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Cadreization of Women Ulama in Rahima: Epistemological Analysis of Husein Muhammad's Tafsir

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Abstract: This study examines Husein Muhammad's epistemology of interpretation in the context of women's empowerment, specifically through the Women's Ulama Training Program (PUP) by the NGO Rahima. Husein Muhammad's epistemology interpretation includes explanations about women's position in the Qur'an, the importance of knowledge for women, and women's leadership. His sources of interpretation encompass the Qur'an, Hadith, and the opinions of scholars, with validity tested using coherence and correspondence theories. Rahima has developed an epistemological model that uses a rational and critical approach to interpreting the Qur'an, focusing on inclusivity and justice. This research employs qualitative and descriptive-analytical methods with the *maudhu'i* method. Primary data sources include the book "Epistemology of Contemporary Interpretation" by Abdul Mustaqim, "Women Ulama in the Historical Spotlight" by Husein Muhammad, educational modules by Hilmi Ali Yafie, and Rahima's website. The study results indicate that PUP is an academic program that promotes a deep understanding of religion, gender equality, and knowledge of women's rights. The program aims to form competent female ulama who can contribute positively to society.

Keywords: Epistemology of Tafsir, Gender Tafsir, Gender equality, NGO Rahima, Cadre of Women Ulama (PUP);

Abstrak : Penelitian ini bertujuan untuk mengkaji epistemologi tafsir Husein Muhammad dalam konteks pemberdayaan perempuan, khususnya melalui Program Pengkaderan Ulama Perempuan (PUP) oleh LSM Rahima. Epistemologi tafsir Husein Muhammad mencakup penjelasan tentang posisi perempuan dalam Al-Qur'an, pentingnya ilmu bagi perempuan, dan kepemimpinan perempuan. Sumber penafsirannya meliputi Al-Qur'an, hadis, dan pendapat ulama, dengan validitas yang diuji menggunakan teori koherensi dan korespondensi. Rahima mengembangkan model epistemologi yang menggunakan pendekatan rasional dan kritis dalam menafsirkan Al-Qur'an, dengan fokus pada inklusivitas dan keadilan. Penelitian ini menggunakan metode kualitatif dan deskriptif analitis dengan metode *maudhu'i*. Sumber data primer termasuk buku "Epistemologi Tafsir Kontemporer" oleh Abdul Mustaqim, "Perempuan Ulama di Atas Panggung Sejarah" oleh Husein Muhammad, modul pendidikan oleh Hilmi Ali Yafie, dan website Rahima. Hasil penelitian menunjukkan bahwa PUP merupakan program pendidikan yang dirancang untuk mempromosikan pemahaman agama yang mendalam, kesetaraan gender, dan pengetahuan tentang hak-hak perempuan. Program ini bertujuan membentuk ulama perempuan yang berkompeten dan mampu berkontribusi positif dalam masyarakat.

Kata Kunci: Epistemologi Tafsir, Tafsir Gender, Kesetaraan Gender, LSM Rahima, Pengkaderan Ulama Perempuan (PUP);

INTRODUCTION

Indonesia is one of the countries with a majority Muslim population. Islam is the predominant religion, followed by about 87% of the population (Viva Budy Kusnandar,

2021). As the country with the largest Muslim population in the world, Indonesia has a long history of producing renowned scholars, both male and female. They play important roles in leading the Muslim community, spreading religious teachings, providing religious understanding to the people, and serving as role models in terms of religion and ethics.

In the historical journey of Nusantara Islam, which at that time was still known as Nusantara rather than Indonesia, there are records of both golden moments and dark sides regarding the potential of female scholars. Since the 17th century AD, some female scholars have led as sultanahs and held formal power in leading Muslim sultanates. Some important figures in the history of Islam in Nusantara include Sultanah Tajul Alam Safiatuddin Johan Berdaulat, who ruled Aceh Darussalam for 34 years in the 17th century (Helmiannoor and Musyarapah, 2019). Ratu Sinuhun, the wife of the Sultan of Palembang Darussalam, is known through her work "*Kitab Simbur Cahaya*," which combines customary and Islamic law. In the 21st century, Rahmah el-Yunusiah from Padang Panjang established Perguruan Diniyah Puteri, integrating religious teachings and general knowledge as a solution to the dichotomy of knowledge (Asni Furoidah, 2019).

