

revisi madania terbaru

by Yusmita Yusmita

Submission date: 16-Jun-2023 05:19PM (UTC+0700)

Submission ID: 2117232890

File name: Jurnal_Madania_Revisi_4_OK_1.docx (95.81K)

Word count: 5989

Character count: 31902

REINTERPRETATION OF UNDERSTANDINGS ABOUT LEADERSHIP AND NUSYUZ IN THE QURAN TO PREVENT ACTIVITIES OF DOMESTIC VIOLENCE IN BENGKULU, INDONESIA

Yusmita¹, Iwan Romadhan Sitoru², Laras Shesa³

^{1,2}Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia, ³Institut

Agama Islam Negeri Curup, Indonesia

yusmita@mail.uinfasbengkulu.ac.id

iwanramadhan@iaibengkulu.ac.id

shesalaras@gmail.com

Abstract The purpose of this study is to reinterpret and redefine the concept of community understanding of leadership and nusuz to prevent acts of domestic violence. Given the changing pattern of people's life values, efforts to reinterpret the meaning of An Nisa 34 on leadership and Nusuz are important to prevent acts of violence in the household. This research is descriptive field research. Data collection techniques used are interviews and documentation. The analysis technique used is Miles and Huberman. The findings from this study are in the form of interpretation or meaning of a centralized understanding of the verse on leadership in the family, where leadership in the family should focus on the strengths and weaknesses between husband and wife by emphasizing deliberation, broadening the husband's chest to relieve some of the wife's obligations, treating the wife commendably, and leadership are closely connected with the adequacy of providing for the family.

Keywords : Domestic Violence, Leadership, Nusuz, Letter An Nisa 34

Abstrak Tujuan penelitian ini menginterpretasikan ulang dan mendefinisikan kembali konsep pemahaman masyarakat mengenai kepemimpinan dan nusuz untuk mencegah tindak kekerasan dalam rumah tangga. Mengingat perubahan pola nilai kehidupan masyarakat, upaya reinterpretasi makna surat An Nisa 34 tentang kepemimpinan dan Nusuz menjadi penting untuk mencegah tindak kekerasan dalam rumah tangga. Penelitian ini merupakan penelitian lapangan yang bersifat deskriptif. Teknik pengumpulan data yang digunakan adalah wawancara dan dokumentasi. Teknik analisa yang digunakan adalah Miles dan Huberman. Hasil temuan dari penelitian ini berupa interpretasi atau pemaknaan atas pesan yang sentralistik terhadap ayat kepemimpinan dalam keluarga, dimana kepemimpinan dalam keluarga sebaiknya berfokus pada kelebihan dan kekurangan di antara suami istri dengan menekankan pada musyawarah, kelapangan dada suami meringankan sebagian kewajiban istri, memperlakukan istri secara terpuji dan kepemimpinan terhubung erat dengan kecukupan memberi nafkah pada keluarga.

Kata Kunci: Kekerasan Dalam Rumah Tangga, Kepemimpinan, Nusuz, Surat An Nisa 34

Introduction

In the era of ignorance, before Muhammad was made a prophet, the reality faced by women was so deplorable. His birth is considered a disaster and disgrace, which must be removed by throwing (buried) alive. At that time, women were not taken into account at all, except only as a means of satisfying men's lust. That is why, the tradition of concubinage and mistresses as well as illegal polygamy became a common sight in the ignorant society.

According to Musyrifah, there are six forms of marriage in the Arab ignorance custom, namely *maqti*¹, *mut'ah* marriage,² *syighar*³ marriage, *istibdha*⁴ marriage, *akhdan*⁵ marriage, and *baghya*⁶ marriage.

¹The eldest son marries his deceased father's widow if he is interested. If he is not interested, he marries her to someone who dies and he takes her dowry or he prevents her from marrying until he can redeem himself with wealth.

²Someone marries a woman for a certain period of time.

³*Syighar* in the sense of language is empty. In the meaning of the term *syighar* is that a man marries his daughter or sister or slave girl to someone and that person also marries him to his daughter or sister or slave girl and there is no dowry from both of them.

⁴A man said to his wife after she was clean from her menstruation: "Go to so and so and ask for a dowry from her. Then she left him until she became pregnant with the new man.

⁵More than ten men fucked one woman. When she is pregnant, the woman calls them and she gives the baby to the man she likes. The man can refuse the attribution to him.

⁶Women put flags on their doors to let men who want to have sex with them know them. When the women gave birth, the men who had intercourse with the women called the *qa'if* to match the baby with one of them.

Eliminating blasphemy against women, as practiced by the Arab Jahiliyyah, is one of the missions of Islam to exist in the world. This mission is realized with the encouragement of Islam so that its adherents live a household life. The household is an important holder of power in community life. Household according to Islam, can only be obtained through marriage. Marriage is a birth bond between two people (male and female) to live together in a household, so marriage is noble and noble which in the terms of the Qur'an is known as the words "mitsaqan ghaliza" (a strong bond)⁷. Islam prescribes marriage with the aim of realizing a *sakinah, mawaddah* and *rahmah* household life.

Meanwhile, violence in Indonesia has shown a worrying phenomenon. The results of Women Crisis Center research showed that there were 98 cases of violence against women of various types, either in the form of physical, emotional or psychological pressure, sexual, or even multiple. It was found that victims of violence did not always have legal treatment (reported to the police). Only 15.3% of victims of domestic violence reported this to law enforcement, while 67.3% chose to remain silent. While data for 1999 violence against women increased by 23.2%. Then

If *qa'if* attributes to someone then he must admit it.

⁷ Siti Mupida, "Husband and Wife Relations in the Nusyuz Education Conflict According to the Nash Al-Qur'an and Hadith," *Millah* 18, no. 2 (2019): 265-88, <https://doi.org/10.20885/millah.vol18.iss2.art4>.

there were 39.1% (cases the victim experienced a form of violence); 43.5% (cases the victim experienced a combination of two forms of violence at once) and the remaining 6.5% experienced three forms of violence.

Usually domestic violence will be carried out by those who have full power (*Fower Ful*)⁸. In the reality of everyday life, it is men who rule. Thus the position of the wife and/or children both in domestic life and outside the family is indeed very weak. Domestic violence whether committed by a wife, husband or child is basically an act against human rights⁹.

From the PPA Symphony data accessed until September 2022 domestic violence has increased, it is known that there were 156 cases of violence in Bengkulu province. Dominated by 152 women and 20 men. The household is the highest incidence of violence, namely 107 cases. The age range of victims of violence was 36 cases aged 25-44 years, 17 cases aged 18-24 years, and 3 cases aged 45-59 years¹⁰.

At the micro level of life, domestic violence is a reflection of the worthlessness of family members. On a macro level, domestic violence is a reflection of

humiliation of human dignity, whose human rights must be guaranteed¹¹.

