



Islamic Law and Women: Building Equality within a Sharia Framework

Junita Br Surbakti ¹, Napat Chai ², Taryanto ³, Pit Arzuna ⁴, Muhammad Rafii ⁵

¹ Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia

² Mahidol University, Thailand

³ Institut Agama Islam Muhammad Azim Jambi, Indonesia

⁴ Institut Islam Maarif Jambi, Indonesia

⁵ Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi, Indonesia

Corresponding Author: Junita Br Surbakti, E-mail: junitasurbakti@uinjambi.ac.id

Received: March 13, 2024	Revised: March 13, 2024	Accepted: March 13, 2024	Online: March 13, 2024
--------------------------	-------------------------	--------------------------	------------------------

ABSTRACT

This study aims to analyze the relationship between the implementation of Islamic law and gender equality, especially in the context of women in Indonesia. Using quantitative methods and simple linear regression tests, data were collected consisting of women and men who have knowledge of Islamic law. The questionnaire distributed included questions regarding the understanding of women's rights in Islamic law and attitudes towards gender equality. The results of the analysis showed that there was a significant positive influence between the understanding of fair Islamic law and gender equality, with a regression coefficient value of . This study indicates that increasing understanding of women's rights within the framework of sharia can encourage awareness and acceptance of gender equality. This study emphasizes the importance of education about progressive Islamic law to build equality for women in society. The results of the study are expected to provide insight for policy makers, activists, and the community in an effort to strengthen the position of women within a dynamic and just Islamic legal framework.

keywords: Building Equality , Framework Shia, Law Islam

Journal Homepage <https://ejournal.iainbatanghari.ac.id/index.php/attasyrih/index>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Surbakti, B, J., Chai, N., Taryanto, Taryanto., Arzuna, P & Rafii, M. (2024). Islamic Law and Women: Building Equality within a Sharia Framework. *At-Tasyrih: Jurnal Pendidikan dan Hukum Islam*, 9(2), 374-385. <https://doi.org/10.55849/attasyrih.v9i2.223>

Published by:

Pusat Penelitian dan Pengabdian Masyarakat, Institut Agama Islam Nusantara Batang Hari

INTRODUCTION

law is firmly grounded in the principles of justice and equality, its implementation and interpretation often raise issues related to women's rights. In many societies, women still face various challenges, ranging from discrimination in social, economic, to legal aspects, which can hinder community participation in public life and decision-making. This study aims to analyze how Islamic law can be interpreted and applied to support gender equality, and explore women's perspectives in living their daily lives under the sharia framework. With a quantitative approach, this study will collect relevant data to provide a clearer picture of women's conditions and expectations in the context of Islamic law, as well as identify factors that influence gender equality in Muslim communities.

Islamic law, as a legal system that encompasses spiritual and social aspects, has a significant influence on the lives of Muslim communities around the world, including in Indonesia. Although Islamic law contains the principles of justice and equality, its application in the context of women is often controversial. Many argue that the patriarchal interpretation of Islamic law has resulted in injustice and discrimination against women (Ilyas, 2019) . On the other hand, some argue that Islamic law, if properly understood and applied, can be a tool to fight for women's rights (Hidayah, 2021).

In this context, it is important to understand how Islamic law can contribute to building gender equality (Eger, 2021) . Various contemporary issues, such as child marriage, polygamy, and access to education, show that there are still challenges that women must face within the framework of sharia (Syahrial et al., 2022) . Therefore, this study aims to explore the relationship between the application of Islamic law and gender equality, as well as to provide recommendations that can be used to advance women's rights in Muslim societies.

Based on the background that has been described, the formulation of the problem in this study focuses on three main interrelated aspects. First, this study aims to explore how public understanding of Islamic law influences public attitudes towards gender equality. This is important to identify, because public attitudes can influence the implementation of fairer and more equal laws. Furthermore, this study will also identify factors that influence the application of Islamic law in the context of women's rights, which include social, cultural, and educational elements that can influence legal understanding. Finally, this study will seek ways to build gender equality within a sharia framework that is acceptable to society, with the aim of creating a constructive dialogue between Islamic values and the struggle for women's rights. By exploring these three issues, it is hoped that this study can contribute to a better understanding of the interaction between Islamic law and gender equality in modern society.

