



# WOMEN'S LEADERSHIP IN THE PUBLIC SPACE: DECONSTRUCT THE INTERPRETATION OF QS. AL-NISĀ/4: 34

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**Keywords :**

**ABSTRACT**

*Deconstruction, Leadership, Women.*

*The relationship between men and women, both in the domestic and public spheres, is explained in QS. Al-Nisā/4: 34. The interpretations of ulama in the past were considered gender biased, but on the other hand, there are still things that can be applied from these interpretations, through deconstruction efforts. This article is here to understand QS. Al-Nisā/4: 34 in depth regarding the interpretations of commentators from time to time. The aim of this research is formulated in two ways: (1) examining the interpretation of the ulama towards the word *qawwām* and (2) deconstructing this interpretation to present a new alternative that is relevant today. This research uses a literature study with a descriptive-analytical model. The results obtained from this research show that the interpretations of previous scholars basically carry the same spirit, namely care and respect for women. Deconstruction efforts were carried out by analyzing the chronology of the revelation of the verse, which suggests egalitarianism. Apart from that, when the conditions and circumstances that make men become *qawwām* are transferred and owned by women, it can be said that women's leadership in the public sphere is no longer something that needs to be debated, considering that men and women have the same opportunity to have the potential.*

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**Kata kunci :**

**ABSTRAK**

Dekonstruksi, Kepemimpinan, Perempuan.

Relasi antara laki-laki dan perempuan, baik sebagai dalam ruang domestik maupun publik, salah satunya dijelaskan dalam QS. Al-Nisā/4: 34. Penafsiran-penafsiran ulama di masa sebelumnya dianggap bias gender, namun di sisi lain masih terdapat hal-hal yang bisa diaplikasikan dari penafsiran-penafsiran tersebut, melalui upaya dekonstruksi. Tulisan ini hadir untuk memahami QS. Al-Nisā/4: 34 secara mendalam terhadap penafsiran para mufasir dari masa ke masa. Tujuan penelitian ini dirumuskan dalam dua problem, yaitu (1) menelaah penafsiran para ulama terhadap kata *qawwām* dan (2) mendekonstruksi penafsiran tersebut untuk menghadirkan alternatif baru yang relevan di masa kini. Penelitian ini menggunakan studi pustaka dengan model deskriptif-analitis. Hasil yang diperoleh dari penelitian ini adalah penafsiran ulama terdahulu pada dasarnya membawa spirit yang sama, yakni pemeliharaan dan penghormatan terhadap seorang perempuan. Upaya dekonstruksi dilakukan dengan menganalisis kronologi turunnya ayat tersebut yang mengisyaratkan egalitarianisme. Selain itu, ketika kondisi dan keadaan yang menjadikan

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laki-laki menjadi qawwām berpindah dan dimiliki oleh perempuan, maka bisa dikatakan bahwa kepemimpinan perempuan dalam ruang publik bukan merupakan sesuatu yang perlu diperdebatkan lagi, mengingat laki-laki dan perempuan memiliki kesempatan yang sama untuk memiliki potensi tersebut.

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## INTRODUCTION

The concept of gender was formed due to protests by women in the West who were victims of discrimination due to religious errors. This is motivated by the domination of the Church which has long experienced problems regarding the relationship between men and women, so that a movement promoting equality emerged called Feminism. However, it is very unfortunate, in this modern era, it is the religion of Islam that is often pushed into a corner, which is considered to be the cause of these acts of discrimination (Imarah, 2010). In fact, if seen from the historical aspect, before Islam came, the Jahiliyah society greatly discriminated against women, by insulting and even disrespecting them. Men dominate in all fields, whether in government, social, political, economic and so on. History records that this did not only happen in the eastern world, but in all corners of the world. Until finally Islam was present to elevate the status of women by glorifying, respecting and restoring their rights as independent human beings (Qolbah et al., 2023). The Qur'an is present as a solution amidst the oppression and injustice experienced by women, eliminating The patriarchal structure that existed during the Jahiliyah era gave equal rights to men and women. Women, who previously had no value, were considered a disgrace if a nobleman gave birth to a daughter, always passed on from one owner to another, having equal rights and positions with men as creatures created by God, including obtaining inheritance rights (Saepullah, 2021).

