

**Gender And Social Resilient:
 The Role of Women In The Public Ma'na Cum Maghza Approach**

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Article History Abstract

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This research explores the interpretation of Quran verses that mention women's role in the public sphere using a thematic approach. The study aims to synchronize these verses with resilient verses and their components, as women who dedicate themselves to the public and domestic domains require resilience. The method used is qualitative-descriptive, qualitative-descriptive namely the Analysis of the data obtained (in the form of words, images or behaviour), and not expressed in the form of numbers or statistical figures, but by providing an explanation or description of the situation or conditions studied in the form of a narrative description. It can be emphasized that descriptive qualitative is a research method that utilizes qualitative data and is described in descriptive terms. In this research, thematic interpretation is applied to identify verses related to the topic and classify them. The study reveals that the understanding of the role of women in the public sphere is from the perspective of cum Maghza, meaning that there is no division or role of patents between men and women's duties, and men and women can synergize to carry out their duties. Resilience is achieved by applying the components of resilience, including emotional regulation, desire control, optimism, causality analysis, empathy, self-efficacy, and positive achievement, along with three additional T's: Takhalli, Taballi, and Tajalli.

Keywords: Resilience, Women in the Public Domain, Ma'na Cum Maghza.

INTRODUCTION

Understanding gender has become something that is no longer foreign. The development of various movements and demands related to justice and gender equality between men and women have been put forward in all parts of the world, including in Indonesia (Sulistiyowati, 2020). The study of women is always intertwined with many things, including the early history of their creation, the beginning, their obligations, their rights, and the stereotypes that often stick to them. In addition, it makes the discussion of gender affiliated with the female gender important (Ratnasari & Suleiman, 2017).

In the scope of creation, women were created second after the Prophet Adam. Regarding obligations, they are responsible for obeying the family's men and guardians. While regarding rights, they have the right to choose according to their passion, the stereotypes attached to women are weaknesses, limitations, and disgrace. In addition, from an economic perspective, there is also an assumption that women depend on men to fulfil their needs. Therefore, the problems that arise are more focused on social, economic, or position in the community (Nurna, 2015, p. 23).

Women in the past and today have undergone many changes. In the past, women only worked in the domestic sector, so the position of women was not too strong; there was a gap between men and women in self-actualization (Gustiana et al., 2018). However, now, women can synergize with men. The data on women participating in the public world, including in Indonesia, has developed. This condition is based on several factors, including (1) the opportunity for women to get higher education is equal to that of men, meaning that it is wide open, and (2) there are policies from the government so that women take part in development, (3) there are economical and industrial developments (Abbaszadeh, 2013). To foster women's desire to work in the public sector. Even though these factors have been implemented, conflicts arise, especially when framed in the household. A shift in roles and environmental demands usually causes this condition.

In the household, when women decide to work, the responsibilities and obligations that are borne will increase. This condition is often called women playing a double role; some even call it a triple role, that is, women as wives and mothers, the person in charge of the family, and the breadwinners (Gómez Burgos, 2017). Here, women's duties are not only in the domestic sphere established by society but also in the public sphere. Of course, it is tough for women to perform these roles. One case can be observed in a family whose wife works. In this case, of course, the husband's duties will increase. It is because husbands have to share duties and roles in the family to implement a balance that changes. However, not a few families, even though the wives have worked and played multiple roles, the husband does not want to help his wife domestically (Ernawati, 2013).

Nevertheless, they are still consistent in carrying out their role as the community assesses, namely as the head of the family or family leader. Due to changes in roles, tension often arises, resulting in conflict between husband and wife. Although tension occurs

between the two people, women are more frequent and have a high intensity in the dynamics between work tasks in the domestic and public world compared to men (Murniati Ruslan, 2010).

