

Behavioral psychology of men and women in Islam

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Abstract

Purpose - This research aims to explore gender roles in the context of behavioral psychology from an Islamic perspective, focusing on the neuropsychological differences between men and women.

Method - The methodology employed is a qualitative library-based approach, involving the analysis of relevant literature sources, including journals, books, and Islamic texts. This study collects data from reputable academic sources and Islamic texts to build a comprehensive understanding of gender roles and the associated neuropsychological aspects.

Result - The findings indicate that the gender roles described in Islam may reflect certain neuropsychological function differences, which can influence the quality of life and dynamics of social interactions. It is important to note that while biological and psychological differences between men and women exist, both are often viewed as having equal social responsibilities within religious and moral contexts.

Implication - This study implies that there is a need for Muslim men and women to be aware of their obligations according to sharia and nature.

Originality/Value - The specialty of this study is that it explains neuropsychological concepts to understand the psychological behavior of women and men.

JID | 473





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Kata kunci:

Perilaku psikologis, jenis kelamin, pria, dan perbedaan otak.

Abstrak

Tujuan - Penelitian ini bertujuan untuk mengeksplorasi peran gender dalam konteks psikologi perilaku dari perspektif Islam, dengan fokus pada perbedaan neuropsikologis antara pria dan wanita.

Metode - Metodologi yang digunakan adalah pendekatan kualitatif berbasis kepustakaan, yang melibatkan analisis sumber-sumber literatur yang relevan, termasuk jurnal, buku, dan teks-teks Islam. Penelitian ini mengumpulkan data dari sumber-sumber akademis terkemuka dan teks-teks Islam untuk membangun pemahaman yang komprehensif tentang peran gender dan aspek-aspek neuropsikologis yang terkait.

Hasil - Temuan menunjukkan bahwa peran gender yang dijelaskan dalam Islam dapat mencerminkan perbedaan fungsi neuropsikologis tertentu, yang dapat memengaruhi kualitas hidup dan dinamika interaksi sosial. Penting untuk dicatat bahwa meskipun terdapat perbedaan biologis dan psikologis antara laki-laki dan perempuan, keduanya sering dipandang memiliki tanggung jawab sosial yang sama dalam konteks agama dan moral.

Implikasi - Penelitian ini menyiratkan bahwa ada kebutuhan bagi pria dan wanita Muslim untuk menyadari kewajiban mereka sesuai dengan syariah dan kodrat.

Orisinalitas/Nilai - Nilai dari penelitian ini adalah mampu menjelaskan konsep neuropsikologi untuk memahami perilaku psikologis perempuan dan laki-laki.

Introduction

Life, lifestyles, and patterns of social interaction in the world continue to change. This evolution significantly impacts gender behavior and its role in society. It is not surprising that these dynamics lead to the issue of gender roles in a society that is often fraught with controversy, misunderstanding, and debate. Lifestyle trends, changes in social dynamics, and the development of human psychological dynamics have also transformed family structures and socio-economic life (Bianchi & Milkie, 2010; Ergas et al., 2022). The psychology of men and women has direct implications for society. Due to these trends, parents increasingly prefer to avoid early marriage for their children, focusing instead on skill development, education, and career advancement (Bianchi & Milkie, 2010). The priority is consistently placed on socio-economic aspects, which play a crucial role in shaping societal trends. Consequently, the roles of men and women have also changed drastically.

Women have increasingly been shaped to support their partners, reflecting a shift in cultural values and the evolving role of women in the political arena. The traditional notion of the male as the sole breadwinner has been upended, with both partners now often required to work to support their families (Bakhshizadeh, 2023). The Quran and Sunnah provide detailed guidelines governing the rights and duties of men and women. The man was created to obey Allah. When individuals adhere to the teachings and lifestyle recommended by the Prophet Muhammad, they are believed to attain happiness in both this world and the next.

According to Sharia, men are considered superior to women, a notion that is framed as being for the benefit of women without causing them harm. Just as leadership is essential in any system, it is equally indispensable within the family structure. Islam does not equate men and women in terms of physicality and nature, recognizing that enforcing such equality could contravene natural laws, potentially leading to social unrest (Khan et al., 2020).

