

Prevention and Handling of Gender-Based Violence from an Islamic Feminist Perspective

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ABSTRACT

This study aims to describe strategies for preventing and addressing gender-based violence from an Islamic feminist perspective by employing the Hermeneutic Theory of the Qur'an and Hadith (Feminist Interpretation) and Gender Equity Theory as analytical frameworks. Gender-based violence remains a significant social and humanitarian issue that requires comprehensive approaches grounded in religious, social, and psychological dimensions. This research adopts a descriptive qualitative approach to explore prevention efforts and victim assistance practices within an Islamic feminist framework. Primary data were collected through in-depth interviews with five informants: two religious leaders (one male and one female), two counselors, and one psychologist affiliated with LKP3A Fatayat NU Bondowoso. Data were analyzed through processes of data reduction, categorization, interpretation, and verification to identify patterns of prevention and intervention strategies. The findings reveal that prevention efforts are undertaken through the reinterpretation of patriarchal and misogynistic understandings of Qur'anic verses and Hadith traditions, replacing them with egalitarian interpretations that emphasize justice, equality, and human dignity. These preventive strategies are implemented through community outreach programs, educational activities, awareness campaigns, and religious guidance to promote gender-sensitive perspectives. Furthermore, victim assistance integrates psychological recovery with spiritual empowerment, grounded in the concepts of human dignity (karamah insaniyah) and human nature (fitrah), within the framework of Islamic counseling. Assistance services also encompass legal advocacy and protection mechanisms to ensure victims receive comprehensive support. This study highlights the importance of Islamic feminist approaches in developing inclusive, transformative, and justice-oriented strategies for preventing and responding to gender-based violence.

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1. INTRODUCTION

The discourse on gender-based violence (GBV) remains hotly studied during peace, war, conflict and disasters. It occurs in domestic and public spaces, educational environments, workplaces, public facilities and other settings. Ironically, the public assumes that Islamic teachings are the teachings that cause and even legalize gender-based violence, resulting in the emergence of the term misogynistic verses and hadiths. As such, an effective solution strategy is needed to prevent and handle it.

Data from the National Commission on Violence Against Women in 2024 showed 330,097 cases of gender-based violence against women, an increase of 14.17% from 2023 [1]. Seeing the data on the increase in cases of violence is very worrying, even though this data does not yet reflect the actual number of cases because, in reality, not all KBG cases are reported and prosecuted. This phenomenon is likened to an iceberg [2].

The phenomenon of gender-based violence (GBV) is very complex and is still a universal problem in various parts of the world, including Indonesia. Because the GBV is so massive, it crosses geographical, cultural and religious boundaries. GBV not only impacts individuals, but also the broader social order, and is often rooted in unequal power relations and gender injustice that considers one gender superior to another.

In societies that adhere to Islamic teachings, such as Arab countries and Indonesia, where the interpretation of religion as a justification for discriminatory practices and violence against women, the interpretation of Islamic teachings becomes an arena for debate. Biased religious understanding and gender-biased interpretations are used to legitimize women's subordination and violent practices, placing women in a lower position, thereby exacerbating inequality and opening up space for violence to occur [3].

The feminist movement, including Islamic feminism, emerged as a response to gender injustice, which was considered rooted in patriarchal values. Islamic feminists believe that the root of the problem is not Islam itself, but rather the patriarchal interpretation of Islamic teachings [4]. Some gender-biased understandings of religion originate from textual rather than contextual interpretations and ignore the values of universal justice in the Al-Qur'an.

Islamic feminism does not seek to reject Islamic teachings, but rather reinterprets religious texts that have been the basis for justifying discriminatory practices and violence against women through misogynist arguments [5]. This approach aims to restore the meanings of fairness and inclusion as they should be, based on theological principles that affirm the spiritual equality of men and women in Islam.

Several main problematic factors underlying the GBV in an Islamic feminist perspective include, first, the domination of *mufassirin* on the Al-Qur'an and Hadith by male ulama who live in a patriarchal cultural environment, thus influencing thought patterns in understanding religious texts, including the interpretation of women's subordination in fiqh books, which places women in a vulnerable position and makes them targets of violence [6].

