

THE ROLE OF WOMEN IN IMPLEMENTING ISLAMIC SHARIA IN THE CITY OF BANDA ACEH

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Abstrak:

Wanita diperlakukan sama dengan pria dalam Islam, dan wanita dihormati sebagai anak, pasangan, dan ibu. Perempuan sebagai subjek pelaksana syariat Islam, bendaknya selalu menjalankan syariat Islam dengan penuh kesadaran dan keyakinan. Penelitian ini membahas bagaimana peran perempuan dalam menerapkan syariat Islam di Kota Banda Aceh. Penelitian ini menggunakan metode kualitatif. Analisis data menggunakan pendekatan deskriptif. Hasil penelitian menunjukkan bahwa perempuan Kota Banda Aceh terlibat aktif dalam pelaksanaan syariat Islam, terdapat perbedaan terkait peran perempuan pada implementasi syariat Islam yang melalui berbagai peran, sebagai anak, perempuan terikat dengan hak dan kewajiban anak kepada orang tua; sebagai istri, perempuan terikat dengan hak dan kewajiban isteri kepada suami; sebagai ibu, perempuan terikat dengan hak dan kewajiban sebagai ibu yang menerapkan pendidikan akidah, ibadah, dan akhlak dalam keluarganya; sebagai warga masyarakat, perempuan terikat dengan hak dan kewajibannya dengan lingkungan. Secara keseluruhan tidak terdapat kendala terhadap peran perempuan terhadap pelaksanaan syariat Islam di Kota Banda Aceh.

Kata kunci: Peran Perempuan, Syariat Islam, Perempuan Perspektif Islam.

Abstract:

Women are held in the same regard as males in Islam, and women are revered as children, spouses, and mothers. As subjects of Islamic law implementation, women always do so with complete understanding and belief. This study discusses the role of women in implementing Islamic law in Banda Aceh City. This study uses a qualitative method. Data analysis used a descriptive approach. The results showed that Banda Aceh City women were actively involved in the implementation of Islamic law; there were differences related to the role of women in the performance of Islamic law through various functions, as children, women monitor the rights and obligations of children to their parents; as a wife, a woman against the rights and obligations of her husband's wife; as mothers, women act with rights and responsibilities as mothers who apply creed, worship, and moral education in their families; as citizens, women with their rights and obligations with the environment. Overall, there are no obstacles to the role of women in the implementation of Islamic law in Banda Aceh City.

Keywords: The Position of Women, Islamic Law, Women's Perspective in Islam.

Introduction

Aceh is a province on the Indonesian island of Sumatra, with Banda Aceh City as its capital.¹ Aceh Province is one of the provinces granted exceptional autonomy. Being an area with unique

¹ Ainal Yati, Mirza, and Burhan Nasution, "Perancangan Hotel Bintang 4 Berbasis Syariah Islam Di Kota Banda Aceh," *Jurnal Ilmiah Mahasiswa Arsitektur Dan Perencanaan* 5, no. 4 (2021): 68, <http://www.jim.unsyiah.ac.id/ArsitekturPWK/article/view/17765>.



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autonomous status, Aceh Province has been given various rights not granted to other Indonesian provinces. The authority in the execution of Islamic Shari'a is one of these authorities.² To facilitate the application of Islamic Sharia in Aceh, the Central Government has enacted several laws. Law No. 44 of 1999 regulating the Implementation of the Privileges of the Province of the Special Region of Aceh and Law No. 18 of 2001 and Law No. 11 of 2006 concerning the Government of Aceh were issued by the Central Government.³

The Aceh Government has also certified various Qanuns at the provincial level to facilitate the kaffah application of Islamic Sharia in Aceh. The following are the Qanun that has been ratified: (1) Regional Regulation No. 5 of 2000 of the Province of the Special Region of Aceh (Aceh Qanun) on the Application of Islamic Shari'a; (2) Aceh Qanun Number 10 of 2002, relating to Islamic Sharia Courts; (3) Aceh Qanun Number 11 of 2002, relating to the Application of Islamic Sharia in the Fields of Aqidah, Worship, and Syar'iyah; (4) Aceh Qanun Number 2 of 2009, relating to the Ulema Consultative Assembly; (5) Aceh Qanun Number 6 of 2014, relating to Jinayat Law; (6) Aceh Qanun Number 8 of 2014 on Islamic Shari'a Principles; (7) Aceh Qanun Number 7 of 2015 on the Division of Government Affairs Relating to Islamic Shari'a between the Aceh Government and Regency/City Governments; (8) Aceh Qanun Number 8 of 2015 on Aqidah Guidance and Protection; (9) Aceh Qanun No. 8 of 2016 on the Halal Product Guarantee System; and (10) Aceh Qanun No. 4 of 2016 on the Guidelines for Religious Harmony and the Establishment of Places of Worship.⁴

Islamic law is the government's specific role and the responsibility of all Acehnese citizens; all parties must give their efforts and thoughts to the kaffah application of Islamic law⁵. Women are predicted to be one of the most important contributors. Women who interact with society daily to practice *amar ma'ruf* and *nabi munkar* in the home, government, educational institutions, and elsewhere undoubtedly play an essential role in applying Islamic law.

Women are half of society and men's partners in preserving the environment and achieving empowerment. Life can proceed straight, society can progress, and the banners of justice and goodness can be raised with their collaboration. Islam has completely protected women's civil rights,

² Muhsinah Muhsinah and Sulaiman Sulaiman, "Peran Perempuan Dalam Pelaksanaan Syariat Islam Di Provinsi Aceh," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 43, no. 2 (2019): 203, <https://doi.org/10.30821/miqot.v43i2.617>.

³ Abizal Muhammad Yati, "Strategi Da'i Perkotaan Dalam Mengimplementasikan Syariat Islam Secara Kaffah Di Kota Banda Aceh," *At-Taujih: Bimbingan Dan Konseling Islam* 4, no. 1 (2021): 50, <http://jurnal.ar-raniry.ac.id/index.php/Taujih>.