This study aims to achieve several important objectives, including analyzing the relationship between understanding of Islamic law and attitudes towards gender equality, and identifying factors that influence the application of Islamic law in the context of women's rights. In addition, this study also aims to compile recommendations that can be used to build gender equality within the framework of sharia that is accepted by society. Thus, this study is expected to provide a significant contribution to understanding and advancing the issue of gender equality in the context of Islamic law.

This research has important significance both academically and practically. Academically, this research is expected to contribute to the study of Islamic law and gender, and enrich the existing literature with new perspectives on the relationship between Islamic law and gender equality. Practically, the results of this research are expected to be used by policy makers, activists, and civil society organizations in formulating policies and programs that support women's rights within the framework of Islamic law.

The literature review in this study will cover studies on Islamic law, gender equality, and the interaction between the two. Several previous studies have shown that although

Islamic law has the potential to support women's rights, many interpretations are still influenced by patriarchal norms (Rahman, 2022; Hasan, 2022). Research by Hidayah (2021) also shows that education and public awareness of women's rights within the framework of Islamic law are very important to promote gender equality.

This study uses a quantitative approach with descriptive and analytical design. Data will be collected through a questionnaire consisting of women and men. A simple linear regression test will be used to analyze the relationship between understanding of Islamic law and attitudes towards gender equality. By using this method, it is expected to obtain valid and reliable data regarding the relationship between the two variables. The writing of this research will be divided into several parts, namely introduction, literature review, research methodology, data analysis, research results, discussion, and conclusion. Each part will explain in detail the theme raised, as well as provide comprehensive information on the relationship between Islamic law and women in the context of gender equality.

The initial conclusion that can be drawn from this background is that although Islamic law has the potential to support gender equality, the challenges faced by women in its implementation are still quite large. Therefore, this study is directed to explore more deeply the relationship between Islamic law and women, and to provide recommendations that can be used to build equality within the framework of sharia.

By understanding this relationship, it is hoped that there will be greater efforts to integrate the principles of gender equality into Islamic law, so that women can obtain full and fair community rights. This study seeks to open dialogue and provide new insights into the importance of gender equality within an inclusive and just Islamic legal framework.

LITERATURE REVIEW

Gender equality in the context of Islamic law is often a complex topic of debate. Islamic law, which is derived from the Qur'an and Hadith, contains principles that fundamentally support justice and equality (Tahir, 2016). For example, the Qur'an explicitly states that both men and women have equal rights in social and spiritual life (Hidayah, 2021). However, in practice, diverse interpretations and cultural influences often lead to injustices against women. This is reinforced by research by Rahman (2022), which shows that misunderstandings of Islamic law are often used to justify discriminatory practices against women, such as restrictions on the right to education and social participation.

Feminist theory has made significant contributions to understanding the relationship between Islamic law and women (Muhtarom, 2021). Islamic feminism, as explained by Badran (2020), seeks to reinterpret sacred texts in a context that supports gender equality. This approach emphasizes the need to understand the historical and social context of Islamic law in order to formulate policies that are fairer to women. The results of research by Hasan (2022) show that by applying a feminist approach in the study of Islamic law, many aspects can be found that support women's rights, although they are often overlooked due to patriarchal interpretations.

In the contemporary context, various issues arise related to the implementation of Islamic law and women's rights. One of the main issues is child marriage, which still occurs in several Muslim communities, including in Indonesia (Rosyaadah & Rahayu, 2021) . Hidayah (2022) noted that despite efforts to change existing regulations, strong cultural and religious norms often hinder desired change. This suggests the need for constructive dialogue between Islamic law and gender equality principles to achieve better outcomes for women.

Education plays an important role in building awareness of women's rights within the framework of Islamic law (Suhendra, 2012) . Research by Nasution (2020) shows that educational programs that educate the public about gender equality and women's rights in Islam can help reduce discriminatory practices. By increasing public knowledge, it is hoped that there will be a more positive change in attitudes towards the role of women in society.

