

CHAPTER I

INTRODUCTION

A. Research Background

Problems regarding domestic violence, usually abbreviated as KDRT (Indonesian), are still being heard and happening in the communities around us. A study from Flinders University in Australia discussed the vulnerability of women during the pandemic and found that the number of domestic violence increased during the pandemic due to the increased vulnerability of women who had specific needs that they had to meet. These specific needs concern the three natures of women: pregnancy, childbirth and breastfeeding.¹

Based on data from the Online Information System for the Protection of Women and Children (SIMFONI PPA), from 14th March to 22nd April 2020, there were 105 cases of violence against women, with 106 victims, 67 of whom experienced domestic violence.² This increase in cases is not without reason, one of which is because many women with a double burden have to take care of their husbands at home and work. Therefore, it is not uncommon nowadays that it is straightforward for domestic violence to occur.

In the Qur'an, several actions have been mentioned that indicate a husband's violent attitude towards his partner in the household. The forms of violence that occur are described in the Qur'an. However, these social phenomena have not been resolved and handled correctly, including physical violence. Such as beating the husband when the wife is *nusyûz*, psychological violence like *ila'*, *Li'an*, and *Zihar*, violence with a social dimension, and sexual or reproductive violence.

In the Q.S. an-Nisâ/4: 34 and 128, Allah explains the attitude that a husband should have towards his wife in dealing with conflicts in the household:

¹ Uswatun Hasanah et al. *Bunga Rampai Keluarga Indonesia* (Depok: KARIMA, 2021), 22.

² <https://kekerasan.kemenpppa.go.id/>. Retrieved 21th August 2023.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ^ق
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ^ج فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا

Men are the protectors and maintainers of women because Allah has given them more (strength) than others and because they support them by their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds. (And last) beat them (lightly), but if they return to obedience. Seek not against them means (of annoyance): for Allah is Most High. Great (above you all).³

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا
صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنِ تَحَسَّنُوا^ق وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا

If a wife fears cruelty or desertion on her husband's part, There is no blame on them if they arrange an amicable settlement between themselves, And such settlement is best. Even though men's souls are swayed by greed, but if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.⁴

In the practice of household life, the term interpreted by men as the head of the family who has total power over the wife. Such an interpretation suggests that it is as if the husband has the absolute right to control his wife by

³ Abdullah Yusuf Ali, *The Holy Qur'an, English Translation of the Meanings and Commentary*, King Fahd Holy Qur'an Printing Complex, 219-220.

⁴ Abdullah Yusuf Ali, *The Holy Qur'an, English Translation of the Meanings and Commentary*, 256-257.

treating her arbitrarily, with reasons of educating, warning, rectifying and saving. And while the term *wadhribûhunna* (beating) is often interpreted, the Qur'an allows a husband to commit physical violence against his wife. Religion is often used as a legitimacy for perpetrators of violence, especially within the family sphere. Not infrequently, the verses of the Qur'an, with understanding according to his own will, are used as an excuse to justify his actions. Like how to understand *nusyûz*⁵ In verse above, the husband may beat his wife for the reason of educating or when the wife does not want to serve the husband's sexual needs, then the husband has the right to beat, and angels curse threats to the wife.⁶

Wrong understanding about *nusyûz* and steps to overcome it, as in Q.S. an-Nisâ/4: 34 and 128, can lead to domestic violence and will also include claims that the Qur'an always positions women as weak compared to men, apart from being caused by a wrong interpretation of the verses, this is also caused by several verses which position women in a lower position than men.⁷ Furthermore, some argue that interpreters are dominated by men, such as the view of Asghar Ali Engineer, who states that the dominance of the male role is justified by the norms of the scriptures, which men interpret to perpetuate their domination.⁸ Because the mufassir who played a role in understanding and explaining the doctrine that many

⁵ Nusyûz are women who allegedly abandoned their duties as wives because of their hatred for their husbands, such as leaving home without their husband's permission and arrogantly opposing their husbands. Muhammad Nawawi bin Umar bin Arabi, *'Uqûd al-Lujjain fî Bayâni Huqûq az-Zawjain*, (Surabaya: Mutiara Ilmu), 7.

⁶ Mufidah, *Psikologi Keluarga Berwawasan Gender*. (Malang: UIN Malang Press, 2008), 273- 275.

⁷ Abdul Jamil, "Foreword", in *Bias Jender dalam Pemahaman Islam*, Nasaruddin Umar et al. (Yogyakarta: Gama Media, 2002), x.

⁸ Ashgar Ali Engineer, *Hak-Hak Perempuan dalam Islam*, trans. Farid Wajidi and Cici Farkha Assegaf (Yogyakarta: Yayasan Bentang Budaya, 1994), 55.

found were men, the author is interested in knowing the interpretation of women related to the verse on domestic violence. One of the female mufassir who played a role in the field of interpretation was Zainab al-Ghazali.

