



Reason *Al-Narajil* as Gender-Just Jurisprudence: Analysis of the Roles of Women and Men

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Abstract: This article is about the concept of *Al-Narajil* reasoning as an interpretation approach based on gender-just fiqh. The facts in society nevertheless point to the inequality between men and women, which has an impact on the subordination of their roles in public and domestic. So there needs to be a reinterpretation in the gender approach in order to achieve a partnership between the two. This article aims to analyze how *Al-Narajil* reasoning can provide a moreover inclusive and fair reinterpretation of gender issues, especially in the relationship between men and women, and their roles in society. The method used is qualitative, which emphasizes the analysis of religious texts and literature studies with a critical hermeneutic approach to *Al-Narajil* reasoning with comparative theory, library research type. The results of the study show that *Al-Narajil* reasoning offers space for reinterpretation of texts that are often considered gender biased, by emphasizing the principles of justice (*al-'adl*) and welfare (*al-maslahah*). This approach can be a foundation for building a moreover equal understanding of gender in the context of contemporary Islam, while responding to the challenges of modernity without ignoring the spiritual and ethical values of Islam. *Al-Narajil* rational idea offers a new perspective on the renewal of Islamic law, especially in the context of justice between men and women.

Keywords: *Al-Narajil* Reason, Gender Justice, Men and Women

Abstrak: Artikel ini tentang konsep *Nalar Al-Narajil* sebagai sebuah pendekatan interpretasi berbasis fikih berkeadilan gender. Fakta di masyarakat masih menunjuk adanya ketimpangan antara laki-laki dan perempuan, yang berdampak terhadap subordinasi peran keduanya dalam publik serta domestik. Sehingga perlu adanya reinterpretasi dalam pendekatan gender agar tercapainya sebuah kemitraan antara keduanya. Artikel ini bertujuan untuk menganalisis bagaimana *Nalar Al-Narajil* dapat memberikan reinterpretasi yang lebih inklusif dan adil terhadap isu-isu gender, khususnya dalam relasi laki-laki dan perempuan, serta peran mereka dalam masyarakat. Metode yang digunakan adalah kualitatif, yang menekankan pada analisis teks keagamaan dan kajian literatur dengan pendekatan hermeneutika kritis pada *Nalar Al-Narajil* dengan teori perbandingan, jenis penelitian library reserach. Hasil kajian menunjukkan bahwa *Nalar Al-Narajil* menawarkan ruang untuk reinterpretasi teks-teks yang sering dianggap bias gender, dengan menekankan prinsip keadilan (*al-'adl*) dan kemaslahatan (*al-maslahah*). Pendekatan ini dapat menjadi landasan untuk membangun pemahaman gender yang lebih setara dalam konteks keislaman kontemporer, sekaligus merespons tantangan modernitas tanpa mengabaikan nilai-nilai spiritual dan etika Islam. Gagasan *Nalar Al-Narajil*, menawarkan cara pandang baru dalam pembaruan hukum Islam, terutama dalam konteks keadilan antara laki-laki dan perempuan

Kata Kunci: *Nalar Al-Narajil*, Keadilan Gender, Laki-Laki dan Perempuan

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Introduction

Indonesia, which has the largest muslim population in Asia, although the world, is always faced with new issues, especially about gender that require solutions to answer the challenges that occur ([Hamidah, 2011](#)). The challenge is a role between men and women which is often considered unbalanced, so that they get different spaces, especially in the public world ([Hermanto et al., 2024](#)). This reality occurs, for example, in the context of the rights and obligations of husband and wife in the household, careers, services obtained from both of them which often get gaps and also in the role of husband and wife in the household which also often forms a patriarchal system ([Nawawi, 2022](#))

Patriarchal understanding tends to make the roles of husband and wife unbalanced ([Teklesilassie Yazew, 2024](#)). In a patriarchal system, men are usually considered to have greater authority and are stronger, while women tend to be positioned in a moreover subordinate role and must obey their husbands. This can lead to inequality in the division of household tasks, decision-making, and although women's rights as a whole ([Ete et al., 2023](#)). Patriarchal ideology, which considers men superior and moreover powerful than women, has serious negative impacts on individuals and society as a whole. Its impacts include gender discrimination, violence, limited opportunities, and although negative effects on women's mental health and well-being ([Mahmudah et al., 2022](#)). For example, the interpretation of the verse of QS. Al-Ahzab: 33 "...stay in your houses and don't adorn your self and behave like the people of jahiliyyah before". In addition, the Hadith used by Islamic jurisprudence scholars to legitimize the position of women as domestic creatures is the Hadith narrated by Bukhari "A wife is responsible for her husband's house". The interpretation of this verse has an impact on the role of women.

