

Gender Verses and Women's Resilience in Education and Socio-Culture: *Mubadalah Faqihuddin Abdul Kodir's Perspective*

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Abstract: One of the topics that is frequently discussed is gender, particularly when it comes to Qur'anic interpretation. This study explores the issue of gender justice in the Qur'an with the perspective of reading Mubadala, especially related to verses often interpreted as gender bias and the form of women's resilience to the injustice that occurs. This study is a library research study with a qualitative approach; the data sources of this study consist of primary and secondary data sources. In comparison, the data collection technique used is documentation with the descriptive analysis method. The results of this study indicate that the method of reading Mubadala has a positive contribution to the role of women, and the form of women's resilience in dealing with gender injustice is carried out through three efforts: education, courage to speak up, and self-management.

Keywords: Mubadalah, Verses, Resilience, Perspective Gender.

Abstrak: Salah satu isu yang sering menjadi perdebatan terutama dalam konteks penafsiran al-Qur'an adalah masalah gender. Penelitian ini mengeksplorasi isu keadilan gender dalam al-Qur'an dengan perspektif pembacaan mubadalah khususnya terkait ayat-ayat yang sering kali ditafsirkan bias gender serta bentuk resiliensi perempuan terhadap ketidakadilan yang terjadi. Penelitian ini merupakan studi kepustakaan atau library research dengan pendekatan kualitatif, sumber data dari penelitian ini terdiri dari sumber data primer dan sekunder. Sedangkan teknik pengumpulan data yang digunakan adalah dokumentasi dengan metode analisisnya menggunakan analisis-deskriptif. Hasil penelitian ini menunjukkan bahwa metode pembacaan mubadalah memiliki kontribusi yang positif terhadap peran perempuan, serta bentuk resiliensi perempuan dalam menghadapi ketidakadilan gender yang terjadi dilakukan dengan tiga upaya, yakni: edukasi, keberanian bersuara, dan manajemen diri.

Kata Kunci: Tafsir Mubadalah, Resiliensi, Perspektif Gender

Introduction

Research on gender justice using the Mubadala lens has been widely carried out. Among the issues that are often debated are related to the role of women in the family

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and household, women as a source of slander, and others. First, research was conducted by (Hidayat, 2024), this study explains that there is no provision that the mufti must be a man, so a woman with the qualities and abilities is worthy of becoming a mufti. The presence of a female mufti is significant to demonstrate gender justice in society because women can provide solutions to problems, especially those related to women (Oktarina & Yulianti, 2022).

Second, research (Arifin, Santoso, & Arsyad, 2024) regarding Mubadalah's political transformation in Indonesian Identity. The results of this study indicate that the principle of Mubadala included in the education curriculum and government regulations has succeeded in changing the traditional perspective on gender roles and has an impact on women's representation in education and politics.

Third, research conducted by (Nurchahyo, 2023) discusses contemporary husband-wife relations based on the reading of Mubadala. From this study, it was found that partners between men and women in the household realize gender justice must be equal, such as mutual deliberation, democracy, and also doing good (Azizah, Azhari, & Wahyudi, 2024).

The issue of gender equality and justice has been a long debate in contemporary Islamic discourse. One issue that is often debated, especially in the context of interpreting the Qur'an, is the issue of gender (A. M. Larasati & Ayu, 2020). Some parties consider that the Qur'an contains gender-biased teachings and several other negative views about Islamic teachings; even in the West, Islam is seen as a source of intolerance, extremism, terrorism, and violence. In contrast, others say that the Qur'an upholds the principles of justice and equality for men and women (N. P. A. Larasati, 2021).

The presence of the teachings of monotheism in human civilization is none other than to humanize humans themselves, placing the same or equal obligations and rights between men and women based on their nature. The many cases of violence and harassment against women evidence the existence of negative stereotypes and subordination of women. The National Commission on Women noted that there were 401,975 cases of violence against women throughout 2023 (Tanjung, Ulayya, & Ali, 2023).

Although the Qur'an consistently and systematically condemns oppression and acts of degrading women, the teachings of the Qur'an show that this is very contrary to Islamic morality and the idea of submission to God. This gender debate is increasingly relevant in the current era, where the issue of gender equality is one of the main focuses of the global development agenda – the role of women who are often the object of male domination and are often marginalized (Tinker, 2017). Women in the dynamics of complex problems faced in domestic and public spaces have shown resilience or toughness in fighting injustice that occurs (Richard, 2023).

