

## MEN AND THE RESPONSIBILITY OF RESTORING WOMEN'S GLORY PERSPECTIVE OF MUTAWALLI AL-SYA'RAWI IN THE BOOK OF TAFSIR AL-MAR'AH FĪ AL-QUR'ĀN AL-KARĪM

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### Abstract

*Acts of violence against women such as domestic violence (KDRT), harassment and other forms of violence are caused by the majority of men considering and positioning themselves as nobler and stronger than women. Many studies discuss men, women and gender equality from various points of view. However, research that emphasizes the full responsibility of men towards women from an interpretive perspective is still rare. This article aims to outline a discussion about men's responsibilities in maintaining and restoring the glory of women which is declining amidst the times. By using a contextual-based interpretive approach, this researcher explores the interpretation of Surah Al-Rūm verse 21 from Mutawalli Al-Sya'rawi's perspective in describing the significant roles of men and women. This research shows that men as human beings who are given superior strength and a higher status than women have the full responsibility throughout life to care for and glorify women both inside and outside the bonds of marriage, especially to restore the glory of women who are currently experiencing decline amidst the times. This study is useful as additional knowledge and theory to help awareness of the magnitude of men's responsibility in looking after women anytime and anywhere.*

**Keywords:** Restoration; The Glory of Women; Mutawalli Al-Sya'rawi.

### Abstrak

*Tindakan kekerasan terhadap perempuan seperti KDRT, pelecehan dan bentuk kekerasan lainnya disebabkan karena mayoritas laki-laki menganggap dan memposisikan diri lebih mulia dan lebih kuat dari perempuan. Banyak penelitian membahas kesetaraan laki-laki, perempuan, dan gender dari berbagai perspektif. Namun, penelitian yang lebih menekankan pada tanggung jawab penuh laki-laki terhadap perempuan dari perspektif interpretasi masih jarang. Artikel ini bertujuan untuk mengungkap pembahasan tentang tanggung jawab laki-laki dalam menjaga dan memulihkan kejayaan perempuan yang sedang menurun di tengah perkembangan zaman. Dengan menggunakan pendekatan pendekatan interpretatif berbasis kontekstual, peneliti ini mengeksplorasi interpretasi surah Al-Rūm ayat 21 dari perspektif Mutawalli Al-Sya'rawi dalam menggambarkan peran signifikan antara laki-laki dan perempuan. Penelitian ini menghasilkan bahwa laki-laki sebagai manusia yang diberi kekuatan yang lebih unggul dan derajat yang lebih tinggi dari perempuan memiliki tanggung jawab penuh dalam hidup untuk melindungi dan menghormati perempuan baik di dalam maupun di luar ikatan pernikahan, terutama untuk mengembalikan kejayaan perempuan yang saat ini sedang mengalami depresi di tengah perkembangan zaman. Penelitian ini bermanfaat sebagai tambahan pengetahuan dan teori untuk membantu kesadaran akan tanggung jawab besar laki-laki dalam merawat perempuan kapan saja dan di mana saja.*

**Kata kunci:** Restorasi; Kemuliaan Wanita; Mutawalli Al-Sya'rawi



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## INTRODUCTION

Reporting from the official website of the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia, the number of cases of violence against women in the past year from January 2024 to December 2024 was 23,022 cases. This still does not include the number of violence that occurred in the first 3 months since 2025 which is likely to continue to grow.<sup>1</sup> The high number of cases is certainly colored by various reasons. One of the reasons for the high number of cases is that the majority of men always feel more powerful over women, meaning that there are still many people who do not understand their position as men in treating and honoring women.<sup>2</sup>

The problem of violence against women has always been a crucial issue in the dynamics of life. In this modern era, there are still many people who are trapped with the old idea that women have a lower degree than men, and this is certainly not in accordance with human values and religious norms.<sup>3</sup> From a religious point of view, women occupy a very noble position. As fellow humans, women and men have the same position, the only difference is the level of devotion to God as the main barometer and not seen from the perspective of gender.<sup>4</sup> This is as stated in QS. Al-Hujurat (13) "O man, indeed We have created you, from a man and a woman. Then We made you nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most righteous, indeed, Allah is the Most Knowing, the Most Conscientious."<sup>5</sup>

Of the many problems that occur for women, one of the causes is a biased understanding of religious values. In religion, even in the text of the Qur'an, men are indeed given some advantages by God over women. However, these advantages are misunderstood, so they are not in accordance with one of the goals of the Qur'an to uphold human values regardless of ethnicity, race, and even gender.<sup>6</sup> Misunderstanding these teachings will bring the feeling that men are superior and act arbitrarily towards women, which will cause women to feel hurt and lose their glory and self-esteem.

