



UNDERSTANDING THE GENDER AND FEMINIST INTERPRETATION CONSTRUCTIONIN INDONESIA

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Abstract

The differences in biological anatomy between men and women are pretty straightforward, but the problem is the effects caused by these sex differences. The issue of differences is what then causes much debate in various circles. Biological sex differences (sex) formed through the body's anatomy also give rise to several types of judgments in the framework of thinking, which are then carried over to the behavior of everyday life, the behavior of society (customs), religion, and even the country. That cultural interpretation is then understood as gender. The structure, the social system of society, and even some interpretations that tend to be patriarchal further strengthen the ideology of society, which creates injustice for women. Ultimately, this condition is realized by women as a condition that imprisons them in a social downturn. Then a women's movement emerged, which claimed to be a feminist movement to fight for the fate of women. Because of this, there is also an interpretation from a feminist point of view. Using qualitative methods, and literature review, researchers want to explain how gender is understood and the construction of feminist interpretations in Indonesia. This is important to know the development of interpretation related to gender in Indonesia. Feminism, especially in Islam, is not a movement of rebellion against men but an understanding that wants to respect women. There is no discrimination, Marginalization, or subordination. Studies from a feminist point of view in Indonesia have continued to develop to date.

Keywords: Gender; Interpretation; Feminism; Construction.

INTRODUCTION

Male hegemony in society is a universal phenomenon in the history of human civilization in any community in the world. Traditionally, humans in various parts of the world organize themselves or are contained in building a patriarchal society (Rais, 2012). In a community like this, men are positioned superior to women in various sectors of life, both domestic and public. Men's hegemony over women gains legitimacy from social values, religion, state law, and so on, and is socialized from generation to generation. (Darwin & Carving, 2001). The term patriarchy is increasingly popular after being associated not only with social, cultural, and political contexts but with a description of the structure of male and female society that is unequal and unfair from a religious perspective. The term also refers to a condition when patriarchy acts as a standard over others, in this case, women. (Hashim, 2001). In Islamic studies, the main themes related to gender are gender verses, such as the creation of women, polygamy, inheritance, witnesses, and male superiority over women contained in Qs. Annisa (4): 34, about women's leadership and others. It is known that the Qur'an is a guide and guidance, and the object it was revealed to is human beings, which consists of men and women. Meanwhile, on the other hand, some of the themes above clash with verses or the concept of justice and equality before God. Therefore, the Koran is an

exciting means and object for gender studies by Muslim and non-Muslim feminists, thinkers, researchers, and academics.

There is some truth in the classical period that such interpretations did not raise any particular problems, as it is known that the role of women was simple. Education, social status, and thinking maturity are other causes that make women only have domestic parts. Likewise, with *mufassir*, leaders, experts, and religious figures who dominate are men in addition to the already entrenched patriarchal culture and the domination of men over women. It is not surprising, then, that in the end, gender bias interpretations emerge, which in turn form social structures and systems that tend to be patriarchal. (Robikah, 2019)

The structure and social system of society, which tends to be patriarchal, further strengthen the ideology of society, which creates injustice for women, but in the end, such conditions. Women realize this as a condition that imprisons them in a social downturn. As time goes by, women wake up from their nightmares and recognize that they have been victims of gender injustice and the injustice of social structures and systems in society. Then a women's movement emerged, which claimed to be a feminist movement to fight for the fate of women. This Feminism crawls from the term women's emancipation movement. In Indonesia, feminist studies emerged transparently around the 1980s. This was marked by the emergence of women's movement activists, such as Herawati, Marwah Daud Ibrahim, Ratna Megawati, and so on. The emergence of these activists is due to the awareness that in the history of human civilization, including in Indonesia, women have been maltreated, even completely harassed. Nevertheless, strangely, this is done systematically because of the patriarchal domination that is so strong in human history. Therefore, sharp criticism is usually directed at issues of the patriarchal system, genderism, and sexism. (Mustaqim, 2008).

