

AI AND THE DISCOURSE OF QUR'ANIC INTERPRETATION: AN ANALYSIS OF QURAN-GPT RESPONSE TO GENDER VERSES FROM THE SEMIOTICS PERSPECTIVE OF ROLAND BARTHES

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Abstract: The rapid advancement of technology has led to the emergence of Artificial Intelligence (AI)-based language models like Quran-GPT, which offers a new approach to understanding the Qur'anic text, including gender-related verses. This study examines Quran-GPT's interpretation of controversial gender verses through Roland Barthes' semiotic theory, focusing on denotation, connotation, and mythical meanings. The research aims to analyze Quran-GPT's response to these verses, exploring whether it reflects gender bias, gender justice, or neutrality. Using a descriptive-analytic method, the findings show that Quran-GPT's interpretation of gender-related verses reveals both gender bias and equitable views. For example, in interpreting the creation of men and women in QS. an-Nisā' (4): 1, Quran-GPT shows bias, suggesting women are created from male parts, while in other verses, it offers more equitable interpretations, such as in QS. an-Nisā' (4): 34 and QS. an-Nisā' (4): 3. The study also highlights the moral message that, while men and women are different, both play essential roles in creating and protecting society. Although Quran-GPT offers valuable insights, its interpretations, particularly regarding gender verses, often lack linguistic depth, historical context, and can still exhibit conservative bias. Therefore, while Quran-GPT can support understanding, it should not replace scholarly interpretations and must be used cautiously.

Keywords: Artificial intelligence (AI), Qur'an GPT, Tafsir al-Qur'an, Gender.

A. Introduction

The polemic on gender equality has never been quiet in religious, political, legal, and socio-cultural studies. Discourses on the creation of women, male superiority, polygamy, female leadership, and so on have always been discussed from the classical to the modern era. Such issues cannot be separated from the strong patriarchal culture that is still inherent in most Muslim communities that influence their religious views, so that gender bias and discrimination against women are often seen (Supriadi, Ichwan, and Qalyubi, 2019). However, there are also those who voice that Islam gives equal rights to men and women and imposes the same obligations on both, except for some things that are unique to men or women because of shara' arguments (Nermawati, 2018). The discussion of gender issues is often carried out in special studies, many of which try to solve gender problems from various fields of study, including the interpretation of the Qur'an. Until now, the product of the interpretation of the Qur'an is often used as the focus of discussion in resolving discrimination against women, not even only from physical texts, digital platforms that provide interpretation of the Qur'an are used as a strategic choice to socialize moderate interpretations of gender.

The need for religious understanding in the digital era cannot be avoided by the Muslim community. The utilization of Artificial Intelligence (AI)-based technology has penetrated into various lines of human life. AI refers to the ability of machines or computer programs to imitate human intelligence in various aspects, such as logical decisions, natural language processing, and learning from experience. AI can also be used to understand and interpret highly complex information, and provide insights and make predictions based on data patterns identified by machine learning algorithms (Irshadi,

2024) The phenomenon of using AI in religious studies, especially the interpretation of the Qur'an, has created a new dynamic in the approach to the teachings of the holy book, inviting concerns about ethics, religious autonomy, and possible social impacts. On the other hand, the issue that is often discussed is related to the authority of the interpretation of the Qur'an, because the presentation of interpretation in this new media era makes the interpretation process not only belong to scholars, but also to account owners on various digital media platforms (Muhafizah, 2022) so it is often questioned regarding their expertise in interpreting the Qur'an. Meanwhile, AI itself thinks based on the data given to it and may not be able to understand how the methods of interpretation that have been formulated by the scholars of interpretation, even so the phenomenon of using AI in answering religious information cannot be avoided, so it is necessary to study this in order to remain aware of the opportunities and challenges of using AI in the interpretation of the Qur'an.

AI-based religious digital platforms have colored religious studies in the current era. Various types of AI such as Gemini AI, Chat-GPT, Qur'an-GPT, Chatbot, Natural Language Processing, Virtual Assistant, and so on are able to translate, summarize, and answer religious questions such as the interpretation of gender verses. Of the many types of AI, the research focuses on Quran-GPT developed by 9x Technology LLC by trying to answer the formulation of the problem, namely; (1) how the interpretation of gender-related Qur'anic verses in Quran-GPT, (2) What are the implications of Quran-GPT in interpreting gender verses. These two questions will be the focal point of this research.

There has been a lot of research on gender. So far there are three trends in research on gender. First, gender in a religious perspective as studied by Fajar (Fajar, 2023), he found the result that all religions teach men and women have the same value in the eyes of God and have the same rights in achieving spiritual salvation and Uce (Uce, 2020) who stated that the equality referred to in Islam is the harmony and balance of men and women built on sharia, relying on the principle of partnership. Second, gender in positive law. This research is studied in various issues such as Hafidz and Narulita (Arsyad, 2022) regarding the legal protection of victims of online gender-based violence reviewed in the perspective of Indonesian positive law, in addition to research on gender equality in the perspective of law number 13 of 2003 concerning labor written by Efendi (Effendi and Ratnasari, 2018). Third, gender in social and cultural issues. These studies examine gender issues that spread in society such as Sulistyowati (Sulistyowati, 2021) who sees that gender bias is still rife in society and needs to be resolved with cooperation between the community and the government. Furthermore, this research is included in the religious tendency that examines gender in the interpretation of the Qur'an. In understanding the interpretation of gender verses, this research makes Artificial Intelligence (AI) as an object of research to see gender-related interpretations. The type of AI used is Quran-GPT developed by 9xTechnology LLC. Of course, gender research in the perspective of Islam studied in digital media has been done by many academics, but research on the interpretation of AI-based gender verses has not been done, so this research intends to complete the lack of literature.

