
Reinterpreting the Domestication of Women in Marriage Through Qira'ah Mubadalah

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Abstract

The domestication of women in marriage represents a long-standing issue in fiqh al-munakahat that perpetuates unequal gender relations within Muslim households. Traditional understandings, which confine women to domestic roles, often arise from literal and patriarchal interpretations of Qur'anic verses and Prophetic traditions, particularly regarding qiwamah and the wife's obedience. The shifting social realities of the modern world demand a more contextual and egalitarian reading of these sources. Qira'ah Mubadalah, introduced by Faqihuddin Abdul Kodir, offers a transformative framework that emphasizes mutuality, justice, and equality in marital relationships. This study seeks to examine the manifestations of women's domestication within classical fiqh discourse, and the extent to which Qira'ah Mubadalah reconstructs the concept of marital relations toward equality and fairness. Employing a qualitative normative-philosophical approach, the research analyzes classical and contemporary Islamic legal texts through content analysis. The findings reveal that women's domestication in traditional fiqh stems more from socio-cultural patriarchy than from intrinsic Islamic principles. The Mubadalah interpretation reframes marriage as a reciprocal partnership (mu'āsarah bi al-ma'rūf), emphasizing cooperation and shared responsibility rather than subordination. Qira'ah Mubadalah emerges as a progressive hermeneutical model capable of deconstructing patriarchal readings of marriage and reconstructing Islamic family law in line with principles of gender justice.

Keywords: Domestication, Qira'ah Mubadalah, Gender Justice.

Introduction

The concept of marriage in Islam is fundamentally designed as an institution that upholds justice, compassion, and equality. Islamic law views the marital bond as a *mitsaqan ghalizha* a solemn covenant grounded in both spiritual and social responsibility.¹ This ideal principle represents *das sollen*, the normative aspect of Islamic law that positions men and women as equal partners in establishing a family founded

¹ Asra Nur Hasanah, "Mitsâqan Ghalîzan: Kajian Tafsir Ayat Al-Qur'an dan Hadis tentang Pernikahan," *Al-Manhaj: Journal of Indonesian Islamic Family Law* 6, no. 1 (2024): 44–67, <https://doi.org/10.19105/al-manhaj.v6i1.13839>

upon *sakinah*, *mawaddah*, and *rahmah*. The social reality, however, often diverges from this ideal. Gender asymmetry continues to manifest deeply within Muslim communities, including in religious and domestic practices.

Classical interpretations of Qur'anic verses concerning spousal roles have frequently been dominated by patriarchal readings.² Many exegetes position men as holders of authority and women as subjects of obedience, often referring to the verse *ar-rijālu qawwāmūna 'ala an-nisā'*.³ Such interpretations developed within sociocultural contexts that centralized male authority within the household and relegated women to supportive domestic roles. This interpretive framework legitimized a socioreligious structure that perpetuated gender inequality within family life. Consequently, this understanding has long served as a theological foundation for social systems that marginalize women's potential in public domains.

The phenomenon of female domestication represents a deviation from the ideal objectives of Islamic law, which upholds justice as a central value. In *das sein*, women are often confined to caregiving roles managing the household, serving their husbands, and raising children without adequate recognition or opportunity beyond these duties.⁴ Such practices reflect the dominance of religious interpretations that fail to recognize the reciprocal dimensions of meaning between men and women. In contrast, the universal values of *sharia* aim to ensure mutual welfare and shared prosperity for both sexes. This condition underscores the urgency of re-examining the hermeneutical approaches applied to religious texts in light of *maqāṣid al-sharī'ah*.

The *Qira'ah Mubadalah* methodology emerges as a hermeneutical response to patriarchal bias within religious exegesis. This approach offers a framework of reciprocal interpretation reading sacred texts with an awareness that men and women are equal moral subjects.⁵ The *mubadalah* principle posits that every command, prohibition, and moral value directed at one gender may equally apply to the other, insofar as the context

² Zaitunah Subhan, *Al-Qur'an dan Perempuan* (Bandung: Prenada Media, 2015).

³ Ahmad Zainal Arifin and Mohammad Bachrul Falah, "A Progressive Interpretation of QS An-Nisa: 34: A Comprehensive Exploration of Family Leadership in the Field of Gender," *Ar-Risalah: Media Keislaman Pendidikan dan Hukum Islam* 22, no. 1 (2024): 78–94, <https://doi.org/10.69552/ar-ri-salah.v22i1.2354>

⁴ Junaidi and Nadia Deby Sukanti, "Perempuan dengan Peran Ganda dalam Rumah Tangga," *Saree: Research in Gender Studies* 4, no. 1 (2022): 25–37, <https://doi.org/10.47766/saree.v4i1.632>

⁵ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh* (Yogyakarta: IRCiSoD, 2021), h. 72.

permits.⁶ This interpretive shift constitutes not merely a linguistic modification but an epistemological transformation in understanding the ethical message of the Qur'an. The *mubadalah* perspective asserts that Islam does not sanction domination by one gender over the other within marital or social life.

