

WOMEN'S POLITICAL LEADERSHIP IN ISLAM: A WASATIYYAH PERSPECTIVE

Kepimpinan Politik Wanita dalam Islam: Perspektif Wasatiyyah

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DOI: <https://doi.org/10.33102/abqari.vol32no2.611>

Submission date: 5/03/2025 | Accepted date: 13/09/2025 | Published date: 31/10/2025

Abstract

Before the advent of Islam, women were often marginalized in many civilizations. In ancient Arab civilization before Islam, women's dignity and worth were in the lowest position. Insulting and harsh treatment of women is a tradition that is permitted by society, because they consider the presence of women to be a disgrace and bring disaster to life. Similar conditions occurred in early Greek civilization, where women were also marginalized. This research aims to analyze Islamic views on women's leadership in terms of the Wasatiyyah concept. The research was conducted using qualitative methods with data collection techniques by studying Islamic law based on explanations in the Al-Qur'an, Hadith and examples of Islamic history. This research summarizes that the role of women's leadership in the Wasatiyyah concept is a form of cooperation between men and women in various areas of life, they have an obligation to carry out good orders and avoid evil. This shows that Islam is very cosmopolitan, rahmatan lil 'alamin for all mankind. So women's leadership in Islam is working together with men in cooperation, guidance, attention, nurturing and control in a good way.

Keywords: leadership, wasatiyyah, women

Abstrak

Sebelum kedatangan Islam, wanita sering dipinggirkan dalam banyak tamadun. Dalam tamadun Arab kuno sebelum Islam, martabat dan nilai wanita berada pada kedudukan yang paling rendah. Penghinaan dan layanan kasar terhadap wanita adalah tradisi yang dibenarkan oleh masyarakat, kerana menganggap kehadiran wanita sebagai satu aib dan membawa bencana kepada kehidupan. Keadaan yang sama berlaku dalam tamadun awal Yunani, di mana wanita juga dipinggirkan. Kajian ini bertujuan untuk menganalisis pandangan Islam terhadap kepimpinan wanita dari segi konsep Wasatiyyah. Penyelidikan dijalankan menggunakan kaedah kualitatif dengan teknik pengumpulan data dengan mengkaji hukum Islam berdasarkan penjelasan al-Quran, Hadis dan contoh-contoh sejarah Islam. Kajian ini merumuskan bahawa peranan kepimpinan wanita dalam konsep Wasatiyyah adalah satu bentuk kerjasama antara lelaki dan wanita dalam pelbagai bidang kehidupan, mereka mempunyai kewajipan untuk melaksanakan perintah yang baik dan menjauhi kemungkaran. Ini menunjukkan bahawa Islam itu sangat kosmopolitan, rahmatan lil 'alamin untuk seluruh umat manusia. Maka kepimpinan wanita dalam Islam ialah bekerjasama dengan lelaki dalam kerjasama, bimbingan, perhatian, asuhan dan kawalan dengan cara yang baik.

Kata kunci: kepemimpinan, wasatiyyah, wanita

INTRODUCTION

Women's Leadership Before Islam

Before the presence of Islam, the existence of women could be said to be in a dark civilization. In the Arab civilization of the past before Islam, the dignity of women was at the lowest position. Insulting and harsh treatment of women is a tradition that is justified by society, because they consider the presence of women to be a disgrace and bad luck in life. Conditions like this also occurred in the early days of Ancient Greek civilization, where women were always positioned inferior to men and were considered useless. In classical Hindu theology, girls do not have the right to gain inheritance from their parents. This theology also gives parents the authority to sell their daughters, even sacrificing those who are still girls as worship to the gods. The most pressing teaching on women in classical Hindu theology is the demand for loyalty from a wife when her husband dies, where the wife it was strictly recommended that she lie down in the burning fire when her husband's body was burned (Rusnila, 2014).

The history of the absence of women's freedom has also been played out in the legal civilization of ancient Rome. In Roman civilization, women were positioned as creatures who were always dependent on men. If a woman marries, she and all her assets automatically become the property of her husband. This reality is similar to the teachings of the old Jewish religion, where women were believed to be creatures cursed by god, and they carried sin from birth and had to be punished. The punishment for the curse of sin is realized by making women slaves, so that their parents have the right to sell them to anyone.

