

Interpretation of Nushuz in the Qur'an: Comparative Study of Tafsir al-Jami' Li Ahkam al-Qur'an and Tafsir al-Munir

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Abstract:

This research aims to explore the understanding of Imam al-Qurtuby and Wahbah al-Zuhaili in interpreting the verses of the Qur'an regarding nushuz, as well as studying its relevance in preventing domestic violence. The research method used is qualitative with a comparative approach between tafsir al-Jami' Li Ahkam al-Qur'an by Imam al-Qurtuby and tafsir al-Munir by Prof. Dr. Wahbah al-Zuhaili. The results of the research show that both of them provide views on the resolution of nushuz in accordance with the principles of Sharia, with an emphasis on avoiding domestic violence. Husbands are reminded not to use abusive words or do actions that can damage the wife's honor, and the importance of a wise solution without involving violence is emphasized. This research also relates the findings to the Law of the Republic of Indonesia No. 23 of 2004 about PDKRT, highlights the need for harmony between religious interpretation and applicable legal provisions. It is hoped that the results of this research can provide a holistic view in dealing with the problem of nushuz and encourage a solution that upholds the values of humanity and justice in the household context.

Keywords: domestic violence; humanity value; Islamic perspective; nushuz; religious interpretation.

INTRODUCTION

In domestic life, husband and wife have the same rights and obligations, help each other and work together (Hidayatulloh, 2020; Huriani et al., 2021). The marriage bond is considered a heavy promise in Islam. However, domestic life is often haunted by problems, one of which is *nushuz*. *Nushuz* can arise as a result of dissatisfaction from both husband and wife, involve violations of boundaries in carrying out household obligations, or disobedience (Djuaini, 2016; Huriani et al., 2022). Some sects, such as Hanafiyah, insist that nushuz can be caused by the wife's disobedience to the rules and obedience to the husband (Faizal, 2016). Wahbah al-Zuhaili added that nushuz can also occur when the husband loses love for his wife due to the loss of obedience from the wife. In fact, Sayyid Qutb stated that nushuz can be done by both parties. However, often nushuz is identified as occurring more often from the wife's side, while the husband's role in causing nushuz is ignored. The Qur'an itself affirms that the husband can also be the cause of nushuz (Al-Nisa verse 128). A husband who is arrogant, indifferent, or neglects his obligations to his wife can cause nushuz.

Islam as a guide to life provides solutions to resolve household problems, including *nushuz*. Husbands, as leaders, are expected to be able to resolve conflicts without physical or psychological violence. However, in reality, many husbands are unable to handle these problems wisely, and even choose violence as a solution, which clearly violates the rules and can be considered Domestic Violence (Aji et al., 2021; Huriani, 2021b). Data from the National Commission on Violence Against Women shows an increase in domestic violence cases from year to year (Huriani, 2021a). This shows that a husband's inability to handle domestic conflict can lead to violence against his wife (Radhitya et al., 2020). Therefore, it is important for husbands to know how to behave when completing *nushuz* so that it does not involve domestic violence.

This research aims to explore the theme of *nushuz* in Al-Qur'an surah Al-Nisa verses 34 and 128 and its relationship with Law of the Republic of Indonesia no. 23 of 2004 on PDKRT with a comparative approach to the interpretation of *al-Jami' li ahkam al-Qur'* by Imam al-Qurtuby and *Tafsir al-Munir* by Prof. Dr. Wahbah al-Zuhaili. These two interpretations were chosen to provide views from two different periods (the middle and contemporary of the 20th century) about the verses of *nushuz*. It is hoped that this research can provide a better understanding for those who face problems in their households. This research raises an undeniable urgency in dealing with household dynamics, especially regarding *nushuz*. In the midst of the complexity of married life, this research is a source of enlightenment that understands the root of the problem of husband-wife conflict from a religious perspective, especially Islam. By exploring the interpretation of verses from the Koran, this research opens the door to insight into the values contained in Islamic teachings for resolving household conflicts without involving violence. The uniqueness of this research lies in its comparative approach to classical and contemporary interpretations, providing a more holistic understanding of the evolution of Islamic thought regarding *nushuz*.