Women's problems that continue to develop along with the times, make academics, especially interpreters, see this problem from the perspective of the Qur'an as a book that has the principle of *ṣālih li kulli zamān wa al-makān* in the hope of providing a solution in solving existing problems, including in restoring the glory of women who have recently experienced a downturn.<sup>7</sup>

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<sup>1</sup> This data is accessed through the official link of the Ministry of Women's Empowerment and Child Protection from <https://kekerasan.kemenpppa.go.id/ringkasan>, accessed on December 17, 2024 at 21.38.

<sup>2</sup> Nur Kholisatun, et al., "Aisiyiah and Women's Empowerment in Gender Equality Efforts" 2, no. 3 (2024): 306–19.

<sup>3</sup> Muhammad Al-'Aqqad, *Al-Mar'ah fī al-Qur'an*, 2 ed. (Egyptian: Nahḍah Miṣr, t.t.). 10.

<sup>4</sup> Anita Marwing and Yunus, *Women in Islam*, 1 ed. (Yogyakarta: Bintang Pustaka Madani, 2021) 8.

<sup>5</sup> Ministry of Religion of the Republic of Indonesia, *The Qur'an and Its Translation (2019 Enhanced Edition)* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019). 755.

<sup>6</sup> Marwing and Jonah, *Women in Islam* 18.

<sup>7</sup> Mariaty Podungge and Misbahuddin Asaad, "Al-Aqwam: Journal of Qur'an Studies ' and the

One of the tafsir books that specifically talks about women is the book *Al-Mar'ah fī al-Qur'ān al-Karīm* by Imam Mutawalli Al-Sya'rawi. In this book there are many discussions and sub-discussions about women in the view of the Qur'an

There are several previous studies that are almost similar to this research, one of which is an article written by Rafsan Jani entitled *Islamic Solutions in Overcoming Women's Moral Degradation Through Islamic Counseling Guidance*. This article discusses several factors that affect women's moral degradation, including weak religious understanding, and the influence of globalization and discusses solutions from the perspective of Islamic Counseling Guidance.<sup>8</sup> Another previous study that is also almost similar to this study is an article written by Dimas Yoga Pratama and friends from UIN Sunan Kalijaga Yogyakarta with the title *Empowering Women Through Islamic Education: Contemporary Perspectives and Challenges*. This article discusses contemporary perspectives and problems in empowering women through education and provides solutions and information in addition to building strategies in the field of education in the mission of sustainable women's empowerment.<sup>9</sup>

A previous study that is also almost similar was written by Abdul Hadi, a PTIQ Jakarta doctoral student, with the title *Gender Relations in Tafsir Mutawalli Al-Sya'rawi*. This study explains that the position between men and women in the Qur'an has the same position and affirms that the Qur'an has never dominated the Qur'an so that it can play a role in various aspects of life, including being a leader.<sup>10</sup> In addition, there is also a previous study written by Abdul Hadi, Sadari, and Mujiono entitled *Gender Relations in the Tafsir of Shaykh Mutawalli Al-Sya'rawi and its Social Law Application*. This research explains that the concept of gender in the Qur'an is based on the concept of Mutawalli Al-Sya'rawi as well as its social impact on the real world. According to Mutawalli Al-Sya'rawi, gender equality is not just a theory but more practical in the social order. In essence, men and women have the same position before God so socially men do not deserve to feel more noble or even intimidate women. Women also have the right to play a wider role in social life through various fields.<sup>11</sup>

From some of the previous studies mentioned above, there are differences in the focus of research. This research focuses more on re-examining the responsibility of men who have more

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Interpretation of Women's Glory Behind the Narrative of Masculine Superiority in the Qur'an ' an ( Thought Study ' Abbās Mahmūd al- " Aqqād in the Book of Al-M ar'ah Fī Al-Qur 'ān )" 3 (2024): 80–96.

