

Qur'anic Gender Writing: an Effort to Renconcile Gender Tensions in the Discourse of Qur'anic Interpretation in Indonesia

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Abstract. This study departs from the problem of gender war in the discourse of Qur'anic interpretation. The stereotype that interpretations by male mufasir are patriarchal and must be counterbalanced by feminine writing creates discursive polarization. Qur'anic Gender Writing offers a reconciliatory approach that collaboratively negotiates the meaning of gender justice. The urgency of this study lies in presenting an interpretive methodology to reduce gender hermeneutic conflicts. This research addresses two questions: How does the hermeneutic strategy of Qur'anic Gender Writing construct its interpretive principles to address potential gender biases in Qur'anic interpretation, and what conflict management style does Qur'anic Gender Writing employ in reconciling hermeneutic tensions, as analyzed through the Thomas-Kilmann framework? This qualitative study applies thematic content analysis to the primary corpus of Febriani's book (2025), operationalizing four Gadamerian concepts to explore the construction of her hermeneutic strategy and two Thomas-Kilmann dimensions to identify the conflict management style in addressing interpretive tensions, in an integrated framework. The findings at the *Wirkungsgeschichte* stage show that Nur Arfiyah's writings attribute her gender consciousness to an egalitarian environment and a feminist-transformationist academic journey, rather than to experiences of oppression. At the *Vorverständnis* stage, the Qur'anic Gender Writing strategy does not reject classical interpretation a priori, but opens space for reconsideration when patriarchal bias is found in interpretation. In the fusion of horizons phase, there is a dialogue between the horizon of the Qur'anic text and the ethical-contextual awareness of Qur'anic Gender Writing, positioning the Qur'an as a progressive revelation that engages with gender justice. In the conflict management approach, Qur'anic Gender Writing shows a tendency toward collaborative styles as a strategy of reconciliation and compromise to reduce hermeneutic conflicts. The results show that Qur'anic Gender Writing serves as a model of epistemic conflict management in interpretive discourse. This research integrates Gadamer's hermeneutics with Thomas-Kilmann conflict management theory and introduces Qur'anic Gender Writing as a conciliatory methodology toward gender justice in Qur'anic interpretation in Indonesia.

Keywords: Qur'anic Gender Writing; Nur Arfiyah; Gender Tensions; Patriarchal Interpretation

Introduction

The anthropological history of pre-Islamic Arabia shows that the culture of ignorance gave rise to a systemic humanitarian crisis that marginalized vulnerable groups such as women, children, and older people, and sustained a system of slavery. The presence of the Qur'an through the prophetic mission of the Prophet Muhammad (PBUH) marked a turning point in civilization by introducing the *hudā li al-nās* paradigm, which affirmed the principles of humanity, justice, and liberation from various forms of oppression. Substantially, the Qur'an affirms the recognition of women's fundamental rights that were previously neglected within patriarchal social structures. However, the process of interpreting the sacred text is often influenced by human epistemological

limitations, resulting in interpretations that do not always align with the ethical mission and liberative purpose of the Qur'an.

Throughout the historical development of interpretation, some interpretations have reproduced patriarchal bias through textual and partial readings of verses and hadiths, which are then used as a form of legitimacy to maintain male dominance within social and religious structures. This condition gives rise to the stereotype that Islam is a religion that discredits women and has even become one of the factors contributing to Islamophobia from a global perspective. Criticism has emerged from various Muslim feminist thinkers such as Fatima Mernissi and Asma Barlas, who highlight the existence of patriarchal constructions within interpretations produced by male mufassirs. Several classical mufassirs such as al-Ṭabarī, Ibn Kathīr, and al-Qurṭubī are often regarded as patriarchal. They are considered to have contributed to the construction of stereotypes portraying Islam as a religion that discriminates against women.¹

In the discourse on authorship, Hélène Cixous unravels the ideological roots of patriarchy through the concept of *phallogentrism*, which is a value system that places phallogentrism as the center of symbolic and epistemic authority in social construction and writing practice. In this framework, masculine writing in various literary works is rooted in the male libido and oriented to himself, so that the entire reality is positioned according to the masculine perspective and interests. This attitude was born from a phallogentric ideology that places the male experience as a universal standard of meaning, to the point of marginalizing women's existence through representational practices in language and text.² This phenomenon is reinforced by the definition of *phallogentrism* in the Cambridge Dictionary as an ideology that places the *phallus* at the center of the social order, as well as described by the Oxford Dictionary as a symbolic representation of male power in cultural construction.³

In response to the phallogentric dominance, Cixous offers the concept of *feminine writing*, a writing model that departs from women's experiences, desires, and imagination authentically without being subject to patriarchal symbolic structures. This writing is characterized by openness, plurality, fluid rhythm, and the courage to express the subjective dimension of women that has been silenced by masculine writing norms.⁴ Cixous emphasized that women have a distinctive narrative potential because their socio-cultural experiences place them in a simultaneous position of accepting patriarchal social constructions but still retaining the space of individuality that can creatively integrate the feminine and masculine sides.

