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Gender Fiqh: the mobilization of gender-responsive movements on social media

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This study aims at reconstructing Islamic jurisprudential reasonings (*ijtihād fiqh*) which responds to issues related to gender equality reflected in mass media. It argues that these efforts are timely needed in this contemporary era where gender movements should be more adaptive to the current development of social media. Trough this study, we seek to understand to what extent gender movements take place on social media spaces and what schemes of *ijtihād fiqh* emerge on these spaces. This study specifically explores data related to gender movements from three online media namely Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, and Rumah KitaB. Content analysis is intentionally employed to unpack models of gender-based *ijtihād fiqh* as illustrated in these three online media. It is found that the interpretative models of *ijtihād fiqh* illuminated in Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, and Rumah KitaB are relevant in responding to issues related gender equality movements.

Kajian ini bertujuan untuk merumuskan kembali *ijtihād* fiqih yang merespon isu kesetaraan gender dalam media massa. Karena era kontemporer saat ini diperlukan upaya gerakan gender yang lebih adaptif terhadap perkembangan zaman salah satunya melalui ruang media sosial. Melalui kajian ini, kita berupaya memahami bagaimana gerakan pemikiran gender yang terjadi di ruang media sosial dan bagaimana pola *ijtihād* hukum Islam (fiqih) gender dalam ruang media sosial? Kajian berbasis studi pustaka ini mengeksplorasi gerakan gender di media sosial pada situs Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, dan Rumah KitaB. Melalui data yang telah dieksplorasi, upaya deskripsi data

dengan analisis menggunakan *content analysis* diharapkan kajian ini memberikan banyak informasi tentang model *ijtihād* berbasis gender di media sosial. Temuan dalam kajian ini menunjukkan bahwa intepretasi model *ijtihād* fiqih gender yang digagas Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, dan Rumah KitaB di media sosial memiliki relevansi terhadap isu dan gerakan kesetaraan gender di era kontemporer saat ini.

Keywords: *gender fiqh; gender responsive movements; social media*

Introduction

The study of Islamic laws (*fiqh*) on women has met considerable challenges since the product of Islamic law (*fiqh*) has been often regarded as having a mission to position women under men. While these challenges remain until recently, it should be emphasized that Islam at the beginning of its emergence tried to change the *jahiliyah* (an era before the emerge of Islam) system of life which was known for oppressing women (Ni'mah, 2018). Changing such system is not an instant task and many Islamic scholars have argued that it is more substantial to discuss the process of changing the system based on Islamic texts and contexts. The combination of Islamic texts and contexts has become the basis in the discourse of reconstructing Islamic laws that are *s}āliḥ fi kulli zamān wa makān* (responsive to certain period of times and places) (Anchassi, 2021).

The development of Islamic laws in the contemporary era is indicated by the emergence of *ijtihād* (independent legal reasonings) schemes that are framed within gender-responsive movements (Busyro, 2017). In the history of Islamic laws, gender relations have been reflected in cases such as marriage, inheritance, family members' rights and obligations, and women's dresses, in which these cases relatively fall into the realm of *ijtihād*. Thus, there have been substantial proposals to reconstruct existing products of *ijtihād* that are allegedly bias on gender and patriarchal values. It is emphasized that such reconstruction should be based on the assurance that the rule of law and the justice system consider women's rights equally. Based on this perspective, it is necessary to involve women proportionally in producing public policy, namely the legislation of family law.

Another attempt in this reconstruction includes advocating women's rights against the gender-biased law where political and legislational authorities are often dominated by men (Rokhmad & Susilo, 2017). As such, it is essential to reinterpret and reconstruct existing

legal texts (Harisudin, 2021). In this contemporary era, various models of reconstruction are carried out in various ways and steps. One of the ways and steps taken is to conduct several studies on gender-responsive-based Islamic law through social media.

The gender-responsive Islamic law study movements are reflected through various studies on social media (Willem & Tortajada, 2021). These movements are carried out by groups and individuals who have perseverance and concern for the position and empowerment of women. Social media has enabled many feminist groups to grow and impose a narrative on feminism although some of them encourage the advancement of feminism while the others turn out to discourage it (Leong, Pan, & Bahri, 2019). Additionally, there are multiple online classes offered through social media that aim to give better understandings of the importance of women's struggle against oppression and discrimination. These online classes show the possibility to reinterpret and redefine alternative models of *ijtihād* regarding the position of women in the Islamic laws.

