

A Thematic Interpretation Of Verses That Explain The Role Of Women In Economic Development

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Abstract: This study aims to direct the research object toward a thematic interpretation of verses that explain the role of women in economic development. This type of research is library research with a descriptive-analytical approach. The goal is to understand the development of previous research, identify knowledge gaps, and develop a theoretical or conceptual framework for the research to be conducted. Primary data sources include Tafsir Al-Mishbâh, Tafsir Al-Azhâr, and Tafsir Al-Munîr. The analytical model used in this study is a descriptive qualitative analysis method. The analysis concludes that women's empowerment is an effort to gain access to and control over economic, political, social, and cultural resources so that women can increase their self-confidence to actively participate in solving problems around their environment, based on Surah An-Nisa verse 39, Surah Ar-Ra'du verse 11, and Surah Luqman verse 14.

Keywords: *Women's empowerment, economy, thematic interpretation of the Quran*

Abstrak: Penelitian ini berusaha mengarahkan objek penelitian kepada penafsiran tematik mengenai ayat-ayat yang menjelaskan tentang peran perempuan dalam pembangunan ekonomi. Jenis penelitian ini termasuk kepada penelitian kepustakaan dengan pendekatan deskriptif-analisis. tujuannya adalah untuk memahami perkembangan penelitian sebelumnya, mengidentifikasi celah pengetahuan, dan membangun kerangka teoritis atau konseptual untuk penelitian yang akan dilakukan. Sumber data primer antara lain Kitab tafsir Al-Mishbâh, tafsir Al-Azhâr, tafsir Al-Munîr. Adapun model analisis yang digunakan dalam penelitaian ini adalah metode analisis deskriptif kualitatif. Hasil analisis menyimpulkan bahwa pemberdayaan perempuan merupakan upaya kemampuan perempuan memperoleh akses dan kontrol terhadap sumberdaya ekonomi, politik, sosial, dan budaya agar perempuan dapat meningkatkan rasa percaya diri untuk berpartisipasi aktif dalam menyelesaikan masalah disekitar

lingkungan yang dilandaskan pada surat an-nisa ayat 39, surat Ar-Ra'd ayat 11 dan surat Luqman ayat 14.

Kata kunci: *Pemberdayaan perempuan, ekonomi, tafsir tematik alquran*

Prologe

A significant number of jobs for women have indeed been created through micro-enterprises and small businesses, including trade and sectors where women were previously unemployed. However, the majority of these new businesses tend to be very small-scale and are considered merely supplementary income to the family's primary income.¹

However, there are allegations that in the business world, women are a more exploited group, with the least profitable sectors largely dominated by women. This necessitates a business communication concept that builds on the independence of women entrepreneurs in communicating their businesses. This concept will enable them to identify patterns or models for their current business communication practices.²

The condition and position of women in Indonesia still lag far behind men in various aspects of life, including social, political, economic, educational, and cultural matters. This phenomenon demonstrates that women remain a marginalized group, underscoring the broad scope of the issue of women's empowerment. One interesting area to discuss is women's economic empowerment, as it is an indicator of increased prosperity. When women become educated,

¹ Lilis Marlina and Risca Ariska Ramadhan, "Peran Womenpreneur Dalam Meningkatkan Perekonomian Rumah Tangga Di Kabupaten Dompu : Perspektif Ekonomi Islam," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 5, no. 5 (2024): 2254–68.

² Nur Majdina, "Pemahaman Islamic Entrepreneurship Values Sebagai Motivasi Membangkitkan Usaha Pasca Pandemi Covid-19 (Overview Surat Quraisy)," *Jurnal Asy-Syukriyyah* 24, no. 1 (2023): 31–47.

have property rights, are free to work outside the home, and earn an independent income, this is a sign of increasing household prosperity.³

This evidence demonstrates that women's emancipation and gender equality in Indonesia have progressed rapidly. In the business world, there is no distinction between men and women, meaning both occupy equal positions. They strive in various fields to seek God's blessings as part of their worldly pleasures.⁴

