



ANALYSIS OF AMINA WADUD'S HERMENEUTIC WEAKNESSES THROUGH WASATIYYAH YUSUF QARDHAWI'S PERSPECTIVE

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ABSTRACT

The emergence of some activists from the feminist movement who consider the need for deconstruction and reconstruction as well as interpretation of the Al-Qur'an. This case is aimed at achieving a fairer meaning, and no party is marginalized. Amina Wadud is one of the feminist figures who is active and active in this field. Various issues of injustice contained in the Al-Qur'an are explained again according to his point of view. However, the spirit of interpretation with a hermeneutical style of gender equality needs to be analyzed from a wasatiyyah perspective; in this case, the author takes Yusuf Qardhawi's wasatiyyah principle. This writing was carried out using qualitative research methods based on data and library literature, data processing using concept analysis, and deductive-inductive analysis techniques in an exciting conclusion. Amina Wadud's description of thinking starts from the concept of human creation, so the main idea is called the hermeneutics of monotheism. Then, in applying the derivative language, it prioritizes ideal moral values as ideas from Fazlur Rahman's ideas. However, in Yusuf Qardhawi's wasatiyyah principle, there is an impression of imposing one's will and only focusing on issues of injustice, making the hermeneutic concept of gender equality less suitable to be applied. There is still a need for further exploration and interpretation rules that need to be taken into account. Even in its application, some characteristics of Islamic teachings tend to be ignored.

ABSTRAK

Munculnya sebagian aktivis dari gerakan feminisme menganggap perlunya dekonstruksi dan rekonstruksi sekaligus terhadap tafsir Al-Qur'an. Hal ini ditujukan untuk mencapai makna yang lebih adil dan tidak ada pihak yang termarginalkan. Amina Wadud adalah salah satu tokoh feminis yang aktif dan bergerak dalam bidang ini. Berbagai isu ketidakadilan yang terkandung dalam nas Al-Qur'an diuraikan kembali sesuai cara pandangnya. Namun, semangat penafsiran dengan corak hermeneutika kesetaraan gender perlu dianalisa dengan perspektif wasatiyyah, yang dalam hal ini penulis mengambil prinsip wasatiyyah Yusuf Qardhawi. Penulisan ini dilakukan dengan metode penelitian kualitatif berdasarkan data dan literatur kepustakaan, pengolahan data dengan analisis konsep dan teknik analisa secara deduktif-induktif. Dalam menarik kesimpulan. Uraian pemikiran Amina Wadud dimulai dari konsep penciptaan manusia menjadikan ide utamanya disebut hermeneutika tauhid. Kemudian dalam penerapan bahasan turunannya lebih mengedepankan nilai ideal moral sebagai ide dari gagasan Fazlur Rahman. Namun, dalam prinsip wasatiyyah Yusuf Qardhawi, didapati kesan akan memaksakan kehendak dan hanya fokus pada permasalahan ketidakadilan membuat konsep hermeneutika kesetaraan gender ini kurang sesuai untuk diaplikasikan begitu saja. Masih perlunya pendalaman dan kaidah penafsiran yang perlu diperhatikan. Bahkan dalam implementasinya, sebagian karakteristik ajaran Islam sendiri cenderung diabaikan.

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Introduction

The existence of social inequality and patriarchal culture in the West in the 20th century expressed various issues, including women being considered as "the second sex" therefore their existence was given little attention. The term of "second sex" was popularized by a French feminist figure, Simone de Beauvoir in 1946 due to her reflections on being a woman along with the various myths that surround her.¹ The existence of social inequality and patriarchal culture in the West in the 20th century expressed various issues, including women being considered as "the second sex" therefore their existence was given little attention. The term of "second sex" was popularized by a French feminist figure, Simone de Beauvoir in 1946 due to her reflections on being a woman along with the various myths that surround her. Women are positioned in a binary opposition classification as human who are emotional, weak, passive, and lack of intelligence, therefore women need the presence of men for self-actualization. Feminism, which was appeared in the West, has also entered Muslim women who feel inequality in gender relations. Since a century ago, the struggle through the feminist movement has been visible. Feminists believe that justice means equal rights and obligations between men and women.²

This fact also affects theological discussions, where Islamic rules outlined in the Nash rise to pros and cons in the interpretation between classical and contemporary scholar (ulama). Specifically, it can be seen from the existence of a gender-based interpretation style that surrounds the interpreters.³ . Amina Wadud is one of the feminist figures who considers it necessary to involve herself in the deconstruction of verses about women, which have been interpreted by male scholars. With the participation of women in trying to reinterpret the verses, it is expected that there will be a new sight which is more appropriate and provide more value that can support gender justice.

