

AMINA WADUD MUHSIN GENDER THINKING IN THE HERMENEUTIC PERSPECTIVE OF HANS GEORG GADAMER

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Abstract: The purpose of this study is to find out the gender thinking of Amina Wadud Muhsin in the view of Hans Georg Gadamer's Hermeneutics. This research is library research using a research approach, namely: philosophical, grammatical, linguistic and phenomenological approaches. Then the source of this research data is taken from books, articles and journals related to the thoughts of Amina Wadud with Gadamer. Furthermore, the data analysis method used is descriptive method, content analysis, interpretation method, comparison, taxonomy. The results of this study indicate that: First, related to Amina Wadud's gender thinking, namely: 1. The creation of humans. According to Amina Wadud that the origin of humans, both male and female, comes from one nafs which is part of the paired system. 2. Leader. Amina Wadud strongly rejected Qawwamun to be limited to the position of men compared to women. However, there must be harmony, so Amina Wadud proposes a new idea, namely the "functionalist" concept. 3. Polygamy. For Amina Wadud, the concept of polygamy is not supported in religion, because there is no justice for women. Amina's gender thinking in the perspective of Hans Georg Gadamer's hermeneutics, in this case the interpreter's position. Amina Wadud places great emphasis on text priors and context. In this case the prior text concerns the background of an interpreter, his views and circumstances. Because an interpreter must dialogue with the text in accordance with any conditions and at any time. Likewise with Gadamer, the concept of language is the most important. This is what Gadamer calls "the influence of history".

Keywords: Gender, Amina Wadud, Hermeneutics

PRELIMINARY

Gender differences, which give birth to injustice and even violence against women, are basically social and cultural constructions that have been formed through a long process. However, because such social and cultural construction has become a habit for a very long time, the gender differences become a belief and ideology that is rooted in the consciousness of each individual, society, and even country. Gender differences are considered as an unchangeable and natural provision of God.¹

¹ Hamim Ilyas, *Oppressed Women The Study of the Hadith "Misognisis"*, (Yogyakarta: eLSAQ Press, 2008), h. 5.

Arab tradition at that time generally placed women almost the same as slaves and property. They usually bury baby girls alive, do not give inheritance rights to women, polygamy with dozens of wives, and restrict women's rights both in the public and domestic spheres. Islam came by condemning the burial of female babies, limiting polygamy, granting inheritance rights and other rights to women in accordance with the universal functions and roles brought by Islam, which is basically equality between men and women and seeks to uphold gender justice in society.²

The spirit of Islam like that is then interpreted and understood by Arabs who have a patriarchal culture and ideology, so that the results of their interpretation place women as inferior to men. This gender-biased interpretation does not only occur in specific matters but also in very basic matters such as the initial problem of the creation of women. With their interpretation, they believe that women were created from the rib of men, so that from the beginning women were created only as a complement and to serve men. If men and women have been created unequal by Allah, then they cannot be equal forever. This kind of understanding then becomes the beliefs and ideologies inherent in people's minds.

In Islamic studies, there are several approaches offered by intellectuals to get the moral message of Islam as a religion that has a gender perspective.³ Among these theories are normative approaches with sociological and theological approaches, hermeneutics with a number of theories and historical approaches. The birth of a number of approaches and theories can be said to be a response to the condition of Muslim society which places women as subordinated beings. With these approaches, it is expected to give birth to a concept that places women as equal to men as the moral message of the Qur'an and the Sunnah of the Prophet.⁴

As for what is meant by a hermeneutic model, it is a form of interpretation method which in its operation is intended to derive a conclusion about the meaning of a text or verse. According to Amina Wadud, there is no truly objective method of interpreting the Qur'an. Each commentator sets several subjective choices. The descriptions of their interpretations partially reflect subjective choices, and do not always reflect the intent of the texts they interpret. However, people often do not distinguish between the text of the Qur'an and its interpretation.⁵ Thus, Amina Wadud emphasized that there are three important aspects in determining gender relations in social life. *First*, regarding the rights and obligations of men and women. *Second*, the division of roles. *Third*, human ethics and morality.⁶ With the help of the critical hermeneutic method, it is hoped that the holy book of the Qur'an will be more pluralist, open and tolerant of the diversity that exists both internally and externally. From here, the messages extracted by the Qur'an do not ignore partial, non-historical and out of control factors.

² Hamim Ilyas, *Oppressed Women The Study of the Hadith "Misognisis"*, H. 6.

