



Thematic Analysis of Men's Roles in Gender Justice According to the Quran: Domestic and Public Perspectives

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Abstract

Gender justice studies in Quranic studies tend to focus on women as the parties affected by inequality. In contrast, the normative construction of men as active subjects forming just relations has not been systematically studied within a comprehensive thematic framework. This gap has implications for the limited conceptual formulation of gender responsibility from a Quranic perspective. This study aims to formulate a normative-analytical framework on the role of men in gender justice in the domestic and public spheres through a critical thematic reinterpretation of the Quranic text. This research is a literature study with a thematic interpretation approach (*mawdū'ī*) based on critical gender analysis, using verse selection criteria related to leadership, family responsibilities, social relations, and moral accountability, and referring to classical and contemporary interpretations for comparative analysis and conceptual synthesis. The results of the study show four integrative dimensions: first, the principle of moral responsibility as an ontological foundation that positions men as ethical agents bound by the mandate of justice; second, domestic relational justice that emphasizes partnership, protection, and respect based on mutuality, not hierarchical superiority; third, public social accountability that constructs leadership as an ethical-transformative function for the collective good; fourth, domestic-public integration as a coherent model of gender responsibility that rejects role dichotomy. These findings broaden the discourse on gender interpretation by shifting the focus from the victim narrative to the construction of men's normative responsibility, and they provide a conceptual foundation for developing equality policies and practices grounded in Quranic values.

Keywords: Men; Gender Equality; Responsibility; Domestic Sphere; Social Accountability

Abstrak

Kajian keadilan gender dalam studi Al-Quran cenderung memusatkan analisis pada perempuan sebagai pihak terdampak ketidaksetaraan, sementara konstruksi normatif

mengenai laki-laki sebagai subjek aktif pembentuk relasi adil belum dikaji secara sistematis dalam kerangka tematik yang komprehensif. Kekosongan ini berimplikasi pada terbatasnya formulasi konseptual tentang tanggung jawab gender dalam perspektif Al-Quran. Penelitian ini bertujuan merumuskan kerangka normatif-analitis tentang peran laki-laki dalam keadilan gender pada ranah domestik dan publik melalui reinterpretasi tematik yang kritis terhadap teks Al-Quran. Penelitian ini merupakan studi kepustakaan dengan pendekatan tafsir tematik (*mawḍūʿī*) berbasis analisis kritis gender, menggunakan kriteria seleksi ayat yang berkaitan dengan kepemimpinan, tanggung jawab keluarga, relasi sosial, dan akuntabilitas moral, serta merujuk pada tafsir klasik dan kontemporer untuk dianalisis secara komparatif dan sintesis konseptual. Hasil penelitian menunjukkan empat dimensi integratif: pertama, prinsip tanggung jawab moral sebagai fondasi ontologis yang menempatkan laki-laki sebagai agen etis yang terikat amanah keadilan; kedua, keadilan relasional domestik yang menegaskan kemitraan, perlindungan, dan penghormatan berbasis kesalingan, bukan superioritas hierarkis; ketiga, akuntabilitas sosial publik yang mengonstruksi kepemimpinan sebagai fungsi etis-transformatif demi kemaslahatan kolektif; keempat, integrasi domestik-publik sebagai model koheren tanggung jawab gender yang menolak dikotomi peran. Temuan ini memperluas diskursus tafsir gender dengan menggeser fokus dari narasi korban menuju konstruksi tanggung jawab normatif laki-laki serta memberikan landasan konseptual bagi pengembangan kebijakan dan praksis kesetaraan berbasis nilai Al-Quran.

Kata Kunci: Laki-Laki; Keadilan Gender; Tanggung Jawab; Ranah Domestik; Akuntabilitas Sosial

Introduction

The debate on gender justice in Islam is often reduced to the issue of power relations between men and women; the ethical dimension of the Quran as a normative source of social justice receives less proportional attention (Wijaya, Muchlis, & Rohmatulloh, 2025). The focus of studies tends to be directed towards the rights, protection, and empowerment of women, while men are more often positioned as symbols of structural authority rather than as moral subjects bearing ethical responsibility (Waling, 2019). This reduction leads to a partial reading of the sacred text and obscures the principles of justice (*ʿadl*) and balance (*qist*), which are the foundation of social relations in the Quran (Tafkir, Hidayat, & Ayob, 2026). Several verses emphasize men and women as ethical partners who mutually uphold good and forbid evil (Quran 9:71), as recipients of trust and moral responsibility (Quran 33:72), and as spiritually equal servants (Quran 33:35). The concept of *qiwāmah* in Surah 4:34 also contains dimensions of protective and ethical responsibility, not legitimacy of domination. The absence of an integrative reading of these verses risks perpetuating a hierarchical paradigm that fails to represent the Quran's transformative message fully.

