

Women's Political Participation in Islamic Law: A Case Study of the West Aceh Legislative Council

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Abstract

Women's involvement in politics at the national and local levels is an important aspect of democratic state administration. However, there is still a narrative that suggests that women should not be leaders because it is considered incompatible with Islamic principles. This study aims to analyze women's involvement in politics based on the perspective of Islamic law and to find out the reality of women's involvement in politics in the West Aceh District House of Representatives (DPRK). Using empirical legal research methods and a sociological approach, this study found that Islamic law actually allows women to be involved and occupy political positions in various lines of power if the aim is to achieve the public interest, as stated in Surah An-Nisa' verse 26. Women's involvement in politics can increase policy inclusiveness and realize gender equality. However, the reality on the ground shows that women's involvement in politics in the West Aceh DPRK is still low, at only 12% for the 2024-2029 period, far below the 30% threshold specified in Article 245 of the General Election Law. This is due to several factors, including a strong patriarchal culture, lack of support from political parties for female candidates, and inappropriate religious interpretations. Therefore, this study recommends the need for a more in-depth study of the Quran and hadith with attention to gender equality aspects, as well as advocacy to raise awareness of the importance of women's involvement in politics.

INTRODUCTION

Over the past decade, there has been an increase in women's involvement in politics. Globally, many women have been elected to parliament, although parliaments are still dominated by men. Women's involvement in politics at the national and local levels is very important in state administration. Their participation has proven to be beneficial for democracy. This is because the formulation of policies will be more inclusive by considering the needs of citizens, cross-party cooperation, and sustainable peace.¹

According to Morgan and Buice, policies that support gender equality are in line with democratic principles related to justice and inclusion. Women's involvement in politics also supports gender equality by applying this approach in policy-making.² Legislators' approaches differ depending on their background and ideology, as well as their institutional context. In this regard, women are more likely to represent interests that are often overlooked. Many studies have shown that female legislators are more likely to advocate for women's rights than male legislators. In addition, women legislators are also more likely to consider the needs of life and family, as well as to pay attention to ethnic and racial minorities and marginalized groups.³ From this, it can be concluded that women's involvement in politics has a positive impact on the implementation of state democracy.

It cannot be denied that women who are elected to the legislature will not necessarily make the protection of women's rights on their agenda. Nevertheless, women's involvement remains an important factor in efforts to realize an inclusive, responsive and transparent democracy. Given the importance of women's involvement in this matter, there is a demand for a quota of women's representation in the legislature. This demand for women's representation also comes from the affirmative action contained in Law No. 7/2017 on General Elections.

In more detail, Law No. 7/2017 also explains several things in it, namely regarding Women's Representation, political parties participating in the election must have a minimum of 30% women's representation in the list of legislative candidates (Article 245), and women's representation in election organizers and election participants aims to increase women's participation in politics and realize gender equality. As well as the Theory of Political Participation, namely the Theory of political participation in Law No. 7/2017 includes the principles of direct, general, free, secret, honest, and fair in general

¹ National Democratic Institute, "Why Women In Politics?," 2013.

² Emma Turiño González and Mar Martínez Rosón, "Ideology on Trial. Attitudes toward Sexual Politics among Latin American Legislators," *Analecta Política* 14, no. 27 (2024).

³ National Democratic Institute, "Why Women In Politics?"

elections and political participation of citizens guaranteed by law through elections, referendums, and the right to express opinions.

There is a demand for women's representation in the legislature, but in reality their representation in Indonesia still does not meet the threshold set in the Election Law. The biggest challenge to achieving this is related to cultural and structural issues.⁴ Culturally, there are still many people who think women are not suitable to be leaders and be in the political sphere. They see women as more suited to roles in the private sphere, such as taking care of the household. Structurally, men have long dominated political parties and government. This has resulted in a tendency to create conditions that make women feel uncomfortable to get involved and have difficulty accessing political support.