The Quran outlines specific actions to undertake and avoid. Ultimately, it is up to individuals to choose whether to follow Islamic teachings or to pursue their desires. This reality is encapsulated in Quran An-Nahl 97, which states: "*Whoever does righteousness, whether male or female while believing, We will surely give him a good life and will reward him with a better reward than what he has done.*" Islam makes no distinction between men and women regarding spirituality; both are created for the same purpose in life and are entrusted with their religious obligations, being accountable to Allah (Shah & Farooq, 2022).

There are clear differences in key parameters that produce complementarity between the sexes. For instance, men and women differ in emotional processing, including perception, experience, and expression, with greater male aggression being a prominent reflection of these differences. Men and women possess identical volumes of the amygdala and hippocampus, as well as the dorsal prefrontal cortex. However, women have a larger orbital frontal cortex than men, resulting in a significant difference in the ratio of orbital gray matter volume to the amygdala. The larger cortical volume devoted to emotional modulation may be related to behavioral evidence for sex differences in emotion processing (Gur & Gur, 2017; Li et al., 2014).

This study will elucidate that gender roles, as explained according to Islam, align with differences in neuropsychological functions. This alignment warrants societal attention, as appropriate gender roles can enhance the quality of life and dynamics in social interactions

Research Method

JID | 476

This research adopts a qualitative library-based approach to analyze gender differences in behavioral psychology from an Islamic perspective. Library research is appropriate for exploring theoretical underpinnings, neuropsychological insights, and social norms derived from the Qur'an and Hadith. According to Wiersma (2009), qualitative library analysis allows for the synthesis of diverse information sources, including journals, books, and websites. Data collection focused on reputable scholarly works and Islamic texts, aiming to establish a comprehensive understanding of gender roles and neuropsychological aspects.

The primary data sources included peer-reviewed journals, books on Islamic teachings, and authoritative websites discussing gender psychology and Islam. Key references such as Ergas et al. (2022b) and Gur & Gur (2017b) were selected to examine neuropsychological differences. Islamic sources like Qur'an and Hadith informed the analysis of gender roles within a religious framework. This ensured a robust foundation combining empirical evidence and religious guidance.

Data were analyzed using non-structured qualitative methods. This involved accessing, processing, and categorizing literature to identify recurring themes and case-specific examples (Wiersma & Jurs, 2009). Information was classified into neuropsychological differences, behavioral patterns, and Islamic principles to ensure coherence. Content analysis was employed to extract relevant themes, which were then mapped against Islamic gender guidelines. The analysis process included triangulation to cross-reference findings from neuropsychological studies and Islamic literature, enhancing validity and reliability (Connaway & Redford, 2021).

While the library research approach provides valuable theoretical insights, its reliance on secondary data poses limitations. The absence of primary empirical data restricts the ability to generalize findings across diverse cultural contexts. Additionally, the focus on Islamic principles may limit the applicability of results to non-Islamic societies. Future research could incorporate empirical methods, such as surveys or interviews, to complement the theoretical framework and address potential biases in secondary data interpretation.

To ensure validity, the study relied on widely accepted neuropsychological findings and well-established Islamic sources. For example, the neuropsychological basis of gender differences was grounded in works by Gur & Gur (2017b), while the roles and responsibilities outlined for men and women in Islam were drawn directly from the Qur'an and Hadith. This dual approach underscores the relevance of integrating contemporary science with traditional Islamic perspectives.

Results and Discussion

How men's and women's responses and interactions impact the fabric of the family and society. It is important to know the Islamic rules for both sexes, and how they are implemented so that a prosperous society can be realized. Such as the right to education, the obligation to worship, and charity are the same. However, the right to inheritance and property rights are on a different footing. Both have the same right to freedom to express their opinions. Only men go to the battlefield, to get

custody of their children. They stand on equal footing in extending cooperation to promote good and eradicate evil.

