

Domestication of Women: A Reciprocal Hermeneutic Study of Faqihuddin Abdul Kodir and Huzaimah Tahido Yanggo

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Abstract

This article aims to look at the portrait of the role of women both in the public and domestically. This research compares the thoughts of Faqihuddin Abdul Kodir and Huzaimah Tahido Yanggo with their expertise, which upholds the spirit of egalitarianism and justice. The research is literature using a reciprocal hermeneutic approach. Reciprocal, often called Mubadala, has the characteristics of returning to the text, context, and contextualizing in life. Some of the principles used in this approach are looking for the text's central message and ignoring subjects/objects that point to a particular gender so that all laws can apply equally. Women often experience a dual role in this study (it can also happen to men) because they do domestic work while working in the public space. This will be a big problem in every household if a family does not apply the concept of 'reciprocity.' Both the thoughts of Faqihuddin Abdul Kodir and Huzaimah T. Yanggo use the concept of reciprocity when reading texts from both the Qur'an and hadith with relationships so that the message of 'cooperation' and partners built in the relationship between men and women can be built in everyday life.

Keywords: *Reciprocal hermeneutics, Mubadala, the role of women, and Huzaimah Tahido Yanggo.*

Abstrak

Artikel ini bertujuan untuk melihat potret peran perempuan baik di ranah publik maupun domestik. Penelitian ini membandingkan pemikiran Faqihuddin Abdul Kodir dan Huzaemah Tahido Yanggo dengan kepakarannya yang menjunjung tinggi spirit egaliter dan berkeadilan. Penelitian bersifat kepustakaan dengan menggunakan pendekatan hermeneutika resiprokal. Resiprokal atau sering disebut dengan mubadallah memiliki ciri khas kembali pada teks, konteks dan mengkontekstualisasikan dalam kehidupan. Beberapa prinsip yang dipakai dalam pendekatan ini adalah dengan mencari pesan utama dalam teks tersebut dan mengabaikan subyek/obyek yang menunjuk pada jenis kelamin tertentu, sehingga semua hukum bisa berlaku sama. Peran ganda dalam penelitian ini sering dialami perempuan (juga bisa terjadi kepada laki-laki) karena melakukan pekerjaan domestik sekaligus bekerja di ranah publik. Ini akan menjadi problem besar dalam setiap rumah tangga jika sebuah keluarga tidak menerapkan konsep 'kesalingan'. Baik pemikiran Faqihuddin Abdul Kodir maupun Huzaemah T. Yanggo menggunakan konsep resiprokal ketika membaca teks-teks baik dari al-Qur'an maupun hadis dengan hubungan relasi, sehingga pesan 'kerjasama' dan mitra yang terbangun dalam hubungan laki-laki dan perempuan bisa terbangun dalam kehidupan keseharian.

Kata Kunci: *Hermeneutika resiprokal, Mubadallah, peran perempuan, dan Huzaimah T Yanggo.*

INTRODUCTION

Statistics Indonesia data shows that the percentage of men to women working in 2023 is 84.26% for men and 56.52% for women from the total of each population.¹ The data shows a significant difference and is a general picture that women working in the public sector have only reached more than half of the existing percentage. In another aspect, data in 2024 on the comparison of victims of violence cases in Indonesia for men was 2,349, and for women, it was 9,485 people.² Particular research is needed for this; however, based on existing data, the relationship between the two is that the availability of safe public spaces for women is minimal.

The emergence of domestication and double burden cannot be separated from the public's understanding of the concept of work. KBBI (the Big Indonesian Dictionary) defines work as doing a job. In the public, the work experience has been influenced by the culture of capitalism, which means that when someone does a job, they get paid. This context influences the community's mindset in the household's division of roles between husband and wife because the only one working is the husband who receives wages. In contrast, the wife who works at home (domestic) is considered not to be working because she does not receive compensation in the form of money.³ This is supported by many indicators of religion, culture, and society; for example, the husband's obligation is to earn a living, and the wife must take care of the house. This habit then gave rise to egalitarianism and justice, the desire for equal opportunities and open space to work together. Various discourses and ideas to gain legitimacy for women to work in public spaces are fought for by 'equality' activists.

Referring to Simone de Beauvoir's second sex theory,⁴ the framework formed in society is a false consciousness that positions women according to the second sex. This hierarchical structure shows that the main thing is men and women are subordinate to men. Therefore, the concept of an ideal woman is seen from a man's perspective. Men are free to choose, and women are there to complement men. Consciously or not, there are still many people who justify this theory. History records that the phase of women is divided into three periods: (1) before the war, when conditions were prosperous, men and women both worked, but the burden of tasks was much more significant

¹<https://www.bps.go.id/id/statistics-table/2/MjIwMCMY/tingkat-partisipasi-angkatan-kerja-menurut-jenis-kelamin.html>

²<https://kekerasan.kempppa.go.id/ringkasan>

³ Johanis H. Raharusun. *Makna Kerja Menurut Karl Marx: Sebuah Kajian dari Perspektif Filsafat Manusia*. Jurnal Filsafat dan Teologi Media Vol 2 No. 2, Februari 2021.