For Nur Arfiyah Febriani, the stereotype that the interpretation of male mufasir is patriarchal and must be matched with *feminine writing* has the potential to create discursive polarization. The patriarchal label of male mufasir is an external attribution that may arise because of a partial reading of the great tafsir work, so it still requires a critical and fair reconsideration of the reading. Therefore, the criticism of phallogentrism in interpretation should not necessarily be read as a delegitimization of male mufassir, but rather as an attempt to reconsider the extent to which constructive biases are present due to certain cultural structures and interpretive paradigms that developed in the socio-historical context of their time.⁵

The Qur'anic Gender Writing approach formulated by Nur Arfiyah Febriani is an epistemological effort to build a gender-fair approach to interpreting the Qur'an without being

¹ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*, 2nd ed. (Oxford University Press, 1999).

² Helene Cixous and Cathrine Clement, *The Newly Born Woman*, Translated (University of Minnesota Press, 1975).

³ "Cambridge Dictionary Flex," n.d., <https://dictionary.cambridge.org/dictionary/english/flex?q=f>.

⁴ Susan Sellers, *Hélène Cixous Reader* (Routledge, 1994).

⁵ Nur Arfiyah Febriani, *Menafsir Ulang Gender Dalam Al-Qur'an: Kritik Falosentrisme Dan Reconsiderasi Stereotipe Tafsir Patriarki* (Young Progressive Muslim, 2025).

trapped in gender war⁶ or gender antagonism⁷ or extreme polarization between phallocentrism and feminism. This effort shifts the orientation of the discourse from the battle of "men versus women" to a climate of interpretive reconciliation based on The *maqāṣid* of the Qur'ān, the values of reciprocity and justice as normative principles.

This research aims to answer how Nur Arfiyah Febriani builds a Qur'anic Gender Writing *strategy* to reconcile existing interpretive tensions related to Qur'anic verses regarding gender and to map her approach efforts within the framework of conflict management. Existing studies on gender in Qur'anic exegesis have largely focused on either critiquing patriarchal readings or advocating feminist alternatives, thus remaining trapped in a binary framework. What remains unexplored is a reconciliatory hermeneutic approach that transcends this opposition. Qur'anic Gender Writing, as formulated by Nur Arfiyah Febriani, represents such an approach. Yet, no study has systematically examined its hermeneutic strategy and conflict management style, a gap this research addresses. While Febriani herself has introduced this approach in her work 'Menafsir Ulang Gender dalam Al-Qur'an: Kritik Falosentrisme dan Rekonstruksi Stereotipe Tafsir Patriarki' (2025), no independent academic study has critically analyzed its hermeneutic construction and conflict management model⁸. However, it has been found that several studies also present gender dynamics by confronting patriarchal interpretations with feminist interpretations such as "*Penafsiran Ayat-Ayat Waris Perspektif Patriarki dan Feminis: Studi Komparatif Tafsir Imam Al-Qurthubi dan Amina Wadud*" by Khalishah Sajidah⁹ and "*Rekonstruksi Gender dalam Islam: Studi Kritis atas Tafsir Tradisional Perspektif Feminisme*" by Zumratus Shalikhah¹⁰.

This qualitative library research employs thematic content analysis on the primary corpus of Febriani's book (2025) and inaugural speech, with secondary sources including her other works, tafsir literature, and relevant theories. The unit of analysis covers macro-level key arguments and micro-level indicative phrases. Data collection used documentation techniques through extensive and intensive reading. Coding followed a deductive-inductive approach, deriving initial codes from Gadamer's four concepts and Thomas-Kilmann's two dimensions, while allowing additional themes to emerge inductively. The analytical steps comprised data reduction, thematic categorization, interpretation through a sequential two-stage model (Gadamer to examine hermeneutic construction, followed by Thomas-Kilmann to classify conflict management style), and conclusion drawing. Data validity was ensured through source triangulation across Febriani's writings. In addition, to explore the deepening of Nur Arfiyah's strategy to build Qur'anic Gender Writing in the face of gender war, Gadamer's hermeneutics examines the construction of Febriani's interpretive strategy. At the same time, Thomas-Kilmann's framework classifies her conflict management style, integrated through a sequential two-stage model. This study investigates the hermeneutic strategy and conflict management style of Qur'anic Gender Writing, with particular attention to whether its approach tends toward collaboration, compromise, or other forms of reconciliation between interpretive tensions, such as a patriarchal approach and a feminist approach that denies the total contribution of male mufassir, while opening up space for a more inclusive and proportionate hermeneutic dialogue.

⁶ *Gender War* is a narrative of conflict constructed by the media and certain groups that portray as if there is a fight between men and women.

⁷ David Sadker, "*An Educator's Primer on the Gender War*," PHI DELTA KAPPAN, n.d.

⁸ Febriani, *Menafsir Ulang Gender dalam Al-Qur'an: Kritik Falosentrisme dan Rekonstruksi Stereotipe Tafsir Patriarki*.

⁹ Khalishah Sajidah, "*Penafsiran Ayat-Ayat Waris Perspektif Patriarki dan Feminis: Studi Komparatif Tafsir Imam Al-Qurthubi Dan Amina Wadud*" (UIN Sunan Gunung Djati, 2025).

¹⁰ Zumratus Shalikhah, "*Rekonstruksi Gender dalam Islam: Studi Kritis Atas Tafsir Tradisional Perspektif Feminisme*," IJouGS: Indonesian Journal of Gender Studies 6, no. 1 (2025).

Discussion

Qur'anic Gender Writing

The Qur'anic Gender Writing *approach* was formulated by Nur Arfiyah Febriani, a professor of Qur'an studies and Postgraduate Tafsir at PTIQ University, Jakarta. She was born in Bekasi on February 2, 1981 and pursued her undergraduate education at STAI Attaqwa (2003), then continued her master's and doctoral studies at the Postgraduate Program of UIN Syarif Hidayatullah Jakarta in the field of Hadith Interpretation, which were completed in 2007 and 2011 respectively.

