

From patriarchy to gender justice: Qur'anic foundations and transformations in Islamic family law

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Abstract:

Gender equality in Islam remains a central concern in contemporary Islamic family law scholarship, particularly regarding women's reproductive roles, inheritance law, and the provisions of 'iddah and iḥdād, which are frequently perceived as sources of injustice toward women. While previous studies have explored these issues through hermeneutical, Islamic feminist, and social constructionist perspectives, most have examined them in isolation and have not sufficiently addressed their interrelationship as components of a unified process of family law transformation rooted in Qur'anic values. This study analyzes the concept of gender equality from a Qur'anic perspective and examines the transformation of Islamic family law as a means of advancing gender justice. A qualitative library research design is employed, using the thematic exegesis method (*tafsir mawḍū'i*) alongside qualitative content analysis. Data sources include the Qur'an, hadith, classical and contemporary Qur'anic commentaries, and scholarly literature on gender and Islamic family law. The findings indicate that the Qur'an establishes gender equality on three foundational principles: piety, shared human origin, and human dignity. These principles are reflected in family law reforms through the transformation of women's reproductive roles, the recognition of women's economic rights within inheritance law, and the establishment of social protection mechanisms through the provisions of 'iddah and iḥdād. The study develops a conceptual framework that situates these three dimensions as interconnected mechanisms of Islamic family-law transformation from patriarchal traditions toward gender justice grounded in Qur'anic values. The findings support a contextual and *maqāṣid al-sharī'ah*-oriented approach to Islamic family law that promotes justice, public welfare, and respect for human dignity in contemporary Muslim societies.

Keywords:

Gender Justice; Qur'anic Foundations; Islamic Family Law; Patriarchy.



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INTRODUCTION

Gender equality remains a key topic in contemporary Islamic studies because it is closely linked to human rights, social justice, and the practice of Islamic values in society (Bakhshizadeh, 2023). Since the 1990s, discussions about women and gender have grown across academic forums, advocacy, civil society groups, and research, yet gender inequality persists in many areas and continues to draw attention in Islamic scholarship (Durrani & Halai, 2018). Women still face marginalization, subordination, stereotypes, and limited access to education, economic resources, and public decision-making, especially in matters of Islamic family law and Sharia (Mosavi, 2021; Rahmawati, 2020). From an Islamic perspective, these conditions do not align with Qur'anic principles, which affirm the equal dignity of all people and make justice the basis of social relations. However, these principles are not always understood to require complete sameness in every aspect of life (Hasan & Abdul Rab, 2021; Almahfali & Avery, 2023; Firdayanti et al., 2023). As a result, gender issues in Islam are now seen not just as biological differences, but also as questions of religious interpretation and social construction that influence how men and women relate to each other.

The development of gender studies in Islam reveals four major trends. First, gender is understood as a social construct that shapes interpretations of Islamic teachings and may, consequently, generate various forms of inequality shaped by specific cultural and social contexts (Afif et al., 2022; Fedele, 2019). Second, a hermeneutical approach has emerged that emphasizes the contextual reinterpretation of Qur'anic verses to address patriarchal biases embedded in classical exegesis (Bakar, 2018; Adam, 2016). Third, Islamic feminism offers an interpretive paradigm oriented toward gender justice through an egalitarian reading of Islamic normative sources (Afsaruddin, 2012). Fourth, recent studies have begun to map the diversity of Muslim perspectives on gender issues and to explore the lived experiences of Muslim women across various social, educational, and public contexts (Galloway, 2014; Qibtiyah, 2018).

This review of the literature indicates that gender studies in Islam have gradually shifted from predominantly normative approaches toward more contextual and multidisciplinary perspectives. Nevertheless, the existing literature leaves several important areas requiring further investigation. Most studies have focused on gender concepts, methodologies for interpreting the Qur'an, and discourses on Islamic feminism, while research specifically examining gender approaches within Islamic family law remains relatively limited. This limitation is particularly significant because family law directly regulates the rights and obligations of men and women in family life, including matters such as marriage, divorce, maintenance, guardianship, and inheritance. The scarcity of such studies reveals a gap between the theoretical development of gender perspectives in Islamic studies and their practical application in the analysis of family law. In response to this gap, the present study aims to examine approaches to gender in Islamic family law from the perspective of contemporary Islamic literature, thereby providing a more comprehensive understanding of gender relations within the Islamic legal system.