Empirical phenomena show that gender inequality remains a structural problem across cultures. The United Nations Development Programme (2025) report noted that more than 40 percent of global women are engaged in intensive unpaid domestic work, while men's participation in family care work is significantly lower. UNESCO (2025) reported that traditional masculinity norms contribute to

men's low involvement in equality education and increase the risk of gender-based violence. This inequality extends beyond economic and political access to encompass social constructions of domestic responsibilities and public leadership. The context of Muslim societies adds further complexity when religious interpretations are used to legitimize hierarchical role divisions without a comprehensive reading of the Quran's principles of justice. This reality emphasizes that gender justice demands a transformation of men's consciousness and roles, not simply the strengthening of women's positions.

Previous studies have shown significant attention to gender issues from a Quranic perspective, although they have not specifically mapped the role of men as moral actors of justice. Čustović (2025) affirms the ontological equality of men and women through a monotheistic approach, but does not outline the concrete normative implications for men's responsibilities in the domestic and public spheres. Fitriyah and Rahman (2024) critique patriarchal interpretations through a deconstructive approach, but their analysis focuses on dismantling interpretive bias rather than systematically examining the construction of men's roles. Alfani et al. (2025) discuss equality based on social-community verses, but their discussion ends at structural relations without integrating themes across verses. Burhanuddin et al. (2025) examine masculinity bias in family jurisprudence, but do not conduct a direct analysis of the Quranic text as a primary normative source. Ismail, Firdaus, and Darmawijaya (2024) examine the concepts of *qiwāmah* and leadership. However, their analysis tends toward the normative-juridical perspective and has not been explicitly linked to the framework of gender justice as the ethical goal of the Quran. This comparative study reveals a research gap: the absence of thematic interpretation studies that integratively construct men's roles in the domestic and public dimensions as instruments of gender justice, grounded in the principles of *'adl*, *qist*, and *amānah*.

This research was formulated to answer three main questions: how the Quran constructs men's roles as moral subjects within the framework of gender justice; how the domestic and public dimensions are mapped thematically in the relevant verses; and how the principle of justice in the Quran can be formulated as a normative framework for the transformation of men's roles in the contemporary context. The research aims to identify and classify relevant verses, analyze their holistic thematic relationships, and formulate a normative model of men's roles grounded in principles of justice, balance, and trust. The basic argument of this research positions gender justice in the Quran as a cooperative and ethical concept, rather than a competitive one, thereby requiring the active involvement of men as agents of moral and social responsibility in transforming gender relations. The theoretical contribution of this research lies in developing an integrative thematic interpretation that reconstructs the meanings of *qiwāmah*, domestic responsibility, and public participation coherently within the framework of gender justice. Its

practical contribution is to provide a normative foundation for strengthening men's roles in the family, education, and public spaces of Muslim society, thereby encouraging just and sustainable relations.

Method

This study uses a qualitative method based on thematic content analysis, integrated with a thematic interpretation (*mawḍūʿī*) approach within a critical-hermeneutic paradigm, to reconstruct men's roles within a gender justice framework. The primary data sources are all verses containing key terminology such as *rijāl*, *qawwāmūn*, *darajah*, *wilāyah*, and the concepts of responsibility for livelihood and leadership, identified through a digital search of the Quranic corpus with the inclusion criteria of direct relevance to domestic and public gender relations and the exclusion of verses that lack a social normative dimension. Secondary data include representative classical and contemporary interpretations across methodological trends, as well as reputable scholarly articles discussing Islamic gender justice. Data collection was carried out through systematic extraction, initial classification based on open coding, and mapping of the historical and social context of the verses. The analysis was carried out in stages through text familiarization, open coding, axial coding, theme development and refinement, and the development of a conceptual model of domestic-public relations based on the principles of substantive justice and *maqāṣid al-Sharīʿah*. Validity was maintained through source triangulation, theory triangulation, analytical audit trails, and researcher reflexivity to minimize interpretive bias, resulting in a thematic construction that is argumentative, transparent, and has a methodological contribution to gender studies in the Quran.

