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Gender Interpretation in Husein Muhammad's Tafsir: Women's Leadership and Religious Scholarship from the Perspective of Mubādalāh

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Abstract:

Issue leadership and clerics Woman in Islam still become debate in various circles. Many interpretations of gender in Islam tend to be patriarchal and restrictive roles of women in the room public. However, the approach Recitation Mubādalāh offers more perspective-inclusive and gender-equitable. Research This aims to examine the interpretation of gender on social media, in particular through Husein Muhammad's Facebook status, which consistently discusses the role Woman as leaders and scholars. With the use method of qualitative descriptive and approach Recitation Mubādalāh, research analyzes how to interpret gender as more egalitarian and can applied to understanding of contemporary Islam. Research results show that Husein Muhammad put forward an interpretation that emphasized mutual gender relations. In his view, women own equal rights and capacities with men in leadership and religious studies. Analysis of his Facebook status shows that social media become a means effective in spreading thinking progressive related to gender interpretation. In conclusion, the approach of Recitation Mubādalāh opens room for more interpretation fair for Women in Islam. Research This confirms that social media can play a role in reconstructing a better understanding of religion.

Keywords : *Gender interpretation, Qirā'ah Mubādalāh , leadership women , female clerics , social media .*

INTRODUCTION

Currently, interpreters often speak about gender issues from various types of corner views. From the many discussions about gender issues, there are a number of controversies that are developing in various circles, both among academics, activists, and even Muslim

intellectuals. Gender in review Language It means type gender.¹ Gender is identified as “type gender” which is constructed by society's environment.² Interpretation of gender verses is often also called social interpretation of gender. Social interpretation This can be found in various forms start print to electronics. Because the study of interpretation in the world develops so fast. During the time of the prophet, the interpretation of the Qur'an was conveyed directly by the prophet If there is less meaning understood (in an oral).³ Evolution of interpretation models changed in accordance state of the times. The interpretive model changed from the beginning through oral and written, now There is good digital form in the form of writing, audio, or visual video, which now has Lots circulating in cyberspace. The interpretation model is currently popular with the term “pop interpretation”.⁴ So, the process of studying the Koran can be done where just.

A new way of interpreting the Qur'an naturally will make it easier for the interpreters to transfer knowledge with easily disseminated past every click. That has been applied by experts in Indonesian interpretation. Among them are Baharudin Nursalim, M. Quraish Shihab, and Husein Muhammad. However, all scholars who are consistent in speaking regarding gender is Husein Muhammad. Can seen in his works. In the online catalog, Husein Muhammad (2011) has various works including *Traditional Islam That Continue to Move, Pendaras-Pendaras Wisdom, Choosing Single, Gus Dur's Ocean of Asceticism, Gus Dur in Gus Mus' Conversation, the Zabid Sailing Gus Dur's Sufism, Following the Path of Light, The Story Amazing Sheikh Obn ' Atha'illah, Women's Jurisprudence, Islam, a Women-Friendly Religion, Islamic Women and the State*.⁵ Kyai Husein's Ijtihad book is collection of writings from Swara Rahima (SR) magazine related to with Islam and rights right Woman.⁶

Husein Muhammad is also active in cyberspace. Often found on the YouTube channel *Mubadala.new* and Fahmina Institute speak with various themes including the history of the hijab in the time of the Apostles, the controversy over the boundaries of the private parts of women, Islam teaching equality, basics related, and still many of them, not only on the channel YouTube but also on Facebook. In his Facebook status Lots talks about issues with Women like the theme of the interpretation of longing that was written until six reviews, accompanying minority (people) women who are still considered as race minority), religion rejecting violence sexual, jurisprudence happiness, contextuality to meaning right women, accompany minority. Husein Muhammad is also often invited to fill in Study Thursday which is published in cyberspace by an account mubadalah. From the many Husein Muhammad's activities and roles, it is visible that Husein Muhammad was the active one to voice and have consistent discussions about women and gender. Both in online and offline media. Among the many gender issues that are still being discussed, the issue of leadership among women and female clerics is highlighted.

Issue leadership and clerics Women in Islam still become unresolved debate find agreements in various circles. In many Muslim societies, still, there is still a limiting view role

¹ John M. Echols and Hassan Shadily, *English-Indonesian Dictionary*, 1st ed. (Jakarta: Gramedia, 12th ed., 1983), p. 265.

² Ivan Illich, *The Death of Gender*, 3rd ed. (Yogyakarta: Pustaka Belajar, 2001), p. 76.

³ Mukhammad Zamzami, “Revolusi al-Qur'an Jamâl al-Bannâ sebagai Arah Baru Metodologi Studi Islam,” *MUTAWATIR* 5, no. 1 (2015): h. 22, <https://doi.org/10.15642/mutawatir.2015.5.1.20-49>.

⁴ U Fikriyati and A Fawaid, “Pop-Tafsir on Indonesian YouTube Channel: Emergence, Discourses, and Contestations,” paper presented at Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia, Jakarta, Indonesia, *Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia*, EAI, 2020, <https://doi.org/10.4108/eai.1-10-2019.2291646>.

⁵ “Kh. Husein Muhammad,” accessed March 13, 2025, <https://www.gramedia.com/author/author-kh-husein-muhammad>.

⁶ Husein Muhammad, *Ijtihad of Kiyai Husein*, First edition (Jakarta: Rahima, 2011), p. vii.

Woman in room public, including in leadership and religious knowledge.⁷ As conveyed by the National Commission on Violence Against Women on March 7, 2025, Olivia Chadidjah Greetings as deputy chairman National Commission on Violence Against Women on the challenges that still exist faced Woman in the world of politics, because minimum participation political women who are considered Because culture patriarchy and discrimination gender-based still become an obstacle for Woman in realm politics, because range experience threats, intimidation, and violence during contestation politics.⁸ News-news the often based on gender-oriented interpretations of verses patriarchal and interpretive role Woman in a way limited.⁹ However, on the other hand, it appears various a more interpretive approach inclusive, such as Recitation It is permissible.

Scholarly Woman is not a phenomenon new in Islam. History records that women, since the time of the Prophet Muhammad, have played the role of teacher, narrator hadith, and leaders in various fields of Islam. However, in journey history, the marginalized role Woman in the world of religious studies.¹⁰ As conveyed by Nyai Sinta Nuriah, male ulama or Kiai have involvement in supporting female clerics for do involvement for balancing discussions related to women. Besides the more dominant cleric men in preaching religion. This was conveyed on NU Online on Wednesday, September 2022.¹¹ The news shows that the narrative of the growing Islam often places Women as objects of interpretation, not as subjects that have authority in interpreting texts holy. Therefore that's important to study and repeat a deeper understanding of gender interpretation, which not only acknowledges but also affirms the role Woman as a cleric and leaders in the Muslim community.

