

Contemporary Muslim Scholars' Resistance to Misogynistic Interpretations of Women's Voices in the Qur'an

Ach Badri Amien¹, Abd A'la², M. Saad AlFanny³, Mei Nur Azizah⁴

Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

E-mail: ¹badriansyah733@gmail.com, ²abdalabs@gmail.com, ³salafterampil@gmail.com,
⁴meinurazizahmei6933@gmail.com

Abstract

Issues related to women have long been a subject of continuous debate among both men and women. In Islamic discourse, women are often portrayed either as adornments of the world (*zinatun*) or as sources of temptation (*fitnatun*). One aspect that receives considerable attention is the perceived seductive nature of women's voices, as referenced in the Qur'an (Q. 33:32). This study adopts a descriptive qualitative method through a library-based approach, drawing from books, journals, classical and contemporary Qur'anic interpretations, and relevant literature. The findings reveal two key insights. First, the Qur'anic advice for women to speak firmly and clearly to non-mahram men aims to prevent misinterpretations stemming from men's susceptibility to sexual temptation. Second, this gendered framing is reflected in interpretations of the story of Yusuf and Zulaikha (Q. 12:28). Scholars such as Thaifur Ali Wafa and M. Quraish Shihab argue that temptation is not inherently rooted in women, but rather in passive male attitudes that often portray themselves as victims. Consequently, interpretations that link women's voices to moral weakness reflect patriarchal cultural constructs that must be critically reassessed. A more contextual, gender-sensitive hermeneutic is needed to challenge misogynistic readings of the Qur'an and to promote justice and dignity for women within Islamic discourse.

Kata Kunci: *Gender-Sensitive Hermeneutics, Misogyny, Qur'anic Interpretation, Voice of Women, Contemporary Muslim Scholars*

Abstrak

Isu-isu seputar perempuan telah lama menjadi bahan diskusi yang berkelanjutan, baik di kalangan perempuan maupun laki-laki. Dalam wacana keislaman, perempuan kerap digambarkan sebagai perhiasan dunia (zinatun) atau sumber godaan (fitnatun). Salah satu aspek yang sering disorot adalah suara lembut perempuan, sebagaimana dirujuk dalam Al-Qur'an (QS. Al-Ahzab [33]: 32). Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan studi pustaka, melalui analisis buku, jurnal, tafsir Al-Qur'an klasik dan kontemporer, serta literatur terkait. Hasil kajian menunjukkan dua hal penting. Pertama, anjuran bagi perempuan untuk berbicara secara tegas kepada laki-laki non-mahram bertujuan menghindari persepsi seksual yang muncul akibat kelembutan suara. Kedua, tafsir terhadap kisah Yusuf dan Zulaikha (QS. Yusuf [12]: 28) menunjukkan bahwa godaan tidak semata-mata bersumber dari perempuan, tetapi dari konstruksi pasif laki-laki yang sering menempatkan diri sebagai korban. Dengan demikian, tafsir yang mengaitkan suara perempuan dengan godaan dan kelemahan moral merefleksikan budaya patriarkis yang perlu dikritisi. Diperlukan pendekatan hermeneutik yang lebih kontekstual dan sensitif gender untuk menantang bacaan misoginis terhadap Al-Qur'an dan mendorong keadilan serta martabat bagi perempuan dalam wacana Islam.

Keywords: *hermeneutika sensitif gender, misogini, penafsiran Al-Qur'an, suara perempuan, ulama Muslim kontemporer*

Introduction

In Islamic teachings, the position of women is highly respected. In several provisions, Islamic law regulates matters relating to women, such as blood issues and several other aspects. In general, according to the majority of Ulama, a woman's entire body is categorized as aurat. In addition, most Ulama are of the opinion that a woman's voice is part of aurat, especially if it is able to arouse lust or pleasure. However, there are also Ulama who are of the opinion that a woman's voice is not categorized as aurat as long as it is not accompanied by the intention to attract attention or cause temptation. (Munajjad, 2009, p. 1297)