In the Arab Jahiliyah tradition, the condition of women is more worrying. Jahiliyah Arabia is famous for its tradition of burying baby girls alive on the grounds that they will grow up troublesome for the family and easily captured by enemies who must be redeemed. The Jahiliyah tradition also has no boundaries between men and women (marginalized). During this period, tribal chiefs competed to have as many wives as possible in order to make it easier to build kinship relations with other tribes. There is also the term Badal or exchanging wives without divorce first. There is also the term Sighar, where a guardian marries his daughter/sister to another man without a dowry, with compensation for the guardian himself marrying the man's daughter/sister. Apart from that, there is also the Khadan tradition where men and women live together without marriage. For this reason, women have no rights at all.

The Islamic Perspective on Women's Leadership

After Islam, Islam brought changes regarding the higher dignity of women. Islam recognizes the position of women and recognizes women's humanity. Islam eliminates all forms of discrimination, puts women in their place your Honour. The position of women in the Islamic view is not noble and must be respected. Islamic teachings essentially give great attention and an honorable position to women. Islam has succeeded in raising the dignity of women. Women have a political role in upholding the word of Allah (Da'wah role).

There is a medieval concept known in Islam called Wasatiyyah or medieval Islamic life practices. Wasatiyyah is essentially knowledge and strategy flexibility in dealing with various problems and questions in people's lives with various differences and various colors. Wasatiyyah requires a balanced attitude to highlight the characteristics of justice. The concept of wasatiyyah is also in line with the concept of Islamic life because it comes from the Al Quran and Hadith. Wasatiyyah is close in meaning to 'the middle/middle way'. This study aims to analyze the Islamic view of women's leadership from the perspective of the wasatiyyah concept. The core problem that is the main study

perspective for this article is the concept of women's political leadership based on wasatiyyah. This research aims to find out how wasatiyyah is applied in Women's Leadership in Politics.

METHODOLOGY

This research is a qualitative descriptive research that aims to analyze, explain, and describe the topic raised by collecting data and analyzing information and reporting the results. In essence, qualitative descriptive research is "*research that describes or describes precisely the characteristics of individuals, a condition, a symptom, and so on, which are selected as research objects (women's political leadership in islam) that can be used to solve problems or answer questions in society by analyzing, classifying, comparing, and so on (Ali, 1997:55 in Dominata 2019).*" While the qualitative approach used in this study uses media content analysis (Ethnographic Content Analysis/ECA). Media content analysis means that in this study the researcher interacts with the documentation of research materials such as the Quran, Hadith, and historical records about female leadership in Islam, and conducts analysis so that certain statements can be placed in the right context to be explained (Bugin, 2003:147; Dominata;2019). The data in this research was collected through secondary data, with data collection techniques by studying Islamic law based on explanations in the Al-Qur'an, Hadith, and examples from Islamic history and Islamic organizations. Data relevant to the problem also obtained and discussed from various books, journals, reports, documents and others materials from various resources.

Definition of Wasatiyyah

Etymologically, the word "*Wasathiyyah*" comes from Arabic which is combined from a series of three letters, namely "*Waw*", "*Siin*", and "*Tho*".

In Arabic, the word wasathiyah contains several meanings, such as : *Justice, Khiyar (Best Choice), Middle*. In Arabic it is called *Al-wasath (الوسط)* or with a middle point, balanced not too far to the right (*Ifraṭh*) and not too far to the left (*Tafrith*), it contains the meaning of *Justice, Istiqomahan, Goodness, Security, and Strength* (Habi, 2023).

The concept of wasatiyyah which has been widely applied by various Islamic countries in the world has fostered an attitude of tolerance among Muslims, converts people, and non-Muslims and fostered harmony between various ethnic groups. It can be observed that the concept of wasatiyyah has a great influence on the relationship between Muslims, converts, and non-Muslims, because it has a strong connection with moral values that have been embedded in Muslim society.

