

## Gender Equality in the Quran: An Analysis of Teun van Dijk's Critical Discourse on QS. Al-Mujadalah: 1–6 and QS. Al-Baqarah: 222

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### Abstract

Throughout world history, women have often been subjected to injustice, treated as property that could be traded or inherited. This condition prevailed across many civilizations, including seventh-century Arab society. Islam emerged within this context, partially accommodating prevailing traditions while also aiming to reform oppressive practices. One stark example is QS. Al-Takwir: 9, which condemns the practice of killing newborn girls. In response to such injustices, the Quran presents transformative teachings, as seen in QS. Al-Mujāḍalah: 1–6 and QS. Al-Baqarah: 222. These verses affirm the existence of women and challenge negative assumptions—particularly around menstruation. This study aims to examine the two verses using Teun van Dijk's Critical Discourse Analysis, which consists of three analytical dimensions: text, social cognition, and social context. The findings show that the verses are structured through macrostructure, superstructure, and microstructure levels. Cognitively, they dismantle stigmas against women, especially those linked to menstruation. Socially, the verses were revealed in a patriarchal-agnatic society that devalued women, which influenced the development of gender-biased laws. The study concludes that these Quranic verses not only challenge structural gender injustice but also offer a framework for reclaiming women's dignity. This research contributes to the broader discourse on gender justice in Islamic texts and demonstrates the relevance of critical discourse analysis in interpreting sacred scripture.

**Keywords:** Critical Discourse Analysis, Gender Justice, Quranic Verses, Teun van Dijk, Women.

### Abstrak

Sepanjang sejarah dunia, perempuan sering menjadi korban ketidakadilan, diperlakukan sebagai milik yang dapat diperjualbelikan atau diwariskan. Kondisi ini terjadi di banyak peradaban, termasuk dalam masyarakat Arab abad ke-7. Islam lahir dalam konteks ini, sebagian mengakomodasi tradisi yang berlaku, namun juga berupaya mereformasi praktik-praktik yang menindas. Salah satu contohnya adalah QS. Al-Takwir: 9 yang mengutuk praktik membunuh bayi perempuan. Sebagai respons terhadap ketidakadilan semacam ini, Al-Qur'an menghadirkan ajaran-ajaran transformatif, sebagaimana terlihat dalam QS. Al-Mujāḍalah: 1–6 dan QS. Al-Baqarah: 222. Ayat-ayat ini menegaskan keberadaan perempuan dan menantang anggapan-anggapan negatif, terutama terkait menstruasi. Penelitian ini bertujuan mengkaji kedua ayat tersebut dengan menggunakan Analisis Wacana Kritis Teun van Dijk, yang terdiri dari tiga dimensi: teks, kognisi sosial, dan konteks sosial. Temuan menunjukkan bahwa ayat-ayat tersebut tersusun dalam tiga level: makrostruktur, superstruktur, dan mikrostruktur. Secara kognitif, ayat-ayat ini meruntuhkan stigma terhadap perempuan, khususnya yang berkaitan dengan menstruasi. Secara sosial, ayat-ayat ini diturunkan dalam masyarakat patriarkal-agnatik yang merendahkan perempuan dan memengaruhi lahirnya hukum-hukum yang bias gender. Studi ini menyimpulkan bahwa ayat-

ayat Al-Qur'an tersebut tidak hanya menentang ketidakadilan gender struktural, tetapi juga menawarkan kerangka untuk mengembalikan martabat perempuan. Penelitian ini berkontribusi pada diskursus keadilan gender dalam teks Islam dan menunjukkan relevansi analisis wacana kritis dalam penafsiran kitab suci.

**Kata Kunci:** Perempuan, Keadilan Gender, Analisis Wacana Kritis, Teun van Dijk, Ayat Al-Qur'an

## Introduction

Throughout history, many cultures and societies have looked down on women, which is reflected in norms and stereotypes that harm them and cause gender inequality. In the Greek and Roman eras, negative views of women were seen in mythology, literary works, and social rules, which became the basis for discriminatory treatment and created stigma for women. The practice of trafficking in women, now known as human trafficking, has also been going on for a long time. Women are often victims of exploitation, including in the form of prostitution or forced labor.

