

Reframing Women's Public and Domestic Roles in Islam: Feminist Hermeneutics and the Qirā'ah Mubādalah Perspective

Muktazzah Fiddini¹, Roibin², Umi Sumbulah³

^{1,2,3}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

¹240204310006@student.uin-malang.ac.id, ²roibin@syariah.uin-malang.ac.id, ³umisumbulah@uin-malang.ac.id

Abstract

Debates concerning women's roles in public and domestic spheres remain a dynamic and contested issue within Muslim societies. This study seeks to negotiate the competing paradigms that support and oppose women's positioning in these two domains by employing feminist hermeneutics and the qirā'ah mubādalah approach. The research adopts a historical–factual design based on a library research method. Data are collected through systematic documentation of relevant texts and analyzed using a descriptive qualitative approach, with validity ensured through source triangulation and data cross-checking. The findings indicate that a proportional reinterpretation of women's public and domestic roles requires a transformation in mindset among both men and women, enabling each to optimize their respective potentials and contributions. Gender equality is understood not as a fixed or static endpoint, but as a dynamic and evolving condition in which men and women share balanced rights, obligations, roles, and opportunities grounded in mutual respect. The study emphasizes several foundational principles: reciprocity (mubādalah) in gender relations, the central role of education as a cornerstone of gender equality, and the synergistic relationship between public and domestic roles. Accordingly, both men and women possess the legitimate right to determine and perform roles that correspond to their capacities, potentials, and personal choices, whether within the family or in the broader social sphere.

Keywords: *Feminist Hermeneutics, Qirā'ah Mubādalah, Women's Roles, Public Sphere, Domestic Sphere, Gender Equality.*

Introduction

Discourse on gender relations within Muslim societies continues to attract significant scholarly attention. One of the most persistently debated issues concerns the position and roles of women in both domestic and public spheres. The long-standing intellectual contestation surrounding this issue reveals that social and cultural constructions in many communities still perceive men and women as fundamentally different entities—not only in biological terms, but also with regard to the distribution of roles, authority, and social responsibilities. Societies deeply

Corresponding author:

Muktazzah Fiddini, e-mail: 1240204310006@student.uin-malang.ac.id

Article History

Received: 20 January 2026 | Revised: 04 July 2026 | Accepted: 11 July 2026 | Available online: 31 July 2026

How to Cite this Article

Fiddini, M., Roibin & Sumbulah, U. (2026). Reframing Women's Public and Domestic Roles in Islam: Feminist Hermeneutics and the Qirā'ah Mubādalah Perspective. *Tribakti: Jurnal Pemikiran Keislaman*, 37(2), 299-320. <https://doi.org/10.33367/tribakti.v37i2.8845>



© 2026. The author(s). Tribakti is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License (CC BY-NC-SA 4.0)

rooted in patriarchal values tend to position men as superior and dominant decision-makers, while women are framed as complementary actors confined primarily to the domestic domain, such as household management, childcare, and the fulfillment of family needs.

This rigid codification of roles often perpetuates gender stereotypes that disadvantage women. Women are frequently perceived as weak, emotional, and incapable of engaging effectively in the public sphere, which is assumed to require rationality, leadership, and competitiveness.¹ Such assumptions have tangible consequences, including limited access for women to education, political participation, economic opportunities, and public office. Yet social development and intellectual progress have consistently demonstrated that women possess capacities and potential equal to those of men to contribute meaningfully across diverse fields of life. Consequently, transforming societal mindsets regarding gender roles has become an urgent necessity for achieving a more just and equitable social order. Recent developments across many Muslim societies further underscore the practical urgency of this issue. Debates surrounding women's political leadership, participation in religious authority, and access to public decision-making continue to provoke social resistance despite significant advances in women's educational attainment and professional achievements. These ongoing tensions suggest that the principal challenge lies not merely in expanding women's access to public roles, but also in transforming interpretive paradigms that continue to legitimize gender hierarchy through religious discourse.² This empirical reality highlights the need for renewed interpretive approaches capable of reconciling Islamic normative teachings with contemporary social transformations.

From an Islamic perspective, women occupy a significant and acknowledged position. The Qur'an not only recognizes women as integral members of society but also records them as active figures in religious history.³ Surah al-Nisā', in particular, underscores Islam's concern with justice and the protection of women.⁴ However, over time, interpretations of religious texts have often been shaped by prevailing social and cultural contexts.⁵ This has resulted in gender-biased interpretations that portray women as passive objects rather than empowered subjects within social structures.

One Qur'anic verse frequently cited to legitimize male dominance is Q.S. al-Nisā' [4]:34, which describes men as qawwāmūn over women.⁶ A strictly textual reading of this verse is often used to justify women's complete obedience to men, thereby reinforcing unequal power relations

¹ Nabila Nailil Amalia et al., "The Role of Public and Domestic Based on Perspective Dr. Faqihuddin Abdul Kodir Through a Phenomenological Approach," *Journal of Southeast Asian Islam and Society* 1, no. 1 (2023): 1–18, <https://doi.org/10.30631/jdvjzz04>.

² Intan Erwani and Anisa Suryani Siregar, "The Role of Women in Islamic Sacred Texts: A Critical Study of Women's Narratives and Authority in Islamic Tradition," *Pharos Journal of Theology*, no. 106.1 (December 2024), <https://doi.org/10.46222/pharosjot.106.6>.

³ M. Bintang Fadhlurrahman et al., "Kajian Kesalingan: Emansipasi Laki-Laki Dan Perempuan Di Ranah Publik Pada Era Kontemporer Dalam Perspektif Al-Qur'an," *Jurnal Riset Agama* 2, no. 1 (2022): 133–48, <https://doi.org/10.15575/jra.v2i1.16007>.

⁴ Nurcahaya Nurcahaya and Akbarizan Akbarizan, "Perempuan Dalam Perdebatan: Memahami Peran Dan Tantangan Berpolitik Dalam Perspektif Hukum Islam," *JAWI: Journal of Abkam Wa Iqtisad* 1, no. 3 (2023): 108–116, <https://doi.org/https://doi.org/10.5281/zenodo.8397647>.

⁵ Aceng Fathurrohman, Agna Fikri Al Rifai, and Astri Aisyah Darma, "Islam, Feminisme, Dan Gender: Pesrpektif Tafsir Maudhu'i," *JISMA: Jurnal Ilmu Sosial, Manajemen, Dan Akuntansi* 3, no. 1 (2024): 1293–1306, <https://melatijournal.com/index.php/jisma/article/view/543>.

⁶ Najwa Al-Husda, "Kekerasan Terhadap Perempuan Dalam Penafsiran Kh. Husein Muhammad Terhadap QS. Al-Nisā' [4]: 34," *Al-Mustafid: Journal of Quran and Hadith Studies* 3, no. 1 (2024): 26–42, <https://doi.org/https://doi.org/10.30984/mustafid.v3i1.780>.

within families and broader society.⁷ Nevertheless, many contemporary scholars argue that this verse must be interpreted through a more comprehensive framework that takes into account historical context as well as the Qur'an's overarching commitment to justice.⁸

In this context, feminist hermeneutics emerges as a critical approach for reinterpreting gender-biased religious texts. Scholars such as Amina Wadud advocate interpretive methods that consider historical-sociological contexts, linguistic structures, and the Qur'an's universal ethical objectives of justice and human equality.⁹ Through feminist hermeneutics, verses traditionally used to subordinate women are re-read to uncover messages of equality, reciprocity, and shared humanity embedded within Islamic teachings.

Alongside feminist hermeneutics, the qirā'ah mubādalāh approach developed by Faqihuddin Abdul Kodir offers a significant contribution to gender-equitable Islamic thought. Qirā'ah mubādalāh emphasizes reciprocity (mutuality) as the core principle of gender relations in Islam, asserting that men and women share responsibilities, rights, roles, and opportunities in both domestic and public spheres.¹⁰ Rather than enforcing identical roles, this approach highlights balanced collaboration based on individual capacities to achieve collective well-being. As such, qirā'ah mubādalāh provides a constructive alternative to patriarchal interpretations that remain influential in some Muslim communities.

Within academic scholarship, women's participation in the public sphere has been examined from various perspectives. Asofik, for instance, explores Kiai Sahal Mahfudz's views on women's public engagement in the millennial era.¹¹ Huzaemah Tahido Yanggo emphasizes the need for broader recognition of women's societal contributions,¹² while Ridwan addresses the phenomenon of the "double burden" faced by women who must balance domestic and public responsibilities.¹³ Studies by Amalia et al.¹⁴ and Anggraini and Bayes¹⁵ further enrich the discourse by analyzing the perspectives of Faqihuddin Abdul Kodir and Amina Wadud on gender roles in Islam. Nevertheless,

⁷ Shivi Mala Ghummiah and Muhammad Afzainizam, "Refleksi Ma'na Cum Maghza Pada Konsep Kepemimpinan Perempuan Dalam Keluarga," *Jurnal Neo Societal* 9, no. 3 (2024): 127–140, <https://neosocietal.uho.ac.id/index.php/journal/article/view/48>.

⁸ Sofyan A. P. Kau and Zulkarnain Suleman, "Wacana Non Dominan: Menghadirkan Fikih Alternatif Yang Berkeadilan Gender," *Al-Ulum* 13, no. 2 (2013): 245–74, <https://journal.iaingorontalo.ac.id/index.php/au/article/view/190>.