In the context of modern society, especially with the development of technology and social media, discourse on gender interpretation is increasingly easily accessed and debated in the space public. Social media become effective means for spread thinking more Islam progressive, including about Women's leadership and clerics.¹² Clerics, academics, and gender activists use platforms like Facebook to discuss and reinterpret gender verses with more perspective. Thus, the discussion regarding gender interpretation not only becomes a study academic, but also part of a movement social purpose to create a better understanding of Islam inclusive of Women in leadership and religious knowledge.

Study This actually is not the first and not the first research No Once studied by other researchers previously. There are a number of study a type that contain Husein Muhammad's thoughts and Gender, among other things Husein Muhammad's deep thoughts realm thinking Feminist interpretation against the Qur'an and Hadith which give rise to oppression, violence, and marginalization of society, especially Women by Andi (2018). This problem is

⁷ Lukman Hakim, "Post-Modern Feminism Patterns in the Interpretation of Faqihuddin Abdul Kodir," *Journal of Qur'an and Hadith Studies* 21, no. 1 (January 30, 2020): 237–59, <https://doi.org/10.14421/qh.2020.2101-12>.

⁸ Willa Wahyuni, "Gender-Based Discrimination Is Still an Obstacle for Women in Politics," [hukumonline.com](https://www.hukumonline.com/berita/a/discrimination-based-gender-is-still-an-obstacle-for-women-in-politics-lt67ce9a627dff8/), accessed March 13, 2025, <https://www.hukumonline.com/berita/a/discrimination-based-gender-is-still-an-obstacle-for-women-in-politics-lt67ce9a627dff8/>.

⁹ eni Zulaiha, "Feminist Interpretation: History, Paradigm and Validity Standards of Feminist Interpretation," *Al-Bayan: Journal of Qur'anic Studies and Interpretation* 1, no. 1 (June 28, 2016): 17–26, <https://doi.org/10.15575/al-bayan.v1i1.1671>.

¹⁰ Helmiannoor Helmiannoor and Musyarapah Musyarapah, "The Existence and Dedication of Female Ulama to Islamic Education in the Archipelago," *SYAMIL: Journal of Islamic Education* 7, no. 2 (December 1, 2019): 87–99, <https://doi.org/10.21093/sy.v7i2.1782>.

¹¹ "Gus Ulil Encourages Kiai to Support Women's Rights in Public Spaces," NU Online, accessed March 13, 2025, <https://nu.or.id/nasional/gus-ulil-dorong-para-kiai-dukung-hak-perempuan-di-ruang-publik-TMbud>.

¹² Dian Dwi Anisa, "Representation of Female Ulama in the Media Frame of the 'Aisyiyah Organization," *Jurnal Komunika Islamika: Journal of Communication Science and Islamic Studies*, nd

considered contradictory with the ideals of Islam are just human. Therefore The figure of Husein Muhammad is considered can share in the problem This is to create a full Islam with justice and calling for the religion *of a merciful little world* with method reinterpretation to religious texts and use analysis and argumentation match To get meaning new to Islamic teachings.¹³

Apart from Andi's research, there is also research conducted by Nasriyah in the journal Gender and Child Studies entitled "The Influence of Social Media" To Perception Teenagers About Gender Equality" research to study social media's influence on the perception teenager of gender equality. In his research Nasriyah found that social media has the potential big in educate and improve awareness about gender.¹⁴

Next, there is Again research conducted by Muhammad Abidin and Dhiauddin Tanjung in Al-Ahwal As-Syakhsyah Journal entitled " Women 's Leadership in Islam in Indonesia Post-Reformation" Research finds that Women in development to existential play a role as leaders in Indonesia, especially in the post-reform era, continue to evolved. Some scholars, both classical scholars and contemporary own different opinions about the leadership of women. Classical scholars argue that women are prohibited lead, especially for interest general, while contemporary scholars No There is forbid Women to get positions and title interest general.¹⁵

Several of the above research, no There is none of them focused his research on social media on Facebook with the figure Husein Muhammad regarding Gender Interpretation Review on Facebook: Women as Leaders and Ulama in the Perspective of *Mubadalah*. Therefore, researchers Still look at the need for a continued study on the interpretation of gender on Facebook: Women as leaders and scholars in perspective *Mubadala*. Approach research used in targeting gender interpretation on Facebook: Women as leaders and scholars in perspective be a sinner This is qualitative. The research data was taken and obtained from Husein Muhammad's Facebook status regarding gender as primary data. The secondary data taken from the theory of prayer be a sinner in reading the gender interpretation and from article journals, books, books, and the like.

The primary data in this study are obtained from Husein Muhammad's Facebook statuses, writings, and posts that directly discuss issues of gender, leadership, and women's religious scholarship. The Facebook account used by Husein Muhammad is a personal account that actively publishes progressive Islamic perspectives, reflections on Qur'anic interpretation, and responses to contemporary socio-religious issues, particularly those related to gender justice and male-female relations.

Netizens' comments on Husein Muhammad's Facebook posts generally reflect diverse responses. *First*, some audience members express support and appreciation for his gender-oriented interpretations that emphasize justice and equality, particularly regarding women's leadership and religious authority. *Second*, criticism also emerges from more conservative groups who view his ideas as differing from classical fiqh interpretations. *Third*, these differing perspectives often trigger active discussions and debates in the comment sections, frequently accompanied by emotional reactions, reposted quotations, or other forms of

¹³ Andi Rabiatur, "Discourse Gender Equality in the Qur'an and Hadith According to Husein Muhammad," *Journal Scientific Student Raushan Fikir* 7, no. 1 (January 18, 2018): 15–33, <https://doi.org/10.24090/jimrf.v7i1.2145>.

¹⁴ Nasriyah Nasriyah, "The Influence of Social Media To Perception Teenager About Gender Equality," *Harakat an-Nisa: Journal of Gender and Child Studies* 8, no. 1 (July 20, 2024): 11–22, <https://doi.org/10.30631/81.11-22>.

¹⁵ Muhammad Abidin, " Women's Leadership in Islam in Post-Reformation Indonesia," *Al- Usrah : Journal of Al Ahwal As Syakhsyah* 11, no. 2 (December 20, 2023), <https://doi.org/10.30821/al-usrah.v11i2.18849>.

expression typical of social media. This dynamic indicates that Husein Muhammad's gender interpretation has become a living and contested discourse within Facebook's digital public sphere.

Next, in analyzing data, research This is analyzed with descriptive-analytical, with describe problems in the study Then analyze and present the results study very carefully so that Can give the optimal answer to the ongoing problem researched.

