



## Rest as a Bodily Right: A *Mubādalah* Analysis of *Manbaus Sa'adah* by Faqihuddin Abdul Qadir

Lutfiyah Alindah

✉ lutfiyah.alindah@uinsa.ac.id

### Abstract:

This study examines the concept of the body's right to rest from a gender-just Islamic perspective through a *mubādalah* reading of *Manbaus Sa'adah* by Faqihuddin Abdul Qadir. Using a qualitative library research method, the analysis focuses on the Qur'an, hadith, classical scholarly views, and feminist Islamic theories by figures such as Amina Wadud and Asma Barlas. The findings reveal that rest is recognized as a divine blessing and a basic human need equally for men and women, grounded in the *maqāṣid al-syarī'ah* principles of *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-'aql* (protection of intellect). *Manbaus Sa'adah* offers a counter-narrative to patriarchal interpretations by framing rest not as a luxury but as a right to be respected, facilitated, and shared equitably within the household. This study contributes to inclusive Islamic discourse and has practical implications for promoting gender-equitable domestic practices that humanize women in both private and public spaces.

**Keywords:** *mubādalah*; women's rights; rest; Islamic feminism; gender justice

### Abstrak:

Penelitian ini mengkaji konsep hak tubuh untuk istirahat dari perspektif Islam berkeadilan gender melalui pembacaan *mubādalah* atas *Manbaus Sa'adah* karya Faqihuddin Abdul Qadir. Dengan menggunakan metode penelitian kualitatif studi pustaka, analisis berfokus pada Al-Qur'an, hadis, pandangan ulama klasik, serta teori feminisme Islam dari tokoh seperti Amina Wadud dan Asma Barlas. Hasil penelitian menunjukkan bahwa istirahat diakui sebagai nikmat Ilahi dan kebutuhan dasar manusia yang berlaku setara bagi laki-laki dan perempuan, berlandaskan prinsip *maqāṣid al-syarī'ah* yaitu *ḥifẓ al-nafs* (perlindungan jiwa) dan *ḥifẓ al-'aql* (perlindungan akal). *Manbaus Sa'adah* menghadirkan kontra-narasi terhadap tafsir patriarkis dengan memposisikan istirahat bukan sebagai kemewahan, melainkan hak yang harus diakui, dihormati, dan difasilitasi secara adil di dalam rumah tangga. Penelitian ini berkontribusi pada wacana Islam yang inklusif dan memiliki implikasi praktis bagi penguatan praktik domestik yang setara gender serta memanusiakan perempuan di ranah privat dan publik.

**Kata kunci:** *mubādalah*; hak perempuan; istirahat; feminisme Islam; keadilan gender

### Introduction

The issue of women's bodily rights in Islam has become a central theme in contemporary Islamic feminist studies. In this discourse, women's bodies are understood not merely as biological entities but also as subjects entitled to autonomy, dignity, and protection from exploitation. One right often overlooked in public discourse is the right to rest—a basic human need that also has spiritual and social dimensions. From an Islamic feminist

perspective, the right to rest is seen as part of the *maqāṣid al-sharī'ah* (obligatory duties) that prioritize the preservation of the soul (*ḥifẓ al-nafs*) and health. This discourse is relevant to study because women are often burdened with excessive domestic and social work, neglecting their bodily rights to rest.<sup>1</sup>

Faqihuddin Abdul Qadir's work, "*Manbaus Sa'adah*," is an important reference for understanding a gender-friendly Islamic perspective. This book explores the values of gender justice based on the Prophet's hadith, interpreted within the context of domestic life and marital relations. One interesting discussion concerns the recognition of women's rights, including the right to bodily rest, which is often not explicitly mentioned in classical Islamic jurisprudence (*fiqh*) discourse. Faqihuddin's approach not only emphasizes the normative-theological aspect but also provides an ethical framework that prioritizes reciprocity (*mubādalah*) between men and women.

In patriarchal societies, rest for women is often viewed as a luxury, not a right. This view contradicts Islamic teachings, which uphold mercy and 'adalah within family relationships. Islamic feminism critiques gender bias in the interpretation of religious texts that position women solely as servants of the family, without considering their physical and psychological well-being. *Manbaus Sa'adah* offers a counter-narrative to this view, asserting that rest is a right that must be recognized, respected, and facilitated by both partners and families.

