

THE PATTERN OF ADABI IJTIMA'I INTERPRETATION OF AL-MISBAH IN THE CONTEXTUALIZATION OF NUSYUZ VERSES

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Abstract. The pattern of Adabi Ijtima'i (social culture) in interpreting the divine kalam is one of the relatively new scientific disciplines used by modern era mufassir. Various social phenomena of society and the development of science and technology are limited discussed in the Qur'an, giving rise to scientific disciplines in the field of interpretation that can not answer new problems. Therefore, this study discusses the pattern of adabi ijtima'i interpretation of Al-mishbah in the contextualization of Nusyuz verses. This study is a literature review study in the data was gathered from secondary materials or document. The data was analysed using interpretation approach. The texts of Nusyuz verses were analysed and interpreted to understand the topic. The results of this study show that Quraish Shihab was familiar with using the Adabi Ijtima'i pattern in interpreting nusyuz, alluding to the habits and identities of a man and a woman with different traits and functions, renewing a nusyuz wife three series of consecutive sequences by advising, not serving sex and beating. The potential of nusyuz also lies with the husband, resolving the misery, and the ego, sacrificing the rights of either the wife or the husband for domestic integrity.

Keywords: *Adabi Ijtima'i*, Contextualization, Nusyuz Verses, Tafsir al-Misbah

Abstrak. Corak *Adabi Ijtima'i* (budaya kemasyarakatan) dalam menafsirkan kalam ilahi merupakan salah satu disiplin ilmu yang relatif baru digunakan oleh para mufassir era modern. Berbagai fenomena sosial masyarakat dan perkembangan ilmu pengetahuan dan teknologi yang terbatas dibahas dalam Al-Qur'an, menimbulkan disiplin ilmu di bidang tafsir yang tidak mampu menjawab persoalan baru. Oleh karena itu, penelitian ini membahas tentang pola tafsir adabi ijtima'i Al-mishbah dalam kontekstualisasi ayat-ayat Nusyuz. Studi ini merupakan studi literature review yang datanya dikumpulkan dari bahan atau dokumen sekunder. Data dianalisis dengan menggunakan pendekatan interpretasi. Teks-teks ayat Nusyuz dianalisis dan ditafsirkan untuk memahami topiknya. Hasil penelitian ini menunjukkan bahwa Quraish Shihab terbiasa menggunakan pola Adabi Ijtima'i dalam menafsirkan nusyuz,

menyinggung kebiasaan dan identitas laki-laki dan perempuan dengan sifat dan fungsi yang berbeda, memperbaharui istri nusyuz tiga rangkaian berturut-turut. dengan menasihati, tidak melayani seks dan memukul. Potensi nusyuz juga terletak pada suami, menyelesaikan kesengsaraan, dan ego, mengorbankan hak istri atau suami demi keutuhan rumah tangga.

Kata Kunci: *Adabi Ijtima'i*, Ayat-ayat Nusyuz, Kontekstualisasi, Tafsir al-Misbah

Introduction

As the primary and first source of Muslims, Al-Qur'an continues to receive attention from Islamic scholars to continue studying, researching, and revealing its implicit and explicit meanings. Moreover, Allah SWT has promised to maintain the purity of the Qur'an so that whenever the texts of the Qur'an are always firmly stored in the memories and hearts of those who memorize the Qur'an.

The attention of Islamic scientists has produced tens of thousands of works that study the Qur'an with all their efforts to reveal the meaning contained in the verses of the Qur'an with various backgrounds in their scientific disciplines. The diverse backgrounds of Ulama produce multiple styles of interpretation. Among them are lughawi (language) interpretations, 'ilmi, fiqh, and Sufi to theology. Ahmad al-Syarbashi stated that the various patterns that emerged were due to differences in the interpreters' tendencies, interests, motivations, and differences in the times, situations, and social conditions they faced.¹ Some scholars even combine several scientific disciplines in their commentary work to decipher the meanings contained in the Qur'an.