³ Ahmad Fanani, *Popular Terms Dictionary*, (Yogyakarta: Mitra Pelajar ar-Ruzz Media, 2010), h. 224

⁴ Kurdi, *Hermeneutics of the Qur'an and Hadith*, (Yogyakarta: Elsaq Press, 2010), h. 181

⁵ Amina Wadud Muhsin, *Quran And Women*, (Jakarta: PT. Serambi Ilmu Semesta, 2006), h. 19

⁶ Erlan Muliadi, A study of the thoughts of Amina Wadud Muhsin in "Inside The Gender Jihad: Women's Rreform In Islam", *Jurnal Qawwam*, Vol. 11, No. 2, Desember 2017, h. 114.

According to Amina Wadud, as written by Sahiron Syamsuddin,⁷ the interpretation of this traditional model seems exclusive, written only by men. It is not surprising that only the consciousness and experience of men are accommodated in it. Whereas the experiences, visions and perspectives of women should also be included in it, so that there is no patriarchal bias that can trigger and spur gender inequality in family or community life. Consciously or not, people often use religious legitimacy to justify their behavior and actions. It is true what Peter L. Barger once said, namely that religion is often used as the highest legitimacy, because it is a sacred canopy (holy ceiling).

It was these kinds of things that made Amina Wadud then express her anxiety in the form of a work that was very rich in criticism and became one of the phenomenal steps in dealing with Islam with all its teachings. Amina Wadud's work is actually the author's intellectual anxiety about gender inequality in society. According to Amina Wadud, one of the causes of gender inequality in social life is the ideology of the doctrine of the interpretation of the Qur'an which she considers to be patriarchal. To obtain a relatively objective interpretation, a commentator must return to the basic principles in the Qur'an as his paradigm framework. That is why Amina Wadud requires an interpreter to understand the word view.

The anxiety that Amina Wadud feels is a patriarchal phenomenon in Muslim society. He saw the marginalization of the role of women in the social order that has been happening all this time, even to this day. The Qur'an, which according to him carries the value of justice, has not been able to be assimilated in the life of the Muslim community. So he did not hesitate to question how women are actually treated in Islam.⁸ Amina Wadud implicitly emphasizes that the creation of humans between men and women should be seen as an accentuation of monotheism (unity), complementing and complementing each other. Men and women are like two wings of a bird, both of which must function to make the bird fly.⁹

In the Qur'an, it is emphasized that women are an element between two elements, male and female, which breed humans. This means that normatively the Qur'an favors the equality of status between women and men. However, contextually, the Qur'an does state that there are certain advantages of men over women. For example in Surah an-Nisa 'verse 34 Allah swt states, men are leaders for women. However, by ignoring the context, through interpretations of Surat an-Nisa', the mufassirs actually try to give men a superior status normatively.¹⁰

Based on the analysis and criticism, Amina Wadud tried to pioneer the reinterpretation. Especially the verses that talk about women, by involving women's experiences in the interpretation process. Or in other words, Amina Wadud tries to apply the hermeneutic method in interpreting the verses of the Qur'an. It is in this context that the researcher sees the influence of Gadamer's hermeneutics in the thought of Amina Wadud's interpretation.

⁷ Sahiron Syamsuddin, *Hermeneutics of the Qur'an and Hadith*, (Yogyakarta: Elsaq Press, 2010), h. 186.

⁸ Amina Wadud Muhsin, *Quran And Women*, h. 20.

⁹ Mutrofin, Gender Equality in the View of Amina Wadud and Riffat Hassan, *Jurnal Tasawuf dan Pemikiran Islam*, Vol. 3, No. 1, Juni 2013, h. 248.

¹⁰ Riffat Hasan, "The Application of Islam and Post-Patriarchal Islam, in Fatima Mernissi, *Equal Before Allah*. Terj. Tim LSPPA, (Yogyakarta: LSPPA, 2001), h. 92.

Especially the hermeneutic theory developed by Gadamer, namely dialogical hermeneutics in which there is a historical affective theory.¹¹

According to Gadamer, as explained by E. Sumaryono,¹² understanding is always applied to the current situation, even though it is related to history, dialectics and language. Therefore, understanding always has a position, just like our own position today. Understanding is never objective and scientific. For understanding is not knowing statically and outside the time frame. But always under certain circumstances, at a particular place in time and space, for example in history. A living experience is history, language and understanding are historical.¹³ Because the process of understanding is actually an interpretation itself. Because the mind understands meaning and includes interpretation, and vice versa.

