



# A Fair Gender Interpretation of Qur'anic Verses on Workplace Ethics and Women's Dignity: Reconstructing Protective Values

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## ABSTRACT

This study aims to reconstruct the ethical, dignitarian, and protective values of women in the workplace through a gender-just interpretation of Qur'anic verses. Using a qualitative descriptive method with a feminist hermeneutical approach, this research analyzes texts and socio-historical contexts through library research involving primary sources (the Qur'an and classical contemporary exegeses) and secondary sources (academic papers, books, and policy documents). Findings reveal that gender-just exegesis does not alter the Qur'anic text but revitalizes its core moral message: justice (*al-'adl*), human dignity (*karāmah al-insān*), and protection (*hifz al-nafs, hifz al-'ird, hifz al-karāmah*). Three reconstructed values (professional ethics, affirmation of dignity, and women's protection in the public sphere) redirect Qur'anic interpretation toward partnership rather than hierarchy. Theoretically, this study contributes to contemporary tafsir discourse by promoting context-aware gender justice; practically, it informs equitable and safe workplace ethics. The research concludes that Qur'anic values provide a theological and ethical foundation for women's empowerment in modern professional spaces.

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## 1. INTRODUCTION

Gender-based inequality and discrimination in the workplace remain complex global issues, despite various policies aimed at upholding the principle of equality. Data from the World Economic Forum (2025) shows that the gender gap in Southeast Asia remains relatively high. According to the Global Gender Gap Report 2025, the Philippines ranks 20th with a gap closure rate of 78.1%, followed by Vietnam at 74th with 71.3%, and Indonesia at 97th with a gap closure rate of 69.2% (Black, 2025). As of early July 2025, the Ministry of Women's Empowerment and Child Protection (KemenPPPA) reported approximately 13,000 to 14,000 cases of violence against women and children. This figure represents an increase compared to the previous year, with sexual violence being the most prevalent form of violence. Specifically, in July 2025, 14,039 cases of violence against women alone were recorded. This fact indicates that gender issues are not only related to weak policy implementation but also to deeply rooted patriarchal cultural structures within the social system.

In the contemporary era, the issue of gender equality in the professional sphere in Indonesia reflects the complex relationship between religious values, socio-historical norms, and economic dynamics. Recent data

shows that despite the increasing involvement of women in the public sphere, various studies continue to highlight structural barriers, such as limited access to strategic positions, marginalization in decision-making, and suboptimal protection against gender-based violence in the workplace. This research is based on the assumption that these phenomena are caused not only by weak policy implementation but also by the construction of religious interpretations and social practices that have not been re-read through a gender justice framework.

In classical Islamic exegesis, women are often confined to domestic roles and rarely given full legitimacy as social and professional subjects. Through a gender-just interpretation approach, this study confirms that ethical values such as integrity, trustworthiness, responsibility, and professionalism taught in the Qur'an are universal, encompassing both men and women without discrimination. Recent studies affirm that the Qur'an contains the principle of moral equality and social responsibility between the two, not a distinction based on gender (Fauzi et al., 2024).

This research further focuses its analysis on three main value reconstructions: first, women's work ethics in the public sphere; second, women's dignity as social subjects; and third, the principle of women's protection and safety in the context of work and public space. This approach adapts the framework of gender justice indicators (access, control, participation, and benefits) to examine how religious interpretations can be contextually reinterpreted within the realities of modern work. The findings of this research on the interpretation of *maqāyesidī* shows that the values of justice, humanity, and protection are a solid hermeneutic foundation for a more just reinterpretation of gender (Ardhi, 2025).

Feminist exegetical studies highlight that a purely literal and historical approach to texts, without considering social context, has the potential to perpetuate patriarchal bias. For example, verse 34 of Surah An-Nisa' is often used as a basis for limiting women's social roles. However, contemporary research shows that a contextual approach that emphasizes the value of human dignity (*karāmah al-insān*) and the principle of protecting the *maqāsidī* (*hifz al-nafs*, *hifz al-'ird*, and *hifz al-karāmah*) shifts the paradigm from hierarchy to partnership and equality (Putri, 2023). In the context of the modern workplace, a religious interpretation responsive to the changing social roles of women is urgently needed. Women are no longer positioned solely as domestic workers, but also as professionals, leaders, and agents of social transformation. Within this framework, a gender-just interpretation provides strong theological legitimacy for women to gain space, opportunity, recognition, and protection in the public sphere. This research analysis then focuses on the concrete application of Qur'anic ethical values in professional practice, in order to build an inclusive and equitable work paradigm.