⁴ Rabiatal Adawiah and Ihsan Kamaludin, "Dynamics of Law Enforcement of the Islamic Criminal Law in Aceh in the Indonesian Democratic System," *Islam Transformatif: Journal of Islamic Studies* 5, no. 2 (2021): 101, <https://doi.org/http://dx.doi.org/10.30983/it.v5i2.4721>.

⁵ Myaskur and Nurul Syalafiyah, "Positivisasi Hukum Islam," *Asy-Syari'ah: Jurnal Hukum Islam* 7, no. 1 (2021): 81, <https://doi.org/https://doi.org/10.36835/assyariah.v7i1.376>.

upheld their dignity in carrying out their responsibilities, and conducted numerous transactions such as buying and selling, pawning, grants, wills, and various other trades.⁶ It is evident from this that the role of women in applying Islamic law in all aspects, including *aqidah*, worship, and others, is significant.

The Banda Aceh City Government is committed to bolstering Islamic law enforcement to achieve the goal of Banda Aceh Gemilang in the Syariah Framework, as indicated by the formation of the Banda Aceh City Integrated Team for Islamic Law Enforcement and Supervision (T2PSI).⁷ The Mayor has tasked the Banda Aceh Islamic Syariat Service with appointing women to join urban *daiyah* to assist in implementing *kaffah* Islamic law. According to a decree issued by the mayor of Banda Aceh, 50 urban *Da'i* have been appointed, divided into numerous working groups.

Women who join urban *daiyah* are *da'wah* institutions in Banda Aceh that focus on developing *da'wah* companies that move dynamically according to demands and general *da'wah* aims. Urban *Daiyah* was established to carry out the mayor of Banda Aceh's goal and improve Islamic law in the city. Urban *Daiyah* has its mission, which includes improving the quality of understanding and practicing Islamic teachings for the people of Banda Aceh City through *da'wah* activities, encouraging the improvement of *Amaliah Ummat* in the community, enforcing *Amar Ma'ruf Nahi Mungkar* in the community, collecting information on the existence of Shari'a implementation, and safeguarding the morals of the Islamic society in Banda Aceh City.⁸

According to the current application of Islamic law in Banda Aceh, women have a crucial role in the socialization of Islamic law in the household, society, and government democracy. Women's participation seeks to achieve success in the execution of Islamic law, and their function is the same as that of males.

As Amelia Haryanti in her research, this is true regarding permissions or restrictions governing women's participation in public and political activities.⁹ Furthermore, Asiyah, Andri Astuti, and Nuraini explained in their research that at the time of the Prophet, women were involved in a variety of public and political activities, such as trading, gardening, and working in a variety of industries, as well as participating in the battlefield not only as nurses but also as weapon holders.

⁶ Siti Almutamah, "Peran Perempuan Dalam Pendidikan Islam," *Pediamu: Jurnal Ilmu Pendidikan, Keguruan, dan Pembelajaran* 1, no. 1 (October 26, 2021): 52, <https://publishermu.com/index.php/PEDIAMU/article/view/5>.

⁷ Staf IT Banda Raya, "Tegakkan Syariah Islam Pemko Banda Aceh Bentuk T2psi," bandarayakec.bandaacehkota.go.id, 2021, <http://bandarayakec.bandaacehkota.go.id/berita/detail/tegakkan-syariat-islam-pemko-banda-aceh-bentuk-t2psi>.

⁸ Dinas Syariah Islam Kota Banda Aceh, "DSI Kota Banda Aceh Safari Dakwah Daiyah Di Lamglumpang," syariatislam.bandaacehkota.go.id, n.d., <https://syariatislam.bandaacehkota.go.id/daftar-dai-perkotaan/>.

⁹ Amelia Haryanti, "Peran Perempuan Dalam Sistem Politik Indonesia Di Era Reformasi," *Generasi Pancasila* 1, no. 1 (2021): 114, <http://www.openjournal.unpam.ac.id/index.php/gnp/article/view/11264/6982>.

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When the situation calls for it.¹⁰ This theory implies that women play the same role as males in implementing Islamic law in Banda Aceh. This means that women in Banda Aceh City can play a vital role in applying Islamic law. This important position in the family, society, and the Head of the Islamic Shari'a Service in Banda Aceh are possibilities. In Banda Aceh, the role of women should be given equal weight to the position of males.

Ordinary people, female ulama personalities in Banda Aceh, and campaigners for respecting Islamic law cannot be ignored in implementing Islamic law in Banda Aceh in whatever capacity. The Head of the Banda Aceh City Islamic Syariat Service, Muhammad, explained the equality of treatment and the role of women in supporting the successful implementation of Islamic law in Banda Aceh at the opening of the Daiyah Da'wah Safari event, that some of the issues that developed during this period involved the role of women. The case developed to the point where it became a hot topic of discussion in the public sphere. Many current challenges marginalize and demean Islam by focusing on negative issues, as though Islam does not give space and opportunity for women. In reality, the matter is only brought up by an irresponsible individual or someone who wants to defame Islam. Even though Islam does not sanction harming others, even women. Women's participation in ensuring the proper execution of Islamic law in Aceh is unrestricted.

Women's issues are not a new topic of discussion, and the evolution of women's issues continues today. This may be observed in studies like *An-Nisa': a Journal of Women's and Islamic Studies* and *The Indonesian Feminist Journal (JP)*, which have sparked women's debates. The only feminist journal in Indonesia to earn SINTA 2 certification examines women's issues by conceptually assessing research findings with in-depth analysis and developing new knowledge. With works in various multi- and interdisciplinary disciplines, JP emphasizes gender analysis and a feminist approach. The topics mentioned in the two periodicals are undoubtedly connected to women's issues, both in socio-political life, education, the world of religion, and the turats literature. There are many more articles in the journal that deal with these topics. Not only that, but there is a slew of additional articles in national and international magazines that touch on the subject.