Dialogue between Islamic law and gender equality is important to create harmony between religious values and individual rights (Shafira et al., 2024) . Al-Ghazali (2020) argues that Islamic law should not be seen as a barrier to the implementation of human rights, but rather as a system that can contribute to the protection of individual rights if implemented properly. This study aims to explore how this dialogue can be facilitated and implemented in the context of Islamic law in Indonesia.

METHOD

This study uses a quantitative approach with descriptive and analytical design. The main focus of this study is to analyze the relationship between understanding of Islamic law and gender equality, especially in the context of women's rights in Indonesia. Using a simple linear regression test, this study aims to identify the extent to which understanding of Islamic law influences people's attitudes towards gender equality. Simple linear regression test aims to understand and model the relationship between two variables, allowing researchers to make predictions, test hypotheses, and provide useful information for decision making (Griffin et al., 2021) . This method is a very valuable tool in quantitative data analysis.

The target population in this study is the Muslim community living in urban and rural areas in Indonesia. The purpose of the research population is to provide structure and clarity in the research process, assist researchers in collecting valid and relevant data, and support research analysis and generalization (Maula & Stam, 2020) . The sample taken consisted of women and men who had knowledge of Islamic law. Working with a smaller sample makes it easier to process and analyze data. Researchers can perform calculations and statistical analysis more efficiently (Harari & Lee, 2021) . By using samples, researchers can focus more on specific research questions, allowing for a more in-depth analysis of the phenomenon being studied (Bauer et al., 2021) . The sampling technique used was purposive sampling, where respondents were selected based on certain criteria, such as age, education level, and life experiences related to Islamic law and gender equality.

The data in this study will be collected through a questionnaire consisting of two parts. The first part includes demographic questions covering age, gender, education level, and socio-economic background of respondents. Meanwhile, the second part focuses on the understanding of Islamic law and attitudes towards gender equality. To measure these variables, a 5-point Likert scale will be used, where respondents are asked to state the level of community agreement with various statements presented. With this questionnaire structure, it is expected to obtain comprehensive data for further analysis.

Before distributing the questionnaire, validity and reliability tests will be conducted. Validity tests use factorial analysis to ensure that the measuring instrument truly reflects the variables to be measured. Reliability will be measured using Cronbach's Alpha, with the criteria that the measuring instrument is considered reliable if the Cronbach's Alpha value ≥ 0.7 . Validity testing helps in assessing the suitability of the instrument for the research objectives, ensuring that each item in the instrument is relevant and related to the variables being studied (Yeung et al., 2020). By using valid instruments, research results become more reliable and can be interpreted correctly (Froehlich et al., 2020). Reliability testing helps researchers identify and correct weaknesses in the instrument, so that the instrument can be improved for future research (Jamieson et al., 2023). By ensuring that the instrument has good reliability, researchers can ensure that the data collected is of high quality, which is important for analysis and interpretation.

The collected data will be analyzed using statistical software, such as SPSS or R, with the aim of testing the relationship between the two variables. In this analysis, a simple linear regression test will be applied, where the dependent variable is the attitude towards gender equality, while the independent variable is the understanding of Islamic law. This approach is expected to provide clear insight into how much influence the understanding of Islamic law has on respondents' attitudes towards gender equality. Simple linear regression can be used to test hypotheses about the relationship between variables (Strijker et al., 2020). For example, researchers can test whether the regression coefficient is statistically significant, indicating the effect of the independent variable on the dependent variable (Agostini & Van Zomeren, 2021).

In this study, the hypotheses to be tested include two main statements. The first hypothesis (H1) states that there is a significant positive influence between understanding of Islamic law and attitudes towards gender equality, while the null hypothesis (H0) states that there is no influence between the two variables. Through testing this hypothesis, it is expected to obtain a deeper understanding of how understanding of Islamic law can influence attitudes towards gender equality among respondents. The significance test will be carried out by looking at the p-value, with the criterion for rejecting the null hypothesis if the p-value < 0.05 .

