

Gender Equality and Family Harmony in the Qur'anic Perspective**M Djidin**

Institut Agama Islam Negeri (IAIN) Ternate

mdjidin@iain-ternate.ac.id

Abstract: This study explores gender equality within the family from a Qur'anic perspective, emphasizing that the marital relationship should be rooted in justice, compassion, and cooperation. Employing a qualitative method, the research examines key Qur'anic verses, including those from Surah An-Nisa and Al-Baqarah, alongside interpretations from classical scholars, such as Al-Qurtubi, and contemporary thinkers like Sayyid Qutb, Muhammad Abduh, Ibn Ashur, M. Rashid Rida, Hamka, and M. Quraish Shihab. The findings reveal that the husband's role as family leader is a moral obligation grounded in responsibility, rather than authority or domination. Similarly, the wife's role in child-rearing and maintaining emotional stability is highlighted as vital to fostering household harmony. Together, these roles are presented as complementary, ensuring balance and mutual respect within the family. This research provides insights into establishing adaptive, sustainable households that promote both individual well-being and societal stability. By offering a framework for harmonious family life, it contributes to broader discussions on gender equality and its role in fostering social cohesion.

Keywords: gender equality, family harmony, Qur'an, justice, collaboration

INTRODUCTION

The issue of gender equality within families has become a major topic of debate in modern era, especially amid social, cultural, and legal changes that increasingly recognize equal roles for men and women. This issue involves the complexities of relationships in Muslim families based on Islamic principles roles are often interpreted differently by various groups. The Qur'an as the primary source of Islamic law provides guidance on the roles of husbands and wives, focusing on values of justice, cooperation, and shared responsibility. However, different interpretations of key verses, such as Surah An-Nisa (4:34) and Al-Baqarah (2:187), have led to variations in how gender equality is applied in households. For example, *Al-Qurtubi*, a classical scholar, interprets the husband's role as *qawwam* (protector) in Surah An-Nisa (4:34) as a duty of responsibility and care rather than one of superiority, emphasizing justice and compassion within the family (Az-Zahra & Nurrohim, 2024). On the other hand, the contemporary scholar Sayyid Qutb, in *Fi Zhilal al-Qur'an*, views the husband's leadership as a moral and spiritual trust, rather than a form of domination, advocating for a partnership based on love and cooperation (DeLong-Bas, 2022).

The urgency of this study lies in the growing awareness among Muslim communities about women's rights and fairness within the family, creating a need for a

more balanced understanding of Islamic principles regarding gender equality. Some Muslim-majority countries have even reformed their legal frameworks to balance gender roles within families on equality that align with Qur'anic values. For example, Booley (2019) discusses Tunisia's progress in adopting a more progressive Islamic family law, emphasizing gender-friendly legislation (Booley, 2019). Similarly, Feather (2017) highlights the role of Moroccan feminists in driving legal reforms that promote women's rights, showing how feminist activism has been instrumental in advancing gender equality across various legal areas in Morocco (Feather, 2017). In Indonesia, Hefner et al. (2017) examine the dynamics of Islamic law and gender reform, noting how legal changes have prioritized gender equality within an Islamic context. Their study also explores the influence of historical movements, such as Gerwani's role in the 1950s, which helped foster gender reforms aligned with Qur'anic principles of equality and freedom (Hefner et al., 2017).

This study is expected to provide an academic contribution through a deeper understanding of the related verses, such as Surah An-Nisa' (4:34) and Al-Baqarah (2:187) and other verses and several interpretations that often form the basis of gender roles in the family. By aligning traditional interpretations with contemporary perspectives, such as Al-Qurtubi's view which emphasizes the husband's role as provider and moral guide, along with the wife's role in child-rearing, with contemporary perspectives that support role flexibility based on individual competencies. The research emphasizes the importance of upholding gender justice in the family as an essential and distinctive element of Qur'anic teachings.

Recent research on gender equality within the framework of Islamic teachings highlights several critical areas that require further discussion. For instance, S. Siddiqui's work (2023), "Status of Muslim Women in Modern Family and Personal Law," offers a comprehensive analysis of the legal status of Muslim women but falls short in providing practical solutions for achieving gender equality within the household context. Siddiqui's research focuses primarily on legal aspects, leaving the practical and social dimensions of implementation underexplored (Siddiqui, 2023). Therefore, this study aims to fill this gap by offering implementation steps Qur'an-based strategies to enhance women's rights in family life.

