



# Masculinity and Femininity in the Qur'an: Reflections on the Personalities of the Prophet Muhammad and Siti Khadijah

Moh Soim<sup>1</sup>, Zein Fuady<sup>2</sup>, Muhammad Zahid<sup>3</sup>

<sup>123</sup> University of PTIQ Jakarta

<sup>1</sup>abusaidsoim@gmail.com, <sup>2</sup>Zein.fuady2310@gmail.com, <sup>3</sup>zahidbongor@gmail.com

## INFO ARTIKEL

### Riwayat Artikel:

Submitted October 17, 2023

Revised December 09, 2024

Published December 27, 2024

**Keywords:** reality, female, drivers, violence, sexual, strategy, Banyumas

**Kata Kunci:** maskulinitas, feminitas, kepribadian, muhammad, khadijah.

## Abstract

*This study examines the reflection of masculinity and femininity in the Qur'an and its relationship to the personality of Prophet Muhammad and his beloved wife, Siti Khadijah, in providing role models for humanity. The method used in this study is qualitative. Data sources were obtained through a review of various journals, news articles, expert analyses, and related literature. Data analysis uses the interpretation of past and present scholars on verses related to the theme and opinions of scientists. This study focuses on the masculine and feminine traits in which many patriarchal societies view men as superior to women, even though this is not the case in teachings. Therefore, this study presents concrete evidence on the personalities of Prophet Muhammad and Siti Khadijah. The findings of this study include the definition of masculinity and femininity, the Islamic response to both, and the personalities of Prophet Muhammad and Siti Khadijah in practicing masculinity and feminism as a benchmark for humanity. This study concludes that men and women can possess masculine and feminine traits, in that women can have masculine characteristics and men can have feminine traits, provided that they are legitimized by Islamic law.*

**Keywords:** masculinity, femininity, personality, muhammad, khadijah.

Penelitian ini mengkaji lebih dalam tentang refleksi maskulinitas dan feminitas dalam Qur'an serta kaitannya dengan kepribadian Nabi Muhammad dan istri tercintanya Siti Khadijah dalam memberikan suri tauladan terhadap umat manusia. Metode yang digunakan dalam penelitian ini adalah metode kualitatif. Sumber data diperoleh melalui telaah berbagai jurnal, berita, dan analisa ahli, serta literatur

terkait. Analisis data menggunakan penafsiran para ulama baik terdahulu atau sekarang terhadap ayat yang berkaitan dengan tema, dan pendapat para ilmuwan. Penelitian ini menitik beratkan pada sifat maskulin dan feminin yang mana banyak masyarakat patriarki memandang laki-laki lebih tinggi dari pada perempuan, padahal dalam ajaran tidak demikian. Oleh karenanya, kajian ini perlu menampilkan bukti nyata dalam kepribadian Nabi Muhammad dan Siti Khadijah. Hasil temuan penelitian ini mencakup, pengertian maskulinitas dan feminitas, respon Islam terhadap keduanya, dan kepribadian Nabi Muhammad dan Siti Khadijah dalam mempraktekkan maskulin serta feminis sebagai bentuk tolak ukur untuk umat manusia. Kesimpulan dari penelitian ini, bahwa sifat maskulin dan feminin bisa dimiliki laki-laki dan perempuan, dalam artian perempuan bisa memiliki sifat maskulin, begitu juga laki-laki bisa memiliki sifat feminin, dengan catatan mendapat legitimasi syariat Islam.

## **Introduction**

Nowadays, a woman must have masculine traits to achieve a desire, such as being confident and daring to appear in public. Cinta Laura, a famous actress of German-Indonesian descent, voiced gender equality by inviting women to be more satisfied in all aspects. It was done to fight against the anxiety or injustice towards opinions that look down on women without paying attention to their surroundings (Nurrijal, 2023).

In addition to women, men are also encouraged to have feminine traits to replace the role of a woman in the midst of their busy lives. During discussions about masculinity, K-pop provides a new alternative: soft masculinity. Soft masculinity is a construction of masculinity that comes from Korean Eastern values that are very different from Western masculinity. This alternative is combined with seondi masculinity in Chinese Confucianism, pretty boy masculinity in Japan, and metrosexual masculinity globally (Anam, 2021).

Previous research by Sekar Hayu and Yuda examined women's reception of soft masculinity in variety shows. This study presents Korean men with beautiful, cute, and sweet faces as feminine male figures. They use makeup, earrings, and other attributes that support their appearance, creating characters that display funny and entertaining behavior; however, although masculine characters for women have become a characteristic in Korean culture, which is considered to show concern for women and is not something taboo (Kartika dan Wirawanda 2019).

There has been little analysis of the impact of these representations on broader gender constructions. There is a lack of exploration of how women's reception of soft masculinity contributes to a more complex understanding of gender in Korean society. While previous research has focused on masculine characters' physical appearance and actions, there has been little in-depth study of these representations' social and psychological implications. For example, how these depictions of soft masculinity influence gender expectations and norms among women and whether these characters reinforce or challenge existing gender stereotypes.

