

**Research Article**

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Analysis of The Application of *Qirā'ah Mubādalāh* as A Method of Interpretation of Gender Hadith (Study of the Thoughts of Faqihuddin Abdul Kodir)

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Abstract

This article discusses the application of *Qirā'ah Mubādalāh* as a gender-based method of interpreting hadith, by examining the thought of Faqihuddin Abdul Kodir. *Qirā'ah Mubādalāh* is a method that invites readers to understand hadith by using a reciprocal perspective that places men and women as equal subjects. This method aims to find a more just and humanistic meaning of hadith, especially in terms of the relationship between men and women. This research uses a type of library research with a descriptive analysis approach. Data were collected by using primary and secondary data sources. Then, the collected data were analyzed critically and interpretively to understand Faqihuddin Abdul Kodir's view on the application of *Qirā'ah Mubādalāh* in gender hadith interpretation. The results of this study show that *Qirā'ah Mubādalāh* developed by Faqihuddin Abdul Kodir has several advantages and disadvantages. The advantage is that this method can provide a new perspective in understanding gender-oriented hadith, namely by reconstructing texts that are specific for men into texts that are relevant for women. The disadvantage is that this method still requires further development on the way of working and its application, because this method cannot be used on hadiths that do not have a clear sentence structure, such as subject, object and predicate.

Keywords: *faqihuddin abdul kodir; Qirā'ah Mubādalāh; hadith; gender*

INTRODUCTION

In Islamic studies, interpretation of hadith is an important part of understanding Islamic teachings. Hadith as the second source of law after the Koran provides guidance and guidance for Muslims in practicing their religion. However, the interpretation of

hadith is often debated and controversial due to differences in understanding between scholars and academics. One issue that is often discussed is the role of gender in the interpretation of hadith. In the last few decades, attention to gender issues in Islam has increased, and questions have arisen about how these hadiths should be interpreted by taking into account a more inclusive gender perspective and in line with social developments.

In the context of gender hadith interpretation, there are significant challenges. Traditional interpretations often tend to contain patriarchal, discriminatory and gender biases. This is caused by various factors, including: the influence of culture and traditions of society that adheres to a patriarchal system, male dominance in the fields of science and religion, insensitivity to gender issues and women's rights, and the inability to use appropriate interpretation methods. with the context of the times. So this can lead to a narrow understanding and restrictions on the role and rights of women in Islam. Therefore, a more inclusive and balanced interpretive approach is needed to address gender issues in hadith.

One interesting interpretation method to research is the *Qirā'ah Mubādalāh method*. This method was developed by Faqihuddin Abdul Kodir, a contemporary Muslim scholar who contributed to the study of the understanding of the Qur'an and hadith. The *Qirā'ah Mubādalāh* method offers an innovative approach in the interpretation of gender hadith based on a reciprocal perspective which places men and women as the same subjects. This method tries to gain a more inclusive understanding of hadiths related to gender issues, accommodate women's perspectives, and embrace gender justice in Islam. The aim of *Qirā'ah Mubādalāh* is to realize relations from hierarchical to egalitarian, cooperative and mutual. *Qirā'ah Mubādalāh* is inspired by verses from the Koran and hadith which talk about the interrelationships between men and women.

However, although the *Qirā'ah Mubādalāh method* is promising in overcoming the problem of gender hadith interpretation, studies on its application are still limited. In-depth scientific studies regarding the relevance, advantages and disadvantages of this method in the context of gender hadith interpretation have not been carried out much. Therefore, this article aims to fill this knowledge gap and look critically at the application of the *Qirā'ah Mubādalāh method* in the interpretation of gender hadith.

Departing from the explanation above, there are several things that need to be answered in this article, namely how was the concept and method of *Qirā'ah Mubādalāh* developed by Faqihuddin Abdul Kodir? How is *Qirā'ah Mubādalāh* applied as a method of interpreting gender hadith in Faqihuddin Abdul Kodir's thinking? And what are the advantages and disadvantages of *Qirā'ah Mubādalāh* as a method of interpreting gender hadith in Faqihuddin Abdul Kodir's thinking? Through the thoughts of Faqihuddin Abdul Kodir, this article explores the concepts and methods of interpretation in the *Qirā'ah Mubādalāh method* and considers their relevance in the context of gender issues.