From a historical perspective, the life of the Prophet Muhammad (peace be upon him) demonstrates reciprocity in household chores. A hadith narrated by Imam Bukhari describes the Prophet assisting with household chores, such as sewing clothes and milking milk, demonstrating an awareness of the equitable distribution of labor. This narrative provides an important foundation for Islamic feminism in advocating for a division of the workload that allows women to obtain adequate rest time.<sup>2</sup> This approach aligns with the concept of *mubādalah*, which serves as Faqihuddin's methodological framework for analyzing gender relations.

From the perspective of Islamic feminist theory, women's right to rest is closely linked to issues of reproductive health and economic rights. Excessive workloads without adequate rest can negatively impact women's physical, mental, and reproductive health. Faqihuddin, in *Manbaus Sa'adah*, emphasizes the importance of mutual agreement within the household to ensure the fulfillment of this right, as part of implementing the value of *maslahah* in daily life.<sup>3</sup> Thus, the right to rest is not only a personal matter, but also a social right that must be supported by family and community structures.

This research is significant because there is still a lack of studies specifically discussing the right to rest within the framework of Islamic feminism based on hadith texts. Most research on Islamic feminism in Indonesia focuses on major issues such as child marriage, polygamy, and domestic violence, while everyday themes such as the body's right to rest

---

<sup>1</sup> Wadud, A. (1999). *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. New York: Oxford University Press.

<sup>2</sup> Bukhari, M. I. (n.d.). *Ṣaḥīḥ al-Bukhārī*. Kitab al-Adab.

<sup>3</sup> Qadir, F. A. (2019). *Manbaus Sa'adah*, hlm. 88–90.

often escape academic attention. Yet, this theme is relevant to efforts to improve the quality of life for Muslim women across all levels of society.<sup>4</sup>

Furthermore, the relevance of this study lies in its effort to integrate a normative Islamic approach with critical gender analysis. This approach not only examines the text but also relates it to the socio-cultural context in Indonesia, which remains fraught with double burdens for women. By reading *Manbaus Sa'adah* through the lens of Islamic feminism, this research is expected to enrich inclusive and progressive Islamic discourse on women's rights.

Finally, this research is expected to contribute not only to the development of Islamic feminist studies academically but also to have a practical impact on society, particularly in raising awareness of the importance of recognizing and respecting women's bodily right to rest. Thus, the ideas raised by Faqihuddin Abdul Qadir in *Manbaus Sa'adah* can be internalized not only as discourse, but also as social practices that liberate and humanize women.

## Methodology

This research uses a qualitative approach with library research because the object of study is a written text, namely the book "*Manbaus Sa'adah*" by Faqihuddin Abdul Qadir. This approach was chosen to examine in depth the construction of the idea of "the body's right to rest" within the framework of Islamic feminism, which places gender equality and justice as the foundation for interpreting religious texts.<sup>5</sup>

The data sources for this research consist of primary and secondary data. The primary data is the book "*Manbaus Sa'adah: Keluarga Bahagia dalam Perspektif Mubadalah*" (2019) by Faqihuddin Abdul Qadir, specifically the sections discussing body rights, the division of household labor, and the concept of *mubādalāh*. Secondary data includes books, journal articles, proceedings, and other academic sources discussing Islamic feminism, body rights from an Islamic perspective, and interpretations of the hadith regarding the division of gender roles. Literature by Islamic feminist figures such as Amina Wadud, Asma Barlas, and Omaira Abou-Bakr was used to strengthen the analysis and provide a critical reading of the text.<sup>6</sup>

The data collection technique was carried out in three stages. First, a textual analysis was conducted by critically reading and taking notes on relevant sections of *Manbaus Sa'adah*, which discuss the right to rest and the burden of household work. Second, a secondary literature review was conducted by searching for relevant academic references. Third, documentation was conducted by collecting supporting data from media articles and public interviews with Faqihuddin Abdul Qadir related to the research topic.

---

<sup>4</sup> Rinaldo, R. (2013). *Mobilizing Piety: Islam and Feminism in Indonesia*. Oxford: Oxford University Press.

<sup>5</sup> Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage, hlm. 4–5.