⁴ Karen Vintges, Simone de Beauvoir. *A Feminist Thinker for Our Times*. UvA-DARE (Digital Academic Repository). *Hypatia* vol. 14 no. 4 (Fall 1999). DOI 10.1111/j.1527-2001.1999.tb01257.x

for women because women worked and completed household chores; (2) during the war, when men went to war and returned disabled or dead, then the one who had an obligation to continue the burden of the family was the woman; (3) after the war if they won, the one who got a good name was the man, even though the women who were left to fight also fought for their families. Then, this culture continued with the culture of capitalism, where men worked outside the home and received salaries, but women were at home and did not receive wages. In fact, the salary is ultimately handed over to women for household needs. The following mindset error is that women always spend money.

The fact of neuroscience is that men and women have different brain structures. This results in various traits and behavioral tendencies. For example, because of the difference in the thickness of their brain structures, 80% of women have difficulty reading maps, while men find it easier to read them; women are more multitasking to take care of the household with all the complexities of the conditions that exist, while men can only concentrate on one job; in a sleeping condition, women's brain structures are more able to hear things that are close by such as a child crying, and men's brains are more sensitive to hearing sounds from outside the house because the system in their brain structures tends to guard the family. Based on the facts above, women tend to be more proficient in work in the domestic sector, while men are more suited to the public sector.⁵

The background above shows that the differences in the positions and roles of men and women are still being debated in society. In this paper, the authors examine several cases using a reciprocal hermeneutic approach. The concept of reciprocity is expected to bridge the absence of superiority and inferiority, no more second-class debates, etc. Therefore, ongoing discussion is needed so that the impression of mutual criticism and the assumption of injustice can be set aside for a moment and seen more objectively. The authors want to see whether comparing the hermeneutics of Faqihuddin Abdul Kodir and Huzaimah T. Yanggo is one solution to reducing the space for conflict so that a joint solution is found in the division of public and domestic roles.

METHODS

Many still debate the role of women in the public space. Women continue to play dual roles (domestic and public) if they want to continue working in the public space. On the other hand, religion, society, and culture lead to the opinion that the role of men is to earn a living, and women

⁵ M. Syahrudin Amin. *Perbedaan Struktur Otak dan Perilaku Belajar Antara Pria dan Wanita; Eksplanasi dalam Sudut Pandang Neuro Sains dan Filsafat*. Jurnal Filsafat Indonesia, vol 1 no 1 2018, p38-43.

are sufficient at home. That is why a particular reading is needed from an objective perspective without discrimination. This research is bibliographic, with the primary sources being books and journals from Faqihuddin Abdul Qadir and Huzaimah Tahido Yanggo, supported by secondary sources such as books, journals, research results, and encyclopedias related to the theme of this research. The researchers used reciprocal hermeneutic reading to read the dualism of women's roles in the public and domestic spaces. This method works by finding the principles of Islamic legal sources from the Koran and hadiths as the starting point. The reciprocal method has three essential things: collaborating texts, contexts, and contextualization. This principle is carried out by eliminating the subject and object in the text so that the main idea is obtained when contextualizing it in other events.

The authors took the theory of reciprocity from the concept of Faqihuddin Abdul Kodir and Huzaimah T. Yanggo. In contrast to Faqihuddin, specifically, Huzaimah did not have a theory about reciprocity. Still, the elaboration resulting from the large amount of research he conducted resulted in a reading of the theory of reciprocity, which was preceded by the concept of *maqasid al-sharia*. The idea of complementarity in the formula for married life is the basis of Huzaimah's thinking.

DISCUSSION

Domestication in Feminist Perspective

The existence of women since the *Jabiliya* (pre-Islamic period) was considered a disgrace and burden on the family. History records that when a family had a baby girl, they would hide her from society and bury her alive.⁶ Even when women were adults, they did not have the same rights of freedom as men. Women were bought and sold and even inherited. The existence of Islam brought a breath of fresh air with a new perspective. The existence of women, previously looked down upon, gradually had the same degree and position as men, especially the right to opportunities to learn and gain knowledge.⁷

Nowadays, along with social demands and developments, women have more open public spaces. Women now go to school and work, are free to follow any organization, and have equal opportunities. Somehow, this opportunity is not free from new challenges and problems. In addition to the limited safe space, women who work also have a double burden when they return

⁶ M. Quraish Shihab. *Secercah Cahaya Ilahi: Hidup Bersama al-Qur'an*. Bandung: Mizan. 2007. p228.

