



EPISTEMOLOGY OF GENDER JUSTICE: A THEMATIC INTERPRETATION TO DECONSTRUCT PATRIARCHAL READINGS

Abstract. Gender justice remains a central discourse in contemporary Islamic studies, particularly in societies where patriarchal cultural norms are often legitimized through rigid and atomistic interpretations of Qur'anic texts. This study examines the epistemology of gender justice in the Qur'an by employing thematic interpretation (tafsir maudhu'i) as a methodological tool to deconstruct patriarchal readings of equality verses. Using qualitative library research, this study integrates Bayani (textual–linguistic), Burhani (rational–sociological), and Irfani (ethical–spiritual) epistemologies to analyze selected Qur'anic verses, including QS. An-Nahl: 97, QS. Ali 'Imran: 195, QS. An-Nisa: 124, and QS. Al-Hujurat: 13. The findings demonstrate that the Qur'an consistently affirms the fundamental equality of men and women in creation, spiritual responsibility, and divine reward. Patriarchal bias arises not from the Qur'anic text itself, but from ahistorical and partial interpretive frameworks. This study contributes an integrated Bayani–Burhani–Irfani (BBI) epistemological model as a systematic approach for gender-just Qur'anic interpretation within contemporary Islamic thought.

Keywords: Epistemology; Gender Justice; Patriarchy; Tafsir Maudhu'i; Qur'anic Interpretations.

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153-172.



Abstrak. Keadilan gender tetap menjadi diskursus sentral dalam studi Islam kontemporer, khususnya di masyarakat yang masih sering melegitimasi norma-norma budaya patriarkal melalui penafsiran teks-teks Al-Qur'an yang kaku dan atomistik. Penelitian ini mengkaji epistemologi keadilan gender dalam Al-Qur'an dengan menggunakan pendekatan tafsir tematik (tafsir maudhu'i) sebagai alat metodologis untuk mendekonstruksi pembacaan patriarkal terhadap ayat-ayat kesetaraan. Menggunakan metode penelitian kualitatif berbasis studi kepustakaan, penelitian ini mengintegrasikan epistemologi Bayani (tekstual–linguistik), Burhani (rasional–sosiologis), dan Irfani (etis–spiritual) dalam menganalisis sejumlah ayat Al-Qur'an, antara lain QS. An-Nahl: 97, QS. Ali 'Imran: 195, QS. An-Nisa: 124, dan QS. Al-Hujurat: 13. Hasil penelitian menunjukkan bahwa Al-Qur'an secara konsisten menegaskan kesetaraan fundamental antara laki-laki dan perempuan dalam aspek penciptaan, tanggung jawab spiritual, dan ganjaran Ilahi. Bias patriarkal tidak bersumber dari teks Al-Qur'an itu sendiri, melainkan dari kerangka penafsiran yang ahistoris dan parsial. Penelitian ini berkontribusi dengan menawarkan model epistemologi Bayani–Burhani–Irfani (BBI) sebagai pendekatan sistematis dalam mewujudkan penafsiran Al-Qur'an yang berkeadilan gender dalam pemikiran Islam kontemporer.

Kata Kunci: Epistemologi; Keadilan Gender; Patriarki; Tafsir Maudhu'i; Penafsiran al-Qur'an.



INTRODUCTION

The discourse on gender equality is a global issue touching various aspects of life, yet it remains a complex conversation within contemporary Islamic studies. In Indonesia, one of the main challenges in realizing gender equality is the persistence of patriarchal cultural norms. Patriarchal culture is a social system that places men as the primary authorities in decision-making, the center of public roles, and the holders of structural dominance within households and broader society. In this system, women are often placed in subordinate positions, where their voices go unheard and their roles are restricted to domestic spheres (Ali, 2020).

Gender inequality in Indonesia is evident through objective data released by the Central Bureau of Statistics (BPS). In 2024, Indonesia's Gender Equality Index (IKG) recorded a score of 70.45, indicating a moderate level of inequality (Badan Pusat Statistik, 2025). However, a deeper analysis reveals a striking disparity between educational attainment and economic participation. The Female Labor Force Participation Rate (TPAK) is only 55.1%, significantly lower than the male rate of 83.5%. Interestingly, the participation rate of women in higher education is actually higher (31.2%) than that of men (28.5%). This phenomenon confirms the existence of structural and cultural barriers preventing women from transforming academic success into economic empowerment. The "double burden," where women are expected to bear full domestic responsibility while working outside the home, is a primary cause (Wati, 2025: 10-12).

