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A Qirā'ah Mubādalah Interpretation of Vasectomy Through the Lens of Mu'āsyarah Bil-Ma'rūf

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Abstract: This study examines the practice of vasectomy within the framework of mu'āsyarah bil-ma'rūf through the qirā'ah mubādalah approach. The background of this research arises from the persistently low level of male participation in reproductive responsibilities and the strong religious perspectives that tend to position contraception as primarily a woman's burden. Using a qualitative, library-based research method, this study explores QS. An-Nisā' [4]:19 through the theoretical framework of qirā'ah mubādalah developed by Faqihuddin Abdul Kodir. It also analyzes classical fiqh literature, fatwas issued by the Indonesian Ulema Council (MUI), and contemporary discussions on vasectomy. The findings reveal that the principle of mu'āsyarah bil-ma'rūf in QS. An-Nisā' [4]:19, when interpreted through the mubādalah lens, emphasizes the importance of reciprocity, justice, and partnership within the marital relationship, including in reproductive decision-making. Within this framework, vasectomy can be understood not as a violation of Islamic law but as an ethical expression of shared responsibility oriented toward the welfare of the family. This research contributes to the development of contemporary Qur'anic interpretation that is more responsive to issues of gender equality, reproductive health, and social justice in modern Muslim households.

Keywords: *Qirā'ah mubādalah*; *Mu'āsyarah bil-ma'rūf*; Vasectomy; Gender Equality; Male Contraception

Abstrak: Penelitian ini menelaah praktik vasektomi dalam bingkai mu'āsyarah bil-ma'rūf melalui pendekatan qirā'ah mubādalah. Latar belakang penelitian ini berangkat dari masih rendahnya partisipasi laki-laki dalam tanggung jawab reproduktif, serta kuatnya pandangan keagamaan yang menempatkan kontrasepsi sebagai beban perempuan. Dengan menggunakan metode penelitian kualitatif jenis kepustakaan, penelitian ini mengkaji QS. An-Nisā' [4]:19 melalui teori qirā'ah mubādalah karya Faqihuddin Abdul Kodir, serta menelaah literatur fikih klasik, fatwa MUI, dan kajian kontemporer tentang vasektomi. Hasil penelitian menunjukkan bahwa prinsip mu'āsyarah bil-ma'rūf dalam QS. An-Nisā' [4]:19, bila dibaca melalui lensa mubādalah, menegaskan pentingnya

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kesalingan, keadilan, dan kemitraan dalam relasi suami-istri, termasuk dalam pengambilan keputusan reproduktif. Vasektomi, dalam kerangka ini, dapat dipahami bukan sebagai bentuk pelanggaran terhadap syariat, tetapi sebagai wujud tanggung jawab bersama yang berorientasi pada kemaslahatan keluarga. Penelitian ini berkontribusi pada pengembangan tafsir Al-Qur'an kontemporer yang lebih responsif terhadap isu kesetaraan gender, kesehatan reproduksi, dan keadilan sosial dalam rumah tangga muslim modern.

Kata Kunci: *Qirā'ah Mubādalah; Mu'āsyarah bil-Ma'rūf;* Vasektomi; Kesetaraan Gender; Kontrasepsi Pria

Introduction

The issue of birth control in Islam remains a complex debate between classical fiqh approaches and modern contextual interpretations. One of the permanent contraceptive methods that draws significant attention is vasectomy, a medical procedure performed on men to permanently block the flow of sperm (Lamoury et al., 2023). Some scholars consider this practice to contradict the principle of *ḥifẓ al-nasl* (preservation of lineage) within the framework of *maqāṣid al-sharī'ah*, thus often viewing it as *ḥarām* or *makrūh* (Rista Laily Prestyana, 2022). However, in modern social contexts, there has been a growing awareness among men to take part in family responsibilities, including reproductive regulation. This phenomenon reflects a paradigm shift in understanding reproductive responsibility, which was previously seen as the exclusive burden of women. Here lies the urgency to reexamine Qur'anic texts that discuss spousal relations and shared responsibility within the family. One key verse relevant to this issue is QS. *An-Nisā'* [4]:19, which embodies the principle of *mu'āsyarah bil-ma'rūf* (Rahmanitia Diani, 2018), living together in kindness, compassion, and justice.