⁹ Dwi Fidhayanti et al., "Rethinking Islamic Feminist Thought on Reinterpreting the Qur'an: An Analysis of the Thoughts of Aminah Wadud, Fatima Mernissi, Asma Barlas, and Riffat Hassan," *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 37–56, <https://doi.org/10.33367/tribakti.v35i1.4956>.

¹⁰ Mohammad Fauzan Ni'ami, Umi Sumbulah, and Moh. Irfan, "Resepsi Hadis-Hadis Nafkah Dalam Media Sosial: Studi Terhadap Konten Youtube @FaqihAbdulKodir," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 13, no. 1 (2023): 169–190, <https://doi.org/https://doi.org/10.15642/mutawatir.2023.13.1.169-190>; Tsania Nadzifah Hilmie and Umar Faruq Thohir, "Rekonstruksi Penafsiran Ayat Bid'ari Surga Melalui Tafsir Mubādalāh," *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 3, no. 1 (2023): 1–16, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/941>.

¹¹ Mohammad Rifan Asofik, "Pemikiran Kiai Sahal Mahfudh Tentang Peran Publik Perempuan Di Era Milenial," *Jurnal Al-Ijtima'iyah* 9, no. 1 (2023): 71–95, <https://doi.org/http://dx.doi.org/10.22373/al-ijtima'iyah.v9i1.17729>.

¹² Huzaemah Tahido Yanggo, "Kepemimpinan Perempuan Dalam Perspektif Hukum Islam," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadits Syari'ah Dan Tarbiyah* 1, no. 1 (2016): 1–18, <https://doi.org/https://doi.org/10.33511/misykat.v1n1>.

¹³ Nur Ridwan, "Standar Ganda Perempuan Dalam Ruang Publik," *Jurnal Ilmiah Multidisiplin* 2, no. 2 (October 24, 2023): 184–92, <https://doi.org/10.59000/jim.v2i2.133>.

¹⁴ Amalia et al., "The Role of Public and Domestic Based on Perspective Dr. Faqihuddin Abdul Kodir Through a Phenomenological Approach."

¹⁵ Reni Dian Anggraini and Desanta Azzuhara Amaliana Bayes, "Perempuan Dalam Bingkai Al-Qur'an: Model Penafsiran Amina Wadud," *Ushuluna: Jurnal Ilmu Ushuluddin* 8, no. 2 (2022): 95–108, <https://doi.org/https://doi.org/10.15408/ushuluna.v8i2.25860>.

a significant gap remains in integrative studies that comprehensively combine these interpretive frameworks to negotiate competing paradigms concerning women's roles in contemporary Muslim societies. More importantly, previous studies have generally examined feminist hermeneutics and *qirā'ah mubādalah* as independent interpretive approaches rather than as complementary epistemological frameworks. Consequently, the existing literature has not sufficiently explained how Amina Wadud's critical reconstruction of patriarchal interpretations can be integrated with Faqihuddin Abdul Kodir's reciprocal ethical framework to generate a more comprehensive understanding of women's domestic and public roles. This unresolved issue leaves an important theoretical question concerning whether these two approaches can jointly provide a coherent interpretive model capable of negotiating the contemporary tension between gender justice and the authority of Islamic texts.

Accordingly, this study positions itself at the intersection of Qur'anic Studies, Islamic Gender Studies, and contemporary hermeneutics by integrating Amina Wadud's feminist hermeneutics with Faqihuddin Abdul Kodir's *qirā'ah mubādalah* as a unified analytical framework. Unlike previous studies that have examined these perspectives independently or employed them as separate interpretive lenses, this study argues that their integration provides a more comprehensive epistemological foundation for negotiating the relationship between women's domestic and public roles in contemporary Muslim societies. In this regard, the study not only addresses an important gap in the existing literature but also contributes to the development of a more inclusive interpretive paradigm that bridges textual interpretation with contemporary social realities while remaining grounded in the Qur'an's ethical principles of justice, reciprocity, and human dignity.

The increasing recognition of women's roles across multiple sectors reflects the dynamic and evolving nature of gender relations. However, resistance to this transformation persists, particularly in communities where patriarchal culture remains deeply entrenched.¹⁶ This underscores the importance of analyses that integrate progressive religious approaches with social realities in order to foster more just and humane understandings.

Against this backdrop, this study addresses three interrelated research questions: (1) How does Amina Wadud's feminist hermeneutics reconstruct the understanding of women's domestic and public roles in Islam? (2) How does *qirā'ah mubādalah* reinterpret women's leadership and participation in the public sphere through the principle of reciprocity? (3) How can these two interpretive approaches be integrated to formulate a more inclusive paradigm for negotiating women's domestic and public roles in contemporary Muslim societies?

Building upon these questions, this study aims to provide an in-depth analysis of the dynamics surrounding both support for and resistance to women's roles in domestic and public spheres. Unlike previous studies that discuss feminist hermeneutics and *qirā'ah mubādalah* separately, this article integrates both approaches within a single analytical framework. This integration constitutes the principal novelty of the study by demonstrating their epistemological complementarity in reconstructing Qur'anic interpretations of gender relations. Accordingly, the study offers a theoretical contribution by proposing an integrative interpretive model that bridges Qur'anic Studies and Islamic Gender Studies while simultaneously providing practical insights for

¹⁶ Arif Sugitanata and Sarah Aqila, "Menuju Kesetaraan Gender: Eksplorasi Teori Relasi Kuasa Dan Maqashid Syariah Terhadap Dinamika Kekuasaan Dalam Pernikahan," *Fatayat Journal of Gender and Children Studies* 1, no. 2 (2023): 40–49, <https://jurnal.fatayatnusulut.id/index.php/fatayat/article/view/6/6>.

negotiating women's domestic and public roles in ways that are more inclusive, reciprocal, and consistent with the Qur'an's ethical vision of justice.

Method

This study employs a qualitative research design using a library research approach, focusing on scholarly discourses concerning women's roles in domestic and public spheres.¹⁷ A historical–factual model is adopted to trace the development of both supportive and critical perspectives on women's roles within Muslim societies, as well as to examine how these discourses have been constructed and reconstructed through the reinterpretation of religious texts.¹⁸

The data for this study are derived from documented literature, including books, peer-reviewed journal articles, classical and contemporary Qur'anic commentaries, and other academic works relevant to gender and Islamic studies.¹⁹ Primary sources consist of Faqihuddin Abdul Kodir's works on *qirā'ah mubādalāh*²⁰ and Amina Wadud's contributions to feminist hermeneutics.²¹ More specifically, the primary corpus comprises Amina Wadud's *Qur'an and Woman, Inside the Gender Jihad*, and her other major writings on Qur'anic interpretation, alongside Faqihuddin Abdul Kodir's *qirā'ah mubādalāh*,²² because these works systematically formulate their respective interpretive methodologies and directly address women's leadership, gender relations, and participation in both domestic and public spheres. The selection of these primary texts was guided by three inclusion criteria: (1) they represent the authors' original theoretical formulations; (2) they explicitly discuss women's roles and gender relations from an Islamic perspective; and (3) they provide methodological principles applicable to the reinterpretation of Qur'anic texts. Secondary sources include previous empirical and theoretical studies addressing women's participation in both public and domestic domains, which serve to enrich and contextualize the analysis.

The collected data are systematically reduced and categorized to establish a coherent theoretical foundation aligned with the research questions. The primary unit of analysis consists of Qur'anic verses, relevant prophetic traditions (*ḥadīth*), and interpretive arguments concerning women's leadership and participation in domestic and public spheres as discussed by Amina Wadud and Faqihuddin Abdul Kodir. The analytical procedure was conducted in four sequential stages. First, Qur'anic verses, prophetic traditions, and interpretive arguments relevant to women's domestic and public roles were identified and classified. Second, these texts were analysed through Amina Wadud's feminist hermeneutical framework by examining their historical context, linguistic dimensions, and ethical objectives. Third, the same texts were reinterpreted using the principles of *qirā'ah mubādalāh* to explore reciprocity and mutual responsibility between men and women. Finally, the findings from both interpretive approaches were synthesized and evaluated through the

¹⁷ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

¹⁸ Lorene Gottschalk, "From Gender Inversion to Choice and Back: Changing Perceptions of the Aetiology of Lesbianism Over Three Historical Periods," *Women's Studies International Forum* 26, no. 3 (2003): 221–33, [https://doi.org/https://doi.org/10.1016/S0277-5395\(03\)00052-9](https://doi.org/https://doi.org/10.1016/S0277-5395(03)00052-9); Muhammad Muhammad, "Hamka's Thought in Tafsir Al-Azhar: Between - Acculturation and Rejection of Local Culture" 1 (2025): 226–46, <https://doi.org/10.1163/29502683-bja00012>.

¹⁹ Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (PT Remaja Rosdakarya, 2012).

²⁰ Faqihuddin Abdul Qadir, *Qira'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019).

²¹ Amina Wadud, "The Ethics of Tawhid over the Ethics of Qiwaamah," *Men In Charge? Rethinking Authority in Muslim Legal Tradition*, 2015, 256–74.

²² Qadir, *Qira'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*.

perspective of *maqāṣid al-sharī'ah* to assess their implications for constructing a more inclusive understanding of gender relations in contemporary Muslim societies. Data analysis is conducted using a descriptive–qualitative method by identifying key patterns of thought, argumentative frameworks, and the relevance of feminist hermeneutics and *qirā'ah mubādalah* principles in shaping a paradigm of gender equality in Islam. This analytical process facilitates an in-depth understanding of how discourses of power and gendered authority are reinterpreted to advance values of justice and ethical balance.