Further research needs to consider intersectional dimensions, including how social class, ethnicity, and age may influence women's reception of soft masculinity in a broader context. Therefore, this study aims to explore more deeply the concepts of masculinity and femininity in the Qur'an and how both concepts are reflected in the personalities of the Prophet Muhammad and Siti Khadijah. In this context, it is essential to analyze how the representation of masculine and feminine characters can influence society's views on gender roles. For example, the masculine traits of the Prophet Muhammad, such as courage and leadership, are balanced by the feminine characteristics of Siti Khadijah, who show gentleness and emotional support. It confirms that these two traits are not contradictory but complement each other in forming a complete character.

Male femininity is the ideal for women today to equalize men and women. Kirana Larasati, a public figure who wants a feminine life partner, thinks that a man also needs to understand, trust, and respect a woman because women also have the right to be more advanced, have the right to be loved and have the right to have a career according to their abilities. The reason is not just because of demanding rights; not many men today can treat a woman well (Angraini, 2020).

The true story of female masculinity in a film is objective evidence in human life, including the Korean drama *My Name*, released in 2021, starring actress Han So Hee as a masculine woman named Ji-Woo who is ambitious to avenge her father's death (Hasanah dan Ratnaningtyas 2022), the film *My Stupid Boss 2* released in 2019 starring actress Bunga Cirta Lestari as a masculine woman named Diana, her boss's employee (Christie, Hadi, dan Wahjudianata 2020), while the actual story film of male feminism, namely "Surga Kecil di Bondowoso" was released in 2013 directed by Nia Dinata (Prasetya dan Suprpto 2020).

Patriarchy in society assumes that masculinity can only be possessed by men while women only have feminine traits. Such an understanding will hurt him,

especially in social relations, such as research conducted by Ulvah Nur'aeni when the Qur'an speaks of the arrogance of Pharaoh, which shows his arrogance had an impact on the security and peace of society at that time (Ulvah Nur'aeni 2020).

Exceptions that need to be made to the masculine nature of women are doing work predominantly done by men, such as carpentry, heavy loads, and heavy things done by women. So, such things are inappropriate and can be dangerous for women themselves, but incidents like this can also happen because of their physical strength. Muhammad Irfan and other researchers said that out of 129 jobs in Indonesia, 46 jobs are included in masculine jobs (35.66%), 57 jobs are included in neutral jobs (44.18%), and 26 jobs are included in feminine jobs (20.16%). Thus, Indonesia experienced more masculine jobs in 2020, moving more towards neutral jobs (Kinanti, Syaebani, dan Primadini, 2021).

The problems of men and women do not stop there; but other problems continue to emerge, such as the transformation of the masculinity values of male cosmetic users. This transformation occurs due to several factors, including experiencing problems with the face and skin, maintaining appearance, taking care of oneself, appearing on social media, profession, friendship environment, work demands, and other factors that require men to update their masculinity (Diniyah, Hanum, dan Apriantika 2023).

All the problems that occur, especially men and women, masculinity, femininity, and other characteristics, have been answered in the Qur'an as a solution and way out for humanity. Imam al-Syafi'i said, "There is no matter that comes down (happens) in the people of religious experts, but in the Qur'an, there is guidance" (Al-Syafi'i 2014:85). So, this study will explain how Islam responds to the problems of masculinity and femininity and concrete examples from the Prophet Muhammad and Siti Khadijah as role models for all people.

## **Research Method**

The methodology used in this study is qualitative (Wahyudin Darmalaksana, 2020) by delving deeper into the verses of the Qur'an about masculinity and femininity and the personality of the most noble human being, the Prophet Muhammad and the most beloved woman, Siti Khadijah, with masculine and feminine characters. This study was conducted as a research library study by analyzing the themes discussed (L. Moleong, 2007). Data sources were obtained through observations of

several books, journals, articles, news, and Islamic literature, both old (classic) and contemporary), relevant to the discussion.

By reviewing various literatures, both from classical and contemporary sources, the author attempts to create a narrative that is not only based on texts but also considers the interpretations and interpretations of scholars throughout History. Considering the context and nuances that may differ in various periods and views of thought is essential. Data sources were obtained through observations of several books, journals, articles, news, and Islamic literature relevant to the discussion. The selection of diverse sources aims to explore broader perspectives and find similarities and differences in views on masculinity and femininity. Thus, this study does not only rely on one perspective but seeks to present a holistic and integrative analysis.

This study aims to open the human senses and mind to think more deeply about the values and characteristics of masculinity and femininity of the Prophet Muhammad and Siti Khadijah. This study will motivate people to maintain and implement these traits daily. In addition, this study will explain the meaning of masculinity and femininity in Islam with explanations from scholars so that readers can understand the complexity and depth of Islamic teachings in the context of gender.

### **Definition of masculinity and femininity**

Masculinity comes from the word masculine, which is taken from the Latin masculine from *marculus*, which means male. The word masculine is a form of noun and adjective; in the form of a masculine noun, it means male sex or gender, while in the form of an adjective, masculine means having qualities or appearances that are associated with men, as is the tradition. In grammar, masculine means the gender of nouns and traits usually considered male (Febriani 2021).

Meanwhile, femininity comes from the word *femini*, which is taken from the Latin feminine from the word *femina*, which means woman. An adjective is interpreted as having a quality or appearance associated with women as per existing traditions, especially in terms of gentleness and beauty. Then, in grammar, feminine is the gender of nouns and adjectives traditionally considered women (Febriani 2021).