This phenomenon is interesting, because domestic violence is usually perpetrated by husbands or sons, even though as is well known, the family has so far been regarded as a pillar for protection and a place to obtain a sense of security and peace, but more than that, the family is believed to be a component the smallest for society and as the spearhead for the realization of *civil society*.

Based on the above, this study aims to reinterpret and redefine the concept of community understanding of leadership and nuyuz to prevent acts of domestic violence.

Methodology

This research is a descriptive field research. Data collection techniques used are interviews and documentation. The data analysis technique used is Miles and Huberman by way of data reduction, data presentation, withdrawal conclusion¹². The subjects in this study were husbands who had jobs as clerics/ preachers in the city of Bengkulu.

Results and Discussion

Male Leadership in the Household

⁸ Chaliddin and Nazaruddin, "Domestic Violence Sociological Impact on Children Maqasid Syar'iyah Review," *Syariah Journal* 11, no. 1 (2022): 71–89.

⁹ Syaifuddin Zuhdi et al., "Domestic Violence as a Consequence of Nusyuz under the Islamic Law and Legislation of Indonesia," *Humanities and Social Sciences Reviews* 7, no. 2 (2019): 340–48, <https://doi.org/10.18510/hssr.2019.7240>.

¹⁰ Data from the Bengkulu PPA Website access (4/10)

¹¹ Mahmud and Rizanizarli, "Domestic Violence against Women in Indonesia: The Recent Domestic Violence Elimination Law Analysis," *Fiat Justisia: Journal of Legal Studies* 15, no. 4 (2021): 385–98, <https://doi.org/10.25041/fiatjustisia.v15no4.2276>.

¹² Bambang Mudjiyanto, "Types of Communication Explorative Research," *Journal of Communication and Media Studies* 22, no. 1 (2018): 65, <https://doi.org/10.31445/jskm.2018.220105>.

The word *Qawwāmūna* in the verse means the male leader Woman; situation of women's dependency in the economic and security fields.¹³ Men have power over women if they meet the requirements stated and if not, it means that women can replace that position. The loss of dependency causes the position of *qaw ām* to be negotiable.

The term *qiwamah* then becomes a topic that becomes an academic discussion for Muslim scientists related to the understanding of the verses of the Qur'an sura al-Nisa verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ
 بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى
 بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
 أَمْوَالِهِمْ قَالِ الصَّالِحَاتُ قَنِّنَاتٌ
 حَفِظْنَ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ
 وَآ لَتَى تَخَافُونَ نُشُوزَهُنَّ
 فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي
 الْمَضَاجِعِ وَأَضْرِبُوهُنَّ فَإِنْ
 أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
 إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

¹³ Syarial Dedi, "Household Leaders in the Interpretation of Reviewing Feminist Opinions with the Ta'wil Method", Al-Ahwal Journal, vol. 11, no. 2, Year 2018 M/1439 H, p, 103

1
 Men are leaders for women, because Allah has made some of them (men) superior to others (women), and because they (men) have spent part of their wealth. Therefore, a pious woman is one who obeys Allah and takes care of herself when her husband is not around, because Allah has taken care of (them). the women you are worried about her nusyuz, So advise them and separate them in their beds, and beat them. then if they obey you, then do not look for ways to trouble them. Verily, Allah is Most High, Most Great.

In the *Asbabun Nuzul* book , the history of the revelation of the verse above Surah An-Nisa verse 34 is mentioned, in one history it is stated that there was a the woman who complained to the Messenger of Allah because she was slapped by her husband ¹⁴. Rasulullah saw said: "he must be *qishash* (answered) ". But then down surah An-Nisa verse 34 as a provision in educating cheating wife. After hearing the verse (An-Nisa; 34), the woman came home and did not carry out *qishash*¹⁵.

In surah An-Nisa verse 128, Allah SWT explains about nusyuz which done by husband:

¹⁴ Siti Robikah, "Reinterpretation of QS. An-Nisa [4]: 34 In the Perspective of Maqasidi Interpretation, " *Al-Dhikra: Journal of Quran and Hadith Studies* 4, no. 1 (2022): 49–66.

¹⁵ Khairuddin, *Nusyuz Concept According to Al-Qur`An and Hadith (Study of Husband-Wife Rights and Obligations in the Household)* journal El-Ussrah: Journal of Family Law, Vol.4 No.1 January-June 2021, p. 184

وَإِنْ أَمْرًا خَافَتْ مِنْ بَعْلِهَا
 نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
 عَلَيْهَا أَنْ يُصَلِّحَا بَيْنَهُمَا
 صُلْحًا وَإِلَّا فَصُلْحٌ خَيْرٌ
 وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ
 وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ
 كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

6

And if a woman is worried about her husband's nusyuz or indifference, then it's okay for both of them to make real peace, and peace is better (for them) even though humans are by nature miserly. And if you get along well with your wife and take care of yourself (from nusyuz and indifference), then surely Allah is All-Knowing of what you do.

Surah An-Nisa verse 128, in one history it is stated that when Sauda bint Zam'ah (the wife of Rasulullah saw) was old and was afraid of being divorced by Rasulullah saw, she said; "The day of my turn I gift it to Aisyah". Then came down surah An-Nisa verse 128 which allows actions like what Saudah did. In another tradition it is said that the wife of Rafi' bin Khadij, namely the daughter of Muhammad bin Muslimah, was not loved by her husband, because she was old or something else, so she was worried that she would be divorced. The wife said; "Do not divorce me, and you may come.

Explanation of Verses An Nisa 34 and 128

This verse begins with the statement that men are leader for women. Muhammad Ali al-Shabuni explained that Allah gave the right of leadership (*qowwamah*) over men women for two reasons, namely giving (*wahabi*) and effort (*kasabi*)¹⁶. The phrase with *sighat mubalaghah* shows perfection of leadership and power of men over women. They have the right to rule, prohibit, regulate and educate, but also has the perfect responsibility to nurture, guard and nurture¹⁷.

This responsibility arises because God has given advantages to men in the form of reason, firmness, determination and physical strength, the prophet of men, too leaders large and small, the obligation of jihad, echoing the call to prayer, sermons, being witnesses in cases crime, qishas, excess in inheritance, being a marriage guardian and lineage relationship.¹⁸

As the results of the interview conveyed by Syakroni as follows: "Leadership traits appear to be more dominant in men than women, in

¹⁶ Fauzan Mas'ar, Zulkarnain Zulkarnain, and Irwansyah Irwansyah, "Nusyuz Analysis in the Household (Comparative Study of Islamic Law An Uu Pkdr No. 23 of 2004)," *Al-Mashlahah Journal of Islamic Law and Social Institutions* 10, no. 01 (2022): 197, <https://doi.org/10.30868/am.v10i01.2442>.