Similarly, "The Role of Human Rights and Obligations Toward Cross Gender Empowerment Under the Domain of Islamic Laws" by S. Nawaz et al. (2021) emphasizes the significance of human rights in promoting gender empowerment within Islamic law (Nawaz et al., 2021). While their research highlights the strong link between human

rights and Islamic teachings, it does not sufficiently explore how different interpretations may influence social practices and legal applications across various cultural contexts. This study not only aims to connect individual rights with collective responsibilities but also emphasizes the importance of understanding the local social and cultural context to foster a more just and equitable society in accordance with the Qur'an and its interpretations.

METHOD

This study uses a qualitative, library research approach to examine gender equality within the family from a Qur'anic perspective. Data collection was conducted through a study of Qur'anic verses relevant to the main discussion, various interpretations, and academic literature. Key verses such as Surah An-Nisa' and Surah Al-Baqarah are analyzed alongside classical and contemporary interpretations.

Primary data consists of relevant Qur'anic verses and tafsir, while secondary data includes books, articles, and journals on gender equality in Islam. Data collection involves studying relevant verses and interpretations, and applying content and comparative analysis to categorize themes like roles and responsibilities in the family.

Source triangulation ensures data accuracy by cross-referencing classical and contemporary views, bridging traditional interpretations with modern needs and fostering practical insights into gender equality in Muslim households.

RESULTS AND DISCUSSIONS

The Qur'an emphasizes that gender relations within the family must be built on principles of justice and shared responsibility, not domination. Surah Al-Ahzab (33:35) underlines the spiritual equality between men and women, affirming that both are equally rewarded for their good deeds by Allah (Junaidi et al., 2022). The tafsir Al-Misbah highlights that this equality is complementary, meaning that roles and responsibilities should align with each person's capacity without reducing either side's potential (Begum et al., 2024). Gender equality in Islam does not imply the elimination of differences but requires cooperation and consultation as the foundation for a harmonious family. This principle challenges patriarchal hierarchies, paving the way for reinterpretations of family roles that are relevant to modern challenges.

Central to the Qur'anic concept of a harmonious family is the emphasis on balance, mutual respect, and collaborative partnership. Surah Al-Baqarah (2:187) depicts spouses as complementary partners, symbolizing a relationship built on warmth, protection, and mutual support. This vision of harmony encourages flexibility in family

roles, where each spouse is encouraged to contribute according to their strengths, fostering a deep sense of unity and emotional security. Through this balanced dynamic, the Qur'an lays the foundation for an environment where both partners actively support one another, thereby strengthening the familial bond and promoting overall family harmony (Pamungkas, 2022).

Expanding on this concept, the Qur'an provides further insights into the dynamic interplay between spouses. Surah Al-Baqarah (2:187) describes husbands and wives as "garments" for one another, symbolizing protection, honor, and complementarity. In Riffaterre's semiotic analysis, the term *libās* conveys not only a physical meaning but also deep emotional and spiritual interaction, emphasizing how partners strengthen and protect each other in every aspect of life (Haji et al., 2022). This verse establishes that no task is inherently superior or inferior. This approach encourages fair and harmonious cooperation, offering a dynamic family model that is relevant to socio-cultural developments. On top of that, gender equality in the Islamic family does not demand the standardization of domestic and public duties, but encourages synergy of roles between husband and wife based on needs and context.

Similarly, Rasyid Ridha in his interpretation of Tafsir Al-Manar, argues against male superiority in the family, emphasizing that roles must be based on competence and skills, not just gender stereotypes. He maintains that many gender inequalities stem not from Islamic teachings but from misinterpretations rooted in local culture. This aligns with the Qur'anic account of human creation, which emphasizes that men and women share equal humanity (Khairuddin et al., 2024). Rasyid Ridha's perspective reinforces the idea that biological differences should not dictate status or roles. Instead, men and women must function as equal partners with shared responsibilities. His inclusive approach is highly relevant for creating modern family models based on mutual abilities rather than traditional gender roles.

In a similar vein, Muhammad Abduh emphasized that family roles should prioritize *maslahah* (welfare), focusing on the well-being of all members, not just following rigid and limiting traditions (Arifin, 2023). He emphasized that every decision regarding roles and tasks in the household must be adjusted to the needs and abilities of the individual, without any gender discrimination. As Scharbrodt notes, Abduh sought to harmonize Islamic teachings with social change by advocating for women's involvement in decision-making within the family (Scharbrodt, 2022). This approach allows for interpretations that remain relevant to modern contexts, replacing rigid roles with a more inclusive, adaptive, and collaborative family structure. In Abduh's view,

the family is not a static institution but a collaborative space that evolves with social dynamics.