One of the verses in the Qur'an that explains the relationship between men and women is QS. Al-Nisā/4: 34 about *qawwām* or leadership. Nowadays there are pros and cons to the interpretation of classical scholars, especially in the context of gender interpretation which covers the life background of the interpreters. Some commentators, especially classical and medieval commentators, are considered to have justified the superiority of men over women in interpreting this verse (Zakiruddin, 2022). These scholars include Ibnu Katsir, Al-Qurtubi, Ibnu Jarir Al-Tabari and others (Jaya, 2020). This has sparked the emergence of several contemporary commentators - including Muslim feminists such as Amina Wadud and Fatimah Mernissi- who are trying to reinterpret the verse so that it is in accordance with the principles of social justice and so that women can get their rights as they should.

The study of the QS. Al-Nisā/4: 34 is not a new or foreign study, but it has been studied by previous researchers. Based on the author's analysis, the study of the QS. Al-Nisā/4: 34 can be mapped into two groups. *First*, a study that explains the interpretation of the verse from the perspective of figures, both classical (Amaliah, 2020), and contemporary (Zakiruddin, 2022). *Second*, a study that examines the verse contextually. The position of this article among previous articles is an attempt to re-examine the interpretations of classical, medieval and pre-modern scholars which are considered to have gender bias. This in-depth study will prove whether these interpretations are truly gender biased and cannot be applied at all to the present or whether there are still things

that can be applied from these interpretations. Because what has been done by commentators in previous centuries will be deconstructed or new alternatives will be sought that are appropriate to this modern era. Departing from the emptiness of study space that was missed by previous researchers, this article is here to understand QS. Al-Nisā/4: 34 in depth regarding the interpretations of commentators from time to time. The objectives of this research are formulated in two discussions. *First*, how do the scholars interpret the word *qanwām*. *Second*, what is the form of deconstruction of the interpretation of previous scholars regarding the QS. Al-Nisā/4: 34. The formulation of the problem is to focus this research so that it does not deviate from the main objective.

This article starts from an assumption that not all previous interpretations absolute men's leadership over women. Attached properties *qanwām* in men does not necessarily make men better than women. Women have equal rights to men in the eyes of the creator as servants and also caliphs on earth, so that women also have the right to contribute to social life in society according to their abilities. To prove this, this research uses qualitative methods with a type of literature. This research attempts to combine several interpretations of previous scholars regarding QS. Al-Nisā/4: 34. The data sources used in this research are primary and secondary sources. The primary sources used are tafsir books from the classical period, such as *Tafsīr Muqātil bin Sulaiman*, *Ma'ālim al-Tanzīl*, *Majma' al-Bayān*, *Tafsīr Jāmi' al-Bayān an Ta'wīli Āyi al-Qur'an*; middle period, like *Tafsīr al-Kasysyāf*, *Tafsīr al-Baidhānī*, *Tafsīr al-Mafātīh al-Ghaib*, *al-Jāmi' li Ahkām al-Qur'an* and *Tafsīr al-Bahr al-Mubīth*; and the modern period, such as *Tafsīr al-Sya'rāwī*, *Tafsīr al-Tabrīr wa al-Tamwīr*, *Fī Zbilāl al-Qur'an*, *Tafsīr al-Qur'an al-Hakim*, *al-Mīzān fī Tafsīr al-Qur'an dan Tafsīr al-Marāghī*. The selection and use of the book is based on considerations to see how the interpreter interprets the words *strong* from time to time. The secondary sources come from other literature related to this research. The data obtained was then analyzed using Jacques Derrida's theory of deconstruction. This theory is used to analyze traces of meaning that have existed regarding the interpretation of QS. Al-Nisā/4: 34.

## METHOD

This study uses literature research or library research, which is a study using literature as a study source. The approach that the author uses in this research is descriptive-analytical. The data in this study comes from various books, articles and journals related to this theme. With these steps, the author hopes to be able to present authentically and in depth regarding gender equality in leadership in the word *qanwām* in QS. Al-Nisā/4: 34, through the perspective of Jacques Derrida's deconstruction. Derrida's choice of deconstruction theory is based on considerations of the ability to influence a person's thinking style when understanding a meaning that is ongoing and not final. Derrida's deconstruction theory also does not question who is right and wrong regarding determining the interpretation of words *strong*, but rather looks at the need for interpretation in the present.