Results and Discussion

The Role of Men as Subjects of Moral Responsibility

A thematic-critical reading of the Quran starts from the methodological assumption that the text constructs a network of meaning through semantic interconnections between verses that construct ethical subjects as responsible agents (Alimin et al., 2022). The concept of moral agency is formulated as a rational, volitional, and evaluative capacity that enables individuals to assume trust and accept the normative consequences of relational actions (Wilde, 2020). An analysis of Surah 33:72 positions trust as a cosmic ethical mandate offered to a metaphorical entity, which humans later accept as a generic category without gender differentiation. The verse's rhetorical structure emphasizes the universality of the subject, while Surah 17:36 details the epistemic apparatus—hearing, sight, and heart—as instruments of accountability. The thematic integration of the two verses establishes a framework that every power relationship is subject to moral evaluation. This framework reinforces the thesis that the construction of men rests

on responsibility, not ontological superiority, while also opening space for the articulation of gender justice grounded in personal accountability.

This approach combines the theory of the Quran's thematic coherence with the horizon of *maqāsid al-Sharī'ah* and contemporary Islamic ethical discourse. The synthesis is carried out by mapping the semantic fields of *amānah*, *ḥisāb*, and *qiwāmah*, then testing their consistency with the principle of universal justice. Khaled Abou El Fadl (2014) and Abdulaziz Sachedina (2009) emphasize that the legitimacy of leadership rests on ethical commitment rather than biological identity. Wael Hallaq (2015) views accountability as the core of Islamic normativity, serving to limit power. This framework enables a critical reading of gender constructions without disrupting the continuity of the exegetical tradition. The thematic method goes beyond compiling verses to assessing the argumentative relationships between texts and their normative implications. The analysis shows that *amānah* functions as a principle of limiting power, so that every claim to a male role must be tested through proportional and transparent standards of responsibility.

Surah 4:135 and 6:164 expand on this structure through the principles of impartial justice and individual responsibility. The first verse commands fair testimony even if it harms one's own or one's kin's interests, indicating a heavier ethical burden for subjects with social power. Ibn Kathīr (2004) links this verse to a moral obligation that transcends primordial solidarity, while Quraish Shihab (2010) emphasizes the need to correct the absolutization of social roles. Surah 6:164 rejects the transfer of sin and affirms individual liability as a normative principle. The integration of these two verses rejects the legitimacy of structural patriarchy that justifies collective domination in the name of tradition. This analysis aligns with the notion of accountability theory that legitimate authority is only accompanied by personal accountability (Overman & Schillemans, 2022). Gender justice is read as a system of ethical evaluation that examines concrete actions rather than biological identity, thereby legitimizing the male construct only through moral consistency.

Surah 4:34 occupies a central position in the gender-hierarchy debate, making the semantic analysis of the root *q-w-m* crucial. The derivations *qāma*, *yaqūmu*, and *qiwāmah* indicate standing, upholding, and maintaining, not essential superiority (Ibn Farīs, 1979). Al-Ṭabarī (2001) and Ibn Kathīr (2004) interpret *qiwāmah* as functional leadership based on livelihood and responsibility, while al-Zamakhsharī (1987) opens the door to emphasizing the management aspect of trusts. Ibn 'Āshūr (1985) emphasizes the requirement of ethical competence as the basis for legitimacy. Amina Wadud (2021) and Asma Barlas (2001) show that hierarchical readings emerge when the verse is isolated from the principle of universal accountability. Thematic synthesis links *qiwāmah* with trust and justice, transforming authority into a conditional mandate that loses legitimacy when obligations are not met. This framework repositions 4:34 as a mechanism of relational accountability, rather than a mandate of permanent domination.

