

THE MEANING OF QAWWAM: (ANALYSIS OF Q.S AN-NISA [4]: 34 WITH HUDUD THEORY MUHAMMAD SHAHRUR)

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ABSTRACT

The Qur'an is a guide for Muslims to believe in and justify every verse. QS. An-Nisa [4]: 34 which discusses the superiority of men to be leaders, because Allah has exalted some of them over others. The problem is that certain groups often cut this verse for personal interests as a statement of legitimacy that men are more entitled to be leaders. The truncation of the verse on the word Qawwam has finally become a topic of discussion in every discussion about gender both in the public sphere and in the family sphere and has always been debated from the Classical to the Contemporary period. Meanwhile, on the one hand, this understanding sometimes makes the basis for discriminatory practices against women. Therefore, various debates both classical and contemporary related to this matter are a necessity. This article aims to find common ground between these debates. Methodologically, this article uses descriptive analysis method. Data related to the meaning of qawwam and matters related to the verse will be described and then analyzed using Muhammad Syahrur's hudud theory. The findings that have been juxtaposed with Muhammad Syahrur's hudud theory, show that the minimum limit of male qawwam or husband can be fulfilled only by maintaining and repairing. Then the maximum limit of the husband is to provide physical and mental sustenance. The husband's leadership in the household is not a leadership that makes the husband authoritarian, but a leader who provides protection to his wife.

Keywords: *Qawwam*, An-Nisa [4]: 34, Hudud Theory, Muhammad Syahrur

A. INTRODUCTION

Nowadays, the issue of gender equality is still a topic of debate and study from various scientific perspectives. Various efforts have been made to explore this, ranging from connotations associated with Islam in earlier times to renewal efforts with the times.¹ The position of men and women is still a debate until now, regarding rights and obligations as well as differences in biology which are real facts of men and women, still being injustice on one side.²

Throughout history, men have traditionally been associated with the public sphere, while women have been limited to domestic roles. This has resulted in the separation of fields where both are considered to excel in their respective fields. Today's cultural restrictions, according to feminists, are a cultural legacy of a future society that emerged across different classes and cultures.³ On the other hand, many interpretations of written works are found to fortify and even contribute to the preservation of the customs and practices of certain societies, in *fact*, the verses that were revealed in Arabia and at that time were still in a patriarchal culture where men still dominated the ruler.⁴ The relationship between men and women in the household is mentioned in the following verses Qs. An-nisa [4]: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

¹ Rahmawati Hunawa, "Kedudukan Suami-Istri (Kajian Surah An-Nisa' [4]: 34)," *Jurnal Potret Pemikiran*, Vol. 22, No.1, 2018

² Nurjannah Ismail, *Perempuan Dalam Pasungan: Bias Laki-Laki Dalam Penafsiran*, (Yogyakarta: Lkis, 2003[cetakan 1 tahun 2003]), hlm. 176

³ Abdul Somad, Otoritas Laki-Laki Dan Perempuan: Studi Penafsiran Kontekstual Abdullah Saeed Terhadap Q.S An-Nisa 34, *Alif Lam*, Vol. 03, No. 1, Juli 2022, Hlm. 02

⁴ Abdul Somad, *Ibid.*

*Meaning: The man (husband) is responsible for the woman (wife),*⁵

The verse is conflictual insofar as it relates to patriarchal ideas. The majority of early scholars, influenced by the characteristics of medieval times, took another view as evidence of divine approval of male superiority. According to Indian interpreter Asghar Ali Engineer, the word *Qawwam* in Urdu is *darogha* (i.e. man as well as policeman). However, modernists who allow gender equality in the interpretation of the verse. Muhammad Asad interprets the word *qawwam* as someone who should "fully take care of women".⁶

Qawwam, is the key word in this verse. It becomes the reference of the writing by looking for its meaning from several opinions of classical and contemporary mufassirs, because it has reached various thoughts of figures, both classical and contemporary,⁷ as well as contemporary.⁸ The previous studies with various research and findings in understanding QS. An-Nisa [4]: 34.

Table 1

Name	Findings/Results
Abdus Somad	in the words ' <i>ar-rijal</i> ' and <i>an-nisa</i> does not only discuss physical or biological. With his idea that is reinforced using QS. An-Nisa; 34 and defines an

⁵ Pustaka Lajnah, Al-Qur'an Dan Terjemahnya Edisi Penyempurnaan (Cetakan 1: 2019), Hlm. 113

⁶ Ashgar Ali Engineer, Tafsir Perempuan Wacana Perjumpaan Al-Qur'an, Perempuan, Dan Kebudayaan Kontemporer, Terj. Ahmad Affandi, (Yogyakarta: Ircisod, 1999 [cetakan 1 2022] Hlm. 84

⁷ Riyan Hidayat, *Skripsi*, Analisis Gender Terhadap Kedudukan Perempuan Dalam Keluarga Menurut Tafsir Ibnu Katsir Surat An-Nisa Ayat 34, (Surakarta: IAIN Surakarta, 2008)

