



## Role and Position Woman as Leader in Perspective Jurisprudence Review Jurisprudence and Implementation in Muslim Countries

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### ABSTRACT

This study is to determine the law of women becoming leaders, which in this case is examined according to the views of contemporary fiqh. In their explanations, contemporary scholars allow women to become leaders on condition that they do not violate the limitations that have been set by sharia in general. Limiting the problem in this study needs to be done so that the discussion is not too broad and does not deviate from the main problem, besides that it also makes it easier to carry out research. Regarding leadership Woman Which poured out in several verses of the Qur'an, it can be understood that Islam provides equal opportunities for men and women to carry out devotion in various fields, and does not prohibit leadership being carried out by women, with the various potentials and leadership requirements that they possess.



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### INTRODUCTION

The Early Process of the Spread of Islam and the Role of Women in Indonesia the process of the entry and development of Islamic culture and teachings into Indonesia gave rise to several opinions. The figures who expressed these opinions include those who directly know about the process of the entry and spread of Islamic culture and teachings in Indonesia, but there are also those who have done various forms of research such as that conducted by Westerners (Europeans) who came to Indonesia on assignment or were employed by their government in Indonesia (when Indonesia was controlled by Western nations). Figures who expressed opinions about the existence of Islamic culture and teachings in Indonesia, among them Marco Polo (1292). In On his way home from China, Marco Polo visited the island of Sumatra. The first port he visited was named Ferlec (equated with Perlak). According to Marco Polo, the Perlak area was visited by many Muslim traders. The presence of Muslim traders could change the beliefs of the native population to embrace the teachings of Islam. In the spread of Islamic culture and teachings to Indonesia, Gujarati traders played a very important role. It was through the relationship between Gujarati traders and traders from Indonesia that Islamic culture and teachings developed in Indonesia. Phenomenon important Which taken by person Indonesia from person Gujarat is sect

Shafi'i and similar Sufism schools. Ibn Batuta had traveled to and from China twice (1345–1346). He found an Islamic kingdom. This is evidenced by the existence of a sultan who followed the Shafi'i school.

Through these opinions, it is known that Islamic culture and teachings have developed in Indonesia. It began with the development and emergence of the Samudera Pasai Kingdom as the first Islamic kingdom in Indonesia. From Samudera Pasai, Islamic culture and teachings developed throughout Indonesia. However, apart from these figures, there are still many figures who mention the entry and development of Islamic culture and teachings. Islam to Indonesia. The spread of Islam was also successfully known through the notes of Ma-Huan, a writer who followed Admiral Cheng-Ho's journey. He stated through his writings that since around 1400 there had been Islamic traders who lived on the north coast of Java. There are domestic sources that explain the development of Islamic influence

in Indonesia. The discovery of a stone with an inscription in Leran (near Gresik). The stone with an inscription uses Arabic letters and language, some of which have been damaged. The stone contains information about the death of a woman named Fatimah binti Ma'mun (1028). Thus, the existence of women in the early days of the development of Islam becomes clear.

## **RESEARCH METHODS**

This research is a type of qualitative research is a research approach that can be used to gain a deep understanding of individual experiences and perceptions related to the implementation of moral and ethical values in Muslim leadership. This approach is suitable for exploring the context, process, and meaning behind the phenomenon being studied. This method can provide space for complexity and context that cannot always be measured in numbers, allowing researchers to explore broader dimensions of social reality (Arif Rachman et al., 2024)

Qualitative research is researching whose results are written in words, not in numbers. This study uses a literature study approach, namely reviewing several sources related to Opportunities and Challenges in Islamic Education, then selecting and linking several related sources to be used as new arguments from existing arguments. The main data source is a literature study used in collecting information and data from various references, especially published articles. Literature studies of various references are used to strengthen the theoretical basis related to the problem being studied. Literature study also means a data collection technique by reviewing books, literature, notes, and various reports related to the problem to be solved. The data collection technique is carried out through documentation by looking for data on things or variables in the form of notes, books, papers or articles, and journals. The data analysis technique used is content analysis related to the issue being studied, namely the Role and Position of Women as Leaders in the Perspective of Fiqh, Fiqh Review and Implementation in Contemporary Muslim Countries.

## **RESULTS AND DISCUSSION**

Research on women's leadership was conducted by Lahti (2013) entitled Women and Leadership: Factors That Influence Women's Career Success (Female Leader's Reflections on Their Career Development and Leadership). The research used qualitative methods. by interviewing four female leaders, Research result This study shows that the reasons behind the small number of women in management and the factors that influence women's careers are divided into three main factors, namely societal, organizational, and individual factors. Societal factors have an indirect effect while organizational factors have a direct effect on women's career possibilities, so that organizational factors are the strongest factors. In addition, it was found that traditional gender roles, organizational culture, and women's perceptions and competencies have a role in the development of women's managerial careers. The similarity between this study and the previous study is that both use research variables of leadership, especially female leaders, in addition to using qualitative methods with data collection through interviews. The difference is the method of data collection used in the study other than through interviews, namely by giving questionnaires to several other sources regarding the Role and Position of Women as Leaders in the Perspective of Fiqh, Fiqh Review and Implementation. In Country Country Muslim Contemporary. Besides That, study the done in the education sector

### **1. Woman Yes Become Islamic Leader**

As an eternal religion, it is the conclusion of all religions. The characteristics of Islam include comprehensive and moderate. Islam gives rights to everyone who is entitled to receive them. Women do not receive protection from childhood until death but under the auspices of the Islamic religion. In the verses of the Qur'an and the Sunnah of the Prophet is the main source of Islamic teachings, contains universal values that serve as a guide for human life in the past, present and future. These values include the values of humanity, justice, equality, freedom, and so on. In relation to the values of equality and justice, Islam does not tolerate any differences or discriminatory treatment among human beings. Based on Surah al-Ahzab verse 35, namely:

*“Indeed, Muslim men and Muslim women, believing men and believing women, man And Woman Which still in his obedience, men and Woman Which*

*Correct, men and Woman patient, man And Woman Which devoutly’,*

Men and women who give charity, men and women who fast, men and women who guard their chastity, men and women who remember Allah much, Allah has prepared for them forgiveness and a great reward. From this verse it is clear that Allah SWT does not differentiate between men and women. Any of them will receive a reward commensurate with what they have done. There is no difference or discrimination in this matter. Regarding whether or not women can become leaders, it can be understood according to Abu Hanifah that a woman is allowed to become a judge. When women are allowed to testify in matters of property, it means that making decisions in that area should also be allowed. Therefore, a woman can also become a leader. Prof. Dr. Hamka explained about women's leadership in Islamic society. Indeed, there is a hadith of the Prophet that a people who make a woman king will suffer a loss. Based on this hadith, Islam does not appoint a female king, let alone serve as a caliph.

## **2. Position Woman as a Leader in Islam**

The attempt to discuss women in Islam is a bold step into a territory fraught with the dangers of overgeneralization, oversimplification, and the almost inevitable limitations of Western bias. The first issue is only one of many that remain unresolved. Most of these factors are directly related to the religion of Islam itself, such as the current and past legal realities, the roles that are permitted and performed as a result of Muslim images of women, and the diverse Islamic and semi-Islamic rituals and practices in which Muslim women are involved. traditionally has been participate. Other supporting elements to provide a complete picture of women in Islam such as education, political rights, professional job opportunities, and the like, have little to do with religion, but are still influenced by it. In terms of leadership, there are two major views that highlight women's leadership. The first group is the moderate stream that opens up opportunities for women's leadership. The second group, the conservative stream that does not approve of women's leadership. Challenges in Adapting Technology for Leadership.

## **3. Right And Obligations of a Leader**

### **A. Leader's Rights**

Al-Mawardi mentioned two rights of the imam, namely the right to be obeyed and the right to be helped. However, if we study history, it turns out that there are other rights for the imam, namely the right to receive compensation. from treasure treasury for needs his life and his family in a way worthy, in accordance with his position as the third Right Imam during the time of Abu Bakr, it is said that 6 months after being appointed as caliph, Abu Bakr still went to the market to trade and from the proceeds of his trade he provided for his family. Then the companions deliberated, because it was impossible for a caliph with many and heavy duties to still have to trade to provide for his family. So finally, he was given a salary of 6,000 dirhams a year, and according to other narrations he was paid 2,000 to 2,500 dirhams. However, the differences opinion inside the amount given to Abu Burn one It is certain that the Muslims at that time had laid down a principle of salary (giving salary) to the caliph. The rights of the imam are closely related to the obligations of the people. The right to be obeyed and helped, for example, is the obligation of the people to obey and help, as written in the Qur'an.

### **B. Obligations Islamic Leader**

As a charitable religion, it is very natural to place the focus of its interests on obligations. The right itself comes if the obligation has been carried out properly. That happiness in life in the afterlife will be obtained if obligations as manifestations of piety have been carried out well while living in this world. Likewise with the obligations of the priest. It turns out that there is no agreement among the ulama, especially in the details. As an example, will be presented, the obligations of a priest according to Al-Mawardi are:

- 1) Maintaining religion, its established foundations, and what has been agreed upon by the Salaf people.

- 2) To interpret laws in between people Which dispute, And resolve disputes, so that justice is generally carried out.

#### **4. Base Law Leader**

In both the Qur'an and Sunnah there are hints about the importance of choosing a leader. Common term used to refer to the meaning of inner leader The Qur'an, among others, is ulil amri. This is relevant to the following word of Allah:

“O you who believe, obey Allah and obey Rasul (His) and ulil amri among You. Then If your different opinion about something, so give it back to God (The Qur'an) And Apostle (the sunnah), If You truly believe to Allah And day then, that thus more main (for you) And more good consequences”

Ahmad Mushthafa al-Maraghi stated "Ulil Amri consists of umara, judges, ulama, warlords, and all leaders who are the reference of the people in matters relating to with need And welfare general. Based on opinion interpreter the

in one can understood that head country including also in category ulil amri, which according to the text of the letter An-Nisa verse 59, must also be obeyed after Allah and His Messenger.

## **CONCLUSION**

Based on the discussion that has been outlined regarding the position of female leaders in Islam, the following conclusions can be drawn:

1. The position of women leaders in Islam still reaping the pros and cons, well among scholars and the public. There are those who allow women to serve as leaders, and conversely, there are also those who do not allow women to become leaders.
2. Differences of opinion regarding female leaders arise due to several factors, both due to different interpretations of verses of the Qur'an and Hadith, Ijma' and Qiyas, as well as due to the culture that exists in society, as well as myths about women themselves.
3. Contemporary scholars are of the view that female leadership is permitted as long as it meets the criteria. fair, trustworthy, and responsible answer, Islam already given signs so that Every leader acts fairly and does not cause misery to his people, Islam upholds the concept of justice for all regardless of gender.

## **CONFLICT OF INTEREST**

The authors declare that there is no conflict of interest associated with this research. All data, analyses, and conclusions presented in this article are the result of objective research and are not influenced by the personal, financial, or professional interests of the authors or any other parties involved. This research was conducted in accordance with the principles of scientific integrity and high research ethics.

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