The re-reading of Islamic concepts through *mubadalah* reinforces that marital relations are inherently symmetrical rather than hierarchical.⁷ Both husband and wife share moral and legal responsibility for the welfare of their family.⁸ The obligations to provide, nurture, and protect are interpreted as collective responsibilities rather than exclusive prerogatives.⁹ This view fundamentally reorients traditional paradigms that positioned men as central authorities within domestic spheres. Marital relationships, accordingly, are conceptualized as collaborative partnerships rooted in mutual support and spiritual solidarity.

In Islamic jurisprudence, *das sollen* situates justice as the cornerstone of all legal and moral obligations. The Qur'an affirms that humankind was created in pairs to complement, not to dominate, one another. The ideal form of Islamic law thus requires that every exegetical effort aim toward the realization of justice and gender equity. The *Qira'ah Mubadalah* framework reaffirms this orientation by aligning interpretive methodologies with the foundational objectives of *sharia*. This hermeneutical reconstruction is part of a broader endeavor to actualize substantive justice within Islamic family law.

Empirical realities demonstrate that many women continue to bear the dual burden of domestic and economic responsibilities. They often function simultaneously as homemakers and breadwinners without corresponding recognition or equal authority.¹⁰ The patriarchal structures perpetuated through traditional exegesis normalize such inequalities as culturally sanctioned norms. This asymmetry weakens women's capacity

⁶ Ibid, h. 75.

⁷ Ibid., h. 27.

⁸ Muhammad Adib, Dona Salwa, and Muthmainnah Khairiyah, "Tukar Peran Suami dan Istri dalam Rumah Tangga Perspektif Hukum Keluarga dan Gender," *Journal of Islamic and Law Studies* 8, no. 1 (2024): 92–114. <https://doi.org/10.18592/jils.v8i1.12855>

⁹ Muhammad Iqbal Ali, "Rights and Obligations of Husband and Wife According to Islamic Law in Constructing *Sakina* Family," *Al Mashaadir: Jurnal Ilmu Syariah* 3, no. 2 (2022): 130–142. <https://doi.org/10.52029/jis.v3i2.94>

¹⁰ Mansari, Islamic Family Law academic, interview, October 2025.

to participate in household decision-making, contradicting the Qur'anic ethos that dignifies all human beings regardless of gender.

The divergence between classical exegetical views and the *Qira'ah Mubadalah* approach lies in their differing socio-historical contexts.¹¹ Classical exegetes operated within patriarchal societies that privileged male dominance as an uncontested social reality. The *mubadalah* reading recontextualizes these interpretations, emphasizing that social conditions should not restrict the Qur'an's universal moral message.¹² This reciprocal interpretation seeks to revitalize justice-oriented readings in line with *maqāṣid al-sharī'ah*. It encourages critical engagement with the text, ensuring that contemporary readings remain faithful to Islam's ethical imperatives.

This shift in interpretive perspective does not intend to undermine classical scholarship but rather to contextualize it within modern socio-ethical realities. The *mubadalah* approach opens interpretive space for the renewal of family law to reflect the needs of contemporary Muslim societies. This framework transforms the concept of male leadership (*qiwāmah*) into a model of shared moral stewardship grounded in mutual accountability.¹³ The principle of reciprocity thus serves as a foundation for fostering harmony and justice within family life. Such reformation bridges the gap between normative texts and lived realities.

Examining the domestication of women in marriage through the *Qira'ah Mubadalah* perspective holds significant academic and social relevance. Normatively, Islam establishes equal rights and human dignity for both men and women. Empirically, however, gender disparities persist, often reinforced by interpretive traditions that privilege one gender over the other.¹⁴ This study seeks to realign interpretive paradigms toward substantive justice, consistent with Islam's universal principle of *rahmatan lil 'alamin*. Analysis across these two dimensions demonstrates the dynamic and adaptive nature of Islamic law in responding to evolving social realities.

¹¹ Nikmatullah, "Male Ulama Reinterpretation of the Gender Hadith in Indonesian Socio-Cultural Contexts," *Pharos Journal of Theology* 105, no. 2 (2024), <https://doi.org/10.46222/pharosjot.105.213>

¹² Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 103.

