

## Unravelling the Linguistic Veil: Leadership and the Position of Women from Al-Sya'rawi's Perspective

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### Abstract

*The Position of Women in Leadership in Indonesia still faces various social and cultural challenges. Although the constitution guarantees women's right to lead, traditional social norms and gender stereotypes often become obstacles. This study aims to analyze Muhammad Mutawalli Al-Sya'rawi's views on leadership and the status of women in Islam through a linguistic approach. Al-Sya'rawi, an Egyptian exegete, is renowned for his linguistic-semantic method of interpretation, which offers a new perspective in understanding Qur'anic verses. This study uses a qualitative method to explore Al-Sya'rawi's perspectives on leadership and the role of women by analyzing his writings and understanding the cultural and social backgrounds that influenced his thought. An interpretative, descriptive, and content analysis approach is employed to examine Al-Sya'rawi's interpretation of verses related to leadership and the status of women, particularly in Surah al-Nisā' [4]: 34. The analysis shows that Islam provides equal opportunities for both men and women in the public sphere, while also emphasizing women's roles in the domestic sphere as wives and mothers, with rights and responsibilities equal to those of men. According to Al-Sya'rawi, although women can participate in the public domain, leadership in general is still considered more suitable for men, given the significant responsibilities that leadership entails.*

**Keywords:** Al-Sya'rawi, Leadership, Woman

### Abstrak

Kedudukan perempuan dalam kepemimpinan di Indonesia masih menghadapi berbagai tantangan sosial dan budaya. Meskipun konstitusi memberikan jaminan bagi hak perempuan untuk memimpin, norma-norma sosial tradisional dan stereotip gender sering kali menjadi penghalang. Penelitian ini bertujuan untuk menganalisis pandangan Muhammad Mutawalli Al-Sya'rawi mengenai kepemimpinan dan kedudukan perempuan dalam Islam, melalui pendekatan linguistik. Al-Sya'rawi, sebagai mufassir Mesir, terkenal dengan metode tafsir linguistik-semantiknya yang memberikan perspektif baru dalam memahami ayat-ayat Al-Qur'an. Penelitian ini menggunakan metode kualitatif untuk memahami pandangan Al-Sya'rawi tentang kepemimpinan dan peran perempuan dengan menganalisis tulisan-tulisannya serta memahami latar belakang budaya dan sosial yang memengaruhi pemikiran tersebut, dengan pendekatan interpretatif, deskriptif, dan analisis isi untuk menelaah tafsiran Al-Sya'rawi terhadap ayat-ayat yang berhubungan dengan kepemimpinan dan kedudukan perempuan, khususnya dalam QS. al-Nisā' [4]: 34. Hasil analisis menunjukkan bahwa Islam memberikan kesempatan yang adil bagi laki-laki dan perempuan dalam ruang publik, serta menekankan peran perempuan di ruang domestik sebagai istri dan ibu dengan hak dan kewajiban yang setara dengan laki-laki. Dalam pandangan al-Sya'rawī, meskipun perempuan dapat berperan di ruang publik, kepemimpinan secara umum tetap dianggap lebih cocok untuk laki-laki, mengingat tanggung jawab besar yang dibebankan pada mereka.

**Kata Kunci:** Al-Sya'rawi, Kepemimpinan, Perempuan

## Introduction

Women's leadership positions in Indonesia still face various social and cultural challenges. While the constitution provides guarantees for women's right to lead, traditional social norms and gender stereotypes often act as barriers. Women in Indonesia must fight strong stigmas in society, such as the view that the public sphere is not for women, to achieve leadership positions. They have to work hard to prove their capabilities and fight the gender bias that is still inherent in society (UGM, 2017).

In the last five years, there has been a significant increase in the position of women in the leadership sector in Indonesia. Data from the Central Bureau of Statistics shows that the proportion of women in managerial positions increased from 22.32% in 2015 to 32.26% in 2022. While this figure briefly peaked at 33.08% in 2020, it has declined in subsequent years. This reflects important progress, although challenges such as gender bias and difficulties in achieving work-life balance are still barriers for women to reach top positions (Corpora, 2023).

