

The Role of Women in the Domestic and Public Realms Gender Fiqh Perspectives

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Abstract: *This paper examines the role of women in the domestic and public sphere, aiming to provide an explanation related to matters related to the role of women in the domestic and public sphere. The methodology used in this study is a literature study using a gender fiqh approach, this paper explores how Islamic law can adapt to social changes, without ignoring the principles of sharia sourced from several relevant references to the topic discussed. Data collection techniques come from researching relevant reference sources in the form of journals, articles, websites, books and other scientific works. The analysis technique of this research is through collection, analysis and drawing conclusions. The results of this paper are about the role of women in the domestic sphere and describe the role of women in the public sphere which shows that the dual role of women can be achieved with a more inclusive and equitable approach to women, allowing them to play an active role in various areas of life without facing the double burden and obstacles of patriarchal structures.*

Abstrak: Tulisan ini mengkaji tentang peranan perempuan lingkup domestik dan publik bertujuan untuk memberikan penjelasan terkait dengan hal-hal yang berkaitan dengan peranan perempuan dalam ranah domestik dan publik. Metodologi yang digunakan dalam penelitian ini adalah kajian Pustaka dengan menggunakan pendekatan fikih gender, tulisan ini mengeksplorasi bagaimana hukum Islam dapat beradaptasi dengan perubahan sosial, tanpa mengabaikan prinsip-prinsip syariat yang bersumber dari beberapa referensi yang relevan terhadap topik yang dibahas. Teknik pengumpulan data berasal dari meneliti sumber referensi yang relevan baik berupa jurnal, artikel, website, buku dan karya ilmiah lainnya. Teknik analisis penelitian ini melalui pengumpulan, analisis dan penarikan kesimpulan. Hasil pembahasan dari tulisan ini adalah tentang peranan perempuan dalam ranah domestik dan menjabarkan peranan perempuan pada ranah publik yang menunjukkan bahwa peran ganda perempuan dapat dicapai dengan pendekatan yang lebih inklusif dan adil terhadap perempuan, memungkinkan mereka untuk berperan aktif di berbagai bidang kehidupan tanpa menghadapi beban ganda dan hambatan dari struktur patriarkal.

Article History

Received: Oktober 09, 2025

Revised: Oktober 14, 2025

Published: October 25, 20252017

Keywords: Domestic Realms Public Realms and Gender Fiqh.

Keywords: Ranah Domestik, Ranah Publik dan Fikih Gender.

 <https://doi.org/10.5281/zenodo.17486480>

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INTRODUCTION

Women in social life have long faced domestic and public roles. Real life shows that women are often expected to meet two demands at once. On the one hand, they are required to carry out traditional roles as mothers, wives, and housekeepers in the home environment. On the other hand, they are also expected to participate in community life such as working, doing politics, studying, and being active in social activities. This phenomenon is increasingly important in the current era, because more and more women are entering the world of work and being involved in various areas of people's lives. However, women's participation in community life is often not balanced by a fair distribution of household duties. This makes women burdened with two tasks at once. In a Muslim society, the discussion of the role of women cannot be separated from the view of fiqh which has been used as a

reference in guiding the lives of Muslims. Problems arise when classical interpretations of fiqh developed in the past and in previous social contexts are applied too rigidly to the current situation, especially regarding the position and role of women in society

The debate on the role of women in household and community affairs has given rise to many opinions from experts and religious leaders. Conservatives usually maintain the traditional understanding of Islamic law that considers women to be primarily domestic workers, arguing that women's nature is to be a mother and a housewife, as explained by a number of classical scholars who emphasize the concept of male leadership in the family. They argue that if women go out into society, it has the potential to cause problems and neglect their main responsibilities in the family (Umar, 2014). Meanwhile, progressive groups that support a gender approach in Islamic law argue that Islam actually provides ample space for women to be involved in various aspects of life, both within the household and in society. Nasaruddin Umar (2014) in his book on the argument for gender equality affirms that the Qur'an recognizes women's intellectual and spiritual capacity as equal to men. Masdar F. Mas'udi (2018) also emphasizes the importance of reinterpreting religious texts by considering the current social context and the principle of justice (*maqashid sharia*) as the main basis. Amina Wadud (2015) in the perspective of feminist interpretation states that religious texts must be read without following the patriarchal construction that has infiltrated the classical interpretation tradition