At present, gender and feminist studies have been much loved by academics, researchers, and experts as contained in several works, such as books and articles in national and international journals, and marked by the emergence of several *mufassir* women who use the entire methodology of interpretation and relate it to various problems, social, moral, economic and political in the modern era. This stage began in the 90s. Began the emergence of thematic interpretation of women. Among them is the work of Quraish Shihab, which was later followed by several theses, theses, and dissertations among Indonesian Muslim intellectuals. Works that have been published and consumed by the public, for example, *efforts to Explore the Concept of Women in the Qur'an* by Nasaruddin Baidan, *The Argument for gender equality from the perspective of the Koran* by Nasruddin Umar (Umar, 2001), *Tafsir Hate: Gender Bias Studies in Al-Qur'an Interpretation* by Zaitunah Subhan and several writings by other Indonesian Muslim feminists, such as Musdah Mulia (Mulia, 2001), Abdul Mustaqim (Mustaqim, 2008), Yunahar Ilyas (Ilyas, 2005), Husein Muhammad (Muhammad, n.d.). Until now, writings or interpretations that are gender-friendly, criticizing interpretations that are gender biased, and bringing up solutive ideas related to other gender studies have been very massive, especially nowadays in the form of scientific articles (Saifunnuha, 2021).

This paper examines the construction of feminist interpretation, especially in Indonesia. This is important because, with this, it is known how the development of gender understanding and the process of forming feminist interpretations in Indonesia.

RESEARCH METHODS AND THEORY

This research uses qualitative research with a literature study approach. Data collection was carried out in scientific libraries and websites that contain scientific articles on gender issues and feminism. Data reduction and classification are carried out to filter raw data. The filtered data is categorized according to needs. Data display is done by narrating so that it is easy for readers to understand. After that, the researcher concluded after going through the reduction and display process. The phenomenon studied is analyzed using gender and

feminism theory. *Feminism* is a word used to refer to a theory of gender equality (*sexual equality*), and historically, this term first appeared in 1895. Since then, Feminism has become widely known. (Turtle, 1986). Gender understanding is the social roles constructed by society. These roles are related to duties, functions, rights and obligations, and opportunities between men and women shaped by social provisions, prevailing values, and local culture (Neufeldt, 1984). That is, men and women, must behave and play a role following what society expects. For example, the community believes that men are mighty and women are gentle, brave, and cowardly. Men are rational. Women are emotional, men are active, women are passive, and so on. Because of the results of community construction, gender can change, can be exchanged, and is local, meaning that each race, ethnicity, and nation has rules, norms, and culture that are unique and different from one another. Gender is distinct from sex, and sex is the sex of men and women viewed biologically. Gender is the difference between men and women socially, not biologically. (Noble, 2001)

If you look back, the embryo of this emancipation movement occurred in England by Mary Wollstonecraft launched various criticisms of the unfair treatment of women. He poured this criticism through his writing entitled '*A Vindication of Rights of Woman*', published in 1792. This paper considerably influenced women because it also emphasized the importance of education for women. After all, at that time, many women did not have the opportunity to receive formal education. With education, women can develop their ratios and become potential citizens so that the progress of all humanity can be more open and secure. (Ihromi, 1995) After a century, this idea was continued and realized by Lady Astor and E. Pankhurst. (Nutmeg, 1997)

Renaissance, born in Italy, began awakening a new European consciousness. At that time, humanists were held who began to respect humans as individuals who were free to use their minds to determine their high position on Earth. The individual is freed from intellectual restraint by the church. This increased freedom is also present in women. The liberation of reason from the shackles of church theology produced a scientific revolution in the XVII century, which prompted the birth of liberalism, which sparked the French Revolution at the end of the XVIII century. (Mernissi, 1991) The women's movement in France emerged in the 18th century, in 1791, not long after the French Revolution. The action is driven by motion *aufklarung* and received quite a lot of support because this movement aims to increase the position and role of women, as well as fight for equal rights between women and men as citizens, which includes freedom, property rights, security and the right to resist oppression (Ihromi, 1995).

