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*Research article*

## Issues on Gender Equality in the Qur'an Based on Amina Wadud's Hermeneutical Approach

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**Abstract**

This research aims to describe findings in the Qur'an regarding the issue of gender equality. Nowadays, there is still a stereotype of justifying men as having a higher position in reminding women who have done wrong. Even not a few men have a patriarchal paradigm towards women. The paradigm certainly needs to be straightened out through analysis of studies of several interpretations of the Qur'an. Using Amina Wadud's hermeneutic review as an approach, it was found that the Qur'an indeed explains the position between men and women with no dichotomy. By (1) categorizing interpretations into traditional, reactive, and holistic approaches and (2) identifying which methods best fit the analysis; philological analysis is then applied to examine the language and syntax of the Qur'anic text and uncover the deeper meanings of certain words and phrases. The Qur'an does not describe the existence of patriarchal, matriarchal, misogynist, and misandry ideologies. Furthermore, it is also explained that (1) women have the right to inheritance and dowry, (2) they have the same commandments in worship, (3) men and women have a primordial agreement of monotheism, (4) men and women have the same potential to achieve achievements, and (5) men and women have compatibility in piety. These findings indicate that men and women have harmony before God and that there is no dichotomy between men and women in carrying out their functions and roles on earth.

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**Keywords** Amina Wadud; gender equality; hermeneutics; Qur'an; women in Qur'an.

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## 1. INTRODUCTION

Islam's presence on the earth aims to create equality, strengthen humanity, and eliminate oppression (Setyawan, 2020). To fulfill the objection, negative paradigm on women has been an obstacle. Before the advent of Islam, women were considered inferior and helpless in the eyes of men. A lack of comprehensive science causes discrimination against women. In pre-Islamic times, there was a frequent occurrence of female infanticide because women were considered despicable and helpless; therefore, a husband at that time was very embarrassed if his child was born as a woman because she could not be invited to war and bring bad luck (Imam Syuyuthi, 2017). After the arrival of Islam, the negative paradigm was eliminated by the presence of the revelation that Allah sent down to the Prophet Muhammad to convey the treatise that the position between men and women is equal to God.

Not limited to, but especially in the Indonesian traditional context, women's nature is used as a tool to distort gender equality because the role of women is often associated with *sumur* (well), *kasur* (bed), and *dapur* (kitchen). In essence, Islam allows the emancipation of women by observing the regulations that Allah limits the nature of women (Ahmad Riad & Romaida, 2022). The low participation of women in the development and advancement of the country is due to rigid religious practices that become biased in public life. This is an important issue to overcome in the fight for gender equality. The gap of women in devoting themselves to politics, economics, society, education, and others still often occurs due to the internalization of rigid religious teachings, causing socio-cultural inequality of women in people's lives (Abidin, 2017).

The idea of gender equality began in the 90s (Kusumawardhana & Rusdi Jarwo Abbas, 2018). Gender discrimination that occurs in Indonesia reaps many problems, including what often occurs, namely negative societal stereotypes about the paradigm of women, sexual violence, domestic violence, double burden, subordination, and marginalization of women (Syafe'i et al. 2020, Anggoro 2019).

The position of women who still hold this relegation status encourages the spirit of women activists to lift women from degradation. With the authority in this matter, the government makes various efforts to empower women (Purwanto, 2019). The seriousness of this government is implemented by forming a special ministry dealing with women. National Commission for Women, based on Presidential Decree No. 181/1998, was established as an independent institution that has the task of eliminating violence against women. Law No. 23 of 2004 on the elimination of domestic violence (Kekerasan dalam Rumah Tangga, KDRT) has become one of the

main foundations of gender equality efforts in Indonesia. Since then, many expert scientists and researchers as well as feminists have done studies of gender equality.

The problem related to gender equality that is still being discussed is that the Indonesia general election committee (*Komisi Pemilihan Umum, KPU*) has promised to revise the rules in the election, which was feared to reduce the number of female candidates in contesting the 2024 election. The KPU would revise Article 8, paragraph 2, regulating the technical calculation method from KPU regulation Number 10 of 2023; initially, the technical calculation is rounded down to be rounded up. The calculation by rounding down has received a lot of criticism and suggestions because it will close the space for the number of female candidates in some constituencies to "less than 30%". Party contestation between women will be a social inequality in the nomination of the House of Representatives, provincial parliament, and Parliament district/city members if rounded down (Affan, 2023). It can be interpreted as female candidates from each party totaling 2.4 people. If rounded down, then there will be two people at each party. This kind of practice is a social inequality that should be rounded to three people.