BIOGRAPHY OF FAQIHUDDIN ABDUL KODIR

Faqihuddin Abdul Kodir, who is often called "Kang Faqih" by his colleagues, was born and raised in Cirebon. Until now, he still lives there with his family. Faqihuddin was born on December 31, 1971 and is the second of eight children. He is married to Mimin Aminah and has three children.

Faqihuddin's education began at Kedongdong State Elementary School and Wathoniyah Gintung Lor Ibtidaiyah Madrasah, Susukan-Cirebon, where he graduated in 1983. He then continued his studies at Arjawinangun State Tsanawiyah Madrasah, Cirebon (1983-1986), and Arjawinangun Aliyah Nusantara Madrasah, Cirebon (1986-1989). During his secondary education, he lived at the Dar al-Tauhid Islamic boarding school under the guidance of KH. Ibn Ubaidillah and KH. Hussein Muhammad.

After completing his boarding period in 1989, Faqihuddin was accepted at LIPIA and UIN Syarif Hidayatullah Jakarta, but he chose a scholarship to study in Damascus, Syria. There, he took *a double degree* at the Abu Nur Da'wah Faculty (1989-1995) and the Sharia Faculty at Damascus University (1990-1996). While in Damascus, he studied under Sheikh Ramadhani al-Buthi, Sheikh Wahbah az-Zuhaili, and attended the dhikr and recitations of the Naqshabandiyah Caliph, Sheikh Ahmad Kaftaro every Friday.

After completing his undergraduate degree, Faqihuddin continued his master's studies at Khartoum University-Damascus Branch, but moved to Malaysia before he could complete his thesis. He took an official master's degree at the International Islamic University Malaysia, in the field of developing zakat jurisprudence (1996-1999).

Before continuing his doctoral studies, Faqihuddin was active in social work and community development, especially in women's empowerment, for ten years. After that, he continued his doctoral studies in 2009 at the Indonesian Consortium for Religious Studies (ICRS) Gajah Mada University (UGM) Yogyakarta. In 2015, she completed her studies by writing a dissertation on the interpretation of the Koran and hadith for equality between women and men.

Faqihuddin is known as an active figure in organizations. While in Damascus, he was involved in the Damascus branch of the Indonesian Student Association (PPI) and the Indonesian Muslim Scholars Association (ICMI). In Malaysia, he served as Secretary of the Special Branch of the Nahdlatul Ulama (PCI NU). After returning from Malaysia, Faqihuddin joined Rahima Jakarta and the Yellow Book Study Forum (FK3). Together with Kiyai Husein Muhammad and several other gender activists, he founded the Fahmina Institute and served as executive chairman for the first ten years (2000-2009). He is also active in the Central NU Family Benefits Institute (LKK) and is the National Secretary of Alimat (National Movement for Family Justice in an Islamic Perspective).

Apart from that, Faqihuddin also teaches at IAIN Syaikh Nurjati Cirebon, both at undergraduate and postgraduate levels. He also teaches at ISIF Cirebon and the Kebon

Jambu al-Islami Babakan Ciwaringin Islamic Boarding School. He serves as Deputy Director of Ma'had Aly Kebon Jambu with a focus on fiqh and ushul fiqh, with an emphasis on the perspective of justice in relationships between men and women.

In 2019, Faqihuddin published an important book entitled " *Qirā'ah Mubādalāh: Progressive Tafsir for Gender Justice in Islam* " (Yogyakarta: IRCiSod, 2019). This book discusses how to understand the text of the text (Al-Qur'an and hadith) relating to the relationship between men and women. Apart from that, Faqihuddin also formulated a new concept called the *Mubādalāh method* , which involves an approach and reinterpretation of verses from the Koran and hadith related to gender. This concept emerged as a response to the dichotomous view that exists between men and women as well as the strong patriarchal system in society.

Thanks to his findings and contributions, Faqihuddin was invited to various forums, both at national and international levels. One of them was an invitation from AMAN (The Asian Muslim Action Network) in collaboration with Walailak University and Oxfam Thailand, to discuss Islam using the *Qirā'ah Mubādalāh approach* in Nongchock, Thailand. Faqihuddin's thoughts on *Qirā'ah Mubādalāh* were also discussed in various events with the theme "*Majlis Mubādalāh*".