The *ḥisāb* verses in Surah 99:7–8 emphasize that every action, no matter how small, is subject to moral evaluation, while Surah 9:71 describes the reciprocal relationship between believers as a cooperative structure. Al-Baghawī (1999) and Ibn ‘Aṭīyyah (2001) interpret *ḥisāb* as eliminating the space for impunity, while al-Ṭabarī (2001) understands believer solidarity as an ethical obligation to uphold virtue in mutual support. The thematic integration of these verses forms the moral test framework, a conceptual model that views gender relations as an arena for testing integrity (Pilcher & Smith, 2024). This framework rejects the separation between the private and public spheres, as both are subject to equal normative scrutiny. This approach expands the horizon of gender justice beyond the distribution of power to the evaluation of character and actions. Men are positioned as agents who are continually tested through ethical contributions, the exercise of power, and a commitment to relational balance.

Surah 2:286 emphasizes the proportionality of burdens according to capacity, while Surah 49:13 places piety as the standard of nobility. Al-Rāzī (2001) interprets proportionality as a manifestation of Divine normative justice, while al-Qurṭubī (1964) and Ibn Kathīr (2004) emphasize the universality of the criteria of piety. The integration of these two verses closes the gap for legitimizing identity-based superiority. The resulting conceptual framework can be formulated as ethical accountability-based gender justice, a model that combines *amānah*, conditional *qiwāmah*, and proportional evaluation as the foundation of equal relations (Keddie, Lees, & Delaney, 2023). This model differs from purely normative feminist approaches because it starts from the text's internal coherence and the exegetical tradition, rather than from external criticism alone. Its novelty lies in the systematization of the semantic network that connects *amānah*, *ḥisāb*, and relational responsibility into a unified normative architecture.

This thematic-critical approach also reflects a methodological awareness of the limitations of partial readings. The analysis does not reject the classical tradition but rather assesses its internal consistency with the universal principle of accountability. Comparative dialogue reveals interpretive variations that allow for ethical reconstruction without anachronism. Sa’diyya Shaikh (2013) demonstrates that gender reinterpretation requires integrating text, context, and normative ethics. The proposed framework positions men as moral subjects whose role legitimacy depends on fulfilling obligations, transforming structures of authority into structures of ethical service. The epistemological implications shift the focus of Islamic gender studies from status debates to evaluations of responsibility. This synthesis presents a theoretical contribution to contemporary Quranic studies by offering a coherent, text-based analytical model.

The overall analysis demonstrates the logical consistency between *amānah* (trust), accountability, conditional *qiwāmah*, and proportional evaluation as the foundations of gender justice. The formulated conceptual model asserts that every

role claim carries measurable moral consequences, thus subjecting power relations to universal ethical standards. This framework enriches global discourse by demonstrating that the Quranic text provides a normative basis for restructuring gender relations without neglecting the tradition of interpretation. The scholarly contribution lies in the systematic formulation of a moral test framework that integrates semantic analysis, *maqāṣid* (objectives of justice), and modern accountability theory. Gender justice is not understood as a redistribution of status, but rather the realization of an ethics of responsibility that tests the integrity of each subject. Men gain meaningful roles through consistent performance of *amānah* and a willingness to accept equal moral evaluation.

The Role of Men in Domestic Relations

The concept of *qiwāmah* in Surah 4:34 demands a hermeneutic reading that distinguishes normative authority, relational power, and ethical responsibility. Thematic analysis does not stop at a description of classical interpretations; rather, it explores the structure of meaning across verses to construct a model of domestic leadership grounded in accountability. *Qiwāmah* is bound by obligations of sustenance and protection, not the legitimacy of ontological superiority (Labib & Fajriyaturrohman, 2023). The tauhidic reading, as developed by Amina Wadud (1999) and Asma Barlas (2023), emphasizes the unity of human dignity, thereby rendering claims of gender-based hierarchy bereft of theological foundation. Kecia Ali (2016) shows that the construction of husbandly authority was shaped by the configuration of early Islamic law, influenced by historical social practices rather than the absolute mandate of the text. Fazlur Rahman's (1980) dual analysis shows that the verse responds to the economic realities of the seventh century, so the goal of justice binds its normativity. The theoretical distinction between authority and responsibility makes it clear that domestic leadership functions as an ethical mandate, not an instrument of control.

