



## **WOMEN'S LEADERSHIP IN ISLAM “ANALYSIS OF QS. AL-NISA [4]: 34 USING MUBJADI'S QIRAAH THEORY”**

**Ahmad Fauzi<sup>1</sup>, Khafidhoh<sup>2</sup>, Dakir<sup>3</sup>, Abdul Syahid<sup>4</sup>**

<sup>1</sup>IAIN Palangka Raya, Kalimantan Tengah, Indonesia

Email: [fauzi.ellucky@gmail.com](mailto:fauzi.ellucky@gmail.com)<sup>1</sup>, [khafidh202020@gmail.com](mailto:khafidh202020@gmail.com)<sup>2</sup>, [dakir@iain-palangkaraya.ac.id](mailto:dakir@iain-palangkaraya.ac.id)<sup>3</sup>, [abdul.syahid@iain-palangkaraya.ac.id](mailto:abdul.syahid@iain-palangkaraya.ac.id)<sup>4</sup>

### **Abstract:**

This study aims to explore the concept of female leadership in Islam through an analysis of QS. Al-Nisa [4]: 34 using the Qiraah Mubadalah theory. The methodology employed is qualitative descriptive with a library research approach that analyzes relevant literature and exegesis. The analysis is carried out through three main stages of the Qiraah Mubadalah theory: identifying the universal principles of Islam, interpreting the text inclusively, and applying the ideas in a context relevant to both men and women. The findings indicate that QS. Al-Nisa [4]: 34, often interpreted in a patriarchal manner, can be understood in a more egalitarian light, emphasizing that leadership roles are not exclusive to men but are also open to women with qualities such as responsibility, wisdom, and justice. This approach demonstrates that Islam supports gender equality in various aspects of life, including leadership in households, organizations, and society. The study concludes that leadership in Islam should be based on the values of justice and equality, transcending gender boundaries.

**Keywords:** *Qiraah Mubjadi, Women's Leadership, Gender*

### **INTRODUCTION**

In Islam, women have a noble and equal position with men. This is proven by the many verses of the Koran which explain the privileges of women as one of God's creations. Islamic thinkers such as Sayyid Qutb (1906-1966) in his work *Fī Zilāl al-Qur'ān* emphasized the status and role of women in the context of contemporary Muslim society (Miranti et al., 2023).

The position of women in leadership structures has become an interesting and relevant debate in social and religious contexts, especially in Islam. In the Al-Qur'an, there are many verses that regulate the role and position of women, one of which is QS. Al-Nisa [4]: 34. This verse is often a reference in discussions regarding the rights and obligations of women in society and the role of women in leadership. This verse states that men are leaders for women which is often interpreted as justification for male dominance in the leadership structure. However, many researchers argue that this interpretation needs to be revisited to reflect fairer gender equality in the modern context (Muhibbin, 2011).

The Qiraah Mubjadi theory developed by Faqihuddin Abdul Kodir offers a new approach in understanding religious texts dynamically, offering a new approach in analyzing verses of the Koran, including the QS. Al-Nisa [4]: 34. This theory emphasizes the importance of dialogue between text and context and invites us to see the role of women not only as passive subjects, but also as active actors in leadership and decision making. Qiraah Mublah seeks to create a fairer and more equal understanding between men and women in the interpretation of religious texts (Fadhlurrahman et al., 2022).

Based on the author's research, the problem of women's leadership in Islam has been researched and studied previously. One of them is research conducted by Mhd.

Abror with the title "Women's Leadership from an Islamic Legal Perspective" which examines women's leadership from the aspect of Islamic law. From this research, it was found that fiqh scholars agree (ijmak) that women should not occupy the position of al-khilafah al-ammah or al-imamah al-udzma which is interpreted by the majority of ulama as head of state who oversees the Islamic region throughout the world and there are several ulama who allow it. women occupy any position so this is used as the basis for women's ability to hold any position as long as they meet the requirements (Abror, 2020). This research is different from the research that the author conducted because this research examines women's leadership using an Islamic legal perspective, while the author examines women's leadership using a QS interpretation perspective. Al-Nisa [4]: 34 with Qiraah Mubjadi's theory.