Faqihuddin is a Muslim scholar who is very productive in writing. Since 2000, he has written the "Dirasah Hadith" column in Swara Rahima magazine which discusses education issues and women's rights in Islam. In 2016, he was also involved as a team member, concept and book contributor, instructor and facilitator in the "Marriage Guidance" program initiated by the Ministry of Religion of the Republic of Indonesia.

To date, Faqihuddin has published 11 books, such as "Shalawat Perempuan: Relations between Men and Women in Religious Life" (Yogyakarta: Fahmina Institute, 2003), "Women, the State, and Islam: Rahima's Thoughts in Theological Struggle and Social" (Jakarta: Paramadina, 2007), "Gender Ijtihad: Paving the Way for Gender Equality in Islam" (Yogyakarta: Fahmina Institute, 2012), and "Producing Muslimah Leaders: Gender Education Strategy" (Yogyakarta: IRCiSod, 2016).

Apart from writing books, Faqihuddin is also active in giving lectures and discussion classes on gender issues in Islam. He is often invited as a speaker at conferences, seminars and workshops at various universities and educational institutions in Indonesia and abroad. Faqihuddin's progressive thoughts and approach in understanding and interpreting Islamic teachings on gender have made an important contribution to the struggle for gender equality and justice in Muslim society.

Apart from that, Faqihuddin is also active in social and advocacy activities. She is involved in various movements and organizations fighting for women's rights, such as the Indonesian Women's Coalition for Justice and Democracy (KPIK), the Alliance of Independent Journalists (AJI), and the Partnership for Indonesian Women (KPI). Through

her participation in these various platforms, Faqihuddin seeks to fight for gender equality, religious freedom and human rights for Muslim women.

With his experience, critical thinking, and contributions to the field of gender studies in Islam, Faqihuddin has become an important figure in the Muslim women's movement in Indonesia. He continues to strive to present an inclusive, fair and progressive perspective on gender issues in the context of religion. Her works and dedication in fighting for gender equality in Islam have provided significant inspiration and influence in efforts to create a more just and egalitarian society.

FAQIHUDDIN ABDUL KODIR'S THOUGHTS ON *QIRĀ'AH MUBĀDALAH*

The term *Qirā'ah Mubādalah* comes from Arabic. Etymologically, *qirā'ah* has the same root word as *qur'ān* which means reading. Meanwhile, *Mubādalah* comes from the word *mubādalatan* (مبادلة) which means to replace, change and exchange. This root word is used in the Qur'an 44 times with various related meanings. *Mubādalah* is a form of mutuality (*mufā'alah*) and cooperation between two parties (*musyārah*) in replacing, changing or exchanging each other.

According to the classic *Lisan al-'Arab* dictionary by Ibn Manzhur and modern dictionaries such as *Al-Mu'jam al-Wasith*, *Mubādalah* is defined as a reciprocal exchange between two parties. This term is often used in the context of exchange, trade, and business.

In the Arabic-English *Al-Mawrid* dictionary, *Mubādalah* is defined as confronting something with its equivalent. In English, this term has several meanings such as *reciprocity*, *reciprocation*, *repayment*, *requital*, *paying back*, and *returning in kind or degree*. In the large Indonesian dictionary, the term "mutuality" is used to describe things that involve reciprocal meaning.

Terminologically, *Qirā'ah Mubādalah* according to Faqihuddin is a method of approach in interpreting Islamic texts, both the Qur'an and hadith, from the perspective of mutuality between men and women. This approach views relations between men and women with an egalitarian lens that upholds the spirit of partnership, cooperation, mutuality and reciprocity. In this approach, men and women have the same position and should not be viewed as just one gender, because both are mentioned in religious texts and must be included in the meaning of the text.

In general, *Qirā'ah Mubādalah* is a method for mentioning, summoning, and inviting men and women in a text that only mentions one gender, by understanding the main idea or big meaning that can be applied to both. Thus, it is not just men or women who are subjects or actors in the text.