B. Research Method

This research is a qualitative research with the type of library research. The data collection technique uses the documentation method which collects data through tafsir, books, journals, and so on. The data collected will be analyzed using analytical descriptive which will analyze the results of the interpretation of gender verses by Quran-GPT. To make it easier to answer the formulation of the problem and analyze it, the author uses the semiotic theory of Roland Barthes which will reveal the meaning of denotation, connotation, and myth to the interpretation of gender verses by Quran-GPT. By using Roland Barthes semiotics, the moral message and social context of the gender verses interpreted by Quran-GPT will be seen, from here it will be seen whether the interpretation reflects gender bias, gender justice, or a neutral approach.

C. Results and Discussion

Recognizing Qur'an GPT Based on Artificial Intelligence (AI)

Artificial Intelligence (AI) is a branch of computer science that focuses on developing systems that can perform tasks that normally require human intelligence. In this field, computers are designed to mimic various functions of the human brain, such as understanding language, absorbing knowledge, thinking, reasoning, solving problems, and making decisions, with the ultimate goal of achieving human-like performance (Kusumawati, 2008) The development of AI began in the 1950s, when John McCarthy, Marvin Minsky, and other scientists at the Massachusetts Institute of Technology (MIT)

formed a research group to study artificial intelligence. There are several definitions written by experts related to this, such as John McCarthy explaining that the main goal of artificial intelligence is to create machines that can act as if they have intelligence. Artificial intelligence is the science and engineering of designing intelligent machines, especially intelligent computer software. While AI is related to the attempt to understand human intelligence through computers, it is not limited to methods that can only be observed from biological processes (Hasbi, 2024)

In 1956, McCarthy organized the first conference on AI, known as the Dartmouth Conference, which became a milestone in the development of AI as an independent field of science. At this conference, scientists agreed to focus their attention on building computer programs that could “learn” and “think” like humans. However, in the 1970s, the development of AI came to a halt due to huge technical and financial constraints. It wasn't until the 1980s that computer technology advanced, and AI development picked up speed again (Kulkarni et al, 2023). In 1997, a computer program named Deep Blue made by IBM managed to beat the chess champion, Garry Kasparov. This reflects that computer programs will always evolve over time. This also proves that computers and artificial intelligence are very superior in logical reasoning and mathematical calculations, so it is not surprising that computer programs can win world chess. The next time a computer program is able to recognize human faces and speak many of the world's languages, it will do the things that humans can do and rely on the calculations contained in the information process (Kusumawati, 2008).

In the last decade, the development of AI has accelerated, especially with the emergence of deep learning and neural network technologies that allow computers to learn from data and improve their performance independently. Currently, AI has been incarnated in various types of digital platforms such as Chatbot, Gemini, Virtual Assistant, Natural Language Processing, Chat-GPT, and so on, while those that specifically focus on the Qur'an can be found in Quran-GPT. In its definition, Artificial Intelligence (AI) interpretation is the process by which artificial intelligence systems, such as Quran-GPT, analyze and decipher data, text, or others to produce meaningful information. In this context, AI can be used to understand or interpret complex information, provide insights, and make predictions based on patterns discovered by machine learning algorithms. Ethics in AI interpretation involves principles and guidelines to ensure the use of this technology is done safely and responsibly. It also emphasizes the importance of transparency, fairness, privacy, and accountability, to prevent bias, discrimination, and misuse of data, and to ensure that AI-generated decisions support human well-being (Hasbi, 2024). AI is also responsible for providing clear and understandable explanations of how decisions or interpretations are made.

Meanwhile, the specific object of this research is AI in Quran-GPT and developed by 9x Technology which is a leading technology company with dedication to innovation and transformative solutions. They focus their work in software development, utilizing artificial intelligence, machine learning, as well as the creation of cutting-edge technologies with the aim of creating superior digital experiences (Quran-GPT, n.d.) Quran-GPT, developed by 9x Technology, is a platform to bridge the cultural and linguistic gap by offering translations and interpretations of the Quran into various languages of the world. Ambitiously, Quran-GPT strives to combine scientific precision, cultural appropriation, and technological innovation to reveal the timeless teachings of Islam to a relevant and dynamic modern world. Quran GPT's technology development team focuses on creating tools that can be used across multiple devices easily and seamlessly. They seek to increase inclusivity through continuous improvements that enhance the intuitiveness of interaction, search engine discovery, and ensuring that the Quran is accessible to many. In other words, Quran GPT is committed to making the Quran more accessible to everyone in the world. They do this by finding translators who are experts in various languages, especially less common languages, so that the messages in the Quran can be understood by more people. (Quran-GPT, n.d.).

In applying how its tools work, Quran-GPT seeks to harmonize competencies such as context customization, textual accuracy, and improvements in data discovery. Quran-GPT involves language experts who are proficient in Arabic and other languages of the world, religious experts who ensure the accuracy of translations, and technologists who develop user-friendly platforms. In this way, Quran-GPT not only provides translations and interpretations that are appropriate to the context of the times, but also ensures the messages in the Quran can be understood by everyone, regardless of their background.

Interpretation of Gender Verses in Quran-GPT: An Application of Roland Barthes' Semiotics

In interpreting the Qur'an, Quran-GPT presents data based on the way it has been programmed to work. Each keyword entered in the Quran-GPT search box will give different results, for example the question “How is QS. an-Nisā’ ayat 1 interpreted” will produce different data from the question “Tafsir QS. an-Nisā’ ayat 1”, even from the question “Interpretation of QS. an-Nisā’ verse 1”. In this case, the author uses the question “Tafsir QS. an-Nisā’ ayat 1”.

