

# **ISLAMIC LAW ANALYSIS OF THE ROLE OF THE HEFORSHE CAMPAIGN IN PROTECTING WOMEN IN THE PALEMBANG COMMUNITY**

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## **Abstract**

The title of the article is *HeForShe's* Role in Palembang Society. *She* invites men of all ages as equal partners in building a women's rights movement and implementing a shared vision of *gender* equality that benefits all humanity. The campaign sought to actively involve men and boys in a movement initially conceived as "women's struggle by women." The first issue raised was the role of *HeForShe's* campaign in protecting women in Palembang society. Second is a review of Islamic law on *HeForShe's* role in protecting women. This type of research is research this termasuk todalam descriptive research qualitative meetup will research yan g digunwill examine the condition of scientific objects, dimana researcher As a key instrument, data collection techniques are carried out in combination, inductive data analysis and qualitative research results emphasize meaning rather than generalization. From the results of this study, it can be concluded that the achievement of gender equality through the *HeForShe* Campaign is realized through the role of *HeForShe* in Indonesia to support and achieve gender equality in the form of training, socialization, and education aimed at the community, workers, and students. One of the activities is raising awareness among men and women about the Sriwijaya Smart Women's Movement (GPCS). Women's protection is included in the Adz-Dzaruriyah maslahat, which is an effort to protect women; women need this protection to carry out their rights and obligations properly. The policy of maslahah must be in accordance with the objectives of Islamic Law; that is, it must not contradict the Qur'an and the Sunnah and must be in accordance

with the purpose of Islamic Law, namely *al-maqāṣid al-Syari'ah*, according to researchers, to be appropriate and appropriate.

**Keywords:** *HeForShe, Maslahah Mursalah, Society.*

### Abstrak

Judul artikel tersebut adalah Peran *HeForShe* dalam Masyarakat Palembang. *HeForShe* mengajak laki-laki dari segala usia sebagai mitra yang setara dalam membangun gerakan hak-hak perempuan dan mengimplementasikan visi bersama tentang kesetaraan gender yang bermanfaat bagi seluruh umat manusia. Kampanye ini berusaha untuk melibatkan laki-laki dan anak laki-laki secara aktif dalam gerakan yang pada awalnya dipahami sebagai “perjuangan perempuan oleh perempuan”. Isu-isu yang diangkat adalah pertama, peran kampanye *HeForShe* dalam melindungi perempuan di masyarakat Palembang. Kedua, tinjauan hukum Islam terhadap peran *HeForShe* dalam perlindungan perempuan di masyarakat. Jenis penelitian ini adalah Penelitian ini termasuk ke dalam penelitian deskriptif kualitatif yaitu penelitian yang digunakan untuk meneliti pada kondisi obyek yang alamiah, dimana peneliti adalah sebagai instrumen kunci, teknik pengumpulan data dilakukan secara gabungan, analisis data bersifat induktif dan hasil penelitian kualitatif lebih menekankan makna dari pada generalisasi. Dari hasil penelitian ini dapat disimpulkan bahwa pencapaian kesetaraan gender melalui Kampanye *HeForShe* diwujudkan melalui peran *HeForShe* di Indonesia untuk mendukung dan mewujudkan kesetaraan gender dalam bentuk pelatihan, sosialisasi dan edukasi yang ditujukan kepada masyarakat, pekerja dan pelajar. Salah satu kegiatannya adalah Raising Awareness of Men and Women tentang Gerakan Perempuan Cerdas Sriwijaya (GPCS). Perlindungan perempuan termasuk dalam maslahat Adz-Dzaruriyah, yaitu upaya perlindungan terhadap perempuan, perempuan sangat membutuhkan perlindungan ini untuk menjalankan hak dan kewajibannya dengan baik. Kebijakan masalah harus sesuai dengan tujuan Hukum Islam, yaitu tidak boleh bertentangan dengan al-Qur'an dan al-Sunnah dan sesuai dengan tujuan Hukum

Islam yaitu al-maqāṣid al-syar'ah, menurut peneliti sudah tepat dan sesuai.