The aim of *Qirā'ah Mubādalah* according to Faqihuddin is to balance relations between men and women, changing hierarchical relations into egalitarian relations, so

that there is no longer male superiority or female inferiority. This is done because inequality in human relations can harm one party and threaten their rights as God's creatures. *Qirā'ah Mubādalah* is an interpretation method that aims to achieve balance in the relationship between men and women. This method seeks to improve the hierarchical relations that are often seen today towards egalitarian relations, where there is no longer male superiority and female inferiority, or vice versa. This goal arises because an imbalance in relationships between human beings can have a detrimental impact on one party, and their rights as God's creatures are threatened. Gender bias not only harms one party, but can also harm other parties.

According to Faqihuddin, *Qirā'ah Mubādalah* is present to complement the dynamics of texts and realities which still rarely acknowledge that women are the same subjects as men. This interpretation method is an interaction between text and reality with the hope of providing constructive meaning for women's lives and strengthening the principles of relations between men and women. In practice, this method seeks to explore the meaning of the text (both the Qur'an and hadith) so that it can be applied inclusively to men and women.

Faqihuddin said that with *Qirā'ah Mubādalah*, smiles, friendliness, service and all pleasant actions must be carried out by both of them, both husband and wife and vice versa. The principle of mutuality (*Mubādalah*) includes the values of equality and humanity which are important foundations in achieving benefit, compassion and justice. Books and papers discussing the reinterpretation of Islamic texts surrounding male-female relationships are widely available, and *Qirā'ah Mubādalah* is one of the most recent contributions to this field.

HOW QIRĀAH MUBĀDALAH WORKS AND EXAMPLES OF ITS APPLICATION

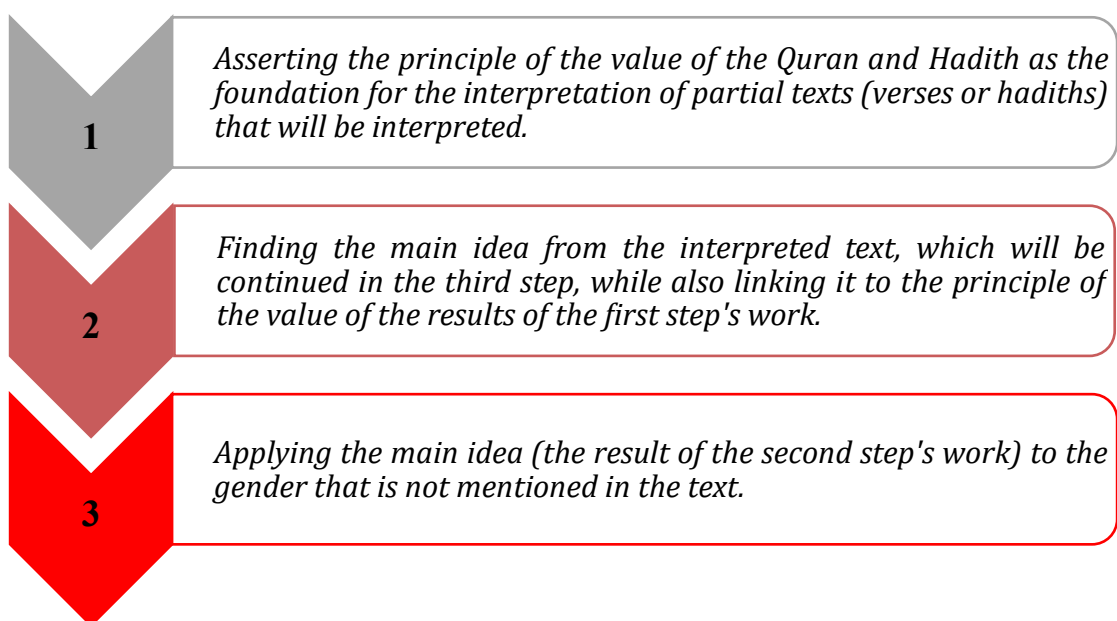
Faqihuddin explains that *Qirā'ah Mubādalah* is based on three main premises. *First*, that Islam is present for men and women, so its texts must include both. *Second*, that the principle of the relationship between men and women is cooperation and mutuality, not hegemony and power. *Third*, that Islamic texts are open to reinterpretation to allow the two previous premises to be reflected in every interpretation process.