A gender-based approach to Islamic family law cannot be adequately understood solely through a textual reading of the sources of Islamic law. Rather, it requires an analytical framework that considers social, historical, and philosophical contexts, as well as the objectives of Islamic law (*maqāṣid al-sharī'ah*), in order to respond effectively to the changing realities of contemporary Muslim societies (Qadri & Siregar, 2023). By integrating normative and contextual perspectives, this study offers a distinctive approach compared with previous research, which has generally focused on Qur'anic interpretation or broader Islamic feminism. The contribution of this study lies not only in enriching the theoretical development of gender

perspectives within Islamic family law but also in providing an academic foundation for advancing Islamic legal thought that is more equitable, inclusive, and responsive to the evolving dynamics of contemporary Muslim societies.

METHOD

Research Approach

This study employs a qualitative, library-based research design, focusing on the normative analysis of gender concepts in Islamic family law from a Qur'anic perspective (Qadri & Siregar, 2023). This approach was selected because the study seeks to examine the meanings, principles, and transformations of gender concepts articulated in Qur'anic verses and to interpret their implications within the context of contemporary Islamic family law (Sanuri, 2012; Nur et al., 2020). The study adopts a thematic exegesis approach (tafsīr mawḍū'ī) by compiling Qur'anic verses related to gender equality, women's reproductive roles, inheritance law, and the provisions of 'iddah and iḥḍād. These verses are subsequently analyzed comprehensively by considering the historical circumstances of revelation, the interrelationships among relevant verses, and their contemporary relevance to gender issues in Islamic family law. This approach facilitates a holistic understanding of the principles of justice and public welfare that constitute the primary objectives of Islamic law (maqāṣid al-sharī'ah) and provides an interpretive framework for the contextual reinterpretation of Islamic family law provisions (Qoyum, 2018).

Data Sources

The data sources employed in this study comprise primary and secondary data. The primary data consist of Qur'anic verses concerning gender equality and Islamic family law, supported by relevant hadiths and classical and contemporary works of Qur'anic exegesis, which provide the normative foundation for analyzing the construction of Islamic law. The secondary data were obtained from reputable journal articles, scholarly books, and previous studies addressing gender in Islam, Islamic family law, Qur'anic hermeneutics, and Islamic feminism (Martín-Martín et al., 2018; Wickham, 2019). The use of these diverse sources is intended to provide a comprehensive perspective on the development of gender thought in Islam and to strengthen the interpretation of the primary data through a dialogue among normative, historical, and contextual perspectives (Anwar et al., 2023).

Data Analysis

The data were analysed using qualitative content analysis integrated with hermeneutical and contextual approaches (Chang, 2022; Mende, 2022). The analytical process comprised five stages: (1) identifying and classifying Qur'anic verses related to gender issues in Islamic family law; (2) examining their textual meanings based on classical and contemporary exegeses; (3) interpreting the socio-historical contexts and circumstances of revelation (asbāb al-nuzūl) underlying the verses; (4) synthesising Qur'anic normative values with the principles of gender justice and maqāṣid al-sharī'ah; and (5) developing a conceptual framework for the transformation of Islamic family law from patriarchal cultural orientations towards gender justice. This analytical framework enables a comprehensive interpretation of the relationship between religious texts, historical contexts, and changing social dynamics within Islamic family law. It also draws upon contemporary scholarship concerning the reinterpretation of inheritance law, contextual readings of family-related Qur'anic verses, and the reconstruction of gender justice in contemporary Islamic jurisprudence. The analysis was conducted inductively to generate a comprehensive understanding of the relationships among the text, its context, and its implementation in Islamic family law (Bowen, 2009).

Data Validity

The trustworthiness of the data was ensured through source and theoretical triangulation. Source triangulation was conducted by comparing information derived from the Qur'an, hadith, works of Qur'anic exegesis, and various relevant scholarly sources. Theoretical triangulation, meanwhile, involved comparing multiple perspectives within Islamic gender studies, including classical exegetical approaches, Qur'anic hermeneutics, Islamic feminism, and *maqāṣid al-sharī'ah*. The integration of these perspectives enabled a more comprehensive interpretation of the dynamics of Islamic family law and gender relations in contemporary Muslim societies (Daharis, 2023). This process was intended to enhance the credibility of the interpretations, minimise potential researcher subjectivity, and ensure that the findings possess academic validity and conceptual relevance to the ongoing development of contemporary Islamic family law studies (Tajalli & Renani, 2021).

