



## Qira'ah Mubadalah Strategy in Encouraging Women's Political Participation in Indonesia

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### ABSTRACT

This research aims to find out the strategy of Qira'ah Mubadalah in encouraging women's political participation in Indonesia. This research uses qualitative research with a literature study approach. The data used in this research is secondary data obtained from literature sources relevant to the research topic. This research concludes that women's political participation in Indonesia is still low, below 30%, influenced by factors such as political culture, party recruitment systems, open proportional elections, perceptions of gender roles, non-comprehensive religious interpretations, the rule of law, and political party awareness. Increasing women's participation is important for inclusive democracy and pro-women and children legislation. The Qira'ah Mubadalah strategy is a relevant approach to encouraging women's political participation in Indonesia. It incorporates gender equality-based tafsir, an equalitarian approach between men and women, and monotheistic thinking, intending to strengthen women's position in Indonesian politics and create a more inclusive society. Several Qur'anic verses support the Qira'ah Mubadalah strategy in encouraging women's political participation such as QS. Al-Ahzab (33): 35, QS. An-Nisa (4): 32, QS. Al-Maidah (5): 78, and QS. Al-Hujurat (49): 13. The implementation of this strategy involves raising women's awareness, qiraah mubadalah training, involvement in political discussions, access to political information, and increased representation of women in political institutions. Thus, the Qira'ah Mubadalah strategy can overcome barriers to women's political participation in Indonesia.



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## 1. Introduction

Women's political participation in Indonesia is still an urgent problem that requires serious attention (Rastikasari & Rahmansyah, 2023). Although efforts have been made to increase women's political participation, there are still several obstacles that must be overcome. According to several studies, one of the significant challenges is the lack of public understanding of the importance of women's political participation in building a just and sustainable society (Calvário & Desmarais, 2023; Demuyakor, 2023; Riyanto & Kovalenko, 2023). Therefore, an effective strategy is needed to encourage women's political participation in Indonesia.

Women's political participation in Indonesia is still far from expectations. Data released by the General Elections Commission (KPU) in the 2019 elections showed that only 21.3% of the total members of the House of Representatives (DPR) and 20.9% of the total members of the Regional Representatives Council (DPD) were women (Komisi Pemilihan Umum, 2019). This figure reflects that women are still less involved in politics in Indonesia, even though their participation has a significant impact on the realization of gender equality and sustainable development.

According to the author, one of the strategies that can be used to increase women's political participation is by applying the *qira'ah mubadalah* method. This method has the potential to overcome gender-biased views and promote the valuation of ability and intelligence as the main factors in leadership. In research conducted by Siti Alfi Aliyah and Raihan Safira Aulia (2022), *qira'ah mubadalah* is seen as a leadership model that does not compartmentalize the roles of women and men, both in the domestic and public spheres. The concrete implementation of this method includes a perspective that respects human dignity and how to read reference texts by positioning men and women as individuals who have the same rights and potential (Aliyah & Aulia, 2022). Another research conducted by Indah Ramadhonyah Adri (2021) also shows that women can participate in the formulation of religious fatwas in Indonesia, proving that *qira'ah mubadalah* can be an effective tool to increase women's political participation (INDAH, 2021).

This research has a big question, namely how the *Qira'ah Mubadalah* strategy can be used to encourage women's political participation in Indonesia. The purpose of this research is to find out the strategy of *Qira'ah Mubadalah* in encouraging women's political participation in Indonesia and to contribute in increasing women's political participation in Indonesia. In addition, this research can also provide a better understanding of the role of women in politics and how religion can be a source of inspiration in encouraging women's political participation.

## 2. Method

This research uses a type of qualitative research with a literature study approach (Syamsul, 2021). The data used in this research is secondary data obtained from literature sources relevant to the research topic. The data sources used in this research are various literature sources such as books, journals, articles, and documents related to women's political participation in Indonesia and *Qira'ah Mubadalah*. The data collection technique used in this research is literature study or library research. Data was obtained from various sources of literature relevant to the research topic (Syamsul, 2021). The data analysis method used in this research is content analysis. Data obtained from literature sources will be analyzed critically and systematically to obtain information relevant to the research topic.

