



Interpretation of Qiwamah According to Quraish Shihab and Husein Muhammad in QS. Al-Nisa [4]: 34

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ABSTRACT

This research explores the concept of *qiwamah* (men's leadership over women) as outlined in Qur'an 4:34, focusing on the interpretations of Quraish Shihab and Husein Muhammad. It examines how these interpretations address both traditional understandings and their applicability to modern social contexts. Employing a qualitative and comparative approach, the study draws on primary sources, such as Tafsir Al-Misbah and Husein Muhammad's writings, alongside additional literature. The findings highlight that the Qur'an attributes men's leadership to their inherent advantages and financial responsibilities. Quraish Shihab interprets this verse as universally valid, while Husein Muhammad views it as context-dependent and adaptable to contemporary conditions. Both scholars engage with the division of leadership roles in domestic and public spheres, yet their approaches reflect differing perspectives on its relevance to current societal norms.

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1. INTRODUCTION

The emergence of various understandings and interpretations in both classical and modern times is a scientific development that needs to be grateful for (Mainiyi & Sule, 2023). Especially when discussing the interpretation of verses that talk about the relationship between men and women (Huriani et al., 2021). The thought construction of Muslim society then varies in responding to this. There are at least several factors that give rise to various interpretations, which, in this case, will have an impact on the position of women in their lives in society (Mubarak & Barkia, 2021). First, socio-cultural society, the dialectic of the emergence of thought, has a significant relationship to social reality as a response to current phenomena (Al-Banna et al., 2022). Second, gender bias in understanding verse texts. Because the text certainly does not stand alone but consists of three elements, namely the Owner of the Text (Allah), the text itself and the reader of the text. These three elements will be very closely related to the results of an interpretation. Starting from self-perception, worldview, experiences, and socio-cultural background in which the reader of the text lives. These three factors will later contribute to the emergence of various differences in attitudes towards the text of the Koran, especially those that talk about gender relations (Fujiati, 2014).

The Qur'an is actually God's presence to provide solutions to every problem in human life. The time when the Qur'an was revealed was a time of darkness for everyone who knew how the basic rights of human life were treated at that time, not excluding the rights of women. Women at that time were often considered as an entity whose presence was neglected in society, and their position was a very weak position in the construction of

society's thought at that time. So then the Qur'an was present with the intention and purpose of raising the dignity and dignity of women at that time, even if speaking far to the present. The truth is that what God said in the Qur'an about the glories of women is still true to this day.

One of the things that becomes unique if it is discussed is about one of the contents of the verse in the Qur'an is the discussion about *qiwamah* which God inserted in his word QS. Al-Nisa [4]: 34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَأَلْصَلَّتْ حَفِظَتْ
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ
فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

"Men (husbands) are protectors for women (wives), because God has favored some of them (men) over others (women), and because they (men) have provided sustenance from their property. So pious women are those who obey (God) and take care of themselves when (their husbands) are not around, because God has taken care of (them). The women you worry about *nusyuz*, you should advise them, leave them in bed (separate beds), and (if necessary) beat them. But if they obey you, then do not look for reasons to trouble them. Indeed, God is Most High, Most Great."

In this verse, Allah clearly states that men are leaders for women because of the advantages that Allah has given them. The Ulama flocked to interpret this verse in line with the meaning of this verse, namely that men are leaders for women with the advantages they have. This interpretation, which classical commentators dominated, later became a consensus among Muslims throughout the world, so that the view that men are more special than women became a social construction in the lives of Muslims (Aji et al., 2021).

Because of the social construction that is formed from Muslims' understanding of this verse, feminist interpreters consider it necessary to explore the content of the Qur'an which is full of justice as an effort to eliminate the domination of men over women so that there is no more marginalization, discrimination and treatment. unfair to women. The assumption that religion is the cause of problems and even the scapegoat in cases of gender injustice is certainly very disturbing. Feminists then examined this assumption in more depth, did it originate from religion itself or did it originate from understanding, interpretation and religious thinking which did not rule out the possibility of being influenced by patriarchal traditions and culture, capitalist ideology or other views? Therefore, it is necessary to explore this issue by examining cases in Islam regarding the ideal principles of Islam in positioning women (Fakih, 1996). Quraish Shihab and Husein Muhammad are two of the many commentators who pay attention to gender bias interpretations. They then try to make gender-friendly interpretations that are expected to be accepted by all groups. As the interpretation of both will be explained in this research, especially in the discussion regarding *qiwamah* in QS. Al-Nisa verse 34.

