

RETHINKING RIFFAT HASSAN'S THOUGHTS: BETWEEN ISLAM, GENDER, AND EQUAL RIGHTS

Alniatul Fadilah¹, Muhammad Syihabuddin²

Kayan Manggala³, Firza Nada Aulia⁴

^{1,4}Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

^{2,3}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

alniatulfadilah@gmail.com, syihabzenn@gmail.com

muh.kayan.@gmail.com, firzanadaau@gmail.com

ABSTRACT

There are many statements that men and women are different in all respects in the name of religion, especially Islam. Such reductions need to be re-examined so that there are no misperceptions that cause chaos and misinterpretation. With that, through the thought of Riffat Hassan as a foothold, Islam is very merciful to differences. Like the nature of men and women, both of which have the same potential in showing existence. It is necessary to consider and negotiate Riffat Hassan's thoughts on equality between men and women. Three main key points; the first is that equality is more important than others, the second is the concept of polygamy which is not necessarily interpreted as letter leg, and the third is the concept of veil or purdah which has many interpretations. Thus, through the study of Riffat Hassan's thoughts, it can be summarized that; everything departs from God's justice that does not discriminate against his servants because the main thing in God's eyes is the devotion of his servants.

Keywords: *social transformation; reinterpretation; islamic tradition; gender equality; islam and gender.*

INTRODUCTION

Riffat Hassan is one of the feminist-reformist figures who made important contributions to the contemporary understanding of Islam, gender, and equality rights. Today, these issues are at the center of global debate, Riffat's thought providing a deep and critical look at Islamic traditions that are often considered rigid and patriarchal. As an academic and activist, Riffat Hassan has put forward arguments that question the traditional interpretation of Islamic teachings on women and equality. Her thinking reflects a passion for breaking down the boundaries that limit women in Muslim society. Through his work, Riffat invites us to reflect on the norms that have long been embedded in culture and religion (Maftukhatusolikhah, 2002).

One of the central points in Riffat's thinking is the concept of gender equality as an integral part of Islamic teachings. It interprets sacred texts contextually and critically, highlighting egalitarian values that are sometimes overlooked in traditional interpretations (Elbably, 2022).

Thus, Riffat paves the way for a more inclusive and progressive understanding of the role of women in Islam. However, Riffat's thoughts were not without controversy. His view of progressive egalitarianism is often met with resistance from more conservative circles (Zaki, 2022). However, this did not stop her from fighting for women's rights and gender equality. For him, the mission to create a just and inclusive society is an integral part of the teachings of Islam itself (Mahbuba & Wichelen, n.d.).

Riffat's thought also highlights the importance of dialogue in formulating new views on gender and religion (Samsuri, 2002). He pushed to abandon the paradigm of conflict between the West and Islam and replace it with cooperation and mutual understanding. This approach brings new nuances to the discussion of how to balance universal values with the local context in the context of Islam and gender. Thus, the study of Riffat Hassan's thought is not only relevant for the Muslim community but also for the global community which is increasingly aware of the importance of gender equality and human rights. Through an in-depth analysis of Riffat's contributions, we can broaden our horizons on the complexity of the relationship between religion, culture, and human rights, as well as explore the potential to create a more inclusive and just society for all individuals. In this article, the author will examine the thoughts of Riffat Hassan, a Muslim scholar who carries the idea of gender equality in the context of Islam.

METHODS

This study employs a descriptive-qualitative approach using a literature review method as outlined by Sugiyono (2017). The research focuses on exploring the concept of gender equality through the lens of Riffat Hassan's thought. To ensure depth and relevance, the literature selected consists of peer-reviewed journal articles, academic books, and reputable online sources specifically addressing Riffat Hassan's contributions to Islamic gender discourse. The selection criteria include: (1) relevance to the themes of Islamic feminism and gender equality, (2) credibility of the source (published by academic institutions or recognized scholars), and (3) recentness and contextual significance. The validity of the sources is maintained by cross-referencing interpretations and ensuring consistency with the broader discourse in gender studies. After gathering the data, the researcher conducted a thematic analysis to classify Hassan's key arguments, identify recurring patterns, and uncover the paradigms and critical methodologies embedded in her reinterpretation of Islamic texts.