⁸ Tri Oktorinda, Penyelesaian Sengketa Rumah Tangga Perspektif Tafsir Buya Hamka Terhadap Surat An-Nisa Ayat 34, *Jurnal Hukum Islam Dan Peradilan "Qiyas"*, Vol. 2, No. 1, 2017

	equal relationship, with the role of gender interpretation studies on the one hand and on the other hand will strengthen the importance of the contextual interpretation paradigm of the Qur'an.. ⁹
Himmah, Nurul Yaqin	Her research focuses on the text or editorial verses of the Qur'an, the rights between men and women are equal in the eyes of the state. This research, trying to reveal from various mufasirs in the realm of law from two eras. ¹⁰
Masthuriyah Sa'dan	The implementation of Syahrur's interpretation of social space and leadership is not only limited to men, but also involves women on the condition that they have the same capacity and ability as a leader. ¹¹
Mohammad Nadhif	The patriarchal culture that is still applied today by certain groups is the main problem. That husbands and wives have an equal position in the household with mutual respect, love and ease each other's burdens. ¹²

The table above shows research from several previous studies with almost the same findings, namely husbands and wives or men and women are equal, but still with their respective capacities. The difference from the research above is that it directly refers to QS. An-Nisa [4]: 34. Whereas this research only focuses on the meaning of *Qawwam* juxtaposed with Muhammad Syahrur's Hudud theory and refers to the opinions of classical to contemporary mufassirs.

Recently, a social phenomenon that has created an uproar among the public regarding the role of women as prayer leaders and khatib on

⁹ Abdul Somad, Otoritas Laki-Laki Dan Perempuan: Studi Penafsiran Kontekstual Abdullah Saeed Terhadap Q.S An-Nisa 34, *Alif Lam*, Vol. 03, No. 1, Juli 2022,

¹⁰ Dhurotun Himmah dan Nurul Yaqien, "Kepemimpinan Perempuan Dalam Perspektif Islam," *J-MPI (Jurnal Manajemen Pendidikan Islam) Vol. 2* (30 Desember 2017)

¹¹ Masthuriyah Sa'dan, "Posisi Perempuan Kepala Keluarga Dalam Kontestasi Tafsir & Negosiasi Realita Masyarakat Nelayan Madura: Kajian Muhammad Syahrur," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, Vol. 18, no. 2 (2 Juli 2017): 211

¹² Nasruloh, mochomad dkk, Budaya Patriarki dalam Rumah Tangga (Pemahaman Teks Al-Qur'an dan Kesetaraan Gender), "*YUDISIA: Jurnal Pemikiran Hukum dan Hukum Islam*", Vol. 13, No. 1 (30 Juli 2022)

Fridays. Presented with a controversial view of the Al-Zaytun Islamic boarding school and clearly acknowledged by Panji Gumilang, the role of women leading congregational prayers consisting of men and allowing women to be khatib at Friday prayers, where the views of the boarding school leaders are in line with Amina Wadud Muhsin.¹³

In the midst of this controversy, there are opinions that discriminate against women. Where men are absolute leaders and women have no rights whatsoever. While there is a case presented by Amina Wadud and practiced by the Al-Zaytun pesantren as if women's leadership has no limits. So that there are important things, then look for the point of how the leadership of men and women and where the limit point of women's leadership. So it is necessary to use Muhammad Syahrur's Hudud, to find out what the limits of a woman's leadership in the realm of the household are? Is it very free and vulgar like in Al-Zaytun?

The previous facts have shown the discrimination that women do not have the right to lead anything. But on the other hand, the Al-Zaytun pesantren¹⁴ and Amina Wadud¹⁵ are practicing something that is considered by the community as something that is too much. Therefore, this paper tries to explain and explain the arguments of several Muslim scholars and classical mufassirs with the opinion of American Muslim philosopher Amina Wadud Muhsin, in understanding the meaning of

¹³ Arman kalean, "Fenomena Al-Zaytun dan Kekagetan Feminisme Islam," <https://rakyatmaluku.fajar.co.id/> (blog), 3 Juli 2023.

¹⁴ Burhan Aris Nugroho, "suasana pelaksanaan ibadah salat jumat di ponpes al-Zaytun Indramayu," *SoloPos.com* (blog), 28 Juli 2023, <https://foto.solopos.com/suasana-pelaksanaan-ibadah-salat-jumat-di-ponpes-al-zaytun-indramayu-1697726>.

¹⁵ Yusuf Yanuri, "Amina Wadud, Deminis Muslim yang Berani jadi imam Shalat bagi lak-laki," *Times.ID* (blog), 4 Maret 2022, <https://ibtimes.id/amina-wadud-feminis-muslim-yang-berani-jadi-imam-shalat-bagi-laki-laki/>.

qawwam. As well as trying to understand the limits of male or female leadership, in earning a living for the family by understanding the meaning of qawwam in QS. An-nisa; 34 by using Muhammad Syahrur's hudud theory (threshold theory).

B. METHOD

This study uses qualitative research with the type of library research. Meanwhile, the Thematic approach involves combining similar meanings from Tafsir and Hadith, through a descriptive analysis method that begins with data collection, compiled, presented and ends with data analysis. The main source (primary) or the main basis in this research comes from the holy Qur'an, namely surah An-Nisa [4]: 34 which focuses on the meaning of Qawwam, while additional materials (secondary) are works or writings that discuss the meaning of Qawwam and also interpreters related to gender issues, especially those discussing QS. An-Nisa [4]: 34 in the form of books, theses, journals, articles or other media.

