

Argumentation of Gender Equality in the Interpretation of Jilbab Verse by Amina Wadud's Perspective

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Keywords : Amina Wadud, argumentation, gender equality, The Qur'an.	Abstract This article discusses Amina Wadud's gender equality argument in interpreting the verse of jilbab in QS. al-Aḥzab [33]: 59. This is based on the historical fact that the verse is always associated with the command for women to veil and distinguish between free and enslaved person women during the jahiliyah period. Using a descriptive-analytical qualitative method with Amina Wadud's gender analysis approach, this article concludes that the understanding of QS. al-Aḥzab [33]: 59 warns Muslims always to control themselves, guard and protect women, and not neglect the commandments of Allah. From the perspective of Amina Wadud's progressive interpretation, QS. al-Aḥzab [33]: 59, which is initially interpreted as women getting orders to veil and not dress openly as self-protection from sexual harassment from the opposite sex, develops to get protection from all kinds of dangers that befall it. This verse instructs the prohibition of harming or harassing women because, in the public sphere, they have a strategic position to foster aspects of community morality. Changes supported by modern currents show that the opportunity for women's contribution has developed relatively high, so the umbrella of protection for women has become a significant thing. This is in line with Pasal 28G Ayat (1) UUD 1945, which mandates that the state guarantee the enjoyment of rights without discrimination and gender differences. Thus, Amina Wadud's argument indicates that protection under any conditions for women must be established to have a positive impact on the progress of sexually-based morals in society and eliminate the culture of objectification attached to women.
Kata Kunci : Amina Wadud, argumentasi, kesetaraan gender, Al-Qur'an.	Abstrak Artikel ini bertujuan membahas argumentasi kesetaraan gender Amina Wadud dalam menafsirkan ayat jilbab di dalam QS. al-Aḥzab [33]: 59. Hal ini dilatari oleh fakta historis bahwa ayat tersebut selalu dikaitkan dengan perintah bagi perempuan untuk berjilbab sekaligus untuk membedakan antara perempuan merdeka dan perempuan budak pada masa jahiliyah. Dengan menggunakan metode kualitatif secara deskriptif-analitis dengan pendekatan analisis gender ala Amina Wadud, artikel ini menyimpulkan bahwa pemahaman QS. al-Aḥzab [33]: 59 memperingatkan umat Islam untuk selalu mengendalikan diri, menjaga dan melindungi perempuan dan tidak lalai dari perintah perintah Allah. Dalam perspektif tafsir progresif Amina Wadud, QS. al-Aḥzab [33]: 59 yang pada mulanya dimaknai sebagai perempuan yang mendapatkan perintah untuk berjilbab dan tidak berpakaian terbuka sebagai perlindungan diri dari tindakan pelecehan seksual dari lawan jenis, berkembang mendapatkan perlindungan dari segala macam bahaya yang menyimpannya. Ayat ini menginstruksikan larangan menyakiti atau melecehkan perempuan, karena di ranah publik mereka memiliki kedudukan yang strategis untuk membina aspek moralitas masyarakat. Perubahan yang didukung dengan arus modern menunjukkan peluang kontribusi perempuan mengalami perkembangan yang cukup tinggi, sehingga payung perlindungan kepada kaum perempuan menjadi suatu hal yang signifikan. Hal ini sejalan dengan Pasal 28G Ayat (1) UUD 1945 yang mengamanatkan pada negara untuk menjamin penikmatan hak tanpa adanya diskriminasi dan perbedaan gender. Dengan demikian, perlindungan dalam kondisi apapun terhadap perempuan mesti ditetapkan guna membawa dampak positif terhadap kemajuan moral yang berbasis seksual pada masyarakat serta menghilangkan budaya objektifikasi yang melekat terhadap perempuan.
Article History :	Received: 2024-07-19 Accepted: 2024-09-20 Published: 2024-10-29
MLA Citation Format :	Zulfikar, Eko, and Abdul Mustaqim. "Argumentation of Gender Equality in the Interpretation of Jilbab Verse by Amina Wadud's Perspective." QOF: Jurnal Studi al-Qur'an Dan Tafsir, vol. 8, no. 2, 2024, pp. 169-86, https://doi.org/10.30762/qof.v8i2.2502 .
APA Citation Format :	Zulfikar, E., & Mustaqim, A. (2024). Argumentation of Gender Equality in the Interpretation of Jilbab Verse by Amina Wadud's Perspective. QOF: Jurnal Studi al-Qur'an Dan Tafsir, 8(2), 169-186. https://doi.org/10.30762/qof.v8i2.2502

Introduction

Contemporary scholars' efforts to contextualize the verses of *jilbab* by drawing the message of the verse have not entirely answered current issues. The interpretation of the verse of *jilbab*, which is always associated with the objectification of women, is not in line with the elements of gender equality that the universal principles of the Qur'an have protected.¹ The objectification of women is often understood as a construction of understanding that makes women's bodies a source of sexual temptation for men.² The objectification of women that is born from the understanding of the interpretation of the verse of *jilbab* has an impact on theological normativity that perpetuates the construction of knowledge in placing women's bodies as objects of men.³

Fazlur Rahman, quoted by Abdul Mustaqim, through his ideal moral understanding of QS. al-Aḥzab [33]: 59 requires women to be polite, modest, and wear clothes that meet ethical standards.⁴ Rahman's understanding, which regulates the moral dimension of women without involving the same ethical, cultural construction of men, is a masculine view that still sees women as objects of male stimulation. The regulation is getting sharper with the understanding of tafsir, characterized by ahkam towards the verse of *jilbab*.⁵ The term beautiful and noble morality is directed to the demands of formalistic commands from the verse of *jilbab*, as reflected in the interpretation of Ibn Kathīr in QS. al-Nūr [24]: 31.⁶

The above interpretation has implications for special rules for women to achieve noble morals within shar'i clothing limits. The principle of the universality of the Qur'an through the understanding of the verses of the veil needs to be reviewed so that the relevance of the current context and issues continues to be intertwined with the message of the verse. Contextual-contemporary understanding that emphasizes moral content and its relevance to the problem of sexuality strengthens the dimensions of human protection in the social space. The Prophet's order to wear the hijab for wives and Muslim women is the Qur'anic response to cultural conditions as well as to reform social constructs that are more dignified.⁷

Khalid Abu el-Fadl clearly emphasizes the purpose of the revelation of QS. al-Aḥzab [33]: 59 to overcome some social issues. This is reinforced by threats to people who cause harassment or persecution of specific communities described by the verse after it (QS. al-Aḥzab: 60).⁸ In addition to the content of the verse, historical facts show that there were acts of harassment against slave girls before the revelation of the hijab verse. They roamed the

¹ Asma Barlas, "The Qur'an and Hermeneutics: Reading the Qur'an's Opposition to Patriarchy," *Journal of Qur'anic Studies* 3, no. 2 (2000): 23.