THEORETICAL BASIS OF GENDER INTERPRETATION: QIRAAT MUBADALAH

1. Interpretation of Gender Verses in Islam

Gender is a social interpretation that emerges from the construction environment life society. Therefore various arguments about gender, such as it is definition, the difference between sex and gender, identity of gender, up to the verse Al-Qur'an or Islam speak about gender. Gender in the definition can be divided into two, namely in a way etymology and terminology.

A. Etymology

Gender in general etymology means type sex.¹⁶ In the Indonesian dictionary, gender means "sex or sex" word genital when translated into Arabic: jens which also means type gender (female and male). Meanwhile, it can It was concluded that gender is Language type sex good man and also Woman. However, the word gender in perspective knowledge Biology own coverage deeper meaning wide compared to with understanding in a way language. According to knowledge Biology of gender and sex are interpreted separately. Sex in a way anatomy physiologically arranged by the arrangement of genetic or chromosome sex, while gender is regulated and structured by the environment.¹⁷ It means If gender is regulated by the environment, then gender is Can change because changes in environment and time or cultural differences adopted by the environment So, gender is Language is difference between men and women, both nature sex or characters, and their differences determined by the environment.

B. Terminology

Gender in general terminology, is a cultural endeavor that differentiates roles, behavior, mentality, and characteristics emotional between men and women who develop in society and the environment.¹⁸ Gender in the book *Norms and Gender Discrimination in The Arab World*, translated by Sartanto (2015), is the difference between men and women in the roles, functions, rights, responsibilities responsibility, and behavior shaped by values socio-cultural and customary customs from group society that can change according to time and environment local.¹⁹ Gender words for Western society, especially America, have been used since the 1960s and have become a form of struggle to defend women who were oppressed during that time. It was marked with prosecution rights equality between men and women in various fields. Education, economics, politics, and fields public others.²⁰ Zaituna Subhan (2015), a lecturer at UIN Syarif Hidayatullah Jakarta, said that gender is not is Western concept. Concept That construction linguistics from various languages that gives articles for differentiate between type sex men and women. Construction linguistics This taken by anthropologists become a word that only Can explained but no there is in Indonesian.²¹

¹⁶ M. Echols and Shadily, *English-Indonesian Dictionary*, p. 265.

¹⁷ Kashiko Team, *Complete Dictionary of Biology* (Kashiko, 2002), p. 200.

¹⁸ Zaituna Subhan, *Alquran Perempuan: Menuju Kesenjangan Dan Penafsiran* (Prenada media, 2015), h. 1.

¹⁹ Abadeer and Adel SZ, *Norms and Gender Discrimination in The Arab World, Translated by Sartanto* (Jakarta: NY: Springer, 2015), p. 37.

²⁰ Ahmad Fahrur Rozi, dkk, *Isu-Isu Gender Kontemporer* (UIN Maliki Press, 2010), h. 3.

²¹ Subhan, *Alquran Perempuan: Menuju Kesenjangan Dan Penafsiran*, h. 1.

Discussion related to gender interpretation not suddenly There is without there are figures who started it thinking. Every character also has time, and that time influences existing thoughts. Every era has a background behind language, geography, and even different social cultures and will always change. Therefore, in the discussion, this is to describe A little related to gender in classical, modern, and contemporary times.

A. Classical Period

Based on history before the revelation of the Qur'an, the world had a number of civilizations large. Among them, in the South and East Asian continents (China and India) civilization is ancient and everlasting. The status of women always experiences changes. Although sometimes they respected. However various oppression and treatment negative often happens life women.²² According to Quraish Shihab (2007) in Chinese and Hindu civilizations, life is the same just in Greek and Roman civilizations, where the right life a married woman must end time death her husband. The wife must also Burned alive at the moment the corpse husband is burned. In Roman civilization, women fully be under the power of their fathers.²³

Various incidents happened at that time, murder of babies and women. The Qur'an also immortalizes incident the in QS.an-Nahl 16:58-59.

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

Translate:

When one of them is given the good news of a female child, his face becomes gloomy and he is choked with grief. (QS.an- Nahl:16:58)

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

Translate:

He hides himself from people because of the (self-presumed) bad news given to him (and wonders): Shall he keep it despite the disgrace (he will face in the society), or put it away into the dust? In fact, evil is what they decide. (QS.an- Nahl: 16:59)

About verses Ibn Kathir interpreted this that Allah SWT said (to us) about the bad (habits) of the polytheists who worship to besides Allah, from statues and idols and associated partners with Him without existing knowledge. When they get news about the birth of a baby woman, her face becomes pale and shy so she avoids socializing with people.

When he takes care of him (baby women) however, keep going oppressive and do not give love Darling to the child Woman and they glorify the children of man. If not, he will bury him alive, as usual they do in the era of ignorance.²⁴

B. Modern Periode

Position Women in Islam, no Again The same during the period of ignorance. Nor does his position as the community consider that There are differences. In the underlying theological basis, no existing difference between men and women is a paragraph following This:

..... إِيَّيَّ لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ

²² Fatimah, *Challenging the History of Women* (Jakarta: Cendikia, 2001), p. 22.

²³ Quraish Shihab, *Wawasan Alquran*, Cet XIX (PT. Mizan Pustaka, 2007), h. 300.

²⁴ Tri Handayani and Deddy Ilyas, "Issues Gender : Portrait Past Relations ," nd, pp. 1-20 .

Translate :

“I do not allow the labour of any worker from among you, male or female

View (2007) states that, verse this and the like is business for erode finished different views between men and women.²⁵ The Quran not only comes to the point that gives affirmation of equality for women, but the Koran also provides Lots of news about the rights that women can access. More from ten surahs that explain long wide about women, among them the letters *An Nisa'*, *Al Baqarah*, *Al Maidah*, *an-Nur*, *al Ahzab al- Mujadilah*, *al Mumtahanah*, and *at Tabriim*.²⁶ In general the rights depicted in the verse following :

..... لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۖ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ ۖ

Translate :

For men there is a share of what they earned, and for women, a share of what they earned. (QS.an-Nisa':32)

The descent versus the can is said as a progressive and revolutionary step. He did not change the order of Arab society of ignorance but only changed under-approved friendly with existing women. So it's strange it feels like the true verses of the Quran become runway creations between men and women rather than argumentation used to humble Women's Degrees.

C. Contemporary Period

In contemporary times there are thinkers who have discourse the discussion often on the peculiarities of Islamic feminism. This is is effort to dig into sources of problems in Islamic teachings and question the reason emergence of domination man in interpretation from hadith and the Quran.²⁷ Especially concerning reconstructed and restored gender relations to a greater spirit of Islam put ideology liberation Women frame to free ideology liberation as human. With Spirit feminism, then appear various ideas and studies towards the interpretation of verses of the Koran and hadith carried out by intellectuals Muslim, who are known with designation feminist Muslim. The emergence of ideas and studies in accordance with the Spirit theology of Islamic feminism guarantees Islam's bias toward integrity and authority humanity Women.