**Kata Kunci:** *HeForShe, Masyarakat, Masalah Mursalah.*

## **A. Introduction**

Islamic law addresses some of the more glaring cases of gender inequality in the pre-Islamic period. For example, Islamic legislation prohibited the killing of female infants; eliminated the status of women as chattels; emphasized the consensual, rather than proprietary, nature of marriage; affirmed that the wife, and not the father, directly receives the dowry; stipulated that a woman has the right to control and use her property and use her maiden name after she is married; received maintenance from her husband; had her right to privacy; prohibited her husband from spying on or framing his wife; protected women from expulsion after divorce by requiring her husband to provide for his ex-wife for three menstrual cycles (until childbirth if she is pregnant).<sup>1</sup>

Whether we realize it or not, the mindset rooted for a long time has limited women's space. The assumption that men are more powerful and capable of leading makes women consider it inappropriate to express their opinions. This further marginalizes women's existence. The position of women who are considered lower than men makes women look helpless. The fundamental difference between women and men can be seen in their physical form, but that does not mean eliminating women's right to enjoy the same rights as men.

The assumption of being weak also makes women more likely to be victims of crime. One crime that often occurs against women is sexual violence.

The National Commission on Violence Against Women (Komnas Perempuan) in 2012 noted that sexual violence against women increased every year; even in 2012, it increased by 181% from the previous year, concluding that at least two women

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<sup>1</sup>John L. Esposito, *Ekisiklopedi Oxford: Dunia Islam Modern*, (Jilid IV, Cet. II; Bandung: Mizan, 2002), h. 310

become victims of sexual violence every three hours.<sup>2</sup>

In addition, the latest data from Komnas Perempuan in the 2022 Annual Note (CATAHU) shows that 590 cases (56%) of violence reported to have occurred in the public/community sphere were cases of sexual violence. Even during the pandemic, women with multiple vulnerabilities also face a variety of violence and discrimination, and sexual violence is the most dominating case. 42% of the 77 cases of violence against women with disabilities were sexual violence and almost all of the 203 women with HIV/AIDS who reported their cases experienced sexual violence.<sup>3</sup>

Komnas Perempuan's data above shows that sexual violence is a real threat to women. It can be understood that the vulnerability of women in nature (in the physical aspect) makes their fear of crime higher.<sup>4</sup> Furthermore, when it comes to the issue of violence against women, the suffering experienced by women - both during and after the violence - is much more traumatic than that experienced by men.

In recent years, the *HeForShe* campaign has been carried out in several countries around the world. This campaign aims to target men to become agents of gender equality and has had a lot of influence on several countries, especially Indonesia. *HeForShe* is a solidarity campaign to achieve gender equality through a systematic approach and strategic platform that targets men of all ages to get involved and become agents of change.<sup>5</sup>

*HeForShe* invites men of all ages to be equal partners in building a movement for women's rights and implementing a shared vision of gender equality that benefits all humanity. The

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<sup>2</sup>Data Catatan Tahunan Komisi Nasional Anti Kekerasan terhadap Perempuan (Komnas Perempuan) di tahun 2012. Ditemukan pula dalam Naskah Akademik Rancangan Undang-Undang Tentang Penghapusan Kekerasan Seksual, hal. 2

<sup>3</sup> Data Catatan Tahunan (CATAHU) Komisi Nasional Anti Kekerasan Terhadap Perempuan (Komnas Perempuan) di tahun 2022

<sup>4</sup>Harkristuti Harkrisnowo, *Tindakan Kekerasan terhadap Perempuan dalam Perspektif Sosio-Yuridis*, Jurnal Hukum, Nomor 14, Volume 7, 2000, hal. 158.

<sup>5</sup><https://id.m.wikipedia.org>.

campaign seeks to engage men and boys in a movement actively initially conceived as a "women's struggle by women."<sup>6</sup>

Seeing the positive impact that *HeForShe* has received from various countries, including Indonesia, this campaign is expected to bring good results for gender equality in the future. Indonesia is considered one of the countries that greatly support this campaign because it is by Nawa Cita or nine agendas prioritized by President Jokowi, namely regarding development that involves women. Even the Ogan Komering Ilir district Women's Empowerment and Child Protection Office also has a *HeForShe* movement.

Seeing the positive impact that *HeForShe* has received from various countries, including Indonesia, this campaign is expected to bring good results regarding gender equality in the future. Indonesia is considered one of the countries that supported this campaign greatly because Nawa Cita ran it, and President Jokowi prioritized nine agendas regarding development involving women.<sup>7</sup> There is also a *HeForShe* movement in the Women's Empowerment and Child Protection Office of Ogan Komering Ilir Regency.

