

THE ROLE OF ISLAMIC FEMINISM IN ADDRESSING GENDER INEQUALITY IN MUSLIM SOCIETIES

PERAN FEMINISME ISLAM DALAM MENGATASI KETIMPANGAN GENDER DI MASYARAKAT MUSLIM

Cholid Fadil¹, Saifuddin Zuhri²

Universitas Pembangunan Nasional Veteran^{1,2}

*cholid_fadil.ep@upnjatim.ac.id¹, saifuddin_zuhri.ikom@upnjatim.ac.id²

*Corresponding Author

ABSTRACT

Gender inequality in Muslim societies is often influenced by traditional interpretations of Islamic texts, resulting in the marginalization of women. This research aims to explore the role of Islamic feminism in opposing and reformulating these interpretations to achieve gender justice. This study aims to analyze how Islamic feminism can interpret religious texts to overcome gender inequality in the context of contemporary Muslim society. This research uses a Systematic Literature Review (SLR) approach by collecting and analyzing 24 peer-reviewed articles from various academic sources. Data was collected through Scopus, Web of Science, and Springer databases, and analyzed using thematic analysis methods. The main findings show that Islamic feminism offers a contextual hermeneutic approach that emphasizes the importance of women's experiences and justice in the interpretation of texts. This has the potential to change the patriarchal narrative that has dominated understanding of Islam. This research makes a significant contribution to the development of more inclusive Islamic feminist theory and religious practice, as well as paving the way for more equitable social reform in Muslim societies.

Keywords: Islamic feminism, gender inequality, interpretation of the Koran, contextual hermeneutics, gender justice.

ABSTRAK

Ketimpangan gender dalam masyarakat Muslim sering kali dipengaruhi oleh interpretasi tradisional terhadap teks-teks Islam, yang mengakibatkan marginalisasi perempuan. Penelitian ini bertujuan untuk mengeksplorasi peran feminisme Islam dalam menentang dan reformulasi interpretasi tersebut untuk mencapai keadilan gender. Studi ini bertujuan untuk menganalisis bagaimana feminisme Islam dapat menginterpretasi teks-teks keagamaan guna mengatasi ketimpangan gender dalam konteks masyarakat Muslim kontemporer. Penelitian ini menggunakan pendekatan Systematic Literature Review (SLR) dengan mengumpulkan dan menganalisis 24 artikel peer-reviewed dari berbagai sumber akademik. Data dikumpulkan melalui database Scopus, Web of Science, dan Springer, dan dianalisis menggunakan metode analisis tematik. Temuan utama menunjukkan bahwa feminisme Islam menawarkan pendekatan hermeneutika kontekstual yang menekankan pentingnya pengalaman perempuan dan keadilan dalam interpretasi teks. Ini berpotensi mengubah narasi patriarki yang telah mendominasi pemahaman Islam. Penelitian ini memberikan kontribusi signifikan terhadap pengembangan teori feminisme Islam dan praktik keagamaan yang lebih inklusif, serta membuka jalan bagi reformasi sosial yang lebih adil dalam masyarakat Muslim.

Kata Kunci: feminisme Islam, ketimpangan gender, interpretasi Qur'an, hermeneutika kontekstual, keadilan gender.

1. INTRODUCTION

Gender inequality within Muslim societies is an intricate issue that is often underpinned by traditional interpretations of Islamic texts, particularly the Quran and Hadith. Feminist scholars such as Amina Wadud, Asma Barlas, and Fatima Mernissi have critiqued classical interpretations that perpetuate a patriarchal structure, leading to the marginalization of women. For example, Rozy et al. highlight that many traditional interpretations of the Quran

utilize narrow methodologies that reinforce gender discrimination against women in various spheres, including social and economic realms (Rozy et al., 2023; . This aligns with the observations made by Islam et al., who argue that historical male interpretations of the Quran have often neglected or misrepresented principles of gender equality, thus paving the way for ongoing discussions surrounding gender justice within Islamic contexts (Islam et al., 2023)