¹⁷ Makmur Jaya, "INTERPRETION OF LETTER AN-NISA' ARTICLE 34 ABOUT LEADERSHIP IN THE QURAN," *At-Tanzir: Scientific Journal of Islamic Broadcasting Communication Study Program* , January 2, 2021, 248, <https://doi.org/10.47498/tanzir.v11i2.407>.

¹⁸ Muhammad Ali al-Shabuni, Op-cit, h. 469, see also Hamka, Tafsir al-Azhar, Singapore: National Library, 2003, cet. V,h. 1198.

*Bengkulu society itself women can earn a living, but what they strive for in their own right and is not required share in the needs of the family*¹⁹.”

Based on this great responsibility, men are given the right to do everything that is deemed necessary and appropriate to maintain harmonious marital relations, peace, and happiness in the household²⁰. However, because the husband and wife relationship does not always run smoothly, because there are lumps that get in the way, even because of external influences that affect the behavior of one partner, both husband, and wife, so that nusyuz acts occur²¹, it is necessary to provide solutions for handling them according to the level of the situation they are facing²².

The word تخافون in this verse means *you suspect/predict, you believe, you know*,²³ because worry will not appear unless based on signs

¹⁹ Interview with mr. syakroni

²⁰ Mardiah, "NUSYZZ IN LETTER AN NISA ARTICLE 34 (Gender Justice Analysis Review)," *Al Qalam: Journal of Religion and Society Science* 16, no. 3 (2022): 896–914, <https://doi.org/10.35931/aq.v16i3.964>

²¹ Soraya Devy and Muhammad Firdaus, "Cerai Thalaq Di Kalangan Isteri Karier (Studi Kasus 13) Mahkamah Syariah Banda Aceh," *Samarah* 3, no. 2 (2019): 378–99, <https://doi.org/10.22373/sjhk.v3i2.4401>.

²² Interpretation of Al-Kasysyaf by Az-Zamakhshary, "The Nusyuz Concept of Household Harmony Perspective of Al-Kasysyaf's Interpretation by Az-Zamakhshary," *JURNAL AL-WAJID* 3, no. 2 (2022): 3–10. [4](#)

²³ Abu Bakr Muhammad ibn Abdillah Ibn al-Arabi hereinafter abbreviated as Ibn al-Arabi., *Ahkam al-Qur'an*, Beirut : Dar al-Fikri, 1988, p. 532

that make a person able to predict, believe or know that his wife has committed nusyuz acts. If nusyuz is actually done by the wife, according to the Qur'an there are three levels of handling, namely²⁴:

1. Teaching and advising.

Teaching or advising a nusyuz wife is by scaring her with the punishment and curse of Allah for her disobedience because Allah obliges the wife to obey as the husband's right and forbids disobeying her²⁵. Rasulallah even said: *If I were allowed to order people to prostrate to other people, I would order wives to prostrate to their husbands because Allah has determined the rights over them*.²⁶

Advise and teach your wife wisely and teach well (*ma'izhoh hasanah*), don't be bored but don't be sarcastic, because maintaining the integrity and peace of the household, including educating your wife, takes a long time.²⁷

According to Abu Bakr ibn al-Arabi, advising a wife is to remind her of Allah, by giving motivation that there is a reward from Allah, but also to frighten her because Allah

²⁴ Maimunah, "Epistemology of Nusyuz in The Context of Fiqh," *PAI Genology: Journal of Islamic Religious Education* 7, no. 01 (2020): 33–39, <https://doi.org/https://doi.org/10.32678/genologypai.v7i1.2538>. [4](#)

²⁵ Abu Bakr al-Jashshos, *Ahkam al-Qur'an*, Beirut : Dar al-Fikri, 1993, p. 268

²⁶ Ibn Katsir, *Tafsir al-Qur'an al-Azhim*, Riyadh : Dar Thayyibah, juz V h. 170

²⁷ Muhammad Ali al-Shabuni, *Op-cit*, h. 469, see also Hamka, *Tafsir al-Azhar*, Singapore: National Library, 2003, cet. V.h. 1198.

also has punishment or punishment, and to introduce her to good manners in beautiful association, perfecting the bond of friendship, upholding the obligation to obey the husband, and recognizing the degree that the husband has over his wife²⁸. The various statements above basically teach that in educating and teaching a wife who has the potential to become nusyuz²⁹, she has adequate religious knowledge, especially about the rights and obligations of husband and wife, to be able to set an example of how to a noble character in front of the family, so that whatever he says to his wife weights authority, not belittled or laughed at. If the husband has played a role according to his position, obligations, and role, but the wife still shows symptoms of nusyuz, then the second method is applied.

2. Split bed

The mufassir have different opinions regarding the meaning of *wahjuruhunna fil madhoji'*, which are divided into four opinions:

- a) According to Ibn Abbas, don't have intercourse, don't sleep near her or turn your back to your wife on the bed.
- b) According to Ikrimah and Abu al-Dhuha, don't be talked to and don't be reprimanded even if you are still interfering.

²⁸ Soraya Devy and Muhammad Firdaus, "Thalaq Divorce Among Career Wives (Case Study at the Banda Aceh Syar'iyah Court)," *Samarah* 3, no. 2 (2019): 378–99, <https://doi.org/10.22373/sjhk.v3i2.4401>.

²⁹ Mahmud and Rizanizarli, "Domestic Violence against Women in Indonesia : The Recent Domestic Violence Elimination Law Analysis."

- c) According to Ibrahim, al-Sya'bi, Qatadah and al-Hasan, do not gather with him and the husband sleeps in his own bed until the wife returns to what the husband wants.
- d) According to Sufyan, they still talk to him and keep making out with him but with loud, harsh and elevating words.³⁰

Of the various models of separate beds above, the ideal model is essentially separate beds and bedrooms, not talking to each other (shut up gesture) and not getting along even though the husband doesn't leave the living space together. This silent attitude of the wife is very effective at knocking on the door of the wife's consciousness so that she immediately realizes her mistake and returns to obeying her husband's orders. Because after all, the wife in the household needs her husband to exchange ideas, vent, and deliberations to solve household problems³¹. With a husband being silent and away, it will make the wife confused, lose calm and feel lonely. However, because there are indeed female models who are difficult to manage, given advice they fight back, the more they are kept silent the more it gets worse, and the treatment is of course tougher.

3. Hit

³⁰ Ibn Katsir, Tafsir al-Qur'an al-"Azhim, Riyadh : Dar Thayyibah, juz V p . 171

³¹ Eka Susylawati, "The Acceptability of Active Judge Principle in Divorce Talak Cases of Religious Courts at Madura to Assure the Wife s Rights," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 14, no. 2 (2019): 267–82, <https://doi.org/10.19105/al-ihkam.v14i2.2435>.

