.

Keywords: Western feminism, Islamic perspective, political role, Muslim women, Pros and cons

INTRODUCTION

The issue of women and feminism is a theme that continues to emerge in scientific, social, and religious discourse, both in the West and in the Islamic world. In various scientific works, women have become a prominent subject of discussion, especially in the context of their roles, rights, and positions in society. In the Islamic world, discussions about women often address their rights, obligations, gender relations,

and their position in the public sphere. This discussion is inextricably linked to the tension between normative religious values and cultural interpretations that shape the structure of society. Many verses of the Qur'an and hadiths of the Prophet Muhammad clearly uphold the position of women, affirming equality between men and women and granting rights that had previously been ignored by many social systems and beliefs.

On the one hand, the feminist movement that emerged in the West since the 18th century aimed to end male domination and fight for equal rights for women in various aspects of life, including education, employment, and politics. Women's involvement in politics is an important indicator in assessing the progress of democracy and gender equality in a country. Although Indonesia has shown progress in terms of women's political participation, data shows that their representation in legislative bodies has not yet reached the ideal number. For example, the 2019 election results show that only 20.8% or 120 of the 575 members of the Indonesian House of Representatives are women. This figure is still far from the minimum affirmative threshold of 30% as stated in the women's political quota policy.

In the political context, the issue of women's leadership is one of the most frequently discussed issues. Many arguments reject women as leaders, both at the state and social institution levels, based on the interpretation of certain hadiths and verses. Many Muslims are still influenced by a conservative and gender-biased understanding of religion. One of the main factors influencing the low participation of women in politics is the existence of patriarchal social and cultural constructs that view men as more suitable for leadership positions. In addition, interpretations of religious texts tend to be patriarchal in limiting women's opinions. As a result, women are often considered incapable of managing public affairs, which are considered to require intelligence, decisiveness, and extensive social networks.

The challenges women face in accessing public spaces do not only stem from laws and politics, but also from unequal access to education and information. In some countries, women still experience discrimination in obtaining higher education, even though Islam emphasizes the importance of knowledge for all people, regardless of gender.

On the one hand, there is a view that supports the active involvement of women in the political sphere as citizens and individuals who are equal before God. This view is based on the principles of justice and equality contained in Islamic teachings, as well as

interpreting the texts of the Qur'an and hadith in a more progressive and contextual framework. On the other hand, there are also many who reject women's participation in politics for cultural or historical reasons. This group believes that the main challenge for women is how to take care of their families and raise children, while political issues are considered to be the domain of men, who are more rational, decisive, and need extensive connections.

Historically, Islam has championed the spirit of equality between men and women long before the emergence of Western feminism. The Qur'an and hadith clearly recognize women's rights, both as individuals, members of the family, and as part of the wider community. Islam not only recognizes equality between men and women, but also establishes equal rights in charity, worship, education, property rights, and political involvement. Figures such as Qasim Amin, Amina Wadud, Fatima Mernissi, and Asghar Ali Engineer have emerged with a critical approach to classical interpretations. They do not reject Islam as a foundation, but rather use universal Islamic principles, such as justice, equality, and respect, to oppose the patriarchal structures that are deeply rooted in culture and religious institutions.

Feminism in the Islamic perspective is not an attempt to subvert religious teachings, but rather to rearrange the meanings of teachings that have been eliminated by the dominance of male roles. Amidst the rapid currents of globalization and modernization, Islamic feminist thought has become a bridge between religious teachings and the demands of the times, particularly in fighting for the position of women in the political, educational, and social spheres in a fair and dignified manner.

With this background, it is important to further examine the pros and cons of women's political roles and feminism from an Islamic perspective. This paper aims to provide an understanding and explanation of the Islamic perspective on Western feminism and Muslim women, which ultimately creates a dynamic difference between the two. Using a descriptive analysis approach and literature study methods, this study seeks to highlight the arguments of feminism in the Islamic perspective, which emphasizes the importance of gender equality based on authentic Islamic teachings, as well as providing theoretical and practical contributions in building a new paradigm in line with fair and civilized Islamic values.

The focus of this study is to understand how religious interpretation, patriarchal culture, and access to education are the three main factors that influence the dynamics of women's political participation, as well as how feminism from an Islamic perspective provides solutions to these problems. It also shows that Islam views women in accordance with the interpretation of the Quran and hadith to obtain a comprehensive picture of the principle of gender equality.