This research also urges us to pay attention to developing social problems, especially cases of domestic violence. Data showing an increase in these cases over the years illustrates that domestic conflict not only threatens family harmony but also women's well-being. This research is a valuable guide in developing strategies for preventing and handling household problems that have the potential to involve violence, as well as supporting efforts to create a household environment that is healthy, harmonious and in accordance with religious teachings. By understanding the root of the problem from a religious and legal perspective, this research encourages preventive steps and effective solutions, so that people can live in families full of love and mutual understanding.

METHOD

This research adopts a qualitative approach with the aim of obtaining a comprehensive overview of the *nushuz* phenomenon in the household context (Lune & Berg, 2017). Qualitative methods are applied as a research tool capable of detailing social problems by using words, describing the views of informants in detail, and assembling the natural background of the problems faced (Mustari & Rahman, 2012; Rahman, 2020). The selection of qualitative methods is in line with the complexity of the *nushuz* issue, which requires an in-depth understanding from various points of view. This research is also comparative in nature, the focus is on comparing the thoughts of two prominent scholars, namely Imam al-Qurtuby with his interpretation "*al-Jami' Li Ahkam al-Qur'an*" and Wahbah al-Zuhaili with his interpretation "*al-Munir*". A comparative approach is the basis for understanding the differences and similarities in the interpretation of verses related to *Nushuz*, providing a more comprehensive picture (Nasrudin, 2002).

Information sources in this research are divided into two main categories. First, the primary source is the *Tafsir* book by the two scholars which is the focus of the research. Second, secondary sources include related books and articles that support the research theme. The research technique used is literature study (George, 2008), enabling researchers to dig into various literatures related to the understanding and views of scholars on *nushuz*. This scientific approach provides a solid theoretical basis to support analysis and research findings.

RESULTS AND DISCUSSION

Imam al-Qurtuby and *Tafsir al-Jami' Li Ahkam al-Qur'an*

Imam al-Qurtuby, in full al-Imam Abu Abdillah bin Ahmad bin Abu Bakar al-Anshori al-Khazraji al-Andalusi, or better known as Imam al-Qurtuby, was nicknamed based on his birthplace in Andalusia (Spain), namely Cordoba. He was born during the reign of the Muwahhidun Dynasty in West Africa and Bani Ahmar in Granada in the 7th century AH (13 AD). Imam al-Qurtuby is known as a scholar of *tafsir* who is intelligent, productive, and

highly appreciated by scholars. According to al-Dhahabi, he was an Imam who had extensive knowledge and produced many very valuable works, reflecting the depth of his knowledge and intelligence (al-Dzahabī, 2005).

Imam al-Qurtuby lived in a glorious time for Muslims, when Europe was covered in darkness. Cordoba, his birthplace, is a prosperous cultural center with 200 thousand houses, 600 mosques, 50 hospitals, 80 public schools, and 900 baths (Al-Qurthubī, 2005). The city also has more than 600 thousand books. However, in 1236 AD, the Christians captured the city. The Arabs controlled Cordoba from 711 AD to 1031 AD, and then fell in 1087 AD when the kingdom of Qosytalah Fardin and seized it. Imam al-Qurtuby showed the spirit of seeking knowledge in the year 633 H/1234 AD when Cordoba was controlled by the French. He left that city and traveled to the Middle East, learning from various scholars in Egypt, Alexandria, Mansurah, al-Fayyun, Cairo, and other regions. Imam al-Qurtuby died and was buried in Munya Kota Bani Khausab in the year 671 H/1272 AD, in northern Egypt (Azizī, 2011).