No.	Ayat	Penafsiran Quran-GPT
1.	<p>QS. an-Nisā’ (4): 1</p> <p>يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَنْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا رَحِيمًا</p> <p>“O humanity! Be mindful of your Lord Who created you from a single soul, and from it He created its mate,¹ and through both He spread countless men and women. And be mindful of Allah—in Whose Name you appeal to one another—and ‘honour’ family ties. Surely Allah is ever Watchful over you.”</p>	<p>In Surah An-Nisā’ verse 1 of the Qur'an, Allah says:</p> <p>“O mankind, fear your Lord who created you from a single self and from it He created his spouse, and from them He multiplied men and women. And fear Allah through Whom you ask one another and the wombs. Verily Allah is All-Seeing over you.”</p> <p>This verse emphasizes the importance of awareness of Allah, recognizing Him as the Creator of mankind from a single self and the importance of maintaining family relationships.</p>
2.	<p>QS. an-Nisā’ (4): 3</p> <p>وَأِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِمَّا قَبْلُ وَتِلْكَ أَوَّلُ حِفْظٍ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ فَذَلِكَ أَزَىٰ ۖ لَا تَعْدِلُونَ</p> <p>“If you fear you might fail to give orphan women their ‘due’ rights ‘if you were to marry them’, then marry other women of your choice—two, three, or four. But if you are afraid you will fail to maintain justice, then ‘content yourselves with’ one¹ or those ‘bondwomen’ in your possession. This way you are less likely to commit injustice.”</p>	<p>In Surah An-Nisā’ verse 3 of the Quran, Allah says:</p> <p>“And if you fear that you will not be able to do justice to orphan girls, then marry any woman you please, two, three or four. And if you fear that you will not be just, then marry only one or your slaves. That is better so that you will not be unjust.” (QS. An-Nisā’ verse 3).</p>
3.	<p>QS. an-Nisā’ (4): 34</p> <p>الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا</p> <p>“Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with.¹ And if you sense ill-conduct from your women, advise them ‘first’, ‘if they persist,’ do not share their beds, ‘but if they still persist,’ then discipline them</p>	<p>In Surah An-Nisā’ verse 34 of the Quran, family relationships and responsibilities are discussed. The verse states as follows:</p> <p>“Men are leaders of women by virtue of what Allah has given some of them over others and by virtue of what they spend of their wealth. So, the righteous women are those who obey Allah, they guard themselves in the absence of their husbands, what Allah wants them to guard. As for those wives whom you fear are arrogant, then admonish them first, leave them in bed, and spank them. But if they obey you, then do not seek to oppose them. Verily, Allah is Most High, Most Great.”</p>

	‘gently’. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great.”	This verse is often interpreted in different ways by scholars, with different understandings and explanations in the tafsir literature.
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Table 1. Interpretation of Gender in Quran-GPT

In revealing the meaning of the interpretation of gender verses by Quran-GPT, Roland Barthes' semiotic theory will be used. Roland Barthes applies Saussure's linguistic and semiotic models. If in Saussure's semiotics only reaches the denotation meaning or known as the first stage of semiotics, then Barthes adds connotation meaning or the second stage of semiotics. Barthes sees signs as a means of communicating an ideology that has connotations to emphasize the dominant values in society (Yulianti, 2011) He defines connotation as a label that contains a set of signs that can be carried in any condition.

The first stage of semiotics is the linguistic system or denotation meaning which consists of signifier I, sign I, and sign I (Rusmana, 2014). Denotation is the level of significance that examines the scope of language. In this case, the signifier is related to the signifier so that it can form a sign. This first level of significance was originally the fruit of Saussure's thought which was further developed by Barthes. The sign functions to signify or is produced by mental aspects and material aspects. Thus, the sign has three parts, namely the sign itself (sign), the signified, and the signifier.¹ Furthermore, the second stage is a mythological system or connotation meaning consisting of sign I / signifier II, signifier II, and sign II (Rusmana, 2014). Connotation itself is a system consisting of signifiers, signs, and the process that unites the first system into the second (signification). Through connotation meaning, it can be seen that Barthes is trying to reject and dismantle the closure of meaning as a reaction against the lexical denotation which is free or arbitrary. Barthes' semiotic model emphasizes the second stage of semiotics (Jamaludin et al., 2021). If the denotation or first stage meaning is what the sign describes to a certain object, then the second stage meaning or connotation is how to describe it. The meaning of connotation leads to the meaning of myth which shows the cultural way of thinking related to something, such as how to understand a sign and how to conceptualize it. Myth is also assumed to be an idea whose truth is uncertain. Understanding Roland Barthes' semiotic theory can be understood using the following scheme.

Linguistic	1. Signifier I	2. Signified I	
Mythology	3. Sign I a. Signifier II	b. Signified II	
	c. Sign II		

Table 2. The Scheme of Barthes's Semiotic

From the table above, it can be understood that Barthes' semiotic study does not stop at the first stage, namely linguistic studies or denotation and connotation meanings as carried out by Saussure, but develops more dynamically by interpreting denotation and connotation meanings based on the context in which the sign appears and is lived. After interpretation, the myths that developed in society at that time will be seen. Roland Barthes' semiotics can be applied in revealing the meaning of the interpretation of the Qur'anic verses. In this case, the focus of the discussion is on the interpretation of gender verses in the Qur'an-GPT which will be examined using the semiotic theory of Roland Barthes, so that it will reveal the myths that developed in society related to gender issues and their relation to the Quran-GPT. The gender verses that are discussed in this study include; QS. an-Nisā' (4): 1, 3, and 34.

Semiotics in QS. an-Nisā' (4): 1

¹ Muhamad Jamaludin, Nur Aini, and Ahmad Sihabul Millah, “Mitologi Dalam QS. Al-Kafirun Perspektif Semiotika Roland Barthes,” *Jalsah : The Journal of Al-Quran and As-Sunnah Studies* 1, no. 1 (2021): 45–61, <https://doi.org/10.37252/jqs.v1i1.129>, 48.

In QS. an-Nisā' (4): 1, Allah explains the origin of human creation which is often discussed in gender issues. This verse explains the creation of human beings, both male and female, which is still a debate between classical and modern-contemporary mufasirs. This verse is interpreted by some scholars that men and women are created from the same elements, but not a few scholars who differ in opinion regarding this verse, they say that there are differences in the origin of human creation, according to him Hawa was created from Adam's rib, of course this can invite gender bias because it means that women are only created from male parts. From these differences in interpretation, this verse is still being discussed among academics.