At this level, many women enjoy the right to a stable life. This is evident in the fact that between 2023 and 2025, the number of female workers increased significantly, reaching 728,600, while the number of male workers increased by 194,200.⁵ The motivations for women to become entrepreneurs working outside the home, when examined closely, are inseparable from both positive and negative impacts. On the positive side, they can help with household finances and reduce their husband's burden. On the negative side, if they are unable to carry out their obligations, the household's internal conditions become barren and messy, threatening the harmony and structure of a household full of love and affection with "dissolution."⁶

Allah has honored women, giving them equal status with men. Therefore, the laws that apply to women are the same as those that apply to men. The commentary on the Qur'an, "Fi Zhilal al-Qur'an," explains that women are encouraged to stay at home. This does not mean they remain indoors without being allowed to leave the house at all. Rather, it is intended to signal that their home is the primary foundation of their lives. Some consider "my home is my paradise."

³ Fena Ulfa Aulia and Yayuk Basuki, "Perempuan Pekerja Dalam Perspektif Maqashid Ekonomi Islam Di Komunitas PEKKA," *Iqtishadia: Jurnal Ekonomi Dan Perbankan Syariah* 11, no. 2 (2023), <https://doi.org/10.1905/iqtishadia.v10i2.10156>.

⁴ Yufi Mohammad Nasrullah and Nurul Fatonah, "Kebolehan Wanita Berkarir Dalam Pandangan Al-Quran," *Al-Quds; Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 843–62, <https://doi.org/10.29240/alquds.v6i2.4238>.

⁵ Siti Mu'awanah, "Peluang Bisnis Bagi Wanita Di Era Digital Dalam Perspektif Al-Quran: Studi Keberhasilan Khadijah Dalam Berbisnis," *Jurnal Nida' Al-Qur'an* 20, no. 1 (2022): 39–50.

⁶ Abdiansyah Linge, "Entrepreneurship Dalam Perspektif Alquran Dan Etnologi," *Jurnal Bisnis Islam* 4, no. 2 (2025).

Indeed, the well-being of a household is largely determined by how women manage their family life.⁷

In line with Yusuf al-Qaradawi's opinion in his book "Fiqh al-Mar'ah" (Women's Jurisprudence), it states that women working and engaging in activities outside the home are permissible. This is based on the demands of the Sunnah, or obligatory if necessary. Women's work must comply with Sharia law and have a significant reason for pursuing a career, such as economic necessity, the development of potential and talents, and so on. Given differences in perspective and demands across social contexts, the author is interested in researching the phenomenon of career women.⁸

This research analyzes contemporary interpretations of women's empowerment in economic development using a thematic approach to Qur'anic exegesis. This research conveys a sense of urgency and importance that can shape the development of Qur'anic exegesis in a more practical, pragmatic manner and influence society, especially career women. This research is also expected to explore further and develop knowledge and skills to address the increasingly complex accusations against career women.

Research Method

This research is library research. The approach employed is descriptive-analytical.⁹ The goal is to understand previous research developments, identify knowledge gaps, and develop a theoretical or conceptual framework for future research.¹⁰

⁷ Diyaurrahman, "Etika Perniagaan Di Dalam Al-Quran (Analisis Tafsir Ayat – Ayat Tijarah)," *SYARIKAT: Jurnal Rumpun Ekonomi Syariah* 5, no. 2 (2022): 82–92.

⁸ Siti Nurul and Nandang Ihwanudin, "Islamic Business Ethics in a Review of the Qur'an And," *MODERATION: Journal of Islamic Studies Review* 2, no. 1 (2022): 61–72.

⁹ Syahputri Damanik and Reza Noprial Lubis, "Designs, Types, and Methods in Qualitative Research," *Journal of Educational Science and Teaching* 4, no. 1 (2024): 384–88.

¹⁰ David Williams, "Qualitative Research: Essence, Types and Advantages," *OALib Open Access Library Journal* 10, no. 12 (2022): 1–9, <https://doi.org/10.4236/oalib.1111001>.