The purpose of education is no longer recognized as "literacy or gaining awareness", although it is described as such. The real purpose of education today is to prepare the workforce or professionals for various fields. Professionals are designed to be skilled in the relevant field. This is a time when people are focusing on specialized self-development. Therefore, visions are instilled in young minds from childhood, what will people do in the future? It triggers each person to choose one specialization subject in study, then it is aimed at what career to choose. When a person enters an education system, he or she is not a man or a woman, but is reflected as a learner (Lindqvist et al., 2021). He or she is trained to be capable in practical life. He should be trained to be responsible in the household. Therefore, boys and girls emerge as a generation prepared in such a way that they must assume the responsibilities of practical life and manage the affairs of society.

Qualification in each field requires strenuous and tireless effort. In the process, a gap emerges. Since then, trends and norms are changing day by day, as technology and industrialization progress. This is the need of the hour, human nature in general and the nature of men and women, in this ever-changing world must be studied. It was seen that women do better at dealing with stress and staying in touch with their friends. The study also found that humans do not react positively when faced with stress (Segalen, 2021).

Islam states that both men and women are servants of Allah. They have an obligation to serve and obey Him. Islam assigns collective social responsibility. Evidence that women and men have equal share in work includes the phenomenon of hadith collection. Women also contributed to the collection and projection of Hadith, namely Hafsa (R.A). The word of Allah in the Quran surah At taubah verse 71 states that "The believers, men and women, are helpers, supporters, companions and protectors of one another, they command all that is good, and forbid all that is evil, they establish prayer in perfection, and give Zakat (Compulsory Charity), and obey Allah and His Messenger. Allah will bestow mercy upon them. Verily, Allah is Mighty and Wise."

Men and women must pray, fast, pay zakat, perform hajj, avoid adultery, avoid prohibition, teach good and forbid evil, and much more. This is because a woman's role as a mother is to give full time to her children. Women are exempted from attending the Masjid for the five daily prayers and Friday prayers. However, if they choose to go, they cannot be restricted from going to the mosque.

Women have the right to own property alone or with others. This right has come to be admired by women in Western societies. Regarding the right to human wages, the Qur'an states in surah AnNisa verse 34, "*Do not covet what Allah has granted some of you more than others. Men have a share according to their earnings, and women have a share according to their earnings. Ask Allah for His bounty. Allah knows everything.*" Here it is very clear that Islam honors women. The difference between rights and obligations between women is solely because it honors women so that they are not burdened with heavy responsibilities, although Islam gives women the freedom to have a career with certain restrictions that do not violate sharia.

Men and women are biologically different so the two sexes cannot perform the same tasks, cannot play the same roles and cannot behave similarly. However, they complement each other,

using their special abilities and strengths, so as to overcome their partner's weaknesses. It is true, women are homemakers. The formation of a family cannot be properly managed if women do not pay attention. However, in a changing world, gender roles are no longer defined. If women are able to support their families financially, working as professionals in industrialized countries, they should be supported psychologically, physically and by providing a comfortable environment in their educational institutions and workplaces. In addition, they should also be facilitated at their workplaces by providing targets that must be completed on time (Ergas et al., 2022a).

Most of the criticisms and questions are raised on aspects that do not treat men and women equally, namely the hijab, by wearing the hijab, women will look more dignified and maintain their dignity. Her appearance depicts that she is not an object of display, cannot be advertised for her beauty or satisfy men's lust, nowadays, we need a little reminder, in a society with few moral values, where men and women mingle wearing indecent clothing.

Another aspect where men and women are treated differently is: A man is allowed to marry four women at the same time, if he can treat them equally and fairly and if he cannot then he will be held accountable. The purpose of polygamy is to provide maintenance or protection to widows and orphans. Whereas women are allowed to marry one man at a time. The logic behind this law is that Islam does not leave women unprotected and gives full responsibility for women and their offspring to men, otherwise it would be impossible to know who is actually the caretaker of the family (Tran et al., 2018).