In the global social society accompanied by the history of global political development, the position of women fluctuates. The power possessed by women cannot be underestimated. Women have many roles in influencing public policy, both directly and indirectly. Women become an alternative force when social politics is seen as experiencing a deadlock phase (Susilowati & Hakiem, 2020). So, undeniably, everyone is motivated to work to meet their basic survival needs. Likewise, with women, the motivation of those who decide to work is usually related to two reasons, namely, the motivation for economic needs and the desire to be able to actualize themselves (Reivick & Shatte, 2002). First, for economic reasons. This condition arises because the husband's income alone is not enough to support the family; many Indonesian women are currently taking part to meet the needs of their families. Many families in Indonesia depend on the income earned by women. Most women work to supplement their husbands' salaries or support the family's finances. To meet the family's needs, some husbands have been laid off; some have stopped working on their own because there is no income, and some even died due to COVID-19. This condition forces women to make them take a role in the public sphere, but not some of them can leave domestic problems because it seems a certainty. This dual role at the same time makes women psychologically unstable. Thus, their resilience must be maintained and also fostered from various lines.

Second, to develop the quality of women's self. According to Mason, working women not only look for income, but they can also have a community and grow their quality every day by developing skills, becoming members of specific communities, and having friendships (Wewenkang & Moordiningsih, 2016). Apart from that, in reality, in society, there have been many developments regarding the breadth of women's fields to take part in the public sphere. However, there are still many practices of understanding religious texts that prioritize men over women, one of which is understanding the verses of the Koran and hadith; this is because they only understand verses through normative but do not try to contextualize those based on text and context. Therefore, an understanding is needed that can accommodate the intent of the text by not discriminating against God's creatures.

Socio-economic resilience involves women in the public sphere because it starts from the national development paradigm; the smallest domain used as a reference is the family because the family is used as a place for socializing norms and values (Mustakim, 2021). In addition, national development should start from the family as the most minor societal organization. Women who initially were active in the domestic sphere shifted to the public sphere. On the other hand, they often became the backbone of the family. The role of women in the public sphere strengthens the family economy personally and the economy in general. Furthermore, being partners of men, representatives of change, and the actualization of women, they can be involved and play a role in economic resilience due to gender equality and its conception.

The role of the public sphere is the place or condition of individuals in a social group or society related to their rights and obligations, which are carried out outside the home and aim to generate income (Soekanto, 2005, pp. 239–240). In al-Quran explained that the role of women is very much including as servants of Allah, *Khalifah fil ardhi* (the leader in the world), as *ummi* (mother) in life, namely mothers as a source of inspiration for children, mothers as real examples for their children, mothers as supporters and encouragement for their children's development, mothers as embodiments of children's attitudes, mother as *tarbiyah* (education). In the contextualization in Indonesia, women's public roles are women as sole breadwinners, women as heads of families, women holding multiple roles, women's roles in the family, women as religious judges, women as judges in Indonesia, women as members of the council, women as presidents. In this context, what is discussed in this paper is that women have a dual role as breadwinners and their central role in the family.

Seeing the complexity of the intended dual role, it is necessary to empower women to improve their welfare and reduce poverty individually and in their environment in general. Empowerment is putting someone in their place without discrimination and stereotypes to make someone a subject by actualizing someone to show and feel their human rights. Empowerment is exploring one's potential, trying on their own so that empowered people can achieve their empowerment. Empowerment can also be interpreted as an effort to build a just and equal actualization of humanity in different lives, whether from politics, law, education, and others, by starting from the most essential things, namely starting from the existence of personal, family, community, nation, government, state, and world order

(Murniati Ruslan, 2010, p. 20), Through this empowerment, women are seeking to become empowered in the economic realm first. The entrance to empowerment through the economic aspect is expected to allow women to gain access to other resources and take part in society (Herliawati, 2009, p. 15). In this way, it is hoped that women will realize their power to carry out their rights and obligations and explore their potential to gain empowerment.

Women on an economic scale are often the second person, especially in large industries; that is why the PPPA ministry formulates a priority program (three ends), namely 1) ending violence against women and children, 2) ending trafficking in persons, 3) ending unfair economic access to women and children. Women (Kemenppag, 1665). Through the third program, women must be part of national development, namely, advancing the economy and empowering women's resilience in the economy will affect their social resilience. Aspects of economic resilience are explained in four ways and seven indicators, including the following: (1) board, in the sense that the individual has a house as a place to live; (2) food, meaning that the family has income to meet the needs of life or as food; (3) the ability to facilitate children to take education to measure the family's ability to finance children's education and measure the continuity of children's education; (4) savings, a family can set aside income as family financial security and family health insurance (Sitepu, 2016, p. 30).