Gadamer's whole thought is an understanding of a text, discourse will become when the text is continuously placed in a continuously changing context framework. Changes in continuity in understanding the text will be easy by following changes in continuity in a work. Gadamer in his hermeneutic theory tries to apply the method of how to interpret a foreign text to be familiar. as tracing written texts, expressions that are not clear and contradictory, so as to produce an interpretation that is in accordance with the context.¹⁴

This is an interesting issue, according to the researcher, for research. Because of this character's courage to make a new breakthrough against the classical interpretation tradition, it needs broad support from other Muslims. The goal is that the discourse of Islamic thought is not stagnant, rigid, discriminatory, and gender fair. The question now is how Amina Wadud's gender thinking is seen from Gadamer's hermeneutics? Do the two have a relationship in interpreting.

THEORY ABOUT GENDER

A theory that analyzes why there are gender differences between men and women. As is the case as follows:

a. Psychoanalytic theory

This theory was first introduced by Sigmund Freud. This theory states that the behavior of the personality of men and women from the beginning is determined by the development of sexuality.¹⁵ So that we can understand that it is the biological element that is the dominant factor in determining a person's behavior pattern. This means that a man has a strong and muscular body, able to lift something heavy. While women are not like that, so women experience jealousy.

¹¹ Irsyadunnas, Amina Wadud's Interpretation of Gender Verses from a Hermeneutic Perspective, *Jurnal Musawa*, Vol. 14, No.20, Juli 2015, h. 125.

¹² E. Sumaryono, *Hermeneutics: A Philosophical Method*, (Yogyakarta: Kanisius, 2008), h. 76.

¹³ Sofyan A.P. Kau, Gadamer's Hermeneutics and Its Relevance to Interpretation, *Jurnal Farabi*, Vol 11. No. 2. Desember 2014, h. 116.

¹⁴ Sofyan A.P. Kau, Gadamer's Hermeneutics and Its Relevance to Interpretation, *Jurnal Farabi*, Vol 11. No. 2. Desember 2014, h. 118

¹⁵ Arif Budiman, *Sexual Division of Labor, A Sociological Discussion on the Role of Women in Society*, (Jakarta:Gramedia, 2001), h. 48.

b. Structural functional theory

This theory was initiated by Talkot Parsons, the division of roles between men and women is not based on disruption and competition, but rather on preserving harmony and stability in society. According to this theory, to achieve harmony and stability in a society, it is largely determined by the effectiveness of the consensus of values. The integrity of society is influenced by the functional relationships of men and women.¹⁶ The meaning is that men and women carry out their respective roles, a husband goes to find work to support his wife and children, while a wife provides the best service for her husband, so that a harmonious life will be created in the household.

c. Conflict theory

This theory departs from the assumption that in the composition of a society there are several classes fighting for power. Who owns the sources of production, then he is the one who plays the main role. Gender differences and inequality are not caused by biological differences, but are part of the oppression of the ruling class. According to this theory, gender relations are completely determined by the cultural environment.¹⁷ A husband is the source of production (the seeker of fortune), so a husband is the most influential for the survival of the household. Therefore, a husband often commits acts of oppression against his wife as a result of considering himself the most influential in the household.

Hermeneutics Hans Georg Gadamer

Gadamer did not intend to use hermeneutics as a method. Hermeneutics, according to Gadamer, is not only a matter of interpretive methodology, but also of ontological interpretation, namely that understanding is the way in which humans exist or exist. So understanding and interpreting a text, both religious texts and other texts such as art and history, requires more effort for it. Gadamer's hermeneutics is one type of hermeneutics that can be used to interpret the Qur'an. Gadamer's philosophical hermeneutics is based on four keys to hermeneutics: First, be aware of the "hermeneutical situation". The reader should be aware that this situation limits one's ability to see while reading the text. Second, this hermeneutic situation creates a "pre-understanding" in the reader, which affects the reader's dialogue with the text and its context. Although this is a requirement for reading the text, Gadamer believes that readers should always revise it to avoid errors. Third, the reader must combine two horizons, namely the horizon of the reader and the horizon of the text.¹⁸

According to this point of view, the mind of the interpreter becomes immersed in the regeneration of the meaning of the text during the process of understanding it. As a result, the process of understanding is one of melting horizons. The point is, a will that as far as possible can give birth to a process of fusion between at least two horizons. The author

¹⁶ Yunahar Ilyas, *Gender Equality in the Qur'an Study of the Thoughts of the Mufasirs*, (Cet.I, Yogyakarta: Labda Pers, 2006), h. 15.