Second, the deep-rooted culture of men's position of power over women, and women having to submit, is deeply rooted in society, which causes a lack of awareness of

justice. Even though Islam upholds the values of justice, these principles are often neglected in social practices that are still influenced by patriarchal culture [7]. This can be seen from GBV data, where the victims are women and children, especially girls, and cases of domestic violence are prominent.

Third, there is a lack of implementation of legal protection to protect women from GBV. Conservative groups claim that feminism is contrary to Islam [8]. Based on this explanation, several problems arise, including the dominance of patriarchal interpretations in religious discourse. Biased interpretations of gender, especially those originating from patriarchal ideology, have influenced people's religious understanding and legitimized violence against women. Verses from the Koran and Hadith are often misinterpreted and misused to justify GBV practices. Islamic feminists should offer a more just and contextual reinterpretation of gender justice.

No less important, how to prevent and handle GBV through an Islamic feminist perspective to uncover injustices that hide behind biased religious interpretations, as well as offering solutions based on the values of justice, compassion (*mawaddah*), and equality taught by Islam.

2. LITERATURE REVIEW

Research on the prevention and management of gender-based violence has been conducted from various perspectives. For example, Muhammad [9] and Muhammad [10] discuss policies and budgets that do not favor victims of GBV. The budget for the prevention and protection of women and children is insufficient, thus failing to improve protection services and fulfill the rights of women and children as victims of GBV. Furthermore, the Women and Children Protection Service is weak in building community networks to coordinate and provide training on the prevention and management of GBV. Consequently, the rate of violence remains high, and GBV prevention and management have not been optimally implemented. El Saadawi [11] examines the prevention and management of gender-based violence from a human rights and Islamic political perspective, for example, the concepts of *qisas* and *hudud*. However, its implementation is hampered by cultural and social factors.

Kodir [12] examines the importance of regulations for the prevention and management of sexual violence in university environments using a sociological approach and a contemporary feminist perspective. Three reasons for the prevalence of sexual violence in universities are: gender bias, which differentiates social roles between men and women; and the deeply rooted patriarchal paradigm, which places women in a subordinate hierarchy, deserving of harassment, abuse, insults, and harsh treatment, as well as a distribution of power. The solution is a structural and cultural approach. Structural approaches include strengthening legal mechanisms (the supremacy of law) in handling sexual violence, ensuring regulations are as universal as possible, emphasizing the principle of justice for victims, as outlined in Permendikbud No. 30 of 2021 concerning PPKS (Prevention and Handling of Sexual Violence) in Higher Education. Cultural (sociological) approaches involve transforming cultural values by freeing society from constructs of thinking biased toward gender justice and patriarchy, and gender-

mainstreaming educational activities. Relevant to our research, sexual violence is a form of gender-based violence. A sociological approach to preventing and handling GBV, including sexual violence, is also urgent because it relates to the psychosocial well-being of victims, and limited communication between men and women [13].

Abd Hanan's research agrees with Umar [14]. Legal and sociocultural perspectives on violence against women state that all forms of violence against women violate the philosophy of Pancasila, the 1945 Constitution, and the Human Rights Law. These three legal bases state that all Indonesians have the right to feel safe and be free from all forms of violence [15].

Our research gap examines the prevention and management of gender-based violence from an Islamic feminist perspective. This is interesting because feminism in Islam remains debatable and is reinforced by misogynistic arguments and fatwas. Therefore, it is necessary to explain Islamic feminist theory, Islamic gender, and the steps taken by the Islamic feminist movement [16].

The purpose of this study is to reinterpret the Quran and Hadith to separate pure Islamic teachings on human dignity from patriarchal cultural interpretations that often perpetuate violence. The study aims to develop a GBV prevention model grounded in Islamic values, such as through theological education and moral guidance that emphasize substantial justice. The study aims to identify protection and reparation mechanisms for GBV victims that are sensitive to spiritual values and women's human rights.