Various previous studies have discussed the role of women from various perspectives. Arivia's research (2016) discusses how patriarchal society builds the role of women which often limits women in public spaces. Research by Eddyono and Farid (2017) examines the structural barriers faced by women in occupying important positions in the public sphere, including gender gaps in policies and regulations. Munir's research (2019) focuses on the analysis of Qur'anic and hadith texts on the role of women with a hermeneutic approach, and found that Islamic sacred texts themselves do not directly limit the role of women in the public sphere. Ilyas' (2020) research explores the practice of gender equality in the early days of Islam, showing that women in the time of the Prophet Muhammad (PBUH) were actively involved in various public activities such as education, the economy, and even the battlefield. Subhan's (2021) research examined the dynamics of contemporary interpretations of gender-related verses in the Qur'an, showing a shift from patriarchal interpretations to fairer readings. Although the research makes an important contribution to understanding the role of women in Islam, there are still unfilled gaps, especially in integrating classical and contemporary jurisprudence analysis with the reality of women's dual roles in the modern era, as well as how gender jurisprudence can be a framework for methods to solve the dual burden challenges facing Muslim women today.

This research has an important significance both theoretically and practically in the study of contemporary Islam and women's empowerment. Theoretically, this study contributes to the development of gender fiqh methods as a new approach to understanding Islamic law that can respond to social changes and just needs in terms of gender. This research also enriches academic discussions on how sharia principles can be interpreted according to a specific context without losing their essence and authenticity. Practically, the results of this research are expected to be a guide for scholars, Islamic thinkers, and policymakers in formulating fatwas and regulations that are more fair and inclusive to women, so as to reduce the double burden that has been imposed on them. In addition, this research aims to provide a more complete understanding for the Muslim community of women's rights and obligations in a balanced Islamic perspective, which allows women to maximize their potential in various areas of life without facing social stigma or rigid differences between domestic affairs and the outside world. Thus, this research is expected to be able to encourage the formation of a more just and equal Muslim society, in accordance with the spirit of sharia *maqashid* which emphasizes the benefit of the ummah.

The main argument in this study is based on the premise that the dual role of women in the household and society environment is not a contradiction to the teachings of Islam, but rather a tangible form of the principles of justice and empowerment in accordance with the goals of Islamic law or *maqashid sharia*. The hypothesis in this study is that the gender fiqh approach is able to connect the differences between classical fiqh interpretations and the reality of women's roles in the present, so that it can create a fair balance between household responsibilities and women's participation in society. To

strengthen this argument, this study uses the theory of sharia maqashid developed by Al-Syatibi and expanded by contemporary thinkers such as Jasser Auda (2015), who emphasizes that Islamic law should always aim to realize the benefit and welfare of mankind, including justice between the sexes. The theory of gender social construction put forward by Judith Butler and Raewyn Connell is also used to explore how gender roles are not natural or fixed traits, but rather social constructs that can change according to conditions and environments. In addition, this study also adopts the hermeneutic theory of Fazlur Rahman (2017) which emphasizes the importance of distinguishing between the moral values of the Qur'an and legal provisions that are bound to a certain historical context, thus allowing a re-understanding of religious texts that are more suitable for the needs of the times. With this comprehensive theoretical framework, this study seeks to prove that women's empowerment in the public sphere does not contradict Islam, but is a form of application of basic Islamic values related to justice, equality, and respect for human dignity.

