

CHAPTER 1

INTRODUCTION

A. Background of the Problem

Considering in the historical context that women do not have a forum to become a complete human being where women are considered as despicable people so that they do not get their role perfectly. The absence of a decent education world makes women seen as invaluable. In fact, it is used as a target of tyranny.¹ Like a commodity, he is free to be treated anything by men according to their needs. He is obliged to serve men whatever he wants, He is not given permission to work and work outside the home.² Thus, women cannot move freely to carry out their role in social life because it is considered that their social status is much lower than that of men. It is the same with the tradition of burying baby girls alive by the ignorant Arabs because it is believed that it will bring bad luck to their families.³

Then Islam came as a *religion of rahmatan lil 'ālamīn*, which is a religion that teaches peace and affection and prioritizes the benefit of all people.⁴ Islam has brought the teachings of justice and equality between men and women while honoring their position. The Qur'an also talks a lot about women's privileges such as menstruation, pregnancy and childbirth, the

¹ Nur Aisah Simamora, *The Birth of the Prophet Elevating Women's Degrees: A Comparison of Women's Rights in Jahiliyah, Islam, and Gender*, (Medan: 2018), 4-7,

² Sutiono AZ, "Women's Education Before Islam", *Journal of Islamic Education*, Vol.6 No.2, (September, 2020),

³ Bagus Luay Ariziq, "The Position and Condition of Women Before and After the Arrival of Islam", *Islamic Journal* Vol. 5 No.1, (March, 2022), 2,

⁴ Dr. H. Udin, M.A, "The Concept of Da'wah Implementation: Rahmatan Lil'alamin in Da'wah", (Mataram: Sanabil, 2020), 59-62,

obligation to breastfeed and expanding the role of women and fulfilling their rights.⁵

By nature and the character of men and women are indeed different from birth, but from an Islamic perspective it does not mean who is superior or inferior between the two⁶. There is no difference between them. In fact, their essence is the same based on the aspects of humanity and its creation. As in Surah An-nisa' verse 1:⁷

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ
عَلَيْكُمْ رَقِيبًا

"O man, fear your Lord who created you from one self (Adam) and He created from him his mate (Eve). From both of them Allah multiplied many males and females."

The Qur'an has introduced the concept that women are not inferior beings. Thus, the Qur'an cleanses women of the negative stereotypes that were often thrown at them in the past. The Qur'an honors women by revealing inspiring stories about them. In the Qur'an, many women are depicted in important roles, both as heroes, wives of the prophet, and figures who accompany and assist their husbands in da'wah tasks. This reflects that women in Islam have a high dignity and status.⁸

⁵ R.Magdalen, "The Position of Women in the Course of History (Study of the Position of Women in Islamic Society)", Harkat an-Nisa: Journal of Gender and Child Studies, Vol. 2, No. 1, (2017), 22

⁶ Putri Aulya Nurhaliza, Riru Rahimah, Sri Latifatul, and Fajar Syarif, "The Social Role of Women in the Perspective of the Quran", Al Furqon Journal, vol.4 no.2, (December 2021),

⁷ E. Firdaus, "The Position of Women and Men According to Islamic Law", Repository University of Riau, (2020)

⁸ Putri Alya, Riru Rahimah, Sri Lutfiatul Ulfa and Fajar Syarif, "The Social Role of Women in the Qur'an", Al-Furqon Journal, vol.4 No.2 (December, 2021)

Like working women in the prophetic era as well as being one of the exemplary women, which has been described in the Prophet's own wife, Khadijah Binti Khuwailid. She is a *sayyidatul a'māl* or a working woman in Islam. Sayyidah Khadijah is a businessman or trader who is reliable and wise in managing his business. So it can be seen that Sayyidah Khadijah as a role model as well as the wife of the Prophet also became a merchant. If Islam from the beginning did not allow women to take on the role of a worker at that time, the Prophet would have forbidden Khadijah. But in reality, the Prophet fully supported and even helped a lot materially by Khadijah When preaching

, reflecting on the figure of the Prophet's wife motivated that women also have the right to have a career and work like a man. As long as what is done does not contain elements of immorality and is still in the context of goodness, it is allowed. Thus, in this day and age, not a few women have succeeded in taking advantage of this opportunity by developing themselves to become independent and hardworking individuals like Siti Khadijah who is now commonly referred to as *an independent woman*.