This research uses Muhammad Syahrur's hudud theory. Where the theory is a threshold theory. By looking for the minimum and maximum limits of male and female leadership in earning a living. From this theory, there are stages of analysis in this study, namely by collecting several opinions from various sources of tafsir, hadith, Al-Qur'an and several opinions of Ulama. Then the main purpose of this research is to find the meaning of the word Qawwam, so the relevant sources are needed to find the meaning. The main source of finding the meaning of *Qawwam* is using Lisan Al-Arab, an Arabic dictionary written by Ibn Manzur. The next step is to summarize all opinions and

meanings. Then juxtaposed Syahrur's hudud theory with the minimum and maximum results of the word *Qawwam* in the family sphere.

C. DISCUSSION

a. Muhammad Syahrur's Analysis of Hudud (Threshold) Theory

Muhammad Syahrur is a unique reformer of Islamic thought, he has a scientific base of engineering sciences. His formal religious education was only obtained when he was in elementary and high school.¹⁶ Syahrur was born in Damascus, Syria on April 11, 1938. His father was named Daib bin Daib and his mother Shadiqah bint shalih Falyun. Syahrur is a lecturer at the Faculty of Civil Engineering(kulliyat al-Handasah al-Madaniyyah) University of Damascus in the subject of land mechanics and Geology(mechanics al-Turbah wa al-Mansya'at al-Ardiyyah) until now. Although Syahrur has an engineering background, he is an observer of the Islamic discourse at that time.¹⁷

Syahrur emphasized that limit theory is one of the approaches in *ijtihat*, which is used in studying *muhkamat* verses (verses containing legal messages) in the Qur'an. The limit theory (*hudud*) used by Syahrur refers to the understanding of the limits of God's provisions that cannot be violated.¹⁸ It started with a lecture he gave to his students. Shahrur asserts that the variety of punishments detailed in the Qur'an signifies the highest limit, rather than describing an absolute punishment.¹⁹ The

¹⁶ Muhammad Syahrur, *Dirasat Islamiyah Mu'ashiroh Fi Ad-Daulah Wa Al-Mujtama*, Terj. Saifuddin Zuhri Dan Badrus Syamsul Fata, "Tirani Islami: Genealogi Masyarakat Dan Negara", (Yogyakarta: Lkis, [cetakan 1 1994), Hlm. 5

¹⁷ Eka Yuhendri, "Muhammad Syahrur; Theory of limit (teori batas)," *Jurnal Penelitian dan Kajian Pendidikan Islam "Tajdidukasi"* Vol. 9, No. 1 (26 Januari 2019)

¹⁸ Sunardi Panjaitan, *Skripsi*, "Teori Batas Hukum Islam: Studi Terhadap Pemikiran Muhammad Shahrur Dalam Waris, (UIN syaruf Hidayatullah, 2008). Hlm. 23

¹⁹ Sunardi Panjaitan, *Ibid*.

idea of reforming Syahrur departs from his anxiety with the legal products of the past that are applied today. Syahrur criticizes Islam which is dominated by weak thinking or contains errors.²⁰

Get to know a glimpse of Muhammad Syahrur's bio before we enter the discussion juxtaposed with his theory. He was originally a technical engineer who was proficient in Islamic science and became a reformer in the law which he thought could not be used or applied in contemporary times today.

b. The Meaning Of Qawwam

In the Book of Allah, the word *Qawwamuna* is only mentioned once in the Qur'an, namely surah An-nisa verse 34. From the word *qawwama* which means *qiyam*, *qiyam*, the first meaning is standing, why standing because it is the opposite of sitting. (الجلوس).²¹ The second meaning is something firm or strong, while *qawwam* can be interpreted as just. (العدل).²² As for *qawwamun* in the dictionary meaning, it means the best "*qoma*" or decree.²³

قال: وقد يجيء القيام بمعنى المحافظة والإصلاح، ومنه قوله تعالى: الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ

Ibn Manzur interprets another meaning of *qiyam* to mean المحفظة and الإصلاح guarding and repairing. This is in line with the words of Allah Ta'ala الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ, so *qawwamun* found in the verse can be interpreted with الإصلاح and المحفظة guarding and repairing. The meaning of *qiyam* also means to stop and establish something. The meaning of *qawwamun* is to uphold something, so the duty of the man

²⁰ Eka Yuhendri, "Muhammad Syahrûr; Theory of limit (teori batas)," *Jurnal Penelitian dan Kajian Pendidikan Islam "Tajdidukas"*: Vol. 9, no. 1 (26 Januari 2019): 29,.

²¹ Ibnu Manzhur, *Lisan Al-Arab* Jilid 12, (Beirut: Dar Sader, 2010), hal. 496

²² Ibnu Manzhur, *ibid.* 498

²³ Ibnu Manzhur, *ibid.* 499

or husband الإصلاح dan المحافظة.²⁴ So from this basic meaning, *qawwamun* is the best to uphold something, because standing means upright, *A'dil* also means upholding something, *qomah* is something between the knees and ankles, which is something that is straight and upright, *azam* is setting something and strength.