¹⁷ Salma Intan, *Highlights on Gender and the Controversy of Women's Leadership*, (Cet. I, Makassar: Alauddin University Press, 2013), h. 54.

¹⁸ Sofyan A.P. Kau, Gadamer's Hermeneutics and Its Relevance to Tafsir, *Jurnal Farabi*, Vol 11. No. 2. Desember 2014, h. 113.

and historical context of a text, as well as the interpreter's prejudices such as tradition, practical importance, language, and culture, are considered in the interpretive process.

Gadamer's theory of text understanding is known as historical affective theory. According to his explanation, there are four stages that must be passed to understand the text: *First*, consciousness will be affected by history. Certain hermeneutical situations have an impact on the interpreter's hermeneutical understanding. Tradition, culture, and life experience all play a role in a given situation. He must be aware of the implications for his interpretation. When interpreting a text, an interpreter must be able to overcome its subjectivity. *Second*, being influenced by certain hermeneutic situations causes prejudice in the interpreter of the text under consideration. Pre-comprehension is the interpreter's initial position or prior knowledge that helps in understanding the text. The pre-agreement must be open to criticism and rehabilitation.

Third, there is a merger or assimilation of horizons. In the process of interpretation, it must be realized that there are two horizons of knowledge, or horizons, namely the textual horizon and the reader's understanding horizon. In the process of understanding and interpretation, these two horizons are always present. The two horizons communicated with each other to resolve the tension between them. The interpreter must be aware of the historical context in which the text appears. *Fourth*, application. Apart from the process of understanding and interpreting, Gadamer believes that when one reads the scriptures, there is one more thing that is needed, which he calls the "application" (Anwendung) of the message or teachings at the time the text of the Bible was created and interpreted. In addition to understanding the objective meaning of the text, an interpreter must be able to find the deepest meaning as a message from the text.¹⁹

AMIN WADUD MUHSIN'S LIFE HISTORICAL SETTINGS

Biography of Amina Wadud Muhsin's Life

Amina Wadud was born on September 25, 1952, as Maria Teasley in Bethesda Maryland, United States which is located in the northwestern part of Washington DC. His father was a Methodist minister and his mother descended from Arab, Berber and African Muslim slaves. He grew up in a poor family, one of eight siblings (three girls and five boys).²⁰ Wadud is a descendant of Malaysian nationality. On the advice of his academic advisor, Wadud attended secondary school in Massachusetts, then resumed his studies at the University Of Pennsylvania and he received a BS degree, from The University of Pennsylvania, between 1970 and 1975.

During her college days, Mary worked as a Buddhist practitioner and in the end she found a way and decided to convert to Islam at the age of 20 to coincide in 1972.²¹ As a convert, Mary changed her name to Amina Wadud (hereinafter; Wadud). The word "Amina" comes from (name of Muhammad's mother) while "Wadud" means (to love). In this way he hopes to get great guidance from Allah SWT as al-Wadud (God the Most Merciful). One of her main hopes when she converted to Islam was that she would avoid religious

¹⁹ Irsyadunnas, Amina Wadud's Interpretation of Gender Verses from a Hermeneutic Perspective, *Jurnal Musawa*, Vol. 14, No.20, Juli 2015, h. 118.

²⁰ Amina Wadud Muhsin, *Quran And Women*, h. 201.

²¹ Ahmad Baidhawi, *Feminist Tafsir: The Study of Women in the Qur'an and Contemporary Commentators*, (Bandung: Nuansa, 2005), 109.

and social discrimination as a woman of African-American descent in order to survive in America.²²

After returning from Libya, he returned to America and his life did not go smoothly. She has been married several times and is the mother of five children who bear Muslim names. When she divorced from her first husband, she was forced to take care of her two eldest children on a meager income as a substitute teacher at the Philadelphia Public Schools and Islamic Private Schools. At that time he received funding for research oriented to gender specifications in Islam. Coincidentally, at the same time that the second wave of feminist movement occurred in Europe, Wadud was involved in issues affecting the welfare of women in Muslim European society.²³