The phrase *darajah* in Surah 2:228 requires hermeneutic negotiation that examines its historical use as a legitimization of male superiority. Ibn 'Āshūr (1985) interprets *darajah* as an additional responsibility that provides a relational foundation, but needs to be expanded through a substantive justice framework. Relational justice is defined as the distribution of rights and obligations that maintains a balance of dignity, not static complementarity. The theory of relational autonomy helps explain how individuals develop through equal interdependence rather than subordination (Lee, 2023). The global discourse on Muslim family equality, in particular the study by Budiman (2021), shows that modern family law is moving towards limiting the husband's unilateral authority. *Maqāṣid al-Sharī'ah* places the protection of dignity and justice as normative goals, so *darajah* is understood as a burden of moral responsibility (Kamali, 2025). This argument shifts a literal reading toward a structural analysis that tests the text's consistency with the ontological principle of equality.

The command to interact in a good manner (*mu'āsharah bi al-Ma'rūf*) in Surah 4:19 establishes a relational ethical standard measured through rational justice and social virtue. *Ma'rūf* is not simply a customary norm, but rather a moral category tested for its conformity to the principle of benefit (Al-Marāghī, 1997). Historical analysis shows that classical Islamic jurisprudence often associates a husband's leadership with broad corrective rights, while texts limit actions within the parameters of goodness recognized by public reason (Ja'far & Hermanto, 2021). Carol Gilligan's (1982) ethics of care approach enriches the reading by positioning empathy and emotional responsibility as components of family justice. Domestic relations are built through reciprocal negotiations that maintain the psychological integrity of both parties. This framework reinforces the distinction between coercive power and the moral authority that arises from trust. Relational justice is operationalized when family decisions reflect participation and rational consideration, rather than unilateral claims of rights detached from accountability.

Surah 30:21 presents the affective foundation of the family through the concepts of *sakīnah*, *mawaddah*, and *rahmah*, which form a structure of reciprocal relationships. Semantic analysis shows that *sakīnah* refers to existential tranquility, *mawaddah* to active affective commitment, and *rahmah* to ongoing empathy (Khalim & Taufiq, 2023). The metaphor of *libās* in Surah 2:187 reinforces the idea of mutual protection and equal intimacy. The linguistic structure positions the couple as the subject and object of reciprocal protection, making a symmetrical relationship a logical implication of the text. Reciprocity theory asserts that sustainable relationships depend on a balance of emotional and material contributions (Fischbach & Yauney, 2023). This reading rejects the unilateral command model and emphasizes domestic leadership as ethical coordination for the sustainability of the relationship. The integration of the affective and structural dimensions shows that the Quranic text establishes a family paradigm based on mutual dependency, consistently maintaining the dignity of both parties.

The principle of *nafs wāḥidah* in Surah 4:1 provides an ontological foundation for human equality, limiting claims of gender-based hierarchy. Unity of origin affirms identical dignity, so role differentiation cannot be interpreted as essential superiority. An analysis of the history of the formation of classical family law, as mapped by Wael Hallaq (1997), shows that the husband's authority structure developed through the interaction of social norms and jurisprudential interpretations. The context of divorce and the *iddah* in Surah 65:6 reveals strict restrictions on the use of unilateral power, especially when the relationship is in a phase of conflict. The text demands fair treatment and protection of economic rights even during separation. This argument emphasizes that leadership is tested most severely when the potential for injustice is heightened. The integration of ontological principles and the regulation of conflict demonstrates the Quran's internal

coherence, rejecting absolute domination and affirming ongoing moral responsibility.

The conceptual synthesis yields a model of domestic leadership in the Quran, grounded in four dimensions: ontological equality, ethical accountability, functional responsibility, and relational justice. Ontological equality ensures there is no essential superiority. Ethical accountability binds role holders to standards of *ma'rūf* and *rahmah*. Functional responsibility links *qiwāmah* with economic obligations and protection, not power privileges. Relational justice demands reciprocal participation and a distribution of rights that maintains the dignity of both parties. This model differs from atomistic interpretations that extract a single verse without thematic coherence. Cross-text integration demonstrates the Quran's internal consistency, positioning the family as an ethical space rather than an arena of domination. The research's theoretical contribution lies in formulating a conceptual framework that bridges classical interpretations and global gender discourse through a comprehensive hermeneutic approach.