There are also different criteria in the distribution of inheritance (Segalen, 2021). A sister receives half the share of inheritance compared to her brother because the brother is the caretaker of the family and a woman does not have to fulfill the economic needs of her family. Muslim women are exempted from the responsibility of state administration as the Head of the Islamic state. If she is entrusted with this task, then she must not only administer the affairs of the government, but also carry out other affairs related to the administration of the government. If a woman is in charge of state affairs, she has to perform many tasks. She is required to meet with state officials, let alone being required to meet with foreign delegations to meet countries at the international level. In that capacity, she will be required to handle critical situations and crises such as war. She is required to lead congregational prayers. A woman cannot follow all these rules for certain reasons. She has to look after her children and maintain her home.

Women's traditional roles in the family have a direct impact on the health and well-being of the family as a whole. A woman who is the keeper of the home has to perform a number of tasks. She has to ensure that her family members are safe and getting proper nutrition. Children are also under the direct supervision of the mother (Ahmad & Shabnam, 2023). She has to look after not only their health, education but also their wellness. Therefore, the role of the mother in the family is directly related to the health of the family, especially the health of young children. Without the mother, the health of the children and the health of the entire family will be adversely affected. In addition to the responsibilities mentioned, mothers must prepare free meals for the family and serve them. The type of food the mother chooses and prepares for the family to consume is very important for the health of the children. The entire health of the family, depends on the woman. She not only cooks the food but also decides what to cook. Lack of proper nutrition, such as various vitamins, minerals,

iron etc. necessary for good health, if not given to the children, can result in deficiencies and easily pray for diseases.

The role of women is closely related to their educational achievements, the higher the education, the better the results. In contrast to the past, female literacy rates have increased in recent decades. It appears that women have replaced men in formal education. The saying "educating a daughter is educating a family" is gaining popularity. The dynamics of education, economy and social relations are changing along with women's education. In Islam, "Women are the citizens of the country, if the women are good, the country is good", because women are the first teachers and educators of their children (Cucu & Waldan, 2023; Ramli et al., 2023).

If there is complete and comprehensive spiritual equality between the sexes, why is similar treatment not found in other rights, duties and privileges (Bagley, 2015; Saleh, 2022). Muslims and especially non-Muslims question why men go to work while women are encouraged to stay at home, why women should wear hijab, why brothers receive a larger share of inheritance than their sisters, why men can wear hijab. men can be rulers but women cannot, and so on, and they then conclude that Islam treats women as inferior beings. The law can never be discussed without first being explained, so we must first consider Islam's basic ethos that men and women are two distinct yet complementary sexes (Bennett, 2010).

It is a medical fact that men and women have different biological compositions and temperaments. Allah the Mighty created and knows these biological differences better than we do, and thus has assigned men and women roles that each excels at because of their nature. Neither gender is inferior or superior to the other; rather they complement each other like two halves of a whole. In everyday life we see that society is made up of a wide variety of people, all of whom play specific roles to keep society intact. Farmers and doctors make different contributions to society, yet both are equally important. Each excels in their respective fields, and each provides a service to the other. Similarly, men and women are different genders and play important roles in their respective fields of excellence.

Human psychology is directly related to the surrounding environment. Such a concept is known as Neuroticism which includes the ability to develop negative emotions and thoughts. Such as depression, anger, anxiety, self-consciousness and emotional responsibility, in response to unfavorable conditions such as threats and punishments, etc. On the other hand, empathy and kindness, cooperation, social harmony, etc. provide a favorable scenario for emotional stability. Research shows that women have higher extraversion, sociability and neuroticism scores than men. However, no major differences can be measured in the aspects of conscientiousness and openness (Brenowitz, 2021; Goldner et al., 2019; Loso et al., 2021; Sulaiman & Raifu, 2020).