In Roman tradition, women were considered the cause of the damage to the human heart, with the belief that they were a tool for Satan to seduce humans. This view, which puts women at the blame in immoral cases, even refers to the story of Adam's expulsion from Heaven due to the temptation of his wife, Eve. (Waryono, 2017, hlm. 215)

"It is better to walk behind a tiger than behind a woman" is one of the common advice among Jews and Christians. This advice portrays the female as if to be a dangerous creature, even more dangerous than a tiger, so walking behind her is considered risky. In addition, in Jewish tradition, men have a special prayer that says, "Blessed be You, Lord, who did not create me as a woman," as an expression of gratitude for not being created as a woman. (Waryono, 2017, hlm. 215)

In the Talmud there is an assumption that the birth of a baby girl is the most devastating disaster and may exceed the devastation of other disasters. (Munawar Ahmad Anees, 1991, hlm. 188) In the tract of Niddah it is stated, "... Blessed are the ones whose children are boys and unfortunately are the ones whose children are girls." The Jews also viewed the daughter as a servant, and even the father had the right to sell her if he wished. Among the Jewish community, there is also a tradition in which a menstruating wife is confined to a special place, kept away from interaction, not fed, and not allowed to touch food containers. (Waryono, 2017, hlm. 215)

The Qur'an records the practice of the ignorant Arab community who considers women as objects that can be traded or inherited. They even feel very embarrassed if they

have a daughter, so they do not hesitate to bury a newborn baby girl. This behavior is described in QS. al-Nahl [16]: 58-59, in which they describe their reaction when they received the news of the birth of a daughter, felt that "her face turned black" and was overwhelmed with sadness. QS. al-Takwir [81]: 8-9.(Waryono, 2017, hlm. 216) It also noted that girls who were buried alive would be held accountable for such injustices on the Day of Resurrection. This view strongly reflects the gender injustice of the time, where women were considered worthless even before they reached adulthood.(M. Hasyim, 2019, hlm. 14)

Various negative views and discriminatory actions against women are one of the fundamental problems that Islam has corrected. Through the Qur'an and living sunnah, Islam aims to change views and social practices that are detrimental to women. First, the Qur'an affirms the existence of women as an important part of society, as in QS. Al-Mujadalah, which displays the active role of women in social and religious life.(Fazlur Rahman, 2009, hlm. 45) Second, the Qur'an frees women from the negative stigma that is often attached to them. QS. Al-Baqarah: 222, for example, speaks of women's chastity and breaks the bad assumptions that are often directed at them, especially in the context of menstruation, by providing rules that respect the condition of women.(Aisyah, 2011, hlm. 73)

Third, women's rights are specifically discussed, as in QS. al-Nisa' and QS. Al-Talaq, which affirms women's rights in terms of marriage and divorce as well as the husband's obligation to fulfill the rights of wives.(Fazlur Rahman, 2009, hlm. 57) Fourth, the Qur'an contains stories of influential women, such as Mary, the wife of Pharaoh, the mother of the Prophet Moses, and Queen Balqis, who were inspired by their example, leadership, and fortitude.(Aisyah, 2011, hlm. 81) Fifth, Islam affirms women's equality in law, including in marriage, inheritance division, and testimony, which shows the fairness of rights between women and men. Lastly, the Qur'an appreciates women's deeds, showing that every one of their deeds is valued equally and rewarded according to their efforts, which shows recognition of their role in social life.(Aisyah, 2011, hlm. 92)