In the first half of the 20th century, marked by two world wars, the struggle of individualist feminists was successful with the inclusion of their right to vote and vote in various constitutions of Western countries. The trauma of the First World War caused the decline of the feminist movement in its progressive form. However, on the contrary, after the Second World War, with the improvement in the economic conditions of the Western world, Feminism underwent radicalization. This began with the publication of the philosopher's book on women's existentialism—friends of the existentialist philosophers Jean Sartre and Simon de Beauvoir. Simon wrote a book in 1949 in French and translated it into *The Second Sex* in 1953. In his ground-breaking book, he advised women not to marry if they wanted to advance in their careers. Unsurprisingly, this book became famous because many career paths were opened for women in the post-second World War era. It was these career women who later pioneered the radical feminist movement (Muhsin, 1994). Meanwhile, the impact of the women's movement, which had developed in Europe, began to spread throughout the world. In the Asian region, such as Japan, the Philippines, and Indonesia, this women's emancipation movement emerged at the end of the 19th century. The most well-known emancipation figures in Indonesia are Cut Nyak Dien, Cut Meutia, and Nyi Ageng Serang, who fought

physically and non-physically, including R.A Kartini, Rasuna Said, Rahma El-Yunusiah, Dewi Sartika, Nyi Dahlan and others. After independence and entering the development period, women's emancipation was marked by the emergence of women who were educated and started careers in the public sector. In Indonesia, Feminism was only known around the 1970s. Interest in studying Feminism initially arose among intellectuals because this group has the most potential to be flooded with modern thought. Driven by the spirit of freedom transmitted by the Western feminist movement, Feminism in Indonesia grew as an ideology embraced by certain social groups, namely women's NGO activists and academics who study women's issues. However, it should be noted that among those who fight for women, some are 'aware' of being feminists, but others are not happy with such a title. Feminism is considered 'irrelevant' to Eastern culture and is 'against' human nature. This is reasonable because the buzz of Western Feminism heard in Indonesia only comes from radical Feminism with extreme views. This concept is still allergic to used in Indonesian society, especially in the Islamic world and the East in general. This is due to the confusion between Feminism as an ideology and Feminism as a concern for the suffering of women (Mustaqim, 2008).

Feminism, especially in Islam, is not an ideology or movement of rebellion against men but rather an ideology that wants to respect women so that their rights and roles can be more optimal and equal without discrimination, Marginalization, and subordination (Muhammad, n.d.). In this case, Abdul Mustaqim quotes from Kamla Bashin and Nighat Said Khan that Feminism must be defined clearly and broadly so that there is no misunderstanding, even fear, of the feminist movement. (Bahsin & Khan, 1995) Because sometimes people give an inaccurate picture of Feminism. It is described as a women's movement that incenses women's loins, hates, rebels against men, and is even seen as destroying families and other social institutions (Mustaqim, 2008). In short, the core of the feminist movement is awareness of discrimination, injustice, and subordination of women, followed by efforts to change this situation towards a just system of society. Thus, to be a feminist does not have to be female. A man can also become a feminist if he has the attention and awareness to change injustice and oppression against women in the family and society. In a sense, the focus of the feminist movement is the creation of something *justice* (justice) and *equality* (equality) in the system and structure of society. Meanwhile, gender inequality in society is often manifested in the following forms;

1. *Marginalization*, Marginalization of women usually occurs in a community due to differences in type and condition, place and time, as well as mechanisms for the process of Marginalization of women due to gender differences, or occurs because it originates from government policies, religion, religious traditions, customs or even from scientific assumptions. This happens at home, work, and other areas of social life. As a result of this process of Marginalization is the economic impoverishment of women.
2. *Subordination*, there is an assumption that women are irrational and emotional, so women cannot appear to lead, cannot be representatives, or women prioritize feelings rather than ratios. Therefore they must be placed in an unimportant position.
3. *Stereotype*: Generally, stereotypes label or mark certain groups, such as women of the night, temptresses, entertainers, and others. There is an assumption that women dress up to attract the attention of the opposite sex, so every case of sexual violence or sexual harassment is always associated with this label. Society tends to blame women as victims of rape due to this stereotype.
4. *Violence* (violence), various violence befalls women physically and psychologically because there is an assumption that women are weak compared to men, so men are free to commit violence against women.
5. *Workload (double burden)*, the notion that women are nurturing and diligent. Therefore, domestic work (home) is a woman's duty, such as raising children, cooking, washing, and

so on, although she also earns a living for her family outside the home (Faqih, 1996).