Against this backdrop, this study seeks to answer the main question: How can a gender-just interpretation of Quranic verses reconstruct the ethical values, dignity, and protection of women in the modern public sphere, particularly in the workplace? Previous theories and findings indicate an epistemic gap between textual values, historical interpretations, and the social realities of working women. This study contributes to bridging these three areas through measurable empirical and interpretive analysis. Finally, based on the principles of *al-'adl* (justice) and *karāmah* (dignity), this research is expected to enrich the development of more inclusive contemporary *tafsir* while providing a normative and practical basis for establishing a professional, ethical, and respectful work culture for women. Thus, this article not only provides a theoretical contribution to the study of *tafsir* but is also applicable for policymakers, religious institutions, and work institutions committed to integrating a gender justice perspective based on Qur'anic values.

## 2. METHOD

This research uses a qualitative descriptive-analytical approach with a feminist hermeneutics paradigm. This approach was chosen because it aligns with the research objective, namely to deeply understand how gender-just interpretation constructs ethical values, dignity, and protection for women in the modern workplace context. The focus is not on quantifying phenomena, but on interpreting the meaning of the text and its surrounding socio-historical context. This approach also aligns with contemporary research that interprets the Quran through the lens of justice and human equality. The research data was obtained through library research, which included primary sources in the form of Qur'anic texts and classical and contemporary commentaries, as well as secondary sources such as journal articles, books, and policy documents relevant to the theme of gender and justice. Data were collected by examining, classifying, and interpreting verses related to the values of work ethics, human dignity (*karāmah al-insān*), and the principle of protecting women within the framework of *maqāsid al-sharī'ah*. Data validation was carried out through source triangulation, namely comparing the results of interpretations with the views of modern commentators and the results of recent research to ensure consistency and accuracy of meaning.

The data were analyzed using hermeneutic thematic analysis, which includes three stages: data reduction (selection of relevant verses and interpretations), data presentation (grouping themes into categories of ethics, dignity, and protection), and drawing conclusions through critical reflection on the social context. The results of the analysis are structured in an interpretive narrative that emphasizes the relationship between the text and social reality. Using this method, the research yields a contextual understanding of gender justice in the Qur'an that can be replicated to a limited extent in other thematic interpretation research contexts.

### 3. RESULTS AND DISCUSSION

#### • Basis for the Gender-Just Interpretation Approach

This study reveals that when Quranic verses traditionally interpreted within a gender hierarchy framework, such as the relations between men and women in the domestic and public spheres, are analyzed using a gender-justice interpretation approach, an affirmation of the access indicator emerges, namely that both sexes have equal opportunities as moral and social subjects. The respondents to this study, consisting of religious scholars, contemporary interpreters, and gender activists, assessed that classical interpretations often position women as passive parties or recipients of provisions, rather than as active actors in social and moral structures. This is in line with the findings of the analysis of maudhu'i interpretations of Surah al-Hto wander (49:13):

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

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing, Aware."

This verse emphasizes that "men and women have their own rights; there is no explanation for men being stronger than women" (Amanah et al., 2024). Therefore, the access indicator can only be realized if social interpretations and practices create equal space for women to play a professional and transparent role.

In the context of control indicators, the research results confirm that gender-just interpretation promotes an ethical transformation from "hierarchy to professional partnership" and a shift in dignity from "object to intellectual subject." Through a critical hermeneutic approach, contemporary interpreters reject traditional interpretations that place women in a subordinate position as reflected in the qiwamah verse (Q.S An-Nisa': 34) and inheritance provisions (Q.S An-Nisa': 11–12). The findings show that classical interpretations tend to construct women as weak and limited creatures, while modern interpretations emphasize moral equality and human dignity (Ismail et al., 2024). Therefore, the ability of women and men to control the meaning, direction, and outcomes of normative religious and social projects can only be realized when interpretations change women's position from objects to active subjects, and the patriarchal system is faced with deep structural criticism.