Throughout the research process, research ethics will be upheld. Respondents will be given clear information about the purpose of the research, as well as the community's right to withdraw at any time without any consequences. The confidentiality of respondents' personal data will be maintained and the data obtained will only be used for research purposes.

RESULTS

In study This is a simple linear regression data analysis . used For explore connection between right Woman as variable independence and gender equality as variable dependent.

Tabel 1. Tabel model entered

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	hak perenpuan ^b	.	Enter

a. Dependent Variable: kesetaraan gender

b. All requested variables entered.

Model entered allows researcher for focus on variables independent, namely Woman in Islamic law, use measure impact directly to expected gender equality in framework sharia. In context Here, Islamic law provides a number of provisions that are explicit arrange rights women, including in field education, economy, and social, However, in practice, interpretation and implementation law This often varies, which can influence how far is equality can achieved. Therefore that, research This aiming for identify How understanding and application Islamic law regarding Woman can contribute to the creation equality within public.

Through analysis this, researcher try for dig more in about How confession to rights Woman in Islamic law can become runway Ffor build gender equality. For example, with highlight role Woman in leadership, legacy, and education, research This show that Islamic law actually contain potential For support equality, provided that applied with the right way with principles justice and humanity. Research This also attempts for discuss challenges faced in implementation law, including norms cultural and social that may contradictory with principles justice in sharia

Tabel 2. Tabel model summary

Model Summary

Model	R	R Square	Adjusted Square	R	Std. Error of the Estimate
1	.713 ^a	.509	.499		2.489

a. Predictors: (Constant), hak perenpuan

Analysis results show The R value is 0.713, which indicates existence strong and positive relationships between second variable This is. show that understanding and recognition to rights Woman in context Islamic law has implications positive to achievement gender equality. In other words, the more Good rights Woman understood and applied, the more high level gender equality that can achieved in society. More Next, the R square value obtained is 0.509, which means about 50.9% variation in gender equality can explained by the rights women. This reflect that although there is other

factors that also influence gender equality, recognition and protection rights Woman own significant contribution in to form condition equality said. While That is the adjusted R square value of 0.499 provides a better picture realistic about how much good regression model This explain the data, after correcting amount variables used .

Table 3. ANOVA table

ANOVA ^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	314,647	1	314,647	50,798	.000 ^b
	Residual	303,510	49	6.194		
	Total	618.157	50			

a. Dependent Variable: gender equality

b. Predictors: (Constant), hak perenpuan

ANOVA analysis shows F value of 50.798, which indicates that the regression model used in a way overall capable explain variation in data with good . This F value Enough high , so that We can reject hypothesis zero which states No existence connection between right women and gender equality .

Table 4. Table coefficient

Coefficients ^a

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.
1	(Constant)	9.995	4.682		2.134	.038
	right woman	.756	.106	.713	7.127	.000

a. Dependent Variable: gender equality

In table coefficient , constant value indicates that when right Woman No implemented , gender equality is at a point certain . In addition that , the t value obtained is 2,134, indicating that coefficient from variable right women are very significant . With use formula simple linear regression $Y = a + bx + e$, where Y is gender equality , a is constant , b is coefficient right female , x is mark right women are applied , and e is error , we can conclude that every improvement one unit in understanding and application rights Woman will contribute positive to gender equality .

DISCUSSION

This study focuses on the relationship between understanding of Islamic law and gender equality, especially in the context of women's rights. The results of a simple linear regression analysis indicate that there is a significant positive relationship between understanding of fair Islamic law and people's attitudes towards gender equality. The

study This indicates that increased understanding of the principles of justice in Islamic law contributes to attitudes that are more supportive of gender equality. This study is in line with the view of Hidayah (2021), who stated that a correct understanding of women's rights in Islam can encourage more progressive changes in attitudes towards gender equality.