In using Roland Barthes' semiotic application, the first way of working is the linguistic system that will examine the scope of language. The focused sentence in the verse of human creation interpreted by Quran-GPT is *الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا*, Quran-GPT interprets it as "who has created you from one self and from it He created its mate". The phrase that scholars often debate is the meaning of *nafs wāhidah* and *wa khalaqa minhā zawjahā*. Quran-GPT interprets *nafs wāhidah* as "one self" without mentioning Adam, but when it comes to the phrase *wa khalaqa minhā zawjahā*, Quran-GPT interprets it as 'and from him He created his partner'. This interpretation of 'from him' in Quran-GPT seems to provide a less clear understanding. If "the one self" is interpreted as humans in general, then the word "from him" should not exist, because the sentence "from him He created his partner" has given the understanding that his partner was created from him, so the word 'from him' could mean Adam's self, not humans in general.

If the Quran-GPT interpretation is still related to Adam and Eve, then this is very different from the interpretation promoted by feminist scholars. Faqihuddin Abdul Kodir revealed that *nafs wāhidah* which is interpreted as Adam is a mere assumption. Such an interpretation results in the view that Hawa was created from Adam's body parts, or in this case from Adam's ribs (Kodir, 2019). Meanwhile, Amina Wadud, who is also a feminist figure, interprets *nafs* as "the origin of humans in general. This word does not mean Adam when referring to grammatical, according to her this word is feminine which is an antecedent to feminine adjectives or verbs, but this word is not called feminine when viewed from the conceptual side, even though it is actually essential for both sexes (Rohman and Sopwandin, 2023).

However, there are interpretations from contemporary mufasirs such as Wahbah Zuhaily who interpret the word *nafs wāhidah* tends to be conservative, according to him *nafs wāhidah* means "one soul", namely Adam and *wa khalaqa minhā zawjahā* means and "from him", Allah created his partner (wife), namely Hawa was created from one of Adam's left ribs. Zuhaily's interpretation is similar to the classical mufasir who revealed the meaning of this verse that Hawa was created from Adam's rib. Zuhaily in his interpretation does not eliminate the values of the traditional ethos of classical interpretation (Zuhaily, 2016). In contrast to Zuhaily, other contemporary scholars such as Buya Hamka interpret *nafs wāhidah* as 'one self', not the human kind. According to Hamka, the one self in question is male, not female, therefore *zawjahā* can mean husband or wife, but Hamka chose to interpret *zawj* as wife, he also did not mention Adam and Hawa in interpreting this verse (HAMKA, 1982).

The interpretation of *nafs* as Adam is revealed by many classical mufasirs such as al-Qurthubi, Ibn Kathir, Jalaluddin as-Suyuthi, al-Biqā'i also interpreted *zawjahā* to have the literal meaning of 'spouse' which refers to Adam's wife, Eve. al-Qurthubi explains that "from the one self" (*min nafs wāhidah*), uses a word that indicates a female type (*ta'nis*), because it follows the previous word *an-nafs*, even though the intended meaning is male (*mudhakkar*). The sentence can also be expressed with "from the one self" (*min nafs wāhidah*) to maintain the authenticity of the sentence, so that the word *an-nafs* refers to Adam. Qurthubi goes on to explain that Hawa was created from Adam's rib, mentioning the prophet's hadith which states that woman was created from a crooked rib. These mufasirs see the couple as being created from *nafs* which means Adam, so they interpret Adam's wife as being created from Adam himself (Hendri, 2018). From these explanations, it can be concluded that the interpretation of the Quran-GPT is similar to classical interpretation which tends to be conservative. The interpretation of *nafs wāhidah* (one self) and *wa khalaqa minhā zawjahā* (and from her He created her partner) becomes the signifier, then the sign is the difference in creation between men and women, while the sign is that women (Eve) were created from the male part (Adam).

After deciphering the linguistic system in the first stage, the second work of Barthes' semiotics is to look at *nafs wāhidah* (one self) and *wa khalaqa minhā zawjahā* (and from her He created her partner) in terms of connotation meaning that can produce second-level semiotic meaning or in Barthes' semiotics known as the mythological system. To reveal the mythology, we will look at the context in

QS. an-Nisā' (4): 1. The classical mufasir at-Thabari reveals that in this verse Allah explains His attributes by emphasizing that Allah is the only One who created man from a single entity. Allah explains about the origin of human creation from a single soul, humans are all descended from a man and a woman. Humans have certain rights between them, namely responsibilities between one another, because they have the same lineage. At-Thabari further asserts that Allah created from that one soul its *zawj*, meaning Eve. Hawa was created from Adam, Hawa as the second human being was created from the material used as the material for the creation of Adam himself (al-Thabari, 2008). Similarly, Zuhaili's interpretation reveals that Adam as the first human and Hawa as the second human came from one of Adam's parts, namely the left rib of Adam's body. According to him, this is a wisdom of the power and greatness of Allah who is able to create living things (Zuhaili, 2016). Thus, the creation of women expressed by Quran-GPT is close to the opinion of some mufasirs, the mythology in Quran-GPT related to QS. an-Nisā' (4): 1 that the creation of Hawa came from a part of Adam, then from both of them, Allah multiplied many men and women. It is not clear whether this part of Adam is the *ruusk* bone of Adam or the same elemental part as Adam. But looking at the phrase "from both of them Allah multiplied mankind in the world", it appears that the second man, Eve, is not the same material creation as Adam, so there is a difference in the creation of the first man and woman.

