

CHAPTER V

CONCLUSION

A. Conclusions

This research attempts to describe the crucial issues surrounding gender in the study of Quranic interpretation. The discussion comes from two Indonesian figures, mufassir Syekh Nawawi al-Bantani with a feminist figure, Zaitunah Subhan. Even though they come from the same product, originating from Indonesia, they have differences in scientific mastery and generational and sociocultural differences. These differences significantly affect the aspects of the epistemological structure in the interpretation of the two mufassir. The epistemological study of Syekh Nawawi al-Bantani in *Marâh Labîd* and Zaitunah Subhan in the *Tafsir Kebencian* about the divorce rights for women in Q.S. al-Baqarah verse 228.

The discussion talks about women's right to divorce. Syekh Nawawi represents the view of traditional mufassir who understand the word "men have a degree over women" as a husband's responsibility for payment of dowry and family welfare. However, his interpretation needs to be more conspicuous in distinguishing the rights of husband and wife. In contrast, the traditional interpretation explains that the degree of knowledge, thinking, and emotional nature, at least Syekh Nawawi, is protected from a negative image of giving the interpretation between rights to husbands and wives.

The more dominant of reference sources, *Tafsîr 'Ibn 'Abbâs* and *Tafsîr al-Kabîr* interpretations are generally gender-biased. Its interpretation is clearly illustrated in their commentary book. However, compared to other traditional commentators, *Marâh Labîd*'s interpretation is far more moderate and tolerant. His explanation of the excess of a husband is responsible for paying the dowry and family welfare. In these cases may deliberately leave some aspects of several traditional interpretations considered gender bias.

Zaitunah Subhan's understanding can be concluded that women's divorce rights are absolute, and no one can prevent it. Zaitunah Subhan's interpretation of Q.S. al-Baqarah verse 228 as an announcement of the Qur'an on women's rights.

The hadist proposed by Syekh Nawawi in '*Uqûd al-Lujjain* before impressed to be gender biased. It was also like the authentic hadis. The explanation of this hadist is that even though it is permissible for a wife to sue her husband for divorce, it does not mean that a wife can arbitrarily sue for divorce because that permissibility was prescribed by several hadiths narrated. Some mufassir do not allow a wife to sue for divorce without logical reasons. Permissibility is just tolerance for which there is no better way out.

Epistemological structure, first, the source of interpretation of Syekh Nawawi's and Zaitunah Subhan's understanding of women's rights in divorce, Q.S. al-Baqarah verse 2/228. As for the sources of syekh, Nawawi interpretation is a text of hadist or narrations and interpretation of reason (*ra'yu*). Meanwhile, Zaitunah refers to the Qur'an and hadist or narrations,

some opinions of the first commentator in his references and other contemporary figures, and emphasizes the past and Indonesian context.

Second is the method of interpretation or approaches to the interpretation. Syekh Nawawi uses the *tahlilî* (analysis method). However, this interpretation provides a brief explanation in simple language to make it easy to understand. Zaitunah uses the *maudhû'i* (tematic method) by collecting messages in related letters. Zaitunah uses the steps offered by al-Farmawi and several other additions, such as describing the mufassir thoughts about the verse being studied.

Third, regarding the validity of interpretation, syekh Nawawi interprets Q.S. Al-Baqarah verse 228 and adheres to a standard of coherence or consistency. From the model and sources of interpretation, it is enough to keep its suitability or consistency. When viewed from the correspondence, Syekh Nawawi's interpretation was incompatible with the reality of Indonesian society, especially the condition of women at that time. In the Contrast, Zaitunah uses correspondence standards and pragmatism. Zaitunah's argument is based on data and facts in the field. Namely, the first period of ratifying the Marriage Law was very thick with the doctrine of fiqh. Then the standard of pragmatism is providing a solution to the problem of divorce rights, namely the making of *sighat ta'lik*.

B. Suggestions

Every research will have different results, and every research will continue to grow during the study. In this research, the authors examine one theme: the divorce rights for women in Q.S. Al-Baqarah verse 228, interpretation of Syekh Nawawi al-Bantani and Zaitunah Subhan. As a product of human thought, the idea of Syekh Nawawi al-Bantani in *Marâh Labîd* and Zaitunah Subhan in *Tafsir Kebencian* is undoubtedly inseparable from flaws and mistakes. Thus, we must straighten the differences by conducting a comprehensive study of their work and their interpretation.

The author hopes this research continues to grow. And also this research is a study that still needs to be improved. Thus, the authors hope there will be further studies, both with similar themes and other themes that are more complex and contextual. This analysis is intended as continuous the research to get new conclusions in science, especially the science of interpretation.