The question arises: Is it still relevant to present female scholars in the current situation with women's issues that have not changed much for some time to come, such as domestic violence, polygamy, poverty, and so on? Perhaps these issues have even increased? These problems arise not only due to patriarchal culture but also because of religious views that are still gender-biased in society, as well as development policies that prioritize capitalist interests, ultimately exploiting women. If this question is directed to Rahima, the answer is certainly relevant. This is due to the rationale for training female scholars to solve these problems gradually, starting from the local level and eventually reaching the national level.

Furthermore, because women are in a subordinate position, female scholars do not get the opportunity to speak and fight for their interests, either because they are not given the opportunity or for other reasons. Therefore, issues concerning women are mostly discussed by men and from a male perspective, which will certainly be biased for women. Thus, female scholars need to be present with their training concepts to address these issues (Hilmi Ali Yafie, 2010).

Based on the Madrasah Tokoh Agama (MTA) Module, Rahima uses the perspective of *qirā'ah mubādalāh* and true justice to gain a balanced, rational, just, and universal understanding of religious texts, especially for women. Because women often experience sociological injustice rooted in biological experiences, the perspective of true justice requires that women's conditions receive special attention both from the understanding of religious texts and from real life to achieve an egalitarian life, that is fair for both women and men (Wirys Wijayanti, 2022).

Supported by one of Rahima's key figures, Husein Muhammad, who is considered the anchor of the movement and a monumental figure. He has been aware of feminism and gender issues since 1993. He rejects the exploitation of women and patriarchal culture. According to him, Islam rejects oppression and discrimination, viewing women as free, independent, and just human beings. Additionally, he criticizes religious interpretations that support violence and marginalization of women, proposing fair interpretation and contextualization. He prioritizes justice in religious narratives for all individuals (Kupipedia. id, 2023).

Therefore, this literature review aims to understand and explore the significant role of female scholars in fostering gender equality through the cadre development conducted by Rahima, an organization focused on issues of justice and equality within religious and

societal contexts (Hilmi Ali Yafie, 2010). Using the approaches of *qirā'ah mubādalah* and essential justice, this study will examine how Rahima and its key figure, Husein Muhammad, articulate a fair and universal gender interpretation, particularly in addressing the subordination of women often seen in sociological and religious contexts (Wirys Wijayanti, 2022). This research will also analyze Husein Muhammad's longstanding rejection of the exploitation of women and patriarchal culture and his proposal for a more equitable interpretation of religious texts (Kupipedia.id, 2023). Thus, the objective of this study includes gaining a deep understanding of the Female Scholars Cadre Development movement, analyzing the epistemology of Husein Muhammad's interpretations, and exploring inclusive and egalitarian gender interpretations.

METHOD

This research adopts a qualitative approach with a descriptive-analytical style, utilizing the Maudhu'i interpretation method to analyze the data systematically. Its main focus is on the NGO Rahima, the Women's Ulama Cadre Program (PUP), and the thoughts of Husein Muhammad. Primary data is gathered from institutional documents while supporting data is sourced from relevant books and journal articles. Data collection is conducted through literature studies, with documentation used as a validation tool to ensure the reliability of the information. In analyzing the data, the researcher compiles various sources from literature and institutional documents and then organizes them systematically to facilitate further analysis. To ensure the validity of the results, source, theory, method, technique, and investigator triangulation are employed, which helps maintain consistency and accuracy of the data. This approach avoids potential respondent bias and emphasizes the relevance of findings during field research, providing a richer and deeper understanding of the phenomena studied.

