

## Aminah Wadud's thought on the Concept of Gender and Its Relevance in Modern Life

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Keywords	Abstract
Aminah Wadud; Gender Concepts; Modern Life	<i>This research focuses on the developments in gender thinking and the considerable and dynamic developments in the interpretation of Quranic verses. Classical commentators tend to interpret verses textually - normatively, while feminists tend to interpret verses contextually-sociologically. Along with the development of contemporary Qur'an interpretation methods or approaches, one of the methods or approaches used by feminists is hermeneutics. Amina Wadud tries to interpret verses related to the creation of women, women's leadership, and the issue of polygamy. As a result, the origin of humans, both men and women, comes from one nafs which is part of a paired system (the nafs itself and its zawj). The leadership clause must be understood in the context of society as a whole through the concept of "functionalism". Regarding polygamy, there is no direct evidence from the Qur'an regarding the permissibility of polygamous marriages, especially about the three validities often put forward by its supporters, namely financial reasons, reasons for infertility, and reasons for fulfilling lust or sexual needs. The results show that polygamy is allowed in certain circumstances which are related to the custody process. The conclusion of the research reveals that the patriarchal cultural conception of polygamy must be changed. The connotation of polygamy has undergone a radical transformation.</i>
Kata Kunci	Abstrak
Aminah Wadud; Konsep Gender; Kehidupan Modern	Penelitian ini berfokus pada perkembangan pemikiran gender dan perkembangan yang cukup besar dan dinamis dalam penafsiran ayat-ayat Alquran. Para mufassir klasik cenderung menafsirkan ayat-ayat secara tekstual-normatif, sedangkan para feminis cenderung menafsirkan ayat-ayat secara kontekstual-sosiologis. Seiring dengan perkembangan metode atau pendekatan penafsiran Alquran kontemporer, salah satu metode atau pendekatan yang digunakan oleh para feminis adalah hermeneutika. Amina Wadud mencoba menafsirkan ayat-ayat yang berkaitan dengan penciptaan perempuan, kepemimpinan perempuan, dan isu poligami. Hasilnya, asal usul manusia, baik laki-laki maupun perempuan, berasal dari satu nafs yang merupakan bagian dari sistem yang berpasangan (nafs itu sendiri dan zawj-nya). Klausul kepemimpinan harus dipahami dalam konteks masyarakat secara keseluruhan melalui konsep "fungsionalisme". Terkait poligami, tidak ada dalil langsung dari Al-Qur'an mengenai kebolehan pernikahan poligami, terutama tentang tiga keabsahan yang sering dikemukakan oleh para pendukungnya, yaitu alasan finansial, alasan kemandulan, dan alasan pemenuhan nafsu atau kebutuhan seksual. Hasil penelitian menunjukkan bahwa poligami diperbolehkan dalam keadaan tertentu yang berkaitan dengan proses perwalian. Kesimpulan dari penelitian ini mengungkapkan bahwa konsepsi budaya patriarki tentang poligami harus diubah. Konotasi poligami telah mengalami transformasi radikal.

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## INTRODUCTION

History shows that women in the early days of Islam were highly respected. Islam raised the dignity of women from a disadvantaged position in the Jahiliyah era. The Qur'an explicitly emphasizes the equality of men and women. However, Muslim society in general does not view men and women as equal. The deep root underlying the rejection in Muslim society is the belief that women are inferior creatures of Allah Swt. because they were created from a crooked rib. In addition, women are considered to be less intelligent beings who must always be under the guidance of men. Everyone has a distinctive bell-ringing style that sets them apart from others. Since both have different developmental stages, men and employees may also have this in common. But the difference is due to physical development, both male mental and human development. When compared to women, who are characterized by soft, beautiful, emotionally nagging motherly traits and characteristics, men's physical history is considered racial and aggressive. (Yanti & Alimni, 2023).

Islamic thought often portrays women as laborers. This is astonishing given the fact that Islam generally advocates balance and does not discriminate against people based on orientation. Thus, if Islam is to remain benevolent to all of nature, the rules and views that follow the religion must be examined. By discussing who acts, who claims, who benefits who suffers, and who concludes whether male or female, the investigation of orientation is a more appropriate way to find out the forces that make or follow betrayal. In the family, balance between people does not mean they should be treated in the same way. In all circumstances, treating people the same way encourages orientation tendencies. For example, if a spouse wants to take care of his children, the wife should also do so. This means that taking care of children is a shared obligation, apart from the spouse.