Many prior writers have conducted research on women and the implementation of Islamic law in Aceh. On the other hand, this research focuses on the role of women in the application of Islamic law in Banda Aceh. Women in Banda Aceh have primarily contributed to and been actively involved in the implementation of Islamic law in the province, for example, in women's families,

¹⁰ Asiyah, Andri Astuti, and Nuraini, "Analisis Partisipasi Politik Perempuan Dalam Perspektif Hukum Islam," *Harakat an-Nisa: Jurnal Studi Gender dan Anak* 6, no. 1 (2021): 18, <https://doi.org/10.30631/harakatan-nisa.2021.61.13-26>.

where they serve as mentors and agents of socialization for the application of Islamic law to families, children, and families, in addition to acting as wives and mothers for their children. For both youngsters and the broader public.

In addition to these jobs, women in Banda Aceh are offered equal possibilities in the government bureaucracy, particularly when participating in religious organizations in Banda Aceh City. Even though women are granted the same position as males in executing Islamic law in Banda Aceh City, the democracy of Islamic institutions in the city still has a contradiction. It is reported that even though Islamic law has been in effect in Banda Aceh City for 17 years, very few women have become leaders of Islamic organizations, even though many women in Banda Aceh City have tremendous potential.

Based on the difficulties outlined above, researchers are interested in investigating and disseminating this research, titled "The Role of Women in Implementing Islamic Sharia in Banda Aceh City," based on the difficulties outlined above. Based on the preceding context, the author concludes two problem formulations: how the notion of women is seen in an Islamic context and how women's role in enforcing Islamic law in Banda Aceh City is viewed. This study aimed to determine the Islamic notion of women and the position in implementing Islamic law in Banda Aceh City.

Literature Review

1. The Position of Women

When it comes to Islamic education in the archipelago before and after Indonesia's independence, women's roles are confined to remaining at home. The right to education is not guaranteed to all women.¹¹ The community's women model is weak animals who do not play a large part in the public realm.¹² Women are also seen as second-class citizens who are not required to attend school. Women are an essential component of society, which cannot be disputed.¹³ Women and men are biologically different, but their rights and responsibilities are the same. As a result, women are not just a complement to males but also equal partners in various household and public spheres.¹⁴

¹¹ Fikriyah Istiqlaliyani, "Ulama Perempuan Di Pesantren: Studi Tentang Kepemimpinan Nyai Hj. Masriyah Amva," *Jurnal Educatio FKIP UNMA* 8, no. 1 (2022): 105, <https://doi.org/10.31949/educatio.v8i1.1670>.

¹² M. Noor 'Ashry and Umi Wasilatul Firdausiyah, "Pemikiran Sa'īd Ramadhān Al-Būthī Terhadap Isu-Isu Feminisme (Kajian Atas Penafsiran Sa'īd Ramadhān Al-Būthī Terhadap Ayat-Ayat Hijab, Kepemimpinan Perempuan, Hak Waris, Dan Poligami)," *Jurnal Studi Al-Qur'an* 18, no. 1 (2022): 118, <http://journal.unj.ac.id/unj/index.php/jsq/article/view/23844>.

¹³ Ingesti Lady Rara Prastiwi and Dida Rahmadani, "Polemik Dalam Karir Perempuan Indonesia," *Jurnal Komunikasi Dan Kajian Media* 4, no. 1 (2020): 2, <http://dx.doi.org/10.31002/jkkm.v4i1.2181>.

¹⁴ Sri Puji Astuti, Yasnita, and Asep Rudi Casmana, "Eksistensi Perempuan Pesisir Dalam Relasi Gender Di Bidang Sosial Dan Ekonomi," *INTEGRALISTIK* 33, no. 1 (2022): 15, <https://doi.org/10.15294/integralistik.v33i1.31774>.

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Islam is a religion that places a high value on the humanization of women. Islam is a visionary faith that aspires to see a decent society emerge. However, Islamic beliefs are sometimes misconstrued.¹⁵ Islam is sometimes seen as a religion of eternal significance in society. Islam is a *rahmatan lil'alam* the purpose of Islam is to exalt women. Before Allah SWT, men and women are on an equal footing. As a result, the ability to create opportunities for women to study and work has become general knowledge. Women face no barriers in realizing their potential to give advantages to the general public.¹⁶

2. Sharia (Islamic law)

The following three significant occurrences may be recognized in the evolution of Islamic law during the Reformation period: 1) The adoption of Law No. 18 of 2001 concerning Nangroe Aceh Darussalam, which granted special autonomy to the Special Region of Aceh as the Province of Nangroe Aceh Darussalam to implement Islamic law; 2) The adoption of Law No. 38 of 1999 concerning Zakat Management; and 3) Law No. 10 of 1998 concerning Banking, which establishes sharia-based banking legislation.¹⁷ According to Law Number 44 of 1999, the definition of Islamic Shari'a in Aceh is the teachings of Islam in all spheres of life. Islamic Sharia law is widely followed in many areas of life, including education, culture, politics, and business.¹⁸

Islamic Shari'a are Allah's regulations for His slaves, which are based on the Qur'an and Hadith and can lead humans along the right road to worldly and eternal pleasure.¹⁹ Because the notion of Islam is not restricted to regular worship, it is a fundamental answer to the ummah's potential slide into the abyss of hedonism and worldly materialism that enables them to remember the hereafter.²⁰

3. Women's Perspective in Islam

Islam opposes a culture of ignorance that marginalizes women. Furthermore, Islam taught the Arab community and the rest of the world the significance of humanizing women and raising their dignity as free human beings with the same status as males, both in the home and in society.²¹

¹⁵ Dzakiyyah Fauziyah RiPat and Nurwahidin, "Feminisme Dan Kesetaraan Gender Dalam Kajian Islam Kontemporer," *Syntax Literate; Jurnal Ilmiah Indonesia* 7, no. 1 (2022): 179, <http://dx.doi.org/10.36418/syntax-literate.v7i1.6038>.