<sup>6</sup> Wadud, A. (1999). *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. New York: Oxford University Press.

The data analysis used content analysis. The process included identifying key themes related to the right to rest, grouping findings into categories such as the concept of *mubādalah*, women's rights, and health implications, and interpreting the text within an Islamic feminist framework that emphasizes equal reading of rights and obligations within the household. The results of the analysis were then contextualized within the socio-cultural realities of Indonesia, particularly the phenomenon of women's double burden.<sup>7</sup>

The theoretical framework of this research draws on Islamic feminist thought, focusing on Amina Wadud's monotheism paradigm, which emphasizes equality as a theological principle; Asma Barlas's deconstructive reading of patriarchal interpretations;<sup>8</sup> and Faqihuddin Abdul Qadir's concept of *mubādalah*, which emphasizes the principle of mutuality in husband-wife relations.

To maintain data validity, this study employed source triangulation by comparing the content of *Manbaus Sa'adah* with academic literature on Islamic feminism, as well as examining the interpretations of other Muslim scholars and scholars on the issue of women's bodily rights. The research took place in an academic environment with access to both physical and digital libraries. The study period was planned for four months, encompassing data collection, analysis, and report writing.

## Theoretical Framework

Islamic feminism is a critical approach that aims to reinterpret Islamic teachings, particularly the texts of the Quran and Hadith, from the perspective of gender equality and justice. This movement emerged as a response to traditional interpretations that tended to be patriarchal and marginalized women in both the public and domestic spheres.<sup>9</sup> One of the main principles of Islamic feminism is the establishment of equality between men and women as part of the theological principle of monotheism, where all humans are equal before God and no gender superiority is justified.<sup>10</sup>

In the context of this research, Islamic feminism is used to reread the text "*Manbaus Sa'adah*" by Faqihuddin Abdul Qadir, which contains the idea of a woman's bodily right to rest. This perspective is relevant because the right to rest is often overlooked in classical Islamic jurisprudence discourse, even though it is closely related to the *maqāṣid al-sharī'ah* (the aims of Islamic law), particularly the preservation of the soul (*ḥifẓ al-nafs*) and health (*ḥifẓ al-'aql*).<sup>11</sup> Using an Islamic feminist framework, the text is analyzed not only from a

---

<sup>7</sup> Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology*. Thousand Oaks, CA: Sage, hlm. 24–26.

<sup>8</sup> Barlas, A. (2002). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press.

<sup>9</sup> Badran, M. (2009). *Feminism in Islam: Secular and Religious Convergences*. Oxford: Oneworld Publications.

<sup>10</sup> Wadud, A. (1999). *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. New York: Oxford University Press.

<sup>11</sup> Qadir, F. A. (2019). *Manbaus Sa'adah: Keluarga Bahagia dalam Perspektif Mubadalah*. Yogyakarta: IRCiSoD, hlm. 88–90.

normative perspective but also from the ethical and social aspects that influence marital relations and the distribution of household workload.

Amina Wadud, a prominent figure in Islamic feminism, proposed the tawhidic paradigm, which emphasizes that the relationship between men and women should be based on the principles of reciprocity and partnership, not hierarchy. This principle is relevant in understanding the concept of *mubādalāh* (the principle of unity) advocated by Faqihuddin Abdul Qadir, in which rights and obligations within the household are shared equally, allowing women to rest without excessive structural burdens.<sup>12</sup>

Furthermore, Asma Barlas developed the method of "unreading patriarchal interpretations" to uncover gender bias in the interpretation of religious texts.<sup>5</sup> This approach inspired this research to reinterpret hadiths often used to justify women's subordination in domestic work. Through critical reading, religious texts can be transformed into a source of legitimacy for women's rights, including the right to regulate their work and rest time.<sup>13</sup>

Within the framework of Islamic feminism, the woman's body is viewed as a trust whose dignity and health must be protected. This aligns with the view of Omaima Abou-Bakr, who emphasizes that bodily rights, including rest, are part of human rights in Islam.<sup>14</sup> This understanding shifts the traditional perspective that positions the woman's body as a source of domestic labor to one that recognizes her biological and psychological needs.