Characteristics of Wassatiyah

Songidan, etc., 2021, explains that Wasathiyah Islam has characteristics *Tawassuth (taking the middle path), Tawazun (balanced), I'tidal (straight and firm), Tasamuh (tolerance), Musawah (egalitarian), Shura (deliberation), Islah (reform), Aulawiyah (putting priorities first), Tathawwurwa Ibtikar (dynamic and innovative), Tahadhdhur (civilized).*

Wasathiyyah means the best or noble thing, meaning that Islamic wasathiyyah teachings are the best teachings, because they follow the currents and developments of the times by carrying out them according to existing sharia law. The meaning of wasathiyah is a basic religious attitude that has a strong meaning and is stated in the verse of the Koran (Al Quran) regarding wasathan of the ummah, between countries. Abdullah Md Zin, 2013, said that the wasatiyyah approach is a way of practicing Islamic teachings in a balanced and consistent manner in all areas of individual and societal life by improving the quality of life of the ummah in the areas of scientific development, human development, integration, economics and finance, law and statehood, as well as defense and so on. Yusuf al-Qardhawi, 2010, Wasatiyyah is defined as the practice of putting something in its true place other than taking a middle path between two extremisms as the best way, full of justice, and not going beyond the limits.

Applications of Wasatiyyah

Muhammad Mustaqim and Mohd Zarif, 2012, define wasatiyyah as an obligation to achieve balance and justice and in harmony with religious desires because Islam is concerned with balanced comprehensiveness in all aspects of life. Adanan Mat Junoh, 2011, defines wasatiyyah as meaning simplicity and balanced practice that is based on Islamic teachings as a whole for the benefit of society and the state. What can be seen is that the implementation of wasatiyyah practices in contemporary fiqh leads to simplicity and primacy (fiqh al-awlawiyyat) so that it is in the middle of two opposing approaches, namely extremism (too strict religion) and liberalism (loosening religion) in facing the challenges of Islam and its people in the modern era.

In particular, Yusuf al-Qardhawi, 2010, states that the elements of wasatiyyah include the conclusion of Islam itself as a philosophy of thought and procedures for life in terms of faith, sharia, science, acts of worship, socio-cultural life, attitudes and morals, as well as truth and strength. This situation is equated as a form of implementing the commandment of maa'ruf nahi munkar both in daily life, politics, religion, and reality, civilization, and statehood. The definition put forward by Yusuf al-Qardhawi is something that is clearly agreed upon because wasatiyyah does not mean compromise but is actually confidence and balance to put justice in its true place (Mazlan et. Al., 2013; Nasharudin Mat Isa, 2014). Therefore, wasatiyyah includes elements of simplicity, justice, brilliance and principles (Zulkifli Hasan, 2013). This is because the practice of wasatiyyah requires individuals to be on the middle path, then be able to understand, take weight and apply justice to the surrounding situation towards achieving the best solution (Fakhrudin Mukti, Fauzi Hamat, Faizuri Abd Latif, & Norafifah Hamid, 2010). The understanding and consideration is to take into account all the good and bad things in a matter, only for Allah and the benefits obtained. Therefore, the practice of wasatiyyah needs to be made the main attitude of every individual, so that he or she is steadfast in all circumstances and worthy of being an example to follow. Wasatiyyah is the main element that forms the relationship, and it is the result of interaction with social norms, because it has given rise to certain social values that include tolerance, compromise, politeness, respect and cooperation as it happens when they interact with each other or with the community another. furthermore, the main goal of the concept is to maintain peace and build well-being in society as well as strengthen racial relations, especially among muslims, new muslims and non- muslims (Khambali, et al, 2017).

The Role of Women in Islam

The Koran places women as equal partners with men. Even if there are differences, as a consequence the main function and task imposed by Islam is to complement each other and help each other and help each other as Allah says :

Surah An-Nisa Verse 124 :

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

*"Whoever does righteous deeds, **whether male or female**, and who is a believer, then they will enter Paradise and they will not be wronged even in the slightest".*

The word (*man*) at the beginning of the verse above refers to the general meaning of "*anyone*" who does righteous deeds, and letters (*min*) after it means "*some*" to indicate how much God's grace is so great that even if some (not all) of the many pious deeds a person does, they can lead him to faith. Thus, the verse explicitly makes men and women equal in terms of business and all activities, and they are also given similar rewards or rewards from their good deeds, namely (they, men and women will be given reward from heaven) if they truly do pious deeds.