LITERATURE REVIEW

The issue of women's involvement in politics from an Islamic perspective is a theme that continues to develop in various scientific studies and scholarly studies. A number of studies and literature have discussed it from various perspectives: historical, interpretive, fiqh, gender, and even the sociology of religion. This discussion is never separated from the tension between normative religious values and cultural interpretations that shape the structure of society. Many verses in the Qur'an and the hadith of the Prophet Muhammad SAW clearly uphold the position of women, affirm equality between men and women, and grant rights that were previously ignored by many social systems and beliefs.

In writing this journal, the researcher also sought information from several previous researchers as reference material, both regarding the shortcomings and strengths of previous studies. First, the work of Zulfahani Hasyim (2012) from Al-Azhar University in Cairo, Egypt, entitled *Women and Feminism in the Islamic Perspective*. Zulfahani Hasyim analyzes how this period has placed women on the same level as men and given them many honors. However, in sustainable development, feminism has led to the systematic liberation of women's lives. This ultimately contradicts the concept of equal rights and obligations between men and women in Islam. This study uses a literature review method that combines various facts and information available on the internet to present valid information related to the discussion at hand. This study concludes that Islam upholds gender equality conceptually and affirms that women should be equal to men in terms of humanity, rights, obligations, rewards, and laws. This has been confirmed in verses of the Qur'an such as QS. AL-Hujurat verse 13, QS. Ali Imran verse 195, and QS. An-Nisa verse.

First, this shows that equality emerged long before the feminist movement in the West. However, based on Western feminism, the feminist movement was originally born out of the oppression of women in the West. Meanwhile, in Islam, women's rights have been recognized since the beginning of prophethood. The similarity between the two is in the spirit of gender justice, but they differ in their approach. Islam promotes equality based on piety and natural roles, not merely absolute equality as promoted by liberal and radical feminism.

The author also criticizes liberal feminism for promoting absolute freedom that can deviate from women's nature, for example in social interactions and dress. Radical feminism is also criticized for promoting the separation of women from their domestic roles and positioning them solely as opponents of male domination, which in Islam is actually considered necessary for social balance. This study emphasizes that the concept of gender equality in Islam existed long before modern feminism emerged, and that Islam is actually more equitable in positioning women according to their nature and rights. However, deviations in the implementation of Islamic teachings and the influence of patriarchal culture have often led to misunderstandings about Islam's view of women. Islam is not the enemy of feminism, but Islam has a more holistic, balanced approach based on human nature.

Second, the work of Ashabul Fadhli (2024) from the Women's Crisis Center Nurani Perempuan Padang entitled *Review of Women's Leadership in Politics from a Feminist Perspective*. Ashabul Fadhli analyzes the low participation of women in politics from a feminist perspective and identifies the structural and cultural barriers that cause women to be marginalized from the political sphere. This research uses a descriptive-analytical research, referring to primary and secondary data related to this study. To obtain the necessary data and information, a literature study in the form of book reviews was conducted. This literature study aims to explore various information related to women in politics from a feminist perspective.

This study shows that women's leadership in politics is still constrained by patriarchal structures and discriminatory cultures, despite the existence of affirmative action. Political elites tend to ignore women's issues because they are considered impractical and too idealistic. Feminism provides a critical framework for analyzing, criticizing, and encouraging change towards a more inclusive, fair, and gender-equal political system.

Third, the work of Nila Sastrawaty (2023), a lecturer at the Faculty of Ushuluddin and Philosophy, UIN Alauddin Makassar, entitled *Pros and Cons of Women and Politics from an Islamic Feminist Perspective*. Nila Sastrawaty analyzes and examines the views of Qasim Amin, Aminah Wadud Muhsin, Fatimah Mernissi, and Asghar Ali Engineer regarding the factors that color the pros and cons of political leadership for women. This study uses a qualitative method with data sourced from library research.

This research shows that Muslim feminists rely on interpretations of the Quran and hadith to obtain a comprehensive picture of the principles of equality in Islam. As a country with a Muslim majority, Muslim feminist thought has undeniably influenced the dynamics of thinking about the role of women in politics in Indonesia, as well as the challenges faced to date, namely the interpretation of religious texts, patriarchal culture, and access to education for women.