⁷ Neng Dara Afiffah. *Islam: Kepemimpinan Perempuan dan Seksualitas*. Jakarta: Yayasan Pustaka Obor. 2017. p4.

to household affairs. They work in the public space but still must complete domestic burdens. Unlike the division of roles for men in general, that is, men who work to earn a living, and when they are at home, they are free from the responsibility of the housework.

For gender activists, the issue of the roles of men and women cannot be separated from religious texts in many editorials that are considered to favor men. Islam, which is measured from texts (the Koran and hadiths), is used as the initial basis by feminists to fight for women's rights. They use the universal vision in the Koran as a principle in the form of egalitarianism, justice, and the position of men and women to get the same role in the public space. Many early-century ulema (Islamic scholars) still believe that women's duties are only in the domestic space since men are the ones who are required to earn a living. For feminists, several verses in the Koran that imply injustice include Surah an-Nisa verse 3 regarding the permission for men to have more than one wife, Surah an-Nisa verse 11 regarding men's acceptance of inheritance with a more significant portion, and Surah al-Baqarah verses 228–234 regarding marriage and divorce which seem to be unfair. Husain Muhammad argued that the assumption that women are weaker than men is a wrong mindset and needs to be changed immediately since the Koran explains that every human being has their advantages. If men are given advantages in greater physical strength, women are given advantages in mildness and affection. The benefits they have are the potential to have the same opportunity to become leaders and intelligent people to compete healthily in the public space. Sometimes, this privilege makes women superior to men.

Koran Discusses the Positions of Women and Men

As the main Muslim guideline, the Koran is positioned as a template of rules that should and should not be done by its adherents. The Koran revealed in Arabia with a patriarchal tradition certainly has significant implications for the text and context of interpreting law. The Koran language (part of a cultural product) also often uses pronouns, subjects, and discussions with the male gender. This gives the initial impression that the Qur'an seems to place men as superior and women in the second-line position behind men.⁸

The equality of rights for women and men in the text of the Koran is often questioned by feminists. This ambiguity occurs because many verses explicitly discuss the position of men as more important than women. For example, a verse that reads, "... *And due to the wives is similar to what is expected of them, according to what is reasonable, **but** the men have a degree above them (in responsibility and authority) ...*" (Surah al-Baqarah verse 228), which if the verse is cut at that part only, it will give the

⁸ Shofwatunnida. *Peran Publik Perempuan dalam Perspektif Al-Qur'an*. Graduate Thesis (PTIQ: 2020), p

impression that the text of the Qur'an indeed prioritizes the position of men over women. Therefore, a complete understanding of a text in one verse is needed, and it must also be seen in harmony with the verses before and after it.

Surah al-Baqarah verse 228 discusses the husband's divorce from his wife. The complete wording states that the verse discusses the provisions of divorce imposed by the husband on his wife and is a mandatory requirement for women to be open to the condition of their wombs (in a state of menstruation or purity) when they (husband and wife) are in the process of divorce. The right to divorce a husband from his wife when there is still an opportunity to reconcile is owned by the husband from the position of the first or second divorce. From this verse, some ulema, including Imam al-Shafi'i, state that the right to reconcile is only owned by the husband.⁹ Although there is debate over this matter, the wife also has the same right to accept or reject her husband's request for reconciliation.

The *weltanschauung* of Surah al-Baqarah verse 228 above indeed cannot be separated from applying the word *darajah* in this verse. This keyword will lead to the conclusion of the universal meaning in the verse. Some ulema interpret the word *darajah* as responsibility, intellectual superiority, testimony, provision of sustenance, inheritance, and the right to be served. More specifically, for example, the interpretation of al-Baidhawi that this *darajah* means the husband's superiority over his wife due to the husband's great responsibility for providing dowry, sustenance, guarding, and other guarantees so that the excess *darajah* here becomes very reasonable when given to the husband.¹⁰ Interpreters usually interpret the context to interpret the advantages of this *darajah* by comparing it with other verses to get the context for interpreting it. For example, the meaning of leadership is when Surah al-Baqarah verse 228 is compared with Surah an-Nisâ' verses 34 and 135 and al-Mâ'idah verse 8; the meaning of inheritance is when Surah al-Baqarah verse 228 is compared with Surah an-Nisâ' verses 11, 12, and 176; the meaning of one degree of superiority in terms of testimony is when Surah al-Baqarah verse 228 is compared with Surah al-Baqarah verse 282.¹¹ However, there is also a different interpretation that *darajah* in this context is not interpreted as one more important than the other but as equal, namely with linguistic *ijtihad* in paying attention to the rules of the *wawu* letter. The *wawu* letter has many meanings; among its meanings are *li*

⁹ Huzaimah T. Yanggo. *Kedudukan Perempuan dalam Islam dan Problem Ketidakadilan Gender*. Jurnal Nida' Al-Qur'an, Vol. 3, No. 1, June 2018, p16-33.

