

**WOMEN RIGHT FOR DIVORCE ON Q.S. AL-BAQARAH VERSE 228-
229 (SYEKH NAWAWI AL-BANTANI AND ZAITUNAH SUBHAN
UNDERSTANDING)**

UNDERGRADUATE THESIS

**By:
ISNANIAH**



**ANTASARI STATE ISLAMIC UNIVERSITY
BANJARMASIN
2023 AD/1443 H**

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229 (SYEKH NAWAWI AL-BANTANI AND ZAITUNAH SUBHAN
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UNDERGRADUATE THESIS

**Submitted to Ushuluddin and Humanities Faculty
as the one requirements for the S.Ag. degree
at Qur'ani Studies and Interpretation**

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UNDERSTANDING)**

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Hereby approved this research to be submitted and examined front of
undergraduate thesis examination committee.

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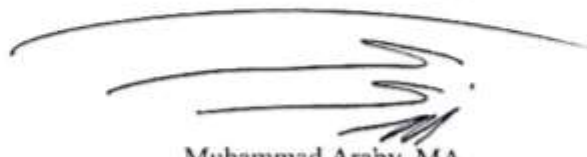


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MOTTO

TUNTUNG PANDANG RUHUY RAHAYU

Kehidupan Rumah Tangga yang Harmonis, Aman, Indah sampai Hari Tua

ABSTRACT

Isnaniah, 180103020159, Women Right for Divorce on Q.S. Al-Baqarah verse 228-229 (Syekh Nawawi al-Bantani and Zaitunah Subhan Understanding), **Supervisors:** 1) Dr. Saifuddin, M.Ag and 2) Riza Saputra, MA. Undergraduate Thesis, Qur'anic Studies Departement, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2023.

Keywords: Women's Right, Divorce, Epistemology of Interpretation

Some classical book of fiqh explains the dissolution of a marriage that divorce right in the power of man. Even if one traces this understanding, it comes from a verse of the Qur'an that gives men too much power in certain circumstances. Like a verse, some mufassir often misunderstood on Q.S. al-Baqarah 228-229. Men are seen as one more level of superiority than women regarding divorce and other social rights.

Syekh Nawawi al-Bantani declares the superiority of husbands over wives, and syekh Nawawi expresses a different opinion in his book *'Uqûd al-Lujjain*, on the submission of *khulu`* for a wife. His explanations seems the biased gender. Another understanding, Zaitunah Subhan thought on gender equality, she explains that women right for divorce is absolute, and no one prevents it. This research will answer the questions, a) What is the understanding of women's rights for divorce in Q.S. al-Baqarah verses 228-229, according to Syekh Nawawi al-Bantani in *Marâh Labîd* and Zaitunah Subhan in *Tafsir Kebencian?*, b) How is the epistemological structure of Syekh Nawawi al-Bantani and Zaitunah Subhan?. This study uses descriptive qualitative research, and data analysis uses epistemological theory. To describe and analyze the basic understanding of Syekh Nawawi al-Bantani and Zaitunah Subhan on women right for divorce. The results of the two figures interpretation that men and women have a similar right in divorce. The difference between the two are the epistemological structure in understanding verses. Syekh Nawawi still belongs to the understanding of the formative era, which tends to be a *bi al-Ma'tsûr* method. In contrast, Zaitunah belongs to the reformative era. She emphasizes gender equality and contextual aspects.

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The shortcomings of the author, and I hope this research will positively impact me and can be a reference research later. *Âmîn yâ rabbal âlamîn*

TRANSLITERATION TABLES

The method of transliteration of Islamic terminology from the Arabic language has been carried out according to the standard transliteration American Library Association (Library of Congress) 1997 mentioned below.

1. ا :	Â	16. ط :	Th
2. ب :	B	17. ظ :	Zh
3. ت :	T	18. ع :	‘
4. ث :	Ts	19. غ :	Gh
5. ج :	J	20. ف :	F
6. ح :	<u>H</u>	21. ق :	Q
7. خ :	Kh	22. ك :	K
8. د :	D	23. ل :	L
9. ذ :	Dz	24. م :	M
10. ر :	R	25. ن :	N
11. ز :	Z	26. و :	W
12. س :	S	27. :	H
13. ش :	Sy	28. ء :	‘
14. ص :	Sh	29. ي :	Y
15. ض :	Dh	30. ة :	H, T

Madd and Diflong:

1. Long Fathah : Â/â
2. Long Kasroh : Î/î
3. Long Dhommah : Û/û
4. أو : Aw
5. أي : Ay

Abberviations:

1. SRN. : Student Registry Number
2. ORN. : Ofiicial Registry Number
3. NLRN. : National Lecturer Registry Number
4. n.d : No Date
5. n.p : No Place
6. n.p : No Publisher
7. n.y : No Year
8. SAW : Shallallâhu ‘Alaihi Wa Sallâm
9. SWT : Subhânahu Wa Ta‘âlâ

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