In her academic career, Amina Wadud has been Professor of Religion and Philosophy (Professor of Religion and Philosophy at Virginia Commonwealth University). Wadud earned his Doctor of Philosophy from the University of Michigan and studied Arabic at the American University and Al-Azhar University, in Cairo, Egypt. His intellectual explorations continued to lead Wadud to study the interpretation of the Qur'an at Cairo University and philosophy at Al-Azhar University. Wadud worked as an assistant professor at the International Islamic University Malaysia from 1989 to 1992. Wadud was contracted for a period of 3 years as an Assistant Professor at the International Islamic University Malaysia in the field of Qur'anic Studies in Malaysia.²⁴

Amina Wadud's works are as follows: Qur'an and Women: Rereading the Sacred Text from a Women's Perspective whose translation is Quran According to Women: Rereading the Scriptures with the Spirit of Justice, Inside The Gender Jihad Women's Reform In Islam, Alternative Interpretation of the Qur'an and Strategies of Power, Muslim Women, in the book Curtain of Power: Scientific Activities, Muslim Women, Gisela Webb's Editorial, Gender, Culture and Religion: An Islamic Perspective, Gender, Culture and Religion: Equality before God, Inequality in front of men, Editorial Norani Othman, Finding Women's Voices in the Qur'an, Muslim America: Ethnic Nation and the Advancement of Islam, Progress of Islam: Justice, Gender and Pluralism, Parameters of the Understanding of the Qur'an on the Role of Women in Context of the Modern World, Qur'an, Gender and Possible Interpretation, Muslim-Christian Understanding, Qur'an, Sharia and Political Rights of Muslim Women, Muslim Women as a Minority.²⁵

Background of Amina Wadud Muhsin's Gender Thought

Amina Wadud's anxiety at that time was the first step to focus on discussing gender. The first phenomenon that occurred at that time was the marginalization of women in society. Second, the first ulama's interpretation of women, which departs from experience and social background, seems to exclude women in their domain in a society that feels they

²² Kunawi Basyir, Suing Intellectual Shirk with Nasr Hamid Abu Zayd and Amina Wadud, *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Vol. 1, No. 2 (2011), h. 320–321.

²³ Farid Esack, Islam, Feminism and Empire: A Comparison between the Approaches of Amina Wadud and Saba Mahmood, *Journal of Gender and Religion in Africa* 21, no. 1 (Juli 2015): 28–29.

²⁴ [http://www.fimadani.com/opini/July 24, 2012 3:23 pm/](http://www.fimadani.com/opini/July_24,_2012_3:23_pm/), diunduh pada tanggal 13 Mei 2022, pukul 22.30 WITA

²⁵ Nanik Masyuroh, *Analisis Hukum Islam terhadap Pemikiran Amina Wadud tentang Kesaksian Wanita*, (Online)tersediadi:[https://scholar.google.co.id/scholar?hl=id&assdt=0%2C5&q=biograf i+amina+wadud&oq=biografi](https://scholar.google.co.id/scholar?hl=id&assdt=0%2C5&q=biograf+i+amina+wadud&oq=biografi), dikutip (18 Mei 2022).

have no justice. Third, the interpretation model of the commentators, followed by fiqh issues, conditions, and unfair treatment of women. Many of the interpreted verses lack the principle of Islamic universality and the concept of justice between men and women.

As a result, Amina Wadud's attention is very high in terms of terminology or defining an object, as many women have the ability to interpret or hadith but are not raised like men.²⁶ Fourth, Amina Wadud cares about learning challenges. Amina Wadud's anxieties are reflected in her experience researching and teaching in US academia in parts of North America, where women and religion occupy the largest place in Gender studies.

Amina Wadud stated that the Qur'an as a universal guideline, was never bound by space and time, regional background, or gender, so that it had eternal value and did not discriminate against gender; For this reason, Wadud tries to present a gender-neutral view of these verses. Amina Wadud wants to promote the role of women in gender equality through the principles of social justice and gender equality. The reality of Islam shows why women are more backward than men (patriarchy). Amina Wadud is also concerned with saving women from Islamic conservatism. According to him, there are many factors that cause a skewed interpretation of women, including community culture, paradigm errors, and the background of the interpreters who are mostly male. Therefore, women must interpret verses about women based on their perceptions, experiences, and thoughts.²⁷

Using the theory of justice, Amina Wadud has developed a theoretical framework to investigate gender issues in the Qur'an. Men and women each have different roles in society that highlight their respective strengths. This principle is explained in the Qur'an as a result of the potential for human freedom in managing his life (caliphate). The caliph is not identical with the power of a certain gender, but as a guardian. Just as the figure of a caliph must have the nature and character he represents, namely God, the caliph carries out a noble mandate, as a moral agent, an agent of change, in order to seek the pleasure of Allah.

