

***'Ulama's Perceptions of Women Involvement in Politics in South Aceh***

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**Abstract.** This research aims to reveal how women are involved in politics in South Aceh, factors influencing Ulama's opinions about the women involvement in politics, and also their perceptions about the involvement. Method used in this research was qualitative (field research), through interviews and observations, then literature research (library research). Data obtained in the field were interpreted through descriptive analysis. The results show several things. Firstly, the women involvement in South Aceh politic had developed, such as serving as a member of Parliament, candidates, secretary, and chief of the committee. Secondly, ulama's perceptions about the involvement of women in politics are that some Ulama allow women participated in politics. Nevertheless, women must maintain their identity as a Muslim. On the other hand, some ulama reject women involvement in politics because many obstacles would be faced by women who are less firm in the leadership and decision making. Thirdly, a few factors that cause the differences in ulama's perception of women's involvement in South Aceh politics are due to different interpretations of al-Qur'an verses and hadith. Other reasons are that some Ulama do not know about politics, and some are related to their educational level and their knowledge.

**Keywords:** 'Ulama', Women, Politics, and South Aceh

**Abstrak.** Penelitian ini bertujuan untuk mengungkapkan bagaimana perempuan terlibat dalam bidang politik di Aceh Selatan, bagaimana persepsi ulama tentang keterlibatan perempuan dalam politik di Aceh Selatan dan faktor apa yang mempengaruhi terjadinya perbedaan pandangan ulama tentang keterlibatan perempuan dalam bidang politik di Aceh Selatan. Metode yang digunakan adalah kualitatif dengan jenis

penelitian lapangan, melalui metode wawancara dan observasi, kemudian studi kepustakaan. Data-data dan informasi yang diperoleh dari lapangan diinterpretasikan melalui analisa deskriptif. Hasil yang diperoleh dalam penelitian ini pertama Keterlibatan perempuan dalam politik di Aceh Selatan sudah mulai berkembang meskipun sedikit yang terlibat seperti menjadi anggota DPRD, selain itu ada perempuan yang terlibat di perkantoran sebagai sekretaris, kabid maupun lainnya. Kedua, Persepsi ulama tentang keterlibatan perempuan dalam bidang politik di Aceh Selatan bahwa sebagian ulama membolehkan keterlibatan perempuan dalam bidang politik, namun perempuan harus tetap menjaga identitasnya sebagai muslimah bahkan ada juga ulama yang menolak perempuan terlibat dalam bidang politik karena akan menghadapi banyak kendala dan perempuan dianggap kurang tegas dalam memimpin. Ketiga, faktor yang menjadi perbedaan persepsi ulama tentang keterlibatan perempuan dalam bidang politik di Aceh Selatan, karena adanya perbedaan penafsiran seperti penafsiran ayat al-Qur'an dan hadis, juga ada sebagian ulama tidak terlalu paham tentang politik dan selain itu faktor pengaruh tingkat keilmuan dan pengetahuan.

Kata Kunci: Ulama, Perempuan, Politik dan Aceh Selatan

## Introduction

The history of Islamic politics is the history of da'wah through spreading *amar ma'ruf nahi munkar* (telling goodness and preventing evil). It is because Islamic rule has been since the period of the Prophet Muhammad in Medina (622 AD) until the period of Khulafa al-Rashidin. The leadership of the Prophet Muhammad is a moral leadership deeply concerned about the realization of justice and the welfare of society This leadership is an effort to uphold virtue on earth (Burhanuddin, 2012, 15). Historically, women's politics at the time of the Prophet Muhammad had played a very strategic role in the early days of Islamic birth and development, both in domestic and public affairs. This is evidenced, among others, through the role of women in helping the Prophet's struggle in the battlefield, namely Khadijah was the Prophet's very loyal wife who had donated a lot of her belongings for the struggle of Islam, Khadijah bint Khuwailid was a wealthy and respectable widow, Khadijah had hired several of her employees to run his business. Then Khadija heard of the honesty, trust, and moral dignity of the Prophet Muhammad. So, Khadija offered to bring her merchandise to the land of Sham and was able to pay the salary to Prophet Muhammad higher than other

employees. The Prophet accepted the offer and departed with Khadija's servant to Sham and his son Arwa ibn Abd al-Muttalib who joined to help the Prophet Muhammad (Ash-Shalabi, 2012, 64).