This paper tries to explain how the Qur'an tries to deconstruct the world's bad views on women, thus giving rise to a new view which is the Qur'anic view (*Quranic View*) is a view that praises women or in the simple language of the Qur'an says that women are noble creatures. In order to sharpen the study in this paper, a theoretical study is needed, therefore the author made his choice to the critical discourse theory of Teun A. Van Dijk. Of the many models of discourse analysis that exist, Van Dijk's theory of critical discourse analysis is considered the most suitable to be applied in the study of the Quran. Van Dijk describes

discourse into three dimensions, namely text analysis, social cognition, and social context. Therefore, Van Dijk combines these three dimensions into a single analysis

## Methodology

Discourse can be understood as a series of sentences that are interrelated and form a whole unit, where each proposition is interconnected and arranged in an integrated manner. As a form of text, discourse is not just the arrangement of sentences, but also involves various elements that connect the sentences so that they become a coherent whole. These elements allow the listener or reader to understand that they are dealing with a text consisting of sentences that have connections and form the overall meaning. In this context, discourse serves as a medium to convey a clearly structured message, where the relationship between sentences or propositions is crucial in building a comprehensive understanding. (James Paul Gee, 2014, hlm. 23)

Discourse analysis has a very important role in understanding the social background and communicative purpose of a text. The focus of this analysis lies not only on what the first speaker says, but also on the meaning that can be expressed through the way the recipient of the text or discourse understands it. With this approach, discourse analysis makes it possible to delve deeper into the social context and the underlying goals of communication, as well as how the messages conveyed relate to power structures, ideologies, and social relations in society. Therefore, discourse analysis serves to reveal how text or discourse is not just a form of communication, but also a means to understand broader social dynamics. (T. A. van Dijk, 2001, hlm. 36)

Teun A. Van Dijk looks at the social structure, domination, and power groups that exist in society and how cognition or thought and consciousness shape and influence certain texts. Van Dijk describes discourse into three dimensions, namely text analysis, social cognition, and social context. Therefore, Van Dijk combines these three dimensions into a single analytical unit. (T. A. van Dijk, 2001, hlm. 222)

In the analysis of the text, the first research is how the text framework and discourse approach are used to bring a certain theme to life. Second, in the dimension of social cognition, the process of producing news texts is studied which involves individual experiences to verbalize a discourse. And the third, learning how to build a discourse that develops in society about a problem. (T. A. van Dijk, 2001, hlm. 225)

Text structure is categorized into three levels, namely macro structure, superstructure and microstructure. The definition is as follows: First, Macro Structure is the global meaning

of a text that can be understood through its topic. The idea is poured into several sentences which is the main idea of the discourse. This macro structure is referred to as segmentation or semantics because when discussing the main idea or thematic element in a text, we will be presented with meanings and sources. In this study, the main thing studied is the thematic element, which is to observe what is said in the QS Text. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222.

## Results and Discussion

### The Quran recognizes the existence of women (QS. Al-Mujadalah:1-6)

Long before Islam came, women were no different from things that could be sold and inherited. Girls become a disgrace to the family and deserve to be buried alive because it will damage the dignity of the family. Women are considered human figures with bad habits and cause slander. Women are also considered soulless human beings. In the book *Maileus Maleficarum* – said Anees – it is even mentioned that women are like imperfect animals who are basically always scheming, deceiving, and with the temptation of carnal lust, they are very easily pushed by the temptation of Satan so that they transform into witches. (Munawar Ahmad Anees, 1991, hlm. 188) Meanwhile, according to Majdi Ibrahim, among Christians there is an assessment that "women are the entrance of Satan into the human soul, the transgressor of Allah's law, and the tempter of men" (Sayyid Ibrahim, 2010, hlm. 327)

After Islam came, bad views on women were rejected and even Islam acknowledged the existence of women, this is proven in the story of Khaulah Binti Ts'labah, a woman who had been dhihar by her husband and then filed a lawsuit against the Prophet but the Prophet's answer did not satisfy her so she prayed to Allah and the Qur'an descended. Al-Mujadalah: 1-6.