Allah Swt created humans to complement each other, making beneficial mutualistic interact-

tions. Not to dominate each other or mistreat each other, but both play equal roles in daily life. With the advancement of Muslims in matters of governance and science, this kind of understanding is slowly and relentlessly disappearing. Women's work was restricted within the family and a portion of their freedom was constantly abolished. Thus, the state of women returned to what it was before the advent of Islam, even though their secret rights were held. The lack of understanding of women's duties in building human development occurs not only in the public sphere but also at home. Because they are considered less important, women do not have the right to take care of the family ark. Furthermore, the understanding of *al-rijal qawwamun* "ala al-nisa" became more grounded after mastering the translation of texts.

As a Western woman who went to school and focused on investigating women's liberation, Amina Wadud faced the truth about different orientations in the public eye. The arrangement of human relationships in today's society often reflects a man-centric tendency, which leaves them relatively unequal. Shame orientation is also seen when interpreting Quranic verses. This is shown by the works of contemporary discourse that become a reference for Muslims.

Amina Wadud revealed that the way one views women will have an impact on how they interpret the position of women in the Quran. Thus, there is no way to deal with a truly level-headed translation of the Qur'an. Each translation brings up various abstract options. Sometimes, mediators use different subtleties to show their inclinations, regardless of the purpose or motivation behind the text or stanza being deciphered. Sooner or later, most men agree or even accept that women are bad animals and not equal to men. Amina Wadud reveals that the beliefs and perspectives of the Muslim community towards women influence the translation of the situation of women in the Qur'an and the situation of women in the eyes of the public (Muhsin, 7-8).

## METHOD

This type of research is a type of library research, qualitative descriptive research (library research), the method or approach used is descriptive-analytic, which is a method used by describing the facts obtained from data sources which are then analyzed and conclusions are drawn. Then the technique used in this research is content or textual analysis technique.

This research was conducted in 2023. Data collection in this study used reading techniques. Data collection is taken from two data, namely primary data and secondary data. In qualitative research, researchers aim to find categories and relevant relationships between categories, not to test relationships between variables. Therefore, in qualitative research, researchers are concerned with compiling categories in new ways, rather than standardized ways (Nugrahani and Farida 2014).

Data analysis uses content analysis, which is a qualitative research technique by emphasizes the persistence of communication content, the meaning of communication content, reading symbols, and interpreting the content of symbolic interactions that occur in communication. The logic of data analysis is the same as most data analysis in quantitative research. Researchers begin their analysis by using certain symbols, classifying the data with certain criteria, and making predictions with certain analytical techniques as well.

## RESULTS AND DISCUSSION

### 1. Principles of Gender Equality in the Qur'an

There are several principles of gender equality in the Qur'an, including the following:

- a. Men and women are equal as servants of Allah SWT. One of the purposes of human creation is to worship Allah Swt, as mentioned in QS. Al-Zariyat: 56 which reads:

نُؤَدِّعِلِلَآئِسْنَآلِآؤَ نَجْلًا نَقْلًا خَآمَو:

Meaning: "And I did not create the jinn and humans but that they may serve Me". In the

capacity of human beings as servants, there is no difference between men and women who have a lot of good deeds, then they will get a great reward without having to see and consider their gender first. Both have the same potential and opportunity to become ideal servants.

- b. Humans as caliphs on earth. The reason and purpose of making humans on this planet other than being obedient and devoted workers and serving Allah Swt in addition to being caliphs on this planet. The limitation of humans as Khalifah on earth is emphasized in QS. al-An'am: 165 which reads as follows: Signifying: "And He made you rulers over the earth and He ennobled some of you above others by a few degrees to test you about what He gave you. The word Khalifah in this chorus does not allude to any particular ethnic orientation or association. People have the same capabilities as caliphs who will be responsible for their caliphate obligations on this planet. And they must be reliable workers of Allah Swt.
- c. People recognize early-stage arrangements All kinds of people complete orders and gain early-stage agreements with Allah Swt. As is known, before a human child comes out of his mother's belly, he must first make a contract with his Lord. As referenced in QS. Al-A'raf:172 as follows: Meaning: "And remember when your Lord brought forth the offspring of Adam from their ribs and Allah Swt took cognizance of their spirits (saying): "Am I, not your Lord?" They replied "Yes (You are our Lord) we bear witness" (do so) so that at the coming of the Resurrection you will not say "to be sure we were the ones who did not think of this (the oneness of Allah Swt)".