QS. Ghafir verse 40;

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ

*"Whoever does evil will not be rewarded, except in proportion to the evil. Whoever does good deeds, **whether male or female**, while he is a believer, will enter heaven. They were awarded sustenance in it without calculation".*

In Tafsir Al Azhar, Buya Hamka, in Lubis, 2022, explains that this verse contains incomparable beauty. In this verse it is stated that there is no difference in respect for men and women. As long as they both do good deeds, they both have the same right and both receive Allah's reward.

In another hadith of the Prophet, narrated by Imam Bukhari and Muslim, the Prophet explained that the position of women in Islam is very noble. The status of women is high in Islam. This cannot be separated from his daily role. The Prophet said;

"A friend came to the Prophet SAW. Then asked: "Who is the human being who has the most right to be respected?", the Prophet answered: "Your mother", then who O Prophet?, "Your mother" answered the Prophet again, "then who else O Prophet?: "Your mother" then who O Prophet? "Your father," answered the Prophet then. (HR: Bukhari-Muslim).

Based on the hadith by Bukhari Muslim above, it can be seen that Islam really respects women, Islam places mothers (women) three times above men. This means that mothers are the main thing that must be respected by all humans, regardless of their position in Islam. This means that women can be higher than state leaders, ministers, and other positions when the woman has become a mother of children who hold these positions.

There are many propositions in The Qur'an that explain the primacy and role of women, as stated in surah An Nisa verse 1 :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O all humans, fear your Lord who created you from a single person, and from him Allah created his wife; and from the two of them Allah gave birth to a male and a female who many. And fear Allah, in whose name you ask each other, and (maintain) friendly relations. Indeed, Allah always watches over you and watches over you."

Based on Surah An Nisa verse 1, it can be seen that the role of women is to accompany men in life, where women will conceive and raise their children. Allah also commands men and women to serve Allah and help each other, and are also tasked with maintaining silaturrahim relationships.

The primacy and role of women also stated in surah in surah Al Ahzab verse 35, Allah SWT says :

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَفَظِينَ وَالْحَفَظَاتِ وَالذَّكِرِينَ وَالذَّكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

"Indeed, men and women who are Muslims, men and women who are believers, men and women who persist in their obedience, men and women who are righteous, men and women who are patient, men and women who are solemn, men and women who give charity, men and women who fast, men and women who maintain their honor, men and women who say a lot (name) Allah, Allah has provided for them forgiveness and a great reward."

This verse explains the equality of men and women before Allah in terms of receiving rewards for their deeds according to what each individual does.

Then, there is another verse from The Quran Lukman Verse 14 which mentions the role of women in conceiving and giving birth, as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي سَامَيْنِ ۖ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

"We entrust humans (to do good) to their parents. His mother had conceived him in a state of increasing weakness and weaned him in two years. (Our Will,) "Be grateful to Me and to your parents." Only to Me (you) return".

Base on the verse Lukman : 14 above, one of the duties of women is to be a mother who will give birth to offspring. Allah says that when a woman experiences pregnancy, gives birth and becomes a mother, her figure becomes more noble. A child is obliged to be filial to his parents but his mother is more noble.

Based on several explanations of the verses of the Qur'an above, it can be concluded that basically there are three important roles of women in Islam; *warabatul bait*, *madrasatul ula* and *women as pillars of the state*.

The main role of Muslim women as *ummu warabatul bait* is as mothers and housekeepers. If traced, the meaning of *ummu* means mother. This means that being a mother is a noble task and will give birth to the next generation of the baton of struggle, even as an investment if the child who is born becomes a pious child and is good at doing good deeds. Their prayers will be an investment when both parents have passed away.

From a generational perspective, when a pious child is born who has a view as a Muslim and a Muslimah with a noble mandate, continuing the struggle and elevating the words of Allah, then at that time the function of motherhood has strengthened the ranks of the fighters of sharia (Susanti, 2022).

Therefore, how noble is the role of a mother. As in the hadith of the Prophet: "Heaven is under the feet of mothers." While *warabatul bayt* is a manager, administrator. In a household, neatness, order, and discipline are the responsibility and authority of a mother.

The determination of women as *ummu warabatul bait* does not come from lust, but from As Syari', namely Allah SWT. When Allah gives this role, of course it is for the benefit and goodness of us as Muslim women in the family and community environment. So with the correct role of a mother, a society with noble morals will be born and vice versa if the role of a mother is wrong, it will have an impact on the destruction of society.

