



Gender Equality in the Al-Qur'an Surah An-Nisa Verse 34 (Comparative Study of Quraish Sihab and Ibn Asyur)

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Abstract

This research discusses gender equality in the Qur'an surah an-nisa verse 34. Gender is the result of social and cultural constructions that regulate relationships between men and women. Discussions about gender are triggered by the fact that most of society is still influenced by patriarchal culture. For example, verse 34 of surah an-Nisa' in the Qur'an emphasizes that the advantages possessed by men are considered a gift given by Allah to support their role as husbands and family leaders. In this research, the author emphasizes gender analysis and connects it with the concept of equality between men and women, using descriptive-analytical methods. The objectives of this research are 1) To find out how gender is in the interpretation of Quraish Sihab and Ibn Asyur. 2). This research is Library Research, this research uses a comparative approach. Data collection techniques: 1) Collect and search for references relevant to the research object. 2) Classify books based on type (primary and secondary). 3) Selecting data, namely selecting and retrieving data related to research. 4) Verify and confirm data with other sources to ensure its validity. 5) Interpret the data that has been collected. The results of this research are that men are considered superior to women because they provide a dowry and support, have more physical strength and intelligence.

Keywords: Gender Equality, Al-Qur'an, An-Nisa verse 34, Quraish Sihab and Ibn Asyur

Abstrak

Penelitian ini menyelidiki kesetaraan gender dalam surah an-nisa ayat 34 dari Al-Qur'an. Gender dilihat sebagai hasil dari konstruksi sosial dan budaya yang mengatur interaksi antara laki-laki dan perempuan. Penelitian ini menyoroti perdebatan seputar gender yang dipicu oleh dominasi budaya patriarki dalam masyarakat. Peneliti menekankan analisis gender dan kaitannya dengan konsep kesetaraan gender, menggunakan metode deskriptif-analitis. Tujuan studi ini adalah 1) Memahami pendekatan Quraish Sihab dan Ibnu Asyur terhadap gender. 2) Studi ini menggunakan pendekatan perpustakaan dengan pendekatan komparatif. Metode pengumpulan data mencakup: 1) Referensi yang relevan dikumpulkan dan dicari. 2) Buku diklasifikasikan menjadi primer dan sekunder. 3) Data dipilih dengan selektif. 4) Validitas data dikonfirmasi dengan sumber lain. 5) Data yang terkumpul diinterpretasikan. Temuan studi menunjukkan bahwa dalam interpretasi Al-Qur'an, laki-laki sering dianggap superior karena mereka memberikan mahar dan nafkah, serta dianggap memiliki kekuatan fisik dan kecerdasan yang lebih.

Kata Kunci: Kesetaraan Gender, Al-Qur'an, An-Nisa ayat 34, Quraish Sihab dan Ibnu Asyur

Introduction

The issue of gender relations is becoming a major focus in modern society. This is caused by society's tendency to consider men to have a more special role than women. For centuries, a patriarchal culture has bound society, where men's roles are considered more dominant than women's. Women are often ignored in both domestic and public life. They often do not have the opportunity to develop their potential because of the view that men have a superior position in various ways. Women are often considered weak and inferior creatures. It is not surprising that they are vulnerable to becoming victims of violence because there are religious interpretations that support unfair treatment against them.

The topic of gender is hot because of the differences in definitions between gender and sex. Sex refers to biological characteristics that cannot be changed and are determined at birth, while gender is a concept that can change over time and is influenced by culture. Many people mistakenly assume that the struggle to achieve gender justice and equality is about competition between men and women. However, the real aim of this struggle is to ensure that rights and responsibilities are given equally to both sexes. In many cases, women tend to experience injustice more often, both within the family and in social interactions in society.¹

One concrete example of gender bias can be seen in the views of some scholars who state that women should not hold leadership roles. This position is supported by some Muslim communities who believe that women are not suitable to be leaders in the public sphere. However, other views from ulama allow women to hold leadership roles in public contexts. This opinion is in line with the concept of gender equality taught in Islam, which allows women to hold leadership roles in society or public life. The arguments used to support these two views are a source of significant controversy, especially in the context of the study of gender relations which is the focus of discussion in this research.