Women's leadership in Islam is a complex and often debated topic. There are two main opinions on this matter: first, that women should not be leaders in public life, often referring to the hadith that states that a nation will not prosper if it is led by women. However, the second opinion states that women can be leaders as long as they fulfil the criteria of fair and responsible leadership. Islamic history also records several examples of successful female leadership, such as Queen Balqis who led the kingdom of Saba' and Aisha, the wife of Prophet Muhammad, who played a role in leadership and war. This shows that in certain contexts, women can lead effectively, as long as they fulfil the leadership criteria defined by Islamic principles (Lutfiyah & Diyanah, 2022).

All of these phenomena show that the understanding of leadership and the position of women in Islam is not only influenced by religious texts, but also by social context, culture, and the interpretation of scholars. In this case, the thought of Muhammad Mutawalli Al-Sya'rawi becomes one of the important references in understanding how the role of women is placed in Islam.

Through his tafsir, Al-Sya'rawi unravels the linguistic veil in verses relating to women, emphasising women's primary role in the domestic sphere while still opening up space for their contributions in society. However, in a modern perspective, this tafsir has caused debate, especially in relation to the issue of gender equality and the role of women in the public sphere. Therefore, the study of women's leadership and position in Al-Sya'rawi's perspective is important to understand how classical tafsir can be relevant to the times and current social demands.

Al-Sya'rawi, with his expertise in Arabic language and tafsir, offers a unique perspective in understanding verses related to the position and leadership of women. His in-depth approach to the linguistic aspects of the Qur'an provides a new dimension in understanding the intent and context of the verses. However, to date, comprehensive studies that specifically analyse Al-Sya'rawi's thoughts on women's leadership and position from a linguistic perspective are still limited. Linguistic analysis of Al-Sya'rawi's interpretation is important considering that language is the main entry point in understanding religious texts. This approach can reveal nuances of meaning that may be missed in a literal reading or simple translation. Moreover, Al-Sya'rawi's understanding of the structure of classical and modern Arabic provides a strong



foundation to examine how he interprets key terms related to leadership and the position of women in the Qur'an.

There have been many previous studies on women's leadership and position. Research by Widiastuti, et. al. (2024) examines women's leadership in Indonesian Wayang Golek using a Gadamerian hermeneutic approach and focuses on a cultural feminist perspective. Eranutrisi et. al. (2024) examines the role of women in religious institutions, emphasising the importance of self-expression and empathy for leadership effectiveness. Aryal, et. al. (2023) explored factors influencing women's entrepreneurial leadership in Nepal, identifying gender stereotypes and family support as key factors. Lambert, et. al. (2023) highlights the empowerment of women in leadership and management positions to maintain gender equality in Sidama. Cheng(2024) discusses women in global management positions, analysing leadership styles and diversity and gender challenges. Finally, Soraya Prieto-Rios & Lopez-Figueroa (2019) analyse the impact of women leaders on public policy making and increased political representation.

In contrast to previous studies that mostly used empirical approaches and focused on social, economic, or cultural phenomena, this study examines the leadership and position of women from a theological perspective through linguistic analysis of Al-Sya'rawi's tafsir. This approach distinguishes this research because it not only discusses actual phenomena, but also parses the meaning of religious texts with interpretative methods, content analysis, and in-depth linguistic approaches based on classical Arabic language structures.

The novelty of this research lies in three main aspects: first, the focus on Muhammad Mutawalli Al-Sya'rawi's thoughts on leadership and the position of women, which have not been widely explored in previous studies; second, the use of a linguistic-semantic approach to analysing Qur'anic exegesis, which provides a new understanding of important terminological meanings such as "qawwam"; third, the relevance of the analysis to contemporary social dynamics, which connects classical exegesis with the demands of modern times regarding issues of gender equality and the role of women in the public sphere.