## 3. Result and Discussion

### Faqihuddin Abdul Qadir's Concept of *Qira'ah Mubadalah*

According to the literature review, *Qira'ah Mubadalah* is a gender equality-based interpretation approach initiated by Faqihuddin Abdul Qadir (Al Mustaqim, 2022; Basid & Jazila, 2023; Fadhlurrahman et al., 2022; Humaira et al., 2022). According to Faqihuddin Abdul Qadir, this concept is inspired by the verses of the Qur'an and hadith that discuss the equal

relationship between men and women (Kodir, 2019). *Qira'ah Mubadalah* provides an opportunity to develop the understanding and practice of a text so that it has the value of connection. In the *Qira'ah Mubadalah* methodology, men and women are placed in the same position in the context of interpreting the Qur'an or hadith. (Muhimmah, 2022). Faqihuddin Abdul Qadir explained that *Qira'ah Mubadalah* provides a strategy to achieve gender justice (Kodir, 2019). In *Qira'ah Mubadalah*, Qur'anic verses that use masculine or feminine pronouns are not only intended for men or women, but for all humanity. In *Qira'ah Mubadalah*'s view, Qur'anic verses that talk about gender equality must be understood contextually and textually. According to the literature review explains that in *Qira'ah Mubadalah*, there are three main principles, namely experience, parallelism, or cooperation between men and women (Alfiyan, 2023; Aliyah & Aulia, 2022; Kodir, 2019; Zulfikar & Apriyanti, 2023). These principles are applied in the interpretation of the Qur'an and hadith to achieve gender equality. *Qira'ah Mubadalah* also emphasizes the importance of monotheistic thinking in the perspective of *mubadalah*, where monotheism is the basic framework that forms the concept of *Qira'ah Mubadalah*.

### **Women's Role in Political Participation**

Women's political participation in Indonesia still faces various challenges that make it far from expectations. However, understanding the role played by women in political participation can help us identify steps that can be taken to increase their representation and influence in the political arena. One of the main roles of women in political participation is to increase their representation in the political arena, both as voters and as candidates. This is important because women's underrepresentation in political institutions can result in policies that pay little attention to gender issues. By having more women in political positions, we can ensure that women's views and interests are better represented.

According to several studies, women also have an important role in pushing for more accommodating and substantial policies related to gender equality (Amanah et al., 2023; Baena-Morales et al., 2023; Mudyahoto et al., 2023; Nastiti & Harikesa, 2023; Saraswati & Manalu, 2023). They can be strong advocates for changes in laws and regulations that affect women, such as legislation on employment, gender violence and reproductive rights. In doing so, women can help build a more just and equal society for all individuals. Women also have a very meaningful role in providing ideas regarding pro-women and children legislation in the public sphere. By contributing to the formation of policies and legislation, women can ensure that important aspects that affect the lives of women and children get the attention they deserve. This will result in positive changes in people's daily lives.

As those who play a role in ensuring the sustainability of democratic values and the principles of Pancasila, women also have a responsibility to ensure the security of every woman's political rights. They must stand up to protect voting rights, the right to participate in elections, and other political rights that are the foundation of a democratic system. Another important role is to raise women's political awareness through political education. This involves providing women with information and knowledge about the political process, their rights, and how to effectively participate in politics. With increased political awareness, women will be more likely to be actively involved in the political process.

Women should also focus on developing their own skills. This includes improving their intelligence, managerial and leadership skills. The more women who have the qualifications and skills needed to play a role in politics, the greater their chances of occupying central positions in political institutions. Thus, the role of women in political participation is crucial to achieving gender equality and improving women's representation in politics. By playing an active role in various aspects of politics, women can bring about positive changes in society and ensure that their voices and interests are valued and properly represented in policy-making and political decision-making.

## **Analysis of Factors that Influence Women's Political Participation in Indonesia**

Women's political participation in Indonesia is still low, with figures below 30%. Some of the factors that influence women's political participation in Indonesia include:

1. The political culture system and the recruitment system by parties that have not shown favoritism to female DPR RI candidates (Zaetun & Mar'iyah, 2020).
2. An open proportional electoral system that weakens female candidates when they struggle to gain votes (Laurent, 2023; Weeks et al., 2023).
3. Society's perception of the division of roles between men and women, which tends to be biased towards limiting women's roles to household affairs (Castellanos-Serrano et al., 2023; Horta & Tang, 2023).
4. Non-comprehensive interpretations of religious teachings, laws and cultural values in society (Hanafi et al., 2023; Marzal, 2023).
5. Low awareness of political parties to participate in increasing women's political participation (Betz et al., 2023; Prillaman, 2023).