Women have a variety of uniqueness that is the center of attention of men. So that until now women are still a polemic material that is never-ending to be discussed. (Shofiyah, 2016, pp. 120-131) Not only that, women are seen from any aspect, they still have beauty like ocean gems that are among the rocks. So it is appropriate for women to be called *zinatun* (jewelry) and also *fitnatun* (source of slander). ('Abd al-Raḥmān bin Bāz, Juz XIII, tt, p. 135)

¹In fact, according to a survey by the Indonesian Internet Service Providers Association (APJII) in early 2024, it reached 93.68% that women were social media users, in fact there were more users than men at 92.07%. (Adi Ahdiat, 2024) One of the most dominant practices is that women always appear bravely in front of men. Therefore, many women appear as vocalists with their distinctive voices, from qari'ah, presenters, reporters to vocalists of shalawat banjari. (Nur Khoirun Nisa, NKN et al, 2023, pp. 57–65)

In these various roles, women not only show their talents and abilities from various fields including vocalists, but also inspire generations of young people who continue to exist and dare to achieve dreams that are often dominated by men. Thus, the existence of women in these various fields is proof that women have extraordinary potential so that they are able to contribute significantly. (Baghyashri, 2023, pp. 753–760)

So the position of a woman's voice becomes an interesting material from every string of words conveyed. The Qur'an provides limitations for women to communicate with men so that they are not softened, even *set*. Therefore, women have many pleasures and peace, so that they are able to make men feel the beauty and happiness of all aspects. (Mabrurroh, M. et

¹This hadith Saḥīḥkan by Imam Ahmad (No. 21322), Imam Bukhari (No. 5096), Imam Muslim (No. 2740).

all, 2020, pp. 1–22) The presence of Islam as a bearer of *rahmatan li al-Ālamīn* by providing rules in the midst of society to guide the teachings that have been brought by the Prophet SAW. Islam also does not completely close all activities for women, by providing access space according to their nature. However, it appears that some interpreters position women dramatically and in a dilemma, so that women get legitimacy from the text of the Qur'an and the hadith of the Prophet SAW. This happens with several factors that tend some interpreters with their unique knowledge to interpret the text of the Qur'an from a different perspective. Meanwhile, the facts show that many women talk freely with men who are not their mahram. Even though Islam strictly forbids it since the revelation of the verse to the Prophet's wives regarding the prohibition of communicating freely. (Husin, 2015, pp. 48–61)

In this context, to understand how the interpretation and implementation of Islamic teachings can vary between different communities, affecting the way women interact in modern society. Awareness of these differences will emerge so as to encourage a more constructive dialogue. This dialogue is not only important for understanding the position of women in Islam, but can also open up space for a renewal of thinking that is more inclusive and supports gender equality among Muslims. (Florea, 2022, pp. 26–45)

Research on women's voices in the Qur'an and hadith has been conducted by several researchers before. However, what is different in this study is the implication of the mention in QS. Al-Ahzab (33): 32 so that many represent some circles of scholars of interpretation with their misogynistic tendencies based on Qs. Yusuf (12): 28 and Qs. An-Nisā' (4): 76. In fact, it is very important to continue to proclaim and defend women by not generalizing all women, by stopping the flow of thinking of patriarchal cultural products. Therefore, this article will describe the reasoning of the interpreter's discourse based on the story of Yusuf and Zulaikha and also the understanding in Qs. An-Nisā'. The existence of women continues to be raised and should not be brought down, in the sense of cornering and equating all women. However, thousands of years ago, how great was the Prophet Muhammad SAW. able to change the patriarchal culture resulting from the products of the Jahiliyah people with the coming of Islam as *rahmatan li al-Ālamīn*.

Methodology

The Methods section of a research study includes several important components, namely the Research Approach, Research Type, Description of Analyzed Data, Data Sources, Data Collection Techniques, Data Analysis Techniques, Strengths of the Method,

This study employed a descriptive qualitative approach with the library research type to explore the interpretation of women's voices in the Qur'an. The data analyzed consisted of primary and secondary sources. The primary data included interpretations of verses related to women's voices in the Qur'an as found in *Tafsir Firdaūs al-Na'im bi Tauḍīḥ Ma'ānī al-Qur'ān al-Karīm* by Ṭayfūr Alī Wafā and *Tafsir Al-Misbah* by Quraish Shihab. The secondary data were derived from books, classical and modern tafsir literature, and peer-reviewed journal articles that discussed gender issues in Islamic texts. These sources were selected to represent a range of interpretive traditions: classical, modern, and contemporary.