In addition to this understanding, Quraish Shihab in the interpretation of al-Misbah states that the word *Qawaamun* is the plural form of the word *qawwam*, which is taken from the word *qama*. A person who carries out the task or that is expected of him is called *qa'im*. If the task is carried out as perfectly as possible and repeatedly, it is called *qawwam*. The verse uses the plural form *qawwamun* in line with the meaning of *ar-rijal* which means many men. The translation of this word is "leader". In other words, it does not capture the full meaning. This is because the meaning of "leadership" includes the aspects of needing, caring, guarding, guiding, and leading.²⁵

The word *Qawwam* above, the author searches in Lisan Al-Arab or in the Arabic dictionary which contains several basic meanings of *Qawwam*, then combined and put together to find the final result. That the duty of a man or husband is to الإصلاح and المحافظة guarding and repairing. The husband is obliged to guard, guide or repair and is obliged to provide for his wife physically and mentally. Because husbands or men are created who stand tall and tough to guard wives or women.

²⁴ Ibnu Manzhur, *ibid.* 497

²⁵ M. Quraish Shihab, *Tafsir Al- Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 2 (Ciputat: Lentera Hati, [cetakan 1 2000). Hlm. 404

c. The Interpretation of Classical and Contemporary Mufasirs

Regarding the role of the man as the head of the family is a central tenet of sharia, which cannot be changed for any reason or under any circumstances. If a woman ends up being the leader of the family, it is considered a violation of sharia principles, not in line with nature, and is often dubbed as "the world turned upside down".²⁶ The teaching refers to a part of surah An-nisa [4]: 34 which reads "*ar-rijal qawwamun ala nisa*" which often means "the men (husbands) act as leaders over the women (wives)".

In practice, these women take responsibility when the man is absent, either due to death, divorce, or presence but irresponsibility. Women taking on the role of ensuring the family's needs are met and family life continues is one of the key teachings in Islam.²⁷ Positioning husbands as leaders over wives in the household, as Muslims generally believe, is a form of male domination over women.²⁸

The classical scholars interpreted surah An-nisa [4]: 34, from Ibn Kathir interpreting that the words of Allah الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ "*The man is the leader of the woman*", which identifies the role of men as *leaders*, judges, and educators for women..²⁹ Al-Qurthubi in his tafsir "mubtada" and *khobar* provide financial support and protection to them. In addition, there are men who act as judges, leaders and warlike people while women do not have these roles, men are often referred to as

²⁶ Faqihuddin Abdul Kodir, Perempuan [Bukan] Makhluk Domestik, (Bandung: Afkaruna.Id, [cetakan 1, 2022) Hlm. 53

²⁷ Faqihuddin Abdul Kodir, *Ibid.* 54

²⁸ Syarial Dedi, Pemimpin Rumah Tangga Dalam Tafsir Kajian Ulang Pendapat Feminis Dengan Metode, *Ta'wil, Jurnal Al-Ahwal*, Vol. 11, No.2, Juli 2018. Hlm. 01

²⁹ Katsir, Al Hafidz Ibnu, Tafsir Al-Qur'anil Adhim / Al Hafid Ibnu Katsir, Jilid 5, (Kairo: Dar El-Hadith, [Cetakan 2, 2005), hal. 297

Qawwam and *Qayyim*.³⁰ While the interpretation of Ath-Thabari, men in this role are considered as individuals who have the responsibility to educate and give direction to their wives in fulfilling their obligations to Allah and their husbands.³¹ Then jalalain الرَّجَالُ قَوَّامُونَ “*men being leaders*” means having power.³² Classical scholars interpreted surah An-nisa [4]: 34 with an ending that still creates injustice against women. However, if classical interpretations have tended to reinforce the view that puts men above women, then feminist interpretations, on the contrary, consider that such verses need to be re-analyzed.

Amina Wadud Muhsin's feminist thinking on the word *qawwam* in surah An-Nisa [4]: 34 differs from the views of previous commentators, Wadud has her own point of view, which not only understands the word in a broader context, namely the entire community. However, what is interesting is that Wadud rejects an interpretation of “*qawwam*” that is based on a view of male superiority over women instead, Wadud proposes a *functionalist* concept. This concept is meant to describe the functional roles between men and women in society as a whole.³³

This functional relationship can be seen from the responsibilities of each party between men and women. In building a society, the role of women is to give birth to the next generation (children). This

³⁰ Syaikh Imam Al Qurthubi, Al Jami’li Ahkaam Al-Qur’an / Kitab Tafsir Al-Qurthubi, Diterj. Muhyiddin Mas Rida Dkk, (Jakarta: Pustaka Azzam, [Cetakan 1, 2009) hal. 392

³¹ Tasir At-Thabari, Jami Al Bayan An Ta’wil Ayi Al-Qur’an, Jilid 6 (Jakarta: Pustaka Azzam, [cetakan 1, 2007), hal. 330

³² Jalaluddin Muhammad Bin Ahmad, Imam Jalaluddin Abdul Rahman Ibn Abi Bakar As-Sayuti, Qur’anul Karim Bi Rasm Usmani: Tafsir Jalalain, Terj. Bahrun Abu Bakar (Bandung: Sinar Baru Algensindo, [cetakan 2, 1996). hal. 330

