



## Reinterpretation of Gender Values in Islam: A Critical Study from a Contemporary Feminist Perspective

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### Abstract

*Reinterpretation of gender values in Islam has the potential to continue to shine and develop more widely to uphold gender equality despite the many challenges that must be faced. The purpose of this study is to find out in detail about the reinterpretation and interpretation of gender values in Islam based on religious texts such as the Qur'an and Hadith, to find out how the relationship between gender values from the perspective of Islamic feminism and the perspective of contemporary feminism, and to find out the challenges and solutions that Islamic feminism must do in fighting for Islamic gender values so that they continue to shine on the world stage. The method used in this article is descriptive-analytical using a comparative theory between Islamic feminist theory and contemporary feminism. And in this article the researcher reveals several findings including: Muslim feminists argue that many traditional interpretations do not fully reflect the original message of the Qur'an, especially regarding gender equality issues. Therefore, a deeper interpretation of religious texts that discuss these issues must be carried out. However, a significant challenge comes from conservative resistance in the Muslim community, who consider this approach a threat to Islamic teachings and culture. This research is very important to be reviewed in depth because the urgency of this research must be disseminated so that many people know the struggle of Islamic feminism to raise Islamic gender values in the modern era.*

**Keywords:** *Feminism, Islamic Gender, Reinterpretation*

### Abstrak

Reinterpretasi nilai-nilai gender dalam Islam memiliki potensi untuk tetap bersinar dan berkembang secara lebih luas untuk menjunjung tinggi kesetaraan gender meskipun banyak sekali tantangan yang harus dihadapi. Tujuan dalam penelitian ini untuk mengetahui secara detail terkait reinterpretasi dan penafsiran terkait nilai-nilai gender dalam Islam berdasarkan teks-teks keagamaan seperti Al-Qur'an dan Hadist, untuk mengetahui bagaimana hubungan nilai-nilai gender perspektif feminisme Islam dengan perspektif feminisme kontemporer dan untuk mengetahui tantangan dan solusi yang harus dilakukan feminisme Islam dalam memperjuangkan nilai-nilai gender Islam agar tetap berkibar dikancah dunia. Metode yang digunakan dalam artikel ini ialah deskriptif-analitis dengan menggunakan teori banding antara teori feminisme Islam dengan feminisme kontemporer. Dan di dalam artikel ini peneliti mengungkap beberapa hasil temuan diantaranya: para feminis Muslim berargumen bahwa banyak tafsir tradisional tidak sepenuhnya mencerminkan pesan asli Al-Qur'an, terutama terkait isu-isu kesetaraan gender. Maka dari itu harus dilakukan penafsiran lebih mendalam terhadap teks-teks keagamaan yang membahas isu-isu tersebut. Namun tantangan signifikan datang dari resistensi konservatif dalam komunitas Muslim, yang menganggap pendekatan ini sebagai ancaman terhadap ajaran dan budaya Islam. Penelitian ini sangat penting untuk ditinjau secara mendalam karena urgensi penelitian ini harus disebarluaskan agar banyak orang mengetahui perjuangan feminisme Islam untuk mengibarkan nilai-nilai gender Islam di era modern.

**Kata kunci:** *Feminisme, Gender Islam, Reinterpretasi*

## INTRODUCTION

Gender is perceived as a cultural construct that functions as a mechanism for distinguishing roles, actions, mindsets, and emotional traits between males and females (Rakhmansyah, 2016). The historical emergence of gender inequalities between men and women has been shaped by several variables, including socio-cultural, religious, and national contexts (Rakhmansyah, 2016). These variables contribute to the emergence of gender disparities and result in societal inequities manifested as gender injustices against one another. This phenomenon has been prevalent since the pre-Islamic era. Since the pre-Islamic era, women's standing was significantly diminished, and they were regarded with contempt. Women were perceived solely as reproductive instruments and subservient entities to fulfill the desires and appetites of men (Azizah, 2020).