According to Gill, masculinity is concerned with achieving goals outside the interaction process, while femininity is a relational personality, which includes

understanding, caring, responsibility, nurturing, attention, and sensitivity. In other words, masculinity and femininity are characters that are commonly possessed by every human being, both male and female, in contrast to ecofeminism, which shows that masculine characters can only be possessed by men. Feminist characters can only be possessed by women (Ulvah Nur'aeni 2020).

Masculinity and femininity are not biological constructs but rather something that can be acquired through the experience of the socialization process. In another explanation, both traits do not exist but come into existence by being constructed, produced, and contested in structural, interactional, and individual ways. Thomas explains that the idea of masculinity occurs with contradictions and also the position of gender, such as skin color and social class (Putri 2022).

Patriarchal ideology (customary law or custom) prioritizes the interests of men, upholds masculine values, and at the same time ignores the interests of women and even belittles the feminine because they consider masculine values to be higher. Masculine women are more accepted than men, such as when men are called talkative, easily offended than women, or like to talk too much when gathering together. The thing that they feel most ashamed of is when they are bullied by their male friends, especially their female friends. All of that will turn around on masculine women; there are even women who can stand being bullied by their friends, even in public places (Noer Khavifah 2022).

Flood has noted that the concept of masculinity emerged in the late 1970s. He attempted to test the definition of masculinity from that of many academics; this can help create a meta-concept of masculinity. Three things are relevant in examining masculinity: 1. Masculine refers to beliefs, ideals, images, representations, and discourses; 2. Refers to the characteristics that distinguish men from women, 3. Refers to power strategies (Drianus 2019).

When drawn from the Islamic perspective, masculinity, and femininity have several concepts in certain aspects, although both can do it: 1. Can be owned by each man and woman, such as the nature of freedom of action as long as it is in Islamic law, the nature of power in politics, law, managing companies, managing families and so on (Ramadhan Al-Buthi 2019), 2. Specifically for each of them, or can be for both but is inappropriate or even prohibited by Islam, such as wearing exceptional jewelry made for each man and woman, or metal style by removing the veil and something prohibited by sharia (Qardhawi 2017).

According to Islam, masculinity and femininity can have a terrible impact and be a violation of human nature if we ignore the standard laws in Islamic law, namely sex change due to psychological illness or gender identity that is more inclined towards men or women because sufferers feel uncomfortable with what they have. The disease has nothing to do with sexual activity because it will lead to homosexuality, so sex change surgery is not permitted by Islamic law (Louay Ali 2019).

Gender identity disease or disorder experienced by some people is a problem that has occurred since before Islam until now. However, it used to happen in the problem of two sexes since birth, to distinguish through formal signs, actors, and indicators of masculinity and femininity in one person. Suppose the two sexes cannot be distinguished or even have difficulty. In that case, it is called a hermaphrodite, which is considered difficult, but if it can be distinguished, then the sex status is by its inclination and the applicable sharia law (Louay Ali 2019).

### **Masculinity and femineity in the Qur'an**

In the Qur'an, there is no mapping of male and female characters; each man and woman have the same character. However, in psychology, several characters are more dominant in each man and woman. According to psychology expert Rhoda K. Unger, masculine and feminine characters, among the masculine characters, are independent and emotional, can hide emotions, are more objective, and are not easily influenced by others. Meanwhile, feminine characters include being more emotional and subjective, not needing to be independent, less logical, easily influenced, and so on (Ulvah Nur'aeni 2020).

The following are some masculine characteristics from the perspective of the Qur'an, including::

- a. Competitiveness is explained in QS. Al-Kahfi: 30

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

Meaning: *“Indeed, those who believe and do good deeds, We will certainly not waste the reward of those who do good deeds.”.*

Muhammad Abu Zahra interpreted the verse that Allah will give pleasure for two reasons: faith in Allah and sincerity in the heart, doing good deeds by carrying out His commands, avoiding His prohibitions, and providing benefits



to others. This verse shows that men are more competitive than women (Abu Zahra 2001).

- b. Active is explained in QS. Al-Nisa': 95

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا

Meaning: *“It is not the same as believers who sit down (don't take part in fighting) without having time to live with people who strive in the way of Allah with their wealth and souls. Allah has exalted the status of those who strive for jihad with their wealth and soul over those who sit down (not join in fighting without hesitation). To each, Allah promises the best (reward) (heaven), (but) Allah has preferred those who strive for jihad over those who sit with a great reward.”*

Imam al-Wahidi interpreted the verse that a believer who only sits with those who strive in the way of Allah is not equal in rank in the sight of Allah, except in cases of inability or emergency. Allah must give rank to a believer who strives with his life and wealth, different from those who only sit. It shows that men are more active than women, but can't women? Of course not, sometimes women are more active (Ali Al-Wahidi 1994).

