

Representation of Feminist Values in Tafsir Al-Misbah: An Analysis of Muhammad Quraish Shihab's Interpretation of Qur'an 33:35

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ABSTRACT

This study aims to analyze the representation of feminist values in Muhammad Quraish Shihab's Tafsir Al-Misbah, focusing on verse 35 of QS. Al-Ahzab. Using a qualitative literature study method with a thematic (maudū'i) interpretation approach, this study examines primary data contextually according to Al-Farmawi's steps. The results show that Quraish Shihab interprets the verse as the Quran's affirmation of gender equality in spiritual, moral, and social aspects through the mention of ten equal pairs of men and women. This finding confirms that human dignity is determined by the quality of faith and righteous deeds, not gender. The study concludes that gender inequality is rooted in patriarchal culture and misinterpretation of religion, while the Tafsir Al-Misbah represents a moderate, inclusive, and gender-just understanding of Islam. This research contributes to the discourse of contemporary Islamic feminism in Indonesia.

: Islamic Feminism, Gender Equality, Muhammad Quraish Shihab, QS. Al-Ahzab: 35, Tafsir Al-misbah.

ABSTRAK

Penelitian ini bertujuan menganalisis representasi nilai-nilai feminis dalam Tafsir Al-Misbah karya Muhammad Quraish Shihab, fokus pada QS. Al-Ahzab ayat 35. Menggunakan metode kualitatif jenis studi pustaka dengan pendekatan tafsir tematik (*maudū'i*), penelitian ini menelaah data primer secara kontekstual sesuai langkah-langkah Al-Farmawi. Hasil penelitian menunjukkan bahwa Quraish Shihab menafsirkan ayat tersebut sebagai penegasan Al-Qur'an terhadap kesetaraan gender dalam aspek spiritual, moral, dan sosial melalui penyebutan sepuluh pasangan laki-laki dan perempuan secara sejajar. Temuan ini menegaskan bahwa kemuliaan manusia ditentukan oleh kualitas iman dan amal saleh, bukan jenis kelamin. Penelitian menyimpulkan bahwa ketimpangan gender berakar pada budaya patriarki dan misinterpretasi agama, sedangkan Tafsir Al-Misbah merepresentasikan pemahaman Islam yang moderat, inklusif, dan berkeadilan gender. Penelitian ini memberikan kontribusi pada wacana feminisme Islam kontemporer di Indonesia.

Kata Kunci : Feminisme Islam, Kesetaraan Gender, Muhammad Quraish Shihab, QS. Al-Ahzab: 35, Tafsir Al-Misbah

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INTRODUCTION

Gender equality remains a central issue in contemporary debates on religion, education, and social justice. Although global commitments to gender equality have been institutionalized through the Sustainable Development Goals, recent reports show that gender disparities continue to persist in education, leadership, social participation, and access to resources. UNESCO's 2025 Gender Report, for instance, indicates that progress toward gender parity in education has not fully eliminated gender disparities across educational institutions and policy-making structures, while UN Women continues to emphasize that gender mainstreaming must be embedded in institutional planning, implementation, monitoring, and evaluation to produce substantive equality rather than merely formal recognition (UNESCO, 2025; Women & Affairs, 2024, 2025). In this context, gender cannot be reduced to biological difference; rather, it refers to socially constructed roles, expectations, identities, and power relations that shape how men and women are positioned in society (Connell & Pearse, 2015; Women & Affairs, 2025). Therefore, the study of gender equality requires not only sociological and policy analysis, but also critical engagement with the cultural and religious discourses that influence public perceptions of women's roles and rights.

In Indonesia, the issue of gender equality has acquired both policy and religious significance. The issuance of Presidential Instruction No. 9 of 2000 concerning Gender Mainstreaming in National Development marked an important state commitment to integrating gender perspectives into development policies, including education. The policy requires gender perspectives to be incorporated into planning, implementation, monitoring, and evaluation across governmental sectors (M. of R. A. R. of Indonesia, 2020).