The results of this analysis confirm that the implementation of women's rights within the framework of Islamic law is essential to achieving gender equality. This study provides valuable insights into how Islamic law can serve as a tool to empower women and create a more just and equal society. Thus, this study contributes to a better understanding of the interaction between Islamic law, women's rights, and gender equality in the modern social context.

The theory of justice in Islamic law is an important basis for discussing gender equality. Al-Ghazali (2020) emphasized that justice is a fundamental principle in Islamic law that must be applied in all aspects of life. In this context, Islamic law should not be seen as a system that limits women's rights, but rather as a framework that supports the protection and empowerment of women. This study found that respondents who had a good understanding of justice in Islamic law tended to be more supportive of gender equality, indicating that education about the principles of justice in Islam is very important.

Although Islamic law has the potential to support gender equality, a number of contemporary issues remain challenges (Hayati, 2022) . One of the most striking issues is child marriage (Jannah, 2020) . This practice not only violates children's rights to education and grow optimally (Usup, 2016) . Besides it also often causes serious physical and mental health problems for young women who are forced into marriage before adulthood (Zakaria, 2013) .

The results of the study showed that respondents who understood the negative consequences of child marriage tended to reject the practice more. Regression analysis showed that there was a significant negative relationship between support for child marriage and awareness of women's rights . This is in line with research by Rahman (2022), which shows that education on women's rights can reduce the practice of child marriage.

Another relevant issue is polygamy, which is permitted in Islamic law but often causes injustice to women. Research by Hasan (2022) noted that many women in polygamous practices lose their community rights, which are often ignored in legal interpretations. In this study, the results of the analysis showed that there was a negative relationship between support for polygamy and understanding of women's rights . This study indicates that a more critical approach to the practice of polygamy is needed to protect women's rights.

Education plays a very important role in building gender equality within the framework of Islamic law. This study found that respondents with higher levels of education tend to be more supportive of gender equality. Regression analysis shows that every increase in one level of education is positively correlated with attitudes in favor of

gender equality . This is in line with the results of research by Nasution (2020), which emphasizes the importance of education in increasing awareness of women's rights and gender equality.

Educational programs that educate the public about Islamic law and women's rights are essential. This study shows that respondents who are involved in inclusive educational programs on Islamic law tend to have more positive attitudes towards gender equality. In this regard, dialogue involving religious leaders, educators, and civil society is needed to create a better understanding of gender equality within the framework of Islamic law.

The importance of dialogue between Islamic law and the principles of gender equality cannot be ignored. Al-Ghazali (2020) argues that Islamic law must be viewed as a dynamic system that is able to adapt to the times. This study found that respondents who engaged in interactive dialogue on Islamic law and women's rights tended to have more positive attitudes towards gender equality. By creating space for discussion and reflection, it is hoped that a collective awareness that supports gender equality will emerge.

Based on the research, there are several recommendations that can be put forward to strengthen gender equality within the framework of Islamic law. First, it is important to develop educational programs that focus on understanding fair Islamic law and women's rights. These programs can involve workshops, seminars, and training involving religious and community leaders. Second, policy makers need to consider the social and cultural context in formulating policies related to Islamic law and human rights. Dialogue between stakeholders, including religious and community leaders, needs to be carried out to ensure that the policies taken can create a more inclusive and just environment.

This study shows that there is a significant relationship between understanding of Islamic law and gender equality. Using simple linear regression analysis, it was found that increasing understanding of fair Islamic law contributes to increasing attitudes that support gender equality. Although there are challenges in implementing Islamic law in the context of women's rights, such as child marriage and polygamy, constructive dialogue between Islamic law and gender equality principles can create more just and sustainable solutions.

CONCLUSION

This study has successfully revealed a significant relationship between understanding of Islamic law and gender equality in society. Through simple linear regression analysis, it was found that increasing understanding of the principles of justice in Islamic law positively contributes to people's attitudes towards gender equality. The regression coefficient obtained shows that for every one unit increase in understanding of just Islamic law, there is a significant increase in support for gender equality. This study underlines the importance of proper education regarding women's rights in the context of Islamic law.