The reason that motivates the author to choose this title is the increasing number of news lately in the mass media, both print media and electronic media, about cases of violence against women, such as domestic violence against wives and children.

## **B. Method**

Given the importance of the method in writing this article to write this thesis, ways of thinking are used to discuss the subject matter and facilitate, collect, discuss, and analyze data. So that this research can be carried out objectively and scientifically and achieve maximum results, this research is included in qualitative descriptive research which is research used to examine the conditions of natural objects, where the researcher is the key instrument, data collection techniques are combined, data analysis is inductive and qualitative research results emphasize meaning

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<sup>6</sup>UN Women. 2014, September 9. *Gender is your issue, too.*

<sup>7</sup>UN Women. 2014, September 14. About Us: HeForShe Event Launch Release.

rather than generalization.... When viewed from the type of data information, this research includes qualitative research that cannot be tested with statistics.<sup>8</sup>

This research uses case study research, which studies an individual, group, institution, or specific community in detail about the background, circumstances, or conditions of the factors or interactions.<sup>9</sup>

In terms of the nature of this study, it is qualitative; this research is included in Descriptive Analysis research. Descriptive research is research that aims to describe specific facts and characteristics systematically, factually, and accurately by trying to describe phenomena in detail as they are. The results of the research in the form of a report as a scientific work; while the purpose of this research is to find out the situation and the relationship between one another, especially the cause and effect relationship, this research on the relationship between several things, will produce a general, a general trend, if it approaches certainty it will lead to legal provisions in the area and in other areas.

This research was conducted in the city of Palembang, using information from the field to identify problems that need attention. The plan used is an expressive strategy using subjective methodology. This type of research is field research, which is research whose object is symptoms or events that occur in community groups. Therefore, this research can also be referred to as a case study with a qualitative descriptive approach.

By the type of data used in this study, the data sources are primary data sources, namely data obtained directly from the source, either through interviews, observations, or reports, in the form of official documents then obtained by the author.<sup>10</sup>This

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<sup>8</sup>Ronny Kuntur, *Metode Penelitian Untuk Penulisan Skripsi Dan Tesis*, (Jakarta: PPM, 2004), 105.

<sup>9</sup>Bambang Sugono, *Metode Penelitian Hukum*, (Jakarta: PT, Raja Grafindo, 1997), 36.

<sup>10</sup>Zainudin Ali, *Metode Penelitian Hukum*, Cetakan Ketiga (Jakarta: Grafika, 2011), 106.

study will examine the Role of the *HeForShe* Campaign in protecting Women in the Palembang Community Environment. To obtain appropriate data to complete this research, it is necessary to obtain data directly from the source, namely those who will be interviewed by some institutions that understand women's empowerment in South Sumatra Province.

### **C. Results and Discussion**

#### **The Role of *HeForShe* Campaign in Women's Protection**

*HeForShe* is a global campaign to create gender equality and women's empowerment through a systematic platform. It involves the participation of men and boys as equal partners in removing social and cultural barriers that have hampered women's potential by jointly implementing gender equality values so that a positive life order is formed for the good of all humanity.<sup>11</sup> The *HeForShe* campaign itself is a program initiated by UN Women, an international organization responsible for addressing issues of gender equality and women's empowerment based on the values of equality in the United Nations Charter. The focus of UN Women's goals is the background for establishing the *HeForShe* Campaign program.

The *HeForShe* Campaign is committed to building a world through achieving gender equality by inviting men to take responsibility as important players in the gender equality movement. In supporting gender equality as well as achieving sustainable development, *HeForShe* has four strategic plans that need to be achieved, namely:

**Tabel**  
**HeForShe Strategic Plans**

<b><i>HeForShe</i> Strategic Plans</b>	<b>Means</b>
<i>Accelerate women's economic empowerment.</i>	The <i>HeForShe</i> Campaign promotes and encourages men to be more open to gender equality and provide equal

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<sup>11</sup> UN Women, “*HeForShe IMPACT 10x10x10 Corporate Parity Report* 2016,” 2016, 6.

