

## Gender Interpretation According to Amina Wadud

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**Abstrak:** Kesetaraan antara laki-laki dan perempuan merupakan salah satu isu penting dalam kajian keislaman kontemporer. Dalam realitas sosial, perempuan masih sering mengalami diskriminasi dan ketidakadilan dalam berbagai bidang kehidupan, seperti pendidikan, pekerjaan, serta keterlibatan dalam ruang publik dan pengambilan keputusan. Kondisi tersebut juga dipengaruhi oleh adanya pemahaman keagamaan yang cenderung menempatkan laki-laki pada posisi dominan dan perempuan sebagai pihak subordinat. Penelitian ini bertujuan untuk menganalisis pemikiran Amina Wadud tentang interpretasi perempuan dalam perspektif al-Qur'an serta mengkaji dasar pemikirannya mengenai kesetaraan gender dalam Islam. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan (library research) melalui analisis terhadap karya-karya Amina Wadud dan literatur terkait tafsir gender. Hasil penelitian menunjukkan bahwa Amina Wadud memandang al-Qur'an sebagai sumber nilai tertinggi yang secara adil menempatkan laki-laki dan perempuan dalam posisi yang setara. Menurutnya, ayat-ayat al-Qur'an harus dipahami melalui pendekatan kontekstual dengan mempertimbangkan kondisi sosio-historis-kultural ketika ayat tersebut diturunkan. Wadud menegaskan bahwa al-Qur'an tidak memberikan legitimasi terhadap dominasi laki-laki atas perempuan, melainkan memberikan ruang yang sama bagi keduanya untuk mengembangkan potensi dan menjalankan peran sebagai manusia. Seluruh ayat yang berbicara tentang ketakwaan menunjukkan bahwa kemuliaan manusia tidak ditentukan oleh jenis kelamin, tetapi oleh kualitas iman dan amal perbuatannya. Dengan demikian, interpretasi Amina Wadud menegaskan bahwa Islam membawa prinsip keadilan dan kesetaraan gender yang berlandaskan nilai-nilai al-Qur'an.

**Kata Kunci:** *Amina Wadud, Dasar Pemikiran Amina Wadud, Interpretasi Gender*

**Abstract:** *Equality between men and women is one of the important issues in contemporary Islamic studies. In social reality, women continue to experience discrimination and injustice in various aspects of life, such as education, employment, participation in public spaces, and decision-making processes.*

*This condition is also influenced by religious understandings that tend to place men in dominant positions and women as subordinate parties. This study aims to analyze Amina Wadud's thoughts on the interpretation of women from the perspective of the Qur'an and to examine the foundations of her ideas regarding gender equality in Islam. This research employs a qualitative method using a library research approach through an analysis of Amina Wadud's works and relevant literature on gender interpretation. The findings indicate that Amina Wadud views the Qur'an as the highest source of values that justly positions men and women as equals. According to her, Qur'anic verses must be understood through a contextual approach by considering the socio-historical and cultural circumstances in which the verses were revealed. Wadud argues that the Qur'an does not legitimize male domination over women; rather, it provides equal opportunities for both men and women to develop their potential and fulfill their roles as human beings. All Qur'anic verses concerning piety (taqwa) demonstrate that human dignity is not determined by gender, but by the quality of faith and righteous deeds. Therefore, Amina Wadud's interpretation emphasizes that Islam upholds the principles of justice and gender equality based on the values of the Qur'an.*

**Keywords:** *Amina Wadud, Base Amina Wadud's thoughts, Gender Interpretation*

## **A. Introduction**

Equality between men and women is an issue that continues to be a concern in various parts of the world, including Indonesia. Historically, women have often experienced discrimination and injustice in various aspects of life, such as education, employment, and participation in decision-making. Meanwhile, men tend to get more privileges in patriarchal social and cultural systems. This inequality has caused women to be left behind in many important sectors that should be open to all regardless of gender.<sup>1</sup>

In today's modern era, gender equality is not only an issue of social justice, but is also closely related to sustainable development. Increasing women's participation in the economic, political, and educational sectors has been proven to have a positive impact on the growth and progress of a country. However, various challenges are still faced, ranging from gender stereotypes, traditional roles in the household, to gender-based violence which is still high. Therefore, it is important to build public awareness of the importance of equality between men and women. This effort requires not only policy changes from the government, but also the active role of all elements of society to eliminate discrimination and create a fair and equal environment for all.<sup>2</sup>

Marginalization race Woman not only happens in the workplace, it also happens in households, society or culture and even country. Marginalization against women has

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<sup>1</sup> S. R. Dzuhayatin, *Membincang Feminisme: Diskursus Gender Perspektif Islam* (Yogyakarta: Risalah Gusti, 2000).