In the field of writing, Febriani has published several works such as *“Ekologi Bermawasan Gender dalam Al-Qur'an”* (2015), *“Teori-teori Tafsir”* (2024), and *“Menafsir Ulang Gender dalam Al-Qur'an: Kritik Falosentrisme dan Rekonsiderasi Stereotipe Tafsir Patriarki* (2025).

History of Qur'anic Gender Writing

The conceptual history of Qur'anic Gender Writing is rooted in Febriani's critical reflection on the dynamics of Qur'anic interpretation which, in the historical trajectory, is inseparable from the influence of cultural structures, thought horizons, and socio-historical constructions of mufassir¹¹. Although the Qur'an contains a vision of liberation and affirms the basic rights of women, some interpretations are perceived to affirm patriarchy due to textual, partial, or inattentive readings of maqāṣid and the relational dimensions of men and women in a broader context¹². Criticism from Muslim feminist thinkers such as Fatima Mernissi¹³ and Asma Barlas¹⁴, further strengthens the discourse on patriarchal bias in the work of male mufassir, while Western theories of phallocentrism as presented by Irene R. Makaryk¹⁵ and Hélène Cixous¹⁶, provide an epistemological framework for the symbolic dominance of masculinity in the production of religious discourse.

Nur Arfiyah Febriani observes that classical mufassirs such as al-Ṭabarī, Ibn Kathīr, and al-Qurṭubī are frequently characterized as patriarchal and are perceived as contributing to the construction of Islam as a religion that subordinates women. Nur Arfiyah Febriani¹⁷. Febriani contends, however, that such characterizations often derive from selective and decontextualized readings of classical exegetical works, thus necessitating a critical, constructive, and equitable methodological reassessment¹⁸. In her framework, the critique of phallocentrism in tafsir is not directed toward delegitimizing the interpretive authority of male exegetes, but rather toward identifying potential interpretive biases shaped by the cultural structures, scientific paradigms, and historical horizons prevailing during their respective periods.

In response to the tension between the critique of patriarchal interpretation and feminist extremism that denies the contribution of male mufassir, Febriani formulated Qur'anic Gender Writing as a hermeneutic approach that seeks to present an epistemological reconciliation based on the principle of complementary justice between men and women. Unlike other Indonesian transformasionist Muslim feminists who explicitly adopt feminist frameworks or critical

¹¹ Nur Arfiyah Febriani, “Wawasan Gender Dalam Ekologi Alam Dan Manusia,” *Ulul Albab* 16, no. 2 (2015).

¹² Febriani, *Menafsir Ulang Gender Dalam Al-Qur'an: Kritik Falosentrisme Dan Rekonsiderasi Stereotipe Tafsir Patriarki*.

¹³ Fatima Mernissi, *Women and Islam: An Historical and Theological Enquiry* (Oxford: Basil Blackwell, 1991).

¹⁴ Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an* (Austin: University of Texas Press, 2002).

¹⁵ Irene R Makaryk, ed., *Encyclopedia of Contemporary Literary Theory: Approaches, Scholars, Terms* (Toronto: University of Toronto Press, 1993).

¹⁶ Hélène Cixous, “The Laugh of the Medusa,” *Signs* 1, no. 4 (1976): 875–93.

¹⁷ Febriani, “Wawasan Gender Dalam Ekologi Alam Dan Manusia.”

¹⁸ Nur Arfiyah Febriani, “Ekologi Bermawasan Gender Dalam Perspektif Al-Qur'an” (UIN Syarif Hidayatullah, 2011).

hermeneutics such as Faqihuddin Abdul Kodir (*Qira'ah Mubadalah*)¹⁹ who emphasizes reciprocity, Husein Muhammad (contextual interpretation)²⁰ who distinguishes universal and particular verses, Badriyah Fayumi (Ma'ruf)²¹ who focuses on ethical-social values, and Nur Rofiah (Keadilan Hakiki Perempuan) who grounds her approach in women's biological and social experiences,²² Nur Arfiyah Febriani's Qur'anic Gender Writing is distinctly characterized by its explicit rejection of the feminist label and oppositional frameworks, its integration of classical tafsir methods (*maudhu'i* and *muqaran*) with historical-critical-contextual approach inspired by Riffat Hassan²³. its grounding in Qur'anic maqasid and Indonesian contextual realities, and its distinctive reconciliatory orientation that transcends polarization between patriarchal and feminist readings, positioning itself not as a critique of male authority but as a collaborative hermeneutic that emphasizes cooperation and complementarity between men and women. This idea was formally introduced as a scientific contribution in her inaugural speech as Professor of Qur'an and Tafsir. Febriani presents her approach as an alternative to what she identifies as the polarization between phallocentric interpretations and extreme feminist readings, though whether this constitutes a genuine middle ground remains to be examined through analysis of its hermeneutic strategy and conflict management model.