Hitting includes acts of physical violence against someone³². In many cases hitting people is strictly prohibited by Islam, it is even considered an act that can be considered as qishos. The problem of hitting includes domestic problems that can damage the intimate relationship between husband and wife, but sometimes it becomes a necessity, where a new wife stops her nusyuz when she has been hit³³. Therefore hitting is the last solution if the process of communication and separation fails.

According to Al-Alusi, a husband may beat his wife of course with several conditions, including :

- 1) Left preening while husband wanted it.
- 2) Not fulfilling husband's call to bed.
- 3) Lazy to pray and bathe
- 4) Leaving the house without the husband's permission, unless there is a shar'i reason.³⁴

Ibn Abbas emphasized the conditions for hitting this, namely not to cause the wife to suffer, and

hit her with a toothbrush (siwak wood). The scholars also stipulate that hitting should not injure, not break bones, leave no marks and avoid hitting the face, Hit in separate places so that it is not too painful, and do not use a whip or stick³⁵.

Even though hitting the wife is permissible as a last resort in dealing with nusyuz cases, the Prophet also warned not to have sexual intercourse (jima') with the wife immediately after hitting her. Al-Sya'rani stated, if a man hits his wife, he should not hasten to have intercourse with his wife after hitting it. This prohibition is physiological to allow the wife to heal her wounds and her heart is sad after being hit, or so that the relationship between husband and wife is intimate again so that it does not appear that the husband is doing whatever he wants regardless of his wife's feelings, even if he is beaten for nusyuz reasons³⁶.

As previously explained, nusyuz for a husband is like being harsh/rude to his wife, not wanting to have intercourse with her, and not wanting to provide a living³⁷. If these signs are present, then the wife may submit an offer of peace to reduce all or part of her rights to her

³² Lynnmarie Sardinha et al., "Global , Regional , and National Prevalence Estimates of Physical or Sexual , or Both , Intimate Partner Violence against Women in 2018," 2022, [https://doi.org/10.1016/S0140-6736\(21\)02664-7](https://doi.org/10.1016/S0140-6736(21)02664-7).

³³ Eka Susylawati, "The Acceptability of Active Judge Principle in Divorce Talak Cases of Religious Courts at Madura to Assure the Wife's Rights," *Al-Ihkam: Journal of Law and Social Institutions* 14, no. 2 (2019): 267-82, <https://doi.org/10.19105/al-lhkam.v14i2.2435>.

³⁴ Syihab al-Din Mahmud ibn Abdllah al-Husaini al-Alusi, *Ruh al-Ma'ani fi Tafsir al-Qur'an al-Azhim wa Sab'u al-Matsani* , chapter 34, juz iv, p. 44.

³⁵ Mas'ar, Zulkarnain, and Irwansyah, "Nusyuz Analysis in the Household (Comparative Study of Islamic Law An Uu Pkdr No. 23 of 2004)."

³⁶ Alfitri Alfitri, "Protecting Women from Domestic Violence: Socio-Legal Approach to CEDAW Bill in Indonesia," *Studia Islamika* 27, no. 2 (August 3, 2020), <https://doi.org/10.36712/sdi.v27i2.9408>.

³⁷ Rizqa Febry Ayu and Rizki Pangestu, "Nusyuz Modernity; Between Rights and Obligations," *YUDISIA: Journal of Legal Thoughts and Islamic Law* 12, no. 1 (2021): 73, <https://doi.org/10.21043/yudisia.v12i1.8711>.

husband not to be fulfilled so that there will be no divorce or the destruction of the household ark³⁸.

When a comparison is made between the two verses regarding nusyuz, it seems that there are different patterns of resolution, both of which put the wife in a weak position and are seen as a mere source of error³⁹. On the other hand, if the husband is nusyuz, then the wife is allowed or encouraged to submit an offer of peace by relinquishing some or all of her rights from the husband⁴¹. With absolute thalak rights⁴² in the hands of the husband, on the one hand it will not give peace to the wife because at any time she can become a widow without the right to maintain the integrity of the household⁴³. Especially when he is old, unproductive, does not appeal to his husband's lust, when he needs protection to spend his old age, precisely at that time he is in an

insecure position, threatened with divorce, and reduced rights, this is of course not in line to form a *sakinah, mawaddah wa rohmah* household as emphasized by Allah in the Qur'an surah al-Ruum verse 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And among the signs of His power is that He has created for you wives of your kind, so that you are inclined to and feel at ease with him, and He made them between you with love and affection. Indeed, in that there are signs for people who think.

But on the other hand, it is also not wise to contradict these verses because they have one source, namely Allah SWT. It is also not wise to act a priori on the verses that explain the handling of the nusyuz case⁴⁴. The most appropriate thing to do is to seek wisdom why Allah gave the complete instructions as described above.

Buya Hamka in the book of interpretations of al-Azhar gives an excellent description in language that touches feelings, that if a woman feels afraid and anxious to see a change in her husband's attitude or turns his heart to another, then according to his considerations this

³⁸ Rohmadi, Julir Nenan, and Al Arkom, "Study of Islamic Law and Positive Law About Nusyuz Husband," *Mu'asyarah: Journal of Islamic Family Law Studies* 1, no. 1 (2022): 33–50.

³⁹ Misran and Maya Sari, "Pengabaian Kewajiban Istri Karena Nusyuz Suami (Studi Penafsiran Imam Al-Thabari Terhadap QS Al-Nisa: 128)," *Samarah* 2, no. 2 (2018): 353–83, <https://doi.org/10.22373/sjkh.v2i2.4742>.

⁴⁰ Zuhdi et al., "Domestic Violence as a Consequence of Nusyuz under the Islamic Law and Legislation of Indonesia."

⁴¹ Zuhdi et al.

⁴² Devy and Firdaus, "Thalaq Divorce Among Career Wives (Case Study at the Banda Aceh Syar'iyah Court)."

⁴³ Hijriani Nur and Faishol Imam, "Nusyuz Wife Against Husband (Case Study of One Family in RT.10 Salok Api Darat Kutai)," *Wasathiyah: Journal of Islamic Studies* 3, no. 2 (2022).

