

# Gender Interpretation Based on Artificial Intelligence: Between Chat GPT and Meta AI

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## Abstract

Currently, gender issues have become one of the most widely discussed topics across various groups. In this context, the research conducted will focus on issues related to verses that are considered to contain gender bias. On the other hand, Artificial Intelligence (AI) is increasingly popular in various aspects of life. This technology has become a reliable tool, particularly among young Muslim generations and modern society, and is often used as a primary reference, including in addressing religious matters. This study aims to examine the perspective of gender interpretation by utilizing AI as an auxiliary tool. AI will be used to identify gender bias through the analysis of linguistic patterns found in interpretations. The research focuses on gender bias in the interpretation of Quranic verses, specifically QS. An-Nisa: 34, QS. Al-Baqarah: 228, QS. Al-Baqarah: 282, QS. An-Nisa: 7, and QS. Al-Baqarah: 223. Gender biases that frequently appear in traditional interpretations are often rooted in patriarchal culture, which reinforces gender hierarchies. Such interpretations tend to position men as dominant in various aspects of life, such as household leadership, legal testimony, and inheritance distribution. This study employs a qualitative approach based on library research to analyze both traditional and contemporary interpretations while integrating artificial intelligence (AI) as a supporting tool. The findings indicate that contemporary approaches offer more equitable and inclusive perspectives by understanding Quranic verses within their historical context. For instance, the term *qawwāmūna* in QS. An-Nisa: 34 is interpreted not as the absolute superiority of men but as an economic responsibility assigned to them. AI also proves effective in supporting the development of interpretations that are relevant to modern social challenges. By combining traditional and contemporary approaches with modern technology such as AI, this study is expected to renew the understanding of Quranic verses, reflecting values of justice, equality, and inclusivity. This research makes a significant contribution to the discourse on gender interpretation by bridging classical and modern methodologies while addressing the needs of contemporary Muslim communities.

**Keywords:** Gender Bias, Quranic Interpretation, Contemporary Approach, Artificial Intelligence, Gender Equality

## Introduction Section

### Background

In Islamic tradition, the Quran is believed to be the primary source of law and guidance, encompassing all aspects of life, including the relationship between men and women.(Muthoifin et al., 2025) However, interpretations of certain verses are often influenced by patriarchal cultural and social contexts, leading to understandings that may not always align with the principles of justice. Verses such as QS. An-Nisa: 34, QS. Al-Baqarah: 228, QS. Al-Baqarah: 282, QS. An-Nisa: 7, and QS. Al-Baqarah: 223 are frequently referenced to reinforce gender hierarchies. For instance, verses addressing male leadership in households or the testimony of women in court are often interpreted to support the notion of men holding a more dominant position.(Apriliani et al., 2024) This not only reinforces gender stereotypes but also limits women's opportunities and agency in various aspects of life. Such interpretations can significantly influence how Muslim communities perceive and treat women, both in domestic and public spheres.

In a historical context, the Quran is regarded as having brought significant changes in the treatment of women, particularly in the highly patriarchal pre-Islamic Arab society.(Syafichrul Umam. Fat Han F et al., 2023) The Quran introduced principles that elevated the dignity of women, such as the right to inheritance, the prohibition of discriminatory practices like female infanticide, and the recognition of women's intellectual capabilities.(Husna et al., 2022) However, throughout history, the interpretation of these verses was often aligned

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with the prevailing social norms of the time, which were predominantly patriarchal. As a result, the Quran's revolutionary message of gender justice was sometimes diminished by biased interpretations.(Rustam & Situmorang, 2020)

In the effort to understand and reconstruct a more just interpretation, contemporary approaches become essential. This approach not only views the Quranic text as a divine revelation but also considers the historical and social context in which the verses were revealed. In this regard, the utilization of modern technology, such as Artificial Intelligence (AI), can serve as a valuable tool for analyzing gender bias in interpretations.(Asiva Noor Rachmayani, 2015) With the ability to process large amounts of data and identify linguistic patterns, AI can help uncover biases that may be overlooked in manual analysis.

With this background, this study aims to explore gender bias in traditional interpretations of certain Quranic verses and offer a new approach that is more inclusive and relevant to the challenges of modern society. This research also examines the role of AI as a tool in analyzing and reconstructing interpretations, thereby producing a more just and balanced understanding of religious texts. In this study, the use of Artificial Intelligence (AI) as an auxiliary tool is analyzed to assess how much this technology can contribute to expanding interpretations that are fairer and more contextual.

### **Problem Formulation**

Based on the background above, this study aims to answer the following questions:

- a. Which verses in the Quran contain gender bias?
- b. What are the main causes of gender bias in traditional interpretations of these verses?
- c. How can contemporary interpretations offer a new, more inclusive perspective on these verses?

### **Purpose of Writing and Research**

This research aims to:

- a. Analyze gender bias in specific Quranic verses.
- b. Identify the historical, cultural, and theological factors contributing to the emergence of gender bias in these interpretations.
- c. Propose a more just and inclusive contemporary interpretative approach, considering the modern social context without disregarding the core principles of Islam.