QS. Al-Mujadalah: 1-6 describes Allah's acceptance of the lawsuit of Khaulah bint Ts'labah, which was an important moment in the history of social change and respect for women in Arab society at that time, as well as in Islam in general. This decision marked a reversal from the previous tradition of jahiriyah, where women were not only ignored and their opinions were not appreciated, but were often even considered undesirable. In this tradition, women are in a very marginalized position, with their voices and rights often not being respected. However, with the revelation that justified Khaulah's lawsuit, Islam introduced a new paradigm that gave space for women to voice their rights and gain attention from higher authorities. This shows that Islam provides a fairer and equal place for women,

who were previously considered inferior in the social structure of the ignorant society. (A Siti, 2010, hlm. 56)

In this case, the author does not want to discuss related to the law *Dzihar* which is the topic of the lawsuit of Khaulah Binti Tsa'labah, but the author focuses on the recognition of the Qur'an for the existence of women, not only recognized but also accepted and granted her request in this case her lawsuit. In a narration of tafsir, it is stated that the Prophet has great respect for someone who is the background for the descent of the Qur'anic verses, including Khaulah Binti Tsa'labah, a woman whose lawsuit is the background for the descent of the Qur'an. Al-Mujlà 1-6.

### **The Quran Removes the Bad Stigma of Menstruating Women**

Menstruating women  
You are the Devil  
From it the whole of nature  
It should be carefully protected. (Balango, 2008, hlm. 127)

From the above poem, it can be concluded that the blood that comes out of menstruating women can damage the universe and the universe should be protected from the dangers of menstrual blood. Not only is her blood dangerous, her person, namely a woman as the owner of the blood, is likened to Satan, a creature who seduces Adam and Eve when in heaven. Therefore, it must be guarded as a creature that brings bad luck and calamity.

Sadistic views on women as in the poem above have been in the minds of some Muslims and non-Muslims since a long time ago. So there are many ancient stories that discrete women menstruating. Women who are menstruating are punished with dirty birth and mind, so they are not allowed to cook anything because it will eliminate the taste of the dish and make the dish unpalatable. South Africans, especially men, avoid cooking cooked by menstruating women. (Balango, 2008, hlm. 127) There is no need to go far from South African men, in one of the prayer assemblies in the area in Yogyakarta there is also a belief that is not much different. The leader of the assembly believes that one of the rituals in cooking kebuli rice that will be served in the prayer assembly is that it should not be cooked by women who are menstruating because it is believed that women who are menstruating are dirty creatures.

QS. Al-Baqarah: 222 Regarding the deviant behavior of the Jews towards women who are menstruating, the Jews when one of them has menstruation, they do not want to eat with her, nor do they want to share a house with them. When the Companions told the Prophet about this, then QS descended. Al-Baqarah: 222. (Ibnu Katsir, 1998, hlm. 585)



In this verse, the prophet explains that basically we can get along closely and even have fun with women who are menstruating except for having sex. Therefore, many scholars are of the opinion that it is permissible to have a wife during her menstruation other than intercourse. Even the Prophet Saw himself, if he wanted something from his wife who was menstruating, then he first covered his farji with a cloth.

In a narration, it is mentioned that the Prophet often slept alone by attaching his cheeks and chest to Aisha's thighs, even though Aisha was menstruating at that time. (Abu Dawud Sulaiman bin Al-Asy'ats As-Sijistani, t.t., hlm. 70) (Ahmad bin al-Husain al-Baihaki, 2003, hlm. 468) More than that, even the Prophet often slept in the same blanket with Aisha, while Aisha was in a menstrual state. So when the Prophet's body was exposed to menstrual blood from Aisha he washed it without going beyond other parts that were not exposed to blood, and if the clothes worn by the Prophet were exposed to blood, then he washed the parts that were exposed to blood without going beyond other parts, then he wore the clothes again to perform prayers. (Abdullah bin Abdurrahman al-Darimi, 2000, hlm. 685) This attitude of the prophet shows that women who are menstruating do not need to be avoided, but must be approached because at that time women have sensitive feelings, and it is not uncommon for bleeding accompanied by extraordinary pain. The prophet's attitude emphasized that there is nothing to be afraid of with women who are menstruating, do not cause harm or bring danger, therefore it also does not make the food unpleasant.