² Inayah Rohmaniyah, *Gender Dan Seksualitas Perempuan Dalam Perebutan Wacana Tafsir* (Yogyakarta: Yogyakarta: SUKA Press, 2020), 120.

³ Inayah Rohmaniyah, "Konstruksi Seksualitas Dan Relasi Kuasa Dalam Praktik Diskursif Pernikahan Dini," *Musāwa Jurnal Studi Gender Dan Islam* 16, no. 1 (2017): 33–52, <https://doi.org/10.14421/musawa.2017.161.33-52>.

⁴ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2010), 272.

⁵ Muḥammad Ali al-Ṣabuni, *Mukhtaṣar Tafsir Āyat Al-Aḥkām* (Lirboyo: Dar al-Mubtadi'in, 2017), 243.

⁶ Abū al-Fida Ismā'il Ibn 'Umar Ibn Kathīr, *Tafsīr Al-Qur'ān Al-'Aẓīm*, vol. 6 (Beirut: Dār al-Ṭiba'ah, 1999), 42.

⁷ Qāsim Āmīn, *Tahrīr Al-Mar'ah* (Kairo: al-Hai'ah al-Miṣriyyah al-'Āmmah li al-Kitāb, 1993), 42.

⁸ Khalid Abu El-Fadl, "FATWA: On Hijab (The Hair-Covering of Women) UPDATED," Website, THE SEARCH FOR BEAUTY on beauty and reason in Islam, January 2, 2016, <http://www.searchforbeauty.org/2016/01/02/fatwa-on-hijab-the-hair-covering-of-women/>.

streets and mistreated slave girls but freed free women.⁹

Some classical scholars claim that the revelation was about the distinction between free women and slave girls, where free women were commanded to cover their headscarves because slave girls did not wear headscarves.¹⁰ Other sources relate that the intention was the opposite; Muslim women would cover themselves with the hijab so that unscrupulous people could not abuse them.¹¹ The purpose of the injunction is to protect a community of women from harm. The understanding of the verses of *jilbab* that are directed to the establishment of social order and protection of women is more relevant to the problems of contemporary society.

An effort to reconstruct an interpretation that is relevant to the current context requires a study of the historical aspects behind the revelation of the verses of the Qur'an. This aspect is used as a benchmark to achieve the effectiveness of meaning in accordance with the social context. Abdullah Saeed mentioned that the different social settings when the revelation of the Qur'an in the current context requires the withdrawal of ethical values when the verse is revealed if you want to interpret the verses of the Qur'an.¹² The hijab verse, in accordance with the context of the Arab world at that time, wanted to instill a more dignified social construct in society. The new and different social constructs from the time of the revelation of the verse of *jilbab*, to borrow Sahiron's term, must be responded to in the interpretation process with moral benchmarks obtained from drawing the message of the verse by looking at its dynamic significance without ignoring its historical significance.¹³

Ziska Yanti explained that the historical significance of the jilbab verse emphasizes the obligation to wear the jilbab, which is not affected by the cultural context. This is different from the veil, whose law is in accordance with the cultural context, so its use should not be prohibited because it is in accordance with human rights.¹⁴ The wearing of the veil is considered relevant because it can protect women from the mischievous views of the opposite sex and can indirectly influence their subconscious to increase religious practices in their lives.¹⁵ In Yulia Hafizah's findings, the veil verse is historically inseparable from the social context. But in the present context, it can form a social movement of the jilbab community, which has implications for modern lifestyle values and opens up opportunities for the development of new sectors in the economy.¹⁶

⁹ Abū Ja'far bin Muhammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān an Fī al-Tafsīr al-Qur'ān*, vol. 19 (Beirut: Darul Hijr, n.d.), 182.

¹⁰ Alvan Fathony and Abdur Rahman Nor Afif Hamid, "Rekonstruksi Penafsiran Tentang Ayat-Ayat Aurat Perempuan Di Nusantara Perspektif Muhammad Syahrur," *Jurnal Islam Nusantara* 4, no. 2 (2021): 126–43.

¹¹ El-Fadl, "FATWA."

¹² Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual*, trans. Ervan Nurtawab (Bandung: Mizan, 2014).

¹³ Sahiron Syamsuddin, "Pendekatan Ma'nā-Cum-Maghzā: Paradigma, Prinsip, Dan Metode Penafsiran," *Nun: Jurnal Studi Alquran dan Tafsir Di Nusantara* 8, no. 2 (2022): 217–40, <https://doi.org/10.32495/nun.v8i2.428>.

¹⁴ Ziska Yanti, "Reinterpretasi Ayat Jilbab Dan Cadar: Studi Analisis Ma'na Cum Maghza Atas QS. al-Ahzab Ayat 59 Dan QS. an-Nur Ayat 31," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 4, no. 01 (2022): 75–106.

¹⁵ Eko Zulfikar, Aftonur Rosyad, and Nur Afiyah, "Women's Aurat in the Qur'an Surah Al-Ahzab Verse 59: Discourse Relevance of the Veil in the Indonesian Context," *J. Stud. Al-Qur'an* 18, no. 2 (2022): 283–98, <https://doi.org/10.21009/jsq.018.2.06>.

¹⁶ Yulia Hafizah, "Fenomena Jilbab Dalam Masyarakat Kosmopolitan: Interpretasi Teks Dan Konteks Atas Ayat Jilbab," *Khazanah: Jurnal Studi Islam Dan Humaniora* 16, no. 2 (2018): 203–26, <https://doi.org/10.18592/khazanah.v16i2.2336>.