Continuing this discourse on leadership, Sayyid Qutb in *Fi Zhilal al-Qur'an*, asserts that a husband's leadership is not a form of dominance but a moral and spiritual trust aimed at ensuring the family's well-being through compassion and justice. He warns that without these values, leadership loses its Islamic essence. Qutb also critiques the use of Qur'anic verses to justify patriarchal practices, emphasizing that spousal relationships should be based on love and cooperation (Syahnan et al., 2017). However, Qutb's view does not completely abandon the concept of husband's leadership, but rather offers a responsive and contextual leadership model aligned with contemporary needs. This perspective provides room for reinterpreting gender roles within Muslim families, ensuring they remain relevant to social progress while upholding Islamic principles. The household in this perspective becomes a dynamic collaborative space with collective well-being as its priority.

Buya Hamka in *Tafsir Al-Azhar* also emphasizes the importance of collaboration and affection in husband-wife relationships, rejecting the view that limits women to certain tasks. He emphasizes that family happiness depends not only on material needs but also on mutual respect, love, and understanding between spouses (Haq & Efendi, 2023). The principle of *mawaddah wa rahmah* (love and mercy), as articulated in *Surah Ar-Rum* (30:21), serves as the foundation for healthy and harmonious relationships. Hamka's perspective highlights that women play vital roles not only in domestic matters but also in social and economic spheres, reflecting their invaluable contributions to family welfare (Fawaid et al., 2021). This approach encourages a partnership model within family, where spouses actively support each other, reflecting the Qur'anic ideals of love, mercy, and mutual respect as the cornerstones of a healthy and enduring relationship.

The roles and responsibilities of husband and wife in Islam are built on the principles of emphasize mutuality, balance, and complementarity. Both partners are expected to cooperate in building a harmonious household, accounting for each other's capacities and needs. *Surah An-Nisa'* (4:34) designates the husband as *qawwam* (leader) of the family (Omar, 2017). This *qawwam* role not only includes economic aspects, but also moral and spiritual responsibilities to protect, guide, and maintain the welfare of the family.

Wahbah Az-Zuhaili's tafsir views this leadership as collaborative, with the husband playing an active role in conflict resolution and promoting peace through

restorative practices (Hisan et al., 2024). Leadership in this context is not domination but a trust (amanah)—a mandate that emphasizes compassion and justice, ensuring that every family member feels safe, respected, and valued. This model redefines family leadership as an act of service, where the husband's role shifts from issuing commands to guiding through example and empathy. Emotional intelligence becomes essential, as it enables the husband to stay attuned to the emotional well-being of the family while fostering open communication. A leader who nurtures emotional stability strengthens family bonds, making cooperation and mutual respect a natural outcome. (Anwar et al., 2020). This approach aligns with contemporary research in family psychology, which highlights that emotionally responsive leadership fosters trust and stability within relationships. When family members feel emotionally secure, they are more likely to contribute meaningfully to one another's growth and well-being. Therefore, leadership within the family should focus not on authority but on creating conditions for mutual growth and resilience. This approach is relevant in the modern context, encouraging the role of husband and wife as complementary partners for the common welfare (Kessi et al., 2022).

Ibn Asyur in *Tafsir al-Tahrir wa al-Tanwir* emphasized that the role of qawwam given to men is not to create domination, but to ensure justice and balance in the family. He emphasized that every decision taken by a husband must consider the benefits for all family members and respect the potential and rights of the wife in both domestic and public spaces. As noted by Nasrullah and Rahman (2024), Ibn Asyur views this leadership as functional, not absolute, so that women still have an important space in social and household life. This approach avoids patriarchal patterns, but still respects leadership structures with clear moral responsibilities (Nasrullah et al., 2024). This interpretation acknowledges that gender roles are fluid and must adapt to the changing realities of each family. In a modern context, Ibn Asyur's views can be read as an invitation to strengthen collaboration and deliberation within the family, ensuring that gender roles are not limited by traditional norms, but develop based on needs and abilities.