Based on these three premises, *Qirā'ah Mubādalah* has three practical steps which are followed chronologically. The *first* step is to search for and identify universal principles of Islamic teachings from texts as a basis for understanding. These principles can be general or specific, and they form the main basis in the interpretation process. These principles transcend gender differences, such as faith as the basis of every deed, justice that must be upheld, and goodness and mercy that must be respected. These principles teach that hard work, patience, gratitude, sincerity, and trust are good values and are valued in Islam. Before interpreting, awareness of these principles must always be present.

second step is to find the main ideas contained in the texts to be interpreted. Usually, texts that refer to the roles of men and women are implementable, practical, and specific to certain contexts in accordance with Islamic principles. Because these texts are specific, it is necessary to find the main meaning or idea that is closely related to the principles identified in the first step. This second step can be done by eliminating subjects and objects in the text and focusing on meanings or ideas that can be applied to both genders.

third step, applies the main ideas found from the second step to genders that are not mentioned in the text. Thus, the text does not only apply to one gender, but also includes other genders. In the Mubādalāh method, this confirms that texts intended for men also apply to women, and vice versa, as long as we have found a meaning or main idea from the text that can be connected and applies to both. This primary meaning must always be linked to the basic principles found in the texts through the first step.

The three steps of how *Qirā'ah Mubādalāh* works can be seen clearly in the diagram below:



To simplify the explanation above, below is an example of how these steps are applied to the following hadith (Bukhari, 1987, p. 1958; Muslim, 1334, p. 175):

God willing, God willing, God willing, God willing, God willing

لَمْ قَالَ تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَلِحَسَبِهَا وَجَمَالِهَا وَلِدِينِهَا فَأَظْفَرَ بِذَاتِ بَتِّ
يَدَاكَ

From Abu Hurairah ra. that the Prophet SAW. said : "A woman is married for four reasons: because of her wealth, because of her lineage, because of her beauty and because of her religion. So you should choose (women) whose religion is good, you will be lucky."

The hadith above literally places women as the chosen object in looking for a life partner (wife) with four criteria, namely wealth, offspring, beauty and religion. This hadith recommends men to be selective in choosing a wife to be their life companion in navigating the household. However, the question is, can women be the subject of the statements in this hadith? Do these four criteria only apply to women and not vice versa? In general, the word "*al-mar'ah*" (الْمَرْأَة) in the hadith is interpreted by classical scholars as a woman. Therefore, women are only considered as objects chosen as wives with a more passive role.

However, by using the *Qirā'ah Mubādalāh method*, the hadith can also be understood to mean that these four criteria are addressed to women in choosing a husband. This meaning is taken from the application of *Qirā'ah Mubādalāh* as follows:

Firstly, the first step in interpreting the above hadith is to refer to various verses or hadith which convey the same universal message between men and women in the context of marriage. In general, all paragraphs regarding marriage apply to both parties universally. For example, QS. An-Nisa' [4]: 21 states that marriage is a strong agreement (*mitsāqan ghalīẓhan*) between a husband and wife. They both agreed and committed to living together in order to achieve *sakinah, mawaddah wa rahmah*. This agreement must be respected and maintained by both. This is the meaning of that powerful covenant. Apart from that, the basic principle in the husband and wife relationship is equality. In the Qur'an, the term "husband and wife" is called "*zawj*", which means partner. Husband and wife complement each other and provide comfort, care, beauty, protection and respect for each other, as expressed in the verse "*hunna libāsun lakum wa antum libāsun lahunna*" (QS. Al-Baqarah 2 : 187). Other verses discussing marriage in general and universal terms can be found in the Koran. These verses form the basis of understanding before using the *Qirā'ah Mubādalāh method* to interpret this hadith.