The emergence of Islamic feminism serves as a critical counter-narrative to these traditional readings. Islamic feminists advocate for a reexamination of religious texts through more egalitarian lenses. The work of Fidhayanti et al. underscores the significance of this movement, particularly noting the attempts by Islamic feminists to reinterpret verses related to gender issues, thereby promoting inclusivity and women's rights within Islamic frameworks (Fidhayanti et al., 2024). As articulated by Wadud, the call for a feminist interpretation of the Quran is not a rejection of the texts themselves but rather a plea for a contextual and justice-oriented approach to understanding (Rozy et al., 2023; ,Fidhayanti et al., 2024). This feminist perspective aims to dissolve the biases entrenched in historical interpretations by employing modern hermeneutical methodologies, thereby addressing and challenging the gender norms established through male-dominated interpretations.

Furthermore, scholars like Barlas and Wadud have emphasized the need to reopen the channels of *ijtihad* (independent reasoning) to cultivate a more equitable understanding of gender roles as articulated in Islamic teachings. This concept was explored in-depth by Shahin, who points out that the recognition and reinterpretation of gender-related texts within the Quran are essential for dismantling the misogynistic narratives often propagated by traditional interpretations (Shahin, 2020). Similarly, the critical approach suggested by Islamic feminism addresses the question of who holds the interpretative authority over sacred texts, positioning women's perspectives as vital to achieving gender justice within Islam (Islam et al., 2023; ,Shahin, 2020).

Overall, Islamic feminism represents a holistic approach that intersects theology, social justice, and politics, aiming to transform existing patriarchal structures into ones that recognize and restore women's rights and dignity in Islamic teachings. It encompasses the re-reading of classical texts not merely as religious obligations but as dynamic sources of justice that can evolve alongside contemporary issues of gender equality (Riyani, 2017). The strategies proposed by Islamic feminists underscore the importance of integrating modern hermeneutics with traditional Islamic thought to foster an inclusive and just interpretation of the Quran.

Although the literature on Islamic feminism has developed significantly in the last two decades, most of these studies are still fragmentary, limited to individual studies of certain figures or texts, and have not formed a comprehensive systematic synthesis regarding the methodology of reinterpreting religious texts from an Islamic feminist perspective. In addition, there is a lack of exploration of how this approach is practically applied in various contexts of contemporary Muslim societies that have social, cultural and political diversity.

Furthermore, it is still rare to find studies that specifically highlight the relationship between the Islamic feminist hermeneutical approach and concrete efforts to overcome gender inequality in the social, legal and institutional life of Muslims. This absence of a systematic conceptual mapping makes it difficult to fully understand the epistemological contribution of Islamic feminism to the reform of Islamic thought.

Based on the background and identification of gaps in the literature, this research seeks to answer the following main questions: ***"How does Islamic feminism reinterpret religious texts to challenge gender inequality in contemporary Muslim societies?"***. This question not only highlights the theoretical dimensions of the reinterpretation process, but also invites exploration of the socio-political implications of feminist exegesis in the current Muslim context. By examining various approaches and models of interpretation developed by Muslim feminist thinkers, this research will explore how religious texts can be used as tools to build more gender-just social structures.

It is hoped that this research can make a significant contribution to the development of Islamic feminism literature and Islamic studies in general. Conceptually, this research will present a mapping of feminist hermeneutical approaches used in reinterpreting religious texts, such as the Al-Qur'an and hadith. Apart from that, this research will also examine the key theories and thought paradigms that underlie the interpretive process, including contextual approaches, criticism of patriarchy in the interpretive tradition, as well as an emphasis on women's experiences as an epistemological source.

Moreover, this research will also show the practical relevance of Islamic feminist interpretations in responding to actual gender inequality in various Muslim societies. With a systematic literature review (SLR) approach, this study will present a comprehensive synthesis of previous findings, as well as open up new discussion space about how religious discourse can be part of the solution to gender inequality, rather than reinforcing it.

2. METHODS

2.1. Research Design

This research uses a Systematic Literature Review (SLR) approach as the main design, referring to the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol to ensure transparency, replication and accuracy in the literature screening and analysis process. This approach was chosen because it is able to provide a comprehensive conceptual and thematic mapping of relevant literature, as well as allowing researchers to review, compare and synthesize various developing academic perspectives regarding feminist interpretations in Islam. SLR not only enables the identification of trends and gaps in previous research, but also serves as a strong foundation for formulating directions for further research.