The data were collected through an in-depth literature review, focusing on verses such as QS. Al-Ahzab (33): 32 and QS. Yusuf (12): 28, which were commonly cited in the context of women's voices and their perceived roles. Three analytical techniques were applied: (1) Thematic analysis, which identified central themes including women's voice, sexual temptation, slander, male hypersexuality, and gendered narratives; (2) Intertextual comparison, which explored the similarities and differences in interpretations between classical and contemporary scholars; and (3) Critical discourse analysis, which assessed the presence of patriarchal bias and the influence of social construction in shaping tafsir narratives. These approaches ensured depth, balance, and contextual accuracy in the interpretation of the selected verses.

The strength of this method lay in its ability to provide a comparative and contextual reading across different eras of tafsir, allowing for a nuanced understanding of the evolution of interpretations concerning women's voices. It also bridged classical insights with contemporary gender-sensitive perspectives. However, a limitation of this study was its reliance on existing tafsir texts, which might have reflected the interpretive limitations or biases of their respective authors and contexts. Despite this, the combination of thematic and critical analysis offered a comprehensive framework for understanding how interpretations of women's voices in the Qur'an have continued to evolve within broader feminist and social discourses.

Results and Discussion

A. Conceptual Nomenclature of Gender

Gender comes from English, etymologically meaning sex. However, in the true sense that gender is different from biological sex. (Yunardi, 2021, pp. 160–174) The definition of gender also includes roles and identities that do not always correspond to biological sex, including the recognition of non-binary or genderqueer identities in some cultures. Gender is

understood as the result of social interactions that shape the expectations and roles attached to men and women that can differ between cultures and over time. (Zuriatin, 2023, pp. 282–291)

The concept of gender began to be separated in 1955 by sexologist John Money. Gender further developed in the 1970s, emphasizing that gender is a social construct, not just a biological difference. In various cultures, gender roles and even recognition of a third gender such as the Bissu group in Sulawesi and the hijrah people in South Asia. (Yunardi, 2021, pp. 160–174)

Gender equality aims to create an inclusive just society, where every individual can reach their full potential without any gender-based limitations. It is also important for sustainable development and social welfare, as gender inequality can lead to various problems such as violence, poverty and limited access to education. (Sofyan, 2022)

B. Portrait of Women's Voices in the Quran

Some Ulama firmly state that communicating with women who are not mahram is strictly prohibited. One of the reasons is because a woman's voice has a passion that can attract men by listening to their conversation. Women are able to seduce and tempt men with their distinctive soft voice style. In a study it was found that women's voices are considered more attractive by men when women are in the fertile phase (ovulation). Changes in a woman's voice tone during ovulation become biological signals that can influence sexual arousal. (Martie G Haselton, 2008, pp. 1–20) Therefore, it emerged from some commentators by providing an interpretation of the meaning of a woman's voice. This meaning is more precisely on the side of women's communication based on the verses of the Qur'an that have been recorded in QS. Ahzab (33): 32. As it says:

The women of the Prophet are not like any of the women who are pious, so do not submit to the saying, and let him covet the one in his heart. A disease and a well-known saying:

"O wives of the Prophet, you are not like any other women if you are mindful of God. So do not be soft in speech (in a way that is artificial or seductive), lest the one in whose heart is a disease should be moved with desire; and speak in an honorable manner." (QS. Ahzab (33): 32)

First, the verse above is an antithesis to the *corpus collasum system*. (Syahrudin, 2018, pp. 38–43) The male and female brains are caused by gender differences that can be observed in the structure and function of the brain. (Suyadi, 2018, pp. 179–202) Dr. Aisyah Dahlan said that women are able to produce 20,000 words per day, even more. while men only produce 7,000 words per day, and can even be less. Biologically, a woman's brain has many

interconnections between the right and left brains, so it can play a role in verbal communication. On the other hand, the male brain tends to be more focused on more efficient information, so it focuses on a problem. (Anggun, tt) Thus, women's communication skills are smarter than men's. The Ulama interpret this communication style by limiting and even forbidding women from always interacting with men who are not mahram by softening their words or even smoothing them over.