Furthermore, every activity we do is bound by sharia law. Therefore, if a woman does an activity that is obligatory according to sharia, then her main activity as *ummu warabatul bait* cannot cancel the obligation. An example is the obligation to seek knowledge. As the Prophet said, "Seeking knowledge is obligatory for every Muslim" (HR Ibn Majah, considered authentic by Shaykh Albani in Shahih wa Dha'if Sunan Ibn Majah no. 224) Seeking knowledge is obligatory for every Muslim, including women. So when you become a mother, in addition to being allowed to take care of the household, you are also required to seek knowledge.

Another example is the obligation to preach and the obligation to amar makruf nahi munkar. As Allah says in Surah Al-Imran verse 104: "*And let there be among you a group of people who call to goodness, enjoin what is right and forbid what is wrong. Those are the lucky ones.*"

So the conclusion is, even though a woman has become a mother, the obligation to preach goodness and prevent negative things cannot be abandoned. Thus, the main function of ummu warobatul bait is not only as a household manager, but also carries out other duties required by Allah SWT, including as a *madrasatul ula* for her children, and all of that ultimately becomes a pillar of strength for a nation and state.

Women's Leadership in Wasatiyyah

In Islam, men and women have an equal role in improving the quality of state management. All the good things they do, both men and women, to make the country prosperous can be worth a reward in Islam. Different from the past, today many women take leadership roles in the public sector and politics, while still carrying out their responsibilities at home. It is possible to balance women's roles by implementing the wasatiyah concept of women's leadership.

Wasatiyyah Practice Approach in Women's Leadership To implement this wasatiyyah practice approach, it is necessary to recognize the important role of women as giving color to the future of Islam and the management of a country. Then the culture of knowledge needs to be put forward and truly highlighted at the ivory tower level, in addition to strengthening the concept of Islamic worldview education in forming Muslim personalities to face the tests and threats of today's world (Nasharudin Mat Isa, 2014). The wasatiyyah approach which prioritizes knowledge in creating justice and simplicity needs to be carried out through understanding the concept of tafaquh fiddin, a philosophical idea of seeking true Islamic knowledge, to uphold what is right and reject falsehood, especially in the involvement of female leaders who are the pillars of the future state. In fact, the responsibility to understand, appreciate and display wasatiyyatul Islam is our responsibility as Muslims, which is carried out with the greatest responsibility, namely the ummatan wasatha, and being a witness for other people (Azzyyati Nazim, Fariza Sham, & Salasiah Hanin Hamjah, 2014; Nasharudin Mat Isa, 2014).

The appreciation of wasatiyyah in producing brilliant and balanced female leaders is an effort towards forming a generation of leadership leaders who are capable of characterizing the country with a firm Islamic identity. So indirectly, it requires an emphasis on the practice of wasatiyyah as the basis for women's empowerment in producing choices of action that are based on the concept of balancing the roles of men and women, the main role of devotion to God through the basic elements of monotheism, aqidah, feqah, morals and sirah. So the aim of this study is to find out how the wasatiyyah concept applies to the implementation of women's leadership roles in politics and state management.

DISCUSSION

Woman Leadership in Politics : Wasatiyyah Perspective

Rusnila, 2014, said that cooperation or mutual assistance between men and women in various areas of life, especially in the management of domestic affairs, between men and women have the same obligations in order to carry out *Amar Ma'ruf Nahi Munkar*. This shows that Islam is very cosmopolitan, rahmatan lil 'alamin for all mankind. The existence of male and female humans is for the benefit of humans themselves. In accordance with the main aim of the Islamic religion, which is to improve humanity, as the Prophet said: "*I was appointed as an apostle solely to improve noble morals.*"

In accordance with (Adabun Mar'ah: 1976: 5-6) Women were made by Allah SWT as partners for men in the process of perfecting the sunnah and its rules such as mutual love, affection, mutual use for and from each other. Together synergize in carrying out the task of bringing prosperity to the world

as caliphs on earth. Noordjannah Djohantini (2014:1:10) said that women balance the political atmosphere. Women have the same potential as men to enter fields that support life, including politics. Women need to make politics in a country clean. Clean politics is politics that aims to build commitment for the benefit (welfare), national strength, high morality, and politics with a strong or honorable character.