There is also research by Siti Alfi Aliyah with the title "Qira'ah Mubjadi Method in the Case of Women's Leadership" which implements the Qira'ah Mubjadi theory to hadith texts about women's leadership. Through this research, the results showed that the hadith texts about women's leadership show a leadership model that does not make the position of women more difficult than men (Alfi Aliyah & Safira Aulia, 2022). This research has a significant difference from the author's research, namely that this research applies the Qiraah Mubjadi theory to hadith texts, while the writing applies the Qiraah Mubjadi theory to the QS. Al-Nisa [4]: 34.

Through QS analysis. Al-Nisa [4]: 34 using the Qiraah Mubjadi approach, this article aims to provide new insights into women's leadership in Islam. It is hoped that this research can break down the myths that limit the role of women and open up space for more inclusive interpretations, so that it can encourage women's active participation in various aspects of life, including leadership. Thus, this article is not only an academic document, but also a real contribution in supporting gender equality and women's empowerment in the Islamic context.

## **RESEARCH METHODS**

This research is a type of qualitative descriptive research. Qualitative descriptive research is a method used to describe and understand social phenomena in an in-depth way. This type of research aims to collect descriptive data through interviews, observation and documentation (Jamalina et al., 2023). Qualitative descriptive research is very important in providing in-depth insight into complex phenomena and assists in the development of theory and practice in various fields, including education (Yusuf & Yani, 2023).

The research method used is literature. The library research method is an approach used to collect and analyze information from various written sources, such as books, articles, journals and other documents. This method aims to gain a deeper understanding of a topic or phenomenon through reviewing existing literature (Fadli, 2021).

## **RESULTS AND DISCUSSION**

### **Context of the QS Verse. Al-Nisa [4]: 34**

QS. Al-Nisa [4]: 34 came down in the social context of Arab society at that time which often carried out injustice and discrimination against women. This verse is presented as liberating women from this injustice (Hunawa 2018). At the time this verse was revealed, there was a view that placed men as superior to women. This verse is present to straighten out this understanding and emphasize that men and women have equal positions, even though there are differences in roles and responsibilities between the two (Shomad, 2022).

In classical interpretation, this verse is interpreted as a prohibition on women becoming leaders. Some interpretations emphasize a gender hierarchy that places men as leaders over women (Putri et al., 2024; Rizka, 2024). However, this traditional interpretation has been widely criticized because it is considered incompatible with the spirit of justice and gender equality brought by Islam (Basid & Miskiyah, 2022; Syafi'i & Hasan, 2023). Several contemporary scholars have reinterpreted this verse with a more progressive and contextual approach.

Understand the development of interpretive approaches to QS. Al-Nisa [4]: 34 is an important thing. Although this verse is often interpreted from a patriarchal perspective that places men as leaders and protectors of women, this approach does not fully accommodate social dynamics and the development of contemporary thinking regarding gender equality. This is where it is important to apply the Qiraah Mubjadi theory, which provides a new perspective in reading sacred texts by emphasizing the principle of equality between men and women. This theory not only opens up space for a more inclusive understanding, but also offers new possibilities in understanding women's leadership in Islam.

### **Qiraah Mubjadi theory**

Qiraah Mubjadi is a new theory or approach in understanding and interpreting sacred texts, especially the Koran. This theory was developed by Faqihuddin Abdul Kodir, a contemporary Muslim thinker. Qiraah Mubjadi offers the concept of equality and mutual respect (reciprocity) between men and women in various aspects of life, including in the context of leadership (Sidik & Imaduddin, 2023; Siregar & Irham, 2022).

Qiraah Mubjadi's theory has been applied in the interpretation of verses of the Koran relating to gender relations, leadership in the family and other issues. This approach seeks to understand sacred texts more contextually and in accordance with the spirit of justice and equality brought by Islam (Ain & Fathurrohman, 2024; Siregar & Irham, 2022). This is based on the main aim of the Qiraah Mubjadi theory which is to offer a more equal and fair understanding of gender in understanding sacred texts, especially those relating to the relations between men and women.

Qiraah Mubjadi's theory emphasizes the importance of understanding the dialogue between text and context. There are three steps that must be taken in applying Qiraah Mubjadi's theory to a text. These steps are chronological.

First, applying universal principles of Islamic teachings as a basis for interpreting texts, both general (al-mabadi') and more specific to certain themes (al-qawa'id). These two principles must contain the relationship between men and women. For example, the principle of al-mabadi' includes teachings about faith which is the basis of every good deed, where goodness and rewards for goodness do not differentiate between men and women. Meanwhile, the principles of al-qawa'id focus on the values contained in certain issues, such as politics, economics, education and so on (Kodir, 2019, p. 200).