In the book *Qur'an and Woman*, Amina Wadud (1994) started the discussion by criticizing existing interpretations about Women in Islam. He shares interpretation in three styles: traditional, reactive, and holistic.²⁸ *First*, the traditional interpretation. According to Wadud, this interpretation uses the main discussion in accordance with the interests and abilities interpreter, such as law (fiqh), nahwu, Sharaf, history, Sufism, and so on. This interpretive model is more natural verse by verse and not thematic so the discussion impressed partially, No There is an effort to discuss themes certain according to the Quran Alone. *Second*, the reactive interpretation style namely the interpretation contains the reaction of modern thinkers to a number of obstacles experienced by women whose source originates from the Quran. The issues discussed and the methods used often originate from the idea of race feminism and rationalism but are not accompanied by complete and in-depth analysis of the

²⁵ Shihab, *Insight into the Qur'an* , p. 302.

²⁶ Mahmud Syaltut, *Al-Islam Agidab Wa Syari'ah* (Cairo: Dar al-Qalam, 1966), p. 227.

²⁷ Siti Ruhaini Dzuhayatin, *Methodological Reconstruction of Gender Equality Discourse in Islam* (Yogyakarta: Center for Women's Studies, IAIN Sunan Kalijaga Yogyakarta in collaboration with McGill-ICIHEP, and Pustaka Pelajar, 2002), p. 22.

²⁸ Amina Wadud Muhsin, *Qur'an and Woman* (Kuala Lumpur: Fajar Bakti Sdn bhd, 1994), p. 1-2.

relevant verses.²⁹ *Third*, holistic interpretation namely the interpretation that uses all over method interpretation and linking with various problem social, moral, economic, political, including issues women who emerged in the modern era. Amina Wadud entered the category of a figure whose interpretation uses holistic interpretation.³⁰

2. Recitation Mubadalah as Gender Interpretation Approach

Reality study of socio-religion still often very appears in various forms of study. Among them in gender studies, which are many bring up Lots' view, from start in perspective law fiqh, perspective hadith, and the views of the Qur'an itself. One of the developing gender issues is about leaders, more Far Again about whether many leaders are women and not man, Then about How the existence of female clerics in advanced Islamic religious civilization. Because it's one of the perspectives used to see more Far about matter This is perspective *mubadalah*. *Mubadalah* originates from the Language Arab مبادلة originate from the word

tribe (ب د ل) Which means replace, change, and exchange.³¹ *Mubadalah* said that is Work The same between two parties (*musyarakah*) and forms mutual benefit (Mubadala), which means each other replaces each other change, or each other exchanges each other. In the Big Indonesian Dictionary (KBBI) it is stated meaning of mutual is reciprocal or each other.

The term *fruitful* will develop become A perspective to see the relation between the two sides party, which contains values and spirit of partnership, work equal, mutual, and reciprocal.³² Good relationships between men in a way general, group with individual, male between male, or Woman between women, even man between women. Men and women in front earth This is as caliph, then He owns not quite enough answer for maintain, care for and preserve. Men and women must each other Work same. Help each other help for present all goodness, in to prosper earth and everything its contents.³³ Mutuality This confirms that one of type sex is not allowed for do injustice with dominate and hegemonize others. Because of this, that will make it a difficult task to prosper on earth without Work The same in relation to man.

The verses of the Qur'an that use editorial general about mutuality and work The same between man :

..... لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَارُّ وَالِدَةُ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ

مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا.....

Translate :

Nobody is obligated beyond his capacity. No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child. likewise responsibility (of suckling) lies on the (one who may become an) heir (of the child). Now, if they want to wean, with mutual consent and consultation, there is no sin on them. (QSal-Baqarah:[2]:233)

²⁹ Muhsin, p.3.

³⁰ Muhsin, p. 3.

³¹ Munawar, *The Most Complete Al-Munawwir Arabic-Indonesian Dictionary*, Second Edition, Fourth Printing, nd

³² Faqihuddin, *Qiraah Mubadalah* (Yogyakarta: iRCiSod, 2019), p. 59.

³³ *Qiraah Mubadalah* (iRCiSod, 2019), h. 60.

QS. al-Baqarah: 2:233 explains commitment between husband and wife For No each other hurt in take care of and raise child. The word (لَا تُضَارَّ) in QS. al-Baqarah: 2:233 in structure Arabic, has editorial mutuality (*mufa'alah*) and work same (*musyarakah*). This means, between two Parties husband and wife “not each other hurt”, even between children and parents. The verse above confirms that draft mutual between men and women have not quite enough same answer on what has been become not quite enough each of them answered.

3. Ways of working *Recitation Mubādalah*

Faqihuddin (2019) stated that the method Work *be fruitfully* used in three stages, this nature of chronological "can just" done straight to the step second and third when awareness knowledge has been understood by someone in step First.³⁴ In the way Work be fruitful This differentiated moreover first. The discussion includes a discussion theme or discussion principle. What is meant by with discussion theme is a discussion that requires method Work from step First until step third. If the discussion principle, then only step first and foremost about subjectivity men and women.

The first step is to confirm principles of Islamic teachings from texts that are of a nature general foundation meaning.³⁵ (Whether it is of a principle general or those of a nature theme certain). *The second step is finding* an idea the main thing there is in the text to be interpreted. Simple can done by removing existing subjects and objects in text. To make it more simple Can do with removing existing subjects and objects in text. Then, the predicate in the text becomes meaning or the idea that will be *realized* right.³⁶ *The third* step is lowering ideas found in the text (which was born from the process steps second) to type gender that is not mentioned in the text. Thus, the text No stick to one type of sex solely, will but can cover type sex other.³⁷

Implementation method Work *is fruitful* look for moreover formerly text to be interpreted whether he nature principle or theme. For verses that are principle, only stop at step first and only require affirmation about to - subject - men and women.³⁸ In the steps second, if want to more deeper, then Can done with the use of help methods that have been There is in principle fiqh. Like the legal analog (*qiyās*) of searching for goodness (*istihsān*), seeking goodness (*istishlāh*), and more in Again with see method objective sharia law (*maqāshid al- shari'ah*).³⁹ From the ideas that have been there, it will be under the process of meaning which is of a nature *mubādalah*, reciprocal, or mutual. Thus, the idea *is fruitful* to make it necessary for equality and justice in relation between Men and Women. Presenting Work equally participatory, fair, and giving benefit to both of them without discrimination.

4. Leadership and Women's Scholarhood in Islam

Studies on women's leadership and religious authority in Islam are important because they address issues of gender justice, religious authority, and the relevance of Islamic interpretation in contemporary social contexts. For a long time, the dominance of patriarchal interpretations has often limited women's roles in public and religious spheres, even though the Qur'an and Islamic history demonstrate principles of moral and spiritual equality between

³⁴ *Qiraah Mubadalah* (iRCiSod, 2019), h. 200.