Although there have been many studies discussing gender interpretation in the Quran, most of these studies remain limited to normative analysis without offering practical solutions to reduce gender bias.(Barella et al., 2023) In addition, studies on certain verses are often conducted in a fragmented manner, without considering the relationship between one verse and another within the context of gender justice. This research attempts to fill that gap by offering a comprehensive analysis of several key verses, while proposing a progressive and inclusive interpretive approach, alongside exploring the role of AI as a tool for text analysis.(Basyit et al., 2024)

Research on gender in Quranic interpretation has been conducted by several scholars, such as Amina Wadud in *\*Qur'an and Woman\**, who emphasizes the importance of reading the Quran from a female perspective, and Fatima Mernissi in *\*The Veil and the Male Elite\**, who critiques patriarchal bias in both interpretations and Hadith.(Ramadhan, 2024)(Fidelnaiia Malika Safitri, 2023) However, this research seeks to go beyond the normative approach by focusing on the integration of historical and contemporary interpretations and their relevance to modern challenges. The use of AI as an auxiliary tool also presents a new approach that is expected to add value to the analysis of interpretations.

This research positions itself as an effort to bridge the gap between traditional and contemporary interpretations on gender issues. Unlike previous studies, this article offers a systematic analysis of gender bias in the interpretations of several key Quranic verses simultaneously, rather than individually. The contribution of this research also includes exploring how AI can be utilized to support the analysis of religious texts, thereby producing a more inclusive and relevant interpretive approach.

### **Research Methodology**

This study employs a qualitative research methodology, aiming to understand the phenomenon in depth through descriptive data analysis. The primary focus of this research is to assess gender bias in Quranic interpretations by utilizing an AI-based chatbot as the main data source. The chatbots used in this research are ChatGPT and Meta AI, two AI platforms capable of providing text-based responses according to the data they have been trained on. These AI tools will assist in analyzing linguistic patterns in Quranic interpretations, highlighting potential gender biases by processing and comparing various interpretations from both traditional and contemporary perspectives. The integration of AI is expected to provide a novel approach to identifying hidden biases and offer insights that may be overlooked in traditional manual analysis.(Asiva Noor Rachmayani, 2015) The data sources in this research include the results of interactions with the ChatGPT and Meta AI chatbots. Both were chosen because of their ability to respond to questions related to Quranic



<p>2</p>	<p><b>QS. Al-Baqarah: 282</b></p> <p>﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيْخْسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ لِهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتٌ مِمَّنْ تَرْضَوْنَ مِنَ الشَّاهِدَاتِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشَّاهِدَاتُ إِذَا مَا دُعُوا وَلَا تَسْتَمُوا أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَنْتُمْ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُمُوهُمَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ ؕ وَإِنْ تَعَاوَا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿ ٢٨٢ ﴾</p> <p>QS. Al-Baqarah: 282 (Translation - Kemenag 2019)          "O you who have believed, when you contract a debt for a specified term, write it down. Let a scribe write it between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write, and let the debtor dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the debtor is of limited understanding or weak, or is unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among you. And if two men are not available, then a man and two women from those whom you accept as witnesses, so that if one of the women errs, the other can remind her. And let not the witnesses refuse when they are called upon. And do not be weary to write it, whether it be small or large, for its term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. Then there is no blame upon you if you do not write it. And take witnesses when you conclude a contract, and let no harm be done to either the scribe or the witnesses. And if you do so, indeed it is a wickedness in you. And fear Allah. And Allah teaches you. And Allah is All-Knowing of everything."</p>	<p><b>Q.S Al-Baqarah ayat 228</b></p> <p>﴿ وَالْمَطْلَقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَٰلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهُنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿ ٢٢٨ ﴾</p> <p>QS. Al-Baqarah: 228 (Translation - Kemenag 2019)          "And divorced women shall wait for three quru' (menstruations or periods of purity). And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have more right to take them back in that (waiting) period if they intend reconciliation. And women have rights similar to those of men over them in a just manner, but men have a degree over them. And Allah is Exalted in Might and Wise."</p>
<p>3</p>	<p><b>QS. Al-Baqarah: 223</b></p> <p>﴿ نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقِيمُوا لِأَنْفُسِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَاعْلَمُوا أَنَّكُمْ مُّلَفُونَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ﴿ ٢٢٣ ﴾</p> <p>QS. Al-Baqarah: 223 (Translation - Kemenag 2019)          "Your wives are a place of cultivation for you. So come to your place of cultivation however you wish, and send (for yourselves) ahead. And fear Allah, and know that you will meet Him. And give good tidings to the believers."</p>	<p><b>Q.S An-Nisa' ayat 7</b></p> <p>﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۗ نَصِيبًا مَّفْرُوضًا ﴿ ٧ ﴾</p> <p>QS. An-Nisa: 7 (Translation - Kemenag 2019)          "For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much — an obligatory share."</p>
<p>4</p>	<p><b>QS. An-Nisa: 3</b></p> <p>﴿ وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِسُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنَّىٰ ۖ وَتَلَّتْ وَرَبَعٌ ۖ فَلَئِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاجِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۗ ذَٰلِكَ أَنْتُمْ أَلَّا تَعْوَلُونَ ﴿ ٣ ﴾</p> <p>QS. An-Nisa: 3 (Translation - Kemenag 2019)          "If you fear that you will not be just to the orphans, then marry those that please you of other women, two, three, or four. But if you fear that you will not be just, then marry only one, or those whom your right hands possess. That is more suitable that you may not incline to injustice."</p>	

From the data we obtained above, it can be seen that the opinions from each AI do not align on which verses contain gender bias. From ChatGPT, we obtained 4 verses of the Qur'an: QS. An-Nisa: 11, QS. Al-Baqarah: 282, QS. Al-Baqarah: 223, and QS. An-Nisa: 3. Meanwhile, from Meta AI, we only obtained 3 verses: QS. An-Nisa: 34, QS. Al-Baqarah: 228, and QS. An-Nisa: 7.