3. METHOD

This study employed a descriptive qualitative research design to explore strategies for preventing and addressing gender-based violence (GBV) from an Islamic feminist perspective. A qualitative approach was selected because it enables an in-depth understanding of participants' experiences, interpretations, and practices related to GBV prevention, victim assistance, and the reinterpretation of religious texts within specific sociocultural contexts. The study was conducted at LKP3A Fatayat NU Bondowoso, an institution actively engaged in counseling, advocacy, and empowerment programs for women and children experiencing violence.

Participants were selected using purposive sampling based on their expertise, professional roles, and direct involvement in GBV prevention and intervention initiatives. Five key informants participated in the study, comprising two religious leaders (one male and one female), two counselors from LKP3A Fatayat NU Bondowoso, and one psychologist. These participants were considered information-rich cases due to their extensive experience in religious guidance, counseling services, psychosocial support, and community education concerning gender-related issues.

Data were collected through semi-structured in-depth interviews, participant observations, and document analysis. Interviews explored participants' perspectives on Islamic feminist interpretations of the Qur'an and Hadith, strategies for preventing GBV, counseling practices, and mechanisms for victim recovery and empowerment. Observations were conducted during counseling sessions, educational activities, advocacy programs, and community outreach initiatives related to GBV prevention and management.

Documentary sources included institutional reports, counseling records, educational materials, policy documents, and relevant scholarly literature.

Data collection continued until sufficient information was obtained⁵ to provide a comprehensive understanding of the phenomenon under investigation. To enhance the credibility and trustworthiness of the findings, data triangulation was employed by comparing information obtained from interviews, observations, and documentary evidence. Member checking and peer discussions were also undertaken to validate interpretations and minimize researcher bias.⁴

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, consisting of three interrelated processes: data condensation, data display, and conclusion drawing/verification. During data condensation, interview transcripts, field notes, and documentary materials were systematically coded, categorized, and organized into emerging themes. The data were subsequently displayed in matrices and thematic narratives to facilitate interpretation. Finally, conclusions were developed through an iterative process of reflection, comparison, and verification to ensure consistency and analytical rigor. This analytical framework enabled the identification of key themes concerning Islamic feminist approaches, gender-equitable interpretations of religious texts, and holistic strategies for preventing and addressing gender-based violence.

4. RESULTS AND DISCUSSION

Prevention Strategy (Preventive).

a. GBV prevention strategy

Fatayat NU Bondowoso conducts capacity-building through education and training, workshops, and seminars on gender, advocacy, and gender-perspective policy analysis at both national and regional levels for grassroots participants. The goal is to increase knowledge, awareness, and skills related to gender equality, analyze gender phenomena, and conduct case studies to create a safe environment. Optimization of prevention strategies is carried out by networking with government and non-government agencies based on a shared vision and program. (Evi, January 20, 2026).

One of the ongoing education programs conducted annually at the sub-district/village level is Marriage Dispensation (Diska), which involves the administrators of Fatayat NU Bondowoso's PACs. The slogan is "Based on data from Syamsul Huda et al. [17], applications for Marriage Dispensation (Diska) in Bondowoso reached 332 in 2019. This is a relatively high number and has persisted for several years." If not addressed quickly, the impacts of child marriage include high maternal and infant mortality rates (MMR-IMR), increased poverty, low birth weight (LBW) or stunted babies, and increased divorce rates. Based on this, the slogan of Fatayat NU Bondowoso: Stop Children Giving Birth To Children, Stop Poverty Giving Birth To Poverty, Stop Ignorance Giving Birth To Ignorance. The results of these educational activities are evident. In 2024, Bondowoso Regency was declared a child-friendly city. (Evi, January 20, 2026). Based on data from the Bondowoso Regency Social Service, only 78 couples applied for marriage dispensation (a drastic decrease). Compared to the previous year, in 2023, the number reached 478 cases

in a single year. "That's also down from the previous year, which reached around 600" (Hafidatullaily, June 7, 2024, *Ketik* | Indonesian Collaborative Media).