The struggle of Islamic women has been around for a long time with evidence of the al-Qur'an which tells of several women, including in the al-Qur'an, which says: "Indeed, I found a woman ruling over them, who has been given everything she needs, and who has a magnificent throne" (Q.S. al-Naml/27:23). This verse has indicated a woman who is very capable of holding power, namely Ratu Balqis. It is proven in history that Queen Balqis got a letter from Prophet Solomon. In responding to this, the Queen did not immediately decide what solution to take, but the Queen discussed it with her ministers and expert staff. After deliberation, a very wise solution was found. Those present accepted it gracefully when viewed from the history of the Indonesian women's movement since long ago until the achievement of political rights was not as easy as expected. As for the history of the struggle of Indonesian women, which is the background and basis for consideration of the inclusion of political rights for Indonesian women directly in the first constitution of the Republic of Indonesia (Honggowongso, 1990, 31).

As for the prominent women's struggles, namely: First, Ken Dedes was the empress who was very influential in the government that brought down the kings ruling in the Singasari and Majapahit Kingdoms 13th century. The kings of Ken Dedes descent who ruled in the 12-14 century were Sri Jaya Wisnuwardhana Raja Singasari and Hayam Wuruk Raja Majapahit. Ken Dedes, who came from among the common people, but later because of his personal authority, played a big role and gave important meaning and wisdom in the kings' rule's political history at that time. Second, the famous national hero, Kartini, who has written a variety of beneficial writings, one of her stories is about a conversation with an older woman; the older man is an ordinary citizen of the village, Kartini is a daughter of a regent who deeply During the feudal era of the colonial era, it was a high-ranking official like a little king who was very feared and difficult to contact by the common people. For Kartini, this was not an obstacle to getting along well with ordinary people's parents. From this fact, it can be concluded that Kartini has a deep populist spirit. In feudal societies, deliberation and dialogue are rare, however, Kartini has proven that she often has discussions by asking for advice from these parents (apart from having a dialogue with the Regent's father).

Third, political activists in the archipelago, such as what Surastri Karma Trimurti did, was a woman warrior who never gave up. Trimurti dared to oppose the colonialists by leaving the bureaucracy of the colonial government as a teacher. Trimurti was not afraid to go out and go to prison during the Dutch and

Japanese colonial times before Trimurti became a minister in 1946, even Trimurti was forced to bring her breastfeeding baby to prison. So, in the past, it could be said that the leader's career went from prison to cabinet, but now it has changed from cabinet to prison (Adam, 2010, 12-13). Besides, Aceh fighters in 1641-1675, such as the female ruling Sultanah, Sultanah Safiatuddin. Sultanah is the first female sultan to rule the kingdom of Aceh. During his reign, the Acehnese people were safe, peaceful, and prosperous, the economy was in good condition, and the strength of the war was strong.

During the reign of Sultanah, the Dutch did not succeed in conquering the Sultanah of Aceh to rule it. Veth and Velentyn confirmed this, two Dutch historians who told of the contact/resistance between the Sultanah of Aceh and the Dutch VOC (Verenigde Oostindische Compagnie) between 1641-1699, where the Dutch failed to conquer Sultanah, which historians say that power in Aceh in the hands of the female ruler (Honggowongso, 1990, 43). Cut Nyak Dien's struggle with the values of patriotism, namely his attitude of being willing to sacrifice everything for the glory and prosperity of his homeland, the spirit of love for the country, and his leadership, which is based on the determination, soul, and an unyielding spirit of steel and firm faith towards Allah. In addition, among a series of terrible events that roiled during the Aceh war, which lasted for more than 30 years, including the burning of the Great Mosque "Baitul Rahman" by the Dutch colonial army. So Cut Nyak Dien appeared among the people and Acehnese fighters who were desperately fighting against the enemy army at that time (Honggowongso, 1990, 47).