	opportunities for women. In addition, through the <i>HeForShe</i> Campaign, increasing women's empowerment is supported by providing access to develop skills and resources to increase women's participation in the economic sector, and the achievement of the 2030 Agenda can be realized.
<i>Support women's role in peace and security processes</i>	The <i>HeForShe</i> campaign seeks to increase understanding of women's participation in peace-building processes by strengthening the dissemination of knowledge related to women and peace and security issues. It also aims to balance the involvement of men and women in policy-making and advocacy processes.
<i>Advance women's political participation and leadership</i>	The unbalanced difference in political participation between men and women makes the issue of gender equality more complex. So, the <i>HeForShe</i> Campaign aims to encourage women's participation in the political sphere, which has been controlled by men, by involving political leaders as parties who have a strong influence on the public.
<i>Eliminate gender-based violence</i>	Gender-based violence can have an impact on the loss of productivity and potential human resources that can directly affect other strategic achievements. Therefore, <i>HeForShe</i> takes a comprehensive approach that embraces every community, especially men, to prevent violence and discriminatory treatment from becoming more widespread by providing intense understanding. However, to effectively end violence, a strong synergy is needed between the achievement of women's economic empowerment and women's participation in politics.

With this, *HeForShe* needs to invite many men and boys to work together and support each other to build gender equality and change the understanding by considering women as equal partners to end the persistence of inequality that women often face. So, to accelerate the achievement of the goal, *HeForShe* formed IMPACT 10x10x10, focusing on confronting gender inequality through three main actors: governments, companies, and universities.

In this case, men's role is very important in providing protection for women in order to maintain family integrity and build family harmony. One of the steps taken by the South Sumatra Province Women's Empowerment and Child Protection Office to maintain integrity, resilience, and harmony in the family is to



implement the *HeForShe* concept in carrying out all activities related to family welfare and harmony.<sup>12</sup>

The term "woman" can refer to both adults and children. The opposite gender of women is male or male. Woman is a common nickname used to describe adult women. A more polite greeting or nickname for a respected woman is "mother." Young children of the female sex or gender are usually referred to as "girls." Women who have suitable reproductive organs will have the ability to conceive, give birth, and breastfeed.<sup>13</sup>

The following are women's rights included in the *HeForShe* concept at the Women's Empowerment and Child Protection Office of the South Sumatra Province:<sup>14</sup>

1. Rights in employment

Every woman has the right to have the same employment opportunities as men. This right includes equal opportunities in the selection process, work facilities, and benefits, including the right to receive equal pay. In addition, women are entitled to a period of paid leave, including maternity leave. The employer cannot dismiss women on pregnancy or marital status grounds.

2. Rights in the health sector

Women have the right to have the opportunity to be free from death during childbirth, and the state must pursue this right. The state is also obliged to guarantee the availability of health services, especially family planning, pregnancy, childbirth, and postpartum services.

3. Equal rights in education

Every woman has the right to participate in education, from primary to university. The idea of the role of men and women in all levels and forms of education, including equal opportunities for scholarships, should be eliminated.

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<sup>12</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 18 Januari 2024

<sup>13</sup><https://id.m.wikipedia.org>.

<sup>14</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 18 Januari 2024

#### 4. Rights in marriage and family

Women should remember that they have the same rights as men in marriage. Women have the right to choose their husbands freely, and there should be no forced marriages. In the family, women also have the same rights and responsibilities as parents to their children and spouses.

#### 5. Rights in public and political life

Every woman has the right to vote and be elected in public and political life. Once successfully elected through a democratic process, women must also get equal opportunities to participate in formulating government policies and their implementation.

The legal basis for women's rights implemented by the OKI Regency Women's Empowerment and Child Protection Office such as Law Number 39 of 1999 concerning Human Rights, Law Number 23 of 2004 concerning the Elimination of Domestic Violence, Presidential Instruction Number 9 of 2000 concerning Gender Mainstreaming (PUG), Presidential Decree No. 181 of 1998 concerning the Establishment of the National Commission on Violence Against Women or Komnas Perempuan Amended by Presidential Decree Number 65 of 2005, which the author has attached in chapter 2.