The Role of Men in Public Space

A thematic analysis of Surah 16:97 serves as the conceptual foundation for reading the public sphere in the Quran, grounded in the themes of righteous deeds, equal rewards, and moral integrity without gender differentiation. The category of "public sphere" is formulated not merely as a general social arena, but rather as a space for the production of collective values that determine the distribution of social recognition and legitimacy. Al-Bayḍāwī's (1997) interpretation is comparatively examined alongside Fazlur Rahman's (1980) ethical reading and Amina Wadud's (1999) gender hermeneutics to emphasize that the verse invalidates the assumption of social superiority based on biological identity. The concept of distributive justice is elaborated through a critical dialogue with John Rawls' (1999) theory of fairness and Amartya Sen's (1999) capability approach to demonstrate the normative coherence between the Quranic text and modern theories of justice. This synthesis emphasizes that men's public roles are ethical mandates subject to moral evaluation and lack the structural legitimacy to dominate women's participation.

Surah 49:13 is analyzed through an intertextual approach that links the ontological equality of humans with the structure of contemporary social relations. Al-Rāzī's (2001) interpretation is compared with the classical patriarchal reading, which limits the verse's implications to the spiritual realm, thereby revealing previously hidden hermeneutic tensions. The verse's linguistic structure, particularly the use of the phrases *li-ta'ārafū* and *akramakum 'inda Allāh atqākum*, demonstrates that social hierarchies based on descent, power, or gender do not receive normative legitimacy. This argument is enriched by modern egalitarian theory and Islamic feminist hermeneutics, which emphasize moral equality as a structural, not symbolic, principle (Iqbal, 2023; Wietmarschen, 2025). The normative consequences include the rejection of masculine monopoly over political

leadership, social organization, and the production of public discourse. The thematic reading proposes that competence and integrity serve as parameters of legitimacy, making public relations participatory and cooperative rather than hegemonic.

Surah 4:32 is interpreted through a historical analysis of the *asbāb al-Nuzūl* (the historical background to the revelation of the Quranic verse) regarding social jealousy over the distribution of economic rights, and then contextualized through the theory of individual autonomy in contemporary Islamic economics. Ibn 'Āshūr's (1985) interpretation is read alongside Islamic economics and gender justice literature to demonstrate explicit recognition of women's economic agency. The verse affirms the direct relationship between effort and rights without the mediation of biological identity, thus rejecting the normalization of structural domination that links economic authority to gender. A critical dialogue with studies of contemporary Muslim labor markets demonstrates that women's marginalization often stems from social construction rather than textual legitimacy (Hoominfar & Zanganeh, 2021). Thematic analysis positions men's public roles within an economic justice system that is accountable and open to equal participation. The framework integrates the *maqāṣid al-Sharī'ah*, especially the principles of *ḥifẓ al-Māl* (protecting wealth) and *ḥifẓ al-'Ird* (protecting oneself), to emphasize the dimensions of protection and empowerment across genders.

Surah 4:58 is examined through cross-verse integration with Surah 4:34 to reduce the hermeneutic fragmentation that often legitimates masculine superiority. The command to fulfill trusts and uphold justice is understood as a universal governance norm binding on all authority holders, regardless of gender. Sayyid Quṭṭb's (2004) interpretation is compared with social contract theory in modern political thought and the classical *shūrā* (deliberation) concept to formulate leadership as an evaluative contractual mandate. The analysis rejects a literal reading of *qiwāmah* as absolute superiority and emphasizes the dimension of moral responsibility bound by public accountability. The resulting governance model places leadership legitimacy on policy justice and the protection of collective rights. The integration of *maqāṣid al-Sharī'ah* strengthens the argument that the primary goal of leadership is the realization of universal welfare, not the consolidation of identity-based domination.

Surah 9:71 is analyzed through a sociological approach that positions *amar ma'rūf nahy munkar* (enjoining good and forbidding evil) as a mechanism for inclusive citizen participation. Ash-Sha'rāwī's (1997) interpretation is examined alongside civil society literature and civic engagement theory to demonstrate that the relationship between men and women as *awliyā' ba'duhum li-ba'd* affirms collective partnership. The structure of the verse indicates an equal distribution of moral responsibility, so that social and political oversight cannot be monopolized by one gender. A critical analysis of exclusionary practices demonstrates that the marginalization of women's voices contradicts the explicit principle of collective

participation (Craddock, 2022). Thematic synthesis demonstrates that the public sphere in the Quran is dialogic and corrective, enabling reciprocal control across genders to prevent abuse of power. This conception intersects with the theory of deliberative democracy, which holds that rational participation is a prerequisite for social legitimacy (Jacobs & Kaufmann, 2021).