The main problem addressed in this study focuses on how the concept of *mu'āsyarah bil-ma'rūf* in QS. *An-Nisā'* [4]:19 can be used to assess and understand the practice of vasectomy through the lens of *qirā'ah mubādalah*. In classical tafsir tradition, interpretations of verses on marital relations often carry patriarchal tendencies, positioning men as dominant subjects and women as submissive objects (Nurjannah Ismail, Muhammad Firdaus, 2024). Such interpretations have led to social imbalances, including the unequal distribution of reproductive responsibilities. Meanwhile, *qirā'ah mubādalah*, developed by Faqihuddin Abdul Kodir, offers a new hermeneutical approach that emphasizes reciprocity (*mubādalah*) between men and women. By rereading QS. *An-Nisā'* [4]:19 through this perspective, the study aims to present a more inclusive and just interpretation of reproductive responsibility in Muslim households.

Normatively, the principle of *mu'āsyarah bil-ma'rūf* in the Qur'an asserts that marital life must be grounded in justice, reciprocity, respect, and compassion. This principle encompasses all aspects of domestic life, including decision-making in reproduction and family planning. However, the social reality in Indonesia shows that responsibility for birth control remains largely dominated by women, through both hormonal and non-hormonal contraceptives, while men's participation, particularly through vasectomy, remains very low. This situation reflects a gap between the ideal value of *mu'āsyarah bil-ma'rūf*, which emphasizes equality, and the empirical reality that remains gender-biased.

Theoretical studies show that *qirā'ah mubādalah* seeks to reconstruct gender relations toward greater equality by interpreting religious texts through mutual and interconnected perspectives of men

and women. Faqihuddin Abdul Kodir, in his book *Qira'ah Mubadalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*, emphasizes that reciprocity is the core of relational justice as taught by the Qur'an (Faqihuddin Abdul Kodir, 2019b). Therefore, interpretations of verses concerning marital relations should not be understood solely from a male perspective, but must include mutual understanding and a balance of rights and responsibilities between both partners. A similar view is expressed by Siti Musdah Mulia, who argues that Qur'anic verses on family relations should be understood in the spirit of justice and compassion, contextualized with contemporary social realities (Siti Musdah Mulia, 2021). Likewise, Nur Rofi'ah explains that the *mubādalah* approach provides an ethical foundation for relational justice that not only upholds equality but also promotes shared responsibility in reproductive and social domains (Nur Rofi'ah, 2023).

In the context of social and public health, recent studies also demonstrate a correlation between inclusive religious understanding and increased male participation in family planning programs. Research by Ramadhan and Lestari found that positive perceptions of vasectomy significantly rise among Muslim communities with moderate and contextual religious views (Lestari Ramadhan, 2022). Studies by Hidayati and Nugroho also reveal that the stigma against vasectomy among Muslim men in Indonesia largely stems from misconceptions about Islamic law and myths surrounding masculinity (Hidayati N, 2021). Meanwhile, the 2024 report by Indonesia's National Population and Family Planning Agency (BKKBN) shows that male participation in national family planning programs remains extremely low, accounting for only 1.89% of total active participants, with vasectomy users comprising just 0.24% (BKKBN, 2024). These findings indicate that religious discourse plays a crucial role in shaping public attitudes toward male reproductive responsibility. Therefore, reinterpreting Qur'anic verses through a more inclusive and egalitarian approach becomes highly relevant.

Based on this reality and theoretical framework, this study assumes that the principle of *mu'āsyarah bil-ma'rūf* in QS. *An-Nisā'* [4]:19, when read through the *qirā'ah mubādalah* approach, can serve as an ethical foundation for understanding male participation in reproductive responsibility, including through the practice of vasectomy. Such a reading is expected to produce interpretations that emphasize not only normative dimensions but also affirm social justice and reciprocity within Muslim family life. Thus, the *qirā'ah mubādalah* approach has the potential to transform religious perspectives that have long placed the reproductive burden primarily on women into a new paradigm that is more just, equitable, and collaborative.