**B. How is the gender bias present in the interpretations of the aforementioned surahs?**

In this subsection, we will analyze how gender bias is present in the interpretations of the surahs mentioned above. This will be done by submitting the following prompt to both AIs: "How is gender bias present in the interpretation of Q.S...?"

❖ **Q.S An-Nisa ayat 11**

Surah An-Nisa' verse 11 is a verse that regulates inheritance distribution in Islam. This verse states: "Allah has decreed for you concerning (the division of inheritance for) your children. For the male, a share equal to that of two females..." (QS. An-Nisa: 11). This verse is often considered to contain gender bias because it specifies that a male child's share of inheritance is double that of a female child. This creates the perception that males are regarded as more important or more valuable than females, especially in economic matters.(Sitorus et al., 2023)

Analysis of Tafsir and Explanation:

Chat GPT	Meta AI
At the time the revelation was sent down, men had the primary responsibility as breadwinners and were accountable for the family's expenses, including those of their wives, children, and other needy relatives. Meanwhile, women were generally not burdened with the same financial responsibilities. The inheritance division reflects distributive justice that aligns with the economic duties of each party in the context of that society. Islam established that men were financially responsible for the women in their family, including mothers, wives, children, and unmarried sisters. By receiving a larger share of the inheritance, men were expected to fulfill this responsibility. This verse must be understood as part of the broader Islamic legal system. Islam granted inheritance rights to women, who were previously often disregarded in pre-Islamic Arab society. This was a revolutionary step at the time because women, who had no economic rights before, were now recognized and given a share. Some modern scholars interpret that this inheritance division is not a rigid rule reflecting gender values, but rather a mechanism that adapted to the social responsibilities of that era. In the modern context, where women also work and share economic responsibilities, there is a discussion about the possibility of a more flexible approach to this rule, through mechanisms like wills or family agreements.(OpenAI, 2024)	<p>The interpretation of QS. An-Nisa' verse 11 regarding the division of inheritance is often viewed differently based on gender perspectives. Gender bias in this interpretation reflects the strong patriarchal views in Arab society at the time the revelation was sent down.</p> <p>In traditional interpretations, men are seen as the heads of the household and have greater rights to inheritance. This is based on the literal interpretation of the verse, where the share for men is twice that of women. However, this approach neglects the role of women as mothers and caregivers, and it limits women's rights to inheritance.</p> <p>Feminist and egalitarian interpretations challenge this traditional view by emphasizing equality of rights between men and women. They argue that the verse should be interpreted in the context of the social and cultural conditions at the time of revelation, and also consider the roles and contributions of women within the family..(Meta AI, 2024)</p>

Overall, based on the data we obtained from ChatGPT and Meta AI, we can conclude that the unequal division of inheritance in this verse can indeed be interpreted as a form of gender bias. However, to understand this verse more deeply, we need to consider the broader historical, social, and legal contexts. The interpretation of this verse must also continue to evolve in line with the changing times and social conditions. To achieve fairness in inheritance distribution, we must strive to consider various aspects, including women's rights, social responsibilities, and the principles of justice in Islam. There is also discussion regarding a more flexible approach to the rules of this verse, such as by providing wills or family agreements. In conclusion, the discussion of gender bias in this verse is a complex and evolving topic. A deeper understanding of this verse also requires an interdisciplinary approach and consideration from various perspectives.

❖ **QS. Al-Baqarah: 282**

Next, we will discuss the second verse, which is QS. Al-Baqarah: 282. This verse is often considered to contain gender bias because it establishes that the testimony of two women is equivalent to the testimony of one man in the context of debt transactions. This is considered to imply that the testimony of women is valued less than that of men.(Samsidar et al., 2024) We asked with the same prompt as in the first verse earlier: "How is the gender bias present in the tafsir of QS. Al-Baqarah: 282" on both platforms, and ChatGPT and Meta AI responded:

Chat GPT	Meta AI
Social Context at the Time the Revelation Was Revealed. At the time the Qur'an was revealed, pre-Islamic Arab society was patriarchal. Women were generally not involved in financial affairs, trade, or business. Therefore, this verse	This bias arises from overly literal interpretations and the influence of patriarchal culture. This verse is often interpreted as suggesting that women have lower intellectual capabilities than men. However, this view is not entirely