Talking about politics today is about how political parties are in power and how women participate in the fields of parties and candidates (legislative candidates). This achievement did not mean without struggle, but through political movements that the government ultimately accepted. The political struggles of women in various countries go through different processes and get different responses. This depends on the country's ideology, whether western countries or developed countries tend to accept women's struggles more quickly. Meanwhile, Islamic countries are still rigid in providing regulations for the existence of women. Iran is one of the Islamic countries, quite different from other Islamic countries in seeing women. Women are one of the forces of society with the same rights and obligations in fulfilling the nation's independence to create an internal system of life. The women's movement or better known as the gender movement as a political movement has its roots in a movement at the end of the 19th century in various Western countries. It was known as the "suffrage" movement, a movement to advance women both in terms of their living conditions and their status and role. The essence of women's struggle is that in society, there is a group of people whose fate has not

been thought much about; this group is women (Sadli, 1995, 14).

The problem that will color women's role in the political field is leadership and its relation to the political field. The formal form of leadership is the Chair of the Commission, the Chair of the Faction, the Chair of the Special Committee, the Head of the Delegation, the Head of the Board, and others. Gradually these leadership positions were filled by female members. Women members have now filled the leadership of the factions. For example, the Partai Demokrasi Indonesia/The Indonesian Democratic Party (PDI) faction is now filled by women; in the deputy chairpersons of the factions, The Golongan Karya Party (Golkar) has long had a female deputy chairman (Sadli, 1995, 62). The approach used in this paper is the sociological, political approach, namely the process by which political attitudes and values are instilled in the community, both men and women. Socio-politics plays a role in developing and strengthening political attitudes among citizens aware of politics, namely being aware of their rights and obligations in life together. This role involves families, schools, and certain institutions in society. Among others, the socio-political functions are to increase public knowledge and understanding of political life and encourage participation.

The fact is that socio-politics in society is important because, with socio-politics, the community will accept what politics is and take part in it so that social change, modernization, and progress in industrialization will be created. The developing society will increasingly become more advanced. A good way to socialize politics to developing communities is by combining new things with old things. Politicians can't want to destroy something traditional in that society quickly without clear stages. Some Muslim circles, such as ulama do not accept the thought of feminism because it is considered as if they are changing things that have been established and lasted for centuries. So far, the understanding of religious values towards women is still a polemic; different perceptions emerge in women's political studies, which have led to differences in views by ulama circles.

The scholars' views are always tied to an argument that is adapted to their respective scientific conditions. In Q.S. al-Nisa'/4:34, which says: "Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with. And if you sense ill-conduct from your women, advise them first, if they persist, do not share their beds, but if they still persist, then discipline them gently. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great". In Q.S. al-Nisa'/4: 34, which is interpreted by scholars, the word *qawwamu* in this verse is in various interpretive literature, which means

leader, protector, person in charge, educator, regulator, and others. Then said that men's advantages over women are due to the superiority of reason and physicality (Kementarian Pemberdayaan Perempuan RI, 2004, 117). So, the issue of the right to hold positions of power for women, scholars have different opinions. Several opinions allow, there are also those that prohibit, even forbid, who argue that women are not worthy of occupying positions in the political field, because the position of a ruler (head of government) in Islam means bearing the responsibility of religion and also the state. This applies to heads of state, governors, army commanders, and others.

Based on the principle of division of tasks and responsibilities, this kind of ruling position can only be assumed by men. Allah Most High has created men and women with different physical and psychological tendencies to prepare them to carry out different roles. Still, it is equally important in a society that if women assume a ruler's position, they must continue traveling to fulfill free assimilation and social interaction long hours with men, which is forbidden in Islam. Important matters that must be resolved by the authorities are not only in state matters but also in religious values. Among the religious issue is gathering people Friday prayers and preaching. It is difficult to do the women because women are not required to perform prayers Friday at the mosque, so do his thing in praying 'id and prayer istisqa'.