While behavior is overwhelmingly similar in males and females, and correspondingly the brains are similar, sex differences permeate both brain and behavioral measures and these differences have been the focus of increasing scrutiny by neuroscientists. Sex differences were apparent and consistent in neurocognitive measures, with females performing better on memory and social cognition tasks and lazier on spatial processing and motor speed (McEwen & Milner, 2017). Sex differences were also prominent on all major brain parameters, including higher rates of cerebral blood flow, higher percent of gray matter tissue and higher inter-hemispheric connectivity in females compared to higher percent of white matter and greater intra-hemispheric connectivity, as

well as higher glucose metabolism in limbic regions in males. Many of these differences are present in childhood but they become more prominent with adolescence, perhaps linked to puberty. Together they indicate complementarity between the sexes that would result in higher adaptive diversity (Gur & Gur, 2017a).

There is a perception that biological differences justify unequal opportunities for women. This is a misconception. The goal of civilized societies is to achieve equal treatment for all individuals across demographic characteristics including sex and sexual identity. Sex differences are not competition; one is not better than the other simply because they are different. Effect sizes indicate the many exceptions to the norm. Understanding how biology and environment interact to shape sex differences in behavior should lead to a greater appreciation of similarities and differences and should not be a basis for discriminatory practices (Laman-Maharg & Trainor, 2017). Indeed, unequal treatment of the sexes would be directly contrary to what our research suggests is optimal for civilized societies (Hausmann, 2017). Treating differences in group averages as if they apply to every individual is a clear mistake, and attention should instead be focused on the products of behavior rather than the sex or other demographic characteristics of the individuals that produce the behavior. With such an attitude, we can admire the evolutionary complementarity of sex differences that produces more diverse and adaptive societies (Grabowska, 2017).

Many psychological studies have found average differences between men and women in a variety of cognitive abilities (Carothers & Reis, 2013). Women perform higher on average on tests of verbal fluency, such as spelling, reading speed, and reading comprehension. Fluency in speech and language develops earlier in girls than in boys, and reading disorders are about five times more common in boys than in girls. However, women's superiority in the communicative aspects of language does not generalize to the formal manipulation of symbols as characterized by mathematical reasoning, where men score higher on average. Better male performance on tests of mathematical reasoning (as distinct from arithmetic) occurs even among young people whose mathematical aptitude is in the upper range and among boys and girls who have had similar training and show similar interest in mathematics. The sexes differ not only in the natural and formal aspects of language but also in nonverbal processes, with women performing better on average than men in understanding and mentally manipulating spatial responses on a paper-and-pencil maze test. Higher performance on spatial tests correlates with greater ability in both men and women to understand underlying visuospatial relationships in confusing and contradictory contexts, an ability called "field independence" (Marrocco & McEwen, 2016).

The brain is composed of many structures specialized for various functions, including those considered to have sex differences (Olson et al., 2016). It is therefore interesting to investigate whether the size and function of certain brain structures in men and women correlate with behavioral differences between the sexes. This subject is also important because some authors (Joel & Fausto-Sterling, 2016a) question the reliability of sexual differentiation of the brain unless it can be shown that such differentiation influences human behavior and thus has a counterpart in the various skills and abilities that have been documented as sex-dependent. On the other hand, there is much discussion about the magnitude of the effects of sex differences in behavior, some authors claim that they are negligible or small (Hyde et al., 2019), and about their nature whether they are categorical or merely dimensional (Joel & Fausto-Sterling, 2016a). Interestingly, it has been

suggested that due to differences between measures, some individual tests that focus on specific abilities may show larger effects than meta-analyses or reviews that consider more general behavioral/skill construct (Hines, 2020a). In addition, it has been found that these differences can change throughout life (Hines, 2020b). For this reason, the current review focuses primarily on specific skills and behaviors that are generally thought to have sex differences in adult subjects, and (where possible) on skills and behaviors that show correlational relationships with levels of related brain features.