Fourth, an article by Yusuf Fadli (2017) from Muhammadiyah University Tangerang entitled *Islam, Women and Politics: Arguments for Women's Involvement in Politics in Indonesia after the Reformation*. Yusuf Fadli analyzes and explains the relationship between Islam, women, and politics in the post-New Order era, particularly how the Nahdlatul Ulama (NU) women's movement is involved in fighting for gender equality based on Islamic values. This study uses a qualitative approach in the form of a literature review with descriptive analysis methods. This study uses political participation theory and feminist concepts.

In this study, the Qur'an gives equal status to men and women in worship, social action, and achieving a position before God. After the 1998 reform, NU women's organizations such as Muslimat and Fatayat NU actively fought for women's involvement in politics. NU played an important role in supporting affirmative action in the form of a 30% quota for women's representation in parliament. There is still a patriarchal cultural dominance that places women in a subordinate position, and rejection of female leaders still occurs among conservative Islamic groups, as experienced by Megawati Soekarnoputri. The political system and party structure do not yet fully support the active and substantial involvement of women. Islam does not inherently reject women's involvement in politics. The NU women's movement has successfully demonstrated that Islamic values can be aligned with the struggle for gender equality and contextual feminism. The process of empowering women in politics is a long-term struggle that

requires structural, cultural, and theological support. The participation of NU women is a positive model of the integration of religious values and democracy in the struggle for women's rights.

RESEARCH METHOD

This study uses the Library Research method, which involves reviewing and analyzing sources used to explore the topic of discussion. This method allows researchers to conduct in-depth research on various thoughts, perspectives, and arguments from classical Islamic literature, works by feminist figures, and Islamic perspectives. The analysis in this study was conducted using a descriptive-analytical approach, which can describe a systematic view of the pros and cons of women's involvement in politics and feminism from an Islamic perspective.

This approach aims to explain how women's involvement in politics and the feminist movement from an Islamic point of view can describe a systematic and objective view of both the pros and cons. The description itself uses a method of presenting facts and arguments, while the analysis is used to reveal the meaning, relevance, and implications of each view, as well as to provide understanding and explanation of Islamic views related to feminism, especially Western feminism and Muslim women themselves, which ultimately create a dynamic difference between the two.

THEORETICAL FRAMEWORK

Political Participation Theory

Women's political participation is a crucial element that is clearly an important indicator in the dynamics of democracy and gender equality. According to the article "Gender Equality and Political Representation," political participation emphasizes that women's participation in politics is very important for the effectiveness of their role in policy formulation and decision-making in public institutions. The presence of women in the political sphere is not only a matter of numerical representation, but is closely related to the substance of policies that are more responsive to the needs of the entire community, including women and other vulnerable groups.

However, the reality shows that the level of women's participation in politics is still relatively low due to a strong patriarchal culture, which hinders gender equality and

inclusive representation. This culture demeans women by placing them in subordinate positions and limiting their access to political spaces and decision-making. Another factor that certainly hinders women's participation is the lack of support from political parties, which exacerbates this representation gap.

To overcome this problem, women's involvement must be regulated in positive law, such as Law Number 7 of 1984 concerning the Ratification of the Convention on Women (CEDAW). This culture certainly places women in subordinate positions and limits their access to politics and decision-making. In addition to cultural barriers, structural factors such as minimal support from political parties, economic limitations, and a lack of political education exacerbate this representation gap.

Feminist Theory

Feminism is a social movement and theory that fights for women's equality in various aspects of social life, including politics. Women have historically been marginalized from formal political processes such as elections, public office, and policy-making. Patriarchal social systems have created a power structure that places men at the center of power and women as subordinates. Institutional barriers such as institutional discrimination with lack of access to political resources, gender stereotypes that women are considered less rational or too emotional to lead, and traditional domestic roles are considered to hinder women's access to political spaces. Women are more often burdened with responsibilities such as housework and childcare, which can reduce opportunities to be active in the public sphere.

In general, feminism aims to eliminate gender-based discrimination and fight for women's rights in various aspects of life such as education, employment, law, and politics. The feminist movement has developed in four main waves, each with a different focus. The first wave focused on women's suffrage, the second wave on equality in the family and the workplace, the third wave on the diversity of women's identities and experiences, and the fourth wave on digital activism and issues such as sexual harassment and body positivity.