## RESULTS AND DISCUSSION

### Deconstruction Concept and Gender Equality

#### Jacques Derrida's Deconstruction

Jacques Derrida was a philosopher from an Algerian Jewish family. Born on July 15, 1930 in the city of El-Biar, Algeria and died in Paris, France on October 8, 2004. His education began at the Ecole Normale Supérieure school in 1953 (Hardiman, 2015). Then in 1956-1957 Derrida received scholarship to continue his studies at Harvard University. In 1960-1964 Derrida was an assistant lecturer at the Sorbonne University and joined the journal *Tel Quel* which was very famous in France. In 1964 Derrida received a recommendation to become a permanent lecturer at the Ecole Normale Supérieure until 1984. Apart from teaching philosophy at the college, Derrida was also a guest lecturer at several universities in America, such as John Hopkins University, New York University and Yale University. In 1986 Derrida became Professor of Humanities at the University of California and Professor of Philosophy at the Ecole des Hautes Etudes en Sciences Sociales, Paris. Until the end of his life, he taught at both universities. Honorary doctorates were

also awarded to Derrida from various universities in the world, such as the University of Cambridge in 1992, Columbia University, The New School for Social Research, University of Essex, University of Leuven, William College, and University of Silesia (Suyanto, 2013). Several works The most famous Derrida is *The Voice and the Phenomenon* (1967), *Scripture and the difference* (1967), *Of Grammatology* (1967), *The Dissemination* (1972), *Margins of Philosophy* (1972), *Vote* (1974) and others.

Derrida's thinking was heavily influenced by various very prominent intellectual figures. When he moved to France, he read a lot of works by Jean Paul Sartre, Camus, Francis Ponge, Louis Althusser, Georges Bataille, Maurice Blanchot. Derrida was also heavily influenced by the thoughts of philosophers such as Ferdinand de Saussure and Edmund Husserl. The book entitled *The Origin of Geometry* is Derrida's first book, a translation of Husserl's works. The book entitled *Of Grammatology* is Derrida's idea of Saussure regarding the definition of language. Apart from that, Derrida also read a lot of works by Rousseau and Friedrich Nietzsche. The works of other thinkers who also influenced Derrida include Martin Heidegger, Soren Kierkegaard, Alexandre Kojève, Antonin Artaud, Roland Barthes, Sigmund Freud, Karl Marx, James Joyce, Samuel Beckett, and Stephane Mallarme. The works of modern thinkers such as Austin, Foucault, Heidegger, Lacan, Emmanuel Levinas, and Levi-Strauss were also read by Derrida. He also studied the works of metaphysicians such as Plato and Hegel. (Suyanto, 2013)

Derrida's thinking style has several characteristics. First, *circular* which means that when you find the meaning of a text, it should not be considered the most correct and final, because there is still the possibility of other meanings emerging. Every text that is read does not only contain one meaning, because text has infinite meanings (Farahani, 2014). Second, *mixed genre*, Derrida studied various scientific fields to explain his ideas. Third, Derrida has an evocative thinking style, which is able to inspire readers to think and explore various contexts that are appropriate to the text they are reading. As Derrida's works are his comments on the books of scientists, writers and philosophers that he read. Derrida wrote down his ideas by providing an interpretation so that a new text emerged. Derrida tries to construct his own text through dismantling other texts (Rosa, 2023).

In the study of philosophy, deconstruction is a theory that is quite complicated to study directly compared to theories from other figures. Deconstruction is an idea created by Derrida in order to reject the rigid way of thinking of logocentrism and phonocentrism which gives rise to binary oppositions and other hierarchical ways of thinking (Ghofur, 2014). The term deconstruction is very difficult to define. Derrida himself, as once asked by a journalist, admitted that he was unable to make a definition. This statement proves that defining deconstruction is very difficult. Derrida and his followers generally also refuse to define deconstruction, because according to them, definition is a limitation while deconstruction is an effort to break through boundaries. Deconstruction represents the desire and ideal to dismantle established buildings; an attempt to strip down a standard construction; an anti-establishment 'movement' (Udang, 2019). However, there are several philosophers who have tried to provide a definition for deconstruction to make it easier to understand, including Mc. Quillan. He explained that deconstruction is a way or method for interpreting a text, but the interpretation is not the same as what we know and understand so far (Hardiman, 2015). So, deconstruction attempts to dismantle and interpret a text by presenting a new meaning without judging that meaning is final.