Family economic resilience will certainly affect psychological resilience and social resilience. Psychological resilience can be fulfilled if economic or physical conditions are met; a sense of comfort and not worrying about the future is the fulfilment of non-physical or psychological needs so that they can build positive emotions. Social resilience also goes hand in hand with economic resilience, where the family's integrity level will grow if economic needs are met.

Based on this background, there is a need for research to examine the concept of women in the public sphere, which is correlated with strengthening women's resilience in the perspective of the Koran; it will also be used as a material for mentoring them, so this research focuses on specific answers; 1) What is the role of women in the public sphere in the perspective of the Koran with a *cum maʿa* approach. 2) How to strengthen the resilience of women involved in the public domain. So, the method used in this research is qualitative-descriptive. Qualitative-descriptive, namely the Analysis of the data obtained (in the form of

words, images or behaviour), and not expressed in the form of numbers or statistical figures, but by providing an explanation or description of the situation or conditions studied in the form of a narrative description. It can be emphasized that descriptive qualitative is a research method that utilizes qualitative data and is described in descriptive terms. In this research, thematic interpretation is applied to identify verses related to the topic and classify them.

RESULTS AND DISCUSSION

Ma'na Cum Maghza Approach

The term *Ma'na Cum Mghza* was initiated by Sahiron Syamsudin. This approach seeks to capture the original/historical meaning (*mana*) of the text understood by the author and his first audience, then withdrawn to develop its significance (*maghza*) in present-day conditions. This *ma'na cum maghza* approach is also simplifying and developing a quasi-objective progressive flow. The main purpose of this approach is to explore the historical meaning and significance of the interpreted verse and then develop the historical significance into dynamic significance (present and heretical significance).

A method comprising five steps is used to uncover the historical meaning and significance of a Quranic verse (Sahiron Syamsuddin, 2020, p. 17): The first step is Text Language Analysis, which involves analyzing the language used in the text to gain a deeper understanding of its meaning. The second step is Intratextuality, which examines how the verse relates to other verses within the same chapter. The third step is Intertextuality, which examines how the verse relates to other verses in the Quran. The fourth step is the Analysis of the historical context of the revelation of the verse, which involves examining the historical events and circumstances surrounding the revelation of the verse. The final step is the Reconstruction of the text's historical significance/main message. To establish the dynamic significance of the verse, the method involves four steps, namely defining the verse category, re-contextualizing the significance of the verse, capturing the symbolic meaning of the verse, and strengthening the construction of the dynamic significance of the verse with other auxiliary sciences. By following these steps, researchers can gain a deeper understanding of the historical context, meaning, and significance of Quranic verses.

Verses About the Role of Women in the Public Domain and Resilience Social

There are many understandings of resilience, one of which is that resilience is the power to capture well and productively when facing difficulties or trauma, intended to process everyday problems. In addition, it is said that resilience can be referred to as flexibility or resilience, which means a person's ability to overcome bad things that can harm both himself and others that harm a normal and pleasant condition.

In Islam, there are several indicators of resilience (Adz-Dzakiey & Hamdani, 2005), among others: being patient, namely the condition of a calm heart and soul when faced with life problems, whether severe or painful or even endangering the safety of oneself physically and mentally. This attitude is an implementation of the word of Allah SWT, QS Al-Baqarah: 155-156. The sign of patience is the acknowledgement that all that exists in this world belongs only to Allah and all will return to Him or called *tauhidiyah* (about the oneness of God); this attitude will develop positive forces that have a tremendous impact on life (Fauzi, 2016), the actualization is imprinted on the word "*Inna lillabi wa inna ilaihi raji'un*" this sentence has extraordinary divine power for those who truly understand its essence. So that no matter how heavy the problems and obstacles can be passed quickly. Because, in that fortitude, Allah SWT is present in His servants without being asked (Fauzi, 2016).

In terms of nature or psychology, there are still differences between men. Although it must be admitted that men and women do not entirely ask for equality, the concept of *mublah* in Islam about the relationship between women and men is about equality in taking part and carrying out obligations, so that from a psychological point of view, women are relatively weak or sensitive compared to men. Therefore, their dual role will make it easy to complain and get emotional. This is where resilience needs to be grown because women who take on multiple roles, of course, have conflicts that occur within them, including emotional changes, discomfort in communicating, and feelings of not being able to deal with problems effectively (Azzahra, 2017).