RESULT AND DISCUSSION

Epistemology of Husein Muhammad's Interpretation: The Search for a Paradigmatic Foundation

Essence and Orientation of Interpretation

Talking about the orientation of interpretation is naturally related to its essence, namely the interpreter. The essence of the study of epistemology explains the nature of the interpreter, who has potential (Suparlan Suhartono, 2011), referring to Husein Muhammad. The theory of classifying the essence, according to Abdul Mustaqim, is divided into several categories: the essence of interpretation in a technical framework, interpretation in an accommodative functional role, and the essence of interpretation in a functional paradigm (Abdul Mustaqim, 2007).

Continuing with the discussion on women, the Qur'an assigns an important position to women. Firstly, the position of women in the Qur'an: In the pre-Islamic era, women were considered secondary beings and did not have the same rights as men. Women were treated like commodities to be freely enjoyed by anyone, and they did not receive inheritance or dowry, which would be given to their guardians. However, with the advent of Islam, the status of women improved significantly. The Prophet, at that time, greatly honored women. In a hadith, it is stated (Muhammad bin Isa al-Tirmidhi, n.d.):

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ

"From Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said: 'The believer with the most perfect faith is the one with the best character, and the best among you is the one who treats his wife the best.'" (Narrated by Tirmidhi)

The message of this hadith underscores the importance of possessing good character and treating one's wife with love and kindness as signs of perfect faith in Islam. Furthermore, it emphasizes the significance of treating women, particularly wives, well, indicating that a believer who does so holds a high status. This is evident in history, as women during that time participated in battles alongside men. Some of these notable women include Nusaibah binti Ka'ab, Ummu Athiyyah al-Anshariyah, Rabi' binti al-Mu'awwadz, and Ummu Sulaim (Anisa Nur Rosidah, 2022).

Continuing with the differences in understanding the texts of the Qur'an, two groups can be distinguished based on the perspective of women in the context of Qur'anic interpretation: masculine interpretation (R.W. Connell, 1995) and feminist interpretation (Lisa Turtle, 1986). Masculine interpretation tends to interpret the Qur'anic texts from a more traditional and patriarchal viewpoint, which sometimes results in interpretations that support gender inequality. As in Surah an-Nisa/4:1, which states:

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

"O mankind, fear your Lord, who created you from one soul (Adam) and created from it its mate (Hawa), and from them spread many men and women. Fear Allah, through whom you ask one another, and (maintain) family ties. Indeed, Allah is ever, over you, an Observer."

Surah an-Nisa/4:1 discusses the creation of women, and this verse has been a subject of differing views among scholars of interpretation. Many renowned scholars such as Ibn Kathir, Imam Qurtubi, Abu al-Su'ud, al-Suyuthi, and others interpret the word "nafs" in this verse as referring to "Adam" or the first human, which then has negative implications for the view of women. This interpretation indirectly suggests that women exist because they originated from men, thus implying that women are considered lower or merely descendants of men.

Furthermore, al-Zamakhshari argued that men have superiority over women in terms of intellect, firmness of character, courage, and decisiveness. This perspective leads to the understanding that leadership should be under the control of men because they are deemed to possess certain imperfections. Ibn Kathir, a renowned interpreter, also stated that men should be leaders over women (Suud Sarim Karimullah, 2022).

On the contrary, feminist interpretations seek to read the texts of the Qur'an with a more inclusive and egalitarian perspective, emphasizing gender equality and seeking a more progressive understanding of the relationship between men and women by the principles of the Qur'an. Contemporary feminist scholars assert that one clear goal conveyed by the Qur'an is to establish a just social order by granting equal status to both genders, men, and women. They argue that the message of gender equality and social justice is inherent in the teachings of the Qur'an, and Islam should be interpreted and practiced in a manner that promotes equality in all aspects of life, including rights and gender roles.

Just as contemporary scholars have a progressive approach to interpreting the verses of the Qur'an, such as Buya Hamka. He explains his interpretation found in the passage of Surah an-Nisa/4:1, which includes the phrase *نَفْسٍ وَاحِدَةٍ*. Hamka's opinion regarding the interpretation of specific verses reflects his understanding of certain Arabic words in the Qur'an. In this context, he interprets the phrase *نَفْسٍ وَاحِدَةٍ* as "one soul" and clarifies it as

referring to men, not women. Furthermore, he states that when looking at the word *زَوْجَهَا* linguistically, it can refer to either husband or wife. However, he chooses to interpret it as a wife.