Middle Eastern Islamic scholars dominate in making achievements in the field of interpretation from classical to modern scholars today. Other countries still have scholars who work in the field of interpretation. The current challenge is very thick with external cultures that are difficult to contain, so Islamic Ulama is racing to publish its works in the field of interpretation in response to various existing events. One of the Indonesian Ulama who is

¹ Ahmad Syarbashi, *Qishashah al-Tafsir* (Kairo: Daar al-Qalam, 1962), 39-41.

recognized for his knowledge in the international arena is Sheikh M. Quraish Shihab with his commentary al-Misbah. Syekh M. Quraish Shihab describes his interpretation using the tahlili method with a linguist (language) and Adabi Ijtima'i (social culture) pattern to answer various socio-cultural phenomena of Indonesian society. But, of course, it differs from the culture of people outside Indonesia.

One of the cultures in the household of Indonesian Muslims who have a culture that is different from the Arab world. Women (wives) in Indonesia are known to have an essential role in the household, not only as housewives but also as career women in helping the household economy. Therefore, family Law recognizes the term Nusyuz, emphasizing the mistakes of a wife considered disobedient towards her husband as the head of the household. Based on the explanation above, this journal examines the pattern of Adabi Ijtima'i interpretation in the interpretation of al-Misbah and the interpretation of nusyuz verses as a step to answer household problems.

Research Methodology

This study is a literature review study which focuses on the study of secondary data sources. The data was collected from books, Islamic classical books, Qyr.an verses, journal, and research reports. The data, then, was analysed using interpretive qualitative and thematic approach. Qur'an texts related to the object of discussion was analysed to explain and disclose the contents of the scriptures so that the messages can be understood and practiced according to the research. Themes which were found in the data analyses were used to build themes based on the Adabi Ijtima'i discussion.

Result and Discussion

Definition of Adabi Ijtima'i's Pattern

Patterns in Arabic are known as *laun* (color) and *shakl* (shape). At the same time, the pattern of interpretation is defined as a color, direction, or

tendency of specific thoughts or ideas that dominate a work of performance.² From the definition above, it can be understood that the style of interpretation is the distinctive form of the mufassir in interpreting the Qur'an based on its scientific treasures.

Adabi is a form of masdar, while the verb aduba means manners and literature. So that the true meaning of norms is used as a guideline for someone to behave in his life and express his art, so adabi can be interpreted as cultural literature. Meanwhile, the word ijtimai'i means getting along with the community a lot or is translated societally. So meanwhile, Adabi Ijtimai'i represents an interpretation oriented towards cultural and social literature, or it can be called a socio-cultural interpretation.³ Whereas according to M. Quraish Shihab Adabi Ijtimai'i is an interpretation that focuses on the explanation of verses in terms of the accuracy of the editorial of the Al-Qur'an and then arranges the contents of these verses in a beautiful editorial highlighting the purpose of the revelation of the Al-Qur'an, i.e., as a guide in life, then cooperating the understanding of these verses with the laws of nature (Sunnatullah) that apply in society and world development.⁴

The Qur'an introduces itself as hudan li al-nas (guidance for all humankind). This is the primary function of its presence. To explain the role of the Qur'an, Allah emphasized: The Holy Book was sent down to provide the best decision (way out) for the problems of human life (QS 2: 213). We believe that the companions of the Prophet Muhammad SAW. Had they lived at this time, they would have understood the instructions of the Qur'an a little or a lot differently from the understanding recorded in religious literature. Because human understanding of something cannot be separated from the social

² Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2001), 338.

³ M. Karman Supiana, *Ulumul Qur'an* (Bandung: Pustaka Islamika, 2002), 316-17.