Talking about *Independent women* has a concept in the sense that "independent woman" is a principle of women with their skills and knowledge by not relying on anyone to achieve their desires.⁹ So that the term *independent* appears with the meaning of a role to be a hard worker who is able to support and provide for himself. The term *independent* is

⁹ Ami Purnamawati, "*Media, Women and Independence*", BPPKI, Vol. 10 No.1, (May, 2012), . 61,

because it is able to take part in politics with the role of a leader. However, if studied broadly, the meaning of *independent woman* broadly in the meaning of "independent" can vary according to the individual's point of view. That is, it is defined as Independent in finance, such as a person's ability to manage finances themselves.¹⁰ Emotional independence is independence in managing feelings or responses to something faced by building a sense of self.¹¹ As well as being independent personally, namely independence in taking responsibility for the decisions of the determined life path. In addition to Siti Khadijah, the Quran has also described *independent women* figures who are raised from other female figures. Like the story of a woman immortalized in a fragment of one of the verses of the Quran. That is the story of two Madyan women in Surah Al Qashas verse 23.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ^ط ۖ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودِنِ ۚ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ وَأَبُونَا شَيْخٌ كَبِيرٌ

"When he arrived at the water source in the state of Madyan, he found there a group of people who were giving (his cattle) water and he found behind them two women driving (his cattle from the water source). He (Moses) said, "What do you mean (to do so)?" The two (women) replied, "We cannot give (our cattle) water until the shepherds bring (the cattle) home, while our father is an elderly old man."

In this verse, two women are described with their economic independence. He herded his cattle to replace his father's position who was no longer able to herd the animals.¹² This verse is also an affirmation of women's abilities

¹⁰ Ulin Hidayah, *Independent Woman: The Key to Women's Success*, Academia.edu, (2024),

¹¹ Ami Purnamawati, "Media, Women and Independence". 62

¹² As-Suyuthi and Al-Mahalli, *Tafsir Jalalain* (Surabaya: Al-Haramain, 2004).

in work or career, which generally occurs in men. The term independent woman in the Qur'an does not contain a specific verse that directly explains the concept of *independent woman*, but in the Qur'an there are many stories about women who are described as independent such as the story of the Prophet Isa's mother, Maryam whose independence is more often known as a *single mother* (Q.S Maryam:16-40). There is also the story of Ratu Balqis with her social role in the world of politics by taking part in becoming a leader (Q.S An-naml:23). and the story of Asiyah bint Muzahim, the wife of Pharaoh, a Kafir King who was able to strengthen her faith in the midst of her life with her infidel husband (Q.S At-tahrim:11). Based on these women's stories, the meaning of *independent woman* can be given a wide range of meanings according to their respective places. However, some people understand the meaning of *independent woman* only to focus on her economic independence or independence because she is able to work like a man. Even though *independent woman* does not only lead to such an understanding. *Independent woman* in general studies can also be interpreted as "independent" to give strength in carrying out actions that are born in the maturity of a way of thinking¹³, such as the courage to make decisions in an action without the influence of others. As in the story of Asiyah bint Muzahim, the wife of Pharaoh who is the object of this research. The story describes the figure of Asiyah as a woman who has steadfastness and a high level of morality in maintaining her faith even though she lives with her

¹³ Nila Kosmila, "*The Concept of Women's Independence and Beauty from the Perspective of Prof. Dr. Ag. H. Muhammad Quraish Shihab, LC. M.A*", (Pekanbaru: UIN Suska Riau, 2023), p.

infidel husband.¹⁴ Asiyah did not depend on a man at all, namely her husband, Pharaoh. As well as his strong principles as a form of his piety to Allah. Allah has given an illustration to Asiyah as an exemplary woman. His story has been immortalized in surah At-tahrim verse 11:

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ
 لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِّنَ
 الْقَوْمِ الظَّالِمِينَ^{١١}

"Allah also made a parable for the believers, namely Pharaoh's wife, when she said, 'O my Lord, build me a house in Paradise by Your side, save me from Pharaoh and his deeds, and save me from the wrongdoers.'