By using Roland Barthes' semiotic analysis of the verse of human creation in QS. An-Nisā' (4): 1, the message and understanding of human creation can be revealed, and then the myths can be uncovered. QS. an-Nisā' (4): 1 has a moral message that women were created from the ribs of men, this interpretation of Quran-GPT shows a gender bias that is not in line with the interpretation of feminist scholars who uphold the values of equality between men and women. Thus QS. an-Nisā' (4): 1 has a moral message that although Adam and Hawa were created from different species, both of them have bred men and women in this world, this also indicates that Allah has created humans with various kinds of offspring, tribes, nations, and different skin colors. This verse also teaches the importance of preserving offspring as a form of piety to Allah, so that the process of having offspring must be in accordance with what is ordered by Allah, namely through *halal* relations between husband and wife (Atabik and Mudhiiah, 2014). In addition, this verse also emphasizes the importance of marriage by maintaining family relationships, as children are a mandate from Allah that must be guarded. From these moral messages, the main message can be found, namely the command to always hold fast to good things, keep the trust or will that has been given, and strengthen the guardianship of Islamic faith with patience. To make it easier to see the interpretation of the Quran-GPT by using Roland Barthes semiotics, the following chart will be presented:

Linguistic	}	1. Signifier I <i>Nafs wāhidah</i> (from a single self) dan <i>wa khalaqa minhā zawjahā</i> (from it He created his spouse).	2. Signified I Creation between the first man and the first woman.	
		3. Sign I a. Signifier II Men and women are made of different materials.	b. Signified II Allah created man, then from that man Allah created woman.	
Mythology	}	c. Sign II Even though Adam and Hawa were created from different types. but both of them have reproduced men and women in this world, this also indicates that Allah has created humans with various breeds, tribes, nations, and different skin colors.		

Table 3. The Scheme of Application Barthes's Semiotic in QS. an-Nisā' (4): 1

Semiotics in QS. an-Nisā' (4): 3

Furthermore, the polygamy in QS. an-Nisā' (4): 3, the linguistic system will also be examined. In this case, the focused word is *maṣnā wa ṣulāṣa wa rubā'*. Linguistically it means two-two, three-three, and four-four, the definition is formed from the wazan *maf'ala* and *fu'ala* which means one-on-one (Al-Asfihani, n.d.). Similarly, other linguists said that *maṣnā wa ṣulāṣa wa rubā'* is a number and count, each of which indicates multiples and numbers. Meanwhile, according to al-Tabari, words like *maṣnā* (two), *ṣulāṣa* (three), and *rubā'* (four) are abbreviated or altered forms of basic number words like *iṣnain*, *ṣalasa*, and *arba'a*. These number words have special characteristics, namely that they do not change their form (tasrif) like ordinary nouns and cannot be combined with other words freely (*i'rab*). This shows that these number words have a different grammatical status from common nouns (Khikmatiar, 2019). Actually, the difference of opinion among scholars lies in the word *waw*, whether the *waw* in the verse means "or", so that it aims as an alternative, but there are also those who interpret it as a symbol of addition, meaning $2+3+4$, there are also those who interpret it using the formula $(2+2)+(3+3)+(4+4)$, there are even more than that using the formula $2 \times 3 \times 4$, on the other hand there are those who say there is no certain limit because the word *maṣnā wa ṣulāṣa wa rubā'* is not a limitation (*muqayyad*). The meaning of *maṣnā wa ṣulāṣa wa rubā'* in this verse by some scholars is interpreted as a limitation on the number of women a man can marry or in the sense that there is the possibility of polygamy with this number. Thus, *maṣnā wa ṣulāṣa wa rubā'* (two, three or four) in Quran-GPT becomes the signifier, while the sign is the number limitation, and the sign is the permissibility of polygamy with certain restrictions (Sabiq, 1983).

After revealing the linguistic meaning, the next step is to look at the mythological system, which in this case will look at the connotation meaning of QS. an-Nisā' (4): 3. The application of the mythological system can be seen in terms of the context when QS. an-Nisā' (4): 3 was revealed. There are various narrations related to the revelation of this verse, including a narration from Aisha which states that this verse was revealed in relation to a man who was the guardian of a rich orphan. The man wanted to marry the orphan for the sake of his wealth and the dowry was not standard or even paid. After the marriage, the orphaned woman was often treated inappropriately. From this story, through this verse, Allah allows a man to marry another woman who is not an orphan and he likes, even up to four women, if the man is able to act fairly. From this, the offer in the act of polygamy is more desirable, so the children are more likely to be orphaned. Even at that time, the permissibility of polygamy did not succeed in protecting orphaned women from the injustice committed by some men at that time. Meanwhile, at-Tabrani said that the verse was revealed because at that time some men married orphaned women with the aim of only taking their property instead of actually marrying them. (Mahfud and Billah, 2022)

The interpretation of the verse according to Hamka is about the care of orphans and permission from Allah to have more than one wife even up to four (HAMKA, 1982). According to Wahbah Zuhaili, the verse contains the permissibility of marrying more than one woman with a maximum of four provided that there is permission from each wife for men who will marry other women according to this number (Zuhaili, 2016) Meanwhile, Sayyid Qutb explained that polygamy is an act that is included in *rukhsah* (relief). According to him, Islam has never created a polygamous system but only limits it. The condition for getting *rukhsah* is when in an emergency and urgent situation because basically *rukhsah* only applies as an alternative form of solving marriage problems at that time, and the *rukhsah* has very strict rules such as being fair to his wives, even if he cannot be fair, then the *rukhsah* cannot be given to men (Quthb, 2004). In addition, Quraish Shihab states that QS. an-Nisā' (4): 3 does not contain the obligation or recommendation of polygamy. The verse only talks about the permissibility of polygamy, it also only applies to people who really need it with conditions that are not light (Shihab, 2002). Similarly, al-Maraghi expresses the permissibility of polygamy that is tightened and complicated, polygamy is only allowed in emergencies and for people who really need it, but if polygamy will only cause bad consequences then it should be avoided or in this case rejecting misfortune takes precedence over bringing benefits (al-Maraghi, 1986).

