



Website: <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar>

DOI: <https://doi.org/10.15548/mashdar.v7i2.12742>

P-ISSN: 2685-1547 | E-ISSN: 2685-1555

From the Rib to Human Unity: Paradigm Shifts in the Interpretation of Q. 4:1 in Indonesian Qur'anic Exegesis

Muhammad Naufal Hakim^{1*}, Mokh. Fatkhur Rokhman², Jullul Wara³, Abd. Kholid⁴, Muflikhatul Khoiroh⁵

¹²³⁴⁵ Universitas Islam Negeri (UIN) Sunan Ampel Surabaya, Indonesia

email: naufalhakim.muh@gmail.com¹, mokhfatkhur9@gmail.com², joulfarouq@gmail.com³, a.kholid@uinsa.ac.id⁴, muflikhatul@uinsa.ac.id⁵

*Corresponding Author

Submitted: 2025-09-10	Revised: 2025-11-10	Accepted: 2025-12-25	Published: 2025-12-30
-----------------------	---------------------	----------------------	-----------------------

Abstract: This study examines the paradigm shift in the interpretation of Q. 4:1 within the corpus of Indonesian Qur'anic exegesis across historical landscape of Indonesian exegesis, an area that has not been systematically mapped using a theory-driven framework. Five primary works were selected as the objects of analysis: *Tarjumān al-Mustafid* by 'Alī al-Fansūrī, *Marāḥ Labīd* by Nawawī al-Jāwī, *Tafsīr al-Azhar* by Karim Amrullah, *Tafsīr al-Mishbāh* by Quraish Shihab, and *Tafsīr Kebencian* by Zaitunah Subhan. Employing Thomas S. Kuhn's paradigm shift theory and discourse analysis methods, this study identifies three key findings. *First*, the interpretation of Q. 4:1 has undergone a transformation from a theocentric paradigm, which views the creation of Ḥawwā' from Ādam's rib as its theological basis, to an anthropocentric paradigm that grounds human unity in humanistic and egalitarian values. *Second*, this shift is also evident at the epistemological level, moving from classical to modern sources, from global to thematic methods, and from disciplinary to interdisciplinary approaches. *Third*, the paradigm transformation correlates directly with the exegetes' intellectual contexts: Alī al-Fansūrī and Nawawī al-Jāwī reflect traditionalism, Karim Amrullah and Quraish Shihab represent modernism, while Zaitunah Subhan embodies neomodernism. Overall, this study demonstrates that the paradigm shift in Qur'anic exegesis is not merely an exegetical phenomenon but also reflects broader epistemic and ideological transformations in Islamic thought which offer a critical lens for understanding the evolution of religious authority and social values.

Keywords: Interpretive Discourse of Q. 4:1; Paradigm Shifts; Indonesian Qur'anic Exegesis; Human Unity; Gender Ideology

Abstrak: Studi ini meneliti pergeseran paradigma penafsiran Q. 4:1 dalam khazanah literatur tafsir Indonesia di berbagai periode sejarah. Terdapat lima literatur utama yang dijadikan objek analisis: *Tarjumān al-Mustafid* karya 'Alī al-Fansūrī, *Marāḥ Labīd* karya Nawawī al-Jāwī, *Tafsīr al-Azhar* karya Karim Amrullah, *Tafsīr al-Mishbāh* karya Quraish Shihab, dan *Tafsīr Kebencian* karya Zaitunah Subhan. Menggunakan teori pergeseran paradigma Thomas S. Kuhn serta metode analisis wacana, penelitian ini mengidentifikasi tiga temuan penting. *Pertama*, penafsiran Q. 4:1 telah mengalami transformasi dari paradigma teosentris, yang memandang penciptaan Ḥawwā' dari tulang rusuk Ādam sebagai dasar teologisnya, menuju paradigma antroposentris yang mendasarkan kesatuan manusia pada nilai-nilai humanistik dan egaliter. *Kedua*, pergeseran ini juga tampak pada level epistemologis, yakni dari sumber klasik ke modern, dari metode global ke tematik, dan dari pendekatan disipliner ke interdisipliner. *Ketiga*, transformasi paradigma penafsiran Q. 4:1 memiliki keterkaitan erat dengan konteks sosial intelektual para penafsir: 'Alī al-Fansūrī dan Nawawī al-Jāwī merefleksikan tradisionalisme, Karim Amrullah dan Quraish Shihab mewakili modernisme, sedang Zaitunah

Subhan mencerminkan neomodernisme. Secara keseluruhan, studi ini dapat menunjukkan bahwa pergeseran paradigma tafsir bukan semata fenomena eksegetis, melainkan juga cerminan dari perubahan epistemik dan ideologis yang lebih luas dalam pemikiran Islam.

Kata kunci: Wacana Interpretasi Q. 4:1; Pergeseran Paradigma; Tafsir al-Qur'an Indonesia; Kesatuan Kemanusiaan; Ideologi Gender.

INTRODUCTION

The discursive construction of women in Islam, as legitimized by Q. 4:1, has generated long-standing debates. Such debates have emerged alongside shifts in Muslim perspectives on ideal gender roles. Classical and traditional exegetes interpreted the phrase *min nafsin wāḥidah* as the creation of Ḥawwā' from Ādam's rib, which, over time, has had negative implications. The resulting interpretation reinforced patriarchal notions within Islam, positioning women as subordinate to men (Duderija et al., 2020, pp. 32–33; Kharomen, 2018, p. 187). This reading of *min nafsin wāḥidah* is based on a *ṣaḥīḥ ḥadīth* narrated by Bukhārī and Muslim, which states that women were created from a crooked rib that, if straightened, would break, and if left as is, would remain crooked (al-Bukhārī, 2002, p. 1321). The use of this *ḥadīth* as a basis for interpreting *min nafsin wāḥidah* stems from the exegetical tradition of the salaf generation, including the interpretations of Ibn 'Abbās, Mujāhid, Ibn Abī Shaybah, and Ibn Jarīr, who uniformly treated the *ḥadīth* on the creation of Ḥawwā' from Ādam's rib as authoritative (al-Ṭabarī, 1994, pp. 387–389, Vol. 2). The problem is that this subordinative perspective later underwent ideological reinforcement, being widely accepted by subsequent generations of exegetes. As a result, many interpretations, both from the medieval and modern periods, continue to interpret *min nafsin wāḥidah* with the same argumentation.

When examining the Qur'anic commentaries *Jāmi' al-Bayān* and *Mafātīḥ al-Ghayb*, both Imām al-Ṭabarī and Imām al-Rāzī interpret the phrase *min nafsin wāḥidah* in Q. 4:1 as referring to Ādam and Ḥawwā'. Imām al-Ṭabarī bases his exegesis on the *ḥadīth* narrated by Bukhārī and Muslim, which states that Ḥawwā' was created from Ādam's rib (al-Ṭabarī, 1994, pp. 387–389, Vol. 2). The difference is that Imām al-Rāzī not only mentions the majority interpretation of *min nafsin wāḥidah* as Ādam and Ḥawwā' but also cites al-Iṣfahānī's view that the phrase refers to "from the type of Ādam," implying that Ḥawwā' was not explicitly created from Ādam's rib, but rather from the same genetic type as Ādam. However, Imām al-Rāzī does not make a preference (*tarjīḥ*) among these views *tarjīḥ* (al-Rāzī, 1981, pp. 163–167, Vol. 9). A similar opinion can also be found in Wahbah al-Zuhaylī's *al-Munīr*, which interprets *min nafsin wāḥidah* in Q. 4:1 as indicating that Ḥawwā' was created from Ādam's rib, also based on the *ṣaḥīḥ ḥadīth* narrated by Bukhārī and Muslim (al-Zuhaylī, 2009, pp. 552–560, Vol. 2). This demonstrates that the classical interpretation of *min nafsin wāḥidah* has been preserved up to the present day. Notably, considering al-Zuhaylī's background as a modern-era exegete (M. N. Hakim, 2023, pp. 117–118), a period in which criticisms of the argument that Ḥawwā' was created from Ādam's rib were widely raised by contemporary Qur'anic scholars, this continuity is particularly striking.