RESULTS AND DISCUSSION

Results

Transforming the understanding of gender and reproductive roles in Islam

The discourse surrounding gender and reproduction in Islam has frequently been shaped by selective interpretations and cultural biases. The findings of this study indicate that Islamic teachings contain transformative principles concerning women's status, menstruation, and reproductive roles that are often overlooked. The analysis also reveals a substantial gap between normative Islamic teachings and contemporary social practices. This divergence highlights the importance of contextualizing Islamic normative sources to better understand how their foundational principles of justice, dignity, and humanity can be applied to contemporary gender and reproductive issues.

Table 1

Transformative Dimensions of Gender and Reproductive Roles in Islam

No.	Theme	Brief Description	Implication
1	Transformation of Women's Status	Islamic teachings challenged patriarchal norms by recognizing women's rights and dignity.	Demonstrates a transformative orientation toward gender justice.
2	Elimination of Menstrual Discrimination	Islamic teachings challenged practices that socially isolated women during menstruation.	Rejects discrimination based on women's biological conditions.
3	Reinterpretation of Menstruation	Menstruation is understood as a biological condition that restricts sexual intercourse rather than a basis for social exclusion.	Reduces the social stigma associated with menstruation.
4	Transformation of Reproductive Regulations	Reproductive regulations developed gradually in response to particular socio-historical contexts.	Supports a contextual interpretation of Qur'anic teachings on reproduction.
5	Rejection of Biological Stereotypes	Menstruating women are not regarded as inherently morally or spiritually impure.	Reinforces a humane and gender-just perspective on reproduction.

Source: Authors' analysis (2023).

Table 1 presents five key findings concerning the transformation of gender and reproductive understandings in Islam. First, the findings show that Islamic teachings challenged patriarchal traditions through recognizing women's rights, dignity, and social status. Second, they demonstrate that practices involving the social exclusion of women during menstruation were challenged within Islamic teachings. Third, menstruation is presented as a natural biological condition that mainly affects sexual relations rather than

providing a basis for social exclusion or stigma. Fourth, the analysis shows that reproductive regulations developed progressively in relation to particular socio-historical circumstances, supporting the consideration of context when interpreting Qur'anic teachings concerning reproduction. Fifth, the findings show that menstruating women are not constructed as inherently morally or spiritually impure. Taken together, these findings show that Muslim perspectives on gender and reproduction contain principles that challenge biological discrimination and affirm women's dignity.

The findings further demonstrate a wider movement from stigma and exclusion toward recognition, dignity, and justice in understandings of gender and reproduction. The first finding illustrates the transformation of women's status within an Islamic framework, especially through the recognition of women's rights and dignity. The second and third findings show a shift from practices of menstrual exclusion toward recognition of menstruation as a natural biological condition. The fourth finding emphasizes the progressive development of reproductive regulations within specific socio-historical contexts, underscoring the importance of contextual interpretation for understanding Qur'anic teachings on reproduction. The fifth finding reinforces the rejection of interpretations that position women as inherently impure because of their biological cycles. Overall, the five findings show that Islamic teachings contain transformative principles concerning gender, menstruation, and reproduction, particularly in relation to justice, non-discrimination, and women's bodily dignity.

Normative foundations of gender equality in the Qur'anic perspective

Gender equality in Islam is not merely a normative concept derived from the Qur'an but also a fundamental principle for establishing just and equitable relations between men and women. The Qur'an affirms that biological differences do not constitute a basis for determining an individual's dignity, rights, or status before God. Rather, piety is presented as the primary criterion of human virtue, while men and women are understood to share the same origin of creation and to possess equal inherent human dignity. Accordingly, Qur'anic verses concerning gender relations need to be understood comprehensively to identify the universal Islamic values that uphold justice, equality, and respect for women's rights. The principal dimensions of gender equality identified from the Qur'anic perspective are presented in Table 2.

Table 2

Principles of Gender Equality in the Qur'anic Perspective

Dimension	Qur'anic Basis	Principle	Gender Implications
Taqwa	Qur'an 49:13	Human dignity is determined by piety rather than gender, ethnicity, or social status.	Provides equal opportunities for spiritual development and religious merit for both women and men.
Human Creation	Qur'an 4:1	Men and women originate from the same source of creation and possess equal human dignity.	Biological differences do not provide a basis for discrimination or subordination.
Human Dignity	Qur'an 16:58–59	Islamic teachings challenged pre-Islamic discriminatory practices against women.	Affirms women's right to life, dignity, and equal social recognition.

Source: Authors' analysis (2023).