¹⁶ Syahdara Anisa Makruf and Fuad Hasyim, "Pemberdayaan Perempuan Melalui Gerakan Literasi Di Era Digital," *JUKESHUM: Jurnal Pengabdian Masyarakat* 02, no. 01 (2022): 49, <https://ojs.unhaj.ac.id/index.php/jukeshum/article/view/175>.

¹⁷ Hendra Irawan and Ika Selviana, "Dinamika Internalisasi Hukum Islam Kedalam Peraturan Perundang-Undangan Di Indonesia," *Istinbath: Jurnal Hukum* 18, no. 2 (2021): 366, <https://doi.org/10.32332/istinbath.v18i2.4017>.

¹⁸ Nana, R. Hamdani Harahap, and Heri Kusmanto, "Analisis Proses Politik Uji Mampu Baca Al-Qur'an Calon Anggota DPRD Dan DPRK Bagi Partai Politik Nasional Di Provinsi Aceh," *Perspektif* 11, no. 1 (2021): 239, <https://doi.org/10.31289/perspektif.v11i1.5504>.

¹⁹ Teuku Zulkhairi, *Syariat Islam Membangun Peradaban (Sebuah Pengantar Studi Syariat Islam Di Aceh)* (Banda Aceh: Yayasan PeNA, 2017), 9–10.

²⁰ Zulkhairi, 4.

²¹ Musdah Mulia, *Kemuliaan Perempuan Dalam Islam* (Jakarta: PT Elex Media Komputindo, 2014), 13.

The quality of women in Islam is essential, and there is no discrimination against males in this situation. Role differences may exist, but they should not be exploited as a rationale for discrimination. Women have a crucial role in teaching their children and even serving as the first madrasa for their children, ensuring that the nation's future generation is well cared for.²²

In the Indonesian setting, where patriarchal cultural traditions have traditionally been upheld, gender-biased interpretations of Islamic teachings flourish. Gender relations are the outcome of cultural construction; hence cultural reconstruction activities are required to improve uneven and unfair gender interactions toward women.²³ It is argued that there are at least three causes that contribute to the creation of religious understandings that are discriminatory and unfriendly to women, also known as gender-biased interpretations of Islam, in the context of Islamic teachings about the role of women, including 1) dogmatically comprehend religion, 2) only via the experts' verbal lectures and monologues can one obtain religious comprehension, 3) textual comprehension.²⁴

Method

In this study, the author's technique is a descriptive qualitative method, which was utilized to solve the difficulties indicated in the prior background. This is a library research project.²⁵ The documentation approach is used to acquire research data from library sources linked to the study topic. A literature review is conducted to investigate concepts, theories, and facts from various current literature sources, which is then utilized as a framework for examining and evaluating the objective circumstances of multiple issues that arise in the area.

The research approach adopted in this study is conceptual philosophical. Philosophy is a method of problem-solving based on logical thought or contemplation in the form of profound, essential, and focused review to discover the essence (concept) of anything that exists or may exist.²⁶ This study aims to investigate the notion of women from an Islamic viewpoint and women's role in the implementation of Islamic law in Banda Aceh City.

Primary data and secondary data were used in this investigation. Scholars' interpretations of the Qur'an concerning the notion of women in Islam and their position in the implementation of Islamic law are the essential data in this research. Secondary data is already accessible in the form

²² Febria Monicha and Endiri Yenti, "Pendidikan Perempuan Menurut Rahmah El-Yunusiyah Dalam Perspektif Hadis," *Humantech: Jurnal Ilmiah Multidisiplin Indonesia* 2, no. 1 (2022): 200–201, <https://journal.ikopin.ac.id/index.php/humantech/article/view/1136>.

²³ Mulia, *Kemuliaan Perempuan Dalam Islam*, 14.

²⁴ Mulia, 20–21.

²⁵ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014), 4.

²⁶ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makasar: Syakir Media Press, 2022), 31, <https://doi.org/10.31219/osf.io/juwxn>.

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of documents or reports. This secondary data will aid in the production of this journal about women in the Koran by providing research resources, debate, and more extensive analysis. Secondary data includes the 2019 Al-Qur'an translation from the Ministry of Religion, scientific publications, and articles from other supporting websites that may be checked for correctness.

The author use documentation as a means of data collecting. The term document comes from the Latin word *documentus*, meaning "written wares." Researchers analyze written things such as books, periodicals, and documents when doing documentation.²⁷ Researchers gathered information from the 2019 Ministry of Religion Al-Qur'an Translation and other scientific journal publications for this investigation.

After gathering data through data collection, the author uses a literature review in the analysis, and the study then continues with the library's implementation. Knowing other people's books and experiences involves seeking ideas and notions that may be a theoretical framework for analysis. It is not only a case of trial and error.

While the stages of data analysis in this study may be summarized as follows: 1) descriptive, which means that there is no need to make hypotheses during the research phase, and 2) comparison, which is discovering flaws by comparing and contrasting ideas, individuals, groups, and criticism. Persons who are opposed to a concept or a work practice.²⁸

Results and Discussion

In the light of Islam, women

Women are treated as equals in the Qur'an.²⁹ Of course, there are disparities between the sexes, but not in terms of women's servitude.³⁰ Differences in biological variables are insufficient justifications for mastery.³¹ The Qur'an, on the other hand, has a revolutionary purpose of freedom, especially against women.³² There isn't a single passage in the Qur'an that demonstrates a person's goodness based on their gender or ethnic group of descent.³³ The distinction, according to the

²⁷ Abdussamad, 103.

²⁸ Abdussamad, 174.