RESEARCH METHOD

This study uses a literature review method with a qualitative-descriptive and analytical approach. The purpose of this research is exploratory-descriptive, namely to explain and understand in depth the role of women in the domestic and public realms through the perspective of gender fiqh. This type of research falls into the category of normative-doctrinal research, which focuses on the analysis of religious texts, jurisprudence literature, and gender-related academic works in Islam. The approach used is the gender fiqh approach, which is a method of interpretation of Islamic law that considers aspects of gender justice, still based on the main sources of Islam such as the Qur'an and Hadith as well as the principles of sharia maqashid. This approach allows for an analysis of classical interpretations of jurisprudence that may reveal gender bias and presents a more equitable and inclusive alternative reading. The data sources used are secondary data, which includes classical and modern fiqh books, accredited scientific journals, academic articles, previous research, websites of Islamic studies institutions, and other scientific works relevant to the topic of women's roles and gender fiqh. The data collection technique is carried out through documentation studies by searching, identifying, and collecting sources relevant to the topics discussed, especially those published in the last ten years. The data analysis technique consists of three stages: first, collecting data from predetermined sources; second, analyzing and interpreting data using the content analysis method to explore the main themes, argumentation patterns, and different perspectives on the role of women in the domestic and public spheres; and third, conclude based on synthesis from various sources and critical analysis of findings, by integrating the gender fiqh approach as the main analytical framework.

RESULT AND DISCUSSION

The Construction of Women's Roles in the Domestic and Public Sphere: A Contemporary Phenomenon

The phenomenon of women's dual roles in today's Muslim society shows an increasing level of complexity, along with changes in social, economic, and cultural structures. The facts show that more and more Muslim women are active in the public sphere, both in the fields of education, economy, politics, and social. From various Muslim countries, data shows an increase in women's participation in employment, not only in administrative positions, but also in strategic positions in various fields. In Indonesia, women's participation in the world of work continues to increase, although they still face various structural and cultural barriers (Hidayati, 2018). However, despite the increasing involvement of women in the workforce, changes in household tasks have not occurred significantly.

Working women are still expected to take care of the household, take care of children, and become family caregivers. This creates a double burden, namely productive work outside the home in addition to reproductive tasks inside the home. This situation is further complicated by the lack of public facilities such as affordable and quality childcare, unfair parental leave policies, and a society that still views household responsibilities as women's own duties, not shared responsibilities (Rahmawati & Kusumaningrum, 2019).

In the context of Muslim society, this double burden is often considered reasonable through a religious understanding that portrays the household as the natural nature of women. An argument that often arises is that Islam glorifies women by making them the "kings of the household" and does not force them to earn a living, which is the responsibility of men. Although this argument sounds respectful of women, in practice it limits women's choices and autonomy. When women choose or are forced to work due to economic or self-seeking needs, they do not get a fair distribution of household chores. This phenomenon shows the difference between the ideal norms and the reality that Muslim women face today (Hakim, 2020).

Analysis of the Role of the Public of Women in the Perspective of Gender Fiqh

The public sphere includes various activities outside the household related to the economy, education, politics, social, and various other areas of life. In the discussion of classical fiqh, women's participation in the public sphere is often associated with certain arguments, such as the risk of defamation, the protection of honor, and the obligation of domestic roles. There are even extreme opinions, considering that the best place for women to be inside the house and going out into the public sphere is considered ungood or even prohibited, except in emergency situations (Syahputra, 2021).

However, from a historical point of view, women during the time of the Prophet Muhammad (PBUH) and early Islam were very active in the public sphere. Khadijah, the Prophet's first wife, was a successful merchant and managed international business. Aisha, the daughter of Abu Bakr, was a great scholar who narrated many hadiths and gave fatwas on various religious matters, and even led the army in the Battle of Jamal. Um Salamah also gave important advice to the Prophet in the Hudaibiyah Agreement which turned out to be very important. The women friends are also active in various fields, such as education, economy, health, and politics (Zahro, 2018).