### **The Role of Women in Politics**

The word politics comes from English, namely politics, which means a political game (Shadily, 1990, 437). Whereas in Indonesian, politics is defined as knowledge of the state administration or statehood, such as government procedures, the basics of government, etc. (Poerwadaminta, 1991, 763). Politics in a country deals with issues of decision-making power, public policy, and allocation or distribution. Power is a relationship where a person or group of people can determine another person or group's actions towards the goals of the first party (Budiardjo, 2007, 14). In general, however, it can be said that politics is an attempt to determine rules that can be accepted by some efforts to determine regulations that are acceptable to the majority of citizens, to lead society towards a harmonious life together (Budiardjo, 2007, 15).

Since ancient times women have had a high position and role both in the family and in society. Perceptions of women's roles have changed and are encouraging recognition. Women have rights and obligations and have the same opportunities as men to participate in national development (Tan, 1991, 67). Thus, the goal of national development to foster human beings as a whole can be achieved with the participation of women to create culturally healthy citizens. The problem that will color the role of women in Parliament is

leadership. Leading in the political arena by leading women’s organizations demands different conditions. Leading a political organization demands the power of “macho” thinking without acting like a man. The right leadership training is a socio-political organization or community organization that recognizes diversity.

In the political arena, leadership is not always formally manifested in these positions, because the political arena is not so fanatical about hierarchical levels. Not a few members of the DPR are respected for their ability to reach leadership qualifications, even though they have not served as one of the leaders of commissions and other bodies for only one year. They sometimes have to take turns, while the informal political leadership in Parliament grows from people who can become a source of aspirations, able to influence the views of others and always ready and able to deliver problem-solving ideas under the party’s political lines, and represent the interests of many people (Tan, 1991, 62). According to Yusuf al-Qardawi, the leadership of men over women is more likely to problems in family life; as for some women’s leadership over some men outside the family’s scope, no text prohibits it. In this case, according to him, what is forbidden is the general leadership of a woman over men (Takariawan, 2003, 124).

Aishah’s leadership in the Jamal war is an interesting example in understanding Muslim women’s awareness and participation in the socio-political field. Islam has provided space and opportunities for an understanding role for Muslim women to make various efforts to become leaders in various matters. Muslim women must not remain silent, witnessing the damage that is happening in their society (Syarifuddin, 2005, 123). Like men, Muslim women are also required to care about social and political problems that develop in society. They are required to take part in accordance with the limits of their abilities and conditions in building society through *amar ma’ruf nahi munkar*, giving advice or supporting positive efforts and opposing negative things (Syarifuddin, 2005, 120). Several incidents during the prophetic period showed the awareness of the Muslim companions of the Prophet. In social affairs and politics. They are not people who isolate themselves so that they are not aware of the social and political developments around them. They are a generation that has a sensitivity to social realities. Thus, encouraging them to participate and contribute. Seen in our daily reality (modern times), the existence of women who can play leadership functions in various sectors of life indicates the same potential between men and women as there are men who are unable to carry out leadership roles. This means that men and women cannot be said to have the advantage of leadership potential solely from their gender (Syarifuddin, 2005, 122).

### Women's Political Participation in Islam

Participation is one of the important aspects of a democratic system, even the underlying values of democracy are the values of participation. Participation is the participation of citizens in influencing the process of making and implementing political decisions (Ramlan, 1992, 141). Choosing a job for women is not prohibited, whether that work is inside or outside the home, either independently or collectively, either in government institutions or in private institutions, as long as the work is carried out in a respectful, polite, and religious atmosphere. Still, avoid the negative impact of the work on themselves and the environment (Umar, 2006, 315). In Islam, women get the freedom to work; as long as they meet the requirements and have the right to work in any field, it is legal. It is proven that during the time of the Prophet, women were involved in various business fields, such as Khadijah binti Khuwaylid (Prophet's wife) who was known as a company commissioner, Zainab binti Jahsy who worked as an animal skin tanner, Umm Salim binti Malham who was engaged in bridal and wife make-up. 'Abd Alah bin Mas'ud and Qillat Ummi Bani Anwar were known as successful entrepreneurs, al-Syifa 'who worked as secretaries and had been assigned by Caliph Umar bin Khattab to handle the city market of Medina and others (Umar, 2006, 316).