The Wadud method is also known as the historical criticism method, because it involves examining the cultural background of a language and distinguishing between normative and contextual elements. The use of historical criticism of figures to strengthen his theory of gender requires the reader of the Qur'an to analyze the culture behind Arabic as a medium of revelation. By using this method, it will be concluded that the Middle Eastern culture, which places men more dominant than women, has hegemonized the understanding of the scholars of interpretation in interpreting the verses of the Qur'an.

Amina Wadud named her theory of thought, Tafseer of monotheism, after reinterpreting verses that discuss women. This model of thought emphasizes how the unity of the Qur'an transcends all its parts (the unity of the Qur'an includes all its parts). One of the aims of Tawhid's interpretation is to show the dynamics between the universal and specific aspects of the Qur'an. In contrast to the universal moral message of the Qur'an, the verses of the Qur'an are very limited by the particularization of space and time. Tafsir tauhid emphasizes how the unity of the Qur'an covers all its parts.

²⁶ Wasid, *Interpreting Tradition and Midernity: Islamic Renewal Ideas*, (Surabaya: Pustaka Idea, 2011), h. 147.

²⁷ Amina Wadud Muhsin, *Quran And Women*, h. 2-4.

WADUD MUHSIN'S GENDER THINKING IN THE HERMENEUTIC PERSPECTIVE OF HANS GEORG GADAMER

Amina Wadud, as an activist or fighter for gender equality, seeks to apply her theories of interpretation and hermeneutics to the interpretation of the verses of the Qur'an, especially verses related to gender issues. The researcher exclusively discusses verses that have been reinterpreted by Wadud and also become the main topic of discussion in gender and feminist studies, especially verses on creation, leadership, and polygamy, in this study.

The Creation of Man/Woman

When discussing the beginning of the creation of women, it is impossible to separate from the notion of human creation as it has been understood so far. Women were created from a man's rib, according to popular belief in today's culture. As a result of this point of view, the origin of women is different from that of men. Men are considered to be descendants of the source created by God, especially soil (earth substance), but women are not. Women are not seen as having a perfect self-existence, but men have it. This is because women are also born from imperfect sources, namely part of men. One of the most convincing arguments put forward by the proponents of this point of view is the Qur'anic verse QS. an-Nisa verse 1 which reads:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝١

The translation:

*"O people, fear your Lord who has created you from one self (Adam) and He created from him a partner (Eve). From them Allah multiplied many males and females. Fear Allah in whose name you ask one another and (maintain) family relations. Indeed, Allah is always watching over you and watching over you."*²⁸

According to the content of the verse, God created men from one source and then only produced women from the source (part) of men. Before looking at Wadud's interpretation of this verse, it is better to first look at the interpretations of past interpreters. According to al-Razi's view in his commentary, Mafatih al-Ghaib stated that the meaning of the sentence "*Khalaqakum Min Nafs Wahidah*" can be observed from several things. First, that this sentence asserts that the creation of all mankind is from one human being. Second, the creation of humans from one self (human being) has its own impact on the survival of human life. One of the impacts in question is that there will be a strong relationship between them and can strengthen the sense of affection (*mahabbah*) between them. Third, if people know that they come from one self (human), they will surely feel equal, there is no arrogance and arrogance between one and the other. On the other hand, they will display an attitude of humility and good character. However, apart from the explanation above, al-Razi also explained that what is meant by the phrase *Nafs Wahidah* is actually Adam as.²⁹

²⁸ Departemen Agama RI, *The Qur'an and its Translation*, (Jakarta: Bumi Restu, 2011), h. 301.

²⁹ Irsyadunnas, Amina Wadud's Interpretation of Gender Verses from a Hermeneutic Perspective, *Jurnal Musawa*, Vol. 14, No.20, Juli 2015, h. 132.

According to Amina Wadud, the word *nafs* (which means self) has a neutral meaning and does not offend gender. As a result, it can be used by both men and women. He claims that God never intended to start his creation based on gender in the Qur'anic story. The Qur'an also never explains why Adam is the origin of man. Even the Qur'an never says that Allah started the creation of man with the *nafs* of Adam (a man). So far, the notion of neutrality seems to have been ignored, leading to uneven implications for the origins of male and female creation.³⁰

Amina Wadud's explanation of the creation of women is implicitly in line with Gadamer's hermeneutic theory of understanding texts (hermeneutic theory). There is no denying that Wadud places a high value on the background of a reader or interpreter when reading the Qur'an, which he calls the "prior text". This can be seen in himself, because his scientific, intellectual, social, and cultural background is the starting point for his interpretation. This is what Gadamer calls "the influence of history."