Evidence of his love for science can be seen in his extraordinary works, including (Sartika, 2019):

1. *Al-Jami' Li ahkam al-Qur'an namely his greatest work in the field of interpretation based on fiqh.*
2. *Al-Tadzkaru bi al-Umuri al-Akhirat*
3. *Al-'Ilam bima Fi al-din al-Nasara min al-Mafasid wa auham wa kazhar mahasin l-Islam*
4. *Syarh al-Tuqsha fi al-Hadit al-Nabawi*
5. *Al-Tadzkiroh fi al-Mauti wa umur al-Akhirah*
6. *Al-'Ilam fi ma'rifah maulid al-mustaf*
7. *Al-Ashnafi Syarkh al-Asma'u al-Husna*
8. *Al-Tadzkaru fi Afdhal a-azkari*
9. *Syarh al-Taqsi*
10. *Minhaj al-Ibad wa Mahajah al-Salikin wa al-Zihad*
11. *Urjuzah Fi asma' al-Nabi saw*
12. *Al-Aqdiyah*
13. *Al-Luma' al-Lu'luyah Fi al-Isyrinat al-Nabawiyah wa Ghairihi*
14. *Al-Tarqib li Kitab al-Tamhid*
15. *Al-Muqbis Fi Syarh Muwatha Malik bin Anas*
16. *Risalah fi al-Qab al-Hadits*
17. *Al-Misbah fi al-Jam'l baina al-Af'al wa al-Shilah* (Sartika, 2019).

Imam al-Qurtuby, a great scholar, received lessons from several intellectuals of his time. Among them are: First, Ibn Rawwaj (Died in 648 H): Imam al-Muhaddits Abu Muhammad Abdu al-Wahab Ibn Rawwaj, whose real name is Zafir Ibn 'Ali Ibn Futh al-Azdi al-Iskandarani al-Maliki. Ibn Rawwaj is known as an expert in hadith and reached the peak of his knowledge before his death in 648 AH. Second, Ibnu al-Jumaizi (Died in 649 AH): Al-Allamah Baha al din Abu al-Hasan 'Ali Ibn Hibatullah Ibn Salamah al-Misri al -Shafi'i. He is an expert in the field of hadith, Fiqh, and Qiro'ah. Ibnu al-Jumaizi died in 649 H, leaving a scientific legacy that inspired many circles. Third, Abu al-Abbas Ahmad Ibn 'Umar Ibn Ibrahim al-Maliki al-Qurtuby (Died in 656 H): Author of the book *al-Mufhim Fi Sharh Sahih al-Muslim*. He made a significant contribution to the understanding of Sahih Muslim hadith. Abu al-Abbas Ahmad Ibn 'Umar al-Qurtuby left the world in 656 H. Fourth, Al-Hasan al-Bakari (Died in 656 H): Al-Hasan Ibn Muhammad Ibn Muhammad Ibn Amaruk al-Taimi al-Naisaburi al- Dimasqhi. A scholar who reached the peak of his knowledge in his time. Al-Hasan al-Bakari died in 656 H, making a great contribution to the development of Islamic knowledge (Al-Qurtubi, 2006).

Tafsir al-Jami' Li Ahkam al-Qur'an of Imam al-Qurtuby

Imam al-Qurtuby produced *Tafsir al-Jami' Li Ahkam al-Qur'an* because of his belief that the al-Qur'an encompasses all aspects of the Shari'a. He devoted most of his life to compiling this book of interpretation. The motivation of writing involves the purpose of facilitating the understanding of the content of the Qur'an, enabling the reader to read the Qur'an with Qiro'ah as it was revealed, as well as reveal the miracles contained in it. Imam al-Qurtuby's efforts include the explanation of verses from various aspects, such as reading, qiro'ah, grammar (I'rab), as well as language explanations and objections to deviant interpretations (Sholeh, 2018). This book is also equipped with the hadith of the Prophet as reinforcement, the view of the school's scholars, and the generation of scholars after him. The full name of this book is *al-Jami' li Ahkam al-Qur'an Wa al-Mubayyin lima Tadammanuhu Min al-Sunnati wa wa ayi al-Furqan* (Al-Qurthubī, 2010).

Imam al-Qurtuby adopted a systematic approach in interpreting the verses of the Qur'an. The steps involved a detailed explanation in terms of language, the use of other verses and hadiths as reinforcements, criticism of

inappropriate opinions, the inclusion of scholars' opinions, and comparisons and drawing conclusions. This writing method makes tafsir al-Qurtuby have a jurisprudential pattern, where more aspects of law and jurisprudence are discussed than other aspects. Thus, it can be concluded that this interpretation has a strong fiqh orientation (Abidin, 2017).