This research seeks to direct the research object toward thematic interpretations of verses explaining the role of women in economic development.¹¹ The data used in this study are divided into two sources: primary and secondary sources, including Tafsir Al-Mishbâh by Muhammad Quraish Shihab; Tafsir Al-Azhâr by HAMKA; Tafsir Ibn Kathir by Ismail ibn Umar ibn Kathir; and Tafsir Al-Munir by Muhammad Wahbah Al-Zuhaili.

The analytical model used in this study is a qualitative descriptive analysis, namely, data obtained from library research. Collection and Analysis: Relevant verses are collected and analyzed together. This involves reading, understanding, and reflecting on the meanings contained within the verses simultaneously.¹² Qualitative data validation techniques aim to ensure the objectivity and validity of research results, generally encompassing four main criteria: credibility (trustworthiness), transferability, dependability, and confirmability.¹³

Research Results and Discussion

The Concept of Women's Empowerment in the Economy in the Study of Islamic Jurisprudence

Islam is a religion that aims to realize universal brotherhood, equality, and social justice. The Quran, the primary guideline for Muslims, is considered the foundation that opposes all forms of injustice, including economic, political, cultural, and gender inequality, as well as all forms of inequality and discrimination.¹⁴ Therefore, women's involvement in the public sphere, such as in the

¹¹ Alexios Brailas and Elena Tragou, "Introduction to Qualitative Data Analysis and Coding," *American Journal of Qualitative Research* 7, no. 3 (2023): 19–31, <https://doi.org/10.29333/ajqr/13230>.

¹² Mariel A. Pfeifer and Erin L. Dolan, "Venturing into Qualitative Research: A Practical Guide to Getting Started," *Scholarship and Practice of Undergraduate Research* 7, no. 1 (2023): 10–20, <https://doi.org/10.18833/spur/7/1/2>.

¹³ Simone Tosoni and Emanuela Zuccalà, "The Research: Methods and Methodology," *Palgrave Studies in the History of Subcultures and Popular Music* 7, no. 3 (2020): 13–40, https://doi.org/10.1007/978-3-030-39811-8_2.

¹⁴ Chairun Nisa Panjaitan and Sarah Febrian, "Integrasi Perspektif Bisnis Islam: Definisi , Pentingnya , Etika , Dan Landasan Dalam Al-Quran Sebagai Panduan Praktik Bisnis Berkelanjutan," *Jurnal Ilmiah Nusantara* 2, no. 2 (2025): 510–22.

workplace, does not contradict Islamic principles. In fact, women's participation in the workforce is in line with Islamic teachings.¹⁵

Islam was founded with the goal, among other things, of protecting women's rights. One of these rights is the right to education, as affirmed in the Quran, which encourages learning. Islam protects women's right to education, so women have the opportunity to develop careers according to their interests.¹⁶ Although formal education for women was not common in Islamic circles in its early days, this did not prevent women in Islamic history, such as Khadijah, the wife of the Prophet Muhammad, from becoming skilled professionals in their fields.¹⁷

Thus, it can be explained that Islam does not hinder women's ability to obtain an education and pursue careers appropriate to their education. However, this is accompanied by the requirement that when women pursue careers outside the home, their actions must not exceed the boundaries established by Islamic teachings and must respect their nature as women.¹⁸

In this context, if work activities are not accompanied by enthusiasm rooted in faith and piety, the results will only bring temporary happiness. In his most monumental work, *Ihyā' Ulumid-Din*, Al-Ghazali argues that some of the *fardhu kifayah* responsibilities ordained by Allah SWT include keeping abreast of changes in the economic sector.¹⁹ In his view, a Muslim's economic activities are part of fulfilling the religious duties entrusted to them.

¹⁵ Muhammad Parama Iswara et al., "Partisipasi Perempuan Dalam Pertumbuhan Ekonomi Kebijakan Regulasi Dalam Mendorong Partisipasi Ekonomi Perempuan," *Jurnal Penelitian Nusantara* 4, no. 1 (2025): 50–54.