It's important to note that Hamka did not explain whether this "one soul" refers to Adam or another entity. Although the majority of scholars tend to argue that this one soul refers to Adam, he did not explicitly state his support or rejection of the majority view (Dwi Siti Maesaroh, 2022).

Therefore, Hamka's view on the interpretation of this verse may differ from the majority of scholars, but he does not explicitly deny or express views contrary to the majority perspective. Such interpretation reflects the variation in approaches to interpreting the Qur'an among scholars and Islamic scholars.

Second, the importance of knowledge for women. Nowadays, the term "al-ummu madrasatul ula" is often heard, and sometimes it seems to sideline the teachings of the Prophet and the hadith. This phrase may have confined women's roles to a very limited scope, depicting them merely as beginner "madrasahs" with no active role in seeking knowledge. However, it is important to remember that in Islamic teachings, many sayings of the Prophet encourage women, just as men, to pursue knowledge (Faqihuddin Abdul Kodir, 2023). Some of these hadiths are as follows,

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ – صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (سنن ابن ماجه)

From Anas bin Malik, may Allah be pleased with him, who said: The Messenger of Allah (ﷺ) said: "Seeking knowledge is a duty upon every Muslim (male and female)." (Sunan Ibn Majah), (Abu Bakr al-Bazzar, 2003).

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ " (سنن الترمذي)

From Abu Hurairah (may Allah be pleased with him), he said: The Messenger of Allah (peace be upon him) said: "Whoever embarks on a path to seek knowledge, Allah will ease for him the path to Paradise." (Sunan Tirmidhi), (Ahmad ibn Hanbal, no year specified).

These two hadith texts provide a strong basis for confirming the rights and obligations of women in Islam. They emphasize the importance of acquiring education and knowledge with equal status. They indicate that women, like men, have inherent rights to learn and seek knowledge. The existence of these arguments is reinforced by the fact that no scholars have exempted women from these basic rights, thus affirming the principle of gender equality in access to knowledge within the Islamic tradition.

The author observes that in the present era, women are increasingly enthusiastic about enhancing their self-development, starting from pursuing education from undergraduate to doctoral levels, expanding their networks, and continuously honing their skills to become independent and not rely on others. This is indicative of the fact that women today are capable of self-improvement in the field of knowledge and can contribute to the broader society. In reality, women's achievements can surpass those of men in some cases, demonstrating that women's roles and contributions in various sectors are increasingly recognized and valued.

Thirdly, women's leadership. The issue of women's leadership reflects an ongoing debate in society. Some may see it as progress in the struggle for gender equality, while others may feel threatened or doubt women's ability to lead. Women's leadership is also related to issues of emancipation, which involve efforts to free women from social norms that limit their roles in society. Additionally, it is associated with a social movement

advocating for women's rights and gender equality (Rizki Nur Amaliah and Siti Munawaroh, 2020).

Women are human beings endowed with human potential. There are four potentials they possess: intellectual (which distinguishes them from others), spiritual potential (such as anger, love, and others), sexual desire (the desire for intimacy), and physical potential to the same extent. For example, there can be intelligent women and foolish men, and vice versa. If women are given the same opportunities as men, then women are also capable of achieving. As mentioned in Surah An-Nisa/4:34, it states:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Men are the leaders of women because Allah has favored some of them (men) over others (women), and because men have spent part of their wealth. Therefore, righteous women are those who are obedient to Allah and guard themselves in the absence of their husbands, as Allah has guarded (them). As for those women whose disobedience you fear, admonish them, and leave them alone in the sleeping places and beat them. Then if they obey you, do not seek a way against them. Indeed, Allah is Most High and Most Great.

According to Husein's interpretation, this verse talks about the gender inequality that occurred in the public sphere and Arab culture of that time. Men held a superior position or advantage in the public sphere. This may refer to the dominance of men in various aspects of social life, such as politics, economics, and community affairs.