In general, this study aims to: (1) explain the concept and practice of vasectomy as a permanent contraceptive method for men, and examine classical, contemporary, and fatwa-based Islamic perspectives on its implementation; (2) interpret QS. *An-Nisā'* [4]:19 through the *qirā'ah mubādalah* approach to uncover the meaning of *mu'āsyarah bil-ma'rūf* in the context of shared reproductive responsibility between husband and wife; and (3) analyze the relationship between the principle of gender justice and the practice of vasectomy as an implementation of reciprocity and family welfare in modern Muslim households. This research is expected to provide conceptual contributions to the development of contemporary Qur'anic interpretation that is more responsive to issues of family, reproductive health, and gender justice, as well as to strengthen the discourse of *Islam rahmatan lil 'alamin*, an Islam of compassion, reciprocity, and universal humanity within modern family life.

Research Method

This study employs a qualitative approach with a library research design. This means that the research is conducted by collecting and analyzing various relevant written sources rather than through interviews or field observations (Mestika Zed, 2008). This approach was chosen because the study focuses on interpreting the meaning of QS. *An-Nisā'* [4]:19 using the theory of *qirā'ah mubādalah*, as well as examining its relevance to the practice of vasectomy within the framework of *mu'āsyarah bil-ma'rūf*.

The data sources of this research consist of primary and secondary materials. The primary sources include the Qur'an, classical and modern Qur'anic exegeses that discuss QS. *An-Nisā'* [4]:19, and Faqihuddin Abdul Kodir's *Manual Mubādalah: Ringkasan Konsep untuk Pelatihan Perspektif Kesalingan dalam Isu Gender dan Islam*, which serves as the main theoretical reference (Faqihuddin Abdul Kodir, 2019a). The secondary sources comprise classical and contemporary works of Islamic jurisprudence, journal articles, MUI (Indonesian Ulema Council) fatwas on vasectomy, and official documents from institutions such as the National Population and Family Planning Agency (BKKBN) that explain the medical aspects of vasectomy. All of these materials are analyzed to explore how Islamic teachings, particularly through QS. *An-Nisā'* [4]:19—can be reinterpreted in the spirit of equality and justice within the family.

Data collection was conducted through documentation studies, which involved reading, noting, and selecting literature relevant to the research focus. The collected data were then classified according to thematic categories, such as the meaning of QS. *An-Nisā'* [4]:19, the principles of *qirā'ah mubādalah*, and Islamic perspectives on vasectomy. The data were subsequently analyzed to identify the interconnections between Qur'anic text, theory, and social practice.

As its analytical framework, this study employs the theory of *qirā'ah mubādalah* developed by KH. Faqihuddin Abdul Kodir. This theory is applied to analyze QS. *An-Nisā'* [4]:19 in order to uncover values of reciprocity and justice within the context of *mu'āsyarah bil-ma'rūf*. *Qirā'ah mubādalah* serves as an interpretive tool for rereading the Qur'an in a more egalitarian and contextual manner, emphasizing that Islamic teachings inherently promote partnership and universal justice rather than gender domination (Katsir et al., 2025).

Etymologically, the term *qirā'ah mubādalah* derives from *qirā'ah* (reading or interpretation) and *mubādalah* (reciprocity or mutual exchange) (Faqihuddin Abdul Kodir, 2019a). In the context of Qur'anic interpretation, this theory refers to rereading religious texts through an egalitarian perspective, meaning that when a text addresses men, its moral message also applies to women, and vice versa (M. Afiqul Adib, 2021). Thus, the Qur'anic message is understood as universal and inclusive for all humankind, regardless of gender.

The *qirā'ah mubādalah* theory rests on three fundamental principles: (1) Equality of revelation, the belief that the Qur'an was revealed for all humanity without gender discrimination; (2) Reciprocal relationship, the ideal interaction between men and women based on mutual support (*ta'āwun*), consultation (*tasyāwur*), and living together in kindness (*mu'āsyarah bil-ma'rūf*); and (3) Interpretive openness, the understanding that religious texts are always open to contextual reinterpretation in order to realize justice and public welfare (Faqihuddin Abdul Kodir, 2019a).

In practice, this theory proceeds through three main stages: (1) Identifying the universal Islamic principles of justice, compassion, and welfare; (2) Extracting the core ideas of a text that mentions one gender and applying them reciprocally to the other; and (3) Expanding the moral meaning of the text so

that it applies to both genders. Through these steps, *qirā'ah mubādalah* offers an inclusive and equitable reading of the Qur'an (Faqihuddin Abdul Kodir, 2019a).