In relation to the cultural issues that make women's representation low, there is the issue of religious understanding. As a country with a majority Muslim population, there are still many of them who see women as not equal to men. This condition occurs because of a one-sided interpretation of the Quran that is intended to maintain the understanding that women have a lower position and are not suitable to lead. Meanwhile, hadiths that mandate gender equality are questioned for their validity and interpreted partially. This makes women even more subordinated.

The province in Indonesia that specifically implements Islamic law is Aceh. In Aceh, there are local regulations called Qanuns where some of these Qanuns regulate the implementation of Islamic shari'a, Islamic shari'a courts, and so on. One of the districts in Aceh Province, namely West Aceh district. The government of West Aceh is committed to implementing Islamic law and enforcing Islamic sharia by implementing the applicable qanun. The implementation of Islamic law has made the government of West Aceh cleaner and shari'i. The application of Islamic law certainly has an impact on women's involvement in politics. Because the application of law affects the culture and structure of society.

One of the narratives that inhibits women from entering politics is that women should not vouch for leaders because it contradicts sharia.⁵ Raihal Fajri stated that this narrative is one of the reasons why women in Aceh are not willing to join politics. Although such narratives continue to emerge, research related to the reality of women's involvement in politics in West Aceh has never been done before. However, there are several previous

⁴ Marsyifa Novia Fauziah, Mochamad Faizal Rizki, and Rachmat Ramdani, "Tantangan Keterwakilan Perempuan Dalam Politik Formal," *Jurnal Ilmu Pemerintahan Widya Praja* 49, no. 1 (2023): 12–22.

⁵ Nicky Aulia Widadio, "Pilkada Aceh: Perempuan Dibilang 'Haram' Jadi Pemimpin, Syariah Atau Politik Praktis?," *BBC News Indonesia*, November 15, 2024, <https://www.bbc.com/indonesia/articles/c1ml75j109jo>.

studies that also discuss women's involvement in politics based on Islamic law. One of them was conducted by Asif who concluded that according to Yusuf al-Qardhawi women are allowed to carry out social roles as long as they do not conflict with social interests. women can also act as president and join the legislature because their leadership is carried out collectively, unlike the caliph.⁶ Another study that discusses this issue was conducted by Faizal who concluded that basically there is no Fiqh book that states that women are prohibited from becoming leaders.⁷ These two studies have differences with this research, which in addition to looking at issues based on the perspective of Islamic law, also discusses the reality of women's involvement in politics in West Aceh, which applies Islamic law. With this research, researchers are interested in further discussing these issues. This research itself is intended to determine the involvement of women according to Islamic law and its reality in the West Aceh legislature, namely the West Aceh District People's Representative Council (DPRK). Based on this background, the formulation of this research problem includes How is women's involvement in politics based on islamic law? and what is the reality of women's involvement in politics at the West Aceh DPRK?

The purpose of this study is to determine the involvement of women in politics based on to what extent does Islamic law permit women's political involvement, and how is this reflected in the practices of the DPRK West Aceh?

METHOD

This research is included in the type of empirical legal research, this research does not examine positive law as secondary data, but rather looks at the reality of the application of law in people's lives. In accordance with the type of research, the approach used in this research is the sociology of law approach, which analyzes the reactions and interactions that occur when the norm system is applied in society. The type of data used to analyze is primary and secondary data. The primary data was obtained through interviews with resource persons, namely the Chairman of the West Aceh DPRK. The interview was conducted through a Google form with a column feature to answer the questions prepared by the researcher, while secondary data was obtained from literature that serves to complement the primary data.⁸

⁶ Asif Trisnani, "Peran Perempuan Dalam Politik Menurut Yusuf Al-Qardhawi," *Kalimah: Jurnal Studi Agama-Agama Dan Pemikiran Islam* 19, no. 2 (2021): 209–27.

⁷ Liky Faizal, "Perempuan Dalam Politik (Kepemimpinan Perempuan Perspektif Al-Qur'an)," *Jurnal Tapis: Jurnal Teropong Aspirasi Politik Islam* 12, no. 1 (2016): 93–110.

