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An Epistemological Analysis Of The Thought Of Contemporary Muslim Feminism Figures

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Abstract

This research conducts an in-depth exploration of the philosophical and methodological foundations underlying the discourse of contemporary Islamic feminism, with a special focus on epistemological analysis of the thoughts of key figures such as Amina Wadud, Fatima Mernissi, and Asma Barlas. The main problem identified is the hegemony of patriarchal interpretation in the Islamic intellectual tradition that often ignores women's moral agency and creates subordinate social structures. The importance of this research lies in the need to formulate a gender-equitable knowledge framework in response to global inequalities reflected in human development statistics. The methodology used is descriptive-analytical qualitative research with a literature study and discourse criticism approach. The results show that Muslim feminists construct an alternative epistemology through the deconstruction of interpretive authority, the recontextualization of history, and the use of monotheistic hermeneutics. These findings confirm that gender equality in Islam is not just the adoption of Western values, but the result of a re-excavation of the ethical principles of the Qur'an that have been covered by the sociocultural biases of the interpreters.

Keywords: Epistemology, Muslim Feminism, Hermeneutics, Gender Justice, Hadith Criticism

INTRODUCTION

Gender inequality in contemporary Muslim societies is a very complex phenomenon, involving the interaction between religious traditions, political structures, and global economic dynamics. Social facts show that in many Muslim-majority countries, women face systemic challenges in accessing basic rights such as education, asset ownership, and political participation.

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Data from the Global Gender Gap Report 2024 shows that the overall global gender gap has only closed at around 68.5%, with parity in the areas of political empowerment and economic participation still taking hundreds of years to fully achieve. In many Muslim communities, these limitations are often legitimized through gender-biased interpretations of sacred texts, which are then believed to be absolute religious truths.

Literally, the debate on the role of women in Islam has shifted from a mere issue of practical fiqh to a critical analysis of how religious knowledge is produced. Previous research has explored many specific passages on leadership or family law, but there is still a significant research gap in mapping the epistemological mechanisms used by feminist thinkers to challenge the establishment of classical interpretation. Most research tends to stop at comparing legal conclusions without systematically examining the underlying structure of reason. The purpose of this study is to conduct an epistemological dissection of contemporary Muslim feminist thought in order to understand how they define authority, truth, and methods in seeking gender justice.
The argument put forward in this study is that the contemporary Islamic feminism movement deconstructs the structure of interpretive authority that has been monopolized by men. These figures argue that the interpretation of sacred texts is not something value-free, but rather the result of a social construct that is strongly influenced by the gender bias of the interpreter. Using the tools of critical hermeneutics and historical analysis, they sought to unravel the power relations hidden behind misogynistic texts. The hypothesis of this study states that the shift from textual-atomistic epistemology to holistic-contextual epistemology is the main prerequisite for the realization of a truly egalitarian understanding of Islam and rahmatan lil 'alamin.

The current global context demands a more open dialogue between religious traditions and human rights principles. Along with the increasing number of female Muslim scholars pursuing higher education, there is a new awareness to question the sole authority of classical mufasir. This phenomenon is not just an academic trend, but an urgent need to respond to the social reality in which Muslim women are increasingly active in the public sphere but are still shackled by discriminatory domestic rules. Therefore, this epistemological analysis is crucial to provide an intellectual foundation for legal and public policy reform efforts in the Muslim world.

DEFINITION AND SCOPE OF MUSLIM FEMINISM

Muslim feminism is defined as an awareness of the oppression and exploitation of women in society, the family, and the workplace, accompanied by conscious action to change these conditions by referring to the values of justice in Islam. Although the term is still a debate among

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activists, there is a "common vision" that unites them, namely the struggle for justice and gender equality within the framework of Islam. The main tendency of this movement was its attempt to "reclaim" religion from the hands of patriarchal interpreters and to show that the principle of equality was the fundamental teaching of the Qur'an.

In its manifestations, Muslim feminism is often classified into several categories, such as liberal feminism that emphasizes civil rights, cultural feminism that focuses on equal essential differences, to radical feminism that challenges patriarchal roots in social structures. However, the main characteristic that distinguishes it from Western feminism is its attachment to sacred texts (the Qur'an and Hadith) as the main source of legitimacy. This pattern shows that Muslim feminists do not reject religion, but rather reject religious interpretations that discriminate against women.