<sup>8</sup> Rafsan Jani, "Islamic Solutions in Overcoming Women's Moral Degradation Through Islamic Counseling Guidance," *Academic Pulpit* 7, no. 2 (2022): 190-213.

<sup>9</sup> Dimas Yoga Pratama, 'Empowering Women Through Islamic Education: Perspectives and Contemporary Challenges', 7.2 (2024), 167–78 <<https://doi.org/10.32528/tarlim.v7i2.1865>>.

<sup>10</sup> 'Gender Relations in Tafsir Mutawalli Al-Sya'rawi', *Madani Institute*, 10.2 (2021), 83–93 <<https://doi.org/https://doi.org/10.53976/jmi.v10i2.247>>.

<sup>11</sup> Abdul Hadi, et al., "The Concept of Gender in the Tafsir of Syech Mutawalli Sya'rawi and Its Application of Social Law," *Relinesia: Journal of Religious Studies and Indonesian Multiculturalism* 3, no. 5 (2024): 273–79, <https://doi.org/https://jurnal.anfa.co.id/index.php/relinesia/article/view/2070>.

roles and powers in restoring the glory of women from the perspective of Imam Mutawalli al-Sya'rawī in his tafsir book *Al-Mar'ah fī al-Qur'ān al-Karīm*. This study uses a contextual-based *interpretative approach* approach. With this approach, the researcher conducts research on the tafsir text that is being discussed and then provides information that can be used to support the tafsir being studied.<sup>12</sup> In this case, the researcher examines the interpretation of verses related to men's responsibility in restoring women's glory and then contextualizes them with the development of the existing times. This research is considered important considering that along with the development of the times, many men with the advantages given by God are not aware of their position as female guardians and nurses, thus treating women with contemptuous treatment and tending to eliminate the glory of women themselves.

## RESEARCH METHODS

In this study, the researcher uses a contextual-based interpretive approach to explore the responsibility of men in restoring women's glory from the perspective of Mutawalli Al-Sya'rawi's interpretation. The interpretive approach focuses on understanding the meaning and context of interpretation texts relating to women and men's responsibilities, allowing researchers to delve deeper into how such interpretations can be applied in today's social context. In addition, the contextual approach considers the social, cultural, and historical contexts that influence the understanding of gender and the role of men and women in society, which is important to understand the dynamics that exist and how interpretation can provide solutions to the problems faced by women today.

The data sources in this study include tafsir texts, where the tafsir book "*Al-Mar'ah fi Al-Qur'an Al-Karim*" by Mutawalli Al-Sya'rawi is the main source. The researcher will analyze relevant verses, especially Surah Al-Rūm verse 21, which describes the relationship between men and women and the responsibilities of men towards women. In addition to the tafsir texts, the researcher also collected data from various literature that discusses gender, violence against women, and men's responsibilities in religious and social contexts, including relevant articles, books, and previous research.

The data collection technique used is literature study, where researchers conduct literature reviews to collect relevant information and data from various sources. This includes analysis of commentary texts, books on gender, as well as scientific articles that discuss related issues. In addition, the researcher will also analyze the text by reading, understanding, and interpreting the meaning of verses related to men's responsibility to women, as well as comparing the interpretation

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<sup>12</sup> Sahiron Syamsuddin, "Approach and Analysis in the Research of Tafsir Texts an Overview," *WATER* 12, no. 1 (2019): 24, <https://doi.org/https://doi.org/10.22548/shf.v12i1.409>. 138.

with the current social context to find its relevance.

The data obtained from text and literature analysis will be analyzed qualitatively. The researcher will identify the main themes that emerge from existing interpretations and literature, as well as how these themes relate to men's responsibility in restoring women's glory. Researchers will also relate the results of the analysis to current social and cultural conditions, as well as the challenges faced by women in society, to provide a deeper understanding of how men's responsibilities can be implemented in modern contexts.

To ensure the validity and reliability of the data, the researcher will triangulate the sources, namely comparing information from various sources to ensure the consistency and accuracy of the data obtained. By using this research method, it is hoped that the research can make a significant contribution in understanding the responsibility of men in restoring women's glory and provide new insights in gender studies and interpretation.