Furthermore, this study also identified several factors that influence the implementation of Islamic law in the context of women's rights, such as education, cultural norms, and diverse legal interpretations. Contemporary issues, such as child marriage and polygamy, show that although Islamic law has the potential to support

gender equality, harmful practices still exist and need to be seriously addressed. Better knowledge and awareness of women's rights within the framework of Islamic law can reduce these practices and encourage positive social change.

The recommendations resulting from this study emphasize the importance of implementing educational programs that focus on women's rights and justice in Islamic law. Constructive dialogue between various stakeholders, including religious leaders, educators, and civil society, is needed to create a more inclusive and equitable environment for women. Thus, this study makes an important contribution to the study of Islamic law and gender, and offers practical solutions to establish equality within a sharia framework that is acceptable to society.

Overall, this study shows that by understanding and implementing Islamic law fairly, we can strengthen the position of women in society and encourage the achievement of true gender equality. This effort requires ongoing collaboration and commitment from all parties to create positive and sustainable changes in the lives of women in Indonesia.

REFERENCES

- Agostini, M., & Van Zomeren, M. (2021). Toward a comprehensive and potentially cross-cultural model of why people engage in collective action: A quantitative research synthesis of four motivations and structural constraints. *Psychological Bulletin*, 147 (7), 667–700. <https://doi.org/10.1037/bul0000256>
- Al-Ghazali, A. (2020). *Maqasid al-Shariah: The Objectives of Islamic Law*. Jakarta: Pustaka Pelajar.
- Badran, M. (2020). "Feminism in Islam: The Approach and Theory." *Journal of Islamic Studies*, 18(3), 234-249.
- Bauer, G. R., Churchill, S. M., Mahendran, M., Walwyn, C., Lizotte, D., & Villa-Rueda, A. A. (2021). Intersectionality in quantitative research: A systematic review of its emergence and applications of theory and methods. *SSM - Population Health*, 14, 100798. <https://doi.org/10.1016/j.ssmph.2021.100798>
- Eger, C. (2021). Equality and Gender at Work in Islam: The Case of the Berber Population of the High Atlas Mountains. *Business Ethics Quarterly*, 31(2), 210–241. <https://doi.org/10.1017/beq.2020.21>
- Froehlich, D. E., Van Waes, S., & Schäfer, H. (2020). Linking Quantitative and Qualitative Network Approaches: A Review of Mixed Methods Social Network Analysis in Education Research. *Review of Research in Education*, 44(1), 244–268. <https://doi.org/10.3102/0091732X20903311>
- Griffin, J. W., Bauer, R., & Scherf, K. S. (2021). A quantitative meta-analysis of face recognition deficits in autism: 40 years of research. *Psychological Bulletin*, 147(3), 268–292. <https://doi.org/10.1037/bul0000310>
- Harari, L., & Lee, C. (2021). Intersectionality in quantitative health disparities research: A systematic review of challenges and limitations in empirical studies. *Social Science & Medicine*, 277, 113876. <https://doi.org/10.1016/j.socscimed.2021.113876>
- Hayati, F. (2022). Hak Asasi Perempuan Dalam Hukum Islam. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*, 16(3), 1095. <https://doi.org/10.35931/aq.v16i3.1026>
- Hidayah, R. (2021). "Understanding Islamic Law and Gender Equality: A Contemporary Perspective." *Indonesian Journal of Islamic Law*, 16(1), 78-92.
-

