

The Sharing of Childcare Roles in Contemporary Muslim Families: A Critical Analysis of Amina Wadud's Thought

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Abstract:

Childcare is an interesting topic to discuss in modern Muslim families. Some Muslim families believe that childcare is the responsibility of women. Others believe that childcare is not related to a particular gender, but is the responsibility of both parents. Such is the opinion of Amina Wadud Muhsin. This article aims to criticise Amina Wadud's thoughts on childcare. This article is the result of library research with primary data sources in the form of a book entitled *QUR'AN AND WOMAN: Rereading the Sacred Text from a Woman's Perspective*. While secondary data is in the form of books, journal articles, online articles related to Amina Wadud's thoughts. The data generated were analysed using discourse analysis. The results of this study show that Amina Wadud's ideas about childcare are based on her understanding of Q.S. Al-Baqarah 233. However, Amina Wadud does not pay attention that childcare is based on mutual agreement. There is a process of deliberation so as to create a harmonious family life.

Keywords: Amina Wadud; childcare; muslim; family.

Introduction

Amina Wadud is a Muslim thinker who focuses on the study of Islam and women. As an American Muslim feminist,¹ Amina Wadud seeks to reinterpret Qur'anic verses to promote equality for women.² Amina Wadud's thoughts and activities have often caused controversy. In 2005, Amina Wadud led Friday prayers.³ After these occurrences, Amina Wadud came to be known as “*the lady imam*”.⁴ One of the themes that has received Amina Wadud's attention is the equality of men and women in family law. Research that examines Amina Wadud's thoughts on family law can be categorised as follows: Firstly, studies on the practice of polygamy.⁵

¹ Meena Sharify-Funk, *Muslim Women in Contemporary North America: Controversies, Clichés, and Conversations* (Routledge, 2022), <http://gen.lib.rus.ec/book/index.php?md5=263FFE79E3ACC2E12DA2F226A51D116B>.

² Amina; Wadud, *Inside the Gender Jihad: Women's Reform in Islam* (Oxford: Oneworld, 2006).

³ Kambiz GhaneaBassiri, *A History of Islam in America: From the New World to the New World Order* (New York, NY: Cambridge University Press, 2012), 358, <https://doi.org/10.1017/CBO9780511780493>; Ziya Us Salam, *Women in Masjid: A Quest for Justice* (London: Bloomsbury Publishing India Pvt. Ltd., 2019), <https://public.ebookcentral.proquest.com/choice/publicfullrecord.aspx?p=5880671>; Sophie Gilliat-Ray and Riyaz Timol, eds., *Leadership, Authority and Representation in British Muslim Communities* (Basel, Switzerland: MDPI - Multidisciplinary Digital Publishing Institute, 2021), 127.

⁴ Kecia Ali and Amina Wadud, “The Making Of The ‘Lady Imam’: An Interview with Amina Wadud,” *Journal of Feminist Studies in Religion* 35, no. 1 (2019): 67–79.

⁵ Janu Arbain, Nur Azizah, and Ika Novita Sari, “PEMIKIRAN GENDER MENURUT PARA AHLI: Telaah atas Pemikiran Amina Wadud Muhsin, Asghar Ali Engineer, dan Mansour Fakih,” *Sawwa: Jurnal Studi Gender* 11, no. 1 (October 7, 2015): 75–94, <https://doi.org/10.21580/sa.v11i1.1447>; Khozainul Ulum, “Amina Wadud Muhsin Dan

Polygamy is seen as a form of violence against women.⁶ Second, a study on the concept of nusyuz.⁷ Third, the study of divorce. Amina Wadud challenges the authority of men to divorce their wives.⁸ Fourth, studies on the role of women in the family. The highlighted issue is the leadership role of women in the family.⁹ Another topic that Amina Wadud is concerned with is the division of childcare roles in Muslim families. Most societies assume that childcare is the responsibility of women.¹⁰ The role of women in the domestic sphere was legitimised by classical

Pemikirannya Tentang Poligami,” *Al Hikmah: Jurnal Studi Keislaman* 7, no. 1 (September 19, 2017), <https://doi.org/10.36835/hjks.v7i1.3035>; Wely Dozan, “Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan: Kajian Lintasan Tafsir Dan Isu Gender,” *Marwah: Jurnal Perempuan, Agama Dan Jender* 19, no. 2 (January 1, 2021): 131–47, <https://doi.org/10.24014/marwah.v19i2.11287>.