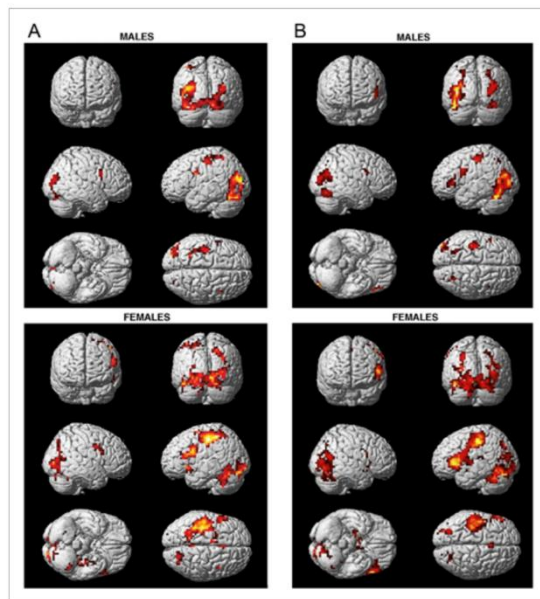


Figure 1. Gender differences in regional cerebral activity during the perception of emotion (Grabowska, 2017).

Women's education centers on a discourse that calls for the development and modernization of Muslim communities. An educated woman can achieve the status of a particular subject and play a role in the welfare of her family and society at large (Bakhshizadeh, 2023). This outcome can only be achieved if women have experience and perform their effective role for the betterment of society (Bagley, 2015). However, this is complicated in society, in the current narrative of modernity such as women's education and gender empowerment as an expression of women's choice and free will against oppressive family structures in particular and society in general (Shah & Farooq, 2022).

Even when differences between women and men in brain structure are found, these do not always translate into differences in function (Proverbio, 2023). De Vries (2015) emphasizes the importance of the principle of 'compensation' in considering the function of various sex effects.

Gender affects the type of business, position in the organizational hierarchy, salary, work values, work behaviour and many other aspects of employment. Consider the following factors that affect gender and workplace relationships. A woman or man may work with many similar others (e.g., a female nurse, a male engineer) or a few similar others (e.g., a male nurse, a female engineer). As friendships develop in the office with shared physical space and work-related issues or tasks. The availability of women or men in the work environment can have an impact on overall workplace performance.

Incorporating neuropsychological perspectives into the Islamic narrative regarding gender equality and the inherent differences between men and women can provide a more comprehensive understanding of the complexities involved. The following points illustrate how neuropsychology can complement Islamic teachings on gender: First, equality of Essence and Differences in Nature. Islam acknowledges the inherent differences in nature (fitrah) between men and women, as highlighted in the Quran: "*And do not covet what We have given some of them over others. For men is a share of what they have earned, and for women is a share of what they have earned.*" (QS. An-Nisa: 32). This verse suggests that while men and women have distinct roles and strengths, they are equal in dignity before Allah SWT. From a neuropsychological perspective, the biological differences observed in male and female brains—such as variations in the structure and function of areas related to emotional processing and decision-making—can be seen as part of a divine design that allows each gender to fulfill their respective roles effectively. However, these differences should not limit individual potential based on gender, as both men and women are encouraged to contribute to various fields of life.

Second, interaction Between Biology and Environment. Islam teaches that human behavior is influenced not only by biological factors but also by social environment, upbringing, and life experiences. This aligns with the Quranic principle that humans are born with the potential for growth and development: "*Allah brought you forth from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks.*" (QS. An-Nahl: 78). Neuropsychological research supports this view, indicating that early life experiences and environmental factors significantly shape brain development and behavior (McEwen, 2020; Perry et al., 2021). This understanding encourages educational and nurturing practices that recognize individual uniqueness while promoting gender equity.

Third, addressing Gender Stereotypes and Justice in Islam. A critical aspect of the narrative is the need to combat gender stereotypes that often restrict individual potential. In Islam, the Prophet Muhammad (SAW) exemplified fairness towards both genders and rejected practices that discriminated against one gender. His recognition of the intellectual capabilities and social roles of women, such as Sayyidah Aisha, who became a key figure in the field of Hadith and Islamic knowledge, illustrates this principle. Neuropsychological studies indicate that societal expectations and stereotypes can influence cognitive and emotional development differently in men and women (Fallon et al., 2020; Hines, 2020c). Thus, Islam advocates for a multidimensional approach that considers biological, social, and cultural factors in understanding gender roles.

