

## The Analysis of Qirā'ah Mubādalah on the Meaning of Women's Deception in QS. Yusuf [12]: 28

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**Abstract:** The aim of this article is to analyze the meaning of women's deceit contained in QS. Yusuf [12]: 28. The meaning of women's deceit that is so powerful is accepted and interpreted textually which is then adopted by the community without paying attention to the context of the verse. This article will look at the contextual aspect of the verse through Qirā'ah Mubādalah. Qirā'ah Mubādalah is an analytical tool initiated by Faqihuddin Abdul Qodir. First, it determines and affirms the principles in Islamic teachings contained in universal texts that are the basis of understanding. Secondly, finding the core thoughts stored in the texts to be interpreted. Third, deriving the main idea from the text contained in the second step to the gender that is not mentioned in the text. This research is a qualitative research that uses primary sources and secondary sources. Primary sources in this research are books of interpretation that explain QS. Yusuf [12]: 28. Secondary sources are articles, and encyclopedias that support this research. This article will ask questions. How is the contextual interpretation of QS. Yusuf [12]: 28 by using Qirā'ah Mubādalah. Through Qirā'ah Mubādalah, this research results in that the universal meaning of deceiving women is the attitude of throwing responsibility or actions that have been carried out and telling lies which are prohibited acts in Islamic teachings.

**Keywords:** Qirā'ah Mubādalah; QS. Yusuf [12]: 28; women's deception

### Introduction

The Qirā'ah Mubādalah, which is an approach to studying Islamic texts, has so far only been intertwined with legal verses<sup>1</sup>, but it turns out that it can also be applied to story verses. The verses of stories in the Qur'an that have the purpose of taking lessons<sup>2</sup> need to be analyzed in depth because there is a verse that explicitly contains gender-biased discourse. The gender-biased discourse contained in the story verse is contained in QS. Yusuf [12]: 28 which mentions that women have great deceit. The deceitfulness of women is interpreted by the mufassirs as a basic trait possessed by women to seduce men and is described as exceeding the deceitfulness of Satan.<sup>3</sup>

<sup>1</sup> Azis Abdul Sidik and Ihsan Imaduddin, "Analisis Penafsiran Tokoh Feminis Terhadap Ayat-Ayat Nusyuz Dalam Al-Qur'an," *Jurnal Iman Dan Spiritualitas* 3, no. 1 (2023): 11–18, <https://doi.org/10.15575/jis.v3i1.23771>; Laili Syahriyati 'Izza, "The Concept Of 'Ihdad Husband Who Lived With Their Wife (Analytical Studi Of Qiraah Mubadalah's Interpretation)," *Nurani* 20, no. 2 (2020): 187–94; Ramdan Wagianto, "Konsep Keluarga Maṣlaḥah Dalam Perspektif Qira'Ah Mubadalah Dan Relevansinya Dengan Ketahanan Keluarga Di Masa Pandemi Covid-19," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (2021): 1–17, <https://doi.org/10.31958/juris.v20i1.2889>; Ahmad Murtaza Mz and Raisa Zuhra Salsabila Awaluddin, "Relasi Mubādalah Antara Pemerintah Dan Masyarakat Pasca Pandemi Covid-19 Dalam QS An-Nisa': 58-59," *Al-Dzīkara: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 16, no. 2 (2022): 239–54; Irma Khairani, Siti Sadiyahunnimah, and T.B Massa Djafar, "The Role Of Counter-Patriarchy Media Mubadalah. Id In Supporting The Elimination Of Sexual Violence Bill Ratification," *Journal of Social Political Sciences* 3, no. 4 (2021): 381–95; Faqihuddin Abdul Kodir, "Mafhum Mubadalah: Ikhtiar Memahami Qur'an Dan Hadits Untuk Meneguhkan Keadilan Resiprokal Islam Dalam Isu-Isu Gender," *Jurnal Islam Indonesia* 6, no. 2 (2017): 1–24.