From a gender perspective which was initiated based on the goals of justice and equality, women can become ideal leaders if they meet the criteria of trustworthiness, dedication to truth, and the ability to uphold the law. By meeting these standards, female leaders can become figures who provide calm and happiness to society. However, the main challenge that arises is the perception that Islamic norms hinder women's role in society. This understanding is based on the idea that women's main role is inside the home, while their existence outside the home is considered risky. In general, the prevalent view is that the presence of women outside the home for certain purposes is still debated, considered a gray area between permissible and not. However, in Qordhowi's view, women are permitted to leave the house for certain purposes, and keeping them inside the house can only be considered an exception in certain situations as a form of punishment.²

The popularity of women in life and the problems they face all the time can be perceived through three core issues, namely the inherent characteristics of women, their

¹ Zaitunah Subhan, *Al-Qur'an Dan Perempuan: Menuju Kesenjangan Gender Dalam Penafsiran* (Jakarta: Prenada Media, 2015).

² Muhammad Iqbal, "Telaah Penafsiran Quraish Shihab dan Wahbah Al-Zuhailly dalam Kasus Jilbab," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 2 (October 30, 2020): 151–71, <https://doi.org/10.22373/substantia.v22i2.7929>.

rights and responsibilities in the family and society, as well as social interactions based on manners and ethics, especially related to community habits³

Throughout the history of Islamic civilization, the focus on the rights and roles of men has dominated and permeated society's life, while the rights and roles of women have not received equal and fair treatment. However, in the Islamic context, it has been proven that some Muslim women are actively involved in politics. The role of women in the structure of society is very diverse, including in the fields of politics and government. Many Muslim women play an active role in the practical political arena and occupy strategic positions in government, such as Syajaratuddur and Zubaidah, wife of Caliph Harun al-Rasyid. However, such incidents became rarely seen in the following period. In fact, history records that many women were involved in practical political matters, such as Umm Hani who received approval from the Prophet Muhammad SAW when providing security guarantees to several polytheists. Apart from that, Aisyah r.a., wife of the Prophet Muhammad SAW, directly led the battle against Ali bin Abi Talib while serving as caliph. One of the significant events in this conflict was the Battle of Expression in 656 AD, which involved Aisyah r.a. together with several companions of the Prophet and emphasized his role in the world of politics.

The abilities and role of a woman in Islam should be highly respected and high, women have almost the same level as men. Mahmud Syaltut and M. Quraish Shihab stated that human nature between men and women is the same.⁴ Both of them were given the potential and ability by God to assume responsibility, enabling both of them to carry out both general and specific activities. This view reflects a vision of gender relations that promotes the principles of equality and justice for women.

Arguments that cause differences of opinion and controversy among Muslim scholars, intellectuals and intellectuals regarding the relationship between women and men originate from several important aspects in interpreting religious texts as well as in the methodology and approach applied in interpreting Islamic law (ushul fiqh). . The interpretation and interpretation of the texts of the Al-Quran and the hadith of the Prophet Muhammad SAW as the main sources of Islamic teachings, together with the methods and approaches used by ulama in formulating Islamic law, have produced various conclusions and points of view regarding gender relations in Islam. Thus, issues regarding relationships between women and men become part of the realm of ijtihad which continues to change over time, depending on the approach adopted by the ulama in responding to these problems.

According to Quraish Shihab's understanding and interpretation of Surah An-Nisa verse 34, this verse actually does not specifically discuss the role of male leadership in all aspects, including in the social and political realm. This verse also does not claim superiority of men over women, but highlights the relationship between the two.⁵ Therefore, using this verse as a basis for prohibiting women from holding public leadership roles is considered

³ Siti Rahmah, "Akhlak Dalam Keluarga," *Alhadharah: Jurnal Ilmu Dakwah* 20, no. 2 (December 30, 2021): 27–42, <https://doi.org/10.18592/alhadharah.v20i2.5609>.

⁴ Putri Alya Nurhaliza, Riru Rahimah, and Sri Lutfiatul Ulfa dan Fajar Syarif, "Peran Sosial Perempuan Dalam Perspektif Al-Qur'an," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 4, no. 2 (December 30, 2021): 199–219, <https://doi.org/10.58518/alfurqon.v4i2.747>.