<p>aimed to provide protection for women in giving testimony related to financial transactions, which they might not fully understand. By involving two women as witnesses, any errors resulting from lack of experience or understanding were expected to be minimized. The Phrase "So That If One Forgets, The Other May Remind Her" This explanation shows that the arrangement was intended to ensure the accuracy of the testimony, not to diminish the value of women. This provision is related to the social context in which financial transactions required high precision, and women at that time may not have been trained in this field. The Qur'an does not consistently state that the testimony of women is worth half that of men. In some cases, such as in adultery cases (QS. An-Nur: 6-9) or testimony about themselves, the testimony of women is valued equally. This indicates that the rule in QS. Al-Baqarah: 282 is specific to debt transactions, not a generalization about the value of women's testimony. Many contemporary scholars argue that this rule should be understood in its social-historical context and is not necessarily relevant to all modern situations. In societies where women have education and skills equal to men in financial matters, this rule could be considered as optional, not obligatory. Some scholars emphasize that the essence of this verse is to ensure justice and accuracy, not to limit the role of women.(OpenAI, 2024)</p>	<p>accurate. A deeper interpretation reveals that this verse actually relates to the practice of trade and finance at that time. The testimony of two women was required to ensure the accuracy of transactions, because women were often more involved in everyday financial matters. This does not indicate the inferiority of women, but rather acknowledges their role in society. Feminist and egalitarian interpretations emphasize that this verse should not be understood as a judgment on women's capabilities. Rather, the verse highlights the importance of cooperation and reliable testimony in legal and financial matters.(Meta AI, 2024)</p>
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Based on the data we obtained from both ChatGPT and Meta AI, misunderstandings of this verse often occur because the historical context and specific intent are overlooked. In the past, women were not as experienced in transactions and financial matters. The primary role in the economy and transactions at that time was held by men. Therefore, involving two women as witnesses was an attempt to avoid mistakes due to lack of experience or understanding. The rule of having two women as witnesses should be viewed as an effort to protect the rights of all parties involved, particularly those who might not fully understand the legal aspects of transactions.

❖ **QS. Al-Baqarah: 223**

This verse is often considered to contain gender bias because the metaphor "field" for the wife can be seen as demeaning to women, equating them solely as objects for reproduction or to fulfill the needs of men. This is sometimes misinterpreted as men having full rights over their wives without regard for their feelings, desires, or rights.(Kepada et al., 2020)

**Analysis of Tafsir and Explanation:**

Chat GPT	Meta AI
<p>The meaning of the metaphor "field" (ḥarth) in this verse refers to the biological reproductive function. Just as a field is a place for planting crops, a wife is a place for a husband to plant the "seeds" of offspring. The use of this metaphor is not meant to demean women, but to emphasize the importance of the husband-wife relationship in the continuity of humanity. This verse was revealed to answer a question posed by some of the companions about how intimate relations should occur in marriage. The verse emphasizes the freedom of the husband and wife as long as it remains within the boundaries allowed by religion. However, this freedom does not mean that the husband has absolute power over the wife, because Islam regulates the husband-wife relationship within a framework of love and justice (QS. Ar-Rum: 21). The interpretation of this verse should not be understood one-sidedly, as if it only grants rights to the husband without respecting the wife's rights. Gender bias arises when this verse is misinterpreted, for example, by considering the wife only as an object to fulfill the husband's sexual needs. This view contradicts the principles of justice and love that form the foundation of marriage in Islam.(OpenAI, 2024)</p>	<p>The interpretation of QS. Al-Baqarah verse 223 regarding the husband-wife relationship is often biased towards gender. Traditional interpretations tend to reinforce patriarchal stereotypes by assuming that the husband has full authority over the wife and the household. This limits women's agency and ignores their role as partners and companions to the husband. A literal interpretation also disregards the social and cultural context at the time of the revelation. The patriarchal social structure influenced this interpretation, neglecting women's rights and gender equality. However, feminist and egalitarian interpretations offer alternative perspectives. They emphasize equality and cooperation between husband and wife, interpreting this verse as a command to build a harmonious and mutually respectful relationship. Examples of this interpretation can be found in the works of scholars like Amina Wadud and Prof. Dr. M. Quraish Shihab. It is important to consider various approaches and contexts when understanding QS. Al-Baqarah verse 223 in order to gain a more comprehensive and just understanding.(Meta AI, 2024)</p>

From the data we obtained, both AI analyzed that in this verse, the metaphor of "field" is used to describe the husband-wife relationship. The field is a place for planting seeds.(Ebrahimi, 2022) This leads to a controversial meaning, as if the man has full control over his wife, which raises issues of gender bias in this verse. However, in Islam itself, Islam greatly emphasizes balance in the marital relationship. The principles of justice, love, mutual respect, and cooperation are fundamental in marriage. Therefore, traditional interpretations like this are overly literal, overlooking the historical, social, and cultural contexts when the revelation was descended. To understand this verse correctly and accurately, we also need to understand its historical, cultural, and linguistic context.(Ghozali, 2020)

❖ **QS. An-Nisa: 3**

This verse often becomes a point of debate regarding gender bias issues because it is seen as granting men the right to marry more than one wife (polygamy), while women do not have the same right.(Mahfud & Billah, 2022) Polygamy is considered by some as a form of gender inequality in marital relationships.

Analysis of Tafsir and Explanation:

Chat GPT	Meta AI
Gender bias can arise when this verse is interpreted as granting an absolute right to men to practice polygamy without considering the welfare of women or the principles of justice emphasized in the verse. Polygamy was a practice that existed long before Islam. In pre-Islamic societies, polygamy was often practiced without limitations on the number of wives and without considering justice or the well-being of women. QS. An-Nisa: 3 set a limit on the number of wives to a maximum of four and imposed strict conditions, namely, that men must be just to all their wives. This was actually an effort to limit uncontrolled polygamous practices at that time. The verse explicitly emphasizes the importance of fairness in polygamy. However, QS. An-Nisa: 129 emphasizes that absolute justice among wives is very difficult to achieve: "And you will never be able to deal justly between wives, even if you should strive to do so." With this condition, some scholars interpret that polygamy is only allowed under certain conditions, such as to protect vulnerable women, orphans, or widows in certain social contexts.(OpenAI, 2024)	The interpretation of QS. An-Nisa' verse 3 regarding polygamy is often associated with strong gender bias. Traditional interpretations tend to reinforce patriarchal stereotypes, where men are seen as having the right to practice polygamy, while women do not have the same option. This strengthens the impression that women are seen as sexual and reproductive objects, and weakens their position in the husband-wife relationship. This interpretation also often overlooks the historical and social context at the time the revelation was sent down. In reality, this verse was meant to protect the rights of orphaned women and their children during times of war, when many adult men passed away. However, literal and decontextualized interpretations have altered the original meaning of this verse.(Meta AI, 2024)