In the verse *"build for me by Your side a house in Paradise"* an Asiyah plea to her Lord who prays to be able to separate herself from Pharaoh's disbelief. Even though she was the consort of the wife of a great king who was surrounded by a lot of wealth, but none of them could win her heart and shake her faith. She is one of the women with a firm stance in obedience in the midst of life facing her husband who forgets the land. Thus, Buya Hamka interprets surah At-tahrim verse 11 in Tafsir Al-Azhar as the main reference in this study. Buya Hamka has described the figure of Asiyah as a parable as a woman with a firm stance who only expects the pleasure of Allah swt.¹⁵ If in general, a woman with the status of a wife always relies and even depends on any will on her husband or husband, but not with Asiyah who has the principle to continue to Esisis Allah as her Lord. In this interpretation, it does not directly mention that Asiyah is an

¹⁴ Ayatullah Jawadi Amuli, *"The Beauty and Majesty of Women"*, (Sadra Press, 2011) p.146-147,

¹⁵ Tafsir Al Azhar, p.7520-7521

independent woman because in the Qur'an it is not specifically explained, but after studying the story of an independent female figure , there is an Asiyah figure with intelligence, actions and decisions classified as "independent" emotionally and personally, namely The ability to manage feelings towards someone who is faced by building trust in oneself which then gives birth to actions in fulfilling the decision itself.

In addition, the book Tafsir Al Azhar by Buya Hamka was chosen as the main reference for research in analyzing the figure *of independent women* in the story of Asiyah because the book of tafsir uses modern Indonesian so that it can make it easier for readers to understand. In the interpretation of Al Azhar, the cultural pattern of society is used, namely by associating the interpretation of the Qur'an with social conditions to overcome problems in society and encourage them in a more advanced direction. Therefore, Buya Hamka uses the instructions in the verses of the Qur'an as a remedy for the community in overcoming a conflict that occurs.

B. Problem Formulation

From the background that has been described above, it attracts the attention of the author to be able to analyze several problem formulations, including:

1. What is the interpretation of the story of Asiyah in surah at-tahrim verse 11 in Tafsir Al Azhar?
2. What is the form of *an independent figure* in the figure of Asiyah and its application to women in the modern era?

C. Research Objectives

The author has several goals in conducting this research, including:

1. Knowing the interpretation of Buya Hamka's work in Tafsir Al Azhar on the verse that tells the story of Asiyah.
2. Revealing Asiyah's example as a form of *independent woman* so that these values can be applied to today's women.

D. Research Uses

The usefulness of the research in this section is to describe its theoretical usefulness and practical usefulness to bring benefits to the author, readers and the public, including the following:

1. Theoretical uses
 - a. Expanding knowledge and scientific insights about women's studies to the story of Asiyah and expanding the definition of independent woman in general which is often only understood as certain meanings based on the terms that are being widely discussed.
 - b. Developing knowledge on Islamic values for female figures in the Quran which are associated with interpretive science such as the book of tafsir al Azhar. As a form of grounding the Qur'an in an effort that the Qur'an is able to answer the problems that are currently rampant in society.
2. Practical uses
 - a. For the author and for the surrounding community, especially for all women, this research is expected to bring benefits to the development of each of them to encourage a more advanced person in making actions. In addition,

it invites all women to apply the example of Asiyah's attitude in daily life to form the character of true and independent Muslim women.

- b. For students, the author hopes that the research of independent woman figures analyzed from the asiyah story can motivate them to always maintain their faith in the midst of a lifestyle that makes them careless about piety to God.

E. Literature Review

The main source of reference in this study is Tafsir Al Azhar written by Prof. Dr. Hamka whose real name is Abdul Malik Karim Amrullah. The author uses this Book published by the National Library of PTE LED Singapore. The print consists of 10 juz in which it has managed to contain 114 surahs in the Qur'an and has been interpreted using Indonesian. This research is not the first research to be used. There are several previous studies that have been conducted. Such as research in articles, journals, theses and theses. However, this research certainly has some differences with previous research. because previous research serves as a reinforcing foundation in analyzing a study, such as:

1. *Women with Tough and Disobedient Personalities in the Quran* "Thematic Interpretation Study" an article written by E. Haikcal Firdan El-Hady in the journal Al-Munir: The Science of the Qur'an and Tafsir in 2022. The result of the study is that the stories of women in the Qur'an are very diverse. Not all female figures told in the study are women who can be exemplified such as women who are told as wives who are disobedient to their husbands, namely Prophet Noah and Prophet Luth. As well as women who have a

tough personality and become a righteous wife in the story of Asiyah bint Muzahim, Pharaoh's wife.¹⁶

2. Tedi Supriyadi also wrote in her article entitled *Women in the Scales of the Qur'an and Sunnah: Women's Discourse in the Perspective of Quran Education* in 2018. The results of the study are that the value of women can be seen from their righteousness, strength and rigidity. So that in the study, the image of righteous women based on the Quran is classified into several types. The type of woman who is a woman, a type of woman who is a fighter and the type of woman in her economic independence. In the study, the figure of Asiyah is classified as a type of female warrior because she managed to maintain her faith under her husband's life which symbolizes tyranny.¹⁷
3. The research on inspirational women in the Journal of Qur'an Science and Tafsir in May 2023 was written by Siti Nur Roikhatul Jannah and Dian Erwanto. In the article entitled *Inspirational Women in the Study of Interpretation of the Quran*.¹⁸ The result of the research is that the previous author explained what the role of women in the Quran looks like. Then interpret some verses about the story of inspirational women such as Hannah, Imran's wife, Maryam bint Imran, Musa's mother, Asiyah bint Muzahim, etc., then from these verses it is analyzed to take exemplary values that can inspire and make the stories of these female characters as

¹⁶ E. Haikcal Firdan El-Hady, *Women with Tough and Disobedient Personalities in the Quran* "Thematic Tafsir Study", Al-Munir Journal Vol.04 No.01, 2022

¹⁷ Tedi Supriyadi, "Women in the Scales of the Qur'an and Sunnah: Women's Discourse in the Perspective of Al Quran Education", Journal of Socio-Religion Vol.16 No.01, (2018),

¹⁸ Siti Nur Roikhatul Jannah, Dian Erwanto, "Inspirational Women in the Quran", IAT Journal Vol.4 No.1, (May 2023),

life guides for other women. So that women must have four criteria, namely women who are obedient to their husbands, women who are obedient to Allah, women as devoted children and women as mothers who are obedient to their God.

4. In Jurnal al furqon there is an article entitled *The Social Role of Women in the Perspective of the Quran*. Written by Putri Aulya Nurhaliza, Riru Rahimah, Sri Latifatul, and Fajar Syarif.¹⁹ The results of the research if viewed from the past in the era of jahiliyah women were weak and oppressed, then the arrival of Islam in the Qur'an has brought the teaching that the position of men and women is the same. Even women also have the right to occupy their social role in society. Women also have the right to fulfill their rights such as one of the rights in worship to enter heaven and not only as a people who are monopolized by men.

In the study, it is not at all concerned with the relationship between the figure of Asiyah because there is no explanation of the story of female characters, only verses that explain various women's rights. However, if you look at the explanation in the research in the women's rights section, Asiyah's story is relevant to how women can fulfill their right to worship to enter heaven without depending on others.

5. *The concept of independence and beauty in the Quran is based on the thought of Quraish Shihab*. A thesis research by Nila Kosmila in 2023. The result in the writing is that women's independence is a form of effort for

¹⁹ Putri Aulya Nurhaliza, Riru Rahimah, Sri Latifatul, and Fajar Syarif, "*The Social Role of Women in the Perspective of the Quran*", Al Furqon Journal, Vol.4 No.2, (December 2021),

survival by separating from adults or building confidence in oneself without influence from others. As for women with the concept of beauty in the review of the Quran. Both are two things that are interrelated. So, according to the author, independent women are also defined as beautiful women and beauty is not seen through their physical form alone.²⁰