The root cause of the persistence of patriarchal culture in Muslim societies often stems from a lack of comprehensive understanding of Qur'anic values. Many verses are interpreted in a textual-atomistic manner without considering historical context (*asbabun nuzul*) and the fundamental objectives of the Sharia (*maqashid syari'ah*), leading to their use in legitimizing discrimination (Wati, 2025: 45). For instance, narrow understandings of male



leadership in the family often lead to authoritarianism and domestic violence (KDRT). Recent studies indicate that misinterpretations of QS. An-Nisa: 34 contribute to the normalization of gender-based violence in the private sphere (Pamungkas, 2024).

In this study, an epistemological framework combined with thematic Qur'anic interpretation (*tafsir maudhu'i*) is employed as an analytical strategy. Epistemology, as a philosophical inquiry into the nature and validation of knowledge, comprises three principal modes of reasoning in Islamic scholarship: Bayani (textual–linguistic), Burhani (rational–demonstrative), and Irfani (intuitive–spiritual) (Mustaqim, 2012: 25). Rather than functioning independently, these epistemological modes must be integrated to construct a coherent and gender-just understanding of Qur'anic teachings (Syarif, 2022: 170). Thematic interpretation (*tafsir maudhu'i*) facilitates this integrative process by systematically assembling and examining Qur'anic verses related to gender, thereby enabling holistic legal and ethical conclusions that align with the Qur'an's normative vision of justice.

This research adopts a qualitative library-based methodology utilizing a thematic interpretation approach. Primary data consist of Qur'anic verses addressing gender equality, while secondary data include authoritative classical and contemporary exegetical sources. Data analysis is conducted through an integrative epistemological framework that synthesizes Bayani (linguistic-textual), Burhani (rational-sociological), and Irfani (ethical-spiritual) perspectives, allowing for a comprehensive and contextually grounded interpretation.

The article further undertakes a critical deconstruction of patriarchal exegetical paradigms by advancing a progressive and inclusive Islamic discourse. Qur'anic verses on equality are examined through the interpretive



lenses of three influential exegetes: M. Quraish Shihab, representing the *al-adabi al-ijtima'i* (socio-literary) approach; Buya Hamka, whose exegesis reflects the sociocultural realities of the Nusantara context; and Imam al-Qurthubi, as a key representative of authoritative classical tafsir (Shihab, 2002: 12; Hamka, 1990: 45; al-Qurthubi, 2006: 89). By dialoguing between classical authority and contemporary contextual reasoning, this study seeks to overcome the stagnation of gender discourse in Islamic thought and to establish a solid theological foundation for women's empowerment.

Despite the growing body of scholarship on gender equality in the Qur'an, existing studies largely emphasize either normative textual analysis or feminist hermeneutics, often without a systematic engagement with Islamic epistemology. Empirical applications of a comprehensive Bayani–Burhani–Irfani (BBI) framework remain limited. Accordingly, this study aims to address this gap by proposing an integrative epistemological model for gender-just Qur'anic interpretation within the broader landscape of Indonesian Islamic scholarship.

RESULT AND DISCUSSION

A. Conceptualizing Gender In Islam

To understand the gender discourse within an Islamic framework, a clear distinction must be made between sex and gender. Confusion between the two often creates a gateway for patriarchal ideology into religious interpretation.

1. Distinguishing Between Sex and Gender

Sex refers to biological differences, anatomy, and reproductive functions that are permanent from birth. These differences are inherent (*nature*), universal, and created directly by God. Conversely, gender is a set of expectations, roles, values, and behaviors assigned by society to individuals based on their sex.

Gender is a sociocultural construction (*nurture*) that is dynamic, changes over time, and varies across communities (Ningsih, 2024: 115).