The analytical framework integrates Amina Wadud's feminist hermeneutical approach with Faqihuddin Abdul Kodir's theory of *mubādalah*, situated within the perspective of *maqāṣid al-sharī'ah*. Rather than applying these three perspectives simultaneously, this study employs a hierarchical analytical model. Feminist hermeneutics serves as the initial analytical lens to identify patriarchal assumptions embedded in conventional interpretations of Qur'anic texts. Subsequently, *qirā'ah mubādalah* functions as a reconstructive framework by reformulating these interpretations through the principle of reciprocity (*mubādalah*) between men and women. Finally, *maqāṣid al-sharī'ah* provides the normative evaluative framework through which the reconstructed interpretations are assessed according to the higher objectives of Islamic law, particularly justice (*al-'adl*), human dignity (*karamah*), and public benefit (*maṣlahah*). This integration provides not only a robust hermeneutical foundation but also a normative dimension that emphasizes *maṣlahah* (public interest), equality, and respect for human dignity as the primary objectives of interpretation. Accordingly, the study offers an analysis that is not merely textual, but also contextual and ethical in its examination of gender relations.

To ensure the validity and reliability of the findings, this study employs source triangulation and cross-checking of data across multiple references. Within the context of library research, source triangulation refers to the systematic comparison of interpretations derived from diverse categories of literature, including classical Qur'anic commentaries, contemporary Islamic scholarship, feminist hermeneutical studies, and works on *qirā'ah mubādalah*. Cross-checking was undertaken by examining the consistency, convergence, and divergence of arguments across these sources before formulating the final interpretation. These procedures are intended to minimize interpretive bias and to ensure academic rigor and credibility.²³ Through this methodological framework, the study seeks to make both theoretical and epistemological contributions to the ongoing negotiation of paradigms surrounding women's roles in domestic and public spheres within contemporary Muslim societies, with particular emphasis on principles of reciprocity and gender equality.

Result and Discussion

Normative Foundations and a Pro-Participation Paradigm for Women in the Public Sphere

The issue of women's status and participation in the public sphere remains a subject of prolonged debate within both social and religious discourses. Within patriarchal constructions that persist in segments of Muslim societies, women are often positioned as subordinate beings whose primary responsibility is confined to the domestic domain.²⁴ From a theological perspective,

²³ Lexy J Moleong, *Metodologi Penelitian Kualitatif Remaja Rosdakarya* (Inter Komunika, Stikom InterStudi, 2018).

²⁴ Fatimah Marnissi, *The Veil and the Male Elite, A Feminist Interpretation of Women's Rights in Islam* (Iggirs: Perseus Books, 1999); Wadud, "The Ethics of Tawhid over the Ethics of Qiwwamah."

however, the Qur'an unequivocally affirms the equal status of men and women as servants of God. Consequently, discourses on women's equality in public life must be reconstructed through interpretative frameworks grounded in Islamic normative values and gender-just hermeneutical approaches. This reconstruction is particularly significant because the central issue is no longer whether women may participate in the public sphere, but rather how Qur'anic authority should be interpreted in a manner that remains faithful to Islamic normative principles while responding to contemporary social realities. Accordingly, this study argues that the Qur'an's egalitarian values can only be fully understood through an integrative interpretive framework that moves beyond isolated textual readings toward a contextual and ethical understanding of gender relations.

Human equality, regardless of gender, ethnicity, or nationality, is explicitly affirmed in Q. 49:13 (al-Ḥujurāt) "O humankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Surely, the most noble of you in the sight of God is the most righteous among you..." This verse underscores that human dignity is not determined by gender but by moral and spiritual integrity. Accordingly, discriminatory practices that restrict women's participation in the public sphere lack strong theological grounding. Rather, the confinement of women exclusively to domestic roles reflects cultural bias that has been mistakenly legitimized as religious doctrine. From an epistemological perspective, this verse also challenges interpretive models that equate biological difference with hierarchical social authority. Instead, it establishes taqwā as the sole criterion of human excellence, thereby providing a normative basis for reassessing gender-based role differentiation within Muslim societies. The Qur'anic affirmation of equality is further reinforced in Q. 16:97 (al-Naḥl) "Whoever does righteous deeds, whether male or female, while being a believer, We shall surely grant them a good life..."

This verse offers spiritual assurance that reward, status, and quality of life are determined by faith and righteous action, not by gendered role distinctions. Implicitly, it opens expansive opportunities for women to contribute across diverse fields that promote public welfare (*maṣlaḥah*).²⁵ Viewed through the perspective of maqāṣid al-sharī'ah, this verse further implies that restricting women's public participation solely on the basis of gender contradicts the Qur'an's overarching objectives of justice, human dignity, and social welfare. Consequently, contemporary discussions should move beyond questioning women's eligibility for public participation toward identifying ethical principles that ensure such participation contributes to the common good.

Despite the Qur'an's egalitarian principles, social realities in certain Muslim communities continue to perpetuate the notion that women are unfit for leadership roles. It is important to emphasize that such assumptions do not represent Islamic teachings per se but rather reflect inherited interpretative traditions shaped by patriarchal cultural contexts.²⁶

Islamic history itself offers numerous examples of women who exercised strategic roles in the public sphere. The leadership of Queen Bilqis of Saba', Khadijah bint Khuwaylid as a prominent businesswoman and supporter of the Prophet's mission, and 'Ā'ishah bint Abī Bakr as a distinguished scholar of hadith and political figure demonstrate that women's leadership is not foreign to Islamic civilization.²⁷ Likewise, Fatima al-Fihri, the founder of al-Qarawiyyin University

²⁵ Qadir, *Qirā'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*.

²⁶ Asma Barlas, "Globalização Da Igualdade : A Mulher," 2012, 201–28.

²⁷ Marnissi, *The Veil and the Male Elite, A Feminist Interpretation of Women's Rights in Islam*.

in Morocco, exemplifies women's significant contributions to academic life and civilizational advancement.

Within the scholarly tradition, figures such as Umm al-Dardā' were recognized as authoritative teachers of male Companions and scholars. In the Indonesian context, historical records of Cut Nyak Dien, R.A. Kartini, Nyai Ahmad Dahlan, and other female figures illustrate women's strategic roles in national struggle and social transformation.²⁸ These historical realities resonate with Q. 4:124 (al-Nisā'), which reiterates the universality of women's social and spiritual opportunities "Whoever does righteous deeds, whether male or female, while being a believer—those will enter Paradise..."

Such verses provide a strong normative foundation affirming that women possess equal potential and opportunity to attain distinction and honor in both worldly and spiritual realms.²⁹ Collectively, these scriptural and historical examples demonstrate that the exclusion of women from public leadership is not rooted in the Qur'an itself but emerges from particular interpretative traditions shaped by specific socio-historical circumstances. Historical experience should therefore be understood not merely as illustrative evidence but also as an important hermeneutical resource for reassessing contemporary gender paradigms in Islam. In contemporary contexts, women increasingly occupy strategic positions in public and governmental spheres, including figures such as Halimah Yacob (President of Singapore), Megawati Soekarnoputri (President of Indonesia), Corazon Aquino (President of the Philippines), and Dalia Grybauskaitė (President of Lithuania). These empirical examples demonstrate women's equal capacity in leadership and policymaking. Nevertheless, these achievements have not entirely eliminated resistance within many Muslim communities, where theological arguments rooted in classical interpretations continue to influence public perceptions of women's leadership. This continuing tension indicates that the principal challenge today lies not in women's competence but in the persistence of competing interpretative paradigms concerning religious authority, gender, and public leadership.

Accordingly, a pro-participation paradigm for women in the public sphere emphasizes gender equality, capacity empowerment, and respect for women's fundamental rights to actively engage in social, economic, and political life. This paradigm can be articulated through several interrelated dimensions. First, gender equality is recognized as a fundamental human right, affirming women's equal access to education, employment, and public roles without gender-based discrimination. Islamic teachings not only permit but also legitimize women's social participation on equal terms with men.³⁰

Second, empowering women's capacities through education, training, and affirmative policies is essential to strengthening their public participation. Such empowerment benefits not only women themselves but also contributes to family welfare and broader societal well-being.³¹ Third, women's involvement in public decision-making introduces more inclusive and humanistic

²⁸ Džilzaran Nurul Suhada, "Feminisme Dalam Dinamika Perjuangan Gender Di Indonesia," *Indonesian Journal of Sociology, Education, and Development* 3, no. 1 (2021): 15–27, <https://doi.org/10.52483/ijsed.v3i1.42>.

²⁹ Amina Wadud, "Qur'an, Gender and Interpretive Possibilities," *Hanwa* 2, no. 3 (2004): 316–36, <https://doi.org/10.1163/1569208043077297>.

³⁰ CEDAW, "Convention on the Elimination of All Forms of Discrimination against Women New York, 18 December 1979," <https://www.ohchr.org/>, 1979, <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>.

³¹ Martha C. Nussbaum, *Women and Human Development: The Capabilities Approach* (Cambridge University Press: Cambridge University Press, 2000), <https://doi.org/https://doi.org/10.1017/CBO9780511841286>.

perspectives, particularly due to their heightened sensitivity to social welfare, justice, and community concerns.³²

Fourth, women's presence in public leadership serves as a catalyst for social transformation by challenging gender stereotypes that confine women to domestic roles. Women function as agents of change who promote alternative worldviews capable of liberating society from narrow patriarchal norms.³³ Fifth, women's economic participation accelerates national development and social justice, as countries that optimize women's economic roles tend to demonstrate higher levels of societal welfare.³⁴

Sixth, women's representation in legislative and executive institutions enhances policy inclusivity, ensuring that public policies are free from gender bias and more responsive to the needs of women, children, and other vulnerable groups.³⁵ Finally, women who emerge as professionals, public leaders, and academics serve as role models who inspire future generations, fostering confidence and ambition among young people to pursue their aspirations without being constrained by gender-based stigma.