⁴ Abdul Rouf, *Mozaik Tafir Indonesia* (Depok: Shifa Publishing, 2020), 322.

conditions of society, developments in science and technology, and experiences, in addition to tendencies and educational background.⁵

So it can be concluded that Adabi Ijtima'i is an interpretation that examines the local community's culture. The beauty of the language style of the Qur'an is one of its studies, and in its performance, it contains the wisdom of Islamic values and intellectual values. So the interpretation of the Adabi Ijtima'i style is written to achieve community prosperity and become a reference for people who find it difficult to understand the contents of the Qur'an. Therefore, Adabi Ijtima'i can be said that Adabi Ijtima'i can be seen from two aspects: revealing the thoroughness of the editorial verse and expressing it in beautiful language, entering into the element of adab. Meanwhile, the efforts of mufassir in connecting verses with natural law (sunnatullah) and presenting solutions to social problems based on the Qur'an fall into the category of ijtima'i.⁶

There are three central points characteristic of the Adabi Ijtima'i interpretation style, firstly in terms of the accuracy of the editorial, secondly then compiling the content of the verses in an editorial with the primary objective of explaining the aims of the Qur'an, the accentuation that stands out on the main goals described al -Qur'an, and the three interpretations of the verses are related to the sunnatullah prevailing in society.⁷

Strengths and Weaknesses of Adabi Ijtima'i's Pattern

The Adabi Ijtima'i pattern has advantages in its application, namely:

- a. Because this interpretation departs from a free spirit in using reason, this style of understanding is far from being influenced by elements of the fanaticism of certain schools of thought, away from the

⁵ M. Quraish Shihab, *Lentera Hati: Kisah dan Hikmah Kehidupan*, XXXI (Bandung: Mizan, 2007), 30-31.

⁶ Syaripah Aini, "Studi Corak Adābi Ijtimā'ī Dalam Tafsir Al-Azhar Karya Hamka" 1, no. 1 (2020): 80.

⁷ Syafril Syafril dan Amaruddin Amaruddin, "TAFSIR ADABI IJTIMA'I Telaah Atas Pemikiran Tafsir Muhammad Abduh," *SYAHADAH: Jurnal Ilmu al-Qur'an Dan Keislaman* 7, no. 1 (3 Desember 2019): 7.

influence of Israiliyat stories, superstition lies, and the hadiths of *dha'if* and *maudhu'*.

- b. This interpretation does not bring up obscure issues (*mutasyabihat*) in the Qur'an and does not discuss details (*juz'iyat*).
- c. This interpretation can reveal the miracles of the Qur'an, both in terms of treatises and linguistics and the beauty of its language (*balaghah*).
- d. This interpretation can also display the phenomenon of the majesty of the sunnatullah and the rules of social order, which simultaneously show the magnificence of its creator.

In addition to the advantages possessed also has weaknesses in its application, namely:

- a. Too free in using the mind, it often interprets the essence of the standard Shari'a and turns it to majaz (not essence).
- b. The portion of freedom of his mind also causes the teachings and aqidah of the Mu'tazilah to enter this interpretation.
- c. It is easy to define ablution hadiths, even though they are in the Muslim Sahih Bukhari Book.⁸

Tafsir al-Misbah and Its Source of Interpretation

M. Quraish Shihab is one of the world's leading Islamic scientists. He completed his bachelor, master and doctoral degree at the al-Azhar campus, focusing on hadith interpretation. Apart from being in the academic area, he has quite a towering career in the structural field. Several structural positions that M. Quraish Shihab, among others, have held:

1. In 1992-1998, he became Chancellor of the Syarif Hidayatullah State Islamic University, Jakarta.

⁸ Muhammad Husain al-Dzahabi, *al-Tafsir wa al-Mufasssirun*, 2 (Beirut: Daar al-Fikr, 1976), 548-49.

2. In 1998 he became the Minister of Religion of the VII Development Cabinet.
3. From 1999-2002 he served as the Indonesian ambassador to the Arab Republic of Egypt.⁹

In addition, M. Quraish Shihab is also one of the most productive Indonesian Muslim scholars and intellectuals in producing scientific writings, especially in Al-Qur'an science, from books and journals to writing commentaries on al-Misbah.