According to Alifah, 2009, in Rusnila, 2014, the political role of women in Islam is very different from politics in the view of secularism. The aim of politics in Islam is not merely to gain power, but rather *ria'iah asy-syu'un al-ummah* (managing the affairs of the ummah) means ensuring that all the problems of the ummah are resolved by Allah's rules. Playing politics is a right and obligation, including for all Muslims, including women.

Politics is a series of activities related to decision making in groups, or other forms of individual power relations, distribution of water resources and status. Politics is the interaction between government and society in the process of making and implementing binding decisions regarding the common good of the people living in a certain area. Politics is an arena where the distribution and allocation of power occurs as well as decision-making processes to achieve certain goals in a country. Politics contains physical rules (ethics and law) that must be obeyed by actors so that shared ideals can be achieved.

Islam describes politics in terms of *Siyasah*. If what is meant by politics is *siyasah* which regulates all the affairs of the people, then Islam really emphasizes the importance of *siyasah*. In fact, Islam strongly criticizes people who do not want to know about the affairs of the Ummah. Islam views power, or in other terms authority, as a means of perfecting devotion to Allah Subhanahu wa Ta'ala. Islam is open to political concepts as long as they do not conflict with the concepts of teachings, rules that are prohibited by religion.

The ability to sit in an important position in politics or be a leader in the country is not a matter of gender, but it is about maturity, readiness, morals, intelligence and talent. In leadership, political roles are the main ones such as consultation, mediation, negotiation and peace as well as advocacy. The aim and role of leaders in Islamic ethics, whether women or men, is "protection" both legal protection and professional protection. As a recommendation for all humans, women play an important and strategic role in "building" the family and society, especially in guiding their children/followers towards adulthood, maturity and independence. Leaders become guiding figures for families and communities, in line with development policies (Rusnila, 2014).

Al-Imam Abu Hanifah, in Rusnila, 2014, allows a woman to be involved in judicial and political matters. As he also allows to give testimony in judicial matters, but not in *jinayat* matters. Meanwhile, Al Imam Ath Thabari and al-Imam Ibnu Hazm, quoted in Rusnila, 2014, allow women to be involved in *jinayat* issues and other issues. Women become leaders and public figures if the benefit is not a problem. the most important thing is responsibility and benefit for herself, his family and society. Because women are an important part of human life. Allah says, "some of you are from others (Ali Imran: 195).

According to Abd. Hamid Al-Anshori in his book entitled *al-Huquq al-Siyasah li almar'ah fi al-Islam*, quoted in Rusnila, 2014, states: *"Some contemporary Islamic scholars are of the view that the Islamic religion does not hinder women's absolute political rights, the problem is only a socio-political problem, therefore analyzing this problem must be adapted to the social, political and economic context"*.

In line with the view above, Mustofa as-Siba'i in his book entitled *al Mar'ah Baina al-Fiqhi wa al-Qonun* (1963: 40), quoted in Rusnila, 2014, argues: *"There are several fatwas from some ulama who provide full space for women to become leaders of the State and the caliphate without any restrictions (the same as men)."*

The Role of Women's Leadership in Islamic Political Practices during the Life of the Prophet Muhammad SAW and Afterwards

1. The political role of women during the lifetime of the Prophet Muhammad.

During the time of the Prophet Muhammad, women had played political roles in upholding the words of Allah, such as carrying out Islamic preaching, joining the Prophet in the migration, taking allegiance to the Prophet, and carrying out jihad or taking part in war together with men. All the migrations carried out by the Prophet Muhammad involved women. In various migration events, women played quite an important role. Women also took allegiance with men in front of the Prophet. Women were also actively involved in Islamic preaching activities so that many infidel women of Quraysh later became Muslim women because of their invitation. Likewise, in terms of jihad or war, most of them involved women. Although their role was as supporters or companions, their role was very important and they bore the same risks as men.

Marzuki & Suharno (2008) state that in managing government affairs, the role of the ummahat al-mu'minin was quite large in providing input to the Prophet in deciding various state policies. Among the problems faced by women in carrying out political roles during the time of the Prophet were the pressure of the Quraysh infidels of Mecca at the beginning of the Islamic preaching, physical weakness considering the heavy activities carried out for migration and jihad, for example, and the loss of family and property and hometown. However, problems like these did not hinder women's roles in politics.