¹⁶ Darwis Hude and Adi Mansah, "Pendidikan Kewirausahaan Berbasis Alquran," *Jurnal Taraddin* 11, no. 2 (2021).

¹⁷ Rosa and Adiyono, "Kontribusi Perempuan Dalam Menopang Ekonomi Keluarga Perspektif Maqashid Syariah," *FATHIR: Jurnal Studi Islam* 1, no. 3 (2024): 327–39.

¹⁸ Magister Manajemen Dakwah, U I N Syarif, and Hidayatullah Jakarta, "Kewirausahaan Dalam Perspektif Al-Qur'an," *Jurnal Cendekia Ilmiah* 5, no. 2 (2026): 1736–45.

¹⁹ Hanik Faiz Hazballah, Muhammad Mukharom Ridho, and Edy Wirastho, "Etika Bisnis Dalam Al-Qur'an Menurut R. Lukman Fauoni Dan Relevansinya Dengan Praktik Bisnis Modern," *Semiotika-Q Journal* 5, no. 2 (2025).

Islam, as a comprehensive faith, provides guidance beyond mere ritual worship obligations.²⁰

Musthafa As-Siba'i, as quoted by Adil Fathi Abdullah, said, "Islam has granted women full rights and equality with men in matters of rights and property. However, Islam views women as better off staying at home, taking care of the household, and being with the community. They are expected to concentrate on their families and caring for their children and husbands at home. Therefore, Islam does not burden women with earning a living."²¹

Therefore, there is no longer an obligation for women to earn a living. A father is obligated to support his daughters until they marry. Daughters should also be trained to do housework under their mother's guidance. Islam also maintains harmony and domestic happiness by not requiring women to leave the home to work, as men do. Of course, the above opinion does not prohibit women from working outside the home. It is permissible for women to work outside the home. However, there are other conditions that must be met, namely that the work is not prohibited by Islamic law.²² For example, women are prohibited from working as erotic dancers.

According to modern Islamic legal scholars, they state that women are permitted to work as long as the work is necessary for themselves and their families, and as long as they can maintain their self-control so as not to disturb or be disturbed, stimulate or be stimulated.²³ However, it is important for a wife to be able to balance the needs of family and work. It is crucial not to carelessly abandon

²⁰ Miftahul Janna Ritonga, "Etika Bisnis Dalam Al-Qur'an Kajian Tafsir Atas Ayat-Ayat Tentang Keadilan Dan Kejujuran Dalam Perdagangan," *Jurnal Masharif Al-Syariah: Jurnal Ekonomi Dan Perbankan Syariah* 10, no. 204 (2025): 1-3.

²¹ Wanda Rahmadany, "Manajemen Bisnis Menurut Perspektif Al-Qur'an Dan Hadis," *Journal Islamic Education* 11, no. 2 (2025): 878-88.

²² Ahmad Zikri Dwiatmaja, "Entrepreneurship Dan Strategi Bisnis Dalam Islam (Overview QS. Quraaisy: 1-4)," *Business and Management Journal* 2, no. 2 (2024): 96-106.

²³ Atik Abidah and Erfan Muhammad, "Al-Qu'ran And Islamic Entrepreneur: Abdurrahman Ibn Auf," *El Barka: Journal of Islamic Economic and Business D*, no. 1 (2022): 51-76.

clear responsibilities, namely family, to pursue a job that is unclear in terms of form and timeframe.

Women's Empowerment Strategy

Community empowerment strategies through fiscal policy according to Islam can be implemented in several ways, including:²⁴

a) Developing science and technology. According to Islam, the provision of education in today's era must be provided for every citizen, therefore the government budget should be directed towards primary and secondary education.

b) Meeting basic human needs. The provision of market goods and private goods should be carried out by the state and private institutions. For example, regarding Providing clean water or drinking water in water-scarce areas. The state is obligated to provide it. Here, local communities can take the initiative to independently procure water, of course with the assistance of the local community.

c) Providing Free Health Facilities. Health is indeed a private public good. However, its provision cannot be entirely left to the community. The government can assist by providing primary health care, or public health, which is considered a public good. In other words, basic health is a collective good decided jointly by the community and the government.

d) Eradicating poverty and income inequality. Here, the government can establish and create labor-intensive projects for the community, establishing family-oriented business units, and working together.