<sup>2</sup> Syekh Izzuddin bin Abdussalam, *Maqbasid Al-Qur'an Memahami Tujuan-Tujuan Pokok Kitab Suci* (Jakarta Selatan: Qaf, 2021).

<sup>3</sup> Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi* (Kairo: Dar Al-Kitab Al-Mishriyyah, 1964); Nashiruddin Abi Sa'id Abdullah ibn umar bin muhammad al-Syairazi al-Baidhawi, *Anwar At-Tanzil Wa Asrar At-Ta'wil* (Beirut: Dar

The description of women's great deceit as contained in QS. Yusuf [12]: 28 shows counterproductive values towards women that require interpretations that emphasize the values of harmony between men and women.

The research that discusses the verses of the story that specifically examines QS. Yusuf focuses into three focuses. First, studies that thematically analyze the stories in Surah Yusuf.<sup>4</sup> Muhammad Fajri in his research focuses on the relationship between parents and children contained in Surah Yusuf.<sup>5</sup> Second, the stories contained in Surah Yusuf are contextualized in the present.<sup>6</sup> Dara Humaira and Puji Astuti explained that there are socio-political criticisms contained in Surah Yusuf.<sup>7</sup> The third study focuses on finding lessons contained in the story of Yusuf.<sup>8</sup> Mauluddin explained that there are divine and human values in the story contained in Surah Yusuf.<sup>9</sup> From the existing studies, there is no study that tries to focus on the discourse of gender bias in the story verse contained in QS. Yusuf [12]: 28.

This article aims to fill a gap that has not been addressed by previous researchers who point out that the interpretation of women's great deceit in QS. Yusuf [12]: 28 that gives birth to gender-biased discourse remains unexamined. This article will show that the deceitfulness of women cannot be understood according to the text alone, but it is necessary to trace and contextualize it so as to give birth to an interpretation that is not gender biased by using Qirā'ah Mubādalah analysis. From this purpose, this article will ask two questions that will be answered in this article, namely first, how the form of interpretation that has been done so far regarding the deception of women in QS. Yusuf [12]: 28?. Secondly, how is the interpretation of the meaning of women's deceit in QS. Yusuf [12]: 28 by using Qirā'ah Mubādalah. These two questions will later be explained in the discussion of this article which aims to present an interpretation that has the value of justice between women and men.

Providing interpretations that promote the values of justice between women and men has an important urgency in the current context. The great deception of women that is understood textually by ignoring its contextual aspects will give rise to interpretations that marginalize women.

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Ihya' Turats Al-'Arabi, 1418); Wahbah ibn Mustafa Al-Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'ah Wa Al-Manhaj* (Damaskus: Dar al-Fikr, n.d.); Hamka, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE LTD Singapura, 1999).

<sup>4</sup> Ela Humaeroh, "Implikasi Pendidikan Dari QS. Yusuf Ayat 84-86 Tentang Sikap Nabi Ya'Kub AS Menghadapi Anaknya Yang Bersalah Figur Seorang Ayah Dalam Mendidik Anak-Anaknya" (Universitas Islam Bandung, 2001); Muhammad Fajri, "Pola Komunikasi Orang Tua Dan Anak Di Era Digital: Analisis Quranic Parenting Terhadap Q.S Yusuf [12]:4-6," *Jurnal Mafatih : Jurnal Ilmu AlQur'an Dan Tafsir* 2 (2022): 71–85.

<sup>5</sup> Fajri, "Pola Komunikasi Orang Tua Dan Anak Di Era Digital: Analisis Quranic Parenting Terhadap Q.S Yusuf [12]:4-6."