This research only focuses on QS. Al-Nisa [4]: 34 which discusses *qiwamah* as well as several verses or hadiths related to this interpretation. Through the interpretation method *visible*, we will discuss the similarities and differences in interpretation between Quraish Shihab and Husein Muhammad regarding *qiwamah* and the implications of both interpretations for ways of thinking in society. This approach allows researchers to thoroughly understand how the Koran views leadership between men and women through the interpretation of these two figures.

2. RESULTS AND DISCUSSION

2.1. Understanding Qawwamun

In terms of language (قوامون) *strong* is the plural of (قوام) *my heart* which is a form *shighah mubalaghah* dari (to do) *rebellion* which means good at carrying out tasks and being responsible. Viewed from a linguistic perspective, it can be interpreted that what is highlighted in the meaning of *strong* is responsibility, not leadership. So when someone is responsible, then he can be made a leader. Meanwhile, Quraish Shihab thinks that the root word for qawwamun is (قام) *qoma* which means consistent and able to maintain its consistency (M. Shihab, 2004).

Imam Ibn Jarir al-Tabari interprets the word *strong* as executor of duties (*nafiz al-amr*) and protector, who regulates and teaches, because of the advantages that Allah has given to men such as the obligation to provide dowry and living (Al-Ṭabarī, 2000). Ibn Kathir explains the meaning *strong* It means that men are the head of the household, the advisor as well as the educator of women if they are wrong (Katsir, 1999). In the interpretation of al-Jalalain it is mentioned that the meaning of *my strength* is the ruler (*musallithun*) (Al-Mahalli & As-Suyuti, 1994). Whereas al-Qurtubi said *strong* Here, the person who is in charge of providing a living, so that if the husband is

unable to provide, then his character will be lost *strong* on himself. So in conditions like this, the wife can file for divorce (Al-Qurtubi, 2006).

If you are interested in the current context regarding the meaning of words *strong* then there is the opinion of contemporary scholars such as Shaykh Tantawi, where he believes that meaning *strong* is responsible for the overall benefit of women, looking after, nurturing, protecting and educating. Because Allah has preferred men over women in two ways, namely in terms of *professional* (giving dowry and maintenance) and *wahbiy* (physical strength) (Musthafa, 1989). From several interpretations of these scholars, it can be concluded that the word *qawwam* in verse 34 of Surah al-Nisa is more synonymous with responsibility and is not a standard of a person's dignity.

2.2. Biography of Quraish Shihab

Muhammad Quraish Shihab bin Abdurrahman Shihab was born in Rappang, South Sulawesi, February 16 1944. He completed his primary and middle school education up to grade 2 in Ujung Pandang. After that, in 1956, he left for Malang to continue his education at the Darul Hadits al-Fiqhiyyah Islamic Boarding School. His father, Abdurrahman Shihab, was a scholar and professor in the field of exegesis. His name is recorded as chancellor of the Indonesian Muslim University (UMI) in 1959-1965 and IAIN Alauddin Ujung Pandang in 1972-1977. Since childhood, Quraish was often invited to sit with his father to listen to advice in the form of verses from the Koran.

In 1958 he went to Cairo, Egypt, and was accepted into class II of Thanawiyah Al-Azhar. In 1967 he received his LC degree. (S1) at the Ushuluddin Faculty, Department of Hadith Tafsir, Al-Azhar University. Next he took a master's degree at the same faculty at Al-Azhar University, and obtained a master's degree (MA) in 1969 specializing in the field of Tafsir of the Al-Qur'an by writing a thesis entitled "*Al-I'jaz al-Tasyri'iyy and al-Quran al-Karim*" (Miracles of the Qur'an from a Legal Perspective). After returning from his intellectual journey in Egypt, in 1973 Quraish Shihab obtained a position as Assistant Chancellor for Academic and Student Affairs at IAIN Alauddin Ujung Pandang. He held this position until 1980. He also served as Coordinator of Kopertais Region VII of Eastern Indonesia and Assistant Head of the Eastern Indonesia Police in the field of mental development.