Second, find the main ideas contained in the texts to be interpreted. In simple terms, this can be done by eliminating subjects and objects in the text, so that the predicates in the text can be changed into ideas or meanings that can be interpreted, both between men and women. In this way, the meaning contained in the text can be understood more inclusively and equally regardless of gender differences (Kodir, 2019, p. 201).

Third, reducing the ideas found in the text to a gender that is not mentioned in the text. The Qiraah Mubjadi method emphasizes that texts intended for men can be applied to women and vice versa, texts intended for women are also relevant for men. This happens because these texts do not only focus on one gender, but also include both. As long as the main idea of the text is found and can connect and apply to both genders, then the meaning can be applied equally (Kodir, 2019, p. 202).

### **QS analysis. Al-Nisa [4]: 34 with Qiraah Mubjadi**

The next part is analyzing QS. Al-Nisa [4]: 34 with the Qiraah Mubjadi approach to explore a more inclusive meaning. This verse is often seen as the basis for patriarchal views regarding gender roles in the family. The verse in question is:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ لِّمَا خَفِيَ بِنَايَ اللَّهِ وَاللَّيْظِ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْتَكُمْ فَلَا تَبِعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

*Men (husbands) are responsible for women (wives) because Allah has preferred some of them (men) over others (women) and because they (men) have spent part of their wealth. Pious women are those who are obedient (to Allah) and take care of themselves when (their husbands) are not around because Allah has taken care of (them). Women who you are worried about nusyuz, give them*

*advice, leave them in bed (separate beds), and (if necessary,) beat them (in a way that doesn't hurt). However, if they obey you, do not look for ways to trouble them. Indeed, Allah is Most High, Most Great (QS. Al-Nisa [4]: 34).*

To analyze QS. Al-Nisa [4]: 34 with the Qiraah Mubjadi approach, the three steps mentioned previously must be applied to this verse:

1. Discover and confirm the principles of Islamic teachings from universal texts  
QS. Al-Nisa [4]: 34 is often understood as a verse that talks about the husband's role as leader in the household and the wife's obligation to obey her husband. In the first step, it is necessary to emphasize the universal principles of Islamic teachings, such as justice, equality and mutual understanding between men and women. This principle transcends gender boundaries, so that in the context of this verse, justice and respect for both husband and wife must be upheld, without reducing the rights or dignity of either party. This verse must be read within a framework that ensures both genders are respected and treated fairly.
2. Apply the principles of Islamic teachings in interpreting the text  
In this step, it is necessary to look at the principles of al-mabadi' and al-qawa'id. The principles of al-mabadi', such as justice and respect for human rights, show that both husband and wife have equal rights in domestic life. The principles of al-qawa'id, as in the issue of social relationships and family obligations, direct readers to see this verse not only as an affirmation of the role of the husband, but also as a teaching about balance and mutual respect in family relationships. In Qiraah Mubjadi, this text not only applies to men as family leaders, but also to women who have equal rights and obligations in maintaining household harmony.
3. Relegating ideas to genders not mentioned in the text  
This step is important in Qiraah Mubjadi to ensure that the principles in the text do not only apply to one gender. In QS. Al-Nisa [4]: 34, although the text explicitly mentions "men" as leaders of the family, the idea found is that the leadership role in the household should be based on justice, responsibility and mutual respect that applies to both sexes. With this approach, this text can be interpreted to mean that women, in certain situations, also have the right to be leaders, such as when it comes to managing a household or in situations that involve a fair and equal distribution of tasks.

The leadership role mentioned in QS. Al-Nisa [4]: 34, although the main context talks about husband-wife relationships in the household, has wider implications, including leadership in general. This verse emphasizes that men, in the context of the family, are given the responsibility to lead and look after the welfare of their wives and children. However, the ideas contained in it are not just limited to the household. The leadership regulated in this verse is rooted in the principles of responsibility, justice and wise management which are very relevant in various aspects of life, including in the world of work, organizations and society in general.

When applying the principle of Qiraah Mubjadi, it can be seen that this leadership should not be understood as a right or obligation limited to one gender only. The principles of al-mabadi' which emphasize equality and justice inspire the understanding that women, like men, have equal capacity to lead in various contexts. Therefore, this text must be understood from a more inclusive perspective, namely that leadership roles can be carried out by anyone, both men and women, as long as they have the necessary qualities such as wisdom, responsibility and the ability to manage fairly.