Zainab al-Ghazali was the first female commentator to interpret the Qur'an, ultimately from Surah al-Fâtihah to Surah an-Nâs. During her life, Zainab al-Ghazali was a determined woman, and she continued to fight to defend women's rights with full conviction.⁹ Then Zainab poured her thoughts and experiences through several books and works of interpretation, one of which is Tafsir *Nazarât Fî Kitâbillâh*, which the author will examine in this research.

Furthermore, the author also looks at the solutions provided by the Qur'an to deal with domestic violence, in Q.S. ar-Rûm/30: 21 emphasizes the existence of an order to treat wives in a *ma'ruf* way. In addition, Rasulullah SAW emphasized and set an example of loving and providing protection to his wives. In this case, giving affection is a natural form of providing protection and giving a sense of security to his wife.¹⁰

Based on the background, the author is interested in discussing this problem by conducting research, and the results will be used as a thesis entitled Zainab al-Ghazali's Interpretation in *Nazarât Fî Kitâbillâh* About Domestic Violence.

⁹ Siti Zaharah Hamid et al. "Sumbangan Zainab al-Ghazali, 272.

¹⁰ Solusi Al-Quran and others, 'Solusi Al-Quran Terhadap Kekerasan Dalam Rumah Tangga', Proceedings of Palangka Raya International and National Conference on Islamic Studies, 2021, 641.

B. Problem Statement

Based on the background of the problem that has been described, which is the main discussion in this research is:

1. How is Zainab al-Ghazali's interpretation in *Nazarat fî Kitâbillâh* on verses to gender relations about domestic violence?
2. How does the Qur'an provide solutions in overcoming domestic violence by Zainab al-Ghazali on Tafsir *Nazarât Fî Kitâbillâh*?

C. Purpose and Significance

Based on the formulation of the problem, this research aims to:

1. Research Purposes
 - a. To know Zainab al-Ghazali's interpretation of the forms of domestic violence in the Qur'an.
 - b. To know the solution from the Qur'an about domestic violence by Zainab al-Ghazali.
2. Research Significance

The researcher hopes that this research can provide benefits not only for students or other academics but also for the wider community and for the development of knowledge in the field of interpretation, as well as adding other sources of reference for researchers.

The uses/benefits of this research in particular:

- a. Academic Benefits

This research is expected to positively contribute to readers and academics who take the Qur'an Science and Interpretation, especially those interested in the field of interpretation.

b. Practical Benefits

- 1) As a vehicle for researchers to develop discourse and thoughts.
- 2) It is adding literature or scientific information materials that can be used.

D. Operational Definition

According to Article 1 point 1 of Law No. 23 of 2004, the definition of Domestic Violence is any act against someone, especially women, which results in physical, sexual, psychological, and/or domestic misery or suffering including threats to commit unlawful acts, coercion, or deprivation of independence within the scope of the household.

From the formulation of Article 1 point 1 it can be detailed that there are four types of violence that will be discussed one by one. The verses discussed only relate to gender relations regarding domestic violence against women within the scope of their households, by: a. physical violence; b. psychic violence; c. sexual violence; or d. domestic neglect. This term of domestic neglect can also be referred to as economic violence.

E. Prior Research

The research of domestic violence in the Qur'an has been widely researched, especially in works that examine the study of the sciences of the Qur'an, both in the form of a thesis or other research journals. In this section, the author will explain and present various previous studies that have relevance or similarities with the discussion in this study. Following are some previous scientific works, such as theses and journals, that discuss studies related to domestic violence in the Qur'an and other matters relating to the study of interpretation.

1. Thesis "Kekerasan Dalam Rumah Tangga dalam Perspektif al-Qur'an: Kajian Tafsir Maudhu'i" by Mumtaz Amalina. This thesis discusses domestic violence in the Qur'an using the study of madhu'i interpretation.
2. Thesis "Perspektif Al-Qur'an Tentang Kekerasan Dalam Rumah Tangga (Studi Tafsir Tahlili Q.S. Al-Nisa/4:34)" by Putri Ning Susilo. This thesis discusses the views of the Qur'an on domestic violence using the study of tahlili interpretation.
3. Thesis "Pencegahan Bentuk KDRT Dalam Perspektif Al-Qur'an Dan UU PKDRT (No. 23 Tahun 2004)" by Widyanita. This thesis discusses the prevention of forms of domestic violence in the Qur'an and the PKDRT Law.
4. Thesis "Kedudukan Perempuan dalam Rumah Tangga menurut Zainab al-Ghazali dalam Tafsir *Nazarat fi Kitab Allah*" by Siti Lailatul

Qomariyah. This thesis discusses how the position of women in the household, according to Zainab al-Ghazali in his commentary.