### **Text Structure in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222**

Analysis in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is focused on the structure of the text and the discourse used to explain a particular theme. Meanwhile, the decomposition of text analysis uses three levels, namely macro structure, superstructure and microstructure.

Macrostructure refers to the overall meaning or big picture of a text, which can be analyzed by identifying the main idea or main theme raised in the text. Macrostructure analysis aims to understand the core message that the author or speaker wants to convey, as well as the ways in which the text forms and conveys the overall meaning. By observing the macro structure, we can explore the direction or purpose of communication contained in the text, be it to inform, convince, or invite the audience to a certain view. This allows for a deeper understanding of the social, ideological, and communicative contexts behind the discourse. (Gillian Brown & George Yule, 1983, hlm. 19) The main thing observed is thematic, namely the theme raised in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222. Teun

A. van Dijk said that in the theme there must be subtopics that can relate to each other, so that they become a whole unit.

In QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 there are subtopics or themes used, including: *First*, the recognition of the existence of women, which is illustrated by the acceptance of the lawsuit of Khaulah binti Tsa'labah. This proves that Khaulah binti Tsa'labah as a woman has the same position as a man in the side of God. Second, the elimination of bad stigma against women who are menstruating. Menstruating women have the same rights as those who are not menstruating, and the Quran also prohibits the exclusion of them. *Third*, women are noble creatures in the sight of God, gender is not a reference for their position but piety and good deeds that are the benchmark.

Then there is also the observation of the QS superstructure. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222. Superstructure is a discourse structure related to the framework of a text such as introduction, content, closing, and conclusion. In this case, the research is focused on sematic elements or correlations between the structure of the discourse and the text framework. The main thing observed is the part and order of the verses of the Quran which are packaged in the text of the verses of the Quran in its entirety.

First, in QS. Al Mujla 1-6 tells about the lawsuit granted by Allah, then Allah gives an overview of the practice of zihar that equates their wives with their mothers, even though a mother is the one who gives birth to her while the wife is only their spouse. The next verse tells about kafarat zihar, which is freeing a slave before the two husband and wife mix. However, if he does not get (a slave), then he fasts for two months in a row before the two are mixed but if not, he feeds sixty poor people.

Second, in QS. Al-Baqarah: 222 narrates the question of menstruation which became a confusing situation in the midst of society at that time. Then Allah replied that menstruation is blood that comes out of a woman's womb and that they can do anything but have sex.

Then in the analysis of microstructures, there are 4 elements observed, namely semantic, syntactic, stylistic, and rhetorical. The four elements include the setting, details, intent, sentence form, coherence, pronouns, lexicons, graphics, and metaphors in the QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222. First, semantics in van Dijk's scheme are categorized as local meanings, namely meanings that arise from relationships between sentences, relationships between propositions that build a certain meaning in a text building. (Sobur, 2006, hlm. 78) While the meaning in QS. QS. Al-Mujadalah: 1-6 and QS.



Al-Baqarah: 222 is about the recognition of the existence of a woman and the elimination of discrimination against her.

Semantic meaning in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 includes the selection of information that is prioritized to attract the attention of the reader. In both verses, Allah as the informant chooses to display strong and evocative messages in order to trigger a response from the reader. Information that is considered important and relevant will be presented clearly and unequivocally, while information that does not have a significant impact or is not able to generate a response will be reduced or even eliminated. Thus, the selection of information in these texts is not only based on substantial relevance, but also on its impact in shaping the reader's understanding and behavior change. This shows how important communication strategies are in conveying messages that have the power to influence and shape individual perceptions and actions in a broader social context. (Fakhrudin, 2015, hlm. 91)

Elements of detail in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is very significant because it highlights two important things in the social context of the time. First, in QS. Al-Mujadalah: 1-6, the story of Khaulah bint Tsa'labah who complained about her personal problems to the Prophet Muhammad PBUH became a turning point in the history of recognition of women's voices. Khaulah, an ordinary woman, did not hesitate to express her complaints related to her husband's treatment. Her complaint received by God through this revelation shows that women also have the right to speak and get attention, and that their voice can be counted in a social and legal context. The descent of this verse indicates that Islam recognizes women as individuals who have the right to speak up and ask for justice.