## RESULTS AND DISCUSSION

### Biography of Mutawalli al-Sya'rawi

Mutawalli Al-Sya'rawi is a prominent figure in the field of tafsir who was born on April 15, 1991 in Daqaqus, Mayyit, Ghamair, Dakhaliyah with the full name Muhammad Mutawalli al-Sya'rawi al-Husaini. He was born into a simple family environment. His father worked as a farmer and was known as a pious and diligent worshipper. So it's no wonder that his father has a big role in raising, educating, and shaping his personality.<sup>13</sup>

Mutawalli al-Sya'rawi's educational track record began by memorizing the Qur'an to Shaykh 'Abd al-Majīd Pasha and was able to complete it at the age of 11. His formal education was pursued in Al-Azhar Egypt starting from elementary school in 1926 AD, high school in 1936 AD, and college with a major in Arabic in 1937 AD, until he obtained *the title of 'Alimiyyat* (Doctor) in 1941 AD. Not only that, he also entered Dirasah 'Ulya to study other disciplines such as psychiatry, history and management of education, health education and other sciences. After his education, Imam Mutawalli al-Sya'rawi became a teacher in several educational places, starting from Ma'had al-Azhar Thanta, Ma'had Alexandria and Ma'had Zaqaziq. In 1951 he became a lecturer in Tafsir and Hadith at Malik bin Abdul Aziz University, Makkah. Apart from being a teacher, he has also held several important positions, such as the Ministry of Waqf Gharbiyah in 1961, a researcher of Arabic studies at Al-Azhar University in 1962, and the Head of the Al-Azhar Library in 1964.<sup>14</sup>

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<sup>13</sup> Hermansyah, "Methodological Analysis of the Tafsir of Sheikh Mutawalli Al-Sya'rawi" 15, no. 6(2021): 42–54, <https://doi.org/https://jurnal.alhikmah.ac.id/index.php/elhikmah/article/view/117>.

<sup>14</sup> Jihan Rahmawati, "The Contribution of Ash-Sya ' Rawi to the Development of Tafsir (Study of the Book of Tafsir Ash-Sya ' Rawi)', 1.1 (2022), 39–49 <<https://doi.org/https://doi.org/10.30984/mustafid.v1i1.471>>.

Mutawalli al-Sya'rawi as a prominent scholar of tafsir, is a scholar who is quite productive in his field, this can be seen from the many books written by him, such as *al-Mukhtār min tafsīr al-Qur'ān al-Karīm*, *mu'jizat al-Qur'ān al-Karīm*, *al-Qur'ān al-Karīm Mu'jizat wa Minhaj*, *al-Isrā' wa al-Mi'rāj (Mu'jizat al-Kubrā)*, *al-Qaṣaṣ al-Qur'ānī fī Surah al-Kahfī*, *al-Mar'ah fī al-Qur'ān al-Karīm*, *al-Ghaib*, *Mu'jizat al-Rasūl*, *al-Halāl wa al-Harām*, *al-Hajj al-Mabrūr*, *Khāṭir al-Shaikh al-Sya'rawī Haula 'Umrān al-Mujtama'*, *al-Sihr wa al-Hasd*.<sup>15</sup>

### Women in Historical Review

In historical review, women have a very dark past. Before Islam came, the previous people felt ashamed and humiliated when giving birth to daughters. This history is as stated in QS. Al-Nahl (16): 58-59.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ

When one of them was given news of the daughter, her face turned black and she was very angry (sad and ashamed). He hid from the crowd because of the bad news that was brought to him. Will he keep it in humiliation or will he bury it in the ground (alive)? Remember, how bad (the verdict) they imposed!<sup>16</sup>

Women in the past were considered a disgrace to the family because girls were weak children and were considered unable to fight. The family that gave birth to a daughter would bury her alive to make up for the shame. This action clearly violates religious values and human values. The dark history of women in the past and the biased understanding of some normative postulates without being equipped with sufficient knowledge in understanding the verses are the main things that underlie the development of a partisan culture among the community that makes them dichotomy and discriminate against women. One of the verses that is often understood by the majority of people is QS. Al-Baqarah (2): 228 and QS. Al-Nisa (4): 34. These two verses do briefly illustrate that men are nobler than women, but they are often understood without reading more deeply about the interpretation of the two verses. This misconception makes women often considered inferior subjects to men and must be completely subject to the authority of men who feel more noble. Even women are often ignored for their right to receive education and welfare in life.<sup>17</sup>

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<sup>15</sup> His method of interpretation, 'Mutawalli al-Sya'rawi and his method of interpretation:', 1.2 (2013), 120–34 <<https://doi.org/https://doi.org/10.24252/ad.v2i1.1429>>.