Table 1. Comparison's Meaning of Sex and Gender

Dimension of Comparison	Sex (Biological)	Gender
Origin	God's Creation (Inherent)	Human Construction
Nature	Permanent (Universal)	Dynamic (Varies by Culture)
Role Exchange	Non-exchangeable	Exchangeable

Misunderstanding occurs when female biological functions are used as justification to limit their social functions. In a progressive Islamic perspective, biological differences must not be an excuse for discrimination or subordination. As stated by Nasaruddin Umar, gender equality in the Qur'an means the equality of human values and basic rights, not the absolute erasure of functional differences (Umar, 2001: 56).

2. Gender Theories in Contemporary Muslim Thought

Contemporary Islamic thought has shifted from a literal-traditional paradigm toward a critical-egalitarian one. Scholars seek to peel back layers of patriarchal culture that have long been mistaken for divine dogma (Natardi et al., 2020: 70).

Nasaruddin Umar argues that gender equality in the Qur'an implies equal human value and "basic rights," rather than an absolute erasure of biological functions. He distinguishes between "universal-egalitarian" verses and "situational" verses that were tied to the 7th-

century context. For Umar, the principle of justice must always serve as the final arbiter in legal interpretation (Umar, 2001: 56; Natardi et al., 2020: 69).

Amina Wadud introduced the groundbreaking concept of "Tawhidic Hermeneutics." She posits that the oneness of God (Tawhid) renders any human hierarchy—especially based on sex—as a form of shirk (idolatry), as it elevates men to a position of absolute authority that belongs only to God (Wadud, 2006: 34). In her view, both men and women are created as khalifahs (stewards) with identical moral status. Biological differences are functional tools for the survival of the species, not a yardstick for spiritual superiority (Wati, 2025: 45).

Siti Musdah Mulia further emphasizes that the struggle for gender justice is an inseparable part of the Islamic mission. She critiques the "codified" roles of gender, asserting that the division of labor is often a cultural construction rather than a divine mandate (Mulia, 2011: 12). Musdah reinterprets *qiwamah* (leadership) not as domination, but as *khidmah* (service) and moral responsibility to protect the rights of all family members (Natardi et al., 2020: 71).

Fazlur Rahman's "Double Movement" theory provides the methodological backbone for this school of thought. It involves two steps: first, understanding the Qur'anic text within its specific 7th-century socio-historical environment; and second, extracting the general moral-ethical principles to be applied in contemporary society (Rahman, 1980: 89). This ensures that the Qur'an remains dynamic and responsive to evolving social justice needs (Wati, 2025: 47).



B. Thematic Interpretation Epistemology as a Deconstruction Methodology

Tafsir maudhu'i (thematic interpretation) is more than just a collection of verses; it is an epistemological method used to reconstruct religious understanding (Hanifah et al., 2024: 72). In gender studies, it acts as a deconstructive tool to dismantle biases born from atomistic readings. This study utilizes Mohammad Abid al-Jabiri's tripartite epistemological framework:

- a) ***Bayani Epistemology***: This mode focuses on the authority of the text (nas) and Arabic linguistics. In gender deconstruction, bayani is used to rigorously analyze terms like al-rijal, an-nisa, nafs wahidah, and zawj (Hasyim, 2018: 217). Its primary goal is to ensure textual clarity and strip away the influence of Israiliyyat narratives (extraneous myths) that have historically distorted the Qur'anic message through creation myths (Wati, 2025: 28; Syarif, 2022: 175).
- b) ***Burhani Epistemology***: This mode emphasizes rationality, logic, and empirical sociological data. It is used to challenge patriarchal assumptions regarding female intellectual or physical inferiority. Rationally, if provided equal educational opportunities, women exhibit the same capacities as men (Muzammil et al., 2022: 284). Burhani reasoning ensures that religious interpretation does not clash with modern scientific reality and universal justice (Asrofi & El-Yunusi, 2024).
- c) ***Irfani Epistemology***: This mode focuses on intuitive and spiritual dimensions. It views the human essence as a servant of God with identical spiritual potential, regardless of sex (Hendrizal et al., 2024). Through irfani reasoning, we recognize that true nobility



(akramakum) is an internal quality measured by taqwa (piety), a transcendental state that transcends biological boundaries (Farabi et al., 2021: 225).