In addition to leadership, financial responsibility is another key aspect of family life. Surah Al-Baqarah (2:233) highlights the husband's obligation to provide for his wife and children according to his means (Sofa & Mukhlisin, 2020). However, financial provision should not be reduced to mere transactional support, it is an act of love and care, reflecting the husband's emotional investment in his family. Imam al-Ghazali emphasizes that financial responsibility is not a burden but a reflection of devotion,

showing that the husband's role is to nurture both materially and emotionally (Langsa, 2023). This concept is further reinforced in Surah At-Tahrim (66:6), which urges husbands to guide and protect their families not only physically but also spiritually, ensuring that they stay aligned with moral and religious principles. This holistic approach aligns with the principles of maqasid al-sharia (the higher objectives of Islamic law), which prioritize family welfare, stability, and fairness. Financial management within the family is not merely about economics, it is about balancing resources to support spiritual and personal growth. This view integrates material provision with emotional and moral care, ensuring that family life is sustainable and fulfilling.

Imam al-Ghazali further emphasizes that the husband's financial obligations are not only aimed at ensuring material stability but also as a form of nurture love and harmony within the family. In *Ihya' Ulum al-Din*, he highlights that provision should be accompanied by affection, care, and spiritual guidance. Financial support, in this sense, becomes an act of emotional investment, fostering a sense of security and trust within the household. Hidayat and Sukroni (2017) connect this responsibility with the concept of *birrul walidayn* (kindness to parents), suggesting that financial support and emotional care are intertwined obligations (Hidayat & Sukroni, 2017). This perspective challenges the notion that financial provision alone suffices, true familia leadership integrates economic, emotional, and spiritual responsibilities. The husband's role, therefore, is not only to provide but also to guide his family towards a balanced and fulfilling life, ensuring that all members feel valued and supported.

This balance between financial provision and spiritual guidance lays the foundation for a nurturing environment where both parents contribute to their children's holistic development. While the husband's role focuses on providing material and moral stability, the wife's complementary role emphasizes education, particularly in moral and spiritual aspects. Imam al-Qurtubi highlights the importance of the emotional bond between mother and child, which plays a crucial role in shaping the child's character and future. Beyond formal instruction, the education provided by mothers involves embedding religious values into daily life, fostering habits that shape children into individuals with noble character and the ability to face modern challenges with spiritual resilience (Fausi & Fida, 2021). Halim (2023) added that early spiritual education, as taught in the Qur'an, is very important in instilling moral values and faith in children. Education carried out by mothers is not just formal teaching, but includes the habituation of religious values in everyday life, shaping children into individuals with noble morals and able to face modern challenges with a strong spiritual foundation.

Thus, the role of mothers as educators not only has an impact on the family, but also contributes significantly to future generations and society at large (Halim, 2023).

Affection in the household is not only a requirement of sharia but also an important psychological need to create emotional balance between husband, wife, and children. Ali (2022) emphasized that in the concept of a sakina family, a harmonious relationship is built through collaboration between the rights and obligations of a couple, with affection as a core element that ensures peace and happiness in the household (Ali, 2022). Affection not only fulfills religious demands but also provides emotional support, reduces conflict, and improves the quality of family relationships. Study in psychology family show that marriage based on love Darling contribute positive to mental and emotional well-being partner.

Ibn Qayyim, in *Tuhfatul Mawdud*, emphasized that every act of affection is a form of worship that not only strengthens the relationship between husband and wife but also creates harmony within the family. Houmine and Loudghiri (2023) further argue that fulfilling emotional rights and nurturing affection plays a critical role in supporting children's well-being, as a loving environment promotes the development of their character and mental health (Houmine & Loudghiri, 2023). This perspective highlights that affection is not just a religious obligation but also a fundamental need in modern family life, ensuring that each member feels valued and emotionally secure. A harmonious family is the product of both spiritual and psychological collaboration, going beyond the fulfillment of formal duties and fostering deeper connections within the household.

However, while affection nurtures emotional well-being, justice serves as the foundation for ensuring fairness and preventing imbalance in family relationships. Love and care alone cannot sustain harmony if not accompanied by equitable treatment, which is essential for maintaining trust and cooperation. Surah An - Nisa' verse 3 emphasizes that husband must applicable fair in every aspect life family, good in matter financial, attention, and time. Imam Syafi'i and Imam Malik emphasized that injustice in marriage is a form of injustice that is prohibited in Islam because it can damage relationships and cause conflict in the family. Sidiq et al. (2021) emphasized that gender injustice in the context of marriage, such as inequality of rights and obligations, not only threatens household harmony but also contradicts the principles of sharia justice (Sidiq et al., 2021). This perspective demands the application of the value of justice in husband-wife relationships so that marriage not only functions legally but also acts as a space for healthy and sustainable cooperation.