Entering the Modern-Contemporary era, both male and female exegetes emerged who criticized the biased interpretations of Q. 4:1. For instance, Amina Wadud critiques the connotation of the word *nafs* as "self" (Wadud, 1999, p. 17). Similarly, Asma Barlas rejects the Greek gender dualism concept, which does not emphasize equality between men and women (Barlas, 2002, p. 113). In addition to criticisms raised by female exegetes, the interpretation of Ādam and Ḥawwā' was also challenged by male exegetes, such as

Nasaruddin Umar, who asserts that the verse does not specifically state that Ḥawwā' was created from Ādam's rib (Umar, 2001, pp. 236–239). Likewise, exegetes such as Faqihuddin Abdul Kodir argue that the interpretation of Ḥawwā' (woman) being created from Ādam's rib (man) is a cultural inheritance originating from Greek and Christian traditions, which does not receive strong legitimization in the Qur'an (Kodir, 2019, p. 239). The interpretation of the phrase *min nafsin wāḥidah* as Ḥawwā' being created from Ādam's rib represents a concrete example of masculine reasoning influencing exegetes. The formation of such masculine reasoning in the case of this verse is affected by cultural impulses that existed long before the advent of Islam (Daud & Nurmila, 2022, pp. 30–32). This biased view in pre-Islamic societal practice subsequently continued to spread and take root in much of the Muslim community up to the present day, thereby influencing exegetes when interpreting Qur'anic verses related to gender.

The critiques targeting the phrase *min nafsin wāḥidah* in Q. 4:1 are not only directed at the *ḥadīth* texts used as the basis but also attempt to explore the substantive meaning of the verse, which contains universal values, namely humanism and egalitarianism. Thus, the pattern of shift from the subordinative argument of Ādam and Ḥawwā' to a humanistic-egalitarian argument can be traced in Indonesian Qur'anic exegesis literature when positioned chronologically. Based on this fact, the present study is driven to further examine the paradigm shift in the interpretation of Q. 4:1 by using five Indonesian Qur'anic exegesis works, arranged chronologically, as the objects of analysis. Several recent studies have examined the discourse of interpreting Q. 4:1, including: Agus Imam Kharomen's study, which analyzes Q. 4:1 according to textualist and contextualist exegetical perspectives (Kharomen, 2018, pp. 187–204); Nurjannah Ismail, Muhammad Firdaus, and Edi Darmawijaya's study, which analyzes Q. 4:1 and 34 according to al-Ṭabarī and al-Rāzī (Ismail et al., 2024, pp. 224–234); Sri Wulandari and Aep Saepudin's study, which analyzes Q. 4:1 from normative textualist and progressive contextualist approaches (Haitomi, 2021, pp. 169–180); and Abdul Basid and Ruqayyah Miskiyah's study, which analyzes of the phrase *min nafsin wāḥidah* in Q. 4:1 according to Zaitunah Subhan's perspective (Basid & Miskiyah, 2022, pp. 18–34). Based on these five studies, no research has positioned the interpretation of Q. 4:1 in Indonesian Qur'anic exegesis literature in a chronological framework. Although some Qur'anic exegesis objects overlap with Kharomen's study, which also includes Quraish Shihab's *Tafsir al-Mishbāh* as one of the objects, as well as Basid and Miskiyah's study, which focuses on Zaitunah Subhan's *Tafsir Kebencian*, these studies differ significantly from the present research in terms of orientation, approach, method, and theoretical framework. Building on the limitations of previous studies, this research contributes novelty by addressing the complexity of the topic and specifically delineating the various forms of discourse on the interpretation of Q. 4:1 in Indonesia.

METHOD

This study is a qualitative research (Mujahidin, 2022, pp. 4–7) based on library studies (Rahmadi, 2011, p. 15), with five Indonesian Qur'anic exegesis works arranged chronologically as the primary objects of analysis, namely: *Tarjumān al-Mustafīd* by 'Alī al-Fansūrī and *Marāḥ Labīd* by Nawawī al-Jāwī, which were produced during the Pre-Independence period, as well as *Tafsir al-Azhar* by Karim Amrullah, *Tafsir al-Mishbāh* by Quraish Shihab, and *Tafsir Kebencian* by Zaitunah Subhan, which were produced during the Post-Independence period. This study employs discourse analysis and Thomas S.

Kuhn's theory of paradigm shifts to achieve its objectives. According to Kuhn's theory, scientific paradigms undergo continuous revolutions, which can be formulated through several stages, namely from paradigm I to normal science, anomaly, crisis, revolution, and then to paradigm II (Kuhn, 1962, pp. 1–9). This model of scientific paradigm revolution is applied to examine the paradigm of interpreting Q. 4:1. In addition to using the five Indonesian Qur'anic exegesis works as the primary objects of analysis, this study also utilizes various relevant references, including books, journal articles, and undergraduate or graduate theses.

RESULTS AND DISCUSSION

Historical-Biographical Context of 'Alī al-Fanṣūrī, Nawawī al-Jāwī, Karīm Amrullah, Quraish Shihab, and Zaitunah Subhan

'Alī al-Fanṣūrī, whose full name is 'Abd al-Raūf b. 'Alī al-Fanṣūrī al-Jāwī, was a prominent Southeast Asian Muslim scholar originating from Singkil, located on the northwestern coast of Aceh. Although scholarly debate persists regarding his year of birth, Rinkes's estimation of 1615 is widely accepted (Saifudin & Wardani, 2017, pp. 24–25). He belonged to the Jāwī scholarly tradition and pursued advanced Islamic education in the Middle East for approximately nineteen years. During this period, he traveled extensively to major centers of Islamic learning, including Qatar, Yemen, Jeddah, Mecca, and Medina. He studied under at least nineteen scholars representing diverse Islamic disciplines and established intellectual networks with twenty-seven leading figures. Among his teachers, Aḥmad al-Qushashī and Ibrāhīm al-Kūrānī exerted the most significant influence on his intellectual development. Under al-Qushashī, he received systematic training in Sufism and spiritual discipline, while al-Kūrānī shaped his ethical outlook and scholarly demeanor (Wahyudi & Anggraini, 2023, pp. 43–44). Upon returning to Aceh, 'Alī al-Fanṣūrī disseminated his knowledge primarily among Jāwī students and was appointed qāḍī al-malik al-'ādil as well as a court muftī. He passed away in 1693 and was buried in Kuala Aceh (Saifudin & Wardani, 2017, p. 27).

Shaykh Nawawī al-Bantanī, whose full name is Muḥammad b. 'Umar Nawawī al-Jāwī, was born in Tanara village, Tirtayasa, Serang, Banten. From an early age, he demonstrated a strong commitment to Islamic learning, receiving his initial education from his father, Shaykh 'Umar. He subsequently undertook scholarly journeys to study under prominent Javanese scholars, including Kiai Sahal of Banten and Kiai Yusuf of Purwakarta. The unstable socio-political conditions of the archipelago, particularly during the Java War (Diponegoro War), compelled many students to engage in anti-colonial struggle. Within this context, at approximately fifteen years of age, Nawawī al-Jāwī performed the pilgrimage to Mecca while pursuing advanced Islamic studies in the Middle East. He remained there for nearly thirty years, immersing himself in religious scholarship (Natsir, 2023, pp. 25–26). Upon returning to Tanara, he actively delivered sermons across various regions, which inspired indigenous resistance against colonial rule and led to restrictions imposed by colonial authorities. Due to increasing insecurity, he returned to Mecca after three years. From around 1855 onward, he was recognized not only as a student but also as a teacher. He passed away on 24 Shawwāl 1314 AH (1897) and was buried in Ma'lā Cemetery, Mecca (Fathurrozi, 2023, p. 95).

Hamka is an acronym for Haji Abdul Malik Karim Amrullah, a prominent Indonesian Muslim polymath whose intellectual contributions span Sufism, philosophy, literature, and Qur'anic exegesis. He was born on 16 February 1908 in Tanah Sirah, Nagari

Sungai Batang, Tanjung Raya District, Agam Regency, West Sumatra (Hamka & Syam, 2022, p. 1). His father, Abdul Karim Amrullah (Haji Rasul), was a leading figure of Islamic reform and the founder of the Sumatera Thawālib educational institution. Between the ages of eight and fifteen, Hamka studied both at his father's institution and at the Dinīyyah School, under the guidance of notable scholars such as Engku Mudo Abdul Hamid, Shaykh Ibrahim Musa Parabek, Zaynuddin Labay al-Yunusi, and Sutan Marajo. His early education was characterized by a traditional pedagogical model and a curriculum centered on classical Islamic sciences, including logic, Arabic grammar, morphology, and jurisprudence (al-Fathoni, 2015, p. 2). In his later years, Hamka migrated to Java, a pivotal period that significantly shaped and refined his intellectual outlook. During this phase, he studied the ideas of figures from the Islamic movement and Islamic intellectuals, such as Ahmad Hassan, Muhammad Natsir, HOS Tjokroaminoto, and Ki Bagus Hadikusumo (Safrudin, 2008, p. 34). He also absorbed ideas from modern Islamic reformers and Western intellectuals, thereby enriching the breadth and depth of his scholarly orientation (al-Fathoni, 2015, pp. 3–5).

