

Holistic Hermeneutics of Qur'anic Verses: Reinterpreting for Achieving Gender Equality in Contemporary Islamic Society

Hermeneutika Holistik Terhadap Ayat-Ayat Al-Qur'an: Menafsirkan Ulang untuk Mewujudkan Kesetaraan Gender dalam Masyarakat Islam Kontemporer



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Muhammad Resky

muhammad.resky@unismabekasi.ac.id

Universitas Islam 45 Bekasi



Abstract

Background and Objectives: This study addresses the patriarchal bias prevalent in traditional Qur'anic exegesis, which often privileges male perspectives and neglects women's experiences. Such interpretations can lead to gender injustices justified by certain verses. The primary objective is to explore Amina Wadud's holistic hermeneutic approach, which aims to affirm gender equality in Qur'anic interpretation. **Methodology:** Employing a qualitative literature-based approach, this research integrates thematic (*maudu'i*) exegesis, philological analysis, and a women's perspective. Additionally, the study draws on Hans-Georg Gadamer's hermeneutic concepts of prejudice, fusion of horizons, and dialogue, thereby enriching a holistic framework for Qur'anic interpretation.

Main Findings: The findings indicate that the Qur'an fundamentally supports gender equality. Both men and women share equal rights, obligations, and potentials—whether in worship, social roles, or broader achievements. When examined holistically, verses addressing inheritance, human origins, and gender relations emphasize justice and balance rather than legitimizing any form of gender dominance. **Contributions:** This research contributes by proposing a more responsive interpretive method that engages contemporary issues of gender equality. The holistic hermeneutic approach encourages re-examining verses often misunderstood in traditional commentary. Consequently, it provides a valuable resource for Islamic education, social policy, and women's empowerment initiatives. **Conclusion:** This study concludes that the Qur'an does not endorse patriarchy or matriarchy but rather underscores justice and equality. While the findings remain mostly theoretical,

this approach opens avenues for further research on policy implementation and inclusive, gender-just education systems.

Keywords: *Al-Qur'an; Gender Equality; Holistic Hermeneutics*

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Abstrak

Background and Objectives: Penelitian ini berangkat dari persoalan bias patriarkal dalam tafsir tradisional Al-Qur'an yang umumnya didominasi oleh sudut pandang laki-laki. Kondisi ini seringkali mengabaikan pengalaman serta perspektif perempuan, dan berdampak pada ketidakadilan gender. Tujuan utama studi ini adalah mengkaji pendekatan hermeneutika holistik Amina Wadud, yang bertujuan menegaskan kesetaraan gender dalam pemaknaan Al-Qur'an. **Methodology:** Penelitian menggunakan pendekatan kualitatif berbasis studi pustaka, mengintegrasikan metode tafsir tematik (maudu'i), analisis filologis, serta perspektif perempuan. Kerangka hermeneutika holistik ini diperkaya oleh pemikiran Hans-Georg Gadamer, khususnya konsep praduga, peleburan cakrawala, dan dialog.

Main Findings: Hasil penelitian menunjukkan bahwa Al-Qur'an pada dasarnya mendukung kesetaraan gender. Baik laki-laki maupun perempuan memiliki hak, kewajiban, dan potensi yang sama dalam peribadatan, sosial, politik, dan ekonomi. Ayat-ayat tentang warisan, asal-usul manusia, dan relasi antargender, jika ditafsirkan secara holistik, menekankan prinsip keadilan dan keseimbangan tanpa melegitimasi dominasi pihak tertentu.