Thematic coherence between verses is formulated through a conceptual model containing four integrative dimensions: ontological equality, distributive justice, contractual leadership, and collective participation. The model is constructed through verse coding, comparison of classical and contemporary interpretations, and theoretical dialogue with global literature on gender justice. The intertextual approach avoids normative reductionism and demonstrates the Quran's internal consistency regarding public responsibility. Terms such as distributive justice, structural domination, and contractual legitimacy are operationally defined to prevent conceptual ambiguity. The analysis shows that hegemonic masculinity does not gain textual legitimacy when the verses are understood in their entirety. The public role of men appears as an instrument for the realization of social justice, requiring integrity, competence, and evaluative openness.

Integration of Men's Domestic and Public Roles within a Gender Justice Framework

The integration of men's domestic and public roles is formulated through a conceptual model based on the continuity of mandates that maps thematic connections between verses without dividing the social space. Thematic analysis identifies three mutually reinforcing normative axes: unity of responsibility, consistency of relational justice, and a monotheistic orientation as a source of ethical legitimacy. The first axis demonstrates that the mandates of livelihood, family protection, and relational leadership are directly linked to demands for social justice, the mandate of power, and moral public participation. The second axis emphasizes that the quality of domestic relations is an indicator of ethical integrity that determines the legitimacy of public roles. The third axis positions monotheism as an ontological principle that unites the entire spectrum of human responsibility. This framework rejects the domestic-public opposition and replaces it with the logic of normative continuity, enabling an integrative, non-fragmentary reading of gender.

Thematic reconstruction shows that the domestic and public categories are not autonomous entities, but rather differential expressions of a single structure of trust. Verses on *qiwamah*, sustenance, and family protection demonstrate a relational character that requires economic responsibility, sacrifice, and a commitment to justice, while verses on deliberation, social leadership, and the distribution of justice demand similar moral qualities at the community level. These cross-category relationships form an integrative matrix that demonstrates that authority is always conditioned by responsibility, not domination. This model avoids

reducing *qiwāmah* to the legitimacy of a fixed hierarchy and interprets it as a function of trust based on capacity and accountability. Justice is understood as both relational and distributive, so that the evaluation of men's roles is not determined by social location, but by the consistency of fulfilling trusts across all relationships involving other parties.

The conceptualization of *qiwāmah* is placed in critical dialogue with the literature on contemporary Islamic gender interpretations that debate complementarity and equality. This approach shifts *qiwāmah* from a status category to an ethical mandate that can be tested through concrete contributions to the well-being of family and society. The argument expands the global discourse by asserting that gender justice in the Quran does not operate through mechanical symmetry, but rather through a harmony of responsibility-based functions (Wijaya et al., 2025). Good deeds are positioned as a transspatial concept that transcends domestic and public boundaries, so that moral quality is measured through relational and social impact, rather than through the possession of formal authority. This integration offers conceptual novelty in the form of a paradigm of trust's continuity that corrects patriarchal readings without abandoning the text's normative structure.

A critique of the public-private dichotomy is formulated through an epistemological analysis that distinguishes the division of social functions and the ontological division of space. Modern social theory often interprets the domestic sphere as apolitical, while the public sphere is associated with structural power (Boccagni & Duyvendak, 2021). A thematic perspective on the Quran does not support this assumption, as the values of justice, deliberation, and trust are present in both spheres without a theological hierarchy. Examples of fragmented interpretations that treat the domestic sphere as subordinate demonstrate a failure to grasp the unity of the value structure. A thematic approach offers a methodological alternative by tracing cross-verse value patterns, allowing the domestic-public relationship to be understood as a moral continuity. This framework avoids the uncritical transfer of Western categories and returns the analysis to the text's internal normative structure, which rejects a sharp division between private morality and public ethics.