According to Fakhr al-Razi, there is not a single human child born on this planet who does not promise the presence of Allah Swt, and their vows are seen by heavenly messengers. No one says "no". In Islam, the obligation and autonomy of

the individual occur from the very beginning, right from the belly of the human experience. Thus, in Islam, there is no separation of orientations. All kinds of people announce similar heavenly promises (Susanti vol 11. number 1.2019).

## 2. Gender Equality in Education

Balance and correspondence are the main considerations, goals, and missions of human progress that are essential for achieving prosperity, structuring outstanding public activities, statehood, and building a quality family. Directional correspondence is the balance of conditions for individuals to have open entrances and possible opportunities as individuals so that they can take part and participate in political, legitimizing, monetary, social, instructive, security, and general welfare activities as well as balance in taking part in the results of progress. Equality direction is the fair treatment of women and men. Natural differentiation cannot be used as a justification for segregation as for the social, social, legal, and political freedoms of one particular sex. Recognition of correspondence and equality of direction is separated by the absence of separation between women and men so that they approach, important opportunities to participate and lead the same and decent improvement and advantages of advancement. In fulfilling the balance and value of direction, training needs to fulfill the embodiment of tutoring, specifically to deliver every individual or individuals to get an education, so it is generally called libertarian tutoring.

The characteristics of orientation balance in schooling are (1) equal treatment and opportunity in education for all genders and levels of the public financial, social, political, strict and geological areas, (2) the provision of equal education that does not face orientation tendencies, (3) the provision of subjects that suit everyone's talents and interests, (4) education should touch the needs and apply to the demands of the times, (5) people in schools are

also coordinated to acquire quality according to their level of ability and interest.

Women should practice self-reliance over themselves, this is the stage to be taken towards balance and independence from injustice. Islam provides the basics of opportunity to human beings as extraordinary creatures, in particular by providing explanations for human beings to think. This is expressed as follows:

فلما جاء الإسلام أيقظ العقل الإنساني من سباته وحرره من التقليد بآراء أسلافه عقائدهم وشجعه على حريته التفكير وجعله إنساناً حراً للرأي والفكر

This means that "when Islam came, it moved the human soul from its solitude, freed it from the limitations of past individual views and beliefs, and encouraged it to think unconditionally, and made it a human being free to think endlessly" ('Atiyyah, t.t: 138).

'Atiyyah saw that opportunities are relative. When it is said that humans are liberal or free beings, what is meant by free is the overall freedom to determine viewpoints that are almost without shackles and restrictions. The importance of being free is to break the mentality against all the guidelines, obligations, or weights that have been distributed to them before, and be able to decide what is in store. ('Atiyyah, 1943:16) So the opportunity that 'Atiyyah needs is an opportunity that is closely related to individual reason to think more imaginatively in carrying out his obligations (Atabik 2016).

## 3. Polygamy

Polygamy was something that was sanctioned as a social order in early Islam. Throughout history, the Prophet and the Companions have drilled it well so as not to cause dissension in the family. The Qur'an discusses polygamy in QS. al-Nisa' chapter 3 which means: "Moreover, if you fear that you cannot do justice to (the freedom of) neglected women (if you marry them), marry any (other) woman you like, two, three or four. Then, later, if you fear you cannot do justice, at that time,

marry only one, or any slave you own. That is closer to not defiling."

In another chorus, Allah Swt Himself explains that doing justice between spouses is undeniably a challenge. Allah Swt says in QS. al-Nisâ' 129 which reads: "Also, you will never be able to do good between your spouses, even though you are sure that you should do so, so do not be excessive (to the one you love), so that you leave the other dependent. Also, if you make amends and guard yourselves (against cheating), surely Allah is Forgiving, Merciful."

In interpreting the above passage, it makes sense that it does not rule out polygamy, but gives a very limited space for its practitioners. For him, polygamy must be completed by people who are truly capable of doing justice in all perspectives, except those related to feelings and the heart, because tendencies are beyond the limitations of human ability. QS Implies this. Al-Nisâ' [4]: 129 above. Then again, the group of Muslims around then really stuck to their religious lessons and settled the freedom and commitment of the couple appropriately. The above truth does not match the current state of Muslims. Polygamy is not a successful and effective social order, but rather a component of an evenly distributed struggle.

Some contemporary women's activist scholars, such as Asghar Ali Designer and Amina Wadud Muhsin, also consider that the ideal marriage desired by the Qur'an is monogamous, but they do not prohibit the act of polygamy on the condition that they must be able to treat their spouses reasonably. (Asghar Ali Engineer 1994; 111-112).