The increasing enthusiasm in struggling gender equality rights was espoused by Amina Wadud's personal experience in 2005, where she was blasphemed by some scholars (Ulama) and considered a heretic after becoming imam of men's congregation in Friday prayers at one of the United States church.⁴ Deconstructing and reconstructing verses of Qur'an that criticize classical commentators has become a remarkable process that some organizations find

¹ Bergoffen, Debra, dan Megan Burke, "Simone de Beauvoir," *The Stanford Encyclopedia of Philosophy*, 2023, URL = <<https://plato.stanford.edu/archives/spr2023/entries/beauvoir/>>.

² Zaenudin Amrulloh, "Konstruksi Pendidikan Islam (Pandangan Feminisme)," *eL-HIKMAH: Jurnal Kajian dan Penelitian Pendidikan Islam* 12, no. 2 (21 Desember 2018): 182, doi:10.20414/elhikmah.v12i2.302.

³ Afifah Bidayah, "Riffat Hassan dan Wacana Baru Penafsiran," *KALIMAH* 11, no. 2 (2013): 306, doi:10.21111/klm.v11i2.98.

⁴ M Aspandi, "Hermeneutik Amina Wadud; Upaya Pembacaan Kontekstual Teks Keagamaan," *Legitima: Jurnal Hukum Keluarga Islam* 1, no. 1 (2018): 44.



contentious.⁵ With the new ideas and impressions revealed in social phenomena not yet fully able to open up new views and fundamental beliefs, thus it seems important to elaborate Amina Wadud's hermeneutic analysis of gender equality. The importance of knowing the meaning of gender equality hermeneutics and various examples of its application will help Muslim scholar to be able to consider and take the best path in the revival of Islam. To examine thinking in this post-modern era, is hermeneutics a solution in the revival of Islam? Hermeneutics is a new perspective in the science of interpretation (Tafsir), which generally forms awareness of the existence of various determinations in the process of understanding, either from social, psychological, cultural and political areas. However, the more important side is the application of three paths, namely text-context-contextualization which should be applied dialectically and continuously. therefore, it will be discovered that the mission and spirit of Qur'an can be able to applied all times and the assumption that Islamic teachings are lagging behind will be refuted. thereby, it is crucial to reevaluate the hermeneutics of gender equality from a fair and impartial standpoint.

This study focused on discussing the criticism toward Amina Wadud's hermeneutics by employing perspective of Yusuf Qardhawi in his "wasat'iyah fiqh". Numerous works detailed in his writings demonstrate how mature Qardhawi's mentality is in terms of studying people's concerns. His early years were spent studying the ideas of the ulama. He began writing books in 1960 and has published over 100 titles covering a wide range of topics, including politics, jihad, fiqh, tafsir, aqidah, and special talks on the magnificence of women. All of his works depict a dynamic personality but still based on the Al-Qur'an and As-Sunnah, even in dealing with contemporary issues is consistent in prioritizing the science of fiqh.⁶

Within the framework of Wasat'iyah fiqh, Qardhawi emphasized the significance of the idea of balance in helping individuals overcome their challenges. Maintaining balance will ensure that religion continues to exist and be dynamic without eliminating the characteristics of Islamic teachings. The inequality that occurs means that Islam no longer adheres to its characteristics, which actually hinders the revival of the Ummah (people). The strength of terminology is contained in lafaz, which are frequently neglected, leading to ambiguous

⁵ Arsal Arsal, Busyro Busyro, dan Maizul Imran, "Kepemimpinan Perempuan: Penerapan Metode Tafsir Hermeneutika Feminisme Amina Wadud," *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (2020): 483, doi:10.29240/alquds.v4i2.1976.

⁶ Yusuf Qardhawi, *Min Ajli Sjah{wah Rashi>dah Tujaddid Ad-Di>n wa Tanhad} bi Ad-Dunya* (Kairo Mesir: Daar Ash-Shuru>q, 2001), 30.



definitions and unstable understandings. Likewise, the same danger will arise if certain lafaz} or nas} have no limits in interpretation so that the expansion of meaning can be done by personal will.⁷

The researcher developed two different research objectives based on the previously mentioned outline. First, describing Amina Wadud's hermeneutics in gender equality. Second, describing Yusuf Qardhawi's wasat` iyyah stance on the hermeneutic study of gender equality. This article was written using qualitative research methods based on library data and literature. The method used in the data processing process is concept analysis combined with analytical descriptive techniques. Conversely, deductive-inductive analysis methods are employed to determine conclusions.⁸