Regarding the study of women on social media, Parahita (2019) found that Indonesian young women's agency encouraged the emergence of feminist digital activism on multiple social media platforms. This finding is consistent with Ernawati and Baharudin (2019) who studied that social media enabled women to enhance their understanding of women emancipation. Based on these two studies, it can be argued that there is a substantial development of women movements in Indonesia. This development was also identified by Ureta and Terradillos (2021) who stated that women movements entered a new generation which could be indicated by the use of technology to mobilize women on social media, namely *hashtivism*.

Based on above studies, we contend that social media platforms should be used as a means in responding to problems related to gender equality. Our argument is that the use of social media in today's era has significant impacts to many aspects of life. In the context of this study, the attempt to reconstruct Islamic laws *(fi)* needs to find its ground on the social media. In this case, Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, and Rumah KitaB are pioneers in advocating gender responsive movements. These online media create a space for discussing the methodology used in reconstructing products of Islamic laws with regards to women and children's issues that are based on a gender responsive perspective.

The use of social media as a means for actualizing gender responsive movements requires different methodological interpretations. These different interpretations of methodology are a part of discourse in the study of Islamic laws, namely the methodology of Islamic laws (*us}ūl al-fiqhi*). Through a literature review and the exploration of primary and secondary data, this study tries to investigate multiple interpretations of Islamic laws in relation to gender responsive movements on social media spaces (Creswell, 2013). Findings in this study are expected to shed light on alternative methodology and interpretations of Islamic laws regarding gender issues.

Method

This study employed a qualitative approach and was based on a library research (Zed, 2007, p. 9). Data were collected through documenting primary and secondary sources (Mukhtar, 2013, p. 38). Primary sources in this study included three online media, namely Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, and Rumah KitaB. Data from these online platforms were scrutinized using a content analysis method with a focus on exploring methodological approaches and interpretations of Islamic laws as depicted on these online media. The content analysis method specifically used a *maqāsid sharī'ah* approach, a basis for constructing gender Islamic laws (Creswell, 2013). To conclude, this study focused on exploring gender equality movements on social media through the lens of gender Islamic laws.

History of gender movements

Literature review on gender movements is essential to provide readers with the history of how these movements advance from intellectual movements occurred in convetional media to intellectual movements that take place on social media. This review provides a rationale for positioning the study of gender movements within scientific discourse. It should be noted that the substantial development of gender studies is influenced by the development of the world. In other words, forms of gender movements have changed from time to time.

In the late 20th century, inquiries regarding women's status and roles in Muslim worlds did not receive adequate attention. This situation was somehow reflected in multiple studies by the Western scholars which tended to show certain stereotypes and discrimination

towards Muslim women. In general, the motivation to study women's status and roles in Muslim worlds came from at least two backgrounds. One of them was the rise of women movements across the globe around 1970s which demanded for women's rights and gender equality (Waring, 2002, p. 30).

On a local scale, literature on women and Islam discussed the position of women in society. Subsequently, empirically based social studies that examined women were not always available. Social studies on women began to develop in the late 1970s and late 1980s (Haddad, Voll, & Esposito, 1991, p. 89). At these decades, many notable studies about women with regard to Muslim worlds also emerged. The 1990s was particularly a milestone where there was an explosion of studies and research on women, such as studies discussing gender issues and their relationship to Islam (Haddad & Esposito, 1997, p. 29).

On the other hand, women's movements outside of academic settings triggered several academic studies in various scientific disciplines, including social sciences. Simultaneously, scholars of social science studies viewed the concept of gender as the main analytical tool in women movements. In the 1970s, for example, the discipline of history challenged the marginalization of women by restoring women through the "women's friendly environment" movement as part of traditional political history. This movement then produced an innovative anthropologically influenced social history of social society (Nelson, 2004, p. 90).

The study of women has positioned women to make historical contributions in the society (Ferber & Nelson, 2004, p. 69). Following the rise of women studies, women's study programs and university research centers were established in several Muslim countries. For instance, there were reputable reserch centers in Cairo, Egypt and Beirut, Lebanon. In 1995, Palestine established the Institute for Women Studies at Bir Zeit University. In 2000, Jordan University opened a postdoctoral program with a major on women studies. Additionally, non-Middle East Muslim countries hosted multiple academic and research centers on women studies (Kandiyoti, 1988, p. 60).

In the context of human development, several studies showed how women were positioned as a group that had not developed optimally. Based on this situation, human development organizations begin to target women as the main recipients of human development programs.

