

**Women Workers in The Qur'an:
A Study of Maqāṣidi Interpretation Approach**

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Abstract: *Developments from time to time affect significant changes in women, one of which is their position in society to get a job. Such women are called working women. This study examines women workers in the Qur'an using the thematic method and maqāṣidi interpretation as its approach. This research focuses on Q.S al-Qaṣaṣ [28]: 23 and Q.S al-Aḥzāb [33]: This research is a literature review with the primary sources of tafsir al-Qurṭhubi, tafsir Jalālain, and tafsir al-Munir. The conclusion of this study indicates that the verse describes the permissibility of women working as long as they maintain their honor. In addition, women are also not allowed to be excessive in adornment. While from the findings regarding the aspects of maqāṣid al-syarī'ah and the fundamental values of the Qur'an, the author finds a prominent aspect which is hifdzu nafs, because in this verse it is explained that the two women protect themselves from being crowded with other herders by waiting for the herders to finish at the water source, there is also a value of equality that stands out because it shows the equal position between men and women in terms of work. If contextualized in this day and age, women are allowed to work to fill their spare time and develop their skills. The wisdom that can be learned is that women can utilize their time by doing useful work, and work to meet their needs as long as they pay attention to the conditions when working.*

Keywords: *Working Women; Mufasir's views; Maqāṣidi*

Abstrak: *Perkembangan dari masa ke masa mempengaruhi perubahan yang signifikan pada kaum perempuan, salah satunya kedudukannya di khalayak masyarakat untuk memperoleh pekerjaan. Perempuan seperti ini dinamakan*

perempuan pekerja. Penelitian ini mengkaji tentang perempuan pekerja dalam al-Qur'an menggunakan metode tematik dan tafsir maqāṣidi sebagai pendekatannya. Penelitian ini berfokus pada Q.S al-Qaṣaṣ [28]: 23 dan Q.S al-Aḥzāb [33]: 33. Penelitian ini adalah penelitian kajian pustaka dengan sumber primer tafsir al-Qurthubi, tafsir Jalālain, dan tafsir al-Munir. Kesimpulan penelitian ini mengindikasikan bahwa ayat tersebut menggambarkan kebolehan perempuan bekerja asalkan tetap menjaga kehormatannya. Selain itu, perempuan juga tidak diperbolehkan berlebihan dalam berhias. Sementara dari temuan mengenai aspek maqāṣid al-syarī'ah maupun nilai fundamental al-Qur'an, penulis menemukan aspek yang menonjol yaitu hifdzu nafs, sebab pada ayat ini dijelaskan bahwa kedua perempuan tersebut menjaga dirinya agar tidak berdesakan dengan penggembala lain dengan cara menunggu para penggembala selesai di sumber air tersebut, terdapat nilai kesetaraan juga yang menonjol karena menunjukkan kedudukan yang setara antara laki-laki dan perempuan dalam hal bekerja. Jika di kontekstualisasikan di zaman sekarang, perempuan diperbolehkan saja bekerja untuk mengisi waktu luang dan mengembangkan keahliannya. Hikmah yang dapat dipetik adalah perempuan dapat memanfaatkan waktunya dengan melakukan pekerjaan yang bermanfaat, serta bekerja untuk memenuhi kebutuhan hidupnya asal memperhatikan syarat-syarat ketika bekerja.

Kata Kunci: *Perempuan Pekerja; Pandangan Mufasir; Maqāṣidi*

INTRODUCTION

Today, developments from time to time have greatly influenced significant changes, especially for women, one of which is the position of women in society to obtain decent work. With this achievement, it can be said that women like this are one of the women who hold the title of working women.¹ On the other hand, generally some people still have the view that women only have domestic roles, including women only taking care of the house, serving their husbands and taking care of children and households. One of the reasons is because women's natural work is only home, family, and children.² In addition, there are opposing views towards women workers in patriarchal culture. This culture has several terms that position men higher in the public sphere than women, namely kitchen, pupur,

¹ "THE ROLE OF CAREER WOMEN IN IMPLEMENTING FAMILY HARMONY IN NAGARI GANGGO HILIA KECAMATAN BONJOL KABUPATEN PASAMAN | Nainggolan | Jendela PLS: Journal of Scientific Scholars of Out-of-School Education," p.62, accessed September 21, 2023, <http://publikasi.unsil.ac.id/index.php/jpls/article/view/4432>.

² Abdul Gaffar Hasan, *Rights and Duties of Women in Islam* (Maktabah Raudhah al-Muhibbin, 2009), 47-48.

well, mattress. These terms indicate that women's duties are only to do housework and serve their husbands.³ This means that violence against women is committed on the basis of social discrimination. In the legislation, there is an independent state institution that regulates the enforcement of human rights against women, namely the National Commission on Violence Against Women (Komnas Perempuan), established by presidential decree No. 181 of 1998 and strengthened by presidential regulation No. 65 of 2005.⁴

The differences in opinion above are closely related to differences in interpreting or interpreting the verses of the Qur'an that discuss women. The Qur'an is a book whose verses are *yabtamil wujuh al-ma'na*, allowing it to have many meanings.⁵ Because in the current era, the Qur'an needs to be interpreted in accordance with the times. The basic spirit of the Qur'an can be different if the generation is also different, in other words, the teachings and spirit of the Qur'an are universal, rational and of course as needed, but some human views have a response where the challenges of the times faced are very varied and complex so that there is diversity in interpretation (*multitafsir*).⁶ Each *mufasir* has a tendency to interpret a verse and contextualize it according to the circumstances of space and time. In addition, there are different redactions of *asbab an-nuzul* between one narration and another so that there are differences in interpreting a verse.⁷