<sup>2</sup> M. Fakhri, *Analisis Gender Dan Transformasi Sosial*. (Yogyakarta: Pustaka Pelajar, 1996).h. 33

occurred since in the household in the form of discrimination against male and female family members. Gender views can actually lead to subordination of women. The assumption that women are irrational or emotional so that women cannot appear to lead a party or become manager even No may making decisions, resulting in attitudes that place women in unimportant positions. assumption the confirming the existence of domination men against women who seem to be timeless.<sup>3</sup>

Ibn Kathir mentioned a history from Ali ibn Talib: " That once the Prophet Muhammad saw was visited by a woman who complained to him that she had been beaten by her husband. To this complaint, Rasulullah responded: ' *al-qishash* " (reply to him with another blow) or in another narration " *laysa lahu dzalika* (He "husband" has no right to do that).<sup>4</sup> He also said: "I want something (to repay my husband) but Allah wants something else (namely it is permissible to hit my wife within certain limits).<sup>5</sup>

Discrimination against women often occurred because of a misinterpretation of the creation of women themselves. Therefore, many researchers contemporary who performs ijtihad in depth for the sake of get welfare, like Riffat Hassan. In his research, Riffat state that in tradition all over There are three religions assumption theological, between other: creation Lord Which main is men are not women, besides that women are the main cause of what Which usually depicted as 'fall' or expulsion human from Heaven, Because That, all child Woman, must viewed with hatred And suspicious.and Woman created No just from man But also for man, Which make its existence nature instrumental And has no fundamental meaning.<sup>6</sup>

Discrimination is not only in public spaces, it has even been happening for a long time in the area of interpreting the text of the Qur'an, this is the opinion of a female Muslim thinker. Amina Wadud is an American Muslim scholar known for her contributions to the study of Qur'anic interpretation from a feminist perspective. One of her famous works is the book *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, in which she interprets the verses of the Qur'an by highlighting the

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<sup>3</sup> Mohammad Zamroni, "Perempuan Dalam Kajian Komunikasi Politik Dan Gender," *Jurnal Dakwah* 14, no. 1 (2013): 103–32.

<sup>4</sup> Isma'il Ibn 'Umar ibn Kathir, *Tafsir Al-Qur'an Al-'Adzim* (Beirut: Darul Fikr, 2005).

<sup>5</sup> Abu Ja'far Muhammad Ibn Jarir Al-Thabary, *Jami' Al-Bayan 'an Ta'wil Al-Qur'an* (Mesir: Hajar, 2001).

<sup>6</sup> Abdul Mustaqim, *Paradigma Tafsir Feminis: Study Pemikiran Riffat Hasan Tentang Isu Gender Dalam Islam* (Yogyakarta: Logung Pustaka, 2005).h. 161

importance of gender justice in the sacred text of Islam.<sup>7</sup> Amina Wadud asks the question What is the basis of Amina Wadud's thinking in interpreting the Qur'an? Does the Qur'an assume that the process of human creation differentiates women from men in such a way as to limit women's potential to a single biologically determined role or to create an inferiority complex? Is there an essential difference between men and women when the Qur'an describes the life of the hereafter? What is the Role of Women in Society?

The hypothesis is that the Qur'an considers men and women to be equal and provide the same potential and equal effects. By citing Maududi's opinion, the entire process of human creation goes through three stages. *First*, the beginning of creation, *Second*, the stage of formation and perfection. *Third*, the giving of life (storage of the spirit). In the Qur'an (Surah Shad verses 71-72) " Meaning: (remember) when your Lord said to the Angels: "Indeed, I will create man from clay " Then when I have perfected his creation and I have breathed into him My (creative) spirit; then you should fall down prostrate to Him " .