6. The research on the figure of women in the Quran in the 2021 equatorial journal was written by Robingun Suyud El Syam, et al. in his article entitled *Islamic education about the figure of women*. The result of the writing is the existence of women's stories enshrined in the Qur'an as well as an affirmation of the Qur'an about the concept of fair gender equality. Women also have the same rights and opportunities as men. Not dominated by gender. Both have the right to work together to re-realize the values of women who have high morals in modern times today to give new enthusiasm to women ²¹
7. Siti Hadijah in her article entitled *Asiyah binti Muzahim The Strength of Women in Educating a Prophet Musa a.s.* The result of the research was Asiyah's strength and determination in educating the future Prophet, namely the Prophet Moses even though at that time Pharaoh ordered Asiyah to kill him. However, asiyah protected and took care of the Prophet Moses with determination in order to give a sense of love to the future Prophet.²²

²⁰Nila Kosmila, *"The Concept of Women's Independence and Beauty from the Perspective of Prof. Dr. Ag. H. Muhammad Quraish Shihab, LC. M.A"*, (Pekanbaru: UIN Suska Riau, 2023),

²¹ Robingun Suyud El Syam, et al., *"Islamic Education on Women's Figures"*, Equatorial Journal, Vol.1 No.3, (September, 2021)

²² Siti Hadijah, *Asiyah binti Muzahim The Strength of Women in Educating a Prophet Musa a.s.*, MUSAWA Journal, Vol.6 No.2 (December, 2014)

From the literature review that has been carried out, the research in this writing is not new research. From the seven literature reviews by the author, it can be concluded that women when viewed from the historical context are an oppressed people who then after the arrival of Islam and the teachings of the Qur'an have brought justice and glory. As well as the many stories of women in the Qur'an that inspire to open opportunities in roles. The story of Asiyah written in the study is widely discussed as a woman with the power of faith in the suppression of her husband's infidelity. Although it is not a new research, there are several differences found by the author, namely:

- a) Although discussing Asiyah's story, there has been no research that highlights Asiyah as *an independent* woman. Asiyah's story is only quoted to take the wisdom of her example of how women face trials while still upholding the teachings of Allah swt.
- b) Describing the figure of Asiyah from a different point of view, namely classifying Asiyah as a type of pious woman
- c) The interpretation of the verses about the story of Asiyah uses a general interpretation, no one has focused on one book of tafsir.

So, in this study, the author will focus on one story of women in the Qur'an, namely the story of Asiyah in terms of different categories, namely the figure of *independent woman* in the figure of Asiyah which is then analyzed using the book of Tafsir Al-Azhar by Buya Hamka as the main reference in interpreting surah at-tahrim verse 11.

F. Theoretical Studies

1. General Concept of *Independent Woman Figure*

a) Definition of Independence or *Independent*

Independence is the ability to act independently so that it is able to give decisions, take responsibility for their desires according to individual desires and be able to direct themselves in determining attitudes.²³ Independence is also an *automy* word which means the ability to stand alone with courage for one's will in life²⁴

b) Characteristics of independence

Some of the things that are classified as characteristics of independence include:

- a. Able to solve problems on their own
- b. Always have your own initiative without involvement with others
- c. Able to be confident and always able to accept his or her existence and condition
- d. Able to control emotions to be stable
- e. Every action he decides always leads to perfection for him.²⁵

c) Factors of independence

Various things that background a person is independent is the parenting style of parents about how they guide and nurture students so as to form independent characters. Another factor is also found in Education

²³ Ervin Zuroidah, "*Independence as a Need for Adolescent Psychologists*", Maddah Journal, (2022), p.121,

²⁴ Kurnia Ayu Ningrum, "*The Meaning of Independence*", (Medan: Medan University Repository, 2022)

²⁵ Ervin Zuroidah, "*Independence as a Need for Adolescent Psychologists*", p.123

where in the world of Education provides opportunities to develop their potential. Then there is also social support where the influence of the social environment that makes a person interact with other individuals as a form of developing independence.