⁵ Fahryyah Mujahyadah, "Relasi Gender Dalam Surah An-Nisa' Ayat 34 (Studi Komparatif Tafsir Al Azhar Dan Tafsir Al Misbah)" (Skripsi, Jember, UIN KH Achmad Siddiq, 2022), <http://digilib.uinkhas.ac.id/8591/>.

inappropriate. In his book "Al-Quran Insights", Quraish Shihab shows that there is another verse which actually gives an indication of the possibility of a woman to become a leader, namely Surah At-Taubah verse 71. In the text of the verse, it is stated that "some of them (women) be a helper for others." This shows that a woman can be an *auliya'* for a man. Quraish Shihab explained that the word "*auliya*" has the meaning of leader, protector and helper. Although the Ministry of Religion's official translation uses the word "helper", Quraish Shihab argues that the broader meaning of the word "*auliya*" can certainly imply an understanding of leadership.

By referring to this discussion, it is important to clarify the concept of gender relations according to the views of mufassir Hamka and M. Quraish Shihab, which is in accordance with Islamic teachings and can be used as a basis for understanding the boundaries of relations between men and women as well as the reasons for controversy in the interpretation of leadership issues. Woman. With the various issues that have been described, re-research was carried out to thoroughly investigate these issues, especially regarding gender relations, with the aim of achieving harmony of views on this matter. In contrast, Ibn 'Assyria's interpretation shows a different perspective, by emphasizing that men and women have equal rights and abilities. It aims to maintain harmony within religious communities, known as equality in the household and society, better known as gender equality.⁶ Therefore, researchers are interested in investigating and comparing the interpretations of the two mufassir of Surah An-Nisa verse 34.

Research Method

This research is a qualitative research method. In this research, data was collected through library research, where information and data were obtained from library sources that were in accordance with the themes discussed in this research. These library sources include books, scientific articles, scientific research, theses and other library references. Researchers search for the necessary information from various library sources, then the data is managed and analyzed to then be described or presented in this research. Comparative research involves comparisons between two or more entities. The main aim of this research is to understand the differences studied using a relevant framework. Contextually, this type of research can be classified as religious research based on its scope, as library research based on its method, and as descriptive research based on the type of research. This descriptive research aims to provide a detailed description of the observed phenomenon, by assessing the phenomenon from the perspective used.⁷

The data sources that we utilize in our research are written materials such as books, books, journals and articles that are relevant to our research topic. We group data sources into two categories, namely secondary data sources and primary data sources, because there is data that is considered important and also data that is additional in these sources.

⁶ Lutfiyatun Nikmah, "Penafsiran Tāhir Ibn 'Āsyūr Terhadap Ayat-ayat tentang Demokrasi: Kajian atas Tafsir al-Tahrīr wa al-Tanwīr," *Journal of Islamic Studies and Humanities* 2, no. 1 (June 1, 2017): 79–103, <https://doi.org/10.21580/jish.21.2517>.

⁷ Purwono, "Studi Kepustakaan," *Info Persadha* 6, no. 2 (2008): 66–72.

In this research, the researcher is the main research instrument, so data collection is carried out by the researcher by paying attention to several factors, including the researcher's understanding of qualitative research, the researcher's knowledge of the field being researched, and the researcher's readiness to deal with the research object academically and logistically. The author uses data collection techniques in the form of documentation, by looking for sources relevant to the research through reading various related books, texts and articles. This approach is used to ensure the validity of the data obtained.⁸

Results and Discussion

A. Interpretation of Quraish Shihab and Ibn Asyur

As time progresses, tafsir books pay more and more attention to advances in science. It is not uncommon for proven scientific theories to be included in contemporary interpretive books. In fact, in the latest development of tafsir books, we can see that there are tafsir that reflect a scientific approach as well as a socio-cultural approach. This takes into account current advances and developments in science. Developments in interpretation are a natural thing, especially in the context of examining gender equality in Surah An-Nisa verse 34 in the Quraish Sihab and Ibn Asyur interpretations.