## **B. Research Methods**

This research uses a library research method, a series of activities related to library data collection, reading, recording, and processing research materials. In this research, data was obtained from various sources, such as reference books, textbooks, scientific journals, magazines, newspapers, documents, and other sources.<sup>8</sup>

The research approach used by the author is a qualitative approach, namely a research approach that produces descriptive data in the form of written words from people and behavior or phenomena observed using scientific logic. This research is specifically on the Concept of Science according to the Qur'an and its relevance to the current concept of science. The object of study in this research title is ideas and concepts obtained from books or journals that discuss or are related to the Concept of Science according to the Qur'an in the Qur'an and other works.<sup>9</sup>

To collect the data needed for this study, the author employed library research techniques. This data collection method focuses on searching for data and information through documents, both written and electronic, that can support the research process.

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<sup>7</sup> M. burhanuddin Ubaidillah, "Arah Baru Tafsir Gender Dan Feminisme Amina Wadud Dalam Qur'an Dan Women , Reading The Sacred Text From A Woman's Perspective," *Jurnal Pikir : Jurnal Pendidikan Dan Hukum Islam*, 2022, 21–22.

<sup>8</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008). H. 3

<sup>9</sup> Ajat Rukajat, *Pendekatan Penelitian Kualitatif* (Yogyakarta: Budi Utama, 2018). h. 6

The collected data will be processed using methods appropriate for qualitative research, then analyzed and drawn conclusions based on key information.

In this research, the primary data source used is the Koran. All translations of the Al-Qur'an contained in this thesis are sourced from the Al-Qur'an. In this research, the secondary data sources used are Al-Qur'an commentary books, literature, and other reading books that are relevant to the material studied.

## **C. Discussion**

### **1. Amina's Basic Thoughts Wadud**

The 20th century gave birth to controversial Muslim feminist figures and very popular, Who Which No know Amina Wadud Muhsin? He was born on September 25 1952 in Bethesda City, Maryland, America Union. He is a converts who have perseverance in Islamic studies. Specialization study Wadud is gender And studies Al-Qur'an. One of form his contribution in study gender he publish his dissertation Which titled *Quran and Women : Rereading The Sacred Text From A Women's Perspective* .In his book Which that phenomenal Wadud have objective For make interpretation The Qur'an has become meaningful in the lives of women in the modern era This, with emphasize on problem position woman in the Qur'an as well as influence woman in interpretation.<sup>10</sup>

One of Wadud's seriousness in studying the Qur'an is that he deconstructs and reconstructs the classical interpretation model which is full of patriarchal nuances. His thinking has a basic assumption that the Qur'an is the highest source of values that fairly positions men and women equally. The commands and instructions contained in the Qur'an must be interpreted in the context of socio- historical-cultural situations. when paragraph Al-Qur'an down. Background culture (*cultural background*) which encompasses the interpreter also needs to be considered. Because it influences the interpretation.<sup>11</sup>

Among the main ideas of Amina Wadud as a critique of various previous methods and interpretations are: according to her No There is interpretation Which truly objective, because of the interpreter often trapped in his prejudice Alone so that the meaning of the text content becomes distorted. Every interpretation of a text, including

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<sup>10</sup> Suheri Suheri and Robbin Dayyan Yahuda, "Implementasi Hermeneutika Amina Wadud Atas Bias Politik Gender Dalam Syariat: Rekonstruksi Aurat Pada Pria," *Al-Ahkam Jurnal Ilmu Syari'ah Dan Hukum* 4, no. 2 (2019): 1–32, <https://doi.org/10.22515/al-ahkam.v4i2.1586>.