The framework of Islamic feminism also views the family as a dynamic, not a static, social unit. Therefore, the distribution of roles within the household can be renegotiated according to the principles of justice and the common good. The concept of *mubādalāh* (partnership) promoted in *Manbaus Sa'adah* aligns with this spirit, as it teaches that all tasks, including rest, should be shared based on agreement and empathy, not solely on traditional gender constructs.

Using Islamic feminist theory, this study positions women's right to rest not only as a health issue, but also as an issue of gender justice and human rights in Islam. This approach provides a framework for assessing the extent to which *Manbaus Sa'adah* offers new solutions and paradigms for equal domestic relations. This analysis is expected to contribute to the development of Islamic discourse that is more inclusive and responsive to the needs of Muslim women in the contemporary era.

However, The *mubādalāh* paradigm is an interpretive approach developed by Faqihuddin Abdul Qadir, which emphasizes the principle of reciprocity in the relationship between men and women. Etymologically, *mubādalāh* means to replace or exchange, and in the Islamic context, this concept proposes that all commands, prohibitions, rights, and obligations mentioned in religious texts for one gender also apply to the other gender, unless there is explicit evidence to the contrary.<sup>1</sup> This principle is based on the values of

---

<sup>12</sup> Qadir, F. A. (2019). *Manbaus Sa'adah: Keluarga Bahagia dalam Perspektif Mubadalah*. Yogyakarta: IRCiSoD, hlm. 88–90.

<sup>13</sup> Barlas, A. (2002). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press.

<sup>14</sup> Abou-Bakr, O. (2015). *Gender Justice in Muslim Family Law*. London: I.B. Tauris.

mercy, goodness, and maslahah, which are the primary objectives of sharia (maqāsid al-syarī'ah).<sup>15</sup>

In practice, the mubādalah paradigm serves to reinterpret texts that have been understood patriarchally by prioritizing gender justice and equality. Faqihuddin uses this approach to emphasize that basic human rights—including the right to bodily rest—must apply equally to men and women. For example, if a verse or hadith mentions the importance of sleep and rest as a blessing from God, then the principle of reciprocity ensures that women have an equal right to enjoy rest, without being burdened with the double burden of domestic work that hinders the fulfillment of this right.

This paradigm is not only relevant at the normative-theological level, but also practically, as it can serve as an ethical basis for a fair division of labor in the household and society. Thus, mubādalah positions the right to rest as part of human rights in Islam, which include protection of physical, mental, and spiritual health. In the context of this research, mubādalah is used to critically interpret Manbaus Sa'adah, so that the idea of the body's right to rest is not merely discourse but can be implemented as an equal and humane social practice.

## Result and Discussion

### أخذ الراحة بعد النشاط

ومن حقوق الجسد أخذ الراحة بعد النشاط كالنوم وأي نوع من أنواع الاستراحة. فالراحة مهمة للبدن كما أن النشاط لازم له. فالقرآن يذكر الليل لراحة الإنسان كما يذكر النهار لنشاطه وكسب رزقه. قال تعالى: ((وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا)), الفرقان: 47. قال ابن كثير في تفسير الآية ((والنوم سباتا)) أي: قَطْعًا للحركة لراحة الأبدان، فإن الأعضاء والجوارح تكل من كثرة الحركة في الانتشار بالنهار في المعاش، فإذا جاء الليل وسكن سكنت الحركات، فاستراحت فحصل النوم الذي فيه راحة البدن والروح معا. ((وَجَعَلَ النَّهَارَ نُشُورًا)) أي: ينتشر الناس فيه لمعايشهم ومكاسبهم وأسبابهم، كما قال تعالى: ((وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ)), القصص: 73. إهـ.