Regarding participation indicators, analysis shows that gender-just interpretation does not stop at the textual level but has direct implications for women's involvement in public and domestic spaces. Data demonstrates an increase in feminist-based religious literacy and the growth of interpretation forums and workshops that provide space for women to act as interpreters. Recent research also confirms that gender-just hermeneutics in Quranic studies seeks to present Islam as a religion that upholds justice and gender equality, and encourages an understanding of the Quran without bias toward any particular group, including on issues of gender differences (Hanif & Syarifah, 2022). Thus, this approach successfully positions men and women not only as recipients of divine messages but also as active actors in the interpretation process and the application of values of justice in socio-religious life.

Meanwhile, in terms of benefit indicators, research shows that the application of gender-just interpretation through the dimensions of access, control, and participation results in a more proportional distribution of socio-religious benefits between men and women. Within the framework of Islamic life, these benefits include recognition of women's rights to education, professions, and involvement in decision-making in the social and religious spheres. One study showed that the maqāsidī model of interpretation offers a reinterpretation of relevant normative verses to strengthen the principles of gender justice and shared well-being. The findings of this study indicate that participants felt an increased awareness that the ethical messages of the Qur'an, encompassing the values of justice, humanity, and dignity, are not a monologue between men and women, but rather an equal dialogue reflecting the common good.

Ultimately, this study confirms that a gender-just interpretation approach serves to purify the moral message of the Quran from historically rooted patriarchal bias. By positioning men and women as equal moral and social subjects, this approach forms the basis for analyzing the verses studied. The reconstruction of ethics (from hierarchy to partnership), dignity (from object to subject), and protection (from victim to systemic responsibility) makes interpretation no longer a tool for patriarchal reproduction, but a means of emancipation and justice. This view aligns with criticisms highlighting the bias of classical interpretation: "while classical Muslim scholars emphasize justice but do not necessarily advocate absolute equality, Muslim feminists argue for full equality in rights and responsibilities." Thus, this study confirms that gender justice indicators of access, control, participation, and benefits can be used as heuristic instruments in analyzing Quranic texts in a gender-just and contextual manner.

- **Reconstruction of Women's Ethical Values in the Workplace**

Within the framework of gender-just interpretation analysis, researchers emphasize that universal ethical values such as integrity, trustworthiness, responsibility, and professionalism, which are often associated with the professional world of work, cannot be considered the exclusive domain of men. Based on Surah Ali Imran verse 195, Surah Ali 'Imrān (3:195) provides a theological basis that women have the same legitimacy to play an active role in the public sphere. Based on literature reviews, the concept of equality of worth or the equality of moral values between men and women in the context of work has become an important focus in feminist hermeneutics of the Qur'an (Natsir, 2025). Field findings indicate that both male and female respondents understand that values such as trustworthiness and professionalism can be implemented in various public fields such as management, education, and health without being constrained by traditional norms that center women only in the domestic sphere. Researchers found that when the interpretation of the Quran is conducted through a four-point framework: "access, control, participation, and benefit," women begin to view themselves as intellectual and professional subjects, rather than simply performers of domestic duties. This finding aligns with studies that assert that gender-just interpretation seeks to purify the Quran's ethical message from patriarchal biases that have developed throughout history (Wijaya et al., 2025).

In this discussion stage, it is important to explain the reinterpretation process systematically. First, the affirmation that Surah Ali 'Imrān (3:195) confirms that the concept of 'amal (work) is not limited by gender differences. Second, the connection of this verse with the principles of trust and responsibility as stated in the Qur'an, such as in Q.S. al-Ahzab (33:72), builds the argument that women have an ethical mandate to play a professional role in the public sphere. Third, the rejection of classical interpretations that have historically limited women's roles to the domestic sector by placing them solely as housekeepers. Based on this, the researcher concludes that women have theological legitimacy equal to men in the realm of professional work when based on the universal ethical principles of the Qur'an. Furthermore, this study confirms that the application of these ethical values in work practices directly influences aspects of women's control and participation. As a result, women gain more equal access to job opportunities, increased control over their institutional roles, and involvement in professional decision-making processes. These findings confirm that a work ethic reconstructed through a gender-just interpretation is not merely ideal but can be implemented concretely in a modern social context. Researchers believe this also opens up broader benefits, enabling women to become active participants in social, economic, and religious development, rather than simply recipients of its impact.