Feeling dissatisfied with his master's (S2) education, in 1980 he returned to his alma mater to pursue doctoral education. In the next two years, he successfully completed his education with a Doctorate degree with Summa Cum Laude or honors *Mumtaz with Dignity al-Syaraf al-Ulah* (Level I Award) with a dissertation entitled "*Nazm al-Durar li Biqai Tahqiq wa Dirasah*". Quraish Shihab is the first doctor in Southeast Asia to receive such a degree. Upon his return to his homeland from his scientific journey in Egypt, Quraish Shihab then received an assignment at the Ushuluddin Faculty and IAIN (now UIN) Syarif Hidayatullah Postgraduate Program, Jakarta. Several important and strategic positions have been entrusted to him, including Chairman of the Indonesian Ulema Council (MUI) (since 1984), member of the Lajnah Pentashih Mushaf Al-Qur'an Department of Religion (since 1989) and member of the National Education Advisory Board (1989). He is also active in the management of the Indonesian Muslim Scholars Association (ICMI), the Sharia Sciences Association and the Religious Sciences Consortium of the Department of National Education.

In 1992, Quraish Shihab was appointed Chancellor of IAIN (now UIN) Syarif Hidayatullah, Jakarta, after previously serving as Assistant Chancellor for Academic Affairs. Then, in 1998, Quraish Shihab was appointed by President Soeharto as Minister of Religion of the Republic of Indonesia in the VII Development Cabinet. However, Suharto's reign was only two months old, because there was strong resistance against Suharto. Finally, in May 1998, the reform movement led by figures such as Mohammad Amien Rais, together with students, succeeded in overthrowing Suharto's 32-year-old rule. The fall of Suharto also dissolved the newly formed cabinet, including the position of Minister of Religion held by Quraish Shihab.

Not long after the overthrow of President Soeharto, during the reign of President B.J. Habibie, Quraish was trusted as the Indonesian Ambassador to Egypt, concurrently to the countries of Djibouti and Somalia. It was while he was this ambassador that Quraish wrote his monumental work entitled Tafsir al-Misbah, complete with 30 juz in 15 volumes. This Tafsir al-Misbah is a complete work written by an Indonesian man, after more than 30 years of absence. The completion of the writing of Tafsir al-Misbah further strengthens Quraish's position as the most prominent expert on tafsir in Indonesia, even at the Southeast Asian level. After returning from his second "hometown", after completing his state duties as Ambassador, Quraish Shihab was active in various activities. He formed an educational and study institution about the Al-Qur'an called the Al-Qur'an Study Center (PSQ) in Jakarta. Apart from that, to publish his works, he also founded the publishing house Lentera Hati (the name taken from one of the titles of his books).

2.3. Biography of Husein Muhammad

Husein Muhammad was born on May 9 1953 in Arjawinangun, Cirebon. Husein Muhammad's family is an extended family from the Dar al-Tauhid Arjawinangun Islamic Boarding School, Cirebon. His father was named Muhammad Asyrofuddin from an ordinary family with a boarding school education. Meanwhile, his mother, Umm Salma Syathori, is the daughter of the founder of the Dar al-Tauhid Arjawinangun Islamic boarding school, namely K.H. Syathori. Husein is married to Lilik Nihayah Fuad Amin, and has five sons and daughters, including: Hilya Auliya, Layali Hilwa, Muhammad Fayyaz Mumtaz, Najlah Hammada, and Fazla Muhammad.

Little Husein Muhammad took his basic and religious education at the Darut Tauhid Arjawinangun Islamic boarding school, which he completed in 1966. After graduating from basic education, Husein continued his education at SMPN 1 and finished in 1969 in Arjawinangun village. While Husein Muhammad was studying at Junior High School (SMP) he attended many activities and seminars. With Husein entering a public school, it reflects that the Dar al-Tauhid Islamic boarding school family is not exclusive in its view of religion. This cannot be separated from the founder of the Islamic boarding school, K.H. Syathori who sees the need for a moderate attitude towards learning in modern times. One example is that K.H. Syathori uses modern-based school equipment which can be seen from the presence of benches, blackboards and classrooms in the Islamic boarding school environment. After completing his education at junior high school, Husein continued his education at the Lirboyo Islamic boarding school, Kediri, East Java. Husein completed his education in Lirboyo for three years, then continued his education at the Jakarta College of Al-Qur'an Sciences (PTIQ). At PTIQ all students are required to memorize the Koran. The focus of the study is specifically to study and be based on the Koran.