⁶ Dozan, “Fakta Poligami Sebagai Bentuk Kekerasan Terhadap Perempuan.”

⁷ Ernita Dewi, “Pemikiran Amina Wadud tentang Rekonstruksi Penafsiran Berbasis Metode Hermeneutika,” *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (October 15, 2013): 145–67, <https://doi.org/10.22373/substantia.v15i2.4891>; T. Dahlan Purna Yudha, “SANKSI PELAKU NUSYUZ (Studi Pandangan Mazhab Syafi’i & Amina Wadud),” *Jurisprudensi: Jurnal Ilmu Syariah, Perundangan-Undangan Dan Ekonomi Islam* 9, no. 2 (2017): 23–49; Miftahul Janah and Muhammad Yasir, “Hermeneutika Tauhid; Kritik terhadap Penafsiran Amina Wadud tentang Nusyuz,” *An-Nida’* 43, no. 2 (December 30, 2019): 194–218, <https://doi.org/10.24014/an-nida.v43i2.12327>; Muhammad Fahrizal Amin, “Amina Wadud: Pendekatan Hermeneutika Untuk Gerakan Gender,” *Al-Adyan: Jurnal Studi Lintas Agama* 15, no. 2 (December 31, 2020): 237–54, <https://doi.org/10.24042/ajsla.v15i2.7040>.

⁸ Bahy Chemy Ayatuddin Assri, “Respon Amina Wadud Terhadap Ulama Iran Berkaitan Dengan Perempuan,” *Jurnal Restorasi Hukum* 5, no. 2 (December 29, 2022), <https://doi.org/10.14421/jrh.v5i2.2686>; Aniqoh Zuhri, “Hermeneutika Al-Qur’an Amina Wadud Muhsin,” *REVELATIA Jurnal Ilmu Al-Qur’an Dan Tafsir* 2, no. 2 (November 20, 2021): 124–39, <https://doi.org/10.19105/revelatia.v2i2.5305>; Nailun Najah and Zaglul Fitriani, “PEREMPUAN DALAM TAFSIR; UPAYA PEMBACAAN FEMINIS TERHADAP TEKS-TEKS AGAMA,” *REVELATIA Jurnal Ilmu Al-Qur’an Dan Tafsir* 2, no. 1 (June 14, 2021): 31–47, <https://doi.org/10.19105/revelatia.v2i1.4139>.

⁹ Aarsal Aarsal, Busyro Busyro, and Maizul Imran, “Kepemimpinan Perempuan: Penerapan Metode Tafsir Hermeneutika Feminisme Amina Wadud,” *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (November 19, 2020): 481–500, <https://doi.org/10.29240/alquds.v4i2.1976>; Diana Khotibi, “PENAFSIRAN ZAITUNAH SUBHAN DAN AMINAH WADUD TENTANG KEBEBASAN PEREMPUAN,” *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 1, no. 1 (December 3, 2020): 109–44, <https://doi.org/10.33650/mushaf.v1i1.1345>; Moh Isom Mudin et al., “Hermeneutika Hans-Georg Gadamer: Studi Analisis Kritis Penafsiran Amina Wadud Tentang Ayat Kepemimpinan,” *Intizar* 27, no. 2 (November 30, 2021): 113–26, <https://doi.org/10.19109/intizar.v27i2.10104>; Fahmi Assulthoni, Farida Yuniati, and Nuri Herachwati, “HAK DAN KEDUDUKAN PEREMPUAN DALAM HUKUM KELUARGA (Studi Atas Pemikiran Feminisme Amina Wadud),” *Ulumuna: Jurnal Studi Keislaman* 8, no. 1 (2022): 228–44, <https://doi.org/10.36420/ju.v8i1.6247>; Andi Amirah Farhana Hanna and Syarif Abbas Abbas, “Telaah Pengaruh Pemikiran Tafsir Feminisme Amina Wadud Terhadap Masyarakat Muslim Barat,” *El-Adabi: Jurnal Studi Islam* 2, no. 1 (April 5, 2023): 62–88, <https://doi.org/10.59166/el-adabi.v2i1.35>.