Contributions: Penelitian ini berkontribusi dengan menawarkan metode tafsir baru yang lebih responsif terhadap isu-isu kontemporer, khususnya kesetaraan gender. Pendekatan hermeneutika holistik memungkinkan reinterpretasi ayat-ayat Al-Qur'an yang sebelumnya disalahpahami, sehingga dapat digunakan sebagai rujukan dalam pendidikan Islam, kebijakan sosial, dan pemberdayaan perempuan. **Conclusion:** Studi ini menyimpulkan bahwa Al-Qur'an tidak mendukung ideologi patriarki atau matriarki, melainkan menekankan keadilan dan kesetaraan. Pendekatan holistik Amina Wadud merupakan solusi atas bias dalam tafsir tradisional. Meski masih terbatas pada ranah teoretis, penelitian ini membuka peluang studi lanjutan untuk pengembangan kebijakan publik dan pendidikan yang lebih inklusif dan adil gender.

Kata kunci: *Al-Qur'an; Kesetaraan Gender; Hermeneutika Holistik*

A. INTRODUCTION

Amina Wadud's academic problem centres on the patriarchal bias in traditional interpretations of the Qur'an that has dominated tafsir for centuries (Muttaqin, 2020). Traditional interpretations, generally written by men, often reflect only men's experiences and perspectives, ignoring women's contributions and views. This results in gender injustice, both in social and

domestic contexts, which is often justified through the interpretation of certain verses, such as QS. An-Nisa: 34 which is used to justify the superiority of men over women. In addition, traditional interpretive approaches tend to be partial and not holistic, failing to connect inter-verse themes as a whole to understand the Qur'anic worldview (*weltanschauung*).

To address this problem, Amina Wadud offers a holistic hermeneutic approach that includes philological, thematic and women's perspective analyses. This approach aims to interpret the Qur'ān more comprehensively, ensuring that the fundamental principles of Islam, such as *tawhid*, piety, justice and the caliphate, support gender equality. The major challenge facing Wadud is to reform established methods of interpretation to avoid biased interpretations and create a fairer understanding of the role of women in accordance with the moral spirit and ideals of the Qur'an (Lestari & Alimni, 2023).

Women's nature is used as a tool to distort gender equality because the role of women is often associated with Wells, beds and kitchens. 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 due to rigid religious practices that become biased in public life. This is a very important issue to overcome in the fight for gender equality. The gap of women in devoting themselves in the field of politics, economics, social, 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 development of the phenomenon of the idea of gender equality began to enter 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 wome (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. The government that has the authority in this matter makes various efforts in empowering 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 established as an independent institution that has the task to eliminate violence against women. Peak at UU No. 23 of 2004 on the elimination of domestic violence (KDRT) which is the main foundation of gender equality problems in Indonesia. Studies of gender equality that have been done quite a lot of experts, scientists and researchers as well as feminists.

The problem related to gender equality that is still being discussed is that the KPU has promised to revise the rules in the election which is feared to reduce the number of female candidates in contesting the 2024 election (Resky et al., 2023). The KPU will 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 members of the House of Representatives, provincial parliament, and Parliament district/city if rounded down (Affan, 2023). It can be interpreted as female candidates from each party totaling 2.4 people. If rounded down then it becomes 2 people in each party. This kind of practice is a social inequality that should be rounded up to 3 people.

Based on research conducted by Al Hidayanti in 2020, he stated that gender equality can be overcome with Islamic education as a strategic suggestion in actualizing gender equality (Hidayati et al., 2022). The results of previous research conducted by Masrifah showed that women can 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). The gender gap that occurs with the highest index in the world is Iceland. Icelandic mothers are doing more mental work than ever before: the gendered division of labor, especially regarding childcare work and unpaid domestic work, causing them stress and frustration (Hjálmsdóttir & Bjarnadóttir, 2021). Previous studies have 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).

This research makes a real academic contribution through the development of a holistic hermeneutic method in Qur'anic interpretation. This method includes philological, thematic and women's perspective analyses, which aim to harmonise Qur'anic interpretation with the values of gender justice and equality. This approach is specifically designed to overcome the patriarchal bias often found in traditional interpretations, so as to present a more inclusive understanding that is relevant to contemporary issues.