<sup>6</sup> Bahri Samsul, Musdawati, and Raudhatul Jinan, "Ketahanan Pangan Dalam Al-Qur'an Dan Aktualisasinya Dalam Konteks Keindonesiaan: Analisis QS. Yusuf (12): 47-49," *TAFSE: Journal of Quranic Studies* 5, no. 2 (2020): 126–38; Muhammad Amin and Azima, "AKTUALISASI REVOLUSI MENTAL DALAM PENGELOLAAN DANA DESA (ANALISIS TAFSIR EKONOMI Q.S.YUSUF [12]: 55)," *Asy Syar'iyah: Jurnal Ilmu Syari'ah Dan Perbankan Islam* 6, no. 2 (2020): 226–46, <https://www.lp2msasbabel.ac.id/jurnal/index.php/asy/article/view/2278>; Riadhus Sholihin and Rika Rahmayuni, "Kedudukan Pencatatan Hutang Perspektif Fiqh Muamalah (Studi Pandangan M. Mutawalli Al-Sya'rawi)," *Jurnal Al-Mudharabah* 1, no. 1 (2020): 142–59; Dara Humaira and Astuti Puji, "Kritik Sosial-Politik Dalam QS. Yusuf Ayat 54-57 9Telaah Terhadap Tafsir Al-Azhar Karya Hamka Dan Tafsir Fi Zilal Al-Qur'an Karya Sayyid Quthb," *Maghza* 2, no. 2 (2017): 81–90, <https://ejournal.uinsaizu.ac.id/index.php/maghza/article/view/1571>; Izza Royani, "Interprtasi Seksualitas Perempuan Dalam QS. Yusuf [12]: 23-31 (Analisis Hermeneutika Jorge J.E. Gracia)" (UIN Sunan Kalijaga, 2020).

<sup>7</sup> Humaira and Puji, "Kritik Sosial-Politik Dalam QS. Yusuf Ayat 54-57 9Telaah Terhadap Tafsir Al-Azhar Karya Hamka Dan Tafsir Fi Zilal Al-Qur'an Karya Sayyid Quthb."

<sup>8</sup> Moh. Mauluddin, Khusnul Muttaqin, and Ahmad Syafi'i, "Tbrah Kisah Penolakan Nabi Yusuf Terhadap Ajakan Imra'at Al-Aziz Perspektif Tafsir Maqashidi," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 5, no. 1 (2022): 107–23.

<sup>9</sup> Mauluddin, Muttaqin, and Syafi'i.

The marginalization of women supported by religious texts<sup>10</sup> further creates a risk of a bad view of women. Whereas the deception of women mentioned in QS. Yusuf [12]: 28 has principles of justice that should be explored and used as moral ideas that are actually conveyed in the verse.

The research is a qualitative type that comes from two sources, namely primary data and secondary data. Primary data in this article are books of interpretation that explain QS. Yusuf [12]: 28. Meanwhile, the secondary data is obtained from dissertations, theses, and articles that discuss the material object discussed in the study. This paper will emphasize that the narration of story verses that are understood to be gender biased but by using the right method can give birth to ideas that contain gender-just values. The method used in this research is Qirā'ah Mubādalah initiated by Faqihuddin Abdul Kodir.<sup>11</sup>

According to Faqihuddin, there are three steps in how Qirā'ah Mubādalah works in interpreting religious texts. First, determining and affirming the principles in Islamic teachings contained in universal texts that are the basis of understanding. The concept of principles is divided into two general principles (al-mabadi') and specific principles (al-qawā'id). The meaning of the principle is a teaching that transcends gender, such as faith which is the basis for all actions. Furthermore, Faqihuddin explained that if the verses are principles, it is enough to stop at the first step by finding the view of equality, balance and justice. Second, finding the core thoughts stored in the texts that will be interpreted. Third, deriving the main idea from the text contained in the second step to the gender that is not mentioned in the text.<sup>12</sup> These three ways of working will be applied in this article to find the values of justice or moral ideas contained in QS. Yusuf [12]: 28.

### **Meaning of Women's Great Deceit in the Books of Tafsir: Classic-Modern**

The explanation of the deceitfulness of women found in QS. Yusuf [12]: 28 by using Qirā'ah Mubādalah analysis is important to see the forms of interpretation that have been done by the interpreters. The form of interpretation that will be highlighted in this article is the meaning of the great deception of women (al-kayd al-'azim). This woman's deceit is often led to corner women so as to give birth to a gender-biased understanding.