1. Interpretation of Ath-Thabari Surah an-Nisa verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ
حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ الْيَتَامَىٰ تَحَافُونَ ۚ نُسُورَهُنَّ نُسُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ
أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: *Men (husbands) are protectors of women (wives), because Allah has preferred some of them (men) over others (women), and because they (men) have provided support from their wealth. So pious women are those who obey (Allah) and take care of themselves when (their husbands) are not around, because Allah has taken care of (them). For women who you are worried about nusyuz, you should give them advice, leave them in bed (separate beds), and (if necessary) beat them. But if they obey you, then don't look for reasons to trouble them. Indeed, Allah is Most High, Most Great. (Q.S: An-Nisa: 34).*⁹

Quraish Sihab in his interpretation of the sentence "الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ" states that the role of men is to guide and educate their wives in fulfilling their obligations towards Allah and their husbands, as explained in the verse "وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ". This refers to the advantages given by Allah to men over their wives through dowries, providing maintenance, and meeting their needs. According to Quraish Sihab, the superiority of men over women is based on their responsibility to provide dowry and maintenance, as well as their superiority in intellectual and managerial capacity, which

⁸ Hardani Hardani et al., *Buku Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV Pustaka Ilmu, 2020).

⁹ Kementrian Agama Republik Indonesia, *Alquran Dan Terjemah* (Bandung: Penerbit J-Art, 2014).

leads to their obligation to take care of women. Apart from that, men also have stronger mental potential and character than women, which is the reason why they are considered more important.¹⁰

Quraish Sihab then explained that the primacy of men as leaders is based on their mental and physical strength, so that the right to prophethood is also a right for men. With these intellectual and physical advantages, Ath-Thabari firmly stated that all forms of leadership, whether as caliph (supreme leader), imam in prayer, implementer of jihad, muezzin, person who performs iktikaf, witness in trials, implementer of hudud punishment, qishash (retaliation), the guardian in marriage, the one who pronounces talak, who refers to a divorced marriage, and setting the limit on the number of wives, are all determined by a man.¹¹

From the explanation above, it can be concluded that according to Quraish Sihab, there are two reasons why men are given the mandate as leaders in the household over women: first, because men are responsible for paying the dowry, providing maintenance, and protecting the family; secondly, because of the use of the pronoun "hum" in the phrase "وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ" which according to Quraish Sihab implies that Allah has given advantages to some of them, namely men, over others, namely women. Ath-Thabari considers that men's superiority over women lies in their intellectual and physical superiority, as explained previously. Therefore, according to him, women are not given the same position.¹²

Based on my research on Quraish Sihab's interpretation of surah an-Nisa' verse 34, Ath-Thabari uses the tahlili method in his interpretation. This method aims to explain the verses of the Qur'an in terms of the meaning and aspects contained therein according to the order of the Ottoman mushaf, as well as explaining the meaning of the sentences textually. In his interpretation activities, Quraish Sihab only explains the meaning of sentence pronunciation, sentence structure, sentence alignment, and quotes narrations related to his interpretation. However, the approach is less related to the conditions and situations that exist today.¹³

Ibnu Katsir, who has a similar interpretation to Quraish Sihab, uses the tahlili method in interpreting surah an-Nisa' verse 34. However, Ibnu Katsir's interpretation tends to prioritize the Lughowi/linguistic interpretation approach, which reveals the height of the language of the Qur'an and connects it with reality relevant social.¹⁴ Apart from that, Ibn Katsir uses tafsir bi ar-Ra'yi (linguistic logic) in his interpretation, with the aim of revealing the beauty of the Al-Qur'an so that the results of his interpretation are in accordance with the conditions and situations that exist today.

¹⁰ Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2006).

¹¹ Shihab.

¹² Anshori Anshori, "Kepemimpinan Laki- Laki dan Perempuan dalam Islam," *Buletin Al-Turas* 12, no. 3 (2006): 225–67.

¹³ Rahmadi Agus Setiawan, "Corak Penafsiran Muhammad Quraish Shihab Dalam Tafsir Al-Mishbah," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (May 20, 2023): 129–50.

¹⁴ Maliki Maliki, "Tafsir Ibn Katsir: Metode Dan Bentuk Penafsirannya," *El-Umdah* 1, no. 1 (January 1, 2018): 74–86, <https://doi.org/10.20414/elumdah.v1i1.410>.