Another breakthrough came from Dr. Laily Abida, M.Psi., Psychologist (January 24, 2026), who is also a member of the Fatayat NU Bondowosso PC. She initiated the Mother School Program, a training forum designed to equip mothers with knowledge and skills in parenting, monitoring child development, and developing stress management strategies. The goal is to provide concrete support and solutions for mothers and other family members to be better prepared to face parenting challenges and be able to manage family conflicts with psychological, emotional, and practical approaches, as well as prevent children from falling into negative things such as bad social influences, inappropriate behavior, and becoming victims of violence (physical, sexual, or human trafficking) [18].

"Children need proper protection; they have the right to enjoy a childhood by learning, playing, and socializing safely. Through Mother School, we hope to provide mothers with the strength and knowledge to help their children grow well," (Laily, January 24, 2026). "Children have the right to enjoy a childhood by learning.": Laily Abida, M.Psi. Psychologist.

- a. Open recruitment for Fatayat NU Bondowoso management members from various professions and communities.
- b. Establishing polling cadres (counseling centers) in every sub-district. Fatayat NU is the only religious community organization to have established LKP3A (Women and Children Consultation and Assistance Institute), which serves as a complaint service center, provides counseling, offers legal advocacy, and empowers victims of violence against women and children.

The main roles of LKP3A Fatayat NU Polling Cadres include:

1. Serving at the forefront in providing initial assistance to women and children who are victims of violence in their respective areas before cases are referred to the next level.
 2. Provide basic services, psychological support, and Islamic counseling to help restore the mental health of victims. The GBV Minimum Service Standards (MSS) cover protection, recovery, and law enforcement. The goal is to ensure the safety and dignity of victims as part of their human rights. Psychological support aimed at restoring the mental, emotional, and psychological well-being of victims so they can return to their activities optimally includes Early Psychological Support (EPS), a method of emotional stabilization immediately after an incident to help victims feel calm, safe, and supported in facing crises; Gender-Based Counseling, a service model that prioritizes a philosophy of equality, avoids victim blaming, ensures confidentiality, and empowers victims to make their own decisions; and trauma rehabilitation, which is in-depth intervention by a clinical psychologist to address long-term psychological impacts, such as depression, anxiety, or PTSD, to restore victims' self-confidence.
 3. The Referral Function acts as a direct coordination liaison with the LKP3A management at the Branch Leadership (BL) level for handling criminal cases requiring further legal intervention.
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4. Provide education and outreach regarding women's and children's rights and standard operating procedures (SOPs) for victim protection to the wider community.
5. Serve as a Village Paralegal, providing guidance and understanding of relevant regulations/laws (such as the TPKS Law or the Domestic Violence Law) to ensure victims receive appropriate access to justice. (Laily, Psychologist, January 21, 2026)

The primary role of LKP3A Fatayat NU is advocacy and protection, including serving as a reference center for public information on women's and children's rights and access to justice, and reviewing and overseeing public policy. It provides gender-sensitive legal and psychological assistance to victims of violence, from the police to the courts.

LKP3A's primary function is to provide consultation services through a complaint center with three channels: home visits, outreach, and online consultations on women's, children's, family, legal, and other issues. It also provides a Safe House (Shelter) service for confidential temporary protection for victims and witnesses of violence from external threats. It also provides holistic recovery in the form of recovery/rehabilitation that focuses not only on litigation/legal processes but also on non-litigation recovery through psychological, psychosocial, and psychoeducational support [19].

Furthermore, it provides empowerment and coordination through paralegal training and counseling for Fatayat polling cadres, equipping them with counseling skills, an understanding of the legal system, and ethical case management. It also initiates independent economic empowerment programs for women victims of violence to increase their financial empowerment.

A prevention strategy through the Islamic feminist movement involves reinterpreting Quranic verses and hadiths deemed misogynistic and patriarchal, including verses on polygamy, inheritance, witnesses, and dowries. Hadiths with a certain interpretation, especially those that make society perceive Islam as patriarchal, supporting polygamy, inheritance rights, and witnesses for men twice as many as women, discriminating between men and women, and so on, often lead to the emergence of the term "misogynistic" verses or hadiths. Based on this phenomenon, a detailed study is needed to differentiate between Islamic law and the culture/legacy of the Jahiliyyah era, and the importance of reinterpretation. (Hamdanah KUPI in Jember, February 14, 2026). She also added that faith in the Oneness of Allah SWT motivated the Prophets and their followers to pursue individual improvement (personal piety) and social piety (*habluminallah wa hablumminannas*). Social piety is implemented in improving political, economic, social, cultural and other structures so that faith becomes the light of human civilization (*rahmatan lil alamin*) [20].