³³ Amina Wadud Muhsin, Qur’an Menurut Perempuan, Terj. Abdullah Ali, (Jakarta: Serambi, 2001 [Cetakan 1, 2001), hal. 22-23

responsibility requires physical strength, stamina, intelligence and personal commitment. To maintain balance and justice, a man must also have the same responsibility. It is this responsibility that the Quran mentions with the word *Qawwam*. In this context, the word *Qawwam* is understood to mean the ability of a man to provide physical protection and material support to women.³⁴

Faddala cannot be taken for granted without considering certain conditions, because verse [4]: 34 does not explicitly say 'they (men) take precedence over they (women)'. This has to do with what appears in the context of human life.³⁵ For example, the right of inheritance is still limited to 'some of them' over 'others' in this context *amina wadud*:

*Men are 'qawwamun' over womem in matters where god gave some of the men more than some of the women, and in what the men spend of their money, then clearly men as a class are not 'qawwamun' over women as a class.*³⁶

The essence of the concept of *qiwamah* above, as it is more commonly applied seems to point more towards the functional roles of husbands and wives in achieving mutual welfare as an integral part of society as a whole. She criticized the opinions of the *mufasirs* who interpreted it as an indication of male dominance over women.³⁷

Given that the words *hanaf*, *khanaf* and *janaf* have two syllables consisting of the letters *nun* and *fa* and differ only in the first letter, namely, between *ha*, *kha* and *jim*. These words have intersecting meanings. The word *hanaf* means the misalignment or curvature of the

³⁴ Cut Novi Marilawati, *Skripsi*, Konsep Kepemimpinan Dalam Perspektif Amina Wadud, (Uin Ar-Raniry, Banda Aceh, 2019), hal. 33

³⁵ Amina Wadud, *Qur'an And Women Rereading The Sacred Text From A Women's Perspective*, (Kuala Lumpur: Fajar Bakati, 1993 [cetakan 1, 1999), hal. 71

³⁶ Amina Wadud, *Ibid.* 72

³⁷ Syarial Dedi, *Ibid.* 04

bones of the feet, while the word *khanaf* means the inclination or deflection in the voice, such as some words being pronounced with a nasal tone. As for the word *janaf*, it means a distortion in the distribution of the.³⁸ For example, Muhammad shahrur interprets the words of Allah SWT to mean strong will (*azm*) and sovereignty(*saitarah*), namely: "the men are overseers of the women(*arrijalu qawwamuna ala al-nisa*) because Allah has given some of them (men) an advantage over others (women), and because they (men) have contributed from their wealth." ³⁹

A brief explanation from wahbah zuhaili that at the end of the interpretation of the verse, namely in the section fiqh *al-Hayah or al-Ahkam* in tafsir al-Munir, that the business of leading the family is charged to the man. But if the man is unable to provide for his family, then the leadership of the man falls.⁴⁰ Thus it can be understood that a husband who is unable to provide for his wife is not entitled to lead his family. According to Imam Hanafi, his leadership can be suspended until he has the ability to provide for his family. If there is certainty that the husband cannot be responsible or unable to provide for his wife, then a wife has the right to demand divorce from her husband. Therefore, the husband is given the opportunity to endeavor or try to make a living for his family .⁴¹

In the classical fiqh of mubadalah, Fahihuddin Abdul Kodir argues that the rights and responsibilities of married couples depend on three

³⁸ Muhammad Syahrur, Prinsip Dan Dasar Hermeneutika Hukum Islam Kontemporer [*Al-Kitab Wa Al-Qur'an: Qira'ah Muasyiroh*], Terj. Burhanudin, S. Th. I, Sahiron Syamsudin, MA (Yogyakarta: Sukses Offset, [cetakan 1, 2017), Hlm. 24

³⁹ Muhammad Syahrur, *Ibid.* 25

⁴⁰ Taufik Warman Mahfuzh, *Kontruksi Metodologi Penafsiran Karya-karya Wahba Mustafa Zuhaili*, (Yogyakarta: Diandra Kreatif, [Cetakan 1, 2, 2018), hlm. 307

⁴¹ . Taufik Warman Mahfuzh, *Ibid.* 10

aspects: good relations(mu'asyarah bil ma'ruf), financial support, and sexual obligations.⁴² The first aspect is aimed at both, the husband is expected to be kind to the wife and vice versa, this relationship becomes the foundation for both and plays a role in daily matters and other tasks.⁴³

. The second right is financial support. This is the husband's obligation towards his wife, although in certain situations the wife also participates or contributes. In contrast, for the third right regarding the sexual aspect, fiqh emphasizes the wife's responsibility towards her husband and also the husband's responsibility to fulfill his wife's needs in order to maintain her honor. In this context, there is a difference between the two, because men generally do not have reproductive obstacles in working to earn a living to meet family needs. Meanwhile, women must go through the reproductive phase. So men are obliged to fulfill and provide for their wives, while women are not. In this context QS. An-Nisa [4]: 34 becomes very relevant. That men/husbands are mandated with the responsibility (*qawwam*) to provide for women/wives.⁴⁴ Of course, this does not apply absolutely. This is because there are many conditions, especially today, where women are able to work, and produce more wealth.⁴⁵

If women's social consciousness has developed so that their domestic work is valued in an equal way, not just as a duty to be performed, then the protection and financial support provided by men to women can no longer be considered male superiority. Because of the domestic role performed by women, men must compensate by protecting and providing for them, which the Qur'an refers to as *qawwam*. The