There are similarities and differences between the above research and this research. The similarity is that they both discuss domestic violence in the Qur'an. The difference is that this research focuses on domestic violence in the Qur'an in the view of Zainab al-Ghazali on the tafsir *Nazarât Fî Kitâbillâh*. Meanwhile, Mumtaz Amalina's thesis discusses it using the mudhu'i interpretation. Putri Ning Susilo's thesis uses the tahlili interpretation. Widyanita's thesis on preventing domestic violence in the Qur'an and the PKDRT Law. Siti Lailatul Qomariyah's thesis on the position of women in the household in tafsir *Nazarât Fî Kitâbillâh*. Then, the difference between this research and previous research is clear.

F. Research Methods

1. Types of Research and Approaches

This type of qualitative research is literary (library research) pure. All data and materials used are library data or materials consisting of books, magazines, journals, articles or other writings that relate to or discuss domestic violence and Zainab al-Ghazali. The approach that the author takes is qualitative. Thus, the data used in this research is obtained from data already contained in the literature.

2. Data and its Source

The data analysis in this study consists of two, namely primary data and secondary data. The primary data is the interpretation of Zainab al-Ghazali

Nazarât Fî Kitâbillâh on domestic violence, Q.S an-Nisa/4: 34, Q.S an-Nisa/4:19, Q.S an-Nisa/4: 20, Q.S an-Nisa/4: 35, Q.S an-Nisa/4: 128, Q.S al-Baqarah/2: 232, Q.S al-Baqarah/2: 223. Secondary data is in the form of supporting information and explanations in primary data analysis.

The author used two data sources in this study: primary and secondary data sources. For primary data sources, the authors use tafsir *Nazarât Fî Kitâbillâh* by Zainab al-Ghazali. The secondary data sources are all books, magazines, journals, articles, and so on related to the research object.

3. Theoretical Basis

Domestic violence can take many forms, namely:

1. Spousal Violence against Wife.
2. Wife Violence against Husband
3. Parental Violence against Children.
4. Violence against Domestic Servants.

However, the authors limit this study to only discussing verses related to gender relations, because often women are victims of domestic violence. In fact, the placement of women by Islam on high dignity, dignity and dignity equal to men can be seen from the existence of several rights inherent in women in various aspects of their lives. All rights to women have been regulated in the Quran, the right to worship, political rights, the right to work and other rights equal to men. However, nowadays women are often deprived of their rights by men who are considered stronger such as, violence against women that is rife, marginalization, stereotypes, and many more things that can degrade women.

4. Data Collection Technique

In this study, the data collection technique used is library research. The researcher collects Zainab al-Ghazali's interpretation of domestic violence and terms that are identical to it.

5. Processing Techniques

The data collection technique of research is to get data. With the knowledge of data collection techniques, researchers will get data that meets the established data standards.¹¹ As explained in the type of research point, which states that this type of research is library research, the author uses documentation-type data collection techniques in data collection techniques. More specifically, the author will explore verses that discuss domestic violence. Furthermore, After describing and interpreting the data or object under study, the next step is to conduct a conceptual analysis of the meaning contained in the terms used and the statements made to obtain the meaning contained in the terms concerned.¹² In this case, the writer describes, interprets, and analyses verses about domestic violence in the book *Nazarât Fî Kitâbillâh* by Zainab al-Ghazali.

G. Structures

The discussion in this research is divided into five chapters. The first chapter is an introduction, which includes a description of the background research problem. The formulation of the problem to be solved in the research, the purpose

¹¹ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, (Bandung: Alfabeta, 2016), 308.

¹² Louis O. Kattsoff, *Pengantar Filsafat* trans. Soejono Soemargono (Yogyakarta: Tiara Wacana, 1992), 18.

and significance of the research, the operational definition, prior research, the research of the theory and framework used, the research method, which consists of types of research and approaches, data sources, data collection techniques and processing techniques, and writing system.

The second chapter discusses the general review of domestic violence. Includes: understanding of domestic violence, which also includes the scope of the household, forms and factors of domestic violence.

The third chapter *explicitly* discusses Zainab al-Ghazali's biography and general exposure to his life background, such as family, education, social life, and the whereabouts of figures who have influenced his mindset and followed by an explanation of the book from Zainab al-Ghazali namely *Nazarât Fî Kitâbillâh*, starting from the background of the writing, systematics, to the methods and characteristics of the interpretation used.

The fourth chapter is an analysis of domestic violence found in the tafsir *Nazarât Fî Kitâbillâh* by Zainab al-Ghazali. This chapter is the core chapter, which consists of two sub-chapters. First, in her book, Zainab al-Ghazali's interpretation of verses on domestic violence. Second, I will discuss the Qur'an's solution to domestic violence by Zainab al-Ghazali.

The fifth chapter is a conclusion that presents the results of this research. The researcher also puts forward some suggestions and research contributions in this chapter.