During the pre-Islamic period, women's standing was significantly diminished, and the birth of a female child was regarded as a familial disgrace, often resulting in her being buried alive (Izza et al., 2022). A multitude of women's rights were usurped throughout that period. In the pre-Islamic era, women were subjected to inequitable treatment, regarded solely as property that might be exchanged at the discretion of their husbands and families. They were also subjected to slavery, compelled to satisfy their master's biological urges. This resulted in a notable rise in incidents of violence and sexual harassment against women during the pre-Islamic period (Izza et al., 2022). Additionally, several instances of subordination occurred, alongside the imposition of a dual burden on women and their marginalization (Azizah, 2020). With the advent of Islam, their standing transformed; they acquired rights and attained equality with males. The rise of women's rights in gender equality is intrinsically linked to the gender equality movement articulated in the Quranic writings created by Allah SWT and the endeavors of the Prophet Muhammad. The advent of Islam altered the status of women, granting them prestige and equal privileges comparable to those of males.

In recent decades, the topic of gender and the status of women in Islam has garnered considerable interest from several groups, including scholars, activists, and Muslim intellectuals. The debate on Islamic feminism aims to reevaluate Islamic interpretations that perceive Islamic feminism as endorsing gender inequity. Consequently, Muslim intellectuals advocate for a reinterpretation of religious scriptures (the Qur'an or Hadith) that emphasizes justice and gender equality (Harahap & Zulkarnaen, 2024). The Islamic stance on gender values strongly emphasizes justice and gender equality for both men and women (Wadud, 1999). The gender values from the Islamic viewpoint correspond with the principles of contemporary feminism. Contemporary feminism underscores the necessity of revealing the patriarchal system and campaigning for women's rights across diverse facets of life. To attain justice and gender equality for both men and women (Zubaidah, 2010).

The Islamic feminist movement in the Muslim World seeks to confront substantial problems from social, political, and religious viewpoints. Numerous Muslim-majority nations possess traditional ideas concerning the societal role of women that have been transmitted

through generations. Consequently, initiatives aimed at integrating feminist perspectives into the community are perceived as a menace to conventional values and societal stability. Due to concerns that local traditional values may face extinction (Engineer, 2008). The obstacles encountered in the proliferation of feminism arise from religious authorities and intellectuals who contend that feminism is a Western-influenced ideology, which fundamentally conflicts with the core tenets of Islam. Consequently, the resolution to tackle the issues associated with the concept of gender in the contemporary Muslim world necessitates a comprehensive and inclusive strategy. Addressing this issue necessitates the participation of multiple stakeholders, including the government, religious institutions, and civil society.

Islamic feminism fundamentally seeks to integrate women within the framework of Islam. Islamic feminism seeks to offer a more equitable and inclusive viewpoint in daily religious practices (Ahmed, 2000). Consequently, the viewpoint of Islamic feminism is bolstered by contemporary feminism in underscoring the necessity of reassessing interpretations that have historically been deemed absolute yet can significantly impact the patriarchal socio-cultural milieu. Consequently, current feminism advocates for Islamic feminism to promote justice and gender equality. Although these two viewpoints have identical objectives, they differ within their own settings. But the difference between the two, contemporary feminism is more universal, while Islamic feminism emphasizes the reinterpretation of Islamic teachings within the cultural context of Muslim societies. In the contemporary era, gender ideals from the Islamic perspective have been acknowledged. Presently, numerous women have acquired the privileges that were rightfully theirs. Presently, several women have secured their access to education and can pursue studies up to the undergraduate level. The author is keen to analyze gender values in Islam in relation to those of contemporary feminism.

Throughout history, gender inequality has endured in Muslim countries because of gender-biased theological interpretations. Numerous religious scriptures are read through a patriarchal lens, resulting in the subordination of women within both familial and societal structures. This difficulty arises from multiple sources, one being the literal and textual interpretation of Islamic teachings without regard for the historical and social context at the time the verses were revealed. This research examines the interpretations of gender values through the lens of Islamic feminism and its connection to modern feminism. Analyzing the obstacles and remedies necessary for the advancement of Islamic feminism on a worldwide scale. To comprehend the reinterpretation and interpretation of gender values in Islam, and to examine the relationship between these gender values from the viewpoints of Islamic feminism and contemporary feminism.