Meanwhile, women were considered to have more limited roles or were concentrated in the domestic sphere. They had stronger roles in carrying out household tasks, raising children, and maintaining family harmony. This reflects the gender inequality that existed in that society, where men and women had traditionally and unfairly divided roles, with men dominating the public sphere while women were confined to domestic affairs (Husein Muhammad, 2023).

Qurtubī interprets the fragment of the verse "ar-rijāl qawwāmūn 'ala an-nisā'i" as functioning as a subject (mubtada') and predicate (Khabar). It means that men have the responsibility of being leaders and protectors of women. Because they must provide for and protect women. However, he clarifies that men also have a role as judges, often referred to as "qawwam." This indicates that they have the responsibility of making decisions and managing issues within society or the household.

The next part of the verse, 'bimā faḍḍalallāhu ba'dahum 'alā ba'diwwa bimā anfaqu min amwālihim,' is explained by Qurtubī as the reason why men become leaders over women. The reason is that men have provided for the women. Therefore, if a man no longer provides for a woman, he cannot be considered a leader. This indicates that the leadership of men over women in this context is related to their obligation to provide for them.

Qurtubī also explains that the word 'qawwam' in this verse is used in a hyperbolic sense. This means that men have a greater role in taking care of, managing, and protecting women and their needs. However, the issue of leadership goes back to someone who can manage, take care of, and protect. In this sense, women can also do it (Rizki Nur Amaliah and Siti Munawaroh, 2020).

Sources of Interpretation

Husein, in his use of sources, appears to have a very limited approach. He only takes references from four specific schools of thought, indicating that he restricts himself to views or doctrines derived from those schools. Additionally, it is interesting that Husein also

seems to avoid using sources from the West. This may suggest that Husein has specific references or beliefs regarding sources that he considers more aligned with the views or values he adheres to.

As for the sources used by Husein, among them are; first, the Qur'an. Several verses of the Qur'an mention the word 'alim' (singular form) 13 times, including in Surah at-Taubah/9:105, Surah ar-Ra'd/13:9, Surah as-Sajdah/32:6, Surah al-Ahzab/33:92, Surah Saba'/34:3, Surah Fātir/35:38, Surah az-Zumar/39:46, Surah al-Mujadilah/58:22, Surah al-Jumu'ah/62:8, Surah al-Kahf/18:64, and Surah al-Jir/72:26 (Husein Muhammad, 2023). Additionally, there are other words with similar connotations, such as 'ulul Abshar' (Surah al-Hasyr/59:2), 'ulil al-Albab' (Surah Ali Imran/3:191), and 'Ahl al-Dzikh' (Surah al-Nahl/16:43), all referring to people who possess knowledge and deep understanding. This highlights the importance of knowledge and wisdom in the Qur'anic perspective and the responsibility of scholars to lead society with integrity and justice (Admin, 2023).

Second, hadith. Husein also uses hadith that talk about female scholars who historically had a significant influence, especially in the narration of hadith. Adz-Dzahabi was a renowned scholar known as an expert in hadith. He is known as the author of the book *Mizan al-Itidal*, which contains information about individuals who narrated hadith. Adz-Dzahabi noted that in the science of hadith, there are four thousand individuals related to the rijal of hadith (the chain of narration), and this group consists of both men and women. In his statement, he asserted that he did not know of any woman who had a defect in her narration and that the hadiths they narrated were considered authentic. This shows that in the science of hadith, women were valued as reliable narrators.

Asy-Syaukani, a well-known hadith scholar, in his work *Nailul Awthar*, also emphasized the importance of women's roles in hadith narration. He stated that no scholar has reported that a woman's testimony was rejected solely because she was a woman. Asy-Syaukani mentioned that many sunnahs or teachings received by Muslims came from the narrations of female companions of the Prophet. This indicates that in the tradition of hadith science, women were regarded as reliable narrators and their knowledge was valued (Husein Muhammad, 2020).