Research conducted by Hidayanti stated that gender equality can be overcome with Islamic education as a strategic suggestion for actualizing gender equality (Hidayati et al., 2022). Besides, previous research conducted by Masripah showed that women could have careers with a signal not to go outside the regulations of Islamic sharia teachings, namely *ikhtilath*, *tabarruj*, and *khalwat* with *non-muhrim* (Masripah et al., 2022). Previous studies have also suggested that since the Covid-19 pandemic, many women have experienced a double burden, especially when men as breadwinners lose their jobs or income. Changes in gender relations are also influenced by women's education levels (Setiyono & Imelda, 2021).

Therefore, this study aims to analyze Qur'an-based gender equality to rectify society's views that position men as power holders with a higher position than women as the main problem in solving gender equality problems and the practice of discrediting women in public spaces. As a result, many interpretations result in misinterpretation of Qur'anic verses, one of which is Surah An-Nisa [4]: 34, namely the justification of men having a higher position. Women's roles are often marginalized, subordinated, stereotyped by society, and subjected to violence.

As a method, this research uses a qualitative approach with a literature approach. Literature research is conducted using an approach by means of analysis and perspective to obtain data (Mahanani et al., 2022). Besides, this research also uses the *Maudu'i* method of interpretation (thematic method), which explores the idea of

gender comprehensively in the Qur'an. Corroborating the above method, the author uses Amina Wadud's theory of holistic hermeneutics, which will be further described in the next explanation.

The novelty of this study lies in its application of a holistic hermeneutical approach to interpreting the Qur'an with a focus on gender equality, moving beyond traditional and reactive interpretations. This approach provides a more comprehensive framework by integrating social, ethical, and theological principles in examining gender issues. It critically evaluates traditional interpretations that may perpetuate gender bias, aiming to offer interpretations that align with contemporary understandings of justice and equality. Additionally, the study incorporates both male and female perspectives, challenging the predominantly patriarchal lens in classical interpretations. This balanced methodology aims to reveal the Qur'an's underlying principles of equality, potentially transforming how gender roles are viewed within Islamic teachings.

## 2. RESULTS AND DISCUSSION

### 2.1. *Amina Wadud's Holistic Hermeneutics to Understand the Qur'an*

Based on her observations, Amina Wadud argues that there are three interpretations: traditional, reactive, and holistic. The first feature, the traditional interpretation, is when the interpreter's ability is tested following his/her interests and abilities in certain subjects, such as law (*fiqh*), *nahwu*, *sharaf*, history, and Sufism. The discussion model in this tafsir is partial, that is, from verse to verse and not thematic. It can be said to negate the application of hermeneutics in interpretation that is partial, not connected between ideas, syntactic structures, or similar language, to make the reader fail to understand and cannot grasp the *weltanschauung* of the Qur'an. The exclusivity of traditional interpretation is obvious because it is only written by men. So, it is not surprising that the consciousness and experience of men are very dominating. Whereas it should be, the experience, vision, and perspectives of men can be accommodated with the perspective of women to avoid patriarchy that can foster gender injustice in domestic and community life (Syafe'i et al., 2020).

The second feature, reactive interpretation, is an interpretation that grows from the reaction of modern women thinkers to the obstacles they experience. The association discussed in this reactive commentary is a reaction to ideas echoed by feminists and rationalists but thoroughly analyzed from interrelated verses. Although the spirit carried is liberation, it does not appear that there is a relationship

between the source of Islamic ideology and theology. The third characteristic is holistic interpretation, which uses a comprehensive method and collaborates between social, moral, economic, and political issues and women's issues that grow in modern times. These things are Amina Wadud's object in interpreting the Qur'an verses (Zulfikar & Abidin, 2019).