Most commentaries are written in Arabic so that certain circles can understand the contents of the interpretations in spoken Arabic. However, not all Indonesian citizens understand Arabic. Generally, the ulemas and Islamic boarding schools do understand it, while Indonesian Muslims number more than two hundred million people. The author of the commentary, M. Quraish Shihab, feels that many Indonesian Muslims wish to know and understand the Qur'an but are hindered by various constraints and limitations, both time and ability to access references. Besides that, Indonesia is famous for its people, who are thick with the culture and norms that apply. So when interpretation uses societal and cultural patterns and the Indonesian language, it will affect people's understanding of the meanings of the Al-Qur'an.¹⁰ M. Quraish Shihab, as a scholar, feels compelled to introduce the Al-Qur'an and present its messages according to the needs and expectations of the Indonesian Islamic community. The name of his commentary is al-Misbah, implying the purpose of his writing, namely that this interpretation is expected to be a light and a guide to the path of truth for its readers. Writing performances in Indonesian will make it easier for Indonesian Muslims to access and understand them. Thus, writing aims to

⁹ Yusuf Budiana dan Sayiid Nurlie Gandara, "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab" 1, no. 1 (2021): 87.

¹⁰ Dewi Purwaningrum dan Hafid Nur Muhammad, "CORAK ADABI IJTIMA'I DALAM KAJIAN TAFSIR INDONESIA (Studi Pustaka Tafsir Al-Misbah dan tafsir Al-Azhar)," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (25 Februari 2022): 23, <https://doi.org/10.57163/almuhafidz.v2i1.38>.

become an illuminator and guide to the path of truth, which is expected to be achieved.¹¹

Method and Pattern of Tafsir al-Misbah

In writing this Tafsir, M. M. Quraish Shihab used the tahlili interpretation method, which is analytical, by interpreting the verses of the Al-Qur'an verse by verse and letter by letter, according to the order in the Ottoman Manuscripts. This method is clearly seen in the interpretation of al-Misbah where he begins to interpret verses from Surat al-Fatihah to sura an-Nas.¹² The style of M. M. Quraish Shihab's interpretations gives the impression that his interpretations have a social pattern. M. M. Quraish Shihab, through his understanding of the verses of the Al-Qur'an, tries to highlight actual social problems. The problem is then answered by dialogue with the Qur'an. M. M. Quraish Shihab tries to show how the Qur'an talks about these problems and what solutions the Qur'an offers to these problems. Thus it will be felt that the Qur'an is a guide to life and guidance for humans.¹³

The interpretation of Al-Mishbah has two main features; the first is social-cultural (Adabi Ijtima'i). This style displays a pattern of interpretation based on the socio-cultural community, so the discussion refers more to sociology.¹⁴ Second, and the aspect of language (lughowi). Tafsir al-Mishbah is a contextual interpretation, with examples and illustrations of current conditions so that readers can understand easily because the illustrations are close to people's daily lives. In the performance of al-Mishbah the discussion of each sura always begins with determining the purpose of the sura/the central theme. This is an essential thing of the Adabi Ijtima'i pattern. Adabi Ijtima'i is an interpretation that focuses on explaining the contents of the verses of the Al-

¹¹ Budiana dan Gandara, "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab," 87.

¹² Atik Wartini, "Tafsir Feminis M.Quraish Shihab: Telaah Ayat-Ayat Gender dalam Tafsir al-Misbah" 6, no. 2 (2013): 484.

¹³ Muhammad Iqbal, "Metode Penafsiran Al-Qur'an M. Quraish Shihab," TSAQAFAH 6, no. 2 (30 November 2010): 248-70, <https://doi.org/10.21111/tsaqafah.v6i2.120>.

¹⁴ Muhaimin dan dkk, *Kawasan dan Wawasan Studi Islam*, 2 ed. (Jakarta: Kencana, 2007), 120.

Qur'an by highlighting the purpose of the Al-Qur'an as a book of guidance that carries divine guidance in managing social aspects. After explaining the purpose or central theme of a surah, the explanation of the verses will focus on that main theme. Illustrations and descriptions of these verses use linguistic rules. His mastery of the Arabic language is extraordinary. His understanding of the Qur'an is profound and accompanied by his fluency in selecting Indonesian dictions, which makes al-Mishbah's interpretation enjoyable and easy to read. Explanations are also assisted with illustrations that become daily life and are easy to find in Indonesian Muslim society.¹⁵

The Importance of Contextualization of al-Qur'an

Contextualization is applied in the process of interpretation by taking into account the linguistic aspects of the Qur'an and its historical context, both micro and macro, as well as the contemporary context.¹⁶ Societal social culture continues to change according to the times, demanding Islamic teachings to answer all existing changes.