In Islamic history, Rasulullah SAW often invited women to consult on various matters relating to political decisions. For example, a number of historical events below :

1. In the peace of Hudaibiyah, Rasulullah SAW ordered the companions to shave their heads and slaughter sacrificial animals to complete their Umrah. When they did not immediately carry out his orders because they saw that peace would be a loss for them, he went to his wife, Umm Salamah, and invited her to discuss their situation. He said to Umm Salamah, "The Muslims are in trouble. I ordered them, but they did not carry it out," So Umm Salamah replied, "O Messenger of Allah, forgive them. They themselves bear a heavy burden in this peace. The Muslims returned without victory. Therefore, they become difficult. But come out, O Messenger of Allah. Show them what you want. If they see you, they will surely follow you." So the Prophet Muhammad SAW. went out and implemented Umm Salamah's advice. He shaved his head and slaughtered sacrificial animals. When the friends saw him, they shaved their heads and slaughtered the sacrificial animal.
2. Before leaving for war, the Prophet Muhammad SAW. gather friends to discuss and exchange opinions. The wives of friends also attended meetings like this and gave their opinions.
3. Umar bin al-Khattab appointed one of the women to occupied the position of financial supervisor, namely Al-Syifa' bint Abdullah. As is known, financial supervision includes general powers and religious duties which include the duties of amar ma'ruf nahi munkar. the position is close to a judicial position. Because, the financial supervisor provides details in debates that do not require arguments, as on the other hand, he provides instruction for people who commit immoral acts or provides education to the general public. Namely, this task is an important task in Islamic society. If Amirul Mukminin appoints a woman to occupy this position, then this shows the ability, use of rights, and equality of women with men. Umar often consulted with women and followed their opinions on various issues. From this, some scholars conclude that women's right to participate in public affairs is something that Islam recognizes.
4. Caliph Uthman bin Affan consulted with his wife, Na'ilah, in various problems. Na'ilah always gives her opinion.
5. Aisyah Ra left the house leading a large army of war reaching 3,000 soldiers from Mecca to Basrah to demand revenge Uthman's death, refused allegiance to Ali bin Abi Talib ra. and returning leadership to deliberation among the people Muslim.

Based on the explanation above, it can be concluded that positioning women as leaders can be adjusted to the situation and conditions, so that women are actually able and have no obstacles to becoming leaders. Because not all men are strong and not all women are weak in their minds. The proof is that there were many Muslim women during the time of the Prophet who showed quality and leadership and took roles in politics, and Rasulullah SAW often asked for advice and input from women for important political decisions in the history of his prophethood.

2. The political role of women during the time of Khulafaur Rasyidin.

In the period after the death of the Prophet Muhammad, Muslims experienced various trials and shocks. They are tempted to return to their old beliefs. During the time of Abu Bakr ash-Siddiq, in the Riddah war, women did taking a role in protecting Islam. For example, in the case of Musailamah bin Habib al-Yamamy al-Kadzdzab, a liar who claimed to be a prophet, women played a role in fighting the false prophet's slander. It was Umm Amarah, Nusaibah bint Ka'b, the woman who went to Yamamah with the Muslims to crush Musailamah (Ziyadah, 2001:199;Marzuki & Suharno, 2008). The participation of Nusaibah bint Ka'b shows that the role of women is the same as men in defending Islam. This has resulted in the political position of women also being raised automatically.

Women also actively participated in playing other political roles during the time of the Khulafaur Rasyidin. Ummahat al-Mu'minin became the driving force for women at that time to be active in political roles. The person who was most involved in political activities at that time and most mentioned in historical literature is Aisyah r.a. She was the one who played the most important role in reconciling the Muslims during the turbulent times, both during the time of Usman bin Affan and during the time of Ali bin Abu Thalib. The major problem faced during the time of the Khulafaur Rasyidin was those who fighting each other during the chaos were fellow Muslims and also the actions of hypocrites, such as those led by Abdullah bin Saba'. He was the one who spread provocation among the Muslims, so that the Muslims were depressed and experienced a fairly long period of chaos. With the role Aisyah then the conflicting Muslims can be reconciled.

During the time of Khulafaur Rasyidin (ummahat al-mu'min) women participated in facing the hypocrites, fighting tyranny and escaping persecution.