Second, in QS. Al-Baqarah: 222, this verse reveals the social treatment of menstruating women which has been a tradition for generations in the Arab society of Jahiliyah society. This verse rebukes the derogatory view and limits the role of women simply because of their biological circumstances. Islam, through this revelation, invites to revise this view, considering the importance of respecting the dignity of women in all conditions. Thus, these two elements become very important to revisit, because it describes how Islam views women in a more equitable way, not only as objects, but as subjects who have the same rights and dignity in the social structure. (M. Zuhdi, 2016, hlm. 72)

In both verses, Allah conveys information in a very strategic way, where information that provides benefits to the informant, namely Allah, is conveyed clearly, firmly, and directly leads to facts that cannot be denied. For example, in QS. Al-Mujadalah: 1-6, the

recognition of women's voices, as reflected in the case of Khaulah bint Ts'alah, is conveyed directly and unequivocally. It illustrates that women have the right to express their problems and that their voices are acknowledged by God.

On the contrary, information that is unfavorable or that was previously viewed negatively, is conveyed in a more careful or indirect way. In this case, QS. Al-Baqarah: 222 reveals the treatment of menstruating women in the ignorant society. The elimination of the bad stigma against menstruating women is conveyed in a way that corrects wrong social practices without direct judgment, but still provides a clear understanding that such biological conditions should not degrade women's dignity.

Second, syntax is a part or branch of linguistics that talks about the ins and outs of discourse, sentences, clauses, and phrases. Discourse strategies at the syntactic level are seen from their cohorts, cohorts are intertwined words, propositions or sentences. (Sobur, 2006, hlm. 80) The most prominent syntactic element in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is telling about conflicts that are considered ordinary and commonplace so that the messages conveyed can be mutually continuous (coherent).

In QS. Al-Mujadalah: 1-6, the first verse begins with the phrase "Qad samia Allah," which means that Allah really hears. This choice of words is significant because it confirms that Khaulah Binti Ts'alah's lawsuit has been heard directly by Allah, an extraordinary event that may not have happened before. This phrase indicates that women's voices, which were previously often disrespected in ignorant societies, are now receiving attention and recognition from God.

Second, in this verse, Allah also conveys that zihar the behavior in which a husband equates his wife with his mother, which in those days was considered a way to divorce his wife without giving her due rights is a despicable behavior that a husband should not do to his wife. This shows that Islam condemns practices that degrade women's dignity and affirms the importance of respecting women's rights in marriage.

Third, Allah gives kafarat to those who have already performed dhikr. For those who do, the kafarat is to free a slave. If they are unable to afford it, then they must fast for two months in a row. If they still cannot afford it, then they are obliged to feed sixty poor people. This kafarat aims to eliminate sin and improve behavior, as well as provide clear guidance on how to atone for wrongs in a social and religious context. This shows that Islam not only provides a prohibition against bad behavior, but also provides concrete solutions that

individuals can take to correct their mistakes and improve relationships in marriage. (M. Sari, 2018, hlm. 105)

Third, lexicon (word meaning) is a strategy used by Allah in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 to convey its meaning by using language as a means. The style here can also be called the language style. In QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222, the language style used is language that is easy to understand, namely by using conversation and questions and answers.