These historical facts show that Islam does not prohibit women from being involved in the public sphere. The question is how women can participate in the public sphere while still adhering to Islamic ethical values. Gender jurisprudence provides several important principles in determining the role of women in the public sphere. First, the principles of capacity and competence. The Qur'an and hadith recognize that women have intellectual, spiritual, and professional capacities equal to men. QS. An-Nahl verse 97 explains that whoever, male or female, believes and does righteous deeds will be rewarded according to his best deeds. This verse shows that Islam does not distinguish between men and women in terms of the capacity to do charity and contribute (Munawwar, 2020).

Second, the principle of benefit or welfare. Women who participate in the public sphere must be seen in terms of their impact on the well-being of individuals, families, and society as a whole. In the current context, women's participation in the public sphere provides many benefits, such as improving the economy of women and families, reducing poverty, improving the quality of children's education (because educated mothers pay attention to children's education), and contributing to national development. Therefore, from the perspective of sharia maqashid, women's participation in the public sphere is very important in realizing the goals of Islamic law (Zuhdi, 2019).

Third, the principles of justice and non-discrimination. Islam strongly emphasizes the principle of justice (adl) as one of the basic values. Surah An-Nisa verse 58 states that we must be fair in all matters. Discrimination against women in terms of access to education, employment, or political participation is a form of injustice that is contrary to the teachings of Islam. Gender jurisprudence shows that restrictions on women's roles in society must be based on strong and relevant reasons, not on gender stereotypes or traditional customs that have no basis in official Islamic sources (Siregar, 2020).

Fourth, the principle of balance and flexibility. Gender jurisprudence recognizes that women, just like men, have diverse lives, different needs, and diverse choices. Not all women have the same situation, and not all women have the same desires. Therefore, Islamic law should provide space for flexibility for women to choose according to their conditions and needs, including the choice to focus on domestic affairs, public affairs, or a combination of them. The most important thing is that the choice must be made consciously and freely, not because it is forced or does not have other choices (Rofiq, 2018).

Answering the Problem of Double Burden: Solutions from the Perspective of Gender Fiqh

Today's women face the main problem of double burden, namely having to work outside the home while still taking care of household affairs. This puts pressure on their physical and mental health, hinders opportunities to develop and pursue careers, and reinforces inequities between men and women. To solve this problem, gender jurisprudence offers a broad and comprehensive solution (Azizah, 2021).

The first is to change the way we understand sustenance and duties in the family. In traditional fiqh, the task of earning a living is entirely in the hands of the husband, while the wife is not considered to have economic responsibility. This creates a division of tasks that makes the husband focus on work outside the home and the wife focus on the work inside the house. However, nowadays many women also work, even becoming the backbone of the family. Gender jurisprudence emphasizes that if the wife works, the husband must also be involved in household chores. Justice requires balancing responsibilities according to each contribution. If both parties work outside the home, the responsibility in the home should be divided fairly, not just on the wife (Najih & Umam, 2019).

The second is to increase the role of men in domestic affairs. The problem of double burden has its roots in the masculinity framework that considers housework as unimportant for men. Gender jurisprudence tries to change this view by referring to the example of the Prophet Muhammad PBUH who did not consider domestic work as something that degrades his dignity. Men's participation in household chores and childcare not only eases the burden on wives, but also benefits men themselves, such as strengthening family ties and practicing important life skills (Fahrurrozi, 2020).

The third is a change in public policy that pays attention to gender. Limiting the double burden is not only the responsibility of individuals in the family, but it also requires the support of government policies. This includes improved childcare services, equal parental leave policies for fathers and mothers, flexible working hours, as well as legal protections against discrimination in the workplace. In the view of maqashid sharia, these policies are part of the state's responsibility to realize justice and the welfare of the people (Hanafi, 2018).