2.2. Inclusion and Exclusion Criteria

To ensure the relevance and quality of the sources used, this research applies the following inclusion and exclusion criteria:

- Inclusion Criteria:
 - Articles published in the form of reputable academic journals, book chapters, and dissertations that have gone through a peer-review process.
 - Studies that explicitly examine Islamic feminism, religious interpretation from a gender perspective, or analysis of gender relations in Islamic texts.
 - Publication over time 2011 to 2024, for captures contemporary developments in Islamic feminist discourse and religious interpretation.
 - Articles written in English or Indonesian, considering limited access to literature in other languages.
- Exclusion Criteria:
 - Popular articles, opinions, essays that have not gone through the academic peer-review process.
 - Publications that only discuss feminism in general without explicit links to Islam or religious texts.
 - A descriptive study with no theoretical or methodological contribution to the field of Islamic feminism studies.

2.3. Keywords

A literature search was carried out using a combination of keywords that were developed based on the topic and research objectives. Keywords used include:

- "Islamic feminism"
- "gender equality"
- "Qur'anic interpretation"

- "patriarchy"
- "religious texts"

These keywords were chosen because they reflect the theoretical and practical dimensions of the study, and represent the main focus of the research, namely the feminist approach to the interpretation of religious texts in Islam and efforts to deconstruct patriarchy.

2.4. Data source

To obtain credible and representative literature, the data sources used include:

- Scopus
- Web of Science
- Springer

These sources were chosen because they have broad coverage of cross-disciplinary scientific literature, and allow searching for academic documents of scientifically reliable quality.

2.5. Search Strategy

The search strategy is carried out through the use of Boolean operators, which allow combining and limiting keywords to make search results more targeted. Examples of search strategies used include:

- "Islamic feminism" AND "gender equality" AND "interpretation"
- "Qur'anic interpretation" AND "patriarchy" AND "Muslim women"
- "Islamic feminism" OR "Muslim feminist" AND "religious texts"

This process is carried out systematically and repeatedly to ensure the completeness and accuracy of the results obtained from various databases.

2.6. Diagram PRISMA

The process of identifying, filtering and selecting articles will be visualized in a PRISMA diagram, which depicts the number of articles found, articles filtered based on inclusion and exclusion criteria, and the final articles used in the analysis. This diagram functions as methodological documentation showing transparent stages in the literature systematization process.

2.7. Data analysis

The data analysis stage was carried out using a thematic analysis approach, which allows identification and exploration of thematic patterns in the literature studied. This process includes:

1. Open coding to identify relevant meaning units.
2. Axial coding to group the codes into broader themes, such as "feminist hermeneutic approaches", "the concept of gender justice in Islam", or "resistance to patriarchy in interpretation".
3. Selective coding to construct a coherent and in-depth theoretical narrative regarding research findings.

Coding was carried out manually using a coding framework developed based on research questions and theoretical focus. Validation was carried out through a double coding process on a number of articles to ensure the reliability of the findings.