²⁹ Rina Nurul Kharismawati, "Perlindungan Kaum Perempuan Dalam Perspektif Keislaman Dan Keindonesiaan," *Syariat: Jurnal Studi Al-Qur'an Dan Hukum* 7, no. 2 (2021): 199, <https://doi.org/10.32699/syariat.v7i2.2106>.

³⁰ rini Sulastris, "Dual-Earner Family Dalam Pandangan Masyarakat Dan Pemahaman Keagamaan Islam," *Kebijakan Multidisiplin* 3, no. 1 (2022): 23, <https://journal.uinsgd.ac.id/index.php/kl%0ADUAL-EARNER>.

³¹ Asriana Harahap and Hilda Wahyuni, "Studi Islam Dalam Pendekatan Gender," *Jurnal Kajian Gender dan Anak* 05, no. 1 (2021): 62, <http://jurnal.iain-padangsidempuan.ac.id/index.php/JurnalGender/article/view/3733>.

³² Ahmad Syafii Rahman et al., "Wanita Karir, Studi Kritis Perspektif Maqashid Syariah," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 12, no. 1 (2022): 1-2, <https://doi.org/https://doi.org/10.47200/ulumuddin.v12i1.940>.

³³ Dewi Murni and Muhammad Hariyadi, "Pendidikan Gender: Kajian Atas Hak Seksual Dalam Perspektif Al-Qur'an," *Andragogi: Jurnal Pendidikan Islam dan Manajemen Pendidikan Islam* 3, no. 01 (2021): 143, <https://doi.org/10.36671/andragogi.v3i01.158>.

Qur'an, is in the quality of a person.³⁴ Glory will be granted exclusively to the righteous, not because he is a man, in which case he would immediately become more honorable in Allah's eyes. The characteristic of holiness determines whether a person is noble or not in Allah's eyes. This is plainly stated in al-letter: Hujurat's 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*"Yes, we have formed you from a male and a female, O humanity." After that, we divided you into countries and tribes to get to know one another. In Allah's eyes, the most respectable among you is the one who is the most pious. Allah, indeed, is All-Knowing and All-Accurate."*³⁵

The term *syu'ub* is a plural form (*jama'*) of the word *ya'b*, which refers to a group of tribes or tribes who choose to merge under mutually agreed-upon regulations. Allah says in this Quran that He created man from male and female parts and divided him into many countries and tribes. The plural form (*jama'*) of *qabilah*, which denotes tribe or tribes, is *qabail*. Typically, the word *qabilah*, or tribe, refers to the number of proud descendants. Obviously, *qabilah* (tribes) has a narrower scope than *syu'ub* (nations).³⁶

The first section of the verse above, in reality, we formed you from a male and a female, is an introduction to underline that all human beings have the same degree of humanity in Allah SWT's eyes, and there is no distinction between one tribe and another, according to Quraish Shihab. Because we are all made up of a man and a woman, there is no difference in human values between men and women. The preamble leads to the conclusion mentioned in the verse's last part, namely, "Indeed, the most respectable among you in Allah's sight is the most pious." As a result, strive to improve your righteousness to become the most honorable in Allah's eyes.³⁷

Women have the same obligations as males as creations (caliph) of Allah on earth, worshipping and serving Allah. This is similar to God's Word in verse 56 of the letter Adz-Zariyat:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*"I created the jinn and humans only to worship Me."*³⁸

³⁴ Fahmi Ibnu Khoer, Syarifah Gustiawati, and Yono, "Kepemimpinan Perempuan Dalam Perspektif Hukum Islam," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 3, no. 2 (2021): 39, <https://doi.org/https://doi.org/10.47467/as.v4i1.536>.

³⁵ lajnah.kemenag.go.id, *Qur'an Kemenag in Microsoft Word*, 2019, <https://lajnah.kemenag.go.id/unduh/category/1-qkiw>.

³⁶ Inan Tihul, "Asbab Nuzul Qs Al-Hujurat Ayat 13: (Sebuah Metodologis Pendekatan Pendidikan Multikultural)," *Jurnal Alasma: Media Informasi Dan Komunikasi Ilmiah* 03, no. 02 (2021): 165, <https://jurnalsttmaa.org/asma/article/view/71>.

³⁷ Muhammad Subki, Fitrah Sugiarto, and Sumarlin, "Penafsiran QS. Al-Hujurat [49] Ayat 13 Tentang Kesetaraan Gender Dalam Al-Qur'an Menurut Quraish Shihab Dan Sayyid Quthb," *Al-Furqan: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4 (2021): 18, <http://ejournal.iai-tabah.ac.id/index.php/Alfurqon/article/view/634>.

³⁸ lajnah.kemenag.go.id, *Qur'an Kemenag in Microsoft Word*.

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The *al ins* (humans) referenced in the passage are broad in scope, encompassing both men and women. According to Wahbah al-Juhaeli, Allah SWT introduces himself by creating people and jinn. As a result, humans and *jinn* know Allah because Allah introduces himself. Allah created humanity to carry out all of His commands while ignoring His prohibitions, and humans are given the option to believe or not believe.³⁹

Allah SWT has constantly underlined the fact that men and women have the equal spiritual capacity in front of Allah, particularly in Surah Ali Imran verse 195:

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ دَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُم مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ بَّحْرِيٍّ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

"As a result, their Lord approved his request, saying, "Indeed, I do not squander the good actions of those who do well among you, both male and female, (since) some of you are (descendants) of others." So, as compensation for those who emigrated, were banished from their hometowns, were injured in My path, battled, and murdered, I will assuredly wipe out their flaws and enter them into the gardens under rivers flow. God. There is a fair compensation with Allah."⁴⁰

Furthermore, verse 124 of Ali Imran's letter says:

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ بِكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ

"Do you remember when you (Prophet Muhammad) stated to the believers, "Is it not enough for your Lord to help you with three thousand angels brought down from the sky?"⁴¹

In Surah an Nahl verse 97, Allah SWT also adds:

مَنْ عَمِلَ صَالِحًا مِّنْ دَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

"We will undoubtedly provide a good life to anybody who does well, whether man or female, while he is a believer." And We'll give them a bigger prize than they've previously received."⁴²

It is highlighted by the author of Surah an Nahl verse 97 above that men and women receive an equal reward, and that good acts must be founded on faith. Meanwhile, Ali Imran verses 124 and 195 mention the Islamic tenet of equality. In addition, the ideas of equity, equality, and fairness for men and women are found in numerous other passages of the Qur'an.