³⁵ Faqihuddin, *Qiraah Mubadalah* (iRCiSod, 2019), h. 200.

³⁶ *Qiraah Mubadalah* (iRCiSod, 2019), h. 201.

³⁷ *Qiraah Mubadalah* (iRCiSod, 2019), h. 202.

³⁸ *Qiraah Mubadalah* (iRCiSod, 2019), h. 200-201.

³⁹ *Qiraah Mubadalah* (iRCiSod, 2019), h. 201.

men and women.⁴⁰ *First*, from a normative-theological perspective, the Qur'an affirms that human dignity is determined by piety, not by gender (Qur'an, al-Ḥujurāt [49]: 13). This verse serves as a foundation for the view that leadership and scholarly capacity cannot be restricted by gender. Therefore, denying women access to leadership and religious authority contradicts the universal spirit of Islamic teachings.⁴¹

Second, from a historical perspective, women have played an active role in the transmission of knowledge and religious authority. Figures such as 'Ā'ishah bint Abī Bakr are well known as hadith transmitters and as scholarly references for male Companions. This fact demonstrates that women's religious scholarship is not a new concept, but an integral part of the early Islamic tradition.⁴² *Third*, in the contemporary social context, women's leadership and religious authority are essential for addressing increasingly complex communal issues, especially those directly related to women's lived experiences. Inclusive interpretive approaches such as *qirā'ah mubādalāh* create space for reciprocity and justice in gender relations, thereby ensuring that Islamic interpretation remains relevant and oriented toward the common good (*maṣlahah*).⁴³ Thus, studies on women's leadership and religious authority are not merely academic in nature, but also have practical implications for developing an understanding of Islam that is just, contextual, and ethically grounded.

Controversy gender discussion still Lots occurs in various circles , starting from circles academics , politicians , even among scholars of the Koran. This matter make meaning and application gender studies still cause controversy , especially in matter leadership and clerics Woman .

A. Women's Leadership

Gender issues matter about leadership Women in public often involve the prayer leader, leadership village, and leadership general others, Quraish Shihab (2018) in his book Islam That Was Wrong Understand mentions leadership Women in prayer and general. What is meant by leadership in prayer is the prayer leader, according to the majority of scholars the prayer leader is a woman Not allowed whereas his congregation is men in puberty, the majority of scholars make decision the that is Because prayer is pure worship and must be own runway from the Qur'an and Sunnah/exemplary worship directly by the Prophet Muhammad.⁴⁴

Furthermore in leadership general meaning is that of women and men No There is a difference in matter involvement in society and fulfillment rights politics.⁴⁵ 20 things in common about leadership Women in family, in Islamic society anywhere and anytime just mention that husband or man man is head family, and that referring to verses from the Koran and hadith. Specialized in discussion This is often referred to in QS an-Naml [27]: 23

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَهِيَ عَرْشٌ عَظِيمٌ

In Surah an-Naml (27):22–44, the Qur'an portrays Queen Bilqis as the ruler of the kingdom of Sheba, characterized by intelligence, wisdom, and authority. Classical exegetes

⁴⁰ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999), 3–5.

⁴¹ M. Quraish Shihab, *Perempuan: Dari Cinta Sampai Seks, Dari Nikah Mu'ah Sampai Nikah Sunnah* (Lentera Hati, 2005), 265.

⁴² Muhammad Akram Nadwi, *Al-Muhaddithat: The Women Scholars in Islam* (Interface Publications, 2007), 57–60.

⁴³ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh* (IRCiSoD, 2019), 45–47.

⁴⁴ M. Quraish Shihab, *Misunderstood Islam*, First Edition (Tangerang: Lentera Hati, 2018), pp. 165–167.

⁴⁵ Shihab, p. 168.

such as al-Ṭabari and Ibn Kathir emphasize that the Qur'an does not criticize Bilqis's leadership because she is a woman; rather, it highlights the flawed belief of her people, who worshipped the sun. Bilqis's decision to consult her advisers upon receiving the letter from Prophet Solomon demonstrates a rational and responsible style of leadership. Her choice to send gifts is understood as a diplomatic strategy to assess the nature of Solomon's mission, rather than as a sign of weakness. The culmination of the narrative is Bilqis's acceptance of faith in God (Q.S. an-Naml: 44), which emerges from her awareness and openness to the truth. Thus, the story of Queen Bilqis affirms that the Qur'an acknowledges women's leadership when it is just and morally grounded, and it places faith and wisdom rather than gender as the primary criteria for leadership.⁴⁶

B. Female Clerics

The position of female clerics is still seldom studied, therefore the fatwa and teachings are still seldom known by the public. As conveyed by AD Eridani⁴⁷ the story about the profile and role of female clerics at the local level in various regions is only not yet or not documented.⁴⁸ Can see from the statement Kusmana (2019) about the position of female clerics that, the role of Indonesian female clerics in the use of source law especially the Qur'an, in activities and movements in the mass media. This shows that female clerics are capable of making viewing alternatives and making the Quran and sources of other laws through moral movement and raising status and role women, welfare children, and issues environment.⁴⁹

Hatta Abdul Malik (2012) also wrote about female cleric cadreship in Central Java. The article shows the process of female cleric cadre formation must be equivalent to men, which often occurs in institutions like diniyah, madrasah, and Islamic boarding schools. Cadre formation must be done by giving fair rights to both of them. The same thing is in method teaching, the same get knowledge, and the same in environment social.⁵⁰ From the evidence that has been gathered, the position of female clerics is still lots get same as the role of male clerics.

Things show that gender is a social interpretation that has recently become a discussion that has lots of interpretations, good in the realm of academic, social, political even religious. Interpretation of the word gender itself has lots of approaches, including like approach study interpretation texts,⁵¹ *maqashidi* interpretation approach, and the approach *recitation mubāḍalah*. Thus, gender discussions always revolve around differences between men and women in roles, functions, rights, responsibilities responsibility, and behavior shaped by values sociocultural and customary customs from group society that can change according to time and environment.⁵²

⁴⁶ Abū Ja'far Muḥammad ibn Jarīr Al-Ṭabari, *Jamī' al-Bayān 'an Ta'wīl Ay al-Qur'ān* (Dār al-Kutub al-Ilmiyyah, n.d.), 1690.

⁴⁷ Director Rahima, *Rahima is a Non-Governmental Organization (NGO) that focuses on raising awareness about Islam, gender, and women's rights*. ,nd

⁴⁸ Alfiyah Ashmad, Baiq Desi, and et al., *Traces of the Struggle of Indonesian Female Ulama*, (Jakarta: KUPI, nd), p. vi.