Second, based on the principles found in the previous step, the main message that can be taken from the hadith (Sahih Bukhari number 4802 and Sahih Muslim number 3708) is the requirements for choosing a partner. The hadith suggests considering several conditions in choosing a partner in order to get a good and suitable partner. In this hadith there are four conditions that can be studied before choosing a partner, namely wealth, lineage, physical appearance and religion. According to Faqihuddin, finding the main message in a text can be done in easy steps, namely by deleting the subject and object, and then highlighting the meaning of the predicate. Because subjects and objects are usually situational and specific, while the content and meaning are in the predicate of the sentence. The subject in the hadith is a man and the object is a woman who is chosen as a life partner with several conditions. If the subject and object are removed, then the hadith

provides content regarding the four conditions for choosing a partner. This meaning and message are then brought to the third step in the interpretation of *Qirā'ah Mubādalāh*.

third step is to reduce the main idea of the text (obtained from the second step) to a gender that is not mentioned in the text. If the message of the hadith states the criteria for choosing a partner for men who want to marry, then the same criteria also apply to women who want to get married. Just as men consider four things when looking for a wife, women also have the right to set these criteria when looking for a husband. So the hadith addresses men and women equally. The four criteria are the criteria for looking for a wife and also the criteria for looking for a husband.

Faqihuddin said that this step was carried out by applying the same ideas from the text to the other gender. Thus, the hadith does not say that the criteria are only for women. But the main idea is to pay attention to several criteria when choosing a partner. The message of this idea is of course suitable for everyone, not only men but also women. Thus, the *Qirā'ah Mubādalāh method* emphasizes that texts for men are also for women, and texts for women are also for men.

With the *Qirā'ah Mubādalāh method* as above, there is no reason to position women as objects when it comes to choosing a partner. Women can also be subjects who can choose who they will marry. Because women also have the right to determine their choice or life partner. It is unfair if women are only passive objects who are chosen and married. In fact, what often happens is that women do not have freedom over themselves. Many girls are helpless in facing their parents' choices because of psychological pressure. Sometimes a girl feels resigned to her parents' choice, because choosing a boy she loves whose parents don't approve can have fatal consequences. However, *Mubādalāh's* perspective will provide a solution to this problem. Women will be treated fairly and have their rights and dignity respected.

ADVANTAGES AND DISADVANTAGES OF QIRĀ'AH MUBĀDALAH

1. Advantages of Qirā'ah Mubādalāh

Qirā'ah Mubādalāh interpretation method proposed by Faqihuddin Abdul Kodir has the characteristic of strengthening ideal moral aspects and can be a bridge to overcome interpretation problems, especially those related to gender. The superiority of this method is beyond doubt, especially in interpretive efforts, because it consistently provides empirical evidence that the Al-Qur'an and hadith remain relevant in answering various problems of the people at every time and place, by upholding the human moral values contained in them. every message.

Qirā'ah Mubādalāh provides a positive impetus for the movement for gender equality and justice in Islam, because this method is rooted in the understanding of Islamic teachings themselves. Islamic religious teachings encourage relationships based on the principles of reciprocity, partnership and balance. In contrast to other

gender equality paradigms which tend to view gender texts from the perspective of Western philosophy, the *Qirā'ah Mubādalāh method* is more easily accepted by Muslims at large. This is different from the approach of the textualist-scripturalist group which rejects the Draft Law on Gender Justice and Equality (RUKG), because they consider the Draft Bill to be oriented towards Western culture and contrary to Islamic law.

As a result of the *ijtihad* that emerged in this modern era, *Qirā'ah Mubādalāh* received wide recognition and appreciation from various circles. For example, Lukman Hakim said that Faqihuddin had presented a comprehensive and systematic methodology in understanding the message of the Koran and hadith, especially those related to gender. Through the method he proposed, texts that were previously considered to contain gender bias and sexism become gender-just texts. In this way, Faqihuddin can encourage better and more gender-just social change.

Meanwhile, Rachma Vina Tsurayya considered that the interpretation method proposed by Faqihuddin was an interpretation model process that was different from existing interpretation methods. Faqihuddin offers a progressive method by interpreting texts specifically intended for men into texts that are also relevant for women or vice versa. This method is something new in the world of understanding the Koran and hadith.

Mukhammad Nur Hadi also provides an analysis of the *Qirā'ah Mubādalāh method*. He stated that this method could bridge and balance primary Islamic texts with aspects of modernity. This method can completely change these texts, resulting in an understanding of the text (*nash*) that does not conflict with today's universal values. This is certainly different from the methods used by several previous Muslim feminist figures. Where the efforts they make tend to be text reconstruction, so that their thought products are often controversial and receive strong challenges from Muslim scholars.