In the context of leadership in general, whether in the world of education, politics or the business world, this verse gives the message that leadership must be built on the basis of mutual understanding, respect and shared responsibility. Good leaders, both men and women, do not only lead with power or authority alone, but with the understanding that every decision taken must consider the welfare and rights of other people. So, the idea of leadership in QS. Al-Nisa [4]: 34, if understood using the Qiraah Mubjadi approach, should encourage equality in leadership, both within the family and outside the household, in various social settings and professions.

Based on the results of the analysis above, women have the same rights as men to become leaders, both within the family, organization and state. In Islamic history, there are several examples of successful female leadership, such as during the Mamluk Dynasty (Zaimuddin, 2022). Apart from that, Islam also views women as having an important role in education, both as educators and as leaders in educational institutions (Almutamah, 2021; Lailiyah & Ridlwan, 2020).

Analysis using the Qiraah Mubjadi theory of the QS. Al-Nisa [4]: 34 provides a new perspective in understanding gender relations in Islam. This approach challenges traditional interpretations that tend to be patriarchal and offers a more egalitarian understanding. Theoretically, Qiraah Mubjadi emphasizes that Islam does not condone the subordination of women and supports gender equality.

Apart from having theoretical implications, Qiraah Mubjadi's reading of QS. Al-Nisa [4]: 34 has significant practical implications for contemporary Muslim society. This approach can encourage social transformation by eliminating gender discrimination and providing wider space for women to play an active role in various aspects of life. This is in line with Islamic principles which uphold justice and equality (Hassan, 2020).

Even though Islam does not prohibit women from playing an active role as leaders in an organization, in its implementation there are still several challenges faced. For example, there are still gender stereotypes and biases that influence perceptions of women's leadership, thus hindering access and opportunities for women to occupy leadership positions (Smith & Sinkford, 2022). The patriarchal culture and social norms that are still strong in some societies also tend to limit the role of women in leadership (Leovani et al., 2023). There is still a lack of adequate support and training for women to develop leadership competencies (Peterson, 2019). Apart from that, the double burden faced by women in fulfilling family and work responsibilities is also an obstacle to the development of women's leadership careers (Msoka & Muya, 2018).

On the other hand, there are also opportunities to increase women's opportunities in leadership through special leadership development for women which aims to increase the representation and access of women in leadership positions (Isnaini et al., 2021). Awareness and commitment to gender equality is also getting stronger, both at the organizational and public policy levels which encourage the creation of a more inclusive environment (Hassan, 2020). The use of technology and innovation, such as in the recruitment, training and career development processes, increasingly supports the achievement of gender equality in leadership (Fisher, 2017). In addition, research and studies that continue to develop also enrich understanding of gender dynamics in leadership, so that they can become the basis for more effective interventions.

In closing, discussion of women's leadership in Islam through QS analysis. Al-Nisa [4]: 34 using Qiraah Mubjadi's theory, shows that the concept of leadership in Islam is not limited to one gender, but is rooted in the principles of justice, responsibility and mutual understanding. With this approach, verses that are often understood in a patriarchal way can be seen from a more inclusive perspective, so that leadership roles do not only apply to men, but also to women. Leadership in Islam, both in the household and in society, is based on values of equality and justice that transcend gender differences. Therefore, by applying these principles, we can create a more egalitarian leadership system, where both men and women can play an active role and support each other in advancing society and achieving mutual prosperity.

## **CONCLUSION**

The results of this research found that women's leadership in Islam through QS analysis. Al-Nisa [4]: 34 using the Qiraah Mubindah theory provides that the concept of leadership in Islam is not limited to one gender, but is rooted in the principles of justice, responsibility and mutual understanding. An interpretation using the Qiraah Mubjadi theory provides a more inclusive perspective, emphasizing that leadership roles can be carried out by men and women as long as they fulfill the required leadership qualities. Apart from that, this research confirms that traditional interpretations tend to be patriarchal towards the QS. Al-Nisa [4]: 34 needs to be reviewed to reflect gender

equality.

This research only examines the concept of women's leadership in Islam. So there are still many opportunities to develop this research. For example, further research can expand the context by comparing Qiraah Mubjadi's theory with other interpretive approaches, such as Islamic feminist theory or contextual hermeneutics approaches. Apart from that, research can also be carried out through empirical studies on the application of the concept of gender equality in leadership in Muslim communities to evaluate the relevance of this theory in real practice.

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