

**INDEPENDENT WOMAN *FIGURE* IN SURAH AT-TAHRIM VERSE 11
ANALYSIS OF AL AZHAR'S INTERPRETATION OF ASIYAH'S STORY**

THESIS



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**QUR'AN AND TAFSIR STUDY PROGRAM
, FACULTY OF USHULUDDIN AND DA'WAH
KEDIRI STATE ISLAMIC RELIGIOUS INSTITUTE
2025**

**THE FIGURE OF INDEPENDENT WOMAN IN SURAH AT-TAHRIM
VERSE 11 ANALYSIS IN TAFSIR AL AZHAR ABOUT THE STORY OF
ASIYAH**

THESIS

Submitted To The Kediri State Islamic Institute
To Meet One Of The Requirements
In Completing The Bachelor's Program (S.Ag.)

By:

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**STUDY PROGRAM OF AL-QUR'AN AND TAFSIR
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KEDIRI STATE ISLAMIC RELIGIOUS INSTITUTE
2025**

CONSENT PAGE

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**THE FIGURE OF INDEPENDENT WOMAN IN SURAH AT-TAHRIM VERSE 11
ANALYSIS IN TAFSIR ALAZHAR ABOUT THE STORY OF ASIYAH**

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VERIFICATION PAGE

**THE FIGURE OF INDEPENDENT WOMAN IN SURAH AT TAHRIM
VERSE 11 ANALYSIS OF THE INTERPRETATION OF ALAZHAR ON
THE STORY OF ASIYAH**

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SERVICE NOTES

Number:-

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Attachment:

Page: Thesis Guidance

To

Dear Dean of the Faculty of
Ushuludin and Da'wah of the
State Islamic Institute (IAIN)
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Assalamualaikum Wr.Wb

Fulfilling the Dean's request to guide the preparation of the student thesis
below:

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Heading : Figure *Independent Woman* In Surah At Tahrim Verse 11
Analysis of Al Azhar's Tafsir on the Story of Asiyah

After correcting the material and its structure, we are of the opinion that the thesis has qualified as a completeness of the final undergraduate exam (SI). Attached is a file of his thesis manuscript, with the hope that in the specified time it can be tested in the Munaqosah Session. Thus, so that you understand and for your dedication, we thank you very much.

Wassalamu'alaikum Wr.Wb

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MOTTO PAGE

"Women can be fighters. freedom fighters, political activists. Women also have the right to fall in love and be loved, women can get married, have children and become mothers. That revolution must mean aspects of life as well"

~ Laila Khaleed

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"The believers, men and women, some of them are helpers for others. They enjoin (do) makruf and prevent (doing) disobedience, enforce prayer, pay zakat, and obey Allah and His Messenger. They will be blessed by Allah. Indeed, Allah is Mighty, Wise."

(Q.S At-Taubah: 71)

PRESENTATION PAGE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, this simple work has been completed after going through a long process and journey. This work is not a perfect work but it is able to create valuable things in each process. Although it is quite complicated and tear-draining, this work is the greatest hope for the writer to realize his small dream of becoming a scholar. So, I present this thesis to:

1. Allah SWT. The Almighty of the Universe. If it weren't for His grace and affection, I wouldn't have gotten ease and smoothness in every step that brought me on this far journey.
2. The Prophet Muhammad (PBUH) as a role model for all the people on earth, a man who is admired, a man who brings intercession on the last day for anyone who prays to him.
3. For my parents, two human beings who always sincerely pray and support whatever the situation. Thank you for loving in a simple way, caring and educating tirelessly from childhood to adulthood. Thank you for always being there, being the most beautiful home and a warm hug when my world was starting to not be okay. May God always protect and protect them, amen.
4. Thank you also to my siblings and brother-in-law for their support and support for her younger sister.
5. For my teacher, the family of the PP. KHA Wahid Hasyim Bangil without his pleasure - he is nothing. Like my parents, I hope Ridho and their prayers always accompany my small steps.
6. For the two lecturers, my supervisor Mrs. Yuliana Desi Rahmawati, S.Th.I, M.Ag. and Mr. lecturer Dr. Moh. Zaenal Arifin, M.HI. Thank you for providing full support, guidance and providing direction and prayers in the preparation of this simple work.
7. And for my close friends, Layla, Diandra, Rani, Dea, Putri and Ika, KKN friends, Goes, Dinda, Ayu, and Uus who always color my days, turn sorrow into laughter, comfort and even strengthen when I lose direction and accept it as it is. Thank you for everything that I can't mention one by one.