Because of this, al-Qurtubi provides an interpretation of the meaning in his tafsir that with the revelation of the verse Allah ordered the Prophet's wives to have a more firm and clear communication model, and also not to say something that has the impression of being softened, so that it has great potential and consequences, especially for men who are *hypersexual* (al-laẓī fī qalbiḥī maraḍun). Al-Qurtubi conveys this by quoting the opinion of Ibn Abbas that

"A woman is advised when speaking to someone who is forbidden to her because of marriage, to always speak firmly and not to soften or lower her voice. Just as it was the practice of Arab women in the past to speak to men with a softened tone of voice and her seduction always seduced men, as was the case with women whose honor was doubted." (Qurtūbī, Juz I, 2007, p. 177)

Of course, in this case, the position of women is more friendly in producing communication compared to men. Therefore, it is natural for Ulama tafsir to limit women's communication style with the sentence *falā takhḍa'na bi al-qauli*.

Second, men have a thinner corpus collasum system than women. Because, the male hypothalamus nucleus is actually larger than women, then the consequence is that he will tend to be more passive, so when men hear a woman's voice and communication style that is softened, even more precisely set to communicate with men who tend to be passive, of course he will be more reactive and sensitive to his sexual mood. From another point of view, men will show a preference for a woman's voice that is higher, it is considered more attractive to him. (David, 2008, pp. 1–20) This statement shows as a sign that hearing, visual beauty, always contributes to overall attraction. Therefore, Thaifur Ali Wafa states in his interpretation explicitly that

"It is sunnah for women to communicate with men who are not their mahram in firm and harsh terms so that men do not have dirty thoughts." (Ṭayfūr, Juz V, t.tb, p. 93)

The firmness of a woman's voice towards men who are not her mahram is highly recommended, so it is certain that it will not be softened when heard by men. Therefore, *fayaṭma'u al-Laẓī fī qalbiḥī maraḍun* provides access for men to easily commit immoral acts, so that normal men in general will naturally have a weak reaction towards women, thus

becoming stronger in carrying out desires towards women. Weakness for a man is due to several factors, whether weak faith or other factors. (Ibid, tt, p. 94)

That the attraction of men to women is often influenced by the characteristics of their vocals. A woman's voice, with all its nuances and tones. It can be a tool to charm, creating a strong initial attraction. However, this attraction does not always continue to a deeper emotional relationship, such as true love. This shows that physical and vocal attraction is often more dominant than a genuine emotional bond. (Lamy, 2020, pp. 1–20) So Wahbah al-Zuhayli in his interpretation also limits the way women communicate, so that in the hearts of men there is a disease that is difficult to cure. Wahbah al-Zuhayli stated

"O women at home, there is no one like you among other women, because you are the best woman, if you are one of those who are pious. You should be firm and not soften your words. You should maintain firmness and strength, so that people whose hearts have disease do not want betrayal." (Zuhaylī, Juz III, 1422, p. 2069)

Therefore, it is natural that the Prophet SAW conveyed that women themselves are one part of the world's jewelry. The statement that women are "the world's jewelry" conveyed by the Prophet SAW affirms the position of women as objects of beauty that must be looked at and appreciated, but also implies that their value lies in their attractiveness that can captivate men.

Thus, this narrative is to create an attitude of caution of the interpreter towards women in communicating, where women are seen merely as tools to fulfill male lust. The desire that arises from men to approach women is likened to the desire to eat, which shows that women are treated as objects of consumption, not as beings who have the same dignity and rights. In this context, women's voices and their appeal become part of a larger power dynamic, where men act as subjects who have control over the objects they desire. (Marāghī, Juz III, 1946, p. 108)

C. Classical and Contemporary Exegetes' Responses to Misogynistic Interpretations

Some classical interpreters provoke their interpretations that tend to be misogynistic. This is proven by several sentiments embedded in them. Their misogynistic interpretations are the result of patriarchal cultural products that are still preserved and distributed as interpretations. (Lutfiyah, 2016, pp. 106–119) Their form of discrimination actually shows an attitude of hatred towards women.