This study aims to unravel the complexity of Al-Sya'rawi's thought through linguistic analysis of his interpretation, especially related to verses that discuss leadership and the position of women. This study is not only relevant in an academic context, but also has practical significance in providing a deeper understanding of the position of women in Islam based on a rigid and systematic linguistic approach.

The urgency of this research is increasing given the contemporary social dynamics that continue to demand reinterpretation of religious texts, especially those related to gender and leadership issues. Al-Sya'rawi's thought, which combines classical understanding with modern contexts, can provide a new perspective in this discourse. Through in-depth linguistic analysis, this research is expected to make a significant contribution to the development of a more comprehensive understanding of the position and leadership of women in Islam

## Research Methods

This study uses a qualitative method to understand Al Sha'rawi's views on leadership and the role of women by analysing his writings and understanding the cultural and social background that influenced his thinking. This study was conducted by reading and analysing Al Sha'rawi's works and relevant commentaries. The approach used includes an interpretative

approach to understand the meaning in Al Sha'rawi's texts related to women's leadership, taking into account the context of the time and culture behind it.

Data analysis uses three approaches: content analysis to examine the linguistic structure in the interpretation, descriptive analysis to describe the pattern of interpretation, and interpretive analysis to understand the implications of the interpretation. The research was conducted through the stages of data collection, classification, analysis, and conclusion drawing to produce a comprehensive understanding of Al-Sya'rawi's linguistic approach in interpreting verses on leadership and the position of women.

## Research Results and Discussion

### A. Biography of Sheikh Muhammad Mutawalli al-Sya'rawi

Al-Sya'rawi is the name for someone named Muhammad Mutawalli al-Sya'rawi, he is someone who was born in Egypt, and also there is a place where *mujaddidin* (reformers) grow as Imam Thantawi, Rashid Ridha, Muhammad Abduh, al-Afgani, and others. He is one of the *mufasssirun* in the contemporary world who is active in working in scientific writing and being a well-known preacher at that time. He was born on Sunday 16 April 1911 AD (17 Rabiul Akhir 1329 H). Daqadus is the name of a narrow town in Egypt close to the Mayyit Ghamr region, Prov Dahaliyyat. In the city also al-Sya'rawi passed away precisely on 17 June 1998 (22 Safar 1419 H). He was famous among the people with the *laqab* "Amin" which his father had given him. Al-Sya'rawi has 3 sons (Sami', Abdur Rahim, and Ahmad) and 2 daughters (Fatimah and Salihah). Quoted from the book *Ana Min Sulalati Ahlil Bait*, he said there that he was a *dzurriyyat* of the Prophet's grandchildren named Hasan and Husain R.A. He grew up and developed in a respected and respected family environment that had a strong relationship with the saints and scholars. His father's job was just taking care of other people's farmland.

Despite these circumstances, he had a great love for knowledge and was diligent in attending studies (*majalis*) to listen to advice from scholars. He had an aspiration that he hoped to make his children into scientists. That's why his father closely supervised al-Sya'rawi's development from childhood. And he hopes al-Sya'rawi can get an education at al-Azhar University (Gharib, 1987). Al-Sya'rawi began learning the Qur'an at the age of 5 under the supervision and guidance of 4 sheikhs there, one of them Abdul Majid Basha. When he was 10 years old, al-Sya'rawi managed to finish memorising the Qur'an. In formal education (*ibtidaiyyah*, *i'dadi*, and *tsanawi*) he took in the city of Zaqaziq in 1936 AD. Then he continued to live in the dormitory with enthusiasm. He was awarded the best student in lecturing and composing *shi'r* as well as his delivery (Gharib, 1987).