⁴⁴ Misran and Sari, "Pengabaian Kewajiban Istri Karena Nusyuz Suami (Studi Penafsiran Imam Al-Thabari Terhadap QS Al-Nisa: 128)."

condition should not be allowed to drag on because it can threaten the integrity of the household, then it is permissible for her to take a stand and it is not forbidden to take the initiative to find a solution by contacting her husband as best she can so that she can walk peacefully⁴⁵. It is possible to have a one-on-one meeting or involve the family to find causes and solutions for the change in attitude⁴⁶, whether it was due to the wife's actions that could still be corrected or due to other reasons that cannot be corrected, such as illness, then reconciliation may be made, as long as it is not divorced the old wife's visit allowance is given to the young wife, or because the husband admits that he is unable to support two wives and intends to divorce one of them⁴⁷, then if the wife releases the husband's obligation to provide for both physically and spiritually there is nothing wrong with that and the husband does not object to continuing the relationship marriage, because this peaceful settlement is better than divorce⁴⁸.

On the other hand, there is also a secret, that when a woman sees a

change in her husband's attitude, she should not be based on suspicion and follow her feelings, but look for the root of the problem and consider it carefully. This is because there are some men who, due to their busy work outside, are brought into the household, so the wife does not receive enough attention or lacks spending money because the husband's business is difficult, or the lack of sexual desire is due to stress. By knowing the root of the problem, the wife can offer the right solution.

Many women are in the same situation as the Prophet's wife, who also contributes to her husband and deserves respect, even though she is no longer able to carry out her obligations to serve her husband in bed. In one history, it was revealed that Sauda's reason was that she wanted to be resurrected in the afterlife, including among wives, for her to be an honorable wife, not to fuss over fighting with her husband's young wife, especially when she already has children, in-laws, and grandchildren. A woman like this is a life partner for her husband, not just a bed partner.

Reinterpretation of Understanding of Leadership and Nusyuz in the Koran

The domination of family leadership by the adam is hinted at in this verse through the use of a masculine lexicon and grammatical structure of language. This can be seen in the use of the words rijal, qowwamun, and the pronoun hum which are all masculine. The grammatical structure of language is also intended to explain the primacy (al-fadhalah) of rijal (masculine word) over nisa' (feminine word).

⁴⁵ Ayu and Pangestu, "Nusyuz Modernity; Between Rights and Obligations."

⁴⁶ Sa'dan Saifuddin and Fatimah binti Norizan Hajar, "Prosedur Penetapan Pemutusan Perkara Nusyuz (Analisis Undnag-Undang Keluarga Islam Negeri Johor)," *Samarah : Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018).

⁴⁷ Cahyati Dewi, "The Wife's Double Role and Its Influence on Nusyuz," *Research Journal of Islamic Family Law* 2, no. 2 (2022): 111–14, <https://doi.org/10.29313/jrhki.vi.1547>.

⁴⁸ Nur and Imam, "Nusyuz Wife Against Husband (Case Study of One Family in RT. 10 Salok Api Darat Kutai)."

This masculine lexicon and grammatical structure are accompanied by a breadth and looseness of meaning that allows for interpretation from various dimensions so that these words are not seen from a purely biological point of view but rather from their social function⁴⁹. Such a thing refutes the interpretation of this verse as an absolute and permanent ratification of the patriarchal system within the family⁵⁰.

As quoted from the interview conveyed by Ilyas as follows: "*Male leadership in the family is contextual as it relates to the meaning of circumstances, situations, and events and is not like following the norms or rules that apply. Family leadership can change according to changing social contexts. In several incidents, husbands do not have the personal integrity or financial capabilities required by the Koran, they demand a lot from their partners and this happens a lot in our society, especially Bengkulu*".⁵¹

To see further the husband's perception of *qiwamah* and *nusyuz* problems, it is necessary to know the condition of the religiosity of the community, especially in matters of routine worship, and access to

information about religion and knowledge about marriage issues. The tendency that the husband is the head of the household can also be seen in the behavior of the husband, with an indication of whether or not it is permissible to beat his wife⁵².

An excerpt from an interview with Mr. Ilham, namely: "*Violence that is consciously or unconsciously carried out by husbands has bad implications for partners, especially the psychological effect on women, namely fear, lack of trust and other feelings of anxiety. This violence is perpetrated by most of our society in Bengkulu because of a lack of understanding of religion, which assumes that being a leader must involve even verbal or physical violence, not knowing how husbands should be responsible for their wives and families*".⁵³

The reasons for hitting his wife are because the husband is in the position of an educator who must teach a lesson if the wife violates it, while those who do not allow hitting their wife are because a wife is a human being so she must be humanized, this is the summary when asked in an open question regarding the reasons why it is permissible or not for a husband to beat his wife⁵⁴. hus it can be

⁴⁹ Ihyak, "The Nusyuz Concept in the Book of Fatul Qarib Perspective Mubilah," *Journal of Innovation Research and Knowledge* 2, no. 3 (2022): 867–78, <https://doi.org/https://doi.org/10.53625/jirk.v2i3.3291>.

⁵⁰ Jayusman et al., "Masalahah Persvective on Husban Nusyuz in Islamic Law and Positive Law in Indonesia," *Muqaranah* 6, no. 1 (2022): 69–84, <https://doi.org/https://doi.org/10.19109/muqaranah.v6i1.11164>.

⁵¹ Interview with Mr. Ilyas

⁵² Ayu and Pangestu, "Nusyuz Modernity; Between Rights and Obligations."

⁵³ Interview with Mr. Sakroni

⁵⁴ Harkristuti Harkrisnowo, "Domestic Violence (Domestic Violence) in a Criminological and Juridical Perspective Domestic Violence (Domestic Violence) in a Criminological and Juridical Perspective ", *Indonesian Journal of International Law* 1, no. 4 (2021), <https://doi.org/10.17304/ijil.vol1.4.563>.

concluded that the institutionalization of the family system with the authority of the husband as a leader is cultural, and natural, which is partly supported by religious understanding factors.

Borrowing the analysis of the role concept in sociology, namely the structural-functional tradition which according to the theory fronted by *George H. Mead* defines that role as a normative cultural element that confers a certain social status or position⁵⁵. If linked with religious understanding, to what extent a person's religious understanding is related to violent behavior, by linking the perceptions of husband, and wife shows that religious understanding is not the main factor causing violence, this is because people's (husband and wife) understanding of leadership (*Qiwamah*) is more cultural/tradition in nature⁵⁶, moreover the problem of disobedience of wives (*nusyuz*) almost the majority do not know whether it is the language of religion or based on religious texts. Their average understanding is based on experience and something that has grown into a tradition⁵⁷. This is done by husbands who do not want to be

religious, especially in cases of physical violence and infidelity.

As for the results of Mudemmar A Rasyidi's research, domestic violence occurs due to a lack of understanding of religion, loss of good morals, and weak communication within the family as well as excessive egoism, lack of understanding of the meaning of marriage, lack of faith and disobedience to Allah (*God*) the Creator. The Universe does not want to accept destiny and loves the world (*material*) too much. In addition, because humans (*humans*) do not respect each other, as a result, humans (*humans*) lose their guidance and do not know the direction of their lives⁵⁸.