Muhammad Quraish Shihab, commonly known as Prof. Quraish, is an Indonesian Muslim scholar and academic widely recognized for his authoritative contributions to Qur'anic studies and exegesis. He was born on 16 February 1944 in Rappang, Sidenreng Rappang Regency, South Sulawesi. His intellectual formation was strongly influenced by his father, Abdurrahman Shihab, a prominent Qur'anic scholar and former rector of IAIN Alauddin Makassar (A. R. Hakim, 2022, pp. 59–60). Quraish Shihab completed his secondary education at the Dār al-Ḥadīth al-Faqīhiyah Islamic boarding school in Malang before pursuing higher education at al-Azhar University, Cairo. He obtained his bachelor's degree in 1967 and his master's degree in 1969. Following his master's graduation, he began his academic career as a lecturer at IAIN Alauddin Makassar and later served as Vice Rector for Academic and Student Affairs from 1973 to 1980. He subsequently earned his doctoral degree from al-Azhar University in 1982 (Rajafi, 2015, p. 48). His later academic career was centered at IAIN Syarif Hidayatullah Jakarta, where he taught at undergraduate and postgraduate levels and served two terms as rector. Beyond academia, Quraish Shihab held various positions in national religious institutions, served as Indonesia's Ambassador to Egypt and Djibouti, and briefly held office as Minister of Religious Affairs in 1998 (A. R. Hakim, 2022, pp. 48–49; Syamsuddin, 2021, pp. 482–483).

Zaitunah Subhan is an Indonesian Muslim academic widely recognized for her contributions to feminist Qur'anic interpretation. She was born on 10 October 1950 in Gresik, East Java. Her early education combined formal schooling with pesantren training at Maskumambang Islamic Boarding School, followed by advanced studies at Iḥyā' al-'Ulūm Pesantren in Gresik. In 1967, she enrolled in the Faculty of Ushuluddin at IAIN Sunan Ampel Surabaya, earning a Bachelor of Arts degree in 1970 and completing her undergraduate studies in Comparative Religion in 1974. She subsequently received a scholarship to pursue a master's degree at al-Azhar University, Egypt, which she completed in 1978. Upon returning to Indonesia, Subhan began her academic career as a permanent lecturer at the Faculty of Ushuluddin, IAIN Sunan Ampel Surabaya, where she attained the rank of Associate Professor. Between 1996 and 1998, she completed her doctoral studies at the Graduate School of IAIN Syarif Hidayatullah Jakarta (Subhan, 2016, p. 257). During this period, her scholarly focus increasingly centered on gender and Islam. Her academic career culminated in her appointment as a full professor. In addition to teaching, she has been active in several scholarly organizations and, since 2000, has

served at the national level as an expert staff member at the Indonesian Ministry of Women's Empowerment in the field of religious studies (Khotibi, 2020, pp. 123–124; Najihah & Safitri, 2022, p. 4).

Technical and Hermeneutic Aspects of Tarjumān al-Mustafīd, Marāḥ Labīd, Tafsīr al-Azhar, Tafsīr al-Mishbāḥ, and Tafsīr Kebencian

Tarjumān al-Mustafīd is widely acknowledged as the earliest Arabic–Malay tafsīr that offers a complete interpretation of the Qur'an, covering all thirty juz', with its manuscript tradition preserved to the present day. Authored by 'Alī al-Fanṣūrī in the seventeenth century CE, this tafsīr exerted considerable influence on Malay-Jāwī Muslim communities across Southeast Asia, particularly in Indonesia, Malaysia, and Singapore, as well as beyond the region, including Turkey (Saifudin & Wardani, 2017, pp. 57–58). Structurally, the tafsīr follows a sequential arrangement from Q.S. al-Fātiḥah [1] to Q.S. al-Nās [114]. It consists of two volumes compiled into a single comprehensive text of approximately 621 pages and employs a predominantly global mode of explanation rather than detailed analytical exposition. Scholarly discussions concerning its sources indicate that Tarjumān al-Mustafīd is closely dependent on earlier classical tafsīr works. Snouck Hurgronje identified it as a translation of al-Bayḍāwī's Anwār al-Tanzīl wa Asrār al-Ta'wīl, a position later nuanced by Rinkes, who emphasized the significant influence of Tafsīr al-Jalālayn. This assessment was reinforced by Peter G. Riddell, who argued that Tafsīr al-Jalālayn constitutes the primary source, while noting supplementary references to al-Bayḍāwī and al-Khāzin (Amin et al., 2025, p. 168). Methodologically, the tafsīr employs specific discursive markers such as fā'idah, qiṣṣah, and tanbīh to organize its exegetical explanations. These are mainly used to clarify variant readings, narrative contexts, and interpretive emphases. Overall, the tafsīr prioritizes semantic (ma'nawiyyah) translation, with limited and concise commentary, indicating its intended function as an accessible tafsīr for a broad Malay-Jāwī readership (Rahman, 2018, pp. 17–18).

Marāḥ Labīd, authored by Nawawī al-Jāwī, is a Qur'anic tafsīr structured according to the tartīb muṣḥaf, interpreting the Qur'an sequentially from Q.S. al-Fātiḥah [1] to Q.S. al-Nās [114]. Written entirely in Arabic, this tafsīr is divided into two volumes. The first volume comprises 672 pages and covers Q.S. al-Fātiḥah [1] through Q.S. al-Kahf [18], while the second volume consists of 695 pages addressing Q.S. Maryam [19] to Q.S. al-Nās [114]. Its full title is Marāḥ Labīd li Kashfī Ma'ānī al-Qur'ān al-Majīd; however, within Indonesian pesantren circles it is more commonly known as Tafsīr al-Munīr, under the extended title al-Tafsīr al-Munīr li Ma'ālim al-Tanzīl al-Muẓaffar 'an Wujūh Maḥāsin al-Ta'wīl (Mubarak & Fauzi, 2021, p. 58). The choice of Arabic as the language of composition is closely related to the socio-geographical context of its production, namely Nawawī al-Jāwī's scholarly activity in Mecca. This linguistic choice indicates that the tafsīr was intended to address both Nusantara Muslim audiences—particularly pesantren communities—and the broader international Muslim readership in the Middle East. In terms of sources, Marāḥ Labīd draws upon five major classical tafsīr works: Mafātiḥ al-Ghayb by Fakhr al-Dīn al-Rāzī, al-Sirāj al-Munīr by al-Sharbīnī, al-Futūḥāt al-Ilāhiyyah by Sulaymān al-Jamāl, Tanwīr al-Miqbās attributed to al-Fayrūzābādī, and Tafsīr Abī al-Su'ūd by Abū al-Su'ūd al-'Imādī (al-Jawī, 1997, pp. 5, Vol. 1). The predominance of medieval exegetical sources reflects Nawawī al-Jāwī's strong commitment to the salaf-

oriented tradition, while simultaneously revealing his effort to engage with the socio-religious challenges of his time (Mubarak & Fauzi, 2021, p. 79).

Tafsīr al-Azhar, authored by Haji Abdul Malik Karim Amrullah (Hamka), represents one of the most influential modern Qur'anic tafsīr works in Indonesia. The initial formulation of this tafsīr began informally in 1958 through dawn (Subuh) tafsīr sessions at Masjid al-Azhar, Jakarta, and continued until January 1964, during which only a portion of juz' 18 and 19 was completed. The systematic writing and completion of the tafsīr took place between 1964 and 1966, coinciding with Hamka's imprisonment under the Old Order regime, a period that significantly shaped the reflective character of the work (Amrullah, 2003, pp. 50–54). Structurally, Tafsīr al-Azhar follows the *tartīb muṣṣaḥaf*, interpreting the Qur'an sequentially from Q.S. al-Fātiḥah [1] to Q.S. al-Nās [114] with relatively detailed exposition. In terms of style, the tafsīr adopts a popular and communicative language characteristic of modern Qur'anic interpretation, prioritizing clarity and accessibility for non-specialist readers (Gusmian, 2013, pp. 180–181; Nur et al., 2021, p. 97). Methodologically, it may be described as semi-academic, as exegetical discussions are generally presented without extensive footnoting. Nevertheless, Hamka explicitly lists a wide range of authoritative references at the end of the work, encompassing both classical and modern tafsīr traditions, such as al-Ṭabarī, Ibn Kathīr, al-Zamakhsharī, al-Qurṭubī, al-Rāzī, al-Shawkānī, Muṣṭafā al-Marāghī, Muḥammad Rashīd Riḍā, Sayyid Quṭb, al-Ṭabāṭabā'ī, and several Nusantara exegetes, including 'Alī al-Fanṣūrī and A. Hasan Bangil (Amrullah, 2003, pp. 8169–8171, Vol. 10; Arivaie et al., 2021, pp. 83–104). Beyond these tafsīr sources, Tafsīr al-Azhar frequently integrates perspectives from Islamic and Western thinkers, reflecting Hamka's interdisciplinary approach and reinforcing its position as a modern, context-sensitive tafsīr addressing contemporary social and intellectual concerns.