¹⁰ Naqiyah Mukhtar. *Reinterpretasi Derajat Laki-Laki Lebih Tinggi atas Perempuan dalam Surat al-Baqarah/2: 228*. Jurnal Studi Gender dan Anak Yin Yang, Vol.4 No.2, Jul-Dec 2009 pp.249-260.

¹¹ Muhammad Najib Daud Muhsin. *Masa 'Iddah Pasca Perceraian dalam Kacamata Teori Mubadalah*. Jurnal Dinamika Penelitian: Media Komunikasi Sosial Keagamaan Vol 23, No.01, July 2023. p91-110.

(because), *aw* (or), *rubba* (sometimes), and *ma'a* (with and along with). So, in context, men are not always interpreted as having more advantages than women but can have an equal meaning.

With the many meanings that arise from the word *darajah*, the interpretation must of course return to the context in which the verse was revealed, namely about divorce. Aminah Wadud contextualizes this verse without ignoring the wording of the original text. The interpretation of the gender activist states that the one degree of priority obtained by the husband in the context of divorce is that the husband has the right to divorce his wife without an intermediary; unlike a wife when filing for divorce, it must be through a judge.¹² Thus, in the wording of Surah al-Baqarah verse 228, the text of the verse that men have one degree more than women actually has the same meaning in context, even though with an extensive interpretation.

The principle in the Koran as a universal message is Surah at-Tawbah verse 71 as follows:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ

“The believing men and believing women are allies of one another. They enjoin what is right, forbid wrong, establish prayer, give zakat, and obey Allah and His Messenger.”

Women and men have the same portion according to the universal and egalitarian values in the Koran. The principles that must be upheld in living together are complementing each other, partnership, and working together. As Homo Homini Socius, humans are naturally living creatures who need other people to help each other. The creation of dualism of the roles of women and men also means becoming servants who facilitate each other in all matters, not competing, let alone bringing each other down. Whatever He creates has advantages and disadvantages; disadvantages are not to be criticized, and advantages are not boasted about. Therefore, the principle of reciprocity as fellow human beings must continue to be carried out.

Hadiths Controversy Concerning Women in Public and Domestic Spaces

For a Muslim, hadiths, as the second guideline after the Koran, certainly have central and strategic roles when discussing the position of men and women. The certainty of referring to this source has occurred since the time of the Sahabah.¹³ However, the many hadiths that marginalize the position of women over men indeed become a particular discussion that sparks a more extended

¹² Naqiyah Mukhtar. *Reinterpretasi Derajat Laki-Laki Lebih Tinggi atas Perempuan dalam Surat al-Baqarah/2: 228*. Jurnal Studi Gender dan Anak Yin Yang, Vol.4 No.2 Jul–Dec 2009 pp.249-260.

¹³ Umma Farida & Abdurrohman Kasdi, Application of Hadith as A Source of Law in Determining The Fatwa Of The Indonesian Council Of Ulama (Mui), *Riwayah: Jurnal Studi Hadis* Volume 9 Nomor 2 2023, hal. 303-335, DOI: <http://dx.doi.org/10.21043/riwayah.v9i2.22579>

conversation. From the reasons for the emergence of hadiths in a patriarchal culture to the conditions of women and men, many are still not equal in many aspects, affecting the results of the interpretation of hadiths significantly.¹⁴ The principle of hermeneutics in text, authors, and readers becomes essential in producing new meanings. If all three are still closely related to a patriarchal culture that favors men, then the results of the meaning obtained will be the same. This is what then became the turning point for the emergence of resistance ideas from feminists.¹⁵ A powerful desire to voice equality for the position of men and women in all fields is done in many ways, including reinterpreting the verses of the Koran and hadiths, and in concrete terms, is the existence of gender activist communities in various regions.

In the development of hadiths, feminists target hadiths that seem to discredit women or are called misogynistic hadiths.¹⁶ Some themes of misogynistic hadith include hadiths about the creation of Adam as the first human, hadiths about women being created from Adam's rib, hadiths about invalidating prayers because of women, donkeys, and dogs, hadiths about the majority of the inhabitants of hell being women, hadiths about the guarantee of heaven for a wife's obedience to her husband, hadiths about women's leadership, and so on. Not only is the text of hadiths a reference for feminist criticism, but the narrators who narrate the hadiths are also the objects of their research studies. The most frequent targets are Abu Huraira and Abu Bakra. Abu Huraira is one of the narrators who narrated the most hadiths, of course, among the hadiths narrated related to misogynistic hadiths. Therefore, there is also criticism from feminists about the authenticity of the misogynistic hadiths narrated by Abu Huraira.