1. Discrimination of Classical Mufasssir

The term misogyny is analogous to English, namely *misogyny*, which means hatred of women. The term misogyny is often used to indoctrinate a thought that in fact corners and discriminates against the existence of women. (Nelson & Nicolas Suzor, 2023, pp. 1–20)

The initial cause of the phenomenon of discrimination against women is a gentle attitude that does not provide space for limited communication to men who are not mahram, more precisely men who are passive in sexual behavior. The process of discourse on the doctrine of women's voices is often used as an argumentative force to strengthen the idea of cornering a woman, it is proven that women are looked down upon. This always happens to reflect the broader misogynistic sentiments in religious understanding. (Foseca, 2013, pp. 1–10) Likewise with several classical interpreters who maintain their misogynistic discourse by cornering a woman. Men are actually easy to commit sins, due to the evil behavior of women as in the story of Yusuf and Zulaikha. When Yusuf was tempted by Zulaikha in all kinds of ways to bring down Yusuf's dignity as a young man who had piety and authority, Yusuf was able to restrain himself from doing the same thing. So how great the Qur'an is that it has been able to record and document in QS. Yusuf (12): 28 when Yusuf's clothes were seen torn because they were torn by Zulaikha as a form of criminal behavior towards Yusuf.

فَلَمَّا رَأَتْهُ قَامَتْ كُلُّ امْرَأَةٍ مِّنْهُمْ فَاسْتَوَتْ عَلَىٰ ظَهْرِهَا وَاسْتَفْزَعَتْ لَيْسَ هَٰذَا بَشَرًا أَلِيًّا ۖ وَلَٰئِذَا أُنْزِلَتْ الْبُسُاطُ عَلَيْهَا عَجَبُوا أَن تَلْقَاهَا لَٰئِيًّا ۚ

"So when she (Zulaikha) saw them (the women), she gave each one of them a knife. Then she said to Yusuf, 'Come out before them.' When they saw him, they were stunned by his beauty and cut their hands, exclaiming, 'Good God! This is not a man; this must be a noble angel!'" (QS. Yusuf (12): 28)

In Islamic historical literature, Yusuf did not have a desire for Zulaikha. While normal men in general will all have a desire for women as a form of behavior. sexual crimes. However, the strength of faith in Yusuf was able to maintain his faith from Zulaikha's various temptations, so Yusuf was reluctant to do the same thing that Zulaikha did. (Sukri, 2020, p. 453) Meanwhile, there is also in QS. An-Nisā' (4) 76

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيََاءَ الشَّيْطَانِ ۚ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ۚ

Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the false gods. Fight the friends of Satan. Indeed, the plot of Satan is weak. (Surah An-Nisa' (4): 76)

Textually, the two verses above have continuity between one text and another. However, it turns out that intertextually the two have no relationship. In the last fragment of

the two verses above, some classical commentators such as Al-Qurtubi want to use it as material to generalize that women have the ability to seduce and tempt men. The Qur'an conveys it with the word *kaidakun* which is firmly repeated twice. The repetition of the word is a form of expressing the evil behavior of a woman. In reality, women are only used as jokes by some men, either through social media or others. (Janet, 2004, pp. 22–33) Long before something like this happened, misogynistic behavior was already well-known among Ulama tafsir by representing more seriously in the understanding of misogynistic interpretation. The misogynistic attitude of the scholars of tafsir is not only based on the verses of the Qur'an, but also provides clear arguments from various sources of knowledge, both from *tafsīr bi al-Maš'ūr* or *bi al-Ra'yi* as is the case with al-Qurtūbī.

This verse ini, Al-Qur ṭ ūbī tidak merespon secara langsung fakta penggeneralisiran dalam tafsirnya, namun keseriusannya pada sentimen misogynisnya justru al-Qur ṭ ūbī menukil hadis Nabi Saw.