<sup>16</sup> Ministry of Religion of the Republic of Indonesia.

<sup>17</sup> Rinaldi and Yulfa Lumbaa, "Gender Equality' Women's Struggle in Facing Discrimination,'"

After Islam came with one of its teachings that highly respected and glorified women, it made women rediscover their identity, honor, and glory. After Islam, women are no longer subjects who must obey male authority, but Islam teaches that men and women are equal beings and have the right to play a role in various fields without dichotomies and discrimination.<sup>18</sup> With the advent of Islam, it has indirectly raised the dignity of women and as a form of disapproval of patriarchal culture that tends to dwarf and insult women. Men and women as fellow humans, their glory in the sight of God and the social environment is not determined by gender but measured by their behavior, worship, and capacity for knowledge.<sup>19</sup>

### **The Degradation of Women's Glory in the Development of the Times**

At first, women were positioned as lowly and despicable creatures, but along with the arrival of Islam, women became human beings who had a special and noble position in religious views. This is strengthened by various normative postulates both in the Qur'an, hadith, and other literary sources. In essence, none of these normative postulates hint at any act of insult and discrimination against women in various aspects of life.<sup>20</sup> So that as fellow humans and religious beings who uphold human values, they have the same responsibility to maintain and maintain these values.

The glory of women is a religious value and teaching that must always be maintained at all times, considering that women are also human beings glorified by God. More deeply, the glory of women must continue to be maintained because women are precious creatures in giving birth as well as the first educators of the younger generations who will continue the struggle of their predecessors to serve religion, nation, and society through various aspects of life.<sup>21</sup>

Along with the development of the times, where promiscuity is increasingly crowded, the value of women's glory has declined. Not only domestic violence (KDRT) tends to make women the object of violence, but beyond that there are more actions in various forms and ways that tend to hurt and degrade women. Among the acts that tend to harm women, namely sexual bullying or harassment, sexual torture, sexual slavery, intimidation or attacks with sexual nuances including threats and threats of rape, sexual control including the coercion of clothing and discriminatory

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*Speech: Journal of Communication, Social, and Humanities Sciences* 2, no. 3 (August 2024), <https://doi.org/https://doi.org/10.47861/tuturan.v2i3.11o7>.

<sup>18</sup> Arif Budi Raharjo, 'The Position of Women in the Social History of Islamic Education', 135–48.

<sup>19</sup> Miftakhul Arifin, Ainur Rosyidah, "The Role of Women in Islamic Leadership," *JIPSKI: Journal of Education and Islamic Studies* 2, no. 1 (2024): 61–70, <https://ejournal.stai-mas.ac.id/index.php/jipski>.

<sup>20</sup> Murtadha Muthahharri, *Women's Philosophy in Islam*, 1 ed. (Yogyakarta: Rausyanfikir Institute, 2012) 105-106.

<sup>21</sup> Marlina Marlina, Reni Tasari, and M Tasdiq, 'The Concept of the Personality of a Millennial Muslim Woman in the Era of the Industrial Revolution (Amazing Stories Book Review)', *JUPIN (Journal of Islamic Education Nusantara)*, 2.2 (2023), 152–72 <<https://doi.org/10.30599/jupin.v2i02.744>>.

rules based on morality and religion, forced abortion, punishment with sexual nuances, forced marriage for minors, forced prostitution, forced pregnancy, nuanced traditions sexual, as well as contraception and forced sterilization.<sup>22</sup>

The glory of women in the midst of the development of the times, is a challenge that must be shared together, both from women themselves and men who in terms of intellect, ability and mentality exceed women. Men, although still do not have family ties with women, still have a wide responsibility to maintain women's honor and glory by not taking various actions that can bring down women's self-esteem and glory.<sup>23</sup>

Men and the Responsibility of Restoring Women's Glory Perspective Mutawalli Al-Sya'rawi

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِقَوْمٍ يَعْتَكِرُونَ ٢١

Among His signs is that He created spouses for you out of your own kind so that you may feel at peace with him. He makes among you a sense of love and affection. Indeed, in such things there are indeed signs (of Allah's greatness) for those who think.<sup>24</sup>