Fourth, parenting Styles and Environmental Influence. Islamic teachings emphasize character development based on values of faith, morality, and knowledge, irrespective of gender. The Prophet Muhammad (SAW) stated: "*Educate your children according to their times, for they live in their time, not in your time.*" (HR. Ahmad). This hadith underscores the importance of flexibility and relevance in educating children according to the social and cultural contexts in which they grow. Neuropsychological research supports the idea that parenting styles and environmental influences significantly impact children's cognitive and

emotional development (Williams et al., 2018). Therefore, an inclusive approach to education that respects individual differences while promoting gender equity is essential.

Fifth, holistic Approach to Gender. The Islamic perspective aligns with the notion that understanding gender requires a holistic approach encompassing biological, social, cultural, and spiritual dimensions. In Islam, gender justice does not imply uniformity but rather the provision of rights and responsibilities that correspond to each individual's potential, whether as a mother, father, husband, or wife. Neuropsychological research highlights the importance of recognizing the complexity of gender identity and expression, suggesting that a nuanced understanding of brain function and behavior is crucial for advancing gender equity (Joel, 2020; Joel & Fausto-Sterling, 2016b; Ziemka-Nalecz et al., 2023). JID | 483

Behavioral differences between males and females have been known for thousands of years and have been studied since the beginning of behavioral science. The development of methods for structural and functional neuroimaging has enabled the identification of differences in brain systems that may explain some behavioral differences. Understanding how sex differences in behavior relate to brain structure and function is important for appreciating the evolutionary advantages of complementary differences as they form over the lifespan. Such understanding is necessary for appreciating sex differences in the prevalence and severity of brain disorders as they develop over the lifespan.

Integrating neuropsychological insights with Islamic teachings provides a richer understanding of gender dynamics. It emphasizes the importance of recognizing both biological differences and the significant role of social and environmental factors in shaping individual potential, ultimately advocating for a balanced approach to gender equality.

In this study, we recognize the necessity of providing a robust scientific justification for the adoption of a personal literature research approach alongside a small sample size. This methodological choice was made due to its alignment with the exploratory and contextual objectives of the research. The primary aim of this investigation is to uncover in-depth insights into specific phenomena that have not been extensively examined in prior studies. In this regard, employing a small sample facilitates the collection of richer and more nuanced data, consistent with qualitative research recommendations (Yin, 2018). Additionally, the personal literature research approach is designed to critically analyze relevant literature within a defined thematic scope, thereby yielding findings that are more focused and sophisticated.

However, we acknowledge the inherent limitations associated with the representativeness of this approach. To address this concern, the study incorporates triangulation strategies, which involve the utilization of diverse data sources and thematic analysis techniques (Braun & Clarke, 2006). These strategies are implemented to enhance the validity and reliability of the findings. It is important to note that the results of this study are not intended for broad generalization; rather, they serve as a foundational basis for subsequent research endeavors that may encompass a wider scope.

Conclusion

JID | 484 This research concludes that the shift in gender roles has a significant impact on social and cultural order. In a modern context, Islam provides a dynamic guide in adjusting its views on gender roles while maintaining the principles of justice and harmony contained in the teachings of the Quran and Sunnah. The roles of men and women in society continue to evolve alongside social and economic changes, necessitating a more inclusive and comprehensive approach to understanding gender issues.

It is important to pay attention to the interaction between biological, social, and cultural factors in understanding gender roles. While neuropsychological studies show structural and functional differences between male and female brains, conclusions related to gender issues should not be simplified solely based on biological differences. Instead, a broader perspective, including the use of sociology and feminist theories, can provide a richer perspective in understanding the complexities of this issue. I

Islam acknowledges the inherent differences between men and women but does not limit individual potential based on gender. On the contrary, Islam encourages complementary roles in building a prosperous society. Thus, the integration of neuropsychological insights, social theory, and Islamic perspectives can provide a deeper and more relevant understanding of gender dynamics in the modern era

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Abdillah, A

JID | 488