EPISTEMOLOGY OF KNOWLEDGE IN ISLAM

Epistemology, derived from the Greek *episteme* (knowledge) and *logos* (study), is a branch of philosophy that deals with the origins, essences, and limits of knowledge. In the Islamic philosophical tradition, truth is considered to be derived from divine revelation that is absolute, but human understanding of such revelation is relative and contextual. Figures such as Syed Naquib al-Attas emphasized the importance of integration between reason and revelation, but warned against the dangers of epistemological relativism that could obscure universal values.

In contrast, feminist epistemology in the philosophy of science, as developed by Sandra Harding through *standpoint theory*, argues that all knowledge is in a certain socially *situated* position. Knowledge generated from the perspective of marginalized groups (such as women) is thought to be able to provide richer and more inclusive insights because they can see structures of oppression that the dominant group is not aware of. In the context of Islam, this means that women's experience as a subject of faith must be recognized as a valid source of knowledge in interpreting sacred texts.

FEMINIST HERMENEUTICS AND CRITICISM OF AUTHORITY

Feminist hermeneutics is a method of interpretation that prioritizes the principles of justice, women's experience, and the integrity of the socio-theological context. This method emerged as a response to traditional interpreting styles that tended to be atomistic (verse by verse without looking at the interconnectedness of universal meaning) and technocratic-masculine. The classical mufasirs, the majority of whom were men, are thought to have projected their patriarchal

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cultural bias into the verses of the Qur'an, thus resulting in interpretations that justified male superiority.

The weakness of the classical tradition of interpretation, according to feminists, is its disregard for women's moral agency and its failure to capture the liberating "spirit" (spirit) of the Qur'an. Margot Badran identifies two paradigms in Islamic feminism: the women's rights paradigm that focuses on legal awareness, and the broader gender equality paradigm, which aims to counter an understanding of Islam that is defined exclusively by men. This approach requires a deconstruction of the structure of religious authority in order to create space for women's participation in producing religious meaning.

Hermeneutics of Tawheed and Women's Experience (Amina Wadud)

Amina Wadud was born in 1952 with a strong educational background in the field of Islamic studies and Arabic. At the heart of Wadud's epistemology is the concept of "Hermeneutics of Tawheed," which states that gender equality is a logical consequence of the oneness of God. In his view, only God is absolute, while relations between humans should be based on the principle of horizontal equality because no human being has divine authority over other human beings.

Wadud offers a method of *rereading* the Qur'an with systematic steps. He emphasizes the importance of understanding the socio-historical context of the verse (*asbab al-nuzul*), the grammatical structure of the text, and the overall worldview of the Qur'an (*Weltanschauung*). One of its greatest methodological innovations was to include "women's experience" as a key element in the interpretation process. He argues that for 14 centuries, the Qur'an was read only through a male perspective, resulting in an incomplete understanding.

The data on the focus of Wadud's interpretation shows an attempt to deconstruct verses that are often misunderstood:

Verses of the Qur'an	**Traditional Interpretation**	**Deconstruction of Amina Wadud**
An-Nisa: 34 (*Qiwamah*)	Absolute leadership/Authority of men over women.	Functional (socio-economic) responsibilities that can change according to the context.

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An-Nisa: 34 (*Nusyuz*)	Wife's disobedience legitimizes physical violence.	Disturbances in the harmony of relationships that must be resolved by communication.
At-Taubah: 71 (*Wali*)	Male guardianship authority over women.	Mutual protection and cooperation between male and female believers.

Wadud emphasized that women's moral agency (*caliph*) is the same as that of men, as stated in Q.S. 2:30, where human beings regardless of gender are designated as moral agents on earth to uphold justice.

Sociological Criticism and Deconstruction of Hadith Memory (Fatima Mernissi)

Fatima Mernissi, a sociologist from Morocco, brings a different approach with a focus on historical criticism and the sociology of knowledge. Her epistemology is based on the assumption that injustice against women in Islam does not stem from the original message of revelation, but from "historical distortions" and manipulation of male elites for political gain. In his work *The Veil and the Male Elite*, Mernissi shows how misogynistic hadiths were produced and disseminated during the early political conflicts of Islam.

Mernissi applies a rigorous method of hadith criticism, which involves the analysis of sanad (the narrator's chain) and matan (the content of the text) with the help of the classical literature *'Ilm Rijal al-Hadith*. However, he adds a sociological "analysis knife" to see the motive behind the narration of a hadith. The most famous example of this case is his criticism of the hadith narrated by Abu Bakrah regarding the prohibition of women's leadership.