¹⁰ Nur Ajizah and Khomisah Khomisah, “Aktualisasi Perempuan Dalam Ruang Domestik Dan Ruang Publik Perspektif Sadar Gender,” *Az-Zahra: Journal of Gender and Family Studies* 2, no. 1 (December 13, 2021): 59–73, <https://doi.org/10.15575/azzahra.v2i1.11908>; Yulianti Muthmainnah, “PERAN-PERAN DOMESTIK DAN PENGASUHAN ANAK DI AKAR RUMPUT: Potret Feminis Laki-Laki Di Lima Kota/Kabupaten,” *QAWWAM* 15, no. 1 (July 16, 2021): 1–30, <https://doi.org/10.20414/qawwam.v15i1.3347>; Tohirin Tohirin and Zamahsari Zamahsari, “PERAN SOSIAL LAKI-LAKI DAN PEREMPUAN PERSPEKTIF AL-QUR’AN,” *Profetika: Jurnal Studi Islam* 22, no. 1 (June 4, 2021): 91–108, <https://doi.org/10.23917/profetika.v22i1.14768>; Yanuarious You, “RELASI GENDER PATRIARKI DAN DAMPAKNYA TERHADAP PEREMPUAN HUBULA SUKU DANI, KABUPATEN JAYAWIJAYA, PAPUA,” *Sosiohumaniora* 21, no. 1 (April 1, 2019): 65–77,

Muslim scholars based on the interpretation of sacred texts.¹¹ This leads to unbalanced parenting roles, marginalises the role of women, and creates a double burden, especially for women who work outside the home.¹² Amina Wadud re-reads sacred texts related to the role of women, both in the public and domestic spheres.¹³ Although various studies on Amina Wadud's thoughts have been carried out, there is still a need for a critical reading of Amina Wadud's thoughts, especially in the book *QUR'AN AND WOMAN: Rereading the Sacred Text from a Woman's Perspective*. The book was first published in Malaysia in 1992. This article is a literature research with a conceptual approach. The primary material for this study is *QUR'AN AND WOMAN: Rereading the Sacred Text from a Woman's Perspective*. While secondary data is in the form of books, journal articles, online articles related to Amina Wadud's thoughts. The data generated was analysed using descriptive analysis.

The Role of Childcare in Islamic Studies

Childcare in contemporary Muslim families remains an interesting issue.¹⁴ Parents have a great responsibility to educate and direct their children to grow up to be moral and spiritual people. Effective parenting based on Islamic values can help produce a generation of Muslims who are strong, honourable and beneficial to society.¹⁵ Setting a good example is a key principle in parenting in modern Muslim

<https://doi.org/10.24198/sosiohumaniora.v21i1.19335>; Dede Hafirman Said, "PERAN ISTRI DALAM MEMBANGUN EKONOMI KELUARGA MENURUT PERSPEKTIF HUKUM ISLAM DI KECAMATAN PANYABUNGAN KOTA," *AT-TAWASSUTH: Jurnal Ekonomi Islam* 5, no. 2 (August 1, 2020): 268–90, <https://doi.org/10.30829/ajei.v5i2.8092>.

¹¹ Lukman Budi Santoso, "EKSISTENSI PERAN PEREMPUAN SEBAGAI KEPALA KELUARAGA (Telaah terhadap Counter Legal Draf-Kompilasi Hukum Islam dan Qira'ah Mubadalah)," *Marwah: Jurnal Perempuan, Agama dan Jender* 18, no. 2 (January 21, 2020): 107–20, <https://doi.org/10.24014/marwah.v18i2.8703>.