Husein Muhammad spent five years studying for Bachelor Degree (S1) at PTIQ. While at PTIQ, Husein took part in many activities, both extra and intra campus. Husein and his friends then pioneered the existence of wall magazines in the form of reporting on campus. Husein also studied journalism with Mustafa Hilmy, who at that time was the editor of Tempo. With serious training and high interest, Husein has abilities in the field of journalism. Husein's active participation in activities on campus led him to become Chairman 1 of the Student Council, and General Chairman of the Student Council in 1979.

In 1979, after Husein completed his education at PTIQ, he went to Egypt to continue his studies at Al-Azhar University, while at the same time following the advice of his teacher, Ibrahim Husein, to study the exegesis of the Koran. According to the teacher, Egypt is a more appropriate place to study interpretation, because Egypt is considered more open in the field of science, compared to other countries in the Middle East. In 1983, Husein completed his studies at Al-Azhar University and returned to Indonesia, and became the successor to his grandfather's mission at the Darut Tauhid Islamic Boarding School, Arjawinangun. At that time, Husein was offered to become a teacher at PTIQ Jakarta, but he refused on the grounds that his grandfather's Islamic boarding school was in dire need of development.

Husein Muhammad became aware of the existence of oppression against women in 1993 when he was invited to a seminar on religious views on women. He began to understand that all religions had contributed to the subordination and oppression of women that had occurred in society during this time. The facts he encountered made him ask, how could religion justify injustice, something that is contrary to the essence of religion itself? With the knowledge he received at the Islamic boarding school, Husein began to analyze women's problems from an Islamic perspective.

Husein later became known as a cleric defending women. He is known as a male feminist figure who focuses on women's struggles in the Islamic religion, where the sub-culture that occurs in women almost all refers to religious texts or the yellow book. To express her aspirations, in 2000 she founded the Puan Amal Hayati Women's Empowerment Islamic Boarding School, the RAHIMA Institute, and the Interfaith Forum. In 2005 he joined the board of The Wahid Institute Jakarta and was a member of the National Board of the International Center for Islam and Pluralism (ICIP).

2.4. Quraish Shihab's view of Qowwam

Regarding the interpretation (الرجال قوامون), Quraish Shihab believes that in understanding this verse, you should look at the meaning of the two main words, namely al-Rijal and Strong. Allah included these two words using a plural form, which is often interpreted as meaning that the majority of men are leaders. Then, he underlined the meaning of the saying; according to him, the meaning above does not seem to provide a complete picture of the desired meaning, but he also did not deny that leadership is one of the contents of the verse.

Leadership for any group, community or unit is an absolute must, especially in family matters, because they are always together and feel like they have their partner and family. Problems faced by husband and wife often

arise from mental attitudes, which are reflected in the cheerfulness of their faces or frowns so that disagreements and disagreements can appear suddenly but may also disappear instantly. Conditions like this require the control of someone who can lead beyond the needs of a company that deals with numbers, not feelings, and is bound by detailed agreements that can be resolved through court. So, according to Quraish Shihab, it was men who then appointed Allah to be the captain of a household ship. Why is that? Furthermore, according to Quraish Shihab, Allah appointed men to be leaders in the household due to two main considerations, namely: First (بِمَا فَضَّلَ اللَّهُ) because Allah has preferred some of them over others and Second (بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ) because they have spent some of their wealth (Quraish Shihab, 2005).

Quraish Shihab explains the interpretation of (بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ) by explaining the differences between men and women from a psychological perspective, according to him in general men are more likely to like sports, hunting, jobs that involve more physical activity than women. Men also generally tend to challenge and fight, while women tend towards peace and friendliness. Men are also more aggressive and like commotion, while women like calm and serenity. Furthermore, he also explained the differences in managing feelings within a person. Usually, women rise up more quickly than men, so sentiments and fears emerge immediately, in contrast to men, who are usually more level-headed. Women usually have a tendency towards self-decoration, beauty and various types of fashion diversity. On the other hand, women are generally less consistent than men. Women are more careful, more diligent in carrying out religious orders, talkative, afraid, and make more small talk. Women's feelings are more maternal; this has been clearly visible since she was little. His love for his family and his awareness of the interests of the family are greater than men (M. Q. Shihab, 2002).

