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Research Article

Sha'rawi's Perception of Economic Solutions for Home Women in QS Al-Ahzab Verse 33 with Tahlili Approach

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Abstract. The debate between women being allowed to leave the house or stay at home has a long discussion. There are two opposing views on this matter. Looking at the problems discussed, the author uses the tahlili approach method which focuses on the words *وَقَرْنَ فِي بُيُوتِكُنَّ* (let you (women) remain in your house), which takes the view that according to Sheikh Muhammad Mutawalli Al-Sha'rawi, he is of the view that women are not allowed to work outside the home because of the many effects of slander that will occur if women do a lot of activities outside the home. In the end, it can be concluded that in the explanation of his interpretation, Sha'rawi provides alternative solutions so that women can work to meet their needs or help their household needs by making creativity or handicrafts that can be done from home and can later be sold. When juxtaposed in today's modern era, women can use social media and sell their services through social media or online, this avoids women working outside the home in order to remain responsible for their domestic work.

Keywords: Women's economy, Women working outside the home, Tafsir Sha'rawi

Abstrak. Perdebatan antara Perempuan dibolehkan keluar rumah atau menetap di rumah memiliki perbincangan yang Panjang. Adanya dua pandangan yang bersebrangan akan hal ini. Menilik problematika yang dibahas, penulis menggunakan metode pendekatan tahlili yang berfokus pada kata وَقَرْنَ فِي بُيُوتِكُنَّ (hendaklah kamu (wanita) tetap dirumahmu), yang mengambil pandangan menurut Syaikh Muhammad Mutawalli Al-Sya'rawi, beliau berpandangan bahwa wanita tidak diperbolehkan bekerja keluar rumah karna banyak dampak fitnah yang akan terjadi jika wanita banyak berkegiatan di luar rumah. Pada akhirnya bisa ditarik kesimpulan bahwa dalam penjelasan tafsirnya Sya'rawi memberikan alternatif solusi agar wanita dapat bekerja untuk memenuhi kebutuhan ataupun membantu kebutuhan rumah tangganya dengan cara membuat kretivitas ataupun kerajinan tangan yang bisa dikerjakan dari rumah dan nantinya bisa dijual. Ketika disandingkan di era modern saat ini wanita bisa menggunakan media sosial dan menjualkan dangangan mereka melalui media sosial ataupun secara online, hal ini menghindari wanita bekerja di luar rumah dengan tujuan bisa tetap bertanggung jawab terhadap pekerjaan domestiknya.

Kata kunci: Ekonomi wanita, Wanita pekerja di Luar Rumah, Tafsir Sya'rawi

INTRODUCTION

Allah has created man in pairs consisting of male and female as explained in His Word Qur'an Surah An-Najm verse 45, in which Allah says "*and that it is He who created male and female pairs*". *Women themselves are synonymous with meek and sometimes difficult to understand, but women also have privileges that are often overlooked because they are seen as weak creatures*¹. *This can be proven when looking at the historical perspective, women were once victims of myths, they were chosen to suffer the curse of regular menstrual cycles, the discomfort of conceiving and the pain of childbirth as punishment for the first sin (the sin of Eve), this view continued for quite a long time until the 19th century AD.*²

This study focuses on the discussion of women when working to build a family economy or for themselves, where in the current era there are many factors that require women to work out of the home³. There are two opposing opinions on this matter, the first opinion why women are not allowed to go outside the home because it is feared that women neglect their household work or can be called domestic work and the second opinion, approves of women working out of the house because it is to meet the needs of life as in the time of the Prophet SAW, when his wife Siti Khadija who worked as a trader and the wealth owned by Siti Khadija could help preaching of the Prophet SAW.⁴

¹ Rahayu, Yustin, and Ahmad Nurrohim. 2022. "Women's Theological Propositions at Work in the Qur'an". *QiST: Journal of Quran and Tafseer Studies* 1 (1):48-64. <https://doi.org/10.23917/qist.viii.524>.

² Naila Farah, "Women's Rights in Islam," *Yinyang: Journal of Islamic Studies of Gender and Child* 15, no. 2 (2020): 184, <https://doi.org/10.24090/yinyang.v15i2.3953>.