Regarding text and meaning, according to Derrida, text is everything that can be understood, has meaning and can be processed by reason. Text is not only in written or text form. Behavior, actions, norms, expressions, values, thoughts, conversations, objects, historical objects and so on are also texts. *There is nothing outside the text* Derrida said. There is nothing outside the text. What this means is that meaning is not in the text. However, meaning is the result of reading the text. Text is an independent entity, containing very broad traces of meaning, and the meaning we infer is only one of the traces of meaning (Udang, 2019). The meaning we conclude must not be separated from the context in which we read. There is nothing meaningless in a text. Even from every thing that is considered unimportant we can produce meaning, such as punctuation, *footnote*, bibliography and so on. Meaning will never end. Meaning is not from text to reality, but from text to text. As with

microphones; for small children it is a toy, for singers it is a means of making money and for preachers it is a medium for spreading goodness. So meaning can be drawn according to each individual's interests. Meaning does not depend on the text, objects and statements but depends on where we want to take it. A single meaning or reluctance to interpret a text with a different meaning from the usual understanding is a scourge that becomes an obstacle to creative thinking (Faiz, 2020). So with Derrida's deconstruction, readers are invited to explore and explore all aspects of the text, without judging that this meaning is the most correct.

### Gender Equality in Religious Discourse and Interpretation

Gender as a difference between men and women based on social construction gives rise to the roles of each gender, such as the role of women who are identified as nurses, carers, educators, and so on (Winkel, 2019). Basically, this is not a problem, as long as it is not considered lower than the male gender role. It's just that in reality, women's gender roles are considered no better, even equal, compared to men, giving rise to injustice in treating women, such as marginalization, subordination, stereotypes, violence and double burdens (Muhammad, 2021). Such treatment is popularly known as discrimination gender or gender inequality.

Interestingly, it turns out that there is involvement of "religion" in the gender discrimination discourse that occurs in society (Muhammad, 2021). The influence of religion or religious interpretation in gender discourse is a significant factor. On the one hand, discourse regarding women goes hand in hand with the history and development of religion itself. On the other hand, understanding and interpretation of religious texts is greatly influenced by the role of the reader and the context surrounding them. This understanding in turn is formed into knowledge which is continuously produced, both in the form of discourse and knowledge. In its development, society finds it difficult to differentiate between understanding the Qur'an and the Qur'an, so that each party claims the truth of their respective understanding (Rohmaniyah, 2020).

The legitimacy of religion in gender inequality is strongly suspected to be due to the approach and methodology used in understanding the text of the Qur'an. The use of a particular approach or methodology is a reflection of the political, cultural and religious thinking conditions of the patriarchal figure. (Rohmaniyah, 2020) Awareness of this has then encouraged many experts to review and update religious thinking so that it is more contextual to today's times. The discourse regarding gender equality in Indonesia is closely related to the discourse on the interpretation of the Qur'an (Mina Azkiyah et al., 2022). Based on mapping carried out by Mahbub Ghozali, there are two tendencies in the interpretation of Al-Qur'an verses which are often pointed out as sources of gender bias. *First*, a tendency towards text discourse. Figures such as Quraish Shihab, Husein Muhammad, and Nasarudin are part of this group. They re-examined the substance of the Al-Qur'an text in order to obtain a basis for forming a feminist paradigm in Islam. *Second*, feminist discourse. Different from the first group, the second group represented by Zaitunah Subhan, Musdah Mulia, and Faqihuddin Abdul Kadir makes the text an object seen from a feminist perspective (Ghozali, 2020).