Results and Discussion

The Biography of Amina Wadud

Amina Wadud is a controversial Muslim feminist figure who was born in Betsheada, Maryland, United States on September 25 1952. At the age of 20, in 1972 she converted to Islam. His father was a Methodist, while his mother was a descendant of Berber, Arabic and African slaves. He started his higher education pursuits with a bachelor's degree in education from the University of Pennsylvania. He then went to the University of Michigan to earn a master's degree in Near Eastern Studies in 1982 and a doctorate in Islamic Studies and Arabic in 1988. Along with studying for his Ph.D. at his university, he also attended American University to study Arabic, Al-Azhar to study Islamic philosophy, and Cairo University in Egypt to study the interpretation of the Al-Qur'an. Amina's diligence and aptitude have enabled her to become fluent in many different languages, attracting interest from universities throughout worldwide who wish to hire her as a lecturer.⁹

However, She is also famous as a controversial intellectual where on March 18 2005 at the Cathedral Church She became preacher and leader of Friday prayers in front of a congregation of approximately 100 people consisting of men and women. The call to prayer is also recited by women without veil. Since action is necessary as tangible proof, she believes that perseverance

⁷ Yusuf Qardhawi, *Al-Fiqh Al-Islamiyya bayna Al-Asja>lah wa Al-Tajdi>d*, trans. oleh Saifullah M. Yunus (Cita Varia Kreativitas, 2022), 23-24.

⁸ Zuchri Abdussamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021), 29.

⁹ Mutrofin Mutrofin, "Kesetaraan Gender dalam Pandangan Amina Wadud dan Riffat Hassan," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 1 (2015): 237-238, doi:10.15642/teosofi.2013.3.1.234-266.



in the struggle for gender equality and justice for men and women is more important than mere thoughts.¹⁰

As a productive woman, coupled with deep anxiety regarding gender equality, she wrote in a book entitled *Qur'an and Women and Rereading the Sacred Text from A Woman's Perspective* to determine definite criteria in evaluating Muslim culture's position on women.¹¹

Gender Equality of Amina Wadud Perspectives

A number of factors motivate Amina Wadud to study the Al-Qur'an, which frequently discusses gender, including an anxiety that has turned into a doubt in her head due to the belief that the Al-Qur'an restricts the role of women. Amina Wadud's dissatisfaction with the interpretation of verses about the concept of women made her interested in trying to re-analyze them by linking interpretations that consider all methods of interpreting the Qur'an while at the same time linking them to modern social, moral, economic and political issues.¹²

There are various reasons for the type of discontent with the outcomes of earlier interpretations, For example, in conventional interpretations, the interpreters who use the atomistic methodology are primarily men with their own social backgrounds and experiences, which leads to the perception that they disregard the role of women as the first party.¹³ This is the source of fear, which is manifested in the marginalization of women's roles—as is typically the case in social interactions. On the other hand, Amina Wadud's historical background had an impact on her struggle with African-American women, which has implications for the dearth of equitable justice for women. Men and women's relationships exhibit patriarchal bias, making it abundantly evident that initiatives to advance gender justice are required.¹⁴

In expressing the new idea, the spirit raised starts from the paradigm of monotheism where all creatures are equal before God without having to disturb gender harmony. The opportunity to be the best servant, carry out orders, and stay away from His prohibitions does not look at the male or female aspect. More moral lessons from all spheres of life are contained in the measure of piety, which avoids cornering or favoring any particular group. Because of this, the

¹⁰ Ibid., 23.

¹¹ Waryono dan Muhammad Iswanto, *Gender dalam Islam Teks dan Konteks* (Yogyakarta: PSW UIN Sunan Kalijaga, 2009), 12.

¹² Amina Wadud, *Wanita di dalam Al-Qur'an* (Bandung: Pustaka, 1994), 4.

¹³ Ibid., 3.

¹⁴ Miftahul Janah dan Muhammad Yasir, "Hermeneutika Tauhid; Kritik terhadap Penafsiran Amina Wadud tentang Nusyuz," *An-Nida'* 43, no. 2 (30 Desember 2019): 17, doi:10.24014/an-nida.v43i2.12327.



paradigm derived from her concepts is known as "Tauhid Hermeneutics."¹⁵ The meaning of tauhid in this case is the absence of hierarchy in life, because the levels are limited to Khaliq (creator) and makhluk (creation). This gives rise to two perspectives: the first is that humans are not valued according to gender and the second is that the Al-Qur'an does not provide specific descriptions of the functions fulfilled by men and women.¹⁶