These organizations provided women with access to resources and participated them in professional job industry. These organizations also facilitated women to fulfill their rights and women empowerement became their primary policy (Moghadam, 2004, p. 36).

Attention to women development and policy was impacted by certain motivations and pressure to assure equal rights for women. In an international level, organized movements through women emancipation targeted more studies and attention. International organizations such as United Nations Development Programme (UNDP), United Nations Population Fund (UNFPA), and the World Bank had participated in various women development programs (Moghadam, 2005, p. 102). As a result, the first and second Decades for Women initiated by the United Nations (1976-1995) inspired the beginning of Wold Conference on Women (WCW) in 1975. These global networks pushed more studies on gender issue and included women awareness in the human development roadmap (Pripstein, 2004, p. 104).

Today's era marks the significant use of social media such as Facebook, Instagram, and Twitter. This condition is in line with recent sociocultural contexts where most people are accustomed to the development of science and technology. In Indonesia, Facebook users reached 120 million and Instagram users reached 56 million in 2019. This trend was also reflected in the use of other social media platforms since using social media gradually became a primary need (Tim Editor, 2019).

The increasing use of social media has substantially impacted humans' life in many aspects such as economics, politics, cultures, laws, and socio-religions. Specifically, social media has changed the way people interact in the social worlds. This new way of interaction is used by individuals or groups to formulate certain movements aimed at influencing social life patterns. In other words, social media may be used as a political means to influence people's life.

One noticeable movement that takes place on social media recently is the feminist movement. This movement is initiated by both individuals and groups who use social media as a channel to voice feminist ideas and perspectives. Social media is particularly used as a means of communication for articulating academic movements with a primary focus on justice and gender equality (Marlina, 2018).

Maqās}id sharī'ah approach with the lens of gender equality

In relation to the formulation of *sharī'ah* (sharia), Nur, Adam, and Muttaqin (2020) infer that *fiqih* (Islamic law) poses two objectives. First, *fiqih* is imposed to guide all Muslim's behaviors and attitudes that are based on *aqidah* (faith), *sharī'ah* (sharia), *dan akhlak* (morals). Second, *fiqih* is implemented to create a society that upholds justice and equal rights. These objectives imply some characteristics of *fiqh* such as responsive, contextual, and social—instead of passive, formalistic, and individualistic. The use of an *ijtihād* (independent legal reasoning) model that is in congruent with *rūh tasyrī'* (the essence of sharia) or *maqās}id sharī'ah* (the objective of sharia) should be emphasized in order to reformulate substances and objectives of Islamic laws (*fiqih*) (Muttaqin & Nur, 2019).

Embarking on this background, it is necessary to reformulate the interpretation of Islamic texts that are contextual to social dynamics, especially reformulating Islamic laws in relation to women. In this context, gender-based Islamic law (*fiqih gender*) emerges as an alternative paradigm with a *maqās}id sharī'ah* approach that considers both local contexts and social realities. The methodology of gender-based Islamic law centers on producing Islamic laws that incorporates the realization of justice and women empowerment. Gender-based Islamic law is proposed by contemporary *fuqaha'* (experts of Islamic laws) as part of an attempt to respond to social issues that are dynamic and pose unprecedented challenges (Nur & Muttaqin, 2020).

In response to gender equality, contemporary experts of Islamic laws have constructed different approaches in producing legal products for women. Auda (2007), for example, states that elements of *maqās}id sharī'ah* such as *d}arūriyyāt* (first priority), *h}ājiyyāt* (second priority) and *tah}siniyyāt* (third priority) require reconceptualization. These three concepts should be approached differently from a classical approach as the latter approach tends to equalize the levels of priority of these three concepts.

Approaches such as *maqās}id al-'ām* (general objective), *maqās}id al-khas}s}āh* (specific objective), and *maqās}id juz'iyyah* (proportional objective) view Islamic laws as posing holistic values, namely justice, universal, simplicity, and freedom. These approaches have implication to the formulation of *ijtihād* in which all of these approaches are interconnected to each other. Thus, in response to gender equality issues, *maqās}id sharī'ah* becomes the essence of

Islamic laws, which should be relevant to different eras (Zaprulkhan, 2018).