However, the persistence of gender bias in Indonesia's educational, social, and religious life indicates that policy instruments alone are insufficient without a strong cultural and theological foundation. Several Indonesian cases illustrate this problem. Although Indonesia has institutionalized gender mainstreaming through Presidential Instruction No. 9 of 2000, which mandates the integration of gender perspectives into planning, implementation, monitoring, and evaluation of national development programs, gender inequality remains visible in practice (Presidential Instruction No. 9 of 2000 Concerning Gender Mainstreaming in National Development, 2000). Child marriage, for example, continues to occur despite legal and policy reforms; UNICEF, BPS, PUSKAPA UI, and Bappenas report that the decline of child marriage in Indonesia has been relatively slow and still requires systemic and integrated intervention (UNICEF, 2022). Gender-based violence also remains a serious problem, as Komnas Perempuan's CATAHU 2024 recorded 330,097 cases of violence against women, showing that patriarchal norms continue to affect women's security and social participation (K. Perempuan, 2023; K. N. A. K. terhadap Perempuan, 2021). These cases demonstrate that gender equality policies are unlikely to achieve substantive outcomes unless they are supported by religious interpretations that affirm justice, dignity, and moral equality. This is particularly important in Indonesia as a Muslim-majority society, where religious interpretation plays a significant role in shaping social norms, moral legitimacy, and institutional acceptance. Consequently, gender mainstreaming in Indonesia needs to be read not as a secular agenda detached from religious values, but as a social policy that can be placed in dialogue with Qur'anic principles of justice, dignity, and moral equality.

One of the Qur'anic verses that provides a strong theological foundation for gender equality is QS. Al-Ahzab [33]:35. The verse mentions men and women in paired and parallel forms across several religious qualities, including Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, and other moral-spiritual categories. This parallel structure is theologically significant because it affirms that men and women are equally

addressed as moral subjects before God. Human dignity and divine reward are not determined by biological sex, but by faith, ethical conduct, and righteous deeds. In this sense, QS. Al-Ahzab [33]:35 challenges theological assumptions that position women as secondary or derivative subjects in religious life. The verse also provides an ethical basis for the rejection of gender discrimination, since access to spiritual merit, moral responsibility, and divine recognition is equally open to both men and women (Duderija, 2015b; Mir-Hosseini et al., 2015).

The representation of feminist values in Qur'anic interpretation refers to the articulation of ideas that affirm gender justice, equal dignity, women's moral agency, and the rejection of discrimination based on gender. In Islamic studies, feminist values do not necessarily imply the adoption of a secular ideological framework; rather, they may refer to interpretive efforts that recover the Qur'an's ethical principles of justice, reciprocity, compassion, and human dignity from readings shaped by patriarchal social structures (Duderija, 2015b; Mir-Hosseini et al., 2015). Contemporary Muslim gender scholarship argues that many forms of gender inequality in Muslim societies are not rooted in the Qur'an's universal ethical vision, but in patriarchal interpretive traditions that were historically shaped by male-dominated social, legal, and cultural contexts (Barlas, 2002b; Duderija, 2015a; Mir-Hosseini, 2006; Wadud, 1999). These scholars emphasize that the Qur'an contains ethical principles of justice, reciprocity, and human dignity, while gender hierarchy often emerges from later exegetical and juristic constructions rather than from the Qur'anic text itself. Therefore, a gender-sensitive reading of the Qur'an seeks to distinguish between the ethical message of revelation and socio-cultural assumptions that have often been projected onto the text.

Within Indonesian Qur'anic scholarship, Muhammad Quraish Shihab occupies a significant position as one of the most influential contemporary Muslim exegetes. His major work, *Tafsir Al-Misbah*, is widely recognized for its contextual, linguistic, and socio-cultural approach to Qur'anic interpretation. Recent studies have shown that Shihab's interpretation of gender-related verses tends to emphasize proportional justice, human equality, moral responsibility, and the complementary relationship between men and women without reducing women to subordinate subjects (Ichwan & Amin, 2022; Karman et al., 2024). His exegetical method combines textual analysis, thematic coherence, attention to linguistic nuance, and sensitivity to social context. This makes *Tafsir Al-Misbah* particularly relevant for contemporary discussions of gender justice because it provides an interpretive model that is neither rigidly literalist nor detached from the normative framework of Islamic thought.

The relevance of *Tafsir Al-Misbah* to the discourse of moderate Islamic feminism lies in its effort to interpret the Qur'an through a balanced framework that preserves the authority of revelation while engaging contemporary social questions. In the case of gender, Shihab's interpretation does not simply reproduce classical patriarchal assumptions, but seeks to explain male-female relations through the principles of justice, responsibility, piety, and social benefit. Recent research on Shihab's gender interpretation has indicated that his approach offers a progressive yet moderate contribution to gender-responsive Islamic education and to the critique of literal-patriarchal readings that remain influential in society (Ichwan & Amin, 2022; Syahira et al., 2026). This interpretive orientation is important because it allows gender equality to be discussed from within Islamic epistemology rather than being framed as an external discourse imposed upon Muslim communities.