The Women's Empowerment and Child Protection (PPPA) Office of the South Sumatra Province Women's Empowerment Office has activities in implementing the *HeForShe* concept, namely the Awareness Raising Activities for Men and Women about the Sriwijaya Smart Women's Movement (GPCS). This activity is very closely related to the concept of *HeForShe* in this activity education/learning for men and women in the family. Because men and women form it, both parties must complement each other, protect each other, respect each other, and have an equal position according to their maximum abilities as individuals to achieve the family.<sup>15</sup>

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<sup>15</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 19 Januari 2024

A harmonious family will automatically be achieved. Learning from the experience of overcoming violence, the role of husbands in the family is very decisive. According to Ms. Rani as the head of the family quality development section of the Women's Empowerment and Child Protection Office of the South Sumatra Provincial Women's Empowerment Office, the activities to increase awareness of men and women about the Sriwijaya Smart Women's Movement are through learning for men and women.<sup>16</sup>

In this activity, the Office of Women's Empowerment and Child Protection invites men and women to participate in learning activities through socialization regarding Raising Awareness of Men and Women about the Sriwijaya Smart Women's Movement (GPCS). The form of socialization activities for men and women can be described as follows:<sup>17</sup>

1. Men and women in an area will be invited to participate in socialization activities and learning activities regarding Raising Awareness of Men and Women about the Sriwijaya Smart Women's Movement (GPCS). This activity is usually carried out at the village hall.
2. After the socialization material is completed, they are divided into two groups: male and female.

The materials provided for men are Gender Awareness, Men and Patriarchal Culture, Introduction to Reproductive Rights and sex education, Healthy Communication and Anger management, and Protecting Women's Rights. In comparison, the materials provided for women are Gender Awareness, Women and patriarchal culture, Violence against women, Healthy communication and anger management, Healthy relationships without violence, Introduction to reproductive rights and sex education, and Managing finances.

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<sup>16</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 19 Januari 2024

<sup>17</sup>Hasil wawancara bersama Ibu Dian Selaku kasi Pembinaan Kualitas Keluarga pada tanggal 19 April 2024

Each material was given as an explanation by the facilitator and a question and answer discussion, which took approximately 2 hours. After completing the discussion on each topic, participants will be given 2 weeks to understand what was discussed at that meeting. After 2 weeks, all participants will reconvene to convey their understanding of the material learned during the 2 weeks and discuss any questions or problems that can be recognized during this time.<sup>18</sup>

The purpose of implementing the role of the *HeForShe* campaign at the South Sumatra Provincial Women's Empowerment and Child Protection Office. According to Mrs. Rani as the Head of Gender Equality and Women's Empowerment of South Sumatra Province, the objectives of the implementation of the *HeForShe* concept are as follows:

1. To realize the concept of *HeForShe* in all programs/activities in the Office of Women's Empowerment and Child Protection in order to increase male participation in the fulfillment of women's rights and women's issues
2. To increase public awareness and commitment, especially to men, on women's empowerment issues.
3. Increase awareness and commitment of all parties to the importance of involving men in fulfilling women's rights and women's empowerment issues.
4. We are also increasing the involvement of apparatus, community institutions, and religious leaders in the *HeForShe* movement.<sup>19</sup>

Based on the explanation above, it can be concluded that the Office of Women's Empowerment and Child Protection of the South Sumatra Province Women's Empowerment Office runs one of its programs or activities using the *HeForShe* concept. The results of the program or activity at the Office of Women's

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<sup>18</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 19 Januari 2024

<sup>19</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 19 Januari 2024

Empowerment and Child Protection, which uses the *HeForShe* concept, are as follows:<sup>20</sup>

Based on the analysis conducted at the Office of Women's Empowerment and Child Protection of the South Sumatra Provincial Women's Empowerment Office, it shows that several districts in the South Sumatra Provincial Women's Empowerment Office, one of which is Palembang City, which states that men's awareness of women's rights is still very little, therefore with the Awareness Raising Activities for Men and Women about the Sriwijaya Smart Women's Movement (GPCS) the government hopes that the community can have an overview related to the indifference of women's rights by knowing what components are still not suitable even which indicators are still not good.

In general, Islamic law aims to achieve happiness in human life in this world and the hereafter by taking everything beneficial and preventing or rejecting everything that is *mudharat* (which is not helpful for life). In other words, the purpose of Islamic law is to benefit human life spiritually, physically, individually, and socially.