Foundation, Scheme and How Qur'anic Gender Writing Works

Febriani builds the epistemological framework of Qur'anic Gender Writing from three main methodological sources that provide a systematic and argumentative foundation for reconstructing of the interpretation of gender relations in the Qur'an. First, she refers to the *maudhu'i* (thematic) method of tafsir which is seen as able to collect all verses that talk about the relationship between men and women as a whole, to form an integral understanding and not be trapped in fragmentary readings. Referring to the methodological model of Ahmad Sa'id al-Kūmī, this thematic process includes determining the theme, collecting relevant verses, preparing the chronology of revelation (with priority given to Makkiyyah verses), studying *asbāb al-nuzūl*, the analysis of analyzing *munāsabah*, and enriching it with relevant hadith. This approach is in line with al-Farmawī's view that the thematic method has epistemological advantages because it allows the verses to interpret each other in a unity of meaning, so that the potential for interpretive bias on gender issues can be minimized.²⁴

Second, Febriani integrates the method of *muqaran* (comparative) tafsir as a critical instrument to compare the various interpretations of classical and contemporary mufasir on verses related to issues of leadership, household structure, social rights, and the construction of gender roles in Muslim society. Through this comparative approach, differences in methodological approaches, socio-historical horizons, and ideological backgrounds of mufasir can be identified and criticized proportionately. This comparative hermeneutic step opens the space for evaluation of possible androcentric or phalocentric bias in the interpretation process, as well as presents an opportunity to construct a more inclusive alternative interpretation.²⁵

¹⁹ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (Yogyakarta: IRCiSoD, 2019).

²⁰ Husein Muhammad, *Fiqh Perempuan: Refleksi Kiai Atas Wacana Agama Dan Gender* (Yogyakarta: LKiS, 2001).

²¹ Badriyah Fayumi, "Konsep Makruf Dalam Ayat-Ayat Munakahat Dan Kontekstualisasinya Dalam Beberapa Masalah Perkawinan Di Indonesia" (UIN Syarif Hidayatullah Jakarta, 2008).

²² Nur Rofiah, *Nalar Kritis Muslimah: Refleksi Atas Keperempuanan, Kemanusiaan, Dan Keislaman* (Bandung: Afkaruna, 2020).

²³ Riffat Hassan, "Feminisme Dan Al-Qur'an: Percakapan Dengan Riffat Hassan," *Ulumul Qur'an* 2, no. 4 (1990): 86–87.

²⁴ Abd Al-Hayy Al-Farmawī, *Al-Bidayah Fi Al-Tafsir Al-Mawdu'iyah: Dirasah Manhajiyah Mawdu'iyah* (Maktabah Jumhuriyyah, n.d.).

²⁵ Febriani, *Menafsir Ulang Gender Dalam Al-Qur'an: Kritik Falosentrisme Dan Rekonsiderasi Stereotype Tafsir Patriarki*.

Third, Febriani refers to the historical-critical-contextual method introduced by Riffat Hassan as an ethical and philosophical foothold for a responsive interpretation of the Qur'an to gender justice. This method rests on three main stages: verification of language accuracy through etymological and semantic studies in the socio-historical context of revelation; testing of philosophical consistency between verses as part of a complete theological system; and ethical assessment of the results of interpretation based on the *principle of Justice of God*, where discriminatory interpretations are considered epistemologically fallable²⁶. The integration of these three methods has been reformulated by Febriani to be able to produce a comprehensive, critical, and hermeneutic approach that builds a transformative interpretive framework for formulating relational justice between men and women within the Qur'anic horizon. Febriani reformulates these three methods into a systematic seven-step framework, adding originality through the incorporation of evaluative criteria (naqliyah, 'aqliyah, 'amaliyah) and the principle of cooperative-complementary gender relations (elements absent in the original methods), thereby transforming them into a distinct reconciliatory hermeneutic approach.

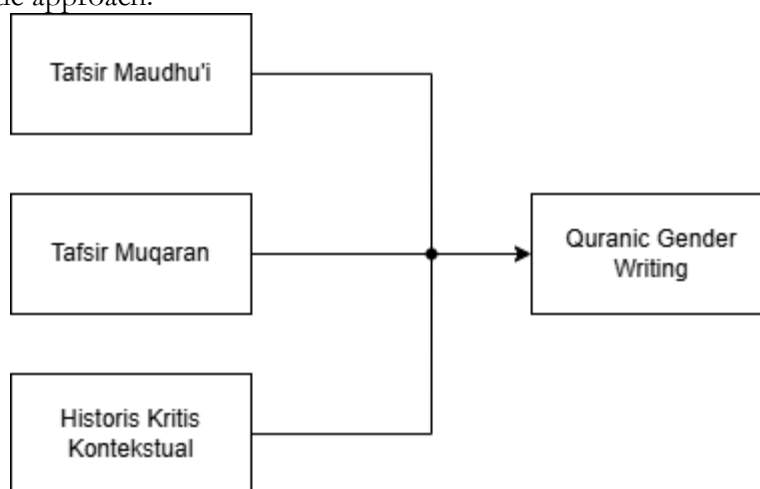


Diagram 1 Foundations of Quranic Construction of Gender Writing

In terms of how interpretation works, the first step in the Qur'anic Gender Writing approach formulated by Nur Arfiyah Febriani is to determine a research theme that is strategic and relevant to issues of gender relations in Islamic society. The selection of themes needs to consider social urgency, scientific needs, and their potential contribution to gender justice in Islamic discourse. One example of a theme that can be used as an object of interpretation is leadership in Islam, because this issue has a broad normative and social dimension. In this context, the selection of themes must also consider the potential integration between the textual approach of classical interpretation and the evolving contextual issues. Through the gender writing approach, themes such as leadership open space for researchers to explore the meaning of Qur'anic verses related to the leadership roles of men and women from the aspects of social and religious norms, values, and practices.