2. General Study Of The Story In The Quran

Story or *qashas* means to trace or follow. The story in the Quran is a news that is presented in the verses of the Qur'an about the state of the prophets, the previous ummah and past events. The Qur'an contains many events from every situation and behavior of the people and is told using beautiful language and interesting stories in the Qur'an aiming as a strong foundation or accurate evidence that the existence of the Qur'an is able to answer problems according to the conditions of the times. Sayyid Muhammad Alwi Al Maliki stated that there is a story in the Qur'an as an advisor to the ummah so that they can learn wisdom from every event.²⁶

3. Social Feminism Theory

A theory is a position or a statement logically to connect a phenomenon that occurs. In this study, the author uses the most relevant theory related to the figure of *independent woman* in the figure of Asiyah, namely the theory of feminism or more famously called gender theory. In Latin, feminism is taken from the word *femina* which means woman. This theory focuses more on gender equality between men and women and a driver of justice and equal rights for women.²⁷ This theory focuses on three things; *first, the situation*

²⁶ Syukriya 'Azami, "*The Concept of Parenting in the Qur'an Based on Maryam's Story*", (Ponorogo: IAIN Ponorogo 2023), p. 27-28,

and conditions of women in society; *second*, women as the main object; *Third*, prioritizing women.²⁸ Socialist feminism also argues that the structural oppression of women encompasses two aspects, namely the oppression that occurs in the capitalist system and the oppression that exists within the patriarchy, which then merges into patriarchal capitalist oppression or what is known as domination.²⁹

Thus, the social feminism approach can be used to examine how the role of women, especially Asiyah, is perceived in the Qur'an and tafsir. This theory will help to see if Asiyah's story contains values that support gender equality and shows that women can be strong and independent figures despite being in patriarchal social structures. For example, Asiyah, despite living in a highly patriarchal society, still had the courage to express her disapproval of the tyranny of her husband, Pharaoh, and chose to have faith in God.

G. Research Methods

This research requires a method that is in accordance with the object used in the study. This research method is a scientific process to obtain the data needed in research.³⁰

1) Types of Research

The type of research used by the author in the process of preparing research using *library research* or literature is to find data sourced from

²⁸ Ida Hidayatul, et al., "Indonesian Feminism in Across History", Temali: Journal of Social Development, Vol. 1 No. 2, (2018), p.

²⁹ George Ritzer and Douglas J. Goodman, *Modern Sociological Theory* (Jakarta: Prenada Media Group, 2007), p. 415

³⁰ E-Thesis: USM SCIENCE, *Research methodology*, 2021, p. 20,

literature related to the theme to be studied, namely about independent women in the perspective of the Qur'an in the analysis of Tafsir Al Azhar based on the story of Asiyah.

2) Data and Data Sources

The data source used in this study uses primary data, namely the book Tafsir al-Azhar by Buya Hamka. Research is also obtained from secondary data sources that are supporting items. This means data obtained from literature studies through books, articles, journals or other literature related to themes.³¹

3) Data Collection Methods

Data collection is carried out by determining the theme in a *maudhui* manner. Such as, women's independence from the perspective of the Quran. This can help facilitate research by first grouping the themes to be studied. Collect information about independent women from literature studies. trace the verse about the story of Asiyah based on the interpretation of Al-Azhar and then describe the verse comprehensively to get a general picture of the story of Asiyah.

4) Data Analysis

Collecting data, analyzing and interpreting by delving into the verse then reveals the meaning of the character's story. Data analysis is also obtained through a *deductive* approach, namely by identifying general statements and then drawing on specific statements using logic or correct conclusions.

³¹ NR, Zunita, *CHAPTER III research methods*, (Kediri: e-theses IAIN Kediri, 2019), p.

H. Discussion Systematics

In this study, five chapters have been compiled. The first chapter contains an introduction which includes the background of the problem, problem formulation, research objectives, usefulness of research, literature review, theoretical studies, research methods and discussion systematics. In chapter one, it is very important because it is like a direction in chapter one, which is the guide.

Furthermore, the elaboration of the results of the first problem formulation is the interpretation of Buya Hamka in Tafsir Al-Azhar regarding the story of asiyah as well as knowing her figure which will be discussed in the third chapter.

It is the core of the topic studied, namely Buya Hamka's perspective in Tafsir Al Azhar about the figure of *independent woman* in the perspective of the Qur'an which departs from the story of asiyah. This section describes the *independent character* from the perspective of Buya Hamka then and the independence of the figure of Asiyah in surah at-tahrim verse 11 so that she can be dubbed as an *independent woman* and delve into the moral message contained as a form of applying the values of independence to women in the modern era. The presentation is explained in the fourth chapter.

Then the last one as well as the conclusion is found in the fifth chapter which contains Conclusions and suggestions.