#### **4. Biography of Aminah Wadud Muhsin and her works**

Amina Wadud was born on September 25, 1952 in Bethesda, Maryland, USA. From elementary school to high school, she lived in Malaysia. Her father was a Methodist cleric, while her mother was an exiled Bedouin Muslim slave. She is an

Islamic women's activist and also a researcher centered on Qur'anic translation. Initially, she was a non-Muslim, but in 1972 she converted to Islam. She studied at the American College in Cairo, followed by a concentration on the Qur'an and discourse at Cairo College, Egypt. After that Amina took a course on how to think at Al-Azhar College. She was contracted for a long time as the Right Hand Teacher at Worldwide Islamic College Malaysia in the field of Qur'anic Concentration in Malaysia starting around 1989. In 1992 she completed her exposition of the Qur'an and Ladies. Aminah directed a different study by looking at the Qur'an texts related to women's liberation and what she advanced was only the freedom of women to hold power in the Muslim community. Aminah imagines that Islam does not grant this right to women. Wadud's test bastion combined orientation and Koranic studies. In 1999 her papers were made into a book. After distributing her most memorable book, she became an incessant speaker at colleges, legislative and non-administrative meetings, and gatherings throughout the US, the Middle East, Southeast Asia, Africa, and Europe. Around the same time, Wadud received status as a Teacher of Religion and Reasoning at Virginia Federation College. Then on Walk 18, 2005, she became the Friday preaching minister and imam in the Assembly Building space at St. John The Heavenly Church in Manhattan, New York, after being dismissed by three other mosques that she asked to make room for her to perform Friday prayers with their congregations. Later in 2006 she published another book titled "Ladies' Change in Islam" (Rihlah Nur Aulia. 2011: 44-62).

Charles Kurzman notes that Amina Wadud was born in the United States in 1952. In contrast, Indian Fanani notes that Amina Wadud was born in Malaysia in 1952. She has always been an avid reader. Nonetheless, she was not particularly fascinated by the accounts of "the rescued young woman" and "the fearless young man". However, she was fascinated by words that could give meaning

and perspective, words that could motivate her own life. Her primary education for college was completed in Malaysia and followed by four years of higher education at Antar Bangsa University. In 1986, he started his master's exams at Michigan School and completed them in 1989. Her doctoral program was completed at Harvard School (1991-1993). Currently, Amina Wadud is on the faculty of the Organization School in Richmond, Virginia.

As a scholar and lobbyist, Amina Wadud has traveled extensively, considering public and worldwide visits to scholastic and strict settings. Her work titled *Quran And Lady; Revisiting Sacred Texts from a Woman's Point of View* has propelled her to become a universally recognized Muslim scholar. From a young age, Amina Wadud has been known to work in a non-governmental organization (NGO) that seriously fights for women's privileges, be it school, business, or other relationships. Her concentrated contributions and wide-ranging concerns influenced her, particularly as a carrier of portraying and transporting women's liberation, as she was an anchor for the introduction of new women's rights in her country. She was also active in the ISAC association, an organization that aimed to restore the test of meta-current Islam, which was led by Naquib Alatas. This association was later utilized as an all-inclusive strategy by the Alternative Islamic Conference Association (ICA).

In addition, she also serves as a memorial member of the PMU (North American Moderate Muslim Union) subsidized by Kecia Ali, a research link to the women in rigorous examinations program at Harvard Godlikeness School. As a female activist who struggles with the discourse of women's freedom, Amina Wadud needs to try to break the mastery of men over women everywhere. Her curiosity is based on the understanding that the Qur'an is the highest source of values that reasonably puts people in fair conditions. One example is the controversial move she made in mid-Walk 2005. She opened St. John the Heavenly, a congregation in Manhattan, New York, and was

visited by about 100 men and women. About Amina Wadud's works, her show-stoppers are *Al-Quran And Lady; Rereading the Sacred Text from a Woman's Point of View*. This fantastic work is a major work that clarifies Amina Wadud's fundamental thoughts on how to read (decipher) the verses of the Quran, especially the recitations related to women's issues, as well as relevant examples of the strategies and steps she took in deciphering the Quranic passages. According to Charles Kurzman, Amina Wadud's exploration of women in the Qur'an contained in her work is the result of combining the reading of orientation in the Qur'an with the experiences of African-American women who argue that Islamic commands must be deciphered according to explicitly verifiable conditions. (Ulum. 2017).