¹² Nurul Hidayati, "BEBAN GANDA PEREMPUAN BEKERJA (Antara Domestik Dan Publik)," *Muwazah* 7, no. 2 (2015), <https://doi.org/10.28918/muwazah.v7i2.516>; Khomisah Ma, "REKONSTRUKSI SADAR GENDER: MENGURAI MASALAH BEBAN GANDA (DOUBLE BULDER) WANITA KARIER DI INDONESIA," *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 14, no. 2 (2017): 397–411, <https://doi.org/10.15575/al-tsaqafa.v14i2.2007>; Dwi Astuti, "Transformasi Peran Domestik Dan Peran Peran Berbasis Gender Publik Dalam Persepsi Masyarakat Di Yogyakarta," *Jurnal Partisipatoris* 4, no. 1 (April 1, 2022), <https://ejournal.umm.ac.id/index.php/jurnalpartisipatoris/article/view/18657>; Arni Darmayanti and Gede Budarsa, "Peran Ganda Perempuan Bali Di Masa Pandemi Covid-19," *Jurnal Socius: Journal of Sociology Research and Education* 8, no. 1 (June 13, 2021): 1–12, <https://doi.org/10.24036/scs.v8i1.209>.

¹³ Arbain, Azizah, and Sari, "PEMIKIRAN GENDER MENURUT PARA AHLI"; Cahya Edi Setyawan, "Pemikiran Kesetaraan Gender Dan Feminisme Amina Wadud Tentang Eksistensi Wanita Dalam Kajian Hukum Keluarga," *Zawiyah: Jurnal Pemikiran Islam* 3, no. 1 (July 9, 2017): 70–91, <https://doi.org/10.31332/zjpi.v3i1.710>; Khotibi, "PENAFSIRAN ZAITUNAH SUBHAN DAN AMINAH WADUD TENTANG KEBEBASAN PEREMPUAN."

¹⁴ Afandi Afandi and Achmad Anwar Abidin, "PARENTING IN THE MILLENNIAL ERA (Analysis of Childcare Models in the Digital Age with Contemporary Islamic Education)," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 18, no. 2 (September 6, 2022): 106–18, <https://doi.org/10.54069/attaqwa.v18i2.132>.

¹⁵ Sultan Hadi Prabowo, Agus Fakhrudin, and Miftahur Rohman, "Peran Orang Tua Dalam Pembentukan Karakter Anak Di Masa Pandemi Covid-19 Perspektif Pendidikan Islam," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 11, no. 2 (December 31, 2020): 191–207, <https://doi.org/10.24042/atjpi.v11i2.7806>.

families. Muslim parents should set a good example for their children.¹⁶ They should apply religious values in their daily lives, such as obedience to Allah, honesty, patience, and compassion. If children see their parents behaving in accordance with Islamic teachings, they will be inspired and encouraged to follow in their parents' footsteps as well.¹⁷

The parents should give their children a good example and a strong religious education. This covers the teachings of Islam, including worship, the Quran and Hadith. Ongoing religious education can also include reading the Quran together and telling stories about the life of Prophet Muhammad and his companions.¹⁸ Children can apply religious principles in their daily lives if they have a strong understanding of Islam. In addition, it is very important for modern Muslim parents to make their family environment Islamic. This can be achieved by engaging in daily habits that involve worship, such as congregational prayers, reading the Quran, and family dhikr. Participating in activities like these on a daily basis will help children understand religious principles more deeply.