Women studies in relation to religious doctrine, interpretations of teological texts, and analyses on religious traditions have all contributed to the increasing attention on women issues. These aspects are part of the way to understand and reevaluate ideological bases rationally and to advocate issues related to women subordination and gender inequality. It should be noted that religious discussion often revolves around the retention of Islamic laws in most Muslim majority societies. In this case, Islam seems to have a direct connection to legal inquiries, or public debates, regarding the status of women (Mubarrak, 2016, p. 281). Although religious discourse remains a major concern in the scientific literature on Muslim women, the effort to formulate *fiqih gender* is aimed at opening a new ground and examining how women appear in various fields or dimensions of life on the basis of the methodology of Islamic laws. Researchers from several social science disciplines and several interdisciplinary fields such as Middle East and women's studies have been instrumental in filling out a more complete picture of women in Islamic societies. Islamic law through the lens of various paradigms and disciplinary methods, including law, justice, contextuality, and social reality, is one of the prominent themes regarding women's status and roles (Dzuhayatin, 2020).

In women's practice regarding current demographic changes, there has been a prevalence of gender-based violence (Asnawi & Ismail, 2020). This has an impact on fundamentalism and feminism on the status and well-being of women. To describe the persistent features of patriarchy, both in traditional and modern societies, it is necessary to take into account of demographic changes (Qibtiyah, 2018).

The condition of society is basically characterized as dynamic, instead of static. Social change, which refers to the changing of places and the shifting of times, will always occur in social life. Consequently, every social change demands for change and revival in various fields, including in the field of Islamic law (*fiqih*), which reflects the journey of mankind, especially Muslims. Thus, Islamic law is expected to be responsive to changes and to accommodate various changes in the dynamic sociocultural contexts (Nur & Muttaqin, 2020). In other words, Islamic law should provide adequate spaces for possible legal changes due to the development of time and space (al-Jauziyah, 2007).

Formulating *fiqih gender* through movements on social media

In today's contemporary era, the internet has received significant attention in analyzing social movements since its expansion in the 1990s. This includes how the feminist movement became the object of research into the repertoire of action in social networks (Keningar, 2016). Regarding social media, activists have used it for several purposes, such as: (1) to criticize political regulations and institutions from a gender perspective, (2) to denounce sexist and masculinity behavior and crimes against women, (3) to mobilize against various forms of gender violence, and (4) to articulate an intersectional feminist imaginary, or to oppose hegemonic sexist discourse, especially when this hegemony is disseminated through social media. Looking at the increasing use of social media for such purposes, there is an impression that social media has become a means to channel social issues namely politics, economics, and religions (Marlina, 2018).

The development of technology has influenced people's lifestyles and habits. These diffrerent lifestyles and habits in turn have an impact on the position of women in the society. Changes in the position of women in the society are partly caused by the openness of internet access, which enables women to create communities or groups in social, cultural, economic, and political activities. In such situation, women will be able to free themselves from the pressure of patriarchal systems which have discriminated them for centuries. The shift in women's social change through social media has so far found its momentum in various movements mediated by social media.

Some of the movements carried out by women's groups on social media are the feminism movement. This movement is an effort to liberate women against the subordination and discrimination. This feminist movement is carried out with the idea of cyberfeminism initiated by Donna Haraway which aims to abolish restrictions between men and women. This cyberfeminism movement in practice seeks to function social media as a medium to create 'great equalizers' that can be used to empower women (Alatas & Sutanto, 2019).

Through social media, cyberfeminism fights against various discourses and things that are commonly dominated by men. In this case, social media enables women's empowerment as an effort to demand justice and equality. Cyberfeminism employs a technological approach through social media to support all aspects of women's initiatives in building a community

or group. It is expected that cyberfeminism is able to accelerate and adapt women's movements through social media. The cyberfeminism movement is also supported by a writing culture movemen, a political movement to provide an expanded understanding of women in the social media space. This movement is expected to become the basis for realizing policies that position women in their proper position. In such conditions, it is predicted that social media will be able to provide a vehicle and means to accomplish equality between men and women (Kember, 2003, p. 85).

In addition to the cyberfeminism movement, women need to affirm the direction of gender equality through social media. This effort is carried out through an interactive space between social media providers and the audience with the aim of providing an understanding of gender equality. Community actions and women's groups, in defending gender equality through social media apart from the cyberfeminism movement, utilize hashtags (#) with the aim of making significant changes in voicing an idea. In this case, hashtags related to women's struggles will attract many readers on social media (Azmi, 2020).

Various community movements and women's groups in campaigning for gender equality through social media seem to engage Islamic law studies discourse. This is because Islamic law to date is seen as a legal product that has not implemented gender equality. In classical fiqh, for example, access to gender justice for women is still hampered by provisions that still provide particular labeling towards women. In addition to the labeling aspect, women are also still positioned below men. This means that women will likely be targeted and discriminated in every social and individual activity (Qibtiyah, 2009, p. 193).