<sup>11</sup> Irsyadunnas, *Hermeneutika Feminis: Dalam Pemikiran Tokoh Islam Kontemporer*, ed. Kaukaba (Yogyakarta, 2007).

the holy book of the Qur'an, is greatly influenced by the interpreter's perspective, cultural background, and prejudices, which Wadud called *prior text*. A interpretation No only an attempt to produce the meaning of the text, but also to produce new meanings. According to him For to obtain interpretation Which relatively objective, a interpreter must return to principle base Al-Qur'an as its paradigm.<sup>12</sup>

Amina Wadud follow hermeneutics Fazlur Rahman, an intellectual Pakistan, Where state that laws social issues in the Qur'an need to be looked at deeply context their general moral beliefs and the limitations of 7th century Arab society, in order to apply the morality contained in the Qur'an in new and more appreciative ways for modern society.<sup>13</sup>

Traditional interpretations were written by men who were accommodated in them, so they seemed exclusive. This is what caused gender bias in the product. traditional interpretations that give rise to gender inequality. Wadud's main concern in interpretation Traditional is about element its exclusivism, that is only men's experiences are accommodated in the elements of interpretation, while women's experiences, visions, perspectives, desires and needs are interpreted according to men's views.<sup>14</sup>

According to Amina Wadud, so far there has been no truly objective interpretation method. Every interpretation tends to reflect subjective choices. In this case, Wadud said, how can an interpretation be more relatively objective? According to Wadud, to obtain an interpretation that is relatively objective, an interpreter must return to the basic principles in the Qur'an as a framework for his paradigm and an interpreter needs to understand *Weltanschauung*. This idea is formulated using a synthesis procedure between the ethical and theological systems. A interpreter often trapped *prejudices*, which result in the reduction and distortion of the meaning of a text. Every understanding to a text, including book holy The Qur'an is greatly influenced by prejudice, *perspective*, and cultural background. behind interpretation. That's it Which usually by Amina Wadud is called with *prior texts*.<sup>15</sup>

From his work, *Quran and Woman And Inside The Jihad Gender*, Wadud States that

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<sup>12</sup> Suheri and Yahuda, "Implementasi Hermeneutika Amina Wadud Atas Bias Politik Gender Dalam Syariat: Rekonstruksi Aurat Pada Pria."

<sup>13</sup> S. Hidayatullah, *Teologi Feminis Islam* (Yogyakarta: Pustaka Pelajar, 2010).

<sup>14</sup> M. Abidin, *Paradigma Tafsir Perempuan Di Indonesia* (Malang: Uin Malang, 2011).

<sup>15</sup> Abdul Mustaqim, *Amina Wadud Muhsin: Menuju Keadilan Gender* (Yogyakarta: Jendela, 2003).

framework theory Which He use is universality Al-Qur'an. Inside the universality of the Qur'an, there is principle base Which ensure equality man in worldly life, that principle is piety (QS 49:13). According to him, all the verses are about piety give guarantee that No There is stratification gender in Islam, And The nobility of human beings is not seen based on gender but rather on quality. The position of Muslim women who are always below men (*inferior*) is caused by factors external Which refer to to culture Arab classic And The same very No There is in relation to Islamic teachings from both the Qur'an and the Sunnah.<sup>16</sup>

Spirit equality gender Which carried by Wadud reflected on the paradigm that He call *Tawhid Paradigm* that is dignity man And Woman is The same in the eyes Lord. Tawhid open principle equality Which harmonious on gender, No there is political interest in it. Everyone has the opportunity to become a God-fearing servant, God-fearing No Once differentiate gender And No Once look at man by using worldly measures, nationality, wealth, or classical culture Which patriarchal. This is it approach *Tawhid Paradigm* Which used Wadud to understand the relationship between men and women.<sup>17</sup>

With thus, paradigm Which offered Wadud This leave from ontological equality between man And Woman in public muslim . In in the midst of the reading of the Qur'an which tends to be patriarchal by marginalizing women, then paradigm This offer "appearance" values justice Lord through contextualization verses Which in a way specific has differentiate between man And women based on sex or biology.<sup>18</sup>

Through approach This, Wadud find that difference biological No factors that determine degrees or status man in Islam. If principle This understood and it is believed with okay then a men don't look at women from side reproductive ability or biological function alone but he will see women from the perspective of social function or role they on sector public, And This will support realization egalitarianism.<sup>19</sup>

Wadud explain that verses specific need understood as part from the whole Which more big. Paradigm monotheism is part from effort total understanding of Islam in order to support human rights more human rights big for women. Al-Qur'an even

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<sup>16</sup> M. Rusydi, "Relasi Laki-Laki Dan Perempuan Dalam Al-Qur'an Menurut Amina Wadud," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (2014): 276–94, <https://doi.org/10.30821/miqot.v38i2.60>.