Among the things that feminists do is reinterpreting hadiths that seem to discredit them. One example is the hadith about women's leadership narrated by Abu Bakra:

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ عَنِ الْحَسَنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ -
صلى الله عليه وسلم - أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأُقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ - صلى الله
عليه وسلم - أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بِنْتِ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

¹⁴ Ohza Ikmaya Safitri & Muhammad Syafik bin Maswar, Women's Impact on Islamic Heritage: Analyzing the Contribution of Female Companions in Hadith Narrations in Basrah, *Aqwal; Journal of Qur'an and Hadis Studies*, Vol. 5No. 12024, hal 1-16, DOI : <https://doi.org/10.28918/aqwal.v5i1.7126>

¹⁵ Adis Duderija, Toward A Scriptural Hermeneutics of Islamic Feminism, *Journal of Feminist Studies in Religion*, Vol. 31, No. 2 (Fall 2015), pp. 45-64.

¹⁶ Muhamad Dede Rodliyana, Reevaluating Gender Dynamics: A Critical Analysis of Misogynistic Narratives in Hadith Literature, *IJNI: International Journal of Nusantara Islam* 11, 2 (2023): 313-326, DOI: 10.15575/Ijni.v11i2.31219

This hadith is often used by groups that reject women as leaders. In the wording of this hadith, the Prophet criticized the leadership of Princess Kisra as a king. Regardless of the pros and cons of the reasons for the Prophet's rejection, *al-muhaddithin* agrees that the hadith is authentic because it was narrated by Imam Bukhari, who has *mutasyadud* status in the assessment of ulema. Imam al-Bukhari explained the hadith in the Book of al-Fitan, part of the chapter on *Fitnah* (conflict). A hadith with authentic quality implies that it can be used as a source of the basis for determining the law. However, the next question is whether all hadiths narrated by Imam al-Bukhari must have authentic status. In Jonathan Brown's book, *The Canonization of al-Bukhari and Muslim: the Formation and Function of the Sunni Hadith Canon*, the authors find many facts related to the canonization of the two books, which raises a new assumption that the *Sahihain* book cannot be accepted wholly and directly interpreted as taken-for-granted as hadiths that are always authentic.¹⁷

After reading Brown's analysis and elaborating on the provisions of the ulema to always make hadith authentic as a prerequisite for determining legal decisions, this has become a new suspicion that has emerged before analyzing misogynistic hadiths in depth. There is a lot of homework related to Islamic religious guidelines that must continue to be updated to open the eyes of Muslims always to think openly and rationally. Ijtihad must always be carried out. Even when discussing the theme of misogynistic hadiths. New interpretations must be adjusted to the context of today's life and must be attempted. Moreover, from the beginning, it seems odd that the hadith contradicts universal values.

Mubadala Theory: Solution to the Concept of Equality in Moderation

¹⁷ This discussion begins with the many factors and motivations underlying the canonization process, including the political elements accompanying it. The emergence of *Sahihain* as the most authoritative hadith book certainly raises many questions and suspicions, for example, regarding why of all the hadith books that are called *sahih*, only these two books, even at the beginning of the process of accepting the canonization process of the two books, an opinion arose that only these two books seemed to be 'queued for criticism' and should not be doubted regarding the authenticity of their quality and even considered unfaithful if they did not believe in them. Canonization is a process in which a text or collection of texts is elevated in ontological status by the community that believes in it. This involves the recognition of new authority and significance given to the text by the community, which then forms a new authoritative relationship between the text, the author, and its audience. This tradition is taken from the Jewish tradition of canonizing their holy books so that the larger community recognizes their truth. The three most essential elements of canonization are text, authority, and communal identification. This process serves to measure truth, identify validity, and establish authority within the community that canonizes the text. It also helps understand and interpret the text more deeply and creates a foundation for a community identity centered on the text. In addition, canonization also allows texts to be elevated in status and considered sources of authority that can be used for future application. The canonization method involves collecting, authenticating, and recognizing a particular text or collection of texts by the community that is canonizing them. This involves rigorous criticism of the texts and the reporters of the tradition, as well as an emphasis on the truth, validity, and consistency of the transmission of the texts and the agreement within the community regarding a shared understanding of the value of the texts.