Previous studies have examined gender equality in Islam, Islamic feminism, and Quraish Shihab's views on women and gender relations. Some works focus on the general concept of gender equality in Islamic education, while others discuss gender justice across several Qur'anic verses or analyze Shihab's broader interpretation of gender-related themes such as creation, marriage, prophethood, and women's public roles (Ichwan & Amin, 2022; Syahira et

al., 2026; Wicaksono Ardhi, 2025). However, these studies have not sufficiently examined the specific representation of feminist values in Shihab's interpretation of QS. Al-Ahzab [33]:35. In particular, the repeated parallel diction between male and female subjects in the verse has not been deeply analyzed as a textual structure that affirms spiritual and moral equality. This leaves a significant research gap, because QS. Al-Ahzab [33]:35 is one of the clearest Qur'anic formulations of gender parity in moral and religious responsibility.

This study therefore seeks to fill that gap by analyzing the representation of feminist values in Muhammad Quraish Shihab's interpretation of QS. Al-Ahzab [33]:35 in *Tafsir Al-Misbah*. The study argues that the verse contains a strong theological foundation for gender justice because it explicitly recognizes men and women as equal subjects of faith, worship, ethical responsibility, and divine reward. At the same time, this research situates Shihab's interpretation within the broader discourse of moderate Islamic feminism, which seeks to promote gender justice without detaching itself from Qur'anic ethics and Islamic intellectual tradition. By doing so, this study contributes to three areas of scholarship: Qur'anic studies, gender studies in Islam, and gender-responsive educational discourse in Indonesia.

The central contribution of this study is its attempt to connect textual interpretation, feminist values, and gender mainstreaming within a single analytical framework. QS. Al-Ahzab [33]:35 is not treated merely as a normative theological text, but as a Qur'anic foundation that can inform contemporary social ethics. The verse affirms that biological difference should not be transformed into a hierarchy of human worth, nor should it justify restrictions on women's access to education, social participation, moral agency, or spiritual development. In this sense, gender justice in the Qur'an is not an effort to erase difference, but an effort to ensure that difference does not become a basis for discrimination, subordination, or exclusion. Through the interpretation of *Tafsir Al-Misbah*, this study demonstrates that moderate Islamic thought can provide a constructive framework for advancing gender equality while remaining rooted in the moral universe of the Qur'an.

METHOD

This study employs a qualitative research approach. According to Rifa'i, qualitative research is a type of research in which the data are expressed in the form of words and sentences rather than numerical figures (Abubakar, 2021). In general, research method refers to a systematic scientific activity that begins with the determination of a topic, followed by data collection and data analysis, in order to obtain a deeper understanding of a particular issue. This study uses library research, which relies on primary and secondary sources such as books, journal articles, and other relevant academic materials. Raihan explains that library research aims to collect data and information available in libraries, so that the data obtained through this process can serve as the basis for research (Raihan, 2017).

This study applies the thematic interpretation method (*tafsīr mauḍū'ī*) by referring to the methodological framework of Abdul Hayy Al-Farmawi. The procedure includes determining the research theme, namely feminist values in QS. Al-Ahzab [33]:35; collecting Qur'anic verses related to gender equality; examining the occasion of revelation (*asbāb al-nuzūl*) and the interrelationship among verses (*munāsabah*); analyzing Muhammad Quraish Shihab's interpretation in *Tafsir Al-Misbah*; and drawing conclusions based on contextual analysis (Al-Farmawi & Anwar, 1994). Contextual analysis in this study is conducted by interpreting QS. Al-Ahzab [33]:35 not only through its textual wording, but also by considering its relationship to gender equality, its socio-historical context, and the direction of Shihab's interpretation in *Tafsir Al-Misbah*.

The analysis is carried out through a textual reading of the paired diction referring to men and women, which is then compared with Quraish Shihab's explanation of spiritual, moral, and

social equality. Operationally, the contextual analysis is conducted in three stages. First, the study identifies the literal meaning of the verse and the parallel structure in which men and women are mentioned. Second, it interprets this meaning within a broader socio-religious framework, particularly in relation to how the verse corrects gender-biased views. Third, it connects the exegetical findings with their contemporary relevance to gender mainstreaming policy, so that the verse is not read merely as a normative text, but also as an ethical foundation for gender-just social practice. In this way, the analysis does not stop at linguistic meaning, but moves toward the socio-theological function of the verse.