Working women can be classified into two types, including unmarried working women or those who have been married but divorced. Women who fall into this category have the ability to work independently without being bound or

³ Fitria Fitria, Helena Olivia, and Maylia Ayu Nurvarindra, "THE ROLE OF WIFE UNDER THE 3-D VIEW OF THE JAWA PATRIARKI CULTURE," *Equalita: Journal of Gender and Child Studies* 4, no. 2 (December 30, 2022): 168–75, <https://doi.org/10.24235/equalita.v4i2.12902>.

⁴ "Komnas Perempuan," Komnas Perempuan | National Commission on Violence Against Women, accessed March 23, 2024, <https://komnasperempuan.go.id/profil>.

⁵ Lumngatul Ma'arif and Eka Prasetiawati, "Analysis of *Isra'iliyyat* in *Tafsir Hasyiah Al-Sawi*," *AL QUDS : Journal of Quranic and Hadith Studies* 4 (2020): 98.

⁶ Thias Arisiana and Eka Prasetiawati, "OVERVIEW OF THE AL-QUR'AN ABOUT KHAMR ACCORDING TO AL-QURTHUBI IN TAFSIR AL-JAMI' LI AHKAM AL-QUR'AN," *Fikri: Journal of Religious, Social and Cultural Studies* 4, no. 2 (2019): 245, <https://doi.org/10.25217/jf.v4i2.588>.

⁷ Muhammad Irsad, "STUDY OF THE SAYINGS ABOUT CHOOSING NON-MUSLIM LEADERS PERSPECTIVE OF INDONESIA'S MUFASIRS," *Nurani: Journal of Shari'ah and Society Studies* 17, no. 2 (2017): 200, <https://doi.org/10.19109/nurani.v17i2.1844>.

responsible to anyone. Then the second is married working women. This results in a husband and wife relationship with their respective rights and obligations. Therefore, both are involved in terms of balancing the fulfillment of their respective rights and obligations.⁸ In the Qur'an, women are allowed to work outside the home as long as they are able to divide their time and energy for each of these roles, because Islam itself does not see the caste between men and women in everything, including in terms of work.⁹ In the Qur'an, women are allowed to work outside the home as long as they are able to divide their time and energy for each of these roles, because Islam itself does not see the caste between men and women in everything, including in terms of work.

From the search for previous research, the author found articles that are relevant to the research including Masripah's article¹⁰, Rahma Pramudya Nawang Sari¹¹, Salsabila Husna Dimiyati¹², Auliaur Rahmah¹³, Vanya Ironies¹⁴, Rohmatika Fina¹⁵, Insharie Amarylis Sagita¹⁶. In previous studies, many articles used thematic methods and approaches. This study also has similarities with previous

⁸ Ahdar Djamaluddin, "WOMEN'S CAREERS AND Fostering YOUNG GENERATIONS" vol.11, Al-Maiyyah Journal, no. 1 (2018): 113.

⁹ Istibsyaroh, *Women's Rights Gender Relations According to Tafsir Al-Sya'rāwī* (Jakarta: TERAJU (PT.Mizan Publika), 2004), 161.

¹⁰ Masripah, "The Permissibility of Career Women in the View of the Qur'an," *Al Quds*, 2, 6 (2022).

¹¹ Rahma Pramudya Nawang Sari, "Career Women in Islamic Perspective," *Journal of Sharia and Legal Thought*, 1, 4 (March 2020).

¹² Salsabila Husna Dimiyati, "The Concept of Career Women in Q.S Al-Ahzab 33 Perspective of Tafsir Al-Misbah" (diploma, IAIN Ponorogo, 2022), <https://etheses.iainponorogo.ac.id/21062/>.

¹³ Auliaur Rahmah, "Ibn Kathir and Sayyid Quthb's Interpretation of the Suggestion for Women to Stay at Home (Comparative Study in Qs. Al-Ahzab (33): 33)," Thesis UIN Sunan Ampel, 2019.

¹⁴ Ironies Vanya, "Career Women in Tafsir Al-Ma'ratu Fi Al-Qur'an by Al-Sya'rawi (Hermeneutics and Feminism Studies)" (undergraduate, UIN KH Achmad Siddiq Jember, 2022), <http://digilib.uinkhas.ac.id/7436/>.

¹⁵ rohmatika fina, "WOMEN'S CAREERS IN ISLAM ACCORDING TO THE MIND OF HUSEIN MUHAMMAD (Study Analysis of Q.S An-Nâhl Verse 97 and Q.S Al-Ahzâb Verse 33)" (undergraduate, al-qur'an science and tafsir, 13AD), <http://digilib.uinkhas.ac.id/17492/>.