RESULT AND DISCUSSION

Setting Sketch-Historical of Riffat Hassan

Riffat Hassan was born in 1943 in Pakistan at a time marked by profound changes in the country's history. Pakistan had just gained independence from British India in 1947, and the country faced great challenges in establishing a stable national identity and political system. Riffat grew up in an environment rich in Islamic intellectual and spiritual heritage, but also amid the social and political turmoil that engulfed post-independence Pakistan. (Ahmad & Aman, 2021) This situation gave him a unique perspective on the relationship between religion, culture, and political power in Muslim societies (Mutrofin, 2015). His father was familiar with the call Begum Shahiba (Sayyid), who was a regional patriarch who was highly respected and respected by the local community because of his high social concern. In addition, her father is also a conservative traditionalist who holds the view that a daughter (girl) is married at the age of 16 to a man of her parent's choice. Unlike her mother who opposed a culture that affirmed the inferiority of women's submission to men. Riffat Hassan categorizes her mother as a radical feminist because she rejects patriarchal cultural ideals and practices.

At the age of 12, Riffat Hassan fought his father's old stance by getting a special education for girls. After graduating, at the age of 17, he continued his education at St. Mary's College University of Durham and won the *cumlaude* title in the field of English literature and Philosophy. Not stopping at the Master's level, Riffat Hassan won his Doctorate at the age of 24 Philosophy by taking the title of his dissertation "Philosophy of Muhammad Iqbal-a Pakistani Poet and Philosopher" (Muhtador, 2018). Riffat's educational journey took him to various places in the world, broadening his horizons on cultural differences and religious views. This experience shaped him into a scholar who was not only critical of patriarchal norms in Islam but also sought to bridge understanding between the West and the Muslim world. With a rich background of experience and knowledge, Riffat became one of the influential figures in the Islamic reform movement that demanded gender equality and human rights. Despite facing challenges and criticism, he remained persistent in his struggle to create a more just and inclusive society based on universal Islamic principles (Supriadi, 2022).

In the early 1960s, Pakistan witnessed major changes in the social sphere, particularly in the education sector. Although women still face obstacles in accessing education and social opportunities, the spirit of reform is beginning to emerge among intellectual youth such as Riffat. At that time, amid the era of the global feminist movement, Riffat took higher education at university. The influence of this movement also shaped his thinking. Despite the dominance of

the surrounding patriarchal structures, Riffat is driven to deepen their understanding of gender issues in Islam and seek more inclusive ways. This is a bold step in a society that is still thick with tradition. In full spirit, Riffat is determined to contribute to formulating a more progressive view of the role of gender in religion and society. This became part of an important journey in Pakistan's social transformation at that time (Nurmala et al., 2023).

As a violator of women's equality and rights, Riffat Hassan provides many insights into this scope in his scientific works. Some of the works that were born discussed many women's issues. Among them is "*Equal Before Allah*" which is *his masterpiece* (Anwar, 2023). Other works are "*Women Living Under Muslim Laws*" which is a collection of several articles, as well as a book which is in the Indonesian edition entitled *Equivalent Before Allah*, which contains three articles together with the writings of Fatima Mernissi. Meanwhile, other articles were spread in several journals including *Ummul Qur'an*. Looking at her activities and works on the issue of femininity, Riffat Hassan is confirmed by many as a feminist thinker who has contributed to the feminist movement, in Pakistan in particular and in the Islamic world in general (Utomo, 2003).

In addition, Riffat also produced a work entitled "*The Rights of Women in Islam*", in which he outlined how Islamic teachings actually provide fair rights to women but are often ignored or misinterpreted in practice. In this work, Riffat highlights the gap between egalitarian Islamic religious principles and social realities that often oppress women (Shahin, 2020). In addition, in other works, such as "*Feminist Theory and the Study of Gender in Islam*", she discusses the role of gender in Islam as well as the challenges and potentials of a feminist perspective in analyzing it. Works not only champion gender equality in the context of Islam but also open up a dialogue between religious traditions and contemporary thought, making him a highly respected figure in contemporary Islamic studies.

Paradigm and Methodology of Riffat Hassan's Thought

The background of Riffat's life requires him to *survive* against patriarchy, from which it can be concluded that the factors that drive Riffat Hassan's thinking about feminism are very varied and complex. The construction of the methodology and approach used by Riffat is to understand the Qur'an as the basis of his theory. He uses the term "*Jihad fi Sabilillah*" as an effort to Islamize Muslims from criticizing norms and values related to women. For him, the enormous challenge today that confronts Islam is modernity (Fidhayanti et al., 2024). The adoption of Islamic traditions must be sensitive to the reality of the times and sophisticated technology and the need for adaptations of scientific-rational views that have implications for important changes

in thinking and acting. Therefore, Riffat Hassan aspires to develop what Westerners call “feminism theology” to free Muslims (women and men) from unjust structures and laws.