⁴⁹ Kusmana Kusmana, "The Qur'an, Woman and Nationalism In Indonesia: Female Ulama's Moral Movement," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 1 (June 29, 2019): 83–116, <https://doi.org/10.14421/ajis.2019.571.83-116>.

⁵⁰ Hatta Abdul Malik, "Cadreship of Female Ulama in Central Java," *At-Taḳaddum Journal* 4, no. 1 (2012), <https://doi.org/10.21580/at.v4i1.727>.

⁵¹ The Approach Taken by Dr. Saifuddin, M. Ag and Dr. Wardani, M. Ag Lecturers at UIN Antasari Banjarmasin in Their Books Entitled Tafsir Nusantara Analysis of Gender Issues in Tafsir Al Misbah by M. Quraish Shihab and Tarjuman Al-Musatfid by Abd. Ra'uf Singkel., nd

⁵² SZ, *Norm and Gender Discrimination in The Arab World*, Translated by Sartanto , p. 37.

5. Analysis of the Interpretation of Gender Verses on Social Media (Facebook) Husein Muhammad

A. Husein Muhammad's Thoughts on Gender Interpretation

Many issues of social religion were studied in a way in-depth by Husein Muhammad (2016) from the start of Sufism, pluralism, until gender issues. Gender becomes the issue that often He studies in a way deep Because of Lots things. Among them is his anxiety as someone who was born and raised in education Islamic boarding school, he understands how Lots sources Islamic religion in particular fiqh, which is lopsided or discriminatory to women and places women as creature secondary.⁵³ Difference rules in the world of santri (between student sons and student daughter) who makes degrees student son more superior compared to with student Princess. That is is inequality rules that are implemented from the books of jurisprudence classic.⁵⁴

This is what makes Husein Muhammad more focus to gender issues. There are several gender issues that have been He study in Lots his writings include is :

1) Leader

Man was created by God and given the same potential, good men and also women. Women and men have the potential and ability To play a role, work, and become leaders, good in the realm of domestic and also public.⁵⁵ Because Allah mentioned ideals of creation A life man mentioned in QS al-Hujurat:[49]:13⁵⁶

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translate:

O mankind, we have created you from a male and a female, and made you into races and tribes, so that you may identify one another. Surely the noblest of you, in Allah's sight, is the one who is most pious of you. Surely Allah is All-Knowing, All-Aware. (QS al- Hujurat [49]:13)

However, in a number of cases, women are forbidden to become leaders with the argument of QS an-Nisa:4:34 that man is qawwam on women because Allah has exaggerated part they on some others. The commentators stated that Qawwam is a leader, protector, guarantor answer, educator, and others who matter. They also mentioned that the superiority of men compared to Women is Because of their minds and bodies.⁵⁷ Whereas according to Husein Muhammad that view about excess excess the refuted with by itself with the existing facts.

Social facts prove that Woman has Lots do tasks that have been considered only to become monopoly men. It is women who become head of state, head of government, governor, chairman of parliament, chairman of party politics, and so on.⁵⁸

2) Ulama

⁵³ Husein Muhammad, *Women's Fiqh* , First Edition (Yogyakarta: Diva Press, 2019), p. 27.

⁵⁴ Husein Muhammad, *Islamic Women and the State* , First Edition (Yogyakarta: Qalam Nusantara, 2016), p. 43.

⁵⁵ Muhammad, p. 212.

⁵⁶ Muhammad, p. 272.

⁵⁷Husein Muhammad quoted some of the interpretations of the commentators Ar -Razi, Az-Zamakhshyari, At- Tabari . In Husein Muhammad's book , *Women's Fiqh* , Cet I, (Yogyakarta: Diva Press, 2019) p. 283-284.

⁵⁸ Muhammad, p. 284.

The term ulama in Indonesian culture by society is interpreted in a way special. The term That only held to the person being looked at to understand and comprehend Islamic religious sciences.⁵⁹ Usually be seen from his skills in reading the Koran, reading the yellow book, understanding law fiqh, tafsir, and other Islamic religious sciences. Because of their expertise in the field of religious knowledge, scholars are often understood as leaders or religious leaders.

Real words of the scholars reduce from the origin of the word language Arabic' *alim* with the meaning of someone who knows, understands, and is clever in knowledge. Another word used in the Koran is: *Al - ' Ilm* (the owner of knowledge) *Ulul al-al- bab* (the owner of the sharp mind), and *ulu al-al Bashar* (the owner of the distant view). In early Islam, scholars were not only held to the clever person in religious knowledge but also in knowledge general. Because Allah in the Qur'an mentions in QS Ali Imran: 3: 190 -191

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاجْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَبْصَارِ

Translate:

Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ

Translate:

who remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (and say) “Our Lord, you have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire.

Scholars are people who always think in condition whatever about the natural universe and dig for the meaning of everything there is for life together.⁶⁰ Ulama are people who are close to God and have a special position before Him. The special position that is obtained by scholars is emphasized in the Quran. Because task important thing he carries as a cleric, namely as an enforcer of justice among men.

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شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Translate:

Allah bears witness that there is no god but He - and (so do) the angels and the men of knowledge - being the One who maintains equity. There is no god but He, the Mighty, the Wise.

The term the ulama during This was only shown to men, and not to women. Mention Woman as a cleric must add the word “woman” at the beginning or at the end, so that

⁵⁹ Husein Muhammad, *Ijtihad Kyai Husein Upaya Membangun Keadilan Gender*, Cet. I (Rahima, 2011), h. 155.

⁶⁰ Muhammad, pp. 158-159.

becomes a “female cleric” or “female scholar”. Fact This clearly shows that a Woman considered No or Not yet worthy is called a scholar.⁶¹ In other words women considered No own capacity intellectual, scientific, moral, and other skills. Civilization This is enough to say as a patriarchal civilization.

Whereas in civilization Islamic female clerics very much many and often become teachers of male scholars who today This science and its flow followed by Muslims. As it is the wife of the Prophet Sitti Aisyah, the great-granddaughter of the Prophet Muhammad, Sayidah Nafisah, Fakhr al-Nisa, Qurrah al-' - 'Ain,⁶² Rabiah al-Adawiyah, Aisyah bin Ahmad, Jamaliyah al Hamadiyah,⁶³ and still many others. Unfortunately, after civilization, the movement Woman limited, even for activity education women were marginalized, with arguments closed door damage and “slander”. Women are considered to be a source of slander.

Husein Muhammad (2011) speculates that moment this is what the Islamic world needs many female clerics to accompany male clerics man in building the country and nation for the realization of ideals sublime civilization just and prosperous human beings. Especially in the State of Indonesia, with Lots of the problems of life: poverty, ignorance, and backwardness. Also, the majority of the population of Indonesia is women, therefore looking forward to the presence of female intellectuals and clerics who are making efforts to solve the big problems of the Republic of Indonesia.⁶⁴ Reality shows that view the No true. That's right, that's right. This is product building social created by the existing socio-culture. On the other hand, it can seen that the cultural process will Keep going progress, and develop. “There is a dialectic social that will Keep moving from life nomad to life civilized, from those who think traditional going to rational.