Mubadala, or reciprocity in other languages, is a concept that linguistically means replacing, exchanging, and changing.¹⁸ Reciprocity also means a cooperative and mutual relationship between two parties, which can be a relationship between humans, parents, and their children, state officials and their people, and in a household, it is a husband-and-wife relationship. As an approach, it is wise to view a text relationally. Each element in a text has a relationship with the others, which can then be drawn into a universal principle explicitly contained in the text. The new meaning in the universal context that emerges is certainly not tied to a particular gender, or it can also mean being able to be exchanged in a relational relationship in the text.¹⁹

The Mubadala theory by Faqihuddin Abdul Kodir is not new in the interpretation approach; previously, there were seeds echoed by several ulema, such as Abu Shuqqa, who became the primary basis for the development of Faqihuddin's Mubadala theory, Sultanah Tajul Alam Safiatuddin from the kingdom of Aceh, and Fatimah al-Banjari who was a Sinuhun Queen from Palembang that inspires this theory. The main premises that must be built in applying this theory are: first, the Koran was revealed for men and women; secondly, the relationship between men and women is a relationship of cooperation, so it is not justified if there is hegemony of one party; third, there is always open space for interpretation; therefore, the first and second principles always become the basis for complete understanding in every interpretation of the text.²⁰

In practice, in addition to the three principles above, the general principle emphasized in reciprocal hermeneutics is reading the text by seeking context and then contextualizing the general idea of the text with the initial step of setting aside the gender of the subject or object. Reciprocity is a principle based on partnership, mutuality, and cooperation in both public and domestic spaces. Thus, a more appropriate reading is that public space is only provided for the comfort and standards of men, and domestic space can only be worked on by women. The form of participation that should be built is a good relationship between the two in all spaces for both parties.²¹ The principle in the household that should be used as the initial foundation is reciprocity; then, rights and obligations will be in harmony without coercion. Domestic and public spaces are no longer a barrier; getting paid or not is no longer a measure; both work productively for the welfare of the

¹⁸ Faqihuddin Abdul Kodir. *Qira'ah Mubadalah*. Yogyakarta: IRCiSoD. 2019. p59.

¹⁹ Faqihuddin Abdul Kodir. *Maflum Mubadalah: Ikhtiar Memahami Qur'an dan Hadits untuk meneguhkan Keadilan Resiprokal Islam dalam Isu-isu Gender*. Jurnal Islam Indonesia Vol.6, Februari, 2017, p7.

²⁰ Partomo. *Konsep Resiprokal dalam Penafsiran Al-Qur'an (Studi Analisis Pemikiran Faqihuddin Abdul Kodir dalam Karyanya Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam)*. <https://kupipedia.id/index.php>.

²¹ Dede Al Mustaqim. *Dualisme Perempuan Dalam Kesejahteraan Rumah Tangga Perspektif Qira'ah Mubadalah Faqih Abdul Qodir Dan Maqashid Syariah*. Jurnal Equalita, Vol. 4 Issue 2, December 2022, p191–204

household. There is no male hegemony over women or female hegemony over men.²² What is often found in the discourse debate is that because Islam was born in a patriarchal culture, readers must still carry the culture in the present day, or conversely, because it was born in a culture dominated by men based on universal principles, the culture must be eliminated. According to the authors, the nature of the Koran is *sabih li kulli zaman wa al makan*, meaning that the fundamental values of Islam should be in line with the development of the existing era without any engineering coercion.

Understanding the verses of the Koran with a reciprocal hermeneutic approach can be applied to the verse about *qiwamah*. Classical ulema elaborate the Surah an-Nisa verse 34 as a form of leadership over husbands to wives. This initial concept will determine the continuity of the household in the future. Suppose *qiwamah* is interpreted as the husband holding absolute leadership and the wife must only obey her husband. In that case, it will violate the general principle of the Koran, which is egalitarian, because there is hegemony of the husband over the wife. The relationship that should be formed is in the form of a pair (*zawaj*), partnership (*muawamah*), reciprocity (*mubadala*), and cooperation (*musyawarah*). By using the theory of reciprocal hermeneutics, the message of *qiwamah* in this letter is understood if the subject is removed without mentioning who the leader in the household is. The wife is also able to become a leader under certain conditions within the corridor of the principles of deliberation and willingness.²³

In the principle of household based on suitable treatment and provision of sustenance (physical and spiritual), then there should be no specific subject and object. If husband and wife have a sense of reciprocity, carry out domestic roles together (for example, together educating children, taking care of and doing household chores), as well as with roles that must be carried out in the public space, and if the husband is more capable and has better capabilities than the wife, then the role is given to the husband without prohibiting the wife from having a realm in the public space as well. The ideal of harmony in the household will be created more easily. There is no division of roles carried out because of gender categorization.²⁴

In understanding the hadith, this reciprocal hermeneutic theory is used as one of the approaches that aim to find the central message of a text and contextualize it into other broader texts and conditions—for example, related to the reading of the hadith of female leaders in the

²² Abou El Fadl. *Speaking in God's Name; compare with Hidayet Tuksal, "Misogynistic Reports in the Hadith Literature," in Muslima Theology: The Voices of Muslim Women Theologians*, ed. Ednan Aslan, Elif Medeni, and Marcia Hermansen (New York: Peter Lang, 2013).