In Abdullah Saeed's contextual reading, the command to cover the aura by extending the hijab to the chest is not absolute and definite. In his findings, M. Zia Al-Ayyubi understands that QS. al-Aḥzab: 59 is dynamic, which means that the practice of wearing the hijab will vary depending on the context surrounding it.¹⁷ Indeed, the veil has been a Muslim institution for about a thousand years. It evolved gradually during the first three centuries of Islam and was fully established with the support of the interpretations of the dominant theologians during the Abbasid caliphate. Since then, the hijab has been considered an integral part of Muslim society and culture.¹⁸

In contrast to previous studies that discussed QS. al-Aḥzab: 59 with various methods and approaches, such as thematic methods, critical historical approaches, Abdullah Saeed's contextual approach, and Sahiron Syamsuddin's *ma'na-cum-Maghza*, this article examines QS. al-Aḥzab: 59 with Amina Wadud's progressive interpretation approach emphasizing gender equality values. Although it seems the same and different approach from the previous research, the direction of the discussion of this article is intended to overcome the gender gap that is bestowed on women in the use of the headscarf. This article offers a new perspective on QS. al-Aḥzab [33]: 59 should not be limited to the use of headscarves and veils for women but can be more about protection in any context.

This study is important because QS. al-Aḥzab [33]: 59 is always associated with the command for women to veil, and therefore, needs to dive deeper and provide a more dynamic perspective on its significance in the Indonesian context. Amin Wadud's gender analysis approach seeks to expand the interpretation of Qur'anic verses beyond traditional boundaries, with the aim of providing a more contextualized understanding of contemporary issues, especially with regard to gender equality. Through Amin Wadud's gender analysis, this article aims to deepen and explore new understandings of QS. al-Aḥzab [33]: 59, which is thought to be closely related to the UUD 1945 Pasal 28G ayat 1, namely that every Indonesian has the right to guarantee the enjoyment of rights without discrimination and gender differences.¹⁹ The results of this article's study are expected to complement the study of the interpretation of the veil verse in QS. al-Aḥzab [33]: 59 and can provide a new understanding of its significance in the context of the present (time) and the present (place).

To get a comprehensive understanding, the author uses a qualitative method with the type of library research. The author collects data sources from various articles, books, books of tafsir, and previous research related to the explanation of the Qur'an and gender equality.²⁰ Primary data is adopted from QS. al-Aḥzab [33]: 59 and Amina Wadud's interpretative argumentation, while secondary data includes books, journal articles, and

¹⁷ M. Zia al-Ayyubi, "Penafsiran Kontekstual Abdullah Saeed," *Rausyan Fikr Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 19, no. 1 (2023): 53–80, <https://doi.org/10.24239/rsy.v19i1.1708>.

¹⁸ Abdul Mustaqim, "Feminisme dalam Pemikiran Riffat Hassan," *Al-Jami'ah* 63, no. VI (1999): 105.

¹⁹ Pasal 28G ayat 1 of the second amendment of UUD 1945 states that "Every person shall have the right to protection of self, family, honor, dignity, and property under their control, and shall have the right to security and protection from threats of fear to do or not to do something which is a human right". Read more.. Majelis Permusyawaratan Rakyat RI, "Perubahan Kedua Undang-Undang Dasar Negara Republik Indonesia Tahun 1945," n.d., 5, https://jdih.komisiyudisial.go.id/upload/produk_hukum/UUD1945PerubahanKedua.pdf.

²⁰ Suci Wulandari, "Gender Dalam Tafsir Jawa (Studi Atas Tafsir Al-Hudā Karya Bakri Syahid)," *QOF: Jurnal Studi al-Qur'an Dan Tafsir* 2, no. 1 (2018): 78, <https://doi.org/10.30762/qof.v2i1.501>.

other references that are still relevant to the theme of the discussion. In addition, considering that this article uses pure literature research, the data collection technique is documentation with descriptive-analytical data analysis using Amina Wadud's gender analysis approach. Descriptive-analytical is intended to examine the data by describing, explaining, and comprehensively describing the data collected to be critically analyzed by considering the contextualization and correlation of understanding the Qur'anic verse on gender.

Amina Wadud's Approach to Qur'anic Interpretation

Amina Wadud was born on September 25, 1952, as Maria Teasley in Bethesda, Maryland, United States. She took the creed in 1972 and officially changed her name to Amina Wadud in 1974 to reflect her religious affiliation.²¹ Wadud received her BS from The University of Pennsylvania between 1970 and 1975, her MA in Eastern Studies, and her Ph.D in Arabic and Islamic Studies from the University of Michigan in 1988. During college, she studied Qur'anic studies and tafsir at the American University in Cairo, Egypt, and took courses in philosophy at al-Azhar University.²²

Amina Wadud is an Islamic feminist and imam with a progressive focus on Qur'anic exegesis. She was contracted for three years as an Assistant Professor at the International Islamic University Malaysia in Qur'anic Studies in Malaysia between 1989-1992. Her published dissertation, *Qur'an and Woman: Rereading the Sacred Text with a Woman's Perspective*, was criticized and banned in the UAE. However, the Islamic Sisters in Malaysia continue to use the book as a foundational text for activists and academics. Amina Wadud's research specialties include gender studies and the Qur'an. In 1992, Wadud accepted a position as Professor of Religion and Philosophy at Virginia Commonwealth University, from which she retired in 2008. From 2008 to the present, she has been a visiting professor at the Center for Religion and Cross-Cultural Studies at Gadjah Mada University in Yogyakarta, Indonesia.²³

Wadud's anxiety in the field of Qur'anic studies and tafsir, especially concerning gender, stems from the assumption that classical/traditional tafsir is full of male authority and perspectives. In this case, Wadud provides the idea of interpretation with the authority and perspective of women.²⁴ She succeeded in spawning various works on the Qur'an that focused on her desire to restore the confidence and self-character of Muslim women who had been "stolen" by interpretations that she considered favorable to men. In Wadud's view, this perception can be achieved if justice is reformulated with meanings that carry the values of equality for men and women.²⁵

²¹ Amina Wadud Muhsin, *Inside the Gender Jihad: Women's Reform in Islam* (Oxford: Oneworld, 2006), 2.

²² Naili Rosa Urbah Rusydiana and Hadiana Trendi Azami, "Interpretation QS. an-Nisa': 34 Perspectives of Amina Wadud Muhsin and The Implication of Her Thinking In Indonesia," *Jurnal Ushuluddin* 29, no. 1 (2021): 90, <http://dx.doi.org/10.24014/jush.v29i1.11931>.