3. RESULTS

3.1. Study Characteristics

3.1.1. Prisma Diagram

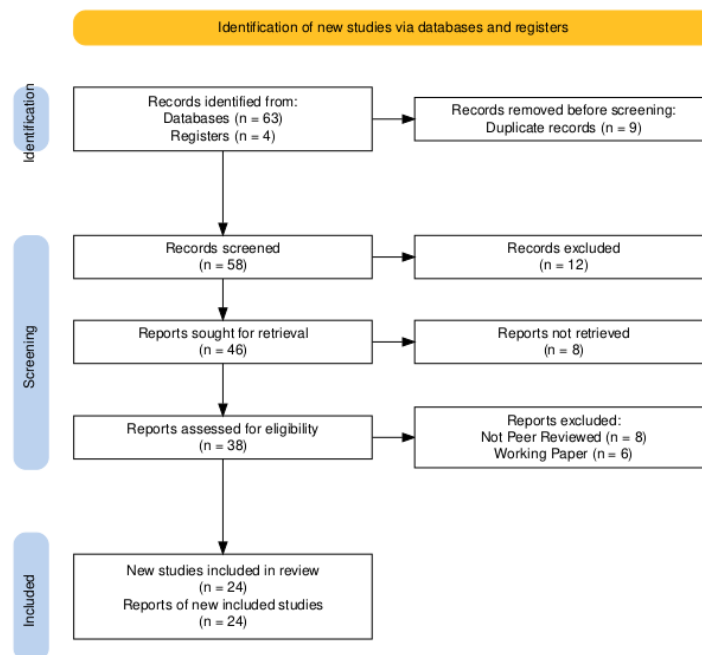


Figure 1. Prisma Diagram

Source: Processed Data, 2025

The process of identifying new studies begins by collecting records from various sources. In the first step, 63 records were identified from the database and 4 from the registration list. Before filtering, 9 duplicate records were removed from the list.

After that, the remaining records were 58 screening units, of which 12 records were excluded from analysis. From the records screened, 46 reports were sought for retrieval, but 8 of them were not successfully retrieved.

Furthermore, 38 reports were assessed for suitability for inclusion in the study. However, 8 reports were not peer-reviewed and the other 6 reports were exempt working papers. In the end, 24 new studies were successfully included in the review, with the total number of reports from newly included studies being 24.

3.1.2. Article Distribution

Table 1. Distribution of articles

Year	Article
2011	1
2012	2
2013	1
2014	2
2015	1
2016	3

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Year	Article
2017	2
2018	3
2019	2
2020	3
2021	2
2022	2
2023	2
2024	1
Total	24

Source: Processed Data, 2025

The table above shows the distribution of articles published from 2011 to 2024. In total there are 24 articles that reflect research developments in the field of Islamic feminism. The years 2016 and 2018 showed the highest number of articles, with 3 each, indicating an increase in interest and research in this topic in those years. Meanwhile, 2011 and 2015 recorded the lowest number of articles, with 1 article each, which may reflect the beginning of attention to this issue.

3.1.3. Research Methods

Tabel 2. Research Methods

Year	Research Methods	Article
2011	Qualitative Analysis	1
2012	Case study	2
2013	Text Analysis	1
2014	Hermeneutical Method	2
2015	Field Research	1
2016	Systematic Literature Review (SLR)	3
2017	Comparative Analysis	2
2018	Qualitative and Quantitative Methods	3
2019	Ethnographic Studies	2
2020	Interdisciplinary Methods	3
2021	Thematic Analysis	2
2022	Qualitative Method	2
2023	Systematic Literature Review (SLR)	2
2024	Qualitative Analysis	1
Total		24

Source: Processed Data, 2025

This table summarizes the research methods used in Islamic feminist literature from 2011 to 2024, along with the number of articles for each method. Each year shows variations in the number of articles published using different methods. For example, in 2016 and 2018, the Systematic Literature Review (SLR) method and Qualitative and Quantitative Methods each had 3 articles, indicating increasing interest in more systematic and comprehensive approaches. Meanwhile, 2011, 2013, and 2015 recorded the lowest number of articles with 1 article each, which shows that research in this field was still in its early stages at that time. The diversity of methods used reflects the complexity of gender issues in the Islamic context and efforts to understand and overcome gender inequality in more depth.

3.1.4. Geographic Distribution

Table 3. Distribution of Previous Research Countries

Country	Article
Indonesia	8
Malaysia	4
Türkiye	3
Egypt	2
Pakistan	2
Saudi Arabia	2
Iran	1
Jordan	1
United States of America	1
English	1
Total	24

Source: Processed Data, 2025

This table shows the distribution of articles published by geographic country from 2011 to 2024. In total there are 24 articles reflecting contributions from various countries in Islamic feminism research. Indonesia recorded the highest number of articles with 8 articles, indicating that this country has significant attention to gender issues in the Islamic context. Malaysia follows with 4 articles, while Türkiye, Egypt, and Pakistan each contribute 2 to 3 articles. Other countries such as Saudi Arabia, Iran, Jordan, the United States and the United Kingdom also contributed, although in smaller amounts. This diversity reflects the broad and varied perspectives in the study of Islamic feminism in various cultural and social contexts.