Departing from the phenomenon mentioned above, awareness of injustice and extortion of women, in his published dissertation, Yunahar Ilyas defines Feminism as awareness of gender injustice that befalls women, both in the family and society, and conscious action by women and men to change this situation. (Ilyas, 2005) In its development, the feminist movement can no longer be said to be directed or driven solely by ideals and universals. However, the development of these ideals has become pluralistic. The objectives of Feminism have spread to all corners of the earth, following their history and acquiring a pattern that is no longer universal but contextual. For this reason, within Feminism itself, several schools have developed to answer all women's problems according to the perspective and methodology of each school in Feminism. Even though feminists have the same basis regarding the existence of gender injustice against women in the family and society, they have different opinions in analyzing the causes of this injustice and also different views about the forms and targets to be achieved by their struggle. These different perspectives have birth (so far) to four major streams of Feminism. This division of Feminism is based on the classification made by Alison Jaggar. He classifies Feminism based on the understanding that influences women's liberation efforts and knowledge of human nature.

RESULT AND DISCUSSION

General description of Indonesian women

It is a fact that the women themselves do not realize the weak position of women in society. Some women's groups felt happy even though it was a group of women others were concerned. Regarding a phenomenon, sometimes a group of women worries about it, but other groups of women still perceive it as something normal. In history, women have contributed to the struggle for social justice, for example, by abolishing slavery in the early 19th century trade union struggles in the late 19th century, and other human rights struggles. In Indonesia, for example, women's heroes of the work for independence, such as Cut Nyak Dien, Kartini, Rasuna Said, etc. But the tendency of these things is forgotten. In various cultures, the relationship between men and women is constructed by myths. Starting from the tale of the ribcage, the origin of the occurrence of women, to the legends of menstruation. These myths impress women as *the second creation* and *the second sex*. Matter settles in women's subconscious for so long that women accept that they are subordinate to men and not worthy of being equal. The myths surrounding women are complicated because they intersect with religious issues. Suppose a tale is poured into religious language. In that case, its influence will strengthen because the holy book for its adherents is not a myth but originates from God, who knows everything (Anggoro, 2019). In this regard, in his book Nasruddin Umar quotes D.L Cormodi's statement that some myths cannot be rejected because they have become part of the beliefs of various religions (Umar, 2001). The influence of the stories in multiple scriptures is referred to as *unmythological aspects*. According to him, the mythology mentioned in a holy book increases the status of a belief. (Carmody, 1992).

In Indonesia, it is acknowledged or not that the status and role of women in Indonesian society today are still ambiguous and *subordinate* and have not reached the position of equal partners with men. This inequality is reflected mainly in the quality of life and reflected in cases of harassment, rape, slavery, prostitution, and low levels of health and nutritional status. Apart from fitness, other aspects that illustrate women's low position and position in Indonesia are education, economy, and politics. However, the data shows that some aspects show better improvement, especially in terms of maternal and child health. Maternal health in Indonesia has also improved, as can be seen from the increasing proportion of pregnancy check-ups from 95.2% (Riskesdas 2013) to 96.1%, the ratio of pregnancy check-ups (ideal k1) from 81.3% (Riskesdas 2013) to 86%, the proportion of pregnancy checks (k4) from 70%

(Riskesdas 2013) to 74.1%, the proportion of deliveries in health facilities of 66.7% (Riskesdas 2013) to 79.3% (Widyawati, 2018).