Maintaining cleanliness and harmony in the family is also important for realising the ideal Islamic family. Muslim parents should provide opportunities for their children to develop and grow personally during their upbringing. They should support their children's interests and talents by giving them the opportunity to learn and develop in areas they are passionate about, provided it is in accordance with Islamic principles. This may include participating in extracurricular activities such as sports, arts, or socially beneficial activities. As a result, children will feel supported to develop their interests while maintaining their Islamic values.¹⁹

In addition, open and affectionate communication between parents and children is essential for parenting in Muslim families.²⁰ Parents must be caring. The roles shared between husband and wife in modern Muslim families may vary depending on the circumstances and consent of the couple. However, both parents usually perform several tasks to provide a balanced and thorough upbringing to their child.

Amina Wadud's Thoughts on the Role of Childcare in the Qur'an

One of the issues that Amina Wadud has highlighted is *child care* in Muslim families. Most of the society considers that childcare is the responsibility of women. This is supported by two aspects: Firstly, the biological function of women, namely pregnancy and childbirth. Biological function is conceptualised as the main role of

¹⁶ Unik Fepriyanti and Abdul Wachid Bambang Suharto, "Penguatan Pendidikan Karakter Melalui Keteladanan Guru Dan Orang Tua Siswa," *NSANIA : Jurnal Pemikiran Alternatif Kependidikan* 26, no. 1 (2021), <https://doi.org/10.24090/insania.v26i1.4587>.

¹⁷ Benaouda Bensaid, "An Overview of Muslim Spiritual Parenting," *Religions* 12, no. 12 (December 2021): 1057, <https://doi.org/10.3390/rel12121057>.

¹⁸ Imron Bima Saputra, Syamsu Nahar, and Achyar Zein, "Patterns Of Educative Interaction In The Quran And Its Contribution To Islamic Education (Study Of Stories In The Quran)," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 04 (November 30, 2023), <https://doi.org/10.30868/ei.v12i04.6482>.

¹⁹ Amalia Rizki Pautina and Nur Ainun Djaena, "Model Pelaksanaan Kegiatan Ekstrakurikuler Religi Dalam Meningkatkan Minat Dan Bakat Serta Prestasi Peserta Didik," *Irfani (e-Journal)* 17, no. 2 (2021): 179–88, <https://doi.org/10.30603/ir.v17i2.2506>.

²⁰ Izzah Nur Aida Zur Raffar et al., "Parenting Skills According to The Islamic Perspective Towards Family Well-Being," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 26, 2021): 552–78, <https://doi.org/10.22373/sjhk.v5i2.9576>.

women. This function tends to be interpreted negatively, that is, women can only be mothers. In order to perform this function, women are prepared to be good wives and mothers-to-be. According to Wadud, there is no Qur'anic verse that indicates that childbirth and motherhood are women's primary functions. Women and men are both involved and responsible for the process of reproduction, as QS. An-Nisa [4]: 1. Biological function indicates that only women can give birth, in order to maintain the existence and continuity of humanity. According to Wadud, the biological function is part of her primary function, namely as khalifah.²¹ Women as mothers is a product of interpretation. The Qur'an recognises that conceiving and giving birth are inherent to the physical aspects of women. As Allah SWT says in Q.S. Fathir [35]:11, Q.S. Al-A'raf [7]: 189, and Q.S. Al-Ra'd [13]: 8. However, the role of parenting is not exclusively for women. The burden of childcare on mothers is a male hegemony over women.²²

Wadud refutes the concept of inherent value placed on men or women and asserts functional differences have no basis in the Qur'an.²³ While recognising the biological condition and the sublime functions of childbirth and breastfeeding that only women can perform, the Qur'ān does not consider motherhood to be the sole role of women, or an exclusive role.²⁴ Wadud suggests the importance of context and chronology in understanding the Quran, especially for women. Because the Qur'an does not operate in a vacuum, but responds to a particular context in the Arabian Peninsula at the time of revelation.²⁵