This resilience is not only in surviving but also in the capacity to transform and create change. However, the challenge of women's resilience comes from the interpretation of religious texts that do not support gender equality (Alhaji & Buratai, 2020). Amid this issue, new efforts have emerged to reinterpret the verses of the Qur'an with a more gender-just perspective. One of the figures who contributed to this idea was Faqihuddin Abdul Kodir, with the Mubadala reading method. This method offers a new perspective on understanding the relationship between men and women in the Qur'an.

The term Mubadala is a perspective developed in a particular relationship between men and women, which contains values and a spirit of partnership, cooperation, mutuality, reciprocity, and also the principle of reciprocity (Anwar, Rosfiana, & Hendrian, 2023). This method seeks to overcome the problem of interpretation, which has tended to be patriarchal and ignores women's experiences and perspectives (Acim, 2018).

Thus, this study will comprehensively examine how Faqihuddin Abdul Kodir's Mubadala method can contribute to understanding and upholding the principle of gender justice contained in the Qur'an and how the concept of women's resilience can be built through a gender justice perspective in the review of Mubadala reading. Looking deeper into the concept of gender justice using the Mubadala lens has been widely carried out. However, research related to the form of resilience as an effort by women to deal with problems related to gender injustice and its relationship to the reading of Faqihuddin Abdul Kodir's Mubadala has not been found by the author, so this is a strong reason for the author to research further on this topic.

Research Method

This research is included in the literature study using a descriptive-analytical approach (Armann-Keown & Patterson, 2020), that emphasizes a critical study of the primary texts used by Faqihuddin Abdul Kodir and how the Mubadala approach is applied in interpreting the Qur'an. The data sources used are divided into two, namely primary data sources and secondary data sources (Fauzi & Pradipta, 2018).

Hermeneutics can be interpreted as a method of interpretation, technical interpretation, or the art of interpreting. In hermeneutic study, scholars will investigate the text's meaning, including the novel's religious significance. The interpretive analysis used in this study includes grammatical, phonetic, syntactic, grammar, and other linguistic viewpoints that are strongly associated with the idea of written speech. Plato calls it the art of making something unclear clear. At the same time, Aristotle calls it the logic of interpretation. This research focuses on text, context, and gender interpretation based on the Mubjadi approach (Wahyudin, 2017).

In this case, primary data sources include the works of Faqihuddin Abdul Kodir in books, articles, and lectures focusing on gender interpretation and the concept of Mubadala. The secondary data sources are classical and modern interpretation literature, books on gender in Islam, scientific journals, and articles relevant to the research topic. As for the research method, the hermeneutic method is used with Mubadala reading to analyze the Qur'an text and connect Faqihuddin Abdul Kodir's ideas and their implications in modern society to women's resilience in facing gender injustice (Sari & Asmendri, 2018).

As stated by Suharsim Arikunto, the documentation method is to find data regarding a matter or variable in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on (Östlund et al., 2011). This is done using discourse analysis (content analysis) to avoid overlapping in the analysis. According to Weber, Content Analysis is a methodology that utilizes procedures to draw valid conclusions from a document. Any technique used to conclude is an attempt to find message characteristics carried out objectively and systematically (Hamilton & Finley, 2020).

Result and Discussion

Faqihuddin Abdul Kodir: Thoughts and Methodology for Tafsir

Thoughts on mubadalah were not born purely from Faqihuddin's thoughts. The mubadalah method was inspired by classical traditions, contemporary scholars, and Indonesian thinkers. The mubadalah method inspired by the classical interpretation tradition is regarding legal logic thinking (ta'lil al-ahkam) in ushul fiqh, which can be seen in the discussion of the qiyas method, mafhum muwafaqah, mafhum mukholafah, mashlahah, istihsan and maqashid al-syari'ah (Usthyawat, 2021). This is because the text regarding a law will function if it does not contain the law's reasons, logic, and objectives

The concept of mubadalah, which means mutuality or reciprocity, has begun to receive attention among gender studies activists in Islam in Indonesia. Faqihuddin Abdul Kodir, in his book "Qiro'ah Mubadalah: Progressive Interpretation for Gender Justice in Islam", elaborates the theory and approach of mubadalah comprehensively. He offers the concept of mubadalah as a method of reading religious texts that is fair in viewing gender relations. Faqihuddin's thoughts regarding mubadalah make monotheism the basis or foundation of mubadalah (Qonita, 2024).