This article explains one of the methods of interpretation in Islamic law based on gender justice, namely the method of rational interpretation. *Al-Narajil* this method is a new approach with comparative theory, a scientific theory used to analyze each stage in reasoning. *Al-Narajil*, in order to analyze every problem that occurs in a measurable way. This reasoning offers every legal phenomenon by analyzing it correctly through five layers as an analogy in a *al-Narajil*. In this context, *Nalar Al-Narajil* made a significant contribution in offering a new approach to the renewal of Contemporary Islamic law ([L.M. Gandhi Lapien, 2012](#)). The reasoning method known as *Nalar Al-Narajil*

by using comparative theory, a theory that is used to analyze a type of layer that exists in reasoning *al-Narajil*, which seeks to bridge the classical understanding and the needs of contemporary Islamic law. In this method, the analogy of the coconut fruit (*Al-Narajil*) to explain the structure of thought in Islamic legal *ijtihad*. This approach is relevant in responding to various Islamic legal problems that occur in contemporary times.

Gender-just fiqh is important in this article because the re-reading of fiqh products as one of the historical portraits of past religious understanding intersects with social and cultural realities. So that the issue of gender relations is a necessity because of changes in reality in the form of demands for women's rights and gender justice. Gender studies from an Islamic perspective often face several gaps, this is often caused by patriarchal interpretations ([Asnawi, 2012a](#)). The second reason is that pre-Islamic hegemony has negative implications for women's social roles. Women are given a limited position only in the domestic sphere ([Putri 2024](#)). The paradigm of pre-Islamic society is nevertheless influential until now so that the traditional assumption that women are entities that only function in household affairs is a public concern. Moreover, there are several arguments that are interpreted to support the patriarchal system in society.

This argument then requires a reinterpretation to present a new, moreover progressive perspective that can be overcome through a rational approach *Al-Narajil*. First, gender-biased interpretations of religious texts are nevertheless dominant, where certain texts are

understood literally without considering the historical and socio-cultural context. Reason *Al-Narajil*, with its emphasis on contextualization and the principle of justice (*al-'adl*), can offer a moreover inclusive reinterpretation. *Second*, the lack of integration between Islamic spiritual values and gender equality in contemporary discourse. *Al-Narajil* can bridge this by balancing between understanding the text and modern social reality. *Third*, the limitations of the philosophical approach in Islamic gender studies, which are often trapped in the traditional versus modern dichotomy ([Hermanto, 2025](#)). Reason *Al-Narajil*, as a critical and dynamic approach, it can provide a new, moreover holistic perspective. *Fourth*, contemporary gender issues such as women's leadership, reproductive rights, and gender-based violence have not been widely studied through a deep Islamic philosophical lens. With reason *Al-Narajil*, These issues can be analyzed in depth by sticking to the principle of benefit (*al-maslahah*) and justice. Through this approach, gender studies can produce a moreover fair, relevant, and contextual understanding ([Yuhani'ah & Saipudin, 2025](#)).

Research on gender justice-based fiqh has previously been conducted by several other researchers, many methodological studies have been offered by contemporary researchers, including Zumrotul Wahidah, *Islamic Legal Methodology in Al-Ghazali's Perspective*, The results of this study are that the method used by Al-Ghazali has a different view, although opposing the views of the imams of one of the schools of thought, namely regarding *argument Mashlahah al-Mursalah* as a legal argument when *blessings* that level *dharuriyya*. For the methodology agreed upon by Al-Ghazali, namely the Qur'an, Sunnah, Ijma' and rational reason/*istishab*. Whereas, the Islamic legal methods that are not agreed upon are: *Syar'u man qablana, istihsan, qaul sahy*, And the cause of the sin/wrongdoing ([Wahidah, 2020](#)). Abdul Halim, *Maqashid al-Shari'ah versus usul al-Fiqh (The concept and its position in Islamic legal methodology)*, in this book, it is explained that *maqāṣid al-sharī'ah* is moreover appropriate to remain part of *uṣūl al-fiqh*. This is because both have a relationship that makes them mutually dependent. In fact, if they are separated, it will cause problems both in *uṣūl al-fiqh* itself and *maqāṣid al-sharī'ah*. Munawir Haris, *Methodology of Islamic Legal Discovery* ([Haris, 2012](#)), the author found that at least there are three models of Islamic legal discovery methods, namely linguistic interpretation, causality, and adjustment. All three are so strong in the tendency of textual understanding of Islamic law that they have the potential to give rise to epistemological problems, such as legal construction that is too idealistic so that it cannot be applied, or vice versa. In this context, Safi offers a method of legal discovery called the "integrated" model which is a discovery-oriented combination of textual (normative-textual) and contextual (social-empirical) analysis, so that Islamic law does not lose its relevance in the context of today's contemporary society. ([Helim, 2019](#)). Muhammad Iqbal Juliansyahzan, *Reconstruction of Muhammad Shahrur's Contemporary Islamic Legal Reasoning and Its Contextualization* ([Juliansyahzen, 2022](#)) and there are nevertheless other studies such as Agus Muhammad Najib, *Burhan's Reasoning in Islamic Law* ([Najib, 2003](#)). Ahmad Rajali, *Quraish Shihab's Islamic Thought Logic* ([Ahmad Rajafi, 2016](#)). Apart from studies on methodology, there have also been many studies discussing gender justice, namely Zaenal Abidin, *Polygamy in Islam and Gender Justice* ([Abidin et al., 2022](#)), Herien Puspitasari, *Introduction to the Concept of Gender Equality and Gender Justice* ([Puspitawati, 2012](#)), Naumi Ellemers *Gender Stereotyps* ([Deaux, 1985](#)).