The synergy of these three creates a robust knowledge system: Bayani provides textual legitimacy, Burhani ensures social rationality, and Irfani offers profound spiritual meaning (Wati, 2025: 30; Sinergi Epistemologi, 2025).

C. Analysis of Gender Equality Verses: A Multidimensional Perspective

1. Equality in Dignity of Creation and Humanity

QS. Al-Hujurat (49): 13

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

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you...”.

Buya Hamka explains that the mention of "male and female" at the beginning of the verse shows both are equal origins of humanity in biological and dignity terms (Hamka, 1990: 212). Shihab adds that nobility is measured only by piety (Shihab, 2002: 45). Imam Al-Qurthubi reinforces this by stating this verse refutes the arrogance of men who feel superior due to lineage, as all origins are from the same earth.

QS. An-Nisa (4): 1

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا...

“O mankind, fear your Lord, who created you from one soul (nafs wahidah) and created from it its mate (zawjaha)...”.

This verse is often misunderstood through the myth that Eve was created from Adam's crooked rib. Epistemologically, the term *nafs wāhidah* (one soul) indicates the unity of human substance (Basid & Miskiyah, 2022). Shihab asserts that it means "of the same kind," negating any subordinate creation (Shihab, 2002: 12).

2. Equality in Rewards and Spiritual Achievement

QS. An-Nahl (16): 97

مَنْ عَمِلْ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً...

“Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life (hayatan thayyibah)...”.

Shihab explains that this verse contains the principle of absolute justice. This is supported by a hadith emphasizing contentment:

قَدْ أَفْلَحَ مَن هَدِيَ لِلْإِسْلَامِ وَكَانَ عَيْشُهُ كِفَافًا وَقَفَّعَ بِهِ

(“Successful is the one who is guided to Islam, and whose livelihood is just sufficient, and who is content with what Allah has given him.”) (HR. Ahmad from Ibnu Umar); (Anwar, 2021: 20).

The following table details the application of the integrated epistemological framework to the analyzed verses:

Table 2. Epistemological Analysis of Equality Verses

Qur'anic Verse	Bayani Analysis (Linguistic/ Textual)	Burhani Analysis (Rational/ Sociological)	Irfani Analysis (Substantial/ Spiritual)
QS. Al-Hujurat: 13	Analyzes dzakar (male) & untsa (female) as biological pairs equal in origin.	Challenges racism and sexism through sociological data on human	Identifies taqwa (piety) as the sole standard of nobility before



		diversity.	the Creator.
QS. An-Nahl: 97	Emphasizes the reward of hayatan thayyibah (good life) without gender exclusion.	Advocates for female productivity in the public sphere through equitable welfare.	Highlights spiritual peace (qana'ah) as a result of divine pleasure.
QS. An-Nisa: 1	Deconstructs nafs wahidah as a single human substance, negating creation hierarchy.	Refutes the "crooked rib" myth through arguments of biological human unity.	Understands common origin as a sacred bond of human brotherhood/sisterhood.
QS. An-Nisa: 34	Reinterprets qawwamun as functional responsibility (protection/provision), not a privilege.	Links leadership to economic duties and dynamic managerial capacity.	Views leadership as khidmah (service) and a moral trust to be accounted for.
QS. Al-Ahzab : 35	Analyzes the paired masculine and feminine forms of 10 noble attributes.	Proves equal intellectual and moral capacity in fulfilling religious mandates.	Affirms equal access to maghfirah (forgiveness) and the highest spiritual rewards.

D. Deconstructing Patriarchal Culture: Dissecting Hegemony Through Progressive Hermeneutics

Deconstruction in this context is not the destruction of the text, but the dismantling of layers of biased understanding accumulated over centuries. Epistemologically, deconstruction refers to Jacques Derrida's

idea of *pas de methode*, used to uncover verse understandings normalized under patriarchal nuances (Dozan et al., 2021: 64).

1. Critical Analysis of Binary Constructions in Gender Relations

The first strategy focuses on erasing sharp "binary oppositions" between men and women. In biased traditions, men are identified with rationality and public space, while women are placed at the pole of emotionality and domesticity (Apriliani et al., 2021: 190). Deconstruction proves the Qur'an does not recognize such hierarchical binary oppositions.