### 5. Amina Wadud's Thoughts on Polygamy in the Concept of Patriarchy.

Men are the main image in the idea of a male-centric society. The holder of power in the family. Men have tremendous power in polygamy in the legitimate verses that scholars use in Surah An-Nisa. This stimulates Amina Wadud from her point of view. In the understanding of polygamy, the gesture of having multiple partners is a last resort in limited circumstances and must fulfill certain conditions. This speculation brings the significance of male-centric culture to be dismantled in a big and logical way. So the man-centric culture changes completely in understanding polygamy. The importance of polygamy has moved altogether. This new shift in importance brings a man-centric culture where women can choose polygamy and not polygamy. The male-centric social framework opens up valuable opportunities for bias training for women. They are placed as the next group and do not have the same situation as men. This social framework applies practically from one side of the planet to the other. Amina Wadud describes the male-centric framework as a social framework with

macho control tendencies, where men are used as the standard.

These benchmarks and frameworks position women as equal to male laborers in proliferation (creating offspring). Like the articulation of "All men are made equal" in the American constitution, which semantically contains a predisposing component of orientation. "Men" is the plural type of "men" and it implies men. "Men" contains two potential implications for every individual, all types of people, and explicitly for men. Amina Wadud unequivocally considers male-centric society as a tool to maintain authority over women. The direction of authority and subjugation is a type of humiliation that goes against the human spirit and uniformity as much as it does the spirit of the Qur'an. So Amina Wadud envisions the possibility of an Islamic culture without a man-centric society. The veracity of the male-centric framework in Amina Wadud's view in Middle Eastern societies pretty much affects the understanding of the Qur'an.

This doubt supports the understanding that the Qur'an was revealed to legitimize the social demands of seventh-century progress. This is an irrational assumption, considering that the Qur'an as a whole shows general changes in the illustration of the Qur'an that lead to value and worth as the purpose of the moral message of the Qur'an. The repetition of this subject does not in any way answer the Qur'anic expectation that stops only at the problems and events in 7-800 years where the demonstration of dehumanization is still ongoing. Male-driven society, by Lise Fortier, is described as a plan of social relations in which men are designated as "owners" of women or children and agree to govern them. This position puts men in control and organized in all daily matters. In addition to control, men are also associated with dominant qualities, such as logical ability, strength, and general attributes, while women are a degraded name with unacceptable characteristics such as pleasant, awkward, close and dear, and gentle.

In a male-focused system, women's burden is the main reason why they are designated as second to men. This situation is then brought up in various activities and contemplations. The course of male control produces what Michael Foucault calls a "mechanics of force", a power that guarantees male control over women. This power of authority causes women to do whatever men want and act according to men's presumptions. This view is then blamed for creating the social system. This model infuriates men and ignores women, seemingly making men the original illustration of the structure. The mechanical forces of a society restrained by men, at the time, according to Amina Wadud, led to a social system with a tendency towards masculinity, where men were the common practice.

Male honor makes women part of the rejected encounters in the social framework. In political reality, the Constitution has tremendous significance for men. This should be seen from how the historical background of the American president to date has not been a woman. To find out more about the dominating relationship between people in a male-centric framework, it can be seen more clearly in the family structure. In the smallest social framework, there is a huge gulf between the privilege and commitment of a couple. The spouse holds the situation with the top of the family having the option to decide on the family's financial choices. Meanwhile, the wife has a privilege that must be upheld and is obliged to fulfill every choice of the husband. This interrelationship between people in the family gains philosophical authenticity from various religions, including Islam. The idea of obedience makes sense that a wife is considered pious when she can direct her wife and children to submit to God's commands. Then again, a wife is called Shalehah if she submits to her wife, including the husband's polygamous desires supported by the wife.

Polygamy in male-driven practice is a male right, especially for rulers or pioneers. Consistently, it is very common for rulers to be surrounded

by prostitutes and slave girls. Jewish Holy Writings say that the US ruler Solomon or Sulaiman had 700 honorable life partners and 300 slaves. Islamic scientists also see how ideal polygamy is for men. They base it on surah 4:3 which they say allows a man to marry two, three, or four women. Regardless of the new developments, choral interpretations experienced the impact of the polygamy issue on cases of shared opportunities. This male-driven view gained strength from women activists. They argued that the special treatment of men and the subservience of women went against innate uniformity and correspondence.