Muqatil said on the authority of Yahya ibn Abi Kathir on the authority of Abu Hurayrah, who said : The Messenger of Allah, may Allah bless him and grant him peace, said: The plot of women is greater than the plot of Satan, because Allah, the Most High, says: "Indeed, the plot of Satan has ever been weak".

"Muqāṭil said from Yaḥyā bin Abi Kathīr from Abi Hurairah who said, the Prophet (peace and blessings of Allaah be upon him) said: Indeed, the deceit of women is more powerful than the deceit of Satan, because Allaah the Almighty said: Indeed, the deceit of Satan is weak."

The hadith shows misogynistic behavior towards women as a form of generalization that the devil's trickery is still weak, while the trickery of women is very powerful. The devil's trickery is still abstract, while the trickery of women is concrete and visible to the eye. Women are able to destroy a man's faith so that he will kneel and kneel on her love. Meanwhile, the temptation of women is visible before the eyes starting from her eyes, her body shape, to the sigh of her voice which is able to destroy the faith of men. Therefore, men will not be able to ward off the pace of imagination from the series of temptations of women who are so powerful. (Qurtūbī, 2007, p. 175)

Likewise, al-Zamakhsharī responded similarly to al-Qurtūbī's statement "that I am more afraid of women than the scheming of the accursed Satan, because Allah says that the scheming of Satan is still weak while for women Allah states that their scheming is great". (Zamakhsharī, Juz II, 1407, p. 461)²

² The verse mentioned in it about the trickery of Satan is a narrated saying. As for this verse, the trickery of women is mentioned through the expression of Al-'Aziz, but Allah narrates from him. So Allah's narration from

The understanding of misogyny does not only stop at the interpretations of Al-Qurtubi and Al-Zamakhshari, but there is also the interpretation of Muq ā til bin Sulaiman who also responds to the same thing that *"We need to be wary of women's seduction because according to him, women will continue to bother men so that the men stumble and fall into big mistakes."* (Muqātil, Juz II, 1423, p. 331)

Likewise, in the interpretation of al-Samarqandi, it states something comparable to the statement of Muq ā til bin Sulaiman that *"This very dangerous seduction of women is accompanied by the conclusion that men are very weak when facing women."* (Samarqandī, Juz II, tt, p. 189)

The fact of the generalization will actually have the potential for protests from women, and will also not accept if such discourse continues to be proclaimed in the general public. Even the problematic will reverse the fact that men who are seducers are not from women.

This dissatisfaction will be further strengthened if such discourse continues to be propagated in public. In this context, it is important to realize that such statements not only harm women, but also create an unfair stigma against them. (Sarwanih, 2024c, pp. 88–107) In fact, this problem will reverse the fact that it is often men who are the seducers, not women. (Nussabaum, 2011, pp. 3–45) Thus, the narrative that places women as the main cause of seduction actually ignores the moral and ethical responsibilities that every individual should have, regardless of gender. This is a call to encourage a more balanced and fair discussion, where all parties can contribute to creating an environment of mutual respect and understanding.

2. Resistance of Contemporary Mufasssirs

Contemporary interpreters respond differently to the statements of some classical interpreters regarding women, one of whom is Ṭayfūr bin 'Alī Wafā. He responds in his interpretation

"that the trickery of men that always enthruses women as in reality, those who commit many sexual crimes are men - not women. It's just that, the trickery of women is depicted in something big that seems to discriminate against all women. Likewise, the trickery of Satan is depicted in something weak as the word of Allah inna kaida al-Syaitān kāna ḍā'ifū , precisely because the trickery of women goes hand in hand with the trickery of Satan, because they are easily influenced by the temptations of Satan. So both are tricks that have a connection that cannot be denied to women only". (Ṭayfūr, Juz III, t.tb, p. 165)

him may indicate justification for the saying, and it may also not be intended as justification for it. In addition, the trickery of Satan is mentioned in the verse as the opposite of the trickery of Allah Ta'ala, so it becomes weak compared to Him.