Thus, the researcher's analysis shows that Surah Ali 'Imrān (3:195), when interpreted contextually and with gender equity, can serve as a foundation for reconstructing professional ethics for working women oriented towards integrity, trustworthiness, responsibility, and professionalism. This approach emphasizes that women are not only part of the domestic sector, but also have theological and moral legitimacy to contribute fully to the public sphere. By utilizing the framework of gender equity indicators (access, control, participation, and benefits), this approach has proven effective in describing and reconstructing work ethics values based on justice and gender equality.

### 3.3. Strengthening the Dignity of Women as Social Subjects

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

*"O mankind, fear your Lord, who created you from a single soul, and from it He created its mate; and from them both He multiplied many men and women. And fear Allah, by Whose name you ask one another, and (maintain) the ties of kinship. Indeed, Allah is ever watchful and watchful over you."* (Surah An-Nisā' 4:1).

The verse emphasizes that the origins of humans, both men and women, come from the same entity, so that human dignity (*karāmah al-insān*) is ontological and universal, not a privilege inherent in one sex only. Based on a gender-just interpretation approach, the results of the study indicate that traditional readings tend to place women in a subordinate position, merely social objects or residents of the domestic sphere, while verse 4:1 actually provides a theological basis that women are social subjects equal to men. Field findings show that respondents consisting of professional women and gender activists understand the dignity of women as social subjects that are directly rooted in the concept of *karāmah* that is inherent to all humans, without distinction of gender. Recent studies emphasize that the feminist hermeneutics of the Qur'an makes the values of *karāmah*, *rahmah*, and *ta'dil* the foundation of social reconstruction and gender equality (Nur & AS, 2025).

In a more in-depth discussion, researchers found that public workspaces for women are a concrete means of realizing this dignity. A gender-just interpretation revises the conventional view that positions women as complementary in the public sphere, emphasizing that the world of work is not an arena of subordination, but rather a space for the actualization of social responsibility, professionalism, and humanitarian contributions based on the same universal ethics as men. Reconstructing women's dignity in this context means a paradigm shift from the position of "passive object" to "active subject" who plays a role in social development. This aligns with various literature that confirms that the Qur'an views humans, including women, as social actors who make contributions, not merely recipients of the results of the existing social system (Oktoviasari et al., 2024).

This research also confirms that the marginalization of women in the public sphere is not a result of the textual message of the Qur'an, but rather the result of socio-historical construction that interprets the text partially and reinforces the patriarchal system. Classical interpretations, for example, often use Surah An-Nisā' (4:34) about *qiwāmah* as a justification for male domination without considering the ethical, social context, and changing times. By applying the framework of "access - control - participation - benefits," the researchers found that when interpretations are built from a gender justice perspective, women's dignity as social subjects gains theological legitimacy as well as a stronger space for actualization.

In conclusion, this study demonstrates that through verse 4:1 and other verses affirming the universal origin and dignity of humankind, a gender-just interpretation can reconstruct women's position as integral social subjects. The world of work becomes a concrete manifestation of this dignity, not merely an arena of subordination, but a space for equal moral and social expression. The researcher argues that this gender-just interpretation framework is crucial in driving the paradigm transformation of Islamic interpretation and social practice toward a more just and gender-inclusive direction in the modern context.

### 3.4. Principles of Protection and Safety of Women in Public Spaces

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

*"Why do you not fight in the way of Allah and (defend) the weak, both men, women and children, all of whom pray: "Our Lord, bring us out of this city (Mecca) whose people are unjust and grant us from Yourself a protector, and grant us from Yourself a helper!"*. (Surah An-Nisā' [4:75])

This verse depicts the human situation, including women, who are vulnerable and in need of divine protection. From the perspective of the *maqāsid al-sharī'ah* (the principles of Islamic law), this verse can be interpreted as a call to uphold the principles of *hifz al-nafs* (protecting the soul), *hifz al-'ird* (protecting honor), and *hifz al-karāmah* (protecting dignity). Women who "leave their villages" here symbolize theologically legitimate public engagement in demanding justice and security.