Secondly, the dominant feminine nature of women. Thus, the role of motherhood is more suitable for women. According to Wadud, feminine and masculine are not related to a particular gender.²⁶ The description of the two traits depends on the culture.²⁷ The Qur'an recognises the anatomical differences between men and women. It also recognises gender roles within their respective cultural spaces. However, the Qur'ān rejects the assignment of a single role to either men or women.²⁸ According to Wadud, there are three roles of women in the Qur'an, namely: 1) A role that represents the social, cultural, and historical context without justification or criticism from the text; 2) A universally accepted role such as parenting or caring for children. Exceptions to this role can be made; 3) A role represents human endeavour on earth and is cited in the Qur'an to indicate a specific function. The role is not associated with a particular gender, particularly women.²⁹ The socio-economic roles held by men are not purely self-perpetuating. In certain families, women are still involved in fulfilling the economic needs of the family. However, the role of women in the domestic sphere continues to be emphasised, voiced and institutionalised so that women realise this.³⁰ This condition causes a

²¹ Amina Wadud, *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective* (Oxford University Press, 1999), 64.

²² Wadud, 21.

²³ Wadud, 63.

²⁴ Wadud, 64.

²⁵ Wadud, 78.

²⁶ Amina Wadud, "Reflections on Islamic Feminist Exegesis of the Qur'an," *Religions* 12, no. 7 (July 2021): 497, <https://doi.org/10.3390/rel12070497>.

²⁷ Wadud, *Qur'an and Woman*, 22.

²⁸ Wadud, 7.

²⁹ Wadud, 29.

³⁰ Wadud, 8.

double burden for women. In addition to caring for children, there is the role of seeking additional economic support for the family. Wadud quotes Al-Baqarah [2]: 233. A woman has the right to choose (*own discretion*) to take care of her child independently or be given to someone else. The wife assumes childcare and household duties when only the husband works outside the home. But if both husband and wife work outside the home, then it is unfair for women to be given the double burden of working and taking care of the household.³¹ The Qur'an illustrates that the participation of husbands and wives in managing the household is equally rewarded as in QS. An-Nisa [4]:124. The above verse explains the promise of Allah SWT to men and women who believe and do good deeds will be included in heaven. According to Wadud, this verse shows equal status and fair rewards.³² Women and men are equally burdened with the responsibility of nurturing and caring for the family, men and women mutually benefit and benefit each other, the family, and society at large.³³

The above understanding is the result of Amina Wadud's study of the relationship between the Qur'an and women since 1986. Wadud uses the Qur'an as an authoritative benchmark in examining the position of women in society, whether it is in line with Islamic teachings or not. Given the role of women is not considered significant. Women also do not have an equal position with men.³⁴ Through this study, Wadud wants to do a "rereading" of the vocabulary in the Qur'an and the context of the word in order to understand the text. No interpretation is truly objective. Perceptions of women influence interpretations of the position of women. Wadud attempts to re-read the meaning of the Quran using a woman's perspective. Wadud attempts to place her thoughts in a holistic interpretation. This interpretation model is believed by Wadud to be able to bridge the orthodox/traditional interpretation and reactive interpretation. Traditional interpretation has a patriarchal paradigm and does not involve women directly in explaining the word of God. Meanwhile, reactive interpretations come from feminist groups that defend women but do not use universal ideas in the Quran, even according to Wadud, contrary to the verses of the Quran and hatred of Islam.³⁵

The study conducted by Wadud uses the hermeneutic method. Each interpreted verse is analysed for: 1) the context in which the verse was revealed; 2) discussions of similar topics in the Qur'an; 3) Based on aspects of the same language and syntactic structure used in other verses in the Qur'an; 4) Based on key principles in the Qur'an; and 5) *Quranic Weltanschauung*.³⁶ The study conducted by Wadud uses the hermeneutic method. Each interpreted verse is analysed for: 1) the context in which the verse was revealed; 2) discussions of similar topics in the Qur'an; 3) Based on aspects of the same language and syntactic structure used in other verses in the Qur'an; 4) Based on key principles in the Qur'an; and 5) *Quranic Weltanschauung*.³⁷ Related to the context of the revelation of the Qur'an is related to the science of *Asbab al-Nuzul*. According to Wadud, Muslims should not stop at the specific cause of the

³¹ Wadud, 90.