Taken together, these normative principles suggest that support for women's participation in the public sphere should not be understood merely as a response to contemporary global gender discourse, but as an interpretation firmly rooted in the Qur'an's ethical vision of justice, reciprocity, and human dignity. Nevertheless, normative arguments alone remain insufficient to resolve the enduring contestation surrounding women's leadership within Muslim societies. A more comprehensive hermeneutical framework is therefore required to explain why classical interpretations often produce different conclusions and how contemporary approaches—particularly Amina Wadud's feminist hermeneutics and Faqihuddin Abdul Kodir's qirā'ah mubādalāh—can be integrated to reconstruct a more inclusive understanding of gender relations. This integrative perspective constitutes the central analytical framework of the present study and provides the basis for the following discussion.

Contesting Interpretations of Women's Leadership in the Public Sphere

The debate surrounding women's roles in the public sphere is not a new issue within Islamic intellectual discourse. Conservative perspectives that position women as subordinate are largely shaped by patriarchal social structures and the legacy of traditional exegetical interpretations.³⁶ Religious texts are frequently invoked to legitimize the confinement of women to the domestic sphere, giving rise to interpretive contestation over women's authority and leadership in public life.³⁷ One of the Qur'anic verses most frequently cited to justify restrictions on women's access to public leadership is Q. 4:34 (al-Nisā') "Men are *qanwāmūn* over women because God has given some of them an advantage over others and because they spend out of their wealth."

³² Inter-Parliamentary Union, "Women in Parliament 2022," 2023, <https://www.ipu.org/resources/publications/reports/2023-03/women-in-parliament-2022>.

³³ Barlas, "Globalização Da Igualdade : A Mulher."

³⁴ World Bank, *Women, Business and the Law*, 2020.

³⁵ Nussbaum, *Women and Human Development: The Capabilities Approach*.

³⁶ Marnissi, *The Veil and the Male Elite, A Feminist Interpretation of Women's Rights in Islam*; Asma Barlas, "Jihad = Holy War = Terrorism: The Politics of Conflation and Denial," *American Journal of Islamic Social Sciences* 20, no. 1 (2003): 46–62.

³⁷ Wadud, "Qur'ān, Gender and Interpretive Possibilities."; Qadir, *Qira'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*.

Many classical scholars interpreted this verse as a normative basis for male superiority and authority over women. In classical exegesis, the term *qawwāmūn* is understood as denoting men's obligation to provide financial support and protection, from which a form of leadership is inferred.³⁸ Ibn Kathīr further construed male leadership as encompassing authority to direct, discipline, and even correct women when they are perceived to deviate from normative boundaries established by Islamic law.³⁹

The phrase *bi-mā faḍḍala Allāhu ba'dahum 'alā ba'd* is often interpreted as evidence of men's inherent superiority over women in various domains, including physical strength, rational capacity, and leadership aptitude. On this basis, jurists such as al-Māwardī and many classical legal scholars concluded that strategic public offices—such as the caliphate, judiciary, or military command—were normatively restricted to men.⁴⁰ This position was further reinforced by the historical observation that prophethood was granted exclusively to men, leading to the assumption that supreme public authority likewise belonged to the male domain.

Rather than dismissing these classical interpretations, it is important to recognize that they emerged within specific socio-political contexts in which leadership was closely associated with military authority, tribal structures, and centralized political power. Consequently, their legal reasoning reflected the institutional realities of their own time rather than an immutable theological principle. This historical awareness provides an important methodological basis for reassessing whether the same interpretations remain applicable within contemporary constitutional systems characterized by shared authority, institutional accountability, and democratic governance. In addition to Qur'anic evidence, certain prophetic traditions have also been employed to justify limitations on women's public leadership. Among the most frequently cited is a hadith narrated by al-Bukhārī on the authority of Abū Bakrah "A people who entrust their affairs to a woman will never prosper" (*Ṣaḥīḥ al-Bukhārī*, no. 4163).

Classical scholars generally understood this hadith as an explicit prohibition against appointing women to political leadership, particularly the position of head of state. Historically, the Prophet is reported to have made this statement upon learning that the Persian Empire had appointed the daughter of Kistrā as ruler following her father's death. Some hadith scholars note that this narration reflects the political turmoil and instability of the Persian dynasty at the time, suggesting that the failure of its leadership was not solely attributable to the ruler's gender, but rather to the broader context of systemic collapse.

Nevertheless, jurists such as al-Māwardī, al-Shawkānī, and Ibn Ḥazm maintained that the hadith carried a general (*'am*) legal implication prohibiting women from assuming the highest political authority, particularly the caliphate. Their reasoning was grounded in assumptions regarding physical endurance, emotional resilience, and military leadership, which were believed to be more prevalent among men.⁴¹

With the emergence of contemporary Islamic thought, however, this hadith has been re-examined through more contextual and historical lenses. Modern Muslim thinkers argue that

³⁸ Muḥammad b. Jarīr Al-Ṭabarī, *Jāmi' al-Bayān Fī Ta'wīl al-Qur'ān* (Bairut: Muassasah al-Risalah, 2000).

³⁹ Ismā'īl b. 'Umar Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm* (Riyād: Dār Ṭayyibah, 1420).

⁴⁰ 'Alī bin Muḥammad Al-Māwardī, *Al-Nukht Wa al-'Uyūn* (Bairūt: Dār al-Kutub al-'Ilmiyah, n.d.); Muḥammad b. 'Alī Al-Shawkānī, *Nayl al-Aṣṭār Min Aḥādīth Sayyid al-Akbbār Sharḥ Muntaqī al-Akbbār* (EGYPT: al-Ṭabā'ah al-Muniriyyah, n.d.).

⁴¹ Al-Shawkānī, *Nayl al-Aṣṭār Min Aḥādīth Sayyid al-Akbbār Sharḥ Muntaqī al-Akbbār*; Al-Māwardī, *Al-Nukht Wa al-'Uyūn*.

religious texts cannot be detached from the socio-political circumstances in which they were articulated. Many contemporary hadith scholars emphasize that the narration is context-specific rather than an absolute normative injunction, and thus cannot serve as a universal prohibition against women's leadership.⁴² This reinterpretation reflects an ongoing methodological contestation between textualist and contextualist approaches to Islamic sources.

From an epistemological perspective, the divergence between classical and contemporary readings lies not primarily in the acceptance or rejection of the textual evidence itself, but in the interpretive methodology employed. Classical approaches generally privilege the literal formulation of the text, whereas feminist hermeneutics emphasizes the historical circumstances, ethical objectives, and broader Qur'anic worldview that frame the text. This methodological distinction explains why identical scriptural sources may generate substantially different legal and social conclusions regarding women's public leadership.

In Indonesia, debates over women's leadership have also evolved. One contemporary figure contributing to this discourse is Ustadz Abdul Somad (UAS), who distinguishes between two forms of political authority: absolute and limited leadership. Absolute leadership, exemplified by the classical caliphate, is understood as encompassing comprehensive authority over political, legal, and religious affairs without external institutional oversight. In this context, UAS aligns with the classical view that such positions are not recommended for women.

By contrast, limited leadership—such as governors, mayors, or administrative officials in modern political systems—operates within constitutional frameworks, legislative oversight, and mechanisms of checks and balances.⁴³ Under these conditions, UAS acknowledges the permissibility of women occupying public offices, provided that their authority is neither absolute nor unaccountable.

This distinction reflects an adaptive reconstruction of Islamic political jurisprudence in response to contemporary realities. In modern nation-states, nearly all public leadership positions are institutionalized, regulated, and accountable, rendering classical arguments against women's leadership—based on the premise of absolute authority—less practically relevant.

Moreover, social transformations in education, economic participation, and political engagement have reshaped Muslim perspectives on women's roles in the public sphere. Many Muslim-majority countries have appointed women as ministers, judges, and parliamentary leaders, including Indonesia, which has experienced female leadership at the presidential level. These developments reinforce the argument that leadership capacity should be evaluated on the basis of education, competence, and integrity rather than gender alone.⁴⁴

These developments also illustrate that contemporary debates are no longer confined to theological legitimacy but increasingly concern institutional effectiveness, democratic representation, and equal access to public decision-making. Issues such as women's political representation, executive leadership, and the persistent "double burden" experienced by many professional Muslim women demonstrate that interpretive debates have direct implications for contemporary social policy and gender justice. Consequently, reinterpretation is not merely an

⁴² Amina Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis," *Wanted: Equality and Justice in the Muslim Family*, 2009, 95–112, <https://arabic.musawah.org/sites/default/files/Wanted-AW-EN.pdf>.

⁴³ Abdul Somad, *Fikih Perempuan Dalam Kepemimpinan Publik*, 2019.

⁴⁴ Bank, *Women, Business and the Law*.

academic exercise but a response to evolving social realities that classical jurisprudence did not fully anticipate.

In this light, the contestation of interpretations surrounding women's leadership illustrates a broader paradigm shift—from readings that emphasize male biological and gender superiority toward contextualized interpretations attentive to *maqāṣid al-sharī'ah*, justice, and reciprocity in gender relations. Approaches such as feminist hermeneutics and *qirā'ah mubādalāh* seek to interpret Qur'anic verses and prophetic traditions inclusively, viewing women not as passive subjects of authority but as active agents with legitimate leadership potential in the public sphere.