¹⁶ Insharie Amarylis Sagita, "Forms of Career Women's Involvement in Household Management from the Perspective of Jasser Auda's Maqasid Syariah (Case Study in Karanglo-Lor Village, Sukorejo District, Ponorogo Regency)" (diploma, IAIN PONOROGO, 2023), <https://etheses.iainponorogo.ac.id/23242/>.

studies in that it also discusses women workers from the perspective of the Qur'an. Previous studies have also discussed women workers from a maqāṣidi perspective, but using other maqāṣidi perspectives such as Jasser Auda's maqāṣid theory, which only discusses maqāṣid al-syarī'ah in terms of its aspects. This research will bring out more specific aspects of maqāṣid al-syarī'ah and the fundamental values of the Qur'an using Abdul Mustaqim's maqāṣidi interpretation perspective as a reinforcement for previous research.

In this paper, the author focuses on the discussion of women workers in Q.S al-Qaṣaṣ [28] : 23 and Q.S al-Aḥzāb [33]: 33 from the perspective of Abdul Mustaqim's Maqāṣidi Interpretation as outlined in the uṣūl al-khamsah (hifẓ al-dīn, al-nafs, al-`aql, al-naṣl, al-māl) plus two other points, namely hifẓ al-daulah (defending the country) and hifẓ al-bi'ah (caring for the environment), and outlined in the fundamental values of the Qur'an including human values (Insāniyah), justice. (al-`adālah), equality (al-musāwah), freedom (al-taharrur), and responsibility (Mas'ūliyyah). The purpose of this writing is to be able to describe and know the interpretation of Q.S al-Qaṣaṣ [28] : 23 and Q.S al-Aḥzāb [33] : 33 from the perspective of Maqāṣidi Interpretation. In addition, in order to analyze the contextualization of the interpretation of Q.S al-Qaṣaṣ [28] : 23 and Q.S al-Aḥzāb [33] : 33 towards women workers.

METHOD

In this writing, the author uses a qualitative method with a literature study sourced from the book of tafsir that is relevant to the research topic.¹⁷ As for qualifying the verses that discuss women workers, the author uses Abdul Mustaqim's maqāṣidi approach as an analytical knife to find out the aspects and values of maqāṣid contained therein.

There are several methodological stages of research using the maqāṣidi approach, including determining the topic to be studied, collecting similar verses

¹⁷ Hardani et. al, *Qualitative & Quantitative Research Methods* (Yogyakarta: CV Pustaka Ilmu, n.d.).

accompanied by relevant hadith, do and consider aspects and linguistics of Arabic (through approaches such as nahwu-sharaf, balaghah. Why is this so? because the revelation of the Qur'an is a factor that underlies the development of Arabic grammatical sciences such as sharaf, nahwu, balaghah, mantiq, ma'ani, bayan, and so on. So, these sciences make the Arabic language system feel beautiful and rich in meaning¹⁸, analyzing the context of asbab an-nuzul, past and present contexts to capture the maqāsid of the verse being interpreted, exploring aspects of maqāsid al-syarī'ah and fundamental values of the Qur'an, building a logical-systematic construction of a maqāsidī concept, and drawing conclusions from the research results.¹⁹ In this writing, the author uses several books of interpretation that are used as references including tafsir al-Munir, tafsir al-Qurthubi, and tafsir al-Jalālain.

RESULT AND DISCUSSION

Analysis of The Interpretation Of Q.S. Al-Qaṣaṣ [28]: 23 On Women Workers From A Maqāsidī Perspective.

The verses that discuss the requirements of women workers include first, Q.S. al-Qaṣaṣ [28] : 23

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْتَأْذِنُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ
تَذُوذَانَ ۗ قَالَا مَا خَطْبُكُمَا ۗ قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ ۗ وَأَبُونَا شَيْخٌ كَبِيرٌ

Lafaz (يُصَدِرَ) from the fragment (حَتَّىٰ يُصَدِرَ الرِّعَاءَ) originally read *dhammah*. It is *fi'il mudhari' ruba'i*. The *maf'ul* is discarded. That is (حَتَّىٰ يُصَدِرَ الرِّعَاءَ) It is (إِلَيْهِمْ وَمَوَاشِيَهُمْ)

¹⁸ Muhammad Nur Amin, Kholida Nur, Ahmad Zarnuji, Haikal, Fitria Nurul Fadilah, Isnaini Nur Azizah, "Strengthening the Capacity of Santri in Understanding the Qur'an by Applying the Amount of Syarhiyyah in Roudlatut Tholibin Islamic Boarding School Metro Lampung," CV Creative Tugu Pena, 2, 3 (July 2023).

¹⁹ Abdul Mustaqim, Argumentation of the Necessity of Maqashidi Interpretation as a Basis for Islamic Moderation (Yogyakarta: Inaugural speech for professor in the field of ulumul Qur'an, 2019).