⁸ Yunita Sari, *Strategi Komunikasi Efektif Guru Dan Siswa Taman Kanak-Kanak* (Yogyakarta: Deepublish, 2023).

The data is processed through several stages starting from data inspection, data tagging, data classification, and data systematization. The data analysis is descriptive, namely compiling a representation or description of the object of research in accordance with the results of the research. In this case the researcher does not justify the research results, but only interpret the data. The analysis was carried out with a qualitative approach. Afterwards, conclusions were made through the deductive method.

RESULT AND DISCUSSION

1. Women's Involvement in Politics Based on Islamic Law

Politics refers to efforts to solve people's problems using laws and regulations that are intended to achieve benefits and avoid various things that can harm the community.⁹ In Arabic, politics is called *Siyasah*, while specifically Islamic politics is called *Siyasah Syar'iyah*, which means the rules of wisdom in conducting state administration based on Islamic law. According to Abdul Wahab Khalaf, *Siyasah Shar'iyah* refers to the process by which the Islamic government manages public affairs in order to provide benefits and prevent harm based on Islamic law and also the general principles of Islamic law, although it may not be in accordance with the views of the *ulama'* *mujtahid*.¹⁰

In the interpretation of Islamic law, two typologies of thought emerge, namely progressive and conservative typologies. Both show differences in their way of thinking. Progressive thinkers interpret Islam in an open manner, which is adapted to developments that occur in modern life, so that there is often a development of thought. In contrast to conservative Islam, which applies Islam limited to what is explicitly commanded or has been done by the Prophet and the Companions, meaning that it is limited to what is mentioned in the Quran.¹¹ Regarding women's representation in politics, there are two different views, the first from conservative *fiqh* experts and progressive *fiqh* experts. Conservative *fiqh* experts generally recognize that women and men have equal rights and obligations, but have different roles in practical politics. This is because these positions are closely related to decision-making that affects the wider community, such as judges who make decisions and affect the fate of a person. Then the decisions made by the legislature and the executive that affect the welfare of the country. The strength of this influence makes conservative *fiqh* experts state that different

⁹ Muhammad Zainudin and Ismail Maisaroh, "Posisi Wanita Dalam Sistem Politik Islam," *MIMBAR: Jurnal Sosial Dan Pembangunan* 21, no. 2 (2005): 178–95.

¹⁰ Yulia Ibrahim, Nur M Kasim, and Suwitno Y Imran, "Hak Perempuan Berpolitik Dalam Perspektif Hukum Islam," *Jembatan Hukum: Kajian Ilmu Hukum, Sosial Dan Administrasi Negara* 1, no. 1 (2024): 32–41.

¹¹ Risky Ilham Binatra Gustam, "Islam Progresif Dan Islam Konservatif Kader Muda Muhammadiyah Surabaya" (Universitas Islam Negeri Sunan Ampel Surabaya, 2021).

treatment is needed. In this case, the views of several conservative fiqh experts on politics are described:¹²

a. Judicial Power (Wilayah Al-Qadha)

By its nature, this power is coercive, so the guardian of the office must meet several requirements. These conditions include being Muslim, adult, sensible, physically and mentally healthy, fair, and understanding sharia law. Meanwhile, gender continues to be questioned. Malik Bin Anas, Shafi'i and Ahmad Bin Hanbal stated that women should not hold this position for several reasons, namely: first, women have less intelligence than men while the position requires superior intelligence. Secondly, it may cause fitnah because the position requires women to deal with many men. Thirdly, women have never held this position in Islamic history. In relation to the primacy of men, Az-Zamakhshari (467-538 AH), a Mu'tazilah thinker, mentioned that men have several advantages over women, these advantages are their intellect, firmness, strong determination, physical strength, writing ability, and also courage. Different views and reasons come from the Hanafi school and Ibnu Hazm Al-Zhahiri who say that women are allowed to become judges with some restrictions, namely only in cases that do not include serious crimes (hudud and qishash).