Indeed, there are several cases where religious understanding is very orthodox, but in reality, the orthodoxy system used by a community has derivations (derivatives) of behavior for a husband to carry out his obligations in full⁵⁹, such as earning a living, educating his wife and still giving his wife creative freedom in the living room particular space in the community.

Domestic violence occurs due to a lack of knowledge about the

⁵⁵Role F. Ivan Nye. *Rule Structure and Family System*, (New York: Tp: 1996), 20

⁵⁶ Fransiska Novita Eleanora and Edy Supriyanto, "Violence against Women and Patriarchal Culture in Indonesia," *International Journal of Multicultural and Multireligious Understanding* 7, no. 9 (2020): 44–51, <https://doi.org/http://dx.doi.org/10.18415/ijmmu.v7i9.1912>.

⁵⁷ Mahmud and Rizanizarli, "Domestic Violence against Women in Indonesia: The Recent Domestic Violence Elimination Law Analysis."

⁵⁸ Mudemmar A Rasyidi, "Domestic Violence As a Result of Lack of Understanding of Religion, Loss of Akhlaqul Karimah and Weak Communication in the Family and Excessive Sense of Egoism," *Journal of Management Partners* 8, no. 23 (2020): 63–80.

⁵⁹ Oom Mukarromah and Asep Ubaidillah, "Criminalization on Husband Wife Relationship towards Nushuz in the Perspective of Islamic Law and Criminal Code," *Issues in Social Science* 4, no. 2 (2016): 64, <https://doi.org/10.5296/iss.v4i2.10494>.

responsibilities of each party in the family, the condition of faith is weak so that anger is out of control, and various other reasons that trigger acts of domestic violence, and the erosion of religious values in humans⁶⁰. Fact in general can perpetuate the process of domestic violence where the husband's position as leader is often used as legitimacy to control the entire lives of the wives. We can read this in the general description of people's perceptions of *qiwamah* and *nusyuz* as stated above. From the explanation above, outwardly it appears that there is a discriminatory attitude regarding the husband's position towards his wife in the *nusyuz* issue. The community's understanding is influenced by the verse of the Qur'an in letter An-Nisa 34 regarding the resolution of a *nusyuz* wife by hitting. This perception then seems to give legitimacy that the husband may beat his wife who is considered *nusyuz* or disobedient. It is difficult to separate the Islamic doctrine that has long developed with this from the life of Muslim society today⁶¹.

Related to the understanding of male leadership in the family, it is hoped that reinterpretation can be

carried out regarding the socio-cultural context. Until now there are still few contextual interpretations related to religious and cultural values in family and community life⁶². Herefore, the need for reinterpretation of leadership in the family will actualize religious values in the household.

Efforts that can be made either by preachers, the community, the government, or the family in minimizing domestic violence include⁶³: 1) Preventive measures, to prevent domestic violence from occurring, it is necessary to socialize/habitual family members integrated with indigo planting - religious and cultural values so that no one commits violence and does not become a victim of violence; 2) Educational Actions, for example providing anti-violence education and especially gender-based from an early age to change perceptions of violence; 3) Curative Actions, for example, if there is a case of domestic violence, assisting to make it easier for victims to get protection, providing the information needed to obtain assistance services from the parties involved⁶⁴; 4) Rehabilitative measures, for example helping with mental recovery, strengthening personality and encouraging the

⁶⁰ Siti Nurul Yaqinah, "Dakwah and the Phenomenon of Domestic Violence," *Tasamuh* 15, no. 2 (2018): 25–44, <https://doi.org/10.20414/tasamuh.v15i2.210>.

⁶¹ Analiansyah and Nurzakia, "Construction of the Meaning of *Nusyuz* in Acehese Society and Its Impact on Domestic Violence Behavior (Case Study in Want Jaya District)," *Gender Equality: International Journal of Child and Gender Studies* 1, no. 2 (2015): 141–60, <https://doi.org/http://dx.doi.org/10.22373/equality.v5i2.5602>.

⁶² Eleanora and Supriyanto, "Violence against Women and Patriarchal Culture in Indonesia."

⁶³ Zuhdi et al., "Domestic Violence as a Consequence of *Nusyuz* under the Islamic Law and Legislation of Indonesia."

⁶⁴ Firman Wahyudi, "Ithbāt Ṭalāq: An Offer of Legal Solutions to Illegal Divorce in Indonesia," *Al-Ahkam* 32, no. 2 (2022): 211–32, <https://doi.org/10.21580/ahkam.2022.32.2.11720>.

growth of the process of socializing with the post-crisis environment.

Meanwhile, Quraish Shihab suggests that the reinterpretation of leadership in the family should focus on the strengths and weaknesses of the husband and wife⁶⁵. Determination of the principle of a man as a leader (qowwaam) for women, especially a husband who is the leader of his wife by glorifying his wife and doing good to them; solving a wife's nusyuz problem the first time with advice, then the second way is hajr in bed; It is not lawful for different reasons and there is justification for injuring one's wife or another⁶⁶.

The husband gets a degree of leadership above the wife by emphasizing deliberation, the husband's broad chest relieves some of the wife's obligations and treats the wife commendably. Thus, the leadership carried out can knit togetherness, to form a sakinah, mawaddah, and rahmah family.

Conclusion

The existence of An Nisa letter 34 explains good leadership based on permissible criteria to strengthen male domination in the household. Incorrect understanding of leadership and nusyuz will hurt family harmony, so domestic violence often

occurs. This reality shows that leadership practices need to be re-interpreted so that they are by the substance of Islamic teachings regarding the values of life in the household. Reinterpreting leadership and nusyuz can be a way for the community to guide instructions on the criteria for leaders in households that are by religious teachings. The reinterpretation of leadership in the family should focus on the strengths and weaknesses between husband and wife. The husband gets a degree of leadership above the wife by emphasizing the adequacy of providing a living for the family, deliberations, and the husband's generosity relieves some of the wife's obligations and treats the wife commendably. Interpretation or meaning above a centralized understanding of the verses of the Qur'an regarding leadership in the family, so that leadership in the family should focus on the strengths and weaknesses between husband and wife by emphasizing deliberation, the husband's broad chest relieves some of the wife's obligations, treats the wife commendably and leadership is closely connected with sufficiency to provide for the family. Habituation to family members is integrated with the cultivation of religious and cultural values so that no one commits violence and does not become a victim of violence.

⁶⁵ Sri Suhandjati, "Male Leadership: Its Implementation in Javanese Society," *Theologia Journal* 28, no. 2 (2018): 329–50, <https://doi.org/http://dx.doi.org/10.21580/teo.2017.28.2.1876>.

⁶⁶ Robikah, "Reinterpretation of QS. An-Nisa [4]: 34 In the Maqasidi Interpretation Perspective."