Leader

The discussion about leadership in the household is found in the Qur'an QS. an-Nisa verse 34 which reads:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ... ٣٤

The translation:

*"Men are protectors for women, because Allah has favored some of them (men) over others (women), because they have provided a living from their wealth."*³¹

Textually, the explanation in this verse provides an overview of discrimination. Before explaining Wadud's view, the researcher must explain how the previous interpreters read and interpreted this passage. According to Ath-Tabari, the above verse relates to the rules regarding husband and wife (family). This means that this verse provides legislation to men that they have more authority than women in their household affairs, including educating their wives to obey him. The submission of a wife to her husband is done because of the tone of the marriage bond.³² Apart from the Qur'an, he claims that so far, men are superior to women because of the livelihood they receive and the awareness of society that sees women as weak and not worthy of being a leader. As a result, men are perceived as physically and psychologically more capable of being leaders than women.

Another question is why men are more qualified than women in this regard. Some argue that because women do not have equal access to education, they lag behind men. This is closely related to the very strong patriarchal cultural construction that was prevalent at the time. However, the above perspective is clearly biased in favor of a patriarchal civilization. The presence of men and women is clearly distinguished in a patriarchal culture. Men are considered more qualified than women in all fields, especially politics and economics. As a result, only men have the right to be leaders, and men are also

³⁰ Amina Wadud Muhsin, *Quran And Women*, h. 19-20.

³¹ Departemen Agama RI, *Al-Qur'an and its Translation*, (Jakarta: Bumi Restu, 2011), h. 291.

³² At-Thabari, *Jami al-Bayan an-Ta'wil Ayi al-Qur'an*, Dar As-Salam, Cairo Mesir, 1971, h. 290-317.

obliged to meet the economic needs of the household. So, it is not surprising that women are treated unfairly and discriminated against, oppressed and even violent.³³

Amina Wadud has a different opinion on the term *Qawwam* from previous interpreters. As Amina Wadud said. According to him, *Qawwam* is not just an understanding of the relationship between husband and wife, but beyond that. However, it must be understood from the perspective of society as a whole. It's just that Wadud opposes the interpretation of the word *Qawwam* based on the ideals of the superiority of men over women. Wadud put forward a new idea, the "functionalist" concept. The purpose of this understanding is to define the functional relationship between men and women in society as a whole.

The obligations of each party between men and women show a functional relationship. The role of women in building society is to give birth to the next generation (children). This position requires physical strength, stamina, intelligence, and personal dedication. Men must bear the same responsibilities as women to maintain balance and justice. The word *Qawwam* is used in the Qur'an to describe this obligation. In this sense, the term *qawwm* refers to the ability of men to provide security whether in the form of physical, psychological and material assistance to women in the household. As a result, if a person is not able to carry out his obligations, he is not worthy of being called a *Qawwm* (leader).³⁴

Regarding the leader, Amina Wadud tries to analyze the verse hermeneutically by reading it in its entirety. He reads this section in three phases, dealing with the theoretical and operational processes of Gadamer's dialogical hermeneutics: 1) recognizing context, 2) studying language construction, and 3) referring to the weltanचाung al-Qur'an itself. According to Gadamer's hermeneutics, Wadud's approach to understanding leadership is very methodical. Wadud constantly considered the context of the verse when it was revealed in the Arabian Peninsula. Because, as he stated in his book, namely that, the "prior text" of a text and its interpreter must be considered during the process of interpreting the verse. Because a lack of understanding of the "prior text" can lead to errors, it can be fatal errors in reading and interpreting the verse. This is referred to as "consciousness influenced by history" in Gadamer's hermeneutic theory.

Polygamy

The verse that is the basis for this issue is QS. al-Nisa/4:3, which reads:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعًا ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ أَلَّا تَعْدِلُوا ۗ ۝۳

The translation:

"If you are worried that you will not be able to do justice to the (rights of) orphaned women (if you marry her), marry (other) women that you like: two, three, or four.

³³ Irsyadunnas, Amina Wadud's Interpretation of Gender Verses from a Hermeneutic Perspective, *Jurnal Musawa*, Vol. 14, No.20, Juli 2015, h. 135.