b. Legislative Power

This power is very important because it is authorized to compile and enact laws that affect the political law of the state. Related to this, Al-Mawardi and Abu Ya'la stated several conditions called ahlul halli wal'aqdi, namely: can have a head of state and fair with the completeness of the criteria. They do not directly mention that women are not allowed to fill this position. According to Husein this may be because they have mentioned that women cannot fill positions that are lower than the legislature, such as the judiciary, prime minister, and ministers, this is on the grounds that women are not qualified. In line with Al-Maududi who stated that women are not qualified to fill positions in the legislative power because it can make them involved in association with men. He adds that the legislative power also determines the outline of the state's direction so it cannot be equated with the faqih.

Indeed, the thought of conservatives that women should be limited in their involvement in politics because of their intellectual abilities was also influenced by the circumstances at that time. Considering that before the arrival of Islam or during the Jahiliyyah period, the role of women was very limited and discriminated against. In that

¹² Husein Muhammad, *Fiqh Perempuan*, ed. Yudi and Faqihuddin Abdul Kodir (Yogyakarta: IRCiSoD, 2019).

era, patriarchy was cultured in the social structure so that men dominated various aspects of life both in the social and family spheres. In addition, it was difficult for women to pursue formal education, so they had less ability to think compared to men who had access to it. Therefore, the views of conservative fiqh adherents in the 467-538 AH era, such as Az-Zamakhshari, concluded that men had the advantage of reason over women.

The views of some conservative fiqh experts can be refuted by progressive fiqh experts who are able to prove that women can enter the political world like men. In relation to judicial power, Ibn Jarir ath Thabari and Al-Hasan Al-Bashri mentioned that women can occupy the position of judge. They base it on the fact that women can act as muftis and equate it with the position of judge. Whereas muftis are tasked with explaining religious law based on scientific analysis, judges also have the same task. Thus, women can become judges. In relation to legislative power, Dr. Sa'id Ramadhan al-Buthi mentions that women can fill positions in legislative power. Because deliberation (shura) has similarities with fatwa, then the legislature has similar functions with mufti. Given that women can become muftis, then it is appropriate that women can also become legislators.

Today, the idea that men have more intelligence and knowledge than women, which is then used as a basis for stating that women cannot be involved in politics, is also debunked. It is said to be refuted because in reality, women can carry out these tasks and are no less than men. The Quran also mentions that women are capable of leading a country, for example the story of Queen Bilqis who led the country of Saba democratically to make her country safe and prosperous.¹³ This is mentioned in Q.S. Al-Naml [27]:23), which reads:

Meaning:

"Verily I found a woman ruling over them (the people of the land of Saba'). She was endowed with everything and had a great throne."

According to Buya Hamka, there are several characteristics of Queen Bilqis' leadership mentioned in the Quran, which include: First, wise and democratic. This is implicitly found in Surah An-Naml verses 29-32 where Queen Balqis always deliberated on important letters. Second, diplomatic and promoting peace as reflected in Q.S An-Naml verses 32-36. Facing King Solomon, Queen Bilqis conducted diplomacy to avoid war. Third, intelligent and thorough where she is always careful before taking an action as mentioned in Q.s An-Naml verse 42. In this modern era, there have been many concrete

¹³ Yusuf Fadli, "Islam, Perempuan Dan Politik: Argumentasi Keterlibatan Perempuan Dalam Politik Di Indonesia Pasca Reformasi," *Journal of Government and Civil Society* 1, no. 1 (2017): 41-63.

examples where women are able to occupy political positions in state administration and their performance is no less than men. an example is the State of Finland whose executive power is dominated by women. this country is able to become the happiest country for 7 years in a row.¹⁴ From the story of Queen Bilqis and women's involvement in politics in Finland, it can be concluded that women are indeed capable of being involved in politics.