Through this approach, QS. *An-Nisā'* [4]:19 is not only understood as a command for men to treat their wives kindly, but also as a reciprocal invitation for both partners to treat each other in a *ma'rūf* (good, fair, and compassionate) manner. Therefore, Qur'anic interpretation based on *qirā'ah mubādalah* becomes highly relevant in addressing contemporary issues, including the division of family responsibilities and the use of contraceptive methods such as vasectomy.

Results and Discussion

General Overview of Vasectomy

1. Medical Description of Vasectomy

Vasectomy, known in BKKBN (Indonesia's National Population and Family Planning Agency) terminology as MOP (Male Operative Method), is one of the effective contraceptive methods included in the BKKBN program system. Medically, vasectomy is a permanent contraceptive procedure for men aimed at stopping the flow of sperm from the testicles to the urethra (Rosnella Sihombing, Kintoko Rochadi, 2021). This is achieved by cutting or blocking the vas deferens, the ducts that carry sperm as part of the ejaculation process. After the procedure, sperm no longer mix with semen, thereby preventing pregnancy (Gramada Maghfiroh, 2024).

Vasectomy is considered a minor surgical procedure performed by professional medical personnel, typically under local anesthesia and without requiring hospitalization. The operation does not affect male hormone levels such as testosterone, nor does it interfere with erectile or ejaculatory functions, or sexual pleasure. Seminal fluid is still released during ejaculation, but it no longer contains sperm (Fitri Mir'atul, Benny Wantouw, 2013). There are two main methods commonly used in vasectomy procedures:

a) Conventional Vasectomy

This method involves making two small incisions on each side of the scrotum to access the vas deferens. Once located, the ducts are cut, and the ends are either tied or cauterized to prevent sperm passage. The incision wounds are then stitched or left to heal naturally.

b) No-Scalpel Vasectomy (NSV)

This is a more modern and less invasive technique. The doctor does not make any incisions but instead uses a special clamping tool to puncture a tiny hole in the scrotal skin. Through this small opening, the vas deferens are pulled out, cut, and sealed. This method reduces the risk of bleeding and infection while allowing for faster recovery (Rizal Fadli, n.d.).

Both methods are highly effective, with success rates exceeding 99% in preventing pregnancy. Although technically reversible, the success rate of vasectomy reversal is not guaranteed, which is why vasectomy is still categorized as a permanent contraceptive method (Fitri Mir'atul, Benny Wantouw, 2013).

2. Islamic Scholars' Perspectives on Vasectomy

a) Classical Scholars

Imam al-Ghazali, a prominent Islamic scholar from the Shafi'i school, discussed in depth issues surrounding sexual ethics, reproduction, and marital rights in his monumental work *Iḥyā' 'Ulūm al-Dīn*. In it, he addresses the practice of *'azl* (coitus interruptus), a form of birth control at the time.

According to al-Ghazali, *'azl* is permissible under Islamic law (*fiqh*), though it is considered *makruh* (discouraged). He regarded this practice as contrary to one of the main purposes of marriage procreation. Although al-Ghazali lived long before modern medical contraceptive methods such as vasectomy were known, his views on *'azl* can serve as an analogical foundation (*qiyas*) to assess the relevance and permissibility of modern contraceptive techniques within an Islamic framework (Amrin Borotan, 2020).

b) MUI Fatwa (Indonesian Council of Ulama)

In the 2012 National Ijtima' (scholarly consensus) of the MUI Fatwa Commission, the council declared that vasectomy is *haram* (forbidden) if performed for permanent sterilization without a legitimate *shar'i* reason. However, it may be permissible in cases of medical emergency where the procedure is reversible (not permanent). The ruling is based on established Islamic legal principles such as *lā ḍarar wa lā ḍirār* (no harm and no reciprocating harm) and *ḍarūrat tubīḥ al-maḥẓūrāt* (necessity permits what is otherwise prohibited). This fatwa has been reaffirmed in various forums, including statements from Prof. KH. Asrorun Ni'am Sholeh, Chairman of the MUI Fatwa Commission (Tim Redaksi, n.d.).

c) Contemporary Scholars

Buya Yahya stated that vasectomy is *haram* (forbidden) in Islam because the procedure is permanent and eliminates a man's ability to have offspring in the future. This view is based on the Islamic principle that prohibits actions which permanently block access to procreation without a valid *shar'i* (legal) reason. Although the practice of *'azl* (withdrawal before ejaculation) was permitted during the Prophet's time as a temporary method of birth control, Buya Yahya emphasized that vasectomy is different, as it is irreversible and permanently severs the reproductive pathway.