- c. Logic is explained in QS. Al-Baqarah: 164

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضَرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُنْتَخِرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Meaning: *“Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ark that sails on the sea with a (load) that is useful for humans, what Allah sent down from the sky in the form of water, then with it He revived the earth after it had died (dry), and He scattered it on the depths of all kinds of animals, and the controlled distribution of winds and clouds between heaven and earth, (all of that) are true signs (of Allah's greatness) for a people who understand.”*

Imam al-Syuyuthi, in his commentary, explains that when the Quraysh asked for Mount Shafa to be made into gold, this verse came down so that they



thought that Allah created the heavens and the earth, night and day, an ark that sails on the sea, rainwater falling from the sky fertilizes the world, humans can enjoy everything. All of this is a sign of the greatness of Allah SWT for humans to think, especially men who like to believe (Jaluddin Al-Syuyuthi 2011).

- d. Independence is explained in QS. Al-Anfal: 53

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۗ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ

Meaning: “This is because Allah will not change a blessing that He has bestowed on a people until they change what is in themselves. Indeed, Allah is All-Hearing, All-Knowing”.

According to Imam al-Mawardi, this verse has five meanings of favors: 1. Allah’s help continues as long as humans are confident and trusting; 2. Protects against enemies as long as humans are obedient and do not disobey 3. Wealth and effort as long as humans fulfill Allah’s rights; 4. Rewards and rewards as long as humans believe, and 5. Guidance as long as humans follow Islamic guidance. These five things show that, in general, men have more hard work than women (Al-Mawardi 2019).

Meanwhile, feminine characters in the view of the Qur’an include:

- a. Obedient is explained in QS. Al-Baqarah: 21

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ

Meaning: “O people, worship your God who created you and those before you so that you may be pious”.

According to Imam al-Halimi, this verse has two meanings, namely worshiping Allah, consistently worshiping and not being negligent, because Allah is the Creator, the giver of sustenance and blessings, and glorifying Allah and no one else, because Allah is the Creator of you and before, not to associate partners with Him, Sincere in worship and not to name them with their names (Al-Halimi 1989). woman is identified with a character that is more obedient than a man, so it is not surprising that there is a lot of news about criminalization carried out by men, such as the criminalization of rape (Rasito 2020).

- b. Patient is explained in QS. Al-Nahl: 42

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

**Meaning:** “(namely) those who are patient and only in God they put their trust.”

Shaykh Ali al-Shabuni interpreted the verse about people who are patient from torture, persecution, and injustice of people and submit themselves to Allah the Most Good. There is a more painful reward for them (Al-Shabuni, 1981). Nature is generally a woman's essential nature; besides that, women are more empathetic and multitasking. Women, with their gentle and innocent nature, seem like they have no power, even though this is not the case. Sometimes, men dominate these traits (Yulianti 2018).

- c. Resignation is explained in QS. Al-Anfal: 49

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ

Meaning: “(Remember) when the hypocrites and those who had disease in their hearts said, “They (the believers) were deceived by their religion.” (Allah says,) “Whoever puts his trust in Allah, surely Allah is All-Mighty, All-Wise.”

Imam al-Thabari interpreted this verse to mean that a person who submits his affairs to Allah, trusts Him, and accepts His provisions and decisions because Allah is the All-Preserving and the Guardian, nothing dominates him. When it comes back to women, they accept and submit all their affairs, including themselves, to their parents, older brothers, and husbands (Al-Thabari 1998).

- d. Sincere is explained in QS. Al-Baqarah: 139

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلِنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

Meaning: “Say (Prophet Muhammad), “Do you (Jews and Christians) want to argue with us about Allah? In fact, He is our God and your God. For us our deeds, for you your deeds. Only to Him do we sincerely devote ourselves”.

Shaykh Sadiq Hasan Khan said that people who sincerely worship and serve Allah are experts in clearing their hearts towards Allah and never take precedence over others. Likewise, women use their hearts more than men, who prioritize their minds (Muhammad Shadiq Khan 1992).

## The personality of Prophet Muhammad

Studying and writing the personality of the Prophet Muhammad requires a very long time and sheets of paper because writing about the name of the Prophet Muhammad alone involves a lot of paper, let alone studying the identity of the Prophet Muhammad; it will never run out (Ulya 2019). Nabi The Prophet Muhammad is a role model for humans; his personality is a benchmark Allah created perfectly from other humans; his character has been inscribed in the Qur'an that the Prophet Muhammad has great and noble character (Nasution dkk. 2023).

Historians say that the Prophet Muhammad has been a role model for all time; he has feminine attitudes such as being gentle, kind, friendly to others, loving his family, and loving his wives very much (Putra 2022). This study does not explain all of the personalities of the Prophet Muhammad, but some essential traits that need to be studied and practiced by his people. Here are some of the personalities of the Prophet Muhammad who practiced masculine and feminine traits:

a. Brave

The Prophet Muhammad was brave in defending Islam, especially in fighting against enemies. History says during the battle of Badr, the Prophet was the most courageous human being in facing the enemy and was closest to the enemy. The Prophet spoke little, but when the war came, the Prophet was the one whose anger was visible (Al-Ashbahani 1998). Because someone with a knightly soul will never be afraid and worried about his religion, this first trait is very masculine, and the male Prophet is brave (Rosyidin 2018).

b. Humble

The Prophet Muhammad was a humble figure, not arrogant, and not arbitrary to others, even though it has been mentioned that the Prophet was brave. It is explained in the book al-Barzanji that the Prophet Muhammad was very shy and humble; he fixed his sandals from wooden "*terompah*" and his clothes, liked to milk his goats, and help his household (Lailatul Fitria, Abdul Hamid, dan Maghfiroh 2023).

c. Merciful

The Prophet Muhammad was a very loving figure to his family, neighbors, his people, and even animals; among them, the Prophet once said like a man lights a bonfire, then insects and butterflies come burning in it, I immediately block you who want to dive into it, likewise in QS. Ali Imran 153, it is said

that the Prophet Muhammad did not have the slightest hatred in his heart for other people; if the Prophet were not loving and easily angered, then surely the people around him would leave (Lirboyo 2023).