Amina Wadud draws inferences from the text using a hermeneutics methodology. In this case, she was influenced by Fazlur Rahman's method of interpreting the Qur'an, as a pioneer of contextual interpretation. As stated, the message contained in the Qur'an is not limited to a certain time or historical atmosphere. Because believers today face a different atmosphere from the conditions in which the Al-Qur'an was revealed, they must apply the verse in a way that will bring it back to its original meaning. Thus, the spirit of the Al-Qur'an refers to the endeavor to investigate the central meaning of the text, which is mirrored and manifested in its descending atmosphere.¹⁷

The most crucial element to be able to extend the application of the principles that form the foundation of the verses of the Al-Qur'an is to understand the circumstances that led to the revelation of the Al-Qur'an (*Asbabun nuzul*). Since the events on the list are intended to guide adherents of their religion by embracing universal values, not historical in the strict sense. However, readers who often interpret verses related to the role of women express their ideas only by approaching the text and not based on practices rooted in context. Therefore, it is emphasized that the concept of hermeneutics includes three aspects that strengthen conclusions, namely the context in which the text was written, the grammatical structure of the text, and the entire text.¹⁸

The Use of Amina Wadud's Hermeneutics in Gender Equality

Entering the 21st century, Both Muslim men and women have actively participated in discussions, actions, and advancements pertaining to striving for more justice in Islam and Islamic philosophy. Thus, the term "the greater justice," which has gained popularity since the fourteenth century, suggests that Muslims want to establish and uphold an equal social

¹⁵ Fahmi dan Alfiah, "Nalar Pendidikan Feminis Dalam Konstruksi Kesenjangan Gender Amina Wadud," 25.

¹⁶ Amina Wadud, *Qur'an Menurut Perempuan* (Jakarta: Serambi Ilmu Semesta, 2006), 108-109.

¹⁷ *Ibid.*, 19-20.

¹⁸ *Ibid.*, 92-108.



structure in which the Al-Qur'an and Sunnah are the constant sources of justice. Amina Wadud's hermeneutical aim to show part of how to transform Islam through its egalitarian tendencies, principles, articulations and implications into a dynamic system with practices that fulfill the goals of justice, by first recognizing that the concept of Islam and the concept of justice are as dynamic system.¹⁹

Amina Wadud contends that since every text has potential to reflect a pre-text (prior text), a fresh interpretation of the Qur'an can be obtained by carefully examining the words and the appropriateness of the context.²⁰ In her work, *Qur'an and Women*, Amina begins by looking for the similarities in the substance of men and women. She refers to seven concepts, the principles of tauhid, caliphate, ethics, piety, justice, syriah, and strength and power that she believes must be applied as a standard in order to gain the truth of values.²¹

1. The Human Creation

In order to begin a discussion regarding gender, Amina Wadud began by selecting four keywords: *ayat*, *min*, *nafs*, and *zawj*. These four terms are found in the verse about human creation mentioned in Surah An-Nisa': 1.:

- a. The term of *Ayat* (plural form of *Ayat*) it indicates a sign of something outside itself which is divided into two, there are implied verses in the form of empirical signs known by humans, and explicit verses taken from verbal symbols and words.²²
- b. The term of *Min* can be interpreted in two ways, it might mean to remove something from another object or be used as a preposition which has meaning "from.", Amina Wadud quoted Zamakhsyari's opinion in the sense that humans are created from the same kind with a single *nafs*, and that *zawj* from the *nafs* is taken from the *nafs* as well. Thus the meaning of '*min*' is the meaning of resignation.²³
- c. The word "*nafs*," which can be either masculine or feminine, is typically used without distinction. Almost everyone, men and women alike, uses this term.²⁴

¹⁹ Amina Wadud, *Inside the Gender Jihad: Women's Reform in Islam* (United States: Oneword Oxford, 2008), 2.

²⁰ Mohammad Fauzan Ni'ami Moh.Irfan, "Hermeneutika Tauhid : Interpretasi Amina Wadud Terhadap Gender," *Humanistika: Jurnal Keislaman* 9, no. 2 (2023): 138, doi:<https://doi.org/10.55210/humanistika.v9i1>.

²¹ Muhammad Fahrizal Amin, "Amina Wadud: Pendekatan Hermeneutika Untuk Gerakan Gender," *Al-Adyan: Jurnal Studi Lintas Agama* 15, no. 2 (31 Desember 2020): 247–248, doi:[10.24042/ajsla.v15i2.7040](https://doi.org/10.24042/ajsla.v15i2.7040).

²² Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (New York: Oxford University Press, 1999), 18.

²³ Ibid.

²⁴ Ibid., 19.



d. 'Zawj' For Amina Wadud, the word "zawj" has a specific meaning when referring to gender.²⁵ *Zawj* which has plural form 'azwaj' is defined as one of two things in a pair. Although grammatically 'zawj' is a word referring to the masculine group. Yet when it came to gender, Amina Wadud concentrated on and showed an interest in more in-depth study on the usage of the word *zawj*, which is referred as one of two pairs..