Numerous literature studies have analyzed theories, topics, and study subjects akin to this article, including the magazine "The Approach of Reinterpreting the Qur'an Towards Feminism and Gender: An Analysis of Maudhu'i Exegesis by Fadhil Rahman Utama et al." Journal authored by Fatmawati entitled "Gender Concept in the Perspective of Islam." The article authored by Dzakiyyah Fauziyah Rif'at and Nurwahidin is entitled Feminism and

Gender Equality in Contemporary Islamic Studies. This research examines the interpretation of gender values through the lens of Islamic feminism while also linking these values to contemporary feminist perspectives, drawing on insights from various prior studies on contemporary Islamic interpretations of gender values.

## METHOD

This research is a systematic qualitative study aimed at uncovering a theory within a social context (Moleong, 2021). This qualitative research is conducted in a descriptive-analytical format utilizing the qualitative research paradigm (Subana & Sudrajat, 2011). The descriptive-analytical technique seeks to offer a comprehensive portrayal of a phenomena or event grounded in the gathered data and to examine the topics presented in the research (Moleong, 2021). The descriptive-analytical method is employed to delineate, interpret, and analyze gender values from the standpoint of Islamic feminism, subsequently contrasting them with gender values derived from current feminism. The researcher employs both primary and secondary sources in this work. The principal source in this article is the gender values from the viewpoint of Islamic feminism. Simultaneously, the secondary sources in this article comprise findings from literature pertinent to prior study, derived from journal articles, books, and other materials relevant to the researcher's issue. The researcher employed the library research method for data collection.

The researcher utilizes a data collection technique that entails acquiring information on gender ideals from the viewpoints of Islamic and current feminism. Subsequently, analyze and comprehend those gender values. Subsequently, investigate, document, and categorize gender ideals from the standpoint of Islamic feminism in relation to current feminism. The stages of data analysis performed by the researcher encompass cataloging the requisite data, categorizing data based on gender values through the lens of Islamic feminism and contemporary feminism, interpreting (describing), and juxtaposing the theory of Islamic feminism with contemporary feminism. Additionally, doing an analysis concerning the issues and solutions necessary for the perpetuation of gender ideals from the standpoint of Islamic feminism.

This article utilizes a comparative analysis of Islamic feminism and current feminism. The theories of Islamic feminism and contemporary feminism are interrelated, as their objectives are aligned: to champion women's rights in pursuit of justice and gender equality between men and women. The Islamic feminist approach prioritizes religious texts and Islamic traditions to advocate for women's rights, gender equality, and to confront patriarchal culture. Concurrently, the modern feminist perspective prioritizes the alteration of intersectional structures in acknowledging women's rights issues. The emphasis of Islamic

feminism is mostly on contesting patriarchal cultural practices and fostering groups dedicated to assisting Muslim women in eliminating these challenges. The emphasis of contemporary feminism is primarily on eradicating all forms and domains associated with violence and gender inequality against women (Ali, 2016).

## RESULT AND DISCUSSION

The reevaluation of gender norms in Islam is conducted through a critical analysis of religious scriptures, namely the Qur'an and Hadith, highlighting the tenets of justice and equality. Amina Wadud and Asma Barlas assert that numerous classical interpretations exhibit gender bias stemming from the predominance of male interpretation within a patriarchal societal framework. They contend that the Qur'anic language inherently endorses gender equality yet has been misconstrued or misread. The contextual hermeneutics technique is employed to reveal more equitable interpretations of gender. Amina Wadud, in her reading of Surah An-Nisa' verse 34, considers the socio-historical background, leading to a perspective that diverges from traditional interpretations. This reinterpretation also affects the acknowledgment of women's rights in both public and private domains, encompassing the rights to education, employment, and leadership.