Increasing women's political participation in Indonesia is important for more accommodating and substantial political decision-making, as well as strengthening democracy that provides ideas related to pro-women and children legislation in the public sphere. Therefore, strong efforts and commitment from the government are needed in the realization of gender-equitable welfare by continuing to encourage the achievement of the 30% quota. In addition, there is a need for the establishment of a Grand Design Perpres to encourage the completion of the draft Perpres on increasing women's representation in the legislature.

## **Qira'ah Mubadalah strategy as an effort to encourage women's political participation**

The Qira'ah Mubadalah strategy is a very relevant approach in an effort to encourage women's political participation in Indonesia. The following are some of *Qira'ah Mubadalah's* strategies in encouraging women's political participation in Indonesia, namely first using a gender equality-based interpretation approach in reading Islamic texts, so as to strengthen the position of women in political participation. This approach is very important because through gender equality-based interpretations, Islamic texts can be reinterpreted so as to strengthen the position of women in political participation. Interpretations that can benefit men historically can be changed to reflect equality, opening the door for women to be more active in politics. This means that religious scholars and scholars can act as agents of change in supporting women in their role in politics. This approach offers a new understanding of Islamic texts with a focus on gender equality. By breaking with interpretations that have historically discriminated against women, *Qira'ah Mubadalah* opens up opportunities for change in religious interpretation. This is relevant to current conditions where women are increasingly playing a role in politics and encourages religious scholars and scholars to become agents of change in support of women.

The second is to encourage women to be involved in political activities, both as voters and as candidates, by paying attention to equal political rights between men and women. One of the main barriers to women's political participation is social norms that prevent women from being actively involved in politics. By encouraging women to be involved as voters and candidates, *Qira'ah Mubadalah* promotes equal political rights between men and women. *Qira'ah Mubadalah* encourages women to be actively involved in politics as voters and candidates, overcoming social norms that inhibit women's participation. This is in line with actual conditions where women often face social barriers to political participation.

The third is to overcome the strict gender rules in Arabic, which make Islamic texts very masculine, to become balanced, thus strengthening women's position in political participation. The Arabic language has strict gender rules, and these affect the way Islamic texts are interpreted. By overcoming these gender rules, *Qira'ah Mubadalah* seeks to achieve balance in

the representation of men and women in Islamic texts. This is important because this imbalance can create misperceptions about the role of women in religion and politics.

The fourth is reading Islamic texts with the perspective of equality between men and women, so as to strengthen the position of women in political participation. By reading Islamic texts from the perspective of equality between men and women, Qira'ah Mubadalah can strengthen the position of women in politics. This is because this view recognizes that men and women have complementary roles in society and politics. This not only provides greater space for women in political participation but also creates a more inclusive society.

The fifth is to explore the explicit meaning behind religious texts that only mention men or women, but for all humanity, so as to strengthen the position of women in political participation. Many religious texts only mention men or women specifically. By exploring the explicit meaning behind these texts to argue that these messages are relevant to all of humanity, Qira'ah Mubadalah helps to strengthen the position of women in politics. It removes the gender restrictions that may exist in the traditional understanding of religious texts.

The sixth is to emphasize the importance of monotheistic thinking in the perspective of mubadalah, where monotheism is the basic framework that forms the concept of mubadalah, so as to strengthen the position of women in political participation. The idea of tawhid, which is the belief in one God, has a central role in the concept of mubadalah. In the political context, monotheistic thinking can be the basis for stating that all individuals, including women, have equal value in God's sight. This strengthens the argument that women have an important role in politics and women's political participation is part of the overall concept of mubadalah.

Overall, the Qira'ah Mubadalah strategy presents a balanced and inclusive view of women's political participation. By combining gender equality-based tafsir, an equalitarian approach between men and women, and monotheistic thinking, this approach has the potential to strengthen women's position in Indonesian politics. This is a significant step in addressing gender inequality in politics and creating a more inclusive society.

### **Qur'anic Verses as a Teaching Foundation in Encouraging Women's Political Participation**

There are several verses of the Qur'an as a teaching foundation in encouraging women's political participation, namely QS. Al-Ahzab (33): 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

*"Indeed, the Muslim men and women, the believing men and women, the men and women who remain in obedience, the righteous men and women, the patient men and women, the pious men and women, the men and women who give alms, the fasting men and women, the men and women who maintain their chastity, the men and women who mention Allah a lot, Allah has prepared for them forgiveness and a great reward".*

This verse provides a strong basis for understanding that the Qur'an not only recognizes women's rights in religion, but also in political and social affairs. In this letter, we will outline an in-depth scholarly argumentation of the verse as a doctrinal basis for encouraging women's political participation.