The criteria used to identify feminist values in the interpretation include the equal recognition of men and women as subjects of faith and righteous deeds, the affirmation that biological differences do not constitute a basis for differences in human value, and the acknowledgment that women have equal rights to develop in educational, social, and spiritual domains. An interpretation may also be regarded as containing feminist values when it rejects women's subordination, critiques patriarchal constructions that generate inequality, and opens space for women's active participation in public life (Barlas, 2002a; Engineer, 2008; Hidayatullah, 2014; Wadud, 1999). The primary data in this study are derived from Muhammad Quraish Shihab's *Tafsir Al-Misbah*, especially his interpretation of QS. Al-Ahzab [33]:35 and other relevant Qur'anic verses, while secondary data are obtained from books, journal articles, methodological references, and other academic writings. Data validity is ensured through source criticism and source triangulation by comparing *Tafsir Al-Misbah* with relevant scholarly works, followed by repeated readings to maintain consistency among the theme, context, and conclusion (Sugiyono, 2022)

To ensure primary-source grounding, the analysis refers directly to Muhammad Quraish Shihab's *Tafsir Al-Misbah*, particularly the volume containing QS. Al-Ahzab [33]:35, while secondary literature is used only as supporting interpretation and scholarly contextualization.

RESULTS AND DISCUSSION

The Parallel Structure of QS. Al-Ahzab [33]:35 as a Qur'anic Basis for Gender Equality

The analysis of QS. Al-Ahzab [33]:35 shows that the verse contains a strong textual foundation for gender equality through its parallel mention of men and women in ten religious and moral qualities. The verse refers to Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men and women who guard their chastity, and men and women who frequently remember God. This repeated pairing is not merely stylistic; it represents a theological affirmation that men and women are equally recognized as moral subjects before God. The verse therefore rejects the assumption that spiritual excellence, religious responsibility, or divine reward belongs more naturally to men than to women.

This finding indicates that the Qur'anic discourse in QS. Al-Ahzab [33]:35 constructs equality at the level of faith, ethics, and religious accountability. The verse does not define human dignity according to biological sex, but according to piety, moral conduct, and righteous deeds. In this sense, gender equality in the Qur'an is not based on the erasure of difference, but on the rejection of hierarchy and discrimination. Contemporary studies on gender justice in Islamic thought argue that the Qur'an provides a dynamic concept of justice that can be interpreted contextually in response to changing social realities, as long as such interpretation remains grounded in the ethical objectives of revelation (Duderija, 2015b; I. S. Wijaya et al., 2024). Thus, QS. Al-Ahzab [33]:35 may be understood as one of the clearest Qur'anic texts affirming the equal moral and spiritual agency of men and women.

Feminist Values in Quraish Shihab's Interpretation of QS. Al-Ahzab [33]:35

The findings show that Muhammad Quraish Shihab's interpretation in Tafsir Al-Misbah contains several values that are compatible with moderate Islamic feminism. Referring directly to Shihab's original commentary, QS. Al-Ahzab [33]:35 is interpreted as an affirmation that men and women are equally addressed by the Qur'an as subjects of faith, obedience, truthfulness, patience, humility, charity, fasting, chastity, and remembrance of God (Shihab, 2002). Shihab emphasizes that the repeated mention of male and female believers in this verse demonstrates that both have equal opportunities to attain God's forgiveness and great reward. Therefore, the verse does not place women as secondary religious subjects, but recognizes them as full moral and spiritual agents before God. This interpretation supports the argument that gender equality in the Qur'an is grounded in faith, righteous deeds, and moral responsibility rather than biological sex. Secondary studies are used only to strengthen this reading, especially in showing that Shihab's broader gender interpretation emphasizes proportional justice, human equality, and women's moral dignity (Ichwan & Amin, 2022)

The feminist values found in Shihab's interpretation are moderate because they do not detach gender equality from the Qur'anic worldview. Rather than adopting a confrontational framework that places feminism and Islam in opposition, Shihab's interpretation demonstrates that the Qur'an itself provides ethical resources for affirming women's dignity and agency. This is important because Islamic feminist scholarship since 2015 has increasingly emphasized the need to reread religious texts by distinguishing between the universal ethical message of the Qur'an and patriarchal interpretations shaped by historical and cultural contexts (Duderija, 2015b; Mir-Hosseini et al., 2015; A. Wijaya et al., 2024). In this framework, feminist values do not mean imposing an external ideology on the Qur'an, but uncovering the Qur'an's own principles of justice, equality, and human dignity.