²³ Siti Khoirotul Ula. *Qiwāma Dalam Rumah Tangga Perspektif Teori Mubadalah dan Relevansinya di Indonesia*. *Journal of Islamic Family Law*, Vol. 5 No. 2 July 2021, p135-148.

²⁴ *Ibid.*

previous discussion. If referring to the reciprocal theory, then the analysis that needs to be done is to first return to the original text, "*a people who leave their problems to women will not be happy*" (Sahih Bukhari no. 4469). In the Mubadala theory, the first analysis of the text of the hadith and everything that is the scope of the text exists. There are several versions of the *asbab wurud* of the hadith; some say that the leadership of Queen Kisra was terrible, some say that upon news from the troops carrying a letter from the Prophet to invite people to Islam, Queen Kisra tore up the letter from the Prophet, so the Prophet said that.²⁵

In addition, there is no other hadith that shows that there is no single wording that dictates that a leader must be a man. If referring to other texts that contain universal values, for example, Surah an-Nisa verse 59 about obeying the leader, and Surah at-Tawbah verse 71 about the relationship of reciprocity and the obligation to help each other between men and women, the authors generally have not found a specific wording related to the requirement that the leader must be a man. The next step is, if the subject and object of gender in the wording of the text are eliminated, then the value obtained is the realization of prosperity. *Yuflihu*, which means prosperity or victory, eliminates the subject in the form of a female leader, and the implied message is that someone can achieve happiness and victory on their own. Next, fill it with a general subject: "*People will not be fortunate if they are led by a female leader, become "People will not be fortunate if they are led (either) by a female (or male) leader who is unjust."* Therefore, the universal nature of hadith texts can be contextualized in that the opinion is not based on its nature alone but rather on the general value that prosperity or destruction can be found in any situation and led by anyone.²⁶

The Role of Women in the Principle of Reciprocity by Huzaimah T. Yanggo

Huzaimah T. Yanggo is a female ulema with progressive thinking, a professor of Islamic Law who has held many important positions in various public roles and was very productive with hundreds of works until her death. Most of her research is in the study of women's protection in many aspects and perspectives using an egalitarian and moderate spirit. Her expertise in Islamic law makes her see the horizon of the world of women comprehensively in terms of the legal position of the state and the welfare from the perspective of *maqasid ash-sharia*. The principle of reciprocity in the division of roles between men and women is also firmly held by prioritizing the principle of

²⁵ Ziyah Yusriana Asri & Indal Abror. *Hadith of Women Leadership in The Qira'ah Mubadalah Approach*. Jurnal Living Hadis: UIN Sunan Kalijaga Yogyakarta, Vol. VI, No. 1, June 2021; p73-85, DOI: <https://doi.org/10.14421/livinghadis.2021.2900>.

²⁶ Ibid.

cooperation as partners in the household or the world of work. Her writings, related to the domestication of women and how a wife should position herself, also influenced her thinking.²⁷

In the previous chapter, one of Huzaimah's studies on the hadith of female leaders was also thoroughly discussed. Abu Bakra's hadith was criticized by sharply examining Abu Bakra's relationship with other contemporary companions, including revealing in depth the reasons why Abu Bakra did not want to support Aisha in the Jamal war. Quoting Fatimah Mernisi's views on Abu Bakra also serves as supporting evidence that Huzaimah's opinion was not alone in saying that Abu Bakra was an opportunist. The leaders of the Jamal war, Ali and Aisha, both aimed to uphold the principles of religion that they understood in their respective versions. Only Abu Bakra used gender as a legitimacy for refusing to join the war.²⁸

In addition to criticizing the hadith of Abu Bakra, Huzaimah also linked the concept of female leadership with an in-depth analysis of the relationship between the verses of the Koran, which state that Allah explains the leadership of Queen Bilqis with the language of the excellence of her leadership style. If Allah forbade a woman to become a leader, of course, He would not explain the leadership of Queen Bilqis with Prophet Solomon in many of his verses in great detail. This shows that the hadith revealed by Abu Bakra about the Persian King Queen Kisra is only one particular event that cannot be used as a general legal benchmark.