In addition, this research confirms that the Qur'an fundamentally supports gender equality, by showing that men and women have equal rights, obligations and potential, whether in aspects of worship, social roles or achievements. Furthermore, it contributes to the reform of traditional tafsir by offering new approaches that are more responsive to modern challenges. It also opens up opportunities to utilise holistic hermeneutics-based tafsir in Islamic education and social policy, in order to create a more gender-just society that respects the role of women.

This research uses a qualitative approach with a literature approach. Literature research is research conducted using an approach by means of analysis and perspective, the aim of obtaining data (Mahanani et al., 2022). This study uses the "Maudu'i method of interpretation" (thematic method), which serves to explore the idea of gender comprehensively in the Qur'an. Corroborating the above method, the author uses the theory of holistic hermeneutics which will be further described in the next explanation.

B. DISCUSSION

1. Holistic Hermeneutic Discourse of Amina Wadud and Hans Georg Gadamer in the Approach of Interpreting the Qur'an

Hans-Georg Gadamer, in his work *Truth and Method*, offers important insights into hermeneutics that can enrich a holistic view of Qur'anic interpretation. One of Gadamer's main ideas is the concept of prejudices as an integral part of the process of understanding (Konchak & others, 2024). According to Gadamer, prejudice is not something entirely negative, but rather an inevitable starting point in interpretation because one's understanding is always influenced by tradition, historical context and previous experience. In the context of Qur'anic interpretation, this is relevant because the process of interpretation cannot be separated from the cultural and social background of the mufassir. Therefore, a holistic hermeneutic approach such as that

offered by Amina Wadud can be enriched by realising how gender prejudices in the tradition of interpretation affect the way Qur'ānic verses are understood.

Gadamer also introduced the concept of fusion of horizons, which is the process by which the horizon of the interpreter's understanding (which is influenced by a particular time, space and culture) meets the horizon of the text. In Qur'anic interpretation, this fusion allows the mufassir to integrate the Qur'an's universal message with modern contexts, such as the issue of gender equality. This approach emphasises that the understanding of the sacred text is not static, but dynamic and always open to reinterpretation according to the needs of the times (Palanci, 2024).

In addition, Gadamer emphasises the importance of dialogue in the process of interpretation. The dialogue between the reader and the text, as well as between the reader and his/her social context, becomes crucial to understand a deeper meaning. In relation to holistic hermeneutics, this dialogue can involve women's perspectives that have been neglected in traditional interpretations, resulting in a more inclusive and just understanding. Using Gadamer's ideas, the holistic hermeneutic approach can be further emphasised on awareness of the influence of prejudice in interpretation, the importance of fusing horizons between text and modern context, and the need for dialogue involving various perspectives to create Qur'anic interpretations that are relevant and responsive to contemporary issues, including gender equality.

Gender equality based on Amina Wadud, argues that there are three groups of interpretations, including: 1) Traditional 2) reactive and 3) holistic. The first feature is the traditional interpretation. This model of interpretation, the ability of the interpreter is tested in accordance with his interests and abilities in certain subjects, such as law (fiqh), nahwu, shorof, history, and Sufism. The model of discussion 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, so as to make the reader fail to understand and cannot grasp the weltanchnung of the Qur'an. The exclusivity of traditional interpretation is very obvious, because it is only written by men. That is the reality of the Quran when it comes to civilization (Afiani, 2021), where Arabia at the time was dominated by a patriarchal system. So it is not

surprising that the consciousness and experience of men is very dominating. Whereas it should be, the experience, vision, and perspectives of men can be accommodated with the perspective of women so as 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 that is 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, an interpretation that uses a comprehensive method and collaborates between social, moral, economic, political issues, as well as women's issues that grow in modern times. These things are the object of Amina Wadud in interpreting the verses of the Qur'an (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; 4) interpretation with the analysis of the female perspective.