Another form of the Prophet's love is not to restrain children from playing as long as they do not exceed their limits, as narrated by Imam Ahmad and Imam Bukhari, teaching the science of uniting God "tawhid," teaching prayer, knowledge of religion and the world such as trading well, honestly and professionally (Siti Fatimah dan Sutrisno 2022).

d. Patient

Patience is a trait that few other humans have, but not the Prophet Muhammad SAW, who was very patient in everything (Huda dan Afrina 2020). It is because the Prophet Muhammad's heart has been cleansed by Allah so that he can perfectly set an example for his people. When he first preached, the Prophet was insulted and said to be a crazy witch; even when he was in Taif, the Prophet was rejected and stoned by the people of Taif until the Jibril did not accept it and wanted to take revenge. by throwing Mount Taif at them. However, the Prophet's very patient attitude rejected this and hoped that if they now did not want to accept Islam, they would hope that their children would convert to Islam (Afandi 2019).

e. Honest

Honesty is a characteristic of messengers who received a stamp directly from Allah, as stated in the Qur'an, Surah Maryam verse 41, which means that Prophet Ibrahim was sincere. Abu Abdillah al-Jadali once asked his wife Aisyah about the morals of the Prophet Muhammad, and Aisyah answered that the Prophet was the most virtuous human being; he never did anything mean, dirty, or cunning in the market and even retaliated when he was hurt (Eksanti 2021).

The honesty of the Prophet is very famous among other humans until a big merchant woman in the city of Mecca named Siti Khadijah was attracted to the honesty of the Prophet and then married the Prophet Muhammad (Albab, Maula, dan Amufid 2018). The transactions that the Prophet practiced were without lies, all honest and fair, and never disappointed his customers; all the prophets did according to the quality standards requested by customers and Islamic law (Nizar 2017).

All the abovementioned characteristics can be understood as the Prophet Muhammad is described as an actual male figure with various positive characteristics. He is considered brave, humble, loving, patient, and honest among them. This positive image creates an image of the Prophet Muhammad as a role model for Muslims, and his characteristics are considered examples that should be followed in everyday life. This conclusion reflects the appreciation of the character of the Prophet Muhammad in the Islamic tradition.

## **Personality of Siti Khadijah**

Siti Khadijah is the chosen female figure whom Allah destined to be the Prophet's wife and first love, a wealthy woman in the city of Mecca, the first woman to convert to Islam, always faithfully accompanying the Prophet Muhammad through all the trials and suffering with the Prophet (Azizah dan Muchtar 2023). All the needs of the Prophet Siti Khadijah's preaching were fulfilled; even those who sacrificed the most in terms of wealth, energy, and body and soul were made to help her beloved husband to uphold the religion of Islam, namely the faith that has been passed down from the previous prophets (Indana 2018).

This study also does not explain all of Siti Khadijah's personalities, but some essential traits that need to be studied and practiced by her people. Here are some of Siti Khadijah's personalities that practice masculine and feminine traits:

### **a. Businesswoman**

History records many Muslim women who have successfully entered the business world, including Siti Khadijah. She was a reliable and wealthy businesswoman and an entrepreneur with excellent managerial skills, and all her merchandise was entrusted to her workers. Her success improved when she married the Prophet Muhammad, finally becoming successful. Behind her success was hard work, helping many people, and being a descendant of famous nobles (Mu'awanah 2022).

The business built by Siti Khadijah and the Prophet Muhammad spread to various cities and countries; in History, it is mentioned that when trading in Syam, they returned with a lot of profit because the way the Prophet traded was good, honest and professional. Additionally, Khadijah was very good at selecting employees with good potential in business. Among her employees, the one whose expertise was most apparent was the Prophet Muhammad, her beloved husband (Heriyansyah 2018).

b. Brave

Siti Khadijah is a brave and creative figure. Besides being a pious woman, she is also able to face all the obstacles that occur in her life. Siti Khadijah's brave nature is also included as capital in her business because brave nature is the principal capital of all things, so she is ready to take risks and find solutions. (Mu'awanah 2022).