Tafsīr al-Mishbāh is a comprehensive Qur'anic tafsīr arranged systematically according to the *tartīb muṣṣaḥaf*, covering all thirty juz' from Q.S. al-Fātiḥah [1] to Q.S. al-Nās [114]. The work is presented in fifteen volumes and employs an analytical (*taḥlīlī*) method, offering detailed exegetical discussions of Qur'anic verses. Authored by Muhammad Quraish Shihab, this tafsīr is widely regarded as his magnum opus and represents a significant contribution to contemporary Indonesian Qur'anic scholarship. One of Quraish Shihab's primary motivations in composing this tafsīr was his concern that many Indonesian Muslims lack sufficient proficiency in Arabic, the language of the Qur'an. This sociolinguistic context prompted him to produce a tafsīr in Indonesian that could facilitate broader public access to Qur'anic meanings. Accordingly, Tafsīr al-Mishbāh generally employs clear and accessible language, while selectively incorporating technical and scholarly expressions, particularly in discussions involving Arabic grammar and linguistic analysis (Shihab, 2005, pp. vi–vii). In terms of sources, Tafsīr al-Mishbāh draws extensively on both tafsīr bi al-ma'thūr and tafsīr bi al-ra'y. Tradition-based exegesis includes classical authorities such as Ibn Kathīr, al-Suyūṭī, and al-Ṭabarī, while reason-based tafsīr encompasses works from both medieval and modern exegetes, including al-Zamakhsharī, Rashīd Riḍā, al-Ṭabāṭabā'ī, and Ibn 'Āshūr (Karman, 2018, pp. 131–132). Beyond these tafsīr sources, Quraish Shihab frequently incorporates insights from Islamic and Western thinkers through an interdisciplinary approach, underscoring the tafsīr's engagement with contemporary intellectual and social issues.

In terms of structure and presentation, Tafsīr Kebencian employs a thematic (*mawḍū'ī*) approach by systematically compiling Qur'anic verses relevant to the gender

discourse under examination. The book identifies and analyzes approximately 153 verses and related verse clusters, which form the core textual basis of its discussion (Subhan, 2016, pp. 178–179). The exposition is detailed and articulated in an academic register, reflecting the work's origin as Zaitunah Subhan's doctoral dissertation at IAIN Syarif Hidayatullah Jakarta, originally entitled *Kemitrasejajaran Pria dan Wanita dalam Perspektif Islam*. Methodologically, the tafsīr adopts a critical stance, offering sustained counterarguments to gender-biased interpretations that have been dominant in earlier exegetical traditions (Khotibi, 2020, pp. 123–124; Najihah & Safitri, 2022, p. 4). As such, the work is widely recognized as a pioneering contribution by a female scholar to feminist Qur'anic tafsīr in the Indonesian context. The range of references utilized in Tafsir Kebencian spans both classical and modern scholarship, indicating an engagement with diverse exegetical periods and intellectual traditions. Classical tafsīr sources include authoritative works by al-Ṭabarī, Abī al-Su'ūd, al-Zamakhsharī, al-Qurṭubī, al-Ālūsī, and Ibn Kathīr. At the same time, Subhan incorporates modern tafsīr and gender-oriented studies, such as al-Ṭabāṭabā'ī's *al-Mizān*, Tafsīr *al-Manār* by 'Abduh and Riḍā, works by al-Ṣābūnī and Sa'īd Ḥawwā, as well as Amina Wadud's *Qur'an and Woman* and Indonesian tafsīr publications (Subhan, 2016, pp. 183–185). This broad and interdisciplinary use of sources underscores the critical and comprehensive nature of Subhan's examination of gender discourse within Qur'anic exegesis.

Shifting Paradigms in Indonesian Exegesis of Q. al-Nisā' [4]: 1

Shift of Exegetical Argument: From the Theocentric Ādam and Ḥawwā' Argument to the Humanistic-Egalitarian Anthropocentric Argument

The argumentative pattern of Ḥawwā' being created from Ādam's rib in relation to the phrase *min nafsin wāḥidah* can be traced in *Tarjumān al-Mustafīd* by 'Alī al-Fanṣūrī. Although he did not explicitly cite the *hadith*, 'Alī al-Fanṣūrī explicitly states in his exegesis that God created humankind from Ādam and Ḥawwā', and from them emerged numerous human descendants, comprising both male and female genders (al-Jāwī, 2021, pp. 78, Vol. 1). This exegesis exhibits a textual-traditional pattern, reflecting the understanding derived from classical interpretations that were later preserved. 'Alī al-Fanṣūrī's approach in *Tarjumān al-Mustafīd* was influenced by the intellectual climate of his era, which closely adhered to three interpretive models: (1.) exegesis based on textual understanding (Saeed, 2006, pp. 50–52); (2.) exegesis grounded in tradition (Taimiyyah, 1972, pp. 93–105); (3.) ideologically driven exegesis (Hadi, 2021, pp. 100–101). Thus, the interpretation of Q.S. al-Nisā' [4]: 1 in *Tarjumān al-Mustafīd* tends to follow textual and traditional exegesis patterns. The selection of these two approaches by 'Alī al-Fanṣūrī cannot be separated from the Arab context in which he studied, particularly in the Ḥaramayn region, an area closely aligned at the time with the Sunni-traditional scientific paradigm. The implication of using textual and traditional exegesis patterns in interpreting Q.S. al-Nisā' [4]: 1 is that 'Alī al-Fanṣūrī's *tafsīr* produces a subordinative perspective.

In *Marāḥ Labīd*, Nawawī al-Jāwī also interprets Q. 4:1 from a subordinative perspective, stating that Ḥawwā' was created from Ādam's rib. This argument is reinforced by several narrations, the first of which is cited from *ṣaḥīḥ* Bukhārī and Muslim, indicating that Ḥawwā' was created from a rib (al-Bukhārī, 2002, p. 1321). Nawawī al-Jāwī further elaborates on the circumstances surrounding Ḥawwā's creation, explaining that God caused Ādam to fall asleep and remain awake while creating Ḥawwā' from his left

rib (al-Jawī, 1997, pp. 180, Vol. 1). The use of these *hadiths* as a basis demonstrates Nawawī al-Jāwī's adherence to the salaf tradition in his exegesis. This aligns with his orientation in Qur'anic interpretation, which aims not to diverge significantly from classical exegetical traditions. His perspective cannot be separated from the Arab context, as this *tafsīr* was produced while he was in Makkah, where he spent substantial time studying Islamic sciences and eventually became a shaykh among the Jāwī community (Mubarak & Fauzi, 2021, p. 62). Consequently, his exegesis reflects a patriarchal paradigm consistent with the Sunni-traditional scholarly framework. This thesis is further supported by the second narration cited in *Marāḥ Labīd*, which references Ibn Jarīr, Ibn Ishāq, and Ibn 'Asākir concerning differing opinions about the names of the children born from Ādam and Ḥawwā' (al-Jawī, 1997, pp. 180–181, Vol. 1). However, although his interpretation of the initial phrase of Q. 4:1 is strongly patriarchal and subordinative, when interpreting the subsequent portion *wa ittaqū Allāh alladhī tasā'alūna bihi wa al-arḥām*, Nawawī al-Jāwī introduces a *ma'rūf* concept emphasizing the importance of maintaining social relationships, represented by the term *arḥām*.

Entering the Post-Independence period, interpretations of Q. 4:1 began to experience a shift. This shift is evident in *Tafsīr al-Azhar* by Karim Amrullah. When interpreting the opening phrase of Q. 4:1, Karim Amrullah emphasizes that the verse contains two primary commands: (1) for humans to have *taqwā* toward Allah; and (2) for humans to uphold values of humanism and egalitarianism (Amrullah, 2003, pp. 1052–1053, Vol. 2). Karim Amrullah's interpretation stems from his prior understanding that multiple opinions surround the exegesis of Q. 4:1. The most widely followed view interprets the phrase *min nafsin wāḥidah* as referring to Ḥawwā' being created from Ādam's rib. This view has been prevalent because it is based on a *ṣaḥīḥ hadith* narrated by the early generations of Muslims (al-Bukhārī, 2002, p. 1321). Karim Amrullah further notes that the hadith stating Ḥawwā' was created from a rib can be understood in two ways, literally and metaphorically. The literal understanding implies that Ḥawwā' was created from a specific part of Ādam, whereas the metaphorical understanding implies that Ḥawwā' was created from the same type or essence as Ādam (Amrullah, 2003, pp. 1052–1053, Vol. 2). By presenting these two perspectives, Karim Amrullah demonstrates his ability to facilitate a dialogue between the opinions of classical and modern scholars.