Thus, the regulation of rights and obligations in the family according to the Qur'an aims to create a dynamic balance and sustainable harmony. Islam emphasizes that the relationship between husband and wife should not be built on the basis of power or domination, but must be based on love, affection, and justice. By carrying out their respective roles and responsibilities, the Muslim family can function as a solid social unit, becoming an example of the practice of justice and welfare that reflects Islamic values. More than just achieving individual happiness, a harmonious household plays an important role in building a stable and just society, responding to social challenges with the principles of cooperation, love, and sustainable justice (Muhamad et al., 2020).

This model of family life, which prioritizes cooperation and mutual respect, not only strengthens the internal bonds within the household but also has a ripple effect on society at large. By embodying these Qur'anic principles, Muslim families demonstrate that balance, empathy, and shared responsibility are crucial for nurturing resilient communities. In this way, the values practiced within the family can inspire broader social reforms that uphold equality and reinforce collective well-being.

CONCLUSION

The Qur'an emphasizes that gender equality in the family is not just about equalizing roles but leading to synergy between husband and wife in fulfilling obligations with fairness and love. The principles of justice, compassion, and responsible partnership form the basis for every family member to contribute toward harmonious relationships. This study highlights that the husband's leadership is not about dominance, but rather a moral and spiritual responsibility, while the wife's role in child education and emotional stability is essential for family continuity. However, this research is limited to a thematic analysis of relevant Qur'anic verses, focusing on normative aspects and does not include empirical applications or a broader multidisciplinary perspective, which may affect the practical implications of gender equality in various cultural contexts.

Moreover, when gender equality is implemented correctly, it not only contributes to family welfare but also strengthens social stability. Homes built on shared responsibilities and spiritual values achieve individual happiness and provide a foundation for a just society. Therefore, responsive and inclusive reform of gender roles is essential so that Muslim families can adapt to and thrive within modern society without compromising fundamental Islamic values.

BIBLIOGRAPHY

- Ali, M. I. (2022). Rights and obligations of husband and wife according to Islamic law in constructing sakina family. *Al Mashaadir: Jurnal Ilmu Syariah*, 3(2), 130–142.
- Anwar, M. A., Gani, Aa. M. O., & Rahman, M. S. (2020). Effects of spiritual intelligence from Islamic perspective on emotional intelligence. *Journal of Islamic Accounting and Business Research*, 11(1), 216–232.
- Arifin, Z. (2023). Actualization of Imam Al-Ghazali's Maslahah Concept in the Context of Mixed Marriage'. *Jurnal Mahkamah: Kajian Ilmu Hukum Dan Hukum Islam*, 8.
- Az-Zahra, F. S., & Nurrohim, A. (2024). Contemporary Interpretation Approach In The Culture Of Patriarchal Analysis In Surah An-Nisa Verse 34: Literature Review. *Eduvest-Journal of Universal Studies*, 4(10), 9062–9072.
- Begum, M. S. I., Ismail, I., Razick, A. S., & Abdullah, M. M. A. (2024). Gender Equity in Muslim Family Law: Modern and Contemporary 'Ulamā's View. *Al-Ahkam*, 34(2), 221–256.
- Booley, A. (2019). Progressive realisation of Muslim family law: The case of Tunisia. *Potchefstroom Electronic Law Journal/Potchefstroomse Elektroniese Regsblad*, 22(1).
- DeLong-Bas, N. J. (2022). THE QUR'AN. *Routledge Handbook of Islamic Ritual and Practice*.
- Fausi, A., & Fida, I. A. (2021). Child Protection According To Islamic Law And Formal Law. *USRAH: Jurnal Hukum Keluarga Islam*, 2(2), 52–63.
- Fawaid, A., Zayyadi, A., Amatillah, A., & Wirendri, D. O. (2021). Indonesian Mufassir Perspective on Gender Equality: Study On Tafsir Al-Misbah, Tafsir Al-Azhar, and Tafsir Marāh Labīd. *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan*, 1(2), 74–102.
- Feather, G. R. (2017). *Moroccan Feminists: The Innovators and Drivers Behind Progressive Legal Reform: Successes, Setbacks, and Future Priorities*. University of Kansas.
- Haji, A., Anwar, S. S., Nirwana, A., & Nurrohim, A. (2022). Meaning of The Word Libās in QS Al-Baqarah [2]: 187 in Michael Camille Riffaterre's Semiotics Application. *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, 37–44.
- Halim, J. A. H. B. (2023). Spiritual Education Of Early Children From The Al-Qur'an Perspective. *El-Umdah*, 6(2), 131–150.
- Haq, Z. R. H., & Efendi, A. K. (2023). The Role of Women in Livelihood Perspective of Contemporary Mufassirs. *Muwazah: Jurnal Kajian Gender*, 59–74.
- Hefner, R. W., Cesari, J., & Casanova, J. (2017). Islamic law and Muslim women in modern Indonesia. *Islam, Gender, and Democracy in Comparative Perspective*, 82–112.
- Hidayat, A., & Sukroni, A. (2017). The Value Inheritance of Family System in Islamic Tradition: Birr-ul-Walidayn. *Ulum Islamiyyah*, 22, 21–28.
- Hisan, K., Zuhri, A., Simamora, N. A., & Harahap, M. I. (2024). The application of restorative justice as a settlement of domestic syiqaq in QS. An-Nisa verses 34 and 34 according to the view of wahbah az-zuhaili in the book of tafsir al-munir. *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia*, 10(1), 798–807.
- Houmine, M., & Loudghiri, K. (2023). Exploring Child Rights and the Concept of Childhood in Islam: A Contemporary Descriptive Analysis. *Khazanah Hukum*, 5(2), 130–147.
- Junaidi, M., Mahmutarom, M., Ekaningrum, I. R., & Suryani, K. (2022). Education For Women in The Global Era of Islamic Perspectives. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14(1), 849–866.