Another courage of Siti Khadijah was to express her feelings first to the Prophet Muhammad SAW even though it was through her best friend; this is something that not many other women have. It is considered less good when women express themselves first (Ilhami 2019).

c. Intelligent

Siti Khadijah's intelligence is well-known among scholars and experts. According to Muhammad Ali, the form of Siti Khadijah's intelligence is that she did not want to marry except the Prophet because she understood the signs of prophecy, immediately believed in Allah and his messenger, gave all her wealth for the Prophet's struggle, never got angry with the Prophet, was able to distinguish between revelation and the whispers of Satan when in the Cave of Hira, accepted everything conveyed by the Prophet, such as the news that the Prophet would be married to Siti Maryam and Asiyah in Heaven. (Muhammad Imam 2009).

d. Independent

The independent nature is usually attributed to men because men are considered to be people who are responsible for meeting needs, especially when they are married. However, this does not mean it cannot happen to women, as exemplified by Siti Khadijah; even though she was of noble descent, she could develop and continue her glory by herself. It was because of her tenacity and independence in growing her business (Sudarijati 2021).

e. Strong

According to Suminah on the Mambaul Ulum Bata-Bata Madura website, Siti Khadijah is an inspiring figure of the Muslim exemplary "Muslimah Heroine" who is a descendant of the Qurasy nation, so in her body flows a strong, intelligent, and honorable personality (Tim Mambaul Ulum 2020). We can conclude from all the characteristics that have been mentioned that Siti Khadijah is described as a faithful woman who shows positive characteristics. She is said

to be a successful entrepreneur with courage, intelligence, independence, and strength.

This positive image evaluates the role of Siti Khadijah as an inspiring figure. It holds that women can excel in business and demonstrate characteristics that enrich social and economic life. This conclusion provides an appreciation of the positive qualities associated with Siti Khadijah in the context of Islamic culture and values.

## **Conclusion**

Masculinity and femininity are often associated with societal stereotypes, limiting individuals to predetermined roles. Negative stigmas still attach to those who express the opposite side of their gender. However, the examples of the Prophet Muhammad and Siti Khadijah prove that both men and women can balance masculinity and femininity. The Prophet Muhammad demonstrated diverse traits with strong masculinity and gentleness, while Siti Khadijah portrayed femininity without losing her business strength and mental toughness.

It shows that these traits are not limited by gender. Interestingly, women can dominate the masculine side with business and mental strength, while men can dominate the feminine side with a gentle attitude. The main factors that influence these abilities include family and social environments. Engaging in a deeper understanding of masculinity and femininity is essential. By letting go of stereotypes, we can create an inclusive environment that supports balanced character development.

Expressions of masculinity and femininity that violate Islamic principles, such as men who want to change their gender to marry a person of the same sex or women who cut their hair and remove their headscarves in a masculine appearance, are not accepted in the teachings of the religion. Islam teaches that God determines a person's gender at birth, and attempts to change it are considered a violation of religious law. It is important to follow Islamic values to avoid actions that conflict with spiritual principles.

## **References**

Abdullah, Prof Dr Amin. 2020. *Antara al-Ghazali dan Kant: Filsafat Etika Islam*. IRCISOD.



- Abu Zahra, Muhammad. 2001. *Zahra Al-Tafasir*. Dar Al-Fikr Al-'Arabi.
- Afandi, Nur Aziz. 2019. "Perwujudan Sabar Para Nabi." *Spiritualita* 3(1):61–73. doi: 10.30762/spr.v3i1.1514.
- Al-Ashbahani, Syaikh Abu Hayyan. 1998. *Akhlak Al-Nabi Wa Adabuh*. 1 ed. Riyadh: Dar Al-Muslim.
- Albab, Ulil, Rahmatil Maula, dan Achmad Rofi Amufid. 2018. "Perjalanan Bisnis Rasulullah Sebagai Dasar Etika Bisnis Islam."
- Al-Halimi, Abu Abdillah Al-Husain. 1989. *Al-Minhaj Fi Sya'b Al-Iman*. 1 ed. Bairut Libanon: Dar Al-Fikr.
- Ali Al-Wahidi, Abu Husain. 1994. *Al-Wasith Fi Tafsir Al-Quran Al-Majid*. Bairut Libanon: Dar Al-Kutub Al-Ilmiyah.
- Al-Mawardi, Abu Hasan Ali. 2019. *Tafsir Al-Mawardi Al-Nukat Wa Al-'Uyun*. Vol. 6. 1 ed. Bairut Libanon: Dar Al-Kutub Al-Ilmiyah.
- Al-Shabuni, Muhammad Ali. 1981. *Mukhtashar Tafsir Ibn Kastir*. 7 ed. Bairut Libanon: Dar Al-Quran Al-Karim.
- Al-Syafi'i, Al-Imam Muhammad Bin Idris. 2014. *Al-Risalah*. Bairut Libanon: Dar Al-Kutub Al-Ilmiyah.
- Al-Thabari, Abu Jakfar Muhammad. 1998. *Jami' Al-Bayan 'An Ta'wil Ayi Al-Quran Tafsir Al-Thabari*. Makah Mukaramah: Dar Al-Tarbiyah Wa Al-Turast.
- Anam, Muhammad. t.t. "K-Pop dan Jalan Tengah Maskulinitas." *detiknews*. Diambil 25 November 2023 (<https://news.detik.com/kolom/d-5868449/k-pop-dan-jalan-tengah-maskulinitas>).
- Anggraini, Pingkan. t.t. "Kirana Larasati Ingin Punya Pasangan yang Feminis." *detikhot*. Diambil 26 November 2023 (<https://hot.detik.com/celeb/d-5147569/kirana-larasati-ingin-punya-pasangan-yang-feminis>).
- Azizah, Rohmatul, dan Nicky Estu Putu Muchtar. 2023. "Khadijah Binti Khuwailid Dan Perannya Dalam Perjuangan Rasulullah SAW." *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman* 12(2):266–77. doi: 10.54437/urwatulwutsqo.v12i2.1036.
- Christie, Benita, Ido Prijana Hadi, dan Megawati Wahjudianata. 2020. "Representasi Maskulinitas Perempuan Dalam Film 'My Stupid Boss2.'" 8.
- Diniyah, Ngafiatut, Farida Hanum, dan Sasiana Gilar Apriantika. 2023. "Transformasi Nilai Maskulinitas Laki-Laki Pengguna Kosmetik." *Dimensia: Jurnal Kajian Sosiologi* 12(1):61–72. doi: 10.21831/dimensia.v12i1.58087.