B. Analysis of Husein Muhammad's Facebook Status with *Recitation Mubādalāh*

Thinking an interpretation figure, no will Far from meaning in a way text and context of the Qur'an. The very diverse interpretations and methods used to get the right meaning for verses of the Qur'an. Not a few of the figures of interpretation (Mufasir) or interpreters) who seeks the meaning of the Qur'an with various methods. Such as among others is Prof. Dr. Abdullah Karim, M.Ag (2017) who interpreted verses creed.⁶⁵ Dr. Sifuddin, M.Ag and Dr. Wardani, M.Ag (2017) who wrote studies Comparative to the interpretation of Al-Misbah and the interpretation of Tarjumān Al- Mustafid.⁶⁶ Husein Muhammad (2019) wants to see gender in the maqāshidī interpretation approach (a scientific writing that is presented moment awarding of Dr Hc at UIN Wali Songgo Semarang).⁶⁷ And still many writings by Al-Quran scholars in interpretation.

Therefore in this article will see the interpretation verses of the Qur'an in the field of gender interpreted by Husein Muhammad from one of his social media facebook. Then analyzed using recitation mubādalāh which includes two focus studies, leadership and religious studies. The use of *qirā'ah mubādalāh* remains relevant for providing a more systematic and critical theoretical framework. This approach allows the researcher to assess not only Husein Muhammad's pro-gender stance but also how the principles of reciprocity and justice are conceptually applied in the interpretation of the verses, thereby strengthening

⁶¹ Muhammad, p.162.

⁶² Muhammad, p.170.

⁶³ Husein Muhammad, *Choosing to Be Single*, 2nd edition (Yogyakarta: Zora Book, 2015), p. xvi.

⁶⁴ Muhammad, *Ijtihad Kyai Husein Upaya Membangun Keadilan Gender*, h. 178-179.

⁶⁵ Abdullah Karim, *Tafsir Ayat-Ayat Aqidah*, Cet III (Pustaka Banua, 2017), h. vii.

⁶⁶ Sifuddin and Wardani, *Tafsir Nusantara*, Cet I (LKIS, 2017), h. v.

⁶⁷ Husein Muhammad, “Gender Dalam Pendekatan Tafsir Maqashid”, *Pidato Ilmiah* (FUHM-UIN Waligongo, 2019), h. 1.

the academic analysis and ensuring that the argument for gender equality is not merely declarative but also grounded in a clear methodological basis.

So in the status of Husein Muhammad which discusses leadership Women only There is in the discussion principle. What is meant by the discussion principle is beyond different types of gender. Like about faith, justice, wisdom, mercy, etc⁶⁸ This was also confirmed by Husein Muhammad (2019) himself in Gus Dur's book *Samudra Kezuhudan* that a matter of principle No look at the type of gender, race, or even social status.⁶⁹

In the discussion principle, This only stops at the step First finding foundation meaning verses of the Quran, then affirmation to text about to - subject - men and women⁷⁰ will carry on like table following:

Status	Studying the book of al-Tibr al-Masbuk tonight, among others: Umar bin al-Khattab, sent a letter to his governor: Abu Musa al-Ash'ari. The contents: "Pay attention. The happiest leader (in the afterlife) is the leader who makes his people happy. And the most miserable leader (in the afterlife) is the leader who makes his people miserable. Avoid living a lifestyle of pleasure (eating well), because your servants will follow you."	
	كتب عمر بن الخطاب الي عامله أى موسى : أما بعد فان اسعد الولاة من سعدت به رعيته وإن أشقى الولاة من شقيت به رعيتهز فأياك والتبسط فإن عمالك يقتدون بك.	
No	Ways of working <i>Mubādalah</i>	
1	Foundation Meaning	مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ Translate: The one who does something evil will not be punished but in its equal proportion, but the one who does a righteous deed, be he male or female, while he is a believer, then, such people will enter the Jannah (Paradise) where they will be provided with bounties beyond reckoning. QS: Al-Mu'min:[40]:40⁷¹

⁶⁸ *Qiraah Mubadalah* (iRCiSod, 2019), h. 200.

⁶⁹ Husein Muhammad, *Gus Dur's Ocean of Asceticism*, 1st edition (Yogyakarta: Diva Press, 2019), pp. 31-32.

⁷⁰ *Qiraah Mubadalah* (iRCiSod, 2019), h. 201.

⁷¹ Muhammad, *Ijtihad Kyai Husein Upaya Membangun Keadilan Gender*, h. 141-142.

		يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ Translate: O you who believe, do not take your fathers and your brothers as your friends, if they prefer infidelity to Faith. Those of you who have friendship with them are the wrongdoers. (Q.S. at-Taubah:9:23)
	Explanation of the Two Verses	These two verses establish equality by affirming that the Qur'an measures human worth by faith and deeds, not by gender. Q.S. al-Mu'min [40]:40 explicitly mentions both men and women to emphasize their equal status as moral agents who bear equal responsibility and receive just recompense for their actions without gender distinction. This explicit inclusion functions to dismantle, rather than construct, hierarchical assumptions based on gender. Similarly, Q.S. at-Tawbah [9]:23 underscores equality in ethical responsibility and faith-based commitment. Its universal address to "those who believe" applies equally to men and women, emphasizing that ultimate loyalty is owed to faith rather than familial or social ties. Taken together, these verses affirm that both women and men possess equal moral capacity, agency, and accountability before God. The Qur'an thus upholds an ethical and universal standard of human equality, in which biological differences do not imply disparities in spiritual worth or moral status.
	Principle	Leader must trust
	Affirmation	Trust in a not quite enough answer No based on type gender, will but is form faith man as a devout servant of Allah operate his caliphate on earth.

In the discussion principle about leaders researcher only finds One from that's all Lots discussion which exists on upload status. In the status uploaded on June 21, 2015, with the discussion principle containing the main discussion, Husein Muhammad studies the book *al-Tibr al-Masbuk* Inside mentions recommendations For become a trustworthy leader Because when He trusts, then He will be happy Also on the contrary, If leader the No trust so He can it is said as an unjust leader. In discussion, this is what becomes the foundation meaning in QS Al-Mu'min:40:40 and QS at-Taubah:9:23 namely that leader of course must trust and distrust trust is from man cruelty to Allah. Then study on status about study of scholars. A table under This.