### An-Nisā' [4]: 34 in the Discourse on the Interpretation of the Qur'an

*"The men are the leaders of the women, because God has favored some of them (men) over others (women), and because they (men) have spent part of their wealth. Therefore, a righteous woman is one who obeys God and takes care of herself when her husband is not around, because God has taken care of (them). The women you fear for their nusyuz, then advise them and beat them. Then if they obey you, then don't look for ways to trouble them. Verily God is high and great."*

Information that mentions men as strong understood by some interpreters as a form of power that a man has over his wife, so that he has the right to beat her if necessary. Muqâtil bin Sulaimân even concluded that there were no provisions what? in the relationship between husband and wife, except in the case of life and injury (Sulaimân, 2002). In its development, the understanding then developed by including arguments that tried to strengthen the matter. Al-Tsa'labî for example, it includes the words of the Prophet. which is said before reciting the QS section. Al-Nisā [4]: 34, which states that the best woman is the one who hides her face when seen, obeys her husband's

orders, and takes care of her property and her self. According to al-Baghawi, men as *qawwām* duty to be a protector for women, including educating, disciplining, and directing them to goodness. Status strong given to men based on consideration of their advantages in the aspects of reasoning, thinking, religion and power (Al-Baghawī, 1989). Such an explanation shows that classical interpretation tends to depict a patriarchal society so that the resulting interpretation product adapts to the reality that occurs (Anggoro, 2020).

Interpretation of QS. Al-Nisā/4: 34 in the middle period did not experience such significant changes. The use of linguistic and historical analysis is still quite dominant. Al-Zamakhsyarī interpreted the word strong as a form of a husband's authority in the household to give orders or prohibitions to his wife, as rulers pay attention to protecting a people. This authority is obtained from the advantages and priorities that God has given to men. Al-Zamakhsyarī details these many advantages, namely in the aspects of intelligence, steadfastness, determination, strength, writing, horse riding, archery, large and small scale leadership, jihad, call to prayer, sermons, itikaf, daily takbir. *Tasyriq* (in the school of Abu Hanifah), testimony in had and what? advantages in the distribution of inheritance, authority in marriage, divorce and reconciliation, number of wives and so on (Al-Zamakhsyarī, 2009). Al-Rāzī also agrees with this by stating that men's physical abilities and intellectual and scientific capacity are greater. bigger than women (Al-Razi, 1981).

### Spirit of Egalitarianism in the Qur'an

In the context of QS. Al-Nisā/4: 34, meaning of words strong closely related to the incident of Sa'd bin Rabī' bin 'Amr's beating of Habībah bint Zaid bin Abu Zahīr, who was his own wife. The wife and her father then complained about the beating incident to the Prophet. Knowing this incident, the Prophet saw. Order them to reply (what?) the action with appropriate recompense. However, the Prophet corrected his decision after Jibril came to reveal the QS. Al-Nisā/4: 34, "*al-rijālu qawwāmūna 'ala al-nisā'*" (Sulaimān, 2002). The reason for the revelation of the verse (*ashbāb al-nuẓūl*) which accompanies the revelation of the verse shows that there is a specific context that needs to be studied more deeply for the moral message behind it.

In general interpretive literature, most do not mention the reasons for the beating. The absence of information regarding this matter not only eliminates chronological details *sabab al-nuẓūl* This verse, however, also leads to the understanding that beating one's wife is not prohibited. Even Muqātil bin Sulaimān concluded that what? in the relationship between husband and wife it does not apply (Sulaiman, 1991). In a more worrying stage, such an understanding will normalize the beating of women. In fact, according to Abu Hayyān al-Gharnāthī and al-Zamakhsyarī, the beating was caused *nusyūẓ* which was done by Habībah bint Zaid bin Abu Zahīr against her husband (Al-Andalusi, 1993). Evidence about *'Illah* The beating became a bright spot for understanding the reasons for Allah SWT. seems to allow or even condone this incident. The Prophet's Ignorance. To *nusyūẓ* the wife was then corrected by Allah SWT by lowering QS. Al-Nisā/4: 34. Decision of the Prophet PBUH. who originally ordered what? implies equality and egalitarianism to all human beings, both men and women. On the other hand, the final decision is not given what? to Sa'd bin Rabī' bin 'Amr also hinted at gender equality in all matters. In this case, women who are guilty are still subject to the same consequences as men.