### Interpretation of Islamic Gender Values Based on the Perspective of Islamic Feminism

Islamic feminism is a movement advocating for gender equality rooted in Islamic tenets. The Islamic feminist perspective on gender values is fundamentally grounded in the Qur'an, Hadith, and other legal texts. Initially, gender values pertaining to justice and gender equality within Islam. This concept is elucidated in the Qur'an, Surah An-Nisa, verse 1, which underscores the significance of justice and gender equality between men and women (Wadud, 1999). Surah An-Nisa' verse 1 emphasizes the comprehension of human equality as beings interconnected physically and spiritually, which has ramifications for human life and function. Ontologically, women are equivalent to men. Both are human beings bestowed with reason by Allah SWT and equipped with complete physical faculties. Fundamentally, the roles of women in both domestic and public arenas are identical to those of males. The connection between men and women is equitable and mutually complementary (Nisa', 2024).

The affirmation of this justice is substantiated by Surah Al-Ahzab, verse 33, which delineates the rights that women are entitled to. According to a study conducted by Naili Fauziah Lutfiani, women should possess the right to work and participate in activities beyond the domestic sphere. Nonetheless, provided that they are obligated to uphold their honor. According to the traditional view, a woman's principal responsibilities include managing the household, serving her husband, and educating her children. Provided that all those concerns have been addressed, they are permitted to work or participate in activities outside the house (Lutfiani, 2017). It has been demonstrated that numerous women in contemporary society do not solely confine themselves to managing domestic responsibilities or remaining at home

(for those who are unmarried). The majority of women have boldly embraced Islamic gender ideals. The objectives they pursue externally are explicit and encompass virtuous pursuits, such as the acquisition of knowledge, aiding the family's financial stability, and engaging in worship, among others.

The prevailing Islamic gender value embraced by most women in contemporary society is the pursuit of equal educational rights with males. Islamic feminism places significant emphasis on the value of women's education. To ensure that both men and women have access to education. The significance of gender is pertinent to the hadith of Prophet Muhammad (peace be upon him), which stipulates that every individual must pursue knowledge. According to the hadith of Prophet Muhammad (PBUH): *طلب العلم فريضة على كل مسلم*. This hadith underscores that the pursuit of knowledge is a duty for all Muslims, regardless of gender. Islam maintains that education is a fundamental right for all individuals, irrespective of gender (Darani, 2021). Consequently, these Islamic gender principles have been progressively integrated into society. This is demonstrated by the rising number of scholars, regardless of gender. This suggests that most women today possess a progressive attitude towards education.

They have recognized that education is a crucial endeavor that must be pursued. A mother serves as the primary educator for her children; hence it is imperative for every woman to seek education throughout her lifetime. With a woman's brains, she will bear generations of knowledgeable and cultured thinkers. Women also occupy roles in the public realm and in politics. Examples from early Islamic history illustrate that Sayyidah Khadijah, the wife of the Prophet Muhammad (SAW), was a successful businesswoman, while Sayyidah 'Aisyah had a significant role in education and religious affairs. Consequently, she emerged as a paragon for women in the public domain. This assertion is further substantiated by the words of Allah SWT in Surah At-Taubah, verse 71.

This verse asserts that men and women possess equal rights and responsibilities, and that both genders share identical duties and involvement in social and political domains (Shofwatunnida, 2020). Quraish Shihab asserts that the term *Awliya* in this verse signifies that both men and women share identical responsibilities and roles in the execution of *'amar ma'ruf nahi munkar* (Shihab, 1994). Consequently, contemporary gender values about women's duties in the public realm are already well-established. A multitude of activists in the domains of education, religion, and politics are predominantly women.