Although both approaches advocate gender justice, they operate through different yet complementary epistemological pathways. Feminist hermeneutics primarily functions as a critical interpretive method that reconstructs scriptural meaning by examining historical context, linguistic structure, and the Qur'an's universal ethical vision. In contrast, *qirā'ah mubādalāh* extends this reconstruction into a normative framework of reciprocal rights and obligations, emphasizing mutual responsibility between men and women. Their integration therefore produces a more comprehensive analytical model: feminist hermeneutics deconstructs patriarchal readings embedded within the interpretive tradition, while *qirā'ah mubādalāh* reconstructs gender relations based on reciprocity and shared human agency. Situated within the perspective of *maqāṣid al-sharī'ah*, these approaches collectively ensure that reinterpretation remains faithful to the higher objectives of Islamic law, particularly justice (*'adl*), human dignity (*karāmah*), and public welfare (*maṣlaḥah*).

Ultimately, the debate over women's leadership in Islam is not merely a question of legal permissibility, but a reflection of how religious authority is negotiated within evolving social contexts. As religious texts remain open to interpretation, exegetical outcomes inevitably intersect with social realities, power relations, and historical change. Therefore, contemporary discussions of women's leadership in Islam must involve a critical effort to balance fidelity to normative religious values with the demands of social justice in the modern era.

Accordingly, this study argues that the integration of feminist hermeneutics and *qirā'ah mubādalāh* offers a more coherent epistemological framework than employing either approach independently. Rather than simply advocating women's participation in public life, this integrated model demonstrates how Qur'anic interpretation can remain methodologically rigorous, normatively grounded, and socially responsive. It thereby addresses the principal limitation of classical interpretations, which often privileged historical social structures over the universal ethical objectives of the Qur'an, while simultaneously overcoming the tendency of contemporary gender discourse to separate normative theology from lived social realities.

Amina Wadud's Feminist Hermeneutics: Deconstructing Patriarchal Bias in Qur'anic Interpretation

Hermeneutics has become a central approach in contemporary Qur'anic studies, particularly as the interpretation of sacred texts is increasingly expected to respond to social transformation and the evolving needs of society. Within the context of gender relations, feminist hermeneutics functions as a critical epistemological tool for interrogating interpretations that, in many cases, have been shaped by patriarchal traditions. Amina Wadud, a progressive Muslim scholar from the United States, has emerged as a pivotal figure in advancing a Qur'anic interpretive framework grounded in principles of equality. For Wadud, the Qur'an is a sacred text that upholds justice (*'adl*),

compassion (*rahmah*), and moral responsibility shared equally by men and women.⁴⁵ Consequently, interpretations that produce gender inequality and subordination are not inherent to the Qur'an itself, but rather the result of cultural constructions that must be critically deconstructed.

One of the fundamental issues highlighted by Wadud is the historical dominance of male perspectives in Qur'anic exegesis.⁴⁶ Classical exegetes lived within patriarchal social environments and often interpreted the text through value systems that privileged male authority. This context gave rise to interpretations that positioned women primarily as objects of regulation rather than as active subjects of knowledge, spirituality, and moral agency. Through feminist hermeneutics, Wadud seeks to uncover the cultural layers embedded in religious meaning, thereby enabling the identification and revision of gender bias within interpretive traditions.⁴⁷

Wadud's hermeneutical approach begins with a critical assessment of traditional exegetical methods that tend to be atomistic—treating verses in isolation and interpreting them linearly without situating them within the Qur'an's broader thematic messages.⁴⁸ Such interpretations often lack sensitivity to historical contexts (*asbab al-nuzul*) and social change, resulting in verses revealed in response to specific circumstances being treated as universally and eternally prescriptive. Wadud further argues that interpretive injustice toward women is exacerbated by the exclusion of women's lived experiences from the construction of Qur'anic meaning. Experience, in her view, is a fundamental component of the hermeneutical process, as interpretation involves an ongoing dialogue between the text and the lived realities of its readers.⁴⁹

By integrating linguistic analysis, historical context, and the Qur'an's universal ethical values, Wadud offers a more egalitarian reconstruction of Qur'anic interpretation. The principle of *tawhīd* serves as the central axis of her methodology, affirming that no authority other than God is entitled to dominate human beings. From this perspective, any form of gender hierarchy that positions men as inherently superior to women must be dismantled.⁵⁰ For Wadud, *tawhīd* is not merely a theological doctrine but also a social ethic that demands liberation from all forms of discrimination and domination.

The application of Wadud's feminist hermeneutics is evident in her reinterpretation of Q. 33:32 (al-Aḥzāb), a verse often cited to justify restricting women's participation in the public sphere. In classical fiqh discourse, this verse has frequently been understood as mandating that women—particularly the wives of the Prophet—remain confined to the domestic realm. Wadud, however, emphasizes that the primary message of the verse is not spatial confinement, but the preservation of dignity and the avoidance of *tabarruj* (ostentatious display) prevalent in pre-Islamic society. This ethical injunction, she argues, is universal in nature and applies to all Muslims, not exclusively to women. Consequently, using this verse as a basis for an absolute prohibition on women's public presence constitutes an interpretive reduction and an unwarranted generalization.⁵¹

⁴⁵ Wadud, "The Ethics of Tawhid over the Ethics of Qiwwamah."

⁴⁶ Fidhayanti et al., "Rethinking Islamic Feminist Thought on Reinterpreting the Qur'an: An Analysis of the Thoughts of Aminah Wadud, Fatima Mernissi, Asma Barlas, and Riffat Hassan."

⁴⁷ Wadud, "Qur'an, Gender and Interpretive Possibilities."

⁴⁸ Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis."

⁴⁹ Amina Wadud, "Reflections on Islamic Feminist Exegesis of the Qur'an," *Religions* 12, no. 7 (2021): 1–11, <https://doi.org/10.3390/rel12070497>.

⁵⁰ Wadud, "Qur'an, Gender and Interpretive Possibilities."

⁵¹ Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis."

From the perspective of this study, Wadud's reinterpretation illustrates that the principal weakness of classical textualism lies not in its commitment to scripture, but in its tendency to universalize historically contingent social arrangements without sufficiently distinguishing between contextual circumstances and enduring ethical principles. By relocating the interpretive focus from literal prescriptions to the Qur'an's overarching moral objectives, Wadud demonstrates that gender hierarchy is neither an inevitable nor a necessary implication of the sacred text itself. This shift provides an important epistemological foundation for reassessing long-standing assumptions concerning women's leadership and public participation.

Wadud also draws attention to how linguistic bias in the interpretation of hadith texts can lead to exclusionary meanings. For instance, a prophetic tradition stating that faith is incomplete until one loves one's brother as oneself employs masculine pronouns in its literal wording. Patriarchal readings often treat such language as exclusive to men, implicitly marginalizing women as moral subjects of the tradition. Wadud argues that privileging grammatical form over ethical substance perpetuates women's inferior positioning within religious discourse.⁵² She therefore calls for a shift from narrow textual literalism toward an ethical reading that foregrounds the Qur'an's commitment to equality and moral universality.

Nevertheless, feminist hermeneutics primarily operates as a critical method for exposing androcentric assumptions embedded within inherited interpretations. Although highly effective in deconstructing patriarchal readings, this approach does not by itself formulate a comprehensive framework governing reciprocal social relations between men and women. Consequently, while Wadud successfully establishes the epistemological legitimacy of gender-inclusive interpretation, further conceptual development remains necessary to translate that legitimacy into a systematic model of social interaction and shared responsibility.

Within this framework, Wadud identifies *taqwā* as the most legitimate criterion for assessing human dignity, drawing on Q. 49:13 (al-Ḥujurāt). If piety constitutes the primary measure of worth, then there is no theological justification for excluding women from leadership or scholarly authority.⁵³ Women possess the same right as men to serve as spiritual exemplars, community leaders, and holders of public authority, provided they meet the requisite standards of competence and integrity. This perspective demonstrates that Wadud's hermeneutics is not merely deconstructive, but also transformative, as it opens new avenues for women's participation across all dimensions of social life.

The findings of this analysis therefore indicate that Wadud's feminist hermeneutics performs two interconnected functions. First, it dismantles patriarchal epistemological assumptions that have long shaped interpretations of Qur'anic texts concerning gender. Second, it reconstructs the interpretive paradigm by repositioning justice, equality, and human dignity as the principal criteria for understanding scriptural meaning. These two functions become the essential epistemological entry point for the subsequent integration with *qirā'ah mubādalāh*, which complements Wadud's critical hermeneutics by providing an operational framework of reciprocity (*mubādalāh*) for interpreting gender relations in both domestic and public spheres.

In sum, Amina Wadud's feminist hermeneutical project represents a sustained effort to liberate Qur'anic interpretation from readings that constrain women's authority over their bodies, roles, and intellectual agency. She affirms that the inclusion of women as interpretive subjects is an

⁵² Wadud, "Qur'ān, Gender and Interpretive Possibilities."

⁵³ Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis."

essential condition for restoring the Qur'an's humanistic message. Wadud's approach offers a more just and contextual reading that aligns with the Qur'an's vision as guidance for all humanity. Interpretations that marginalize women are not only methodologically flawed, but also fundamentally at odds with the spirit of revelation that upholds justice as the cornerstone of Islamic civilization.