¹³ Ibid.

¹⁴ Mohammad Hendra and Nurul Hakim, "Kesetaraan Gender dalam Perspektif Hukum Islam," *The Indonesian Journal of Islamic Law and Civil Law* 4, no. 1 (2023): 57–76. <https://doi.org/10.51675/jaksya.v4i1.293>

This normative legal study reevaluates the concept of justice within spousal relationships through the *mubadalah* framework. The legal analysis extends beyond textual prescription to encompass the practical dimensions of its social application. The research integrates the ideal vision of Islamic law with the realities of lived experience within Muslim households. Reinterpretation of gender-related verses seeks to recover the Qur’anic spirit of reciprocity and partnership in family life. This approach provides an intellectual foundation for reconstructing Islamic family law grounded in gender-equitable principles.¹⁵

The transformation of gender discourse in Islamic marriage through *Qira’ah Mubadalah* establishes a renewed platform for justice-oriented jurisprudence. The principle of reciprocity is not a mere theoretical abstraction but an epistemological strategy for rehumanizing religious interpretation. This paradigm situates women as active moral agents within family and social life while maintaining the ethical balance envisioned by Islam. The reconfiguration of interpretive methods thus fosters a legal consciousness responsive to both social and spiritual justice. Such reinterpretation is essential for reconciling the idealism of Islamic doctrine with the empirical realities of gendered life in the modern Muslim world.

Research Methodology

This study employs a normative legal research design combined with a qualitative approach, focusing on an extensive library-based examination of both classical and contemporary Islamic texts. The methodological orientation adopts tafsir and *mubadalah* hermeneutics as interpretive frameworks to re-examine Qur’anic and Hadith narratives that have historically been construed through patriarchal lenses, particularly in the context of marital relations. The primary legal materials consist of the Qur’an, Hadith, and classical exegetical works, while the secondary legal materials include academic studies, scholarly journals, and contemporary literature addressing gender equality and *qira’ah mubadalah*.

¹⁵ Bani Syarif Maula, “Keniscayaan Pembacaan Ulang Tafsir Agama untuk Menegaskan Kesetaraan Gender dalam Kehidupan Keluarga dan Masyarakat Islam,” *Yinyang: Jurnal Studi Islam Gender dan Anak* 9, no. 1 (2014): 121–132, <https://ejournal.uinsaizu.ac.id/index.php/yinyang/article/view/1192>

The data were analyzed using a descriptive-analytical method, tracing the construction of classical scholars' interpretations concerning gender relations and comparing them with the *mubadalah* framework developed by Faqihuddin Abdul Kodir. The analytical process contextualizes religious texts within their socio-historical environments to uncover the relevance of Islamic teachings to principles of reciprocity, justice, and equality in marital life. This interpretive approach seeks to illustrate the dynamic interplay between text, context, and universal human values in reconstructing an Islamic understanding that upholds gender-equitable justice within the family and broader social order.

Findings and Discussion

Reconstruction of the Meaning of Marital Relations in the Perspective of *Qira'ah Mubadalah*

The reconstruction of marital relations within the *qira'ah mubadalah* perspective originates from the understanding that religious texts are inherently dynamic and open to contextual interpretation. Islamic teachings position marriage as both a spiritual and social covenant founded upon mutual affection and reciprocal responsibility. This concept is manifested in the Qur'anic principle of *mu'āsharah bil ma'rūf* living together in kindness which demands mutual respect and equity between spouses.¹⁶ Classical exegetical traditions have often emphasized male superiority as the central authority within the household, thereby legitimizing hierarchical family structures. Such interpretations have historically served as a theological foundation for patriarchal norms.

The research finds that *qira'ah mubadalah* introduces an innovative interpretive framework that emphasizes the principle of reciprocity (*mubadalah*). This approach does not reject the authority of the text but reorients its application toward evolving social contexts. Faqihuddin Abdul Kodir explains that *qira'ah mubadalah* is not merely a linguistic rereading but an epistemological shift from gendered superiority to equitable partnership.¹⁷ The reinterpretation of Qur'anic verses concerning marital relations aims to achieve a balanced distribution of responsibility between men and women. This

¹⁶ Hayatullah Laluddin et al., "The Contract of Marriage and Its Purposes from Islamic Perspective," *Asian Social Science* 10, no. 2 (2014): 139–148, <http://dx.doi.org/10.5539/ass.v10n2p139>

¹⁷ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 159.

paradigm transforms hierarchical relationships into cooperative and mutually empowering partnerships.