The second stage in The Qur'anic Gender Writing approach is to identify Qur'anic terms related to gender, biological, and sexual relations to explore the meaning of the verse semantically and contextually. In the theme of leadership, terms such as *khalifah*, *qanwām*, *imām*, *ulī al-amr*, and *malik* indicate the authoritative role and social responsibility in the context of religion and statehood. The term *khalifah* comes from the root *khalf* which means "substitute," and represents

²⁶ Mia Nurmala, Umi Sumbulah, and Yayan Nurbayan, "Ideal-Normative and Socio-Historical Approaches to Gender Equality Verses: A Study of Riffat Hassan's Thought," Millah: Journal of Religious Studies, n.d., 235–258, <https://doi.org/10.20885/millah.vol22.iss1.art9>.

representation and continuity of responsibility, as explained in QS. Al-Baqarah [2]:30 and Al-A'rāf [7]:74. Meanwhile, the *imām* mentioned 12 times in the Qur'an represents a spiritual leader, a book of guidelines, and a symbol of the way of life, and can have a positive or negative meaning depending on the context. The term *ulī al-amr* (QS. Al-Nisā' [4]:59) and *mālik* (QS. Yūsuf [12]:43) also enriched the concept of leadership. As for the *imra'ah* and *nafs wāḥidah* affirm the theological equality between men and women, as illustrated in the story of Queen Saba (QS. Al-Naml [27]:23) and QS. Al-Nisā' [4]:1. All these terms reflect the complexity and depth of leadership and gender relations in the Qur'an that can be interpreted more fairly.

The third stage in The Qur'anic Gender Writing approach is to examine the historical and philosophical basis of verses related to the research theme. In the context of leadership, only QS. Al-Nisā' [4]:34 which has *asbāb al-nuzūl* is clear, i.e. the event between Sa'd ibn Rabī' and Ḥabībah bint Zayd, which affirms the concept of *qināmah* as a man's moral responsibility based on the obligation of sustenance, not a form of domination. Philosophically, Nur Arfiyah Febriani refers to the views of Quraish Shihab, Hamka, and Hasbi Ash-Shiddieqy that the *khilāfah* is a human mandate to manage the earth according to the will of Allah. The term *qawwām* is understood as a just leader and protector of the family, *imām* as a spiritual and moral leader, and *ulī al-amr* as a synergy between rulers and authoritative scholars based on knowledge and integrity. While *mālik* describes the holder of power in the context of the government, the *imra'ah* in QS. Al-Naml [27]:23 affirms the leadership capacity of women substantively, and *nafs wāḥidah* (QS. Al-Nisā' [4]:1) became the philosophical basis for the equality of human origin between men and women.²⁷

The fourth stage in the Qur'anic Gender Writing approach is to interpret the verses by paying attention to the rules of the Qur'anic language. In QS. Al-Baqarah [2]:30, the term *khalīfah* comes from the root word *khalafa* which means to replace, signifying human beings as representatives of Allah on earth with ethical and spiritual responsibilities. QS. Ṣād [38]:26 affirms the meaning of the *khalīfah* as a leader who is obliged to uphold justice, while QS. Al-Nūr [24]:55 presents the form of *layastakhilfannahum* with the affirmation of divine promises, showing that power is a gift to the believers and righteous deeds. QS. Al-An'ām [6]:165 affirms the function of the caliphate as the collective responsibility of humanity to maintain justice and sustainability of life on earth. Linguistically, the word *qawwāmūn* (QS. Al-Nisā' [4]:34) comes from the root *qāma* which means to uphold, showing the role of men as protectors and bearers rather than dominators. In contrast, *ulī al-amr* consists of *ulī* (owner/ruler) and *al-amr* (affairs), which indicating the collective responsibility of social authority holders such as leaders, and scholars. In QS. Al-Naml [27]:23, the phrase *imra'ah tamlikuhum* emphasizes women's ability to lead substantively, where the use of *imra'ah* without the title *malikah* highlights the primacy of roles over status symbols. As for the phrase *nafsin wāḥidah* (QS. Al-Nisā' [4]:1), it shows the unity of male and female origins, affirming the ontological equality of both in creation and moral responsibility.

The fifth step compares the interpretive analysis with contemporary theoretical studies, in contrast, the sixth step evaluates the interpretation against the principles of justice, cooperation, and complementarity between men and women, ensuring that the resulting *tafsir* is both ethically grounded and free from gender bias²⁸. Febriani compared the interpretations of three *mufasirs*, namely Hamka, Quraish Shihab, and Hasbi As-Shiddieqy, to the verses of leadership that he considered gender-appreciative. All three interpret the phrase *khilāfah* as a representation of human beings who prosper the earth, *qawwāmūn* as a leader with a variety of meanings ranging from general to moral responsibility towards women, *imām* as spiritual leader, *ulu al-amr* as skill-based authority,

²⁷ Febriani, *Menafsir Ulang Gender dalam Al-Qur'an: Kritik Falosentrisme Dan Rekonstruksi Stereotipe Tafsir Patriarki*.