From several studies as above, the author has not found a single study that focuses on discussing the method of renewing Islamic law using reason. *Al-Narajil* as an idea of gender-just Islamic jurisprudence. Based on these problems, it is important to study them in moreover depth in order to understand how *Nalar* works. *Al-Narajil* can provide solutions in updating Islamic law that is gender-just.

Methods

This research uses a qualitative approach that emphasizes the analysis of religious texts and literature studies with a critical hermeneutic approach to reason. *Al-Narajil* with comparative theory. This research is a type of liberary reseach in the form of a literature study, namely analyzing the results of a classical interpretation of verses on gender equality where there is no apparent justice, equality, democracy and congratulations to the great with text analysis and literature study methods combined with a philosophical approach *Al-Narajil*. The first stage is data collection, covering religious texts (Al-Qur'an, Hadith, and *fiqh*) and literature related to gender and Islamic feminism. The second stage is critical hermeneutic analysis, where texts are deconstructed to understand their contextual meaning by considering *asbabun nuzul*, *asbabul wurud* and socio-cultural realities. Principles *Al-Narajil*, like justice (*al-'adl*) and benefits (*al-maslahah*), become the basis for interpretation. The theory used is a comparative theory which is used to analyze data, namely text, using reason. *Al-Narajil* at each layer in reason *Al-Narajil* until finding a relevant conclusion and novelty. Data sources were obtained from books and journals as primary sources and data from the internet as secondary sources. Data analysis in this study was carried out using the deductive-inductive method.

Discussion

Basic Concept of Reason *Al-Narajil*

Al-Narajil reasoning is a method of logical and scientific thinking or approach inspired by the layers of the coconut fruit. This reasoning used for analyze and examine an issue, especially in the legal field, by looking at various layers and relevant aspects. Reason, which means the ability to think logically, scientifically and reasonably, can also be interpreted as a human tool used to seek the truth. Reason cannot be measured if there is no theory that is built. Including reason *Al-Narajil* which will not be able to stand alone without a theoretical structure. So the author proposed a theory that is offered, namely the comparative theory or in Arabic it is known as *Al-Muqarran*, comparing is different from linking, connecting and also integrating, however comparing can be done in two ways, first comparing an approach used, because the approach and theory used by a mujtahid greatly determine the results of his *ijtihad*, the second is comparing the capacity of a mujtahid, whether the mujtahid who carries out legal *ijtihad* is in accordance with his capacity or not.

Reason *Al-Narajil*, used as an approach to interpreting gender-biased texts by going through several stages stages *First*, returning a matter to the law *sumul* (comprehensive). *Second*, re-analysis approach used by researchers or mujtahid and their theories or arguments. *Third*, revisit the purpose of law *maqashid al-syari'ah* on the law under discussion, *Fourth*, quality and competence of mujtahid. *Fifth*, look back at the text and context, the text is there. In the phenomenon of Islamic law, a study of reason *Al-Narajil* is a tool for analyzing the layers that exist in reason, in particular, the second layer in reason *Narajil* is an analysis of the approach (*approach*) and also the theory used, so that in this second layer, the roots of the emergence of *ijtihad* efforts are actually there and at the same time, often with different approaches, different *ijtihad* results or legal products emerge, so that in the second layer, the roots of differences are also often seen.

Term *al-Muqarran* has actually been widely used by scholars and intellectuals in an effort to understand the differences of opinion among the imams of the *madzhab*. There is also a theory of social comparison, which is a theory for comparing what we have understood with other understandings understood by others, so that a view is not trapped in something that is subjective. However, the author did not find any comparative theory (*inevitably*), in a complete theoretical concept, except for the language used as an effort *inevitable* however not a comparative legal theory like the one the author offers, if it does exist, it means that the

presence of this theory is not something that is subordinate to that theory, it is just coincidentally the same, and the author also has no intention of equating it with any theory.

Layers of Meaning of Reason *Al-Narajil*

Al-Narajil theory of reason is an idea that emphasizes the importance of a diverse and flexible approach in analyzing Islamic law, focusing on deeper layers than a single approach. *Al-Narajil* idea of reason, which is interpreted as a coconut, offers a new perspective on the renewal of Islamic law, especially in the context of gender justice. This reason invites us to see Islamic law moreover broadly, by considering various layers of interpretation, including contextual, textual, and historical. The author introduces this scientific reason as scientific *ijtihad* in the renewal of Islamic law. The word *Al-Narajil* comes from Arabic which means coconut, one of the fruits that has many benefits for life, however the author does not want to talk about the benefits of coconuts, however rather wants to make this coconut a scientific reason for the legal renewal process that is commonly carried out from generation to generation in a logical, scientific and measurable manner.