- Drianus, Oktarizal. 2019. "Hegemonic Masculinity: Wacana Relasi Gender dalam Tinjauan Psikologi Sosial." *Psychosophia: Journal of Psychology, Religion, and Humanity* 1(1):36–50. doi: 10.32923/psc.v1i1.867.
- Eksanti, Eriko Meliana. 2021. "Akhlak Nabi Muhammad Dalam Buku Alwafa: Kesempurnaan Pribadi Nabi Muhammad Saw." *Spiritualita* 5(2):54–72. doi: 10.30762/spiritualita.v5i2.843.
- Febriani, Ina Salmah. 2021. "Keseimbangan Karakter Feminin Dan Maskulin Dalam Mewujudkan Masyarakat Madani." *Tsaqofah* 19(1):45. doi: 10.32678/tsaqofah.v19i1.5298.
- Hasanah, Rafika Rahmah, dan Rr Pramesthi Ratnaningtyas. 2022. "Representasi Maskulinitas Perempuan dalam Drama Korea My Name." *Komunikasiana: Journal of Communication Studies* 4(1):1–12. doi: 10.24014/kjcs.v4i1.17792.
- Heriyansyah, Heriyansyah. 2018. "Perjalanan Bisnis Nabi Muhammad S.A.W." *Ad Deenar: Jurnal Ekonomi dan Bisnis Islam* 2(02):190. doi: 10.30868/ad.v2i02.356.
- Huda, Shofiah Nurul, dan Fira Afrina. 2020. "Rasulullah Sebagai Role Model Bagi Pendidik."
- Ilhami, Nuzula. 2019. "Ta'aruf Dalam Pernikahan; Sebuah Tinjauan Sosiologi." *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 12:14.
- Indana, Nurul. 2018. "Tela'ah Nilai-nilai Pendidikan Akhlak pada Kisah Sayyidati Khadijah Istri Rasulullah." *Dar el-Ilmi* 5(1):123–44.
- Jaluddin Al-Syuyuthi, Abdurrahman. 2011. *Al-Dur Al-Mastur Fi Al-Tafsir Al-Ma'tsur*. Bairut Libanon: Dar Al-Fikr.
- Kartika, Sekar Hayu Rifna, dan Yudha Wirawanda. 2019. "Maskulinitas dan Perempuan: Resepsi Perempuan terhadap Soft Masculinity dalam Variety Show." *Calathu: Jurnal Ilmu Komunikasi* 1(1):23–41. doi: 10.37715/calathu.v1i1.774.
- Kinanti, Nur Aliftha, Muhammad Irfan Syaebani, dan Dindha Vitri Primadini. t.t. "Stereotip Pekerjaan Berbasis Gender Dalam Konteks Indonesia."
- Lailatul Fitria, Lailatul Fitria, Abdul Hamid Abdul Hamid, dan Ummi Lailia Maghfiroh. 2023. "Nilai-Nilai Pendidikan Kepribadian Rasulullah Saw Dalam Kitab Maulid Al Barzanji." *Al-Falah: Jurnal Ilmiah Keislaman dan Kemasyarakatan* 23(1):1–10. doi: 10.47732/alfalahjikk.v23i1.232.