- Kessi, A. M. P., Suwardi, W. Z., Mukhtar, A., Asmawiyah, A., & AR, D. P. (2022). Islamic leadership, emotional intelligence, and spiritual intelligence on passion of work and performance. *Golden Ratio of Human Resource Management*, 2(1), 15–26.
- Khairuddin, K., Perdamaian, P., Suhaimi, S., & Abidin, Z. (2024). Gender Insight in the Process of Human Creation Al-quran Perspective. *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 15(1), 423–433.
- Langsa, I. (2023). Al-Ghazali's Views On The Economy And Development Of The Ummah. *Journal of Nusantara Economy*, 2(1), 25–35.
- Muhamad, A., Syihab, A. H., & Ibrahim, A. H. (2020). Preserving human-nature's interaction for sustainability: Quran and Sunnah perspective. *Science and Engineering Ethics*, 26(2), 1053–1066.
- Nasrullah, M., Rahman, P., & Hakim, L. N. (2024). Gender Equality in the Al-Qur'an Surah An-Nisa Verse 34 (Comparative Study of Quraish Sihab and Ibn Asyur). *Adabuna: Jurnal Pendidikan Dan Pemikiran*, 3(2), 92–101.
- Nawaz, S., Shabbir, M. S., Shaheen, K., & Koser, M. (2021). The role of human rights and obligations toward cross gender empowerment under the domain of Islamic laws. *IRASD Journal of Management*, 3(3), 208–217.
- Omar, S. (2017). Qawamah in Islamic legal discourse: An analysis of traditionalist and modernist approaches. *Islamabad Law Review*, 1(1), 99–129.
- Pamungkas, R. B. (2022). The Concept of Harmonious Family from the Perspective of the Qur'an. *International Conference on Islamic Studies (ICIS)*, 1367–1375.
- Scharbrodt, O. (2022). *Muhammad 'Abduh: Modern Islam and the Culture of Ambiguity*. Bloomsbury Publishing.
- Siddiqi, S. (2023). Status of Muslim Women in Modern Family and Personal Law. *The Oxford Handbook of Islam and Women*, 181.
- Sidiq, A. R., Rusli, R., & Syahabuddin, S. (2021). Gender Analysis of Marriage Guardians in the Compilation of Islamic Law. *International Journal of Contemporary Islamic Law and Society*, 3(1), 1–14.
- Sofa, R. N. S., & Mukhlisin, M. (2020). Analysis of Family Financial Management: Maqâshid Sharîa Approach. *Al-Iktisab: Journal of Islamic Economic Law*, 4(2), 79–109.
- Syahnan, M., Mahyuddin, M., & Mukhsin, A. (2017). Reconsidering gender roles in modern Islam: A comparison of the images of muslim women found in the works of Sayyid Qutb and 'Â'ishah 'Abd Rahmân. *International Journal of Humanities and Social Science Invention*, 6(10).