In histories, it is stated how many Muslim women played an important role in political activities. Even the QS. al-Mumtahanah/60: 12) legalizes women's political activities. The Prophet's wives, especially Aishah, had played an important political role. Apart from Aishah, many other women are involved in political matters, such as women's involvement in the battlefield. Not a few of them died on the battlefield, such as Ummu Salamah (Prophet's wife), Safiyah, Laila al-Gaffariyah, Umm Sinam al-Aslamiyah. Meanwhile, those involved in the world of politics at that time: Fatimah binti Rasulullah, Aishah binti Abu Bakr, Atika bint Yazid Ibn Mu'awiyah, Umm Salamah bint Ya'qub, al-Khaizaran bint Ata', and others (Umar, 2006, 315). Especially now that women have the same position as men in various fields, including education, employment, scientific fields, sports, etc. Women are now no longer confined to homes but have entered and entered the broad public sector, side by side with men in educational institutions, offices, shops, hospitals, sports, military, and other jobs (Nasution, 1998, 240).

Thus, no factor can be used as an excuse not to allow women to work and choose jobs and even hold the highest positions in their careers as long as the work is lawful and the boundaries of the Shari'a are maintained. They are allowing women to work and play a role in politics. However, the controversial position is still subject to differences in the views of the scholars. Some scholars



still consider this position unfit for a woman, but in society's development, from time to time, the supporters of this opinion are decreasing. Al-Maududi, who is known and considered as a more textual cleric to defend Islamic teachings, has provided support for women to occupy the prime minister's office in Pakistan (Umar, 2006, 314).

### **Ulama in Politics**

The term 'ulama in the al-Qur'an is a person who fears Allah Most High and does something that is prohibited. In the Indonesian dictionary, the word ulama means an expert in Islamic religious knowledge (alim) (Ali, 297). The word Ulama in Aceh is referred to as Teungku called for people who come from the dayah even though they have just stepped on their feet in the dayah, both male and female, while the terms abuya, teungku shik, Abu, and Abon are specific to scholars who have proven their knowledge, and piety, there is no contradiction between the knowledge taught and the scientific experience in everyday life, besides that the ulama also have their dayah as a place to pass on their knowledge. Like the scholar Abuya Syaykh Muda Waly, of which Abuya comes from the Arabic language which means "beloved father," this call could influence what is in the Minangkabau tradition (West Sumatra), which is then often used in Aceh such as Teungku Syik Crewengkale, Teungku Syik Tanoh Abe, Abu Usman Kuta Krueng, Abon Samalanga, and others (Mukhlisah, 2007, 1-3).

The word of Allah, verily, those who fear Allah among his servants are only scholars. Indeed, those who truly fear Him are the scholars who understand Allah. If the understanding of the Supreme, the All-powerful, the All-Knowing, who has the various qualities of perfection, and who is characterized by good names is perfect and complete, then the fear of Him will be greater, stronger, and more. Pious people fear God, the most gracious of the things that Allah. Then by reading these verses, in fact, the only ones who fear Allah among their servants are scholars (Ar-Rifa'i, 1999, 964-965). The existence of ulama in society generally plays many roles. They can act as religious educators, religious leaders, social servants, and some do political roles. As religious educators, scholars usually have Islamic boarding schools where they teach their students religion daily. As religious leaders, they act as leaders of worship activities such as prayers, sermons, prayers, fasting, zakat, and hajj. As for social servants, they are often used as a place to ask questions or a place for people to ask for advice, a place to ask for healing services through supernatural powers, to be made elders, etc. Whereas in politics, they perform their roles related to the public interest either through political parties directly or indirectly or through other channels that can be done (Suprayogo, 2009, 8).

In the series of the words of Allah, Q.S. al-Fatir/35: 32, "Then We granted the Book to those We have chosen from Our servants. Some of them wrong themselves, some follow a middle course, and some are foremost in good deeds by Allah's Will. That is truly the greatest bounty". The role of scholars in society, of course, many things must be done such as attending every event, whether *khanduri blang* (feast of rice fields), *khanduri mawlid* (feast of mawlid), *meukawen* events (marriage ceremonies), divorce, dead people, distribution of inheritance, consultation, curing diseases such as Satan's entry and others, scholars still have a central role in society. Due to their function in custom and religion, these ulama have a very strong basis in society. So, that they are known as *warasatul anbiyaa* and as the mother of society (mother or community protector).