³⁹ H. Cucun Kindarasa and Politeknik Piksi Ganesha, "Implikasi Pedagogis Dalam Al-Quran Surat Adz-Dzariat Ayat 56 Dan Al-Baqarah Ayat 30," *TEXTURA* 1, no. 1 (2021): 18, <http://journal.piksi.ac.id/index.php/TEXTURA/article/view/278>.

⁴⁰ *lajnah.kemenag.go.id, Qur'an Kemenag in Microsoft Word.*

⁴¹ *lajnah.kemenag.go.id.*

⁴² *lajnah.kemenag.go.id.*

Women, like men, have rights and responsibilities in life. These rights and obligations are heavily influenced by the tasks and duties they perform. Women are bound by their rights and obligations to their parents as children; as wives, they are bound by their rights and obligations to their husbands; as mothers, they are bound by their rights and responsibilities; and as citizens of society, they are bound by their rights and obligations to the environment. The same may be said for other women's roles. The allocation of tasks and responsibilities among its creatures on Earth is governed by Islamic law. All human beings, men and women alike, have the right to equitable, fair, and pleasant treatment, among other things. Similarly, all humans are obligated to offer honest, unbiased, and friendly treatment, as well as the benefits to which they are entitled.

"The greatest among you are those who are kind to their women, and I am the best of you to my wives," the Prophet declared in a hadith.⁴³ As a result, it is not an exaggeration to say that Islam is essentially a religion dedicated to protecting women. Islam portrays a vision of oneness that represents contentment in home life. Men are also part of the opposite sex, while women are part of men. Men cannot survive without women, and women cannot exist without men. People frequently equate the two to a blanket in longing, water when thirsty, and an umbrella when it rains. In Surah al-Baqarah verse 187, Allah says: "Shari'a has regulated rights and responsibilities in a balanced manner."

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ

"..... You are clothing for them, and they are clothing for you....."⁴⁴

hunna libasul lakum wa antum libaasul labunn (women clothe you, and you dress him), both conceal each other's flaws and rely on one other.⁴⁵ Hafiz Ibrahim, a Muslim poet, compares women's effect on men's achievement to that of schools: "women are like schools; if you prepare them correctly, you create a generation that smells wonderful."⁴⁶ In one hadith, the Prophet also demonstrates or explains *An-nisaa'u syaqoo'iqur rijaal* (women are brothers). The position of siblings in the family is the same. Both have responsibilities, rights, and obligations, and they must work together. This is a lovely Islamic tale.⁴⁷ Following this hadith, no one should ever believe that women's rights in Islam are violated. According to *Muhammad Hezbollah* and *Haidir*, Shari'a derives from the

⁴³ Muhammad Ishom, "Sebaik-Baik Lelaki Adalah Yang Terbaik Sikapnya Terhadap Istri," islam.nu.or.id, 2019, <https://islam.nu.or.id/hikmah/sebaik-baik-lelaki-adalah-yang-terbaik-sikapnya-terhadap-istri-JWZfe>.

⁴⁴ lajnah.kemenag.go.id, *Qur'an Kemenag in Microsoft Word*.

⁴⁵ Fahrudin Majid, "Emansipasi Wanita Menurut Al-Qur'an," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 15, no. 1 (2021): 174, <https://doi.org/https://doi.org/10.24042/al-dzikra.v15i1.7745>.

⁴⁶ Adang Darmawan Achmad et al., "Peran Perempuan Dalam Pencegahan Kekerasan Terorisme Dan Radikalisme," *ADLIYA: Jurnal Hukum Dan Kemanusiaan* 15, no. 2 (2021): 11, <https://doi.org/10.15575/adliya.v15i2.9244>.

⁴⁷ سماحة الدكتور نوح علي سلمان رحمه الله (المتوفى سنة ١٤٣٢ هـ). "معنى قول النبي صلى الله عليه وسلم: (النساء شقائق الرجال)", جميع الحقوق محفوظة لدائرة الإفتاء العام تطوير شركة الخيال لتكنولوجيا المعلومات, ٢٠٢٢, <https://www.aliftaa.jo/Question.aspx?QuestionId=2.#٥٥٠YegkQP5BzIU>.

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justest. Thus, it's impossible if it doesn't contain fair teachings and a one-sided vision of one kind. Both are identical but are constrained by an emotional sharia level.⁴⁸

Both are bound by an agreement that has been governed by the Shari'a, rights, and duties that must be carried out in a balanced way in the family context. Domestic life is a voyage across the ocean filled with concerns and obstacles that must be addressed as quickly as feasible. How can the ship avoid being slowed down by roadblocks? Deliberation to establish how shared work will be divided.⁴⁹ The wife is a life partner and a friend for debate, negotiation, and communication to address various difficulties.⁵⁰

The Qur'an recognizes distinctions (distinction) between men and women, as explained above, but these differences are not discrimination that helps one side while harming the other. No religion on earth or in heaven honors, empowers, loves, and cares for women in the same way as Islam honors, empowers, loves, and cares for them as daughters, mature women, mothers, and members of society. There is no letter Ar-Rijal in the Qur'an, yet one of the letters is titled An-Nisa (Female). Islam elevates women to human beings with full rights and responsibilities and males who will be rewarded and punished in return.