The statements of these two scholars reinforce the view that in the science of hadith, both men and women have important roles in narrating hadith and preserving religious heritage. This shows that in Islam, gender is not a determining factor in the validity of hadith narration, but the reliability of the individual as a narrator is prioritized.

Third, scholars. The history of female scholars in Islam is often overlooked but very important. History records that women have been teachers to great male scholars in Islam. In his book 'The Search for Beauty in Islam,' Khaled Abou El-Fadl mentions that jurists such as Ibn Hajar al-Asqalani (Hamdan Noor, 2020), Jalaluddin al-Suyuti (Hilyati Aulia, 2023), and others had teachers who were mostly women. It is recorded that Ibn Hajar had 53 female teachers, and al-Suyuti studied under 33 women (Khaled Abou El-Fadl, 2003).

For example, al-Shafi'i, a great scholar, often studied with Sayyidah Nafisah as follows, أَكْثَرُ الْعُلَمَاءِ جُلُوسًا إِلَيْهَا وَأَخَذًا عَنْهَا فِي وَقْتِ الَّذِي بَلَغَ فِيهِ مِنَ الْإِمَامَةِ فِي الْفَقْهِ مَكَانًا عَظِيمًا. He (al-Shafi'i) was the one who most frequently accompanied Sayyidah Nafisah and studied with her, even at the peak of his career as a prominent jurist and held a respected position.

Al-Shafi'i, a prominent scholar and a great expert in Islamic jurisprudence, is known for his extraordinary involvement with Nafisah. Despite reaching the pinnacle of his career as a leader in Islamic jurisprudence, al-Shafi'i chose to frequently accompany and study with

Nafisah. This action reflects his appreciation and respect for her knowledge and insights. Despite sitting in a highly esteemed position as an intellectual leader, al-Shafi'i demonstrated his enthusiasm to continue learning and deepen his understanding, considering his relationship with Nafisah as an integral part of his scholarly journey. This illustrates a humble attitude and dedication to learning that remains consistent even at advanced stages of his career and esteemed positions.

Validity of Interpretation

Three things are used as guidelines in interpretation, namely first, from the linguistic aspect that is appropriate and not beyond the Arabic language (Quraish Shihab, 2003). The second is based on its functional theory. Where the interpretation of the Qur'an aims to be a teaching and guidance for life. And third is the 'ulum Al-Qur'an.

Validity is part of the epistemological benchmark used to measure how far the interpretation can be considered scientifically true, intended to position Hussein Muhammad's interpretation product objectively and accountably. In examining an interpretation, the author uses three theories of truth from Louis O. Kattsoff. Namely the correspondence theory, coherence theory, and pragmatism (Louis O Kattsoff, 2004). The validity of interpretation in the contemporary context can be measured by considering three different theories of truth, as follows,

First, is the correspondence theory. This theory states that an interpretation is considered true if it corresponds to objective/empirical facts in the field (Dagobert D. Runes (ed), 1963). Objective facts include all forms of phenomena that can be observed or perceived through the senses, including visual appearances, sound waves, taste, and texture. This definition emphasizes the concrete and observable nature of these facts.

Example: The statement "it is raining outside" can be considered true if there are objective facts supporting it, namely if indeed it is raining outside. In this context, the truth of the statement depends heavily on the existence of empirical evidence that can be observed or perceived through the senses. Such as human eyes or rain gauges providing an empirical basis that validates the statement (Abdul Aziz Faradi, 2019).

So, the correspondence theory is about two realities that exist before human statements and facts. According to this theory, truth is a correspondence between a statement about something and the actual reality. This theory also has particular significance especially when implemented in the interpretation of Quranic verses using science aimed at achieving truth that is acceptable to everyone (Han Han Burhani, 2022).

Husein uses this theory by interpreting female scholars, and his method is a reinterpretation of Islamic literature by incorporating the identification of causal aspects in the text that are relevant to the contemporary context. This is an approach that attempts to connect the content of religious texts, especially the Quran, with reality and current times.