Several studies have also shown that women are not lacking in intellect and knowledge when compared to men. Haeir mentions that "*general intelligence does not differ between men and women*". In line with this, Speke also mentions that women and men have equal cognitive capacity¹⁵ In addition, intellectual and emotional intelligence are also basically influenced by various things, such as environment, education, health, life experience, parenting, etc. In this modern era, women can have the same intellectual abilities as men because of the open access to education. This is different from the Jahilliyah era where the majority of women only played a role in the domestic sphere and did not have access to formal education. This is what made half sense said against women in matters of testimony at that time.¹⁶

The view that women lack intellect and knowledge is the result of social construction that subordinates women. This is inseparable from patriarchal ideology which is considered to systemically maintain male dominance over women. This patriarchal thinking is still maintained by many Indonesians, characterized by male dominance in decision-making and society's rejection of egalitarian structures in the public and private spheres.¹⁷

Women's involvement in politics may put them in conflict with many men. Ikhtilat is widely used as an excuse to prohibit women from joining political affairs. However, if traced further, in shari'ah both can interact in permissible matters, such as in commerce, representation, education, health, etc.¹⁸ The interaction of women and men in politics is included in the permissible matters because it is included in the affairs of representation.

¹⁴ CNN Indonesia, "Finlandia Jadi Negara Paling Bahagia Di Dunia 7 Tahun Berturut-Turut," March 20, 2024, <https://www.cnnindonesia.com/gaya-hidup/20240320104020-269-1076533/finlandia-jadi-negara-paling-bahagia-di-dunia-7-tahun-berturut-turut>.

¹⁵ Richard Lynn and Satoshi Kanazawa, "A Longitudinal Study of Sex Differences in Intelligence at Ages 7, 11 and 16 Years," *Personality and Individual Differences* 51, no. 3 (2011): 321-24, <https://doi.org/https://doi.org/10.1016/j.jpaid.2011.02.028>.

¹⁶ Habibullah, "Hadis Tentang Perempuan Setengah Akal Dan Agamanya," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 11, no. 2 (2020), <https://doi.org/10.24252/tahdis.v11i2.17138>.

¹⁷ Parveen Azam Ali and Paul B Naylor, "Intimate Partner Violence: A Narrative Review of the Feminist, Social and Ecological Explanations for Its Causation," *Aggression and Violent Behavior* 18, no. 6 (2013): 611-19, <https://doi.org/https://doi.org/10.1016/j.avb.2013.07.009>.

¹⁸ Kana Kurniawan, *Perempuan Dalam Perspektif Hukum Islam Dan HAM*, ed. Inda Kartika (Jakarta: Publica Indonesia Utama, 2022), <https://books.google.co.id/books?id=oDd9EAAQBAJ>.

Progressive fiqh experts call for women to be allowed to fill political positions. According to Ibnu Qayyim Al-Jauziyah, matters related to society and politics should prioritize benefit, even though this mechanism has never been carried out by the Prophet Muhammad SAW. and also not found in God's revelation. In this context, what determines is its compatibility with shara' or not contrary to religion, and not what religion / shara' explicitly commands.¹⁹ Ibnul Qayyim explains that the latter rule can actually reduce the function of religion, so that the purpose of religion is not achieved, whereas based on Surah An-Nisa' verse 26 religious law is intended to show the right path for human benefit. To make it easier to understand, the application of Ibn Qayyim's views in the context of women's involvement in politics, namely:

Table 1. Kemaslah as the Foundation of Politics according to Ibn Qayyim Al-Jauziyah in the Context of Women's Role

Aspects	Thoughts of Ibn Qayyim Al-Jauziyah	Implications for women's involvement in politics
Prosperity	In the field of society and politics, it should prioritize benefits, including those that have never been done by the Prophet Muhammad and are also not found in God's revelation.	Women's involvement in politics provides benefits to society and the state, namely state policies that are more inclusive and just, strengthening democracy, etc. Thus, her involvement can be justified even though it has never been done by the Prophet Muhammad and is also not found in God's revelation.
Sharia Compliance Aspect	It must still be in accordance with Shara' or not contradictory to religion.	Yusuf al-Qaradhwai mentioned that there is no qath'i evidence that women are prohibited from engaging in politics, ²⁰ so it can be done.
Principle of Justice	Justice is an Islamic teaching that covers all matters of life. ²¹	The prohibition of women's involvement in politics is a

¹⁹ Muhammad, *Fiqh Perempuan*.