M. Quraish Shihab stressed the need to understand the divine revelation in context and not just fixate on the meaning of the text so that the messages contained in the Qur'an can be practiced in everyday life. He also encourages his students, especially postgraduate students, to "dare" to interpret the Qur'an but still adhere to the rules of interpretation and adhere to these rules. According to him, the understanding of the Al-Qur'an will never stop. On the contrary, it will continue to develop from time to time in line with the development of science and the demands of progress. However, he still reminds us to be careful and extra careful in interpreting the Al-Qur'an and avoid claiming an opinion as the

¹⁵ Budiana dan Gandara, "Kekhasan Manhaj Tafsir Al-Mishbah Karya M. Quraish Shihab," 88.

¹⁶ Abdullah Saeed, *Penafsiran Kontekstualis atas al-Qur'an* (Yogyakarta: Baitul Hikmah Press, 2016), 1.

opinion of the Al-Qur'an. In fact, according to him, it is a big sin when someone imposes his statement on behalf of the Al-Qur'an.¹⁷

In matters of family law, Quraish tried to re-read religious texts, such as sources of Islamic law, namely the Qur'an and Hadith, and the results of ijtihad of scholars. Attempts to reform family law by equating the rights and obligations of each family member were also carried out by Quraish, but he still used the Al-Quran and Hadith as a guide without abandoning them.¹⁸ The debate of society continues to develop so that the problems of society often arise, presenting complex issues, so an answer is needed with a discussion of culture that goes with divine words to answer them. Without flexibility in understanding and implementing the verses of the Al-Qur'an, it will lead to stagnation and irrelevance to the needs of the times. The style of interpretation of Adabi Ijtima'i (socio-cultural approach) is an approach that can answer all current challenges, as one of the styles used by M. Quraish Shihab in his interpretation of al-Misbah.

The Definition of Nusyuz

Etymologically, lafadz nusyuz means a high place, masdar comes from nasyaza, yansyuzu implies something lifted from the earth.¹⁹ In the fiqh dictionary, nusyuz means rejection or defiance. When finished, The word nusyuz means irtifa' (raising/raising), namely disobedience. Nusyuz, according to terminology according to Wahbah al-Zuhaili, is a wife who denies (ma'siat) her obligations to her husband, also matters that make one husband and wife hate and leave the house without the husband's permission not to seek justice against the husband.²⁰ Meanwhile, according to M. M. Quraish Shihab, nusyuz is a defiance born because you feel higher than your partner. A husband can be

¹⁷ Mohammad Nor Ichwan dan Bahron Anshori, *Prof. M. Quraish Shihab Membincang Persoalan Gender* (Semarang: Rasail Media Group, 2013), 33.

¹⁸ Muhammad Iqbal Juliansyahzen, "Pemikiran Quraish Shihab Di Bidang Hukum Keluarga Islam Di Indonesia," t.t., 61.

¹⁹ Ahmad Warson Al Munawwir, *Kamus al-Munawwir* (Surabaya: Pustaka Progressif, 2007), 1419.

²⁰ Wahbah al-Zuhaili, *Fiqhul Islam Waadillatuhu* (Damaskus: Daar al-Fikr, 1985), 338.

said to be nusyuz (nasyiz) if he does not fulfill his obligations, such as being reluctant to provide a living or rude. Then, a wife can be said to have committed nusyuz (nasyizah) if she is unwilling to obey in matters that are obligated by religion for her to obey, for example, traveling without her husband's blessing.²¹

The brief definition above means that what is meant by nusyuz is the disobedience of another husband and wife in fulfilling all their obligations. So if a woman neglects her duties towards her husband, she is said to have committed nusyuz. In general, the mufassir also put forward arguments that were not much different from each other but with a bit of emphasis on women.