Western feminism, as the dominant form in global feminist discourse, is rooted in the values of secularism and liberalism that developed in Europe and North America. This movement emphasizes the importance of individual freedom and legal equality

regardless of tradition or religious beliefs. Central figures in Western feminism include Mary Wollstonecraft with her work entitled "A Vindication of the Rights of Woman (1792)", Simone de Beauvoir with "The Second Sex (1949)", and Judith Butler who introduced the theory of gender performativity in her book entitled "Gender Trouble (1990)". However, Western feminism is often criticized for tending to ignore social, cultural, and religious contexts outside the Western world, including in Muslim societies.

In response to these shortcomings, the Islamic feminist movement emerged, which is a feminist approach that seeks to harmonize gender equality values with Islamic teachings. Islamic feminism is a movement that fights for justice based based on the values of the Qur'an and Hadith. Supporters of Islamic feminism believe that pure Islamic teachings actually provide a fair position for women, but have been misunderstood or misinterpreted by patriarchal cultures. Islamic feminist thinkers such as Fatima Mernissi, Amina Wadud, Asma Barlas, and Ziba Mir-Hosseini emphasize that many gender inequalities in Muslim societies are caused by patriarchal interpretations of the Qur'an and Hadith, not by Islamic teachings themselves. For example, Amina Wadud, in her work *Qur'an and Woman* (1999), reinterprets verses of the Qur'an that are often used to limit women's roles, while Fatima Mernissi criticizes the use of certain hadiths that marginalize women in public life. In an effort to overcome inequality, feminism supports affirmative action policies such as quotas 30% representation of women in parliament. Feminism with an Islamic perspective also provides alternative interpretations of Islamic texts that support women's active participation in the public and political spheres. Feminism in the Islamic perspective reinterprets religious texts (the Qur'an and Hadith) through a that is contextual, historical, and gender-equitable. It rejects the notion that Islam rejects women's participation in the political and public spheres, and instead supports and equality between women and men.

Thus, both Western and Islamic feminism are responses to gender inequality, but with different approaches and foundations. Western feminism emphasizes absolute freedom and equality, while Islamic feminism seeks to achieve gender equality within the framework of Islamic spiritual and moral values.

Pros and Cons of Women's Political Role in Islam

In Islamic discourse, there is debate about the political role of women. Some Muslim scholars and intellectuals, such as Qasim Amin, argue that Islam essentially supports women's involvement in politics, on the grounds that Islam does not prohibit women from participating in the public sphere. Qasim Amin emphasizes the importance of education for women as a means of participating in the development of the nation and the ummah.

This argument is based on the Qur'an and Hadith, namely verse 71 of Surah At-Taubah: "And the believing men and believing women are allies of one another." Hadiths about women's involvement in public affairs are also used, such as the role of Umm Salamah in providing political advice to the Prophet Muhammad SAW. According to Qasim Amin and progressive thinkers, the social goal is to bridge the gap between Islamic values and the demands of modernity, including gender equality in access to education, employment, and politics.

Conversely, figures such as Yusuf Al-Qaradawi emphasize the traditional role of women in the family and society, and tend to limit women's involvement in politics. According to Yusuf Al-Qaradawi, women's political involvement is not absolutely forbidden, but it needs to be limited in order to maintain social order and women's primary responsibilities in the family. Al-Qaradawi's approach is based on *fiqh al-awlawiyyat* (priority *fiqh*), in which women's role in the family is considered more urgent and strategic than political participation. He also considers nature and biological differences between men and women as the basis for different roles.

Gender Theory in the Islamic Perspective

The roles of men and women in society are not solely determined by biological nature, but rather by social and cultural constructs. In this context, Islam actually opens up great opportunities for equality if its teachings are understood in a universal and contextual spirit.

Islam recognizes differences, but does not discriminate. Islam, as a religion that brings mercy to all of creation (*rahmatan lil 'alamin*), fundamentally upholds justice, including in the relationship between men and women. The differences in roles between men and women in the Qur'an are more a division of tasks than an assessment of quality or

capacity. Therefore, women who have leadership capacity can still play a role in politics, as long as they meet the necessary requirements and competencies.