According to him, if a person's intention is merely to delay pregnancy, the more advisable choice is to use non-permanent contraceptive methods, such as *'azl* or other temporary forms of contraception. Buya Yahya also stressed that sterilization is only permissible in Islam under emergency medical conditions, where such a procedure is performed to save a person's life, such as in cases where pregnancy poses a severe health risk (Jamzuri, 2024).

3. Gender Perspectives on Vasectomy

In contraceptive practice, women have often borne a disproportionate share of the responsibility. Various methods such as pills, injections, and implants are primarily directed toward women's bodies, causing them to experience most of the medical and social impacts. In fact, birth control should be a shared responsibility between husband and wife, carried out in a fair and balanced manner. This is where vasectomy plays an important role, as a form of men's active participation in family planning, not as an attempt to take over, but rather to share the responsibility that has long been placed heavily on women (Al-Fahtur Ikhsan, Syahril Jamil, 2021).

From a gender perspective, vasectomy is viewed positively. The decision of a man to undergo vasectomy reflects a family's growing awareness of shared responsibility in reproductive matters, a shift from the long-standing norm where reproductive burdens have been placed almost entirely on women. After going through pregnancy, childbirth, and breastfeeding, women often continue to deal with the physical and hormonal side effects of contraceptive use. Vasectomy, therefore, represents a step toward gender equity in reproductive health and family planning (Kholifah Rahmawati, n.d.).

The Relationship Between *Mu'āsyarah bil Ma'rūf* and Vasectomy in the Perspective of *Qirā'ah Mubādalah*

The issue of vasectomy as part of reproductive responsibility cannot be separated from the fundamental Islamic principle of *mu'āsyarah bil ma'rūf*, living together in kindness and mutual respect. This principle is firmly rooted in the Qur'an, particularly in QS. *An-Nisā'* [4]:19, which emphasizes justice, respect, and reciprocity in the marital relationship between husband and wife.

1. QS. *An-Nisā'* [4]:19

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَاۤءَ كَرْهًاۗ وَلَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ يَّأْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّيَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا

"O you who believe! It is not lawful for you to inherit women against their will. And do not treat them harshly in order to take away part of what you have given them, unless they commit a clear act of immorality. And live with them honorably. For if you dislike them, it may be that you dislike something in which Allah has placed much good."

QS. *An-Nisā'* [4]:19 was revealed to abolish the unjust pre-Islamic (*jahiliyyah*) practices that oppressed women, particularly widows whose husbands had passed away. During the pre-Islamic era, the male relatives of a deceased husband held the right to "inherit" his widow. She had no right to remarry except with the permission of her late husband's heirs. In some cases, these widows were even treated as part of the inheritance or were forced to marry a member of the husband's family against their will (Rahmanitia Diani, 2018).

This verse illustrates Islam's effort to eliminate injustice toward women and to restore their rightful status and dignity. Islam forbids treating women as inherited property, as well as any form of coercion, oppression, or obstruction of their right to divorce. The verse affirms that women possess inherent dignity, honor, and rights that must be protected. Islam positions husbands and wives as equal partners who respect one another, with balanced rights and responsibilities within the marital relationship.

2. The Meaning of *Mu'āsyarah bil Ma'rūf*

Linguistically, the term *mu'āsyarah* is derived from the verb *'āshara–yu'āshiru*, which means to associate, to live together, or to build a relationship. The word implies a continuous and intimate interaction between two parties. Meanwhile, *ma'rūf* comes from the root word *'arafa*, meaning "to know" or "to recognize." Etymologically, *ma'rūf* refers to all forms of good deeds that are naturally favored and accepted by the human conscience. Its opposite is *munkar*, which denotes all actions considered evil, rejected, or displeasing to the human heart. In the context of Islamic law (*sharī'ah*), *ma'rūf* is defined as any act that aligns with the values of goodness prescribed by religion and approved by Allah SWT. This is the meaning embodied in QS. *An-Nisā'* [4]:19, where believers are instructed to live with their spouses in kindness, respect, and moral excellence, reflecting the essence of *mu'āsyarah bil ma'rūf* (Ismi Lathifatul Hilmi, 2023).