Based on the data we obtained from both AIs, we can conclude that the gender bias present in this verse arises from the fact that the right to practice polygamy is solely granted to the husband, who is allowed to marry up to four wives. Meanwhile, women only have a passive role in the decision of polygamy.(Shihab, 2022) However, if we further examine the historical context of the revelation of this verse, it was intended to limit the right to polygamy for husbands. In the pre-Islamic era, polygamy was a common practice among the pre-Islamic society, without any restrictions. The purpose of this verse was actually to regulate and limit polygamy, while also taking into account the well-being of women.(Nas, 2024) Some scholars also emphasize the importance of interpreting this verse within the context of the principles of justice and compassion in marriage, which are central to Islamic teachings. Women in Islam have the right to accept or reject marriage, including polygamous marriages. In the marriage contract, a woman can also stipulate that her husband cannot marry another wife (polygamy), and this condition is valid according to Islamic law.(Sari & Arif, 2022)

❖ **QS. An-Nisa' ayat 34**

Some points in this verse are often considered gender-biased because it gives leadership roles to men (qawwamun), prescribes the obedience of women to their husbands, and permits actions such as striking women (wadribuhunna) in certain situations. (Iqbal & Rhain, 2024)This raises questions about justice and equality between men and women.

Analysis of Tafsir and Explanation:

Chat GPT	Meta AI
The word 'qawwamun' means "leaders" or "guardians." This interpretation is often understood as the role of men in leading the household because they have financial responsibility and protection duties for the family. However, many traditional interpretations emphasize male superiority	Tafsir of QS. An-Nisa' verse 34 is often interpreted with a strong gender bias. Traditional interpretations regard men as absolute leaders and managers of women, overlooking the role of women as partners and companions to their husbands. This is reinforced by the interpretation of the

<p>over women based on this verse, which could potentially reinforce gender hierarchies. The word 'wadribuhunna' is the most controversial part of this verse. Traditional interpretations often see it as permission to physically strike the wife under certain conditions. However, modern interpretations largely view this action as symbolic and should not involve physical or mental harm to the wife. Some modern scholars, such as Muhammad Abduh, reject this literal interpretation and stress that the word should be viewed in the context of a strict prohibition against harsh actions.(OpenAI, 2024)</p>	<p>word "qawwamun" as male domination over women. Literal interpretations, without considering the social and historical context, also pose a problem. The verse is often interpreted in a narrow manner, without recognizing the distinction between "qawwamun" and "qiwamah" concepts. As a result, women are perceived as subordinate to men. The influence of patriarchal culture and social structures that strengthen male dominance also plays a significant role in these interpretations. The limited access of women to education and power exacerbates the situation.(Meta AI, 2024)</p>
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In the interpretation of gender bias in this verse, we can conclude that there are two main words that have become the most controversial in this verse, namely the words "qawwamun" and "wadribuhunna." From the word "qawwamun," men are often perceived as having superiority over women. However, contemporary interpretations tend to emphasize that "qawwamun" does not mean superiority, but rather a greater responsibility. On the other hand, the word "wadribuhunna" is often translated as "to strike" the wife in certain situations, which has been misused to justify domestic violence.(Iqbal & Rhain, 2024) In Islam, we are taught about the importance of justice and equality in the relationship between husband and wife. These principles should serve as the foundation in interpreting this verse. There is a need for open and inclusive dialogue to understand this verse more deeply. This dialogue can involve various perspectives, including gender, historical, and religious viewpoints.IQ

❖ **QS. Al-Baqarah ayat 228**

This verse is often considered to contain gender bias because it mentions that men have 'one degree of advantage' (darajah) over women, particularly in the context of husband-wife relationships and the process of reconciliation after divorce.(Pokhrel, 2024) Below is the analysis and explanation from both AIs :

Chat GPT	Meta AI
<p>Some scholars interpret darajah as an additional responsibility of men as providers and protectors of the family, not as intrinsic superiority. In this context, darajah is an advantage in function, not in value or status before Allah. Contemporary interpretations emphasize that darajah should be understood in terms of responsibility, not to justify male dominance over women. This verse mentions that the right of reconciliation (rujuk) only applies if the aim is to mend the relationship. This indicates that reconciliation should not be done with bad intentions, such as to harm or manipulate women. Modern interpretations emphasize the importance of involving the wife in the decision of reconciliation as part of the principles of consultation and justice, which align with Islamic values. This verse acknowledges the equality of rights and responsibilities between men and women in a just and socially appropriate manner. This shows that Islam fully recognizes the rights of women, although traditional interpretations often overlook this aspect. Inclusive interpretations highlight that bi al-ma'ruf is a dynamic principle that should be adapted to social and cultural contexts, including gender equality in relationships.(OpenAI, 2024)</p>	<p>The interpretation of QS. Al-Baqarah verse 228 on divorce is often interpreted with gender bias. Here are some examples: Traditional bias assumes that men have full power over divorce and women have limited rights. This is not entirely accurate, because the verse also emphasizes the equality of rights and duties between husband and wife. Interpretative bias reinforces patriarchal stereotypes by interpreting the "advantage" of men as dominance over women. In fact, the context of the verse emphasizes the responsibility of men as the head of the family, not dominance. Structural bias ignores the social and historical context, thus reinforcing gender inequality. The correct interpretation must consider the context and equality of rights.(Meta AI, 2024)</p>