Meanwhile, in interpreting (بِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ) Quraish Shihab explains that the past form of the verb that Allah chose in this verse shows a *sunnatullah* which has existed since the beginning of man being created in pairs, where a husband becomes one *provider* or people who provide household needs. Quraish Shihab then stated that the mandate of leadership that Allah entrusts to husbands should not result in them acting arbitrarily towards their families. As the Qur'an has provided solutions to solve every problem, including household problems. Namely by prioritizing deliberation as a solution in dealing with existing problems.

2.5. Husein Muhammad's view of Qowwam

Husein Muhammad commented on this verse by mentioning the opinions of the ulama regarding the superiority of men over women with the aim of explaining that the construction of thought which states that men are superior to women is the result of the interpretations of previous ulama, which were then used as the basis thought by most of those who support patriarchal culture (Husein, 2001).

Husein Muhammad responded to the explanations of the scholars above as written in his book entitled Women's Fiqh,

“Thus we see that religious thoughts represented by great Muslim thinkers show the same views on gender issues. These thoughts clearly further strengthen patriarchal culture. Women's struggle for self-actualization and empowerment, therefore, still faces attacks from various directions. However, they can fully hope that perhaps these thoughts are actually a reflection of the culture of their respective society, which is also patriarchal. Because after all, thoughts always do not originate from the emptiness of space and time. If that's the case, then who actually influences whom? Culture influences thoughts, or vice versa?” (Husein, 2001)

According to him, the current reality is different from the reality when the verses on the superiority of men over women were interpreted. Nowadays, it can be seen that more and more women have high intellectual intelligence and extraordinary reasoning abilities, and there are even quite a few women who are physically stronger than men. This is because developments over time have provided opportunities for women to actualize their potential, even if little by little. Humans are equal creatures in the sight of Allah. So, statements that provide discriminatory, subordinating and marginalizing opportunities for humans are no longer relevant. According to Husein Muhammad he was guided by the hadith of the Prophet Muhammad which reads,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ أَجْسَادِكُمْ وَلَا إِلَىٰ صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ. (رواه مسلم)

“Indeed, Allah does not look at your physical appearance and appearance, but at your heart and your deeds.” (HR. Muslim) (Al-Athir & Muhammad, 1983)

According to Husein Muhammad, what should be the reference for whether a person is noble or not is not their gender or their gender role, but rather a person's glory comes from the quality of their devotion to Allah. As Allah says in QS. Al-Hujurat [49]: 13,

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ

“Indeed, the most noble among you in the sight of Allah is the most pious among you...”

Furthermore, Husein Muhammad also touched on women's activities in the public domain and their appointment to public positions. If we trace it back to Islamic legal guidelines in classical and modern fiqh books, this debate still continues to this day. The majority of ulama interpret sharia texts with a conclusion: women's leadership in positions that determine the direction of public policy (*al-wilayat al-'ammah*) is invalid. The argument that states that men are superior to women is considered valid and authentic. Because that is the reality that still applies today (Muhammad, 2021).

He then gave an example of women's leadership in the past few decades; it was found that there was a country with a majority Muslim population led by a woman leader. Pakistan has Benazir Bhutto, Bangladesh has Khalida Ziya and Syaikha Hasina, and Indonesia has Megawati Soekarnoputri. If you flashback to the past, you will find Malika Sultanah or Syah. Some of them are Tajul Alam Syah, Nurul Alam Syah, Inayat Syah, all of whom come from Sumatra, Indonesia. In Egypt, there was Syajarah al-Dur; in Baghdad, there was Sultanah Tindu; and in Kutlug Turkan, in Mongol.

Husein Muhammad commented on the reality of a society that existed during the time of the Prophet Muhammad, which positioned men as heads of the family. According to him, it was just something functional. If the requirement for a man to be the head of the family is contextual, then the Qur'an certainly would not forbid women from being leaders and providers. The Word of Allah (*بَعْضُهُمْ عَلَىٰ بَعْضٍ*) is interpreted by Husein Muhammad as relative language. According to him, no verse explicitly states the superiority of one human being over another other than simply on the basis of a person's strength in appreciating monotheism, namely piety (Muhammad, 2021).

2.6. Similarities and Differences in the Interpretation of the QS. Al-Nisa Verse 34

In the discussion regarding *qiwamah* contained in this verse, Quraish Shihab believes that Allah naturally prepares men to be leaders in the household. He also gives more or less the same reasons that Allah gives men physical and intellectual advantages over women in accordance with what has been mentioned in this verse. Regarding this verse too, Quraish Shihab interpreted this verse specifically as talking only about the leadership of men and women in the household sphere only.