In a coconut fruit there are five layers from the outermost to the innermost. The first layer analogizes that Islamic law is universal and comprehensive, which can be seen from many angles. What is included in it is *tsubut* and *taghayyur*. Which is *tsubut* can be said to be of a nature *qath'i* or characteristics of the law *advice* which is indeed global in nature. While *taghayyur* occurs because of different contexts which cause changes in the law. In principle, Islamic law has the principle *taisir* (facilitate), *'adl* (fair) *shura* (democracy), *rice field* (equivalent).

While the side *taghayyur* in fact, there are many rules that support it, namely (rulings change with changing places, times, conditions and customs.) Legal changes can be influenced by place, time, situation, and culture). In other rules it is also said, (It is undeniable that rulings change with the change of places and times.) it is undeniable that changes in law can be influenced by changes in place and time. Another rule says, (The judgment revolves around its cause, existence and nonexistence.) the law always revolves around the existence and non-existence of *illat* (legal reasons). In another rule it is also stated, (The ruling follows the prevailing interest.) the law will always follow the strongest interests ([Darwis, 2017](#)).

On the second layer is approach, borrowing the language of Prof. Khairudin Nasution, that the legal approach is often carried out by two factors, *intra doctrinal reform* and *additional doctrinal reform*. That the process of changing the law including Islamic law can be done with internal and external factors. The internal factor in the context of Islamic law is the *usul fiqh*, describing the process of *ijtihad* during the Prophet's lifetime, then all problems were returned to him until they became *asabab al-nuzul* and *asbab al-wurudh*, until the Qur'an and al-Sunnah as sources of *ijtihad*, then after the death of the Prophet Muhammad SAW, several agreed legal arguments were born, namely *ijma* and *qiyas*. Then several *mukhtalif* theories (arguments) were also born, namely *istishlah*, *istishab*, *istihsan*, *urf*, *sadd al-dzari'ah*, *syar'u man qablana*, *qaul qadim and jadid*, And the good deeds of the people of Medina. Whereas, external in this context is a theory or approach outside the *usul fiqh* which can also be used relevantly.

In the next layer, namely the hard shell that can be a legal filter and also the credibility of the Muftahid. While the purpose of the law (*maqasid al-syari'ah*) is (To bring benefits and to ward off harm) taking advantage and rejecting disadvantage. The elements of advantage are good in nature, both *dharuriyyah* (primary), *hajjiyyah* (secondary), *tahsiniyyah* (tertiary). While the primary objective is to protect religion (Preserving religion), soul (Preserving life), reason (Preserving the mind), lineage (Preserving the offspring) and property (save money). This layer is very strong and hard, because this is a filter that will determine the quality of the inner layer. Analogy *Al-Narajil* if the shell is broken, then the coconut and its water will rot. Likewise, an Islamic law that is *ijtihad* by an incompetent person, either in the knowledge he

has or the method of *ijtihad* and the evidence up to his faith, will have fatal consequences for the legal product.

While in the inner layer there is a coconut core and water which is a source of inspiration and also an object of study, namely *Nash* (Al-Quran and Sunnah), where these two sources of law become the object of law. Al-Quran as the main source, while al-Sunnah as the second source functions as an explanation (Statement of interpretation), amplifier (confirmation statement), and new shari'at that is not in the Qur'an (legislation statement). This is the reasoning that the author offers to conduct a new legal *ijtihad* that is progressive and beneficial. The author sees that legal reforms carried out by contemporary mujtahids often use an interdisciplinary approach, so that in one legal case it can be analyzed comprehensively ([Wijaya, 2017](#)).

Citing the results of research conducted by Agus Hermanto, an academic who has made significant contributions to the field of marriage and family studies, especially from a sociological and psychological perspective. One of his important works is a book entitled "Family and Marriage Psychology", which offers in-depth insights into psychological dynamics in the context of marriage and family life, and is involved in the study of religious moderation, gender, and other contemporary issues. Agus Hermanto uses the structure of a coconut as an analogy to describe the process of Islamic legal renewal; *First*, Outer Skin Layer (*Exocarp*): Symbolizes the Qur'an which is general, global, and universal in nature. *Second*, Fiber Layer (*Mesokarp*): Shows that comprehensive Islamic law can be understood through various approaches, including hadith which function as explanations, reinforcements, and sources of new sharia that are not found in the Qur'an. *Third*, Shell (*Endocarp*): Representing the mujtahid who must have high competence in the relevant sciences to carry out *ijtihad* correctly. In *Nalar Al-Narajil*, Agus Hermanto emphasized that a mujtahid must have a deep mastery in various disciplines, such as Arabic, Qur'anic science, hadith science, logic, and balaghah. This competence is considered essential to produce progressive legal products (*fiqh*) that are in accordance with the needs of the times.

Reason *Al-Narajil* present as a dynamic *ijtihad* method, which not only measures and examines previous methods however also offers layers of analysis to review the *ijtihad* methods that have been carried out by previous scholars. This approach is expected to provide legal solutions that are moreover relevant to the development of the times. Through Reason *Al-Narajil*, Agus Hermanto seeks to bridge the gap between classical traditions and modern needs in the renewal of Islamic law, so that Islamic law can continue to be relevant and applicable in responding to contemporary challenges.