³ Henny Sayafriana Nasution, Women working in Islamic views, *Al Mufida Journal of Islamic sciences*, Vol 2 No 2, 2017, <https://doi.org/10.46576/almufida.v2i2.61>

⁴ Neneng Maghfiro, Four Conditions Women Can Leave the House in Islamic Sharia, *Muslim Woman Talk*, March 23, 2021, <https://bincangmuslimah.com/kajian/empat-keadaan-perempuan-boleh-keluar-rumah-dalam-syariat-islam-34601/>

The discussion in this journal article will look deeper into the views of contemporary Egyptian interpreters about women working out of the home by taking Surah Al-Ahzab verse 33. In Surah al-Ahzab verse 33 there is a statement that women are not allowed to leave the house because there are many *mudharat* that make the woman complacent or negligent⁵. Therefore, it will be discussed in more depth in this journal article in order to get solutions and answers about the ability of women to leave the house to meet the economic needs of themselves or their families.

This research uses a type of library research, which is research that examines through studies from books or literature and previous research reports that are in accordance with the topic of the problem discussed. The results of this study show that Sha'rawi's interpretation of women with early working status is not allowed. This is related to his interpretation in verse 33 of QS al Ahzab, because women have obligations to their children and husbands if they are married, Sha'rawi is worried that if women work outside the home it will cause a negative impact (slander) and make women neglect their work and responsibilities as wives and mothers of children. She advised women to be productive at home by doing things that could benefit their families. As in the time of the Prophet SAW, where his wife did work by trading and it did not harm but helped the Prophet's da'wah, then the matter of women working outside the home is allowed. Looking at the emotional child who tends to be closer to the mother than the father, because the child since in the womb has been closely related to the mother.

RESEARCH METHODS

The word 'method' refers to techniques used in research such as surveys, interviews and observations. While the 'research method' itself has a scientific activity that is carried out gradually starting with determining the topic, collecting data, so as to get an understanding and understanding of the topic, symptoms or issues to be obtained.⁶ This research uses a type of library research, which is research that examines through studies from books or literature and previous research reports that are in accordance with the topic of the problem discussed.⁷ This research was conducted by reading and analyzing and analyzing various existing literature. This research also cannot be separated from referring to the Qur'an and As-Sunnah.

In this study, the author used a qualitative approach. There are many opinions about the definition of qualitative approach, one of which according to Arifin in the book "*Qualitative Research Methodology*" qualitative research is research that is generally used to research people's lives, behavior, and social activities.⁸ In this approach, the author analyzes the problems that will be examined in depth by looking

⁵ Andri Nirwana AN, "Qawaid Tafsir and Ushul Tafsir Siti Aisyah in the Book of Sahih Muslim," *Scientific Journal of Al-Mu'ashirah* 18, no. 2 (2021), <https://doi.org/10.22373/jim.v18i2.11281>.

⁶ J.R. Raco, Conny R.Semiawan, *Qualitative Research Methods: Types, Characteristics, and Advantages*, (Jakarta: Grasindo, 2010), pp. 1-2

⁷ Deni Indrawan and Siti Rahmi Jalilah, "Combination / Mixed Method of Integration in Research," *Journal of Teacher and Learning Studies* 4, no. 3 (2021): 735-39, <https://doi.org/10.30605/jsgp.4.3.2021.1452>.

⁸ Muhammad Rizal Pahleviannur et al., *Qualitative Research Methodology*, Pradina Pustaka, 2022, 10.

for interpretations of the problems to be researched and then recording them to be used as research reference material⁹. In this study, the author uses the interpretation of Al-Sha'rawi to find answers to the problems discussed. This research uses the tahlili method, this method intends to explain something contained in the composition of the Qur'anic verses.¹⁰ This method was used because this study focused on the words "وَقَرْنَ فِي بُيُوتِكُنَّ" (let you (women) remain in your home).

This research refers to data sources through a review of existing literature such as journals, articles, previous theses, books, or theses. The primary research source in this study refers to the interpretation of Al-Sha'rawi in his tafsir volume 11, while the secondary research source in this study is in Surah Al-Ahzab verse 33 regarding the right of women not to leave the house, but which will be discussed more deeply about women working outside the home because they see the command that women must stay indoors. When collecting data, writing uses documentation methods, which refer to existing readings that have been researched before. This method is used because this research is dominant in the review of existing literature reviews. Collecting data related to the perspective of the problem discussed will then be condensed by referring to a mufasssir that discusses the problem.