Wahbah al-Zuhaili and Tafsir al-Munir

Wahbah al-Zuhaili was born in Dair Atiyah, a remote village in Damascus, Syria, in the year 1351 H/1932 AD. His full name is Wahbah bin al-Sheikh Mustafa al-Zuhaili. His father, Sheikh Mustafa al-Zuhaili, was a simple farmer and merchant who was also a scholar and hafidh al-Qur'an. Wahbah's mother, Fatimah binti Mustafa Sa'adah, is known as a woman who *afterwards* (obey) and stick to the principles of Islamic Sharia (Ghofur, 2013).

Wahbah al-Zuhaili showed intelligence from an early age, and his interest in becoming a scholar was evident from an early age. His first religious education was received from his own father, and after that, he continued his schooling at the Ibtidayyah madrasah in his hometown. His master's degree was obtained in 1953 from the University of Damascus in the Faculty of Sharia. Further, he earned his doctorate from al-Azhar University in 1956 (Mufid, 2015). Among the influential teachers in the education of Wahbah al-Zuhaili are Sheikh Mahmud Yasin (teacher of hadith), Sheikh Mahmud al-Rankusi (teacher of aqidah), Sheikh Hassan al-Shatti (teacher of fara'id), Sheikh al-Azhar Iman Mahmud Syaltut, Dr. al-Imam Abdul al-Rahman Taj (teacher of comparative jurisprudence), Sheikh Ahmad Samad (teacher of tajwid science), Sheikh Mahmud Abd. Dam (teacher of Shaff'i jurisprudence), Dr. Sulaiman al-Tahawi, Sheikh Jada Rab Ramadhan, Sheikh Mustafa Mujahid, Utsman Ali, and many other teachers.

With a strong education and supported by leading scholars, Wahbah al-Zuhaili became one of the leading Islamic scholars who contributed through his works, including the writing of Tafsir al-Munir. Therefore, there are several works including (Hasanudin & Zulaiha, 2022):

1. *Tafsir al-Munir Fi al-Aqidah wa al-Syari'at wa al-Manhaj*
2. *Al-Wasit Fi Usul al-Fiqh*
3. *Al-Insan Fi al-Qur'an*
4. *Al-Qur'an al-Karim al-Bunyatuh al-Tasyri'ah and Khosa'isuh al-Hadariyah*
5. *Al-Qayyim al-Insaniyah fi al-Qur'an al-Karim*
6. *Usul al-Fiqh al-Hanafi*
7. *Nazariyah al-Darurah al-Sharia'ah*
8. *Al-Islam al-Din al-Jihad al-Udwan*
9. *Al-Alaqat al-Dauliah Fi al-Islam*
10. *Al-Mujadid Jamaludin al-Afghani*
11. *Atsar al-Harab Fi al-Fiqh*
12. *Al-Urf wa al-Adat*

One of Wahbah al-Zuhaili's goals in writing Tafsir al-Munir is to connect Muslim individuals with the Qur'an in a strong and scientific way, remembering the Qur'an as a guide and rule in life. In his book of interpretations, Al-Zuhaili did not focus his attention on differences of opinion in jurisprudence, but rather on explaining the laws and wisdom contained in the verses of the Qur'an with a broader meaning. This approach makes it possible for explanations and signs of knowledge in the Qur'an to become instruments for the development of a better and more advanced social life for modern society and Muslim individuals (Mubarok, 2017).

In the interpretation of al-Munir, Wahbah al-Zuhaili explains the determination of the laws deduced from the verses of the Qur'an with a broader meaning. This explanation is accompanied by asbab al-Nuzul (the reason for the revelation of verses), the science of rhetoric, l'rab, aspects of language, history, and sermons, explained in a balanced way and in accordance with the topic of discussion. This interpretation also combines two methods, namely the bi al-Ma'tsur and bi al-Ma'qul methods, which are in line with the recognized belief (Hariyono, 2018).

The systematics of writing tafsir al-Munir is arranged with the following steps: first, the division and grouping of the verses of the Qur'an according to the order by giving a suitable theme. Second, explaining the content of each letter globally (Sukron, 2018). Third, the inclusion of asbab al-nuzul verses with authentic narrations, explaining the story of the prophet, and the great things in Islam. Fourth, the interpretation and

explanation of the verse. Fifth, explanation of the laws on each verse. Sixth, the explanation of rhetoric and l'rab (Sukron, 2018).