The Role of Women in the Economy: A Thematic Interpretation Study

One concrete manifestation of the concept of empowerment in this discussion is that community empowerment aligns with Islamic teachings. In fact, Islam is fundamentally a religion of empowerment. In the Islamic perspective, empowerment must be a continuous movement. This aligns with Islam's own paradigm as a religion of

²⁴ Iswara et al., "Partisipasi Perempuan Dalam Pertumbuhan Ekonomi Kebijakan Regulasi Dalam Mendorong Partisipasi Ekonomi Perempuan."

movement and change. As Allah says in Surah Ar-Ra'd verse 11, which reads:²⁵

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ
حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: For him (man), there are (angels) who accompany him in turn from in front and behind him, who guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is within themselves. If Allah wills evil for a people, no one can resist it, and there is absolutely no protector for them besides Him.²⁶

The concept of community empowerment is also a new development paradigm, aiming to foster community independence. The expected form of participation is for the community to define and try to fulfill its own needs. Therefore, empowerment aims to increase the power of weak or disadvantaged people. Empowerment involves efforts to reallocate power by changing social structures. It is hoped that the community will improve its situation and the village's economy.²⁷

Islam views and positions women as mothers in a noble and highly respected place. A mother is one of the two parents who has a very important role in the life of every individual. In the hands of a mother, every individual is raised with infinite love. A mother, with the risk of body and soul, has fought for the life of her child, since the child was still in the womb, born every human being to appreciate and appreciate the mother for her services by doing good to her. The word of Allah in QS. Luqman (31), 14 as followst:

²⁵ Muhammad Umar MayaPutra, "Pemberdayaan Ekonomi Perempuan Melalui Kewirausahaan: Tinjauan Sistematis Atas Hambatan," *Jurnal Ilmiah Manajemen Dan Akuntansi Medan* 7, no. 2 (2025): 424–35.

²⁶ Kementerian Agama, "Al-Qur'an Al-Karim Dan Terjemahannya," *Percetakan Al Qur'anul Karim King Fahd*, 2019.

²⁷ Anisah Indriati, "Kisah Teladan Kaum Perempuan Di Seputar Al-Qur'an: Sebuah Inspirasi Dalam Membentuk Pendidikan Karakter 1," *An-Nûr Jurnal Studi Islam* 7, no. 2 (2025): 167–96.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالَهُ فِي سَامِيٍّ أَنِ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Meaning: “And we command mankind (to do good) to the parents, father and mother who conceived him in a state of increasing weakness, and weaned him in two years, be grateful to me and to both parents, only to me will you return.”²⁸

This verse shows that as one of the parents of a woman, a brilliant woman, a mother, has the right to be appreciated and treated as well as possible, especially by her children. Appreciation for the gratitude of mothers who give birth, care for, nurture, and educate is a kind of compensation for their hard work, according to Sufyan bin Uyainah, and this can be expressed by praying for parents after every fardhu prayer.

In a household, the mother is the person closest to her children. In accordance with their maternal instincts, mothers can feel and identify the problems their children face. In this case, mothers can approach their children to help them solve their problems. There are times when a mother’s role is more impressive if she approaches, talks, and listens to her children’s problems like a friend. In this way, children do not feel there is a strong barrier between themselves and their parents, especially if they have personal problems.²⁹ The attention directed by mothers makes their children feel comfortable, more appreciated, and loved

The same thing is also hinted at by Allah wt. in Surah al-Nisā/4:32, which reads:

وَلَا تَنَّمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا ۗ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Meaning: Do not envy what Allah has given some of you more than others. For men, there is a share of what they

²⁸ Kementrian_Agama, “Al-Qur’an Al-Karim Dan Terjemahannya.”