### Qawwām: Predicate Accompanied by Accountability

In the context of women's leadership and involvement in the public sphere, the keyword that needs to be highlighted and studied more deeply is term strong. From a grammatical point of view, the word strong is the superlative form (*mubālaghab*) of the word *qiyam* (Thabathaba'i, 1997). In terms of meaning, this word is a form of hyperbole for someone who tries hard to carry out something (Al-Razi, 1981). *Qawwām* not said as *bright* because *bright* only fulfills the task once, however *qawwām* means continuous leadership (Al-Sya'rawi, n.d.). Form *mubālaghab* used as the basis for allowing a husband to prohibit his wife from carrying out activities without his permission, as a form of the husband's role in observing and caring for his wife. As for the word *strengthened*, Quraish Shihab stated that "leadership" does not truly represent the meaning of the word *qawwām* it self. He provided an additional note that if you interpret this word as leadership, you need to

understand that the leadership in question includes meeting needs, attention, maintenance, defense and coaching (Shihab, 2021).

Often overlooked by most people is that the label of men or husbands as leaders has the implication of responsibility in the form of educating and guiding their wives in carrying out their obligations towards Allah and their husbands (Minhar et al., 2020; Thabari, 1999). This verse shows the obligation of men to educate their wives. So when the wives have protected their husbands' rights, it is not permissible for a husband to behave badly towards his wife. Additionally, predicates strong has implications for the marital status between husband and wife. Fragment "...and because they (men) have spent part of their wealth..." provides an understanding that when a husband is unable to provide maintenance, then he is no longer a leader over women. When he is no longer the leader, the contract is canceled, because there is no longer anything for which the marriage was prescribed. This is a clear indication regarding the decision to cancel a marriage when one cannot provide for it, based on the Maliki and Syafi'iyah schools of thought (Al-Qurtuby, 2006). This consequence is accepted because the person concerned does not meet the requirements as strong. This shows that a husband is designated as strong also accompanied by the assignment of certain responsibilities to his wife.

The responsibility of a husband towards his wife was also emphasized by al-Baydhāwī. According to him, said *qawwāmūna* in QS. Al-Nisā/4: 34 is a form of responsibility for people under their control. Mentioned as men *strengthened* is something that is a gift (*wabbi*) as well as business results (*professional*). According to him, in fact *wabbi*, men are given advantages in the form of perfection of reason, good education, and greater strength in working and carrying out obedience. This gift is also the reason why men are given priority in matters of prophethood, imamate, guardianship, being a witness in court, the obligation of jihad, Friday prayers, a larger share in the distribution of inheritance, and others. It mentions men strong One of them is due to business factors (*professional*), that is, they give part of their wealth in the form of dowry and maintenance to their wives. Apart from his statement which on the one hand cornered women as creatures whose capacity for reason is not as perfect as that of men, a conclusion can be drawn that the privilege of men as strong not obtained for free and without effort. With the claim that men have various advantages, this does not make them absolute strong This of course has implications for the understanding that not all men can be said to be strong even though they have potential regarding this.

According to Muhammad Abduh, the concept of leadership in the household is not absolute. A man's job is only to direct, not force, so that those who are led continue to act based on their own will and choice, not under coercion. Therefore, Muhammad Abduh is of the opinion that the party being led, namely the wife, does what she wants without any coercion from the husband (Rida, 1999). This leadership must not ignore the existence and role of women in the household and in society (Nur'aeni, 2024). His job in the family is to organize this very important household organization, as well as look after and maintain it. Male leadership in this household organization does not ignore the existence, personality and rights of its members who work together to fulfill their respective duties and functions in the household (Qutub, 2003). On the contrary, Al-Maraghi emphasized that *qawwām* or leadership will be meaningless unless those led act in accordance with the instructions and supervision of the leader. In this case, one of the forms of obedience to the leader is guarding the house and not leaving it without his permission, even to visit his relatives. With men carrying out protective and guarding functions in their position as *qawwām*, this has implications for the smooth running of women's activities in carrying out their natural functions, such as pregnancy, giving birth, raising children, and so on. Even though in each period, or even in each *mufasir*, there are differences, shifts and developments in meaning, but basically it carries the same spirit, namely the care and respect for a woman as a husband's responsibility to his wife.