According to Reisnick, et al., there are seven aspects of resilience: emotion regulation, impulse control, optimism, causal Analysis, empathy, self-efficacy, and achievement (Reivick & Shatte, 2002, p. 159). In the Qur'an, many verses explain the role of women in the public domain or the bargaining men and women in business or work to meet the needs of life, namely QS. Al-Nisa': 32, QS Al Nahl: 97, Qs Al Nisa: 124, QS Ibrahim: 7, and QS Al Isra:

27, QS At-Thalaq:6-7 QS al Baqarah: 228. These verses indicate the equality between men and women so that women can take on roles according to their wants. In the sense that the concept of 'Muballab' is well realized, the following can be concluded from the verses that allude to *Mubadalah*:

The four points presented in this text all emphasize the importance of gender equality in various aspects of life. Firstly, there should be equality of rights between men and women, both in public and domestic domains. This means that women should have the same opportunities and rights as men in all areas of life. Secondly, consultation between men and women should be present in household matters, including managing children. This acknowledges the importance of both parents in the upbringing of their children. Thirdly, women and men have the same capacity regarding religiosity and should be able to compete in goodness on an equal footing. Finally, men and women should receive equal rewards if they act equally regarding *Amar makruf nahi munkar*, which promotes good and forbids evil. These points highlight the need for gender equality and the recognition of the capabilities of both men and women.

The verses on the role of women in the public sphere in socio-economic improvement will be analyzed with the *cum Maghza* approach, which will then be linked to the resilience that must be applied. The verse about taking the role of women in the public domain is QS an-Nisa verse 32, while the verse on resilience will be taken from QS al-Baqarah 155-156.

Linguistic analysis and historical context of the verse

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ ۖ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۗ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَلِلنِّسَاءِ

نَصِيبٌ مِّمَّا كَسَبْنَ ۗ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

“And do not be jealous of the bounty that Allah has given some of you to others over others. (Because) for men, there is a share of what they earn, and for women (also) there is a share of what they earn. Ask God for part of His bounty. Truly, God knows all things.

This verse includes *madaniyah* because it descended from Medina. Then, the *asbab nuẓul* (because of the descent) of this verse is to tell about the answers to the questions of the female companions to the Prophet about the unequal position between men and women. They complained that they could not fight like male friends, so they could not be martyred, not the same in obtaining inheritance. This verse answers that question. The general interpretation of this verse, as stated by Ibn Kathir in his commentary, refers to the prohibition of envying something that is more directed at material possessions. Still, envy is allowed in religious matters, one of which is the envy of riches because they want to give charity (Al-Maragi & Ahmad, 1993).

Another supporting statement states that the letter an-Nisa verse 33 was revealed to emphasize that Allah is fair to His male and female servants to obtain forgiveness or reward. In a hadith, Umm Salamah said: "Men fight, while women do not, and we women only get half the inheritance from men." Allah revealed this verse as a warning not to be jealous of Allah's decree. (Al-Wâhidî & Al-Hasan, 1991, p. 99). Al-Sya'rawi said this verse is about the freedom of both women and men to believe because all creatures will receive the results of practice based on their beliefs. The freedom to work or participate in public is included in this issue, and women or men will receive their results from what they do (Istibsyaroh, 2004, p. 162).

In Al-Maraghi's interpretation, it is explained that God has burdened men and women with various responsibilities. The men do extraordinary things to them and get a particular share of that work without the women. On the other hand, women do various jobs and get a particular share of the work without the men accompanying them. Therefore, each should not envy what has been reserved for the other (Al-Maragi & Ahmad, 1993, p. 35).

Historical-Cultural-Normative Understanding In The Public Ma'na Cum Maghza Approach

Based on the context of the revelation of the verse, it can be understood that this verse is trying to integrate with its first audience, namely the 'dominant' society, not to say pure. Suppose it is only understood literally and partially without looking at the context. In that case, it can lead to misunderstandings and a gender-biased understanding, which is contrary to the universal normative value of the Koran itself. However, most people understand that this verse applies normatively universally. This raises the division of

obligations between men and women, especially concerning the distribution of their income or capacity, even though this verse implies a recommendation to share in carrying out their obligations (Maulana & Hafidzah, 2021).