Islamic feminism encompasses gender values related to women's rights among women. Women must possess various rights, including the opportunity to select a mate they see appropriate for themselves. During the patriarchal age, most women are compelled to marry individuals they do not love. This issue is supported by the Quranic passage Surah Al-Baqarah, verse 221. Mutawalli Al-Sha'rawi asserts that this evidence addresses marriage conducted with a guardian, and the verse's text stipulates that parents or guardians cannot arrange marriages for their children without their agreement, particularly under duress (Kaltsum, 2012). The gender principles of Islam, which should be underscored, explicitly forbid any acts of aggression against women.

Islamic feminism vehemently condemns any manifestations of violence against women. The Qur'an, Surah An-Nur, verse 33, reinforces these gender norms by asserting that individuals, particularly men and women, should not undermine each other to avert acts of aggression or harassment against women. Consequently, in response to the pervasive instances of sexual assault against women, the government enacted Law No. 12 of 2022, addressing criminal charges for those perpetrating acts of violence and sexual harassment against women. This has unequivocally shown that Islam and governmental institutions have decisively addressed Islamic gender norms pertaining to anti-violence and sexual harassment against women (Alfain, 2023).

Islamic Feminism profoundly underscores gender norms that enhance the status of women via respect and reverence. Since the pre-Islamic period, women occupied the lowest and most contemptible status in the perception of males. Subsequently, Islam emerged to enhance the status of women and provide them respect. The Qur'an, specifically in Surah An-Nisa verses 22-23, underscores that men are permitted to marry a maximum of four women. Islam establishes restrictions about the women eligible for marriage. This initiative seeks to appreciate and honor women (Rohmah, 2020). The gender principles that defend the dignity and honor of women are affirmed by Qur'an Surah An-Nisa verse 34, which asserts that women are created as noble beings deserving of protection and care, both physically and spiritually, with respect and affection. Consequently, it can be inferred that women are greatly esteemed and revered in Islam.

### **Comparison Of Gender Values from The Islamic Feminism Perspective with Gender Values from The Contemporary Feminism Perspective**

The examination of gender values from the viewpoints of Islamic feminism and current feminism constitutes compelling research. Both perspectives align in their goal and mission to campaign for justice and women's rights, as well as to promote gender equality between men and women. Conversely, these perspectives present distinct interpretations and notions of gender equality. Numerous compelling contrasts exist between their perspectives on gender equality, including Islamic feminism is a movement that aims to explore and establish gender equality using Islamic ideas.

Islamic feminism aims to reinterpret Quranic scriptures that were historically viewed as endorsing discrimination against women. Contemporary feminism investigates and analyzes gender equality across diverse domains, including social, economic, and political spheres. In this context, contemporary feminism pertains to social movements and ideologies concerning gender equality, reflecting the modern societal demands of the present era.

Furthermore, a significant distinction regarding the implementation of gender ideals by Islamic feminism, in contrast to current feminism, is that Islamic feminism emphasizes the reform of the Muslim community. The employed strategy aims to eliminate actions that result in the subjugation of women under the guise of Islam. Advocating for justice and gender equality in accordance with Islamic beliefs. Implementing improvements concerning the

interpretation of religious texts that pertain to gender equality concerns. Opposing movements that endorse patriarchal culture. From the standpoint of women's roles within the gender values of the Islamic framework, there are indeed constraints.

Despite being granted the liberty to operate in the public domain, they remain obligated to adhere to the relevant Islamic sharia law. Simultaneously, gender principles derived from contemporary feminism are executed through the comprehensive and methodical deconstruction of the patriarchal framework across several domains, including economics, politics, and culture (Ahmed, 2000). Ensuring rights and offering equal chances for both men and women in diverse domains (Lonceng, 2000). From the perspective of contemporary gender value frameworks, women possess unequivocal freedom to participate in the public sphere without restrictions.