Overall, the debate surrounding the interpretation of QS. Al-Baqarah verse 228 shows that the word 'darajah' or 'one level higher' is a focal point in the issue of gender bias. Traditional interpretations interpret the word 'darajah' as a higher rank in the eyes of Allah. However, the intended meaning of 'darajah' in this verse is to explain that men have greater responsibility in a household as the leader, not to justify the statement of male dominance over women. However, it is also important to remember that the interpretation of religious texts is dynamic and continually evolving.(Ummah, 2019) A deeper and more comprehensive understanding can be achieved through open and respectful dialogue between various perspectives.

❖ **QS. An-Nisa' ayat 7**

This verse is often considered to contain gender bias due to the inheritance system in Islam, which stipulates that men receive twice the share of women (QS. An-Nisa: 11). Although the verse explicitly grants women the right to inherit, the differing shares between men and women have sparked debates about gender equality. (Zuhra & Roslaili, 2021) Here is the translation of your text:

Here are the analysis and explanations from both AIs:

Chat GPT	Meta AI
<p>This verse is considered a social revolution in the context of pre-Islamic Arab society, where women often did not receive a share of inheritance. Islam established that women have the right to inherit, although the amount differs from men. Traditional interpretations emphasize that this division is based on the financial responsibilities of men in the family, such as being the head of the family and the provider for the wife, children, and female relatives.</p> <p>The provisions in this verse are detailed in QS. An-Nisa: 11, where the male share is twice that of the female share. This is often considered gender-biased because it appears as inequality. Traditional scholars explain that this rule does not mean women are valued less than men, but rather the division is related to the different financial responsibilities between men and women. Men have the duty to provide for others, while women do not have the same obligation. (OpenAI, 2024)</p>	<p>The interpretation of QS. An-Nisa' verse 7 regarding inheritance distribution is often strongly gender-biased. The assumption that men are the primary owners of inheritance and women have limited inheritance rights is a glaring example. This stems from traditional interpretations that tend to reinforce male dominance in managing wealth. This bias arises from a literal interpretation of the verse without considering the social, historical, and cultural context. As a result, women are considered unqualified to manage wealth, lacking economic autonomy, and this reinforces deep patriarchal stereotypes. Moreover, this worsens gender inequality and limits women's roles in society. (Meta AI, 2024)</p>

Based on the analysis of the responses from ChatGPT and Meta AI regarding the interpretation of QS. An-Nisa verse 7, several important points can be concluded. This verse regulates the division of inheritance with a larger portion for men. This difference becomes the central point of the debate on gender equality. (Udin & Asyasyra, 2024) Traditional interpretations often refer to the pre-Islamic social context, where women had more limited roles. However, in the present day, social conditions have changed significantly, where women are often the primary breadwinners. Therefore, this division could be seen as less relevant in certain situations. The emphasis on the phrase 'the male's share is larger' without explaining the context of the male's responsibilities can reinforce the view that men are superior to women, even though that is not the main intent of the verse. (Andri Nirwana et al., 2024)

Some contemporary scholars emphasize that the division of inheritance in Islam should be viewed as part of a social justice system that takes into account the responsibilities of each party. In a modern context, where women also contribute to the family economy, a reinterpretation could consider the principle of justice in a dynamic way. (Rahayu & Nurrohim, 2022)

**C. How can contemporary tafsir provide a new, more inclusive perspective on these verses?**

After identifying the verses that contain gender bias and the reasons why they can be categorized as such, this sub-chapter will discuss how alternative interpretations in contemporary tafsir today can provide a more inclusive perspective on these verses. By asking the prompt "How can contemporary tafsir provide a new, more inclusive perspective on these verses?" to both AI, ChatGPT and Meta AI, we will receive the following responses and explanations:

- ❖ An-Nisa : 11 : After we submitted the prompt, the alternative tafsir / new perspective presented by ChatGPT regarding Surah An-Nisa, verse 11 includes 'taking into account the historical context, social changes, and the overarching principle of justice in the Qur'an.' (OpenAI, 2024) For example, when the revelation was sent down, men bore a greater economic responsibility, including providing for the family, so their share of inheritance was larger to fulfill that responsibility. This division was intended to ensure social and economic stability, not to imply superiority. On the other hand, Meta AI's chatbot stated, "Contemporary tafsir presents a different approach. By understanding the historical, social, and cultural context, this tafsir acknowledges the equal inheritance rights for women and values their role in the management of wealth." (Meta AI, 2024) Both chatbots essentially provided the same response, where modern tafsir presents an approach that includes the historical, social, and cultural context.
- ❖ Al Baqarah : 282 : The issue of gender in this verse lies in the establishment that the testimony of two women is considered equal to that of one man in matters of debt. ChatGPT provides a perspective that modern tafsir offers a new approach that is more inclusive and contextual. This includes emphasizing a historical and social context, principles of equality and justice, the perspective of maqasid shariah, the modern context and social changes, interpreting tafsir as a universal principle rather than rigid literalism, and utilizing technology for verification. This perspective suggests a move away from a purely literal