<sup>17</sup> Aji Febriansyah, Aldi Armansah Prayoga, and Siti Maysaroh, "Kesetaraan Gender Menurut Amina Wadud : Penafsiran Kontekstual Dalam Al-Qur ' An" 2, no. 1 (2025): 338–53.

<sup>18</sup> Rusydi, "Relasi Laki-Laki Dan Perempuan Dalam Al-Qur'an Menurut Amina Wadud."

<sup>19</sup> Rusydi.

confess existence equality man in in front Allah.<sup>20</sup> There are many verses in the Quran that emphasize that each gender, male or female, is equal before Allah. Both are judged by their deeds, not *their gender*. them. Furthermore, Wadud rejects any patriarchal interpretation of the verses Al-Qur'an Because matter That The same just deny paradigm monotheism And pious. He stated, "No There is indication that Al-Qur'an state existence difference primordial between men and women based on their spiritual potential.

In Al-Qur'an stated that all something in pairs. Partner it is part from system dualism. All partner like man And women are subject to the creator. Therefore, any creature, including men, has no right to feel superior to women. However matter This different with reality world Islam.<sup>21</sup> Even, doctrines Religion is also interpreted with gender bias. Statements such as men are "above women" is example Which real And Still echo in world Islam. Textual understanding chosen for the sake of to solidify structure patriarchy Which has There is. System The Qur'an on the relationship between couples (men and women) is complementary and both are in the same position (*equal*). Partner others, like day and night, inside and outside, up and down, are opposites but need each other.<sup>22</sup>

## 2. Creation of Man

Men and women are human beings who are considered the same or equal and are given the same and equal potential, the Qur'an does not differentiate between the creation of men and women, does not differentiate between whom this book is intended for and does not differentiate between the rewards promised. Maududi, the entire process of human creation went through three stages. *First*, the beginning of creation, *Second*, the stage of formation and perfection. *Third*, Giving life (storing the spirit). In the Qur'an (Surah Shad verses 71-72) " Meaning: (remember) when your Lord said to the Angels: "Indeed, I will create man from earth ." So when I have perfected what happened and I breathed into him My spirit (creation), then you should fall down and prostrate yourself to Him. (Qs, 30: 21) "*And among the signs of His power is that He created for you wives of your own kind, so that you will be inclined and feel at*

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<sup>20</sup> Irma Riyani, "MUSLIM FEMINIST HERMENEUTICAL METHOD TO THE QUR'AN (Analitical Study to the Method of Amina Wadud)," *Ulumuna Journal of Islamic Studies Published by State Islamic University Matarama* 21, no. 2 (2017): 298–314.

<sup>21</sup> Roqy Haikal dan Abd Kholid, "ANALISIS INTERPRETASI GENDER DALAM AL-QUR'AN: KAJIAN ATAS BUKU 'ARGUMEN KESETARAAN GENDER DALAM AL-QUR'AN' KARYA NASARUDDIN UMAR," *Jurnal Madaniyah* 13 (2023): 274–93.

<sup>22</sup> Rusydi, "Relasi Laki-Laki Dan Perempuan Dalam Al-Qur'an Menurut Amina Wadud."

*ease with them* ".<sup>23</sup>

The word *khalaqa* is to show the initial step in the creation process, every human being experiences the creation process, everything experiences the creation process. The word *shawwaa* which means forming, building, designing or perfecting describes the second step of human creation as found in the Qur'an (QS, 95: 4) and (QS, 40: 60). The Qur'an states that the form bestowed upon humans is the best form to fulfill their duties as representatives on earth. Gender differences are part of the perfection of the human form created. The third stage in human creation is a step that elevates the status of humans compared to other creatures, namely the breath of the soul into every human being, both male and female.<sup>24</sup>