The methodology he built is based on ahistorical-critical-contextual approach consisting of two levels (Sulastri, 2022). *First*, it uses a normative-idealist approach to analyze the Qur'anic view of women. *Second*, it adopts a historical-empirical approach to examine the actual practice of women in society. The ultimate goal is to find a congruence between idealism and reality, as well as between normative and historical (Bahar, 2021). However, according to Riffat, reality in the Islamic World is often contrary to the expectations expressed, showing that the actual conditions tend to be contrary to the idealistic view. The method he offers involves several operational steps (Afifah Bidayati, 2013). *First*, this step includes examining the accuracy of the meaning of a concept in the Qur'an using semantic analysis. One example of the application of this step is when Riffat reinterprets the verse about the first creation. *Second*, examine the philosophical consistency of existing interpretations. *Third*, using ethical principles based on the principle of justice which is a reflection of justice of God. With this methodology, Riffat tries to overcome the very deep gap between the idealist (according to the Qur'an) and the realistic empirical, experienced by women as parties who have not benefited from the system that developed so far (Anwar, 2024). The main points his thinking include;

1. Equality between Men and Women

In this case, Riffat raised the theme of "the unequal position between men and women". Starting from this assumption, he formulated three theological assumptions that underlie and develop in the Islamic tradition, but also in the Jewish and Christian traditions; 1. God's first creation was male, while women were created through the ribs of men and even crooked ones. 2. Women are the main cause of the ‘fall’ as well as the expulsion of humans from heaven, and 3. Women are not only created by men but also to (serve) men. From the three assumptions revealed, Riffat focuses on the first issue of human creation. For him, the issue has a big impact on other problems. Riffat Hassan categorically rejects that women are created after men (second order). He tested this assumption with Qur'anicverses and found 30 verses from various juz in the Qur'an describing the creation of man by referring to familiar generic terms (*al-Insan, an-Naas, al-Bashar*), even so, the reference to the creation of man in sexual terms by Allah is different.

This discourse on creation, if observed further, can be found in several verses of Eve's creation whose mechanism is not complete (QS. An-Nisa:34, Al-A'raf:189, az-Zumar:6). Some of these verses only describe that Eve was created from him (*nafs*

wahidab/Adam), was created by his wife (*zawjaha-Hawa*). Thus, it is felt that there is a mismatch with the thought of Riffat where the word '*nafs wahidab*' is interpreted neutrally. This means that it can refer to both men and women. Likewise, the term '*zawj*' does not automatically mean a wife/woman, but is also neutral which means a partner (can be male, can also be female) (Quoting the authoritative *Taj al-'Arūs* dictionary, Riffat stated that only the Hijaz people use the term *zawj* to refer to women, while in other regions use *zawjah* to declare women). The substance in the realm of human creation for Riffat is the same, not that Adam was created first from a lump of earth and then Eve from Adam's rib as most Mufassirs interpret it in such a way. Riffat Hassan's opinion is the same as the interpretation of Jamaluddin al-Qasimi, Muhammad Abdu, al-Thabattaba 'i, and Rashid Ridha, that Eve was created of the same type, and this comes from the word '*nafs wahidab*', which is interpreted with one type (*jinsun wāhid*) (Rashid Rida, *Tafsir Al-Manār*, Shihab, *Insight on the Qur'an: Tafsir Maudhu 'i on Various Problems of the Ummah*).

Furthermore, Riffat Hassan also tried to explore the role and existence of women by interpreting the verse in surah an-Nisa: 34 and al-Baqarah:288 which reads; "*ar-Rijaluqanwamuna ala nisa*". Riffat rejects the interpretation of the term with the meaning that men as custodians, and rulers because it leads to inequality among women (Achmad, 2020). He interprets the term '*qanwam*' linguistically which means breadwinner or who provides supporting facilities for life (having a family). If men are '*qanwam*', then it does not mean that women cannot and are not allowed to seek and provide a livelihood. However, seeing the burden borne by a woman because nature is heavier such as giving birth, caring for children, and so on. Therefore, they have no additional obligation to earn a living at the same time. However, today requires women to earn a living as a result of changes in social construction, so women do not have to rely on their husbands alone (Ch, 2014).