³⁴ Amina Wadud Muhsin, *Quran And Woman*, h. 72.

*However, if you are worried that you will not be able to do justice, (marry) only one or the female slaves you have. That is closer to not doing wrong.*³⁵

According to Imam Ibn Qayyim al-Jauziah in his commentary *Al-Qayyim*, as quoted by Nurul Husna in his thesis entitled *Classical and Modern Opinion's Views on Polygamy*, polygamy includes the perfection of Allah's blessings, the plenary shari'a, and its harmony with wisdom, mercy and benefit. Marriage is done for the purpose of intercourse and release one's desire. Then among humans there are those who are so depressed by the power of lust that their desires are not fulfilled with just one wife, so the Shari'a is permissible to take two, three or four. This number corresponds to his character and the number of seasons a year, and he will return to his first wife when he passes the other three.³⁶

Amina Wadud considers three separate aspects when responding to the above verse. *The first* problem discussed in the verse is orphaned girls. There is anxiety, concern about the guardian of an orphaned girl who manages the funds left by her parents. To prevent misappropriation of their property, the Qur'an provides a solution by allowing up to four people to marry orphaned women. Wadud underlines in this context that the permissibility of polygamy in this verse is mainly in the context of finding solutions to prevent male guardians from misusing the inheritance of orphaned women.³⁷

Second, the issue of justice that is Wadud's concern. However, the text expressly mentions the command to act justly. According to him, the verse contains four commands of justice: negotiating a fair deal, managing wealth fairly, being fair to orphans, and being fair to the wife.³⁸ *There* are many points of view on the issue of justice in the context of polygamy. Polygamy sees justice as a matter of money or property. If a husband is able to equitably share the material needs of all his women, their fair requirements are deemed to be met. They do not consider factors such as time, compassion, spiritual, moral, and intellectual help. The third is the issue of infertility in women, but the Qur'an never refutes this. Because we can all know that the main purpose of marriage is to produce children or produce offspring. However, a husband cannot remarry just because his first wife is barren. So, things like this make a woman not get justice, discrimination.³⁹ Wadud said this kind of justification is inappropriate for a man or a partner because it shows low self-confidence. Whereas the Qur'an always urges everyone to control themselves (lust) and increase their devotion to Allah swt.

The interpretation of polygamy should not be taken literally. Because, although there is an element of permissibility in this verse, a textual explanation will not suffice without careful study. When we talk about polygamy, we are talking about the behavior of people and society. There is no universal behavior or culture that can be applied to all individuals

³⁵ Departemen Agama RI, *Al-Qur'an and its Translation*, (Jakarta: Bumi Restu, 2011), h. 321.

³⁶ Nurul Husna, *Classical and Modern Mufassir Views on Polygamy*, *Tesis*, Program Pascasarjana IAIN Sumatera Utara, 2013, h. 89.

³⁷ IrsyadunnasAmina Wadud's Interpretation of Gender Verses from a Hermeneutical Perspective, *Jurnal Musawa*, Vol. 14, No.20, Juli 2015, h. 137.

³⁸ Amina Wadud Muhsin, *Quran And Woman*, h. 83.

³⁹ Amina Wadud Muhsin, *Quran And Woman*, h. 84.

on this earth. This is what is called influence by history in Gadamer's hermeneutic theory, Amina Wadud calls it "prior text".

CLOSING

In relation to the gender thinking of Amina Wadud Musin in Hans Georg Gadamer's hermeneutic perspective, namely: 1.) Human creation, according to Amina Wadud that the origin of humans, both male and female, comes from one nafs which is part of a paired system. At that time, Allah revealed some universal traits that were present in all individuals, without reference to a particular gender. 2.) The leader, Amina Wadud strongly rejects Qawwamun only to the extent of the position of men compared to women. However, there must be harmony, so Amina Wadud proposes a new idea, namely the "functionalist" concept. With the aim of defining the functional relationship between men and women in society as a whole. 3.) Polygamy, for Amina Wadud, the concept of polygamy is not supported in religion, because there is no justice for women. The purpose of marriage should be to create harmony in the household. Amina Wadud in analyzing the text hermeneutically by reading it in its entirety. He reads this section in three phases, dealing with the theoretical and operational processes of Gadamer's dialogical hermeneutics: Analyzing the context, studying language construction, and referring to the weltanschauung of the Qur'an itself. This is what Gadamer calls "the influence of history".

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