The two verses above are the origin of the creation of humans in the Qur'an which is understood as the creation of Eve and Adam. To help us understand, we must understand the four key words in the verse, *Father*. meaning is a sign that shows something behind the sign. The analogy according to wadud is a phenomenon of natural phenomena and makes us fixated on the phenomenon, our attention should be on something that happens behind the phenomenon. This *father* reminds us of the existence of creation or Allah SWT, what is meant is the perfection of the purpose of the Qur'an as a complete guide.<sup>25</sup>

*Second*, is the word *min*, in Arabic the word *min* has two functions can be used as a *preposition* (preposition) from to indicate the meaning of extracting something from something, the word *min* can also be used the same kind or type. In the interpretation of al-Zamakhsyari the verse is interpreted that humans were created in or from the same type from a single *nafs* (self), and the wife (*zawj*) of the self (*nafs*) is taken from *the nafs* itself, he also strengthens his opinion by citing the version of the Bible that *zawj* is extracted from the *nafs*. People who interpret *min* as "from" cause the emergence of the understanding that the first creature created in the form of a man is complete and superior, the second creature created (woman) is not equal to the previous one, because women were created from men and are lower than men. If *min*

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<sup>23</sup> Amina Wadud Muhsin, *Wanita Dalam Al-Qur'an*, (Bandung: Pustaka Publisher, 1994). h. 21

<sup>24</sup> Nasaruddin Umar, *Argumen Kesetaraan Gender Perspektif Al-Qur'an*. Jakarta: Paramadina. (Jakarta: paramadina, 2001).

<sup>25</sup> Muhsin, *Wanita Dalam Al-Qur'an*,, h. 23

is interpreted as in/type that the creation of women is equal to men, because their creation is from the same type/kind.<sup>26</sup>

In the Qur'an that all humans have the same origin, although humans form various nations, tribes and groups that have various languages, skin colors, all of them have the same origin. *Nafs* word interpreted as self in technical use is the word *nafs* indicates all human beings have the same origin. Conceptually the word (*nafs* contains a neutral meaning not a male or female form. The Qur'an never states the creation of man (*nafs*) Adam a man, this is what is often overlooked, that the Qur'an is not stated in terms of gender.<sup>27</sup>

*Zawj* which is interpreted as a match (partner) but according to the language this word indicates *muzakkar* (masculine), the word *zawj* does not indicate the feminine word (*muaannas*) or the masculine form (*muzakkar*). The term is used in the second stage of human creation, we accept it as Eve as the first human from among women. the word *zawj*. This word can be interpreted as "friend", "partner", and "group". The form plural from say This is *azwaj* in meaning "partner". Say This, in the context of the creation of the first human, often referred to the first mother of humans, Eve. In fact, grammatically, this word is masculine and is the antecedent of masculine adjectives and verbs. Conceptually, this word is neither masculine nor feminine, even the Qur'an also uses this word to refer to plants (QS. 55:52) And animal (QS 11:40). Sadly, according to Wow, explanation about the word This in context creation in on No too Lots, besides explanation that *zawj* comes from *nafs*, and *zawj* is closely related to *nafs*. The absence of this explanation, according to Wow, possibility Because three matter; 1) reader Already own details explanation for understand A story so that details explanation other No required, 2) details explanation This No important for points Which currently mentioned Al-Qur'an at certain times, 3) the Qur'an refers to something that is unseen, which cannot be reached by human language.<sup>28</sup>

### 3. Equal Rights In The Hereafter

The afterlife is a better life than the life of the world because there is no time limit (eternal), the stages of a person to the afterlife are in the form of death, resurrection and reckoning and finally it is decided whether to go to heaven or hell?

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<sup>26</sup> Muhsin. h. 24

<sup>27</sup> Muhsin.

<sup>28</sup> Muhsin.

Death is something that is definitely experienced by everyone without distinguishing gender, nationality, and nationality.<sup>29</sup>

Death is the first stage in the life of the afterlife, to get a good life later in the afterlife is a person must believe in following the Qur'an as a guide and do good deeds. So death is something that definitely applies to all humans (men and women) and the difference is only the quality of good deeds and their awareness. The trial will be carried out in a way, all the behavior of each individual will be weighed on a scale, bad deeds will not get rewards, while goodness will get a multiple value. The measure of calculation on the day of judgment is the same . Rewards are obtained not based on gender, but on the actions taken by each individual before death comes, there is no difference in the Qur'an between men and women. Wadud sees in the Qur'an the difference between men and women but the Qur'an supports gender equality.<sup>30</sup>

#### 4. The role of women in society

A number of controversies and will show a more comprehensive general perspective on the rights and obligations of individuals in society using certain concepts. The differences in status covered in the Qur'an have been used to support the idea of the inherent superiority of men over women.<sup>31</sup> Does the Qur'an describe the status of each sex?