Many issues are intensively discussed among the community, one of which is the issue that is still hot today, namely the equality between men and women or gender equality in society. This issue exists for several reasons, including because women often do not get opportunities compared to those obtained by men; these opportunities include many things, such as playing an active role in various programs and activities in the community, including economic, socio-cultural, educational, organizational activities in institutions, and so on.<sup>21</sup>

Benefit, as the core of the purpose of *shara'* (*maqashid al-syariah*), has an important role in human life; *maqashid al-syariah* means the meaning and purpose desired by *shara'* in prescribing a law for the benefit of humanity. The goal to be achieved by *shara'*

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<sup>20</sup>Hasil wawancara bersama Ibu Rani Selaku kabid Pengarustamaan Gender dan Pemberdayaan Perempuan pada tanggal 19 Januari 2024

<sup>21</sup>Nan Rahminawati, "*Isu Kesetaraan Laki-Laki dan Perempuan (Bias Gender)*", *Mimbar*, No. 3, Th. XVII, (2001), 273.

(maqashid al-syariah) is to realize human welfare by maintaining their religion, soul, mind, offspring, and property.

So it can be said that if there is a case of inequality between men and women because women are considered inferior to men, it can cause many conflicts both in social society and in family life, all of which are caused by inequality between men and women.

Allah SWT in Surah At Taubah verses 71 and 76 explains that the position of men and women before Allah SWT is the same. Both have the same obligations and the same rights. Islam positions both men and women in several rights as well as obligations, even though there are some differences; this is a respect for the origin of human nature and the basics of differences in obligations. The teachings of Islam Human beings are the same because all are servants of Allah Swt's creation, and a measure can only make someone higher than others, namely the increase in devotion; this is confirmed in the Al-Qur'an letter al Hujarat verse 13.

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

*Meaning: O people, We have created you from a male and a female, and We have made you into nations and tribes that you may know one another. Verily, the noblest (among you) in the sight of Allah is the most Taqwa. Indeed, Allah is All-knowing and All-knowing.*<sup>22</sup>

The verse above means that Allah Swt created human beings with the same rights, between men and women, according to their respective natures. If there is a difference, it will cause rights on one side and add obligations on the other side due to a feature of Islamic law.

Men and women are essentially creatures of Allah Swt that are followed by their respective rights and obligations. As potential

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<sup>22</sup> Q.S al-Hujurat 13.

creatures in the process of life, men and women can place themselves in certain positions that are socially and religiously recognized by others. However, social dynamics do not always have the same perspective in understanding rights, especially women's rights. The bias of socio-cultural perspectives influences the way of understanding religion, including understanding the Qur'an, so that it often has an impact that demeans or limits the role of women.

Even the Qur'an itself legitimizes violence against women in the household on the grounds of education. This equality of the rights of men and women is considered a religious injustice against women.

The development of gender classification will significantly impact the understanding of women's rights in the family, whether or not there is ambiguity in the Qur'an about women's rights in the family. So the author puts forward the reference verse that becomes the benchmark in the study, namely Q.S An Nisa' (4): 32.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهٖ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۗ لِلرِّجَالِ  
نَصِيبٌ مِّمَّا كَتَبُوا<sup>ط</sup> وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ<sup>ع</sup> وَسَأَلُوا  
اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*Meaning: Do not envy what Allah has granted some of you more than others. (For the men have a share of what they have earned, and the women have a share of what they have earned, and ask Allah for a portion of His bounty. Verily, Allah knows all things.<sup>23</sup>*

And An Nisa' (4) : 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ۚ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ  
بَعْضٍ ۚ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ فَالْصَّالِحَاتُ قَنَاطُتٌ ۙ حَافِظَاتٌ  
لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ  
وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ<sup>ط</sup> ۗ فَإِنْ أَطَعْنَكُمْ فَلَا

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<sup>23</sup>Q.S An Nisa 32

تَدْعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

*Meaning: The men are the leaders of the women because Allah has preferred some of them (men) over others (women) and because they (men) have spent some of their wealth. Therefore, virtuous women obey God and keep themselves in the absence of their husbands because God has taken care of them. Moreover, those women whom you fear may be unfaithful, counsel them, separate them from their beds, and beat them. Then, if they obey you, do not seek to trouble them. Indeed, Allah is Most High, Most Great.<sup>24</sup>*