RESULTS AND DISCUSSION

The Dynamic and Contextual Role of Women in Politics

The political role of women has become a hot topic of discussion in various academic fields, including from an Islamic perspective. The issue of women and feminism is a theme that continues to emerge in academic, social, and religious discourse, both in the West and in the Islamic world. This phenomenon shows an increase in awareness of the importance of gender equality and justice in women's participation in the public sphere, including in the political system. In this case, there are various views and interpretations from Islamic thinkers, some of whom support and others reject women's involvement in the formal political sphere. This indicates that this issue is not only related to religious law but is also influenced by cultural, historical, and political factors.

Islam does not reject women's involvement in politics, but this is still a matter of debate due to differences in interpretation among scholars. Some scholars argue that women have the same rights as men to participate in politics, while others believe that women's political roles should be limited due to natural reasons or certain interpretations of religious texts. These differences show that there is no single consensus in Islam regarding the limits of women's roles in politics. In addition, the discourse that has developed is often inseparable from the patriarchal social constructs that have long been embedded in Muslim culture, where women are more often positioned in domestic roles.

Similarly, labels given to women portray them only as wives and mothers to their children. Women's identities are often constructed solely within the framework of the family, thereby closing off opportunities for them to appear in the public sphere. This narrative reinforces the stereotype that women are not worthy or competent in public affairs, including politics. In reality, however, many women have high levels of competence, integrity, and social sensitivity, which should be important assets in leadership. This labeling makes women a marginalized group in many aspects of social life, including political representation.

In Islamic history itself, there are many women who were active in social and political affairs. One of the most famous examples is Aisha, the wife of the Prophet Muhammad, who was not only known as an intellectual figure and a prominent narrator of hadith, but was also directly involved in political dynamics, such as in the Battle of Jamal. This shows that in the early days of Islam, women were not marginalized from socio-political activities. Apart from Aisha, there were also other figures such as Ummu Salamah, Nusaybah bint Ka'ab (who participated in warfare), and Asma bint Abu Bakar, who demonstrated the active role of women in building society. Unfortunately, this initial spirit did not always continue in the subsequent history of Islamic civilization, which was more influenced by patriarchal social systems and local cultures that limited women's mobility.

However, the role of women in the public sphere was often belittled and restricted. This difference created a dichotomy between the public sphere, which was synonymous with men, and the private sphere, which was reserved for women. This dichotomy led to structural inequalities that hindered women's access to public office, involvement in political parties, and strategic decision-making in government. This certainly has a negative impact on the quality of democracy and social justice, as women's voices are not proportionally represented in public policy. Fair political representation should reflect the diversity of citizens' voices and experiences, including women, who are equal in number to men in the population.

Islam does not explicitly prohibit women from participating in politics. Several verses in the Qur'an and Hadith recognize women's rights to contribute to society, including in the public and political spheres.

One of them is in Surah An-Nisa verse 32: "Indeed, Allah has made some of them (men) superior to others (women), and because they (men) have spent some of their wealth." This verse explains that men and women have different roles, but none of them negate the role of women in social and political life.

Islam does not restrict women from participating in political parties, holding strategic positions, or being active in community activities. (QS Taubah (9): 71) From Abu Bakr: prosper if their no illThe Messenger of Allah (peace be upon him) said: "A people w leader is a woman ").Bukhari-Narrated by Al Meaning:

From Abu Bakri, the Messenger of Allah (peace be upon him) said: "A people will not

prosper if they entrust their affairs to a woman." (HR. Bukhari). Based on the above hadith, this opinion concludes that women are not allowed to hold any public office. This is because it is not their authority and does not bring victory and success, but rather the opposite, it brings loss, and loss must be avoided as much as possible. This argument is based on the perception that women are more emotional than rational. Their natural characteristics do not give them the determination to deal with important matters. However, acceptance of this depends on the interpretation of each scholar and the socio-cultural conditions that exist in society.

Patriarchal Culture and Institutional Barriers

In societies dominated by patriarchal norms, women are often positioned as wives whose duty is to accompany, complement, entertain, and serve their husbands, while children are positioned as the next generation and entertainers for their fathers. Patriarchy also has an impact on the economic marginalization of women, their subordination in access to education, gender stereotypes that limit women's roles, and the view that women are less suitable for participating in politics, especially in public leadership.