In the early days of the Prophet Muhammad's (PBUH) mission, the phenomenon of blasphemy against humanity, especially women, occurred in the Arab society of the Jahiliyah period, which strongly adhered to the patriarchal system (*al-abawi*). This system placed men as the primary, sole, and central authority holders, while women were marginalized, treated as unimportant, even considered non-existent, and even doubted that women were human beings, could worship, receive rewards and enter heaven, and that their souls were eternal so they could be held accountable like men. These doubts were answered in the Qur'an that women are human beings and piety is the benchmark for

human nobility, not gender (Al-Hujurat: 13). Women have the right to worship and receive rewards (An-Nahl: 97), can enter heaven (An-Nisa': 124), have an eternal soul and are held accountable (Al-Anam: 94), women are not servants of men but are equal servants of Allah (Adz-Zariat: 56), women are not subordinate to men to always be ordered around, but both are equal leaders on earth (Al-Ahzab: 72) and must work together as protectors/guardians (*Auliyyaa'*) (At-Taubah: 71), women do not originate from men as if they were second-class being, because both were created from the same material and process (al-mukminuun: 12-14).

The Qur'an declares the total humanity of women. Among them are the prohibition of making women as gifts, debt collateral, dowry, and inheritance, the limitation of divorce that can be returned (*thalaaq raj'iy*) from unlimited to only two times (An-Nisaa', 229), polygamy from unlimited to a maximum of four (An-Nisaa', 3), and finally monogamy (*fawahidatan*). Marriage as a sacred and strong promise (*miitsaaqan ghaliidhan*, An-Nisaa': 21) between prospective husband and wife with Allah SWT, husband and wife as partners (*zawaaj*, Ar-Ruum: 21), the attitude of treating each other well (*mu'aasyarah bil-ma'ruuf*, An-Nisaa': 19), and together in solving problems (*musyaawarah*, Al-Baqarah: 233). Good treatment from husband to wife and vice versa is part of devotion to Allah, according to the hadith of the Prophet Muhammad:

إِتَّقُوا اللَّهَ فِي النِّسَاءِ، فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَخَلَّيْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ.

"Be fearful of Allah in treating your wives, for indeed you are proposing marriage to them with Allah's trust and making their vaginas permissible with Allah's word." (HR. Bukhari Muslim).

Seeing this declaration, Umar bin Khattab gave testimony about the change in perspective on women that occurred in him and society at that time: "By Allah, we during the Jahiliyah period did not take women into account at all until the word of Allah came down mentioning their names and confirming that they have a part that we cannot disturb." (HR. Muslim)

In interpreting the Qur'an, a lot of knowledge is needed, for example, the science of *balaghoh* (language), *asbabun nuzul*, *nasakh-mansukh*, and others. For example, the inheritance rights verse (An-Nisa': 11) "A woman is half a man. A son is equal to two daughters." The issue and criticism is that it is considered to view women's value as only half that of men. Therefore, according to Islamic feminist reinterpretation, this inheritance verse is based on economic distribution justice, not human values. In the 7th century, men bore full financial responsibility for the dowry, the maintenance of wives, children, and extended families. In the current era, many women are the main breadwinners (co-breadwinners), so the approach to inheritance law through other legal instruments, such as gifts or family agreements, is based on the principle of justice/*adalah*). (KH Muhyiddin PP Nuris, February 22, 2026).

Similarly, the verse on testimony states, "the testimony of two women is equal to the testimony of one man." The critical issue is the perceived doubt about women's intellectual capacity and memory. According to Kiai Muhyiddin, this verse is in the

context of business transactions or debts. In the past, Arab women were rarely involved in the public commercial world. The presence of two women to remind each other (*tudzikira*) if one forgot the term due to unfamiliarity. Now, women have equal academic and professional capacity, and women's testimony in criminal and civil law is equal to that of men (February 22, 2026).