Karim Amrullah also cites certain Shī'ah scholars and Ibn 'Arabī, who assert that prior to Ādam, there existed other "Ādam-ādam." This perspective prompted him to engage in contextual reinterpretation. For him, the diversity of opinions indicates a drive to explore meanings more deeply. Karim Amrullah constructs his argument regarding the verse's substance on humanism and egalitarianism grounded in both Arab and Indonesian cultural contexts, emphasizing that humans naturally appreciate virtuous qualities such as love, compassion, and care for one another. His Indonesian contextual argument draws from the traditions of the Minangkabau and Batak communities, known for their strong bonds of kinship (Amrullah, 2003, pp. 1055–1059, Vol. 2). Consequently, Karim Amrullah's historical context directs him toward a contextual-substantial understanding based on the concept of *arḥām*. This critical approach strengthens his exegesis with a reciprocal paradigm emphasizing *ma'rūf* values. Nevertheless, in the case of Q. 4:1, Karim Amrullah does not entirely depart from patriarchal viewpoints, as there remains one passage reflecting a negative stereotype, that men possess stronger sexual desire than women, thus men are tasked with seeking, while women are to wait and

receive. This perspective results in some inconsistency within Karim Amrullah's exegesis of Q. 4:1.

Unlike *Tafīr al-Azhar*, which contains interpretive inconsistencies, *Tafsir al-Mishbāh* authored by Quraish Shihab presents a more consistent, although not completely assertive position. Quraish Shihab acknowledges that this verse conveys the creation of humankind from Ādam and Ḥawwā'. However, in his explanation, he emphasizes the importance of humanistic values, arguing that all human beings are inherently equal despite their physical and genealogical differences. Thus, in this case, Quraish Shihab interprets the verse based on its substantial meaning, namely humanity and equality, making his tafsīr closely aligned with a reciprocal paradigm embedded with the value of *ma'rūf*. When interpreting the phrase *min nafsīn wāḥidah*, Quraish Shihab also mentions two prevailing views: the majority view, which asserts that Ḥawwā' was created from Ādam's rib, and the minority view, which argues that Ḥawwā' was created from the same essence as Ādam, represented by figures such as 'Abduh and al-Qāsimī. Quraish Shihab does not explicitly perform *tarjīh* between these two views; instead, he simply asserts that *min nafsīn wāḥidah* refers to Ādam as the father of humankind and Ḥawwā' as the mother of humankind (Shihab, 2005, pp. 329–330, Vol. 2). Nonetheless, when examining the additional opinions he cites, such as those of al-Ṭabāṭabā'ī and Sayyid Quṭb, who criticize the interpretation that Ḥawwā' was created from Ādam's rib (Shihab, 2005, pp. 331–332, Vol. 2), it becomes apparent that he demonstrates a tendency toward the second view, namely that Ḥawwā' was created from the same essence as Ādam.

The strengthening of the reciprocal paradigm in the interpretation of Q.S. al-Nisā' [4]: 1 in *Tafsir al-Mishbāh* cannot be separated from the historical context of Quraish Shihab, whose intellectual background was significantly influenced by the academic climate of al-Azhar University and PTKIN (A. R. Hakim, 2022, pp. 59–60; Rajafi, 2015, p. 48). The al-Azhar environment experienced by Quraish Shihab was closely related to the intellectual dynamic of positioning Islamic scholarship to respond to modern issues, one of which concerns gender discourse. Thinkers such as 'Abduh and Sayyid Quṭb, whose ideas are cited in *Tafsir al-Mishbāh* when interpreting this verse, are two highly influential figures in Islamic thought in Egypt. Although 'Abduh and Sayyid Quṭb belonged to different ideological movements, both shared a concern for women-related issues. In addition to the intellectual currents developing in Egypt, the citations of al-Qāsimī and al-Ṭabāṭabā'ī also indicate that Quraish Shihab is more aligned with modern Islamic thought. This thesis becomes stronger when observing his disagreement with the interpretations of al-Biqā'ī, al-Rāzī, and al-Sha'rāwī on the word *bāththa* in Q.S. al-Nisā' [4]: 1, which tend to be biased, where the word meaning "many" in this verse is understood to indicate male superiority over women. For Quraish Shihab, the interpretations of these three commentators contain subjectivity, because women are also "many", however, the verse attributes the term to men simply because men were created earlier than women (Shihab, 2005, p. 334). Thus, Quraish Shihab's defense of women against biased interpretations of the word *bāththa* demonstrates that he not only succeeds in uncovering values of *ma'rūf* but also the value of reciprocity in Quranic exegesis. These facts also demonstrate the position of Quraish Shihab as an exegete who examines earlier Quranic exegesis critically so that their interpretations remain relevant to contemporary developments.

Zaitunah Subhan also conducts a critical study of Q.S. al-Nisā' [4]: 1. In her book *Tafsir Kebencian*, she begins her critique by mapping out two dominant views

surrounding the interpretation of this verse. The first opinion states that Ḥawwā' was created from a crooked rib of Ādam, while the second maintains that Ḥawwā' was created in the same way as Ādam, namely from the same essence or kind, without any inherent difference between them. Regarding these two positions, Subhan favors the view that Ḥawwā' was created from the same essence as Ādam, and therefore the *ḥadīth* that asserts Ḥawwā' was created from a rib should be interpreted metaphorically. Subhan argues that, substantially, the *ḥadīth* conveys an ethical message of *istawṣū bi al-nisā' khayran*, that husbands should act wisely and with care when advising their wives. Subhan's perspective is influenced by contemporary exegetical and intellectual figures such as al-Marāghī, Rashīd Riḍā, Ukasyah al-Ṭibbī, Asghar Ali Engineer, Murtaḍā Muṭahharī, al-Ṭabāṭabā', and Riffat Hasan (Subhan, 2016, pp. 45–47). Although she also once studied at al-Azhar University, Subhan's thought is more profoundly shaped by the gender-focused academic tradition of PTKIN, which is closely tied to a critical scholarly orientation (Khotibi, 2020, pp. 123–124; Najihah & Safitri, 2022, p. 4). This can be seen in the range of authorities she cites, not all of them are pure exegetes like al-Marāghī, al-Ṭabāṭabā', and Rashīd Riḍā. Some are scholars and activists concerned with women's issues in Islam, such as Ukasyah al-Ṭibbī, Asghar Ali Engineer, Murtaḍā Muṭahharī, and Riffat Hasan. In addition, considering Subhan's background, she is not only an academic concerned with gender studies but also an activist deeply involved in the struggle to promote gender equality in Indonesia. Her work extends beyond gender exegesis to broader discussions of gender and Islam, as well as gender and politics (Subhan, 2016, pp. 174–175). Consequently, her intellectual orientation has been shaped by general feminism and particularly Islamic feminism. This is evident in her commitment to contextualizing Qur'anic gender verses, including the narrative of the creation of women in Q.S. al-Nisā' [4]: 1, which she understands as teaching justice and mutual partnership. Therefore, her interpretation is strongly characterized by a reciprocal paradigm that conveys narratives of *ma'rūf*, mutuality, and genuine justice.

This analysis demonstrates that there has been a paradigm shift in the interpretation of the creation of women in Q.S. al-Nisā' [4]: 1. Initially, this discourse was closely tied to cosmological arguments about Ādam and Ḥawwā', centered on a theocentric paradigm. Over time, however, it shifted toward a more urgent and substantive discourse concerning humanity, equality, and justice, centered on an anthropocentric paradigm. The classical perspectives articulated by 'Alī al-Fanṣūrī in *Tarjumān al-Mustafid* and Nawawī al-Jāwī in *Marāḥ Labīd* represent the mainstream exegesis that reflects the "normal science" of their time, as they uphold the interpretation that the phrase *min nafsin wāḥidah* refers to Ādam and Ḥawwā'. Nawawī al-Jāwī even further reinforces this argument by citing the *ḥadīth* on the creation of women from a rib. This pattern is not found in the interpretations of post-Independence exegetes such as Karim Amrullah, Quraish Shihab, or Zaitunah Subhan. All three critically challenge the argument of Ādam and Ḥawwā' based on the *ḥadīth* concerning the creation of women from a rib. Karim Amrullah and Quraish Shihab focus on uncovering the substance of the verse to uphold the principle of human brotherhood, Karim Amrullah employs strong cultural arguments, while Quraish Shihab adopts rational-contextual reasoning. Both exegetes assert that, substantively, Q.S. al-Nisā' [4]: 1 contains humanistic-egalitarian values. Furthermore, Quraish Shihab maintains that such humanistic-egalitarian values can be implemented to maintain social harmony by upholding each individual's human rights. Meanwhile, Zaitunah Subhan specifically contextualizes the humanistic-egalitarian message of the verse within the

household domain, arguing that a harmonious family requires a healthy reciprocal relationship between husband and wife.