Al-Sya'rawi has quite a lot of works for Muslims, including: *Tafsirul Qur'an al-Sya'rawi*, *Mu'jizatul Qur'an*, *al-Mar'ah fil Qur'anil Karim*, *al-Qasasul Qur'ani fi Suratil Kahfi*, *Aqidatul Islam*, *Allah wan Nafsul Bashariyyah*, *al-Adillatul Madiyah 'ala Wujudillah*, *ash-Syaithon wal Insan*, *as-Sihr wal Hasad*, *Mu'jizatu Rasul*, *al-Isra' wal Mi'raj*, *Nihayatul Alam*, *Yaumul Qiyamah*, *al-Qadha wal Qadr*, *al-Ghayb*, *al-Islam*, *Haddatsah wa Hadharah*, *al-Halal wal Haram*, *al-Fatawa*, 100 questions and answers in Islamic fiqh, *ad-Du'aul Mustajab*, *al-Hajjul Mabruur*, *al-Khair wasy-Syar*, *ar-Rizq*, *al-Hayat wal Maut*, *al-Fadhillah war Razilah* (Fauzi, 1990).

As for the background of composing and naming the book Al-Sya'rawi in the *muqaddimah* of his book, states that: "The results of my reflections on the Qur'an do not mean the interpretation of the Qur'an, but the spark of thought that comes to the heart of a believer when reading the Qur'an. If indeed the Qur'an can be interpreted, actually the one who is more entitled to interpret it is only the Prophet Muhammad, because it was to him that it was revealed. He explained to people the teachings of the Qur'an from the dimension of worship, because that is what his people need today. As for the secrets of the Qur'an about the universe, he did not convey, because the socio-intellectual conditions at that time did not allow it to be accepted. If it was conveyed it would cause polemics which in turn would damage the ruins of religion, even turning the people in the way of Allah SWT.

The name tafsir al-Sya'rawi is taken from the original name of the owner, namely alSya'rawi. According to Muhammad Ali Iyazi, the famous title of this work is *Tafsir al-Sya'rawi Khawatir al-Sya'rawi Haula al-Qur'an al-Karim*. The previous one was only called *worryus Sya'rawi* which aims to contemplate on al-Sya'rawi's self regarding the verses of the Qur'an which might be wrong or right for the mufasssir (Kusuma, 2010).

#### 1. Method and style of Tafsir Al-Sya'rawi

##### a. Type (*Nau'*)

The source of *nau'* used by al-Sya'rawi there are 2 types of sources namely *bil ma'tsur* and *bir ra'yi*. Although the book includes hadith, it is still included in the category of tafsir *bil ma'tsur*. He also strongly uses arguments from his thoughts to understand the Qur'an. Because we can find in his book, when he explains one verse with his argument then he connects it with other verses that are still one link while explaining the meaning of the verse. This shows that he uses *nau' bil ra'y* (Ayizi, 1337)

##### b. Pattern (*lawn*)

The most dominant style he uses in doing tafsir is *adabi ijtimai*. therefore he puts forward his arguments related to education, his concern in the problems of Muslims as well as government issues. Although there is another opinion that says he uses *lawn at-Tarbawi al-Ishlahi* (education) in his tafsir (Badruzzaman, 2009) . This is because the contents of his book contain a lot of advice and advice that educates Muslims for a better direction (Fauziah, 2021).

##### c. Interpretation method

Al-Sya'rawi uses *tahlili*, if we look at the method proposed by al-Farmawi. The *tahlili* method explains the content of the verses through its various aspects. This method also explains the lafaz, the intended translation, the intended object (target), the beautiful sentence structure, grammar, *i'jaz*, *balaghah*, explains the issuance of law (*istinbath*), *munasabah* verses and surahs, as well as using history from the Prophet SAW, Companions, and Tabiin (al-Banna, 2004).