This verse's interpretation, derived from the meaning of each word, indicates that the Qur'an opposes the elevation of male dominance over female dominance.²⁶ Grammatically, the word "nafsun" means feminine and is followed by the adjective 'wahidah'. However, because of its universal conceptual meaning, it cannot be used to establish a monopoly in one's favor.²⁷ Likewise, the word "zawj" itself is grammatically masculine but it does not refer to men. Thus, the interpretation that women are created as second sex cannot be justified by quoting this verse. From this opinion, it appears that Amina Wadud does not agree with the traditional interpretation of the word 'zawj' as wife. Since this word is objective, it can also be used to refer to plants or animals in certain contexts.²⁸

The original emphasis on the concept of creation was to convey the idea that men and women are the equal; this was presented as the idea of tauhid (unity), complementing and filling each other. The discussion of the verses on human creation that have been discussed leads to this unity. Men and women can perform their roles with equal capability. Thus, Justice that is desired will arise from the same potential, without distinction.²⁹

2. The Degrees of men and women

The discussion about the superiority of men's degrees seems to be 'sharih' (clearly) used in the verse stated in Surah Al-Baqarah verse 228 ,

وَلِلرِّجَالِ عَلَىٰ نِسَاءٍ دَرَجَةٌ

which means "men have one degree higher than them (women)"

²⁵ Ibid., 20.

²⁶ Wadud, *Inside the Gender Jihad: Women's Reform in Islam*, 28–29.

²⁷ Masyithah Mardhatillah, "Keberpihakan Al-Qur'an terhadap Perempuan (Studi atas Hermeneutika Amina Wadud)," <https://Medium.Com/> 1, no. 2 (2019): 35.

²⁸ Amin, "Amina Wadud: Pendekatan Hermeneutika Untuk Gerakan Gender," 31 Desember 2020, 250.

²⁹ Miftahul Janah dan Muhammad Yasir, "Hermeneutika Tauhid; Kritik terhadap Penafsiran Amina Wadud tentang Nusyuz," *An-Nida'* 43, no. 2 (2019): 200, doi:10.24014/an-nida.v43i2.12327.



The concept of gender inequality can occur if the interpretation in this verse is applied in various ways. As in the discussion of the meaning of *darajah* in this verse, it forms the assumption that the top of the hierarchy in society is achieved by men. However, in fact, in the context of the discussion, this verse concerns the divorce between husband and wife. therefore, seen from the existing context, the meaning of superiority is that men can impose divorce without assistance, while for women the need for authorities to impose divorce. Thus in can be concluded that, the meaning of superiority does not relate to gender. Assuming all men have a one degree of superiority is simply a conclusion that completely ignores context. The meaning of “*darajah*” itself is stated in another verse, where every individual has right to a better degree in the good deeds that have been promised. Just like the high degree that is promised to be obtained for those who strive in the way of Allah with the wealth of their souls (Q.S. 4:95) or the degrees obtained due to “*hijrah*” (Q.S. 20: 75).³⁰

3. The leadership

In classical interpretations, one of which is Mutawalli Asy-Sya'rawi's interpretation, it is stated that men have stronger physical and mental advantages than women. So that men's leadership over women is prioritized.³¹ In his understanding, Ath-Thabari also articulated the normative guidelines around men's authority over women. The advantages that Allah bestows upon men include intellectual, religious, physical, and inheritance benefits.³² This idea also departs from the interpretation of the beginning of the Al-Qur'an, Surah An-Nisa' verse 34, namely:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

“Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women).”³³

³⁰ Wadud, *Qur'an Menurut Perempuan*, 115–118.

³¹ Najib Amrullah, S J Fadil, dan Helmi Syaifuddin, “Laki-Laki Adalah Pemimpin Bagi Perempuan (Kajian Tafsir Tematik Perspektif Mutawalli Al-Sya'rawi Dalam Tafsir Al-Sya'rawi),” *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 6, no. 01 (2021): 18, doi:10.30868/at.v6i01.1336.

³² Nuraini Habibah, “Tafsir Q.S an-Nisa : 34 Tentang Konsep Kepemimpinan Rumah Tangga Perspektif Al-Thabari,” *El-Mu'jam; Jurnal Kajian Al-Qur'an dan Hadis* 2, no. 2 (2022): 2.

³³ Departemen Agama Republik Indonesia, *Al-Quran dan Terjemahannya* (Bandung: Gema Risalah Press, 1992), 123.