The term *ma'rūf* encompasses a broader meaning than *mawaddah*. While *mawaddah* refers to acts of kindness or affection directed toward those one loves or favors, *ma'rūf* includes good deeds toward

anyone, whether one likes them or not, as long as such actions align with the moral principles of goodness upheld in Islam (Muhammad, 2022).

3. Vasectomy in the Perspective of *Qirā'ah Mubādalah*

In QS. *An-Nisā'* [4]:19, there is a strong call for husbands to treat their wives *bil ma'rūf*, with fairness, kindness, and due respect (Shihab, 2002). At first glance, the verse appears to address men as the primary subjects. However, when interpreted through the lens of *qirā'ah mubādalah* (reciprocal reading), its meaning becomes far broader. The verse conveys universal values of mutual respect, compassion, and justice within the household.

The *mubādalah* approach invites us to read this verse reciprocally, emphasizing that the relationship between husband and wife should be grounded in mutuality and equality. It encourages a relational understanding that both partners are responsible for upholding justice, kindness, and respect in marriage. To fully grasp the relational depth of this verse, the *qirā'ah mubādalah* method interprets it through three stages of analysis, which will be elaborated upon in the following section.

First, the initial stage in understanding QS. *An-Nisā'* [4]:19 through the *qirā'ah* mubādalah approach is to identify the general principle of moral equality in Islam. Verses such as QS. *At-Taubah* [9]:71 illustrate how men and women are positioned as equal partners in the pursuit of goodness, mutually supporting one another in enjoining what is right (*amar ma'rūf*) and forbidding what is wrong (*nahi munkar*). Similarly, QS. *An-Nūr* [24]:30–31 emphasizes the importance of maintaining modesty and self-control for both men and women (Faqihuddin Abdul Kodir, 2019a). From this perspective, a foundational understanding emerges: family life should be built upon equality, shared responsibility, and balanced relationships. This includes matters of reproduction, where decisions and responsibilities ought to be carried out through mutual understanding and fairness, not domination or inequality.

Second, the next stage invites us to explore the central message of the verse: to build a just and dignified marital relationship (Faqihuddin Abdul Kodir, 2019a). QS. *An-Nisā'* [4]:19 firmly rejects the treatment of women as objects of inheritance and commands husbands to treat their wives with kindness and respect. When read through the *mubādalah* lens, the concept of *ma'rūf* mentioned in the verse is not only a husband's duty but also a reciprocal right that applies to both partners. In the context of reproductive health, this principle holds significant importance. While women have long shouldered the greater burden of contraception, the *mubādalah* approach emphasizes shared responsibility, encouraging men to take an active role (Faqihuddin Abdul Kodir, 2019a). Vasectomy, therefore, can be understood as an expression of a husband's active participation in maintaining balanced responsibility within marriage, particularly when his wife has endured the long-term effects of hormonal contraceptives.

Third, the final stage involves extending the meaning of the verse to subjects not explicitly mentioned. Although the verse addresses men, the values it contains are universal and applicable to all spouses (Faqihuddin Abdul Kodir, 2019a). In this context, *mu'āsyarah bil ma'rūf* calls for a relationship founded on open communication, deep empathy, and a fair distribution of roles. When a husband is willing to consider vasectomy as a contraceptive choice, it is not merely a technical or medical decision but an expression of ethical and spiritual responsibility. Such a choice reflects the spirit of mutuality that Islam upholds, a spirit of caring for one another, understanding each other, and supporting one another in the pursuit of justice and harmony within the family.

Through the *qirā'ah mubādalah* approach, QS. *An-Nisā'* [4]:19 is not merely understood as an ethical call for husbands to treat their wives kindly. More than that, the verse can be interpreted as a theological

foundation for a marital relationship characterized by justice, mutual support, and collaboration. In the realities of modern life, the value of *ma'rūf* embodied in this verse can be actualized through mutual agreement between spouses, including in matters of contraception. When a wife has long borne the biological consequences of hormonal contraceptive methods, it is appropriate for the husband to take an active role as well. One such form of shared participation is vasectomy, a relational contribution that reflects fairness and responsibility. This attitude embodies the core principles of Islam, justice (*'adl*), reciprocity (*mubādalah*), and collective well-being (*maṣlaḥah*), as illuminated through the lens of *mubādalah* exegesis.