Fourth, cultural transformation and gender education. Long-term change requires a shift in the way society views the roles of men and women. Education about gender that starts at a young age, both at home and at school, can help shape a more equitable generation and not be fixated on rigid gender stereotypes. Campaigns and socialization regarding the fair distribution of household chores, the importance of fathers being involved in parenting, and appreciation for household tasks must also continue to be carried out (Muthmainnah, 2019).

Fifth, the application of the concept of justice in the distribution of time and energy. Gender jurisprudence emphasizes the importance of fair agreement and negotiation between husband and wife in dividing family responsibilities. The principle of deliberation emphasized in the Qur'an (QS. Ash-Shura: 38) must be applied in the context of the family in order to reach a fair and mutually beneficial agreement. Both parties need to communicate openly about their needs, abilities, and expectations, and jointly determine a realistic and fair division of tasks (Supriadi, 2021).

Analysis Based on Sharia Maqashid Theory and Gender Social Construction

Within the framework of the theory of sharia maqashid pioneered by Al-Syatibi and developed by contemporary thinkers such as Jasser Auda, Islamic law must always focus on achieving the benefit of mankind through the protection of five main things: religion, soul, intellect, descent, and property. In terms of the role of women, the sharia maqashid approach shows that women's empowerment in the domestic and public spheres is in accordance with the goals of sharia. Women who participate in education and employment can protect and strengthen their intellect, as well as provide economic independence that protects wealth. A fair balance of roles between the domestic and public spheres also protects women's souls from excessive pressure and ensures better parenting for offspring because responsibilities can be shared fairly (Auda, 2018).

The social construction theory of gender from Judith Butler and Raewyn Connell explains that gender roles are not innate and fixed in nature, but rather something that is formed through socialization

processes, cultural practices, and power structures. In Muslim societies, the construction of gender that places women only in the domestic world is not only derived from Islamic teachings, but is also influenced by patriarchal traditions that are then justified through the chosen interpretation of religious texts. We need to understand this in order to change and reformulate the construction of gender in accordance with the principles of true justice in Islam (Ridwan, 2020).

Fazlur Rahman's hermeneutics emphasizing the importance of distinguishing between the moral values of the Qur'an and the legal provisions that are bound by historical context provides a solid basis for understanding and reinterpreting texts about the role of women. Rahman emphasizes that in order to understand the true meaning of the Qur'an, we must understand the social and historical background of the verse (asbab al-nuzul), and then extract the universal moral principles contained in it. Principles such as justice, equality of human dignity, and respect for individual rights must be a guideline in drafting Islamic law in accordance with current conditions (Saenong, 2019).

Comparison with Previous Research and Research Contributions

This research has similarities and differences with previous research. Like Hidayati's (2018) research which discusses the role of women in the world of work, this research also recognizes the increase in women's participation in the public sphere. However, this study further analyzes the impact of this phenomenon from a theological and jurisprudence point of view, and provides a framework for Islamic rules that can accept these social changes. While Syamsuddin's (2019) research focuses on the concept of qawwamah in classical fiqh, this study not only analyzes the concept, but also provides interpretations that are in accordance with the current situation and practical solutions to be applied.

This research is also more thorough in combining various aspects such as text, history, and sociological in its analysis. Mulia's research (2019) which discusses cooperation in the family has the same perspective as this study in witnessing the importance of equality and cooperation between husband and wife. However, this study not only looks at relationships within the family, but also how these relationships are related to women's participation in the public sphere, as well as how the two domains can be maintained equitably.

Like Faqihuddin's (2019) research that underlines the importance of acknowledging housework, this research also emphasizes the importance of acknowledging care work. However, this study states that this recognition should not be used to justify women's exclusion from the domestic sphere or unfair workload. In contrast to Zahro's (2018) research which focuses on women's practices in the early days of Islam, this study not only explores these practices, but also uses practice as a basis for formulating normative principles that can be used in today's situation.