(يُصَدِّرُ الرِّعَاءَ) (also read) يُصَدِّرُ الرِّعَاءَ. (as *fi'il mudhari' tsulatsi*) يُصَدِّرُ (also read with *fathah*). (رِءَاءٌ) (is the plural of) الرِّعَاءُ(. meaning that the shepherds return from giving water. What is meant in this fragment of verse is that there are things that a woman needs to pay attention to when working is to maintain honor and is found in the lafaz in this verse there is a story of two women who still maintain honor by يُصَدِّرُ الرِّعَاءَ (not crowding with men, they are willing to wait for other herders to finish drinking their livestock so that the two women only find the remains of the water source.²⁰

In *al-Jalālain's* interpretation, the phrase (الرِّعَاءُ) plural of (رِءَاءٌ) meaning shepherds. This means that they had not finished watering their cattle, for fear of crowding, so after the herders had finished, they watered their cattle. According to another *qira'at* it reads (يُصَدِّرُ) that comes from *fi'il ruba'i* that is (أَصَدَّرَ) The meaning is before they dispersed their cattle from the well, and our father was an old man. This means that he is no longer able to water his cattle.²¹

If it is compared with the previous verse, Q.S. al-Qaṣaṣ [28] : 22 which describes the journey of Moses leaving the city of Egypt and emigrating to Madyan, on the way he asked for grace to be guided by Allah to the right path to Madyan. And finally Moses arrived in Madyan, then in this verse explained when Moses arrived he saw two women waiting for other shepherds to finish drinking their cattle from the water source. They did this because their parents were elderly and their condition did not allow them to do so. Moses saw the condition they were in and felt sorry for them, then the next verse describes Moses helping the two women by giving them a drink from a well covered with large stones.²²

²⁰ Wahbah Zuhaili t.th., Tafsir Al-Munir Fi al-'aqidah Wa Asy-Syari'ah Wa al-Manhaj, 10 (Jakarta: Gema Insani, 2016), 366.

²¹ Jalaluddin Al - Mahalli and Jalaluddin As - Suyuti, t.th., Al-Qur'anul 'adzim, 2 (Beirut: Dar al Fikr, 1991), 390.

²² Zuhaili, Tafsir al-Munir Fi al-'aqidah Wa Asy-Syari'ah Wa al-Manhaj, 2016, 368.

According to Abu 'Abdullah al-Qurthubi (d. 671 AH), it is explained in his book when the Prophet Moses arrived in Madyan and met a large group of people who were drinking their livestock. Then before Moses arrived at the crowd of herders, Moses found two women who held their livestock so as not to mingle with other livestock, because the two women did not have the courage if they had to jostle with male herders who certainly had stronger energy than them. In *al-Jalālain's* interpretation, the two women who held back their livestock meant that they prevented their livestock from grabbing the drinking water of other people's livestock.²³ In tafsir *al-Munir* it is explained that when Moses saw the two, his heart was touched and then went to the two women. The reason the two women did this was because they had no brothers.²⁴ Then in the interpretation of *al-Qurthubi* it is explained more deeply that his parents are elderly, so they can no longer take care of their livestock. The habit they often do in drinking their livestock is to wait until the herders finish from the water source and the situation is quiet. After that, they started to draw water.²⁵

According to the author's analysis, from the three mufasirs it can be concluded that the verse describes the permissibility of women working as long as they maintain their honor.²⁶ The reluctance of the two women to congregate at the water source aims to maintain their honor because if they pass through it, they will be crowded or mingle with male herders who are not their mahrams. In *al-Jalālain's* commentary, the linguistic aspect is discussed, while in *al-Munir's* commentary, it is explained that the two women did not have a brother to replace their father's work, while in *al-Qurthubi's* commentary, it is explained in more

²³ Jalaluddin Al - Mahalli and Jalaluddin As - Suyuti, t.th., *Al-Qur'anul 'adzim*.

²⁴ Zuhaili, *Tafsir al-Munir Fi al-'aqidah Wa Asy-Syari'ah Wa al-Manhaj*, 2016, 386.

²⁵ Abi 'Abdillah al-Ansari Al-Qurthubi t.th., *Al-Qurthubi Al-Jami' Li Ahkamil Qur'an*, 13 (Beirut: Dar al- Kutub al-Ilmiyah, 1993), 682–85.

²⁶ Azalia Wardha Aziz, "Career Women: Tafsir Q.S. Al-Qashash: 23," *Arrahim.ID* (blog), May 10, 2020, <https://arrahim.id/awa/wanita-karir-tafsir-q-s-al-qashahs-23/>.

depth that the habit they often do in drinking their livestock is to queue until the herders are finished and the situation is quiet.

Analysis of the Interpretation of Q.S. Al-Aḥzāb [33]: 33 Towards Women Workers From A Maqāṣidi Perspective

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتَيْنَ الزَّكَاةَ وَأَطَعْنَ اللَّهَ
يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۚ وَرَسُولُهُ إِنَّمَا

Lafaz (وَقَرْنَ) “and let you settle down” It can be pronounced *qirna* and *qarna*. The original meaning of *qarna* is *aqrarna* or *aqirna*, which is derived from *qararta* or *qarirta*. Then the harakat *ra* was transferred to *qaf*, then the letter *ra* and the hamzah waṣal were removed so that it became *qarna* or *qirna*. Lafaz (وَلَا تَبَرَّجْنَ) “and do not adorn yourselves” originally reads *tatabarrajna*, then one of the letters *ta* was removed so that it became *tabarrajna*.²⁷

Lafaz (وَقَرْنَ) The original is *iqrarna* from the phrase *qarra-yaqarru*. Some versions of *qirā'at* read *qirna* from the phrase *waqara-yaqiru* or from the phrase *qarra-yaqirru*. All of them have almost the same meaning, which is to stay and dwell, meaning that you stay and dwell in your house. (وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ) And do not behave *tabarruj* like the previous *jahiliyyah* people, namely behaving stupidly, for example the behavior of women who show attractive body parts to those who are not their *mahrams*. The fragment of this verse if it is related to the requirements of women workers is also included in keeping the aurat.²⁸

In the interpretation of Fakhruddin Al-Razzi (d. 606 AH) the meaning of *tabarruj* is not to be flirtatious, and it is possible that what is intended is that you do not show your jewelry all the time.²⁹ In *al-Muhit* dictionary, *tabarruj* is the behavior of women who show their jewelry to men. Almost the same in *al-Munjid*

²⁷ Jalaluddin Al - Mahalli dan Jalaluddin As - Suyuti,t.th., *Al-Qur'anul 'adzim*, 510–11.