The interpretation of Ash-Sya'rawi and Husen Muhammad Q.s An-Nisa Verse 32 regarding the Right to Work for women. Asy-Sya'rawi, in interpreting the verse, said: And we know that humans are divided into two groups, namely men and women. The two have the same activities as well as activities that are specific between them. Moreover, both have the same honor as creatures of Allah Swt and have a creed or belief and not a man forces a woman into a different creed as has been narrated in the Qur'an about the wife of Noah, the Prophet Luth and the wife of Fir'aun.<sup>25</sup>

Women and men are explicitly mentioned in work because productive humans are not only men. As social creatures, women can also associate with society, working to help the weak and educate them and doing any work that is in accordance with the skills and nature of women. In essence, women are allowed to carry out multiple roles, even multiple roles, not just one or two or three, as long as they can manage their time because that is the key.

As creatures of Allah Swt, Women also have the same rights and obligations as men in all fields, including having a career. The verse shows the entire creation of Allah as a whole. Surah An-Nisa verse 32, which means half, aims to explain that sometimes, some

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<sup>24</sup>Q.S An Nisa 34

<sup>25</sup>Ejournal.unida.gontor.ac.id



men have advantages that women do not have because both have advantages and disadvantages.

Allah swt also made men to, assigned, help women so that their duties become lighter, narrated by the Prophet Muhammad Rasulullah Saw. When the Prophet entered his house, he found his wife busy doing housework. The pleasure of the Prophet Muhammad immediately helped his wife. Shows that the task carried out by women is critical and no less heavy than the task of men trying to help women's tasks. Besides that, women are also tasked with educating and caring for their children while men are tasked with struggling in the outside world, making friends with rain dust and others.

Allah Swt gives men power, which does not mean that Allah Swt prefers men over women. However, Allah created men to carry out the duties he mandated on earth. In addition, Allah Swt has placed the ability to give extraordinary affection to women so that they can carry out their duties in educating their children, in contrast to men who can take care of their children but are unable to bear the task of being a woman. Therefore, men are created to do other tasks, namely working and meeting the needs of their families while taking care of their families.

The ushul fiqh experts put forward several divisions of maslahat; when viewed from several aspects in terms of the quality and importance of that kemashlahatan, the ushul fiqh experts argue that Maslahat Adz-Dzaruriyah Namely kemashlahatan which is related to the basic needs of mankind in the world and the hereafter. Kemashlahatan, like this, there are five: Maintaining religion, Maintaining the soul, Maintaining the mind, Maintaining offspring, and Maintaining property.

This *Adb-Dharuriyah* rule does not allow harm to oneself and does not allow harm to others. Based on this rule, it is not permissible for a Muslim to do something that can harm himself, his honor, or his property. <sup>26</sup>

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<sup>26</sup>Drs.Masjfuk Zuhdi (1987), *Pengantar Hukum Syariah*, Jakarta:CV Haji Masagung

Muhammad Abduh, in his book *Al-Islam baina al Ilm wal Madaniyah*, states that going to the mosque for Friday prayer is obligatory unless there is a flood, heavy rain, or other hardship, in which case the obligation is waived.

It is clear that with this rule, Islam intends to safeguard the safety of the body in addition to the safety of the soul and that the soul takes precedence over the performance of religious obligations.<sup>27</sup>

The basics of the Nash related to this Adh-Dharuriyah rule, such as the words of Allah SWT:

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۗ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ مَا أَنْزَلَ لَعَلَّيْكُمْ مِنَ الْكِتَابِ ۚ وَالْحِكْمَةَ يَعِظُكُمْ بِهَا ۗ وَاللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ۚ

*Meaning: And when you divorce your wives, and they come to the end of their waiting period, then keep them in a good way, or divorce them in a good way. Moreover, do not hold them with the evil intention of wronging them. Whoever does so has wronged himself. Moreover, do not make the verses of Allah a mockery. Remember the favor of Allah upon you and what Allah has sent down to you, the Book (Qur'an) and the Wisdom (Sunnah), to teach you. Moreover, fear Allah and know that Allah knows all things. (Al-Baqarah: 231)*

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا

*يُحِبُّ الْمُفْسِدِينَ*  
*Meaning: "And seek (the reward) of the hereafter with what Allah has bestowed upon you, but do not forget your share in this world and do unto others as Allah has done unto you, and do not cause corruption in the earth. Indeed, Allah does not like those who cause*

<sup>27</sup> Masjufuk Zuhdi (1987), *Pengantar Hukum Syariah*, Jakarta: CV Haji Masagung

*corruption" (Al-Qashash:77).*<sup>28</sup>

What is meant by the above verse is that making things difficult for others is not allowed, let alone making things difficult for yourself.