From Spiritual Equality to Social and Educational Justice

The interpretation of QS. Al-Ahzab [33]:35 has implications beyond spiritual equality. If men and women are equally addressed as subjects of faith, worship, patience, truthfulness, charity, and remembrance of God, then they should also be granted equal opportunities to develop their intellectual, social, and educational capacities. The verse therefore provides an ethical foundation for opposing gender bias in education and public participation. Gender justice in this context means ensuring that biological differences are not transformed into social restrictions that limit women's access to knowledge, leadership, and meaningful participation.

This finding is relevant to contemporary discussions on gender equality in education. UNESCO emphasizes that gender equality in education should not be measured only by enrollment or parity, but also by meaningful participation, safety, learning outcomes, school facilities, and the extent to which the educational environment responds to the needs of both girls and boys (UNESCO, 2025). In Indonesia, gender mainstreaming has also been maintained as part of the national development agenda, including through long-term development planning and alignment with Sustainable Development Goal 5 on gender equality (U. Indonesia, 2025). Therefore, the interpretation of QS. Al-Ahzab [33]:35 can support the ethical and theological legitimacy of gender-responsive education, especially in Muslim-majority contexts where religious arguments strongly influence social acceptance.

Moderate Islamic Feminism and the Critique of Patriarchal Bias

The discussion also shows that the main obstacle to gender justice is not the Qur'an itself, but patriarchal patterns of interpretation that often place women in subordinate positions. Several gender-related interpretations in classical Islamic scholarship were shaped by socio-cultural conditions in which men dominated religious authority, public leadership, and

knowledge production. As a result, some interpretations tended to normalize women's domestic limitation and restrict their public roles. Contemporary Muslim feminist scholarship criticizes this tendency by arguing that religious interpretation must be evaluated through the Qur'an's broader ethical principles, including justice, mercy, reciprocity, and human dignity (Duderija, 2015b; Mir-Hosseini et al., 2015).

Quraish Shihab's interpretation is significant because it offers a moderate path between rigid patriarchal literalism and overly ideological readings of gender equality. Recent research shows that Shihab's interpretation of gender-related verses in *Tafsir Al-Misbah* tends to be progressive and moderate, particularly because it rejects literal-patriarchal readings while maintaining the authority of Qur'anic ethics (Syahira et al., 2025). In the context of QS. Al-Ahzab [33]:35, this moderation is reflected in the recognition that men and women are equally valued before God, while social roles must be understood through justice, responsibility, and benefit rather than domination. Thus, moderate Islamic feminism in this study refers to an interpretive approach that affirms women's dignity and equality without abandoning the theological framework of Islam.

The Relevance of Tafsir Al-Misbah for Contemporary Gender Discourse

The findings confirm that *Tafsir Al-Misbah* remains relevant for contemporary gender discourse because it combines textual analysis, contextual sensitivity, and social moderation. Shihab's interpretation does not treat QS. Al-Ahzab [33]:35 merely as a theological statement about reward in the afterlife, but as a verse with broader ethical implications for human relations. The equality affirmed in this verse should be understood primarily as moral, spiritual, and theological equality. Men and women are equally addressed as subjects of faith, worship, truthfulness, patience, charity, self-restraint, and remembrance of God. Therefore, their dignity, moral responsibility, and access to divine reward are determined by piety and righteous conduct, not by biological sex (Barlas, 2002b; Duderija, 2015a; Wadud, 1999). This means that Islam recognizes men and women as equal human beings before God, although their social and domestic roles may be implemented through cooperation, mutual responsibility, and contextual arrangements within the family.

This principle is particularly important when discussing the household. In family life, gender equality does not necessarily mean that husband and wife must perform identical functions in every situation. Rather, it means that any division of roles must not produce domination, subordination, or the denial of women's dignity and agency. Household roles should therefore be understood as reciprocal responsibilities based on consultation, compassion, protection, care, and justice. This interpretation is consistent with the ethical direction of QS. Al-Ahzab [33]:35, which recognizes women not as passive or secondary beings, but as active moral subjects with equal spiritual and ethical capacity. In this sense, the husband's role in the household should not be interpreted as absolute authority, and the wife's domestic role should not be understood as a restriction that prevents her from pursuing education, work, leadership, or public participation.