3.2. Key Findings

Thematic analysis of the articles studied reveals three dominant approaches in contemporary Islamic feminism, which collectively form the foundation for criticism and reconstruction of patriarchal structures in religious texts:

1. Contextual Hermeneutic Approach

Contextual hermeneutics has emerged as a pivotal approach within the sphere of religious interpretation, particularly when analyzing the Qur'an and other religious texts. This

method emphasizes the significance of the socio-cultural and historical contexts in which these texts were revealed. It critiques traditional literal interpretations that often overlook the dynamic nature of texts and their meanings in varying temporal and spatial circumstances. The application of contextual hermeneutics suggests that the meanings of religious texts are not static but should be continually reinterpreted to remain relevant to contemporary issues, especially regarding social justice and gender equality within Islam.

Prominent scholars such as Amina Wadud and Asma Barlas illustrate this approach effectively. They argue that many perceived gender inequalities in Islamic teachings do not stem directly from the sacred texts but rather from historical patriarchal interpretations that have shaped communal understandings and practices (Rodliyan, 2023). Both Wadud and Barlas invoke core Islamic principles, such as justice (*'adl*) and equality (*musawah*), asserting that these tenets are deeply embedded within the Qur'an but often obscured by traditional reading practices (Rodliyan, 2023).

The contextualization of Islamic texts extends beyond gender issues; for instance, Mufid et al. elaborate on Nasr Hamid Abu Zayd's contemporary methods of interpreting religious texts, which advocate for readings that recognize the contextual influences on meaning (Mufid et al., 2023). This contextual approach aligns with studies that highlight how cultural perspectives significantly affect the interpretation of key concepts in the Qur'an, particularly in translations and scholarly readings (AlJahsh, 2023). For example, AlJahsh's research on Qur'anic translations reveals that translators' cultural backgrounds shape their interpretations of social justice messages (AlJahsh, 2023), underlining the importance of an informed and dynamic reading of religious texts.

Moreover, this paradigm can be seen in various scholarly endeavors, including the analysis of Islamic inheritance laws (Bachri et al., 2024) and their contextual implementations in Indonesia. Bachri et al. illustrate that legal interpretations must adapt to the contemporary stigmas and perceptions prevalent in society, reflecting the flexibility inherent in contextual hermeneutics (Bachri et al., 2024). Such analyses affirm that the evolving societal frameworks necessitate a reexamination of longstanding legal principles that may otherwise perpetuate outdated norms. In conclusion, the significance of contextual hermeneutics in interpreting religious texts, especially the Qur'an, is profound. It critiques static interpretations and promotes a dynamic understanding that harmonizes sacred teachings with the social, cultural, and historical realities faced by contemporary believers. Figures like Amina Wadud and Asma Barlas serve as vital contributors to this discourse, illuminating how a contextual approach can reveal the inherent values of justice and equality in Islam.

2. Interpretation Based on Women's Experience

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3. Deconstruction of Patriarchal Interpretation

The deconstruction of traditional gender-biased interpretations of the Qur'an is a critical theme within contemporary Islamic studies. Scholars in this field challenge long standing interpretations that have perpetuated the subordination of women, often stemming from selective readings of specific verses that overlook the holistic Quranic message. For example, Wadud has emphasized that classical interpretations frequently center on male experiences, which can lead to a misrepresentation of gender equity principles embedded in the Qur'an (Wadud, 2021). This shift towards a more egalitarian reading encourages a reevaluation of interpretative practices that have historically relied on cultural patriarchal underpinnings rather than core Islamic tenets (Duderija, 2020; Constance, 2023). Such reinterpretations not only critique foundational texts but also advocate for a broader understanding that aligns with social justice and welfare, as dictated by the principle of *maqāṣid al-sharī'ah* (Nirwana et al., 2024; Hasan et al., 2022).