The Issue of Female Leadership in the Hadith

2

حَدَّثَنَا عُثْمَانُ بْنُ أَثِيَمٍ حَدَّثَنَا عَوْفٌ عَنْ الْحُسَيْنِ عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَعْنَى اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ -صلى الله عليه وسلم- -أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَخْقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بَنَاتٌ كَثَرْنَ قَالَ «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ»

This is a common perception that people who hand over their leadership to a woman will not prosper. A hadith narrated by Bukhari, one of which is in the Book of Fitan, is considered authentic by the majority of scholars. Its *asbabul wurud* (the legal basis for the ruling) is that the Persian kingdom of Kisra had a king who killed his son. Therefore, the king was appointed king by Kisra's daughter. Unfortunately, the female king was incompetent and unjust (corrupt). Therefore, this hadith is casuistic (specific to the cause and effect) and not general ('am). Islam itself praises the wise leadership of Queen Balqis in the Qur'an (An-Naml) and Siti Aisyah, the Prophet's wife, who was intelligent, possessed a strong memory and was the most prolific narrator of hadith among the Prophet's companions [21].

Regarding leadership, An-Nisa' 34 states that men are the leaders of women and includes the phrase *fadhribuhunna* (so strike if you commit *nusyuz*). This verse seems to legitimize the absolute superiority of men. KH Muhyiddin (February 22, 2026) explained that *qawwam* does not mean "absolute ruler/leader," but rather the responsibility for the livelihood or financial protection. This is a function of *ikhbar* (a functional-sociological condition at the time, not a permanent biological caste division). If a wife is financially independent, financial responsibility automatically becomes equal and a partnership.

The meaning of *Fadhribuhunna*, the word *dharaba*, has various meanings in Arabic, such as traveling or separating, according to the founder of PP. NURIS Jember (February 22, 2026), *dharaba*, if interpreted as hitting, is in the context of symbolic, non-injurious hitting intended to joke or calm the situation. The Islamic feminist reinterpretation of this verse actually limits the Arab

meaning the missing part of a man or a soul mate/partner. In fact, the popular story of Eve being created from the rib of the Prophet Adam. The meaning of the female sex, or women, from the bent rib is interpreted metaphorically. Medically and biologically, the number of ribs in men and women is the same: 12 pairs (24 bones), divided into 7 pairs of true ribs, 3 pairs of false ribs, and 2 pairs of floating ribs [22].

KH Ali Mustofa Yaqub, in his book "Cara Benar Memahami Hadist/ The Correct Way to Understand the Hadith" (2016), states that the idea that women were created from a rib needs to be explained through another hadith because the source of the hadith is the Prophet Muhammad himself, so the hadith should explain each other. According to KH Muhyiddin (February 22, 2026), the second hadith is more appropriate. This hadith actually urges men to treat women with wisdom and compassion. Some women's traits, characteristics, and tendencies are different from those of men. This, if not recognized, can lead men to behave inappropriately. Men cannot change a woman's inherent character and nature. Even if they persist in being rude or using violence, the consequences will be fatal, with the risk being clear: broken ribs. In other words, women will be subjected to domestic violence. As noted by Imam an-Nawawi in his commentary on Sahih Muslim. According to the author, this hadith is more meaningful: women and men are life partners who love, cherish, and complement each other, as each creature has its own strengths and weaknesses.

There is another hadith considered misogynistic that is interesting to discuss ...النساء ناقصات عقل و دين... Women lack reason and religion. This hadith was recited in a relaxed atmosphere during Eid al-Fitr when the Prophet Muhammad joked and advised women to increase their almsgiving. This hadith deserves reinterpretation to avoid misperceptions and discrimination. Relevant methodologies for reinterpretation include the *Mubadalah* method, the IGJ (Islamic gender justice) approach, Essential Justice for Women and the *Ma'ruf* principle. KUPI recommends not viewing legal texts in a partial-textual manner, but rather from the perspective of women's biological and social experiences in order to realize their well-being. The meaning of "lack of religion" refers to biological dispensations such as menstruation and postpartum bleeding, which prevent women from praying and fasting (not sinful, but rather a form of relief/*rukhsah* of worship from Allah SWT). Meanwhile, "lack of reason" is associated with the context of witnesses in court, not permanent cognitive disabilities (Hamdana, KUPI Jember, February 14).