Shift of Exegesis Epistemology: From Classical Exegesis Epistemology to Modern-Contemporary Exegesis Epistemology

When examining the interpretation of Q.S. al-Nisā' [4]: 1 in *Tarjumān al-Mustafid* by 'Alī al-Fanṣūrī, it is evident that the *ijmālī* method is the most dominantly employed in this *tafsīr*. His explanation of Q.S. al-Nisā' [4]: 1 remains general and relies heavily on *tarjamah ma'nawīyyah*. 'Alī al-Fanṣūrī follows the majority of classical and traditional exegetes in arguing that *min nafsin wāḥidah* refers to Ādam and Ḥawwā'. In this case, he does not take a firm stance regarding whether he agrees or disagrees with the view that Ḥawwā' was created from the rib of Ādam (al-Jāwī, 2021, pp. 78, Vol. 1). However, it is clear that the interpretation of *min nafsin wāḥidah* in this *tafsīr* entails *ta'wīl*, since the text does not literally mention Ādam and Ḥawwā'. The approach adopted by 'Alī al-Fanṣūrī is disciplinary in nature, relying solely on *tarjamah ma'nawīyyah* and adhering closely to the literal meaning of the text. Moving on to *Marāḥ Labīd* by Nawawī al-Jāwī, the *taḥlīlī* method becomes the most dominant approach. Nawawī al-Jāwī's explanation of Q.S. al-Nisā' [4]: 1 is analytical and grounded in Sunni-traditionalist exegetical discourse. This marks the beginning of a shift from the *ijmālī* method to the *taḥlīlī* method. His analysis is predominantly based on transmitted sources (*ma'thūr*), including *ḥadīth* of the Prophet, *isrā'īliyyāt*, and narrations of the early generations (*Salaf*) (al-Jawī, 1997, pp. 180–181, Vol. 1). In addition to these narrations, Nawawī al-Jāwī also employs analysis of *qirā'āt* al-Qur'an. Thus, his approach to the interpretation of Q.S. al-Nisā' [4]: 1 in *Marāḥ Labīd* can also be regarded as disciplinary, relying exclusively on Islamic sciences.

Entering the Post-Independence era, the approaches employed in interpreting Q. 4:1 demonstrate a noticeable shift through the incorporation of general sciences, resulting in a more interdisciplinary nature of exegesis. This pattern is evident in *Tafsir al-Azhar*. Although Karim Amrullah also refers to the *ḥadīth* on the creation of woman from a rib and cites the *Salaf* who used the "rib *ḥadīth*" to reinforce the argument that Ḥawwā' was created from Ādam, he places this narration as an object of critique rather than a theological-normative foundation as observed in the interpretations of 'Alī al-Fanṣūrī and Nawawī al-Jāwī. In addition to treating the narration critically, Karim Amrullah also quotations the Book of Genesis (chapter 2, verses 21–22), highlighting that the belief regarding the creation of Ḥawwā' from Ādam's rib originates from traditions outside the Muslim community. Moreover, he engages in extensive elaboration by drawing upon views not only from Islamic scholars, such as Ibn 'Arabī, Muḥammad al-Bāqir, Rāshid Riḍā, and Muḥammad 'Abduh, but also from Western intellectuals, including Charles Darwin and Will Durant (Amrullah, 2003, pp. 1053–1059, Vol. 2). This inclusive approach reflects Karim Amrullah's perspective that Islam and the West, Sunni and Shī'a, should not be seen as opposing poles, but rather as interlocutors whose views can be critically integrated.

Muḥammad Quraish Shihab's interpretation of Q. 4:1 in *Tafsir al-Mishbāh* likewise demonstrates an interdisciplinary approach, employing the *taḥlīlī* method with analytical exposition. His exegesis of this verse extensively engages other Qur'anic passages to reinforce his arguments, such as Q.S. al-Ḥujurāt [49]: 13, Q.S. Āl 'Imrān [3]: 195, Q.S. al-Jumu'ah [62]: 10, Q.S. al-Mulk [67]: 15, Q.S. al-Aḥzāb [33]: 52, and Q.S. al-Mā'idah [5]: 117–118. In addition, Quraish Shihab also reflects a traditional dimension by referring to

various *ḥadīths*, not only the primary discourse surrounding the “rib *ḥadīth*”, but also several narrations concerning *ṣilaturrahim* to reinforce arguments of humanism and egalitarianism. He also cites the views of classical exegetes and thinkers such as al-Qurṭubī, al-Biqā’ī, Fakhr al-Dīn al-Rāzī, and Imām al-Ghazālī, either as support or as objects of critique. Furthermore, he engages with modern-contemporary exegetes and theologians including Muḥammad ‘Abduh, al-Qāsimī, Muḥammad Rāshid Riḍā, Ṭabāṭabā’ī, and Mutawallī al-Sya’rāwī. Similar to Karim Amrullah, Quraish Shihab also critiques the Old Testament (Book of Genesis 2:21–22), which forms the basis of the interpretation that Ḥawwā’ was created from Ādam’s rib (Shihab, 2005, pp. 329–336, Vol. 2). From these two modern exegetes, it becomes evident how an inclusive elaboration of sources and a critical attitude operate, seeking a creative synthesis by engaging Islamic tradition on one hand, while simultaneously responding to the development of modern knowledge on the other.

After the shift in which a synthetic-creative mode of citation emerged, evident in *Tafsir al-Azhar* and *Tafsir al-Mishbāh*, the subsequent phase witnessed further development wherein the interpretive focus was directed toward constructing a conceptual framework of gender relations. This orientation resulted in sharp criticism not only toward secondary texts, such as classical exegesis, but also toward primary texts, including *ḥadīth*. The citation style remained synthetic-creative; however, exegetes in this period demonstrated a more decisive stance, not merely presenting diverse opinions, but also critically evaluating them and selecting those considered relevant, even offering their own interpretations. This style can be observed in *Tafsir Kebencian* by Zaitunah Subhan. In this work, Qur’anic verses serve as textual reinforcement. Regarding Q.S. al-Nisā’ [4]: 1, Subhan refers to various Qur’anic passages such as Q.S. Yāsīn [36]: 36, Q.S. al-Zāriyāt [51]: 49, Q.S. al-Rūm [30]: 21, Q.S. al-Naḥl [16]: 97, Q.S. al-Tīn [95]: 4, Q.S. Āl ‘Imrān [3]: 95, and Q.S. al-Ḥujurāt [49]: 13. Subhan also employs term-based analysis, summarizing several lexical items related to creation, including *al-mā’*, *al-naḥs*, *al-ṭīn*, *al-turāb*, and *al-nuṭfah*. In addition, Subhan discusses various exegetical opinions affirming that Ḥawwā’ was created from Ādam’s rib, such as those of Ibn Kathīr, al-Qurṭubī, Abū al-Su’ūd, al-Zamakhsharī, al-Ālūsī, al-Qarḍāwī, and the Ministry of Religious Affairs of the Republic of Indonesia. These views are then critically dialogued with opposing perspectives, including those of Quraish Shihab, al-Marāghī, Rashīd Riḍā, Ukāsyah al-Ṭibbī, Asghar Ali Engineer, Murtadha Mutahhari, al-Ṭabāṭabā’ī, Riffat Hasan, and Nazwar Syamsu (Subhan, 2016, pp. 42–54). All of these figures are modern-contemporary exegetes and thinkers, indicating Subhan’s intellectual alignment with contemporary discourse concerning the interpretation of Qur’anic verses on gender relations. The method employed is also *mawḍū’ī* (thematic exegesis), which distinguishes Subhan from earlier Indonesian exegetes.