### **Women's Leadership in Public Space: Application of Deconstruction of Interpretation QS. Al-Nisā/4: 34**

Thus, regardless of the gender construction surrounding the formation of an interpretive product, it can be concluded that the moral message is always the spirit of interpretation QS. Al-

Nisā/4: 34 is an effort to maintain and respect women's rights. The differences in interpretation that have been encountered so far originate from none other than gender construction which forms the understanding that women's rights are to obtain a living and protection, so it is not surprising to find interpretations that are quite protective of women's movements, because this is considered the maximum form of protection that can be provided. On the other hand, changes in times bring about the inevitability of changes in situations and conditions which should not limit women's movements as wives to appear in public spaces, considering that security today is not as weak as in previous eras so that excessive protection will no longer protect and protect women, it will but instead curbed it. Changing times necessitate updating the interpretation while maintaining the moral message of the verse.

Term "strong" in QS. Al-Nisā/4: 34 in the previous discussion, tends to be understood by interpretive experts in terms of the relationship between husband and wife. However, according to Ibn 'Āsyūr, said *al-rijāl* is not used by Arabic, even the language of the Qur'an, in the sense of husband. It's different with words *al-nisā'* and *imra'ah* which is used to mean wife. Say *al-rijāl* in the sentence is a form *istigbrāq* which has a general meaning for men as a whole, not only specifically for men (Āsyūr, 1984). The same thing was also explained by Thabāthabā'i and al-Sya'rawī who expanded the definition of relationships strong in this paragraph covers general human relations, such as government, judiciary and military. Thabathaba'i emphasized that the position of men as strengthened over women is an absolute (Thabāthabā'i, 1997). Expansion of meaning and relationships strong has implications for understanding the relations between men and women in everyday life.

In relation to the relationship between men and women in general, Rasyid Ridha explained that not all men are *strong*, remembering that not all men have physical and scientific advantages. In fact, in some cases, it is women who have greater physical abilities and intellectual capacities (Rida, 1999) Thus, *qanwām* which means leadership is not absolute and may not apply or automatically disappear when the conditions and circumstances of women are more capable or have superior physical capacity and abilities compared to men. When conditions and circumstances make men become strong moved and owned by women, it could be said that women's leadership in the public space of the moon is something that needs to be debated again, considering that men and women have the same opportunity to have this potential.

## CONCLUSION

Interpretation of the classical and medieval periods, the use of linguistic and historical analysis is still quite dominant. The resulting interpretation product adapts to the reality that occurred, namely the patriarchal society at that time. Even though in each period, or even in each *mufasir*, there are differences, shifts and developments in meaning, but basically it carries the same spirit, namely the care and respect for a woman as a husband's responsibility to his wife.

Efforts to deconstruct the understanding of this verse can include analysis of the Prophet's decision. Those who initially ordered *qishāsh* signaled equality and egalitarianism to all human beings, both men and women. On the other hand, the final decision not to give *qishāsh* to Sa'ad bin Rabī' bin 'Amr also signals gender equality in all matters. In this case, women who are guilty are still subject to the same consequences as men. Apart from that, the title of *qanwām* given to men goes hand in hand with the responsibilities they carry. When this responsibility is neglected, the person concerned is no longer called a *qanwām*. Thus, *qanwām* in the sense of leadership is not absolute and may not apply or automatically disappear when the conditions and circumstances of women are more capable or have superior physical capacity and abilities compared to men. When the conditions and circumstances that make men become *qanwām* are transferred and owned by women, it can be said that women's leadership in the public sphere is something that needs to be debated again, considering that men and women have the same opportunity to have this potential.

Surah Al-Ashr provides rich guidance on teacher competency in an Islamic context. A teacher is not only expected to be a transmitter of information, but also a moral leader, character builder, and role model for his students. Teacher competency in the view of Surat Al-Ashr involves



the ability to manage time, understand students' potential and needs, instill the values of faith, support holistic growth, provide positive advice, and maintain patience in educating. By understanding and internalizing the values contained in Surah Al-Ashr, a teacher can guide and educate more effectively by the demands of Islam.

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