³² Wadud, 50.

³³ Wadud, 91.

³⁴ Wadud, ix.

³⁵ Wadud, 1–3.

³⁶ Wadud, 5.

³⁷ Wadud, 4.

revelation of the Qur'anic verse. Because it can cause the loss of the universal nature of the teachings of the Qur'an. Stopping at the historical aspect results in the values that the Qur'an brings being limited by time and space. For this reason, the context of the revelation of a Qur'anic verse must be interpreted as the events that caused a particular verse to be revealed. The use of this definition makes it easier for readers to understand the significance of certain verses.³⁸

A Critique of Amina Wadud's Thought on the Role of Childcare in the Qur'an

Amina Wadud's thinking does not depart from an empty space, but is influenced by various aspects of life that she has experienced. Amina Wadud considers that there is no interpretation of the Quran that is truly objective. The results of interpretation will depend on the subjective reasons of each mufassir. Consequently, the main message of the Qur'an is not clearly illustrated. Even the results of subjective interpretation are sometimes considered as the text itself.³⁹ This also happens in her reading of Qur'anic verses. Wadud's thinking cannot be separated from the gender discourse that occurred in the United States. Amina Wadud's youth was spent in an atmosphere of feminist resistance to efforts to domesticate the role of women. Amina Wadud was born in 1952 in the United States. Wadud grew up in a devout Christian family until she converted to Islam in 1972.⁴⁰

In the 1950s, the reproductive rate in America experienced significant growth. This was due to the massive campaign for the *nuclear* family, which consisted of a husband, wife, and children. However, at the same time there was a shift in cultural norms, particularly with regard to the role women played in society. World War II saw many men of reproductive age going out to fight.⁴¹ Most job vacancies were filled by women, even in jobs previously deemed unsuitable for them. Post-war, there was an expectation that men would return to their economic roles and women would return to taking care of the household.⁴² Some women leave their jobs, while others continue to work with their families.⁴³ During the Cold War, American women were expected to play a full role in the family, even though they also fulfilled an economic role. This created a double burden on women's activities.⁴⁴

Despite calling her method of reading the Quranic text as *tauhid hermenutics*,⁴⁵ Amina Wadud has positioned the Quran as an independent text. In hermenutic

³⁸ Wadud, 31.

³⁹ Wadud, 1.

⁴⁰ Ali and Wadud, "The Making Of The 'Lady Imam'"; Katharina Völker, "Freedom in Amina Wadud's Tawhīdic Hermeneutics and Mouhanad Khorchide's Theology of Mercy," *Islam and Christian-Muslim Relations* 32, no. 3 (July 3, 2021): 261–78, <https://doi.org/10.1080/09596410.2021.1914405>.

⁴¹ Abel Brodeur and Lamis Kattan, "World War II, the Baby Boom, and Employment: County-Level Evidence," *Journal of Labor Economics* 40, no. 2 (April 2022): 437–71, <https://doi.org/10.1086/715485>.

⁴² Elaine Tyler May, *Homeward Bound: American Families in the Cold War Era*, 20th ed. (New York: Basic Books, 2008), 16–36.

⁴³ Alva Myrdal and Viola Klein, *Women's Two Roles: Home and Work* (Psychology Press, 1956).

⁴⁴ Helen McCarthy, "Working Motherhood: The Best of Both Worlds?," History Workshop, June 1, 2020, <https://www.historyworkshop.org.uk/feminism/working-motherhood-the-best-of-both-worlds/>.