The language style used in these two verses can be referred to as an effective language style. The language style used in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 tends to be easily understood by the general public because it uses conversational forms and questions and answers. In QS. Al-Mujadalah, an example of such a conversation is reflected in how Khaulah bint Ts'alah asked a question or lawsuit to the Prophet, which was then answered with a revelation from Allah. This style of question and answer not only makes the revelation more interactive but also provides an opportunity for the listener or reader to better understand the intent and commands conveyed.

Likewise in QS. Al-Baqarah: 222, Allah uses a straightforward and clear language style in explaining the laws related to menstruating women. This simple but concise form of narration aims to make His message easy to understand and accept by the people at that time, and to become a guide in their lives. This communicative style of language shows how Islam prioritizes understanding that is easy and can be applied in daily life without confusing or making it difficult for the people. (A. Nurdin, 2017, hlm. 87)

Fourth, stylistic or rhetoric refers to the study of language style and seeks to explain the expression of the author, the aesthetic value of the choice of words, as well as the effect of the meaning it causes. In this sense, stylistic also includes emphasis techniques used to reinforce specific messages and meanings. In QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222, Allah emphasizes the main messages through several key phrases that have rhetorical power. (Gillian Brown & George Yule, 1983, hlm. 228)

First, in QS. Al-Mujadalah: 1, Allah opens with the phrase "*Qud Samia Allah*," which uses the word *Qad* Means *li tahqiq*, which means that God has actually heard. The word "*Qad*" here has a function as an affirmation of the event of the acceptance of the lawsuit of Khaulah binti Ts'alah. This choice of words reinforces the message that women's voices are heard and acknowledged by God, which was remarkable in patriarchal society at the time.

Secondly, there is an emphasis at the end of the sentence with the phrase "*Allah is the Most Merciful*," which means Allah is Forgiving and Forgiving for the behavior of His servants who have committed wrongdoing. This emphasis shows the nature of Allah who always gives His people the opportunity to correct their mistakes, while at the same time reinforcing the message of compassion and forgiveness in the teachings of Islam.

Third, in QS. Al-Baqarah: 222, Allah begins with the phrase "*Yasalunaka 'An al-Mahidh*," which means "they ask you about menstruation." This phrase raises social problems related to the notion of menstruating women among the people at that time, which was then conveyed as a form of question to the Prophet. The use of this form of question emphasizes the importance of correcting erroneous assumptions that develop in society.

Furthermore, in the phrase "*God is the son of Yuhibbu al-Tawwabin*" which means that Allah loves people who repent and purify themselves, Allah emphasizes the values of purity and repentance. This phrase not only discusses the physical aspect, but also about spiritual self-purification, invites people to focus on the act of cleansing the mind and mind, and emphasizes the importance of maintaining purity.

This style of rhetorical language not only strengthens the message but also presents a deep aesthetic value, where the right choice of words and the emphasis on meaning make the messages in both verses more touching and have a strong emotional impact on the reader or listener (Al-Jawi, 2020, p. 145).

## QS Social Cognition. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222

The social cognition dimension is the role of cognition as a dimension to explain how a text is produced. In order to explain QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 in production, then a study is needed *Asbab Nuzul* both micro and macro.

First, QS. Al-Mujadalah: 1-6, Related to naming, this Surah has several first names, named *al-Mujadalah* which means debate or dialogue and argument. Second *al-Mujadilah* which means women who argue, protest and/or sue. As mentioned in the discipline of Ulumul Qur'an, the naming of the Qur'an letter is adjusted to the content and main theme of the letter. This letter is indeed related to a woman named Khaulah bint Ts'alah who complained about her family case to the Prophet, but did not get a solution, so she immediately complained to Allah. *Third*, named al-zihar because it contains the case of zihar. Fourth, Name the letter *Qad sami'a Allah* which is the first sentence in the letter.