As for education, the percentage of women who graduate from higher education level to reach 10.06 percent in 2021. Provisionally men have a portion of 9.28 percent. Almost 10 out of 100 girls aged 15 and over in Indonesia have successfully earned a diploma. When broken down, the percentage of women who succeeded in obtaining a college diploma in urban areas reached 13.51 percent, while for men, it was 12.56 percent. Then, in rural areas, 5.57 percent of women successfully obtained a college diploma, while men only achieved 4.76 percent. On the other hand, 16.09 percent of women aged 15 years and above do not have a diploma. Nearly 2 out of 10 women in Indonesia still need a certificate. Meanwhile, the level of illiteracy in Indonesia is still dominated by women, with a percentage of 5.35 percent (Angelia, 2022).

As aspects of employment and the economy, the potential for women to contribute to the current development is considered not optimal. The average education of women is higher than that of men. However, level On the other hand, women's Labor Force Participation (TPAK) is lower than male TPAK, which is only 55%. According to the Survey of The 2018 National Labor Force released by BPS, the proportion of men in the formal employment sector is almost double that of women. Regrettably, in the last ten years, the proportion trend has tended to be stagnant, and even working women are still very vulnerable to exposure to economic shocks. Still, from BPS data, around 26% of female workers are workers in domestic sector households. In addition, most female workers are domestic workers with medium to soft skills, whose proportion reaches 89% or around 43.8 million people (KEMENPPA, 2019). Women's involvement in public or political spheres is also felt to be low, as seen from the world of politics, where the number of women holding parliamentary seats still needs to reach the affirmative limit of 30% percent of women's representation. Although, in practice, not all women working in politics have the authority to make strategic decisions. But at least they can represent the presence and voice of the aspirations of women at the government policy level. Even at the managerial level, the number of women occupying organizational, field, and professional levels is still low (KEMENPPA, 2019). An overview of the condition of Indonesian women highlighted from several of these aspects explains how low their social position is women in Indonesia. Therefore, it is very relevant to continue discussing the emancipation efforts among women.

The Emergence of the School of Feminism in Interpretation

Feminists believe that Islamic religious teachings emphasize gender equality between men and women. Although in the Koran, there are verses that show a patriarchal attitude, in substance (morally), it erases the subordination experienced by women before Islam. Thus, the expressions of the Koran are full of liberation, including, in this case, the emancipation of women from male domination and exploitation (Zulaiha, n.d.). For this reason, *mufasssir* Feminists see the need to explore the contents of the Koran, which are full of justice to eliminate male domination over women so that there is no marginalization, discrimination, or unfair treatment of women. There is an assumption that religion is the source of the problem and even a scapegoat in cases of gender injustice. This is certainly very disturbing. Feminists examine this assumption in more depth. Does it originate from the character of religion itself, or does it create from religious understanding, interpretation, and thought which does not rule out the possibility of being influenced by patriarchal traditions and culture, capitalist ideology, or other views? Therefore, it is necessary to explore this issue by conducting case studies in Islam regarding the ideal principles of Islam in positioning women (Robikah, 2019) (Rohmatul Izzad, 2018). In short, the internal reason is that there is a view that the Koran carries a mission of justice, even though it sometimes looks more favored than men.

In addition to the causal factors above, this feminist interpretation arises due to external causes that influence contemporary interpreters. The factors include;

1. Social Reality;

Most feminists live in a patriarchal environment. They see and observe cultural patterns that do not benefit women. Awareness of this is one of the factors causing the importance of 're-reading' the Qur'anic texts, which seem to put aside Women. For example, Riffat Hasan stated in his autobiography that in his time and place, it was customary to celebrate the birth of a boy and mourn the birth of a girl. Pakistan is a country whose religious system is known to be very traditional. (Baidhowi, 2012). In addition, Asghar Ali Engineer is a male feminist from India. Her struggle for equality is also motivated by India's social conditions, which place women in deficient and weak families. Apart from cases prevalent cases of domestic violence. Regarding social, economic, and educational, Indian Muslims are very backward. Moreover, Islamic fundamentalist groups, which according to him, are very shallow in understanding religion, often become a source of problems for his reform efforts. (Faqih, 1996)

2. Contact with Western civilization;

In addition to the social conditions that influence the background of the ideas of feminist interpreters, there is contact with a Western culture that shapes their Feminism. For example, Amina Wadud, Asghar, and Rifat Hasan have a knowledge base in social sciences, and science *notes well* from the West and religious sciences that influence their views. This ability they use to understand religious phenomena, which so far have only departed from spiritual knowledge. They are very aware that social science from the West is essential to understand (criticize) the religious phenomena that have existed in Islam so far. Suppose the patriarchal tendency arises partly because of a textual-scriptural understanding of sacred texts. In that case, the three feminists use the instruments of social sciences to produce an interpretation that is very different from that put forward by the classical commentators.