After knowing the methodological system, the myth behind the meaning related to the verse about the permissibility of polygamy will be revealed. In Arabic, polygamy is called *ta'adud az-zawjat* which means having more than one wife (Munawwir, 1997). After knowing the methodological system, the myth behind the meaning related to the verse about the permissibility of polygamy will be revealed. In Arabic, polygamy is called *ta'adud az-zawjat* which means having more than one wife. In which one party has or marries several members of the opposite sex at the same time (Anon, n.d.). Polygamy

must be carried out with justice, even Ibn 'Ashur explained the benefits of polygamy carried out with justice, including polygamy can help multiply the number of Muslims, the number of women is more than men so polygamy has the potential to help women who do not get a husband. In addition, the permissibility of polygamy will also eradicate adultery among Muslims. Polygamy also makes a bridge to minimize the occurrence of divorce (Ibnu Asyur, 1984).

Polygamy in QS. an-Nisā' (4): 3 is permitted, but Quran-GPT explains that this permissibility must be conditional, such as having to be fair. The scholars and fuqoha have also set requirements for a man who decides to be polygamous, including that he must have sufficient ability and wealth to finance the various needs of the additional wives he marries, in addition he must also treat his wives fairly, each wife must be treated equally in fulfilling their marital rights. However, domestic happiness for a husband occurs if he only has one wife, which is the most perfect action that should be maintained and maintained by each individual, but sometimes there are some conditions that can push him out of this provision, because there are important needs related to his household, so polygamy cannot be avoided.

In revealing the signifiers, signs, and signs based on Roland Barthes' semiotics of the interpretation of QS. an-Nisā' (4): 3 related to polygamy, the following chart will be presented.

Linguistic		1. Signifier I <i>Mašnā wa šulāša wa rubā'</i> (two, three or four)	2. Signified I Number.	
Mythology		3. Sign I a. Signifier II <i>Mašnā wa šulāša wa rubā'</i> (two, three or four) is a number as a limit.	b. Sign II Marry women you like; two, three, or four.	
		c. Sign II Allah allows a man to marry a woman he likes within his limits, but this permission must be conditional, such as having to do justice. This ability is not a command or recommendation. Polygamy is permitted, but if polygamy only brings evil, then it should be avoided.		

Table 4. The Scheme of Application Barthes's Semiotic in QS. an-Nisā' (4): 3

Semiotics in QS. an-Nisā' (4): 34

Another interpretation that will be revealed using Barthes' semiotics is QS. an-Nisā' (4): 34. To find out the linguistic system, the word that will be focused on is: qawwamun. In the book of Oral Arabic, the word *qawwām* comes from the word *qāma-yaqūmu-qawman-wa qiyāman-wa qawmatam-wa qāmatan*, which means the opposite of sitting. In the book al-Munjid, *qawwāmuna* comes from the word *qawwām* which means *al-mutakaffil bi al-amr* (caretaker), *al-qawwīyu 'ala al-qiyāmi al-amr* (strong to do affairs, *amīr* (leader). According to Quraish Shihab, the word *qawwāmuna* is the plural form of the word *qawwam* which is taken from the word *qāma*. This word is related to the prayer command which also uses the root of the word. However, the command in the verse does not mean establishing prayer, but rather an order to carry out perfectly and fulfill all the conditions of the pillars and sunnah of the Prophet. Someone who carries out the task perfectly is called *qoim* if it is done continuously and continuously then he is called *qawwamun* which is in line with the meaning of the word *arrijal* which means husband or many men (Shihab, 2002). From this *qawwām* means to lead

because in a household there must be a leader. Meanwhile, according to ar-Razi, the word *qawwām* means a man who is responsible for women, or in other words, it means and decision maker (Ar-Razi, 1981). Zamakhshari is also of the same opinion, saying that if a man is the leader of a woman, then he may command and forbid her, just as a leader commands his people (Az-Zamakhshari, 1977). Explicitly, Quran-GPT interprets *qawwāmūn* to mean leader, which is in line with most linguists when they interpret the word *qawwāmūn* to mean caretaker. Thus, *qawwāmūn* (leader) becomes the signifier, then the sign is responsible, and the sign is a man is a leader (responsible, protector, and caretaker) in the family.

The next step is to examine the mythological system which in this case will reveal the connotation meaning in QS. an-Nisā' (4): 34. According to Ibn 'Ashur, the verse was revealed in connection with the beginning to mention the provisions in men's rights and women's rights and family associations. Allah has mentioned the harmony of the laws that go back to the regulation of the family (Ibnu Asyur, 1984). As-Sa'di explains that QS. an-Nisā' (4): 34 explains that men are the leaders of women. According to him, this is achieved by requiring men to fulfill Allah's commands such as the maintenance of their obligations and forbidding them from doing harm. Men are obliged to enforce this behavior on women, men are also leaders by providing for their wives in the form of clothing and shelter. The superiority of men over women is due to many aspects, such as the power that is specifically for men. such as prophethood, apostleship, jihad, Friday prayers, and reasoning that is specifically not owned by women (As-Sa'di, 2015).

Meanwhile, according to al-Baghawi, this verse contains about Allah who endowed men with more intelligence and scientific mastery to become leaders. This is evidenced by other verses that explain about two male witnesses worth one man and two women, a man is also allowed to marry four women, as well as divorce which is only the right of men, even related to prophethood and inheritance (Al-Baghawi, 1985). In tafsir al-Misbah, men are leaders and responsible for women, Shihab limits this verse to husbands, not men in general, this is based on the word *ar-Rijal* in the verse which means husband. According to him, the husband becomes the leader of the wife for two reasons, the first is that the husband has privileges that are not owned by women such as men in general are created larger, taller, even stronger than women, as well as from a psychological point of view that men tend to have the potential for heavier work compared to women. The second reason is because the husband has provided for his wife, which is a common practice for men and a common reality for women (Shihab, 2002). From the various opinions of the mufasssirs, it can be seen that there are differences of opinion regarding who is obliged to be a leader for women in this verse, whether men in general or a husband. Different interpretations come from feminist scholars such as Zaitunah Subhan who says that this verse is not talking about leadership, but the problem of violence committed by husbands against their husbands, from this she does not oblige men to be leaders, but women can also be leaders both in domestic and public areas. Similar to Husain Muhammad who explains that the advantages of men described by previous mufasssirs are not absolute, but change dynamically, this happens because women have proven their ability to carry out male tasks. Thus, Husain Muhammad's interpretation of this verse is that men are not required to be leaders in both the public and domestic spheres, but women can also occupy these positions (Robikah, 2022).