⁴² Fahihuddin Abdul Kodir, *Qira'ah Mubadalah Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: Ircisod, [Cetakan 1, 2019] hal. 369

⁴³ Faqihuddin Abdul Kodir, *Ibid.* 370

⁴⁴ Fahihuddin Abdul Kodir, *Ibid.* 371

⁴⁵ Syarial Dedi, *Pemimpin Rumah Tangga Dalam Tafsir Kajian Ulang Pendapat Feminis Dengan Metode Ta'wil*, *Jurnal Al-Ahwal*, Vol. 11, No.2, Juli 2018. hal. 04

Qur'ān only states that men are *Qawwam* (providers or managers of household affairs), and does not say that they should be *Qawwam*. The use of the term *Qawwam* is a contextual statement, not a normative one. If the Qur'ān implies that men should be qawwam, then it must be a normatively binding statement that applies to all women in all times and situations. Interpreting the word *Qawwam* as ruler or overseer, can be used to support the view that men are definitively superior to women in feudal times, women were very constrained and had limitations in terms of freedom of movement.⁴⁶

In Islamic law, men are the main principle, namely as the head of the household, if on the other hand women are the head of the household because many factors demand it, then is it prohibited? Some classical scholars interpreted the leadership of the household in QS. An-Nisa [4]: 34 as interpreted above with the end result that still puts men above women. On the other hand, contemporary interpreters or feminist thinking consider that the verse needs to be re-analyzed and studied more deeply, as what was applied in Classical times can no longer be applied in contemporary times today. One of the feminist thoughts above, namely Amina Wadud Muhsin. Understanding the word *Qawwam* in a broader context and both men and women become functional concepts.

d. Analysis of the Meaning of Qawwam in the Qur'an with Muhammad Syahrur's Hudud Theory

Broadly speaking, the need to double-check the understanding of surah An-Nisa [4]: 34 needs to be emphasized. If the verse is interpreted

⁴⁶ Syarial Dedi, *Ibid.* 05

in its entirety, there are conditions that must be met in order for a man to be a leader, namely when the man has the ability (excess) and is also able to provide from their wealth. This shows that leadership is related to the responsibility of individuals who have the ability and are able to provide financial support, not merely their gender.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ⁴⁷

“The husband is the ruler of the wife, because god has made some of them superior to other, and because they have lived out of their wealth”

The conditions stated in the verse are considered as important, so that leadership in the family environment is not determined by gender. Rather, it is related to the abilities possessed and the availability of financial resources that can be contributed for the benefit of the family.⁴⁷ Syahrur's interpretation not only gives space to men (husbands) but also gives space and opportunities to women (wives) to become family leaders with the capacity and abilities that must be possessed by a leader.⁴⁸

Economic relations that are established objectively and consequently, this kind of relationship is explained in His word QS. An-Nisa [4]: 34 this verse begins with the informative editorial *"al-rijalu qawwamuna ala al-nisa"*. This verse emphasizes the existence of an objective relationship between men and women, namely that men are qawwam which means guardians, and protectors for women. This term *al-qawwamiyah* is placed in the context of a universal natural relationship between male and female human beings, not in an exclusive

⁴⁷ Masthuriyah Sa'dan, Posisi Perempuan Kepala Keluargadalam Kontestasi Tafsir & Negosiasi Realita Masyarakat Nelayan Madura: Kajian Muhammad Syahrur, *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* Vol. 18, No. 2, Juli 2017

⁴⁸ Faqihuddin Abdul Kodir, Perempuan [Bukan] Makhluk Domestik, *Ibid.* 54

context between believing men and believing women. That is, encountering a verse that states *al-mu'minuna qawwamuna 'ala al-mu'minat*.⁴⁹

Therefore, this information needs to be enforced worldwide. This verse explains the factors that lead men to take on the role of protector of women. the factors that form the basis of this protective role include.

- a. Physical strength as God has given by Allah. "*bima faddlalallahu ba'dlahu 'ala ba'dlin*"
- b. Financial/economic strength as manifested in their donations of wealth "*wabima anfaqu min amwalihim*".

The verse's phrase "*ba'allahu 'ala ba'dlin*" implies a reciprocal relationship; if this factor is transferred from one party to another, the role of protection will also follow. In other words, all humans, both men and women, are objectively capable of possessing this factor.⁵⁰ If a husband earns very little, while his wife earns so much more that the majority of household expenses are borne by the wife, then the role of protection has been taken over by the wife. While the husband, because of his physical superiority, is still the leader in matters that require physical strength. In this case, it is clear that this relationship and concreteness can occur in a society with two faces, which are objective and concreteness can occur in a society with two different faces, namely

⁴⁹ Muhammad Syahrur, Prinsip Dan Dasar Hermeneutika Hukum Islam Kontemporer [*Al-Kitab Wa Al-Qur'an: Qira'ah Muasyiroh*], Terj. Burhanudin, S. Th. I, Sahiron Syamsudin, MA (Yogyakarta: Sukses Offset, [cetakan 1 2017), hal. 270

⁵⁰ Muhammad Syahrur, *Ibid.* 271

complementary relationships and reciprocal relationships between men and women.⁵¹

In Islamic law, there is no prohibition against women working in various types of jobs or restrictions on women's activities. In the objective historical context of Islamic Arab society, women are seen as health workers in warfare, some are seen in the process of food production. Here it is important to understand women's employment as a result of interaction or response to history, not by comparing current conditions with the past. The prohibition of other types of work is not a result of Islamic teachings, but rather the historical conditions that existed at the time.⁵²

This is evidenced by the story of Abdullah bin Mas'ud R.a's wife's question to the Prophet. The wife works to earn a living for her husband and children. Regarding the reward obtained from her work and nafkah given to her family.

عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللَّهِ قَالَتْ كُنْتُ فِي الْمَسْجِدِ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «تَصَدَّقْنَ وَلَوْ مِنْ خُلْبُكُن. وَكَانَتْ زَيْنَبُ تُنْفِقُ عَلَى عَبْدِ اللَّهِ وَأَيْتَامٍ فِي حَجْرِهَا قَالَ فَقَالَتْ لِعَبْدِ اللَّهِ سَلْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْجُزِي عَلَى أَنْ أَنْفِقَ عَلَيْكَ وَعَلَى أَيْتَامِي فِي حَجْرِي مِنَ الصَّدَقَةِ فَقَالَ سَلِي أَنْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ حَاجَتُهَا مِثْلُ حَاجَتِي فَمَرَّ عَلَيْنَا بِلَالٍ فَقُلْنَا سَلِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْجُزِي عَنْ أَنْ أَنْفِقَ عَلَى رَوْحِي وَأَيْتَامٍ لِي فِي حَجْرِي وَقُلْنَا لَا نُخْبِرُ بِنَا فَدَخَلَ فَسَأَلَهُ فَقَالَ مَنْ هُمَا قَالَ زَيْنَبُ قَالَ أَيُّ الرَّبَائِبِ قَالَ امْرَأَةُ عَبْدِ اللَّهِ قَالَ نَعَمْ لَهَا أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ⁵³

Meaning: Zainab Ra. the wife of Abdullah ibn Mas'ud Ra. i.e. Abi Mas'ud Ra. said, "While I was in the mosque, I saw the Prophet Muhammad (peace be upon him), and he said, 'Give in charity even from the ornaments you have.'" Zainab was the one who provided for Abdullah and the orphans. Zainab said to Abdullah, "Ask the Prophet if I will be rewarded for providing for you and the orphans on my lap?" Abdullah replied to Zainab,

⁵¹ Muhammad Syahrur, *Ibid.* 272

⁵² Muhammad Syahrur, *Ibid.* 275

⁵³ Fahihuddin Abdul Kodir, *Qira'ah Mubadalah Tafsir Progesif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: Ircisod, [Cetakan 1 2019] hal. 378

"You should ask yourself." "So I (Zainab) approached the Messenger of Allah. I saw that there was a woman from Anshar who also had the same problem as me at the door. Then, I saw Bilal coming past. We (said Zainab) said (to Bilal), "Please, ask the Prophet whether I will be rewarded if I provide for my husband and the orphans in my lap, but don't tell me who we are. Bilal entered and asked (as we requested). The Prophet asked, 'Who are they?' Bilal replied, "Zainab. The Prophet asked again, "Which Zainab?" He replied, "Abdullah's wife." The Prophet then said, "Yes, she has two rewards, the reward for providing for the family and the reward for charity." (Sahih Bukhari, no. 1498).⁵⁴

The text blatantly tells the story of a wife who supports the family economy. This role, affirmed by the Prophet Muhammad in the text, was well appreciated by the culture of the time. Men and women both, there was no impediment to participate in earning a living and ensuring the family was economically fulfilled.⁵⁵

Of course, as explained earlier, keeping in mind social norms, where fields and opportunities are more open to men, as well as having more biological leisure time (due to not having reproductive responsibilities) and being supported by social factors such as greater inheritance compared to women. They are also commanded to provide for their families, wives and children first. This is how the process of qiwamah and financial responsibility are related in surah an-Nisaa' [4]: 34 and surah al-Baqarah [2]: 233.⁵⁶

To uphold the idea that Islam in accordance with all space and time can accept pluralism in its structure, the introduction of the theory Syahrur offers is called threshold theory, namely the limits of God's law (hudud). This theory with human involvement. Threshold theory is

⁵⁴ Fahihuddin Abdul Kodir, *Ibid.* 377

⁵⁵ Fahihuddin Abdul Kodir, *Ibid.* 379

⁵⁶ Fahihuddin Abdul Kodir, *Ibid.* 380

described as divine provisions expressed in the Qur'an and hadith in the form of limits that govern human actions and natural phenomena, either on a maximum or minimum scale. Within these limits, laws created by humans have room to be recognized⁵⁷ From this explanation, there are several Nusantara scholars. Delivering or answering questions from his congregation, about wives who help their husbands in earning a living.