²⁹ Marlina and Sarifa Suhra, “Kepemimpinan Perempuan Dalam Al-Qur’an Perspektif Kitab Tafsir Al-Mishbah,” *JURNAL AL-WAJID* 4, no. 2 (2023): 6–12.

have earned, and for women, there is a share of what they have earned. Ask Allah for His bounty. Indeed, Allah is All-Knowing of all things.

The word *iktasabu* is interpreted as stated by ar-Raghib al-Ashfahani, this verse seems to say: Do not dream of the superiority possessed by others or a gender different from your own, because the superiority that is in a person is due to the efforts he makes, whether through hard work and mental toil or because of the responsibilities he must bear in society, according to the abilities and inclinations of his gender. Men get two shares from women, or are assigned to jihad, and so on, because of the capacity that is in them. Wealth, dignity, and name are due to the efforts he makes, as is the case with women.

Meanwhile, according to Quraish Shihab, both men and women have earned rewards based on their deeds. Therefore, there is no point in women desiring to perform various tasks prescribed by Allah SWT for men, and vice versa, because the rewards are not limited to specific deeds. There are several ways to earn rewards, so it is inappropriate for women to be jealous of men who are commanded to wage jihad, and the same applies to men.³⁰ It is also unnatural for women to envy men, as sons receive twice the share of inheritance as daughters.

They should not be envious, as women receive not only inheritance but also support from their husbands, who must provide a dowry and cover their living expenses. However, this verse balances justice for men and women, ensuring that each has privileges and rights that align with their efforts. What this verse prescribes is actually very different from what women experienced before, during, and even after the advent of Islam.³¹

Meanwhile, according to QS Mahmud Yunus. Al-Nisa'/4:32 emphasizes that men will receive a share (profit) from their efforts.

³⁰ Dwiatmaja, "Entrepreneurship Dan Strategi Bisnis Dalam Islam (Overview QS. Quraisy: 1-4)."

³¹ Abidah and Muhammad, "Al-Qu'ran And Islamic Entrepreneur: Abdurrahman Ibn Auf."

Likewise, women will also benefit from their efforts. Thus, it is clear that women should strive as men do, not merely to enjoy themselves with their husbands, but to strive in any endeavor not prohibited by religion.³²

According to Rashid Ridha, the wisdom behind choosing the word *al-iktasab* is that the first word implies hard work. This word is very appropriate for forbidding daydreaming. It is as if Allah SWT is saying, “The virtues you dream of can only be achieved through hard work, not mere wishful thinking and daydreaming.” This right was often violated by Arab society during the age of ignorance, as was the case in other primitive societies.³³ This right was only recognized for women in very rare circumstances. In Surah *al-Nisa*/4:32, there is also an indication that in realizing ideals, humans are required to utilize the gifts bestowed by Allah SWT.

Epiloge

Based on the analysis of the interpretation of the Quran regarding the role and responsibilities of women in economic development, the following conclusion can be drawn: “The role of women in economic empowerment” is a term describing a woman or group of women who are active in starting, organizing, and running a business. Verses in the Quran, such as Surah *Al-Nisa* 4:32, implicitly encourage people, including women, to work diligently to earn a livelihood. Women involved in the economic sector, including women entrepreneurs, also contribute to improving the family’s economic well-being. Women’s economic independence can help reduce the burden on their husbands and create a more harmonious family life.

Mapping the responsibilities and division of tasks for each family member, men as leaders have the responsibility to manage all family affairs, such as assigning tasks to all family members, detailing the rights and obligations of each family member, and explaining each action to effectively manage their family, protecting it from the

³² Diyaurrahman, “Etika Perniagaan Di Dalam Al-Quran (Analisis Tafsir Ayat – Ayat Tijarah).”

³³ Nurul and Ihwanudin, “Islamic Business Ethics in a Review of the Qur ’ an And.”

temptations of lust and conflict, and anticipating factors that could cause damage and destruction to the household under their responsibility. The Qur'an does not prohibit women from working for the benefit of their families and for development, as long as they do not neglect their basic duties as housewives and wives. Therefore, women who work need their husbands' approval.

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