In the holistic category, the interpretation of the Qur'an Amina Wadud uses several approaches, namely: 1) the interpretation must be based on the principles of philological analysis, namely analyzing Language, linguistic studies, the meaning of words and expressions in the text of the Qur'an; 2) the interpretation of thematic analysis/maudu'i, which collects verses of the Qur'an that are separated from letters with; and 4) interpretation with the analysis of the female perspective, as Wadud also considers that the interpretation has been using the patriarchal system (Wadud, 2006). Her thought in seeking the truth of the similarity of male and female substances uses seven terms, including;

- a. The principle of monotheism is that the nature of man is the same before God, and there is no difference. Class, race, gender, ethnicity, religious tradition, and national origin can not be used as an excuse to be different before God. The only distinguishing aspect is taqwa.
- b. The principle of the Caliph is that in man, there is the nature of God, whom man represents. This man was created to be a caliph. God entrusted two things to man in relation to his function as Caliph: obedience to what God wants and his role in this obedience on Earth.
- c. The principle of ethics is that many different interpretations of ethics are taught in the Qur'an as the basis of the tree of life. Islamic ethics are implemented in different ways. This relativity creates a meaning in the Qur'an with various faces.
- d. The principle of Taqwa is that a person's spirit is formed when a man is born into the world. The Qur'an has revealed the meaning of taqwa, which is religious and contains all morals.
- e. The principle of justice, the manifestation of justice, must have universal value and justice in accordance with place and time, so it is important to dialogue sustainably.
- f. The principle of Shari'ah and Fiqh, the substance of Shari'ah, is the legitimate law of the Qur'an and Hadith. The meaning of fiqh is the legitimate appreciation of a Muslim who practices Shari'ah as a different way of understanding depending on perspective and methodological developments. However, the differences are

ignored and not understood by many Muslims. The complexity of relationships and their differences are all the more apparent when there is no consistency.

- g. The principle of power. There are two terms used by Amina Wadud in interpreting power, namely "power to" and "power over". Power over is defined as moral decadence and greed for both men and women as passionate and excessive consumers. Power to is "a situation where a woman wants comfort in work, humane service in the public sphere, political authority, spirit of leadership, and so on". The condition must be supported by women's knowledge and increased social role. They would be *bona fides* if they could contribute to that.

Based on Amina Wadud's abovementioned perspective, Gadamer argues that we always come to a text with certain preconceptions or prejudices. Our culture, history, and personal experiences can influence these preconceptions. In the context of gender, our preconceptions about gender roles can influence the way we interpret texts related to gender. In addition, Gadamer emphasizes the importance of dialogue in understanding. Dialogue allows us to challenge our preconceptions and broaden our horizons of understanding. In the context of gender, dialogue between genders can be a means to understand each other and build equality (Irsyadunnas, 2015).

## ***2.2. Holistic Hermeneutics to Understand Human Rights in the Qur'an***

The contribution of this article to contemporary discourse is its re-evaluation of gender roles in the Qur'an using a balanced and holistic hermeneutical approach. By challenging traditional patriarchal interpretations, the article offers a fresh perspective on gender equality in Islam, aligning the Qur'an's teachings with modern principles of justice and human rights. This study provides a framework for addressing gender-related issues within Muslim communities, helping to bridge the gap between religious teachings and contemporary gender equality movements. It empowers both scholars and practitioners to approach Islamic texts with a gender-inclusive lens, supporting the advancement of gender equity and helping to shape progressive interpretations that are relevant to today's social dynamics.

The view that is often used in efforts to equalize gender is religious culture because religion cannot be separated from the rules that must be applied and determine habits in one's life (Resky et al., 2023). Therefore, religion is often used as an instrument in studying gender issues, especially in contemporary times. Islam highly upholds the values of justice in theory and practice, so the existing values of justice are expected to guide and direct humanity regarding gender justice in Islamic

education (Rosyad, 2019). The religion of Islam has placed women very proportionately and does not discriminate either in punishment or reward, so it has provided concrete women's rights (Tijani & Mulyadi, 2018). Among others:

- a. Inheritance (*warits*) is expressed in the classical interpretation that the division of inheritance between men and women is different, namely 2:1. There are several reasons expressed by Fakhruddin ar-Razi in his interpretation that, first, men are more important than women. It was reflected in the era of ignorance (*jahiliyyah*, pre-Islamic Arab); women did not advance on the battlefield because they were considered weak. Secondly, morally, intellectually, and religiously, men are considered more perfect. Third, with the perfection possessed by men, no woman is considered capable of running the finance and business.