In an effort to renew Islamic law, Agus Hermanto emphasized the importance of an interdisciplinary approach. He argued that *ijtihad*, or the effort to interpret law, requires a deep understanding of religious texts and the social context that surrounds them. For this reason, theories from various disciplines are used as analytical tools in this process. This approach allows for the integration of Islamic sciences with other social sciences, resulting in a comprehensive and relevant understanding of developing legal issues ([Agus Hermanto, 2023](#)).

It is emphasized that the main objective of every Islamic law is to achieve *maqashid al-syari'ah*, namely taking benefit and eliminating harm ([Asnawi, 2012b](#)). He identified three main principles in achieving this goal: eliminating difficulties, reducing burdens, and carrying out legal processes gradually. By adhering to these principles, Islamic law can adapt to the development of the times without sacrificing its fundamental values ([Agus Hermanto, 2022](#)). In his book entitled "*Problems of Islamic Family Law in Indonesia*," Agus Hermanto discusses various cases that often occur in households, including issues such as marriage, inheritance, wills, and waqf. He highlights how Islamic family law is applied in Indonesia and the

challenges that arise in practice. Through analysis of these cases, he offers critical perspectives and contextual solutions to existing problems.

As part of his efforts in reforming Islamic law, Agus Hermanto also explored the biographies of four imams of the Sunni school: Abu Hanifah, Malik bin Anas, Muhammad Idrus al-Syafi'i, and Ahmad bin Hanbali. By understanding the background and thoughts of these imams, he tries to show how the interpretation of Islamic law can develop according to the context of time and place ([Hermanto & Yuhani'ah, 2023](#)).

The history of marriage law in Indonesia, from the Dutch colonial period to the modern era. He traces the process of compiling the Compilation of Islamic Law (KHI) and the involvement of various parties in its formation. This analysis provides insight into the political and social dynamics that influenced the formation of Islamic family law in Indonesia. In his work, Agus Hermanto outlines the concept of marriage and divorce in Islam. He explains the meaning, legal basis, pillars, goals, and relations between husband and wife in the family. In addition, he discusses divorce procedures, causal factors, and their impact on individuals and society. This comprehensive approach helps in understanding the complexity of these issues in the context of Islamic law ([Hermanto, 2017b](#)).

Quoting Khairudin Nasution's theory, Agus Hermanto *explains that legal reform can be done in two ways: First, Intra-Doctrinal Reform: Changes made within the existing doctrinal framework. Second, Extra-Doctrinal Reform: Changes involving elements outside existing doctrine.* This approach allows flexibility in the interpretation of Islamic law to address contemporary issues.

Reason *Al-Narajil* present as a dynamic ijtihad method, which not only measures and examines previous methods however also offers layers of analysis to review the ijtihad methods that have been carried out by previous scholars. This approach is expected to provide legal solutions that are moreover relevant to the development of the times, especially in the context of Islamic family law. Through *Nalar Al-Narajil*, Agus Hermanto seeks to bridge the gap between classical traditions and modern needs in the renewal of Islamic family law, so that Islamic law can continue to be relevant and applicable in responding to contemporary challenges.

Application of Al-Narajil Reasoning as Jurisprudence of Gender Justice

The facts in society that show the many practices of gender injustice between men and women that have an impact on the imbalance of roles both in public and domestic due to the existence of factors of meaning and interpretation of religious texts that tend to be patriarchal. Therefore, there needs to be scientific reasoning, so the author offers an interpretive approach that is characterized by gender-just fiqh, namely reason. *Al-Narajil* with comparative theory, in order to find a common ground, namely the result of an inclusive reinterpretation until justice, equality, democracy and *congratulations to the great one*. Gender-just fiqh with perspective *exchange* in this context, it is important to be a filter, because the gender theory that is often voiced by activists and feminists can often go too far, so that it becomes exclusive, although radical and although liberal if not controlled.

The application of *Al-Narajil* reasoning in the context of gender justice means using a comprehensive logical and critical thinking approach to analyze issues related to gender equality and justice in everyday life. *Al-Narajil* reasoning helps to identify and address discrimination and injustice experienced by women, and encourages the creation of broader gender equality and justice. The application of *Al-Narajil* reasoning to gender justice can be done in several ways:

1. Analyze Verses about Justice: Analyze verses of the Qur'an related to justice and gender equality, such as verses about the rights of women and men.

2. Interpreting Verses from a Gender Perspective: Interpreting the verses of the Qur'an from a fair and equal gender perspective, so that there is no discrimination against women or men.
3. Applying the Principles of Justice in Daily Life: Applying the principles of justice and gender equality in daily life, such as in the family, society, and work.
4. Developing an Understanding of Gender Roles: Developing an understanding of fair and equal gender roles, so that women and men can have equal opportunities in various aspects of life.
5. Criticizing Stereotypes and Discrimination: Criticizing stereotypes and discrimination against women or men that are not in accordance with the principles of justice and gender equality in the Qur'an.