This Adh-Dharuriyah rule comes from a hadith that reads:

لَا ضَرَرَ وَلَا ضِرَارَ

*Artinya: Tidak boleh membuat kemudharatan dan membalas kemudharatan. (HR. Ibnu Majjahra ditakbrijkan oleh Ibnu Majah dari Ibnu 'Abbas)<sup>29</sup>*

The discussion of maslahat above can conclude that the protection of women is included in the Adz-Dzaruriyah maslahat, namely efforts to protect women. Women really need this protection to carry out their rights and obligations as they should.

A maslahah policy must be by the objectives of Islamic Law, which must not conflict with the Al-Quran and Assunah and by the objectives of Islamic Law, namely al-maqāṣid al-Syari'ah, according to researchers to be precise and appropriate, the objectives of Islamic Law used are the opinions of al-maqāṣid al-Syari'ah according to Jaser Audah, In his opinion, the study of al-maqāṣid or the objectives of Islamic law that have been described in al-maqāṣid are universal or broad as an effort to develop and realize human rights in modern times and certainly more able to be the basis of contemporary ijtiḥad aims as ḥifẓ al-huqūqu al-insan, namely as a form of protection of human rights where the state is obliged to maintain and provide rights and protection to its citizens. As ḥifẓ al-'aql, which is a form of safeguarding the rights of the community, both men and women, to get proper education to avoid ignorance.

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<sup>28</sup>[Http://www.abdulhelim.com/2012/05/kaidah-asasiyah-tentang-adh-dharuru.html](http://www.abdulhelim.com/2012/05/kaidah-asasiyah-tentang-adh-dharuru.html)

<sup>29</sup>Kamal muchtar, dkk (1995), *Ushul Fiqh jilid 2, Kaidah ketiga*, yogyakarta: Dana Bakhti Wakaf, hlm.203

In this case, the *HeForShe* campaign at the South Sumatra Province Women's Empowerment and Child Protection Office is very much in line with Islamic Law. The purpose of the *HeForShe* concept is to make men more concerned with women's rights so that there will be good communication and relationships between men and women.

#### **D. Conclusions**

The *HeForShe* campaign is realized *through* the implementation of the *HeForShe* concept in Indonesia to support and achieve gender equality in the form of training, socialization, and education aimed at the community, workers, and students. One of the activities, namely the Awareness Raising Activities for Men and Women about the Sriwijaya Smart Women's Movement (GPCS), the government hopes that the community can have an overview related to the deafness of women's rights by knowing what components are still not suitable and even which indicators are still not good.

Meanwhile, from the discussion of *maslahat* above, it can be concluded that the protection of women is included in the *Adz-Dzaruriyah* *maslahat*, namely efforts to protect women; women need this protection to carry out their rights and obligations as they should. A *maslahah* policy must be by the objectives of Islamic Law, which must not conflict with the *Al-Quran* and *Assunah*, and by the objectives of Islamic Law, namely *al-maqāṣid al-Syari'ah*, according to researchers, to be precise and appropriate, the objectives of Islamic Law used are the opinions of *al-maqāṣid al-Syari'ah* according to Jaser Audah, Where in his opinion, the study of *al-maqāṣid* or the objectives of Islamic law that have been described in *al-maqāṣid* are universal or broad as efforts to develop and realize human rights in modern times and certainly more able to be the basis of contemporary *ijtihād* aims as *ḥifẓ al-huqūqu al-insan*, namely as a form of protection of human rights where the state is obliged to maintain and provide rights and protection to its citizens. As *ḥifẓ al-'aql*, which is a form of safeguarding the rights

of both men and women to get proper education to avoid ignorance.<sup>30</sup>

It is hoped that through the *HeForShe* Campaign implemented at the South Sumatra Province Women's Empowerment and Child Protection Office, which aims to prosper women and children by inviting men to care more and have more roles to pay attention to women's rights both in the family and the surrounding environment and can be helpful in the community, especially women and children.

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