From the explanation related to the mythological system, the myth will be seen. The message contained in QS. an-Nisā' (4): 34 is about the concept of an ideal household. The concept of an ideal household can be created from self-awareness of the importance of maintaining and respecting others. In addition, the concept of an ideal family will be realized if family members can fulfill their obligations to God, themselves, family, society, and the environment in accordance with the teachings of the Qur'an and the Sunnah of the Prophet (Asman, 2020). QS. an-Nisā' (4): 34 emphasizes the husband's obligation to educate his wife. Men are made leaders over women who provide maintenance to their wives, if maintenance is not given then the man is no longer a leader, besides that the contract has also been canceled, because there is no longer the purpose of the marriage, this is an indication of the cancellation of marriage according to Imam Malik and Imam as-Syafi'i. in fostering the household, the husband must also advise his wife with what Allah has obliged them in the form of good relations with the husband and recognition of the husband's position. According to al-Ghazali, the wife is obliged to serve her husband in terms of cooking, taking care of the house, and so on, but if it is done by the wife then it is a good thing. This also identifies the existence of equality in the position between women and men, that all are equal in the sight of Allah, and what distinguishes them is their piety to Allah.

From the explanation related to the linguistic system in the first stage, the mythological system in the second stage reveals the myth. So to make it easier, the following chart will be presented here.

Linguistic	1. Signifier I <i>Qawwāmūn</i> (leader).	2. Signified I Responsible.	
	3. Sign I a. Signifier II <i>Qawwāmūn</i> (leader) is someone who has responsibility, protector and maintainer.	b. Signified II Men are leaders, protectors and caretakers of women in the family area. Men have responsibilities in various ways, such as providing support for their wives.	
Mythology	c. Sign II Allah explains the status of male leadership over women in the family as protectors, maintainers, and custodians. Men also have obligations to women such as breadwinners in the family. In addition, the mainstreaming of men over women occurs from many aspects, for example the aspect of power that is specifically for men such as prophecy, apostolate, jihad, Friday prayers, and from a psychological perspective that men tend to have the potential for heavier work compared to women.		

Table 5. The Scheme of Application Barthes's Semiotic in QS. an-Nisā' (4): 34

Implications for the Interpretation of Gender Verses in the Quran-GPT

The application of Roland Barthes' semiotics to the interpretation of gender verses presented in the Qur'an-GPT has succeeded in revealing myths or in Barthes' terms are ideological tools that work in language and culture with the aim of conveying, maintaining, and strengthening certain dominant values or ideologies. From the results of the analysis above related to the interpretation of the creation of women in QS. an-Nisā' (4): 1, the interpretation of the permissibility of polygamy in QS. an-Nisā' (4): 3, and the interpretation related to male leadership in QS. an-Nisā' (4): 34, it can be concluded that the Qur'an-GPT has shown its role in responding to gender issues. The response shown by the Qur'an-GPT shows inconsistencies in interpretation that sometimes contain gender bias, but sometimes are also gender fair. After conducting an analysis using Roland Barthes' semiotics related to gender verses, it can be concluded that in responding to the issue of the creation of women contained in QS. an-Nisā' (4): 1, the interpretation of the Qur'an-GPT contains gender bias because it prioritizes an interpretation that leads to a classical understanding of the creation of women coming from men. In this case, the interpretation often put forward by classical scholars to some contemporary scholars is that Hawa was created from Adam's rib. Such gender bias reflects the tendency of interpretation that supports gender hierarchy, where women are often considered as creatures created 'from' men. The Quran-GPT tends to ignore alternative, more egalitarian interpretations, as expressed by many feminist scholars, that the term *nafs wāhidah* means the same origin for all humans, without distinguishing between men and women. The understanding that humans were created from the rib of a man actually makes it seem as if women are subordinate to men themselves (Triantoro, 2018). Thus, the Quran-GPT reflects an inherent bias in the algorithm that may be influenced by more conservative sources of interpretation. The use of the Quran-GPT as an interpretive tool with such bias can reduce openness to more progressive and inclusive interpretations and hinder the development of religious thought that supports gender equality. This also shows the need to be critical in developing religious text-based AI to avoid reproducing social and ideological biases that can ignore the diversity of religious understandings and experiences.

Meanwhile, in interpreting the verse on the permissibility of polygamy with the condition of justice as stated in QS. an-Nisā' (4): 3, Quran-GPT reflects a more gender-equitable approach. Barthes' semiotic analysis has succeeded in revealing the myths or ideological values behind the Quran-GPT's interpretation, which provides an understanding that Allah allows a man to marry any woman he likes

within his limits, but the permission must be conditional, such as having to do justice. This permissibility is neither a command nor a recommendation. Polygamy is permissible, but if polygamy only brings misfortune, then it should be avoided. Quran-GPT's interpretation also shows that absolute permission for polygamy is not necessarily given, as evidenced by the next sentence which says "if you are worried that you will not be fair, then (marry) only one." Thus, Quran-GPT interprets this verse as a warning about how difficult it is to uphold justice between wives in polygamy, thus ultimately encouraging monogamy as a fairer option. Quran-GPT's interpretation of polygamy contains algorithms influenced by contemporary classical tafsir sources in viewing gender roles in society. Although polygamy is allowed under strict conditions, this is slightly different for some feminists who view polygamy as a form of injustice against women because women are considered as satisfiers of lust for men and subordinate to patriarchy (Sumardi, 2015). The permissibility of polygamy but with very strict conditions also shows Quran-GPT's role in avoiding gender bias in society. Its interpretation that emphasizes strict justice requirements and the difficulty of achieving such just behavior may reduce the social legitimacy of polygamy as a common or recommended practice, potentially influencing legal policies and social norms in Muslim communities, where the protection of women's rights and family welfare take precedence.