The sentence of monotheism *laa ilaha illallah* is a form of declaration regarding the oneness of Allah as the only Being who must be worshiped and obeyed absolutely. Proclaiming oneness means agreeing to two things, namely, the recognition of the oneness of Allah Himself and the statement regarding the equality of humans before Him. This equality is the basis for the reciprocal relationship between men and women.

Thus, the perspective of Mubadala or mutuality is rooted in the sentence of monotheism, which is implemented in social life and emphasizes equality, justice, compassion, and respect for humanity. This mubadalah perspective requires equality and justice in the relationship between men and women without discrimination. So, this Mubadala perspective is fundamental in respecting human dignity and each individual (Damayanti, Tetra R, Fajrussalam, Aulia, & Syafanisa, 2023).

The method of interpreting Mubadala is based on three premises, namely first, that Islam is present as a religion of *rahmatan lil'alamin*, presented for the common good so religious texts must also contain references to men and women. Second, the principle of the relationship between men and women is cooperation and mutuality,

not hegemony and power. Third, religious texts are open to rereading to allow the two previous premises to be interpreted from the text. It is through this basic premise that Faqihuddin then formulated a framework for dividing religious texts into three groups: al-mabadi', namely a group of texts containing fundamental teachings and values; al-Qawa'id, namely a group of texts containing teachings with thematic principles; and al-juz'iyah, namely texts that discuss teachings and norms that are implementation and operational that are called. This then becomes the way of working of mubadalah, giving birth to three steps of interpretation (Adib & Mujahidah, 2021).

It first finds and affirms universal principles in Islam as the foundation or basis for meaning. Second, formulating the main idea by eliminating the subject and object of the texts in question, then the predicate in the text is used as the idea of mubadalah. It was third, deriving the idea determined from the text on the gender that is not mentioned. So, the mubadalah method emphasizes that religious texts that only mention men also apply to women and vice versa.

In addition, the reading of Mubadala is based on a reciprocal interpretation of the text where in interpreting, it is necessary to understand the Islamic tradition, the dynamics of the text, and the reality in the interpretation related to gender and the concept of Qath'iy-Zhanny in reinterpreting gender texts (Andriani, Busyro Al awwali, Sahal Aqil Abrori, & Imeldatur Rohmah, 2022). Based on the maslahah theory used by al-Thufi (d. 726/1316), the interpretation of the text must be based on goodness or maslahah and benefits.

Gender Justice: Interpretive Perspectives

Mubindah Readings, and Socio-Cultural Classical mufassir tend to interpret verses related to gender in a patriarchal way. So, this has negative implications for the role of women in the domestic and public spheres. As in many cases that happen to women in Indonesia, it is considered a form of patriarchal culture that has taken root in society (Alfi Aliyah & Safira Aulia, 2022).

Gender-biased interpretations often start from verses related to the process of human creation in surah an-Nisa verse 1: "O humans! Fear your Lord who has created you from one self (element) (nafsin wahidah) and created its partner (zawjaha) from itself." Other verses discuss the existence of human creation, namely regarding humans who were created from clay or the essence of earth in Qs. Al-Hijr verse 26, Qs. Ar-

Rahman verse 14, Qs. Al-Hijr verse 26 and verses 28-29, Qs. Al-Mu'minin verse 12, Qs. Thaha verse 55, Qs. As-Saffat verse 11 and other similar verses. These verses indicate the same basis of creation for both men and women (Nastangin & Huda, 2022).

Thus, the interpretation of Qs. An-Nisa verse 1 uses the Mubadala reading method, which interprets reciprocally by understanding Islamic traditions and the social dynamics of society and reconstructing the meaning with the Qath'iy-Zanny concept regarding the text states that the verse does not mention the creation of men and women at all. Or the creation of Adam and Eve. Surah an-Nisa verse 1 talks about the creation of humans from *nafsin wahidah* and *zawjaha* (Ahmad & Rozihan, 2021). If we look at the meaning of the text, *nafsun* means self, soul, and essence, while the second word is its partner (the partner of the essence).