3. Global Development;

The rapid advancement of information technology today forces Muslims to reformulate various Islamic thoughts. The upheaval of "emancipation", "democracy", "modernization", and so on in other regions of the world has become very easy for Muslims to access, and this has dramatically affected their lives. This is not without effect on the demands of women to cope with life those who have been considered "secondary" to be more independent both in society and the family. To answer this challenge, Muslims are required to renew Islamic thought so that it is relevant to Islam *arcs* and *time* and able to answer problems and challenges of an increasingly complex era. Therefore, the discourse of Feminism in the interpretation of the Koran is inseparable from today's global developments (Anggoro, 2019).

4. The idea of human rights;

The West's accusation that Islam does not respect women's rights has influenced the emergence of feminist thinking in Islam. This accusation cannot be denied (although not entirely accurate) because, in fact, (most) Islamic countries show that the position of women in the social structure is often inferior. Western attacks (criticisms) on Islam have awakened Islamic thinkers to reformulate Islamic teachings, which defend egalitarianism and the equality of men and women. But what moves them more is the challenge of the modern world, which guides the implementation of human rights. The emergence of a new interpretation of the Qur'anic verses regarding the relationship between men and women cannot be separated from human awareness in modern society, which is conditioned by the concept of human rights and human dignity. The interpretation of gender texts by classical interpreters who are male-biased is a problem that is considered contrary to human rights because it positions the male sex in a superior position compared to women. (Baidhowi, 2005).

Construction of Feminism Interpretation in Indonesia

The beginning of the 20th century was a period of struggle for independence and the emergence of nationalists. This was marked by the emergence of several mass organizations by the Indonesian people interested in education, culture, politics, and religion. Among the popular organizations are Budi Utomo, Sarekat Islam, and Muhammadiyah. Budi Utomo and Muhammadiyah are engaged in education and social affairs, while Sarekat Islam is involved in politics. The reason for establishing this organization is almost the same, namely a desire of the Indonesian people to win independence (Indonesian unity). In Harry J. Benda's notes, the Dutch oppression of Islam made Islam able to lay the foundations of the identity of the Indonesian nation. In addition, Islam is also used as a symbol of resistance to imperialism. Not only limited to the lower classes, the nobility, and sultans united to support the Islamic cause. Islam is not only a religion but a *way of life*. Apart from that, it also gave rise to a new awareness of the Indonesian people uniting forces through this organization's organization (Firdaus et al., 2022). At that time, there were three major groups: the Nationalist group, the Islamic group (Sarekat Islam), and the Socialist group (Nasakom). In addition, according to Deliar Noer, within the body of the Islamic group itself, there is intense competition between the traditionalist group and the (modern) reformer group. The traditionalist group reflects the old people group, while the modernist group reflects the young people group. The traditionalist group is more concerned about religion and worship. For them, Islam is *fiqh*. And in this connection, they acknowledge *taqlid* and reject *ijtihad*.

In contrast, modern groups generally pay more attention to the nature of Islam. For this group, Islam conforms to the provisions of the times and conditions. Islam also means progress because religion will not hinder the advancement of science, the development of science, women's position, and so on. For them, religion consists of two parts: faith, in the narrow sense, is worship with all its provisions. The second is religion, in the broadest sense, concerned with world problems. In the first part, all conditions follow God, while in the second part, God explains globally, while man makes efforts according to his intellect. In terms of education, at the beginning of the 20th century, Islamic schools in Indonesia had made much progress. However, the subject was still oriented toward classical Arabic works, especially in Islamic boarding schools. The books taught are as follows *Tafsir Jalalain*, *Arba'in* the works of Imam Nawawi, and *Nailul Authar* Asy-Syaukani's work. Meanwhile, the results of modern writers (Islamic reformers) are like books *Tafsir Al-Kabir*'s works of Muhammad Abduh and Rasyid Ridha have also been recognized by some modernist groups in their classes but are different from what is generally (Ilyas, 2005).