²⁸ Wahbah Zuhaili t.th., *Tafsir Al-Munir Fi al-'aqidah Wa Asy-Syari'ah Wa al-Manhaj*, 11 (Jakarta: Gema Insani, 2016), 323.

²⁹ Fakhruddin Razi t.th., *Mafatih Al-Ghaib*, 25 (Kairo: Dar el-hadith, 2012), 210.

dictionary, *tabarruj* is defined as the behavior of women who show their jewelry and beauty to the opposite sex.³⁰ The same is true in *al-Munawwir* dictionary.³¹

The reason for the revelation of this verse is that Ibn 'Abbas narrated that in the time between Noah and Idris there was a community of people who lived on the coast and another community who lived in the mountains. The men in the mountainous region had good looks while the women were ugly. While the women in the coastal areas had a beautiful face and the men were ugly. When the devil came to the man and changed his incarnation into a little boy who was willing to be the man's servant. Then the devil made a flute to make a beautiful sound that they had never heard before. When they heard the sound, they were amazed at its sonority. From there, a celebration or party was held which of course made them gather and attract each other's attention. As they gathered, the mountain men were attracted to the beautiful beach women, and they told their friends about it. As a result, the men came to the woman on the beach and adultery ensued.³²

Ibn Jarir (d. 310 AH) also narrated that (وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى) "Let them not show their adornment, like the people of the previous *jahiliyyah*", he said: "There were 800 years between Adam and Noah, and the women of Noah's family were the worst of women, while the men were the best of men. The women of that time wanted (favored) men over themselves. So this verse was revealed.³³

If it is compared with the previous verse, Q.S. al-Aḥzāb [33] : 32 which explains that the Prophet's wives should speak firmly and authoritatively, and should not speak spoiled because it can invite interest to do inappropriate actions.

³⁰ Louis Ma'luf, *Al-Munjid Fi al-Lughat*, 18th ed. (Beirut: Maktabah al-Katsulikiyyah, 1956), 31.

³¹ Evi Berliana Sofa, "A STUDY OF THE INTERPRETATION OF THE MEANING OF TABARRUJ IN TAFSÎR ATH- THBARÎ AND AL JÂMI' LI AHKÂM AL - QUR'ÂN," *Al Karima: Journal of Quranic Studies and Tafsir* 4, no. 2 (August 16, 2021): 1-17.

³² Abdullah Bin Muhammad Bin Abdurahman Bin Ishaq al Sheikh, *Tafsir Ibn Kathir*, 7 (Surabaya: PT Bina Ilmu, 1992).

³³ Al-jalal Al-suyuti, *Al-Dur Al-Mantsur Fi Al-Tafsir*, volume 6, 2018, 601.

And in this verse it is explained that the wives of the Prophet are commanded by Allah to stay at home, allowed to go out except for necessity and they are not allowed to tabarruj, which is showing excessive behavior in order to attract the attention of those who look at them. The khithob refers to the Prophet's wives but all other women are included. Then in the verse that follows there is a command to always remember Allah's favors and to practice obedience and maintain commitment to other commands of Allah.³⁴

The interpretation of Q.S. al-Aḥzāb [33]: 33, namely

Wahbah Zuhaili (d. 1351 H) explains in his book (وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى) that women are encouraged to stay at home. At-Tirmidhi and al-Bazzar narrated from Abdullah bin Mas'ud from the Messenger of Allah, he said, (الْمَرْأَةُ عَوْرَةٌ) (فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ وَأَقْرَبُ مَا تَكُونُ بِرُوحَةِ رَبِّهَا وَهِيَ فِي قَعْرِ بَيْتِهَا) women are aurat that need to be guarded, When a woman leaves the house, the devil will be stalking her, and the closest a woman gets to Allah's mercy is when she stays inside her house. It is permissible to leave the house if there is a need. However, the thing that needs to be considered is that it is not allowed to behave tabarruj like the Jahiliyyah society before Islam. Wahbah Zuhaili (d. 1351 AH) defines tabarruj as showing jewelry and attractive body parts, meaning the chest and neck, such as a woman who wears a hijab without hooking it so that her neck, earrings, and necklace are visible.³⁵ While according to Abu 'Abdullah al-Quthubi (d. 671 AH) interpreted the word tabarruj is a woman who is not allowed to be excessive in adornment. because it is one of the behaviors done by women in the jahiliyyah era. The meaning of (الْجَاهِلِيَّةِ الْأُولَى) is the people of the old jahiliyyah, the scholars have slightly different views on this. Some argue that it was the time when Prophet Ibrahim was born, women at that time strutted their bodies in the streets as if to charm men. There are other scholars who say that it was between the time of Prophet

³⁴ Zuhaili, 330.