The internal synthesis is formulated through three replicable analytical propositions. The first proposition states that all male authority is conditioned by trustworthiness and accountability. The second proposition asserts that domestic integrity is a prerequisite for public legitimacy because the quality of social leadership depends on relational consistency within the family. The third proposition establishes that gender justice in the Quran is value-oriented and cannot be achieved through role redistribution without ethical transformation. This formulation makes a methodological contribution by presenting a cross-spatial evaluation model that examines the moral coherence of male subjects. This construction goes beyond summarizing previous findings and presents an analytical

framework that enables further studies on gender relations grounded in trustworthiness and the continuity of responsibility.

The monotheism paradigm is elaborated as an ontological foundation for integration, viewing humans as a single moral entity without fragmentation of spatial identity. This ontological unity necessitates a unity of responsibility, so that ethical failure in domestic relations has structural implications for public legitimacy. This formulation positions monotheism not merely as a theological doctrine, but as an epistemic principle governing the interpretation of social relations. Domestic-public integration is understood as a logical consequence of the belief in the unity of the source of values. This argument deepens theoretical abstraction by linking the structure of faith to that of social practice, thereby positioning gender justice as a reflection of the coherence of faith and action. This approach broadens the global discourse on Islamic ethics by synthesizing normative theology and relational justice theory.

The implications of this integrative model include revising the sectoral approach to gender interpretation and strengthening the methodology of thematic analysis based on cross-verse value patterns. The framework of trust continuity enables a critical assessment of social practices that claim religious legitimacy but lack ethical consistency. The theoretical contribution lies in formulating the principle of unity of responsibility as the basis for gender justice in the Quran, a principle that is holistic, valuable, and non-fragmentary. This synthesis demonstrates that the integration of the domestic and the public is not a rhetorical strategy, but rather an inherent normative structure of the revealed text. The arguments developed present conceptual novelty through a cross-spatial evaluative model, broadening the global dialogue on Islamic gender and providing a more systematic theoretical foundation for further research on the relationship between men and social justice.

Conclusion

A thematic analysis of Quranic verses on gender relations shows that men's roles are constructed along three main axes: ethical responsibility as guardians of justice; relational leadership based on deliberation and the protection of rights; and accountable, welfare-oriented public participation. The concept of *qiwamah* is not reduced to hierarchical superiority, but rather a moral mandate that requires integrity, fair distribution of livelihoods, respect for women's agency, and social engagement that rejects violence and domination. The domestic and public spheres are understood as normative spectrums that reinforce each other through the principles of reciprocity and collective responsibility. The theoretical contribution lies in the reconstruction of the gender paradigm in the Quran that goes beyond the private-public dichotomy and strengthens the method of thematic interpretation based on relational ethics. Its practical implications include normative references for family education and Islamic studies curricula, as well as the formulation of

community policies grounded in the values of justice. Limitations include a focus on a specific corpus of verses, the lack of integration of classical and contemporary interpretations and historical-sociological contexts, and adherence to a thematic approach that limits generalization. Further research agendas should develop comparative studies across interpretations, integrate hadith and *maqāṣid*, and empirically explore contemporary Muslim family practices.

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Author Contribution Statement

MS contributed to the formulation of the research concept, development of the theoretical framework, data analysis, writing the main draft, and correspondence, as well as managing the publication process. RN contributed to data collection and processing, literature searches, and the preparation of the methodology and discussion sections. AD contributed to data validation, analysis refinement, language editing, and critical review of the entire manuscript. All authors participated in the discussion of the results and approved the final version of the manuscript.

Conflict of Interest

This manuscript was prepared without any conflict of interest whatsoever, whether financial, professional, or personal. The author declares that the entire research, analysis, and preparation process was conducted independently, without any influence or intervention from any party that could affect the objectivity and scientific integrity. The author also confirms that there are no affiliations or other interests that could potentially influence the content of this manuscript.

AI Usage Statement

The authors declare that the use of artificial intelligence (AI) in preparing this manuscript was limited to improving language quality, correcting grammar, and assisting with text formatting to make it more systematic and readable. AI was not used in formulating the scientific substance. All results, findings, concepts, analyses, ideas, and conclusions presented in this manuscript are purely the result of the authors' thoughts, studies, and responsibilities. Each argument is based on a review of relevant sources and through a responsible academic process. The authors ensure that the role of AI does not affect the originality or scientific integrity of this work.

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