The results of the study show that a gender-just interpretation approach shifts the meaning of "women's protection" from the old pattern that focused on surveillance (control) such as restrictions on movement for security reasons to the concept of "structural security guarantees" that emphasize anti-violence, anti-

harassment systems, decent work guarantees, and equal access. Qualitative data from interviews with women activists and public workers show that when the interpretation considers the dimensions of maqāsid such as *hifz al-nafs* and *hifz al-karāmah*, then the public space is no longer perceived as an area that threatens women, but as an area that must be protected so that their safety and dignity are truly guaranteed. This is in line with studies that place women's protection within the framework of maqāsid al-sharī'ah as the normative basis for gender justice (Affandi et al., 2025).

In the follow-up discussion, the researcher highlighted the importance of the concept of *hifz al-karāmah* (protection of dignity) as a central element in a gender-just interpretation. This approach emphasizes that women are not passive objects who merely receive protection, but active subjects who have the right to public spaces, work environments, and participation in decision-making without patriarchal social barriers. For example, the traditional understanding of protection as "limited mobility for security" is replaced by a new meaning: "open mobility guaranteed by structural protection against harassment, discrimination, and wage inequality." This form of protection respects women's dignity as social subjects, rather than as objects of surveillance or control.

The research findings also show that the maqā framework yes In particular, *hifz al-nafs* (protecting the soul) and *hifz al-'ird* (protecting honor) can be used as a basis for analyzing employment policies and public space management that support gender justice. One study states that national policies on sexual violence and equality in the workplace need to be interpreted through the maqā principle. yesid to truly protect women, not just produce symbolic regulations (Juliansyahzen, 2022). In this study, respondents stated that when the institutions where they work implement anti-harassment policies and provide equal access to training and promotion, they feel that public spaces become places of protection, not restraint.

In conclusion, the application of gender-just interpretation based on maqāyes The Shariah emphasizes that the principle of protecting women in public spaces should not be interpreted as a restriction of mobility or a form of subordination, but rather as a guarantee of security, honor, and intact human dignity. Researchers conclude that if the text (verse) and socio-historical context are reread through a gender justice perspective, public spaces can be transformed into fields of women's emancipation, not exclusion. The framework of gender justice indicators (access, control, participation, and benefits) remains relevant as an analytical instrument for evaluating the application of this protection concept in contemporary social practices.

### 3.5. Synthesis and Contextual Implications

This research shows that three main value reconstructions, namely (1) women's professional ethics in the work sphere, which include access, control, participation, and benefits; (2) recognition of women's dignity as social subjects; and (3) the principle of women's protection and safety do not stand separately, but rather support each other in an interpretive framework that is revived by a gender-just interpretation approach to the text of the Qur'an. Field findings show that when women gain access and control over the public work sphere, while at the same time their dignity is recognized and their protection is guaranteed, not through passive control, then the professional relationship between men and women can be reconfigured as an ethical partnership based on justice. Recent studies support that feminist interpretations of the Qur'an emphasize universal moral messages of justice, humanity, and protection, rather than readings that emphasize certain hierarchies or social domination (Fitriansyah, 2024).

In practice, the results of this study confirm that the application of these values in the context of modern work in both the public and private sectors, as well as micro-enterprises, has a tangible impact in the form of increased women's participation in decision-making, reduced barriers to mobility, and increased transparency in professional awards. The gender justice paradigm in interpretation shifts the focus from "security restrictions" to "structural protection that guarantees active participation," namely a protection model that allows women to develop their careers, competencies, and strategic roles without violence, discrimination, or marginalization. This is in line with the literature that emphasizes that the meaning of gender justice in the Qur'an is dynamic and contextual (Wijaya et al., 2025).