#### 2. Characteristics of tafsir

Tafsir Al-Sya'rawi has several main characteristics that distinguish it from other works of tafsir:



a. Simple and Communicative Language

Al-Sya'rawi uses easy-to-understand Arabic, so that his tafsir can be accessed by ordinary people. He conveys the messages of the Qur'an in a communicative and popular language.

b. Contextual Approach and Social Relevance

This tafsir not only explores religious aspects, but also relates verses to contemporary social and political issues. Al-Sya'rawi often gives examples from relevant daily life.

c. Reflective Method and Deep Spirituality

Al-Sya'rawi invites the reader to contemplate the meaning of the verse in depth, exploring the spiritual values contained in the Qur'an. This approach provides a strong emotional and spiritual dimension.

d. Detailed Linguistic Approach

He also paid special attention to linguistic aspects in his tafsir, such as grammar and the meaning of Arabic words, to decipher the hidden meaning of the verses.

e. Promoting the Value of Moderation

Al-Sya'rawi is known for his moderate stance in addressing various issues. His interpretations reflect an inclusive and balanced view of Islam, especially regarding social values and gender roles in society.

B. Women's Leadership in the Qur'an

According to Wahjosumidjo, as cited by Octavianus (2020) in the book, to study and understand leadership must first understand the meaning of the term leadership. Wahjosumidjo(2016) divides the understanding of leadership into three aspects, namely:

1. Leadership as a trait. Leadership as a trait is an inherent quality of a leader such as character, ability and skill.
2. Leadership as an activity. Leadership as an activity is an activity that is closely related to the style and behaviour of a leader.
3. Leadership as a process.

According to al-Ghazali leadership is one form of worship that is social because it relates to fellow human beings. Al-Ghazali also stated that being a leader is not an easy thing because humans have the inevitability of love to the throne and power that can lull humans so fall into evil (Al-Ghazali, 2008).

Women etymologically are humans who are given special advantages in the form of menstruation, giving birth, breastfeeding and also being a wife for her husband (KBBI). So, women's leadership is the regulation, guidance and direction carried out by a woman to those she leads with leadership skills and skills (Faridah et al., 2022).

Islam considers leadership as one of the important elements in human life. As evidence, it can be seen from the many verses of the Qur'an and the Hadith of the Prophet that discuss leadership. In the Holy Qur'an, leadership is referred to as Khalifah, Imam, Wali, Sultan, Malik and Ulil Amri. In Islam, the principles of leadership include trustworthiness, fairness, deliberation and giving guidance to the good, and opposing evil (Fatimah, 2015).

The Qur'an provides an illustration of a female leader through the story of the country of Saba' in QS. al-Naml [27]: 23-44. The country of Saba' was a country led by a woman

named Balqis bint Syurahil. The figure of Queen Balqis represents a wise, democratic, diplomatic, intelligent and female leader.

Discussing women's leadership in the Qur'an cannot be separated from the debate about the permissibility of women becoming leaders. This is due to differences in interpretation of QS. al-Nisa' [4]: 3. Some mufasirs interpret QS. al-Nisa' [4]: 34 as a verse related to household leadership, while others interpret it as leadership in general.

According to al-Sya'rāwī, the leadership referred to in QS. al-Nisa' [4]: 34 is leadership in general, not only the leadership of husbands to wives, fathers to daughters, or brothers to sisters (Al-Sya'rawi, 1991). However, al-Sya'rāwī agrees about the leadership of men over women that men are more entitled to lead. As Allah has said in QS. al-Nisa' [4]: 34, two things make men more entitled to leadership, namely: 1) because men have been given privileges by Allah Swt in the form of advantages such as physical strength and; 2) because men have the obligation to provide.

### C. The Position and Role of Women in the Domestic and Public Spheres

The discussion of position (status) and role (role) cannot be separated from each other because role is a dynamic component of position, there is no position without role and vice versa. Therefore, a person's position in a social system is a static element that shows his place in the system, while the role shows the function and adjustment in the process (Rahim, 2016).

Women have long been associated with household chores. The stereotype of "well, kitchen, bed" was crowned to women. Women are considered as domestic workers who do not have the ability to contribute actively outside the home so that women's roles are limited to activities within the home. Women's attachment to domestic roles began with women's reproductive roles such as menstruation, pregnancy, childbirth and breastfeeding, which then gave rise to the stigma that all kinds of household affairs were the responsibility or obligation of a woman (Subhan, 2015). However, with the passage of time, women today are able to prove their ability to take part in the public sphere. Women today seem to be actively involved in the fields of Social, Politics, Economy, and even Religion (Mahdi, 2024).