Quraish Sihab and Ibn 'Assyur, in interpreting surah an-Nisa' verse 34, both used the tahlili method. However, Ibn 'Assyur's interpretive approach emphasizes Lughowi/linguistic interpretation, which emphasizes the height of the language of the Qur'an and its relevance to social reality. Ibn Assyur also uses tafsir bi ar-Ra'yi (linguistic logic) to emphasize the validity of the Al-Qur'an so that its interpretation is in accordance with the conditions and situations that exist today.

2. Interpretation of Ibn Assyria's Surah an-Nisa' verse 34

Ibn Assyur in his interpretation explains that the word "قَوَّامُونَ" refers to individuals who stand above certain conditions, accompany them, and improve them. Ibn Assyur explained that what is meant by "*ar-rijalu*" is the male group of the human species, while "*al-mar'atu*" refers to the female group. He emphasized that "*ar-rijal*" does not specifically refer to husbands, but rather to men in the context of domestic life.

In his interpretation, "*al-Tahrir wa al-Tanwir*", Ibn Assyur states clearly that "*ar-rijal*" refers to men, not just husbands, but in the next interpretation, he explains that what is meant is men in the context of the house ladder, so it cannot be used as a basis for leadership in general. If forced to interpret that "*ar-rijal*" refers to men in general, then all men will be responsible for all women, which is completely contrary to the intention of this verse.

Ibn Assyur emphasized that this verse does not directly order men to become leaders or women to accept leadership, but rather to harmonize laws relating to rights and obligations in the family. Allah explained this after discussing previous issues related to family regulations, showing the harmony of applicable laws, including in the context of the rights and obligations between men and women.¹⁵

B. Similarities and Differences in the Interpretation of Quraish Shihab and Ibn Assyur

In this section, the similarities and differences in the interpretation of verse 34 of Surah an-Nisa by Quraish Sihab and Ibn 'Assyur are discussed.

1. The similarity is that both refer to asbabun nuzul verse 34 and use the tahlili method in their interpretation.
2. The difference lies in their interpretation of the relationship between men and women in the verse. Quraish Sihab emphasized the superiority of men over women in terms of paying the dowry, providing support, as well as in the intellectual and physical aspects. According to him, this implies that women are not suitable to be leaders, both in the domestic and public spheres.

Meanwhile, Ibn 'Assyur stated that the word "*ar-rijal*" (men) in this verse does not only refer to husbands, but to men in general in the context of domestic life. He rejects interpretations that refer to male leadership in general, because according to him, this is contrary to the meaning contained in the verse. Ibn 'Assyur emphasized that the reason behind male superiority was to fulfill and protect women physically and materially, not to assert their dominance in general.

Thus, Ibn 'Assyur emphasizes that this verse does not provide direct instructions to appoint men as leaders or hand over authority to them, but rather provides an overview of

¹⁵ Ibnu Assyur, *Tafsir Al-Tahrir Wa al-Tanwir*, Juz 5 (Tunisia: ad-Dar Tunisia li al-Nasyr, 1984).

the reality of the relationship between men and women and their responsibilities in family life.

C. Interpretation of Gender Equality from the perspective of Ath-Thabari and the perspective of Ibn 'Assyrian Surah An-Nisa' verse 34

Based on the research results, the author aims to analyze the interpretations of Quraish Sihab and Ibn 'Assyria which are relevant to the objectives of this research topic. Gender theory, which was discussed previously in the previous chapter, forms the basis for this research. Gender theory identifies structural injustice that arises from diverse understandings and interpretations of gender justice in interpreting verse 34 of Surah an-Nisa.

Research shows significant differences in the interpretations of Quraish Sihab and Ibn 'Assyria regarding gender. Quraish Sihab views social and biological differences between men and women as normal. For him, men take precedence socially and biologically, with women's role limited to being a complement to men, especially in household matters.

In contrast, Ibn Assyria, as explained by several academics such as Anne Oakley, views gender as a difference or social construction that is not based on biological factors or the nature of God. For Ibn Assyria, gender differences (sex) are God's permanent nature, while gender is the result of long social and cultural processes.

The question that arises in this explanation of gender is whether it is different and whether gender roles need to be questioned. Even though biologically women have special abilities such as pregnancy, childbirth and breastfeeding, as well as traditional roles as nurses and child caretakers, is there any reason to doubt this? However, the real focus is on gender inequality that arises from gender roles that are considered inferior to those of men.