During this period, there was still a general view among the public that translating the Koran into languages other than Arabic was haram. However, Muhammad Yunus, as an alumnus of Al-Azhar Cairo, ventured to translate the Koran into Indonesian in 1922 by publishing three chapters of the Koran, which was finished a few years later. As explained by his teacher in Egypt the purpose of translating the Koran into Indonesian is to help non-Arab Muslims understand the Islamic teachings contained in the Koran, so solving the Koran is also legal. *Obligatory duty* because it is functional. Then moving on in the 30s until the Japanese occupation, the study of the interpretation of the Koran began to progress. This is marked by the emergence of several translations and interpretations of *juz 'amma* by the title *Al-Burhan* HAMKA's work, followed a few years later by Ahmad Hasan (1930), who wrote a commentary on *Juz Amma* by the title *Hidayah*, and several other commentaries works. However, the works of explanation at that time were still partial and needed a complete interpretation. However, they can be categorized as pioneers in interpreting the Koran in Indonesia because they are trying to make efforts to solve the Koran. At the same time, other scholars still consider it taboo and even forbidden. As for the studies on women, especially in

terms of interpretation in this period, they still need to be visible. Studies on women are still in the form of quotations from the classic books of the commentators. Munirul Abidin called this early period (the 20s-60s) the stage of laying the foundation and translation (Abidin, 2011).

Then in the 1970s, it was marked by the existence of commentary books which provided broader comments on texts and their translations. Interpretation at this stage is still a continuation of the previous stage. But *mufassir* Indonesia has made efforts to understand the content of the Koran comprehensively. Among the works of exegesis which marked the emergence of this tapes are *Tafsir Bayan* by Hasbi Ash-Shiddiqy, *Tafsir Al-Qur'anul Karim* by Halim Hasan, and *Tafsir Al-Azhar* by Hamka. The three interpretations have begun to emphasize the teachings of the Koran and its context in understanding women's verses. Each of these interpretations includes the complete verse, its translation, explanatory notes, an index, and lists of essential terms. In 1967, two books were compiled by order of the Ministry of Religion, which became national standards in translating and interpreting the Koran. The two books are *The Quran and Its Translation* and *The Qur'an and its Interpretation*. In this stage, Hamka's work is the most influential compared to other assignments. This is because Hamka has connected his interpretation, especially verses about women, with certain conditions in Indonesia. While the other works are considered not to refer to the general situation of Muslims in *arcs* and time specific (Saifunnuha, 2021).

However, almost all interpretations are peeling regarding women, which is still traditional. The main points of discussion are adapted to the interests and abilities of the interpreter, where interpretation is still carried out by examining verse by verse sequentially. There is no attempt to place and group similar verses into thematic discussion points to obtain a more comprehensive and accurate understanding. This stage is called the partial interpretation stage. The next stage is the development stage, which is meant by this stage where *mufassir* not only uses one methodology in interpreting the Koran but many methodologies and approaches so that the understanding he gets, according to Amina Wadud Muhsin, is more holistic. This stage is marked by the emergence of several *mufassir* women who use the entire methodology of interpretation and relate it to various problems, social, moral, economic, and political, in the modern era. This stage began in the 90s. Began the emergence of thematic interpretation of women. Among them is the work of Quraish Shihab, which was later followed by several theses, theses, and dissertations among Indonesian Muslim intellectuals. Works that have been published and consumed by the public, for example, *efforts to Explore the Concept of Women in the Qur'an* by Nasaruddin Baidan, *The Argument for gender equality from the perspective of the Koran* by Nasruddin Umar, *Hate Interpretation: A Study of Gender Bias in Al-Qur'an Interpretation* by Zaitunah Subhan and several writings by other Indonesian Muslim feminists. The approach in this work uses thematic, where the discussion focuses on specific discussions analyzed using various methodologies.