The excellence of Queen Bilqis, for example, in Surah An-Naml verses 29 to 32, implies that Queen Bilqis' policy of remaining intelligent in making decisions by considering the advice of subordinates who are also experts in their respective fields, as well as her humility in responding to Prophet Solomon as a potential great enemy and not underestimating her opponent. This proves that a woman, when becoming a leader, also does not always rely on emotions but is able to think logically and intelligently when faced with problems to find solutions.²⁹

Surah an-Naml verses 33 to 40 discuss Queen Bilqis' accuracy in dealing with the opponent's strategy. She also wanted to prove her strong stance elegantly. When King Solomon received her expensive gift, it was fitting that King Solomon was not a prophet and messenger of Allah. Even after Prophet Sulaiman's messengers moved her kingdom, Queen Bilqis was still able to think logically. The story that the Koran reveals in full suggests that Queen Bilqis was a strong leader who was intelligent and careful in making decisions. Submission to defeat is also expressed

²⁷ Husnul Alfi Aulia. *Pemikiran Prof. Dr. H Huzaimah Tabido Yanggo Mengenai Peran Perempuan dalam Islam*. Undergraduate Thesis: UIN Syarif Hidayatullah, Jakarta, 2016.

²⁸ Huzaimah T. Yanggo. *Kedudukan Perempuan dalam Islam dan Problem Ketidakadilan Gender*. Jurnal Nida' al-Qur'an, Vol. 3, No. 1, June 2018, p15-34.

²⁹ Huzaimah T. Yanggo. *Problematika Fiqh Kontemporer*. Jakarta: Gaung Persada (GP) Press Jakarta, 2019.

elegantly, humbling oneself to Allah, which means not reducing one's authority before fellow kings, and admitting one's weakness by praising Allah's Monotheism in accordance with Prophet Solomon's offer, a clever trick revealed by a leader. The Koran tells the chronology of the leaders of the country of Saba' as a picture of leaders who have the brilliance of thought, decision-making wisdom, strategic sharpness, and sound political skills.

From the description above, it can be concluded that the main requirement to become a leader is not determined by gender but rather by the ability and capability of the nature and attitude that should be possessed to make the leadership strong. If using reciprocal hermeneutic analysis, removing the subject and object in the verses can be interpreted to mean that men can also have the same opportunity if they have an attitude like Queen Bilqis. In the current conditions, public and domestic open spaces should no longer be debated based on gender but rather on whether someone can lead well.³⁰

Apart from leadership, Huzaimah also discussed several other articles about the division of women's roles in the household. The verses, starting from the role of women as children, mothers, and wives, are discussed thoroughly with logical, scientific, and sharp arguments. For example, the verse about the reasons why women inherit half as much as men does not argue for equality with men's portion. Still, Huzaimah analyzed the context of the conditions of women and men. Several reasons used include: (1) it is the man who is obliged to pay the dowry for his wife; (2) men provide for their wives, children, relatives, etc.; (3) women have no obligation to pay a dowry to men, and no obligation to provide maintenance; or, when explaining the comparison, women's testimony is also half that of men's testimony. Surah al-Baqarah verse 282 explains that the primary evidence in law is not actually testimony; actual proof in the eyes of Sharia' is more important than testimony. If women's position is half that of men, this is because women have no obligation to provide a living, so they don't really have to deal with wealth issues. Women are more important to have activities at home so that the memory of housework can be strengthened according to custom. In addition, Huzaimah also explained that, in terms of testimony, there is a realm where the judge only needs female witnesses or only male witnesses, depending on the customs of male and female activities. Thus, the reasons expressed are not like classical ulema in general, where women only have half the intelligence of men, which seems to discredit one party, nor do they change the

³⁰ Huzaimah T. Yanggo. *Kepemimpinan Perempuan dalam Perspektif Hukum Islam*. Jurnal Misykat, Vol 01 no. 01. June 2016.

wording of the text by equating half to one part the same; Huzaimah also elaborated on understanding the context logically without appearing forced.³¹

CONCLUSION

The nature of women and men is created in pairs to work together and partners in life, especially after marriage. Wife and husband are two subjects who have their respective rights and obligations, as explained in the text of the Koran and hadiths. In fact, many texts seem to belittle women and emphasize the role of men. Using the glasses of reciprocal hermeneutics by Faqihuddin Abdul Kodir and Tahido Yanggo, the text can be read with a moderate side. There is no domination or discrimination of one party over the other. There is no domestication and 'double burden' felt by women if the principle is emphasized with the concept of reciprocity. Text, context, and contextualization are the keys to understanding peaceful Islam by upholding the principles of egalitarian and just Koranic values. Domestic and public roles are shared roles according to everyone's agreement and abilities.

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