³⁵ Zuhaili, *Tafsir Al-Munir Fi al-'aqidah Wa Asy-Syari'ah Wa al-Manhaj*, 2016, 326–27.

Adam and Prophet Noah, which is about 800 years away. This narration was narrated from Al Hakam bin Uyainah and in the narration it is also said that they had a gait that was very unsightly.³⁶ In al-Jalālain's commentary, *tabarruj* refers to women who are not allowed to adorn themselves like those in the pre-Islamic era, i.e. women who always showed their beautiful faces to men. What is permissible in Islam is to show what is usually seen from them.³⁷

According to the author's analysis of the three interpretations above, women are allowed to leave the house with a need, one of which is work. According to the interpretation of Nasaruddin Umar, women have an equal position with men in their intellectual potential, namely in terms of learning, thinking and practicing what is lived from this nature.³⁸ However, the thing that needs to be considered when working in *tafsir al-Munir* is that women are not allowed to *tabarruj*, which is showing jewelry and attractive body parts, while in *tafsir al-Jalālain*, women are not allowed to decorate like people in the pre-Islamic era, namely showing their beautiful faces to men. Meanwhile, in the interpretation of al-Qurthubi, it is explained more deeply that women are not allowed to sway their bodies on the streets as if they want to spread charm to men and are not allowed to talk spoiled because it can invite interest and then do inappropriate actions.

Maqāṣid al-Sharī'ah aspects behind Q.S. al-Qaṣaṣ [28] : 23 and Q.S. al-Aḥzāb [33] : 33

a. *Hifdzu nafs* (Preserving the soul)

³⁶ Al-Qurthubi, *Al-Qurthubi Al-Jami' Li Ahkamil Qur'an*, 448.

³⁷ Jalaluddin Al - Mahalli dan Jalaluddin As - Suyuti, t.th., *Al-Qur'anul 'adzim*, 510–11.

³⁸ Nasarudin Umar, *Arguments for Gender Equality from a Qur'anic Perspective, II* (Jakarta: Paramadina, 2001), xxxii.

In Q.S. al-Qaṣaṣ [28] : 23 contains the maqāṣid al-sharī'ah aspect of *hifdzu nafs* because this verse explains that the two women protected themselves from being crowded with other herders by waiting for the herders to finish at the water source.³⁹

b. *Hifdzu din* (Preserving religion)

In Q.S. al-Aḥzāb [33]: 33, there is an aspect of maqāṣid al-sharī'ah which is *hifdzu din* because Allah Swt. has given rules to women on how they should behave. In His words, Allah asks women to remain and stay in their homes except for religious reasons and necessities. Even then, keep a close eye on household affairs. Muslims today consider staying at home as backwardness, inactivity, and several other negative views. When a woman or wife stays at home, it is in fulfillment of Allah's command, but if the situation requires them to go out such as working then it is permitted, with the aim of seeking reward and helping the family's needs. One form of worship that can be carried out by a wife is helping her husband earn a living. As mentioned in the hadith, the Prophet said (قَالَ : نَعَمْ لُهُمَا أَجْرَانِ أَجْرُ الْقَرَابَةِ ، وَأَجْرُ الصَّدَقَةِ) a wife who works, she gets two rewards, namely the reward for providing for the family and charity (H.R Bukhari).⁴⁰ It is understood that charity is one of the actions recommended by Islam. The command to give alms is also accompanied by rewards. But like plants, almsgiving is promised as an act that can not only be reaped in the hereafter but can also be felt in the world.⁴¹ It contains aspects of maqāṣid al-sharī'ah, namely *hifdzu din*.⁴² Furthermore, there is a prohibition

³⁹ Aziz, "Career Women."

⁴⁰ Al-Bukhari, *Shahih Al-Bukhari*, 121.

⁴¹ Muhammad Irsad, "ISLAMIC EXCEPTION OF THE SEDEKAH CULTURE (Living Hadith Study at Sulthoni Wotgaleh Mosque, Sleman, Yogyakarta)," *Social Culture* 16, no. 1 (June 30, 2019): 75, <https://doi.org/10.24014/sb.v16i1.6918>.

⁴² "Should a Wife Participate in Providing for Her Family?" NU Online, accessed February 19, 2024, <https://lampung.nu.or.id/kiai-menjawab/apakah-istri-perlu-ikut-menafkahi-keluarganya-ukAuv>.

for women to tabarruj, which means to adorn themselves and behave like the people of the previous jahiliyyah.⁴³

c. *Hifdzu nasl* (Raising offspring)

In Q.S. al-Qaṣaṣ [28] : 23 contains the content of hifdzu nasl, namely when the head of the family cannot meet the needs of life then the woman or wife helps the husband earn a living then the household life will survive and be harmonious because the needs of his children can be fulfilled so that it gives a great influence also to his offspring so that it can be well preserved, the physical and mental welfare that is built in it is a reflection of the condition of a family that lives in harmony and peace. If we want to create a *baladun thayyibatun* country, the foundation that must be built is to create a harmonious family⁴⁴ because basically, a harmonious family life will make it possible to have good offspring.

d. *Hifdzu māl* (Preserving wealth)

In Q.S. al-Qaṣaṣ [28]: 23 indicates that the verse describes women who work outside the home to improve their welfare. In addition, there is a relationship between guarding property and being a wife who helps earn a living, namely a good cooperative relationship to meet family needs. According to Nasaruddin Umar, if the income of the head of the family is not sufficient to meet the needs of life, it is recommended to help each other so that wives are allowed to work.⁴⁵ However, it does not forget the limitations for a wife that have been mentioned earlier. The command for its servants to earn their own sustenance so as not to depend on others is a form of Islamic

⁴³ Compilation Team of the Ministry of Religious Affairs, *Al-Qur'an and its Tafsir*, Volume 8 (Jakarta: Ministry of Religious Affairs of the Republic of Indonesia, 2012), 5.