The position and role of women is differentiated by age and social group. This is influenced by ideological and cultural developments. Capitalist societies show disfavour towards women in the public sphere. Strategic positions, especially in companies, are dominated by men. Meanwhile, socialist societies began to value the position of men and women equally. Socialist societies provide equal opportunities for men and women to participate in the public sector, while entrusting women with household and childcare responsibilities.

The Qur'an offers equal opportunities for men and women in the public sphere. From the opportunity to learn, work, transact and participate in politics. Women have been active in the public sphere since the beginning of Islam, among them were Khadijah who worked as a businesswoman, Aisha ra as a hadith writer, al-Syifa as a market manager in Medina and Asma bint Abu Bakr who was responsible for the family finances. In addition, on the battlefield, some women acted as nurses who cared for soldiers in the back line and some others faced directly with the enemy on the front line (Lutfiyah & Diyanah, 2022).

In addition to regulating women in the public sphere, Islam also regulates women in the domestic sphere. In the domestic sphere, Islam views women as equal to men. Islam offers an ideal view of marriage, which is a marriage based on faith, love and the willingness of husband and wife, not just one of them. Women as wives in the home have the same rights to happiness and biological and inner satisfaction, but are still responsible for household duties (Subhan, 2015).

#### D. Interpretation of Women's Leadership in Tafsir Al-Sya'rāwī

QS. al-Nisā' [4]: 34 talks about relationships and duties; and the position of men and women in the family. QS. al-Nisā' [4]: 34 does not explicitly explain women's leadership. However, the word qawwam قَوَّامٌ in QS. al-Nisā' [4]: 34, besides being interpreted as protector, is also often interpreted as leader (Indigenous Islam, 2003). Allah swt says in QS. al-Nisā' [4]: 34, *"Men are the leaders of women because Allah has given some of them (men) more than others (women) and because they (men) have spent some of their wealth. Therefore, the virtuous women are those who obey God and keep themselves when their husbands are absent, because God has taken care of them. And those women whom you fear may be unfaithful, admonish them, separate them from their beds, and beat them. Then if they obey you, then do not seek to distress them. Indeed, Allah is the Most High and the Most Great"* (S. M. M., 2006).

According to al-Sya'rāwī, QS. al-Nisā' [4]: 34 does not only discuss the leadership of a father over a daughter or a brother over a sister, but about men and women in general (Al-Sya'rawi, 1991).

Al-Sya'rāwī questions whether the sentence *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* "arrijalu qowwamuna ala al-nisa" provides maslahat for women or it is burdensome for women. Then why do women get upset with the sentence *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* "arrijalu qowwamuna ala al-nisa" while women want a son to protect them (women).

Al-Sya'rāwī interprets the word qawwam (as an action that requires maximum effort or hard work). For al-Sya'rāwī it is not appropriate if the statement *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* "arrijalu qowwamuna ala al-nisa" is considered a statement that harms women because in fact the statement has protected women from heavy and difficult leadership affairs. Men are favoured in matters of leadership because men have the obligation to work hard and provide as the verse continues, *وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ* wa bima anfaqu min amwalihim (Al-Sya'rawi, 1991).

Al-Sya'rāwī refers to the story of Adam (as) in interpreting QS. al-Nisā' [4]: 34. As Allah says in al-Isra [17]: 61, Iblis denied Allah's command to prostrate himself to Adam by saying "Am I (Iblis) worthy to prostrate myself to the creature whom You (Allah SWT) created from the ground?". Then Allah swt warned Adam of enmity with Iblis that Iblis would never stop trying to harm Adam and Eve. As Allah SWT says in QS. Taha [20]: 117. *"So we said: "O Adam, surely this (Iblis) is an enemy to you and to your wife, so never let him (Iblis) take you both (Adam and Eve) out of Paradise, so that you (Adam) may be harmed"*.

