

CHAPTER V

CLOSURE

A. Conclusion

Based on the descriptions in previous chapters on the interpretation of the verse of *nusyûz* and the solution expected by the Quran to solve it, it can be concluded from the interpretation of al-Sya'râwî and Amina Wadud, as below:

First, the definition of *nusyûz* from al-Sya'râwî is disharmony in the household, because al-Sya'râwî's regard that *nusyûz* can come from the side of the wife and husband. And Amina Wadud also interprets the *nusyûz* with disharmony in the household. It can be concluded that in interpreting this *nusyûz* both provide the same definition.

Second, similarities and differences the interpretation of two figures can also be seen from the resolution of the *nusyûz*, from both these interpreter acknowledge that the solution of *nusyûz* wife in the household there are three stages, *firstly*, advise, *secondly*, separating bed and the *thirdly* is being hit. Between al-Sya'râwî and Amina Wadud has a different opinion about these solution. *Firstly*, al-Sya'râwî interpreted *faidzûhunna* by giving advice from husband to wife while Amina Wadud interpreted with verbal solution (communication between husband and wife). *Secondly*, al-Sya'râwî interpreted *wahjurûhunna fî al-madhâji'i* not with original meaning which meant separating bed, but he interpreted only with his back to his wife while Amina did interpret it as separating bed. *Thirdly*, al-Sya'râwî interpreted *wadhribûhunna* by beating on

condition not to bleed and cracking the bones and exemplifying the settlement of *nusyûz* wife from the story of the prophet Ayyub as, hit his wife with 100 grass in one tie with one blow soft, so awaken his wife. Then from Amina interpreted this *wadribûhunna* as troublesome, on the other hand she cannot deny that the meaning of the origin of this word is indeed hit, but Amina said, this verse is not justification of men do violence but a prohibition to violence. As for the solution *nusyûz* husband is peace. Here al-Sya'râwî indeed advocated so, because according to him someone who releases his rights to others with the willingness is more important than justice itself. While Amina refused this solution because, she considers the necessity of the wife to always receive the husband's treatment is the remains of a single marriage.

After the researchers paid close attention to al-Sya'râwî and Amina's interpretation about the definition and solution for the *nusyûz*. Researchers try to see with 5 indicators of gender bias (Subordination, marginalization, stereotyping, double burden and justifying the existence of violence), it cannot be said of al-Sya'râwî's interpretation of gender bias because in almost all of its interpretations it can be seen that he is indeed positioning parallels between men and women. From interpreting the word *qânitât* to the handling of the husband's *nusyûz*, he interpreted with wisdom and ends with his assertion that Allah created the rules only to form balance and harmony for his creation not to declare one kind higher than the other. Meanwhile, Amina Wadud pointed out that in interpreting this verse of *nusyûz* it is clear that she wants to provide defenses for women with the

development of meaning that is forced, such as the advice that she means as a verbal solution and defines hitting as distressing.

The differences and similarities of al-Sya'râwî and Amina Wadud in interpreting this verse about *nusyûz* cannot be separated from the background of each interpreter. When both equally declare that men and women are equal, they both see that Allah Almighty and the value contained in the Quran is equality between men and women.

However, when there are different interpretations such as in the treatment of *nusyûz* for both women and men, this is where objectivity and scholarship of interpreters are seen. It appears that the interpreter's life experiences have influenced the interpretation, since according to Amina herself there is no truly objective interpreter. Al-Sya'râwî is great with his Islamic life and Amina Wadud who was present in the Islamic world with his advocates against women whom he said had been treated fairly.

B. Recommendation

As a final note of the writing of this undergraduate thesis, the authors hope that this paper can be useful and add *khazânah* scholarship for the authors in particular and for the academic community in general. Both within the Faculty of Ushuluddin and Humanities as well as in the wider environment. In addition, the authors also hope this undergraduate thesis can add a new spirit in the world of research. Besides it can add a new understanding to *nusyûz* and the solution that can be taken when this happening *nusyûz*.

The Quran as a guideline of Muslims has given many lessons in everyday life. Both from the rule of law, worship, *mu'amalat* and marriage. In this undergraduate thesis, which examines the verse about *nusyûz* which has been the cause of divorce. Can be one of the readings to get the right solution in handling *nusyûz*, so that a lot of divorce can be prevented. And from this research can also be material for further studies that make the study of verses of the Quran in the study of gender.

The author is aware there is nothing more perfect except to try hard, and there is no better understanding except by reading experience. Authors apologize for any errors and omissions both writing and understanding. Therefore please suggest and constructive criticism.

C. Closing

By praising and thanksgiving to Allah SWT, for his grace and pleasure, this paper can be raised in the form of an undergraduate thesis. The author realizes that here and there, there are errors and deficiencies in both exposure and methodology. Although it has been maximally sought, but only limited to this is what writer can complete. Therefore, with great awareness, there is no ivory that is not cracked, the criticism and constructive suggestions from the reader of wisdom become hope.