Thus, the application of reason *Al-Narajil* towards gender justice can help promote equality and justice between women and men in various aspects of life. While the usefulness of reason *Al-Narajil* as a gender gap analysis is by way of:

1. Identifying Gender Gaps: Reasoning *Al-Narajil* can help identify gender gaps in society, such as differences in access to education, employment and other opportunities.
2. Analyzing the Causes of Inequality: Quranic reasoning can help analyze the causes of gender inequality, such as stereotypes, discrimination, and unfair social norms.
3. Developing Just Solutions: Quranic reasoning can help develop just and equitable solutions to address gender disparities, such as increasing access to education and employment for women.
4. Promoting Gender Awareness: Quranic reasoning can promote gender awareness and equality in society, thereby reducing gender gaps.
5. Criticizing Unjust Social Norms: The reasoning of the Qur'an can criticize unjust and discriminatory social norms against women or men, thereby promoting positive social change.

Thus, reason *Al-Narajil* can be an effective tool for analyzing and addressing gender disparities in society. Reading religious texts through a rational approach *Al-Narajil* to respond to legal changes that occur from time to time, it also provokes *mujtahids* to find comprehensive legal solutions according to the challenges of the times faced. It is undeniable that the Qur'an and the Sunnah have become concrete sources of law and their truth cannot be denied. Although in the following period, legal *ijtihad* efforts were always carried out by scholars, until an agreed theory was born, namely *yal-ijma'* and *al-qiyās* (Ridwan et al., 2021). It seems that the expansion of the Islamic community has spread to remote parts of the world that are inaccessible, until several arguments for the *ijtihad* of Islamic scholars were born. *mekhtalif*, that is *istishāb*, *istihsān*, *istishlāh*, *'urf*, *sadd al-dzari'ah*, *syar'u man qablanā*, *qadīm wa qadīd*, *hingga amal ahl al-madinah*. This theory was born long after the death of the Prophet Muhammad SAW, and after the revelation came down and the hadith stopped being delivered. Remembering that before the death of the Prophet Muhammad, all matters were returned to him until after his death the Prophet instructed his people to always follow the Qur'an and the Sunnah as the main reference of law (Sulistiani, 2018).

Although though *fiqh* (Islamic law) has been in effect since the revelation and the delivery of the hadith of the Prophet Muhammad, and has been practiced by the companions at that time, the differences between *sharia* and *fiqh* can be distinguished by the companions themselves, meaning that *sharia* is universal, valid throughout time and does not change (is permanent), because it is Islamic law *methodical* (Asnawi, 2024). While *fiqh* is detailed, always changing, and often dynamic. However, methodologically, it is a science *istinbath* and *ijtihad*, was born in the third to fourth century of Hijriah, with the birth of prominent scholars with the development of their *fiqh* principles, which gave birth to many legal arguments (*multiple*). Looking at the history of the birth of the *ushul fiqh* which was compiled by Imam

Hanafi in a narration, until the pages were scattered and not collected, this means that legally the birth of the *ushul fiqh* as a method *istinbath* and *ijtihad* law is a book *al-Risalah* written by Imam Syafi'i, up to its development to date ([Darmalaksana et al., 2017](#)).

Likewise the birth of the definition *hearing al-syar'ah* as a science, it was actually born long after the birth of the science of *usul fiqh*, which was popularly developed by Imam al-Syatibi, although though every law proposed by scholars in answering legal problems in the third and fourth centuries and the generations after that also used *maqashid al-syar'ah*, and it is impossible to have a law without a definite purpose ([Asnawi, 2012a](#)). However, in terms of legality, science is actually *maqashid al-syar* as a science far after. That is how the dynamics of the *ijtihad*, method developed according to its time. In addition, there are also many offers of *ijtihad*, methods carried out by scholars of the following generation, both those who nevertheless adhere to the Imam *Madzhab* or those who try to develop with the method *talfiq* (mixing the opinions of previous scholars) and some others also carried out reforms with the new methods they offered, with all their advantages and disadvantages.

Reason *Al-Narajil* which means the ability to think logically, rationally and reasonably, or reason is also often interpreted as a human tool used to seek the truth. While *Al-Narajil* is taken from the Arabic word which means "coconut". Reason *Al-Narajil* this is inspired by the layer by layer in the coconut fruit which is very relevant to scientific reasoning in a process of discovering Islamic law which is sourced from the holy books namely al-Qur'an and al-Sunnah, as well as the development of law through *ijtihad*, by using arguments that have been agreed to other efforts that *mukhtalif*. This coconut fruit has five very unique layers and each layer has a different shape from the other layers, so the author is interested in this layer model to become a rationale or method of contemporary Islamic legal *ijtihad*, so the author makes it a very simple scientific reasoning, however also can maximally describe the true existence of law, and the author also finds the location of a dispute between scholars in responding to the problem that *furu'i* (branch), to produce a solution in Islamic law (jurisprudence).