Methodologically, traditional *fiqh* (Islamic jurisprudence) regarding issues such as inheritance, guardianship, polygamy, and female leadership often reflects cultural biases that do not necessarily align with the normative teachings of Islam (Hasan et al., 2022; Fidhayanti et al., 2024). The works of feminist scholars like Aminah Wadud and Asma Barlas exemplify this critique by advocating for interpretations informed by gender-sensitive hermeneutics, which promote justice and equality within Islamic frameworks (Fidhayanti et al., 2024; Shahin, 2020). Contemporary Islamic feminists have begun to incorporate methodologies from various disciplines, such as sociology and postmodern critiques, into their analyses, which help contextualize these debates in a modern setting and challenge the hegemonic discourses of traditional scholars (Saiful et al., 2020; Haikal & Firdaus, 2024).

This trend is further reinforced by the voices of various contemporary scholars who argue for the recognition of women's leadership roles within Islam, emphasizing that these roles are not inherently contradictory to Islamic teachings. They assert that religious texts, when interpreted holistically, can serve as empowering forces rather than tools of oppression (Islam et al., 2023; Koburtay et al., 2022). This aligns with calls to address and reform

gender-specific jurisprudence to better reflect the core ethical and justice principles of Islam (Hasan et al., 2022; Wadud, 2021; .

In essence, the call for a recontextualized Islamic law rooted in justice, rather than patriarchal culture, invokes an expansive and renewed understanding of the Qur'anic texts. This fosters a more equitable interpretation of gender roles in the Islamic context and encourages a critical re-examination of classical interpretations that have often marginalized women's voices in religious discourse (Constance, 2023; Maksum et al., 2023; Wadud, 2021)

4. DISCUSSION

4.1. Synthesis of Findings

The Islamic feminist approach actively seeks to interpret and engage with foundational religious texts such as the Qur'an and Hadith while reframing their meanings through lenses of justice and equality. Feminists within this paradigm do not outright reject these texts; rather, they aim to reconstruct interpretations that reflect women's experiences and contemporary needs. Scholars like Amina Wadud and Asma Barlas highlight how Islamic feminism employs contextual and hermeneutic frameworks to challenge dominant patriarchal readings of religious texts. This strategy allows for a pluralistic understanding of Islam that promotes gender justice while respecting the sacredness of these texts (MOUSSA, 2021; Al-Sharmani, 2014).

Moreover, the approach critiques the influence of patriarchal interpretations that have historically dominated Islamic discourse. The emphasis on women's lived experiences serves as a critical method to dismantle these interpretations and validate alternative readings of the Qur'an that underscore women's rights (Eyadat, 2013; (Badran, 2011). This interpretative effort aims not only to provide a scholarly alternative but also to foster a socio-cultural narrative that empowers Muslim women by recognizing their rights and roles within both religious and community contexts (Badran, 2011).

Islamic feminism also addresses the necessity of adapting feminist discourse to the specific cultural and socio-religious conditions of Muslim societies. For instance, scholars have noted the diversity within Islamic feminist movements across various countries, which illustrates the concept's adaptability and the different ways it can manifest without compromising its theological foundations (Dalaman, 2021) Kabir, 2023). This highlights that Islamic feminism is not a monolithic movement; thus, it is imperative to consider local contexts in any analysis of its frameworks (Dalaman, 2021). In summary, Islamic feminism reinterprets Islamic texts within modern realities to promote gender equality and acknowledge women's experiences. This nuanced engagement with sacred texts serves as a path to reclaiming ethical rights and advancing women's social standing within the framework of Islamic faith and practice.

4.2. Theoretical Implications

From a theoretical perspective, this study affirms Islamic feminism as an alternative epistemological and methodological framework in Islamic studies. This approach challenges the dichotomy between religion and feminism which has been considered incompatible, and shows that feminist values can be sourced from and synergize with the basic principles of Islam, such as rahmatan lil 'alamin, justice ('adl), and musawah.

Islamic feminism also broadens the spectrum of tafsir studies by integrating interdisciplinary approaches: gender studies, anthropology, sociology, and tafsir philosophy. This places it as an important contribution in efforts to deconstruct exclusive and masculine hegemonic religious discourse.