In general this verse does not discuss the creation of male and female or the creation of Adam and Eve, who were created through a part of Adam. Such interpretation then targets the joints of society's life that women are created from men and, therefore, men are more critical. The implication in the social realm is that women's lives must be determined through the value standards adopted by men. Such relationships give birth to all forms of injustice in women's lives. Mir'atun Nisa' quotes Rasyid Ridho's opinion that the interpretation of *nafsun wahidah* as the prophet Adam is not solely based on text but is also played by the general human belief that Adam is the first human and the ancestor of humans (Fauzan & Izzuddin, 2023).

In contrast, we must look at other human creation verses. As previously mentioned, male and female humans were created from the same essence, namely the elements of earth and water. So, the meaning of Qs. An-Nisa' verse 1 can be understood as a relationship between couples which is the source of human life and not who is created from whom.

Another verse explicitly mentions the relationship between men and women in Qs. at-Taubah verse 71: "The believers, men, and women, some of them are helpers (*auliya*) for others...." This verse contains the values of *ta'waun* (mutual assistance), *amar ma'ruf nahi munkar*, and solidarity of brotherhood that should be lived in the relationship between men and women. In addition, to prove that there is no gender discrimination in the realm of worship and religious status is reflected in Qs. Ali Imron verse 195:

"Then your Lord has granted her request by saying 'Indeed I do not waste the deeds of those who do good among you, whether male or female because some of you are descendants of others....' and Qs. Hujurat verse 13: "... indeed, the most noble of you in the sight of Allah is the most pious of you" emphasizes the distinction between men and women based on the quality of their faith and piety. This is reflected in the social realm, including three forms: those who do good to others, who enjoin good and forbid evil, and those who maintain kinship ties (Kementrian_Agama, 2019).

Looking at the socio-cultural aspects of society, Agus Afandi in Fakhri (1996) mentions that gender injustice experienced by women usually occurs in four forms, including. 1) marginalization of women, 2) Subordination and bad stereotypes, 3) violence, and 4) double burden (Hakim, 2020).

Marginalization experienced by women can occur in various forms. Among them is marginalization in the world of work, as quoted by Khusnul Khotimah in Saptari; according to Alison Scott, a British sociologist who sees the form of marginalization of women in the work environment such as the process of exclusion in the workplace, the shift in women's work roles to unstable or low-wage areas, the existence of feminization or segregation, and differences in work wages (Basid & Jazila, 2023). In addition, marginalization can occur in households and social communities, such as early marriage and arranged marriages, without considering the wishes of women, as well as an increase in school dropout rates for women.

Then, related to the subordinate's harmful stereotypes that occur in society can be caused by norms and stereotypes that already exist in the body of society. For example, norms that require men and women to play roles based on their gender. Related to the perception that only men are worthy of being leaders, they must be solid and aggressive. At the same time, women are expected always to obey men and only become nurses or caregivers. Such perceptions also often occur in education, where men are seen as more capable and better at mathematics and science, while women are better at communication and social care (Cahya & Nafisah, 2024).

The above behaviors play a significant role in impacting women, making them haunted by discomfort and high alertness when in public spaces. The fact that many cases of harassment and violence that drag women as the main object certainly provide obstacles and barriers to women's social life, where women will experience obstacles in

their participation in public spaces, reduce women's authority in the political, economic, and social spheres, and hinder the abilities that can be developed by women in various spheres of life (Buntamin & Nurjanah, 2024).

Based on the substance of the reading of mubadalah on partnership and cooperation between men and women in building relationships in the domestic and public spheres, it shows that women in their roles need to be considered. Even related to the issues mentioned above, the roles and interests of women need to be prioritized. Religious texts and their relationship to social life that occur from the relationship between men and women need to be seen in terms of humanity or good morals and human rights.

Social Implications of Reading Mubadalah

Domination in the domestic and public spheres by men over women shows the existence of a patriarchal culture that has taken root in the socio-cultural of our society. Reading mubadalah or mutuality by prioritizing reciprocal justice between men and women can have significant societal implications (Any Sani'atin, 2023).