Regarding QS. An-Nisa: 34, the concept of *qiwamah* (leadership) is often used as a shield for absolute male authority. However, mufasirs like Shihab argue that *qanwamun* is functional and situational, not essential or permanent (Shihab, 2002). If a wife has superior intellectual capacity or economic contribution, the leadership structure must transform into a relationship of equal partnership (Wati, 2025: 163). This aligns with the principle of *mubadalah* (reciprocity) developed by contemporary Indonesian scholars (Werdiningsih, 2020).

2. Deconstructing Creation Myths: Analysis of the "Rib" Hadith

Another crucial point is the interpretation of human origin (*nafs wahidah*). Many classical interpretations were influenced by *Israiliyyat* reports claiming Eve was created from Adam's rib (Wati, 2025: 116). Sociopsychologically, this myth positioned women as "derivative beings" (Nisa', 2025).

Deconstruction is achieved by revisiting the Hadith text proportionally. The Prophet SAW said:



اسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ...
 (“Treat women kindly, for woman was created from a rib.

The most crooked part of the rib is its upper part...” (HR. Bukhari and Muslim).

Shihab and Hamka deconstruct this Hadith by explaining that the Prophet was using a metaphor (*majaz*) for the unique character of human beings that must be treated with gentleness, not affirming biological superiority (Shihab, 2002: 12). By dismantling this myth, women are repositioned as independent subjects with full human dignity from the moment of creation (Wati, 2025: 118).

E. Implementation of Equality Values in Sociocultural Contexts

The implementation of Qur’anic gender equality requires a shift from normative affirmation to empirical and structural realization within contemporary Muslim societies. While equality is firmly articulated at the textual and ethical levels, its practical manifestation depends on the transformation of social institutions that continue to reproduce gendered hierarchies. Drawing on thematic interpretation and an integrated Bayani–Burhani–Irfani epistemological framework, this section examines how Qur’anic principles of equality may be operationalized across three key sociocultural domains: education, economic participation, and public leadership.

1. *Education and Intellectual Sector*

The Qur’anic assertion of equal moral reward in QS. An-Nahl: 97 provides a foundational ethical basis for equal access to education for both men and women. The verse underscores that a meaningful and dignified life (*ḥayātan ṭayyibah*) is contingent upon faith and righteous action rather than gender. From an epistemological perspective, this implies that access to intellectual resources—



particularly education—must be distributed equitably, as such resources constitute the primary means through which individuals develop moral agency and social responsibility.

Restrictions on women's education, often justified by assumptions regarding their domestic roles, reflect cultural rather than theological imperatives. These practices exemplify how patriarchal norms are retrospectively inscribed into religious interpretation. From a burhani standpoint, extensive empirical research demonstrates that women's educational attainment correlates positively with social development indicators, including public health, economic productivity, and intergenerational welfare. Simultaneously, within an irfani framework, the pursuit of knowledge is understood as an ethical and spiritual obligation incumbent upon all believers, irrespective of gender.

Accordingly, the implementation of Qur'anic equality in the educational sector necessitates institutional reforms aimed at eliminating gender-based barriers, integrating gender-sensitive perspectives within Islamic educational curricula, and repositioning women as epistemic agents actively engaged in knowledge production.

2. Economic Sector and Financial Independence

The Qur'an's recognition of women's legal and economic rights, including property ownership and financial autonomy, establishes a clear normative foundation for gender equality in economic participation. Persistent gender-based economic disparities—such as wage gaps, occupational segregation, and the concentration of women in precarious forms of labor—indicate a



structural disconnect between Qur'anic ethical principles and social practice.

Through thematic analysis, Qur'anic equality verses reveal that economic responsibility and access to material resources are governed by principles of justice and capability rather than biological determinism. From a burhani perspective, women's economic independence has been shown to enhance household resilience, reduce poverty, and contribute to broader economic stability. From an irfani standpoint, financial autonomy supports personal dignity and ethical self-determination, enabling women to participate in social and economic life without coercive dependence.