Findings indicate that Qur'an 4:34 (*QS. al-Nisa: 34*), frequently cited to justify male authority (*qiwāmah*), should be read contextually. The term *qawwam* is more accurately understood as moral responsibility and stewardship rather than superiority or domination.¹⁸ Classical interpretations emphasize the material aspect of this verse men's duty to provide financially. *Qira'ah mubadalah* broadens this understanding to encompass shared responsibility based on capacity and mutual agreement between spouses.¹⁹ This reinterpretation establishes that leadership within the family is neither absolute nor gender-specific but adaptive to the realities of modern life.

Previous studies by scholars such as Asma Barlas and Amina Wadud support an egalitarian approach to marital relations. They contend that Qur'anic verses have often been misinterpreted through patriarchal cultural lenses rooted in early Arab society.²⁰ Their position aligns with *qira'ah mubadalah*, which views the Qur'an as a source of universal moral values rather than a justification for gendered domination.²¹ This development signals a paradigm shift from literalist exegesis to ethical and contextual interpretation.

Analysis of classical exegesis, including the works of al-Ṭabarī and Ibn Kathīr, demonstrates that male dominance within the household reflected the sociocultural structure of their time.²² The patriarchal context of those societies shaped interpretations that endorsed gender hierarchies. *Qira'ah mubadalah* does not dismiss this historical reality but re-engages the text through the lens of egalitarian human values.²³ (Zakiyah, 2023). Within this framework, marital relations are understood as both spiritual and social

¹⁸ Ibid., h. 93.

¹⁹ Hilmi Yusron Rofi'i et al., "Fikih Mubadalah and Its Challenges: A Study of Household Conflict Resolution in Lampung Province," *Journal of Islamic Mubadalah* (2024): 112–128, <https://doi.org/10.70992/w0xa2n54>

²⁰ Lina Nur Anisa, "Kritik Konstruksi Relasi Gender dalam Keluarga Islam: Telaah Pemikiran Asma Barlas dan Amina Wadud Muhsin," *YUDHISTIRA: Jurnal Yurisprudensi, Hukum dan Peradilan* 2, no. 4 (2024): 41–52, <https://doi.org/10.59966/yudhistira.v2i4.1583>

²¹ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 21.

²² Ismail Lala, "An Analysis of the Sources of Interpretation in the Commentaries of Al-Tabari, Al-Zamakhshari, Al-Razi, Al-Qurtubi, and Ibn Kathir," *QURANICA: International Journal of Quranic Research* 2, no. 1 (2012): 17–48.

²³ Ulfah Zakiyah and Muhammad Ghifari, "Analysis of the Application of Qirā'ah Mubādalāh as a Method of Interpretation of Gender Hadith: Study of the Thoughts of Faqihuddin Abdul Kodir," *Islamic Studies Journal* 3, no. 2 (2023): 77–92, <https://doi.org/10.24090/isj.v3i2.10027>.

cooperation that mutually reinforces the dignity of each partner. This interpretive shift realigns Qur'anic understanding with *maqāṣid al-sharī'ah* the higher objectives of Islamic law.

Research data also indicate that Qur'an 2:228 (*QS. al-Baqarah: 228*) has often been interpreted in gender-biased ways. The phrase “and men have a degree above them” has traditionally been used to justify male superiority.²⁴ *Qira'ah mubadalah* reinterprets this phrase as denoting moral responsibility rather than hierarchical privilege. The supposed “degree” (*darajah*) reflects differentiated functional roles, not intrinsic human value. This reading reinforces the principle of reciprocity as essential to marital ethics in Islam.

Scholars such as Nasaruddin Umar argue that interpretive inequality emerged primarily from cultural constructions rather than textual imperatives.²⁵ Patriarchal bias infiltrated the exegetical tradition through historical processes, shaping theological justification for gendered inequality. *Qira'ah mubadalah* responds to this phenomenon by offering a rational, equality-based interpretive model. This framework restores the Qur'anic spirit of justice in family relations, exemplified by the Prophet Muhammad's equitable treatment of his spouses.

Empirical observations reveal that many modern Muslim couples increasingly adopt reciprocal values in managing their households. Husbands now engage in domestic responsibilities, while wives participate in public and economic life. This shift demonstrates the practical assimilation of *mubadalah* principles in contemporary Muslim society.²⁶ The phenomenon illustrates that egalitarian interpretations of religious texts are compatible with Islamic principles and can coexist harmoniously with tradition.

Analysis of *hadith* describing the Prophet's household interactions also reveals a strong element of reciprocity. Reports showing the Prophet assisting with domestic work and treating his family with tenderness serve as normative foundations for *mubadalah* ethics.²⁷ The Prophet's leadership model was dialogical, compassionate, and morally

²⁴ Amina Wadud, “Inside the Gender Jihad: Women's Reform in Islam,” *Praktyka Teoretyczna* 8 (2013): 249–262.