God created creatures in pairs to complement each other. This concept of pairing indicates that everything that is paired needs each other and if one of them does not exist it will give rise to imperfections. Likewise, human beings were created by God in pairs between men and women because they needed and complemented each other.<sup>25</sup>

Some people think that men and women are two different and competing creatures, when in fact they complement each other and differ only in physical terms. According to Imam Mutawalli Al-Sya'rawi, men and women are like day and night which are visibly different, but they help each other in building a harmonious life. The daytime is used by the majority of people to work for the sustenance of Allah SWT and the night is used to rest so that the body remains full of energy to face the next day.<sup>26</sup>

More clearly, Imam Mutawalli Al-Sya'rawi continued that men and women are only physically different but they are creatures who help and complement each other. Men work hard to

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<sup>22</sup> Lusia Palulungan, Muhammad Taufan Ramli, and M Ghufuran, *Women, Patriarchal Society & Gender Equality, BaKTI: Eastern Indonesia Knowledge Exchange*, 1st edn (Makassar: Yayasan Bursa Ilmu Kawasan Kawasan Emas Timur Indonesia (BaKTI), 2020).

<sup>23</sup> Husnul Khatimah, 'Revitalization of Khitbah Values in Hadith as an Effort to Maintain Women's Glory (Thematic Hadith Analysis)', *El Nubuwwah: Journal of Hadith Studies*, 1.1 (2023), 30–45 <<https://doi.org/10.19105/elnuwwah.v1i1.8433>>.

<sup>24</sup> Ministry of Religion of the Republic of Indonesia.

<sup>25</sup> Mutawalli Al-Sya'rawi, *Al-Mar'ah fi al-Qur'an al-Karim* (t.t: Maktabah Mutawalli al-Sya'rawi, 1996), 15.

<sup>26</sup> Mutawalli Al-Sya'rawi *Al-Mar'ah fi al-Qur'an al-Karim*, 16.



protect and earn a living so that the needs of the family can be met. Women have a role to educate and take care of children and take care of the home. This kind of image is a general picture of living a domestic life, although it is not entirely found in real life, because religion also does not strictly prohibit women from helping to provide for the needs of the family.<sup>27</sup>

Looking from the perspective of a man who bears the responsibility to protect and provide for his wife and children is one of the small points of view in describing men as human beings who are indeed given a higher rank by Allah SWT than women. More broadly, Imam Mutawalli Al-Sya'rawi explained that men bear a lifelong responsibility in taking care of women both inside and outside the marriage bond. Men who are aware of their position and responsibilities will never hurt and insult women before and after marriage considering that women are precious creatures that must be glorified, not played with because with them will be born a generation that will continue the struggle to defend the country and uphold religion.<sup>28</sup>

With this great responsibility, men must be able to maintain and even restore the glory of women which is currently beginning to deteriorate due to promiscuity and other actions that smell of harassment and insult to women. This is confirmed by the words of Allah SWT in QS. Al-Baqarah (2) وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ. The degree referred to in the verse is not a degree of glory which means that men are nobler than women so that they can treat women as they please. But what is meant by degree in the verse is the degree of responsibility.<sup>29</sup> Therefore the responsibility of men is not only in marriage, but deeper than that, men, also have a lifelong responsibility to glorify women and not to hurt and humiliate women both before and after marriage

## CONCLUSION

From the above discussion and discussion, it can be concluded that God created male and female not to compete but to complement each other. Men with a higher degree than women bear the full responsibility of life to always guard, honor and not hurt and humiliate women both in the marriage bond and outside marriage, considering that women are valuable assets that must be protected because with them will be born the successors of the struggle of the nation and religion. The magnitude of men's responsibilities must be realized together as the main foundation in restoring the glory of women which has recently begun to decline due to promiscuity that is increasingly prevalent among society. Men who are not aware of this responsibility will tend to hurt and humiliate women, resulting in a loss of self-esteem and the future of women themselves.

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<sup>27</sup> Mutawalli Al-Sya'rawi *Al-Mar'ah fi al-Qur'an al-Karim*, 16.

<sup>28</sup> Mutawalli Al-Sya'rawi *Al-Mar'ah fi al-Qur'an al-Karim*, 16..

<sup>29</sup> Muhammad Ali Al-Shabuni, *Rawai'u al-Bayan Tafsir al-Ayat al-Ahkam* (Damascus: Maktabah al-Ghazali, 1980), 326.

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