An *ijtihād* based on gender responsive *fiqih* through social media is intended to give education about equality. This type of *ijtihād* is realized through contextual interpretations of the Quranic texts and the Hadith texts. The interpretation of scriptural texts that is oriented towards gender equality focuses on the objectives of Islamic law (*maqās}id sharī'ah*) and methodology (*us}ūl al-fiqhi*). This type of *ijtihād* on social media can be identified in the following online platforms:

1. Mubadalah.id

   Mubadalah.id was initiated by Afandi Mukhtar, Faqihuddin Abdul Kodir, Marzuki Wahid, and Husein Muhammad whose study focused on the Quranic interpretation

on gender. Mubadalah.id posts on its social media pages topics and discussions related to women and children equality. The pattern of the study of this online platform highlights the interpretation of the Quranic texts through approaches adopted from the methodology of contemporary Islamic law. Through a social institution, namely Fahmina, Mubadalah.id urges theological awareness about the importance of reinterpreting the independence of women and children through the understanding of the Quranic texts. Fahmina believes "social transformation will find its strong significance and effectiveness if it is carried out through or with traditions and cultures that are recognized by the community. On the other hand, social change will fail when it is uprooted from its traditional and historic roots" (Muhammad, 2021).

In its *ijtihād* model, Mubadalah.id prioritizes equality and liberation for women and children. This priority is in line with the conception of *maqās}id sharī'ah* that provides an interpretation about the elimination of discrimination and oppression against certain individuals and groups. This interpretation challenges classical Islamic law products that tend to be literal. In its development, Mubadalah.id considers the sociocultural aspects of society and social reality as the basis for formulating responsive and progressive Islamic legal products (Ainun, 2021).

One of the products of *ijtihād* by Mubadalah.id is the reconceptualization of *nusyūz* (a wife unreasonably refuses to obey the lawful wishes or commands of her husband) in the study of Islamic law (*fi*   ). *Nusyūz* is often used as an excuse to eliminate a living towards a wife. In addition to eliminating a living, *nusyūz* also has implications for domestic violence. This is confirmed by the rules in the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI) which only regulates the provisions of *nusyūz* performed by the wife. From the perspective of Mubadalah.id, *nusyūz* basically can be done by either husband or wife.

The *ijtihād* by Mubadalah.id has implications for understanding that women's position is equal to men's position. Mubadalah.id also provides input on state regulations that thus far are still burdensome to one party. Based on the principle of equality, both husband and wife, who make mistakes in the household, are equally entitled to get punishments. In other words, any punishments are not to be burdened based on gender differences (Mayasari, 2021).

2. Lingkar Ngaji Keadilan Gender Islam

   This online learning community was founded by Nur Rofiah, a scholar in the field of gender interpretation. Rofiah is also known as an activist in gender justice studies who always campaigns for gender equality through social media (Tim Redaksi). Studies organized by Lingkar Ngaji Keadilan Gender Islam (hereafter LNKGI) is increasingly popular in digital spaces, either via social media or Zoom meeting. In its study, LNKGI focuses on issues related to women and Islam. The pattern of interpretation advocated by LNKGI utilizes contemporary interpretation with contemporary approaches in Islamic law.

   In the gender responsive model of Islamic jurisprudence, LNKGI puts forward the *maqās}idi* (objective oriented) interpretation. This kind of interpretation has implications for the interpretation of texts in the Quran and Hadith, which negotiates the reality of society and the purpose of the texts. In its actualization, LNKGI prioritizes the *ijtihād* pattern to produce legal products that are responsive to gender equality (Rofiah, 2020). An example of *ijtihād* by LNKGI is the reconceptualization of *khitan* (circumcision) for women. Although circumcision from a medical point of view is healthy for men, it must be prevented for women because it poses an element of danger (*mafsadāt*). Through a benefit approach, LNKGI views that the provisions for circumcision between men and women must be distinguished. *Ijtihād* by LNKGI uses the lens of *maqās}id shari'ah* to obtain Islamic legal products that provide benefits for all human beings, both men and women (Adistia, 2021).