Amina Wadud also considers that the interpretation has been using the patriarchal system (Setiyono & Imelda, 2021). Amina Wadud's thought in seeking the truth of the similarity of male and female substances, uses seven terms, including;

- a. The principle of monotheism, that is, the nature of man is the same before God and there is no difference. Class, race, gender, ethnic religious tradition, 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, that in man there is the nature of God who is represented to man. This man was created to be a caliph. God entrusted two things to man in relation to his function as Caliph, namely; obedience to what God wants and his role in this obedience on Earth.

- c. The principle of ethics, that there are many different interpretations of ethics taught in the Qur'an as the basis of the tree of life. Islamic ethics are implemented in different ways. This relativity makes a meaning of the Qur'an with various faces.
 - d. The principle of Taqwa, the development of a person's spirit is formed since the man was born into the world. The Qur'an has revealed the meaning of taqwa which is religious in nature and all morals are contained in it.
 - 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 be dialogued sustainably.
 - f. The principle of Shari'ah and Fiqh, the substance of Shari'ah according to Amina Wadud, 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. But the difference in the motode is ignored and not understood by Muslims. The complexity of relationships and their differences are all the more apparent when there is no consistency.
 - g. The principle of power or power, there are two terms used by Amina Wadud in interpreting power and power, namely "power to" and "power over". Power over is defined as a term of moral decadence and greed for both men and women as passionate and excessive consumers. You need something called power over. Whereas" power to "is a landau situation where a woman wants comfort in work, humane service in the public sphere, political authority, the spirit of leadership, not enough with" power to "comfort work for women, good public service, political authority, spirit leadership, not enough with the simplicity of insight" power to", but must be supported interrelationship between women's knowledge and increased social role. They would be bona fides if they could contribute to that.
2. Application of Amina Wadud's Holistic Hermeneutics in Understanding the Compatibility of Men's and Women's Rights in the Qur'an

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. Therefore, religion is often used as an

instrument in studying gender issues, especially in contemporary times. Islam highly upholds the values of justice both in theory and in practice, so that the existing values of justice are expected to guide and direct mankind regarding gender justice in the realm of Islamic education (Rosyad, 2019). The religion of Islam has placed women very proportionately and does not discriminate either in punishment or reward, so that it has provided concrete women's rights (Tijani & Mulyadi, 2018) Among others:

a. Inheritance

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. This is reflected in the era of ignorance, women do not advance in the battlefield because women are considered weak. Secondly, morally intellectually and religiously, men are considered more perfect. Third, with the perfection possessed by men, is considered capable of running the wheels of perokonomian by managing the property.

This formulation of inheritance division was criticized by Amina Wadud. According to him, the ratio of 2:1 is a mathematical formulation of truth 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 with regard to the benefit of the inheritance for the heirs. The parameter is expediency (Naf'a) the contribution of 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, 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 on the benefits and justice for those who are left behind. Therefore, the verses on the technical division of inheritance is a more sociological verse and is only one of the alternations, not a necessity that must be followed. As a consequence, these verses should be understood as the spirit (ruh) or moral ideal, namely the spirit of justice that exists behind the formal legal text. The

spirit of justice that is *muhkamat* (qath'i), while the technical operations can be viewed still (*zhanni*), in line with the acculturation and needs of the Times.

b. Human history and Gender Equality

a theme that intersects Human Origins and gender equality, Amina Wadud based on Qs. Anisa': 1 and Qs. 30: 21 man was created from a single soul, and from him was created his wife. The words *nafs* and *zauj* in Qs. Anisa': 1 and Qs. Ar Ruum (30): 21, according to Amina Wadud interprets the human history of the interpretation of the Qur'an, not ascribing to Adam and Eve, only understood as the creation of both. So that the word *nafs* whose root is *muannas* cannot be interpreted as a man, namely Adam. In essence, according to Amina Wadud, man was created from the same origin. Amina wadud disagrees with the traditional *mufassir* who interpret *zauj* with the meaning of the wife (Eve). Although the word *zauj* is objective, it can be used for the mention of plants and animals.

c. The concept of Nusyuz

Household disharmony, a verse that is often quoted by *mufassir* about *nusyuz* is Qs. An-Nisa, 34. The *mufassir* often interpret Qs. Al-Nisā': 34 by making justification for husbands to legalize pleasure to wives. It is explained in *fiqh* and classical *tafsir*, the word *nusyuz* is dedicated to wives who do not obey their husbands. Amina Wadud understood that the verse was not only addressed to the family of women but also to the family of men. Discussion of the meaning of men is found in Qs. An Nisa': 128, as for women is explained in Qs. Al-Nisā': 34. When the word is referred to the female family, *nusyuz* means "disobedience" of the wife to 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 for men and women, so that when the word *nusyuz* is relied on by women (wives), *nusyuz* is not interpreted as disobedience to the husband. But it is a disturbance of household harmony.

3. Analysis of Qur'an-based Gender Equality Verses According to Mufassir

Based on the explanation of women's rights, it can be seen that Islam does not mind gender because Islamic teachings strongly consider justice and

proportional human equality, especially for women as the Quran explains as follows:

a. Have the Same Call of Command

Allah (swt) said in QS. Adz-Dzariyat [51] verse 56. Imam Jalaludin Al Mahalli in his tafseer suggests that men and women have equal status in worshipping Allah, and have the same call to fear Allah (Mahali & jalaludin as-syuyuthi, n.d.). Imam Ibn Kathir in his book fattened that the process of creation of Eve from the rib of Adam who was sleeping. This creation story is clear evidence that Adam and Eve had the same command to obey God's commandments.(Ibnu Katsir, 2003b). Ibn Kathir in interpreting Surah Adz-Dzariyat: 56 in his tafseer states, that the word "Al-Insan" means man, which means men and women are equally obliged to serve Allah.(Ibnu Katsir, 2003c).

While Muhammad Quraish Shihab in his book of tafsir called tafsir Al-Misbah explains related to the verse, that Allah did not create jinns and humans for a benefit that returns to Him, but they (jinns and humans) were created to worship Him, and the worship was very beneficial for themselves. Allah wants all human activities to be carried out for the sake of Allah's guidance, which is in accordance and in accordance with the guidance of His instructions.(Shihab, 2005c). Worship is not just obedience and submission, but 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. Have the Same Primordial Tawhid Covenant

According to Imam Jalaluddin as-Syuyuthi explained QS. Al-A'raf [7] verse 172 in his Tafsir, that when in the realm of the spirit, the whole spirit has been asked by Allah to witness that the spirit has God, namely Allah (Mahali and Jalaluddin as-syuyuthi n.d.).

Ibn Kathir explains that Allah brought out Adam's descendants from their sulbi bones, in their state of witnessing against themselves, that Allah is their Rabb and Ruler, and that there is no God (who has the right to be worshipped) but Him, as Allah has given them and obeyed in such circumstances.(Ibnu Katsir, 2003a). The evidence of the tafsir confirms that the existence of women and men have the same degree with God. It's just that the process of creation

between men and women is different, but it does not prevent them from having gender equality.

View Of M. Quraish Shihab in his commentary on the verse explains, that in every human being there is a religious nature and recognition of the oneness of God. This fact is in line with his saying, "then turn your face straight to the religion (Allah). Abide in the nature of 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." (Al-Bukhari). Ar-Rum [30]: 30). Every human being has a nature, although often (because of busyness and Sins), The Voice of nature is so weak or not heard anymore. Pharaoh was a man who believed in God and believed in himself. This is explained in QS. Jonah [10]: 90, until when Pharaoh was about to drown, he said, "I believe that there is no God but the God of the Children of Israel believe in and I am among the Muslims (surrender to Allah)" (Shihab, 2005b). If a person denies the existence and oneness of Allah, then that denial is temporary. In the sense that in the end (before his spirit separates from his body), he will acknowledge him. Indeed, human needs and their fulfillment are multilevel, some must be met immediately such as the need for air, some can be suspended for a while such as the need for drink, food, and sexual. The longest thing that can be deferred is the need for belief in the existence and oneness of Allah.

In the discussion of tafsir Al-Azhar by Buya Hamka in QS. Al-A'raf verse 172 explains, that a verse that has become a deep discussion among experts-experts in Science in Islam, both experts creed or worship, let alone experts Sufism. So Jalaluddin Rumi broadcast at length about the phrase "alastu" as the basic point of departure of our lives. And there are dozens of them. But the many Hadiths show the importance of him getting our attention. The base of verse 172, that is, in the backbone of each of us (Adam's children) is stored the institution of every human being who will continue to live (Hamka, 1999b). The information of this interpretation is to explain that the pure soul of each human being is in a state of fitrah, still clean, there is no influence whatsoever. In that pure soul from the beginning there has been a recognition that there must be a creator of all nature. No nature came into being by itself, nor was there any other creator. The Creator is only one, One, Singular. In this verse it is said that the human institution is taken out of the bone where it is kept,

and asked directly by God, "Am I not your god?" They all replied: "Indeed! Or is it true that You are our Lord and we are watching."

c. Have the same potential in achieving achievement

The book of tafsir Jalalain in QS. Ali Imron [3]: 195 explained, that men are descendants of women, on the contrary, women are descendants of men. They will be rewarded according to their deeds, and they will not be despised. Muhammad Quraysh Shihab in his Tafsir explained related to the verse, that his above words that mention 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. His word is: *Ba'dhukum min Ba'dh* which means "with some of you from each other", is a term used to indicate togetherness (Purwo Juono, 2015). 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 that there is no difference in terms of humanity and equality between men and women. Therefore, Allah does not diminish in the least the reward given to each of them (men and women) regarding the same good deeds (Shihab, 2005a). 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 by this verse. Of course, the role in these matters may differ from man to man, from woman to woman, and even from woman to man, each according to his ability and skill.

Quoted from Tafsir Al-Azhar essay Buya Hamka Volume 2 describes in QS. Al-Imran verse 195, "then their Lord answered their prayer" (base verse 195). That is, all requests arising from a humble heart' and all humility have been heard by God. The Lord is not deaf, nor is he neglectful when his servants stretch out their hands to the sky for mercy or prostrate themselves to the Earth. The Lord said to him, " I will not waste the deeds of those who do good among you." This is the answer of the Lord, that it is not delayed only by the Lord. The LORD hears the prayer, especially when it is in the form of a prayer. But to God, it is not just a prayer, but a proof. If the inner appeal has been realized in reality, namely by charity, work, effort and deeds, then it has a price with God. Great or small, there is no God. Big is recorded, small is recorded. The value of faith must be demonstrated by charity. In life there

should be no unemployment (male or female), (because) some of you are from others” (Hamka, 1999a).

C. CONCLUSION

Based on the above results, this study concludes that the issue of Qur'an-based gender equality using a holistic hermeneutic approach. The findings show that the Qur'an does not support the ideology of patriarchy, matriarchy, misogyny, or misandry, but emphasises the principles of justice and equality between men and women. In various aspects of life, such as the right to inheritance and dowry, the obligation to worship, the potential for achievement, and harmony in piety, men and women have equal status before God. This research makes a significant academic contribution through the introduction of a holistic hermeneutic approach, which includes philological, thematic analyses, and women's perspectives. This approach offers a solution to the bias in traditional tafsir that tends to favour men, by emphasising that the Qur'ān is a source of law that supports gender equality according to Islamic moral values. However, this research has limitations in its scope of application, which mostly focuses on textual analysis and tafsir literature. Applicative dimensions, such as implementation in social policy or gender education, as well as responses from conservative communities to tafsir reinterpretation, have not been discussed in depth. This opens up opportunities for further research to explore the impact of this approach more broadly.

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