⁴⁴ Siti Asiyah et al., "POLYGAMY CONCEPTS IN THE CHURCH: A STUDY OF TAFSIR AL-MISBAH BY M. QURAIISH SHIHAB," *Fikri : Journal of Religious, Social and Cultural Studies* 4, no. 1 (June 27, 2019): 87, <https://doi.org/10.25217/jf.v4i1.443>.

⁴⁵ Umar, *Arguments for Gender Equality from a Qur'anic Perspective*, xxxiii.

concern for the needs in the field of wealth in meeting the needs of family life because Islam gives permission to all people to work as long as they pay attention to their respective rights.

e. *Hifdzu 'aql* (Preserving the mind)

In Q.S. al-Qaṣaṣ [28] : 23, has the content of hifdzu 'aql because if the income earned from working can meet the needs of life then the need to maintain the mind such as school or studying at an institution can run smoothly. As is known in the requirement of studying, which requires material.

f. *Hifdzu daulah* (Preserving the country)

In a hadith, (الْمَرْأَةُ عِمَادُ الْبِلَادِ إِذَا صَلُحَتْ صَلُحَتِ الْبِلَادُ وَإِذَا فَسَدَتْ فَسَدَتِ الْبِلَادُ) the above lafaz is interpreted that the good and bad of a woman determines the sustainability of a country because women are the pillars of the State, This means that building and fostering the quality and capacity of Muslim women can be the pillars of building Indonesian civilization (H. R Ad-Daelani). The Hadith's subtext elevates the role of women in building the country. Thus, in Q.S. al-Aḥzāb [33]: 33 contains the content of hifdzu daulah, because if women apply it in their daily lives, they are the same as building Indonesian civilization. In addition, Islam teaches to maintain the original nature that Allah has given to his servants in the form of purity and the truth of the existence of God. One of the factors that influence social ethics is the environment. It is said so because if the nature of one's chastity is maintained, it will become a basic component that can affect the good and bad morals in everyday life.⁴⁶

The fundamental value of the Qur'an behind Q.S. al-Qaṣaṣ [28] : 23 and Q.S. al-Aḥzāb [33] : 33

⁴⁶ Binti Nur Habibah, Lukman Hakim, Muhammad Nur Amin, "SOCIABLE ETHICS IN THE PERSPECTIVE OF AL-QUR'AN: A STUDY OF TAFSIR AL-IBRIZ," accessed January 20, 2024, https://scholar.google.com/citations?view_op=view_citation&hl=id&user=4pL_HPoAAA AJ&citation_for_view=4pL_HPoAAAAAJ:LkGwnXOMwfcC.

a. Human value (*al-Insāniyah*)

In Q.S. al-Qaṣaṣ [28] : 23 contains humanitarian values because there is a high concern from the two women, namely helping their elderly father by replacing his work. What the two daughters do is a form of a child's love for his parents. In addition, if the mandate of the caliphate carried out by humans, both men and women, is carried out properly, it will facilitate their duties as caliphs, namely to prosper the earth because of the principle of cooperation and helping each other.⁴⁷ as mentioned in a hadith, from Abu Hurairah R.A, the Prophet said,

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنَ الدُّنْيَا ، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنَ كُرْبِ يَوْمِ الْقِيَامَةِ ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ

"Whoever relieves a believer of one worldly hardship, Allah will relieve him of one hardship on the Day of Judgment, and whoever eases the hardship of a believer, Allah will ease it for him in this world and the Hereafter" (H.R Muslim).⁴⁸

b. The value of freedom and responsibility (*al-hurriyah wa al-mas'ūliyyah*).

In Q.S. al-Qaṣaṣ [28]: 23 explains that women are free to work like men in general. In a hadith, the Prophet said (فَدَأْتَنَ اللَّهُ لَكُمُ الْكُرْبَىٰ أَنْ تَخْرُجْنَ لِجَوَائِحِكُنَّ) Allah allows women to leave the house to fulfill their needs (H.R. Bukhari).⁴⁹ However, the freedom to work in this case is accompanied by responsibilities that pay attention to several things, including maintaining honor, religious demands, and good work.⁵⁰

⁴⁷ Fakihuddin Abdul Kodir, *Qira'ah Mubadalah*, 1st ed. (Yogyakarta: IRCiSoD, 2019), 61.

⁴⁸ "The Privilege of Loving to Help Others," NU Online, accessed March 22, 2024, <https://www.nu.or.id/khutbah/keistimewaan-gemar-menolong-orang-lain-MAX3C>.

⁴⁹ Al-Bukhari, *Shahih Al-Bukhari*, 4795.