Women's Role in the Implementation of Islamic Sharia in Banda Aceh

The application of Islamic law in Aceh has been legitimized by Law 44 of 1999 addressing the implementation of Aceh's privileges and Law 18 of 2001 concerning special autonomy for the province of Nanggroe Aceh Darussalam.⁵¹ Other qanuns on Islamic law followed the issuance of Regional Regulation No. 5 in the year 2000. Specifically, qanun 11 of 2002, which deals with applying Islamic law in religion, worship, and Islamic symbols, qanun no. 12 of 2003, relating to alcohol and the like, and qanun no. 13 of 2003, relating to maisir (*gambling*). The execution of Islamic law in NAD is based on qanun number 14 of 2003, which deals with khalwat (*mesum*).⁵² Following that, Law Number 11 of 2006 concerning the Government of Aceh was enacted in place of Law Number 18 of 2001, giving the government of Aceh a new look, including the application

⁴⁸ Muhammad Hizbullah and Haidir, "Din, Syariah, Fikih, Qoul, Fatwa, Qanin/Qonun Dan Qadha Dalam Hukum Islam," *Jurnal Ilmiah METADATA* 3, no. 1 (2021): 332, <http://ejournal.steitholabulilmi.ac.id/index.php/metadata/article/view/61>.

⁴⁹ Sri Bandiyah, *Sebelum Ijab Kabul, Bekal Untuk Kehidupan Rumah Tangga Yang Babagia* (Tangerang Selatan: Pustaka Alvabet, 2021), 3.

⁵⁰ Wildan Halid, "Pernikahan Sensitif Gender Berbasis As-Sakinah Mawaddah Wa Rahmah," *Jurnal EL-Hikam* 14, no. 1 (2021): 147, <https://ejournal.iainh.ac.id/index.php/elhikam/article/view/91>.

⁵¹ m.Pd Lina Amelia And Swidia, "Analisis Pelaksanaan Program Rumoh Belajar Dalam Upaya Pengenalan Moderasi Beragama Pada Komunitas Anak Di Gampong Lambeutong Indrapuri Aceh Besar," *Bunayya: Jurnal Pendidikan Anak* 4, no. 1 (2020): 84, <https://jurnal.ar-raniry.ac.id/index.php/bunayya/article/view/12258>.

⁵² Mariadi, "Pelaksanaan Syariat Islam Pada Qanun Nomor 11 Tahun 2002 Bidang Aqidah, Ibadah, Dan Syiar Islam," *Legalite: Jurnal Perundang Undangan Dan Hukum Pidana Islam* 3, no. 11 (2018): 115, <https://www.journal.iainlangsa.ac.id/index.php/legalite/article/view/1106%0A>.

of Islamic Sharia, existing laws, and Islamic sharia qanuns geared at Muslims. Indigenous people and immigrants coexist in Nanggroe, Aceh Darussalam.⁵³

Women in Banda Aceh City should constantly carry out Islamic law with full awareness and belief as implementation objects. In Aceh, women have a crucial role in applying Islamic law. Women's responsibilities and tasks determine their positions in the proper execution of Islamic law. Women are madrasa al-ula for their children as moms. The role of moms in teaching their families is vital to the Acehnese generation. In the letter an-Nisa, verse 9, Allah SWT confirms:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

"They should be terrified of those who will (die) leave behind them, weak kids (about whom) they are concerned. So, fear Allah and utter the appropriate words (to defend their offspring's rights)."⁵⁴

According to the Al-interpretation, Mishbah's this verse refers to the material obligation of parents toward their children. However, it is indicated in verse 9 that derivatives are not just material but also immaterial, such as education and developing piety. Although this stanza is about inheritance, the children's existence is intended to be ensured and not disregarded by gaining a piece of the legacy. Imam Nawawi emphasized that what it means to leave "weak descendants" who should be concerned is not to leave descendants or generations who are weak in terms of economy (producing poverty), science, religion (understanding/mastery), or morals. The teaching included in the Qur'an letter An-Nisa verse 9 on the sentences "weak offspring," "therefore fear Allah," and "right words" is emphasized in the Al-Mishbah interpretation.⁵⁵ The author thinks that the poem underlines the need for parents to prepare an intellectually and spiritually robust generation to face varied life challenges.

Women benefit from obtaining and distributing information because it protects them against oppression and exploitation and provides a foundation for their future lives. This is in the best interests of society and future generations.⁵⁶ Mothers should have appropriate intellectual and spiritual competence to lead future leaders to become quality leaders like madrasah al-Ula (primary and primary education) for their children.⁵⁷ What a tragedy if moms are unable to educate their

⁵³ Qonita Royani Salpina, Rusjdi Ali Muhammad, and Yenny Sriwahyuni, "Kedudukan Memorandum Of Understanding (Mou) Helsinki Dalam Pembentukan Undang- Undang Nomor 11 Tahun 2006 Tentang Pemerintahan Aceh," *Petita: Jurnal Kajian Ilmu Hukum Dan Syariah* 3, no. 1 (January 23, 2020): 37, <http://petita.ar-raniry.ac.id/index.php/petita/article/view/34>.

⁵⁴ lajnah.kemenag.go.id, *Qur'an Kemenag in Microsoft Word*.

⁵⁵ Mia Muyasaroh, Tanto Aljauharie Tantowie, and Sri Meidawaty, "Pendidikan Anak Usia Sd/Mi Dalam Perspektif Al-Qur'an Surat An-Nisa Ayat 9 (Analisis Tafsir Al-Mishbah Karya M. Quraish Shihab)," *Tarbiyat al-Aulad: Jurnal Pendidikan Islam Anak Usia Dini* 4, no. 2 (2020): 91.

⁵⁶ Husein Muhammad, *Perempuan Ulama Di Atas Panggung Sejarah* (Yogyakarta: iRCiSoD, 2020), 17.