RESULTS AND DISCUSSION

Definition of Alternative Economic Solutions for Women

The alternative itself according to KBBI is a choice between two or several possibilities.¹¹ The solution according to KBBI is a solution, troubleshooting, a way out.¹² Economic Economy according to Greek are the rules in the household. But in general, the definition of economics is income or income obtained by a person regularly and periodically, both in the form of money and goods, which can be used to finance his life.¹³

Women in KBBI have the understanding of adult women.¹⁴ According to Backer 1993, women are shown to express a girl who has matured emotionally and affectionately and has the freedom to determine her goals and goals.¹⁵ When combined with definitions related to alternative economic solutions for women is a way or other way for women to earn income to meet the needs of themselves or their families.

⁹ Andri Nirwana, Hayati Hayati, and Muhammad Ridhwan, "The Media of Washatiah Dakwah in Quranic Exegesis Study," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 2020, <https://doi.org/10.33258/birci.v3i2.919>.

¹⁰ Syaeful Rokim, "KNOWING THE TAHLILI TAFSIR METHOD," *Al-Tadabbur: Journal of Qur'anic Science and Tafsir* 2, no. 03 (2017), <https://doi.org/10.30868/at.v2i03.194>.

¹¹ <https://kbbi.web.id/alternatif>

¹² Ministry of Education and Culture, *Big Dictionary of Indonesian*, Jakarta: Balai Pustaka, 2002, p.1250

¹³ Robert M Kosanke, "Kosanke, Robert M," 2019, 7-22.

¹⁴ Language Development Center, 2002, KBBI, Balai Pustaka, Jakarta, p. 382

¹⁵ Http://repository.uma.ac.id/bitstream/123456789/180/5/128600139_file5.pdf, "Http://Repository.Uma.Ac.Id/Bitstream/123456789/180/5/128600139_File5.Pdf," no. 1993 (2006): 14-40.

The Position of Women in Islam

Before Islam came into existence in Ancient Greece, women were forced to agree to something without offering it to themselves. In this era parents require their daughters to submit to them, it is not enough that women are also obliged to obey everything that comes from men, be it their fathers, brothers, husbands or uncles. Whereas in Roman times, looking at the wife was like a toddler who had to be watched. When the woman is married, the rights and everything are arranged by the husband, if the wife makes a mistake, the one who has the right to impose punishment on her is her husband. Turning to the Arab part, precisely in the city of Makkah Al-Mukarromah, in pre-Islamic times accepted the presence of girls in two different ways, first for families that had daughters they would be buried alive because they saw women as beings who had a very low position and the second by accepting the daughter but would be treated unfairly.¹⁶

When Prophet Muhammad (peace be upon him) was present to spread Islam, the position of women underwent a change to be honorable. As with the proposal, in the beginning dowry and sadaqah were given to the future wife and her family, during the time of Prophet Muhammad (PBUH), dowry and sadaqah were only given to wives.¹⁷ The presence of Islam is a helper for women who teach that women are honorable beings and have a noble position regardless of ethnicity, culture, or race. Likewise, the role of women in the public or social sphere, seeing that during the time of the Prophet SAW, there were two female messengers among the 75 citizens of Yathrib (Medina), they both came to see the Prophet SAW to ask him to be willing to migrate to Yathrib where Islamic da'wah was felt to be safer and freer. The two women were Nusaiba bint Ka'ab (UmmuAmara) from Bani Najjar, and Asma'a bint Amr (um mani) from Bani Salma (Said). This shows that since the time of the Prophet SAW, women have participated fairly in various aspects of community life.¹⁸

Biografi Syaikh Muhammad Mutawalli Al-Sya'rawi

Al-Sha'rawi has the full name Muhammad Mutawalli Al-Sha'rawi is a famous mufassir from the land of Egypt. Al-Sha'rawi was born in the village of Daqadus, one of the small towns located not far from the city of Mayyit Ghamr, Daqhliyyat Province, on the 17th of Rabi' Al-Tsani 1329 AH / 1911 AD.¹⁹ Shaykh Al-Sha'rawy was born from a simple family, had an honorable name because it was still a lineage from the grandson of the Prophet SAW, namely Hussein (ra).²⁰ He was known as a very straightforward mufassir because the method used was very easy to understand in interpreting the Qur'an, therefore he was given the title Imam ad-Du'at (Leader of the Da'is). Since childhood, he was always called by his parents as "Shaykh al-Amin"

¹⁶ R Magdalena, "The Position of Women in the Course of History (Study of the Position of Women in Islamic Society)," *Harkat An-Nisa: Journal of Gender and Child Studies* 2, no. 1 (2017): 20–21.