Reference

- Alfitri, Alfitri. "Protecting Women from Domestic Violence: Socio-Legal Approach to CEDAW Bill in Indonesia." *Studia Islamika* 27, no. 2 (August 3, 2020). <https://doi.org/10.36712/sdi.v27i2.9408>.
- Analiansyah, and Nurzakia. "Kontruksi Makna Nusyuz Dalam Masyarakat Aceh Dan Dampaknya Terhadap Perilaku Kekerasan Dalam Rumah Tangga (Studi Kasus Di Kecamatan Ingin Jaya)." *Gender Equality: International Journal of Child and Gender Studies* 1, no. 2 (2015): 141–60. <https://doi.org/http://dx.doi.org/10.22373/equality.v5i2.5602>.
- Ayu, Rizqa Febry, and Rizki Pangestu. "Modernitas Nusyuz; Antara Hak Dan Kewajiban." *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam* 12, no. 1 (2021): 73. <https://doi.org/10.21043/yudisia.v12i1.8711>.
- Az-zamakhshary, Tafsir Al-kasysyaf Karya. "Konsep Nusyuz Terhadap Keharmonisan Rumah Tangga Perspektif Tafsir Al-Kasysyaf Karya Az-Zamakhshary." *JURNAL AL-WAJID* 3, no. 2 (2022): 3–10.
- Chaliddin, and Nazaruddin. "Kekerasan Dalam Rumah Tangga Dampak Sosiologis Anak Tinjauan Maqasid Syar'iyah." *Jurnal Syaria* 11, no. 1 (2022): 71–89.
- Devy, Soraya, and Muhammad Firdaus. "Cerai Thalaq Di Kalangan Isteri Karier (Studi Kasus Di Mahkamah Syar'iyah Banda Aceh)." *Samarah* 3, no. 2 (2019): 378–99. <https://doi.org/10.22373/sjkh.v3i2.4401>.
- Dewi, Cahyati. "Peran Ganda Istri Dan Pengaruhnya Terhadap Nusyuz." *Jurnal Riset Hukum Keluarga Islam* 2, no. 2 (2022): 111–14. <https://doi.org/10.29313/jrhki.vi.1547>.
- Eleanora, Fransiska Novita, and Edy Supriyanto. "Violence against Women and Patriarkhi Culture in Indonesia." *International Journal of Multicultural and Multireligious Understanding* 7, no. 9 (2020): 44–51. <https://doi.org/http://dx.doi.org/10.18415/ijmmu.v7i9.1912>.
- Harkrisnowo, Harkristuti. "Domestic Violence (Kekerasan Dalam Rumah Tangga) Dalam Perspektif Kriminologi Dan Yuridis Domestic Violence (Kekerasan Dalam Rumah Tangga) Dalam Perspektif Kriminologi Dan Yuridis ". " *Indonesian Journal of International Law* 1, no. 4 (2021). <https://doi.org/10.17304/ijil.vol1.4.563>.
- Ihyak. "Konsep Nusyuz Dalam Kitab Fatul Qarib Perspektif Mubadalah." *Journal of Innovation Reaserch and Knowledge* 2, no. 3 (2022): 867–78. <https://doi.org/https://doi.org/10.53625/jirk.v2i3.3291>.
- Jaya, Makmur. "PENAFSIRAN SURAT AN-NISA' AYAT 34 TENTANG KEPIMPINAN DALAM AL-QURAN." *At-Tanzir: Jurnal Ilmiah Prodi Komunikasi Penyiaran Islam*, January 2, 2021, 248. <https://doi.org/10.47498/tanzir.v11i2.407>.
- Jayusman, Shafra, Hidayat Rahmat, Efrinaldi, and Badarudin. "Maslahah Perspective on Husban Nusyuz in Islamic Law and Positive Law in Indonesia." *Muqaranah* 6, no. 1 (2022): 69–84. <https://doi.org/https://doi.org/10.19109/muqaranah.v6i1.11164>.
- Mahmud, and Rizanizarli. "Domestic Violence against Women in Indonesia : The Recent Domestic Violence Elimination Law

- Analysis.” *Fiat Justisia : Jurnal Ilmu Hukum* 15, no. 4 (2021): 385–98.
<https://doi.org/10.25041/fiatjustisia.v15no4.2276>.
- Maimunah. “Epistemology of Nusyuz in The Context of Fiqh.” *Genealogi PAI : Jurnal Pendidikan Agama Islam* 7, no. 01 (2020): 33–39.
<https://doi.org/https://doi.org/10.32678/genealogipai.v7i1.2538>.
- Mardiah. “NUSYUZ DALAM SURAT AN NISA AYAT 34 (Tinjauan Analisis Keadilan Gender).” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 3 (2022): 896–914.
<https://doi.org/10.35931/aq.v16i3.964> NUSYUZ.
- Mas’ar, Fauzan, Zulkarnain Zulkarnain, and Irwansyah Irwansyah. “Analisis Nusyuz Dalam Rumah Tangga (Studi Komparasi Hukum Islam An Uu Pkdr No. 23 Tahun 2004).” *Al-Mashlahah Jurnal Hukum Islam Dan Pranata Sosial* 10, no. 01 (2022): 197.
<https://doi.org/10.30868/am.v10i01.2442>.
- Misran, and Maya Sari. “Pengabaian Kewajiban Istri Karena Nusyuz Suami (Studi Penafsiran Imam Al-Thabari Terhadap QS Al-Nisa: 128).” *Samarah* 2, no. 2 (2018): 353–83.
<https://doi.org/10.22373/sjkh.v2i2.4742>.
- Mudjiyanto, Bambang. “Tipe Penelitian Eksploratif Komunikasi.” *Jurnal Studi Komunikasi Dan Media* 22, no. 1 (2018): 65.
<https://doi.org/10.31445/jskm.2018.220105>.
- Mukarromah, Oom, and Asep Ubaidillah. “Criminalization on Husband Wife Relationship towards Nushuz in the Perspective of Islamic Law and Criminal Code.” *Issues in Social Science* 4, no. 2 (2016): 64.
<https://doi.org/10.52996/iss.v4i2.10494>.
- Mupida, Siti. “Relasi Suami Isteri Dalam Konflik Pendidikan Nusyuz Menurut Nash Al-Qur’an Dan Hadis.” *Millah* 18, no. 2 (2019): 265–88.
<https://doi.org/10.20885/millah.vol18.iss2.art4>.
- Nur, Hijriani, and Faishol Imam. “Nusyuz Istri Terhadap Suami (Studi Kasus Satu Keluarga Di RT.10 Salok Api Darat Kutai).” *Wasathiyah : Jurnal Studi Keislaman* 3, no. 2 (2022).
- Rasyidi, Mudemar A. “Kekerasan Dalam Rumah Tangga Akibat Dari Kurangnya Pemahaman Terhadap Agama, Hilangnya Akhlaqul Karimah Dan Lemahnya Komunikasi Padakeluarga Serta Rasa Egoisme Yang Berlebihan.” *Jurnal Mitra Manajemen* 8, no. 23 (2020): 63–80.
- Robikah, Siti. “Penafsiran Ulang QS . An-Nisa [4]: 34 Dalam Perspektif Tafsir Maqasidi.” *Al-Dhikra: Jurnal Studi Quran Dan Hadis* 4, no. 1 (2022): 49–66.
- Rohmadi, Julir Nenan, and Al Arkom. “Kajian Hukum Islam Dan Hukum Positif Tentang Nusyuz Suami.” *Mu’asyarah : Jurnal Kajian Hukum Keluarga Islam* 1, no. 1 (2022): 33–50.
- Saifuddin, Sa’dan, and Fatimah binti Norizan Hajar. “Prosedur Penetapan Pemutusan Perkara Nusyuz (Analisis Undnag-Undang Keluarga Islam Negeri Johor).” *Samarah : Jurnal Hukum Keluarga Dan Hukum Islam* 2, no. 1 (2018).
- Sardinha, Lynnmarie, Mathieu Maheugiroux, Heidi Stöckl, Sarah Rachel Meyer, and Claudia García-moreno. “Global , Regional , and National Prevalence Estimates of Physical or Sexual , or Both , Intimate Partner Violence against Women in 2018,” 2022.