The above verse confirms that both men and women who believe, obey, are patient, solemn, give alms, fast, and maintain their honor, will all receive forgiveness and a great reward from Allah. This is evidence that the Qur'an explicitly affirms the equality of men and women in the context of faith and good deeds. Therefore, there is no reason to assume that women have lesser rights in political participation because of their religious beliefs. The verse also emphasizes the importance of chanting the name of Allah, which includes both religious and moral activities. This shows that the Qur'an not only wants women to participate in spiritual aspects, but also in

social and political aspects. Good political participation, such as fair and quality behavior, is a legitimate form of worship, and this verse underscores this.

In addition, this verse emphasizes the concept of equality between men and women in Islam, which is relevant in the political context. In Islam, women have the same rights as men to participate in policy formation and political decision-making. There is no basis in Islamic teachings that prevents women from becoming leaders, politicians, or being active in political life. In the modern context, women's political participation is essential to realize the principles of equality espoused by Islam. Women have valuable experience, knowledge and insights that can contribute to the development of a just and equitable society. Therefore, this Qur'anic verse can be considered as theological support for women's active political participation. Moreover, in the early history of Islam, there are examples of women such as Umm Salamah, Aisha, and Khadijah engaging in political consultations and providing advice to the Prophet Muhammad. This shows that in the historical context, women had an active role in political decision-making and demonstrates the legitimacy of women's political participation in Islamic teachings.

Thus QS. Al-Ahzab (33): 35 provides a strong basis for encouraging women's political participation. This verse affirms the equality of men and women in Islam in terms of faith, good deeds, and moral values. In the modern context, it is relevant to understand that Islam supports women's political participation as part of efforts to create a just and equitable society. Therefore, referring to this verse, encouraging women's political participation is an act that is in accordance with the principles of Islam.

QS. An-Nisa (4): 32

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*"And do not envy what Allah has granted some of you more than others. (For the men have a share of what they have earned, and the women have a share of what they have earned, and ask Allah for a portion of His bounty. Verily, Allah knows all things.)"*

Women's political participation is a profound and important issue in the development of contemporary society. In this context, Surah An-Nisa (4): 32 provides a strong doctrinal basis in support of women's political participation. This verse contains various principles that can be translated into the context of women's sustainable political participation. The verse underscores the principle of equality between men and women in the sight of Allah. The verse clearly states that Allah does not differentiate between genders in His provision. Men and women both get a share of the fruits of their own labor. This confirms that in Islam, men and women have equal rights in terms of gifts, rewards and responsibilities. Therefore, this principle of equality can be applied to political participation, where women have the same rights to be involved in the political process as men.

This verse teaches that envy of what God has given to others is a bad attitude. It creates a climate that favors cooperation and solidarity in society. In the context of political participation, this can be interpreted as an encouragement not to discourage women from participating or holding political positions simply because of envy or personal disapproval of them. It encourages opening up equal opportunities for all individuals, including women, to play a role in politics without any unwarranted barriers. The verse also emphasizes the importance of seeking Allah's bounty. It reminds us that in any endeavor, including political participation, we must rely on Allah and seek His guidance. This creates an attitude of humility and awareness of the great responsibility attached to any individual involved in politics. For women who wish to engage in politics, this means that they should take steps based on Islamic moral and ethical values, and seek guidance and support from Allah. This verse states that Allah knows everything. This reminds us that in the context of politics, Allah is a witness to our actions and intentions. Therefore, women's political participation should be based on integrity, justice and

morality. Women involved in politics must act with full responsibility and awareness of the consequences of their actions.

Thus, the Qur'anic verse of Surah An-Nisa (4): 32 provides a strong doctrinal basis in support of women's political participation. The principles of equality, prohibition of envy, dependence on Allah, and awareness of Allah's supervision are fundamental values that can guide women in playing an active role in politics. In Islam, women's political participation is not only accepted, but also encouraged as a way to contribute to the development of a better society in accordance with His teachings. Therefore, this verse is a relevant doctrinal foundation in supporting women in modern politics.

QS. Al-Maidah (5): 78

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

*"The disbelievers of the Children of Israel have been cursed with the tongues of David and Jesus the son of Mary. That is because they were disobedient and always transgressed".*

The above verse implies the importance of avoiding views that demean or limit a person's potential based on their gender or origin. The verse asserts that only Allah has absolute power over everything in the heavens and the earth, and He creates what He wills. Therefore, views that limit women or inhibit them from participating in political life or any other aspect of it go against the fundamental principles of Islam which asserts that every individual, regardless of gender, has equal rights before Allah.