²³ Ujang Imamul Muttaqin, "Pemikiran Feminisme Amina Wadud: Metodologi Dan Aplikasi Pada Ayat Jilbab," *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 5, no. 3 (2020): 34, <https://doi.org/DOI:10.24239/rsy.v19i1.1708>.

²⁴ Irsyadunnas Irsyadunnas, "Tafsir Ayat-Ayat Gender Ala Amina Wadud Perspektif Hermeneutika Gadamer," *Musawa Jurnal Studi Gender Dan Islam* 14, no. 2 (2015): 130, <https://doi.org/10.14421/musawa.2015.142.123-142>.

²⁵ Ahmad Baidowi, *Tafsir Feminis Kajian Dalam Al-Qur'an Dan Para Mufassir Kontemporer* (Bandung: Nuansa, 2005), 109.

The analysis of Amina Wadud's gender perspective is evident when she puts forward a different interpretation of QS. al-Aḥzab: 35 regarding the command to stay at home and prohibited from leaving the house for women. In this case, Wadud combines the command to stay at home and the prohibition to look like the *Jahiliyah*. Therefore, she disagrees with scholars' opinion that this verse contains a ban on women leaving the house in all its forms. According to her, what is forbidden in this verse only goes out to show off. The prohibition is not directed at a particular gender. Both men and women are prohibited from going out to show themselves off to achieve Qur'anic moral qualities.²⁶

Amina Wadud's interpretation of the Qur'an, especially in her study of gender equality, has indirectly inspired several Indonesian Muslim thinkers. For example, Faqihuddin Abdul Kodir tried to develop Wadud's ideas by creating the theory of *mubadalah*. According to Faqihuddin, *mubādalāh* is intended to establish a specific relationship between two parties to obtain partnership, cooperation, interdependence, reciprocity, and reciprocity. The relationship can occur between humans, the State and the people, employers and laborers, parents and children, teachers and students, majority and minority. It can also include relations between men and men or between women and women, between individuals or communities, and also human commitment to environmental sustainability, both locally and globally.²⁷ Many more Indonesian Muslim thinkers continue Amina Wadud's ideas by pouring them into scientific papers.

Wadud's most significant contribution to the study of the Qur'an and tafsir is her attempt to show the theoretical and methodological correlation, especially between the mufasir of the Qur'an and the thing that gave rise to it (who and how). Her focal points include: "what the Qur'an states, how the Qur'an states, what is stated against the Qur'an, and who states." Some of these questions lead Wadud to criticize classical/traditional interpretations of texts about women in the Qur'an. Wadud's critique seeks to introduce ideas of thought, methodology, and framework concerning the understanding of the Qur'an. Wadud, as she explained, does this to theorize gender equality under the light of the egalitarian teachings of the Qur'an.²⁸

Amina Wadud requires the mufasir to understand the worldview. According to her, interpretations related to women so far have revolved around three categories, namely:

- a. Traditional. This interpretation model uses certain subjects according to the interests and abilities of the mufasir, such as law (*fiqh*), *nahwu*, *sharaf*, history, and Sufism. This interpretation model is more atomistic; the interpretation is made verse-by-verse and not thematically, so the discussion seems partial. However, the absence of the application of hermeneutics or methodology that connects ideas, syntactic structures, or similar themes makes readers fail to capture the worldview of the Qur'an.
- b. Reactive. This model of interpretation contains the reactions of modern thinkers to some obstacles experienced by women that are ascribed to the Qur'an. The issues discussed, and the methods used are often derived from the ideas of feminists and rationalists but

²⁶ Amina Wadud Muhsin, *Qur'an, and Woman: Rereading the Sacred Text with a Woman Perspective* (New York: Oxford University Press, 1999), 40.

²⁷ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh: Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019).

²⁸ Muhsin, *Qur'an and Woman: Rereading the Sacred Text with a Woman Perspective*, 29–30.

without a comprehensive analysis of the verses concerned. Thus, although the spirit it carries is liberation, there is no visible connection with the sources of Islamic ideology and theology.

- c. Holistic. It is a model of interpretation that uses a comprehensive method of interpretation and relates it to various social, moral, economic, and political issues, including women's issues that arise in the era of modernity. This is Amina Wadud's position in the effort to interpret the verses of the Qur'an.²⁹

From these three models of interpretation, it is clear that Amina Wadud adopts the third model, which interprets the Qur'an regarding various contemporary issues, including gender issues. By relying on this interpretation model, Wadud offers three essential aspects that need to be used as a reference for interpretation, and this can be applied to understanding gender verses, as follows:

1. Contextualization of the Qur'anic verse must be related to the cause of the verse's revelation (*asbāb al-nuzūl*).
2. The alignment of the text of the verse in language must be sorted out into its actual composition, such as how it is expressed, what it says, and to whom it is addressed.
3. Understanding the text of the verse must be done thoroughly and openly, not taking the meaning of only pieces of verses and making all verses of the Qur'an a view of life (*weltanschauung*).³⁰

In addition, Wadud also tries to use the method of interpretation of the Qur'an offered by Fazlur Rahman. This can be seen from her words: "Thus, I attempt to use the method of Qur'anic interpretation proposed by Fazlur Rahman". Fazlur Rahman's method of interpretation is known as the *double movement*. He advocates that all verses be revealed at a certain historical point in time and that a certain general and specific atmosphere be revealed according to the time and atmosphere of their revelation. However, the message contained in the verse is not limited to that historical time or atmosphere. According to Wadud, a reader must understand the meaning of the Qur'anic expressions according to the time and atmosphere of their revelation in order to determine their true meaning. It is this meaning that explains the meaning of the decree or principle contained in a verse.³¹ This attitude is a logical consequence of the dictum stating that the Qur'an is *ṣāliḥ li kulli zaman wa makan*. Therefore, the results of the interpretation of the Qur'an must always be open to criticism at any time.³²

The offer presented by Wadud is that she wants to capture the spirit and messages of the Qur'an integratively, holistically, as a whole, and not to be trapped in texts that are legal, formal, and partial.³³ Thus, Amina Wadud's approach to interpreting the Qur'an related to gender equality is expected to provide a more detailed framework and minimize the

²⁹ Abu Bakar, "Women on The Text According To Amina Wadud Muhsin in Qur'an and Women," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 13, no. 1 (2018): 173–74, <https://doi.org/10.19105/al-ihkam.v13i1.1467>.

³⁰ Muhsin, *Qur'an and Woman: Rereading the Sacred Text with a Woman Perspective*, 57.