¹⁷ Muhammad Yusrul Hana, "The Position of Women in Islam," *Journal of Gender and Child Studies* 6, no. 1 (2020): 5–6.

¹⁸ R. Magdalena, *The Position of Women in the Historical Journey (Studies on the Position of Women in Islamic Society)*, Vol.2, No.1, Harkat an-Nisa: Journal of Gender and Child Studies, 2017, P.14.

¹⁹ Ahmad al-Mursi Hussein Jauhar, Ash-Shaykh Muhammad al-Mutawalli ash-Sha'râwî (Imâm al-'Ashr), Cairo, Egypt: Nahdlah, 1990, p. 11.

²⁰ Dr. Hj. Istihsyarah, S.H., M.A., *Women's Rights*, South Jakarta, Publisher Teraju, p21, 2004.

(the trustful). There is no information about this, but it may be because of his intelligence and innocence to his parents until he grew up that he was known to be very intelligent. When Al-Sha'rawi was 10 years old he was able to memorize the Qur'an and was enrolled in the Madrasah ibtidaiyyah (elementary school) Al-Azhar, Zaqaq in 1926 A.D. Not only memorizing the Qur'an he was also able to memorize the shari'ir and Arabic proverbs from a word and wisdom then obtained a diploma Madrasah Ibtidaiyah al-Azhar in 1932 A.D. Shaykh Al-Sha'rawi continued his studies at the university level and entered the Arabic faculty in 1937, Then graduated from college in 1941.²¹

The background of Al-Sha'rawy's thought was present in the 19th century, Al-Ahzar Egypt still uses the traditional system, while the education system in Egypt already uses the modern secular system. Because of this became influential on the Al-Ahzar system which later emerged the examination system to obtain the diploma 'alamiyah (scholarship) of Al-Ahzar in 1872. This was followed by the establishment of an administrative council in Al-Ahzar in 1896.²² After the renewal of Al-Ahzar progressed and modern sciences were born into its curriculum, which at that time was pioneered by Muhammad Abduh.²³ In that era Al-Ahzar became the first choice for Egyptian society, so Sha'rawy's parents wanted their son to study there.²⁴

The name of his tafsir is taken from the name of the author himself, before discussing a theme, Al-Sha'rawy used to be alone for a while to think and ponder, after which he came out with the knowledge that Allah gave him. Before Al-Sha'rawy meditates on a verse, he first refers to some opinions of the mufassir, such as Fakhr Al-Razi, Zamakhshari, Sayyid Qutb and others. This tafsir²⁵ uses the tahlili method, because in the tafsir it is described verse by verse in succession, according to the order in the Qur'an while the style of interpretation is adabi and i'jazi.²⁶ Sha'rawy's purpose in writing this tafseer was to reveal the miracles of the Qur'an and convey the ideas of faith.²⁷

Alternative Economic Solutions for Women According to Sha'rawi's View

Work is one of the activities carried out to find sources of material life with the aim of meeting the needs of daily life. In the modern era like today, many women take part in the social sphere, the purpose of this realm is not only women take part as leaders but women also jump directly to work to meet the needs of life. The purpose of alternative economic solutions to the problems discussed here is another way that a woman can take when she wants to take action to work outside the home to meet the needs of life. As happens in today's modern era, there are many women who

²¹ Comparative Studies et al., "A Comparative Study of the Tafsir of Fī Zīlāl Al-Qur'ān and Al-Sha'rāwy on Women's Rights" 2 (2022): 1-18.

²² Ahmad Muhammad 'Awf, *al-ahzar fi Alf 'Am*, Kairo, Mesir: Silsilat al-Buhûts al-Islamiyyah, 1982, hal. 8

²³ Hikmatiar Pasha, "Study of the Methodology of Tafsir Ash-Sha'rawi" 1, no. 2 (n.d.).

²⁴ Ibid, p 149

²⁵ Dr.Hj.Istibsyaroh,S.H.,M.A., *Women's rights*, op.cit. pp48-51.