From an Islamic perspective, patriarchy, which places women under male domination, is not in accordance with Islamic teachings that uphold equality and justice. Understanding religion through the lens of patriarchy can give rise to a patriarchal culture that positions women as always subordinate to men, whereas Islam emphasizes the principles of equality and partnership between husband and wife in building a harmonious family.

Allah Subhanahu Wa Ta'ala says:

أَلْأَرْجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ هَالِكٌ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ قَالَ
هَٰذَا حَتَّىٰ تَنْتَضِعَ جُنُوبُهُمْ ۚ

"Men are the protectors of women, because Allah has made some of them (men) superior to others (women), and because they (men) spend from their wealth. So righteous women are those who are obedient (to Allah) and guard themselves when (their husbands) are absent, because Allah has guarded (them). As for those women from whom you fear disobedience, admonish them, leave them alone in bed, and (if

necessary) beat them. But if they obey you, then do not seek excuses to harm them. Indeed, Allah is Exalted, Great." (QS. An-Nisa' 4: Verse 34).

Feminism from an Islamic Perspective

Feminism itself was first used in Western literature in 1880, which explicitly discussed legal and political equality with men. This term is still often debated, but it is generally used to describe gender inequality, subordination, and oppression of women. According to Achmad Muthalin, feminism itself comes from the Latin word femina, which means to have feminine characteristics. However, feminism here refers to an awareness of the low position of women in society and the desire to improve this situation.

This women's movement emerged at the end of the 19th century within the framework of feminism, with various schools of thought all striving for equality between women and men. The development of feminism was accompanied by modernism, which promised solutions to various social problems, including gender inequality. The influence that emerged on world ideologies gave rise to various schools of feminist thought, such as liberal, radical, and Marxist feminism. Broadly speaking, these feminist schools of thought argue that all private ownership, in this case men owning women, is a source of oppression.

Although they are no longer given broad opportunities, feminists continue to gain recognition in the form of appreciation for their existence and non-homogeneous identities. Instead, egalitarian politics is very open to diversity of views. This ideology refers to a change in the way gender relations are viewed in today's democratic life. The issue of female subordination is no longer considered natural.

Currently, the issue of female subordination has gradually been replaced by a massive awareness to end discrimination and violence against women. One effect of this shift in political ideology is that the double burden faced by women has become even greater.

Pros and Cons from Religious Scholars

Women's involvement in politics certainly sparked debate among scholars, who exchanged opinions on the role of women in politics. Qasim Amin, was a figure who supported women's involvement in politics. Qasim raised the importance of women's

education and, with the idea of emancipation, Qasim Amin wanted women to be free to think, to act in accordance with Islamic teachings, and to fight for public morality. On the other hand, Yusuf Al-Qadarwi emphasizes a traditional approach that positions women in domestic roles and limits their roles in public life in order to maintain honor and social stability.

To strengthen the argument that Islam does not prohibit women from participating in politics, it is important to highlight female figures women in Islamic history who played active roles in the public and political spheres. One example is Khadijah bint Khuwailid, the first wife of the Prophet Muhammad, who was known as a successful businesswoman, economically independent, and a supporter of early Islamic preaching. Another example that is often cited is Aisha bint Abu Bakr, the wife of the Prophet Muhammad SAW, who played an important role in the field of scholarship and was even involved in political events such as the Battle of Jamal.

Although this event sparked controversy, it remains proof that women during the time of the Prophet had the space to play a role in major socio-political issues. Similarly, Ummu Salamah, who was often an advisor to the Prophet, shows that women had the space to contribute to decision-making, not only in household matters, but also in strategic policies of the Muslim community.

In conclusion, the results of this study show that Islam views women in accordance with the interpretation of the Quran and hadith to obtain a comprehensive picture of the principle of gender equality. This is because Islam does not prohibit women from participating in the public and political spheres. In fact, there are several verses that indicate that women have the right and ability to contribute socially. However, there are also figures who reject and limit women's involvement in the public and political spheres with an approach based on *fiqh al-aulawiyat* (priority *fiqh*), in which women's role in the family is considered more urgent and strategic than political participation, such as Yusuf Al-Qaradawi. It is also important to add that women's involvement in politics is not only a matter of rights, but also a matter of social and religious responsibility. Islam emphasizes the concept of *amar ma'ruf nahi munkar*, which is the responsibility of every Muslim, both men and women (QS. At-Taubah: 71). Thus, women's involvement in politics can be a means of carrying out religious commands, namely upholding social justice and eradicating immorality in society.