The verse is a series of stories about Yusuf and Zulaikha which is a story found in QS. Yusuf [12]. Qurthubi in his tafsir when explaining the meaning of al-kayd al-'azim which means deception that causes fear and anxiety as described in QS. Al-Anfal: 18. The deception found in QS. Yusuf [28]: 12 is said to be a great deceit meaning that the slander of a woman and the deceit made by her in order to save herself from the abominable deeds she has committed. Qurthubi reinforces his opinion by referring to the hadith narrated by Abu Hurairah which narrates that the deception of women is far greater than the deception of Satan, which is based on the words of Allah in QS. An-Nisa'[4]: 76.<sup>13,14</sup> Al-Baydhawi in his tafsir explains that the deception of women is so soft, alluring and leaves such a strong mark that any man will be tempted and this is an opportunity for Satan to enter to tempt men.<sup>15</sup> As-Samarqandi in his tafsir explains that the deceitfulness of women is greater than the weak deceitfulness of Satan. It is said so because the devil's deception is only limited to fantasy and imagination, while the woman's deception is really real.<sup>16</sup> Ibn Kathir in his tafsir explains if the deception in question is the defiling behavior carried

<sup>10</sup> Inayah Rohmaniyah, *Gender & Konstruksi Patriarki Dalam Tafsir Agama* (Yogyakarta: SUKA Press, 2020); Inayah Rohmaniyah, *Gender Dan Seksualitas Perempuan Dalam Perebutan Wacana Tafsir* (Yogyakarta: SUKA Press, 2020).

<sup>11</sup> Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah Tafsir Progresif Untuk Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019).

<sup>12</sup> Kodir.

<sup>13</sup> *إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا*

<sup>14</sup> Al-Qurthubi, *Tafsir Al-Qurthubi*.

<sup>15</sup> Baidhawi, *Amwar At-Tanzil Wa Asrar At-Ta'wil*.

<sup>16</sup> Abu Laits Nashr bin Muhammad bin Ibrahim As-Samarqandi, *Bahrul 'Ulum* (Beirut: Dar al-Kotob al-Ilmiyah, 1993).

out by Zulaikha against Yusuf.<sup>17</sup> The offer of interpretation made by classical mufassirs has emphasized that the deception in QS. Yusuf [12]: 28 is a necessity.

In the modern context, the meaning of female deception is almost the same as the classical interpretation. Wahbah Az-Zuhaili explains the word al-kayd is interpreted as a woman's deception and persuasion that gives enormous influence and makes men amazed so that they are unable to deal with it.<sup>18</sup> Sayyid Qutb explained that the deception in the verse is a gentle attitude that is done to deal with female employers. This gentle attitude aims not to bring down the dignity of his employer. Although women have great deceit.<sup>19</sup> The interpretation of al-kayd presented by modern mufassirs is not much different from the explanations given by classical mufassirs.

In the Indonesian interpretation context, HAMKA explained that the deception of women is very great because women are weak. However, if a woman has arranged a strategy, her strategy is great and admirable because of her ingenuity. The ingenuity possessed by a woman to protect herself when the situation is pressed.<sup>20</sup> In Tafsir An-Nur it is explained that the word deceit is interpreted as throwing blame on others to escape responsibility.<sup>21</sup> Qurasih Shihab in understanding the meaning of female deceit must first understand the context referred to in the verse. The verse explains about a husband's blind love for his wife is forgiven even though his wife has made a mistake. So that the husband does not want to blame his wife directly. The understanding of the meaning is explained that the statement is a person's judgment even though it is contained in the Qur'an but the conversation is not God.<sup>22</sup> The explanation of the deceitfulness of women looks dynamic in the context of Indonesian interpretation.