²⁶ Hikmatiar Pasha, Study of Tafsri As-Sha'rawi Methodology, Journal of Quran Studies, v.1, No.2, 2017, p.158, DOI: <http://dx.doi.org/10.21111/studiquran.v1i2.841>

²⁷ Ibid, p.158

neglect their obligations when they become a wife, which should also be obliged to complete their domestic work such as taking care of their husbands and children. Although there is an opinion of some assumptions that "it is useless for women to pursue the highest possible education because in the end women will play a role in the home taking care of their families and children", because children will indeed be emotional closer to their mothers, than to their fathers, children's dependence on mothers as caregivers, educators, and those who oversee children's development is placed on mothers.²⁸

Before entering into the discussion of Sha'rawi's view, actually the law of origin of women leaving the house is indeed not allowed except with four conditions, namely: not leaving the house for things that violate religious law, safe conditions to leave the house, not dressing excessively, covering the aurat.²⁹ This issue makes the author want to discuss through Surah Al-Ahzab verse 33 according to the perspective of Sha'rawi interpretation as the word of Allah SWT in the Qur'an:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Meaning: *And keep in your houses and do not decorate and (behave) like the ignorant people of old, and perform prayers, pay zakat and obey Allah and His Messenger. Indeed, Allah intends to remove sin from you, O ahl al-Bayt, and cleanse you cleanly.*

When Mufassir Al-Sha'rawy looked at this verse, he argued that: "waqorna fii buyutikunna" and you should remain in your house. This is a world tradition, because if women are busy with household matters, such as serving their husbands, children will undoubtedly have no time left to leave the house. Complaints arise from husbands, because wives do not carry out household affairs. He was disappointed that his wife didn't have time for him, because there were many activities outside.³⁰ A bankrupt woman is a woman who often goes out of the house. A poor woman is a woman who manages the household from the outside. If he learns skills, he will undoubtedly feel at home.³¹ Sha'rawi's interpretation concludes that women are not allowed to leave the house especially to work, but in his interpretation there is a statement that "if she (woman) learns skills she will undoubtedly feel at home", this can be concluded that Sha'rawi does not allow working outside the home because there are so many mudharat or factors that are not good for women if they work outside the home, However, there are solutions that make women still allowed to work, in the sense of working from home by creating crafts or other creativity such as

²⁸ Career Women and In Perspective, "Wakirin Career Women in Islamic Perspective" 4, no. 1 (2017): p. 2.

²⁹ Neneng Maghfiro, Four Conditions Women Can Leave the House in Islamic Sharia, Muslim Woman Talk, March 23, 2021, <https://bincangmuslimah.com/kajian/empat-keadaan-perempuan-boleh-keluar-rumah-dalam-syariat-islam-34601/>

³⁰ Shaykh Muhammad Mutawalli Sha'rawi, Tafsir Sha'rawi, vol. 11 p. 4

³¹ Ibid, p. 5.

women in Egypt's Dimyat province who use hand skills to help the family economy, the woman in question whether she is still a girl or has a husband.³²

Looking at the connection of meaning in Surah Al-Ahzab verse 33 regarding the command of women to give alms, Sha'rawi also interprets that women have finances independently, independent of their father, husband or others.³³ The statement of the command to give zakat is absolute that Allah commands, therefore it can be concluded that Sha'rawi allows women to work but by working from home, such as making handicraft creativity that can later be sold or if juxtaposed in the current era using online media sold on available applications such as shopee and the like which can indeed be done from inside the house without disturbing domestic employment.

CONCLUSION

Before Islam came into existence in Ancient Greece, women were forced to agree to something without offering it to themselves. In this era parents require their daughters to submit to them, it is not enough that women are also obliged to obey everything that comes from men, be it their fathers, brothers, husbands or uncles. The presence of Islam is a helper for women who teach that women are honorable beings and have a noble position regardless of ethnicity, culture, or race. Al-Sha'rawy argues that taking Surah Al-Ahzab verse 33 when looking at the word وَقَرْنَ فِي بُيُوتِكُنَّ (and let you (women) remain in your house), women are not allowed to work outside the home for fear that women will neglect their responsibilities to their obligations as mothers and wives. However, in his interpretation, Sha'rawi provides an alternative or solution for women to continue to earn without disturbing their proper obligations, namely by making handicrafts or other creativity that can be done at home and can be sold without having to work outside the home. When juxtaposed with today's modern era, social media or online applications can be used that can buy and sell goods or something else that is useful for making money and can later be used as a family economic booster.

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³² Ibid,p.4

³³ Ibid,p 5

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