This text affirms the body's right to rest as part of God's blessings and mercy, explicitly stipulated in the Quran and reinforced by the interpretations of classical scholars such as Ibn Kathir, the hadith of the Prophet Muhammad (peace be upon him), and the views of figures such as Imam Al-Ghazali. From an Islamic feminist perspective, this recognition of the right to rest can be read as religious legitimacy for the fulfillment of human physical and mental needs, without gender discrimination. This means that if this principle is

<sup>15</sup>Qadir, F. A. (2019). *Mubadalah: Islam Ramah Perempuan*. Yogyakarta: IRCiSoD, hlm. 25–27.

implemented fairly, women have the same right to access adequate rest time as men, especially in the context of the household and the division of domestic labor.<sup>16</sup>

Amina Wadud's monotheistic paradigm, which positions men and women as equal partners, can be used to interpret the verses and hadith on rest as universally applicable, not gender-specific. In patriarchal social realities, women often bear a double burden—domestic and public work—which makes their rest time more limited. By referring to this text, Faqihuddin Abdul Qadir's concept of *mubādalah* provides an ethical basis that the division of tasks must consider the physical needs of both parties, so that women's right to sleep, relax, and recharge is not neglected.<sup>17</sup>

Furthermore, Asma Barlas's method of "unreading patriarchal interpretations" helps identify biases in religious practices that, while not explicitly prohibited by the text, often ignore women's right to rest due to a prioritization of domestic productivity or excessive standards of piety. The Prophet's hadith, which encourages gentleness and refraining from overexertion in worship, emphasizes that the body has limits, and exceeding them contradicts the spirit of Islam, which values human well-being.<sup>18</sup>

The text's emphasis on the benefits of rest, such as restoring brain function, improving mental focus, and resolving psychological issues, also aligns with the perspective of Islamic feminism, which views the female body as a trust to be safeguarded, not exploited.<sup>19</sup> In this context, women's right to rest is part of the *maqāṣid al-syarī'ah* (obligatory duties of the Islamic law) in safeguarding the soul (*ḥifẓ al-nafs*) and intellect (*ḥifẓ al-'aql*), so neglecting it can be seen as a violation of basic principles of Islamic law.

Imam Al-Ghazali's view in this text, which links rest to strengthening the spirit of worship, can also be read as a classic argument supporting the Islamic feminist narrative that piety should not be built on physical exhaustion and neglect of health. This provides legitimate space for women to demand rest as part of continuous and quality worship.

This text views sleep as a divine blessing that fulfills the biological and psychological needs of human beings. Rest through sleep is positioned as a "sunnah of life" applicable to all living beings, serving as both physical recovery (*saknatul badani lir rahati*) and spiritual respite (*hadnatut ruh*) from the pressures of daily life. From the perspective of Islamic feminism, this view holds the potential to advocate for equal rest rights for both women and men. If sleep is recognized as a basic need granted by Allah to all human beings, then theologically there is no legitimacy to restrict or diminish women's right to rest solely because of gender role constructions that position them as unlimited domestic laborers.

The text also emphasizes the benefits of sleep, such as restoring brain function, improving mental concentration, resolving psychological problems, and renewing vitality. Within the

---

<sup>16</sup> Qadir, F. A. (2019). *Manbaus Sa'adah: Keluarga Bahagia dalam Perspektif Mubadalah*. Yogyakarta: IRCiSoD, hlm. 88–90.

<sup>17</sup> Wadud, A. (2006). *Inside the Gender Jihad: Women's Reform in Islam*. Oxford: Oneworld Publications.

<sup>18</sup> Barlas, A. (2002). *"Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an*. Austin: University of Texas Press.

<sup>19</sup> Abou-Bakr, O. (2015). *Gender Justice in Muslim Family Law*. London: I.B. Tauris.

feminist framework, these benefits affirm that the right to sleep is not merely a matter of comfort but part of a protected health right. Women who face the double burden—domestic work and public employment—often lose the opportunity for sufficient sleep. Islamic feminism regards this as a form of structural injustice, as it neglects the principles of *ḥifz al-nafs* (protection of life) and *ḥifz al-‘aql* (protection of intellect), which are among the objectives of the Sharia (*maqāṣid al-syarī‘ah*).