Tafsir al-Munir uses fiqh styles and literary, cultural and social nuances, known as the adab wa al-ijtima'l style (Mufid, 2015). This style is related to the arrangement of the instructions of the Koran which are directly related to the customs and life of the community. This tafsir attempts to overcome problems with explanations that are easy to understand, creating a holistic view of the understanding of the Qur'an and its application in everyday life (Aiman, 2012).

Analysis of Imam al-Qurtuby and Wahbah al-Zuhaili's Interpretation of Verses About *Nushuz*

1. Surat al-Nisa verse 34

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

"The men are the leaders of the women, because God has favored some of them (men) over others (women), and because they (men) have spent part of their wealth. That is why a pious woman is one who obeys God and takes care of herself when her husband is not around, because God has taken care of (them). The women whose nushuz you fear, then advise them and separate them in their beds, and beat them. Then if they obey you, then don't look for ways to trouble them. Verily, Allah is Most High and Most Great".

2. Surat al-Nisa verse 128

وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاصًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَالصُّلْحُ خَيْرٌ ۗ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِن تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"And if a woman is worried about nushuz or indifference from her husband, then it is okay for both of them to make real peace, and that peace is better (for them) even if the human being is miserly by nature. And if you associate with your wife well and protect yourself (from nushuz and indifference), then indeed Allah is All-Knowing of what you do".

Analysis of the interpretation of Imam al-Qurtuby and Wahbah al-Zuhaili

1. Imam al-Qurtuby's interpretation of the verse *nushuz*

After interpreting the sentence about leadership then when interpreting the verse about *nushuz* which sounds like (or not to become *nushujahunna*) "You are worried about her nushuz and neglecting what Allah Ta'ala commanded to obey her husband". According to Ibn Abbas that word *tahafuuna* has the meaning of informing and educating. Meanwhile, according to Abu Manshur al-Lughowi's opinion, what is meant by *nushuz* is a hatred of both the wife and the husband (Al-Qurtubi, 2006).

Then the sentence "then advise them the wives" the meaning is to advise with the contents of the Koran. What this means is advice in the form of reminding the wife of God's obligations to her. That is, getting along well with her husband or being friendly. The Prophet SAW once said, "If I am given power by Allah Ta'ala then I will command the wives to bow down to their husbands". He even said: "if a wife refuses to sleep with her husband then the Angel will curse her until morning" (Al-Qurtubi, 2006). The second step in solving *nushuz* "and separate him from his bed", according to Ibnu Abbas, the meaning of the verse is to keep the wife away from her husband's bed or not to sleep with him, or to sleep with their backs to him and not to associate with him (Al-Qurtubi, 2006, p. 425).

The third step of the sentence: (*wadribuhunna*) "and beat them wives", then in the second stage after by keeping him away from the bed, and if the first and second stages don't work, then Allah Ta'ala told him to beat his wife. However, Imam al-Qurtuby interprets beating here as beating to educate, not to injure and injure, let alone break bones and cause disability. Because of God's purpose *Ta'ala* is to improve the wife's morals, not to damage her physically (Al-Qurtubi, 2006, p. 425). Because of God's purpose *Ta'ala* is to improve the wife's morals, not to

damage her physically (Al-Qurtubi, 2006, p. 425). After going through the three steps above, the next sentence is (*fain ato'tankum*) if they obey you", (*falaa tabghu alihinna sabila*) then don't look for a loophole to trouble him." While the meaning of the paragraph of the verse is, that the husband must not find a loophole against his wife to hurt her both with speech and deed if her wife obeys him again (Al-Qurtubi, 2006, p. 426).

2. Interpretation of Wahbah al-Zuhaili

Then, Wahbah al-Zuhaili explained his interpretation regarding the *nushuz* verse, where he identified the type of woman or wife who rebelled against her husband. According to his view, these women go beyond the limits of living as husband and wife, not fulfilling their rights and obligations. If the husband finds his wife behaving like this, Wahbah al-Zuhaili mentions several steps that can be taken.