Amina Wadud criticized this formulation of inheritance division. According to him, the ratio of 2:1 is a mathematical formulation of truth that is not absolute because it is just a model of division only. This means that it can allow the existence of other models that can be used in the division of inheritance. The distribution of the inheritance must be fair concerning the benefit of the inheritance for the heirs. The parameter is expediency (*naf'a*) as in Amina Wadud's thought in terms of inheritance division as follows: 1) the division of inheritance is intended for families who are still alive, both men and women, 2) the entire property can be inherited to the heirs, and 3) but still pay attention to the circumstances of the heirs and the benefits of the inherited property.

It is clear to Wadud that the basic principle in the division of inheritance is the benefits and justice for those left behind. Therefore, the verse on the technical division of inheritance is more sociological and is only one of the alternations, not a necessity that must be followed. Consequently, these verses should be understood as the spirit (*ruh*) or moral ideal, namely the spirit of justice behind the formal legal text. The spirit of justice is defined (*qath'i*), while the technical operations can be viewed as undefined (*zhanni*), in line with the acculturation and needs of the times.

- b. On human history and gender equality, a theme that intersects human origins and gender equality, Amina Wadud based on an-Nisa' 1 and ar-Rum 21 that man was created from a single soul, and from him was created his wife. The words *nafs* and *zauj* in the verses, according to Amina Wadud, interpret the human history of the interpretation of the Qur'an, not ascribing to Adam and Eve, only understood as the creation of both. So the word *nafs*, whose root is *muannats* (feminine), cannot be interpreted as a man, namely Adam. In essence, according

to Amina Wadud, man was created from the same origin. She disagrees with the traditional *mufassir*, who interprets *zauj* as the meaning of the wife (Eve). Although the word *zauj* is an object, it can mention plants and animals.

- c. The concept of *nusyuz* (household disharmony), a verse often quoted by *mufassir* about it, is an-Nisa' 34 with interpretation by making the justification for husbands to legalize pleasure to wives. It is explained in fiqh and classical tafsir; *nusyuz* is dedicated to wives who do not obey their husbands. Amina Wadud understood that the verse was addressed not only to women but also to men. Discussion of the meaning of men is found in an-Nisa' 128, as for women is explained in an-Nisa' 34. When the word refers to the female family, *nusyuz* means the wife disobeying her husband. While referring to a group of men, the word *nusyuz* is interpreted as the harsh attitude of husbands towards wives who do not give their rights properly and correctly. The use of the word *nusyuz*, according to Amina Wadud, is for both men and women, so the word is not solely interpreted as disobedience of the wife to the husband. However, it is a disturbance of household harmony.

The findings of this study, which reveals the principles of gender equality in the Qur'an through a holistic hermeneutical approach, have significant relevance in today's era of social transformation and gender equality advocacy. The study provides a critical foundation for scholars, educators, and activists to revisit traditional gender norms in Muslim societies.

This reinterpretation challenges conventional views that limit the role of women in the domestic sphere, thus encouraging wider participation of women in areas such as education, politics, and economics. The study's emphasis on equal spiritual, ethical, and social standing between men and women addresses the need for women's empowerment in the Muslim community. It can help dismantle cultural practices that restrict women's rights under the guise of religious justification, supporting women's access to rights such as inheritance, employment opportunities, and legal protection following Quranic principles.

This research can inform contemporary policy-making on gender equality in the Islamic context. Governments and organizations aiming to reduce gender-based discrimination may find in these findings a religiously grounded basis for supporting gender equality legislation, such as equal representation in leadership roles or protection against domestic violence. This research also contributed to the development of curricula in religious education. Teaching materials based on holistic



hermeneutics can encourage a more gender-sensitive understanding of Islamic teachings, helping to shape the younger generation's perspective. This will encourage future leaders and scholars to advocate for equality from an Islamic perspective (Suharyat et al., 2023).