Implementing gender equality in the economic sphere therefore requires policy-oriented interventions, including the enforcement of labor protections for women, measures to address wage inequality, and the expansion of women's access to financial capital, entrepreneurship opportunities, and productive assets.

3. Public Sector and Leadership

The legitimacy of women's participation in public leadership is firmly grounded in QS. At-Taubah: 71, which characterizes men and women as *awliyā'*—mutual partners in promoting social good and moral order. The concept of *wilāyah* articulated in this verse denotes collaborative responsibility rather than hierarchical authority, thereby challenging gender-exclusive models of leadership.

Opposition to women's leadership within certain interpretive traditions often arises from selective and decontextualized readings of Qur'anic texts. From a bayani perspective, the term *awliyā'* is linguistically inclusive and encompasses social, political, and ethical dimensions of collective responsibility. From a burhani standpoint,

empirical evidence from diverse sociopolitical contexts indicates that women's leadership contributes to more inclusive governance and policy outcomes. Within an irfani framework, leadership is conceptualized as a moral trust (*amānah*) subject to ethical accountability before God, prioritizing integrity and competence over gender.

Consequently, advancing Qur'anic gender equality in the public sector requires dismantling institutional barriers to women's political participation, fostering inclusive leadership structures, and recognizing women's capacity to contribute substantively to public decision-making processes.

In sum, the sociocultural realization of Qur'anic gender equality necessitates systematic transformation across educational, economic, and political institutions. Equal access to education, economic autonomy, and public leadership should be understood not as external impositions upon Islamic tradition, but as coherent extensions of the Qur'an's ethical commitment to justice and human dignity. The integration of thematic interpretation with the Bayani–Burhani–Irfani epistemological framework offers a theoretically grounded and methodologically robust approach for translating Qur'anic principles of gender equality into empirically relevant social practices.

CONCLUSION

This study affirms that gender justice constitutes an inherent and normative value within the Qur'anic worldview, although its emancipatory ethos has frequently been obscured by patriarchal cultural filters embedded



in classical interpretive traditions. By integrating bayani (textual), burhani (rational), and irfani (experiential–ethical) modes of reasoning, this research demonstrates that the Qur'an consistently positions men and women as equal partners in creation, spiritual responsibility, and moral accountability, including equal access to divine reward.

From a theoretical perspective, this study contributes to the development of contemporary Islamic methodology in Indonesia by proposing an integrated Bayani–Burhani–Irfani (BBI) framework for the deconstruction of gender bias in Qur'anic interpretation. This integrative epistemological model not only bridges classical Islamic sciences with critical hermeneutics but also offers a systematic approach for uncovering ethical universals that transcend patriarchal readings. Practically, the findings provide a robust theological foundation for women's empowerment in education and the public sphere, while simultaneously promoting domestic harmony grounded in the principle of reciprocity (*mubādalah*), which emphasizes mutual rights and responsibilities between men and women.

Nevertheless, this research is not without limitations. Its primary focus on universal-normative verses means that it has not comprehensively engaged with practical legal verses that are often perceived as discriminatory, particularly those related to inheritance (*farā'id*) and legal testimony. Such verses require a more rigorous socio-historical and contextual analysis to distinguish between immutable ethical principles and historically contingent legal formulations. Furthermore, the role of interpreter subjectivity in the deconstructive process remains a critical issue, warranting further methodological reflection and scholarly debate.

In light of these limitations, future research is encouraged to pursue several directions. First, empirical studies are needed to examine how gender-responsive Qur'anic interpretations are received and negotiated within



Muslim communities at the grassroots level. Second, further legal recontextualization efforts should employ burhani epistemology to reassess inheritance laws and female testimony through the lens of substantive justice rather than formal legalism. Finally, comparative studies between Nusantara Qur'anic exegesis and global feminist tafsir traditions would be valuable in identifying shared patterns, methodological convergences, and distinctive contributions in the broader project of dismantling patriarchal interpretations of Islam.

Social transformation toward gender equality requires synergy between scholars, academics, and policymakers. It is essential for Islamic educational institutions to embed gender justice perspectives in their curriculum to create a generation that respects human dignity regardless of gender, consistent with the ideal of *rahmatan lil 'alamin*.

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