Viewed within the broader analytical framework of this study, Wadud's contribution should not be understood as the final stage of reinterpretation but as the first epistemological layer of an integrative model. Her feminist hermeneutics establishes the critical foundation for dismantling patriarchal readings, while the subsequent *qirā'ah mubādalāh* approach extends this reconstruction by operationalizing reciprocity and mutual responsibility as practical principles for interpreting women's leadership and participation in contemporary Muslim societies. In this way, the two approaches function sequentially and complementarily rather than independently, thereby forming a coherent methodological model capable of addressing both the epistemological and practical dimensions of gender justice in Islam.

Qirā'ah Mubādalāh: Reconstructing Reciprocal Relations in Women's Leadership and Public Participation

Qirā'ah Mubādalāh is a progressive interpretive framework developed by Faqihuddin Abdul Kodir and popularized through his work *Qirā'ah Mubādalāh* published in 2019.⁵⁴ This approach emerged as a critical response to the dominance of Qur'anic interpretations that overlook the principle of reciprocity (mutuality) between men and women within religious discourse. The root of this problem lies partly in the structure of the Arabic language, which grammatically positions men as the "unmarked" or default form, while women must be explicitly specified.⁵⁵ In the context of gender relations, this linguistic dominance is often normatively translated into social dominance. As a result, women are frequently positioned as secondary actors who do not receive equal access to benefit (*maṣlaḥah*) or protection in both social and religious life.⁵⁶

Beyond linguistic concerns, *qirā'ah mubādalāh* also identifies interpretive gaps that disregard women's biological and social realities. Women experience natural biological processes such as menstruation, pregnancy, childbirth, postpartum recovery, and breastfeeding. Within traditional social structures, these factors have often been used to justify the exclusion or restriction of women's roles. Such conditions give rise to multiple forms of gender injustice, including marginalization, stigmatization, subordination, violence, and the burden of double roles. *Qirā'ah Mubādalāh* seeks to restore Islam's foundational values, which uphold human dignity in a just and balanced manner.⁵⁷

Unlike feminist hermeneutics, which primarily functions as a critical instrument for exposing patriarchal assumptions embedded within inherited interpretations, *qirā'ah mubādalāh* moves one step further by formulating an operational principle for reconstructing social relations. Rather than focusing exclusively on the critique of gender-biased interpretations, it establishes reciprocity (*mubādalāh*) as the governing principle through which Qur'anic and Prophetic texts are interpreted in ways that produce equal rights, shared responsibilities, and mutual obligations between men and

⁵⁴ Qadir, *Qirā'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*.

⁵⁵ Qadir.

⁵⁶ Qadir.

⁵⁷ Qadir.

women. Consequently, the two approaches should not be viewed as competing paradigms but as complementary stages within a broader hermeneutical process.

With regard to human creation, the mubādalāh approach rejects narratives asserting that women were created from men's ribs. A thematic analysis (*al-tafsīr al-mawḍū'ī*) of Qur'anic verses on human creation demonstrates that the Qur'an does not establish any ontological hierarchy between men and women. Rather, the essence of creation emphasizes the shared humanity of both sexes as beings entrusted with equal spiritual and social responsibilities.⁵⁸ Accordingly, relations between men and women should not be grounded in hegemony, authoritarianism, or claims of superiority, but should be built upon cooperation and reciprocity in pursuit of collective well-being.⁵⁹

This principle of reciprocity is further contextualized through the Qur'anic mandate of human vicegerency (*khilāfah*) on earth. Verses concerning the primordial covenant, divine trust (*amānah*), and the responsibility to cultivate the earth are never addressed to a particular gender. The use of terms such as *insān* and *kum* indicates a universal subject—human beings without distinction of gender, class, or ethnicity.⁶⁰ Classical exegetes such as Ibn Kathīr did not interpret the mandate of vicegerency as exclusive to men.⁶¹ Prevailing misconceptions in society are thus more strongly influenced by patriarchal traditions than by robust religious evidence. Within the mubādalāh framework, the dimension of *tawḥīd* necessitates a direct spiritual relationship between humans and God, while social relations demand equality and cooperation among human beings. Consequently, the mandate of vicegerency constitutes an inclusive and transcendent trust.⁶²

From the analytical perspective of this study, these principles operationalize the egalitarian vision previously established through Wadud's feminist hermeneutics. Whereas Wadud reconstructs the epistemological assumptions underlying Qur'anic interpretation, Abdul Kodir translates those reconstructed assumptions into practical guidelines governing gender relations. In this sense, reciprocity is not introduced as a new theological doctrine but as an interpretive mechanism that actualizes Qur'anic justice within everyday social interaction.

The principle of reciprocity in qirā'ah mubādalāh finds strong relevance in Qur'anic verses that affirm collective action between men and women in promoting social welfare.⁶³ One of the most prominent examples is Q. 9:71 (*al-Tawbah*), which describes men and women as *awliya'* of one another—mutually supporting each other in enjoining good, forbidding evil, performing acts of worship, and providing mutual protection. No authoritative Qur'anic exegete has restricted this verse exclusively to men. Qirā'ah Mubādalāh therefore underscores that women are not merely supporters but principal agents in leadership and social development, standing alongside men as fellow vicegerents of God.

The reconstruction of leadership advanced by the mubādalāh approach has direct implications for debates surrounding women's roles in the public sphere. Certain strands of Islamic discourse have long asserted that Islam prohibits women's leadership, particularly in political contexts. However, historical and contextual analyses suggest otherwise. Islam provides broad

⁵⁸ Qadir.

⁵⁹ Amina Wadud, "L' 'Islam Au-Delà Du Patriarcat: Une Analyse Genre Du Coran," *Musawah.Org*, n.d., <http://musawah.org/docs/pubs/wanted/Wanted-AW-FR.pdf>.

⁶⁰ Qadir, *Qirā'ah Mubadalāh: Tafsīr Progresif Untuk Keadilan Gender Dalam Islam*.

⁶¹ Ibn Kathīr, *Tafsīr Al-Qur'ān Al-'Aẓīm*.

⁶² Qadir, *Qirā'ah Mubadalāh: Tafsīr Progresif Untuk Keadilan Gender Dalam Islam*.

⁶³ Qadir.

space for women's leadership, particularly when social systems are governed by law and public accountability. Accordingly, the central issue of leadership in Islam is not gender, but moral integrity, competence, and the capacity to exercise responsibility justly.⁶⁴

Contemporary leadership literature further supports this perspective. Morgan, for example, argues that effective leaders are those who understand the needs of their communities and provide appropriate guidance. Leadership qualities are not biologically determined but are cultivated through social and personal development.⁶⁵ History likewise records successful and wise female leaders, including Queen Bilqis, who is praised in the Qur'an for her prudence in governance and her dialogical engagement with the Prophet Solomon. In modern history, women in various countries—including Muslim-majority nations such as Pakistan, Bangladesh, and Indonesia—have effectively served as heads of government.

These contemporary experiences further demonstrate that reciprocal leadership is not merely a normative ideal but an observable social reality. Women's increasing participation in political institutions, public administration, higher education, and civil society reflects the growing compatibility between Islamic ethical principles and modern systems of accountable governance. At the same time, persistent challenges such as political underrepresentation, discriminatory regulations, and the continuing double burden borne by many Muslim women indicate that patriarchal interpretations continue to influence institutional practices. Accordingly, qirā'ah mubādalāh offers an analytical framework through which these contemporary realities can be evaluated not only sociologically but also normatively within an Islamic perspective.

The stigma portraying women as emotional, unstable, or unfit to lead is fundamentally a social stereotype lacking theological grounding.⁶⁶ In reality, both men and women possess strengths and limitations that develop dynamically in response to education, culture, and environment. Islam, as a religion committed to the principle of *rahmatan li al-'ālamīn*, rejects all forms of discrimination that prevent women from attaining the benefits and dignity to which they are entitled as human beings.

Classical arguments opposing women's leadership—such as those advanced by al-Māwardī or al-Shawkānī—emerged within specific political and cultural contexts that differ significantly from contemporary systems of governance. Consequently, employing these views as absolute arguments to restrict women's rights is no longer relevant.⁶⁷ Conversely, the exemplary conduct of female Companions such as 'Ā'ishah and Umm Salamah illustrates that women actively contributed to political counsel, religious legal opinions, and conflict resolution during the Prophet's time.

Nevertheless, this conclusion should not be understood as a rejection of the classical scholarly tradition. Rather, qirā'ah mubādalāh engages classical interpretations through a contextual methodology that distinguishes between historically contingent legal reasoning and the universal ethical objectives (*maqāṣid al-sharī'ah*) underlying Islamic teachings. This methodological distinction enables the preservation of fidelity to scriptural authority while simultaneously responding to contemporary social realities.

⁶⁴ Qadir.

⁶⁵ David L Morgan, *Focus Groups as Qualitative Research* (Sage, 1997).

⁶⁶ Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis."

⁶⁷ Qadir, *Qirā'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*.

In this regard, qirā'ah mubādalāh reaffirms a universal Islamic principle: human dignity and eligibility are not determined by gender, but by integrity, intellectual capacity, ethical conduct, and the ability to uphold justice.⁶⁸ Women therefore possess full legitimacy to participate in the public sphere and to assume leadership roles when they are capable of fulfilling such responsibilities.