Woman's Testimony in Islam.

Regarding Women's Testimony (Al-Baqarah: 282), the testimony of one man is equal to that of two women. This verse contains *tatsbit* (strengthening evidence) in past debt transactions. Arab women were rarely involved in the public-commercial sector. The presence of a second woman was not due to cognitive impairment, but rather to reinforce each other's memories of legal trade terms that were unfamiliar to them at the time. (Hamdana, KUPI Jember, February 14, 2026).

Reinterpreting the *Mubadalah* method in the contemporary era, when access to education is widely available, women's intellectual and legal capacities are equal to those of men. KUPI views the quality of testimony as determined by the person's capacity,

honesty, and expertise, not their gender. Under modern law, the testimony of one woman is therefore as fully valued as that of one man [23].

According to Nur Rofiah, in her book "Nalar Kritis Muslimah", the Quranic verses discussing women are categorized into three groups: starting points, intermediate goals, and final goals. Women's testimony was initially not considered at all during the pre-Islamic era. The Quran considers half of a man's share in debts, and the same applies to oaths.

The mahram obligations for women

The hadith on the obligation of a mahram for women during the Hajj (journey) لَا تُسَافِرُ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ is the obligation of a mahram for women during the Hajj (pilgrimage). This hadith does not have a specific *asbabul wurud* in the form of a specific cause-and-effect event. Rather, the macro *asbabul wurud* is a historical-social context, namely the geographical conditions under which the Prophet Muhammad (PBUH) crossed the vast desert and took days on a camel or horse. In addition, security was not guaranteed, vulnerable to muggings, robberies, kidnappings, thefts, and sexual harassment for women traveling alone. The function of a male mahram is to protect them. Therefore, understanding the hadith contextually based on the *illat* of security means that if the journey is safe (for example, for the obligatory Hajj and accompanied by a trusted woman (*Ribqah nisa' tsiqat*)), then women are permitted to travel without a mahram [24].

The requirement for a mahram in early Islam was not a spiritual requirement for worship, but rather a safety requirement for women traveling, who were vulnerable to hijacking and violence in the desert. When modern transportation systems, state regulations, official groups of pilgrims, and government protection guarantees (such as the system of *maktab* (offices) and officer assistance) systematically ensured women's safety, the physical requirement of a personal mahram was no longer absolute. Women can legally and safely perform the Hajj independently through *istifadah* (a collective sense of security) (Hamdana, KUPI Jember, February 14, 2026).

Based on observations and interviews in the field, researchers concluded that the emergence of the term misogynistic verses and hadith is due to misinterpretations considered gender bias, only considering the textual rather than the contextual, and the origins of the verses or hadith, as well as a partial and incomplete understanding of the verses. Therefore, the urgency of prevention strategies includes reinterpreting the *naqli* arguments that are considered gender biased in gender justice so that they are in accordance with the spirit of Islam as a religion of *rahmatan lil 'alamin* through a hermeneutic and socially sensitive approach, conducting historical studies of the roles of women and men during the Islamic civilization of the Prophet Muhammad SAW which placed women and men equal and achieved extraordinary achievements in various fields, including politics, social, education, religion, and others. Establishing gender study centers in universities and private institutions, government and non-governmental organizations (NGOs). Publishing various books, short stories, dialogues, articles, and novels on Islamic gender studies in accordance with the principle of justice for the people (*rohmatat lilalamin*) and utilizing social media as a medium for Islamic gender campaigns [25].

Addressing Gender-Based Violence

Conventional counselling (not Islamic counselling) has been used to address the recovery of victims of gender-based violence. While the goal is psychological recovery, the difference lies in the underlying values and spiritual methods.

Addressing gender-based violence from an Islamic feminist perspective uses Islamic counseling that focuses on a holistic (biopsychosocial-spiritual) approach. The goal is to heal the victim's psychological trauma using Islamic and humanist spiritual values, such as raising self-awareness and self-worth, strengthening gender equality, and building faith and emotional resilience to enable victims to break out of the cycle of violence.