The social system that determines different behavioral values, the difference is the different jobs of men and women . The problem lies in the tradition that male workers are usually considered more valuable than female workers. If someone does additional tasks that are usually done by the opposite sex, in addition to their own tasks they will get additional rewards. For example, Moses met two Madyan women who in their society men tend to work hard because there were no men in their families who could do this task according to the norm because their father was old, the two women replaced him, there is no verse that says that the two women acted immorally because they did men's tasks.<sup>32</sup> Moses sat at the root of a tree to rest. Moses saw people queuing to get water from the well. In a place far from the well, two women were seen who continued to look after their sheep. They were waiting for the people to finish queuing to

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<sup>29</sup> M. Q. Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

<sup>30</sup> Muhsin, *Wanita Dalam Al-Qur'an*,. h. 64

<sup>31</sup> Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*. (Austin: University of Texas Press., n.d.).

<sup>32</sup> Muhsin, *Wanita Dalam Al-Qur'an*,. h. 81

get water so that their animals would not get thirsty. Prophet Moses AS immediately approached them and asked what they were waiting for. Then they answered that they were unable to jostle with humans and their father was old so he was unable to work.<sup>33</sup>

The social system divides labor into male labor and female labor in such a way that it functions optimally in society. The Qur'an does not divide labor and create a monolithic order for each social system that is not in accordance with the diversity in society. Important and universal social issues in the Qur'an. The Qur'an allows and encourages individuals in a social system to determine the differentiation of functions between members, this is one of the reasons the social system stagnates regarding the potential of women. Differences in status do exist in the Qur'an in the context of divorce, men have advantages over women are the rights they have individually to declare divorce to their wives, without having to have a third person while women must have a third (judge) if they want to divorce their husbands.<sup>34</sup>

Representation Woman in political, especially in The people's representative institution itself, is not without fundamental reasons. There are several things that make fulfilling the 30% quota for women's representation in politics important. Some of them are responsibility and sensitivity to policy issues public, especially Which related with Woman And children, as well as the environment, good morals, women's ability to do multitasking work And manage time, and what is no less important is the habit and the fact that women Also has operate task as leader in social groups and in community activities, such as in integrated health service post, group empowerment Woman, school committees, and religious study groups. Rosbeth pays special attention to the position of women in various organizations, both social and political. Moss Kanter's. According to him, inequality role gender in various organizations because women have various limitations, not only because they are naturally male, according to theory functionalist structural, perceived as race who is superior, or various other gender stereotypes, but also because Woman found not enough skilled than man.<sup>35</sup>

#### **D. Conclusion**

Based on the results of the research on the interpretation of women according to Amina Wadud, it can be concluded that the Qur'an is a source of values that upholds

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<sup>33</sup> Fakhri, *Analisis Gender Dan Transformasi Sosial*.

<sup>34</sup> Muhsin, *Wanita Dalam Al-Qur'an*.

<sup>35</sup> Zamroni, "Perempuan Dalam Kajian Komunikasi Politik Dan Gender."

justice and equality between men and women. Wadud emphasizes that gender injustice does not originate from the teachings of the Qur'an, but rather from social and cultural constructions as well as interpretations that tend to be patriarchal. Through a socio-historical-cultural contextual approach, Wadud seeks to present a more just understanding of the Qur'an by positioning men and women as human beings who have equal status, potential, and responsibilities before God. The concept of taqwa becomes the main foundation that human dignity is not determined by gender, but by the quality of faith and righteous deeds. In terms of creation, the afterlife, and social roles, the Qur'an does not distinguish human value between men and women. Therefore, Amina Wadud's thought emphasizes that the main message of the Qur'an is justice, equality, and respect for human dignity, while also serving as a critique of religious understandings that legitimize male domination over women.

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