Second, is the coherence theory (Coherency Theory of Truth). Repeated proof in the correspondence theory eventually can produce axioms or postulates, which generally take the form of general truths or general truths. In this context, axioms or postulates are statements that are considered already proven true and do not require further proof. For example, the statement "The sun rises from the east" is considered a general truth because it is widely believed and accepted.

This statement does not require repeated proof because the fact that the sun rises from the east is a certainty that can be observed and acknowledged by observers. Therefore, this statement is considered an axiom or postulate, which serves as the basis or foundation in the discipline of mathematics (Abdul Aziz Faradi, 2019).

Third, the theory of pragmatism (The Performance Theory of Truth). The pragmatic theory distinguishes itself from the two previous theories in determining truth. While the correspondence theory of truth is based on objective facts and the coherence theory on logical consistency, the pragmatic theory bases its truth on practical utility in solving life's problems. The concept of truth in pragmatism is not only limited to correspondence with empirical facts alone but also involves effectiveness and practical benefits in the context of everyday life.

Husein Muhammad's Interpretative Model on Gender Relations in Fiqh

Islam is often criticized in six aspects of fiqh law that affect women: the procedures of marriage, the roles and rights of women in the family, the inequality of rights in divorce, dress codes, the injustice in inheritance distribution, and gender equality in court testimony (Murad Hoffman, 2022). In this context, the author will only discuss the first aspect, marriage, from Husein Muhammad's perspective.

Marriage in Arabic refers to the concept of pairing and marrying each other, as in the statement that camels mate with each other. This reflects the idea of forming a couple or a marital relationship. Allah also mentions "gather the people," referring to oppressors and their unjust companions. The verb "اجْتَمَعُوا" in this context is a fi'il mutaaddi, which describes the action of gathering or uniting people (Abdul Wahhab Khallaf, 1938).

According to Sharia, marriage (nikah) is a contract between a man and the woman's guardian (wali) that makes sexual relations lawful. The term النِّكَاحُ is used metaphorically for the act of sexual intercourse and in the contract that permits sexual relations. The words "nikah" or "tazwij" are used in the context of a marriage contract, containing the meaning of an agreement that legalizes sexual relations according to Islamic law (Abu Bakar Utsman bin Muhammad Syatha ad-Dimyathi Al-Syafi'i, 1997).

In Islam, a woman usually cannot marry herself without the consent of a guardian, typically her father, brother, grandfather, or male relative. There are differing opinions in Islamic fiqh regarding a woman's right to choose her life partner. Some argue that the decision is made by the father or grandfather, leading to the assumption that Islam supports forced marriage.

This view is based on the concept known as "hak ijbar," which is often misunderstood by many as the right of someone (in this context, the father) to force another person to marry. The debate and controversy surrounding this interpretation have sparked much discussion and efforts to reexamine the rights and obligations of marriage in Islam, including how to ensure protection and justice for women (Husein Muhammad, 2019).

Husein distinguishes between the meanings of the words "ikrah" and "taklif," which in Indonesian translation are often both rendered as "force" or "compulsion," as well as "burdened" or "obligated to do something." The word "ikrah" refers to coercion or pressure that forces someone to do something against their will or choice. Meanwhile, "taklif" refers to the burden or obligation placed on someone to do something, which may stem from religious conviction or moral command, but not in the sense of physical compulsion.

As an example, in the Qur'an, there is Surah al-Baqarah/2:256 which states:

لَا إِكْرَاهَ فِي الدِّينِ ۚ

There is no compulsion in [acceptance of] the religion" (Al-Baqarah/2:256).

Regarding "taklif," the Quran mentions in Surah al-Baqarah/2:286 as follows:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ

Allah does not burden a soul beyond what it can bear (al-Baqarah/2: 256).

The third term mentioned is "ijbar," which in the Al-Munawwir dictionary means to compel someone to obey a command or obligation. This term refers to the act of forcing an individual in the context of carrying out specific commands or obligations in Islamic law. "Ijbar" relates to the legal aspects and commands in Islam as well as Sharia law, which can compel individuals to fulfill religious obligations. It is an important term in understanding the laws and obligations of Islam (Husein Muhammad, 2019).