Based on Table 2, the Qur'anic concept of gender equality is constructed around three principal dimensions: piety, human creation, and human dignity. In the dimension of piety, Qur'an 49:13 establishes that human nobility is determined by the degree of piety rather than

by gender, ethnicity, or social status. This principle provides a normative basis for recognizing women and men as equally capable of attaining spiritual merit and religious virtue. In the dimension of human creation, Qur'an 4:1 describes men and women as originating from the same source, thereby establishing their shared human status and inherent dignity. This finding indicates that biological differences do not, in themselves, constitute a basis for discrimination or subordination. Meanwhile, in the dimension of human dignity, Qur'an 16:58–59 addresses discriminatory attitudes toward women that existed in the pre-Islamic context and affirms the value of women's lives and dignity. Taken together, these three dimensions demonstrate that the Qur'an provides a normative foundation for equality between women and men in both spiritual and social spheres.

The findings further indicate that the Islamic concept of gender equality does not necessarily imply the homogenization of roles between women and men. Rather, it is grounded in the recognition of their equal dignity, rights, and responsibilities as human beings before God. The three dimensions identified above collectively demonstrate that gender cannot be treated as the primary criterion for determining human worth, spiritual merit, or basic dignity. The findings also indicate that biological differences should not be used as a basis for women's subordination or discrimination. Consequently, gender inequalities observed in social practice need to be distinguished from the normative principles identified in the Qur'anic framework. Such inequalities may be influenced by social constructions, patriarchal cultural practices, and religious interpretations that developed within particular historical contexts. From this perspective, the Qur'anic principles identified in this analysis provide a basis for examining gender relations through the broader objectives of Islamic law (*maqāṣid al-syarī'ah*), particularly the values of justice (*al-'adl*), equality (*al-musāwāh*), and public welfare (*al-maṣlaḥah*).

From Patriarchal Tradition to Gender Justice in Islamic Family Law

The embodiment of gender equality principles in Islam is evident not only in its theological foundations but also in various provisions of Islamic family law that underwent significant transformation following the advent of Islam. Based on an analysis of Qur'anic verses, hadith, and the socio-historical context of pre-Islamic Arab society, the findings indicate that family law reforms were introduced progressively to challenge patriarchal practices that disadvantaged women. These transformations are particularly evident in three major areas: women's reproductive roles, inheritance law, and the provisions governing the waiting period ('iddah) and mourning observance (iḥdād). These three areas demonstrate that the Qur'an not only establishes legal norms but also contains transformative principles aimed at protecting women's rights, balancing rights and responsibilities, and promoting justice within family relations. A synthesis of the analytical findings concerning the transformation of gender concepts in Islamic family law is presented in Table 3.

Table 3

Gender Transformation in Islamic Family Law: From Patriarchal Tradition to Gender Justice

Legal Issue	Patriarchal Tradition	Qur'anic Reform	Gender Justice Perspective
Women's reproductive role	Menstruating women were socially excluded.	Qur'an 2:222 limits the prohibition to sexual relations only.	Eliminates menstrual stigma and affirms women's dignity.
Inheritance	Women had limited or no recognized inheritance rights.	Qur'an 4:7 and 4:19 recognize women's economic and property rights.	Marks a substantial shift toward economic justice.

'Iddah and iḥdād	Women had limited protection following divorce or widowhood.	Qur'anic provisions establish waiting periods and forms of protection following divorce or widowhood.	Protects women's social and economic security.
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Source: Authors' analysis (2023).

As shown in Table 3, the Qur'an introduced significant transformations in family-law practices that, within the pre-Islamic context, were shaped by patriarchal norms and discriminatory treatment of women. This transformation is evident in three principal areas. First, concerning reproductive roles, Qur'an 2:222 distinguishes menstruation as a natural biological condition from broader social interaction by limiting the restriction to sexual relations. This represents a shift away from practices that treated menstruating women as socially impure or subject to exclusion. Second, in the area of inheritance, Qur'anic provisions in Qur'an 4:7 and 4:19 recognize women's rights to property and inheritance and challenge practices that denied women independent economic rights or treated them as inheritable property. Third, in relation to 'iddah and iḥdād, Qur'anic provisions establish specific waiting and mourning periods and provide forms of protection for women following divorce or the death of a husband. Taken together, these three reforms demonstrate that Islamic family law contains transformative provisions aimed at safeguarding women's rights, social position, and human dignity.