In Islam, the principle of gender equality is one of the main foundations of religious teachings. The Prophet Muhammad (PBUH) also promoted women's rights, such as the right to hold opinions and participate in public affairs. Therefore, through this Qur'anic verse, Allah confirms that nothing can prevent a person, including women, from contributing to political life. Women's political participation has a very important value in the current social and political context. In modern societies, women play an increasingly important role in policy-making and political decision-making. They bring different perspectives and often have a deeper understanding of social issues than men. Therefore, limiting women's political participation is a disservice to society in terms of the potential for better problem solving.

The author asserts that women's political participation is not only a right, but also a responsibility in Islam. When women are active in politics, they can influence policy-making that is more inclusive and fair, which is in line with Islamic values that emphasize social justice and equality. Therefore, women's political participation is a tangible manifestation of their contribution to building a better society in accordance with religious principles. In order to encourage women's political participation, Muslim communities and religious leaders have an important role in providing a correct understanding of Islamic teachings related to gender equality and women's rights. They should also educate the public about the importance of supporting women in politics.

Thus QS. Al-Maidah (5): 78 emphasizes the importance of avoiding views that demean or limit women's potential in the context of politics and society. Islam teaches gender equality and women's rights, including the right to participate in politics. Women's political participation is not only a right, but also a responsibility in Islam. Therefore, understanding and applying these principles is an important step towards a society that is more inclusive, just and in accordance with Islamic values.

QS. Al-Hujurat (49): 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*"O mankind, indeed We created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best".*

The Qur'anic verse in this surah, QS. Al-Hujurat (49): 13, provides a solid and valuable doctrinal foundation in encouraging women's political participation. This verse contains

essential messages relating to women's rights in social and political life, and a comprehensive explanation of it illustrates its profound implications and relevance.

This verse underscores gender equality in human creation. Allah created human beings from male and female pairs, affirming that both have equal value in creation and that their rights in society should be equal. This is an important foundation in understanding Islamic teachings on gender equality, which asserts that men and women have equal rights in various aspects of life, including politics. Furthermore, this verse shows that noble leadership in Islam does not depend on gender, but on one's moral and spiritual qualities. The verse links a person's nobility to his or her level of *taqwa* or piety. Thus, this message details that in Islam, political leadership should be based on the principles of justice, wisdom and piety, regardless of gender. Therefore, women have the same potential as men to be effective and responsible leaders in the political context.

Furthermore, the verse also emphasizes the importance of people knowing each other. This indicates that in society, interaction and collaboration between individuals from different backgrounds, including gender, is essential. In the political context, this underscores that women should have equal opportunities to participate in the political process so that they can make their contribution in building a better society. This supports the idea that women's political participation is an important part of a healthy democratic process.

Although this verse does not explicitly address the political role of women, the principles contained in this verse can be interpreted as a positive encouragement towards the political role of women in Islamic society. Islam allows women to hold leadership positions provided they fulfill the moral and competency requirements prescribed in Islamic teachings. Therefore, this verse can be considered as a doctrinal foundation that supports women's active participation in politics within the framework of Islamic principles.

The verse ends by reminding us that Allah is All-Knowing and All-Knowing. This indicates the importance of integrity and honesty in all political actions. Women's leadership that is based on high moral and spiritual values in accordance with Allah's guidance is something that is highly valued in Islam. As such, this verse provides guidance for women involved in politics to carry out their duties with integrity, ethics and piety.

Overall, the Qur'anic verse in QS. Al-Hujurat (49): 13 provides a strong doctrinal foundation in encouraging women's political participation. It emphasizes the principle of gender equality, the importance of pious leadership, and high moral values in politics. Therefore, in the context of Muslim societies, this verse can be used as a basis to support women's active participation in politics, provided that they meet the moral and competency standards prescribed by Islamic teachings. This is a relevant and meaningful message in the quest to achieve a more just and democratic society where women have an equal voice in the political decision-making process.

These verses show that Islam provides equal opportunities for men and women in political participation. In these verses, there is no difference between men and women in terms of obedience, patience, *khusyu'*, giving alms, fasting, maintaining honor, and mentioning the name of Allah a lot. This shows that women have equal rights in political participation and can contribute to building a better society.

### **Implementation of Qira'ah Mubadalah Strategy in Increasing Women's Political Participation in Indonesia**

The implementation of the Qira'ah Mubadalah strategy in increasing women's political participation in Indonesia can be done through several steps, including increasing women's awareness about the importance of political participation. This step can be done through socialization and campaigns that aim to raise women's awareness about the importance of political participation and their political rights. Awareness is the foundation of effective political participation. To motivate Indonesian women to engage in the political process, the first step should be to increase their understanding of the significance of political participation.