⁵⁰ Azalia Wardha Aziz, "Working Women: Tafsir Q.S. Al-Qashash: 23," Arrahim.ID, May 10, 2020.

c. The value of justice (*al- 'adālah*)

In Q.S. al-Qaṣaṣ [28]: 23 contains the value of justice because a woman is allowed to work and join the same arena with men, as long as they can maintain their honor. This is said to be fair because women can get their rights, namely the right to work according to their profession / expertise. As mentioned in a hadith (النَّاسُ سَوَاسِيَةٌ كَأَسْنَانِ الْمَشْطِ) Meaning: "Human beings are as equal as the teeth of a comb." (The above hadith is a reality of Islam's recognition of women's rights in general. From this, a legal formulation emerged that allowed women to take part widely. In addition, there are arguments that explain the value of justice, stated in Q.S Al-hadid [57] : 25 which reads لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيُقُومَ النَّاسُ بِالْقِسْطِ The argument explains that Allah revealed the holy book and sent the Messenger to teach justice to humans because one of the core teachings of Islam is to uphold justice. Justice in any case, from upholding social, economic, to political justice.

d. Equality value (*al-musāwah*)

In Q.S. al-Aḥzāb [33]: 33 illustrates that there is an equal position between men and women in terms of work, there is no difference between the two as servants because both have the same opportunities and potential, there is no difference in the level of intelligence and thinking ability between the two sexes. This indicates that women are equal to men in their intellectual potential, namely thinking, learning, and practicing religious teachings. As mentioned in a hadith (إِنَّ الْبِسَاءَ شَقَائِقُ الرِّجَالِ) Meaning, "Verily, a woman is like a brother to a man." (H.R. Ahmad, Abu Dawud and At-Tirmidhi).⁵¹ The hadith is

⁵¹ Ahmad bin Ali bin Hajar Al-'Asqallani, Fathul Bari Syarhu Shahihil Bukhari, 1 (Beirut: Darul Ma'rifah, 1379), 254.

the basis that women have the same position. In addition, humans are also the khalifah of Allah on earth with the task of maintaining and preserving it.⁵²

Contextualization of the interpretation of Q.S. al-Qaṣaṣ [28] : 23 and Q.S. al-Aḥzāb [33] : 33 towards women workers

Contextualization and development of the values of women workers with human existence today, as has been mentioned in history such as Ummu Salim bint Malhan (d. 28 H) became a makeup artist, Zainab bint Jahsy (d. 20 H) a woman who did creativity sewing leather.⁵³ Furthermore, 'A'ishah (d. 58 AH) who possessed proficiency and expertise in the field of hadith scholarship.⁵⁴ And Khadijah bint Khuwailid who had a business in trade who died 3 days before the hijrah to Medina.⁵⁵ Then from there the Prophet gave attention to women so that they could make good use of their time. So if contextualized in this day and age, women are allowed to work as long as it is very useful to fill their spare time and develop their skills. This makes the views and attitudes of some people and Islamic movements towards women now more open than previous attitudes that tend to be conservative such as patriarchal culture which is still partly applied in certain areas, which requires women to stay at home and not allowed to work.⁵⁶ The cooperation between husband and wife in meeting the needs of life in this case will support the family economy. However, still not forgetting the essence of each.⁵⁷ In addition, when contextualized with Q.S. al-Qaṣaṣ [28] : 23, women are

⁵² Fakihuddin Abdul Kodir, *Qira'ah Mubadalah*, 60.

⁵³ Fitri Nur Hasanah Pohan, "The Position of Women According to Buya Hamka - Repository UIN North Sumatra," accessed December 2, 2023, <http://repository.uinsu.ac.id/9581/>.

⁵⁴ Abdul Hamid Thahmaz, Sayyidah 'Aisha (Hamah: Pustaka Arafah, 1975), 230-31.

⁵⁵ Abdul Malik Mujahid, *Golden Stories of Sayyida Khadijah* (Riyadh, Saudi Arabia: Darussalam, 2012), 7-8.

⁵⁶ Fakihuddin Abdul Kodir, *Qira'ah Mubadalah*, 169-70.

⁵⁷ Istibsyaroh, *Women's Rights in Gender Relations According to Tafsir Al-Sya'râwî*.

allowed to work to fulfill their needs and join the same arena as men, as long as they can maintain their honor.⁵⁸

CONCLUSION

From the interpretation findings in Q.S. al-Qaṣaṣ [28] : 23 and Q.S. al-Aḥzāb [33] : 33, the verse illustrates the permissibility of women working as long as they maintain their honor. In addition, women are also not allowed to be excessive in adornment. While from the findings regarding the aspects of maqāṣid al-syarī'ah and the fundamental values of the Qur'an, the author finds a prominent aspect, namely hifdzu nafs, because this verse explains that the two women protect themselves from being crowded with other herders by waiting for the herders to finish at the water source, there is also a value of equality that stands out because it shows the equal position between men and women in terms of work. If contextualized in this day and age, women are allowed to work to fill their spare time and develop their skills. The wisdom that can be learned is that women can utilize their time by doing useful work, and work to meet their needs as long as they can maintain their honor.

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⁵⁸ Dimiyati, "The Concept of Career Women in Q.S Al-Ahزاب 33 Perspective of Tafsir Al-Misbah."

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