### Qirā'ah Mubādalah Analysis of the Meaning of Women's Deception

The reinterpretation of religious texts using Qirā'ah Mubādalah has three methodical steps that are chronological in character. The first methodical step is to find the principle of Islamic teachings contained in the text that has a universal nature as a basis for meaning.<sup>23</sup> The universal principle contained in the meaning of the deceit of women caused by the actions and speech carried out by women as stated in QS. Yusuf [12]: 28 is that men or women must both take care of themselves and stay away from all the prohibitions that have been ordered by Allah as stated in QS. At-Taubah [9]: 71.<sup>24</sup> One form of Allah's prohibition recorded in the Qur'an is the prohibition not to tell lies. This prohibition is stated in QS. Al-Ahzab [33]: 70-71.<sup>25</sup> The universal meaning that must be understood about this discussion is that anyone must be responsible for the actions that have been carried out as explained in QS. Al-Mudassir[74]: 38.<sup>26</sup> The universal meaning that must be understood before explaining the meaning of female deception contained in this study is the obligation of a Muslim to do ma'ruf actions and be responsible for the work that has been done.

The second methodical step in Qirā'ah Mubādalah is to remove the subject and object and find the predicate which is the main idea in the verse. The predicate (read: content) contained in the meaning of the deception of women in QS: Yusuf [12]: 28 is the prohibition not to commit despicable acts and to be responsible for what has been done. This main idea is based on the

<sup>17</sup> Imaduddin Abi Fida' Ismail Ibn Umar Ibn Katsir, *Tafsir Al-Qur'an Al-Adzim* (Beirut: Al-Kitab Al Ilmi, 2007).

<sup>18</sup> Al-Zuhaili, *Al-Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syari'ah Wa Al-Manhaj*.

<sup>19</sup> Sayid Qutb Ibrahim Husein As-Syaribi, *Fi Zilali Al-Qur'an* (Beirut-Kairo: Dar Al-Syuruth, 1412).

<sup>20</sup> Hamka, *Tafsir Al-Azhar*.

<sup>21</sup> Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majidi An-Nur* (Semarang: Pustaka Rizki Putra, 2000).

<sup>22</sup> M. Quraish Shihab, *Tafsir Al-Misbab* (Tangerang: Lentera Hati, 2005).

<sup>23</sup> Kodir, *Qirā'ah Mubādalah Tafsir Progresif Untuk Gender Dalam Islam*; Kodir, "Mafhum Mubadalah: Ikhtiar Memahami Qur'an Dan Hadits Untuk Meneguhkan Keadilan Resiprokal Islam Dalam Isu-Isu Gender."

<sup>24</sup> وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

<sup>25</sup> يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

<sup>26</sup> كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

understanding of the root word *al-kayd*, which means that whatever you handle, you handle it.<sup>27</sup> Although the word *al-kayd* has been expanded to mean that it is always juxtaposed with the word *makr* which means deceit.<sup>28</sup> Al-Ashfahani explains that the word *al-kayd* in the Qur'an is used in the sense of evil and good. The use of the word *al-kayd* found in QS. Yusuf [12]: 28 falls into the evil category. The evil category in question is the false speech made by women about the actions that have been carried out by them.<sup>29</sup> The main idea born from the second step is that the deceit in question is actions that harm other parties caused by the behavior (read: deceit) that has been done by someone.

After finding the main idea in the verse, the third methodical step is to derive the idea contained in the second working method to the gender that is not mentioned in the text. The meaning of the great deceit of women found in QS. Yusuf [12]: 28 does not only apply to women but also to men. The deceit contained in the verse, whose main idea is to abdicate responsibility and tell lies, is something that neither men nor women should do. This main message has been explained in several verses of the Qur'an such as in QS. Al-Ahzab [33]: 70-71 which explains about telling the truth that later Allah will correct all deeds and forgive all sins committed. Another command is the accountability that must be done for every action that has been done as implied in QS. Al-Mudassir [74]: 38. Any behavior that leads men and women into evil is opposed by Allah, which is a basic principle in understanding the context of the verse.

Understanding the context of the meaning of women's deceit that is explicitly contained in QS. Yusuf [12]: 28 requires an interpretation that is not gender-biased. The gender-biased interpretation referred to here is the birth of a view such as cornering if women are the only species created by God to commit despicable acts. Even the deceitfulness of a woman who is so gentle and so powerful that can plunge men.<sup>30</sup> The powerlessness of women's deceit is connected to QS. An-Nisa' [4]: 76 which mentions that the deception of weak devils is different from the deception of strong women. The strength of the woman's deceit comes from the fact that Satan's deceit is imaginative while the woman's deceit is inevitable.<sup>31</sup> The inevitability of this woman's trickery amazes men who are impressed that only women can give birth to trickery.<sup>32</sup> The birth of gender-biased interpretations that have been accepted has led to the marginalization experienced by women.