2. The Concept of Polygamy

Stand on QS. An-Nisa (4):3 which sometimes people misunderstand in understanding the verse. This verse is often used as an absolute legality for the permissibility of having more than one wife (polygamy). Legitimize without looking at the analysis of the socio-historical context that occurred at that time. For Riffat, only a classic accusation that has no basis, if the Qur'an does not treat women fairly let alone under the pretext of the example of the Prophet who committed polygamy by aborting up to nine wives (Anam, 2019). Indeed, if not examined more deeply, the verse only comes to a mere textual translation. Indeed, for Riffat, if the verse is interpreted (permission of polygamy in

the Qur'an and the example of the Prophet) correctly, it will lead to the problem of supporting orphans. If examined through the historical side, the verse drops when many wars kill many husbands which has an impact on many widows and orphans. Therefore, the moral message of the Qur'an regarding polygamy includes; *first*, to support orphans; *second*, this verse speaks of justice, and polygamy can be justified when faced with such difficult conditions.

Riffat also saw the Prophet's marriage. Not because of promiscuity or a hedonistic lifestyle. It is evident that since the Prophet married at the age of 25 to Khadija, he did not take another wife until the age of 50. For the rest of his life, out of the many marriages he had, only 'Aisha his wife had never married before. Even more so for reasons of friendship commonly called diplomatic marriage. (Fidhayanti et al., 2024) The Prophet also married a slave from Egypt, who changed her status to a free woman after giving birth to a son of the Prophet, even though his son later died. Another reason states that Rasulullah polygamy is a strategy in the existence of exemplary women who are pious, have the main personality and are intelligent, independent, and fully support the position of the Prophet as the leader of the people in preaching (Ch, 2014).

3. Purdah System Theory

Historical records reveal that the veil or veil system has been an institution of Muslim women for more than a thousand years. The emergence of the concept begins with the division of two regions in Islamic society (private and public). Men are in public or public spaces, while women must position themselves in private spaces. For the Islamic community at that time, as long as each party was in a predetermined place, everything would be controlled and safe (Ul-Haq, 1994). So such a thing is something that is considered the most appropriate and good. In his view, Islam should be a driving force for gender equality, not as a tool to curb women. If a woman must enter the public domain (male territory) for economic reasons or other urgent reasons, then she must be given a cover or veil (veil). In other words, the concept of purdah is an extension of the principle of segregation (Hassan, 1991).

Riffat Hassan understands that the moral ideal desired by the Qur'an is the principle of modesty. The Qur'an emphasizes that every woman must be modest in everything, both her words and actions or behavior. No exception, this principle must also be carried out by every man. On the other hand, this statement is still considered gender bias because it seems that it is still 'discriminatory' as if only women are cornered and viewed as

slanderous by Adam. Through this context, the Prophet (PBUH) ordered his wives and Muslim women to eat purdah when leaving the house to be considered pious women and not easily disturbed (QS. Al-Ahzab:59) (Husniyah, 2018; Jayana & Edi Susanto, 2023). The Qur'an allows women to go out of the house and work, but with the condition that they dress modestly to be respected and not disturbed (Mernissi, 1997). Riffat asserted that the wearing of veils should not lead to the total segregation of women. This is due to the reality in Pakistan, where scanty clothing can lead to sexual harassment. Women should dress modestly to be respected by society.

Riffat believes that women should not (optionally) wear a veil when going out of the house, and if indeed women are obliged to cover their faces why in the Qur'an instruct men to lower their gaze if they meet women? For her, the hijab does not have to cover the entire body, but it must be appropriate. The interpretation may vary depending on the social and cultural context. In Indonesia, the style of hijabers and mothers in the village is different. This suggests that Qur'anic interpretations are varied and influenced by social context. Therefore, Riffat tends to see the dimensions of his moral ideal rather than the existing legal formalities.