Shift of Islamic Ideology in Exegesis: From Traditionalism to Modernism and Neomodernism

When examining the interpretations of Q. 4:1 in the five exegetical sources analyzed in this study, both differences and similarities can be observed. For instance, considering the historical backgrounds of ‘Alī al-Fanṣūrī and Nawawī al-Jāwī, one finds that both scholars pursued their studies in the Middle East, a factor that significantly influenced their perspectives regarding the discourse on the creation of women. These two Pre-Independence exegetes agree that the phrase *min naḥsin wāḥidah* refers to Ādam and

Ḥawwā'. Although 'Alī al-Fanṣūrī does not explicitly mention that Ḥawwā' was created from Ādam's rib, his interpretative expression states that Ḥawwā' was created "from him (Ādam)," indicating a meaning of "being part of Ādam" (al-Jāwī, 2021, pp. 78, Vol. 1). This stands in contrast with Nawawī al-Jāwī, who clearly mentions that the creation of Ḥawwā' from Ādam's rib is based on *ṣaḥīḥ ḥadīth* narrated by al-Bukhārī and Muslim (al-Jawī, 1997, pp. 180–181, Vol. 1). Therefore, the exegetical perspectives of 'Alī al-Fanṣūrī and Nawawī al-Jāwī in interpreting the phrase in Q. 4:1 cannot be separated from the classical and traditional exegetical heritage (Saeed, 2006, pp. 50–52; Taimiyyah, 1972, pp. 93–105). Neither of them engages in critique of the classical-traditional position affirming that Ḥawwā' was created from Ādam's rib. Consequently, their exegeses remain strongly characterized by the Sunni-traditional Arab-Islamic scholarly paradigm.

The affirmation of Ḥawwā's creation from Ādam's rib is not found in the three Post-Independence Quranic exegesis works. Observing the historical backgrounds of Karim Amrullah and Quraish Shihab, it becomes apparent that both emerged from a modern Islamic milieu closely associated with an academic culture (al-Fathoni, 2015, pp. 2–5; Rajafi, 2015, p. 48). This differs slightly from Subhan, who, although also shaped by an academic environment (Khotibi, 2020, pp. 123–124), follows a more contextualist (neomodernist) intellectual orientation (Hidayah & Maghribi, 2022, p. 120). More specifically, these three exegetes also demonstrate differing understandings regarding the discourse on the creation of women in Q. 4:1. Karim Amrullah's exegesis is strongly infused with Indonesian cultural nuance. When interpreting the phrase *min nafsin wāḥidah* in this verse, he does not become entangled in the long-standing debates surrounding its interpretation. Instead, Karim Amrullah chooses to emphasize the themes of humanity and equality contained in the verse, reinforcing this with cultural arguments drawn from Minangkabau and Batak traditions, whose societies uphold strong values of kinship (Amrullah, 2003, pp. 1053–1059, Vol. 2). This orientation makes Karim Amrullah's interpretation of Q. 4:1 more closely aligned with a cultural, socio-community approach rather than a literal textual analysis.

Quraish Shihab adopts a different stance from Karim Amrullah. His view seeks to moderate Sunni-modern perspectives while still maintaining that the phrase *min nafsin wāḥidah* refers to Ādam and Ḥawwā'. The intellectual atmosphere of modern Egypt greatly influenced Quraish Shihab's interpretation, which is evident in the way he cites and critiques the various opinions surrounding the interpretation of Q. 4:1. This style of "following while critiquing" can be seen in his tendency, at times to adopt arguments compatible with modern Islamic thought, and at other times to refute them in order to formulate new insights. His criticisms are rooted in a contextual analysis of lexical meanings, such as his stance on the meaning of *bāṭhtha* which, according to him, does not imply male superiority (Shihab, 2005, pp. 329–336, Vol. 2). Ultimately, Zaitunah Subhan's intellectual position bears some resemblance to that of Quraish Shihab. However, her thought is more significantly shaped by the academic discourse of Indonesian Islamic higher education (PTKIN), which draws not only from Middle Eastern scholarship but also from Western academic conversations. This makes her interpretation deeply rooted in critical inquiry, as she cites diverse perspectives. In her application, she both adopts and critiques scholarly views. She firmly rejects the interpretation of *min nafsin wāḥidah* that posits Ḥawwā's creation from Ādam's rib; moreover, she expresses skepticism towards the *ḥadīth* serving as the foundation for this interpretation, arguing that its content does not align with the Qur'an's vision of justice and reciprocal partnership

(Subhan, 2016, pp. 42–54). Such a stance strongly corresponds to the neomodernist scholarly tendency that consistently emphasizes the contextualization of Qur’anic verses (Saeed, 2008, pp. 221–222; Syafrudin, 2017, pp. 51–52).

CONCLUSION

This study arrives at three principal conclusions. First, the interpretation of Q. 4:1 has undergone a paradigmatic shift from a theocentric framework to an anthropocentric one. The theocentric paradigm, which grounds its theological reasoning in the narrative of Eve’s creation from Adam’s rib, proves inadequate for addressing contemporary gender discourses that emphasize equality. Moreover, despite relying on ṣaḥīḥ prophetic traditions, such interpretations may inadvertently reinforce Islamic patriarchal structures. In contrast, the anthropocentric paradigm emphasizes human unity based on humanistic and egalitarian values. This approach is considered more responsive, both in universal contexts for engaging social diversity and in specific contexts for strengthening gender equality discourse within Islam. Second, this transformation is also evident at the epistemological level, marked by a shift from classical to modern sources, from global to thematic methods, and from disciplinary to interdisciplinary approaches. Third, these epistemological shifts collectively represent the ideal orientation of contemporary Qur’anic exegesis, in which inclusivity of sources becomes a scholarly necessity, thematic interpretation offers a corrective to atomistic readings, and interdisciplinary approaches reflect the broader agenda of integrative and interconnected knowledge, while remaining grounded in critical inquiry.

Third, the transformation of interpretive paradigms concerning Q. 4:1 is closely linked to the socio-intellectual and ideological contexts of the exegetes. In this regard, ‘Alī al-Fanṣūrī and Nawawī al-Jāwī represent traditionalism, Karim Amrullah and Quraish Shihab exemplify modernism, while Zaitunah Subhan articulates a neomodernist approach. The traditionalist orientation of ‘Alī al-Fanṣūrī and Nawawī al-Jāwī reinforces a hierarchical authority of transmitted sources that are largely treated as incontestable. In certain interpretive cases, including Q. 4:1, this approach may legitimize patriarchal structures by positioning women as subordinate to men. By contrast, the modernist perspectives of Karim Amrullah and Quraish Shihab employ modern idioms such as humanity, equality, and human rights to address socio-religious challenges, although they do not yet formulate a systematic theory of gender relations. This differs from Zaitunah Subhan’s neomodernism, which foregrounds contextualization and integrates the principle of shared human ontology into gender relations, interpreting Q. 4:1 as an ethical exhortation for men to treat women with wisdom and care. The scholarly contribution of this study lies in its integrative mapping of exegetical paradigms, ideological orientations, and socio-historical contexts, demonstrating that shifts in Qur’anic interpretation reflect broader epistemic and ideological transformations within Indonesian Islamic thought.

REFERENCES

- al-Bukhārī, M. b. I. (2002). *Ṣaḥīḥ al-Bukhārī*. Dār Ibn Kathīr.
- al-Fathoni, I. A. (2015). *Biografi Tokoh Pendidik dan Revolusi Melayu Buya Hamka* (1st edn). t.tp.
- al-Jāwī, ‘Abd al-Raūf b. ‘Alī al-Fanṣūrī. (2021). *Tarjumān al-Mustafīd*. Raja Publishing Sumber Ilmu Jaya.