Reason *Narajil* this does not just appear without any previous legal reasoning, in fact the presence of reason *Al-Narajil* this was sparked by a line of reasoning offered by Muhammad Abid al-Jabiri, namely *bayani*, *burhani* and *irfani* reasoning, that flexible Islamic law can be understood textually, contextually and with a practical approach *irfan*. Although inspired by the thoughts of Muhammad Syahrur with the theory *theory of territoriality (theory of limits)*, that a law has maximum and minimum limits. Also, Syatibi thinking is that the law cannot be separated from its purpose, namely *maqasid al-Syar'ah*, which is the theory *listen* Jaser Auda with the theory of convergence. Also the legal epistemology developed by Muhammad Abduh and the theory of double movement (*dole movement*) which was developed by Fadzlurrahman ([Hermanto, 2017a](#)).

Discussion

Gender Jurisprudence Ideas Through Reasoning *Al-Narajil*

Gender-just fiqh is an approach to understanding and implementing Islamic law that takes into account equality and justice between men and women. Gender-just fiqh seeks to 1). Eliminate Discrimination: Eliminate gender discrimination in the application of Islamic law; 2). Promote Equality: Promote equality between men and women in rights and obligations; 3). Respect Differences: Respect the differences between men and women, however do not use these differences as a reason for discrimination; 4). Apply the Principle of Justice: Apply the principle of justice in all aspects of life, including family, economic, and social law.

Gender-just fiqh does not mean changing Islamic teachings, however rather understanding and implementing Islamic teachings in a way that is fairer and moreover equal for all individuals, regardless of gender. Citing research results ([Rizka et al., 2025](#)) explains that in the domestic sphere, women are often considered limited to their roles as wives and mothers, however gender jurisprudence emphasizes that women's contributions to the family

must be valued equally with men. The division of responsibilities in the household must be based on the principles of justice and mutuality, not one-party domination. In the public sphere, gender jurisprudence recognizes the importance of women's participation in social, economic, and political life, they have the same rights to contribute without facing structural obstacles or patriarchal rules that limit their roles. This transformation demands a reinterpretation of the texts of the Qur'an or Hadith in a contextual and progressive manner, so that women can carry out both roles fairly and in balance.

Al-Narajil reasoning allows for the reinterpretation of texts that are often considered to limit women's roles. For example, QS. Al-Ahzab: 33 “...stay in your houses and don't adorn yourself and behave like the people of jahiliyyah before”. In addition, the Hadith used by Islamic jurisprudence scholars to legitimize the position of women as domestic creatures is the hadith narrated by Bukhari “...A wife is responsible for her husband's house”. This is what makes some scholars and traditional Muslim communities assume that the best place for women is in the home or that the best place for women is in the home. The verse and Hadith are seen from the reason for their descent around the time when the condition of Arab society was nevertheless patriarchal. Furthermore, verses about male leadership (QS An-Nisa: 34) or inheritance rights (QS An-Nisa: 11) can be re-understood by considering the context of the society when the text was revealed.

The role of women who contribute in the public sphere, such as in work or social activities, provides extensive benefits to society. At the same time, their contribution at home in fostering a quality generation is also a very important form of welfare. However, women's dual roles also have challenges in the family and society including inequality in the division of tasks, social stigma, heavy double burdens, and lack of policy support that supports the balance between work and family life.

Gender jurisprudence in principle emphasizes the importance of justice and balance of roles, including equal division of responsibilities between men and women. Therefore, to reduce the double burden on women, some of the offers from gender jurisprudence include the active involvement of men in domestic work and childcare as part of shared responsibilities in the family, dismantling social norms that place domestic burdens only on women through education and public campaigns. Islam teaches the importance of upholding justice in society, including in gender relations. Justice in the division of roles and responsibilities is part of a social policy that supports the balance of gender roles in Islam according to QS. An-Nahl/16:90. This argument supports the idea that the dual role of women in gender jurisprudence needs to be balanced with a just and collaborative social system. Although gender jurisprudence has provided space for women to contribute in various areas, its implementation needs to be accompanied by social and structural reforms therefore that these roles do not become a burden borne only by women ([Rizka et al., 2025](#))

The principle of gender justice fiqh demands that the interpretation of the text is not only literal, however also takes into account the universal values of Islam. Verses about male leadership are often interpreted as limiting the role of women in leadership. However, with reason *Al-Narajil*, this verse can be understood as a response to the social conditions at the time of its revelation, not as an absolute prohibition. The principle of justice demands that women have equal rights to leadership as long as they meet the necessary criteria. The verse about inheritance rights that gives a larger portion to men can be re-understood by considering the financial responsibilities of men at that time. In the modern context, where financial responsibilities are often shared equally, the principle of justice can encourage a moreover equal reinterpretation.

Approach *Al-Narajil* emphasizes the welfare as the main principle in responding to contemporary gender issues, such as women's leadership, reproductive rights, and gender-based violence. In the modern context, women's leadership is not only possible however also

necessary to achieve the welfare of society. Real examples are women's leadership in various Muslim countries, such as Benazir Bhutto in Pakistan and Megawati Soekarnoputri in Indonesia, which show that women can lead well. Reproductive rights issues, such as the right to sexual education and reproductive health, can be analyzed through the principle of welfare. Comprehensive sexual education can prevent sexual abuse and violence, thus being in line with the principle of welfare. In the context of domestic violence, the principle of welfare encourages the protection and empowerment of victims. For example, contemporary fatwas prohibiting domestic violence can be seen as an implementation of the principle of welfare ([Abidin et al., 2022](#)).