³¹ Muhsin, 19.

³² Abdul Mustaqim, "Amina Wadud: Menuju Kesetaraan Gender," in *Pemikiran Islam Kontemporer* (Yogyakarta: Jendela, 2003), 68–70.

³³ Amina Wadud, "Islam Beyond Patriarchy Through Gender Inclusive Qur'anic Analysis," in *Wanted: Equality and Justice in the Muslim Family*, Second Printing (Malaysia: Musawah, 2009), 95, <https://www.musawah.org/resources/wanted-equality-and-justice-in-the-muslim-family-en/>.

shortcomings of previous approaches related to the interpretation of QS. al-Aḥzab [33]: 59. This is important, especially in adopting Amina Wadud's perspective, because in addition to overcoming gender opposition and bias, her methodology has inspired Indonesian Muslim thinkers.

Understanding of QS. al-Aḥzab [33]: 59: A Historical Overview

One of the verses that talks about the issue of hijab, among others, is mentioned in QS. al-Aḥzab [33]: 59 as follows;

يَا أَيُّهَا النَّبِيُّ قُلْ لِرُؤُوسِكِ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَالَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“O Prophet, tell your wives, your daughters, and the believing women to spread their veils over their bodies, so that they may be more easily recognized, and therefore they will not be harassed. And Allah is the most forgiving, the most merciful.”

According to al-Zuhaylī, the verse above is used as evidence by scholars who require covering the face of women when leaving the house. The scholars in question, such as Ibn al-Jawzī, al-Ṭabarī, Ibn Kathīr, Abū al-Hayyan, Abū al-Sa'ud, al-Jaṣṣas, and al-Rāzi, who interpreted the verse as a form of compulsory order to extend the hijab to cover the face, body, and hair in front of other men, or when leaving the house.³⁴ Whereas in *Tafsīr al-Jalālayn*, it is explained that the obligations of free women and slaves today are no longer distinguished by the commitment to wear the hijab, but what is obligatory for both is to wear clothes that are not decorated and not have the potential to cause fitnah.³⁵

Referring to the data above, it can be understood that the chronology of the revelation of QS. al-Aḥzab [33]: 59 is specifically located in the Medina period. The events that occurred after the revelation of the verse of the hijab command (*verse jilbab*) showed that the majority of the Muslimah whose residence was in the Medina area experienced a lot of harassment and persecution from the Hypocrites, which was responded to by the following verse (QS. al-Aḥzab [33]: 60) with a threat to leave Medina.³⁶ This can be the basis for seeing the macro situation of the events behind the revelation of the hijab command. The scope of this macro context includes Muhammad's da'wah in general and women's issues related to Arab culture.

Medina, formerly known as Yathrib, was not a city like Mecca; it was a collection of small villages, each inhabited by different tribal groups with strong fortress fences.³⁷ The settlement was located in an oasis, a fertile land of about fifty square kilometers, but surrounded by volcanic rocks and barren land that could not grow crops. Some of the inhabitants traded, but most farmed, utilizing date groves to make a living amidst the barren fields.³⁸ The region was initially pioneered and developed by Jewish settlers of about twenty

³⁴ Wahbah al-Zuhayli, *Tafsīr Al-Munīr Fī al-'Aqīdah Wa al-Syarīah Wa al-Manhaj*, vol. 22 (Beirut: Dār al-Kutub al-'Ilmiyah, 2002), 109.

³⁵ Aḥmad bin Muḥammad al-Khalut al-Shāwī, *Hashiyah Al-Shāwī 'ala at-Tafsīr al-Jalālayn* (Beirut: Dār al-Fikr, 2004), 1515.

³⁶ Muqātil bin Sulaymān, *Tafsīr Muqātil Bin Sulaymān*, vol. 3 (al-Maktabah al-Shāmilah, n.d.), 39.

³⁷ William Montgomery Watt, *Muhammad at Medina* (Oxford: The Clarendon Press, 1956), 173–231.

³⁸ Karen Armstrong and Yuhani Liputo, *Muhammad Prophet for Our Time* (Bandung: Mizan, 2007), 127.

tribes in the sixth century. The majority of its members were Arabs who had assimilated into Judaism.³⁹

During the sixth century, Arabs from Banu Qailah immigrated to Southern Arabia to form new clans alongside the Jews. They established two significant clans, Aus and Khazraj, with their strongholds. These two tribes felt inferior to the Jews because they did not have their scriptures. In short, the meeting of six pilgrims from the Medina tribe with Muhammad in the Aqabah valley during the pilgrimage season of 620 AD brought about a change in the Medina conflict. At its peak, after Muhammad's hijra (622 CE), the Aus, Khazraj, as well as the Muhajirin and Ansar agreed to a peace treaty called the *Bayt 'Aqaba*. Muhammad was not only considered a neutral jurist (*ahkām*) in the Medina conflict but the Prophet that the people of Medina, who had long believed in monotheism, yearned for.

Starting as a jurist, Muhammad developed his preaching to bring about new moral and social reforms. But the endeavor could not be achieved overnight. Not all Mecca Muslim immigrants were committed to change. Some of the Meccan Muslim Muhajirs followed Muhammad only for material gain, which was promising in Medina. The Qur'an refers to them as the Hypocrites. In addition, the influence of the economic progress of the urban community of Mecca made it difficult for the old *jahiliyyah* values to disappear from the Arabs of Medina. It was quite a challenge for Muhammad's da'wah to realize a more dignified morality transformation in Medina.⁴⁰

According to al-Qurthubi, among the values of ignorance recorded in Arab society are related to sexuality between men and women, such as unrestricted socialization between men and women, exposing sexy bodies in the public domain, wearing fashionable clothes that do not cover the curves of the body, as well as the activities of women who are tempting with the ornaments they wear.⁴¹ According to Engginer, the sexualized culture of the *jahiliyyah* was caused by the influence of fashionable culture due to economic movements in Mecca.⁴²

Before the advent of Islam, a luxurious and fashionable commercial class and consumer culture as its object had taken root in society. Hence, the women of that class used new modes of clothing, exposing more of their bodies in public. This situation was initially not challenged by the moral attitude of the society. But when Islamic spiritual values were born in Arabia, the feminine charms of jewelry and the curves of women's bodies were considered incompatible with the norms of spirituality.⁴³ Al-Qurṭubi argues that the attitudes of *Jāhiliyyah* women led to the socially unfavorable reputation of women at that time. This was due to displays that were too vulgar and free, which discouraged men's sexual interest.⁴⁴

Muhammad's efforts to uphold morality in the Arab world continued to be guided by divine revelations. In addition to recording behaviors related to *jāhiliyyah* women, the hijab command in QS. al-Aḥzab [33]: 59, in a broader context, was the result of a series of complex

³⁹ Reza Aslan, *No God but God: The Origins, Evolution, and Future of Islam* (New York: Random House, 2005), 54.