Meanwhile, Quraisy Shihab responded to the same thing as what Thaifur Ali Wafa had said, so that the word *inna kaidakunna 'aẓīm* is a sense of disappointment expressed by a husband over the sexual crime behavior committed by his wife. Because the wife has dared to betray her husband by having an affair. It is natural, the husband's sense of disappointment that seems so deep that the husband says your deceit is very terrible. So drawing the conclusion that women are discriminated against based on the verse *inaa kaida al-Syaṭāni kāna ǧaīfā* which is interpreted from the verse *inna kaidahunna 'aẓīm* is actually very wrong, because it does not pay attention to the contextual *mukhaṭab* in which this verse is addressed and who said it.

In this context, the one who becomes *the mukhaṭab* is a certain woman who is very much loved by her husband, but instead betrays her husband's trust. The husband, even though he has a strong reason, still tries not to accuse her directly. It should be understood that the expression comes from a figure mentioned in the Qur'an, but the statement is not merely an expression of Allah, but is attributed to that figure in a deep emotional situation. Therefore, the expression shown by the husband illustrates his disappointment. Meanwhile, in the verse *inaa kaida al-Syaṭāni kāna ǧaīfā* is the word of Allah to strengthen the belief and steadfastness of the believers. This verse emphasizes that the trickery of Satan is very weak in front of people who have strong faith and piety, so that they are not easily influenced by all kinds of his tricks. Thus, although both statements are both stated in the Qur'an, there are still fundamental differences between the two, both in terms of who conveyed them and the context of the incident. Therefore, it is not appropriate if the two verses are compared or used to generalize the character of women as a whole. This is because there was a specific incident and case that preceded it so that not all women are generalized and discriminated against in all circumstances just like in the story of Yusuf and Zulaikha. (Shihab, vol VII, 2002, p. 438)

This kind of understanding is important to prevent misuse of sacred texts in disproportionate social assessments.

Meanwhile, Al-Zuhayli also responded that the mukhatab of this verse is “women who carry out all kinds of lies to destroy the faith of men. He emphasized that women's deception, as carried out by Zulaikha, is no longer abstract, but concrete and real. However, it is important to note that this view should not lead to sentiments that have the potential to generalize all women. In fact, the pain experienced by Al-Aziz as Zulaikha's husband reflects an expression of deep disappointment over the criminal sexual behavior committed by his wife”. (Zuhaylī, Volume VI, 2013, p. 438)

In this context, we need to understand that Zulaikha's actions do not reflect the character or behavior of all women. Generalizing the behavior of one individual to an entire group is a mistake that can lead to stigma and discrimination.

Furthermore, the contextual explanation of this verse, which mentions *the rule of al-Shaitāni kāna ḍa'ifū*, describes fighting in the path of Allah whose purpose is to strengthen the hearts of the Muslim community and provide the spirit of struggle. In this regard, the verse should be understood as a call to strengthen faith and spiritual resilience, not as a tool to blame or justify discriminatory actions against women. Thus, it is important for us to approach the holy texts with a deeper and contextual understanding, so as not to get caught up in narratives that are detrimental and misleading. (Zuḥaylī, Juz I, 1422, p. 346)

Of course, from the distribution of extreme understanding from the mufassir circles regarding misogyny, everyone will be cornered and eliminated from gender equality. Consequently, misogynistic interpretations continue to advance from the results of patriarchal cultural products that tend to be used as negative behavior from a woman. In this context, it is important to realize that gender-biased interpretations not only influence society's perception of women, but also form detrimental social norms, as expressed by AM Al-Azmeh "unfair interpretations of sacred texts often create deep-rooted structural injustices, which in turn strengthen patriarchal dominance". (Haikal, 2020, pp. 43–56)

The study of the Qur'an and hadith in the context of gender has long been a major concern for researchers, especially in responding to contradictory discourses. Various texts of the Qur'an and hadith that discuss gender issues often present debates, especially regarding issues such as women's leadership and other social issues. Many verses of the Qur'an provide illustrations of the social role of women, but their meaning often gives rise to different interpretations among scholars and intellectuals. Therefore, an in-depth study of these texts is very necessary to understand gender dynamics from an Islamic perspective more comprehensively. (Sumarlin Fitrah Sugiarto, 2021, pp. 12–28)