CONCLUSION

This study examines in depth and comprehensively the dynamics of the pros and cons of women's political roles and feminism from an Islamic perspective. Through a literature review and theoretical framework of political participation and Islamic feminism, the results of this study show that Islam does not deny women's involvement in the public sphere, including politics. Islamic teachings derived from the Qur'an and hadith, when interpreted contextually and progressively, clearly provide a theological basis for the importance of gender equality, social justice, and moral responsibility for all people, both men and women.

This study shows that women's political participation is an integral part of social and spiritual responsibility in Islam, as emphasized in QS. At-Taubah verse 71, which states that men and women are helpers of one another in amar ma'ruf nahi munkar. This verse affirms that women have the right and obligation to be involved in public affairs for the sake of justice and the benefit of the people. Therefore, the role of women in politics is not only religiously valid, but also a form of devotion to the universal values of Islam.

However, there are still pros and cons among Muslims. These differences generally arise from different approaches in understanding religious texts. Some traditionalist scholars of the prioritize women's domestic roles based on fiqh al-awlawiyyat, arguing that biological nature and responsibilities in the family are women's main duties. Figures such as Yusuf Al-Qaradawi emphasize that women's involvement in politics is not prohibited, but needs to be examined based on social interests and priorities. This approach places women in the private sphere and limits their role in the public sphere in order to maintain social and moral stability.

On the other hand, progressives such as Amina Wadud, Fatima Mernissi, and Asghar Ali Engineer encourage the reinterpretation of religious texts through contextual, historical, and gender-equitable approaches. They emphasize that many universal values in Islam support equality and that Islamic teachings have always valued the role of women in society. The history of Islam itself shows many female figures who were active in public life, including in the political and social spheres, such as Khadijah bint Khuwailid, Aisha, and Umm Salamah. They are clear evidence that women have important capacities and contributions in building Islamic civilization.

However, women's participation in politics still faces many structural and cultural barriers. The patriarchal culture that is deeply rooted in Muslim societies is often a major stumbling block. Women are still faced with social stereotypes that they do not have the same rational abilities or assertiveness as men. Male dominance in the political sphere, the lack of support from political parties for female candidates, and women's lack of access to political education and economic resources also reinforce this inequality. These obstacles exist not only at the institutional level, but are also internalized in the mindset of society, including some women themselves.

It is in this context that Islamic feminism becomes a highly relevant approach. This movement does not aim to oppose Islamic teachings, but rather to restore the original spirit of Islam as a religion that upholds the principles of justice, equality, and human dignity. Islamic feminism provides an alternative narrative that rejects narrow and patriarchal interpretations of religious texts. By emphasizing a contextual approach to interpretation, Islamic feminism seeks to create a space where women can participate actively in politics without having to sacrifice their religious identity.

Western feminism, which is more liberal and radical, has indeed made a major contribution to gender awareness and the struggle for equality, but in some respects it is considered to be contrary to Islamic values that uphold human nature, moral responsibility, and a balance of roles between men and women. Therefore, there needs to be a middle ground that accommodates the values of modernity and equality without neglecting Islamic principles.

This study emphasizes that the solution to the limitations of women's participation in politics requires reform in various aspects. First, there needs to be a reinterpretation of religious teachings that have been understood literally and conservatively, in order to open up wider space for women's participation. Second, there must be concrete affirmative policies, such as political quotas, that are not only symbolic but also substantive in supporting women's representation in legislative and executive institutions. Third, improving political literacy and gender education is important to shape public awareness and empower women from the grassroots level.

In addition, support from religious institutions, civil society organizations, and the mass media is essential in shaping a positive public discourse on women's involvement in politics. The active involvement of women in decision-making will enrich the

democratic process and create public policies that are more inclusive, fair, and responsive to the needs of all citizens, especially women and other marginalized groups. Thus, this study not only reinforces the argument that Islam does not reject women's political roles, but also makes an important contribution to developing a new paradigm of gender-friendly, fair, and Islamic political participation. This study also reminds us that the struggle for gender equality in the political sphere is a long-term process that requires synergy between religious understanding, social movements, and progressive public policies. Islam and feminism do not have to be in opposition to each other, but can instead complement one another in the effort to build a just and dignified society.

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