This is necessary because low political awareness can inhibit women from feeling relevant in political debates and from exercising their political rights. Through socialization and campaigns aimed at providing a better understanding of women's political rights, we can break down the psychological barriers that prevent them from actively engaging in politics. With a better understanding of the implications of politics in everyday life, women will be more likely to be motivated to participate in elections, campaigns, and local political discussions.

Organize qiraah mubadalah training. Qira'ah Mubadalah training can be organized to improve women's speaking and argumentation skills and deepen their understanding of political issues. Qiraah mubadalah training, which focuses on speaking and argumentation skills, results in women who are more competent in communicating and expressing their opinions. Politics is about effective communication, and this ability is an invaluable asset in the competitive world of politics. Women who are skilled in Qira'ah Mubadalah will be able to cope better with challenges such as public debates, presentations, and discussions. Furthermore, this kind of training will help women better understand complex political issues and formulate stronger arguments. As such, it prepares them to engage in political discussions and take a more active role in shaping public opinion.

Encourage women to engage in political discussions. Women need to be encouraged to engage in political discussions and given the opportunity to express their opinions. This can help women to be more confident and motivated to get involved in politics. Engaging in political discussions is a tangible way to hone speaking skills and deepen understanding of political issues. Political discussions create a space for women to express their opinions, ask questions, and listen to other perspectives. This helps build their confidence and broaden their horizons on various political issues. In addition, engaging in political discussions also allows women to build strong social networks in the political world. By supporting forums like this, we encourage women to actively engage in political dialogue that benefits society as a whole.

Increase women's access to political information. Women need to be given easier and wider access to political information, whether through social media, mass media, or political discussion forums. Easier and wider access to political information is an important element in effective political participation. In the digital age, social media and online news, political information has become more accessible. However, there are still challenges such as disinformation and information gaps. In this regard, it is important to educate women on how to distinguish reliable sources of information and understand political issues more critically. Better access to political information also helps women to make more informed decisions when choosing candidates or supporting certain policies.

Encourage women's representation in political institutions. Women's representation in political institutions needs to be increased to strengthen women's voice in political decision-making. This can be done through campaigns and support from political parties and communities. Increasing women's representation in political institutions is key in changing Indonesia's political landscape to be more inclusive and diverse. By having more women in parliament and local government, we recognize the importance of a gender perspective in policy-making. Women have different life experiences, needs and views that should be reflected in public policy. Therefore, support from political parties and communities for women's candidacies and campaigns that support them is crucial. This will ensure that political decisions reflect the diversity of Indonesia's population and lead to more equitable and inclusive policies.

Thus, the implementation of the Qira'ah Mubadalah strategy is a comprehensive approach that can help increase women's political participation in Indonesia. Each step in this strategy has an important role in shaping women into strong and influential political leaders, so that they can be more effective in influencing positive change in society and government.

#### 4. Conclusion

This research concludes that women's political participation in Indonesia is still low, below 30%, influenced by factors such as political culture, party recruitment systems, open proportional elections, perceptions of gender roles, non-comprehensive religious interpretations, the rule of law, and political party awareness. Increasing women's participation is important for inclusive democracy and pro-women and children legislation. The Qira'ah Mubadalah strategy is relevant to encourage women's political participation. It involves gender equality-based interpretations of Islamic texts, encouraging women as voters and candidates, addressing gender rules in Arabic, reading Islamic texts with an equality perspective, exploring explicit meanings for all humanity, and emphasizing monotheistic thinking in mubadalah. Some Qur'anic verses, such as QS. Al-Ahzab (33): 35, QS. An-Nisa (4): 32, QS. Al-Maidah (5): 78, and QS. Al-Hujurat (49): 13, support the Qira'ah Mubadalah strategy in encouraging women's political participation. The implementation of this strategy involves raising women's awareness, qira'ah mubadalah training, involvement in political discussions, access to political information, and increased representation of women in political institutions. Thus, the Qira'ah Mubadalah strategy can overcome barriers to women's political participation in Indonesia. The Conclusions section consists of only one paragraph but obtained answers from hypotheses and/or research objectives or scientific findings obtained. Conclusions are not the result of repetition of the results and discussion, but rather the results of the results as expected from the results of the study. If necessary, at the end can be written things that will be done related to further research from the research.

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