²⁸ Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*.

malik as king, *imra'ah* as a female leader, and *nafs wāḥidah* as an equal origin for humans²⁹. A comparison of these interpretations with contemporary theories reveals conceptual parallels. Hamka, Quraish Shihab, and Hasbi Ash-Shiddieqy all interpret *ḵhalīfah* as a collective moral mandate to prosper the earth, which resonates with Fazlur Rahman's emphasis on the caliphate as an ethical and spiritual trust³⁰. Similarly, their interpretation of *qanwāmūn* as a protective and responsible role aligns with Amina Wadud's reading of *qanwāmūn* as social responsibility rather than male superiority³¹. Furthermore, their emphasis on competence and moral integrity as the basis for leadership in *ulī al-amr* corresponds with Khaled Abou El Fadl's discourse on integrity-based collective authority³². Likewise, their interpretations of *imra'ah* and *nafs wāḥidah* affirm women's leadership capacity and ontological equality, echoing the arguments of Riffat Hassan, Ziba Mir-Hosseini, and Muhammad Arkoun on gender neutrality and egalitarian anthropology in the Qur'an³³.

"The seventh step of Qur'anic Gender Writing evaluates the interpretation against the principles of justice, cooperation, and complementarity between men and women. The aspect of interpreting considerations in Qur'anic Gender Writing is based on the principles of justice, cooperation, and complementarity are emphasized by emphasizing ontological equality and collective responsibility between men and women. The interpretation of the phrase *ḵhalīfah* is understood as a shared mandate to prosper the earth without gender hierarchy. At the same time, *qanwāmūn* is interpreted as a cooperative relationship that fosters mutual support in a civilized social structure. In the phrases *imām* and *ulū al-amr*, emphasis is placed on moral legitimacy, competence, and integrity as the basis of inclusive leadership that is free from discrimination. Meanwhile, the terms *malik* and *imra'ah* indicate recognition of the legitimate authority of women's leadership, rejecting dichotomies of subordinate in politics and society. The interpretation of *nafs wāḥidah* affirms the inherent equality of human beings. It becomes the philosophical foundation for the principle of gender justice that rejects gender-based discrimination in social life.

The final step is to conclude with the arguments of gender equality in the Qur'an that are free from gender stereotypes and biases for men and women. The final step synthesizes the preceding analyses linguistic, historical, philosophical, and comparative into a coherent conclusion on gender equality in the Qur'an. From the linguistic analysis, *ḵhalīfah* is understood not as a gendered title but as a collective human mandate to prosper the earth ethically and inclusively. The historical-philosophical examination reveals that *qanwāmūn*, *imām*, and *ulī al-amr* denote leadership based on competence and moral integrity rather than gender. At the same time, *malik* and *imra'ah* affirm women's political leadership capacity, and *nafs wāḥidah* establishes ontological equality between men and women. These cumulative findings form a paradigm of Qur'anic justice that positions men and women as equal partners in moral, social, and spiritual responsibilities³⁴.

The Hermeneutics of Gadamer

To explore the strategies behind Nur Arfiyah Febriani's efforts to face gender war in the discourse of interpretation of gender verses, this study uses Gadamer's hermeneutic approach. Hans-Georg Gadamer outlined the main ideas of philosophical hermeneutics. Gadamer emphasizes that the process of understanding the text is not a neutral activity, but is always tied to the historical context, experience, and horizon of the reader.

²⁹ Buya Hamka, *Tafsir Al-Azhar*, vol. 1 (Semarang: Pustaka Rizki Putra, 1999).

³⁰ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (University of Chicago Press, 2017).

³¹ Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*.

³² Khaled Abou El Fadl, *Speaking in God's Name: Islamic Law, Authority and Women* (Oneworld Publications, 2001).

³³ Febriani, *Menafsir Ulang Gender Dalam Al-Qur'an: Kritik Falosentrisme Dan Rekonsiderasi Stereotype Tafsir Patriarki*.

³⁴ Febriani.

First, Gadamer posits the theory of consciousness of influence by history, which asserts that an interpreter's understanding is always influenced by the hermeneutic situations that surround him or her such as tradition, culture, and life experience. Therefore, the interpreter must have a critical awareness of his own historical conditions and try to control subjectivity so as not to dominate the meaning of the interpreted text.

Second, he introduces the theory of pre-understanding (*Vorverständnis*), which is the initial conjecture or initial orientation of the interpreter to a text that is not final. Still, it is open to criticism and revision. This pre-understanding helps the interpretation process, but it must always be purified from prejudice.

Third, Gadamer proposes the theory of merger or assimilation of horizons and hermeneutic circles, which is the process of meeting between the horizon of the text and the horizon of the reader. In this process, the reader's horizon serves as a foothold in understanding the text, but it must not impose its own meaning. Rather, these footholds should help the interpreter understand the objective intent contained in the text. From this interaction is born a dynamic dialogue between the subjectivity of the interpreter and the objectivity of the text, which in Gadamer's hermeneutics is referred to as the circle of hermeneutics, a process of understanding that continues to move between parts and wholes.

Fourth, Gadamer emphasizes the theory of application (application), that the understanding of the text does not stop at the literal meaning, but must be applied in the present context. Interpretation is the process of representing text messages in a way that is meaningful and relevant to the current situation.

Through these four theories, Gadamer emphasizes that hermeneutics is not only a method of interpreting texts, but also the art of understanding meaning in the dialogue between the past and the present, between the text and the reader, and between tradition and human historical consciousness³⁵.