The findings further indicate that the transformation of Islamic family law occurred progressively within the socio-historical realities of Arab society at the time of revelation. Accordingly, provisions concerning reproduction, inheritance, and 'iddah and iḥdād can be understood not only as textual legal norms but also as mechanisms through which discriminatory practices were challenged and more equitable family relations were established. From a gender-justice perspective, the findings indicate that Qur'anic justice does not necessarily require the quantitatively identical distribution of rights between women and men. Rather, it is reflected in the balanced recognition of rights, obligations, protection, and responsibilities within family relations. This understanding is consistent with the broader objectives of Islamic law (*maqāṣid al-syarī'ah*), particularly the principles of justice (*al-'adl*), public welfare (*al-maṣlaḥah*), and human dignity (*karāmah al-insān*). These principles provide a normative basis for examining the continuing relevance of Islamic family law provisions in changing social contexts.

Discussion

The findings demonstrate that the Qur'an transforms understandings of gender and reproductive roles by challenging patriarchal and discriminatory perceptions and advancing principles grounded in justice, human dignity, and recognition of women's rights. This transformation is normatively grounded in three core principles of gender equality: equality in piety, shared human creation, and equal human dignity. These principles are subsequently reflected in key provisions of Islamic family law, particularly those concerning women's reproductive roles, inheritance, and the regulations governing 'iddah and iḥdād. Collectively, the findings indicate that Qur'anic legal reforms constituted a gradual process of social transformation that challenged patriarchal traditions in pre-Islamic Arab society and established a legal framework aimed at strengthening women's protection, rights, and access to justice. Thus, the Qur'anic concept of gender is not based on the superiority of one sex over the other, but on a balanced framework of rights, responsibilities, justice, and respect for human dignity.

These findings suggest that gender injustice in Muslim societies may be shaped more strongly by social constructions and patriarchal cultures than by the normative principles identified in the Qur'anic framework. Research conducted in Palestine indicates that resistance to family law reform stems from social systems that perpetuate male dominance through cultural and religious legitimization (Mahamid et al., 2023; Hattab & Abualrob, 2023). Similarly, comparative studies across Muslim-majority countries in Southeast Asia have found that, although legal reforms have progressed, their implementation continues to face significant obstacles arising from entrenched cultural norms and conservative religious interpretations (Lohlker, 2021; Wahyuni, 2022). Therefore, the contextual approach to the Qur'an adopted in this study strengthens the argument that provisions concerning inheritance, divorce, and women's rights constitute part of a broader agenda of social reform aimed at enhancing women's dignity rather than perpetuating their subordination (Shah, 2017; Maimun, 2022).

This study indicates that gender justice in Islam is better understood through substantive justice than numerical equality alone. This perspective aligns with the Qur'anic approach, which balances rights, responsibilities, and welfare in gender relations in line with the objectives of Islamic law (*maqāṣid al-syarī'ah*) (Arnez, 2010; Abidin et al., 2020). Rather than requiring identical rights numerically, the Qur'an seeks balance among rights, responsibilities, protection, and welfare (Abou El Fadl, 2017). Similarly, Muslim scholars argue that equity better reflects substantive justice than absolute equality, while allowing diverse social roles and maintaining justice and human dignity (Sanuri, 2012; Nur et al., 2020). The findings indicate that transforming Islamic family law involves three interconnected processes: challenging patriarchal cultural practices, reconstructing legal norms through engagement with revelation and context, and translating justice into social practice. This framework demonstrates the interpretive flexibility of Islamic family law when its development remains grounded in the universal values of the Qur'an.

The findings demonstrate that Islamic family law cannot be adequately understood apart from the social contexts in which its provisions were established. A purely textual reading may contribute to the misconception that Islam legitimizes discrimination against women (Nurhayati, 2019). In contrast, interpreting Qur'anic verses through historical, sociological, and *maqāṣid al-sharī'ah* approaches frames provisions on reproduction, inheritance, and the waiting period ('iddah) as components of a broader process of social transformation aimed at improving women's status and protection (Sarkki et al., 2021). The *maqāṣid al-sharī'ah* approach also supports more equitable and rights-oriented legal solutions, particularly in contemporary cases involving interfaith inheritance and children's rights. Such solutions remain consistent with the fundamental objectives of Islamic law: protection of religion, life, intellect, lineage, and property (Said & Santosa, 2021; Baidowi et al., 2021). Accordingly, this study challenges reductionist interpretations by demonstrating that Islamic family law is substantively oriented toward safeguarding human dignity and realizing justice.