The spiritual approach of *Tazkiyatun Nafs* (Soul Purification) helps victims free themselves from feelings of guilt (often self-blame), feelings of impurity, or inferiority resulting from trauma. *Istighfar* (religious prayer) and *muhasabah* (reflection) help victims understand their noble position before Allah SWT, reject oppression, and instill the principle that Islam prohibits all forms of injustice. *Tawakkal* and *sabr* transform the meaning of patience from "resigning oneself to torture" to an active attitude of rejecting injustice, escaping danger, and surrendering to Allah after making maximum efforts [26].

The stages of Islamic counseling include emotional and trauma recovery (*Takhalli*), which involves emptying the mind of anxiety, guilt, and deep fear caused by trauma. The counselor then provides initial psychological support (IPS) to help the victim feel safe. The stage of instilling positive values (*Tahalli*) involves imbuing the victim with values of monotheism, such as patience, acceptance (*qana'ah*), and the belief that every human being has the right to be respected and protected. The stage of self-actualization and protection (*Tajalli*) helps the victim plan for the future, build assertiveness to protect themselves from further violence, and facilitate further legal or mediation needs if necessary.

The theological foundation of Islamic counseling is derived from the Quran and Hadith, which glorify dignity (*karamah*), trauma healing (*syifa'*), and guarantee legal protection for victims of sexual violence. The verses of the Quran are not barriers, but rather recovery instruments that side with the victim and strictly prohibit revictimization (victim blaming). The Quran outlines phases of recovery and empowerment for victims of gender-based violence, for example, the validation phase (discrimination and protection of victims from accusations). GBV victims are afraid to report sexual violence due to threats from the perpetrator, negative societal stigma, and counter-accusations (considered adultery). Surah An-Nur: 33 emphasizes the protection of GBV victims who are forced (*mukrabah*) into prostitution. Their position is innocent and clean, so victims do not need to feel guilty (self-blame), which tortures their souls.

وَلَا تُكْرَهُوا فَتَيَاتِكُمْ عَلَى الْبَغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَوةِ الدُّنْيَا

Conversely, those who accuse someone of adultery without producing witnesses are subject to the

5. CONCLUSION

This study aimed to examine strategies for preventing and addressing gender-based violence from an Islamic feminist perspective by integrating feminist interpretations of the Qur'an and Hadith with principles of gender equity. The findings demonstrate that prevention and intervention efforts can be developed through a holistic approach that combines theological reinterpretation, psychosocial support, and community empowerment.

The study reveals that prevention strategies are implemented through the reinterpretation of Islamic texts that have historically been understood within patriarchal or misogynistic frameworks, replacing them with egalitarian interpretations grounded in justice, equality, and the principle of *rahmatan lil alamin*. These preventive efforts are further strengthened through community outreach, educational programs, religious guidance, and awareness campaigns that foster gender-sensitive understandings within society. In terms of victim assistance, Islamic counseling serves a dual function by facilitating psychological recovery, rebuilding self-confidence, and enhancing spiritual resilience, while simultaneously affirming the victim's inherent human dignity (*karamah insaniyah*) and *fitrah*. Counseling interventions are also complemented by legal advocacy and social support mechanisms.

This study contributes to the growing body of literature on Islamic feminism by demonstrating how feminist hermeneutics can provide a transformative framework for addressing gender-based violence within Muslim communities. The findings expand scholarly discussions on the intersection of religion, gender justice, and psychosocial intervention, while offering an alternative paradigm that reconciles Islamic teachings with contemporary human rights and gender equality principles.

Practically, the findings may inform religious institutions, counseling centers, women's organizations, and policymakers in designing culturally and religiously responsive strategies for preventing and responding to gender-based violence. However, this study is limited by its small sample size and its focus on a single institution, which may limit the transferability of its findings to other contexts. Future studies are encouraged to involve broader participant groups, conduct comparative analyses across regions or organizations, and explore the long-term effectiveness of Islamic feminist approaches in preventing gender-based violence and supporting survivors' recovery.

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