²⁵ Nasitotul Janah, “Telaah Buku *Argumentasi Kesetaraan Gender Perspektif Al-Qur'an* Karya Nasaruddin Umar,” *Sawwa: Jurnal Studi Gender* 12, no. 2 (2017): 167–186, DOI: <https://doi.org/10.21580/sa.v12i2.1707>.

²⁶ Mansari, Islamic Family Law academic, interview, October 2025.

²⁷ Samsul Bahri, Islamic Family Law academic, interview, October 2025.

grounded rather than authoritarian. This understanding underscores that dignity within marriage derives not from authority but from moral conduct and responsibility.

These findings highlight an emerging orientation in Islamic hermeneutics toward substantive equality. *Qira'ah mubadalah* transforms power relations into shared moral accountability. Qur'anic values of *rahmah* (mercy) and *mawaddah* (affection) serve as the moral foundation for harmonious relationships.²⁸ The distinction of roles, in this view, does not entail inequality of rights but reflects a division of functions within a balanced partnership.

Comparative analysis between classical and *mubadalah* interpretations reveals significant methodological differences. Classical tafsir relies on textual literalism and linguistic analysis, whereas *mubadalah* prioritizes ethical, contextual, and justice-oriented readings. The latter approach produces interpretations more responsive to contemporary social realities while maintaining fidelity to Islamic sources.²⁹

The *qira'ah mubadalah* methodology enables a more inclusive and humanistic engagement with the text.³⁰ Every verse addressing men may equally apply to women, and vice versa, wherever the context allows. This principle asserts that Qur'anic imperatives are reciprocal rather than exclusive. The paradigm invites a balanced relational ethic that preserves natural distinctions without perpetuating inequality.³¹

Analysis of Islamic legal sources affirms that *maqāṣid al-sharī'ah* the higher objectives of Islamic law prioritize justice as a supreme value.³² Every interpretation must thus promote welfare and prevent injustice. *Qira'ah mubadalah* bridges textual understanding and *maqāṣid* to ensure harmony between scripture and social change.³³ This view aligns with the classical Islamic notion of *tajdīd* (renewal) within jurisprudential reasoning.

²⁸ Samsul Bahri, Islamic Family Law academic, interview, October 2025.

²⁹ Mansari, Islamic Family Law academic, interview, October 2025.

³⁰ Yulmitra Handayani and Mukhammad Nur Hadi, "Interpretasi Progresif Hadis-Hadis Tema Perempuan: Studi Aplikasi Teori Qirā'ah Mubādalāh," *Humanisma: Journal of Gender Studies* 4, no. 2 (2020): 157–176, <https://doi.org/10.30983/humanisme.v4i2.3462>.

³¹ KH Husein Muhammad, *Islam Agama Ramah Perempuan* (Yogyakarta: IRCiSoD, 2021).

³² Jayusman et al., "Memaknai Kembali Konsep Nusyuz dalam Kompilasi Hukum Islam Perspektif Gender dan Maqāṣid Syariah Jasser Auda," *Egalita* 15, no. 1 (2020), <https://doi.org/10.19109/muqaranah.v6i1.11164>.

³³ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 205.

The study also finds that resistance to *qira'ah mubadalah* often stems from apprehension about destabilizing traditional family norms. Some scholars remain attached to classical interpretations, perceiving them as more authoritative and stable.³⁴ This tension underscores the need for an informed and gradual academic approach in introducing interpretive renewal. *Qira'ah mubadalah* does not contradict scripture but revives Islam's egalitarian spirit through scholarly dialogue between tradition and modernity.³⁵

As Muslim societies grow increasingly complex, the need for contextual readings of sacred texts becomes more pressing. Gender inequality in domestic life frequently arises not from Islamic teachings but from sociocultural constructs. *Qira'ah mubadalah* seeks to correct these biases through a hermeneutic of reciprocity. This interpretive approach underscores that Islam advocates substantive justice rather than gendered domination, viewing equality as a manifestation of *tawhīd* (the oneness of God) in human relations.

The study observes that reinterpretation of marital verses through *qira'ah mubadalah* fosters fairer social practices. Couples who apply reciprocal principles exhibit open communication and mutual respect, demonstrating the tangible link between theological understanding and social behavior. Egalitarian exegesis thus translates into ethical praxis that upholds justice and compassion within family structures.