The Interpretation of M. Quraish Shihab Regarding Nusyuz Verses

Nusyuz in the household in the Qur'an has twice the portion of mention in surah an-Nisa verses 34 and 128. In Surah an-Nisa, Verse 34 discusses the criteria for a wife's nusyuz, while verse 128 discusses Nusyuz, a husband to his wife.

Men as husbands are qawwamun, leaders and responsible for women. This is because Allah has exalted some of them over others and because men, in general, or husbands, have spent part of their wealth to pay a dowry and live for their wives and their children. Therefore, a pious woman obeys Allah and her husband after they have consulted together, and if her orders do not conflict with Allah's commands and do not deprive her of her rights. Besides that, she also takes care of herself, the rights of her husband, and the household when her husband is not there because Allah has taken care of them. God's care for wives, among others, in the form of caring for their husband's love when the husband is not in place, love that is born from the husband's trust in his wife.²² Because not all wives can maintain obedience to Allah and loyalty to their husbands, this verse guides the husband to behave toward a disobedient wife. A husband who acts wrongly can destroy the integrity of the household.

²¹ M. Quraish Shihab, *Perempuan: dari Cinta sampai Seks, dari Nikah Mut'ah sampai Nikah Sunnah, dari Bias Lama sampai Bias Baru* (Jakarta: Lentera Hati, 2010), 320.

²² M. Quraish Shihab, *Tafsir al-Misbah: pesan, kesan dan keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2005), 423.

There is a crisis of household problems; disputes can arise instantly and can be resolved in a short time or even prolonged. Conditions like this need a leader. Allah SWT has appointed men as leaders with two primary considerations: first, "because Allah exalted some of them over some of the others," that is, each of them has privileges. However, the privileges of men support leadership more than those of women. While the privileges possessed by women further support their duties as giving a sense of peace and calm to men and further support their function in educating and raising their children.²³ M. Quraish Shihab revealed the roles of men and women proportionally according to their nature, as there is an adage that the function of creating a form is adjusted to its position.

M. Quraish Shihab explained the physical and psychological differences between men and women, among others:

- a. Men are more inclined to sports, hunting, and activities involving movement, while women tend to be peaceful and friendly
- b. Men are aggressive and noisy, while women prefer calm and serene.
- c. Women's feelings rise faster than men, so that sentiment and fear immediately arise, while men are usually level-headed.
- d. Men typically feel bored to stay long beside their lover, while women always feel good with their lover.
- e. Men are happy with the same facial appearance every day, while women want a different face when they wake up.
- f. Success in the eyes of a man is an honorable social position, while for a successful woman, it is mastering the body and soul of her lover and owning her.²⁴

So it is concluded that women walk under the leadership of feelings while men are under reason. However, M. Quraish Shihab emphasized that even though the above theory is in line with the instructions in verse an-Nisa 34, it is

²³ Shihab, 425.

²⁴ Shihab, 426-27.

only natural not to judge the woman's feelings which are very delicate as weaknesses. Precisely that is one of the privileges that are not lacking in men. This privilege is very much needed by families, especially in caring for and guiding children.

Second, because they have spent part of their wealth. Women are psychologically reluctant to be known to be shopping for their husbands, even their lovers. On the other hand, men are embarrassed when someone finds out that their wives are paying for their needs. Therefore, the Islamic religion, whose guidance is in accordance with human nature, obliges the husband to bear the living expenses of his wife and children. This obligation is accepted and becomes the pride of the husband, as well as the pride of the wife whose needs and requests are fulfilled by the husband, as a sign of love for her.

Second, because they have spent part of their wealth, women are psychologically reluctant to be known to be shopping for their husbands, even their lovers. On the other hand, men are embarrassed when someone finds out that their wives are paying for their needs. Therefore, the Islamic religion, whose guidance is following human nature, obliges the husband to bear his wife's and children's living expenses. This obligation is accepted and becomes the pride of the husband and the pride of the wife, whose needs and requests are fulfilled by the husband, as a sign of love for her.²⁵ M. Quraish Shihab further explained the steps that must be taken when the wife is *nusyuz*: giving advice, avoiding sex, and hitting. All three are linked by using the letter (و) "wauw" which is usually translated with and. The letters do not contain sequential meanings, so from a linguistic point of view, the second may come first before the first. However, as the text says, the arrangement of the steps gives the impression that this is the sequence of steps that should be taken.²⁶

The meaning of the sentence *wahjuruhunna* in surah an-Nisa verse 34, translated leave them, means an order to the husband to leave his wife because

²⁵ Shihab, 428.