Based on the naming of the letter, the reason for the micro nuzul of this letter can be clearly known, namely it is related to Khaulah bint Ts'alah who was piled by her husband,

Aus bin aş-Şamit, by saying, "You are like my mother's back," with the intention that he will no longer associate with his wife as he will not associate with his mother. In the Jahiliah custom, such a zihar sentence is the same as rejecting the wife. Khaulah complained about it to the Prophet (saw). The Prophet replied that Allah has not lowered the legal provisions regarding zihar. In another narration he said, "You have been forbidden to associate with him." Khaulah then said, "My husband has not mentioned the words of talaq." He repeatedly urged the Prophet to make a decision. So, this verse and the next verses come down Macro-wise, this verse comes down in the midst of the situation of the Arabs who discrete the position of a woman, where women are only considered as male servants and even nothing more than an item that can be inherited. In a marriage bond a husband can easily mentally or refer back to their wife without having to provide alimony.

Secondly, QS Al-Baqarah: 222, the micro verse comes down with regard to the deviant behavior of the Jews towards women who are menstruating, the Jews if one of them has menstruation, then they do not want to eat with her, nor do they want to share a house with them. When the Companions told the Prophet about this, then QS descended. Al-Baqarah: 222. Macro-wise, this verse descends in the midst of Arab society which is used to ostracizing women, especially when they are menstruating. They are considered dirty people and bearers of bad luck so it is not suitable for them to be in the house, even at the time when women are considered to be bad luck bearers, it is not surprising that many baby girls who die are killed.

Based on the above explanation, it can be concluded that the social cognition contained in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is the recognition of the existence of women and the elimination of the bad stigma against menstruating women.

### **Social Context in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222**

According to Van Dijk, a social context is a text that is produced by paying attention to situational and background aspects when the text is produced. Text is generated under a favorable condition, so that the text is different from other texts. If a discourse is understood as an effort to respond to an action, then it is actually an effort to respond to certain situations and settings. (Nikmah, 2018, hlm. 199) Social context analysis connects texts with social structures and knowledge that develops in society over a discourse.

QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is not written in an empty space, but the verse is written in the midst of the Arab society of the seventh century. The verse that comes down in the midst of the kinship system that applies in Arabia is *patriarchal*

*agnatic*, where a group of societies descends based on the male line and is under the rule of the oldest male. Men are the heads of the family, while women's positions are *inferior*. That is, being under the shadow of men does not even have full rights as a human being. This situation gives rise to a social system that looks down on the status of a woman. Weak views of women have a long impact on the laws that apply in society, and most of the laws that apply are biased *Gender*. (Waro, 2019, hlm. 67)

Social context analysis relates texts to the social structure and knowledge that developed in the seventh-century Arab society over a discourse. In this analysis, it can describe how the values of society spread and were taken by God and finally the Qur'an. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222. The discourse raised by Allah in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is First, equality. Second, humanity and third, justice.

## Conclusion

The Qur'an expressly dismisses bad assumptions for women, starting from the assumption that women are unlucky bearers and women as the origin of the appearance of satanic acts. Through QS. Al-Mujla 1-6 Allah accepted the lawsuit of Khaulah bint Tsa'labah who had been recited by her husband. The descent of this verse is a sign that Allah recognizes the existence of women as a man. Then through QS. Al-Baqarah: 222 Allah dismisses bad assumptions about menstruating women, through this verse Allah wants to say that they menstruating women still have the same rights in the family environment.

Through the analysis of Van Dijk's critical discourse, several conclusions were found, the first was the analysis of the structure of the text in QS. Al-Mujla 1-6 and QS. Al-Baqarah: 222 which uses three levels, namely macrostructure, superstructure and microstructure. Second, the analysis of social cognition, QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is the recognition of the existence of women and the elimination of bad stigma on women who are menstruating. Third, social analysis in QS. Al-Mujadalah: 1-6 and QS. Al-Baqarah: 222 is the verse that came down not in an empty space, but the verse came down in the midst of the Arab society of the seventh century. The verse that comes down in the midst of the kinship system that applies in Arabia is *patriarchal agnatic*, This situation gives rise to a social system that looks down on the status of women. Weak views of women have a long-term impact on the laws that apply in society, and most of the laws that apply are gender-biased.



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