The word *فَتَنَسَّقُوا* then you become wretched) at the end of the verse is addressed to Adam (the man). This verse indicates that men should be responsible for protecting women from things that can harm them. Because men are charged with the responsibility of providing



protection to women, the task of qawwamah is charged to men not women, while women are blessed with advantages by Allah Swt in the form of softness and subtlety so that women are assigned as a place of peace (Al-Sya'rawi, 1991).

Al-Sya'rāwī's perspective on women's leadership needs to be known about how women and leadership reveal themselves in al-Sya'rāwī's placement in the world or in al-Sya'rāwī's social environment. Al-Sya'rāwī was born into a devout Muslim family on 16 April 1911 AD in the small Egyptian village of Daqadus. Indeed, the first woman in al-Sya'rāwī's world was his mother. It is known that al-Sya'rāwī married and had five children, three sons (Sami', Abdur Rahim, and Ahmad) and two daughters (Fatimah and Salihah).

From al-Sya'rāwī's biography, we can see how women manifested their existence, namely: 1) Women as a mother; 2) Woman as a wife; 3) Woman as a child. The existence of "Women" in al-Sya'rāwī's social environment appears from within the domestic space by assuming inferior roles in the household.

Faktisitas' concept of "throwness" is very relevant in understanding how al-Sya'rāwī and his views on women were formed. Al-Sya'rāwī could not control the social environment that shaped him, so al-Sya'rāwī's views on women were also limited by the norms and values prevailing in the society at the time. This shows that al-Sya'rāwī's views on women and leadership are not the result of autonomous judgement, but the product of being thrown into a patriarchal culture.

The conditions of Egypt's authoritarian government and male leadership from time to time, as well as women's issues controlled by the government show that al-Sya'rāwī's social environment was influenced by patriarchal traditions. In Egyptian history, women's issues were only used as a political tool and there was no serious effort from the government to protect and fulfil women's rights in the public sphere, including supporting women to be in government seats.

Over time, there was a fusion of horizons between the horizon of the text (QS. al-Nisā' [4]: 34) and the horizon of al-Sya'rāwī as an interpreter or reader. Al-Sya'rāwī's horizon is certainly influenced by several things such as the values that have been inherited by the family, academic experience and also the socio-political situation that has been experienced by al-Sya'rāwī. Since birth, al-Sya'rāwī did not get a factual picture of women's leadership in his environment. Al-Sya'rāwī grew up with patriarchal traditions and conservative thoughts about women that were maintained over time. Women's issues were limited to political discourse that the Egyptian government at the time never really wanted to address. Al-Sya'rāwī firmly believed that QS. al-Nisā' [4]: 34 is an absolute command from Allah regarding the responsibility of leadership that is imposed on men and is a matter worthy of faith. QS. al-Nisā' [4]: 34 is understood as a verse that discusses leadership in general and prohibits a woman from becoming a leader on the grounds that women are not endowed with the same advantages that Allah has endowed men with leadership skills.

## Conclusion

The conclusion of this discussion is that the understanding of leadership includes three aspects: as a trait, activity, and process. Women's leadership, which refers to a woman's ability and proficiency in leading, is raised in the Islamic context through the concept of leadership

that includes trustworthiness, justice, deliberation, and striving for goodness. The Qur'an itself provides examples of women leaders such as Queen Balqis, who was known to be wise and democratic.

However, there is debate about whether women can lead in general, especially in relation to the verse QS. al-Nisa' [4]: 34, which is often interpreted as limiting women's role in leadership. Some mufasirs, such as al-Sya'rāwī, interpret this verse in the context of household leadership, stating that men are more entitled to lead due to physical advantages and the obligation to provide. Al-Sya'rāwī views male leadership as a heavier responsibility, which protects women from this duty.

Islam provides equal opportunities for men and women in the public sphere, and emphasises the role of women in the domestic sphere as wives and mothers with equal rights and obligations to men. In al-Sya'rāwī's view, although women can play a role in the public sphere, leadership in general is still considered more suitable for men, given the great responsibility placed on them.

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