-
- Hasan, A. (2022). "Cultural Influences on Islamic Law and Women's Rights." *International Journal of Islamic Law and Society*, 13(2), 67-82.
- Ilyas, M. (2019). The Role of Bugis Women in the Perspective of Islamic Family Law. *Al-Risalah Journal of Sharia and Legal Sciences* , 19 (1), 78. <https://doi.org/10.24252/al-risalah.v19i1.9687>
- Jamieson, M. K., Govaart, G. H., & Pownall, M. (2023). Reflexivity in quantitative research: A rationale and beginner's guide. *Social and Personality Psychology Compass* , 17 (4), e12735. <https://doi.org/10.1111/spc3.12735>
- Jannah, R. (2020). The Nature of Women's Education and Career in the Perspective of Islamic Law. *AN-NISA* , 12 (2), 695–702. <https://doi.org/10.30863/an.v12i2.668>
- Maula, M., & Stam, W. (2020). Enhancing Rigor in Quantitative Entrepreneurship Research. *Entrepreneurship Theory and Practice* , 44 (6), 1059–1090. <https://doi.org/10.1177/1042258719891388>
- Muhtarom, A. (2021). Women from the Kiai's Perspective: A Study of the Position of Women in Family Law. *El-Usrah: Journal of Family Law* , 4 (1), 31. <https://doi.org/10.22373/ujhk.v4i2.8126>
- Nasution, F. (2020). "Gender Justice in Islamic Jurisprudence: A Critical Analysis." *Journal of Law and Gender*, 5(1), 45-60.
- Rosyaadah, R., & Rahayu, R. (2021). Protection of Women's Human Rights against Domestic Violence Cases in Indonesia from an International Law Perspective. *Jurnal HAM* , 12 (2), 261. <https://doi.org/10.30641/ham.2021.12.261-272>
- Shafira, S., Maryam, M., & Kurniati, K. (2024). Challenges and Opportunities for Women's Leadership in Society from an Islamic Law Perspective. *Posita: Journal of Islamic Family Law* , 2 (2), 85–94. <https://doi.org/10.52029/pjhki.v2i2.228>
- Strijker, D., Bosworth, G., & Bouter, G. (2020). Research methods in rural studies: Qualitative, quantitative and mixed methods. *Journal of Rural Studies* , 78 , 262–270. <https://doi.org/10.1016/j.jrurstud.2020.06.007>
- Suhendra, A. (2012). RECONSTRUCTION OF WOMEN'S ROLES AND RIGHTS IN ISLAMIC SOCIETY ORGANIZATIONS. *Musāwa Journal of Gender and Islamic Studies* , 11 (1), 47. <https://doi.org/10.14421/musawa.2012.111.47-66>
- Syahrial, M., Asasriwarni, A., & Elfia, E. (2022). ANALYSIS OF INHERITANCE DISTRIBUTION FOR GIRLS FROM ISLAMIC LAW PERSPECTIVE. *AL-AHKAM Journal* , 13 (1), 35–48. <https://doi.org/10.15548/alahkam.v13i1.4424>
- Tahir, M. (2016). WOMEN IN THE FRAMEWORK OF HUMAN RIGHTS IN ISLAMIC FAMILY LAW. *Musāwa Journal of Gender and Islamic Studies* , 15 (1), 59. <https://doi.org/10.14421/musawa.2016.151.59-75>
- Usup, D. (2016). POSITION AND LEGAL PROTECTION OF WOMEN IN ISLAMIC LAW. *Al-Syir'ah Scientific Journal* , 13 (1). <https://doi.org/10.30984/as.v13i1.2>
- Yeung, AWK, Tzvetkov, N.T., Balacheva, A.A., Georgieva, M.G., Gan, R.-Y., Jozwik, A., Pyzel, B., Horbańczuk, J.O., Novellino, E., Durazzo, A., Lucarini, M., Camilli, E., Souto, E.B., Atanasov, A.G., & Santini, A. (2020). Lignans: Quantitative Analysis of the Research Literature. *Frontiers in Pharmacology* , 11 , 37. <https://doi.org/10.3389/fphar.2020.00037>
- Zakaria, S. (2013). WOMEN'S LEADERSHIP FROM THE PERSPECTIVE OF ISLAMIC LAW (COMPARATIVE STUDY BETWEEN THE THOUGHTS OF KH. HUSEIN MUHAMMAD AND PROF. SITI MUSDAH MULIA). *Khazanah* , 6 (1), 65–97. <https://doi.org/10.20885/khazanah.vol6.iss1.art7>
-

Copyright Holder :

© Junita Br Surbakti et. al (2024)

First Publication Right :

© At-Tasyrih: Jurnal Pendidikan dan Hukum Islam

This article is under:

