

The Hermeneutics of Husein Muhammad and Nasaruddin Umar as A Reformulation of the Problems on The Surah An-Nisa in Indonesia

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Abstract: *The unresolved gender problem is caused by a less critical interpretation. This article aims to find gender relations based on the thoughts of Husein Muhammad and Nasaruddin Umar. This study used a comparative method and a qualitative approach with three formulations of the problem; First, what are the views of Husein Muhammad and Nasaruddin Umar toward women? Second, what are the thoughts of the two figures toward the verse on the creation of women, women's social roles, and polygamy? Third, how is the actualization of the character's thoughts on women in Indonesia? This study found that women are human beings who are equal and balanced with men through their rights and obligations as human beings. On the other hand, the differences between men and women are biologically non-exchangeable, but these differences are not discriminatory, but a way to partner with each other, work together and complement each other in goodness. The most striking thing in the comparison of interpretations was in the concept of understanding the verse, and both of them make a classification and contextual theory to understand the gender verses. The significance of Husein Muhammad and Nasaruddin Umar's thoughts can be seen in the results of their interpretations that are friendly to women and gender so that they can form knowledge of gender interpretation and civilization that is more precise and equal.*

Keywords: *Qur'anic Hermeneutics, Gender Trilogy, Surah An-Nisa'.*

Abstrak: *Masalah gender yang belum terselesaikan disebabkan oleh interpretasi yang kurang kritis. Artikel ini bertujuan untuk menemukan relasi gender berdasarkan pemikiran Husein Muhammad dan Nasaruddin Umar. Penelitian ini menggunakan metode komparatif dan pendekatan kualitatif dengan tiga rumusan masalah; Pertama, bagaimana pandangan Husein Muhammad dan Nasaruddin Umar terhadap perempuan? Kedua, bagaimana pemikiran kedua tokoh tersebut terhadap ayat tentang penciptaan perempuan, peran sosial perempuan, dan*

poligami? Ketiga, bagaimana aktualisasi pemikiran tokoh perempuan di Indonesia? Penelitian ini menemukan bahwa perempuan adalah manusia yang setara dan seimbang dengan laki-laki melalui hak dan kewajibannya sebagai manusia. Di sisi lain, perbedaan antara laki-laki dan perempuan secara biologis tidak dapat dipertukarkan, tetapi perbedaan tersebut tidak bersifat diskriminatif, melainkan cara untuk saling bermitra, bekerja sama dan saling melengkapi dalam kebaikan. Hal yang paling mencolok dalam perbandingan tafsir adalah pada konsep pemahaman ayat, dan keduanya membuat klasifikasi dan teori kontekstual untuk memahami ayat gender. Signifikansi pemikiran Husein Muhammad dan Nasaruddin Umar dapat dilihat dari hasil interpretasi mereka yang ramah terhadap perempuan dan gender sehingga dapat membentuk pengetahuan interpretasi dan peradaban gender yang lebih tepat dan setara.

Kata Kunci: *Hermeneutika Al Qur'an, Gender Trilogi, Surah An-Nisa'*

INTRODUCTION

Based on the results found in the data from the Ministry of PPPA for the period 2017-2021, there have been recorded about 69,264 cases of violence and abuse towards women and children. The cases also vary, from physical violence to psychological, and sexual harassment¹. Meanwhile, Komnas Perempuan showed 4,500 complaints of cases of violence towards women for the period January-October 2021, this number has doubled compared to the previous year². This number of cases showed how poor the quality of morals and human knowledge on equality issues are also influenced by the patriarchal cultural stereotype that positions women under the domination of men. They think that men are the main sex, and women are the second sex as well as complements to serve men.

¹ Kemen PPPA, "Simfoni-PPA," Kementerian Pemberdayaan Perempuan Dan Perlindungan Anak Indonesia, 2021.

² Eva Safitri, "Komnas Perempuan Terima 4.500 Aduan Kekerasan Seksual Di Januari-Oktober 2021," detikNews, 2021.

The issue of gender bias is caused by social construction³, culture⁴, perception and interpretation⁵, marginalization, misogynist⁶, and stereotypes formed by society itself. Anxiety that befell women lately is the increasing cases of sexual harassment and violence towards women that occur in public places and educational institutions. Harassment has significant consequences for women's mental health and physical well-being, as harassment is intimidating and offends people.⁷ On the other hand, in society, there are still many discriminations towards women based on religious arguments.⁸

Among them is the basic concept of creation, religious doctrine in the issue of the creation of women is the understanding that women were created from the rib of a man based on the events of Adam and Eve.⁹ If this understanding is allowed, it will strengthen the stereotype that women are second beings who tend to be under-appreciated. Then related to the social role of women who are cornered with the understanding "Men are leaders for women".¹⁰ This understanding further showed that women are weak creatures under the auspices of men, both in domestic and public matters which trigger gender injustice and discrimination of their rights. Likewise, the issue of polygamy is discrimination

³ Mansour Faqih, *Analisis Gender Dan Transformasi Sosial*, 13th ed. (Yogyakarta: Insist Press, 2008), 14; Dinale Gall, "A Neo-modernist Reading of Women and Gender in Islam," *Critique: Critical Middle Eastern Studies* 3, no. 4 (2007): 73–78.

⁴ Hanafi, "Teologi Penciptaan Perempuan: Rekonstruksi Penafsiran Menuju Kesetaraan Gender," *Buana Gender* 1, no. 2 (2016): 144.

⁵ Kasmawati, "Gender Dalam Perspektif Islam," *Sipakalebbi'* 1, no. 1 (2013): 55–68.

⁶ Nina Nurmila, "The Spread of Muslim Feminist Ideas in Indonesia," *Al-Jami'ah* 59, no. 1 (2021): 97–126.

⁷ Kate Pike et al., "Gender in the Maritime Space : How Can the Experiences of Women Seafarers Working in the UK Shipping Industry Be Improved," *The Journal of Navigation* 74, no. 6 (2021): 1238–51; Nada Ibrahim and Mohamad Abdalla, "A Critical Examination of Qur'an 4:34 and Its Relevance to Intimate Partner Violence in Muslim Families," *Journal of Muslim Mental Health* 5, no. 3 (2011): 327–49.

⁸ Hamid R. Kusha, "Minority Status of Women in Islam: A Debate between Traditional and Modern Islam," *Journal Institute of Muslim Minority Affairs* 11, no. 1 (January 2007): 58–72.

⁹ Hanafi, Teologi Penciptaan Perempuan: Rekonstruksi Penafsiran Menuju Kesetaraan Gender, 153; Lirong Ma, "A Cultural Analysis on Women's Issues in Islam," *Journal of Middle Eastern and Islamic Studies (in Asia)* 2, no. 1 (March 2018): 44–58.

¹⁰ Tohirin and Zamahsari, "Peran Sosial Laki-Laki Dan Perempuan Perspektif Al-Qur'an," *Profetika* 22, no. 1 (2021): 91–108; Dunya Maumoon, "Islamism and Gender Activism: Muslim Women's Quest for Autonomy," *Journal of Muslim Minority Affairs* 19, no. 2 (October 2007): 269–83.

and subordination based on sex control.¹¹ Polygamy has a more negative impact on family harmony that triggers rifts and domestic violence, even though the principle of marriage in Islam is *sakinah, mawaddah, wa rahmah*.

The relationship between men and women must be understood as a reciprocal relationship that is complementary and beneficial because both have the potential to participate concretely in carrying out their functions as human beings. Amina Wadud argued that there are no essential values that are carried by men and women, both of which come from the same substance of creation, so there is no indication that men have superiority and authority to oppress women's rights.¹² For Riffat Hasan, in the view of Al-Qur'an, there is nothing that showed a message of discrimination toward women, in it, there is special attention and emphasizes that women are noble beings who are equal to men. There is even special attention to the biological functions of women, such as conceiving, giving birth, breastfeeding, and raising offspring. So it is not appropriate if the behavior of oppression, injustice, and tyranny toward women comes from Al-Qur'an.¹³

The statement of the gender figure above is very intersecting in the statement of other gender figures such as in the view of Fatima Mernissi, in Al-Qur'an there is a verse that states that "men are leaders for women", so this showed that men must be able to discipline, place and respecting women as humans should.¹⁴ Fatima Mernissi's expression showed the recognition that men

¹¹ Siti Hikmah, "Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan," *Sawwa* 7, no. 2 (2012): 1–20.

¹² Amina Wadud, *Quran and Woman: Rereading The Secred Text From Womans Perspective* (Oxford University Press, 1999), 7; Muhammad Misbah, "Women and Gender in the Qur'an," *Women's History Review*, May 16, 2022, 1–2.

¹³ Riffat Hasan, "Feminist Theology; The Chalenge For Muslim Women," *Critical Middle Eastern* 5, no. 9 (2007): 53–65; Haifa R. Jamal Al-Lail, "Muslim Women between Tradition and Modernity: The Islamic Perspective," *Journal of Muslim Minority Affairs* 16, no. 1 (January 2007): 99–110.

¹⁴ Siti Zubaidah, *Pemikiran Fatima Mernissi Tentang Kedudukan Wanita Dalam Islam* (Cita Pustaka, 2010), 130.

are leaders if they can put women's rights and obligations in their place, both in domestic and public matters. Mernissi's point of view above emphasizes the aspect of morality in the form of respect and respect for women, although it must admit that certain parts of Al-Qur'an confirm male leadership. Thus the ideological and sociological movement of Al-Qur'an wants a relational pattern that is humanist and religious in realizing harmonious social relations.

The problems above have become the subject of discussion among Indonesian feminist figures. These include Quraish Shihab, Mansour Faqih, Husein Muhammad, Nasaruddin Umar, Marzuki Wahid, Faqihudin Abdul Qadir, and others.¹⁵ In this paper, the researcher focuses on a comparative study of gender studies Q.S. an-Nisa perspective of Husein Muhammad and Nasaruddin Umar. This paper is limited to three main topics, that are the creation of women, women's social roles, and polygamy. Because the three topics are often understood as gender-biased verses towards women. On the other hand, the researcher chose the two figures because until now both of them still exist and have strong researchers to influence Muslim feminist thought in Indonesia.

As a boarding school chief and born from a tradition of conservative thought, Husein Muhammad's influence on pesantren education produced many works with issues of gender and Islamic boarding school women. By exploring his various thoughts on women and gender, the researcher is interested in exploring the significance of his role for women in Indonesia, especially in terms of the relationship between men and women to create a safe and comfortable space for both of them. Likewise, with Nasaruddin Umar, the researcher is interested in studying the results of his thoughts on gender-based on his research on 17 European countries.¹⁶ To be able to find the right structure for gender analysis and its interpretations of gender verses, as written in his book entitled "Gender Equality Arguments".

¹⁵ Noor Harisudin, "Pemikiran Feminis Muslim Di Indonesia Tentang Fiqh Perempuan," *Al-Tahrir* 15, no. 2 (2015): 237–62.

¹⁶ Luthfi Maulana, "Pembacaan Tafsir Feminis Nasarudin Umar Sebagai Transformasi Sosial Islam," *Muwazah* 9, no. 1 (2017): 51–65.

From the previous research in the study of gender versus Q.S. An-Nisa has a tendency that can be classified into three categories. First, it tends to study the comparative thoughts of the characters¹⁷, the study is a comparative study on the topic of human creation and gender justice. Second, it tends to study the book of commentaries.¹⁸ This study was based on literature with a qualitative approach that focused on the topic of human creation and the social role of women in the public sphere. Third, tend to the opinion of classical to modern figures.¹⁹

Although many studies on the topic of women's creation, women's social roles, and polygamy have been done, specifically on comparative studies between Husein Muhammad and Nasaruddin Umar, the researcher has done with different objects. This article was written to complement the previous study by comparing the thoughts, then analyzing their thoughts in the paradigm of women in Indonesia. To facilitate the research, several research problems were formulated; First, what are the views of Husein Muhammad and Nasaruddin Umar towards women, and what are their thoughts towards the verses on the creation of women, women's social roles, and polygamy in Q.S. An-Nisa? Second, how are the comparisons and similarities of their thoughts? Third, what is the significance of their thoughts on women in Indonesia? This research is a literature study with a

¹⁷ Nurhasanah, "Pemikiran Hamka Dan Nasaruddin Umar Tentang Peran Perempuan Dalam Kesetaraan Gender," *Al-Tadabbur* 05, no. 02 (2020): 281–96; Suprianto, "Kesetaraan Gender Dalam Islam (Studi Atas Pemikiran Nasaruddin Umar Dan Husein Muhammad)" (IAIN Walisongo Semarang, 2014).

¹⁸ Ana Bilqis Fajarwati, "Tafsir Gender Dalam Tafsir Al-Manar Tentang Asal Kejadian Manusia," *Mutawatir* 3, no. 1 (2013); Syarifatun Nafsi, "Pemikiran Gender Quraish Shihab Dalam Tafsir Al-Misbah," *Manthiq* 1, no. 1 (2016): 19–34.

¹⁹ Rahmawati Hunawa, "Kedudukan Suami-Istri (Kajian Surah an-Nisa' [4]: 34)," *Potret* 22, no. 1 (2018): 32–45; Janu Arbain, Nura Azizah, and Ika Novita Sari, "Pemikiran Gender Menurut Para Ahli: Telaah Atas Pemikiran Amina Wadud Muhsin, Asghar Ali Engineer, Dan Mansour Faqih," *Sawwa* 11, no. 1 (2015).

qualitative approach and comparative method with something that is compared is the concept, methodology, and thinking.²⁰

METHOD

In this case the researcher used the comparative research method of Abdul Mustaqim. This research focuses on three things, namely concepts, thoughts, and methodologies. Technically, the researcher explained straightforwardly the important aspects in the form of differences and similarities about the concepts, thoughts, and methodologies carried out in the thoughts of Husein Muhammad and Nasaruddin Umar about the gender on the one hand, also using the findings of them to solve gender problems in three fundamental aspects, namely, anomalies of female creation, relational relationships, and polygamy. By actualizing the thoughts of them, this research is hoped that can influence the level of ideological consciousness that is more equitable and desire to work together properly and harmoniously.

RESULTS AND DISCUSSION

Sketches Of Women's Thoughts And Discourse In Al-Quran

In his struggle for gender equality, Hussein Muhammad emphasized two important aspects, that are democracy and human rights. He reinterpreted religious texts that are gender-biased and discriminate towards women. There are several possible causes of gender bias in religious texts, that are incomplete or fragmented interpretations, interpretations based on weak, false, and *Israiliyat* hadith and narrations.²¹ Especially for gender verses, a more detailed and critical understanding is needed to find out their meaning.

Meanwhile, Nasaruddin Umar's framework of thinking, in understanding normative theological texts, collected verses containing the term *mudzakar-muanats* as the main terms in Al-Qur'an related to gender, then classified

²⁰ Abdul Mustaqim, *Metode Penelitian Al-Quran Dan Tafsir*, Kelima (Yogyakarta: Idea Press, 2019), 133.

²¹ Mochammad Abdullah, "Pendekatan Feminis Terhadap Penafsiran Al-Quran (Studi Atas Pemikiran KH. Husein Muhammad Tentang Ayat-Ayat Gender Dalam Al- Qur'an), 7-10.

according to their textual and contextual meanings.²² The term gender is not found in Al-Qur'an, but if it refers to the social roles of men and women, several key terms are found to describe it: *al-rijal* and *an-nisa* (gender or social burden), *al-dzakar* and *al- untsa* (sexual or biological orientation), *al-marū* and *al-maratu* (adult men and women), *zauj-zaujāh-aba-ama-ibnu-bint* (orientation of title or status related to gender) , and *huwa-hiya* (verses containing dhomir to indicate male or female). Then analyzed using the approach of *asbabun nuzul*, *makkiyah-madaniyah*, and the reasoning.²³ Because reviewing gender verses requires a critical and detailed analyst, the analysis conducted by Nasaruddin Umar is the right choice to produce a gender interpretation study that is friendly to women.

Talking about women, women are synonymous with tenderness, beauty, and weakness. This trait can be seen in the physical form, motion, and voice. So it is not uncommon for gender identity to always be used as a differentiator for the rights of men and women. In Javanese cultural expressions, women are known as *konco wingking* and 3M that are *Masak-Macak-Manak*.²⁴ Education in this area is often not considered important, because no matter how much education a woman has, in the end, she remains fully domesticated as a human. Inequality is often institutionalized in the norms, processes, and structures of interventions and institutions, resulting in inequality.²⁵ In this case, gender justice refers to the rights of men and women to get full access to education and not to discriminate towards educational opportunities, so that both have the same opportunity to build and develop their potential.

²² Muhammad Rusydi, "Esoterisme Pemikiran Gender Nasaruddin Umar," *An-Nisa* 12, no. 2 (2019): 710–716.

²³ Nasitotul Janah, "Telaah Buku Argumentasi Kesetaraan Gender Perspektif Al-Qur'an Karya Nasaruddin Umar," *Sawwa: Jurnal Studi Gender* 12, no. 2 (2017): 167.

²⁴ Husein Muhammad, *Fiqh Perempuan, Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender*, ed. Faqihudin Abdul Qadir Yudi, 1st ed. (Yogyakarta: IRCiSoD, 2019).

²⁵ Ramya Subrahmanian, "Gender Equality in Education: Definitions and Measurements," *Science Direct*, 2005, 395–407.

In Roman civilization, before a woman married her life was under the control of her father, and after marriage her power passed to her husband. This power includes selling, expelling, persecuting, even killing him.²⁶ Even where Islam was born (Makkah, Arabia), before the advent of Islam, the fate of women was similar to the phenomenon in Rome, what was more inhumane was that if their wife gave birth to a woman, the child would be killed because it was not profitable and was a family disgrace.²⁷ This showed that women become human beings who are oppressed and subordinated to men. The influence of culture in the wider community, especially in Indonesia itself has passed down the understanding that men are in charge of earning a living, while women take care of the household. In reality, men are made so big, strong, rational, and dominant. While women are shaped so smooth, gentle attitude, must be friendly, clean, and dress more politely than men.

In terms of gender justice, Husein Muhammad said that women are human beings whose positions and roles in social life are the same as men. Women are not creatures of God who should and are always looked down upon just because they are female²⁸. This means that the potential and roles that have been considered to be only attainable and owned by men, women can also achieve them. For Nasaruddin Umar, women are creatures that are different from men in genetic function, but these differences are not discrimination (discrimination) that benefit and oppress one party in their social role.²⁹ Because Al-Qur'an itself also recognizes these differences, in fact, these differences were created to get to know each other and work together in goodness.

In Al-Qur'an, women are expressed through the words *an-Nisa*, *al-Zaujah*, *al-Umm*, *al-Bint*, and *al-Untsa*, which are adjectives that are based in the form of *muannats* and some pronouns to designate the female gender. In QS. an-Nisa, the word *nisa* is found 18 times with various messages and meanings.

²⁶ Agustin Hanapi, "Peran Perempuan Dalam Islam," *Gender Equality: Internasional Journal of Child and Gender Studies* 1, no. 1 (2015): 15–26.

²⁷ Zainul Muhibbin, "Wanita Dalam Islam," *Jurnal Sosial Humaniora* 4, no. 2 (2011): 109–20.

²⁸ Muhammad, *Fiqh Perempuan, Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender*, 73.

²⁹ Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*, ed. Women in Islam Muhida, DEA Advertising, 2nd ed. (Jakarta: Paramadina, 2001).

Towards the word *nisa*, there are some irregularities towards its plural formation, some say that *nisa* is the plural of the word *nasi'*, some say that it is plural from the word *mar'ah* (a word that does not sound like it).³⁰ In another expression, it is explained that the word *nisa* is the plural of the word *niswah*. *Nisa* can mean woman, which is the antonym of the word *rijal*. The word *niswah* is the singular form of the word *nisa* which is derived from the word *nasiya* which means forget.³¹

To understand more about women, here are some of the main topics that become problems and legitimize women's subordination. First, the creation of women, the understanding of the creation of women is not explained chronologically in Al-Qur'an, but much is known from the hadiths of the Prophet SAW, the story of *Israiliyat*, narrations whose sources are from the Torah, the Bible, and several stories from the Talmud.³² Some verses that inform about creation can be seen in several Surahs: QS an-Nisa: 1 God created humans from oneself, QS Fatir: 11 humans were created from clay and then became semen, QS al-Hijr: 26 God created humans from clay dry and muddy, QS Maryam: 19-22 a woman conceives without a male, QS al-Mu'minun: 12-14 humans are created from the essence of soil, and QS at-Tin: 4 The creation of humans is the creation of perfection.³³ In this context, the verse that is closer and is often used as a reference by the commentators is only found in Q.S an-Nisa: 1.³⁴

Second, the social role of women, a fundamental aspect of human character is the existence of gender. Allah SWT created humans with different

³⁰ Habib, "Semantik Kata Nisā' Dalam Al-Qur'an: Analisis Semantik Kontekstual," *Hermeneutik* 8, no. 1 (2014): 151–76.

³¹ Taufik Rokhman, "Tafsir Kepemimpinan Keluarga Terhadap Surat an Nisa ' Ayat 34," *Muwazah* 1, no. 1 (2006): 87–95.

³² Fajarwati, "Tafsir Gender Dalam Tafsir Al-Manar Tentang Asal Kejadian Manusia.," 14.

³³ Muhammad 'Abd Al-Baqi, *Al-Mu'jam Al-Mufahras Li Alfazh Al-Quran Al-Karim* (Beirut: Darul Fikr, 1987).

³⁴ Fajarwati, "Tafsir Gender Dalam Tafsir Al-Manar Tentang Asal Kejadian Manusia.," 28.

genders, male and female, of course, each has a purpose, role, function, and task. Quraish Shihab stated that the difference between men and women is a certainty because differences are a nature that has been enshrined in Al-Qur'an, especially biologically.³⁵ Islam also teaches to place women in a noble and honorable position. The principles of justice contained in Islamic law also discuss it. This social role is divided into two domains, that are domestic and public. The verses that inform about the role of social in the domestic realm are known in several Surahs; Q.S al-Baqarah: 222-223, 231-232, 235, Q.S an-Nisa: 4, 22, 24, 31, Q.S al-Ahzab: 52, Q.S al-Mujadilah: 2-3. Then in the public realm it is known in the Surah; QS an-Nisa: 7, 32, 75, 124, 176, QS an-Nur: 31, QS al-Baqoroh: 282, QS an-Naml: 23-35, 41-44, QS al-Qashas: 23, QS an-Nahl: 97, QS Gafir: 40, QS Yusuf: 21, QS Hud: 69-73, QS adz-Dzariyat: 29-30, QS ali-Imran: 59-61, QS al-Mujadalah: 1.³⁶

Third, polygamy. The issue of polygamy is a classic social problem that always invites debate and is interesting to be discussed by Muslims, especially in this era. polygamy is the practice of marriage with more than one wife.³⁷ This practice is a form of subordination and discrimination to women because it is based on the superiority of a certain gender to the other sex, that are the domination of men over women in the realm of husband and wife. Verses that inform about polygamy are seen in several Q.S an-Nisa; QS an-Nisa: 3 if you are worried that you will not be able to be fair when marrying an orphaned woman, then marry another woman, QS an-Nisa: 20 prohibitions of taking the property that has been given to the wife when you want to replace another wife, QS an-Nisa: 129 humans are not able to be fair in matters of affection.³⁸

³⁵ Atik Wartini, "Tafsir Berwawasan Gender," *Syahadah* Vol. II, no. No. II (2014).

³⁶ Ubaidillah, "Peran Sosial Perempuan Dalam Al-Qur'an (Studi Tafsir Tematik Dengan Pendekatan Psikologi Agama)," *Kafaah* 10, no. 1 (2020): 81-92.

³⁷ Didi Sumardi, "Poligami Perspektif Keadilan Gender," *Adliya: Jurnal Hukum Dan Kemanusiaan* 9, no. 1 (2015): 185-202.

³⁸ Azkiya Khikmatiar, "Konsep Poligami Dalam Al-Quran (Aplikasi Semiotika Roland Barthes Terhadap Q.S An-Nisa (4): 3)," *Qof* 3, no. 1 (2019): 55-66.

Gender Interpretation: Husein Muhammad And Nasaruddin Umar

Creation Of Woman

One of the verses that raise debate and gender bias in explaining the relationship between men and women is the creation of women. This verse appears in inequality because of the understanding that woman was created from the rib of man based on the events of Adam and Eve. That understanding raises the assumption that women are the number two human beings who tend to be complementary. Contained in Q.S an-Nisa: 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا رَحِيمًا

Al-Thabari interpreted the word *nafs wahidah* as Adam, Ibn Kathir's opinion also emphasized that Eve was created from Adam's left rib when Adam slept. Wahbah al-Zuhayli also gave the same opinion.³⁹ Eventually, there is a hereditary understanding that believes in the truth, even though if examined more deeply, the belief comes from the hadith of *Israiliyat* which has been distorted by the Jews. Although there is indeed a hadith narrated by Imam Bukhari, Muslim, and Tirmidhi narrated from Abu Hurairah but the hadith needs to be reviewed contextually to find the appropriateness of its meaning.⁴⁰

For Husein Muhammad, the verse on the creation of women should also refer to Q.S at-Tin: 4 which contains the message that the creation of man is the creation of perfection. But there is one important thing that is revealed, that are the words *nafs wahidah* and *zaujah*, that humans come from the creation of oneself, then the creation of pairs of the like, from the creation of these pairs, men and women are created in large numbers. In it there is no explicit expression

³⁹ Mahbub Ghazali, "Ambiguitas Tafsir Feminis Di Indonesia: Antara Wacana Teks Dan Wacana Feminis Atas Ayat Penciptaan Manusia," *Yinyang* 15, no. 1 (2020): 75–94.

⁴⁰ Zulfahani Hasyim, "Perempuan Dan Feminisme Dalam Perspektif Islam," *Muwazah* 4, no. 1 (2012): 70–86.

towards the expression of the word *nafs* being male or female, and whether *zaujah* is male or female. As for the interpretation of subordination on the grounds that what is meant by *nafs* is male, and *zaujah* is female, then it is not true.⁴¹ Al-Qur'an itself also does not explicitly mention that women were created from and for men, that there is a creation in pairs to work together and complement each other as contained in Q.S ar-Rum: 21. He left the mystery contained in the lafad *nafs* and *zaujah*, then shifted the discussion to the editorial of the next verse which explains that both of them produce many offspring, that are male and female. This indicates that men and women are created from the same pair, so there is no difference between the two. So to get an understanding that is friendly and does not discriminate towards women, the one-sided view which states that women were created from and for men must be ended.

Nasaruddin Umar interpreted this verse focusing on the use of *nakirah* (not showing a certain meaning) rather than the *ma'rifah* form in the word *nafs wahidah*. This is confirmed by the mention of the word *wahidah* to strengthen the word *min nafs*, without mentioning the word *wahidah* it is clear enough to show the meaning of one type. So the whole structure contained in this word is sufficient to show the meaning of its main substance, that are the origin of the occurrence of Adam.⁴² He asserted that as many as 295 words of *nafs wahidah* are repeated in Al-Qur'an, none of which showed Adam's assertion. The word *nafs* can mean the soul contained in Q.S al-Maidah: 4, means lust as in Q.S al-Fajr: 27, and means the soul or life in Q.S al-Ankabut: 57⁴³. Al-Qur'an does not tell chronologically how the creation of men and women, the division of roles between the two is also not given a detailed discussion. But this does not mean that Al-Qur'an is gender-biased, but that the gender perspective in Al-Qur'an refers to its universal spirit and values.

⁴¹ Muhammad, *Fiqh Perempuan, Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender*, 76-77.

⁴² Ghozali, *Ambiguitas Tafsir Feminis Di Indonesia: Antara Wacana Teks Dan Wacana Feminis Atas Ayat Penciptaan Manusia*, 23.

⁴³ Nurhasanah, "Pemikiran Hamka Dan Nasaruddin Umar Tentang Peran Perempuan Dalam Kesetaraan Gender", 289.

Women's Social Role

The social roles of women and men, in Q.S al-Ahzab: 35 emphasized that in the eyes of God women and men have the same status. However, there are still some tasks and roles that distinguish them because of the responsibilities they each carry. As the expression of Q.S an-Nisa: 34:

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْزَلُوا مِنَ
أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِذَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۗ فَإِنِ اطَّعْنَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلاً ۗ إِنَّ اللَّهَ كَانَ عَلِيماً كَبِيرًا

In a narration that was explained in succession by al-Farabi, Abd bin Hamid, Ibn Jarir, Ibn Mundzir, Ibn Abi Hatim, Ibn Murdawiyah, and Jarir bin Jazim from Hasan. It is mentioned that an Anshar man slapped his wife, then his wife reported the incident to the Prophet. The Prophet (peace and blessings of Allaah be upon him) decided *qishash* between the two, then QS at-Thaha: 114. The Prophet (peace and blessings of Allah be upon him) was silent, until this QS at-Nisa: 34 came down. The same story is also told by Mardawiyah whose source is Ali.⁴⁴

For Muhammad Abduh this leadership is a special gift for men (husbands) to carry the burden of duty and responsibility to protect, look after, and provide for women (wives). This leadership is democratic which gives freedom of its own will, not researcheritarian and restrictive leadership. Rasyid Rida also emphasized that this leadership stems from the marriage mandate to carry out duties in the family. As for the advantages that exist in men as prophets, priests, preachers, Friday prayers are not included in the intent of this verse.⁴⁵

⁴⁴ Hunawa, "Kedudukan Suami-Istri (Kajian Surah an-Nisa' [4]: 34)."

⁴⁵ Wartini, "Tafsir Berwawasan Gender, 63.

Husein Muhammad highlighted that in this verse there is no natural explanation of the superiority given to men. He has researched 20 classical and modern commentaries, including at-Tabari and al-Qurtubi which state that male leadership is due to the advantages he has such as reason, sexuality, energy, and others. The commentators also provide an analysis that the advantages given are the ability of reason and physical, financial responsibility. The advantages that become the understanding of the community are the results of the *ijtihad* of Muslim thinkers, especially the *mufassir*. This is not absolute advantage, this advantage can also be achieved by women.

Seeing the social reality that occurred, that explanation has been refuted because not all men are superior to women, even superior to women, so without a living from her husband (but providing for her husband is a necessity), she can make ends meet. Some many potentials and advantages were initially seen as only being done by men, are now able to be mastered by women.⁴⁶ So this verse must be understood concerning the sociological and contextual nature because the position of women who are subordinate to men is a product of understanding resulting from civilization dominated by men to form a patriarchal culture.

For Nasaruddin Umar, understanding this verse should not merely make the argument that men are superior to women. The words *rijal* and *nisa* in this verse cannot be interpreted as male or female in general. To refer to the terms male and female, several terms can be understood. First, *al-rijal* and *an-nisa* (men and women when they meet certain socio-cultural criteria, have grown up, are married). second, *al-zakar* and *al-untsa* (male and female in biological factors).⁴⁷ Whereas in this verse, the word *rijal* (gender term) is used which refers to certain capacities that in culture are imposed on certain men, instead of using the word *dzakar* (sex term) which refers to everyone who is male. More precisely, this verse came down in the context of family or household (domestic).⁴⁸

⁴⁶ Muhammad, *Fiqh Perempuan, Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender*, 71.

⁴⁷ Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*, 150.

⁴⁸ Nella Lucky, "Penafsiran Emansipatoris Dalam Al-Qur'an (Perspektif Pemikiran Nasaruddin Umar)," *Marwah: Jurnal Perempuan, Agama Dan Gender* 12, no. 2 (2013): 157.

If it is related to the editorial of the verse that follows, that is *wa bima anfaqu min amwalihim*, then the man who becomes *qawwam* over women is the one who can suffice his women. Thus, the position of men as leaders in this verse refers to the notion of gender, not gender. Towards the social role of women, it refers more to household affairs, men are considered to be leaders because of several things that are their responsibilities, especially providing for them. But when in the family the role of earning a living is the woman (wife), then it is the woman who has the advantage over the man (husband).⁴⁹ Nasaruddin Umar emphasized that this verse is not appropriate as an excuse to refuse women to become leaders in the public sphere. Referring to the opinion of Muhammad Abduh (tafsir Al-Manar) which states that this verse does not absolute the leadership of men over women because the verse does not use the expression (because Allah has given advantages to men), but uses the word (because Allah gives advantages of some of them over others).⁵⁰

Polygamy

The issue of polygamy is a classic issue that always raises two sides who are pro and contra, they both use the verses of Al-Qur'an as their basic reference. Those who are pro use the argument of Q.S an-Nisa: 3 as a reference, while those who are towards adding the argument of Q.S an-Nisa: 129 as an explanation. The verse that is often quoted as proof of the permissibility of polygamy is Q.S an-Nisa: 3:

وَإِنْ خِفْتُمْ أَلَّا تُفْسِطُوا فِيهِ الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَدْنَىٰ
 وَثَلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ
 أَلَّا تَعُولُوا

⁴⁹ Nurmila, "The Spread of Muslim Feminist Ideas in Indonesia, 105.

⁵⁰ Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*, 150.

In a story when 'Urwah ibn al-Zubair asked' Urwah ibn al-Zubair about this verse, then 'A'ishah replied, "O my nephew, this verse relates to an orphan who is in the pardon of his guardian, whose property has been mixed with the property of his guardian to property. and the beauty of the woman dazzled her guardian. Then the man intends to marry the orphan without paying the proper dowry as to other women. For that reason, he is prohibited from marrying the orphan if he does not pay his dowry fairly. If not, then he is advised to marry another woman only ".⁵¹ Based on the reason for the revelation of this verse, the spirit brought by this verse is not a recommendation for polygamy, but protection and a sense of security for orphans.

Husein Muhammad responded that this verse was revealed towards the injustice of the caretakers of orphans who have lost their parents and left quite a lot of property, the caregivers are prohibited from manipulating the property. Caregivers may use it if it is for their care needs. The issue of polygamy is only a sideline which is essentially aimed at orphans who are treated unfairly by looking at the reality that is correlated with the verse *dzalika adna alla ta'ullu*, that the ideal marriage is a monogamous marriage, that are to be closer to justice and not be unjust.⁵² Husein Muhammad did tolerate the practice of polygamy at that time, such as polygamy practiced by the Prophet, but not now. Because polygamy practiced by the Prophet is a protection for people who are weakened, it is different from the current phenomenon of polygamy which is more based on biological interests. In understanding this verse. Fazlur Rahman's statement also said that eliminating this practice must be gradual, starting from limiting the space for movement and reducing the number of polygamous women, which was initially unlimited to become limited.⁵³ If this happens, it is very contrary to the mission of marriage outlined in Al-Qur'an, that is the creation of a life of *sakinah, mawaddah, wa rahmah*.

⁵¹ Aris Baidhowi, "Hukum Poligami Perspektif Ulama Fiqih," *Muwazah* 4, no. 1 (2012): 58–69.

⁵² M Syafrizal, "Fiqh Perempuan Telaah Atas Pemikiran KH. Husein Muhammad" (IAIN Bukit Tinggi, 2020).

⁵³ Abd Moqsith, "Tafsir Atas Poligami Dalam Al-Quran," *Karsa* 23, no. 1 (2015): 133–49.

For Nasaruddin Umar, this verse uses common *sighah*, which are plural pronouns (*aymanukum, fankihu, tuqsitu, khiftum, ta'uulu*) even though this verse was revealed specifically to respond to the case of Urwah bin Zubair. The tahlili method concludes that the text of this verse allows polygamy, provided that the performer can act fairly. However, the maudlu'i method concludes another opinion, because other verses seem to make it impossible for the fair condition. The verse is contained in Q.S an-Nisa: 129:

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ ۗ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

This verse can be interpreted as rejecting polygamy or perhaps tightening the conditions. The condition is fair. But this verse emphasizes that man will not be able to treat his wives fairly. Some commentators understand the word *fala tamiluu kulla al-maili* as a proposition for rejecting or eliminating the practice of polygamy.⁵⁴

After reviewing several points of view and interpretations of previous thinkers, Nasaruddin Umar concluded that if the verses were examined critically, in fact, the practice of polygamy was not justified by Al-Qur'an, because it violated the principle of benefit in the family. Especially in understanding the verse, it is not enough with the point of view of the existing text, but also pay attention to the context. The verse of polygamy must be understood critically, not only as a one-sided interest. The polygamy done by the Prophet SAW was aimed at breaking the myth at that time which considered widows and orphans to be unlucky humans and deserved to be shunned, the women he married were also widows of veterans in the Uhud war. This he did as an existence to defend Islam

⁵⁴ Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*, 282.

and to make his missionary mission successful because some widows and orphans whose husbands or fathers died in war have the potential to commit apostasy.⁵⁵

The polygamy verse is a response to a problem that occurred when this verse was revealed, a verse that appeared in a special space and time. For Asghar Ali Engineer, the polygamy verse is the answer to limiting and eliminating the existing practice of polygamy, because at that time polygamy was practiced freely, and had become a habit among Arabs, so it would be impossible if the abolition was done just like that.⁵⁶ The message to be conveyed by the verse is the subtle and gradual elimination of the practice of polygamy. The main mission in the law of polygamy is the upholding of justice. The opinion of al-Razi also showed that is, if you are not sure of justice, then do not be polygamous. In the verse, *fain khiftum alla ta'dilu fawa hidatan* prefers the ideal marriage that is monogamy, because with polygamy it can lead to violence. The verse also connects the word *awma malakat aymanukum* which showed the meaning if it cannot be fair, then marry only one person, or marry several slaves that you have. Since slavery had been abolished, the verse marrying the slave could no longer be enforced. This is based the ideals of the Prophet SAW who wanted to free slaves.

However, until now the reality of the understanding and practice of polygamy is hard to deny, even a woman herself has been carried away by the practice, especially women who also agree with the practice of polygamy. The other thing is that it is caused by the product of a patriarchal culture that has been believed by the wider community. The presence of Islam is precisely to suppress unlimited marriage, which was originally based on Arab culture when in the past a man could marry an unlimited woman, now it is limited to only two, three, or four wives, and even then on conditions that are both physically and mentally fair. But in another verse it has locked the condition, that men will not be able to do justice qualitatively or about feelings, the logic of maintaining the principles of *sakinah, mawaddah, wa rahmah* in the family is not to practice polygamy.

⁵⁵ Maslamah and Suprapti Muzani, "Konsep-Konsep Tentang Gender Perspektif Islam," *Sawwa: Jurnal Studi Gender* 9, no. 2 (2014): 275–86.

⁵⁶ Dewi Murni and Syofrianisda, "Kesetaraan Gender Menurut Al-Quran," *Syahadah* VI, no. 1 (2018): 159–92.

From the concept of interpretation above, Husein Muhammad views that each verse has its classification. When understanding gender verses, Husein Muhammad classifies verses that are universal and particular. That is, to find the suitability of the meaning of the verse in the social order and development of society, requires understanding and analysis related to the context in which the verse was revealed. Meanwhile, Nasaruddin Umar, in understanding gender verses, categorizes terms related to *mudzakar*-muanats, then the terms are further classified into gender terms (social roles) and sex terms (gender). In this case, he focuses more on the structure of language, as seen in his interpretation of the verse on the social role of women.

Then the methodology used by Husein Muhammad in understanding each gender verse is to use a sociological contextual approach, that is by analyzing the cause of the revelation of the verse, then connecting it with the social reality that occurs, more accurately called hermeneutics. On the other hand, in giving conclusions, he emphasizes the rational logic aspect based on reality, rather than fixating on the meaning of the text, as seen in his interpretation of the verses on women's social roles and polygamy. Meanwhile, Nasaruddin Umar, after determining the terms related to gender and sex, collects and relates the relevant verses, and also analyzes the context in which the verses were revealed. More precisely, he uses the Maudhui interpretation, seen in his interpretation of the polygamy verse. In the results of his thinking, the two do not show significant differences, the difference is only seen in the concepts and methodologies of interpretation used. This is because the mission aspired by the two figures is the same, that is to build civilization and knowledge of just gender interpretation.

Towards the similarities, in the concept of interpretation, both of them make classifications in determining interpretation. Husein Muhammad classified universal and particular verses, while Nasaruddin Umar classified the terms

related to *mudzakar-muanats*. Because in understanding gender verses, a critical and detailed understanding is needed to find the appropriateness of meaning and the problem situation at hand. Then in terms of methodology, Husein Muhammad and Nasaruddin Umar both applied contextual theory in carrying out their interpretation. Both of them look at the context of the cause of the revelation of the verse, then relate it to the situation and conditions that occur to solve the problems they face. Through the results of their thoughts, in the verse of human creation, Husein Muhammad and Nasaruddin Umar did not mention that women were created from men based on the events of Adam and Eve. Then towards the social role of women, the category of *qawwam* is not determined by gender but is determined by which role is more dominant. And the problem of polygamy, both of them understand that polygamy is not justified in Al-Qur'an based on a contextual understanding when the verse was revealed.

Table.1

Theme	Husein Muhammad	Nasaruddin Umar
Creation of Woman	Referring to Q.S at-Tin: 4 and ar-Rum: 21 to strengthen his argument, that the creation of humans is the creation of perfection, and humans were created in pairs to work together.	Referring to Q.S al-Maidah: 4, al-Fajr: 27, al-Ankabut: 57 which states that the word <i>nafs wahidah</i> does not indicate the meaning of Adam.
Women's Social Role	Husein Muhammad only concludes his analysis of 20 classical commentary books, then provides arguments with rational logic based on social reality, that is that women can outperform men.	Nasaruddin Umar classified the words <i>rijal-nisa'</i> (gender term) and <i>dzakar-untsa</i> (sex term). The word <i>rijal-nisa'</i> in this verse includes the term gender which refers to social roles, not gender.
Poligami	Just focus on Q.S an-Nisa: 3 only, by looking at the reality and then correlating it with the verse <i>dzalika adna alla ta'ullu</i> that the ideal is monogamous marriage, so that it is closer to justice, and not unjust.	Focusing on the structure of the language, this verse uses general sifah (<i>khiftum, tuqsitu, fankihu, aymanukum, ta'ulhu</i>). He approved of the maudhui method by relating it to Q.S an-Nisa: 129 which makes it impossible for justice.

Table.2

Theme	Husein Muhammad	Nasaruddin Umar
Creation of Woman	Focusing on the word <i>nafs wahidah-zaujah</i> as a keyword. Hussein Muhammad concluded that <i>nafs wahidah-zaujah</i> does not indicate the meaning of man or woman.	Similarly with Nasaruddin Umar, the word <i>nafs wahidah</i> in this verse does not indicate the conclusion that women are descended from men based on the events of Adam. As many as 295 words of <i>nafs wahidah</i> in Al-Qur'an do not indicate the certainty of Adam.
Women's Social Role	Through his rational logic in seeing social reality, Husein Muhammad concluded that the social role of men was not always superior to that of women.	Through his classification of the terms gender and sex, the superiority of the term male is determined by his social role, not his gender.
Polygamy	Husein Muhammad correlated social reality with the verse <i>dzalika adna alla ta'uluu</i> which resulted in the conclusion that a good marriage is a monogamous marriage, this is according with the principles of family relations in Islam, that are <i>sakinah, mawaddah, wa rahmah</i> .	Through the maudhui method, Nasaruddin Umar concluded that the ideal marriage is a monogamous marriage, because the fair conditions in polygamy have been locked in other verses. This is according with the principles of Islamic marriage, that are the achievement of <i>sakinah, mawaddah, wa rahmah</i> relationships.

Based on the thoughts of the two figures above, three points of agreement were found:

Although both have different ways of interpreting, the reflection of the understanding that is aspired to is the same, that are emphasizing three things:

The value of equality

In the sense that men and women are both created from the same substance, is because there is no concrete explanation that mentions the terms

male or female in that verse.⁵⁷ The equality of the substance of this creation should also have implications for rights and obligations, as well as all aspects of humanity. So that it makes equality and does not recognize the side that only one gender can control social life.

The value of balance

Humans are created with different genders, of course bringing their respective goals and consequences.⁵⁸ On the other hand, every human being has its advantages and disadvantages. The advantages and disadvantages are not determined by gender, but by its more dominant role. So social roles are created to complement each other in finding balance, not discriminatory roles.

The value of togetherness

The practice of polygamy is something that comes out of human ethics because there is control based on a certain gender⁵⁹. This control is the same as discrimination towards women, except that polygamy is legalized with religious arguments that are understood textually. By not practicing polygamy, it means that humans have built a sense of togetherness in the family to achieve *sakinah, mawaddah, wa rahmah* relationships.

The value of equality

The essence of human creation is the creation of perfection⁶⁰, not a creator based on either gender. It is not right that men are superior because women were created from men. The concept of equality promoted by Q.S an-Nisa: 1 implies that togetherness and pairing are the basis of a more balanced social life, not based on the subordinate relationship that women are created from men. Because humans are created with different types so that they complement each other and work together according to their respective abilities.

The value of justice

⁵⁷ Muhammad, *Fiqh Perempuan, Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender*, 71.

⁵⁸ Maslamah and Muzani, "Konsep-Konsep Tentang Gender Perspektif Islam, 276; Anna Piela, "Muslim Women's Online Discussions of Gender Relations in Islam," *Journal of Muslim Minority Affairs* 30, no. 3 (September 2010): 425–35.

⁵⁹ Hikmah, "Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan, 12.

⁶⁰ Muhammad, *Fiqh Perempuan, Refleksi Kiai Atas Tafsir Wacana Agama Dan Gender*, 76.

The keyword that is explained in the paragraph on social roles does not refer to gender but refers to superior capacities and abilities. That is, it is not always the male sex who plays a superior role to the female. Although the message contained in the Q.S. an-Nisa: 34 refers to the mandate of marriage or household, the urgency is that regardless of gender, they both have the potential to achieve achievements, both in the public and domestic spheres. Without leaving the respect and honor that plays a role in the domestic sphere, this excellence is not pride, but a responsibility to protect, give, and love.

Human values

Based on the interpretation mission done by the two figures, basically polygamy is a limitation to prohibition as a form of humanity towards women. For Leis Markus polygamy is a form of dehumanization, in the view of education expert Freire, dehumanization is seen when women experience self-depreciation.⁶¹ Before Islam came, women were free to marry without limits, now they are limited to two to four people, and even then on fair conditions that are impossible for humans to carry out.⁶² In this way, the sense of humanity and respect for women as human beings will run properly.

The Actualization Of Gender Hermeneutics In The Context Of Indonesia

Instilling the value of equality

The tendency towards women often occurs through the creation verse, women are cornered with the assumption that women are created from the male part, and the assumption is believed to be a culture that women's nature is under men. This powerlessness is the basis for the emergence of discrimination and oppression towards women. None other than the problem in gender relations is

⁶¹ Hikmah, "Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan", 14.

⁶² Murni and Syofrianisda, "Kesetaraan Gender Menurut Al-Quran", 176.

also caused by the interpretation of religious texts that is done inappropriately and professionally.⁶³ Through the spirit of interpretation of Husein Muhammad and Nasaruddin Umar, both of them have provided the right understanding for the general public that there are no substantial differences concerning men and women, the difference is their biological function. Amina Wadud's thought also said that men and women came from the same creation, and gender differences are a sign to complement each other and fill the void between one another.⁶⁴ At least this understanding has broken the stigma that has been built up in society.

The openness in the views of the two characters has brought fresh air to women, although men and women have different natures in the form of sex, they have equal rights and roles in social life.⁶⁵ For Riffat Hasan, men and women are equal, in terms of worship both get the same reward. Islam not only prioritizes its relationship with Allah but also its fellow creatures.⁶⁶ The argument that he builds refers to the equality of creation so that men and women have equal opportunities to develop their potential and achievements. This indicates that gender equality is the absence of monopoly of one gender, the ideal is equal treatment, both in terms of spiritual and social roles. However, in the reality of society, this understanding is difficult to accept because they already believe in and make mythical culture their basic value, so it requires a socialization stage and a process that is done smoothly.

Build a sense of justice

The sense of justice built by Q.S an-Nisa: 34 is the keyword that the superiority of social roles is not determined by gender, but the role is more dominant. Leadership itself means responsibility and power based on excellence and potential to protect, protect, and love.⁶⁷ So excellence in social roles is a fair

⁶³ Hanafi, "Teologi Penciptaan Perempuan: Rekonstruksi Penafsiran Menuju Kesenjangan Gender, 161.

⁶⁴ Mutrofin, "Kesenjangan Gender Dalam Pandangan Amina Wadud Dan Riffat Hasan," *Teosofi* 3, no. 1 (2003): 246–47.

⁶⁵ Ghozali, "Ambiguitas Tafsir Feminis Di Indonesia: Antara Wacana Teks Dan Wacana Feminis Atas Ayat Penciptaan Manusia, 91.

⁶⁶ Mutrofin, "Kesenjangan Gender Dalam Pandangan Amina Wadud Dan Riffat Hasan, 256.

⁶⁷ Arbain, Azizah, and Sari, "Pemikiran Gender Menurut Para Ahli: Telaah Atas Pemikiran Amina Wadud Muhsin, Asghar Ali Engineer, Dan Mansour Faqih, 85.

and wise advantage to run a gender-just social life system without comparing the sexes. Although women play an active role in the domestic sphere, a sense of honor and glory is something that must be given to them, because women (mothers) have a major role in the education of their children. For Riffat Hasan this relationship is a functional division of labor to achieve balance. Men are charged with providing for them because they do not conceive, give birth, and breastfeeding. The existence of this function is to complement each other so that there is no superiority so that a sense of justice is guaranteed in the order of society as a whole.⁶⁸ In general, it emphasizes that the value of justice is complementary, where women have duties in domestic matters, then men must take care of their family income. The existence of a gender-just social role means that there is no double burden, standardization of roles, and discrimination towards women.

Social reality has also proven that women have advantages that are equal to men, even surpassing them. The involvement of women in public work and political positions implies that women's abilities are equal to men's.⁶⁹ Not apart from her nature as a mother who breastfeeds her children, the social role of women is a special honor and glory. As stated by Quraish Shihab, the dignity of women is not at all different from that of men, because they are a pair of God's creatures who have the same level and independence of each. Gender differences ultimately lead to the creation of harmonious, complementary, and helpful relationships, so that a peaceful and prosperous social order can be realized⁷⁰. The influence brought by these two figures is quite large, it is difficult to deny that the existence of women in the current social, economic, educational, political, and

⁶⁸ Mutrofin, "Kesetaran Gender Dalam Pandangan Amina Wadud Dan Riffat Hasan, 257.

⁶⁹ Syafrizal, "Fiqh Perempuan Telaah Atas Pemikiran KH. Husein Muhammad, 199.

⁷⁰ Quraish Shihab, *Perempuan* (Ciputat: Lentera Hati, 2018), 119.

cultural spheres has undergone a fairly advanced evolution along with human consciousness. This fact should be the basis, so that all views that demean, discriminate, and harass women must be abolished. The basic principle that must be built is a sense of justice, benefit, equality, and mercy for all humans without being limited by gender.

Uphold humanity

The issue of polygamy, for example in Indonesia there is an Indonesian Polygamy Forum, they say that the birth of a polygamous community hopes to break the stigma of society who thinks that the practice of polygamy is despicable, and a polygamous family will never be peaceful.⁷¹ They legitimize it with the argument of Q.S an-Nisa: 3 which textually legitimates polygamy. On the one hand, the practice of polygamy is often banned, but this effort often fails because of the symbolic importance that is legitimized in Al-Qur'an, and the practice of polygamy has never been institutionalized in such a way that it is easy for men to get permission from court.⁷² Polygamy forums are very crowded, not only by men but also by women, although in general polygamy is a practice that is hated by women. Unbeknownst to the women who play an important role in this practice, the patriarchal culture in Indonesia is deeply rooted.

In essence, a polygamy is a form of violence that indirectly disturbs the inner peace of a woman, especially her wife. Even though in practice a husband gets permission from his wife, this can be categorized as psychological violence.⁷³ Unbeknownst to men, in practice polygamy has created quite a crucial problem, that are domestic violence, neglect of children, and the breakdown of harmonious relations. Through the interpretation of Husein Muhammad and Nasaruddin Umar, he indicated that the ideal marriage is monogamous. This is according to the principles of *sakinah, mawaddah, wa rahmah* marriage. Quraish Shihab's also

⁷¹ Putri Jannatur Rahmah, Ikke Pradima Sari, and Muhammad Roy Purwanto, "Praktik Poligami Dalam Komunitas Poligami Indonesia Perspektif CEDAW," *At-Thullab* 2, no. 1 (2021): 282–97.

⁷² Sonja van Wichelen, "Polygamy Talk and the Politics of Feminism: Contestations over Masculinity in a New Muslim Indonesia," *Journal of International Women's Studies* 11, no. 1 (2009): 174.

⁷³ Rahmah, Sari, and Purwanto, "Praktik Poligami Dalam Komunitas Poligami Indonesia Perspektif CEDAW."

argued that Islam craves family happiness which is supported by love and affection for its partner. The true form of love and affection is that someone does not love anyone except one's partner.⁷⁴ Likewise, Amina Wadud's opinion, that the ideal of Al-Qur'an is to form a harmonious family, is a more appropriate path to take through monogamy. It will be very difficult or even impossible to achieve harmony in the family if a husband is divided into two families.⁷⁵ Little by little, by taking the ideas of feminist figures, this forum has been widely opposed by the community.

CONCLUSION

From several descriptions of the thoughts of Husein Muhammad and Nasaruddin Umar, it can be concluded that both of them had the same spirit and mission of thought, that is providing knowledge and eradicating humans (especially women) from all forms of discrimination. Although the two have different concepts and methodological thoughts, that does not mean that these differences are a motive to excel, but complement each other in building a knowledge of gender interpretation and a more egalitarian civilization towards humans. This study showed that the universal message of Al-Qur'an through gender verses is the values of equality, justice, humanity, equal rights, respect, and others. The difference between the sexes of every human being is not a barrier in developing the potentials that are bestowed upon them, both of them have a balanced opportunity to complement each other and work together in goodness.

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⁷⁴ Shihab, *Perempuan*, 183.

⁷⁵ Mutrofin, "Kesetaran Gender Dalam Pandangan Amina Wadud Dan Riffat Hasan."

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