This discussion also needs to be placed in dialogue with the Indonesian Marriage Law. Law No. 1 of 1974 concerning Marriage affirms that the rights and position of husband and wife are balanced in domestic life and social relations, and that both have the legal capacity to perform legal acts. However, the same law also states that the husband is the head of the family and the wife is the housewife. It further stipulates that the husband is obliged to protect his wife and provide household necessities, while the wife is obliged to manage household affairs as well as possible (Law Number 1 of 1974 Concerning Marriage, 1974). These provisions reveal an internal tension in Indonesian marriage law. On the one hand, the law recognizes the equal legal standing of husband and wife. On the other hand, it still maintains a gendered division of

family roles that may be interpreted in a patriarchal manner if detached from the principles of justice and reciprocity.

From the perspective of gender-just Qur'anic interpretation, the formulation of the husband as "head of the family" should be read critically and functionally, not hierarchically. It may be understood as a responsibility to protect, support, and care for the family, but it should not be used to justify male domination or women's subordination. Likewise, the wife's role in managing household affairs should be interpreted as one form of family responsibility, not as a legal or religious basis for limiting women to the domestic sphere. This critical reading is strengthened by the development of Indonesian marriage law itself. Law No. 16 of 2019 amended the minimum age of marriage by equalizing the marriage age for men and women at nineteen years, indicating a legal movement toward greater gender equality and protection of women and children (R. of Indonesia, 2019). Therefore, Tafsir Al-Misbah can provide an ethical-theological framework for reading the Marriage Law in a more just and reciprocal way.

This study therefore argues that QS. Al-Ahzab [33]:35, as interpreted through Tafsir Al-Misbah, represents feminist values in at least four dimensions. First, it affirms equal spiritual dignity between men and women. Second, it recognizes women as active moral subjects, not passive or secondary beings. Third, it challenges gender-based subordination by grounding human value in faith and righteous conduct rather than biological sex. Fourth, it provides a theological basis for reinterpreting household roles in a more reciprocal and gender-just manner. These findings strengthen the argument that gender equality can be developed from within the Qur'anic ethical framework and does not need to be positioned as an external or contradictory discourse to Islam.

CONCLUSION

Based on the research findings, it can be concluded that Tafsir Al-Misbah by Muhammad Quraish Shihab represents feminist values that are in line with Islamic teachings, particularly in its interpretation of QS. Al-Ahzab [33]:35. The verse affirms that men and women hold an equal position before Allah in terms of faith, righteous deeds, moral responsibility, and the attainment of divine reward. Quraish Shihab's interpretation also shows that biological differences between men and women do not determine their human dignity or spiritual potential. Gender inequality is therefore more closely related to patriarchal cultural constructions and misunderstandings of religious teachings than to the Qur'anic ethical message itself. Thus, Tafsir Al-Misbah contributes to the development of a gender-just understanding of Islam by emphasizing justice, equality, moral responsibility, and respect for women's dignity in various aspects of life.

However, this study has several limitations. First, the analysis is limited to QS. Al-Ahzab [33]:35 and does not examine other Qur'anic verses related to gender relations, women's public roles, family authority, inheritance, or leadership. Second, the study focuses primarily on Muhammad Quraish Shihab's Tafsir Al-Misbah, so it does not provide a comparative analysis with other Indonesian or classical Qur'anic commentaries. Third, this study uses a library research approach, which means that its findings are textual and conceptual rather than based on empirical data from Muslim communities, educational institutions, or gender-mainstreaming practices in Indonesia.

Future research may expand this study by comparing Quraish Shihab's interpretation with other Indonesian exegetes, such as Hamka, Hasbi Ash-Shiddieqy, or contemporary female Muslim scholars. Further studies may also examine other gender-related Qur'anic verses to provide a more comprehensive understanding of Islamic feminism in Indonesian Qur'anic interpretation. In addition, empirical research involving teachers, students, religious leaders, or

Muslim women's organizations would be valuable to explore how gender-just interpretations of the Qur'an are understood, accepted, and implemented in educational and social contexts.

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