Indeed, some verse editors tend to be gender biased for the current audience. However, this was only a method so that the central message of the verse could be conveyed at that time; for example, the verse *lil Rijali Nasibu wa Li said Nasibun* (for men its share and women its share) namely in the context of men having their scope as well as women, so that there is no overlap. However, at the beginning of the verse, Allah says do not be jealous, so it can change the view that men and women are two very different types, and there is no concept of '*Mubadalah*' in them but quite the opposite (Sitepu, 2016).

The formal standards of fiqh sometimes differ from reality, especially in Indonesia. In formal standards, mothers are pampered because all public and domestic affairs are men's affairs, and women are only provided to fulfil reproductive matters (serving husband's sex and giving birth only) (Mutmainah, 2021). However, in reality, mothers have a heavy burden; apart from bearing their reproductive affairs, they are also burdened with household chores, and some even work to earn a living. At the same time, most fathers do not seem to care about it. Like that, most husbands apply arbitrarily to the reproductive rights of their wives. Even the wife's work, whether in the public or domestic sphere, is not considered. He is still positioned as a '*kanga winking*' (friend behind)' where family decisions are often based on the husband's unilateral decision.

This discrimination stems from an inaccurate understanding of the verse, a normative verse whose literal understanding is universally applied (Sahiron Syamsuddin, 2020). Even though this verse is a verse that is very tied to the cultural context and traditions that existed at the time the verse was revealed, thus, this verse literally must be interpreted as an attempt by the Qur'an to approach its first audience.

***Maghza* of the verse and its contextualization In The Public Ma'na Cum Maghza Approach**

This verse has a universal message and is also stated in the editorial at the end of the verse. Here are some of the main messages of the verse: *First*, there is no dividing or patent

role between men's and women's duties. *Second*, men and women can synergize to carry out their duties because God Himself has said they will get their respective virtues.

Then, the contextualization in Indonesia, that the public role taken by women to synergize with men has many variations and consequences. One example is in terms of the economy; a man should be a partner for women to support life, but not many men even take this condition lightly. All affairs are left to women, so male leadership is lost in this context. Especially in the family. This is a cultural construction; women finally call it a triple role, namely women as wives and mothers, as responsible for the family, and as breadwinners (Gustiana et al., 2018, p. 153).

In Indonesia, 1 (one) out of 10 (ten) heads of low-income families is a female household head, which is estimated at 1.2-1.5 million people, and the average education does not finish elementary school (Ernawati, 2013, p. 158). The uncertain and competitive era of globalization makes one's role no longer leads to ethics or norms that consider gender factors but is determined by the competitiveness and quality of people (Gustiana et al., 2018, p. 153). Seeing this condition, women as breadwinners in the family must also be able to compete in all conditions. A breath of fresh air, in the end, the public role of women itself has been affirmed by the Indonesian government. This is proven by the making of regulations or instructions of the President as a concern for the existence of women. The concern has been realized as the instruction of the President of the Republic of Indonesia No. 9 of 2000 on "Gender Mainstreaming in National Development". In this case, the target of the instruction is an effort to achieve gender equality and justice through policies (Indah Ahdiah. 1090).

Women's Resilience Plays a Role in the Public Domain

Women have played roles in the public domain for a long time, but religious realities, cultural constructions, and texts have sometimes created questions about their positions (Charlesworth & Banaji, 2022). Women who have dedicated themselves to the public and domestic spheres have different psychological needs, which is where resilience comes into play. In this regard, a recent study aimed to explore the interpretation of verses that mention the role of women in the public sphere using a thematic approach and then synchronizing them with resilient verses and their components. The research concludes that there should be no division or role of patents between men's and women's duties (Andrew et al., 2022).

Men and women can synergize to carry out their duties. Resilience can be enhanced by applying emotional regulation, desire control, optimism, causality analysis, empathy, self-efficacy, and positive achievement. The study emphasizes that understanding the role of women in the public sphere is essential, and their resilience plays a critical role in their success.