Lukman Budi Santoso agrees with the above view and says that the *Qirā'ah Mubādalāh method* coined by Faqihuddin is an interesting method. He is here to revive the textualist-scripturalist understanding that has long been firmly rooted in society, especially regarding gender. However, Faqihuddin was able to voice justice and equality between men and women in a subtle way, so that it was more easily accepted and received a lot of positive response from the wider community.

Nur Rofiah provides a long prologue in the book *Qirā'ah Mubādalāh* by Faqihuddin. He said that this theory was actually an important contribution, not only in understanding religious texts, but also as a world view. Although this method is intended to respond to primary texts in Islam which use language with certain gender awareness, the same method can also be a new way of looking at social diversity so as

not to give rise to unequal relations. Inequality in relationships, whatever it is, can give rise to injustice because it starts from a negative perspective on the differences between parties in a relationship.

With the various positive responses above, it is not surprising that *Qirā'ah Mubādalāh* is believed to be the right alternative solution to the massive inequality in relations that is growing in society. This is because indoctrination related to inequality in relations based on textualist understanding continues to be massively developed. This can be witnessed through social media and various other web media which show an open campaign for textualist-scripturalist understandings which can endanger the value and existence of Islamic grace.

2. Lack of *Qirā'ah Mubādalāh*

Without reducing appreciation for Faqihuddin Abdul Kodir's enthusiasm in carrying out the *Qirā'ah Mubādalāh* method as an interpretation method in interpreting texts that seem gender biased, as a result of thought, *Qirā'ah Mubādalāh* is not free from weaknesses and shortcomings. Because, in principle, there is no ivory that is not cracked. So *Qirā'ah Mubādalāh* besides having advantages, it also has weaknesses. These advantages must continue to be developed and some of the shortcomings must be addressed.

Qirā'ah Mubādalāh method emerged based on inspiration from the thoughts of classical and contemporary scholars, especially the thoughts of Abu Suqqah. However, apart from that, there are claims stating that the *Qirā'ah Mubādalāh method* formulated by Faqihuddin was influenced by philosophical thinking, namely reciprocal hermeneutics. In fact, Faqihuddin himself often uses the term reciprocity in several of his writings. When examined, the *Qirā'ah Mubādalāh method* is very similar to reciprocal hermeneutics, these two concepts both use relational principles and complement each other.

Reciprocal hermeneutics is a method of text interpretation that emphasizes cooperation between two different parties, whether in terms of gender, religion, culture or views. However, the shortcomings of reciprocal hermeneutics do not focus on historical aspects specifically, so that in certain cases this method does not completely solve the problem. Similar to reciprocal hermeneutics, the *Qirā'ah Mubādalāh method* has shortcomings in the historical analysis aspect, this method does not really emphasize the historical analysis aspect, so that its application to certain texts that require historical analysis experiences difficulties. This is proven when the *Qirā'ah Mubādalāh method* is applied to the following hadith:

God willing, God willing, God willing, God willing, God willing, God willing. God willing

أَنَّ عَبْدَ اللَّهِ

From Abdullah bin 'Umar RA said: I heard the Messenger of Allah say: "*Indeed, bad luck is in three things: Vehicles, women and houses .* " (al-Bukhari, n.d.)

In the author's view, this hadith text is not included in the scheme of texts that can be *Mubādalāh* , because the text does not meet the requirements for the work of the *Qirā'ah Mubādalāh method* . The chronological steps regarding how things work that have been determined in the *Qirā'ah Mubādalāh* cannot be applied, because the hadith does not have a subject, object and predicate. The hadith text is a phrase, which is a collection of several words that have meaning but cannot be a sentence because there is no relationship between the subject and the predicate.

However, this hadith still requires contextual interpretation. And *Qirā'ah Mubādalāh* cannot be used in real terms to produce meaning from the hadith. Therefore, this hadith must still be interpreted using a broader perspective, which can include socio-historical analysis or linguistic analysis.