One of the Status	Poems written in a textual manner are as follows: form longing Ibn Arabic to a woman; a longing lust, sexual And erotic (gharamiy) towards the beautiful bodies of women, whom he had met during his time in Mecca: Sayyidah Nizam. They in matter This has trapped in a very shallow, barren, and meaningless understanding.....
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Poetry is a string of words that are full of meaning, full of nuance. Thought And heart Which difficult guess. So He of course can be given a double meaning, exoteric and esoteric. In the poems above, Ibn Arabi, some people, may indeed be gripped by longing Which burning women in the physical sense.... Expressions Ibn Arabic, according to they is truly contemplating and reflecting on the love that passionate about God. He once said, "Contemplation of Reality without formal support is impossible, because God, the Reality, in His Essence, is far removed from all natural needs. Universe.... Reflections and contemplation of Ibn Arabi's spirituality of God are like this as expressed in the book "Turjuman al-Ashwaq" This is how it feels very difficult For can understand, except, even though Not yet of course, by reading the Syarh (commentary) he wrote himself: "Dzakhâ'ir al-A'laq Syarh Turjuman "al-Asywaq". Book comment This on purpose written Alone by Ibn Arabic to explain various criticisms and curses people (the ahl fiqh) addressed to him. They rejected the poetry of passionate love (ghazal/erotic).... Ibn Arabic say : اشير بها الى معارف ربانية وانوار الهية واسرار روحانية وعلوم عقلية وتنبهات شرعية وجعلت العبارة عن ذلك بلسان الغزل لتعشق النفوس بهذه العبارات فتتوفر الدواعي على الاصغاء اليها وهو لسان كل اديب ظريف روحاني لطيف. "In that book, I show you the knowledge and lights of divinity, the symbols Contents heart, rational sciences. I express it with language "ghazal" and youth style so that they are interested and then reflect on it. That is the language of literary experts who are intelligent, refined spiritualists". Even so, there are still many scholars who reject the collection of mystical poems.		
No.	How Mubadalah Works	
1	Foundation of Meaning	إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولَى الْأَلْبَابِ Translate: Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom. QS: Ali-Imran: [3]:190
	Principle	Ulama are a source of knowledge
	Affirmation	In general, it firmly mentions that God gives signs of His power over those who understand, in matter This is for a person Which own knowledge knowledge.
2	Foundation of Meaning	تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ..... ۝ Translate: Those are the messengers some of whom We have given excellence over some others. Among them there are ones to whom Allah spoke (directly) and He raised some of them steps higher (in other respects). QS al-Baqarah [2]:253

		 لَا تُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ Translate "We make no distinction between any of His messengers..... QS Al-Baqarah [2]:285
	Explanation of the Two Verses	These two verses emphasize that equality in Islam does not mean that everyone is the same without distinction, but rather that all have equal dignity despite differences in roles and merits. In QS. al-Baqarah [2]:253, the word <i>rusul</i> (messengers) indicates that all prophets share the same status as Allah's messengers, although some are given special virtues, such as Prophet Musa, who spoke directly with Allah, and Prophet Muhammad, whose rank was elevated. These differences are functional and determined by Allah's will, not a judgment of human value. The equality of the prophets is further affirmed in QS. al-Baqarah [2]:285 through the statement "<i>lā nufarriqu bayna alḥadin min rusulih</i>," which obliges believers to accept and respect all messengers without discrimination. The history of the prophets and hadiths stating that prophets are brothers and bring the same message of monotheism confirms that, although their contexts, miracles, and special qualities differ, their prophetic dignity remains equal. Thus, the word <i>rusul</i> forms the basis for the principle of equality: differences in merits do not diminish the shared value and status as Allah's messengers.
	Principle	Relationship between men and women
	Affirmation	Between men and women, there is indeed a difference in superiority between One on another. Even though thus, both of them are equal (same) in their perfection. Both sexes are equal in the universal aspect of their humanity but differ in their duties. His humanity with level which is relative, depending on the social context.

Based on the table above, in simple terms, in his upload, Husein Muhammad tells the story of scholars who are sources of knowledge (Ibn Arabi, Sayyidah Nizham, etc.) in his status entitled "interpretation of longing" between scholars, scholars should learn from each other. Other. Because depth knowledge Which different Which owned by between scholars. The source of knowledge given to the scholars is a sign of Allah's power. In line with what is conveyed in QSali Imran:3:190, its contents is that the person Which sensible is a form of greatness Allah represents Husein Muhammad's status on May 11, 2019. The next status is entitled Interpretation of Longing (6) which Husein Muhammad uploaded on May 16, 2019, continuing the story about Ibn Arabi who gave his views on the relationship between men and women in perspective gender. He mentions that men and women, both are equal (same) greeting perfection. Also clear in status here he mentions the verse which he uses namely on QS al- Baqarah:2:253 And QS Al-Baqarah:2:285. Affirmation in status This is God No difference between men and women, Allah is fair to both.

On the status that Hussein Muhammad posted on 14 May 2019, he told about a great fiqh scholar who became a student of a female cleric. Priest Syafi'i who flows his school of thought often in call with Shafi'iyah, is also known to have two schools in his own fiqh:

Qadim (old) and *Jadid* (new). *Qadim's* school of thought (Qaul) was his opinions while in Baghdad, Iraq. Meanwhile, the *Jadid school of thought* was his opinion when he was in Egypt. he is a student of Sayidah Nafisah who is a cleric who is also the great-granddaughter of Rasulullah, daughter of Hasan al-Anwar bin Zaid al-Ablaj. Sayidah Nafisah is known as a scholar who is intelligent, brave, knowledgeable, and has earned the title 'abidah zahidah. The existing discussion points, show that the level of knowledge possessed by ulama has its own existence. And Allah will elevate the status of the scholars and believers, both men and women.

CONCLUSION

Study This highlights how the interpretation of gender in Islam, particularly related leadership and clerics women, can analyze the use of the approach Recitation Mubādalāh through social media. A study of Husein Muhammad's Facebook status shows that social media play a role significant in spreading a more interpretive perspective inclusive and gender-equitable. Research This contributes to the discourse on gender interpretation by confirming that the meaning of the verses of the Qur'an must consider the context social and spirit of Islamic justice. Different from the approach which is still dominant, Qirā'ah Mubādalāh offers a perspective that places men and women in relation mutually, without the dominance of one party. More further research shows that female clerics' own role important in interpret texts religious and fighting for the rights of women in the room public. With using social media as a platform for preaching and discussion, thoughts progressive regarding gender in Islam can reach a wider audience and stimulate change more socially inclusive.

In general, overall, research shows that the utilization of digital technology in gender interpretation study can become an effective means of reconstructing a better understanding of religion as fair and responsive to reality social. In the future, research carried on can explore social media's influence in forming opinions public public-related issues religion, and gender, as well as How a more interpretive approach can institutionalized in discourse academic and policy public.

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