⁴⁰ Armstrong and Liputo, *Muhammad Prophet for Our Time*, 147.

⁴¹ Muḥammad al-Anshāri al-Qurṭubi, *Al-Jāmi' Li Ahkām al-Qur'ān*, vol. 14 (al-Maktabah al-Shāmilah, n.d.), 180.

⁴² Asghar Ali Engginer, *The Qu'ran, Women, and Modern Society* (India: New Dawn Press, 1999), 66.

⁴³ Engginer, 67.

⁴⁴ Qurṭubi, *Al-Jāmi' Li Ahkām al-Qur'ān*, 14:180.

situations related to Muhammad's leadership reputation. The fifth year of Hijrah (627 CE, the year of the commandment of *hijab*) was no ordinary year. It was the worst year for the Prophet as the military leader of a monotheistic (Islamic) group trying to assert itself among the polytheistic Arabs.⁴⁵ The Prophet knew that the people of Medina expected him to be militarily successful in the region. Winning victories on the battlefield was essential to give the Muhajirs confidence and to show the people of Medina that they had made a good choice in choosing Islam.⁴⁶

This fifth year of the Hijrah was a year that affected the credibility of Muhammad's leadership in Medina. Ever since the Battle of Uhud, the Prophet had been relentlessly organizing the troops to encourage victory and a repeat of the Badr victory. Yet he did not succeed in realizing his dream of conquering the Meccans in order to become militarily credible in the eyes of his companions, the people of Medina, and all other Arabs in general. The *hijab* verse is part of surah al-Aḥzab (*the clans*), which deals with a time of severe military crisis.

From the above explanation, the revelation of the *hijab* command is contained in QS. al-Aḥzab [33]: 59 can be understood to be related to the politics of the Prophet's da'wah. In this context, Allah has given attention to Muhammad's political leadership in Medina. After an overwhelming military defeat, the Muslims' morale and trust in Muhammad began to decline. The series of contents of the *hijab* and headscarf instructions portraying the poor behavior of believers, such as not entering the house without asking permission to prohibiting Muslims from marrying the Prophet's wives after he died, is an indication of the moral degradation of Muslims in Medina as well as an effort to restore the wisdom of the Prophet Muhammad as the Messenger of Allah.

Argumentation for the Interpretation of QS. al-Aḥzab [33]: 59 Ala Amina Wadud: Contextualization and Correlation

It is understood that QS. al-Aḥzab [33]: 59, as above, encourages Muslims not to harass women and encourages women to stay away from places that can cause disturbances. This attitude is realized by being polite or communicating well, not teasing or saying dirty words to women. In addition, by looking at the further context, QS. al-Aḥzab [33]: 59 advises being more obedient to its teachings and not neglecting all of Allah's commands.

The application of Amina Wadud's interpretation method to QS. al-Aḥzab [33]: 59 begins by examining the *asbab al-nuzul*, where this verse was revealed to the Prophet regarding the condition of the majority of free women and slaves who, at that time, went out at night to relieve themselves in the garden and among the date palms, without any difference between free women or slaves. Under these conditions, many men harassed slaves and sometimes harassed free women as well, not knowing that the women they were harassing were free. Finally, free women were ordered to wear clothes different from those of slaves. Free women covered their bodies with cloth so that they would not be harassed by men when they went out. Ibn al-Jauzi added that the *asbab al-Nuzul* of the above verse

⁴⁵ Fatimah Mernissi, *A Feminist Interpretation Of Women's Rights In Islam* (USA: Editions Albin Michel, 1987), 89.

⁴⁶ Ibnu Hishām, *Al-Sīrah al-Nabawīyya*, vol. 2 (Beirut: Dār Iḥyā' al-Ṭarwal al-'Arabi, n.d.), 372.

occurred at a time when many men harassed women at night when they went out. When they saw women who covered their faces, they ignored them. When they saw a woman who did not cover her face, they harassed her. Then QS. al-Aḥzab [33] was revealed: 59 to legitimize free women to wear different clothes from slaves.⁴⁷

In the next step, Wadud offers to study the language of the verse texts that are considered representative of the topic of discussion. In the context of this discussion, the command to wear the hijab in verse above can be detected from the meaning of the sentence *yudnina alaihinna min jalabibihinna*. The word *yudnina* is a *fi'il mudhari'* that is connected to the word *jalabib*, so it means lowering or sticking out, although it can also mean bringing closer. However, the pairing of *jalabib* is more appropriate to be interpreted as sticking out in order to give the appropriate meaning.⁴⁸ In terms of terminology, the interpretation of the word *jalabib* has various meanings, according to linguists. In the *Mu'jam al-Wasith* dictionary, it is stated that the *jilbab* is a garment that covers the entire female body, Abu Fath Nashiruddin interprets it as a garment that is looser than the *khimar* but not larger than the *rida'* that covers the head and chest.⁴⁹ In the book *Taj al-Arus Min al-Jawahir al-Qamus*, it is mentioned that the hijab's form more specifically resembles a robe but covers the entire female body, as quoted from some opinions.⁵⁰ In *Lisan al-Arab*, the *jilbab* is a garment that covers the whole body, just as a blanket covers the entire body at night.⁵¹

The motive for the revelation of the command to wear the hijab in QS. al-Aḥzab [33]: 59 is also explained by the sentence *dzalika adna an yu'rafna fala yu'dzain*. The word *dzalika* is a *dhamir* pronoun for a distant word, but in the use of sentence structure, *dzalika* is a pronoun for a predicted. The word *yu'rafna* is taken from the word *'arafa* which means to know or recognize. The word *fala yu'dzain* consists of the letter *la*, which gives the meaning of *nafi* or not, and *yu'dzain* is a passive sentence that means to be hurt or disturbed because the word *adza* linguistically means to hurt or disturb. Thus, it is understood that the use of the hijab makes it easier to recognize so that the use provides a sense of security from interference.⁵²

Quraish Shihab also supports the above meaning, that the Qur'an does not actually require a specific model in dress. The word *dzalika adna an yu'rafna fala yu'dzaina* means that for the size of the Arabs at that time, the hijab model was more accessible to distinguish between free women from slaves, so they were not disturbed by irresponsible people. In certain societies, it is possible that the model of women's clothing is not similar to the hijab model. So they may wear any style of clothing they like, as long as it covers the *'awrah*. This means that it is permissible to dress neither loosely nor thinly, so that the shape of the body

⁴⁷ Ṣabuni, *Mukhtaṣar Tafṣīr Āyat Al-Aḥkām*, 282.