Reason *Al-Narajil* successfully bridges the dichotomy between Islamic spiritual values and modern gender equality discourse. This approach shows that Islam does not contradict the principle of equality, as long as the interpretation of the text is carried out critically and contextually. Islamic spiritual values, such as justice, compassion, and respect for human dignity, are in line with the principle of gender equality. For example, the Qur'an emphasizes that men and women have the same status before Allah (QS Al-Hujurat: 13). Reason *Al-Narajil* can integrate modern equality discourse with Islamic spiritual values. For example, the Islamic feminist movement that demands gender equality can be understood as an effort to realize the principles of justice and welfare in Islam.

This analysis shows that reason *Al-Narajil* makes a significant contribution to gender studies by offering an approach that is fair, inclusive, and relevant to modern challenges. Through reinterpretation of religious texts and emphasis on the principles of justice and welfare, reason *Al-Narajil* can be a foundation for building a more equal understanding of gender in an Islamic context. This study also opens up space for further research on the application of reason *Al-Narajil* in specific gender issues and social policies.

Gender analysis in reasoning *Al-Narajil* can be done in several stages, namely *First*, Reinterpretation of Religious Texts. Reason *Al-Narajil* allows for the reinterpretation of texts that are often considered to limit women's roles. For example, verses about male leadership or inheritance rights can be re-understood by considering the context of the society in which the text was revealed. The principle of justice demands that the interpretation of the text is not only literal, however also considers the universal values of Islam. *Second*, Contemporary Welfare and Issues. Approach *Al-Narajil* emphasizes welfare as a central principle in responding to contemporary gender issues, such as women's leadership, reproductive rights, and gender-based violence. For example, in the context of domestic violence, the principle of welfare encourages the protection and empowerment of victims. *Third*, Integration of Spiritual Values and Equality. Reason *Al-Narajil* successfully bridges the dichotomy between Islamic spiritual values and modern gender equality discourse. This approach shows that Islam does not contradict the principle of equality, as long as the interpretation of the text is done critically and contextually.

Gender analysis in reasoning *Al-Narajil* involves a critical examination of the Qur'anic texts and their interpretations to understand how gender is conceptualized and treated in the Islamic context. Here are some aspects that can be analyzed: *First*; The Concept of Equality: Analyzing how the Qur'an views equality between men and women, and how this concept can be applied in everyday life. *Second*; Gender Roles: Analyze the gender roles depicted in the Qur'an and how these roles can be understood in a modern context. *Third*, Gender Discrimination: Analyzing how the Qur'an and its interpretation can be used to address gender discrimination and promote gender justice. *Fourth*; Socio-Historical Context: Analyzing the socio-historical context in which the Qur'an was revealed and how this influences the understanding of gender in Islam. *Fifth*; inclusive Interpretation: Analyzing how interpretation of the Qur'an can be done in an inclusive and equitable manner, thereby promoting gender equality. By conducting gender analysis in reasoning *Al-Narajil*, we can

understand how Islam can be understood and applied in a moreover just and equal way for all individuals, regardless of gender.

Conclusion

Gender jurisprudence provides space for women to contribute to the public sphere while also carrying out domestic roles, without being constrained by limiting patriarchal norms. In addition, reinterpretation of religious texts needs to be done contextually and progressively, so that the role of women in the family and society can be valued equally with men and does not create a double burden. Reason *Al-Narajil* can provide solutions in updating Islamic law that is gender-just in several ways: Reinterpretation of Verses: Reason *Al-Narajil* can be used to reinterpret verses related to gender, so that we can understand a moreover inclusive and just meaning; Contextualization: Reason *Al-Narajil* can help understand the socio-historical context when the verses were revealed, therefore that one can understand how they can be applied in a modern context; Principle of Justice: Reason *Al-Narajil* can be used to understand the principles of justice in the Qur'an and how these principles can be applied in Islamic law; Overcoming Discrimination: Reason *Al-Narajil* can help address gender discrimination in Islamic law by understanding how the verses can be used to promote equality and justice; Legal Reform: Reason *Al-Narajil* can be used to promote gender-just Islamic legal reform, therefore that one can understand how Islamic law can be applied in a moreover just and equal manner. Reason *Al-Narajil* can be an effective tool to promote gender justice in Islamic law and society. Reinterpretation of the roles of men and women in order to build a new perspective that is gender-just requires *aqira'ah al-mubadalah* therefore that this study finds a logical scientific novelty. This study shows that reason *Al-Narajil* makes a significant contribution to gender studies by offering an approach that is fair, inclusive, and relevant to modern challenges. Through reinterpretation of religious texts and emphasis on the principles of justice and welfare, reason *Al-Narajil* can be a foundation for building a moreover equal understanding of gender in an Islamic context. This study also opens up space for further research on the application of reason *Al-Narajil* in specific gender issues and social policies.

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