- al-Jawī, M. b. 'Umar N. (1997). *Marāḥ Labīd li Kashf Ma'anī al-Qur'ān al-Majīd*. Dār al-Kitāb al-'Ilmiyyah.
- al-Rāzī, M. F. al-Dīn. (1981). *Al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb*. Dār al-Fikr.
- al-Ṭabarī, A. J. M. b. J. (1994). *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* (1st edn). Muassasah al-Risālah.
- al-Zuhailī, W. (2009). *Al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj* (2nd edn). Bairūt.
- Amin, M., Rahman, Y., & Zulkifli. (2025). Reassessing the Originality of Tarjumān al-Mustafīd: Dāūd al-Rūmī's Contributions and the Scholarly Significance of the First Tafsīr in The Archipelago. *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis*, 26(1), 159–188. <https://doi.org/10.14421/qh.v26i1.5818>
- Amrullah, A. M. A. K. (2003). *Tafsir al-Azhar* (1st edn). Pustaka Nasional PTE LTD.
- Arivaie, R., Erdawati, S., & Wahidi, R. (2021). Eksistensi Literatur Tafsir Nusantara-Indonesia dalam Tafsir al-Azhar Karya Hamka. *Mashdar: Jurnal Studi al-Qur'an Dan Hadis*, 3(2), 83–104. <https://doi.org/10.15548/mashdar.v3i2.2895>
- Barlas, A. (2002). *Believing Women in Islam: Unreading Patriarchal Interpretations of The Qur'an* (1st edn). University of Texas Press.
- Basid, A., & Miskiyah, R. (2022). Tafsir Kesetaraan dalam al-Qur'an: Telaah Zaitunah Subhan atas Term Nafs Wahidah. *Egalita: Jurnal Kesetaraan dan Keadilan Gender*, 17(1), 18–34. <https://doi.org/10.18860/egalita.v17i1.15651>
- Daud, F. K., & Nurmila, N. (2022). Asal Penciptaan Perempuan hingga Dunia Mode dan Praktek Ibadah: Pentafsiran Ulang Tulang Bengkok dan Mitos Menstrual Taboo. *Musāwa: Jurnal Studi Gender dan Islam*, 21(1), 25–40. <https://doi.org/10.14421/musawa.2022.211.25-40>
- Duderija, A., Alak, A. I., & Hissong, K. (2020). *Islam and Gender: Major Issues and Debates* (1st edn). Routledge.
- Fathurrozi, M. (2023). Qira'at dalam Tafsir Marah Labid: Studi Analisis Penggunaan dan Implikasi Qira'at atas Hukum. *Jurnal Ulunnuha*, 12(2), 90–105. <https://doi.org/10.15548/ju.v12i2.7212>
- Gusman, I. (2013). *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (1st edn). LKiS.
- Hadi, Abd. (2021). *Metodologi Tafsir: Dari Masa Klasik Sampai Masa Kontemporer* (1st edn). Griya Media.
- Haitomi, F. (2021). Rekonstruksi Aksin Wijaya atas Interpretasi Qs. An-Nisa' Ayat 1: Sebuah Kritik atas Penafsiran Tekstualis Normatif dan Kontekstualis Progresif. 5(2), 169–180.
- Hakim, A. R. (2022). Stabilitas Negara di Indonesia Menurut al-Qur'an: Studi Pemikiran M. Quraish Shihab dalam Tafsīr al-Mishbāh (1st edn). PTIQ Press.
- Hakim, M. N. (2023). *Moderatisme Tafsir al-Qur'an: Konsultasi Pendekatan Tradisional dan Modern Wahbah al-Zuhailī dalam al-Tafsīr al-Munīr* (1st edn). Pena Persada.
- Hamka, M. B., & Syam, A. R. (2022). *Pendidikan Berbasis Nilai-nilai Profetik dalam Pemikiran Buya Hamka* (1st edn). STAI Muhammadiyah Tulungagung.
- Hidayah, A., & Maghribi, H. M. (2022). From Modernism to Neo-Modernism: A Religio-Political Context of Muhammad Abduh and Fazlur Rahman. *Shahih: Journal of Islamicate Multidisciplinary*, 7(2), 109–124. <https://doi.org/10.22515/shahih.v7i2.6066>
- Ismail, N., Firdaus, M., & Darmawijaya, E. (2024). Gender equality in the Qur'an: An Analysis of surah an-Nisa' verses 1 and 34 in the exegesis of al-Tabari and al-Rāzī.

- Gender Equality: International Journal of Child and Gender Studies*, 10(2), 224–234.
<https://doi.org/10.22373/equality.v10i2.25932>
- Karman, K. (2018). *Metodologi Penafsiran al-Qur'an Kontemporer: Memperkenalkan Metodologi Penafsiran al-Qur'an M. Quraish Shihab* (1st edn). Pusat Penelitian dan Penerbitan UIN SGD.
- Kharomen, A. I. (2018). Bias Awal Penciptaan Perempuan dalam Tafsir al-Qur'an: Perspektif Pendekatan Tekstual dan Kontekstual. *al-Quds: Jurnal Studi Alquran dan Hadis*, 2(2), Article 2. <https://doi.org/10.29240/alquds.v2i2.392>
- Khotibi, D. (2020). Penafsiran Zaitunah Subhan dan Aminah Wadud tentang Kebebasan Perempuan. *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan*, 1(1), 109–144. <https://doi.org/10.33650/mushaf.v1i1.1345>
- Kodir, F. A. (2019). *Qirā'ah Mubādalāh: Tafsir Progresif Untuk Keadilan Gender dalam Islam* (1st edn). IRCiSoD.
- Kuhn, T. S. (1962). *The Structure of Scientific Revolutions* (2nd edn). The University of Chicago Press.
- Mubarok, M. H., & Fauzi, A. (2021). Tafsir Marāḥ Labīd dalam Diskursus Tajdīd Abad ke-19. *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, 11(1), 53–73. <https://doi.org/10.15642/mutawatir.2021.11.1.53-73>
- Mujahidin, A. (2022). *Metode Penelitian Kualitatif Bidang Tafsir al-Qur'an* (1st edn). IAIN Ponorogo Prees.
- Najihah, B. N., & Safitri, H. Y. (2022). The Inheritance Verses: A Comparative Study of Zaitunah Subhan's and Henri Shalahuddin's Interpretations. *Journal of Ulumul Qur'an and Tafsir Studies*, 1(1), 1–11. <https://doi.org/10.54801/juquuts.v1i1.84>
- Natsir, A. (2023). *Syekh Nawawi al-Bantani dan Narasi Kesetaraan Gender dalam Konteks Pendidikan Rumah Tangga* (1st edn). Akademia Pustaka. <http://repo.uinsatu.ac.id/33502/>
- Nur, A., Yuzar, S. K., & Sa'ad, M. F. A. bin M. (2021). The Understanding of al-Adabiy al-Ijtima'iy (A Study of the Verses of Happiness in The Book of Tafsir al-Azhar Buya Hamka). *Mashdar: Jurnal Studi al-Qur'an Dan Hadis*, 3(1), 97–124. <https://doi.org/10.15548/mashdar.v3i1.2634>
- Rahmadi. (2011). *Pengantar Metodologi Penelitian* (1st edn). Antasari Press.
- Rahman, A. (2018). Tafsir Tarjumān al-Mustafīd Karya 'Abd al-Rauf al-Fanshuri: Diskursus Biografi, Kontestasi Politis-Teologis, dan Metodologi Tafsir. *Miqot: Jurnal Ilmu-ilmu Keislaman*, 42(1), 1–22. <https://doi.org/10.30821/miqot.v42i1.419>
- Rajafi, A. (2015). *Nalar Fiqh Muhammad Quraish Shihab* (1st edn). Istana Publishing.
- Saeed, A. (2006). *Interpreting the Qur'ān: Towards a Contemporary Approach* (1st edn). Routledge.
- Saeed, A. (2008). Some Reflections on the Contextualist Approach to Ethico-Legal Texts of The Quran. *Bulletin of the School of Oriental and African Studies*, 71(2), 221–237. <https://doi.org/10.1017/S0041977X08000517>
- Safrudin, I. (2008). *Ulama-ulama Perintis: Biografi Pemikiran & Keteladanan* (1st edn). Majelis Ulama Indonesia Bandung.
- Saifudin, S., & Wardani, W. (2017). *Tafsir Nusantara: Analisis Isu-isu Gender dalam al-Mishbah Karya M. Quraish Shihab dan Tarjuman al-Mustafid Karya 'Abd Al-Ra'uf Singkel* (1st edn). LKiS.
- Shihab, M. Q. (2005). *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'an* (5th edn). Lentera Hati.

- Subhan, Z. (2016). *Tafsir Kebencian: Studi Bias Gender dalam Tafsir al-Qur'an* (2nd edn). LKiS.
- Syafrudin, U. (2017). *Paradigma Tafsir Tekstual & Kontekstual: Usaha Memaknai Kembali Pesan al-Qur'an* (2nd edn). Pustaka Pelajar.
- Syamsuddin, S. (2021). Differing Responses to Western Hermeneutics: A Comparative Critical Study of M. Quraish Shihab's and Muḥammad 'Imāra's Thoughts. *Al-Jami'ah: Journal of Islamic Studies*, 59(2), 479–512. <https://doi.org/10.14421/ajis.2021.592.479-512>
- Taimiyyah, I. (1972). *Muqaddimah Fī Uṣūl al-Tafsīr* (2nd edn). t.tp.
- Umar, N. (2001). *Argumen Kesetaraan Jender Perspektif al-Qur'an* (2nd edn). Paramadina.
- Wadud, A. (1999). *Qur'an and Woman: Rereading The Sacred Text from a Womans Perspective*. Oxford University Prees.
- Wahyudi, C., & Anggraini, I. K. (2023). Tarjumān al-Mustafid: Answering the Need for Accessible Qur'anic Interpretation for The Masses. *Jurnal Studi Ilmu-Ilmu al-Qur'an Dan Hadis*, 24(1), 39–58. <https://doi.org/10.14421/qh.v24i1.3892>