interpretation and recognizes the evolving social structures and the need for justice and equality, particularly in the context of modern gender roles and rights. (OpenAI, 2024) We must first examine the historical context of the revelation of this verse, where at that time, women were not considered experts in economics and finance. The contemporary approach views this verse as an effort to ensure justice, not as a declaration of the inherent difference in value between men and women. In modern society, where women have actively participated in various fields, including economics, contemporary tafsir emphasizes that this requirement can be adjusted. The testimony of women who are experienced and competent in financial transactions should not be deemed inferior simply due to their gender. In the maqasid shariah approach, contemporary tafsir interprets QS. Al-Baqarah: 282 as an attempt to prevent potential errors or manipulation in financial transactions, not to discriminate against women. Therefore, in the modern context, this tafsir opens the opportunity to regard women's testimony as equally valid as men's, as long as they meet reliability criteria. Contemporary tafsir also recognizes the changing roles of women in modern society, where women have broad access to education, including in economics and administration. They often possess the same or even greater expertise than men in financial matters. In this context, the rule on testimony should reflect the changing social reality and provide equal recognition of women's competence. Some contemporary scholars, like Muhammad Abduh and Riffat Hassan, also emphasize that QS. Al-Baqarah: 282 should be understood as a universal principle that emphasizes the importance of honesty, record-keeping, and verification in transactions, rather than as a literal rule that limits women's roles.

Finally, in the modern world, the presence of technology, such as digital documents and automated record systems, reduces reliance on human witnesses in financial transactions, thus offering a new perspective on interpreting this verse. When we posed this question to the Meta AI chatbot, it said, "By applying a contextual, egalitarian, feminist, and liberal approach, this tafsir recognizes the equality of men and women. A practical example is that women have the same rights in economic transactions, can be witnesses in contracts, and participate in economic decision-making. Thus, contemporary tafsir of QS. Al-Baqarah verse 282 paves the way for gender equality and justice." This analysis highlights the growing recognition of women's roles in modern society, calling for a more inclusive and equal interpretation of the Qur'an's teachings, especially in relation to gender. (Meta AI, 2024) Yes, despite the brevity of Meta AI's answer, we can conclude that both chatbot responses essentially share the same meaning or goal. Both emphasize that contemporary interpretations adopt an approach that considers historical context, social changes, and the principles of maqasid shariah. This approach seeks to provide a more inclusive and egalitarian perspective, reflecting the evolving roles and contributions of women in modern society, and ensuring that interpretations of religious texts align with current realities and values such as gender equality and justice.

- ❖ Al-Baqarah: 223 : The gender issue in this verse lies in the metaphor of "field," which raises a perspective on gender issues, as it implies that women are merely a means for men's reproductive needs. Contemporary interpretations that can be derived from this verse include the following: ChatGPT states, "Contemporary interpretations provide a new, more inclusive perspective by highlighting the primary purpose of this verse, which is justice and protection for women. Key points include adopting historical and social approaches, emphasizing justice, incorporating the maqasid al-shariah perspective, safeguarding women's rights, recognizing social changes, and employing contextual and metaphorical approaches." (OpenAI, 2024) Meanwhile, the Meta AI chatbot argues, "The contemporary interpretation of QS. Al-Baqarah verse 223 brings a new perspective that is more inclusive and fair. This verse discusses the relationship between husband and wife and equality in household life. With a contextual, egalitarian, feminist, and liberal approach, this interpretation acknowledges the equality of husband and wife." (Meta AI, 2024) From the two chatbot opinions, we can conclude that ChatGPT and Meta AI provide slightly different answers, with the similarity between the two opinions lying only in the contextual approach.
- ❖ An Nisa : 3 : The gender bias issue arising from the verse is due to the perception that it grants men the right to marry more than one wife (polygamy), while women do not have the same right. So, what is the new perspective in modern interpretations of this verse? After presenting it to both chatbots, ChatGPT offers the perspective that "Contemporary interpretations provide a new, more inclusive perspective by emphasizing the historical context of the verse, the principle of justice, the protection of women, and its relevance to current social changes." (OpenAI, 2024) Meanwhile, Meta AI's opinion is, "The contemporary interpretation of QS. An-Nisa' verse 3 offers a new perspective that is more inclusive and fair. This verse discusses marriage, inheritance, and women's rights. With a contextual, egalitarian, feminist, and liberal approach, this interpretation recognizes women's equality in marriage and inheritance." (Meta AI, 2024) Both perspectives emphasize a contextual approach, whether from a historical or social context. Contemporary interpretations view this verse as a response to the social conditions of Arab society during the time the Qur'an was revealed. At that time, wars often left many women orphaned and widowed without protection. Polygamy was considered an emergency solution to address these social issues, such as providing financial and social protection for orphaned women. Therefore, contemporary interpretations stress that this verse is not intended to establish polygamy as a normative practice but rather as a dispensation to address specific situations.
- ❖ An Nisa : 34 : In this verse, the modern interpretation presented by Chat GPT includes: "The contemporary interpretation provides a new, more inclusive perspective by highlighting the socio-historical context, the principle of justice, protection for women, and its relevance to modern values." (OpenAI, 2024) Meanwhile, the modern interpretation presented by Meta AI includes: "The contemporary interpretation of QS. An-Nisa' verse 34 offers a new perspective that is more inclusive and fair. This verse discusses the husband-wife relationship and equality in domestic life. With a contextual, egalitarian, feminist, and liberal approach, this interpretation acknowledges the equality of husband and wife." (Meta AI, 2024) Once again, both interpretations emphasize the need for a contextual approach. This approach highlights that the role of men as family leaders (*qawwam*) is not an inherent role or based on an essential superiority of men over women, but rather due to the economic responsibilities they bear within a specific social context. In modern societies, where women also contribute significantly to the family economy, the concept of *qawwam* needs to be understood in a more flexible and egalitarian manner.