The mubādalāh approach opens avenues for socio-religious transformation by restoring women to an equal position as full subjects of humanity. Reciprocal relations in leadership and public participation are not only consistent with Qur'anic values, but also constitute an ethical imperative in the modern era, which prioritizes justice and human rights. Accordingly, reconstructing the discourse on women's leadership through qirā'ah mubādalāh is not merely a methodological endeavor in Qur'anic interpretation, but also a broader agenda of empowerment aimed at fostering a more inclusive, just, and dignified society.⁶⁹

Taken together with the preceding discussion of Amina Wadud's feminist hermeneutics, this analysis demonstrates a sequential model of epistemological integration. Feminist hermeneutics performs the critical task of deconstructing patriarchal assumptions that have shaped classical interpretations, whereas qirā'ah mubādalāh reconstructs those interpretations into an operational framework grounded in reciprocity, justice, and shared human responsibility. Both approaches converge on the Qur'an's universal ethical vision and the objectives of *maqāṣid al-sharī'ah*, yet they operate at different analytical levels: the former primarily addresses epistemological reconstruction, while the latter translates that reconstruction into practical principles governing gender relations in contemporary Muslim societies. This integrated model constitutes the principal theoretical contribution of the present study by demonstrating how gender-inclusive Qur'anic interpretation can move beyond textual critique toward a coherent paradigm for women's leadership and public participation.

Integrative Reconstruction of Domestic Gender Relations

Although debates on women's roles in Islam frequently concentrate on leadership and public participation, gender justice must also be examined within the domestic sphere, where patriarchal interpretations have long shaped marital authority, the division of household responsibilities, and family decision-making. Classical interpretations of Q. 4:34 have commonly understood *qiwāmah* as granting husbands permanent authority over wives, thereby reinforcing hierarchical family relations. While classical exegetes such as al-Ṭabarī and Ibn Kathīr associated *qiwāmah* with men's responsibility for financial maintenance and protection, subsequent legal interpretations often extended this responsibility into broader claims of male superiority and unilateral authority within the household.⁷⁰ As a result, domestic responsibilities became closely associated with women, whereas leadership and economic provision were primarily assigned to men.

From the perspective of feminist hermeneutics, Amina Wadud argues that such interpretations reflect the influence of patriarchal social structures rather than the Qur'an's normative vision of justice and ethical reciprocity. For Wadud, *qiwāmah* should not be understood as an ontological privilege attached permanently to men but as a contextual social responsibility associated with particular economic conditions during the Qur'anic period. Interpreting the verse solely as a justification for male authority neglects the Qur'an's broader ethical principles of *taḥḥūd*,

⁶⁸ Qadir.

⁶⁹ Qadir.

⁷⁰ Al-Ṭabarī, *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*.

justice (*‘adl*), and mutual moral responsibility shared by all believers.⁷¹ Consequently, marital relations should be viewed as ethical partnerships rather than hierarchical structures in which one spouse exercises absolute authority over the other.

Faqihuddin Abdul Kodir develops this reconstruction further through the framework of *qirā'ah mubādalāh*, which emphasizes reciprocity as the governing principle of family life. Rather than assigning rights and obligations exclusively to either husband or wife, the *mubādalāh* approach interprets Qur'anic guidance as addressing both spouses equally unless explicit textual evidence indicates otherwise.⁷² Accordingly, responsibilities such as maintaining family welfare, nurturing children, emotional support, and household management are understood as shared obligations that should be negotiated according to each family's circumstances and capacities. This reciprocal model does not eliminate biological differences between men and women; instead, it rejects transforming those differences into permanent social hierarchies.

Viewed together, feminist hermeneutics and *qirā'ah mubādalāh* perform complementary epistemological functions. Feminist hermeneutics primarily serves as a critical instrument for exposing patriarchal assumptions embedded in inherited interpretations, whereas *qirā'ah mubādalāh* provides a constructive methodology for reformulating gender relations based on reciprocity, cooperation, and shared responsibility. Within the perspective of *maqāṣid al-sharī'ah*, these approaches converge in affirming that the primary objective of Islamic family law is the realization of justice, human dignity, and *maṣlaḥah* rather than the preservation of unequal gender hierarchies. Consequently, family leadership should be understood as a functional responsibility grounded in competence, consultation (*shūrā*), and mutual agreement instead of biological determinism.

This integrative perspective also offers a more relevant framework for addressing contemporary family realities. Increasing numbers of Muslim families today experience dual-income households, shared parenting responsibilities, and more collaborative decision-making processes. At the same time, many women continue to experience the "double burden" of participating in professional life while remaining solely responsible for domestic work.⁷³ Through the combined insights of feminist hermeneutics and *qirā'ah mubādalāh*, these challenges can be understood not as deviations from Islamic teachings but as opportunities to reconstruct family relations according to the Qur'an's ethical ideals of justice, compassion, and reciprocity. Such an approach resonates with contemporary discussions on gender-responsive Islamic family law that emphasize partnership instead of domination.⁷⁴

Accordingly, the integration of Amina Wadud's feminist hermeneutics and Faqihuddin Abdul Kodir's *qirā'ah mubādalāh* demonstrates that the reconstruction of women's roles in Islam cannot be confined to the public sphere alone. The same epistemological principles that challenge patriarchal interpretations of public leadership likewise transform domestic relations by repositioning husbands and wives as equal moral subjects who collaboratively pursue the Qur'anic objectives of justice, reciprocity, and family well-being. This integrative model therefore extends

⁷¹ Wadud, "Qur'ān, Gender and Interpretive Possibilities."; Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis."; Wadud, "The Ethics of Tawhid over the Ethics of Qiwwamah."

⁷² Qadir, *Qirā'ah Mubadalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*.

⁷³ Ridwan, "Standar Ganda Perempuan Dalam Ruang Publik."

⁷⁴ Sugitanata and Aqila, "Menuju Kesetaraan Gender: Eksplorasi Teori Relasi Kuasa Dan Maqashid Syariah Terhadap Dinamika Kekuasaan Dalam Pernikahan."; Ghummiah and Afzainizam, "Refleksi Ma'na Cum Maghza Pada Konsep Kepemimpinan Perempuan Dalam Keluarga."

the discourse on gender equality beyond questions of women's public participation toward a more comprehensive reconstruction of Islamic family ethics.

Conclusion

Debates concerning women's leadership and participation in the public sphere are not grounded exclusively in Islamic normative texts; rather, they are largely shaped by patriarchal social constructions transmitted through religious interpretive traditions. Feminist hermeneutics and *qirā'ah mubādalāh* offer alternative interpretive frameworks oriented toward the principles of justice, reciprocity, and public welfare (*maṣlahah*). Within the *qirā'ah mubādalāh* paradigm, gender relations are understood as egalitarian and complementary, consistent with the Qur'anic conception of human creation and the mandate of *khilāfah*, which applies universally to all human beings without gender-based discrimination. Consequently, the absolute prohibition of women's public roles lacks a solid theological foundation, as the Qur'an assigns the responsibility of cultivating and sustaining the earth as a collective duty shared by both men and women.

The historical development of Islam further records women's significant contributions in social, political, and religious spheres of authority. The Qur'anic narrative of Queen Bilqis's leadership, along with the active involvement of women during the Prophet's era in legal advocacy and public decision-making, demonstrates that leadership credibility is determined by intellectual capacity and moral integrity rather than biological sex. Accordingly, the integration of feminist hermeneutics and *qirā'ah mubādalāh* constitutes an epistemological imperative for reconstructing religious understandings that are more inclusive, socially responsive, and oriented toward substantive equality. This approach reinforces Islam's commitment as a religion that upholds universal values of justice and compassion (*rahmah*), while contributing meaningfully to social transformation in response to contemporary challenges surrounding gender equality.

More importantly, this study argues that the integration of Amina Wadud's feminist hermeneutics and Faqihuddin Abdul Kodir's *qirā'ah mubādalāh* within the framework of *maqāṣid al-sharī'ah* offers a new epistemological model for contemporary Qur'anic interpretation. Rather than functioning merely as two complementary approaches, this integrative paradigm establishes a systematic interpretive model in which feminist hermeneutics critically deconstructs patriarchal assumptions embedded in inherited interpretations, *qirā'ah mubādalāh* reconstructs gender relations through the principle of reciprocity, and *maqāṣid al-sharī'ah* provides the overarching normative and ethical framework for evaluating interpretive outcomes in light of justice, human dignity, and public welfare (*maṣlahah*). This threefold integration extends beyond the issue of women's leadership by offering a replicable epistemological framework for addressing other contested issues in contemporary Islamic law where tensions persist between textual interpretations and evolving social realities. Consequently, the study contributes not only to contemporary Qur'anic and gender studies but also to the broader development of Islamic legal thought by demonstrating that fidelity to the Qur'an's normative values can be maintained while enabling contextual reinterpretation that remains responsive to changing social conditions without compromising the ethical objectives of Islamic law.

References

- Al-Husda, Najwa. "kekerasan terhadap Perempuan dalam Penafsiran KH. Husein Muhammad terhadap Qs. Al-Nisā' [4]: 34." *Al-Mustafid: Journal of Quran and Hadith Studies* 3, no. 1 (2024): 26–42. <https://doi.org/https://doi.org/10.30984/mustafid.v3i1.780>.