The Relevance of Islamic Social Transformation on Feminist Ideas Riffat Hassan

Islamic social transformation of feminist ideas Riffat Hassan shows significant changes in religious interpretations and practices. Riffat challenges patriarchal-traditionalist views by highlighting the principles of gender equality embedded in Islamic teachings (Haningsih, 2005). One of her contributions is *the re-interpretation* of religious texts to highlight feminist values that are sometimes overlooked in more conservative interpretive traditions. Riffat emphasized that gender equality is not an alien concept in Islam, but rather an integral part of religious teachings. Highlighting Qur'anic texts and hadith that support equality, builds a foundation for more inclusive and equitable social change (Achmad, 2020). This social transformation also involves raising awareness in Muslim societies about women's rights and the importance of treating them fairly in various aspects of life (Shabna, 2023). Riffat's efforts in embracing feminism in the Islamic context also open up space for intercultural and interfaith dialogue. It offers a perspective that allows Muslim women to explore their religious identity without having to feel shackled by the patriarchy that may exist in their culture or tradition. This led to a paradigmatic shift in views towards Muslim women, freeing them to take a more active role in their society and religion (Saiful et al., 2020).

Through the reinterpretation of Qur'anic verses related to women, Riffat explains his theological concepts on the main themes below which can be relevant to the following principles of Islamic social transformation:

1. The Doctrine of Monotheism

Riffat Hassan in his works is as fast as standing and departing through the quality of his faith in the oneness and justice of God. The spirit of monotheism, the belief in the authenticity of the Qur'an, and the spirit of egalitarianism-humanism became the building blocks of theology about women. Riffat wants to free women and men from misinterpretation of the Qur'an and blind *taqlid* on some opinions-paradigms crystallized in the Islamic tradition. So the principle of women's theology that he built boils down to the belief that humans have the same and equal existence before God, the only difference is their piety. Therefore, the idea of the concept of a monotheistic society in the perspective of women's theology is explained as the creation of a characteristic society; *first*, a society without exploitation; *second*, an egalitarian society without domination; *third*, without gender domination.

2. Social Justice Doctrine

The presence of discrimination stems from injustice, which is why Riffat Hassan emphasizes the importance of maintaining integrity and inequality. Social injustice is not a determined thing that God wills, but it can be discerned through historical records. This statement is also confirmed by Riffat. "...because God is just and merciful, people must treat each other with justice and love regardless of gender" (Riffat, 1995:25). Furthermore, Riffat stated that Tauhid people are people who are committed to creating *a new world* without acting harshly or sacrificing each other in the name of God.

3. Liberation Doctrine

This doctrine of liberation is defined as efforts to create a community of people who are critically aware of the structure of economic exploitation, social oppression, politics, culture, and gender. Thus, the effort to liberate from all the shackles of injustice is the basis that Islam is very concerned about rights and is inclusive in every line of life. Because in the Qur'an, peace based on the principle of freedom will be realized in a just environment. In other words, justice becomes one of the prerequisites for creating equality. That is how the teachings of the Qur'an should continue to be understood and voiced.

Therefore, this social transformation requires ongoing efforts to build wider awareness and support in Muslim societies (Edwards et al., 2024). The work of Riffat and other Muslim feminists has made an important contribution to exploring the potential of Islam as a progressive and inclusive religion. The social transformations they advocate not only have an impact on Muslim societies but can also serve as an inspiration for feminist movements around the world to explore new ways of balancing religious values and gender equality principles. By continuing to develop these ideas, we can lead to a more just and inclusive society for all individuals, regardless of gender or religion.

Riffat Hassan has been a key figure in in-depth research on Islamic teachings on women and gender. Through her critical work, she has highlighted traditional understandings that often ignore the role and rights of women in Islam. In his works, Riffat not only criticizes views that demean women, but also highlights aspects of Islamic teachings that support gender equality. Using a strong academic approach, she brings different views into the discussion of women in Islam, providing a more comprehensive and contextual understanding of how religious teachings should be applied in a gender context. Through her careful research and in-depth analysis, Riffat has paved the way for a renewal of thinking about women in the Islamic tradition, affirming the importance of respecting the rights and dignity of women in Muslim societies (Tohir, 2018).

Riffat, a bold and visionary thinker, has carved a new path in the interpretation of Islamic teachings with his progressive views on gender equality. Through her exhaustive research, she reveals that ingrained gender inequality in Muslim societies is not a direct result of Islamic teachings, but rather a result of interpretations influenced by patriarchal values and rigid culture. With his revolutionary ideas, Riffat has built a foundation to bring about significant changes in the way Muslims understand and apply the teachings of their religion. He emphasized that the essence of Islam supports gender equality and justice, challenging stereotypes that have limited the role of women in society. By broadening the horizons of interpretation, Riffat encourages a broader and inclusive dialogue about gender roles in Islam, paving the way for progress and transformation towards a more just and equitable society for all individuals.