Apart from the hadith above, another hadith that experiences obstacles in applying the *Qirā'ah Mubādalāh approach method* is the hadith narrated by Imam Ibn Majah number 19663 as follows :

God willing, God willing, God willing, God willing God bless you

مار

From Ab ū Hurairah, from the Prophet PBUH. He said: "Those who can decide on prayer are women, dogs and donkeys." (Al-Qazwīnī, n.d., pp. 302–303)

One of the challenges in applying the *Qirā'ah Mubādalāh method* to the hadith above is how to find the main idea. As explained by Faqihuddin, the second step in applying the *Qirā'ah Mubādalāh method* is to look for the main ideas contained in the hadith being studied. To find the main idea, the way to do this is to delete the subjects and objects in the hadith. Then, the predicate in the hadith becomes the meaning or main idea. However, even though this method has been carried out, the main idea in the hadith cannot be found in full. Because the text (matan) of this hadith falls into the category of *jami' al-kalim* (short expressions with a concise meaning). Therefore, this hadith requires a broader perspective to be understood correctly, including using linguistic and historical analysis. However, the *Qirā'ah Mubādalāh approach method* does not emphasize these two analyses. So the results cannot produce a comprehensive meaning of the hadith.

Apart from that, *Qirā'ah Mubādalāh* has weaknesses in terms of its epistemology, the *Qirā'ah Mubādalāh method* does not yet offer more concrete steps for finding ideas from the text. Because each text has different characteristics, ideas cannot always be found just by changing the predicate as a text idea. Although Faqihuddin stated that

there is another way to find the main idea in the text under study, namely by using auxiliary knowledge, especially knowledge that has been formulated in the rules of Ushul Fiqh of classical ulama. However, if this is implemented, there will be multiple ideas from each reader of the text because of the different auxiliary knowledge used. It is different if the formulation in determining the idea of the text is determined universally or *tafsil* (detailed). So, readers have a paradigm and basis as a basis for thinking to determine ideas from the text. In this way, the resulting meaning projection is more guaranteed to be accurate and can be accounted for through a scientific thinking epistemology.

Apart from that, the weakness of *Qirā'ah Mubādalāh* is that it is based on a feminist perspective text reading method. So when it is applied to relational texts that do not have gender nuances, it certainly encounters several obstacles. For example, the hadith on the relationship between leaders and their people (Saheeh Bukhari, no. 6646), or the hadith on the relationship between parents and their children (Saheh Bukhari, no. 1352). The *Qirā'ah Mubādalāh* method is difficult to apply to these two hadiths because the main idea is not suitable for the relationship between the two parties, whether the relationship between the leader and his people or the relationship between parents and their children. To support the development of the *Qirā'ah Mubādalāh method* as a projection of meaning, it must have specific definitions and criteria for universal relational texts that can be *Mubādalāh*.

Regardless of these advantages and disadvantages. Faqihuddin, according to the author, still deserves appreciation because the method he created has its own place on the map of Islamic thought. Faqihuddin's ideas are very important to read and discuss for intellectuals who will be involved and *concerned* with the study of tafsir thought and understanding hadith/hadith interpretation.

CONCLUSION

Qirā'ah Mubādalāh is a method for interpreting Islamic texts, both the Al-Qur'an and hadith, from the perspective of mutuality between men and women. This method emphasizes the spirit of partnership, cooperation, mutuality and reciprocity between the two. This method also considers men and women as the same subjects in religious texts, and looks for the main idea or big meaning that can be applied to both. The aim of *Qirā'ah Mubādalāh* is to create balanced and fair relations between men and women, without anyone being superior or inferior. This goal is based on their rights as God's creatures who must not be harmed by gender bias.

Qirā'ah Mubādalāh is a method that has three practical steps for interpreting Islamic texts, both the Qur'an and hadith. The first step is to search for and identify universal principles of Islamic teachings as a basis for meaning. The second step, looking for the

main idea of the text which is interpreted by referring to the value principles from the first step. The third step is to apply the main idea to genders not mentioned in the text.

Qirā'ah Mubādalah method has the advantage of strengthening ideal moral aspects and being a bridge to overcome interpretive problems, especially those related to gender. This method is rooted in an understanding of Islamic teachings, is more easily accepted by Muslims, and provides positive encouragement for the movement for gender equality and justice in Islam. However, this method also has shortcomings in that it does not highlight aspects of historical analysis, does not offer concrete steps for finding ideas from the text, and relies on a method of reading texts from a feminist perspective which may encounter obstacles in relational texts that do not have gender nuances.

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