Ustad Abdul Somad;

Said in the opinion of Syeh Ati Sofar in Kotawal Al-Azhar "allows wives to earn a living with three conditions. First, the husband's permission. Second, there is no mixing of men and women, no kholwat. Third, not leaving obligations".⁵⁸

Then Buya Yahya,

"The discussion of nafkah or money has the right of each husband to have a husband, then the wife to have a wife. However, the husband is obliged to provide for the wife and the wife is not obliged to provide for the husband. When the husband is poor, it is a glory for the wife to fulfill it. The wife fulfills it because she knows that the husband is not able to".⁵⁹

Ustad Adi Hidayat,

"The husband working is nafkah if the wife or woman works it is not nafkah. Nafkah is an obligation attached to the husband who later the fortune that Allah gives will meet the needs in the household. Women work please, but nafkah remains a man or husband".⁶⁰

Finally, Ustad Syafik Riza Basalamah,

⁵⁷ Muhammad Syahrur, Ibid. 289

⁵⁸ Abdul Somad, chanel Iqtv, *Bolehkah Istri bekerja??*, Agustus 2017, https://www.youtube.com/shorts/8d23yvrp9fc_

⁵⁹ Buya Yahya, *Istri Mencari Nafkah Sendiri: Apa ada Hak Suami?*, Oktober 2019, <https://www.youtube.com/watch?v=T3xOu7kEjuY>.

⁶⁰ Adi Hidayat Official, *Apakah Boleh Wanita Bekerja?-*, Agustus 2022, <https://youtu.be/aTtHFOnvz2g>.

"Women who are able to work but do not leave their obligations at home, for example as teachers of children and so on, are not a problem. Do not get carried away with work, leaving or wasting home obligations. Wives work to help their husbands, so the results of the wife and given to her husband become charity. However, still in Islam the obligation to provide 100% is the duty of the man or husband".⁶¹

It can be concluded that the opinions of Indonesian Ulama and Ustad, Ustad Abdul Somad, Buya Yahya, Ustad Adi Hidayat and Ustad Syafik Riza Basalamah. Allows the wife to earn a living because it is still in equality. However, still pay attention to the obligations as a wife.

Going back to the classical Mufasirs, there is no mention of women or wives being leaders or making a living, in the sense that it does not allow women to take part in the realm of leadership. Mid-century interpreters still conclude absolutely on men or husbands who work, lead, earn a living, guide. Meanwhile, contemporary interpreters offer a concept of thought in the Qur'an and are compared with the present which is certainly different from the past.

Looking at some opinions, where the law in medieval times can no longer be applied in contemporary times. Contemporary women or wives are allowed to work and provide for the family, but with the conditions mentioned in the previous discussion. So, the function of the wife to earn a living is only to complement the needs and the husband still bears the obligation to make a living for the wife. Because the husband's obligation is absolute in QS. An-Nisa [4]: 34.

⁶¹ Vidiosunnah official, Hukum Istri Bekerja Untuk Membantu Suami- Ustad Syafik Riza Basalamah, Oktober 2020, <https://youtu.be/DAKHsvIU1DE>.

The meaning of *qawwam* in the maximum limit of men or husbands can be fulfilled simply by *المحافظة* and *الإصلاح*, namely maintaining and repairing. Then at the maximum limit of the husband, namely "Wabima'angfaku min amwaalihim" to provide nafa'koh both physical and mental nafkah.

Quoting the opinions of Athabari and Ibn Kathir, the man is in charge of educating and guiding his wife. Here it appears that he takes the minimum limit that the man is obliged to be the guardian of his wife and direct her to the path of Allah properly. Abdul Kodir says there are three things, namely good relations, financial and sexual support. Here he takes the minimum limit, because husband and wife must complement each other. Meanwhile, feminist Amina Wadud takes the middle limit because she believes that the rights of husband and wife are equal or functional. Then Abu Bakar Assayuti or in the book *Jalalain and Tafsir Munir* says that the man has power, that all matters of leadership are the absolute right of men. Finally, al-Qurthubi's opinion says it is obligatory to provide maintenance and become a leader. Therefore, these three opinions take the maximum limit. Seeing from all these opinions, the final result of this study becomes the mediator of the two ages, namely Classical and Contemporary.

D. CONCLUSION

The author's conclusion in the discussion of this article on QS. An-Nisa [4]: 34 explains the absolute leadership of men/husbands without mentioning the leadership rights of women/wives. However, if studied more broadly, by looking for the opinions of several classical and contemporary mufasirs with the final results as explained in the

discussion above. The verse explains the factors that lead men to hold the role of protector of women, the factors that form the basis of this protective role are physical equality and financial/economic strength. If the husband cannot fulfill these factors, the role will shift to the wife, one of which is to make a living for his family. That there is no prohibition of women/wives to earn a living to help their husbands, even in the hadith above mentioned women/wives were appreciated by the culture at that time well. As Rasulullah SAW answered Bilal's question, "*Yes, she gets two rewards, the reward for providing for the family and the reward for alms.*"

While analyzing the meaning of *Qawwam* in surah An-Nisa [4]: 34 using Lisanul Arabic and juxtaposed with the theory of hudud (threshold / limit). The final result of the meaning of *Qawwam* in the minimum limit is المحفظة (guard) and الإصلاح (repair). The maximum limit of the husband is "*Wabima'angfaku min amwaalihim*" to provide nafa'koh either physical or mental nafkah. So, the opinions of various mufassirs are basically acceptable, there is nothing wrong. It's just that some mufassirs choose the minimum or maximum limit, or between the two.

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