These findings support earlier research showing that gender issues in Islam are shaped not only by biological differences but also by social factors and religious interpretations (Nurlaelawati, 2022; Afif et al., 2022; Bakhshizadeh, 2023). Previous studies have focused primarily on gender as a social construct, new Qur'anic interpretations, Islamic feminism, and Muslim women's experiences across social and legal contexts (Afsaruddin, 2012; Bakar, 2018; Qibtiyah, 2018). This study extends this research by examining gender equality at normative and family-law levels through three interconnected issues: women's reproductive roles, inheritance law, and the waiting period ('iddah). Analyzing these issues collectively, the study

demonstrates their interconnectedness within a broader process of legal and social transformation grounded in Qur'anic values. The principal contribution is an integrated framework connecting Qur'anic normative foundations with family-law provisions through justice (*al-'adl*), public welfare (*al-maṣlaḥah*), and human dignity. This perspective advances a broader understanding of gender relations and the transformation of Islamic family law from a Qur'anic perspective.

The practical implications of this study include the need to strengthen contextual approaches to Qur'anic interpretation in the development of Islamic family law, Islamic higher education, and the formulation of public policies concerning women and families. Islamic educational institutions, scholars, and religious authorities should develop pedagogical models and interpretive frameworks that place justice, public welfare, and respect for human dignity at the core of understanding legal verses of the Qur'an. Such approaches can help bridge the gap between normative Islamic principles and their implementation in contemporary family and social contexts. Furthermore, future research should focus on developing a *maqāṣid al-sharī'ah*-based model to reconstruct Islamic family law and address contemporary challenges, including equality in marital roles, the protection of women after divorce, reproductive rights, and the equitable distribution of economic responsibilities within modern families.

CONCLUSION

This study concludes that gender inequality in many Muslim societies is shaped substantially by patriarchal social constructions and historically conditioned interpretations of religious texts rather than by the normative principles identified in the Qur'anic framework. By interpreting Qur'anic verses through historical, sociological, and *maqāṣid al-sharī'ah* perspectives, this study demonstrates that Islamic family law can be understood as a dynamic process of social transformation aimed at safeguarding women's dignity, rights, and welfare. Accordingly, gender justice in Islam is better understood as substantive justice grounded in a balanced recognition of rights, responsibilities, protection, and public welfare rather than as formal or numerical equality. These findings contribute a contextual framework for understanding Islamic family law by positioning Qur'anic provisions concerning reproduction, inheritance, and 'iddah as interconnected reforms that challenged patriarchal traditions and advanced principles of justice relevant to contemporary Muslim societies.

The principal contribution of this study lies in the development of a conceptual framework that understands Islamic family law as a process of social transformation grounded in Qur'anic values. By integrating women's reproductive roles, inheritance law, and the provisions of 'iddah and iḥdād within a unified analytical framework, the study demonstrates that these three dimensions constitute interrelated mechanisms of social reform aimed at advancing gender justice rather than merely representing independent legal provisions. In contrast to previous studies that have examined these issues separately, this research offers a more comprehensive perspective by situating them within the framework of *maqāṣid al-sharī'ah*, oriented toward justice (*al-'adl*), public welfare (*al-maṣlaḥah*), and respect for human dignity (*karāmah al-insān*). Accordingly, this conceptual framework may serve as a reference for scholars, Islamic educational institutions, religious authorities, religious courts, and policymakers in developing more contextual, inclusive, and gender-just approaches to Qur'anic interpretation and Islamic family law.

This study is primarily based on a normative approach, focusing on Qur'anic verses and related scholarly works. Consequently, it does not examine how principles of gender justice are understood, applied, or negotiated within Islamic family law across different legal systems,

cultural contexts, and Muslim communities. Future research should therefore incorporate empirical and comparative approaches to investigate how gender justice is implemented in Islamic family law across different countries and Muslim societies. Further studies could also examine how Islamic family law may be reconstructed through *maqāṣid al-sharī'ah* to respond more effectively to contemporary social changes, including through analyses of court practices, family-law policies, and women's experiences in seeking justice. Such research can contribute to the continuing development of Islamic family law by grounding legal interpretation in the universal values of the Qur'an while strengthening its capacity to address contemporary social challenges.

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AUTHOR CONTRIBUTION STATEMENT

Khairul Umami: Conceptualization; Data Curation; Formal Analysis; Methodology; Writing Original Draft; Validation; Visualization; Writing Original Draft; Writing Review & Editing. **Mega Puspita:** Conceptualization; Data Curation; Formal Analysis; Validation; Visualization; Writing Original Draft.

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