⁴⁸ Abū al-Qāsim Maḥmūd bin 'Umar al-Zamakhsharī, *Asās Al-Balaghah*, vol. 1 (al-Maktabah al-Shāmilah, n.d.), 141.

⁴⁹ Ibrahim Mustāfa, *Mu'jam al-Wasīṭ*, vol. 1 (al-Maktabah al-Shāmilah, n.d.), 128.

⁵⁰ Muhammad Murtaḍa al-Ḥasini al-Wasīṭi al-Zubaydi, *Tāj Al-'Arus Min al-Jawāhir al-Qamūs*, vol. 2 (al-Maktabah al-Shāmilah, n.d.), 174.

⁵¹ Jamaluddin Abī al-Faḍīl Muḥammad bin Makram Ibnu Manẓūr, *Lisān Al-'Arab*, vol. 1 (al-Maktabah al-Shāmilah, n.d.), 272.

⁵² Muḥammad al-Ṭāhir Ibn 'Ashūr, *Tafṣīr Al-Tahrīr Wa al-Tanwīr*, vol. 22 (Tunisia: Dar al-Tunisiyah, 1984), 107.

and the color of the skin are not visible from the outside.⁵³ Thus, the use of the hijab for women aims to distinguish between the free and the slave so that women are not harassed and get protection in Islam.

Fakhruddin al-Razi, by quoting the opinion of Ibn Sa'ad, said in a narration from Abu Malik, that verse 59 of surah al-Aḥzab is related to the attitude of a group of Munafik who disturbed the wives of the Apostle. Then the Qur'anic answer to the complaints of the Apostle's wife given to Muhammad, namely by covering themselves using the hijab. The veil is considered a shield from social actions at the time of revelation that are less dignified. The veil can also be interpreted as a suggestion to avoid behavior that can lead to sexual temptation. This is due to the context of the verse that portrays the attitude of women who do not wear the veil doing prostitution during the *Jahiliyah* period. This is also supported by the rampant hypocrites who harass women who are not veiled because they are considered prostitutes.⁵⁴ This hypocritical activity is rebuked by the following verse (QS. al-Aḥzab [33]: 60) with the threat of expulsion from Medina if it continues to disturb. The unity of verses 59 and 60 of QS. al-Aḥzab and considering the disgraceful attitude of the hypocrites, it can be understood that this verse prohibits harassing others and should stay away from negative places that can cause disturbance.

Meanwhile, the context of QS. al-Aḥzab [33]: 59 can be understood as a suggestion for introspection of oneself so as not to neglect His commands. This is based on a macro analysis between the instructions of hijab and veiling. The command relating to the Prophet's wives who dressed openly outside the house after the revelation of the verse of hijab, contains teachings to be more focused on God's commands. The context of the verse that portrays the collapse of trust of those closest to the Prophet due to the defeat of Muslims in the battle of Uhud, led to the negligence of Muslims as a whole from God's commandments. Thus, considering the revelation of QS. al-Aḥzab [33]: 59, which is related to the condition of the psychological collapse of Muslims, can be understood as an effort to warn Muslims to always control themselves, keep and protect themselves and not neglect the commandments of God's commands.

Therefore, the content of QS. al-Aḥzab [33]: 59 generally has a meaning that includes the condition of the Prophet Muhammad's da'wah and the social problems that occurred around him. The problems indicated by the above verse more specifically lead to social problems related to the appearance and ethics of *Jahiliyah* women and the hypocrites' abuse of slave girls. The verse then has a moral message that is relevant and contextual.⁵⁵ In this effort, Amina Wadud emphasizes the importance of returning to the basic principles of the Qur'an as a paradigm framework. In her work *Qur'an and Women*, Wadud explains that the occurrence of gender injustice in social life is due to the ideology-doctrine of al-Qur'an interpretation which is allegedly biased patriarchy.⁵⁶

In the context of this article, as explained earlier, the Qur'anic values related to the

⁵³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 11 (Jakarta: Lentera Hati, 2002), 320–21.

⁵⁴ Muḥammad Fakhruddin al- al-Rāzi, *Mafātih Al-Ghayb*, vol. 14 (al-Maktabah al-Shāmilah, n.d.), 376.

⁵⁵ Muhsin, *Qur'an and Woman: Rereading the Sacred Text with a Woman Perspective*, xx.

⁵⁶ Munirul Ikhwan, "Tafsir Alquran Dan Perkembangan Zaman: Merekonstruksi Konteks Dan Menemukan Makna," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 2, no. 1 (2016): 19.

prohibition of harassing women and staying away from negative places are found in the correlation between the meaning of QS. al-Aḥzab [33]: 58, 59 and 60. The verse that instructs women to wear the hijab emphasizes the prohibition of harming or harassing. This is because the position of the instruction to wear the hijab lies between the recommendation not to do *idza'* (harm) to a believer and the threat to the hypocrites who did not stop making disturbances in Medina. Allah's command to women to cover their faces with the hijab is placed in the social context of the *Jahiliyah* period, which considered prostitutes for women who wore revealing clothes. These women were supposed to be selling their bodies so that they would not escape sexual harassment and temptation from naughty men. The instruction to veil gives a signal that she is not a woman who sells her body so that she can avoid harassment.