Furthermore, Husein emphasizes that the selection of a partner is the absolute right of a daughter, without interference from others, including the father or compulsive guardian. This decision should entirely rest with the daughter, respecting their right to choose their life partner (Husein Muhammad, 2019).

This view aligns with the opinion of the Hanafi school, which asserts that a guardian does not have the right to compel a woman who has reached the age of maturity, is of sound mind, or is a widow in the process of selecting their partner. For widowed women, the presence of a guardian is not a mandatory requirement for marriage, and in the case of a girl, the guardian only needs to give their consent (Ad-Dimasyqi and Muhammad Bin Abdurrahman, n.d.). The evidence provided for this is Surah al-Baqarah/2:230 and 232.

According to the Hanafi school, Surah Al-Baqarah verse 232 of the Qur'an is understood from the explanation of the Shafi'i school and used as an argument for the necessity of a guardian. The Hanafi school provides two responses to this argument, stating that the prevention mentioned in this verse may be directed toward the guardians, spouses, or believers in general. Importantly, this verse does not indicate the presence of a guardian but highlights the vulnerability of women and prohibits husbands from exploiting their vulnerability, giving women the freedom to choose to return to their former husbands or not.

This differs from the view of the Shafi'i school, which allows a father or grandfather to marry off a girl, whether she is still a child or has reached adulthood, unlike other views. This is due to the recognition of the right of ijbar for girls but not for a widow (Al-Qurtubi and Ibn Rushd, 2007). In this context, Shafi'i quotes 'Aishah's statement in "al-Umm" about her marriage, which indicates that the Prophet married her at the age of 6 and consummated the marriage when she was 9, using it to explain Islamic marriage law.

The basis for evidence in Surah al-Baqarah/2:232 and the hadith narrated by Abu Dawud used by the Shafi'i school are as follows,

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

When you divorce women and they have [nearly] fulfilled their terms, either retain them according to acceptable terms or release them according to acceptable terms. Do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things. (Surah al-Baqarah/2:231)

Then the Prophet (peace be upon him) said in a translation, "Abu Musa al-Asy'ari reported that the Prophet (peace be upon him) said: 'There is no marriage except with a guardian.'" (Narrated by Abu Dawud).

According to Husein, the concept of the Hanafi school is more relevant in marriage than the concept of the Shafi'i school in the current context. The Hanafi concept emphasizes the primary role of women in the marriage process, with parents acting as guardians or guides,

in line with the current socio-cultural situation of women. Husein argues that maintaining the Shafi'i concept in marriage will not provide optimal benefits and may lead to discrimination against women's roles due to its inconsistency with the current reality. Therefore, he advocates for the adoption of the Hanafi concept as an alternative more suitable for contemporary circumstances (Husein Muhammad, 2019).

The author agrees with Husein's assertion by considering the Hanafi school in this context. In reality, usually, the prospective partners already know each other, and if parents, especially guardians, interfere and exert pressure in this matter, it seems less beneficial for their child's future, as it is their child who will be living the married life. Although parents may have more experience in married life, it is important to allow choosing what the child considers good and desires.

CONCLUSION

Several key points related to the concept of the Women's Ulama Cadre (PUP) program according to Husein Muhammad aim to train female ulama cadres with a deep understanding of religious texts. Husein, known as "The Feminist Kiai," is renowned for his advocacy of gender equality in Islam and his contributions to the fields of religion, gender, and humanity through Islamic thought. Husein's epistemology of tafsir includes important points about the nature and orientation of interpretation, sources of interpretation, the validity of interpretation, and its implications, which result in an interpretative model on gender relations in Fiqh. Husein's method of interpretation produces methodological steps that make tafsir more relevant to contemporary developments. These steps include socio-historical analysis, reference to the objectives of sharia, language and context analysis, identification of causality, and critical analysis of hadith sources. Therefore, Husein's thoughts and interpretations make a significant contribution to developing an understanding of the role of female ulama, gender equality in Islam, and the relevance of tafsir to social and contemporary contexts.

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