²⁶ Shihab, 430.

he is unhappy with her attitude. The word *hajar*, or leaving a place or condition that is not good or not liked towards a better situation, also has two other meanings, namely first, that something that is left behind is terrible or not desired, and secondly, that it is left to go to a place where it is better. So that the husband is also required to do two things, (1) show displeasure over something terrible for the behavior of his wife (*nusyuz*), (2) the husband must try to reach behind the implementation of the order something good or more than its original state.²⁷

M. Quraish Shihab interprets *fi al-madhaji'i*, which is translated as a place to lie down because *fi* means "in" and does not use *min* to mean from a place to live or means leaving from bed.²⁸ If so, the husband should stay in the house, not even leave the bedroom with his wife, because long distances between husband and wife can exacerbate the situation and even disputes. Meanwhile, arguments should be kept from other people, not even children or family.

The meaning of not leaving the bed or even leaving the house when the wife is indicated to do *nusyuz* is to streamline the function of a wife's approach and self-introspection towards her mistakes. M. Quraish Shihab explained that being in the room limits the dispute, and because being in the room shows the husband's displeasure with his wife's behavior, leaving it shows the husband's displeasure. If a husband is in the room and sleeps together, but there are no kisses, sweet words, or sex, then this shows that the wife is no longer pleasing to the husband. At that time, a woman will feel that her potent weapon, namely

²⁷ Shihab, 430.

²⁸ Meanwhile Mujahid, Asy-Sya'bi, Ibrahim, Muhammad ibn Ka'b, Miqsam, and Qatadah all said that what is meant by *al-hajru* is that the husband cannot sleep with her. According to Ali bin Abu Talha, from Ibn Abbas, the meaning of *al-hajru* is that a husband may not have intercourse with his wife, and may not sleep with her. If forced to sleep together, the husband must turn his back on his wife. Other scholars, including As-Saddi, Ad-Dahhak, Ikrimah, and Ibn Abbas, say that apart from that, the husband cannot talk to her, nor can she talk to him. Ali bin Abu Talhah also narrated from Ibn Abbas that the husband must advise his wife until she returns to obedience. But if the wife remains disobedient, the husband must separate from her in bed, without speaking to her. This will make their marriage matters difficult for the wife.

her attractive beauty, no longer works to arouse her husband's passion. Well, that's when the wife is expected to realize her mistake. It is then that it is hoped that a better condition which is the goal of *hajr* can be achieved.²⁹

Furthermore, when the first step (advising) and the second step (not serving in bed) do not succeed in achieving the goal of *hajar*,³⁰ stepping on the third process, namely *wadribuhunna* (hit them). M. Quraish Shihab interprets hitting not in a way that can hurt his wife, nor does it mean something commendable. The target to be hit is not aimed at all those who commit *nusyuz*, because a wife's identity is that of a person full of feelings and love for her husband. The target object is a wife who develops despite going through the previous two stages. Because beating is still an alternative to awaken someone, even today, the existence of this method is still recognized, but in some instances. Some thinkers also argue that the Al-Qur'an never recommends beatings. One of them is the opinion of Ahmed Ali from the book *Raghib al-Mufradat fi Gharib al-Quran*, quoted by a feminist thinker Ashgar Ali Engineer that the term *dharaba* has a symbolic meaning, namely an order to have sexual intercourse.³¹

Of course, there are efforts to achieve the goal of *hajr*, but not all actions can turn things around for the better, so M. Quraish Shihab explained that if these three steps have not been successful, then the next step is what is ordered in the following verse.³²

Apart from the wife having the potential to act *nusyuz* towards her husband, on the other hand, the husband also has the potential to act *nusyuz*, as contained in *surah an-Nisa* Article 128.