Husein Muhammad stated that the meaning of this verse, which makes men the leaders of the household, is only functional. In fact, Husein Muhammad stated that women can also be leaders, both in the household as well as in the domestic sphere and as leaders in public positions. According to him, this verse was revealed in the context of the Arabian Peninsula at that time, where women were still considered a marginalized group. So the presence of this verse actually emphasizes the privilege of women. The understanding that men are made leaders over women is precisely the result of the cultural construction that forms these habits. Islam places men and women as equals, as the Qur'an itself explains the story of Balqis who were able to run the leadership of a country whose name Allah immortalized as the name of a letter in the Qur'an, namely the country of Saba'. Husein Muhammad took the example of the Balqis because, according to him, what Allah describes in the Koran is definitely true. For Husein Muhammad, if we look at current developments, it opens up the widest opportunities for anyone, both men and women, to compete in their scientific intellect. So, it does not rule out the possibility that jobs or even public positions that previously required high qualifications that previously only belonged to men can now be held by women. So, according to him, it would be inappropriate if, in this modern, all-inclusive era, there is still discrimination against women in filling strategic public positions.

Both Quraish Shihab and Husein Muhammad interpreted that men are leaders for women. What differentiates the two opinions lies in the context of the use of the verse in the present. Quraish Shihab stated that this verse remains valid evidence that leadership, especially in the household, is still carried out by a man, while Husein Muhammad thought that the meaning of this verse was only functional. If we are drawn to the present, a reinterpretation of this verse is needed so that it can accommodate all groups, both men and women.

The discourse on *qiwamah* in Qur'an 4:34, as interpreted by Quraish Shihab and Husein Muhammad, reflects broader global debates on gender equality in Islam. While Shihab emphasizes traditional male leadership based on psychological and intellectual attributes, Muhammad advocates for a contextual reinterpretation that aligns with contemporary values of gender equity. This divergence mirrors international efforts to reconcile religious

interpretations with evolving societal norms. Globally, the struggle for gender equality in Muslim contexts often faces challenges from patriarchal interpretations of Islamic texts. Organizations like Musawah and Sisters in Islam work to reinterpret these texts, advocating for justice and equality within family and societal structures (Abdullah et al., 2015; Khan, 2016). Similarly, international frameworks like the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) push for universal gender rights, challenging traditional norms while respecting cultural contexts (Kharroub, 2015; Rashid, 2016).

In many Muslim-majority countries, progressive voices argue that Islamic principles inherently support gender equality. For example, activists highlight the Prophet Muhammad's practices as advancing women's rights and emphasize that patriarchal interpretations are cultural rather than divine (Saiful & Fendri, 2020). This aligns with Husein Muhammad's call to adapt Qur'anic interpretations to modern realities, ensuring inclusivity and fairness. The debate also extends to non-Muslim-majority countries where Muslim communities navigate the intersection of religion, culture, and gender equality. For instance, in Australia, Muslim women balance religious practices with broader societal expectations, advocating for their agency within both religious and secular frameworks (Abdulla, 2018). These discussions demonstrate the dynamic nature of Islamic interpretation and its potential to evolve in diverse global contexts.

3. CONCLUSION

According to Quraish Shihab, a man is a leader in the household for women. Men are made leaders because of their expertise in managing their psychological, physical and intellectual abilities. Meanwhile, according to Husein Muhammad, interpreting the verse above is more critical and progressive, trying to adapt it to the current situation. According to him, the interpretation of the Koran should be able to accommodate all groups, both men and women, so that there is no longer an impression of subordination and discrimination against women based on someone's understanding of an interpretation. So Husein Muhammad confirmed that this verse was only functional for Arab society at that time, where Jahiliyah Arabs often did not honor women and often looked down on them. Reinterpretation of the interpretation of the QS is needed. Al-Nisa verse 34 is gender fair and can accommodate everyone. So Husein Muhammad boldly stated that men and women are actually equal when talking about the context of leadership. What was interpreted by these two commentators actually provides new scientific treasures for anyone who wants to study various kinds of problems in society. The differences and similarities in their interpretations are also evidence of the development of the interpretation of the Qur'an from time to time and it is proof that the Qur'an is the holy book that Shalih Li Kulli Makan Wa Zaman.

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