This research is also clearer in using the gender fiqh approach as a method of analysis, which distinguishes it from a purely historical approach. The main contribution of this research is to combine textual, historical, and social analysis within the framework of gender jurisprudence, so that it can provide a real solution to the problem of double burden experienced by women. This research is also clearer in using the theory of maqashid sharia as a basis to prove the importance of gender justice in Islam, as well as providing practical principles that can be used as a reference in changing religious understanding and practices related to the role of women.

This research also contributes to connecting the academic discussion of gender in Islam with the real needs of Muslim society today. Many academic studies on gender in Islam are too theoretical and not easy to understand or apply to the general public. This research seeks not only to analyze theoretically, but also to formulate implications that can be applied both at the level of individuals (family), society, and public policy.

Thus, this study shows that the dual role of women in the domestic and public spheres can be achieved in a fair and sustainable manner through a gender fiqh approach that emphasizes the reinterpretation of religious texts by paying attention to the current context, increasing the role of men in the household realm, reforming public policies that are more responsive to gender, and changing culture through gender education.

This approach allows women to maximize their potential in various aspects of life without bearing an unfair burden, while still respecting the principles of sharia derived from the Qur'an and

Sunnah. The application of the gender fiqh approach in understanding the role of women is not only important for gender justice, but also brings benefits to the well-being of the family and the progress of Muslim society as a whole..

CONCLUSION

This research proves that the role of women between the domestic and public spheres in the lives of Muslim women is not from Islamic law, but is a product of fiqh interpretation that is influenced by patriarchal culture. The gender fiqh approach has succeeded in showing that the dual role of women is precisely in line with the principles of sharia maqashid, especially in realizing justice and benefits that are the spirit of Islamic law.

An analysis of authentic Islamic sources proves that the construction of domestic roles as the exclusive obligation of women does not have strong theological legitimacy. The practice of the Prophet Muhammad PBUH who was active in household chores and the massive involvement of female companions in the public realm ranging from Khadijah as a businessman, Aisha as a scholar, to Ummu Salamah as a political advisor demonstrate that early Islam applied gender role flexibility based on competence and contribution, not biological determination.

The problem of double burden faced by contemporary women is a manifestation of the failure to adapt classical fiqh interpretations to modern social realities. The comprehensive solutions offered by gender jurisprudence include five crucial dimensions: a more egalitarian reinterpretation of the concept of qawwamah and livelihood, strengthening the role of men in the domestic sphere, gender-responsive public policy reform, cultural transformation through gender education from an early age, and the application of the principle of deliberation in the negotiation of family responsibilities.

The approach of sharia maqashid and contextual hermeneutics allows the understanding that the moral ideal of the Qur'an on the equality of human dignity must be a guide in formulating Islamic law that is responsive to the changing times. Thus, the empowerment of women in the public sphere without neglecting the valued domestic role or otherwise is not a contradiction with Islam, but an authentic embodiment of the principles of Islamic justice that liberate human beings from oppressive social constructions.

RECOMMENDATION

This study recommends several strategic follow-ups. First, it is necessary to develop a gender fiqh-based Islamic education curriculum in Islamic boarding schools and universities to produce scholars and scholars who are able to respond to gender issues contextually. Second, fatwa institutions such as the MUI need to form a special division that reviews fatwas related to the role of women with gender fiqh methodology. Third, the government should formulate family policies that encourage a fair division of domestic roles, such as adequate paternity leave and accessible childcare facilities.

For further research, it is recommended to conduct an empirical study of Muslim families that apply egalitarian role-sharing to identify best practices and challenges. Comparative research with other Muslim countries that have implemented family law reform will also enrich understanding of effective strategies for realizing gender justice. In addition, an in-depth study of the mechanism of socialization of gender equality values in the context of Islamic boarding schools and traditional Muslim communities is urgent to bridge the gap between academic discourse and community religious practices.

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