Furthermore, on the issue of male leadership as contained in QS. an-Nisā' (4): 34, the results of Roland Barthes' semiotic analysis show that the interpretation of the Qur'an-GPT contains gender equality, the phrase "men are leaders" is not interpreted as the absolute authority of men over women in all aspects of life. Rather, "*qawwām*" here is interpreted as the responsibility of men in certain roles within the family. Men are responsible, caretakers, and protectors in the family and they have the obligation to provide for their families. Male leadership in the family is not an authoritarian leadership, because the leadership in question is the behavior of responsibility for his family. This interpretation of Quran-GPT does not favor men over women, because both have the same position (Nasrulloh and Hidayat, 2022). From this interpretation, it does not prevent women from playing an active role and leading in the public sphere. This interpretation seeks to respect gender justice by recognizing women's rights and contributions in various aspects of life. Thus, the interpretation offered by Quran-GPT has significant implications in the social context, where Quran-GPT is able to provide a more inclusive and contextual perspective, which can challenge traditional interpretations that often limit the role of women. By presenting interpretations that consider the principles of gender justice, Quran-GPT can form a new, more progressive discourse in Islamic studies and can influence social policies and practices by encouraging a more open and dynamic understanding in dealing with contemporary issues.

The presence of Quran-GPT, which is an application of Artificial Intelligence (AI), is familiar to human life. Its ability to bring many benefits to humans because this technology seeks to imitate the intelligence of the human brain with its ability to learn and continuously improve the quality of its work so that it functions more perfectly (Adawiah Hosni, 2023), but this technology also brings other influences that can encourage a person to be trapped in an ideology that is not in accordance with its teachings. Thus, from the interpretations made by Quran-GPT related to gender verses, it can be seen how the role of Quran-GPT applications of AI provides opportunities and challenges in the world of academia in particular, and society in general. Quran-GPT has the advantage of presenting a more inclusive and contextual interpretation of gender verses, such as interpreting the permissibility of polygamy (QS. an-Nisā': 3) by emphasizing strict justice requirements, which has the potential to reduce social legitimacy of gender-biased practices and its interpretation of men as responsible for the family (QS. an-Nisā': 34) which does not prevent women's active role in domestic and public areas. However, its shortcomings lie in the inconsistency of interpretation and the tendency to reproduce ideological biases from more conservative sources of interpretation, such as in the interpretation of QS. an-Nisā' (4): 1 about women being created from the parts of men, so it appears that Quran-GPT ignores alternative interpretations that are more progressive. Thus, Quran-GPT needs to be more critical and inclusive in presenting various interpretative perspectives so as not only to reproduce existing social biases, but also to support gender equality and diversity of religious understanding.

In principle, Quran-GPT's intelligence capabilities allow it to learn more, as the more responses and questions it produces, the AI can improve and evolve itself even without the help of human programs. However, in some cases, Quran-GPT can produce answers that tend to be irregular and out of the context of what the user actually wants to ask, for example when asked questions related to the translation of QS. an-Nisā' verse 2, it is not uncommon for the answer from Quran-GPT to be

incomplete from the beginning of the verse to the end of the verse. Similarly, in responding to questions, the answers given will vary according to the form of the user's word choice, although the core of the question is actually the same, but when the user enters different words, even the use of different semicolons, Quran-GPT will give different responses. This is a weakness of the AI that sometimes gives inaccurate answers. Quran-GPT's translation of gender verses provides a broad and contextually relevant interpretive perspective, and demonstrates how AI technology can be used to support justice and inclusivity in the interpretation of religious texts related to gender issues. However, the main challenge is to assess the accuracy and depth of the interpretation provided by AI, although it is considered to prioritize context, the interpretation in Quran-GPT, especially related to gender verses, has significant shortcomings in terms of linguistics, depth of analysis, historical context, and sometimes even still accommodates interpretations that tend to be conservative and gender-biased. In addition, although Quran-GPT is used as a tool in understanding gender verses, Quran-GPT cannot replace the books of interpretation by scholars, therefore the reading of the interpretation of the Qur'an in Quran-GPT must be done with caution while still adhering to Islamic teachings.

D. CONCLUSION

Roland Barthes' semiotic analysis of the interpretation of gender verses in Quran-GPT has revealed deep layers of meaning related to gender equality in QS. an-Nisā' (4): 3 and 34, and the injustice of gender roles in QS. an-Nisā' (4): 1. Quran-GPT in interpreting gender verses raises various ideological dimensions that are influenced by gender bias. The interpretation of QS. an-Nisā' (4): 1 regarding the creation of women shows a tendency of gender bias by adopting a conservative view that considers women to be created from male parts. In contrast, the interpretation related to men being responsible for women in the family area in QS. an-Nisā' (4): 34 tends to be more inclusive and gender-fair, as well as the permissibility of polygamy in QS. an-Nisā' (4): 3 by emphasizing the requirements of justice and responsibility in the family tend to be more progressive and egalitarian. Thus, Quran-GPT has shown a broader and more contextual perspective of interpretation, as well as showing how AI technology can be used to support justice and inclusiveness in the interpretation of religious texts related to gender issues, but the use of Quran-GPT also has challenges in assessing the accuracy, linguistic side, historical context, depth and ideology of interpretation. Although Quran-GPT has these shortcomings, it has provided convenience for its users in answering religious issues, however, the response shown by Quran-GPT will never be able to replace the interpretation books by scholars, therefore, an important thing in reading Quran-GPT is to remain guided by the rules of interpretation and caution so as not to fall into things that are not in accordance with Islamic teachings.

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