Gender-biased interpretations that have been accepted a priori can be minimized through an understanding of the text that considers the context aspect of the verse. The context of the verse contained in the study of QS. Yusuf [12]: 28 is about the deceitfulness of women. The deceitfulness of women referred to in the verse has the main idea of throwing responsibility for mistakes made<sup>33</sup> and telling lies to protect themselves.<sup>34</sup> On the other hand, the context of the deceitful woman in question is the figure of the ruler's wife who committed acts of defamation against Yusuf.<sup>35</sup> The broader context of the meaning of this deceit is an attitude of blind love that gives birth to an unobjective assessment as well as an assessment based on a person's assessment (read: the ruler's husband) of his wife, not God's assessment of his creatures even though it is stated

<sup>27</sup> Sahabuddin Et.al, *Ensiklopedi Al-Qur'an: Kajian Kosakat* (Tangerang: Lentera Hati, 2007).

<sup>28</sup> Et.al.

<sup>29</sup> Ar-Raghib Al-Ashfani, *Al-Mufradat Fi Gharibil Qur'an, Vol. 3*, 1st ed. (Jawa Barat: Pustaka Khazanah Fawa'id, 2017).

<sup>30</sup> Baidhawi, *Anwar At-Tanzil Wa Asrar At-Ta'wil*.

<sup>31</sup> As-Samarqandi, *Babrul 'Ulum*.

<sup>32</sup> Hamka, *Tafsir Al-Azhar*; Wahbah bin Musthofa Az-Zuhaili, *At-Tafsir Al-Munir Fi 'Aqidah Wa Al-Syari'ah Wa Al-Manhaj* (Beirut: Dar al-Fikr, 1418); As-Syaribi, *Fi Zilali Al-Qur'an*.

<sup>33</sup> Ash-Shiddieqy, *Tafsir Al-Qur'anul Majidi An-Nur*.

<sup>34</sup> Al-Ashfani, *Al-Mufradat Fi Gharibil Qur'an, Vol. 3*.

<sup>35</sup> Ibn Katsir, *Tafsir Al-Qur'an Al-Adzim*.

in the Qur'an.<sup>36</sup> So by considering the contextual aspects of the verse, it gives birth to the value of mubadalah. The value of mubadalah which emphasizes that both men and women are equally able to commit deceit which is an act prohibited by Allah.

### **Conclusion**

A reading of the deception of women in QS. Yusuf [12]: 28 that gave birth to gender-biased interpretation through Qirā'ah Mubādalāh is able to capture the values of justice between men and women. The value of gender justice conveyed in the verse of the story is the prohibition of telling lies and throwing responsibility for actions that have been carried out. Both men and women have the potential to deceive so this condition is prohibited in Islamic teachings. Islamic teachings like this should be a universal meaning and understand the context of the verse that must be understood so as to offer religious narratives that have elements of gender justice.

The gender justice aspect contained in this research still ignores several other aspects related to the meaning of gender justice in the Qur'an. The interpretation of gender justice in this article still ignores the integrity of the story verse which is actually intertwined with QS. Yusuf [12]: 28. The exploration of the breadth of the story narrative is still ignored in this study because of the approach used in this article. The Qirā'ah Mubādalāh approach initiated by Faqihuddin Abdul Kodir used as an analytical tool does not allow for reading the entire verse of the story. The shortcomings in this study can be followed up by subsequent researchers by using a different analytical knife but still maintaining the value of gender justice.

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<sup>36</sup> M. Quraish Shihab, *Tafsir Al-Misbbab: Pesan, Kesan, Dan Keserasian Al-Qur'an*, IV (Tangerang: Lentera Hati, 2005).

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