Review of contemporary works such as Quraish Shihab's *Tafsir al-Mishbah* reveals congruence with *mubadalah* principles. Shihab interprets marital verses through the lens of affection and moral responsibility.³⁶ Consistent with Faqihuddin Abdul Kodir's framework of reciprocity. Both emphasize that familial authority constitutes a moral trust rather than domination.³⁷ This convergence reinforces the credibility of *qira'ah mubadalah* as a contextual and moderate hermeneutical method.

The research further demonstrates that reconstructing marital relations through *qira'ah mubadalah* carries significant implications for reforming Islamic family law. The principle of reciprocity may serve as a normative foundation for gender-sensitive legal

³⁴ Samsul Bahri, Islamic Family Law academic, interview, October 2025.

³⁵ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 209

³⁶ Afrizal Nur, "M. Quraish Shihab dan Rasionalisasi Tafsir," *Jurnal Ushuluddin* 18, no. 1 (2012): 21–33.

³⁷ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 214.

policy. *Mubadalah* values can be institutionalized in marital legislation to affirm equitable rights and responsibilities. Such legal renewal strengthens women's status without compromising Islamic integrity, requiring epistemological courage to reinterpret texts progressively.

Reinterpretation of religious texts thus opens pathways toward realizing Islam's vision of social justice. The reconstruction of marital relations through *qira'ah mubadalah* illustrates that Islam inherently upholds equality, compassion, and mutual accountability between men and women. This interpretive model dismantles patriarchal readings while reviving Islam's universal message of justice. The *mubadalah* principle restores human dignity within the family, transforming role differentiation into cooperation rather than subordination. Through this approach, Qur'anic interpretation becomes a vehicle for manifesting *rahmatan lil-'alamin* a mercy for all creation in the lived reality of contemporary Muslim society.

Critique of the Model of Female Domestication in Classical Exegesis and Its Implications for Gender Equality

The model of female domestication in classical Islamic exegesis emerged from the socio-cultural constructions that positioned women in a subordinate role within the household. Interpretations of Qur'anic verses concerning women's roles were often influenced by patriarchal norms prevailing during the classical era of Islamic scholarship.³⁸ This interpretive framework restricted women's agency and confined their responsibilities to the domestic sphere. The marital relationship was subsequently understood as a hierarchical power structure rather than a partnership of equals. Such a framework reinforced the perception that women lacked autonomy within the family structure.

The research data indicate that the classical exegesis of Qur'an Surah al-Nisa' (4:34) provided a strong theological foundation for legitimizing male dominance. The verse has traditionally been interpreted as granting the husband absolute authority over his wife under the pretext of being *qawwam*. The narrow interpretation of *qawwam* placed women in a passive position, dependent upon their husbands. Emphasis on the singular

³⁸ Sulastri Caniago et al., "Gender Integration in Islamic Politics: Fiqh Siyasa on Women's Political Rights since Classical to Contemporary Interpretations," *MILRev: Metro Islamic Law Review* 3, no. 2 (2024): 411–431. <https://doi.org/10.32332/milrev.v3i2.9962>

leadership of men produced an imbalanced family structure.³⁹ This condition effectively negated the reciprocal principles advocated by Islam.

Earlier studies by Fatima Mernissi revealed that patriarchal bias in exegesis did not originate from the Qur'anic text itself but from the socio-cultural environment of the exegetes. This demonstrates how tafsir products often mirror the social realities of their time. Classical scholars lived within patriarchal societies where men occupied positions of authority, which influenced their interpretive frameworks.⁴⁰ This tradition generated a body of religious knowledge that marginalized women's participation in public life. The phenomenon thus illustrates the interconnection between exegesis and patriarchal social structures.

The findings of this study show that *qira'ah mubadalah* offers a new paradigm to deconstruct this domestication model. This method interprets Qur'anic texts through the principle of reciprocity, implying that any verse addressing men can also apply to women. Such an interpretive approach dismantles the public domestic dichotomy that has long confined women. The *mubadalah* principle emphasizes that household responsibilities are a shared trust rather than a unilateral obligation. This framework opens opportunities for women to engage actively in various domains without compromising Islamic values.

Analysis of Qur'an Surah al-Ahzab (33:33) demonstrates a significant shift in meaning within *mubadalah* interpretation. The verse, "And stay in your homes," has often been used to justify restricting women from public spaces.⁴¹ Classical exegesis interpreted it literally as a command for women not to leave home without their husbands' permission. In contrast, *qira'ah mubadalah* interprets it as a call to uphold dignity and moral integrity wherever one may be. This reinterpretation affirms that Islam never prohibits women from participating in social activities, provided they observe moral and ethical standards.

³⁹ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalāh*, h. 214.