Several perceptions derived from traditional interpretations strongly conflict with the actual meaning. Because the word “bi” is the key to leadership alignment. The characteristics that fall after the word “bi” determine eligibility for leadership. In this situation, men can be deemed entitled to “*qawwam*” (leadership) as long as they can demonstrate their superiority or capacity for greatness and can defend women with their resources or means of subsistence. However, based on the functional relations in place, males are not regarded as “*qawwaam*” (leaders) if these two conditions are not fulfilled.³⁴ In this case, there is no statement that leadership positions are not good for women. Women who have strengths and broad insight also have the right in leadership³⁵

Amina Wadud claimed in his book "Qur'an and Woman" that debates concerning polygamy, inheritance, testimony and authority, and domestic responsibilities are just a few of the topics that are brought up when discussing women's rights and roles. These topics should be studied in order to instill in women the values of justice and equality.³⁶ Amina added that one of the aims of monotheistic (*Tauhid*) hermeneutics is to explain the dynamics between particular and universal things in the Qur'an to establish a basis for universal moral guidance.³⁷

4. The right of inheritance

The 2:1 ratio concerning inheritance is another instance of women's rights inequity. Two parts for men and one part for women give the impression of elevating one over the other. In this case, men are preferred or superior to women. Hermeneutics of gender equality may be useful in ensuring that this is applied equally to all sides.³⁸ However, Ibn Kathir, a classical commentator, claimed that the 2:1 ratio provision is a form of equality because, in his opinion, men should have twice the share of women because they have greater responsibility.³⁹

According to Amina Wadud, the reference for inheritance distribution has two key concepts: first, women should receive a part regardless of the distance in their familial

³⁴ Aspandi, “Hermeneutik Amina Wadud; Upaya Pembacaan Kontekstual Teks Keagamaan,” 58–59.

³⁵ A Susetiyo dan Z A Ni'mah, “Understanding Gender Justice Perspective Amin Wadud Muhsin,” *Empirisma: Jurnal Pemikiran ...*, 2022, 59.

³⁶ Wadud, *Qur'an Menurut Perempuan*, 135–153.

³⁷ *Ibid.*, 182.

³⁸ Faby Toriqir Rama, “Kritik Istihsan Terhadap Konstruksi Faraid Amina Wadud,” *Al-Hukama* 8, no. 1 (2018): 89.

³⁹ Nidaul Islam dkk., “Komparasi Penafsiran Ibn Kat hī r dan Amina Wadud tentang Hak Waris Laki-laki dan Perempuan,” *Refleksi* 22, no. 2 (2023): 230, doi:10.15408/ref.v22i2.31099.



relationship; second, fairness in distribution should be evaluated not only on the basis of nominal value but also on the basis of utility. Therefore, inheritance law can be liberally governed and altered as long as utility and justice are achieved.⁴⁰ Amina claims that the verse that establishes the two-to-one ratio is merely a mindset that humans can use by taking the implied meaning behind the verse. He views the things contained in the verse are qath'iy (absolute) and dzanniy (debatable), where the qath'iy referred to the spirit of justice and equality, while the technical implementation is seen as something that is dzanniy (adapted to acculturation and the needs of the times).⁴¹

The Concept of Renewal in Yusuf Qardhawi's Islamic Wasatiyyah

Intellectual awareness and comprehension of religion have shaped the thinking of Yusuf Qardhawi, who always uses the principle of wasatiyyah as a way of thinking. It is also from this principle that Qardhawi is famous for the principle of combining the legacy of *Salaf* scholars which is worthy of being maintained and modern-day knowledge using the barometer of the Al-Qur'an and As-Sunnah.⁴² Yusuf Qardhawi believed that Islam was a religion of divinity (*rabbani*), humanity (*insani*), universality (*shoolih likulli masa wa-l makaan*), moderation (*wasathiyyah*), reality-based, and had the qualities of clarity, firmness, and flexibility.⁴³ thus this principle of *wasatiyyah* maintains justice and balance of all religious characteristics. Human attitudes towards the development of the times are described into three: First, absolute rejection; second, an attitude of absolute acceptance (submission); third, middle stance.⁴⁴

Despite their apparent contradiction, the characters *Rabbaniyyah* and *Insaniyyah* are complementary in Islam. *Rabbaniyyah* will not be achieved by not paying attention to fellow humans, and *insaniyyah* will not be achieved by ignoring the relationship with God. Therefore, understanding of God's revelation should not come from a social background, but should be

⁴⁰ Ibid.

⁴¹ Muhammad Fahrizal Amin, "Amina Wadud: Pendekatan Hermeneutika Untuk Gerakan Gender," *Al-Aryan: Jurnal Studi Lintas Agama* 15, no. 2 (2020): 249, doi:10.24042/ajsla.v15i2.7040.