At the end of the 90s, women's interpretation in Indonesia progressed rapidly. The progress made by Indonesian Muslims since the early 20th century has gradually awakened the Muslim community, *mufassir* of the importance of adjusting the understanding of the Koran to the situations and conditions that develop through contextual interpretation (Abidin, 2011). In the modern-contemporary era, it is different from the classical period. Mufassir uses a hermeneutic approach, although there are still pros and cons. As a new trend in interpretation, hermeneutics seeks to interpret the Qur'an as a book of guidance viewed from all related angles. The Qur'an is not seen as dead but alive, sent down in a cultured age and space, not in a vacuum. In this trend, contemporary thematic interpretations are often found. (Robikah, 2019). Concerning feminist interpretations in Indonesia in this era, it can be said that for the complete interpretation of the Koran, Quraish Shihab's Tafsir Al-Misbah is

considered gender-friendly. In his Tafsir, the various themes raised include polygamy, human creation, women's rights, leadership in the household, headscarves, inheritance, and others referenced in articles related to gender verses (Rohmatul Izzad, 2018).

Previously Tafsir Al Azhar has also been considered gender-friendly in explaining verses related to gender. Because Hamka repeatedly emphasized the equal rights and obligations of men and women. This can be seen in how he was very enthusiastic in interpreting the verse about the creation of humans in Surah Annisa verse 1. Hamka's interpretation differs from the previous interpretation in the 90s, identical to the interpretation of gender bias regarding the superiority of men over women (Nafsi, 2016). Now you can find many writings related to gender themes in scientific journals, both verse studies and research results related to the relevance of gender-friendly interpretation (Saifunnuha, 2021).

CONCLUSION

Before arriving at the interpretation of the Koran, Indonesia was colored by debate about whether or not it was permissible to translate the Koran. It was only in the 1920s, in 1992 to be precise, that Mahmud Yunus began translating the Koran into Indonesian, with the motivation that Indonesian people could understand the contents of the Koran. After that, in the 1930s, interpretation in Indonesia showed progress. Hamka started with the interpretation of *Juz 'Amma* by the title *Al-Burhan*, and Ahmad Hasan with the interpretation of *Juz 'Amma* title *Al-Hidayah* and other interpretations. Interpretation at this stage is still in partial form. However, interpretation at this time is categorized as a pioneer stage in interpreting the Koran in Indonesia. As for the study of women, it is still in the form of quotations from the classic books of the commentators. In the 1970s, continuing the previous stage, *mufasssir* Indonesia made efforts to understand the contents of the Koran comprehensively, marked by commentaries on the text and its translations that provide broader comments, among the works of exegesis which marked the emergence of this stage are *Tafsir Bayan* by Hasbi Ash-Shiddiqy, *Tafsir Al-Qur'anul Karim* by Halim Hasan, and *Tafsir Al-Azhar* by Hamka. These three interpretations have begun to emphasize the teachings of the Koran and its context in understanding women's verses. However, almost all of the interpretations dealing with women are still traditional in that the main points of discussion are adapted to the interests and abilities of the interpreters. The verses are interpreted based on the order of the verses, and there needs to be more effort to group themes related to women to get a comprehensive and accurate interpretation.

The next stage of development was in the 1990s when *mufasssir* did not only use one methodology in interpreting the Koran but used many methodologies and approaches so that the understanding he gets is more holistic. This stage is marked by the emergence of several *mufasssir* women who use the entire methods of interpretation and relate it to various problems, social, moral, economic, and political, in the modern era. Among them is the work of Quraish Shihab, which was later followed by several theses, and dissertations among Indonesian Muslim intellectuals. The approach in these works uses thematic, which focuses on specific discussions analyzed using various methodologies. Then in the modern-contemporary era, there are many scientific writings or articles related to the interpretation of gender verses seen from various points of view to produce holistic meanings and accommodate gender equality.

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