⁴⁰ Amer Ali, "A Brief Review of Classical and Modern *Tafsīr* Trends and the Role of Modern *Tafsīr* in Contemporary Islamic Thought," *Australian Journal of Islamic Studies* 3, no. 2 (2018): 39–52. <https://doi.org/10.55831/ajis.v3i2.87>

⁴¹ Mahfidhatul Khasanah, "Adab Berhias Muslimah Perspektif *Ma'nā-cum-Maghzā* tentang *Tabarruj* dalam QS Al-Ahzab 33: Muslimah Dress Up Manner in the *Ma'nā-cum-Maghzā* Perspective of *Tabarruj* in QS Al-Ahzab 33," *Al-Adabiya: Jurnal Kebudayaan dan Keagamaan* 16, no. 2 (2021): 171–184. <https://doi.org/10.37680/adabiya.v16i2.920>

Amina Wadud's *Qur'an and Woman* supports this contextual reading of verses that appear to limit women's freedom. She argues that a literal reading of the Qur'an devoid of historical context inevitably perpetuates gender inequality.⁴² Her approach aligns with the *mubadalah* methodology, which seeks harmony between text, context, and the universal values of Islam. This perspective shifts focus from structural obedience to moral responsibility. Human dignity thus becomes the central criterion for interpreting gender relations.

The research findings further reveal that patriarchal epistemologies have shaped perceptions of women as mere complements to men. Such views measure women's worth by their capacity to support male success. Classical tafsir tends to equate female piety with obedience and submission. The *mubadalah* approach, however, broadens the notion of piety into a reciprocal responsibility encompassing both spiritual and social dimensions. This redefinition transforms women into active agents in realizing Islamic values within the household.

Analytical results indicate that patriarchal bias in interpretation has also influenced Islamic family law regulations. Marriage laws in many Muslim societies still reflect hierarchical assumptions about husband wife relations. The concept of *nusyuz* (disobedience), for example, is often applied solely to wives. The *mubadalah* framework rectifies this imbalance by asserting that violations of marital commitment may be committed by either spouse.⁴³ Reciprocity thus becomes the foundation for a more equitable family legal system.

The study also reveals that certain hadiths concerning female leadership have been misinterpreted as absolute prohibitions against women's participation in public affairs. The narration stating that "a nation led by a woman will not prosper" has often been read without historical and political contextualization.⁴⁴ *Qira'ah mubadalah* situates this hadith within its specific historical context rather than as a universal injunction. This

⁴² Yahya Fathur Rozy, "The Hermeneutics Influence on Feminist Exegesis: A Case Study on Amina Wadud," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 369–381. <https://doi.org/10.23917/qist.v2i3.2908>

⁴³ Mansari, Islamic Family Law academic, interview, October 2025.

⁴⁴ Agusni Yahya and Muslim Zainuddin, "The Interpretation of the Hadith on the Characteristics of Women and Its Implications for Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 5, no. 1 (2021): 276–296. <https://doi.org/10.22373/sjhk.v5i1.9593>

interpretive stance restores Islam's recognition of women's intellectual and social capacities.

Empirical data demonstrate that contemporary families increasingly adopt *mubadalah* values in their domestic relationships. Spouses now share household and economic responsibilities more equitably. This shift indicates that Islamic principles of reciprocity can be applied in modern contexts without undermining religious identity.⁴⁵ The phenomenon evidences how theological reinterpretation directly influences social behavior. *Mubadalah* values thus inspire harmony and mutual respect within Muslim households.

Analysis of Islamic hermeneutics indicates that the meanings of religious texts are inherently open to reinterpretation according to evolving social contexts.⁴⁶ The *mubadalah* approach constitutes a hermeneutics of equality aimed at restoring the Qur'an's moral message. This principle enables the text to function as a source of social ethics rather than an instrument of domination. It reconnects scriptural interpretation to changing social realities, thereby reframing marriage as a dynamic interaction grounded in justice.

A comparative analysis between classical and contemporary exegesis reveals a stark divergence in the understanding of women's roles. Classical exegesis presents women as dependents requiring protection and control. Contemporary *mubadalah*-based exegesis, on the other hand, positions women as rational and spiritual partners equal to men. This transformation underscores that gender equality is not a modern construct but an intrinsic element of Islamic teaching. The new interpretive framework bridges revelation and social justice.

Further findings demonstrate that the domestication of women has limited their access to education and public participation. Gender-biased interpretations have perpetuated the notion that women's roles are confined to domestic functions. *Qira'ah mubadalah* corrects this view by showing that Islam encourages women to seek

⁴⁵ Mansari, Islamic Family Law academic, interview, October 2025.