²⁰ Setiawati et al., "Islam Dan Kepemimpinan Perempuan: Prototipe Leadership Ratu Balqis Perspektif Tafsir Al-Azhar."

²¹ Syaiful Muhyidin, "Konsep Keadilan Dalam Alquran," *Al-Riwayah: Jurnal Kependidikan* 11, no. 1 (2019): 89–108.

discriminatory act that is contrary to the principles of justice.

The religious goal of benefit in state administration is realized by implementing a democratic system based on the constitution. Women's involvement in politics at both the local and national levels has proven to be a boon to the implementation of democracy. Through women's involvement, the formulation of public policies will be more inclusive, consider the needs of citizens, encourage cross-party cooperation, and sustainable peace.²² Moreover, it can support gender equality by applying a gender approach in policy-making.

Based on this description, it can be concluded that women should be able to fill political positions in various lines of power if they are intended to achieve benefits. The filling of political positions should not be done with discrimination based on gender, which actually results in injustice because the formulation of policies that do not consider the impact of gender. What needs to be considered in filling political positions should be the competence and capacity of candidates, as well as their life history. This is in accordance with Q.S Al-Hujurat: 13 which does not differentiate the position of women and men, but sees it based on the quality of their devotion.

2. Women's Involvement in Politics at the West Aceh Regency/City House of Representatives (DPRK)

West Aceh is one of the districts in Aceh Province. The district has an area of 2,927.95 km². In terms of location, this district is directly adjacent to the Indian Ocean. This district is the result of a legal community unit that is given special authority to manage its own government with a Regent as its leader. One of the elements of government administration in this regency is the Regency People's Representative Council (DPRK). Members of the DPRK are elected through elections.

The functions, duties and powers of the DPRK are regulated in Law No. 11/2006 on the Governing of Aceh, specifically in Chapter VII. Article 22 states that the DPRD has three main functions: legislative, budgetary, and finally supervisory. Furthermore, Article 24 regulates the duties and authority of its elements. Judging from their duties and powers, it can be seen that the DPRK is very important in the administration of West Aceh District. This is because the legislative function performed by drafting Qanuns will be used as the basis for governance. Moreover, the DPRK's authority to supervise the use of funds is important to ensure that funds are allocated fairly and efficiently.

²² National Democratic Institute, "Why Women In Politics?"

In West Aceh, women's representation in politics, especially in the DPRK, is still very low. It is said to be low because it has not met the threshold of women's representation specified in the Election Law. In fact, Article 245 of the Election Law states that candidates must contain a minimum of 30% female representation. This is intended so that women can be actively involved in politics, including in the DPRK. In reality, women's representation in West Aceh from previous years until now is still far from this threshold. To clarify, below is a table showing women's representation in the DPRK of West Aceh District:

Table 2 : Seat Acquisition Data for Men and Women in the DPRK of West Aceh District

Period	Number of Seats	Number of Male Members	Number of Female members	Percentage Number of female members
2015-2019	25	23	2	8%
2019-2024	25	23	2	8%
2024-2029	25	22	3	12%

Source: Central Bureau of Statistics (BPS)

Based on this table, it can be seen that in the 2015-2019 period and the 2019-2024 period, women's representation in the West Aceh DPRK was only 8% or 2 people out of 25 seats. Although in 2024-2029 there was an increase, the increase was not significant. The addition of only 1 female DPRK member brings the total number of female members to 3 out of 25 seats. Thus, the percentage of representation also still does not meet the threshold specified in the Election Law.