The Mubādalah Theory's Critique of Classical Exegesis

Classical Qur'anic exegesis often interprets verses through a male-centered perspective. This interpretive pattern produces readings that tend to be masculine in nature, which inadvertently overlook the roles, experiences, and perspectives of women. In many cases, such interpretations even reinforce unequal social structures between men and women.

One clear example can be found in the interpretation of QS. *Āli 'Imrān* [3]:14. Classical interpretations, such as that of Ibn Kathīr, portray women as worldly adornments and as the greatest source of temptation for men. This exegesis highlights men as the active subjects who are tempted, while positioning women merely as passive objects of temptation (*fitnah*). As a result, the meaning of the verse becomes narrow and fails to reflect the Qur'an's broader message of justice, reciprocity, and moral balance between genders (Shokhibul Mighfar, Andita Marsela Melati Putri, 2024).

The theory of *qirā'ah mubādalah* emerges as a critical response to the legacy of classical Qur'anic exegesis, which often centers on a male (patriarchal) perspective, a framework that positions men as the locus of power and superiority, while viewing women as inferior and subordinate. Within such a system, the existence and value of women are frequently measured through the roles and validation provided by men, both in religious interpretation and in social life. In contrast, the concept of *social tawḥīd*, which emphasizes horizontal equality, teaches that the relationship between men and women should be founded upon mutuality and reciprocity, not domination of one over the other (Faqihuddin Abdul Kodir, 2019a).

Within the *mubādalah* framework, the desired change is not a shift of power from patriarchy to matriarchy, but rather a transformation toward relationships grounded in equality and mutual support. The relationship between men and women is redirected from patterns of domination to partnership, from monopolization of power to fair cooperation, and from harmful competition to healthy collaboration. These principles serve as a vital foundation for fostering equitable social interactions, both within the family and in the broader public sphere (Faqihuddin Abdul Kodir, 2019a).

Conclusion

The findings of this study reveal that reading QS. *An-Nisā'* [4]:19 through the *qirā'ah mubādalah* approach opens space for a more inclusive, just, and contextual interpretation of the issue of male reproductive responsibility. The principle of *mu'āsyarah bil-ma'rūf* contained in the verse is not merely a moral injunction for husbands to treat their wives kindly, but also embodies a message of reciprocity and relational justice that applies mutually to both partners. Within this framework, the marital relationship is understood not as a hierarchy, but as a partnership grounded in love, empathy, and shared responsibility.

Through the *mubādalah* perspective, vasectomy can be understood not as an act that contradicts Islamic law, but as an ethical expression of a husband's responsibility in safeguarding the well-being (*maṣlaḥah*) of the family. A man's decision to take an active role in birth control reflects the practical implementation of the *ma'rūf* principle, namely, morally and socially recognized good conduct, and affirms the man's role as an equal partner in realizing gender justice.

Nevertheless, this study has certain limitations that warrant further scholarly attention. Because it employs a purely library-based hermeneutical design centered primarily on QS. An-Nisā' [4]:19 and selected Indonesian juristic discourses, it does not capture the empirical realities, lived experiences, or socio-cultural negotiations of Muslim couples on the ground. Future research is therefore encouraged to conduct empirical fieldwork—such as ethnographic or phenomenological studies among Muslim families and local religious authorities—to examine how the ideals of *mu'āsyarah bil-ma'rūf* and *mubādalah* are negotiated in actual reproductive decision-making. Additionally, future textual studies could broaden this framework through an integrated *maqāṣid al-sharī'ah* analysis that balances *ḥifẓ al-nasl* with the protection of women's health (*ḥifẓ al-nafs*), alongside cross-national comparisons of fatwas on male contraception across the Muslim world.

Thus, this study affirms that the *qirā'ah mubādalah* interpretation of QS. *An-Nisā'* [4]:19 provides a theological and ethical foundation for male participation in reproductive responsibility. This approach also offers a new paradigm of Qur'anic interpretation that is more responsive to contemporary social realities, particularly in fostering family relationships grounded in justice, reciprocity, and the pursuit of collective well-being (*maṣlaḥah*). Conceptually, the findings of this study contribute to the development of a progressive Qur'anic exegesis that upholds the values of *Islam rahmatan lil 'ālamīn*, an Islam that elevates universal humanity, equality, and shared prosperity.

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