As Q.S Al Hujurat (49) verse 13, *"O people, indeed We created you from a man and a woman and made you into nations and tribes so that you could get to know. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing."*

So it can be concluded that in this matter Islam does not discriminate between gender, ethnicity, or nation. to determine position strategy, key positions in government, and participation in all fields, what is seen is the level of devotion.

The role of women in society is inseparable from the family. Social change in society cannot occur without encouragement from the family. Women's involvement in society is; as an intellectual agent, as an agent of community skills, as an agent in the political field, as an agent in the military field, as an agent in the legal field and in the economic field.

Women were made by Allah SWT as partners for men in the process of perfecting the sunnah and its rules such as loving each other, being affectionate, taking advantage of each other to and from each other. Women and men can work together in carrying out their obligations to prosper the world as Caliphs/leaders on earth. Women can play a role as a balancer in the political atmosphere. Women have the same potential as men to enter fields that support life, including politics. Women can color political activities and make political decisions that better touch the real needs of the family which is the foundation for a prosperous society. Clean and quality politics is politics whose aim is to build commitment for benefit (welfare), national strength, high morality, and strong character or dignified politics.

Islam does not believe in one type of right, one type of obligation and one type of punishment for men and women in all matters. Islam takes the same stance, and takes a stand different (fairness, equality and equality and politeness).

As in Al Quran, QS. Ali Imran verse 19: *"Indeed, the religion (that is acceptable) in the sight of Allah is only Islam. There is no dispute between those who have been given the Book except after knowledge has come to them, because of envy (which exists) between them. Whoever disbelieves in the verses of Allah, surely Allah is very quick in reckoning"*.

The meaning of the verse above is the similarity in Taklif (religious obligations) and rewards. In politics the most important thing is deliberation, negotiation, common interests, consolidation, etc., as QS. as- Shu'ara(42): 38, and (for) those who accept (obey) the call of their Lord and perform prayer, while their affairs are (decided) by deliberation between them; and they spend some of the sustenance that We have given them.

CONCLUSION

From the previous description, it is concluded that the role of women's leadership in Islam is based on the wasatiyah perspective that Islam places the position of women in proportion by recognizing women's humanity and guaranteeing women's rights. This is reflected in the time of the Prophet Muhammad SAW that women have played public roles (not only domestic roles) in order to uphold the words of Allah, such as carrying out Islamic preaching, participating in the migration with the Prophet, pledging allegiance to the Prophet SAW, carrying out jihad or participating in war together with men.

Such women's roles have high political value, considering that women can play the same role as men in order to fulfill the demands and religious obligations to uphold the words of Allah. The challenges that women may face in carrying out these roles based on history include pressure from the infidels, physical weakness considering the heavy activities carried out to migrate and jihad, and losing family and property and hometown.

From Islamic history, women can also play an active role in politics as happened during the time of the Khulafaur Rasyidin. Women played a role in supporting the establishment of the caliphate after the death of the Prophet. Women were also actively involved in reconciliation efforts during the political chaos during the time of Uthman and Ali. Ummahat al-Mu'minin became the driving force for women at that time to play an active role in politics, especially that carried out by Sayyidatina Aisyah r.a.

Based on the analysis above, the recommendations or suggestions regarding the role of women leadership in politics are as follows:

Cooperation Between Men and Women in Political Leadership

The realization of Islamic political leadership cooperation is mutual assistance between men and women in various areas of life, they have obligations and share leadership roles in order to carry out the command of *Ma'ruf* against *Munkar*.

Cosmopolitan, Measurable Flexibility, and Rahmatan lil Alamin

Cooperation and various fields and division of roles in the household or political organization and society show that Islam is very cosmopolitan, Rahmatan Lil 'Alamin for all mankind. The existence of men and women is for the welfare of all human life.

The Main Goal of Improving The Quality of Human Life and Hereafter

In accordance with the main goal of Islam, namely to improve humans as the Prophet said: "Indeed I was appointed as an apostle solely to improve noble morals." Experts explain that awliya (leaders) are not only directed at men, but both (men and women) together in working together, helping, maintaining, nurturing, and controlling. While what is meant by ma'ruf in this verse includes aspects of goodness and improving life. So the role of women is as important as men in political leadership, according to their respective natures, potential, abilities, intelligence, and division of roles.

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