Thomas-Kilmann Conflict Management

This study uses the Thomas-Kilmann conflict management approach in identifying Nur Arfiyah Febriani's hermeneutic efforts. Thomas-Kilmann conflict management is one of the most influential theoretical frameworks in the study of organizational behavior and social psychology because it can explain the dynamics of human interaction in situations of conflicting interests. This model bases its typology on two main dimensions, namely :assertiveness, which shows an individual's orientation toward meeting personal needs, and cooperativeness, which indicates a level of concern for the interests of other parties. From the combination of these two dimensions, Thomas and Kilmann formulated five situational conflict management styles: collaborative, accommodating, compromise, avoiding, and competing³⁶, each of which represents a different spectrum of how individuals negotiate interests and maintain social relations³⁷.

The collaborative style is considered the most constructive approach because it demands an equally high level of assertiveness and cooperation. In practice, this style emphasizes the search for solutions that can satisfy all parties equally to produce sustainable results and strengthen relational

³⁵ Hans-Georg Gadamer, *Wahrheit Und Methode* (J.C.B. Mohr, 1990).

³⁶ Kenneth W Thomas and Ralph H Kilmann, *Thomas-Kilmann Conflict Mode Instrument: Profile and Interpretive Report* (Mountain View, CA: CPP, Inc., 2007).

³⁷ Shiela Antonette D Bacud and M Roselle, "Conflict Management Strategies And Styles Among Academic Leaders In A State University: An Analysis Using The Thomas-Kilmann Mode Instrument (Tkmi)," 2024, <https://doi.org/https://doi.org/10.5281/zenodo.13732077>.

cohesion³⁸. In contrast, the accommodative style puts the interests of the other party above personal interests. This approach is relevant when the harmony of the relationship is more important than the substance of the problem. However its application to strategic issues can lead to the perception of managerial weakness. The compromise style represents a middle ground, where each party is willing to sacrifice part of its interests to reach an adequate agreement. While efficient in short-term solutions, this style often overlooks the potential for more innovative and fully satisfying solutions³⁹.

Meanwhile, the avoidance style shows a low level of assertiveness and cooperation, which is generally considered unproductive because it can prolong tensions and build latent conflicts. However, in certain contexts, avoidance can serve as a temporary strategy to allow time for reflection and emotional de-escalation⁴⁰. It differs from the competitive style, which is oriented toward unilateral victory by ignoring the interests of other parties. This style is effective in emergencies that require quick decisions, but in the long run it has the potential to lead to resistance, resentment, and a rift in professional relationships⁴¹.

Qur'anic Analysis of Gender Writing in Efforts to Reconciliation Gender war

A hermeneutic analysis of Nur Arfiyah Febriani's biographical experience within the framework of *The Wirkungsgeschichte* shows that the strategy for dealing with gender conflict (gender war) is rooted in the formation of egalitarian consciousness from an early age. She grew up in a family environment that rejected the gender dichotomy of roles and instilled a value of appreciation for individual capacity. This fair and supportive parenting style shaped Nur Arfiyah's confident personality and helped her view gender issues without the dichotomy of "male versus female." Her academic experience then deepened this intellectual orientation, especially through Prof. Siti Musdah Mulia's encouragement for her to go beyond the normative approach and dare to develop critical reasoning in reading social reality. This awareness becomes a strategic foundation to avoid emotional polarization in gender debates and place the issue of equality within a rational and constructive ethical framework.

In the perspective of *Vorverständnis*, Qur'anic Gender Writing formulated by Nur Arfiyah is an intellectual strategy that mediates gender war through a hermeneutic reading of sacred texts. This approach emphasizes the contextual meaning and universal values of the Qur'an, such as justice and welfare, as the basis for reconciliation between men and women. She does not reject classical interpretation totally, but does a critical reconsideration to find a fair space for dialogue between tradition and modernity. In this way, the ideological conflict between feminists and conservatives is not responded to with confrontation, but rather through scientific arguments that place the Qur'an as a source of reconciling morality. This strategy demonstrates an elegant deconstructive attempt to reorganize religious discourse without causing social division or gender hatred.

Through the fusion of horizon work, Nur Arfiyah integrates the horizon of the Qur'an text and the social experience of Indonesian Muslim Transformationist Feminists to build an interpretive paradigm that serves as a bridge of dialogue between opposing parties. The strategy to deal with

³⁸ Dean G Pruitt and Sung Hee Kim, *Social Conflict: Escalation, Stalemate, and Settlement*, 3rd ed. (New York: McGraw-Hill, 2004).

³⁹ Peter T Coleman, Morton Deutsch, and Eric C Marcus, *The Handbook of Conflict Resolution: Theory and Practice*, ed. Peter T Coleman, Morton Deutsch, and Eric C Marcus, 3rd ed. (San Francisco: Jossey-Bass, 2014).

⁴⁰ Carsten K W De Dreu and Laurie R Weingart, "Task versus Relationship Conflict, Team Performance, and Team Member Satisfaction: A Meta-Analysis," *Journal of Applied Psychology* 88, no. 4 (2003): 741–49, <https://doi.org/10.1037/0021-9010.88.4.741>.