⁴² Tarmizi M. Jakfar, *Otoritas Sunnah non-Tasyri'iyah menurut Yusuf Al-Qaradhwawi* (Yogyakarta: Ar-Ruzz Media, 2011), 109.

⁴³ Yusuf Qardhawi, *Al-Khas'ais al-'Ammah lil-Islam* (Beirut: Muassasah Ar-Risalah, 1977), 5-6.

⁴⁴ Yusuf Qardhawi, *Min Ajli Sjah'wah Rashidah Tujaddidu Ad Din wa Tanhadj bi Ad Dunya Terj. Nabhani Idris* (Jakarta: Islamuna Press, 1997), 61.



understood completely and then adapted to the facts and realities that occur in the social environment.⁴⁵

Qardhawi also revealed in his book "Al-Fiqh al-Islamiy bayna al-Asalah wa at-Tajdid" how important the *wasatiyyah* principle is when balancing the law between original law (*asalah*) and renewal products (*tajdid*). The balance of *tajdid* (renewal) will not be realized by releasing the original value (*asalah*). Qardhawi stated that there is no contradiction between the original law and the reform product. Therefore, it is overly radical and detrimental to the Muslim community as a whole to reject the old law, the original law, and exegetical interpretations that have been accepted by Salaf scholars. Additionally, disobeying ushul fiqh rules to the extent of questioning the veracity of God's revelation is also prohibited.⁴⁶

The need for renewal, like the demands of the modern era, will continue to evolve dynamically while still considering things that are permanent (*tsawabit*) and changeable (*mutaghayyirat*).⁴⁷ Therefore, there is no need for deconstruction because the historical evidence and inherent flexibility of Islamic teachings demonstrate their worth. Throughout fourteen centuries, fiqh has navigated the various realities that exist in parts of Africa, Asia, Egypt, and even Samosir, and fiqh can adopt and adapt to its environment.⁴⁸

Hermeneutical Analysis of Gender Equality in Yusuf Qardhawi's Wasatiyyah

As Gadamer notes, , an individual's past has a significant impact on how a text is interpreted. Based on Gadamer's theory, it can be stated that gender equality hermeneutics also refers to the understanding of texts which is called effective history (historical awareness).⁴⁹ Heidegger's phenomenology which views humans as historical creatures is where this idea first emerged.⁵⁰ It can be claimed that Amina Wadud mostly inherited the outcomes of her interpretation since she involves in the feminist movement, actively participates in it, and lives

⁴⁵ Yusuf Qardhawi, *Al-Khas}ais} al'A}mmah lil-Isla}m*, 64-65.

⁴⁶ Yusuf Qardhawi, *Al-Fiqh Al-Isla}miy bayna Al-As}lah wa Al-Tajdi}d*, 24.

⁴⁷ Ibnu al-Qayyim stated that there are two kinds of laws; the first is unchangeable in any given circumstance. Changes must not be made to any of these things: duties, restrictions, the penalties set forth for crimes, and the like. Additionally, the second kind can be modified in accordance with time, location, public needs, and other factors, such as the desire to deter criminals through punishment. (ta'zi}ra>t)

⁴⁸ Lihat Nirwan Syafrin Manurung, "Wacana Pembaruan Fiqh dan Ushul Fiqh," dalam *Rasional tanpa Menjadi Liberal* (Jakarta Selatan: INSISTS, 2021), 14.

⁴⁹ Mas'udah, "Menanggapi Hadis Perempuan sebagai Imam Sholat dalam Perspektif Amina Wadud (Analisis Hermeneutika Feminisme)," *Musāwa Jurnal Studi Gender dan Islam* 17, no. 2 (2018): 130.

⁵⁰ Muh. Ilham R. Kurniawan, "Pengaplikasian Teori Hermeneutika Hans-Georg Gadamer terhadap Hadis Nabi Muhammad," *UNIVERSUM: Jurnal Keislaman dan Kebudayaan* 15, no. 1 (2021): 1-16.



in a society where there is a constant sense of injustice. Thus, It seems that the view is consistent with feminist theory and Western ideology. It seems necessary to reevaluate and retrace the historical roots of the belief that women's subjugation must be reconstructed within a religious framework derived from men's interpretation of Qur'an. Amina Wadud is extremely focused on passages that are deemed to be discriminatory because of the restrictions of feminism.