⁴⁵ Aspandi M, "Hermeneutik Amina Wadud; Upaya Pembacaan Kontekstual Teks Keagamaan," *Legitima: Jurnal Hukum Keluarga Islam* 1, no. 1 (December 27, 2018): 44–61, <https://doi.org/10.33367/legitima.v1i1.642>; Muhammad Amin Fathih and Fikri Alfadani, "PEMIKIRAN AMINA WADUD TENTANG PENDEKATAN HERMENEUTIKA UNTUK

studies, the reader has the freedom to interpret the text without being influenced by the author's wishes. In the context of the Qur'an, Amina Wadud tries to break away from Allah's intention as *shari'*. Islam wants to form a family or society in accordance with the will of Allah SWT not on the basis of human interests *an sich*. Amina Wadud does not use Fazlur Rahman's method perfectly. Universal values/moral ideals are not clearly visible. Wadud only highlights the macro aspects that influence the interpretation of the Qur'anic text, namely patriarchal culture. Amina Wadud does not show the moral ideal aspect of Q.S. Al-Baqarah [2]: 233 which is used as a reference in interpreting the role of parenting.

Q.S. Al-Baqarah [2]: 233 explains that:

“Mothers may nurse [i.e., breastfeed] their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is their [i.e., the mothers'] provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allāh and know that Allāh is Seeing of what you do..”

There are several interesting points in the above verse, namely the principle of balance and emphasises the principle of deliberation in determining the role of childcare in the family. Parenting is not just the free will of women, but a dialectical process between husband and wife in the household. The ideal society described by the Qur'an is one that provides balanced rights and obligations, develops the potential, capacity, and productivity of all its members in earnest. Women and men are equally burdened with the responsibility of nurturing and caring for the family, men and women mutually benefit and benefit each other, the family, and society at large. Only then can the potential of the caliphate be realised. The family acts as an initial training ground before going out into society. As the Prophet's Hadith states, 'The best of you is the one who is best for his family'.⁴⁶

One of the distinguishing features of women and men is their reproductive ability. However, this ability is stereotyped as a primary function of women. Women are prepared to be good wives and mothers. In fact, there is not a single verse that indicates that giving birth is the primary function of women. There is also no verse that indicates that the function of motherhood is exclusively for women. Women and men are both involved and responsible for the process of reproduction as stated in QS. An-Nisa [4]: 1. According to Wadud, the Qur'an does not stereotype certain roles, either for men or women. There are three roles of women in the Qur'an, namely: 1. A role that represents social, cultural, and historical context without justification or criticism from the text. 2. A universally accepted role such as parenting or caring for children. Exceptions to this role can be made; 3. a role

GERAKAN GENDER,” *Zawiyah: Jurnal Pemikiran Islam* 8, no. 2 (December 30, 2022): 1–17, <https://doi.org/10.31332/zjpi.v8i2.4295>.

⁴⁶ Wadud, *Qur'an and Woman*, 91.

represents human endeavour on earth and is cited in the Qur'an to indicate a specific function. The role is not associated with a particular gender, particularly women.⁴⁷ When men are positioned as norm-setters, women's roles are denied and their positions become marginalised. Women must be measured against male standards. Welfare in the world and the hereafter is the goal of Allah SWT in a legal determination. Furthermore, Shathibi explained that the importance of the existence of the law is to maintain the *maqashid* (purpose) of the law for human benefit. all obligations(*taklif*) were created in order to realise the benefit of the servant. In Asy-Syathibi's view, none of Allah's laws have no purpose. Furthermore, he states that a law that has no purpose is the same as *al taklif ma la yu'ta* (an order that cannot be implemented).

Conclusion

Parenting is an important issue in contemporary Muslim families. Parenting has a major influence on children's development. Childcare contributes to the child's mindset towards self, family, society, and religion. Amina Wadud's idea of childcare is based on her understanding of Q.S. Al-Baqarah 233. Amina Wadud used hermeneutics to interpret the new meaning of childcare roles. Amina Wadud considers that childcare is a choice, not a woman's obligation. Men and women have the same position. The tasks that have been given are a product of social construction that violates the basic values of the Qur'an. However, Amina Wadud did not notice that childcare is based on mutual agreement. There is a process of deliberation so as to create a harmonious family life. This study is still literature-based, so further studies need to be done on how contemporary Muslim families carry out their parenting roles.

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⁴⁷ Wadud, 29.

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