Seeing this reality must be seen from the side of the woman herself. With the triple job, it is difficult to generalize all of them with power, but there is a feminine side when they feel tired, so this is where a woman must have endurance or resilience. In the Qur'an, many verses describe this resilience, namely endurance in navigating life that all humans have trials, and behind trials, there are solutions. The ordeal must be faced as a life process to get its pleasure. (Al-Qurtubi, t.t. 409) as described in QS al-Baqarah 155-156 dan al-Insyiroh.

To face all the problems and difficulties of life, it is necessary to have a comprehensive understanding of the components of resilience to increase self-resistance. The following describes the components of resilience that must be built: *First*, regulation of emotions, namely how an individual manages his emotions when he feels emotions and how he expresses when he is emotional, according to Gross, can be done in two ways, namely considering repeated expressions and conscious emotional suppression. (Ratnasari & Suleeman, 2017, p. 35). This can be learned from the incident of the Prophet Moses, who was angry with his people who worshipped the golden cow, as mentioned in QS al-A'raf; 150.

Second, controlling desires, impulses, and desires must be appropriately managed, but every desire or desire that is pursued will inevitably be colored by various obstacles (Abdul Hameed, 2012, p. 46). Patience and gratitude are the antidotes to excessive desire, as described in the Qur'an Surah Al-A'raf 10. *Third*, optimism is a person's confidence in everything from a good and cheerful aspect. Positive thinking is a solution to overcome negative things that can reduce this optimism and has a vital role in building optimism and self-determination. (Sari, 2019, p. 10). The Qur'an also teaches us not to give up (pessimistic) as in QS az-Zumar: 53

Fourth empathy: Bullmer defines empathy as a process of one's ability to analyze and read the conditions and feelings of others to build relationships with others can be done by giving an attitude of caring appropriately for the burden of feelings experienced by others.

(Wewenkang & Moordinarsih, 2016, p. 2). The Qur'an teaches us to empathize with all people: relatives, neighbours, orphans, low-income people, and people with low incomes.

Fifth is self-efficacy; an individual can optimize all his potential and abilities if his efficacy supports it. In addition, individual success in overcoming problems can increase efficacy and vice versa. Therefore, a person's efficacy will develop after facing challenges and difficulties (Rustika, 2016, p. 19). One of the verses that can provide strong confidence in achieving success is Surah Ali Imran: 60. *Sixth*, achieve positive / take lessons. A resilient person always strives to increase his potential by reaching out or taking lessons from every inch of his life's problems. Alternatively, self-introspection is from the cause and effect of the life that is lived (Mutmainah, 2021, p. 43). Regarding this introspection, the Qur'an explains always be taqwa and always introspect on the previous days.

In addition to six things that can be done to grow resilience, namely the Sufism approach, the 3 T (*takballi, taballi, and tajalli*) (Baharun & Mundiri, 2011). First is Takhalli, emptying oneself of all the dirty qualities that block the spiritual light. Second, Tahalli, the seriousness of doing good by adorning oneself with good qualities. Third, Tajalli, feeling or awareness of Rabbani, the relationship between the servant and his creatures is more than just carrying out orders and staying away from prohibitions but with God. These 3 T's cannot be done just like that but must be done with practice and can be done after doing the components in resilience above (Mujib, 2007, p. 46).

CONCLUSION

Consideration of context in understanding a verse is needed so that the understanding obtained does not cause discrimination. The division of roles between men and women cannot be interpreted normatively and patently. However, the division of work between men and women must be balanced. The balance must also be fair, not because of living life but of social construction, so women's decisions to maintain balance by taking on roles in the public and domestic sphere must be supported in real terms. However, to maintain the psychology of women who have dedicated themselves to two sectors, namely public and domestic, they must survive or have high resilience, namely by trying several things, regulating emotions, regulating desires, empathy, self-efficacy, and being good at controlling themselves. These concepts are all very clearly explained in the Qur'an. In

addition to the resilience component, other tips in Sufism can be used to strengthen resilience: *takballi, taballi, tajalli*. The estuary of the 3 T's is that humans are expected to get closer to Allah so that there is no distance between humans and their Lord.

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