First, transformation is related to gender relations. Reading mubadalah encourages the transformation of hierarchical gender relations to be more reciprocal or equal, eliminating subordination and discrimination against women in the social sphere. It can build awareness that men and women are equal partners in life. Social justice, regardless of gender, can be realized evenly and comprehensively if humans have experienced prosperity in socializing (Millati, 2020).

Second, reconstruction of religious understanding. Namely by presenting a more inclusive and gender-just interpretation and building theological arguments for gender equality and justice. Such as men and women both have equal obligations and rights in social society (Acim, 2018).

Third, cultural change. The principle of justice and reciprocity in the context of gender relations can shift patriarchal culture towards a more egalitarian culture. In addition, it builds collective awareness of the importance of gender equality for society in general (Millati, 2020). Fourth, practical impacts in the social realm of society. This can be seen from regulations and policies programmed by the government or related parties responsive to gender issues (Buntamin & Nurjanah, 2024). In the realm of social

and political leadership, women can become leaders if they have the ability and are well-accepted by society

Women's Resilience in the Perspective of Gender Justice

Women's resilience in their efforts to obtain gender justice and suppress injustice such as marginalization, subordination, negative stereotypes, double burdens, and violence that occur against women can be done in the following ways.

First, education and understanding related to gender relations in social life. Improving skills can begin with education, an essential and urgent basis in human life. Education is not only applied to men, but women as creatures who give birth to generations are no less important and must be educated. This is because Allah bestows reason on men and women to study science (Cahya & Nafisah, 2024). In the context of Indonesian history, it can be seen that a sultanah once led the Aceh kingdom, then we can see women activists such as RA. Kartini and Nyai Ahmad Dahlan are active in the public sphere fighting for education for women. This shows that women also fight in terms of education to obtain equal and fair rights in their lives.

Second, dare to voice opinions in public spaces and report acts of violence or harassment that occur in public spaces to maintain comfort for women so that they are free to do activities. The government has also implemented programs such as loading applications designed to make it easier for women to report acts of violence and harassment they experience (Basid & Jazila, 2023). Thus, there is good synergy between women and society in general with the government regarding the implementation of regulations for women, providing a comfortable and safe space for women to be active in the social, political, and economic spheres in general so that women are not limited to their movements in the domestic sphere only.

It was third, developing effective and efficient management and system patterns. This can be started by developing women's potential by paying attention to self-care and the people around them directly related to their social life in the domestic and public spheres. In line with the findings of Nadira and Arie (2021), which show that the condition of a person who understands themselves and the people around them will be able to adapt well to the problems that occur or are being faced (Hakim, 2020).

In the face of various injustices, women continue to show their fighting power. They not only survive but actively transform themselves and their environment to

create a gender-just society. So, women's resilience becomes an essential force in the movement for liberation from the shackles of patriarchy towards justice in gender relations.

Conclusion

The following are some Qur'anic passages that discuss gender equality: Allah created male and female beings to know and dread one another, according to Qs. Al-Hujurat: 13. According to Qs. Az-Dzariyat: 56, Allah made people and jinn to worship Him. According to Qs. Al-An'am: 165, mankind are the earth's caliphs. Men and women are proclaimed to be equal in the Qur'an as servants and caliphs, adopting the fundamental covenant and possessing the capacity for success. This study confirms that the issue of gender justice in Islam is a complex and essential problem. Gender-biased understanding often arises from classical literal and traditionalist interpretations. Using the Mubadala reading method for verses related to gender provides an inclusive and fair interpretation of the relationship between men and women because the interpretation is based on the principle of benefit for all groups by looking at the concept of humanity.

Meanwhile, women's resilience in facing problems related to gender injustice based on the Mubadala reading of religious texts is carried out by women's efforts to obtain education and understanding related to gender relations, dare to voice their opinions to obtain justice and develop effective and efficient management and system patterns in their social lives. Thus, gender injustice received by women in various forms can be countered with these resilience efforts so that women can obtain equal rights and positions in social community life. The creation of an equality paradigm and the lack of gender discrimination are two consequences of the research findings on the gender justice issue from the interpretation of the reading of mubadalah. Women have influence over development, access, and opportunity. The benefits of development are equitable and equal for women. The nation can efficiently manage, grow, and combat poverty.

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