Judging by the role, most people thought it was easy and smooth. The fact is that cultivating these people it is not as beautiful as people think. Not all people are willing to accept ulama for granted when the ulama brings the *shi'ar* of Islam. They also have tactics and strategies for entering their new environment. Introducing something new to society with old characteristics and character (gambling, drinking wine, adultery, stealing, etc.) requires a lot of time for the ulama. That's why there are ulama who carry the syiar through verse, some through marriage, some through dance (puppet) as in Java, *asudati* in Aceh. Those are some of the 'ulama's approaches in enforcing the *amar makruf nahi munkar* so that Islamic law remains upright on this earth. In carrying out its functions as mentioned above (Hamka, 1963, 145). 'ulama' are often used as the subject of discussion by observers and even by the ulama themselves, regarding whether they should engage in practical politics. Some people argue that ulama should only act as protectors of the ummah, especially in religious life, and therefore it is more appropriate to avoid political activities. On the other hand, another opinion says that there is no reason why ulama should leave practical politics because politics is a part of religious life itself. The influence of ulama in politics in many places, especially in rural areas, where the people are supporters such as the Partai Persatuan Pembangunan/The United Development Party (PPP), whose historical political parties were once based on Islam. There are three reasons why scholars, as religious leaders, are involved in political matters.

It can be traced from the source of Islamic religious teachings, which have a scope not only in ritual and moral guidance but also on values in all aspects of life, whether in science, economics, law, social and political issues, namely, through the al-Qur'an about messages of life together, including about the state. Likewise, with the hadith, apart from serving as a message bearer, the Prophet Muhammad was also a statesman about his position as head of state.

From a historical perspective, the involvement of ulama in politics has been seen for a long time, at least since the Mataram II sultanate in Java. The 'ulama's involvement in the politics of this nation can not only be seen during the period of physical resistance to expel the invaders, but also in activities in the form of diplomacy, both before and after independence was proclaimed. The role of the ulama was more obvious when a number of pesantren were positioned as the center for managing strategies against the invaders. The "ulama" provided many moral, economic, and political support. Even ulama are recorded as taking part in pioneering and developing Islamic political organizations such as Masyumi, MIAI, PSII, and Perti. So it is natural that many scholars are known as fighters, such for example, KH Hasyim Asyari, KH Ahmad Dahlan, KH Agus Salim, KH Masykur, and many others. So, in the history of the nation's struggle, the 'ulama' can be understood as the center of socio-political power whose role cannot be ignored in this republic's history as national heroes. The 'ulama's position as a religious elite who has followers (congregations) and influence that is sometimes. So, wide in society makes them involved in joint decision-making, leadership, solving social problems, educational development, and society (Suprayogo, 1-3). According to Usman (1990), in the development of 'ulama's strategic role in politics, especially in the center of power, they are increasingly marginalized. Muslim intellectuals are now seen as more resilient in accommodating and formulating Islam in the world of politics. As stated by Slamet Efendi Yusuf (1983), the decline in NU 'ulama's role, who was considered the carriage of the ulama organization, in politics occurred when the position of minister of religion KH Moch Dahlan was transferred to A. Mukti Ali at the beginning of the new order.

### **The 'Ulama's View of Women in Politics**

After researching the field, there were many different views among ulama about whether or not women should be involved in politics or join the management of political parties. This was answered enthusiastically and variedly by the scholars who accepted and rejected it. Based on the results of interviews with scholars who refuse women to be involved in politics, that women's leadership is a housewife as in the hadith of the Prophet: "*al-mar'ah ra'iyatun fi bayti zawjiha wa mas'ulatun 'an ra'yyatih*". Means, the woman is the leader in her husband's household, and the woman will also be held accountable for her leadership. So, the woman responsible for managing the home is meant to be responsible for her husband's assets and educate the children, not to take part in politics.