⁴⁶ Muhammad Abdul Latif Atika and Ahmad Syafiâ, "Tafsir Ayat-Ayat Perempuan: Kritik atas Fatwa Keagamaan Bias Gender (Studi Pemikiran Hermeneutika Khaled M. Abou El Fadl)," *Equalita: Jurnal Studi Gender dan Anak* 1, no. 1 (2019): 51–66.

knowledge and contribute to society⁴⁷. This principle draws upon historical exemplars such as Khadijah and Aisyah, who were actively involved in economic and intellectual pursuits. Their legacy serves as a moral justification for the liberation of women's roles.

In-depth textual and contextual analysis establishes that *qira'ah mubadalah* functions not merely as an exegetical tool but as a social paradigm. Its principle of reciprocity deconstructs hierarchical gender relations and reconstitutes them as cooperative partnerships. The approach aligns with the *maqāṣid al-sharī'ah*, emphasizing human dignity and justice. The *mubadalah* hermeneutic revitalizes the Qur'anic message of balance between rights and responsibilities, forming the ethical basis for inclusive social transformation.

Studies of Islamic gender theory affirm the relevance of *qira'ah mubadalah* in reconstructing family law. Equitable interpretations of spousal roles can guide Islamic legal reform toward gender-sensitive policies. Equality in domestic responsibilities reflects the *sharī'ah*'s inherent commitment to justice. This interpretive model provides a normative foundation for legal frameworks grounded in human dignity. The *mubadalah* principle clarifies that Islam does not oppose equality but rather upholds proportional justice.

The study concludes that critique of female domestication is not a rejection of tradition but an effort to reinterpret it in alignment with justice. *Qira'ah mubadalah* creates dialogical space between text and context, guided by humanistic values. This methodology reclaims Islam's function as a source of compassion (*rahmah*) and social equity. Reconstructing classical exegesis is therefore essential for realizing gender equality within Muslim families. This paradigm reaffirms that justice (*'adl*) is the very essence of Islamic teaching.

In summary, this study demonstrates that the classical model of female domestication originated from patriarchal social contexts that interpreted Qur'anic verses hierarchically and confined women to domestic roles. The *qira'ah mubadalah* approach provides an alternative hermeneutic emphasizing reciprocity and relational justice between men and women within marriage. This reinterpretation allows the sacred texts to

⁴⁷ M. Afiquil Adib and Natacia Mujahidah, "Konsep Mubadalah Faqihuddin Abdul Kodir dan Formulasinya dalam Pola Pengasuhan Anak," *Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan* 6, no. 2 (2021). <https://doi.org/10.29240/jf.v6i2.3412>

be understood in accordance with *maqāṣid al-sharī'ah* preserving human dignity and social welfare without gender discrimination. The analysis highlights the necessity of re-evaluating rigid classical interpretations through contextual and ethical approaches to realize the Qur'an's universal principles of compassion, mutual respect, and consultation in family life. The findings ultimately underscore the importance of transforming interpretive paradigms toward gender-just understandings of Islam as a religion of *rahmatan lil 'alamin* a mercy to all creation.

Conclusion

The study on the reconstruction of marital relations within the *qira'ah mubadalah* perspective underscores the necessity of reinterpreting religious texts that have historically served as the theological foundation for gender inequality. The relationship between husband and wife in Islam should be understood as a partnership characterized by mutual complementarity rather than domination by either party. The research findings reveal that the *mubadalah* approach transforms the hierarchical paradigm into one grounded in reciprocity, compassion, and shared responsibility. This conceptual shift aligns with the principles of *maqāṣid al-sharī'ah*, which emphasize the attainment of public welfare (*maṣlahah*) and justice for all family members. The transformation of meaning also demonstrates that Qur'anic texts remain open to reinterpretation in accordance with evolving social dynamics without compromising their moral and spiritual essence.

The critique of the classical model of female domestication in Islamic exegesis reveals the existence of social and historical biases that confined women's roles exclusively to the domestic sphere. Patriarchal readings of the Qur'an rendered women as objects of subordination rather than active subjects in household and social life. The *qira'ah mubadalah* approach functions as an epistemological correction to such interpretive constructions by introducing the principle of relational justice and gender equality. This reinterpretation promotes the realization of a harmonious, participatory, and equitable family structure consistent with the Islamic spirit of *rahmatan lil 'alamin* (mercy for all creation). The overall findings affirm that gender justice within marital relations does not constitute a deviation from Islamic teachings but rather embodies the actualization of the Qur'an's universal values within contemporary socio-legal contexts.

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