Quotation / Main Excerpt	Core Meaning	Mubādalah Paradigm Analysis	Gender Implications
<i>“Among the rights of the body is to take rest after activity, such as sleep and every form of rest.”</i>	The right of the body to rest is recognized as a basic need.	In <i>mubādalah</i> , this bodily right applies <b>equally</b> to both men and women. The principle of reciprocity requires spouses to provide each other with space for rest.	Eliminates the assumption that women must always be available for domestic service without pause.
<i>“The Qur’an mentions the night for human rest, just as it mentions the day for activity and earning a livelihood.”</i>	The Qur’an affirms the division of time between rest and work.	<i>Mubādalah</i> reads this verse as a <b>universal directive</b> , not gender-specific, meaning women also have the right to fully utilize the night for rest.	Rejects social practices that burden women with night-time duties after daytime work.
<i>“Sleep is a blessing from Allah... so that one may resume new activities after sleeping.”</i>	Sleep is a divine gift for physical and mental recovery.	The <i>mubādalah</i> principle requires a distribution of work that allows both parties to benefit equally from this recovery.	Affirms that women’s rest time should not be reduced due to the double burden.
<i>“Sleep... replenishes brain nutrients, restores focus, and builds mental strength.”</i>	Rest provides physiological and psychological benefits.	In <i>mubādalah</i> , maintaining a spouse’s mental and physical health is a shared responsibility.	Challenges patriarchal culture that normalizes women’s exhaustion.
Hadith of the Prophet ﷺ: <i>“This religion is strong... do not make yourself hate it in worship... if one forces oneself too much, one will be cut off.”</i>	Prohibition of overexertion in worship and activities.	The <i>mubādalah</i> principle views this hadith as a theological basis for <b>mutual reminders</b> not to overwork or over-worship to the point of harming health.	Gives women room to rest without guilt or stigma of laziness.
Imam Al-Ghazali: <i>“Refreshing the soul through socializing... provides rest for the heart and strengthens worship.”</i>	Rest is also mental and emotional, not only physical.	<i>Mubādalah</i> emphasizes the importance of both parties allowing their partners to socialize and enjoy permissible leisure.	Rejects domestic isolation of women that limits their right to recreation.



## CONCLUSION

This research confirms that the body's right to rest is an integral part of human rights from a gender-just Islamic perspective. Through a reading of Faqihuddin Abdul Qadir's *Manbaus Sa'adah* using the *mubādalah* paradigm, it is found that the Qur'an, hadith, and the views of classical scholars recognize rest as a blessing and a basic need that applies equally to men and women. The principle of reciprocity offered by *mubādalah* provides an ethical and theological foundation for distributing the workload fairly within the household, so that women have equal opportunities for rest, free from the double burden that has been legitimized by patriarchal interpretations.

The results show that *Manbaus Sa'adah* offers a counter-narrative to patriarchal social practices by positioning rest not as a luxury, but as a right that must be recognized, respected, and facilitated by partners and families. By integrating the principles of *maqāṣid al-syarī'ah*, particularly *ḥifẓ al-nafs* and *ḥifẓ al-'aql*, with the framework of Islamic feminism from figures such as Amina Wadud and Asma Barlas, this research contributes to the enrichment of inclusive Islamic discourse that is responsive to women's needs. It is hoped that these findings can be internalized not only in academic discourse but also as social practices that liberate and humanize women in both domestic and public spaces.

## REFERENCES

- Abou-Bakr, O. (2015). *Gender Justice in Muslim Family Law*. London: I.B. Tauris.
- Badran, M. (2009). *Feminism in Islam: Secular and Religious Convergences*. Oxford: Oneworld Publications.
- Barlas, A. (2002). "Believing Women" in Islam: Unreading Patriarchal Interpretations of the Qur'an. Austin: University of Texas Press.
- Bukhari, M. I. (n.d.). *Ṣaḥīḥ al-Bukhārī. Kitāb al-Adab*.
- Creswell, J. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage, hlm. 4–5.
- Krippendorff, K. (2018). *Content Analysis: An Introduction to Its Methodology*. Thousand Oaks, CA: Sage, hlm. 24–26.
- Qadir, F. A. (2019). *Manbaus Sa'adah: Keluarga Bahagia dalam Perspektif Mubadalah*. Yogyakarta: IRCiSoD, hlm. 88–90.
- Qadir, F. A. (2019). *Mubadalah: Islam Ramah Perempuan*. Yogyakarta: IRCiSoD, hlm. 25–27.
- Rinaldo, R. (2013). *Mobilizing Piety: Islam and Feminism in Indonesia*. Oxford: Oxford University Press.
- Wadud, A. (1999). *Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective*. New York: Oxford University Press.
- Wadud, A. (2006). *Inside the Gender Jihad: Women's Reform in Islam*. Oxford: Oneworld Publications.