Another reason why women are not justified in becoming leaders is that in the hands of women, the future of the nation is created through the nation's

future generations, as stated in the hadith: "If the women are good, the country will be good, and if the woman is damaged then the country will be ruined." Know that men dominate the political world. The leadership of the political structure monopolized by men and the lack of transparency in the election of political party leaders greatly limit women's opportunities to position themselves as suitable candidates. All this results in women being ignored and even underestimated. Women only deserve to be housewives, not as political actors.

In the leadership system in the state, it is only specifically for men, prophetic, apostolic. In a number of worship cases such as jihad, carrying out (prayers) on holidays, and Friday, and specific to men in the form of reason, calm, patient, strong. So the leadership or power of a man over women means guardianship and attention, not in the sense of arbitrariness or pressure. The goal is that both of them complement each other, and with it, life can be perfect, harmonious, and balanced. Most scholars argue that women are not appropriate to be made leaders in the political arena because they think that those who deserve to be leaders of a country are good men who become heads of households. Meanwhile, women-only deserves to work at home, such as cooking, educating children, and serving their husbands. Following the explanation described in the al-Qur'an and hadith. "ulama' feel agree with women who participate in politics. In fact, Islam glorifies women as well as possible, allowing them to do work within the family and society sphere. This is so that it becomes an important element involved in building a Muslim family, community and country. Especially now that it is the era of democracy for women to participate in politics. Women who are involved in politics; this is that Islam does not prohibit women from working. However, Islam provides provisions for the type of work that is following the character that Allah has made for women to maintain honor when working outside the home such as that work is accompanied by the consent of the husband, father or person responsible for his affairs, the work is in accordance with nature. It does not make it so tired and difficult.

Then the work should not take up most of his time so that he can set aside time to fulfill household duties, serve his husband, and pay attention to his children's education. So jobs that are suitable for women are such as teaching education, nursing, making women's clothing, and others. Women must maintain their identity as Muslim women. Women have the right to hold their position in terms of work up to the highest position. It is permissible as long as they are capable and have knowledge in these fields, because in the al-Qur'an it has been confirmed that humans are created from the same source, both men and women, because the position of men and women is equal in the sight of

Allah, the only difference is taqwa. Women could become a leader for children, and a leader of entrepreneurs like the Prophet's wife who led a trading business, then leadership in the public sphere. For women, there is no problem with being a leader on the condition that this role can be carried out properly, has the potential to qualify as a leader, and does not cause harm to themselves, their families, and society. Besides that in the Q.S. al-Hujurat/49: 13 it is stated: "O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware". Thus, women who are committed to Islamic teachings can enter politics with the condition that they maintain Islamic ethics in associating and interacting with men both in speaking, dressing, or lobbying ethics or in carrying out other forms of political participation.

### **Conclusion**

The involvement of women in politics has led to various arguments and views from the community, especially scholars. In reality, women's involvement in politics does not always get support from the environment and society. Many scholars still think that women's main task is to take care of the household and men who become leaders or work. In contrast, the scholars believe that there is nothing wrong with women working and becoming leaders, especially now that the era is advanced, women who work can also take part in supporting the family economy and women have filled almost all work fields, the number of parties who employ women is based on many things, one of which is because women are more careful. So, the understanding of the scholars who have different interpreting authorities makes it difficult for the public to understand, so public discussions and debates arise in an argument. That is one reason why some Muslims are less accepting of the thought of feminism because it is seen as changing things that have been established and lasted for centuries. To respond to this, return to Allah by increasing faith and piety; the truth is only his, humans have to make endeavors with their knowledge. Women, as partners of men in all aspects of life, are expected that men can continue to guide and cooperate with women in all aspects of life. So that the balance of functions of both men and women in treading the wheel of life in all aspects can run well. Voices or opinions of women can be included in every meeting related to common interests. Women are expected to always move and solve their problems well and always be open in the event of discrimination, such as acts of violence both in domestic and in public spaces. Ulama provide an understanding of women's involvement in politics to society by socializing it through lectures so that misunderstandings do not occur.

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