Quraish Sihab interprets the superiority of men over women based on their responsibilities in providing dowry, living, as well as in intellectual and managerial capacities. For him, men have the potential for a strong soul and character that women do not have, thus giving them primacy, as reflected in their obligation to provide dowry, living and fulfilling other needs.

Quraish Sihab then explained that men have primacy as leaders based on their mental and physical strength, which gives them the right to prophethood. According to him, all forms of leadership, be it great leadership such as the caliph, or leadership in religious activities such as prayer leaders, jihad obligations, or roles in things such as the call to prayer, iktikaf, witnesses, punishment, qishash punishment, guardianship in marriage, divorce, reconciliation, and restrictions on the number of wives, were all placed in the hands of men. Quraish Sihab also emphasized that men's superiority over women lies in their ability to pay the dowry, provide a living, as well as their intellectual and physical superiority, so that according to him, women are not suitable to hold leadership roles both in the household and in the public sphere.

On the other hand, Ibn Assyria clearly states that understanding "*ar-rijal*" (men) in this verse does not only refer to husbands, but to men in the context of domestic life. For him, it is not appropriate to use this verse as a basis for determining male leadership in general. Ibn Assyria also stated that the reason behind prioritizing men is because of their

physical strength and material ability to protect and provide for women. However, according to him, this contradicts the meaning implied in verse 34 of Surah an-Nisa. This verse places more emphasis on affirming legal regulations related to the rights of men and women and family organizations.

Furthermore, Ibn Assyur shows that this verse is included in the category of verses "*zhanny*", which indicates that the use of gender theory as an analytical tool to interpret this verse is relevant to the social context.¹⁶ This means that the verse has the potential to be interpreted controversially in terms of the position of men and women in terms of the inherent virtues of both.

From this interpretation, it can be understood that men's superiority over women is not based on gender, but on the roles and responsibilities they carry out in the household. The Qur'an emphasizes the superiority of men in providing a living, but this should not be used as the sole criterion for assessing individual superiority. Every individual, both men and women, must be judged based on their own efforts and actions, and true excellence is only attained through faith in Allah.

Conclusion

Through a comparative analysis of Quraish Sihab's and Ibn 'Assyria's interpretations of Surah an-Nisa verse 34, several key conclusions can be drawn. Quraish Sihab emphasizes the superiority of men over women, based on their ability to provide dowries, financial support, and their intellectual and physical advantages. He argues that this grants men the authority to lead both within the family and society at large, and he views women's roles as less significant. In contrast, Ibn 'Assyria interprets this verse within the context of the family alone, rejecting broader notions of male leadership. He maintains that men's superiority lies not in their gender but in their familial roles and responsibilities.

Despite similarities in using the *asbabun nuzul* (occasions of revelation) for verse 34 of Surah an-Nisa and applying the *tahlili* (analytical) method, their interpretive approaches differ. Quraish Sihab tends to adhere to a literal reading of the text, relying heavily on traditional narrations, while Ibn 'Assyur offers a more nuanced explanation, considering contemporary linguistic and social contexts. Ibn 'Assyur's interpretation highlights women's rights and obligations in both private and public spheres.

Additionally, their interpretive styles vary. Quraish Sihab employs *fihi* (jurisprudential) and *qira'at* (recitations) styles, whereas Ibn Assyur adopts the *Adabi-Ijtima'i* (social literature) approach. These differences in educational backgrounds, methodologies, and personal characteristics significantly influence their interpretations of verse 34 of Surah an-Nisa, shaped by their respective social and cultural contexts.

This research contributes to the scientific understanding of Qur'anic interpretation and highlights areas for further investigation. By advancing these efforts, it is hoped that this study can enhance the knowledge and literature in the fields of Qur'anic Studies and Tafsir.

¹⁶ Erlies Erviena, "Kepemimpinan Perempuan Dalam Al-Qur'an: Reinterpretasi Pemikiran M. Quraish Shihab Tentang Konsep Al-Qawwamah dengan Perspektif Qir'ahmubadalah" (Tesis, Jakarta, Institut PTIQ, 2021), <https://repository.ptiq.ac.id/id/eprint/415/>.

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