In the present context, by adopting Amina Wadud's progressive interpretation, the meaning of QS. al-Aḥzab [33]: 59 can be defined as the protection of women from all kinds of dangers that come to them in general and from the opposite sex in particular. This is because women in the public sphere have a strategic position to foster the moral aspects of society.⁵⁷ Today, especially in Indonesia, the role of women in the public sphere is no longer rare. Women's involvement is found in various sectors, including sectors that men generally dominate. For example, job openings and opportunities that are no longer strict with gender criteria, educational progress, poverty experienced by most families, and so on. This is concrete evidence that women have participated in the public sector.⁵⁸ In addition, women's success in carrying out their duties (careers) is not lower than that of men, sometimes even superior to men's.⁵⁹ Of course, this is proof that success in the public sphere is not related to gender criteria that are constructed by gender bias, and this has erased the discourse of women who were always oppressed. Many became slaves during the *Jāhiliyah* period.⁶⁰

In social science studies, it states that the movement of modern currents brings women's desires, which were initially only in the realm of physiological, security protection, "belonging," and love needs (*social needs*), to the need for education, work outside the home, leadership positions, and even the desire for achievement.⁶¹ The changes supported by the modern flow show that the opportunity for women's contribution has developed quite high.⁶² So, it is no longer unusual for various sectors of society to be filled by women, and even the highest position in a country. Women today can determine their responsibilities

⁵⁷ Hasto Kristiyanto et al., "Kepemimpinan Strategis Dalam Perspektif Gender," *Jisos: Jurnal Ilmu Sosial* 1, no. 2 (2022): 153.

⁵⁸ Saporinah Sadli, *Berbeda Tetapi Setara: Pemikiran Tentang Kajian Perempuan* (Jakarta: Kompas Media Nusantara, 2010), 147.

⁵⁹ Nur Ajizah and Khomisah Khomisah, "Aktualisasi Perempuan Dalam Ruang Domestik Dan Ruang Publik Perspektif Sadar Gender," *Az-Zahra: Journal of Gender and Family Studies* 2, no. 1 (2021): 67, <https://doi.org/10.15575/azzahra.v2i1.11908>.

⁶⁰ Ismatul Izza, Sinta Prayogi, and Debi Setiawati, "Diskriminasi Gender Pada Masa Pra Islam Terhadap Lahirnya Kesetaraan Gender," *Dewaruci: Jurnal Studi Sejarah Dan Pengajarannya* 1, no. 2 (2022): 66.

⁶¹ Fauzie Ridjal, Lusi Margiyani, and Agus Fahri Husein, *Dinamika Gerakan Perempuan Di Indonesia* (Yogyakarta: Tiara Wacana Yogya, 1993), 126, <https://inlislite.uin-suska.ac.id/opac/detail-opac?id=17173>.

⁶² Anggaunita Kiranantika, *Perempuan, Anak Dan Keluarga Dalam Arus Perbuahan* (Makassar: CV Nas Media Pustaka, 2020), 162.

and roles in various sectors of society.⁶³ Since modern times are more accepting of the existence and role of women, the umbrella of protection for women has become significant.

In addition, women's status as wives expands the importance of women in the extended family in addition to the extended family, the community. Various primary functions of the nuclear family, such as developing personality, passing on cultural values, and deepening religion and morality to the young, have become separate activities for women in society. All of these functions can be implemented optimally through an optimal educational environment by creating positive influences received by individuals from birth.⁶⁴

The above explanation has placed the position of women very strategically in the structure of society. Therefore, protection under any conditions must be established and enforced to shield all forms of women's activities. This is important and very much needed in bringing a positive impact on the sexual-based moral progress of society. The culture of objectification of women that runs intertwined is expected to stop with the contribution of women in society through protection and self-control, such as by controlling the body, emotions, character, and personality of women so that the internalization process in the practice of self-objectification does not occur. Thus, the reciprocal effects that are continuously generated from the practice of objectification and self-objectification can be stopped.

This is in line with the purpose of the formation of the Indonesian state, which provides protection to every Indonesian nation, including women, in obtaining the right to be free from the threat of crime and sexual violence. In Indonesian constitutional law, the right to security is guaranteed in Pasal 28G Ayat (1) UUD 1945.⁶⁵ These women's rights mandate the state to guarantee the enjoyment of rights without discrimination and gender differences. The government has ratified international conventions by carrying out efforts to eliminate crime and violence against women. Based on this, it can be understood that the contextualization of the interpretation of QS. al-Aḥzab [33]: 59 contains a strong relationship with the 1945 Constitution, where the rights of women, especially in relation to the elimination of sexual crimes, are fundamental to protection. Apart from the recommendation emphasized by QS. al-Aḥzab [33]: 59 relates to the protection of women in any condition; also Pasal 28G Ayat (1) UUD 1945 has emphasized the protection of victims of sexual violence, where most victims are women and children.

Conclusion

The interpretation of QS. al-Aḥzab [33]: 59 is always associated with veiled women who must be polite and modest and wear clothes that meet ethical standards. Yet through historical analysis, this verse talks about the guidance for Muslims not to harass women and the recommendation for women to stay away from places that can cause disturbances. This

⁶³ Fatimah Saguni, "Dinamika Gender Dalam Masyarakat," *Musawa: Journal for Gender Studies* 12, no. 2 (2020): 208, <https://doi.org/10.24239/msw.v12i2.667>.

⁶⁴ Utami Munandar, *Emansipasi Dan Peran Ganda Wanita Indonesia Suatu Tinjauan Psikologis* (Jakarta: Universitas Indonesia (UI-Press), 1995), 45.

⁶⁵ Saldi Isra, "Peran Mahkamah Konstitusi Dalam Penguatan Hak Asasi Manusia Di Indonesia," *Jurnal Konstitusi* 11, no. 3 (2014): 415, <https://doi.org/10.31078/jk1131>.

verse warns Muslims always to control themselves, keep and protect women, and not neglect the commandments of Allah. From the perspective of Amina Wadud's progressive interpretation, which carries the values of gender equality, QS. al-Aḥzab [33]: 59, which is initially interpreted as women who get orders to veil and not dress openly as self-protection from sexual harassment from the opposite sex, develops to get protection from all kinds of dangers that befall it. This verse instructs the prohibition of harming or harassing women because, in the public sphere, they have a strategic position to foster aspects of community morality. Changes supported by modern currents show that the opportunity for women's contribution has developed quite high so the umbrella of protection for women has become a significant thing. This is in line with Pasal 28G Ayat (1) UUD 1945, which mandates that the state guarantee the enjoyment of rights without discrimination and gender differences. Thus, Amina Wadud's argument indicates that protection under any circumstances for women must be established in order to have a positive impact on the sexually-based moral progress of society and eliminate the culture of objectification attached to women.

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