In terms of quantity, women's representation in the West Aceh DPRK is still low, but there has been significant progress towards women's involvement in the DPRK. In the 2024-2029 period, the West Aceh DPRK was led for the first time by a woman, Siti Ramazan. This determination was based on her personal abilities, which include high intellectual and emotional intelligence. In her position, the Chairperson of the West Aceh DPRK is able to carry out her duties and authorities well through inclusive leadership. One of these good performances can be seen in the satisfaction of the community in seeking to resolve problems faced by West Aceh ASN and THL.²³ This is proof that women are capable of being actively involved in politics.

Rahma Hidayati believes that the election of a woman as the Speaker of the West Aceh DPRK for the first time can bring good changes in the implementation of DPRK duties.

²³ Redaksi Koran Independen, "Ketua DPRK Aceh Barat Hj. Siti Ramazan, SE: Pemimpin Legislatif Dengan Kecerdasan Emosional Tinggi," February 16, 2025, <https://koranindependen.co/2025/02/16/ketua-dprk-aceh-barat-hj-siti-ramazan-se-pemimpin-legislatif-dengan-kecerdasan-emosional-tinggi/?page=2>.

This is because the women's empowerment agenda will be more considered and prioritized in the legislative process. In addition, it will also take into account the needs of women and children. This contribution will make the drafting of legislation more inclusive because it uses a gender approach, which is often not done due to the lack of involvement of women. In fact, a gender-based approach is needed to solve the problem of gender inequality through recognizing the differences between women and men in terms of the unequal distribution of resources, constraints and power. In addition, through efforts to ensure that the different needs of women and men have been identified are clearly addressed in the process of policy formulation and implementation. Also through recognizing the different impacts of policies on women and men.²⁴

Looking at the reality, it can be said that women's involvement in politics at the West Aceh DPRK is still low. The low involvement of women is due to several reasons. The first reason is the patriarchy that is still cultured in the community. Many people in West Aceh still maintain a patriarchal culture.²⁵ Patriarchy itself refers to a social structure that places men in a superior position to women.²⁶ In this case, men are considered more dominating and have higher power. This placement affects the view of the division of roles and duties, men are considered to be supposed to earn a living in the public sphere and lead the family, while women only play a role in the domestic sphere. The division of roles also applies to decision-making in various fields, where women have limited participation in decision-making in the public sphere. This makes the power to determine the structure of society dominated by men. This patriarchal culture makes it difficult for women to get involved in politics. This is because such people will tend to use their votes to elect men because they feel that women should not occupy these positions. This makes it so that despite the affirmation efforts in the Election Law, the number of elected women has not met the threshold set. In addition, the patriarchal culture also makes women less motivated to get involved in politics, which is dominated by men.

In the context of politics, the patriarchal culture in Aceh also persists to this day. This can be seen in the rejection of the appointment of the chairperson of the West Aceh DPRK by politics and society because she is a woman. The rejection was done on the grounds that women would have difficulty mingling in joint activities with the ulama in West

²⁴ European Institute for Gender Equality, *Gender Analysis* (Luxembourg: Publications Office of the European Union, 2019), <https://eige.europa.eu/gender-mainstreaming/tools-methods/gender-analysis>.

²⁵ Iis Haryani et al., "Budaya Perempuan Sebagai Objek Politik (Studi Kasus Aceh Barat Dan Nagan Raya)," *Jurnal Public Policy* 4, no. 1 (2018): 47-58.

²⁶ Ahsani Taqwiem, *Patriarki Dan Perlawanan Perempuan Dalam Konteks Bumi Manusia*, ed. Nia Duniawati (Indramayu: Penerbit Adab, 2024). H 21-22.

Aceh.²⁷ The rejection was not directed at the competence of the elected West Aceh DPRK chairperson, but rather a gender-based rejection. This shows that there is still gender-based discrimination in politics in West Aceh.