8. All IAT Class 21 friends thank you for carving a special story on this long journey.
9. And the last time I mentioned it to the owner of NIM 19.A.60.017 IAINU Bangil. Even though I have never met again, thank you for making me want to improve more and more every day. May your smile always be beautiful in your steps in achieving your dreams out there.

STATEMENT OF AUTHENTICITY OF WRITING

I am the undersigned:

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Stating truly that the thesis I wrote is really my writing, and is not a plagiarism either partially or completely. If in the future it is proven or can be proven that this thesis is the result of plagiarism, either partially or completely, then I am willing to accept sanctions for the act in accordance with the applicable regulations.

Kediri, 11 May 2025

I have made the statement,


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ABSTRACT

PUTRI RAHMAWATI, Supervisor Dr. Moh Zaenal Arifin, M.HI. And Yuliana Desi Rahmawati, S.Th.I, M.Ag, *Independent Woman Figure* in Surah At-Tahrim Verse 11 Analysis of Al-Azhar Tafsir About the Story of Asiyah, Thesis, Qur'an and Tafsir Study Program, Faculty of Ushuludin and Da'wah, IAIN Kediri 2025

Keywords: *Independent Woman*, Tafsir Al-Azhar, Asiyah's Story

This study aims to reveal the figure of *an independent woman* in the figure of Asiyah bint Muzahim as described in surah At-tahrim verse 11 and analyzed through the perspective of the interpretation of al-azhar by Buya Hamka. This research is based on the fact that often the understanding of the meaning of *independent woman* is only focused on women who are financially independent, but in the global sense *independent* also means spiritually and morally independent.

The formulation of the problem in this study is *first*, how Hamka interprets surah at-tahrim verse 11. *Second*, how does the *independent aspect* of asiyah exist and its application to women in the modern era?

This research method uses a qualitative approach with the type of library research. The main data is sourced from the tafsir of al-Azhar, supported by other relevant literature.

The results of the study show that the figure of Asiyah was chosen because of her steadfastness in her faith in Allah even though she lived in the circle of power of Pharaoh, her own husband who was known as a pagan ruler as stated in Hamka's interpretation in surah at-tahrim.

In some of Hamka's works, there are also several statements about *independent character*. From the results of the analysis, it is associated with independence in the figure of asiyah which is told in surah at-tahrim verse 11 which shows that asiyah is a female figure who does not depend on the authority of her husband and is able to make her own decisions in maintaining her faith in Allah SWT. These values of independence can strengthen the role of women in modern society. The figure of Asiyah is proof that the understanding of the meaning of *independence* is not only interpreted as women's independence in economic terms. In this study, it can also be linked to the theory of feminism as a form of effort to reject patriarchal culture and capitalism against women.

TRANSLITERATION GUIDELINES

A. Literacy

Letters Arabic phonemes that in the Arabic writing system are denoted by letters. In this transliteration, some are denoted by letters and some are denoted by signs, and some are denoted by letters and signs at once.

The following is a list of Arabic letters in question and their transliteration with Latin letters:

Arabic Letters	Name	Arabic	Indonesia
ا	Alif	ء	—'
ب	B	ي	y
ت	T	ط	Ṭ
ث	Ṣ	ظ	Ẓ
ج	J	ع	Ain
ح	Ḥ	غ	Gh
خ	Kh	ف	F
د	D	ق	Q
ذ	Ẓ	ك	K
ر	R	ل	L
ز	Z	م	M
س	S	ن	N
ش	Sy	و	W
ص	Ṣ	ه	H
ض	Ḍ		

B. Double Consonants

Double consonants (Shaddah), which originate from the ya' ratio (ya' written as an indication of nature) are written in a scribble on it.