[https://doi.org/10.1016/S0140-6736\(21\)02664-7](https://doi.org/10.1016/S0140-6736(21)02664-7).

- Suhandjati, Sri. "Kepemimpinan Laki-Laki : Implementasinya Pada Masyarakat Jawa." *Jurnal Theologia* 28, no. 2 (2018): 329–50. <https://doi.org/http://dx.doi.org/10.21580/teo.2017.28.2.1876>.
- Susylawati, Eka. "The Acceptability of Active Judge Principle in Divorce Talak Cases of Religious Courts at Madura to Assure the Wife s Rights." *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 14, no. 2 (2019): 267–82. <https://doi.org/10.19105/al-ihkam.v14i2.2435>.
- Wahyudi, Firman. "Ithbāt Ṭalāq: An Offer of Legal Solutions to Illegal Divorce in Indonesia." *Al-Ahkam* 32, no. 2 (2022): 211–32. <https://doi.org/10.21580/ahkam.2022.32.2.11720>.
- Yaqinah, Siti Nurul. "Dakwah Dan Fenomena Kekerasan Dalam Rumah Tangga." *Tasamuh* 15, no. 2 (2018): 25–44. <https://doi.org/10.20414/tasamuh.v15i2.210>.
- Zuhdi, Syaifuddin, Kuswardani, Andria Luhur Prakosa, Marisa Kurnianingsih, Widi Astuti, and Rozanah Ab Rahman. "Domestic Violence as a Consequence of Nusyuz under the Islamic Law and Legislation of Indonesia." *Humanities and Social Sciences Reviews* 7, no. 2 (2019): 340–48. <https://doi.org/10.18510/hssr.2019.7240>.

revisi madania terbaru

ORIGINALITY REPORT

8%

SIMILARITY INDEX

7%

INTERNET SOURCES

4%

PUBLICATIONS

3%

STUDENT PAPERS

PRIMARY SOURCES

1	jurnal.uindatokarama.ac.id Internet Source	1%
2	ejournal.iainbengkulu.ac.id Internet Source	1%
3	versita.com Internet Source	1%
4	ejournal.uin-suska.ac.id Internet Source	1%
5	text-id.123dok.com Internet Source	1%
6	journal.uinsgd.ac.id Internet Source	<1%
7	permataquran.wordpress.com Internet Source	<1%
8	joieb.perbanas.id Internet Source	<1%
9	Fitri Rafianti, M. Hary Angga Pratama Sinaga. "Nusyuz as the Cause of Domestic Violence: A Comparative Study of Islamic Law and	<1%

Criminal Law", International Journal of Law,
Environment, and Natural Resources, 2023

Publication

10

Hardika Saputra, Dwi Kurniawan, Retno Fentari. "The Relevance of Al-Ghazali and Ibn-Khaldun's Education Concepts in Era 4.0.", Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan, 2022

Publication

<1 %

11

digilib.uinsby.ac.id

Internet Source

<1 %

12

jurnal.ar-raniry.ac.id

Internet Source

<1 %

13

Arbanur Rasyid, Rayendriani Fahmei Lubis, Maulana Arafat Lubis, Nashran Azizan. "Batak Muslim Local Wisdom: Sociological Analysis of Buffalo Slaughtering Tradition of Angkola Community Death Ceremony", Al-Izzah: Jurnal Hasil-Hasil Penelitian, 2022

Publication

<1 %

14

Guoqing Xiao, Qing Ye, Tao Han, Junqing Yan, Lixia Sun, Fengmei Wang. "Study of the sleep quality and psychological state of patients with hepatitis B liver cirrhosis", Hepatology Research, 2018

Publication

<1 %

15

journal.uinsi.ac.id

Internet Source

<1 %

16

journal.walisongo.ac.id

Internet Source

<1 %

17

ejournal.insuriponorogo.ac.id

Internet Source

<1 %

18

R G T Kusumah, M Andaria, A Misriani, Purdiyanto, Samsilayurni. "Development of ethnoscience module on pond ecosystem, in Serawai Tribe, Seluma Regency", Journal of Physics: Conference Series, 2022

Publication

<1 %

19

Margie Gladies Sopacua. "Prevention of Violence Against Wife In The Household (Human Rights Perspective)", SASI, 2021

Publication

<1 %

20

journal2.uad.ac.id

Internet Source

<1 %

21

jurnal.unissula.ac.id

Internet Source

<1 %

22

plj.ac.id

Internet Source

<1 %

23

www.ejournal.iaidalwa.ac.id

Internet Source

<1 %

24 Mulida Hayati, Nuraliah Ali. "Husband's Sexual Violence: Protection Rights for Wives in Terms of Islamic and Indonesian State Law", Al-Risalah, 2021
Publication <1 %

25 Dewi Apriliani, I Gede Arimbawa, Ani Wulandari. "How Youtube Beauty Vlogger Review, Self Congruity and Price Perception Influence Impulse Buying and the Impact On Repurchase Intention (Case Study at Teenager Users of Emina Cosmetics In Surabaya)", Quantitative Economics and Management Studies, 2020
Publication <1 %

26 repository.radenintan.ac.id
Internet Source <1 %

27 repository.uin-suska.ac.id
Internet Source <1 %

28 doaj.org
Internet Source <1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On