4.3. Practical Implications

The practical implications of these findings are very relevant in the realms of education, policy and social life. The Islamic feminist approach can be the basis for:

- Religious education reform that is more gender friendly and critical of bias in the curriculum and teaching materials.
- Making public policies that consider justice for Muslim women, for example in family law, women's leadership, and protection of civil rights.
- Empowering women's communities through alternative interpretation literacy and active participation in religious discourse.

Thus, Islamic feminism is not only academic, but also has transformative potential in changing discriminatory social structures and religious practices.

4.4. Comparison with Previous Studies

Comparison with secular or Western feminist approaches shows significant differences in epistemological foundations and strategic orientation. While Western feminism tends to depart from a secular paradigm and criticism of religious institutions, Islamic feminism actually considers religion as a source of liberation that can be reconstructed.

Secular feminism often assumes that religion is an obstacle to women's freedom. In contrast, Islamic feminism shows that religious texts can be interpreted fairly and progressively if they are read from an inclusive perspective. This indicates that Islamic feminism is not just an adoption of Western feminist theory into a Muslim context, but is an authentic and contextual local formulation.

4.5. Study Limitations

Although this study provides a comprehensive overview of Islamic feminist discourse in academic literature, there are several limitations:

1. Language limitations: This study relies largely on English-language literature, which may exclude important contributions from local literature in Arabic, Indonesian, Urdu, or other languages.
2. Limitations of generalization: The results of this study cannot be generalized to all Muslim communities, considering the differences in culture, schools of thought and Islamic traditions in various parts of the world.

4.6. Recommendation

To expand the scope and depth of Islamic feminism studies, it is recommended that:

- Practice-based local research, particularly in Southeast Asia, the Middle East and Africa, to capture richer contextual dynamics.
- Ethnographic study of women's interpretation practices in Islamic boarding school communities, Islamic organizations, or non-formal religious spaces.
- Cross-disciplinary collaboration between theologians, women's activists, and social scientists to strengthen the theoretical and applied basis of Islamic feminism.

5. CONCLUSIONS

5.1. Summary of Findings

This research concludes that Islamic feminism is an approach to religious interpretation that actively dismantles and criticizes patriarchal structures that have long been embedded in the tradition of Islamic religious interpretation. Through a study of 45 academic articles from various scientific sources, it was found that the Islamic feminist approach is not antagonistic to sacred texts, but rather seeks to present a reading that is more contextual, gender fair, and responsive to the lived realities of Muslim women.

This approach integrates contextual hermeneutics, women's experiences, and criticism of the biases of classical interpretation, and displays a diversity of interpretive strategies that enrich contemporary Islamic discourse.

5.2. Contributions to the Literature

This study makes an important contribution in mapping approaches to Islamic feminist interpretation and highlights its potential as a theoretical and practical basis for social reform based on Islamic values. This mapping provides a basis for the development of interpretive studies that are more participatory, inclusive and responsive to the dynamics of the times, as well as opening up a space for dialogue between text and context which has often been ignored in traditional normative approaches.

Thus, Islamic feminism appears not only as a social movement, but also as an epistemological discourse that is able to challenge and reformulate the dominant interpretive paradigm.

5.3. Limitations

Although it provides a comprehensive overview of the construction of Islamic feminism in academic literature, this study has several limitations that need to be noted:

- The scope of the study is limited to documentary analysis, so it is not able to describe how this feminist interpretation approach is implemented in the daily practices of Muslims.
- The dominance of English language literature is also an obstacle in reaching local and multilingual perspectives which are very important in the diverse global context of Islam.

5.4. Suggestions for Future Research

To strengthen the understanding and relevance of the Islamic feminist approach, further research is recommended to:

- Conduct field studies related to the practice of implementing feminist interpretations in Islamic educational institutions, religious fatwas, and community-based social movements.
- Explores the experiences of Muslim women in a variety of different cultural and geographical contexts, including Southeast Asia, Africa and the Middle East.
- Encourage collaborative and interdisciplinary research that combines tafsir studies, sociology of religion, and gender studies in a more holistic manner.

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