⁴¹ Alfian Ihsan Ramadhani, "Teori Manajemen Konflik," *PPIMAN Pusat Publikasi Ilmu Manajemen* 3, no. 1 (2024): 116–24, <https://doi.org/10.59603/ppiman.v3i1.635>.

gender war is realized by positioning the Qur'an as a living text, which can answer contemporary realities through an ethical, reflective, and inclusive approach. By rejecting polarization and emphasizing the importance of reciprocity (*mubalah*) and substantive justice, the Qur'anic Gender Writing *approach* offers a model of peaceful and solutional social transformation. This approach makes the discourse of interpretation not an arena of ideological battle, but a space for spiritual and intellectual dialogue to build true equality between men and women. In the theoretical aspect of the application of the *Qur'anic approach*, *Gender Writing* appears to be in an effort to present the meaning of Qur'anic verses about gender so that it remains relevant to the values of justice and equality today, especially on religious themes that often trigger gender wars such as male leadership (*qanwāmūn*), women's testimony, inheritance, polygamy, hijab, and husband-wife relations. This approach seeks to apply the message of the Qur'an in an actual social context by considering the principle of substantive justice. Qur'anic Gender Writing is also a reflective means to reinterpret verses that are often used as legitimacy for the superiority of one gender, so that the Qur'an remains present as a source of ethics of reciprocity and balance in the relationship between men and women in society.

From the aspect of conflict management in dealing with gender war, Qur'anic Gender Writing reflects on the pattern of collaborative conflict management. This approach displays a balance between epistemological rigor and hermeneutic cooperation, which are equally high. Febriani seeks to harmonize scientific and ethical interests in the interpretation of the Qur'an, so that the process of gender interpretation is participatory, mutually beneficial, and oriented toward justice for both men and women. The choice of *maudhū'ī*, *muqāran*, and historical-critical methods of interpretation reveals an integrative ability that creates a collaborative space between the classical interpretation tradition and modern hermeneutics. This model shows that the resolution of epistemological conflicts between texts and context can be achieved through an open and reflective methodological synthesis.

The collaborative tendency in Qur'anic Gender Writing can be seen in Febriani's orientation which emphasizes cooperation and complementarity as a basic principles in building relationships between men and women. The interpretation of verses such as *khalīfah*, *qanwāmūn*, *imra'ah*, and *nafs wāhidah* is projected into the paradigm of reciprocity, shared responsibility, and equal partnership. The aspect of firmness emerged through her courage to critically evaluate the androcentric bias of classical mufasir, while the cooperative aspect was manifested in respect for the scientific integrity of the previous mufasirs. Her approach facilitates a conceptual reconciliation between textual authority and contemporary social dynamics, making the interpretation adaptive to the needs of the times without sacrificing a theological foundation.

The principle of Justice of God, which is used as an ethical benchmark, emphasizes the collaborative character of Febriani's approach. Interpretations that are not in line with the value of justice are considered epistemologically flawed, so that every interpretation is directed to create moral balance and social benefits for all parties. The overall methodological steps of Qur'anic Gender Writing feature a systematic effort to construct relational interpretations that integrate academic rigor with ethical reciprocity. This approach embodies a win-win conflict-management pattern, in which sacred texts and social realities are brought together in a productive and inclusive hermeneutic space, resulting in a fair, reflective, and transformative interpretation of the Qur'an's gender relations.

Conclusion

Qur'anic Gender Writing formulated by Nur Arfiyah Febriani is a hermeneutic strategy rooted in an awareness of gender equality formed from childhood through fair parenting and a family environment that rejects the dichotomy of gender-based roles. Her intellectual experience strengthened her critical orientation to read social reality rationally and ethically, making her able to confront gender wars without getting caught up in ideological polarization. In the aspects of *Wirkungsgeschichte* and *Vorverständnis*, Febriani combines the horizon of Qur'anic texts and gender social discourse to create a reconciliatory and transformationist interpretation. Qur'anic Gender Writing is a strategic instrument in managing gender conflict through the reinterpretation of often debated verses, such as *qawwāmūn*, inheritance, polygamy, and testimony, to align with the value of substantive justice. This approach features a systematic effort to make the Qur'an a living text that reconciles between tradition and modernity, as well as building a space for spiritual, and intellectual dialogue that is peaceful, constructive, and just for the relationship between men and women.

From the perspective of conflict management, Qur'anic Gender Writing initiated by Nur Arfiyah Febriani represents a collaborative model that balances epistemological rigor and hermeneutic cooperation in interpreting the Qur'an. This approach combines scientific objectivity with ethical sensitivity to the principles of justice and benefit, so that gender interpretation is participatory and oriented towards relational balance between men and women. Through the integration of *maudhū'ī*, *muqāran*, and historical-critical methods, Febriani creates a space for constructive dialogue between the legacy of classical interpretation and modern hermeneutics to unravel interpretative tension. The principle of God's justice is the ethical foundation that ensures that every interpretation results in substantive justice and social benefit. Paradigmatic, Qur'anic Gender Writing presents a pattern of win-win conflict resolution that makes sacred texts and social realities synergize with each other in the framework of a fair, reflective, and transformative interpretation of gender relations.

Suggestions

Future research is recommended to extend this study in several directions. First, comparative studies could examine how Qur'anic Gender Writing differs from or complements other gender-sensitive hermeneutic approaches, both within Indonesia and in other Muslim-majority contexts. Second, empirical research is needed to test the practical application of QGW's seven-step framework in actual Qur'anic exegesis, particularly in educational and religious institutional settings. Third, further studies could investigate the reception and impact of QGW among different audiences, including scholars, students, and lay readers, to assess its accessibility and effectiveness in promoting gender justice in Indonesian Muslim society. Finally, longitudinal research could explore whether QGW's collaborative and reconciliatory orientation translates into tangible changes in interpretive practices and social attitudes toward gender equality.

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