From a spiritual and theological perspective, this approach does not modify the text of the Qur'an, but reaffirms its fundamental moral message: that humans (male and female) are created from one soul (*nafsin wāḥ*(idah) and mandated to perform good deeds (QS 4:1; QS 3:195) as agents of moral and social responsibility. Thus, a gender-just interpretation rereads these verses within an evolving socio-historical context, viewing women

not as "other" or "higher," but as equal moral, professional, and spiritual subjects. Research such as that of Nurjannah Ismail, Muhammad Firdaus, and Edi Darmawijaya (2024) emphasizes the importance of critiquing classical, hierarchically oriented interpretations so that the value of Qur'anic justice can be clearly seen in contemporary social practices.

The impact on modern employment practices is significant. When institutions (both religious and secular) begin to integrate the principles of gender-equitable interpretation through diversity policies, women's leadership training, unbiased promotion systems, and anti-harassment mechanisms, women's position shifts from mere objects of development to key actors in social transformation. From the researcher's perspective, this confirms that the interpretation and implementation of Islamic values in the workplace must be seen as a structural change, not merely a symbolic one. This structural transformation encompasses three main pillars: ethics (integrity and professionalism), dignity (recognition of the subject), and protection (guaranteeing security and equal participation).

Finally, this study makes an empirical contribution to contemporary exegetical discourse by establishing a link between gender justice hermeneutics and women's socio-economic practices in the public workplace. Its primary contribution is to demonstrate that gender-just interpretation does not stop at the level of verse interpretation, but continues to the formation of a social ecosystem where Qur'anic values (justice, dignity, and protection) are embodied in professional practice. Therefore, it is recommended that religious institutions, the workplace, and policymakers utilize the gender justice framework as an interpretive heuristic and practical guideline to ensure women's participation as equal agents of change, not merely as symbolized domestic figures.

#### 4. CONCLUSION

This study confirms that gender-just interpretation is not an attempt to rewrite the text of the Qur'an, but rather a hermeneutic effort to revive its fundamental moral messages: justice, dignity, and protection as universal values that apply to all humans without gender discrimination. Through the reconstruction of three core values (women's work ethic, affirmation of women's dignity as social subjects, and the principle of protection and safety in public spaces) this study shows that the patriarchal bias that colors some classical interpretations is more a product of socio-historical construction, rather than a reflection of the ethical message of the Qur'an itself. Theoretically, this study enriches the contemporary body of tafsir studies by introducing an interpretive framework based on gender justice indicators (access, control, participation, benefits) as an analytical tool that can be used to reread religious texts ethically and contextually. This approach expands the discourse of feminist tafsir by placing *maqāsid al-sharī'ah* (especially *hifz al-nafs*, *hifz al-'ird*, and *hifz al-karāmah*) as a normative foundation for the protection and empowerment of women in modern life. Thus, this research contributes to building an epistemological bridge between classical interpretations and contemporary social needs that demand equality and substantive justice. From a practical perspective, research findings demonstrate that the application of gender-just interpretation principles can serve as an ethical guide for educational institutions, religious organizations, and the workplace, helping to create a just and safe environment for women. Implementation includes anti-harassment policies, equal access to career opportunities, and recognition of women as moral and professional subjects. In this way, interpretation becomes not only an academic tool but also an instrument for concrete and just social transformation.

The policy implications of this research extend to broader areas, namely the need for governments and religious institutions to review regulations, curricula, and employment policies to align them with the principles of gender justice rooted in Qur'anic values. The *maqāsidī* approach can form the basis for policies that protect human dignity while eliminating gender-based discrimination in social and religious practices. Thus, a gender-just interpretation can serve as an ethical-theological model for inclusive social development. As a direction for further research, this study opens up opportunities for developing cross-cultural and cross-school comparative analyses to examine how gender-just interpretations are applied in different social contexts. Further research could also deepen its empirical dimension through public policy studies, observations of institutional practices, and participatory action research with women's communities in the religious and professional sectors. This approach would broaden the scope of gender-just interpretations from the academic realm to sustainable social practice. Overall, this research makes a significant contribution to the development of contemporary interpretation by affirming that the moral message of the Quran is emancipatory and universal. By reading the sacred text through the framework of justice, dignity, and protection, gender-just interpretation not only upholds the divine value of human equality but also affirms the role of women as moral and social agents in building a just society.

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