رَبَّنَا : *Rabbanā*

نَجِينَا : *Najjinā*

If the letter ي is *tasydid* at the end of a word and preceded by *the letter kasrah* (يِ), then it is transliterated like *the letter maddah* (ī).

عَلِي : 'alī (not 'aliyy or 'aly)

عَرَبِي : 'arabī (not 'arabiyy or 'araby)

C. Ta' Marbutah

There are two transliterations for *ta marbūṭah*, namely: *ta marbūṭah* who lives or gets harakat *fathah*, *kasrah*, and *dammah*, the transliteration is "t". While *ta marbūṭah* who dies or receives harakat breadfruit, the transliteration is "h". If the word ending in *ta marbūṭah* is followed by a word that uses the adverb *al-* and the reading of the two words is separate, then *ta marbūṭah* is transliterated with ha (h). Example:

رَوْضَةُ الْأَطْفَالِ : *Rauḍah al-aṭfāl*

الْمَدِينَةُ الْفَضِيلَةُ : *Al-madīnah al-faḍīlah*

الْحِكْمَةُ : *Al-ḥikmah*

D. Short Vowels

Fathah is written a, kasrah is written i, and dammah is written u, each with a single letter.

E. Long Vowels (madd)

A long written ā, i long written ī, and long u written ū, with a scribble above the letters a, i and u respectively

F. Double Sound of Life

The Arabic double living sound (diphthong) is transliterated by combining the two letters "ay" and "aw" for *أَي* and respectively *أَو*

G. Words

If there is a letter alif + lam followed by the letter qamariyah or followed by the letter shamsīyah, the letter al is written al:

الفلسفة : *Al-philosophy*

البلاد : *Al-bilādu*

H. Uppercase

Capitalization adapted to EYD

I. Words in a series of phrases and sentences

Stay consistent with the above formula, words in a series of phrases and sentences are written word for word

Example:

وَإِنَّ اللَّهَ فَهُوَ خَيْرُ الرَّازِقِينَ -

Wa innalāha lahuwa khair ar-rāziqīn/

Wa innalāha lahuwa khairurrāziqīn

J. Miscellaneous

Words that have been standardized in the Great Dictionary of the Indonesian Language (such as the words *ijmak*, *nash*, *al-Qur'an*, and *hadith*), do not follow these transliteration guidelines and are written as in the dictionary.

FOREWORD

Alhamdulillah, by offering praise and gratitude for the presence of Allah swt. Who has bestowed her grace and help so that the author can complete the writing of the thesis entitled "The Figure of *Independent Woman* in Surah At Tahrim Verse 11 (Analysis of Al Azhar's Tafsir About the Story of Asiyah)" well and smoothly. Prayers and greetings are always bestowed on the beloved Prophet of Allah, namely the Prophet Muhammad PBUH who gives us guidance to the straight path.

The author realizes that the process of realizing this thesis cannot be separated from various parties who have provided guidance, enthusiasm and prayers. So on this occasion the writer would like to express his deepest gratitude, may Allah always repay his kindness, amen.

The author is very grateful and grateful to all parties who contributed to helping me in completing this thesis, whether it was helping in terms of guidance, support or prayer. Researchers realize that without their help, this thesis would not have been solved until now. For this reason, the researcher would like to thank the following:

1. Prof. Dr. Wahidul Anam, M.Ag., as the Rector of the Kediri State Islamic Institute
2. Prof. Dr. KH. A. Halil Thahir, M.HI, as the dean of the Faculty of Ushuludin and Da'wah of the Kediri State Islamic Institute
3. Dr. Masrul Anam, Lc., M.A as the head of the Qur'an and tafsir study program
4. Yuliana Desi Rahmawati, S.Th.I, M.Ag. and Dr. Moh. Zaenal Arifin, M.HI is my supervisor who is always patient in helping me work on this thesis
5. Both parents, brother, and the author's family who always provide support, prayers and motivation.
6. All my friends who always support me

The author realizes that there are still many shortcomings in writing this thesis, so we hope that our readers' criticisms and suggestions will

improve this writing. So as to provide a refinement of this writing in the future.

Kediri, 11 May 2025

A handwritten signature in black ink, appearing to be 'Pr' followed by a stylized flourish and 'ati'.

Putri Rahmawati³

21102071

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