- ❖ Al Baqarah : 228 : In this verse, the term "darajah" is considered to contain gender bias because it mentions that men have "one level of advantage" (darajah) over women, particularly in the context of the husband-wife relationship and the process of reconciliation after divorce. Here is the contemporary interpretation according to the opinions of both AI chatbots. Chat GPT states: "The contemporary interpretation strives to provide a new, more inclusive perspective, emphasizing context, maqasid sharia (objectives of Islamic law), and the principle of justice."(OpenAI, 2024) Meanwhile, Meta AI provides the opinion that: "The contemporary interpretation of QS. Al-Baqarah verse 228 offers a new, more inclusive and fair perspective. This verse discusses the equality of husband and wife and women's rights within the family. With a contextual, egalitarian, feminist, and liberal approach, this interpretation acknowledges the equality of husband and wife."(Meta AI, 2024) If we observe the previous answers, both ChatGPT and Meta AI provide the same responses to the earlier questions about the verses above. Therefore, we can conclude that on average, each verse has a contemporary interpretation with the same approach. Contemporary interpretation emphasizes that the 'superiority' of men (darajah) in this verse refers more to their additional responsibility in protecting and supporting the family, rather than an inherent superiority based on their gender. However, in the modern context, where women also significantly contribute to the economy and decision-making, this interpretation stresses that the concept of darajah should be understood dynamically and should not justify male dominance over women. The phrase 'they have rights that are balanced with their obligations' is often overlooked in traditional interpretations. Contemporary interpretation highlights this part as a theological foundation to affirm gender equality. In marriage, the rights and responsibilities of both spouses are understood as part of a complementary partnership, not a hierarchy.
- ❖ An Nisa : 7 : The gender issue highlighted in this verse is about inheritance and women's rights in wealth management. The modern alternative interpretation offered by both chatbots is as follows: ChatGPT says, 'The inheritance distribution that gives a larger portion to men compared to women in some situations has become a subject of discussion in contemporary interpretation. A new approach seeks to understand this verse by considering the socio-historical context, the principles of maqasid sharia, and universal values of justice. Contemporary interpretation notes that the social context today is significantly different from the time when this verse was revealed. Women in many modern societies have greater access to education, employment, and economic independence, so gender-based inheritance distribution needs to be understood within the framework of contextual justice. In the modern context, some contemporary scholars argue that inheritance distribution can be adjusted based on the actual needs of family members, as long as it does not contradict the fundamental principles of sharia. The phrase 'the portion that has been prescribed' is often understood as a rigid rule in Islamic inheritance law. However, contemporary interpretation emphasizes that this phrase can be understood dynamically, considering the maqasid sharia (the goals of Islamic law), such as maintaining justice, family welfare, and social harmony. In some situations, an equal distribution or even giving a larger portion to women may be considered fairer, especially if women have greater economic responsibilities. Thus, Islamic inheritance law can be understood as a guideline that offers flexibility to achieve justice in accordance with the needs of the times.(OpenAI, 2024) On the other hand, Meta AI says, 'The contemporary interpretation of Surah An-Nisa' verse 7 brings a new, more inclusive, and just perspective. This verse talks about inheritance and women's rights in wealth management. With a contextual, egalitarian, feminist, and liberal approach, this interpretation acknowledges women's equality in inheritance and wealth management.'(Meta AI, 2024) There is no difference in the answers at all from the previous questions.

## Conclusions

This research has identified and analyzed gender bias in the interpretation of several verses of the Qur'an, namely Surah An-Nisa: 11, Surah An-Nisa: 3, Surah An-Nisa: 34, Surah Al-Baqarah: 228, Surah Al-Baqarah: 282, Surah An-Nisa: 7, and Surah Al-Baqarah: 223. From the analysis conducted, it was found that gender bias in traditional interpretations is often rooted in a patriarchal socio-cultural context. These interpretations tend to place men in a dominant position and women in a subordinate position, both in the family sphere, legal testimony, and inheritance. However, the contemporary approach to interpretation has offered a new perspective that is more inclusive and oriented toward gender justice. This approach emphasizes the importance of understanding the Qur'anic text within the historical and cultural context of the time of revelation, while still remaining relevant to modern social challenges. For example, terms such as 'qawwāmūna' and 'darajah' in Surah An-Nisa: 34 and Surah Al-Baqarah: 228 are reinterpreted as economic and moral responsibilities, rather than absolute superiority. Moreover, the use of artificial intelligence (AI) has proven to have great potential in analyzing gender bias in interpretation. AI can identify linguistic patterns and present statistical analyses that support a more systematic and contextual approach to interpretation. This allows for the emergence of interpretations that are not only in line with the principles of Islamic justice but also relevant to the needs of contemporary society. Overall, this research emphasizes the importance of a critical and progressive approach in understanding the interpretation of the Qur'an. By combining the tradition of classical interpretation, contemporary approaches, and modern technologies such as AI, Muslims can continue to renew their understanding of the holy scripture, so that the values of justice, equality, and inclusivity can be realized in daily life.

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