### **Challenges Of Gender Values from an Islamic Perspective in The Modern Era**

Implementing Islamic gender principles in the Modern Era presents numerous obstacles across social, cultural, political, and religious contexts. Islamic feminism activists encounter numerous hurdles in advocating for Islamic gender norms, notably the patriarchal interpretation of religion. This represents a primary challenge in Islamic feminism because to the prevalence of an extremist interpretation of Islamic doctrines. Numerous religious leaders are resolute in preserving local traditional norms, one of which involves the discrimination of women. To prevent them from obtaining the same privileges as males (Wadud, 1999). This will result in diminished support from religious institutions for gender equality.

Numerous religious institutions within the Muslim world remain reluctant to endorse feminist culture. This results in difficulties when women seek to develop new interpretations of Islamic teachings that are more accommodating to gender, which are frequently dismissed and condemned. Consequently, this undermines their efforts in the pursuit of women's rights (Ahmed, 2000). The subsequent difficulty is the prevalence of a robust patriarchal culture inside society. The presence of such cultural beliefs will impact gender roles. Consequently, altering the tradition that is strongly entrenched in the community proves to be challenging. This patriarchal culture hinders gender roles from participating in activities. Consequently, this results in gender inequity (Primadhany & Maimunah, 2023). This will impose constraints on the comprehension of gender equality, and this culture diverges from Islamic principles.

Moreover, there exist other additional obstacles, including the interpretation of religious texts. This problem is seen as one of the primary challenges facing Islamic feminism. This is due to numerous conventional interpretations that reinforce a patriarchal culture and subordinate women (Wijayanti et al., 2018). In this instance, there exists stigmatization of women, complicating the efforts of Islamic feminists to analyze systemic discrimination against women (Robiah, 2025). Resistance emanates from conservative factions. Islamic feminism frequently encounters substantial opposition from conservatives who perceive the movement as a potential threat to traditional Islamic principles. Consequently, the prevailing



traditional values are perceived to be shaped by Western society. There exists a limitation on public space for women.

This issue profoundly affects women, as familial or societal restraints restrict their access to the public domain. They also encounter challenges in engaging with the Islamic feminism movement to promote Islamic gender ideals (Apriliandra & Krisnani, n.d.). The current problem for Islamic feminism pertains to globalization and the advancement of social media technologies. Technological innovations facilitate Islamic feminists in disseminating Islamic gender ideals. Conversely, there exists a significant adverse component for Islamic feminists. This component will provide a fresh issue through the emergence of false depictions of Islamic gender values. The existence of negligent entities disseminating Islamic gender values that are inconsistent with the Islamic viewpoint (Mohanty, 2003).

Islamic feminism confronts the difficulty of insufficient public awareness concerning women's rights. This results from insufficient education and socialization concerning gender equality, leading the bulk of the population to adhere to antiquated perspectives, hence complicating the alteration of long-held attitudes within the local populace. Furthermore, the absence of support and political engagement on this gender disparity issue. This issue poses a challenge that can impede the dissemination of Islamic gender ideals among the community. Additionally, social conservatism exerts significant societal pressure on most of the Muslim population. Due to the pressure to maintain conventional gender stereotypes.

The issues encountered by Islamic feminism encompass the issue of identity duality. In this context, Islamic feminism frequently grapples with a dual identity, embodying both feminist and Muslim womanhood. In the community, women engaged in Islamic feminism are regarded as betrayers of the religious ideals upheld by their society. This will generate a problem over which option should be prioritized. The insufficient spread of knowledge can provide a considerable obstacle for Islamic feminism. This will diminish their comprehension of the interpretation of Islam that advocates for gender equality. The issues encountered by Islamic feminism encompass identity politics and Islamophobia. Even the challenges faced by Islamic feminism are the existence of political activities that refer to political practices based on group identity, such as ethnicity, race, religion, and others. As well as the emergence of fear, hatred, or prejudice against Islam and Muslims.

In a worldwide setting, this issue frequently confines Muslim women within adverse myths on Islamic feminism, hindering their ability to campaign for gender equality. In this context, Islamic feminism is perceived as a menace to Muslims. It will undermine traditional values through the influence of Western culture (Zine, 2008). The disintegration of the feminist movement. In this setting, Muslim women possess a variety of perspectives and methodologies about gender issues. This frequently incites misconceptions between viewpoints (Mohanty, 2003). The challenge of reconciling contemporary feminist theories with the varied cultural and social situations within the Islamic world today.