For them, Allah Swt made human beings alike, not recognizing male and female or rich and poor. As Amina Wadud points out, the association between the two types of human beings is productive. Similarly, a man can be a top woman if he can fulfill his acquired abilities, for example satisfying financial and government-backed pensions. This definition is taken by Amina Wadud from Surah 4:3 which uses the prefix "bi maa". So if men cannot fulfill their resources, then at that point they are on equal footing or perhaps supported by women. The same goes for the demonstration of polygamy, an activity that is only allowed under certain circumstances. Amina Wadud and Islamic women's dissident figures, for example, Asman Barlas review polygamy demonstrations as showing a unique direction in the family climate. This preparation only highlights the honor of men but ignores the point of view of women. A single woman is supposed to fight for a specific person in the living room (Haikal Fadhil Anam .2020: 43-56).

Amina Wadud uses Umar bin Khattab RA's example of the Qur'ān as a hermeneutical foundation. As mentioned in the Qur'ān, Umar chose not to collect the spoils of war after one of his military operations because he believed that acquiring property when people were in distress would undermine the Qur'ānic message. The narrative illustrates the global moral message of the Qur'ān, not just a text. Qur'ānic piety is fundamental to deter-

mining human dignity, as Amina Wadud points out in her paper on Irsyadunnas. According to Amina Wadud, Qur'an Surah al-Nisa' verse 3 expresses and implies the idea of complete humanity towards women. Mufassirs have misinterpreted the meaning of the verse and attempted to use polygamy as a weapon of legitimization and as a tool for male domination over women in Islam. The combination of the Greek terms poly or pollus, meaning many, and gamen, meaning marriage, is the etymology of the term "polygamy". Polygamy, in its most basic form, refers to multiple marriages. Polygamy is a type of marriage in which a man may have multiple wives at the same time. There are three kinds of polygamy according to Bibit Suprpto, namely polyandry (a woman marries many men), polygyny (a man marries many women), and polyandry paired with polygamy. Polygamy has a long history, dating back to the sacred texts of ancient Semitic beliefs. With seven hundred wives and three hundred slaves in the Old Testament, Prophet Solomon practiced polygamy. Many of those who understand polygamy may understand it in terms of its literal meaning, but they are unaware of its context.

Using Surah an-nisa' verse 3 ("... marry [other] women whom you like, two, three or four, but if you fear that you will not be able to be just, then marry only one...") this verse is usually used as a justification for polygamy based solely on its literary interpretation. There are five key ideas, according to Amina Wadud, that traditionalists don't see. To begin with, the verse only refers to men. Secondly, there is no instruction or advice for women about polygamy. Thirdly, before committing to polygamy, men are urged by Allah Swt to reflect deeply on their intentions. Fourthly, the last part of the passage clearly states that polygamy has the consequence of increasing a man's obligations when compared to marrying a single woman.

Finally, it indicates that polygamy will be a struggle, whereas marriage will make it easier for a man to treat his wife with respect. Even though



many interpreters have difficulty with this passage. It relates to a man's moral obligation to provide for his family, the education of his children, and the welfare of female orphans. Patriarchy is most often associated with men. Responsible for the place of residence. The legal verses quoted by interpreters in Surah An-nisa give men enormous authority in polygamy. Amina Wadud cannot get this out of her head. When it comes to polygamy, having multiple wives is a last resort in a forced scenario, and it has to fulfill certain parameters. As a result, patriarchal society is being deconstructed at an unprecedented rate.

## CONCLUSION

The patriarchal cultural conception of polygamy must be transformed. The connotations of polygamy have undergone a radical transformation. It is through this change in meaning that patriarchal societies now give women the freedom to choose polygamy or not. The patriarchal cultural structure allows for discriminatory actions against women. In terms of status, they rank lower than men and are not considered equal. Almost every country in the world has a similar cultural framework. According to Amina Wadud, a patriarchal system is one in which men are exploited as the norm in a society that values masculinity. In the context of reproduction, these norms and structures limit women's role as slaves to men (bearing offspring). As in the clause, "All men are created equal" in the American constitution, which is full of gender prejudice. The singular form "man" is compounded to produce "male", which means male. The term "men" can be used to describe both male and female humans, as well as only men. Amina Wadud believes that patriarchy is a means to maintain female hegemony. Humanity and equality are opposed to hegemony and subjugation, a type of injustice that goes against the spirit of the Qur'an. In other words, Amina Wadud envisions an Islamic world free of patriarchy. ( Rizki Wardana Afrianto Wisnu, and Wendi Parwanto. 2023: 41-58).

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