⁵⁷ Muhamad Parhan and Dara Puspita Dewi Kurniawan, "Aktualisasi Peran Ibu Sebagai Madrasah Pertama Dan Utama Bagi Anak Di Era 4.0," *JMIE (Journal of Madrasah Ibtidaiyah Education)* 4, no. 2 (2020): 158, <https://doi.org/10.32934/jmie.v4i2.193>.

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children adequately. The family is the primary and foremost educational institution for children, according to Yandri Radhi Anadi and Faisol.⁵⁸ The mother is the child's first madrasa, while the father is a consultant. The apple does not fall far from the tree, as the adage goes.⁵⁹

Because children can witness and pay attention to how individuals around them are treated in the home context. It may also be claimed that the family is away or an actual example of social goodness.⁶⁰ Family is the fundamental / basis for training future generations of leaders. As the household's priest (leader), the father has a critical role in leading the family down the road that pleases God. Because the good or evil of our age is heavily reliant on parental education, in verse 6 of the letter at-Tahrim, Allah SWT says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهُ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*"Protect yourself and your families from the fires of hell, which people and stones fuel. Angels who are severe and unforgiving serve as their protectors. They never reject Allah's commandments and always carry out what they are told."*⁶¹

The Ministry of Religion of the Republic of Indonesia interprets verse 6 of QS. At-Tahrim, Allah SWT advises believers to guard themselves against the hellfire, fueled by humans and stones, by obeying and obeying Allah's commandments. They are also instructed to teach their family to follow Allah's instructions to spare them from the spiritual level. Meanwhile, according to Al-view, Lubab's family education in the Al-Quran letter At-Tahrim verse 6 comprises three primary points: religion, worship, and morality teaching.⁶² As Allah states in Surah Tha Ha: 132, one of the methods to spare oneself from the fires of hell is to establish prayer and be patient:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

*"Instruct your family to pray, and be patient as they do so. We don't expect you to feed us. We are the ones that offer food for you. Those who are pious will be rewarded in the end (both in this world and in the hereafter)."*⁶³

⁵⁸ yandri Radhi Anadi And Faisol, "Pendidikan Pendayagunaan Gender Sebagai Problem Solving Konflik Sosial Akibat Paham Islam Radikalisme Di Desa Klampok Singosari Kabupaten Malang," *Pendidikan Multikultural* 6, no. 1 (202AD): 44.

⁵⁹ Yohanes Ehe Lawotan and Maria Arnoldiana Dadjan Uran, "Peran Pola Asuh Orangtua Terhadap Karakter Sopan Santun Siswa Kelas IV SD Inpres Beru," *Jurnal Ilmiah Wabana Pendidikan* 8, no. 1 (2021): 231, <https://doi.org/https://doi.org/10.5281/zenodo.5831136>.

⁶⁰ Mely Putri Almanda and Abdurrahman Abdurrahman, "The Role of the Family in Building Children's Morale," *ALTRUISTIK: Jurnal Konseling Dan Psikologi Pendidikan* 1, no. 2 (December 30, 2021): 87, <https://doi.org/10.24114/altruistik.v1i2.27211>.

⁶¹ lajnah.kemenag.go.id, *Qur'an Kemenag in Microsoft Word*.

⁶² Adin Suryadin, Indah Maysela Azzahra, and Diningrum Citraningsih, "Islam Dan Dakwah: Strategi Mengelola Keluarga Dalam Surat At-Tahrim Ayat 6," *QULUBANA* 1, no. 2 (2021): 106, <http://staitbiasjogja.ac.id/jurnal/index.php/qulubana/article/view/194>.

⁶³ lajnah.kemenag.go.id, *Qur'an Kemenag in Microsoft Word*.

And there's the Ash-Syu'ara '214 letter:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

*"Warn your closest family members."*⁶⁴

As the verse above illustrates, da'wah and education must begin at home. The texts above are editorials directed at men (fathers), yet they are meaningless unless they read them. This verse pertains to both men and women since the same passage (as those who demand fasting) is intended for both men and women (father and mother). Because both parents are responsible for their activities, both parents are responsible for their children and partners. It is insufficient for a father or mother to establish a family founded on religious ideals and marked by harmonious relationships.⁶⁵

Based on the author's research, he finds that this verse incentivizes parents to improve their potential and their family's ability to follow Islamic law. Furthermore, women play an essential role in the social environment; both women and men have a duty to the community in which they reside. Both have the same responsibility to safeguard society from pollution and contamination. Women have the same rights and obligations as males in taking an active part and exercising their social rights. Both men and women carry the societal mission assigned to them.

Conclusion

Many studies and research have been conducted on the role of women in the implementation of Islamic law. This has made us understand how critical and crucial the role of women in the performance of Islamic law in Banda Aceh is. According to this, Islamic women's legislation tries to urge each family member to look after one another, love one another, and educate their children effectively. This is done to achieve a family that peacefully follows Islamic law. Women are bound by their rights and obligations to their parents as children; as wives, women are bound by their rights and obligations to their husbands; as mothers, women are bound by their rights and responsibilities; and as citizens of society, women are bound by their rights and obligations to the environment. The same may be said for other women's roles. The allocation of tasks and responsibilities among its creatures on Earth is governed by Islamic law. As a result, it is anticipated that in the future, every woman will be able to fulfill her job as best she can to construct a kaffah Islamic law in Banda Aceh City.

⁶⁴ Erni Yusnita and Era Octafiona, "Peran Orang Tua Dalam Pendidikan Keluarga," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 2, no. 1 (2021): 21, <https://doi.org/10.24042/el-izdiwaj.v2i1.10283>.

⁶⁵ Arie Sulistyoko, "Tanggung Jawab Keluarga Dalam Pendidikan Anak Di Era Kosmopolitan (Tela'ah Tafsir Kontemporer Atas Surat At-Tahrim Ayat 6)," *IQRO: Journal of Islamic Education* 1, no. 2 (2018): 187.

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