In addressing the issues of Islamic feminism in promoting gender norms from an Islamic viewpoint in the contemporary day, different options may be pursued. Addressing

this issue necessitates the involvement of multiple entities, including the government, religious organizations, civil society, and other players. Here are some implementable ideas, including educational reform. In this context, education is essential for empowering women and transforming societal attitudes towards the entrenched patriarchal culture perpetuated across generations (Tue et al., 2024). This program will facilitate women's economic empowerment by providing access to training that fosters independence and encourages entrepreneurial efforts. This will broaden their perspectives, enabling them to engage in the public arena. Consequently, it will cultivate their bravery in advocating for the rights they are entitled to (Decaprio & Agustina, 2024).

Subsequently, it fosters discourse and engagement between religion and culture. This discourse will foster openness between both parties, allowing them to comprehend each other's actual objectives and purposes. Consequently, this will dismantle the prejudices and misconceptions that were previously held in their minds. Consequently, both parties will be receptive to one another, eliminating any potential misunderstandings (Naimah, 2024). A further remedy that can be enacted is the implementation of legislative and welfare reforms by the government. The government is recommended to implement policy and legislative reforms that promote gender equality. The administration is anticipated to repeal discriminatory laws that limit women's rights and to enact legislation that promotes gender equality in society (Asniah et al., 2023).

It subsequently enhances social awareness of the community's social consciousness by executing outreach initiatives aimed at expanding their viewpoints, knowledge, and understanding of the principles of Islamic feminism. This facilitates a progressive transformation in societal perceptions regarding violence and gender injustice against women. The government and religious institutions should engage in social awareness initiatives for the community. The assistance and backing of institutions will facilitate Islamic feminism campaigners in attaining their objectives. Society can be readily swayed by stigmas propagated by religious groups or the government. Furthermore, the proposed remedy is to promote women's participation in advocacy or social activism. Participation in non-governmental organizations and civil society movements will assist them in promoting the principles of Islamic feminism (Haloho et al., 2023).

Subsequently, employ technology and social media judiciously while acknowledging the complexity of technological advancements. Thus, this emerging technology can yield numerous advantages for all demographics. Social media and technology can disseminate awareness on gender issues and enhance communication among women activists. Digital platforms can facilitate a venue for women to exchange stories and assist one another in cultivating a robust community. Another equally significant solution is to participate in international collaboration. Consequently, it is imperative for women to establish worldwide networks to fortify the Islamic feminism movement within the Muslim world. The collaboration of several women with international organizations will generate a more robust impetus and introduce novel viewpoints that can motivate women in their pursuit of rights.

## CONCLUSION

This article underscores the necessity of a critical and contextual comprehension of gender norms in Islam to reconcile gender equality with the religious values upheld by Muslims, informed by contemporary feminist ideas. Consequently, all viewpoints must honor traditions while remaining receptive to contemporary interpretations, enabling Muslim women to participate fully in societal life without facing discrimination. Islamic feminism must produce diverse answers to address the challenges of the contemporary era, ensuring that Islamic gender norms persist on the global stage.

Implemented solutions encompass enhancing educational access for women to broaden their comprehension of gender rights and eradicate patriarchal ideologies. Promoting women's economic independence to empower them to assert their rights with more confidence. Facilitating dialogues between conservative and feminist factions to reconcile divergent viewpoints and dispel misunderstandings. The administration is anticipated to eliminate discriminatory legislation and substitute them with policies that promote gender equality. Technology and social media ought to be utilized to disseminate information regarding gender issues, facilitate platforms for women to articulate their experiences, and foster worldwide unity. Collaborating with international organizations can enhance the Islamic feminist movement and offer increased support for women in the Muslim world.

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