Based on Mernissi's sociological analysis, there are several factors that affect the construction of gender knowledge in Islamic history:

Influencing Factors	**Impact Mechanism**	**Knowledge Construction Results**
Early Political Structure	The power struggle between post-Prophet Islamic	The use of hadith to limit women's space in politics.

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	political factions.	
Arab Patriarchal Culture	The values of ignorance that persist under the veil of religion.	The interpretation of the hijab verse as the separation of domestic and public spaces.
Narrator's Subjectivity	Personal bias or historical trauma of a particular narrator.	Hadith that equates women with dogs or donkeys.

Mernissi concludes that Islam is fundamentally a very progressive religion, but it has been "captive" by misogynistic traditions. He invited Muslims to conduct a "historical audit" to restore the dignity of women as exemplified during the time of the Prophet.

Antipatriarchal Theological Analysis (Asma Barlas)

Asma Barlas offers an epistemological framework that focuses on the *incomparability of God*. In her book *Believing Women in Islam*, she argues that because God has no gender and cannot be equated with any creature, there is no theological basis for men to claim to be God's representatives on earth or have authority over women. Barlas makes a clear distinction between the Qur'an as an egalitarian divine text and human interpretations trapped in the patriarchal paradigm.

Barlas's epistemology is based on the method of "unreading" or deconstructing patriarchal assumptions that have been ingrained in the tradition of interpretation. He rejects the idea that the Qur'an supports sexual hierarchy and points out that verses that have been considered discriminatory actually have liberating meanings when read holistically.

Some of the key points of Asma Barlas's epistemological framework include:

1. **Deconstruction of the Concept of Sexual Differences:** Barlas argues that the Qur'an does not view men and women as binary oppositions (Subject vs Other), but rather as "two complete differences" that come from one self (*nafs wahidah*).
2. **Criticism of Father Authority:** He uses the story of the Prophet Abraham rejecting his father's idolatrous authority as a theological metaphor for rejecting the patriarchal system in religion.
3. **Ethics of Justice Tauhid:** All forms of gender oppression are seen as a form of shirk because

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it gives absolute authority to humans that belongs only to Allah.

The integration of these three figures shows a paradigm transformation from an approach that focuses on literal texts to an approach oriented towards ethical-universal justice.

DISCUSSION

This epistemological analysis leads us to the understanding that Islamic feminism is not just a social movement, but an intellectual project to redefine Muslim identity in the modern era. This study found that despite having different disciplinary backgrounds (Wadud in the field of linguistics-interpretation, Mernissi in sociology, and Barlas in theology-politics), the three met at one epistemic point: the rejection of the patriarchal authority of a single interpretation. They succeeded in dismantling that the claim of "objectivity" in classical interpretation was actually a mask for male subjectivity influenced by the culture of his time.

Statistically, the urgency of this thinking is supported by data on the gender gap that is still wide in Muslim countries. The WEF 2024 report shows that countries such as Iran, Pakistan, and Sudan rank at the bottom in the gender parity index, especially in economic participation (below 40%). This gap is not just a number, but a reflection of family law policies that still domesticate women based on traditional interpretations.

Dimensions of the Gap (WEF 2024)	**Global Score (%)**	**Position of Muslim-Majority Countries (Average)**
Educational Achievement	94.9%	High (many countries are close to parity).
Health and Survival	96.0%	High (tends to be stable around the world).
Economic Participation and Opportunities	60.5%	Very Low (below 45% in many OIC countries).
Political Empowerment	22.5%	Very Low (due to leadership access barriers).

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The fundamental difference between the three figures lies in the "entrance" of their analysis. Wadud works from within the structure of the Qur'anic language to find inclusive meaning, while Mernissi works from outside the text (history and sociology) to dismantle the distortions of tradition. Barlas went further by building an antipatriarchal theology that challenged the philosophical roots of male power in religion.

However, the three complement each other in forming a "multiple critique." Wadud's criticism of *qiwamah* provides a theological basis for Mernissi's sociological argument about women's leadership. On the contrary, Mernissi's historical analysis helps explain why the interpretations criticized by Barlas became so dominant in Islamic history. This synergy creates a solid epistemological framework to counter the narrative of fundamentalist groups that often use religious postulates piecemeal.

The presence of this thought is a sign of a shift in religious authority in the Muslim world. If in the past the authority of interpretation was only owned by kyai or ulama in traditional institutions, now women academics and gender activists have the intellectual tools to participate in religious debates. This reflects the so-called "democratization of interpretation," in which the meaning of sacred texts is no longer monopolized by a single social group.