As a dedicated academic, Riffat Hassan has brought the fight for women's rights in Muslim societies to the global stage. Through her role as an advocate and activist, she has become a powerful voice for gender equality. In various international forums, Riffat not only promotes the values of equality but also gives a platform to Muslim women that is often overlooked. With her extensive academic knowledge and deep concern for social issues, she has driven significant changes in the perception and treatment of women in religious and cultural

contexts. Her steps in fighting for women's rights have inspired many people, both inside and outside the Muslim community, to take part in the fight for true gender equality. With sincerity and courage, it will then arrive at a movement towards a more inclusive and just society for all individuals, regardless of gender or cultural background (Rahmawati et al., 2019).

With his various efforts, Riffat Hassan has confirmed his position as one of the key figures in the women's empowerment movement and the achievement of gender equality in the Islamic context. Through her groundbreaking work and progressive thinking, Riffat has successfully reformed traditional views and offered new interpretations of Islamic teachings that champion women's rights. These efforts are not only limited to the local sphere but also extend their influence throughout the Muslim world. With his courage in challenging patriarchal norms deeply rooted in culture and religion, Riffat has paved the way for change towards a more inclusive and just society for all individuals, regardless of gender. Her work and dedication inspired a new generation to continue striving to create a world where women have equal access to men in all aspects of life, cementing her vital role as an agent of change in the global gender equality movement.

CONCLUSION

The discussion of Riffat Hassan's thoughts on Islam, gender, and equality rights is a relevant and important topic in the context of the development of contemporary Islamic thought. Riffat, a renowned Islamic scholar, has made significant contributions in bridging the understanding of Islam with issues of gender as well as equality rights. In this discussion, we will explore some of the key ideas proposed by Riffat and their impact in the context of contemporary society. First of all, Riffat's thought highlights the need to review traditional interpretations of gender-related Islamic texts. He stressed that many traditional understandings tend to marginalize or even oppress women, and this needs to be reviewed so as not to contradict the principles of equality that underlie Islamic teachings.

Second, Riffat emphasized the importance of deconstructing biased gender constructions in the Islamic tradition. He shows how social constructions of gender roles are often shaped by cultural factors and historical contexts, rather than solely by the teachings of religion itself. Therefore, there needs to be a critical reflection on how Islamic interpretations of gender have been influenced by these external factors. Furthermore, Riffat fights for the recognition of equal rights for women in various aspects of life, both in education, work, and politics. His thinking highlighted that Islam actually supports the principle of equality between men and women and

that the oppression of women in Muslim societies is often not a representation of the true teachings of Islam. In addition, Riffat emphasized the importance of upholding universal human values in the context of Islamic teachings. For him, principles such as justice, equality, and human dignity must be the main foundation in understanding and applying Islamic teachings related to gender and equality rights. In her thoughts, Riffat also highlighted the important role played by women in Islamic history. She points out that in the early days of Islam, many women were actively involved in the social, political, and intellectual life of Muslims, and that negative views of women emerged later as a result of social and political changes in Islamic history.

Riffat also encourages a renewal of thought in Islamic religious education, by incorporating an inclusive gender perspective in the curriculum and teaching methods. She believes that education that promotes a more holistic understanding of Islam and gender will help address stereotypes and discrimination against women in Muslim societies. Overall, Riffat Hassan's thoughts on Islam, gender, and equality rights highlight the complexity and relevance of these issues in the context of contemporary society. The inclusive and critical approach he proposes enriches the discussion of how Islam can be interpreted and run in a balanced and fair manner for all individuals, regardless of their gender.

Through the exposure and analysis of Riffat Hassan's thoughts on religion, gender, and equality rights, the above becomes a treasure of knowledge for all of us to open our eyes from rigid doctrines in the name of religion. Riffat Hassan positioned herself as a feminist theologian to liberate women from the patriarchal tradition system by re-interpreting Qur'anic verses. This idea is an effort to 'read' the Qur'an with different optics (female theologians). With several points, he raised it to be a meeting point that the Qur'an is very appreciative and non-discriminatory for men and women. Therefore, the interpretation of the Qur'an based on erroneous theological assumptions needs to be reinterpreted (deconstructed) to place men and women inequality, justice, and freedom based on the spirit of human rights implied in the Qur'an. Basically, according to Riffat Hassan, gender issues are; giving women rights in various accesses as men get them. According to Rifat Riffat, both men and women are created as God's creatures, so in the perspective of gender they certainly have the same rights and the same obligations in the eyes of God

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