### ***2.3. Qur'an Verses on Gender Equality According to Mufasssir***

Based on the explanation of women's rights, it can be seen that Islam strongly considers justice and proportional human equality, especially for women, as the Qur'an explains as follows:

#### **A. Same call of command**

Allah said in adz-Dzariyat 56, as interpreted by Imam Jalaludin al-Mahalli, that men and women have equal status in worshipping Allah and have the same call to fear Allah (Mahalli, n.d.). Imam Ibn Kathir also fattened Eve's creation process from Adam's rib. This creation history clearly shows that Adam and Eve had the same command to obey God's commandments. (Ibnu Katsir, 2003). In interpreting adz-Dzariyat 56, Ibnu Katsir states that the word *insan* means human, which means men and women are equally obliged to serve Allah (Ibnu Katsir, 2003).

Meanwhile, Muhammad Quraish Shihab in Tafsir Al-Misbah explains, related to the verse, that Allah did not create *djin* and humans for a benefit that returns to Him, but they (*djin* and humans) were created to worship Him. The worship was very beneficial for them. Allah wants all human activities to be carried out for Allah's guidance, which is following His instructions (Shihab, 2005). Worship is not just obedience and submission; it is a form of submission and obedience that reaches its peak due to a sense of majesty in one's soul towards whom one serves. Worship is also the effect of the belief that devotion is directed to those who have power that is beyond the reach of its true meaning.

#### **B. Same primordial tawhid covenant**

Imam Jalaluddin as-Syuyuthi explained in al-A'raf verse 172 that when in the realm of the spirit (*alam ruh*), the whole spirit has been asked by Allah to witness that the spirit has God, namely Allah, as explained in his book:

"Am I Not Your Lord? They said, 'Right. You are our Lord, and we bear witness.' This is so that you may not say on the day of resurrection, 'we are indeed heedless of this.'"(as-Syuyuthi n.d.)

Quraish Shihab also explains that every human being has a religious nature

and recognizes the oneness of God. Based on ar-Rum 30, "then turn your face straight to the religion (Allah) and worship Allah, who created man according to it. There is no change in the nature of God. That is the right religion, but most people do not know." (Shihab, 2005). If a person denies the existence and oneness of Allah, then that denial is temporary. In the sense that he will acknowledge him in the end (before his spirit separates from his body). Indeed, human needs and their fulfillment are multilevel; some must be met immediately, such as the need for air, and some can be suspended for a while, such as drink, food, and sexual. The longest thing that can be deferred is the need for belief in the existence and oneness of Allah.

#### C. Same potential in achieving achievement

Muhammad Quraish Shihab explained, related to the verse Ali Imran 195, that mentioning the righteous deeds after explaining the answer to their prayers shows that prayer in the form of speech is not enough but must be accompanied by the deeds and efforts of the praying person. Men and women are of one descent (gathered together by one father and mother), so they are the same in accepting their petitions to God. The verse means no difference in humanity and equality between men and women. Therefore, Allah does not diminish the reward given to them (men and women) regarding the same good deeds (Muhammad Quraish Shihab 2005). The explanation of the tafsir is understood as an explanation of the equality of the position of men and women with God in the matters discussed in this verse. Of course, the role in these matters may differ from man to man, woman to woman, and even from woman to man, according to his ability and skill.

### 3. CONCLUSION

The Qur'an clarifies that there is no dichotomy between men and women. Based on various verses of the Qur'an that do not describe the very existence of patriarchal, matriarchal, misogynistic, and misandry ideologies, it can be explained that (1) women have the right to inheritance and dowry, (2) men and women have the same command call in worship, (3) men and women have the same primordial covenant of tawhid, (4) men and women have the same potential in achieving achievements, and (5) men and women have the harmony of taqwa. These findings indicate that men and women have harmony before God, and there is no dichotomy between men and women in carrying out functions and roles on Earth.

The study concludes that the Qur'an, through a holistic hermeneutical approach, upholds principles of gender equality, challenging traditional patriarchal interpretations. By examining the Qur'anic language and themes and applying a gender-sensitive perspective, the study demonstrates that men and women are equal before God in terms of worship, ethical responsibilities, potential for achievement, and spiritual rights, such as inheritance and moral accountability. This approach aligns Islamic teachings with contemporary concepts of justice and human rights, providing a framework for gender equality that respects religious principles while addressing the societal need for equity. These findings offer a basis for reinterpreting gender roles in Islamic contexts and supporting policies that advocate for women's rights within a religious framework.

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