It is important to reevaluate the boundaries of justice, even though that is what is being fought for. Because, in reality, there are instances when justice is tempered by a bias in favor of the goals and interests of individuals involved. It appears that her thoughts do not substantively distinguish between the distinctions between men and women in their spirits, rights, values, and humanity because Amina agrees that religion is associated with unfair practices carried out against some women. And in this case, it should not be religious teachings or interpretations of the Qur'an that need to be deconstructed in such a way, but the religious understanding that gives the impression of the issue of gender bias that needs to be straightened out.

Amina Wadud considers that there is no objective interpretation of the verses of the Qur'an, because each mufassir (interpreter of Qur'an) has been greatly influenced by his own pre-judice. Hermeneutics, which was built solely to raise the level of feminism, also departs from the environmental background of her childhood with a strong patriarchal culture so that opening up space for justice for women in the realm of theology is considered urgent. Amina Wadud's personal experiences, which were unsettling and anxious, caused her to obsess with injustice to the point where she neglected the numerous studies on women's dignity and the history of Islam's exaltation of women. With high subjectivity towards the spirit of feminism, some of the characteristics of religious teachings are overlooked in the focus of attention. So, the reading of the study of Qur'an verses tends to explain the arguments through a feminist lens, rather than explaining feminism through an Islamic perspective. As it creates defects in the characteristics of Islam and the principle of *wasatiyyah* (a balance that tends to be unequal).

This gender equality hermeneutics frequently ignores or concentrates on a small number of issues while ignoring others like abandoning rabbani values, both divine values as a goal or as manhaj (the right path). And it is more inclined towards human (human) values. It can be seen in her argument that there are not many comprehensive considerations regarding other scientific groups, such as the case regarding creation which only emphasizes linguistic analysis



to reach the truth, then in the inheritance verse, it also ignores the law of *istihsan in maqasid shari'ah*.⁵¹ It appears to be imposing one's desire to be enthusiastic about accomplishing the universal believe of Islamic religious teachings by sustaining equality in all spheres of rights.⁵²

Amina's methods and guidelines for interpreting the Qur'an and Hadith are not always guaranteed by comprehensive rules. Some instances of this include the discussion of *lughah* science in all its fields to uncover linguistic meaning, *fiqh* as a means of comprehending God's law-based commands, and other sciences like *asbabun nuzul*, *ulumul Qur'an*, and others. Amina only focuses on the meaning of the values taken from her hermeneutic products, which has the impression of being able to keep up with the times in this post-modernism era. Thus it appears that in order to accomplish specific objectives, the universalism of Islamic principles is set aside. Amina Wadud is incredibly ignorant of the text's originality principles and ideals because of the deconstruction principle. For her, thought renewal is carried out freely without being bound by old laws. At this point, the emergence of a contradictory side becomes a necessity because relying on human abilities with all the limitations of knowledge leads to its own implications. As stated by Qardhawi, balance is only realized with the enactment of the *rabbaniyyah law*.⁵³ Without a meaningful balance, thoughts that depart from the characteristics of Islamic teachings will not help the process of Islamic revival.

Conclusion

The emergence of various styles of mufassir (interpreter of Quran) often emerges new controversies in religious teachings. The overall character of Islam which is rabbani (devinity) and insani (humanity) at the same time, do not mean that in maintaining God you have to put aside humans, nor do you prioritize humans and forget the guidelines that Allah has given. The agreement of ulama regarding several criteria for mufassir (interpreter of Quran) is that they must master the main points contained in the text, this is fulfilled with various aspects of proficiency.⁵⁴ Amina Wadud's hermeneutics include several weaknesses based on Yusuf Qardhawi's wasatiyyah principles contained in the characteristics of Islam. The main

⁵¹ Rama, "Kritik Istihsan Terhadap Konstruksi Faraid Amina Wadud."

⁵² Islam dkk., "Komparasi Penafsiran Ibn Kat hī r dan Amina Wadud tentang Hak Waris Laki-laki dan Perempuan," 231.

⁵³ Yusuf Qardhawi, *Al-Fiqh Al-Islamiyy bayna Al-Asjlah wa Al-Tajdid*, 11.

⁵⁴ Such as, lughoh science in all its fields, to reveal linguistic meaning, Fiqh as a solution in understanding Allah's law-based commands, and other sciences such as ulu>mul Qur'an, Ulu>mul Hadith, asba>bun nuzu>l and others.



weaknesses arise due to defects in the principle of balance, a bias in favor of human interests based only on experience and social background, and a disregard for the principle of *rabba>niyyah*. Derived from this tendency, it will trigger the abandonment of old laws and the value of the originality of the Al-Qur'an in expressing thoughts. This applies to all laws, both permanent (*tsawa>bit*) and non-fixed (*mutaghayyira>t*) This disparity leads to a propensity for inconsistent thinking that deviates from the core principles of Islamic teachings.

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