The verses of the Qur'an and the hadith of the Prophet that are often used as references should be understood as an opportunity to affirm the values of Islamic justice, not as an excuse to strengthen patriarchal thinking. Therefore, it is not right if Islam is considered unfair in the issue of gender equality. On the contrary, Islamic teachings emphasize the principles of humanity and justice between men and women, both in the context of domestic life and in fulfilling the sexual needs of husband and wife, as regulated in sharia. Social realities that are still thick with patriarchal culture need to be reformed with an educational approach that

avoids provocation towards criminal acts or gender-based discrimination. For this reason, it is important to emphasize that the meaning of the term "misogynist" in this discussion refers more to the theological aspect, namely religious understanding, and not to the sociological aspect that speaks only about social structure.

D. Critical Narrative Against Misogynistic Interpretation

The findings of this study reveal the complexity and dynamics of misogynistic interpretation in the context of women's voices, which is an important issue in the development of the science of the Qur'an and Tafsir. This study shows that the interpretation of certain verses, such as QS. Al-Ahzab (33): 32 as the context of the interpreter's interpretation in revealing the narrative of limiting women's voices. While QS. Yusuf (12): 28, is often influenced by patriarchal culture and thoughts that tend to discredit the role of women, based on the story of Yusuf and Zulaikha. This opens up space for critical studies of existing interpretive approaches, and invites interpreters to be more sensitive to the social and cultural contexts that influence their interpretations.

This finding encourages the need for reinterpretation of verses that are often understood textually without considering social contextualization. (Nurhalizah, 2021, pp. 199–219) Thus, interpreters can understand that interpretation is not only about explaining the text, but also includes a broader understanding of the society and culture in which the text is applied. This study challenges the authority of classical interpretation which is often based on patriarchal cultural structures. (Purwita, DPW et al., 2024, pp. 41–53) Re-exploring classical interpretation with a more feminist approach can provide a new perspective that is more inclusive and fair. This not only enriches the study of interpretation but also supports gender justice in understanding Islam. Gender perspectives and feminist studies into the study of interpretation can enrich academic discourse. This encourages collaboration between Qur'anic science, gender studies, and sociology, and creates a more constructive dialogue in understanding sacred texts.

Further research can be conducted with an empirical approach to observe how misogynistic interpretations influence people's behavior and attitudes towards women in the contemporary context. This research can involve interviews or surveys to gain perspectives from various groups, including women. How contemporary interpreters respond to misogynistic interpretations and their role in fighting for gender justice. This will provide an overview of the paradigm shift in interpretive thinking and its influence on society. These findings can be applied in religious training and education to create awareness among the

younger generation about the importance of understanding sacred texts in a fair and inclusive manner. An educational curriculum that includes a gender perspective in learning the Qur'an can help reduce stigma and discrimination against women. (Amelia, 2024, pp. 30–40)

Conclusion

This study revealed that the interpretation of women's voices in the Qur'an, particularly in QS. Al-Ahzab (33):32 and QS. Yusuf (12):28, has given rise to two main tendencies. Classical interpretations often reflect patriarchal cultural values that restrict women's expression, while contemporary interpretations seek a more equitable and contextual reading. These divergent views emphasize that interpretation is deeply influenced by the interpreter's social and ideological background, thus necessitating a critical gender-based approach to uncover potential biases and power structures embedded in the text.

Theoretically, this research contributes to the discourse on gender-sensitive Qur'anic hermeneutics. Practically, it calls for greater awareness among educators, preachers, and scholars to avoid perpetuating gender bias in religious discourse. Promoting inclusive interpretations in educational and public settings is essential to fostering justice and equality. For future research, empirical studies are recommended to explore the real-life effects of misogynistic interpretations on the perception and treatment of women in Muslim communities, particularly in educational and da'wah institutions. Overall, this study contributes to the advancement of tafsir studies by encouraging more inclusive and critical approaches to understanding gender-related Qur'anic narratives.

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