3. Rumah Kita Bersama

   Rumah Kita Bersama (hereafter Rumah KitaB) Foundation is a research institution that is active in the social media space. This foundation is concerned on policy advocacy as an effort to fight for the rights of the weak, especially women and children. Advocacy and struggle for justice for women and children are based on the socio-religious view of the text interpretation of the Quranic and Hadith texts. The foundation, which was initiated by Islamic students and gender activists, is led by female activist Lies Marcoes (Tim Editor, 2018). Their activism is channeled through social media spaces. This is because social media has a strong capability to reach and influence wider community (Tim Redaksi).

The pattern of *ijtihād* carried out by Rumah KitaB was initiated by the movement of mentoring and advocating for various cases involving women and children. These pattern and movement then serve as the basis for providing scientific studies in the perspective of progressive Islamic law. The use of the benefit approach as a means of realizing gender equality is used as a framework in interpreting the Quranic and Hadith texts. In addition, the benefit approach is seen as relevant to respond to various problems in the contemporary era, especially those related to the issue of gender equality.

An *ijtihād* product issued by Rumah KitaB talks about *wilāyah* (guardianship) and *qiwāmah* (protection of women and children in a family). Rumah KitaB views the provisions in classical *fī* as having implications for unequal relations between men and women. Through the *maqāsid sharī'ah* approach, Rumah KitaB proposes the value of benefits in relation to father's consent (*wali mujbir*) in a marriage. Rumah KitaB specifically tries to challenge the subjective and bias understanding of gender that tends to discriminate the future of girls. Through a contextual interpretation of religious texts, Rumah KitaB proposes equal relations and roles between husbands and wives in raising a family. Additionally, Rumah KitaB actively advocates against "forced marriage" and "child marriage" as inferred implicitly in several articles in the Family Law (Tim Editor, 2019).

Various gender responsive movements on social media as described above indicate a shift on the metholdogy of Islamic legal *ijtihād*. *Ijtihād* methodology based on gender responsiveness provides legal products (*fiqih*) based on women's emancipation. The pattern for formulating gender responsive *fiqih* products through social media spaces is based on contextual and applicable aspects that are framed within *maqās}id sharī'ah* perspectives (Maulidi, 2017). It should also be emphasized that the study of Islamic law requires a contextual approach through technological assistance as an effort to make it relevant with the development of the world. This effort is possible when Islamic jurists (*faqih*) broaden their horizons and models of *ijtihād* while challenging themselves to move from a doctrinal and normative point of view to a non-doctrinaire-sociologist or from a textual to contextual understanding, mediated by the use of social media.

Islamic legal *ijtihād* with a gender responsiveness also considers the types of normative texts, both *sawābit* (fixed and unchangeable) and *mutagayyirāt* (flexible and

subject to change). The pattern of text interpretation is more on how to find the right way to treat the text proportionally in accordance with a fair methodological corridor. This is carried out to produce Islamic legal products that pay attention to justice for women. In this case, gender-based Islamic law is an attempt to integrate the understanding of religious texts by taking into account of the socio-cultural conditions of society and *maqās}id sharī'ah*.

The characteristics of gender-based Islamic law are reflected on how it is concerned with the development of the times, technology, and the development of social life issues, especially issues faced by women. Such model is timely to respond to the dynamic needs of the Muslim community, particularly in digital spaces. As such, social media can be used as a means and center of study that continuously enhances epistemological concepts and knowledge to provide relevant understanding among Muslim communities regarding the concept of gender-based Islamic law (Maimun, Nawawi, & Syawqi, 2020, p. 297). Based on the methodology and conception of gender responsive movements on social media, it appears that there has been a reinterpretation of meaning and a shift in the context of justice (*maqāsid*) in response to the social reality of contemporary society.

Conclusion

The *ijtihād* pattern and model of gender-based Islamic law through social media are based on the combination of *maqāsid sharī'ah* and the reality of society. Such *ijtihād* tries to dialectic normative texts and contexts as a means to produce legal products on the basis of gender equality. This pattern is supported by the increasing use of social media by groups and communities of gender activists. Mubadalah.id, Lingkar Ngaji Keadilan Gender Islam, and Rumah KitaB provide evidence on how *ijtihād* on gender-based Islamic law could be demonstrated in social media spaces. Topics advocated by these online media include issues that to date limit and discriminate women, especially within the scope of family law. Mubadalah. id, Lingkar Ngaji Keadilan Gender Islam, and Rumah KitaB propose many constructions of Islamic law that provide protection for women, such as: guardianship in marriage, protection of women and children in the family, circumcision for women, *nusyūz*, and other provisions of Islamic law that have not accommodated the principle of justice for women.

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