- Al-Māwardī, 'Alī bin Muḥammad. *Al-Nukṭ Wa Al-'Uyūn*. Bairūt: Dār al-Kutub al-'Ilmiyah, n.d.
- Al-Shawkanī, Muḥammad b. 'Alī. *Nayl Al-Aḥṣār Min Aḥādīth Sayyid Al-Akbbār Sharḥ Muntaqā' Al-Akbbār*. EGYPT: al-Ṭabā'ah al-Muniriyyah, n.d.
- Al-Ṭabarī, Muḥammad b. Jarīr. *Jāmi' Al-Bayān Fī Ta'wīl Al-Qur'ān*. Bairut: Muassasah al-Risālah, 2000.
- Amalia, Nabila Nailil, Asbarin, Risa Pramita Wilda Fitria, and Diana Durrotul Lum'ah. "The Role of Public and Domestic Based on Perspective Dr. Faqihuddin Abdul Kodir Through a Phenomenological Approach." *Journal of Southeast Asian Islam and Society* 1, no. 1 (2023): 1–18. <https://doi.org/10.30631/jdvjzz04>.
- Anggraini, Reni Dian, and Desanta Azzuhara Amaliana Bayes. "Perempuan Dalam Bingkai Al-Qur'an: Model Penafsiran Amina Wadud." *Ushuluna: Jurnal Ilmu Ushuluddin* 8, no. 2 (2022): 95–108. <https://doi.org/https://doi.org/10.15408/ushuluna.v8i2.25860>.
- Asofik, Mohammad Rifan. "Pemikiran Kiai Sahal Mahfudh Tentang Peran Publik Perempuan Di Era Milenial." *Jurnal Al-Ijtima'iyyah* 9, no. 1 (2023): 71–95. <https://doi.org/http://dx.doi.org/10.22373/al-ijtima'iyyah.v9i1.17729>.
- Bank, World. *Women, Business and the Law*, 2020.
- Barlas, Asma. "Globalização Da Igualdade : A Mulher," 2012, 201–28.
- . "Jihad = Holy War = Terrorism: The Politics of Conflation and Denial." *American Journal of Islamic Social Sciences* 20, no. 1 (2003): 46–62.
- CEDAW. "Convention on the Elimination of All Forms of Discrimination against Women New York, 18 December 1979." <https://www.ohchr.org/>, 1979. <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>.
- Erwani, Intan, and Anisa Suryani Siregar. "The Role of Women in Islamic Sacred Texts: A Critical Study of Women's Narratives and Authority in Islamic Tradition." *Pharos Journal of Theology*, no. 106.1 (December 2024). <https://doi.org/10.46222/pharosjot.106.6>.
- Fadhlurrahman, M. Bintang, Naqiyah Mukhtar, Shofia Nur 'Aini, and Hikmatul Siti Masitoh. "Kajian Kesalingan: Emansipasi Laki-Laki Dan Perempuan Di Ranah Publik Pada Era Kontemporer Dalam Perspektif Al-Qur'an." *Jurnal Riset Agama* 2, no. 1 (2022): 133–48. <https://doi.org/10.15575/jra.v2i1.16007>.
- Fathurrohman, Aceng, Agna Fikri Al Rifai, and Astri Aisyah Darma. "Islam, Feminisme, Dan Gender: Perspektif Tafsir Maudhu'i." *JISMA: Jurnal Ilmu Sosial, Manajemen, Dan Akuntansi* 3, no. 1 (2024): 1293–1306. <https://melatijournal.com/index.php/jisma/article/view/543>.
- Fidhayanti, Dwi, Muhammad Muhammad, Mahbub Aunur Rofiq, Muhammad Robith, Abdul Hakim, Nabrisatul Chusna, and Bil Makkiy. "Rethinking Islamic Feminist Thought on Reinterpreting the Qur'an: An Analysis of the Thoughts of Aminah Wadud, Fatima Mernissi, Asma Barlas, and Riffat Hassan." *Tribakti: Jurnal Pemikiran Keislaman* 35, no. 1 (2024): 37–56. <https://doi.org/10.33367/tribakti.v35i1.4956>.
- Ghummiah, Shivi Mala, and Muhammad Afzainizam. "Refleksi Ma'na Cum Maghza Pada Konsep Kepemimpinan Perempuan Dalam Keluarga." *Jurnal Neo Societal* 9, no. 3 (2024): 127–140. <https://neosocietal.uho.ac.id/index.php/journal/article/view/48>.
- Gottschalk, Lorene. "From Gender Inversion to Choice and Back: Changing Perceptions of the Aetiology of Lesbianism Over Three Historical Periods." *Women's Studies International Forum* 26, no. 3 (2003): 221–33. [https://doi.org/https://doi.org/10.1016/S0277-5395\(03\)00052-9](https://doi.org/https://doi.org/10.1016/S0277-5395(03)00052-9).
- Hilmie, Tsania Nadzifah, and Umar Faruq Thohir. "Rekonstruksi Penafsiran Ayat Bidadari Surga Melalui Tafsir Mubādalāh." *Proceeding of Conference on Strengthening Islamic Studies in The Digital Era* 3, no. 1 (2023): 1–16. <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/941>.
- Ibn Kathīr, Isma'īl b. 'Umar. *Tafsīr Al-Qur'ān Al-'Aẓīm*. Riyād: Dār Ṭayyibah, 1420.
- Kau, Sofyan A. P., and Zulkarnain Suleman. "Wacana Non Dominan: Menghadirkan Fikih

- Alternatif Yang Berkeadilan Gender.” *Al-Ulum* 13, no. 2 (2013): 245–74. <https://journal.iaingorontalo.ac.id/index.php/au/article/view/190>.
- Marnissi, Fatimah. *The Veil and the Male Elite, A Feminist Interpretation of Women's Rights in Islam*. Inggirs: Perseus Books, 1999.
- Moleong, Lexy J. *Metodologi Penelitian Kualitatif Remaja Rosdakarya*. Inter Komunika, Stikom InterStudi, 2018.
- Morgan, David L. *Focus Groups as Qualitative Research*. Sage, 1997.
- Muhammad, Muhammad. “Hamka’s Thought in Tafsir Al-Azhar : Between - Acculturation and Rejection of Local Culture” 1 (2025): 226–46. <https://doi.org/10.1163/29502683-bja00012>.
- Ni’ami, Mohammad Fauzan, Umi Sumbulah, and Moh. Irfan. “Resepsi Hadis-Hadis Nafkah Dalam Media Sosial: Studi Terhadap Konten Youtube @FaqihAbdulKodir.” *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 13, no. 1 (2023): 169–190. <https://doi.org/https://doi.org/10.15642/mutawatir.2023.13.1.169-190>.
- Nurchaya, Nurcaya, and Akbarizan Akbarizan. “Perempuan Dalam Perdebatan: Memahami Peran Dan Tantangan Berpolitik Dalam Perspektif Hukum Islam.” *JAWI: Journal of Abkam Wa Iqtishad* 1, no. 3 (2023): 108–116. <https://doi.org/https://doi.org/10.5281/zenodo.8397647>.
- Nussbaum, Martha C. *Women and Human Development: The Capabilities Approach*. Cambridge University Press: Cambridge University Press, 2000. <https://doi.org/https://doi.org/10.1017/CBO9780511841286>.
- Qadir, Faqihuddin Abdul. *Qira'ah Mubadalah: Tafsir Progresif Untuk Keadilan Gender Dalam Islam*. Yogyakarta: IRCiSoD, 2019.
- Ridwan, Nur. “Standar Ganda Perempuan Dalam Ruang Publik.” *Jurnal Ilmiah Multidisiplin* 2, no. 2 (October 24, 2023): 184–92. <https://doi.org/10.59000/jim.v2i2.133>.
- Somad, Abdul. *Fikih Perempuan Dalam Kepemimpinan Publik*, 2019.
- Sugitanata, Arif, and Sarah Aqila. “Menuju Kesetaraan Gender: Eksplorasi Teori Relasi Kuasa Dan Maqashid Syariah Terhadap Dinamika Kekuasaan Dalam Pernikahan.” *Fatayat Journal of Gender and Children Studies* 1, no. 2 (2023): 40–49. <https://jurnal.fatayatnusulut.id/index.php/fatayat/article/view/6/6>.
- Suhada, Djilzaran Nurul. “Feminisme Dalam Dinamika Perjuangan Gender Di Indonesia.” *Indonesian Journal of Sociology, Education, and Development* 3, no. 1 (2021): 15–27. <https://doi.org/10.52483/ijsed.v3i1.42>.
- Sukmadinata, Nana Syaodih. *Metode Penelitian Pendidikan*. PT Remaja Rosdakarya, 2012.
- Union, Inter-Parliamentary. “Women in Parliament 2022,” 2023. <https://www.ipu.org/resources/publications/reports/2023-03/women-in-parliament-2022>.
- Wadud, Amina. “Islam Beyond Patriarchy Through Gender Inclusive Qur’anic Analysis.” *Wanted: Equality and Justice in the Muslim Family*, 2009, 95–112. <https://arabic.musawah.org/sites/default/files/Wanted-AW-EN.pdf>.
- . “L’Islam Au-Delà Du Patriarcat : Une Analyse Genre Du Coran.” *Musawah.Org*, n.d. <http://musawah.org/docs/pubs/wanted/Wanted-AW-FR.pdf>.
- . “Qur’ān, Gender and Interpretive Possibilities.” *Hawwa* 2, no. 3 (2004): 316–36. <https://doi.org/10.1163/1569208043077297>.
- . “Reflections on Islamic Feminist Exegesis of the Qur’an.” *Religions* 12, no. 7 (2021): 1–11. <https://doi.org/10.3390/rel12070497>.
- . “The Ethics of Tawhid over the Ethics of Qiwwamah.” *Men In Charge? Rethinking Authority in Muslim Legal Tradition*, 2015, 256–74.
- Yanggo, Huzaemah Tahido. “Kepemimpinan Perempuan Dalam Perspektif Hukum Islam.” *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran Hadits Syari’ah Dan Tarbiyah* 1, no. 1 (2016): 1–18. <https://doi.org/https://doi.org/10.33511/misykat.v1n1>.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia, 2008.