- Lirboyo, U. I. T. 2023. "Rasulullah SAW Berbelas Kasih Lagi Penyayang Dalam Mendidik | Pascasarjana-Universitas Islam Tribakti Lirboyo Kediri." Diambil 28 November 2023 (<https://pasca.uit-lirboyo.ac.id/2023/03/09/rasulullah-saw-berbelas-kasih-lagi-penyayang-dalam-mendidik/>).
- Louay Ali. 2019. "كيف يتعامل الأزهر مع حالات تغيير الجنس؟.. رئيس لجنة الفتوى: نستقبل الحالات من نقابة الأطباء ونبحثها فقهياً ثم نحول للجنة المختصة بالمجمع.. وعملنا على ثلاث حالات منذ عام.. وعلى جمعة: لا يجوز إجراء هذه العمليات." اليوم السابع.  
Diambil 26 November 2023 (<https://www.youm7.com/story/2019/3/15/4172725>).
- Muḥawanah, Siti. 2022. "Peluang Bisnis Bagi Wanita Di Era Digital Dalam Perspektif Al-Quran: Studi Keberhasilan Khadijah Dalam Berbisnis." *Nida' Al-Qur'an : Jurnal Kajian Quran dan Wanita* 20(1):39–50.
- Muhammad Imam, Muhammad Ali. 2009. *Shalah Al-Buyut*. Mesir: Mathba'ah Al-Salam.
- Muhammad Shadiq Khan, Abu Al-Thayyib. 1992. *Fath Al-Bayan Fi Maqasid Al-Quran*. Bairut: Al-Mutanadda Al-'Ashriyah.
- Nasution, Abdul Gani Jamora, Alifia Bilqish, Abdal Rizky Munthe, dan Nabila Suhaila Lubis. 2023. "Narasi Kepribadian Nabi Muhammad Saw sebagai Teladan pada Buku SKI Tingkat MI/SD." *Al-DYAS* 2(1):30–36. doi: 10.58578/alldyas.v2i1.828.
- Nizar, Muhammad. 2017. "Prinsip Kejujuran Dalam Perdagangan Versi Alqur'an." 2.
- Noer Khavifah, Fardiah Oktariani Lubis. 2022. "Konstruksi Sosial Stereotip Laki-Laki Feminin (Studi Kasus Pada Laki-laki Feminin di Kabupaten Karawang)." doi: 10.5281/ZENODO.7356981.
- Nurrijal, Muhammad Ahsan. t.t. "Cinta Laura Ajak Perempuan untuk Lebih Berani dan Percaya Diri." *detikhot*. Diambil 25 November 2023 (<https://hot.detik.com/celeb/d-6732999/cinta-laura-ajak-perempuan-untuk-lebih-berani-dan-percaya-diri>).
- Prasetya, Olga Feby, dan Deddy Suprpto. 2020. "Representasi Feminis Laki-Laki Dalam Film Dokumenter 'Surga Kecil Di Bondowoso.'" *Jurnal Adat dan Budaya Indonesia* 2(2):103–17. doi: 10.23887/jabi.v2i2.28828.

- Putra, Alven. 2022. "Problematika Rumah Tangga Rasulullah dan Metode Penyelesaiannya dalam Hadis." *Jurnal Literasiologi* 8(1). doi: 10.47783/literasiologi.v8i1.360.
- Putri, Santika Vania. 2022. "Representasi Makna Maskulinitas Iklan MSGlow For Men: Analisis Multimodal Kress dan Van Leeuwen." *Avant Garde* 10(2):177. doi: 10.36080/ag.v10i2.1930.
- Qardhawi, Yusuf. 2017. *Fiqh Al-Ushrah Wa Qadhaya Al-Marrah*. 1 ed. Al-Dar Al-Syamilah.
- Ramadhan Al-Buthi, Muhammad Sa'id. 2019. *Al-Marrah Baina Tughyan Al-Nidzam Al-Gharbi Wa Lathaif Al-Tasyri' Al-Rabbani*. Damaskus Suria: Dar Al-Fikr.
- Rasito. 2020. "Bias Gender Dalam Berita Kriminalitas Perkosaan: Analisis Tayangan Kriminalitas di Televisi." *HARAKAT AN-NISA Jurnal Studi Gender dan Anak* 5(1):27-34.
- Rosyidin, Tebuireng Online [M Abror. 2018. "Keberanian Dan Ketawaduan Nabi Muhammad SAW." *Tebuireng Online*. Diambil 27 November 2023 (<https://tebuireng.online/keberanian-dan-ketawaduan-nabi-muhammad-saw/>).
- Siti Fatimah, dan Sutrisno. 2022. "Pembentukan Akhlak Melalui Suri Tauladan Rasulullah Pada Anak Usia Sekolah Dasar | JIIP - Jurnal Ilmiah Ilmu Pendidikan."
- Sudarijati. 2021. "Teladan Siti Khadijah Dalam Berdagang - Universitas Djuanda." Diambil 29 November 2023 (<https://unida.ac.id/artikel/teladan-siti-khadijah-dalam-berdagang>).
- Tim Mambaul Ulum, Bata-Bata. 2020. "Muslimah Heroine; Inspirasi Keteladanan Kaum Hawa." *Mambaul Ulum Bata-Bata*. Diambil 29 November 2023 ([https://bata-bata.net/2020/03/03/Muslimah-Heroine-Inspirasi-Keteladanan-Kaum-Hawa.html?fb\\_comment\\_id=2625891237528040\\_2632092620241235](https://bata-bata.net/2020/03/03/Muslimah-Heroine-Inspirasi-Keteladanan-Kaum-Hawa.html?fb_comment_id=2625891237528040_2632092620241235)).
- Ulvah Nur'aeni. 2020. "Maskulinitas dan Feminitas dalam Al-Qur'an (Implikasi Sosial Atas Karakter Negatif)." *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam* 6(2):310-28. doi: 10.36701/nukhbah.v6i2.270.
- Ulya, Nabilatul. 2019. "Kajian Morfologis Nama-nama Nabi Muhammad dalam Al-Qur'an." *Alfaz (Arabic Literatures for Academic Zealots)* 7(02):99. doi: 10.32678/alfaz.Vol7.Iss02.2292.
- Yulianti, Reny. 2018. "Women Leadership: Telaah Kapasitas Perempuan Sebagai Pemimpin." 10(2).