Another reason for women's low involvement in politics is the lack of support in the form of political communication to win female candidates. Political communication has long been accepted as a way to communicate vision and mission, performance, and various other messages that can influence public opinion. One form of this is through campaigns that are conducted by signaling their intentions in office to voters. Through campaigns they can make judgments based on the promises given.²⁸ Unfortunately, the support given to female candidates is often not as much as that given to male candidates.²⁹ This is because the inclusion of women as candidates is often done only to fulfill the requirements stipulated in Article 245 of the Election Law, which requires a minimum of 30% women's representation in the list of candidates submitted.

One of the reasons for the low involvement of women in politics that should be easily resolved is the misinterpretation of religion. As explained earlier, West Aceh is an area that specifically implements Islamic law. However, in reality there are still people who believe in the misinterpretation of Islamic law. The misinterpretation referred to in this context is related to women who are not allowed to become leaders, even considered haram.³⁰ Whereas as explained earlier, the values in Islam when studied carefully are very upholding of women, women have freedom of opinion and are allowed to be actively involved in politics.

In this discussion, many people interpret the Quran with less depth, so the way to solve this problem is the need for a study of the Quran and hadiths by looking at egalitarian aspects. The goal is that there is no more discrimination and inequality in life. This step is in accordance with the discussion in the Quran about humans who are given the ability to think to interpret the Quran and hadith in depth for the benefit of mankind.

Considering that currently there is a significant increase in women with qualified qualifications, the necessary way is to foster women's motivation to get involved in politics. Thus, efforts that can be made are advocating the importance of women's

²⁷ Redaksi, "DPP PAN Tunjuk Siti Ketua DPRK Aceh Barat, H. Tito: Saya Merasa Malu Dengan Ulama," 2024, <https://jabtoday.co/daerah/dpp-pan-tunjuk-siti-ketua-dprk-aceh-barat-h-tito-saya-merasa-malu-dengan-ulama/>.

²⁸ Tabitha Bonilla, *The Importance of Campaign Promises* (Cambridge University Press, 2022).

²⁹ Haryani et al., "Budaya Perempuan Sebagai Objek Politik (Studi Kasus Aceh Barat Dan Nagan Raya)."

³⁰ Widadio, "Pilkada Aceh: Perempuan Dibilang 'Haram' Jadi Pemimpin, Syariah Atau Politik Praktis?"

involvement in politics.³¹ Because there are still many women who do not realize the importance of their involvement in politics and there are great opportunities for them to be involved in politics because of the affirmative action in the Election Law. This awareness is expected to foster motivation for women with good performance to enter politics.

CONCLUSION

Based on Islamic law, women are allowed to be involved and hold political positions in various lines of power if it is intended to achieve benefits, religious law is intended to show the right path for human benefit. The filling of political positions should not be discriminated based on gender, but rather on the competence and capacity of the candidate, as well as his or her life history. This is in accordance with Q.S Al-Hujurat: 13, which does not differentiate the position of women and men, but sees it based on the quality of their devotion. As such, both men and women should have equal opportunities in politics.

The involvement of women in politics in the West Aceh DPRK is still low in quantity. The percentage of representation is still far from the threshold specified in Article 245 of the Election Law, which stipulates that women's representation should be at least 30%. This is due to several reasons: patriarchy in the society, lack of support from political parties for female candidates, and misinterpretation of religion. Given that there is affirmative action that opens opportunities for women to be involved in elections, it is necessary to carry out advocacy that raises awareness of the importance of women's role in politics. In addition, it is necessary to study the Quran and hadith by looking at egalitarian aspects so that there are no misinterpretations that hamper women's access to politics.

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³¹ Rizki Priandi and Kholis Roisah, "Upaya Meningkatkan Partisipasi Politik Perempuan Dalam Pemilihan Umum Di Indonesia," *Jurnal Pembangunan Hukum Indonesia* 1, no. 1 (2019): 106-16.

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