The results of this study also reflect that Islam has the internal elasticity to adapt to modern human values without losing its identity. Efforts to integrate Islamic boarding school traditions with feminist thought, such as those carried out by the Fahmina Institute in Indonesia, show that Islamic feminism can be a moderate force that stems the flow of extremism. This proves that gender struggle is not a foreign agenda, but rather a call of faith to uphold justice.

The impact of this epistemological shift is very real in the realm of legislation. In various Muslim countries, feminist thought has been the driving force for family law reform. Morocco, through the 2004 *revision of the Mudawana* , abolished the obligation of wife's obedience to her husband and gave women more equal divorce rights. Likewise, Tunisia has banned polygamy and continues to reform inheritance laws based on the principle of equality.

In Indonesia, this implication can be seen in the birth of the Law on the Elimination of Domestic Violence (PKDRT Law) in 2004 and efforts to mainstream gender in public policy. Although cultural challenges are still strong, the existence of a gender-sensitive legal umbrella suggests that the perspective of Islamic feminism has begun to be accepted in the structure of the state. This success is driven by an advocacy strategy that combines human rights arguments with progressive religious arguments.

The question arises why this idea has such strong support and resistance? The answer lies

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in the dynamics of power relations. For established groups, the deconstruction of patriarchal interpretations is seen as a threat to the stability of the social order that has lasted for centuries. Religious interpretation is often used as a tool of social control to maintain male privileges in the domestic and public spheres.

However, progress has continued to occur due to the objective need of the Muslim community to get out of the development crisis. As women gain access to education and begin to contribute economically, the family structure naturally changes, demanding a more relevant interpretation of religion to the new reality. This explains why the thoughts of figures such as Wadud and Mernissi remain relevant and even more in demand in the digital age, as they provide answers to the intellectual anxieties of the new generation of Muslims.

The next step for the development of Islamic feminism is to institutionalize thought into the formal education system. The Islamic Religious Education (PAI) curriculum in schools and universities must begin to integrate gender equality values in order to break the chain of socialization of gender stereotypes from an early age.

Strategic recommendations include:

a. Integration of Feminist Hermeneutics: Islamic higher education should include gender epistemology courses that dissect the works of Muslim feminists as part of the study of ushul fiqh and tafsir.
b. Data-Based Curriculum Reform: Using empirical data on the impact of gender discrimination to formulate more beneficial legal interpretations.
c. Strengthening Gender Schools: Expanding programs such as "Gender Schools" on UIN campuses to create agents of change who are able to advocate for inclusive policies at the local and national levels.
d. Cross-Generational Dialogue: Encourage discussion between traditional scholars and young scholars to bridge differences of opinion on sensitive issues such as inheritance and leadership.

CONCLUSION

An epistemological analysis of the thought of contemporary Muslim feminism reveals that this movement has succeeded in deconstructing the monopoly of patriarchal interpretation by offering a new paradigm rooted in monotheism and ethical justice. Amina Wadud with her experiential hermeneutics, Fatima Mernissi with her sociological criticism, and Asma Barlas with her antipatriarchal theology have provided intellectual tools for Muslims to understand religion in

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a more inclusive and humanist way. The most important finding of this study is that gender equality in Islam is not just a theoretical ideal, but an epistemic imperative to achieve a complete understanding of the universal message of the Qur'an.

The contribution of this research lies in the presentation of a comprehensive epistemological framework, which bridges the theory of the philosophy of knowledge with the practice of interpreting sacred texts. Its plus value is the ability to show how shifting ways of thinking can have a direct impact on changes in family law policies in different parts of the Muslim world. Despite the limitations of cultural resistance and the politicization of religion, this current of thought continues to evolve as part of the dynamics of the Muslim intellectual awakening in the 21st century. Further research is expected to further explore the practical implementation of this epistemology in Islamic education curricula in areas that still have high levels of gender gaps, in order to ensure that the message of Islamic justice can be felt by all individuals without exception.

FUTURE DIRECTIONS

The contribution of this research lies in the presentation of a comprehensive epistemological framework, which bridges the theory of the philosophy of knowledge with the practice of interpreting sacred texts. Its plus value is the ability to show how shifting ways of thinking can have a direct impact on changes in family law policies in different parts of the Muslim world. Despite the limitations of cultural resistance and the politicization of religion, this current of thought continues to evolve as part of the dynamics of the Muslim intellectual awakening in the 21st century.

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