²⁹ Shihab, 430-31.

³⁰ Quraish Shihab defines *Hajr* as meaning leaving a place or condition that is not good or unpopular to go to a place and or condition that is good or better.

³¹ Mughniatul Ilma, "Kontekstualisasi Konsep *Nusyuz* di Indonesia," *Jurnal Pemikiran Keislaman* 30, no. 1 (31 Januari 2019): 64-65, <https://doi.org/10.33367/tribakti.v30i1.661>.

³² The verse in question is *surah an-Nisa* verse (35) an order to send a peacemaker in the household who cannot resolve the domestic crisis, after the husband has gone through three advising processes, not serving sexual needs and beating. So that household problems sticking to the surface, a peacemaker is needed to avoid the steps of each wife and husband in solving the problem.

The verse above is interpreted and if a woman is worried that she suspects that there are signs of nusyuz arrogance which results in her underestimating her wife and hindering her rights or even if it is just an attitude of turning away, namely being indifferent to her husband which makes the wife feel that she is no longer getting a friendly attitude, whether in conversation or intercourse with her husband, as has been experienced before. It is feared that this could lead to divorce. It is okay for the two of them to make true peace between themselves two; for example, the wife or husband gives or sacrifices some of their rights to their partner, and peace is in every way as long as it does not violate divine guidance, it is better for anyone who is in dispute, including husband and wife, even though stinginess is always present in the human soul in general. But that is a vice, so get rid of it. So make peace even by sacrificing some of your rights and know that if you practice ihsan associating with good and pious people, that is protecting yourself from various evils that result in Allah's punishment, including the badness of nusyuz and indifference or divorce. Indeed Allah has always been and continues to be now and in the future is. Allah knows what you do.³³ The elaboration of the text *la junaha* (it doesn't matter) is that there is no obstacle for the wife to sacrifice her rights or to give material rewards to her husband. *La junaha* is also interpreted as a suggestion, not an obligation. Peace must be carried out sincerely without coercion.

Meanwhile, the sentence *syuhh* (avarice) means that human nature does not want to relinquish and sacrifice a little of its rights. Therefore, the target of *syuhh* is not devoted to women but targets men and women with the fundamental nature of miserliness and do not want to sacrifice a little of their rights.

Conclusion

M. Quraish Shihab, in interpreting the nusyuz verses, besides using the linguistic style, also uses the *Adabi Ijtima'i* (social-cultural) style, some of the terms of his interpretation are thick with societal conditions. For

³³ Shihab, *Tafsir al-Misbah : pesan, kesan dan keserasian Al-Qur'an*, 604.

example, when interpreting surah an-Nisa verse 34, the emphasis on physical differences in character between women and men also distinguishes the function or role of both. The function of a man is in line with the physical and psychological structure so that he is given the burden to bear all his wife's needs without revoking his wife's rights.

When the wife commits nusyuz M. Quraish Shihab gives tiered stages to go through when reprimanding the wife, from advising if the first method doesn't work to the second way by avoiding sex. If the second way doesn't work, then the last way is by hitting, but not hitting in a way that hurts physically.

Avoiding sex is one interpretation of a compassionate woman's cultural meaning and character. Ignoring her in bed is the right way to wake her up from her mistakes. Not by separating beds or leaving the house, because problems must be communicated not to be silent.

The third method is to beat if the first two methods fail, to beat but not to hurt or torture the wife. M. Quraish Shihab interprets hitting as a blow that does not injure his wife. Until now, hitting is one of the ways that is still recognized for its existence in certain cases. However, not all disobedient wives have to go through beatings because there is a better alternative: sending a judge from the family.

Nusyuz does not only target women, but men also have the potential to do nusyuz. Signs of a husband's nusyuz ignoring his obligations to fulfill his wife's rights, arrogance so that he belittles his wife with words and actions that are not pleasing to his wife. The right solution is for the wife or husband to shut down his ego and make peace. Because it is human nature, both women and men do not want to sacrifice their children to make peace.

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