The first step, the husband is advised to give advice to his wife. This advice should be given in a way that can touch his wife's heart without hurting her feelings. The husband should give an example of advice that does not hurt his wife's heart, reminding her to fear Allah, and return to obeying her husband.

The second step, if the advice does not give results, the husband can take further action by keeping his wife away from his bed. This separation of beds includes the decision not to have sex or sleep in the same room. Wahbah al-Zuhaili emphasizes that even if the husband stays away from the wife's bed, the husband must not remain silent or not speak to the wife for more than three days. If the wife returns to obey her husband, then the husband does not need to take further action.

Third step, if the wife remains disobedient, the husband is allowed to hit her, but with a blow that does not hurt her physically. This beating is intended as a form of education rather than causing injury. Wahbah al-Zuhaili even advocated the use of *siwak* and a very flexible stick to beat his wife, with a preference for beating on the shoulder which is considered harmless (Al-Zuhaili, 1991, p. 80).

The relationship between the interpretation

As is known that in completing *nushuz* What the wife does is there are three steps, the first step is to advise, the second is to keep her away from the bed and the third is to hit her.

In solution *nushuz* often refers to a dispute between two partners which causes both of them to have to deal with the law. Especially not a few husbands do it and finish it *nushuz* with things that can hurt his wife both physically and psychologically, such as the husband directly using beating to get his wife to obey him, but the beating that the husband does is a beating that causes him to have to deal with domestic violence laws and also beatings that are not prescribed in Islam.

If that is the case, the Qur'an states that beatings are the last alternative for husbands against their wives *nushuz*. It cannot be understood to do violence to his wife, because in the same verse the more important way than beating is by *mauizoh* and separate beds.

Misunderstanding of the sentence *nushuz* will lead to wrong actions, Muslims in Indonesia really need to explore and study domestic laws in particular *nushuz*. This is the first time *nushuz* if you misunderstand it, it will result in wrong handling in dealing with household problems. If you look at the existing data, there are many cases of domestic violence that occur against women, in fact this violence is increasing from year to year. For example, in 2010 there were 1200 cases of violence recorded and in 2011 this increased to 1428, of which 60 percent were domestic violence and sexual harassment (Khaleed, 2018).

In Indonesia itself there is the PKDRT Law no. 23 of 2004 concerning the elimination of domestic violence. The birth of this law was due to the large number of criminal acts of domestic violence occurring in society, both in the form of physical, psychological, sexual violence and domestic neglect (Gultom, 2012).

The law on the elimination of domestic violence (UUPDKRT) is basically not specifically for women and children, but in fact it turns out that this violence is often experienced by women and children (Marbun, 2011). The impact of this violent behavior is very worrying for women. Because many of these cases also occur because of the pretext of sex and the wife's disobedience or the wife's negligence in taking care of the household and other factors such as patriarchal culture where in the household the husband considers himself to have full power over his wife (Mustaqim, 2008).

Therefore, when dealing with cases of *nushuz* three methods for wives prescribed in Islam. The first is *Fadhuhunna* (by advising him) Imam al-Qurtubi as explained above that the meaning of *Fadhuhunna* is giving advice that can touch her without hurting her like reminding her wife with the verses of Allah SWT. Like reminding her of her obligation to obey her husband and others. Similarly, according to wahbah al-Zuhaili with the same opinion where the husband should advise his wife with polite words and not hurt her.

Here we can understand that Islam teaches kindness and maintaining honor, so the husband must be able to guard his words because if he hurts his wife excessively, such as saying dirty words and insulting his wife, where these words will damage the wife's psychology such as losing self-confidence, this will lead to verbal violence where the perpetrator will be caught under the Indonesian Law. And the wife can complain to the judge in the Indonesian context to the authorities.

In the second way, namely *Wahjuruhunna fi al-madhojji* (away from his wife from her bed). Imam al-Qurtuby and Wahbah al-Zuhaili interpret the verse where the husband when educating his wife *nushuz* then he cannot sleep with her or turn his back and not have intercourse with her, even Wahbah al-Zuhaili added, even if he sleeps away from his wife, the husband must still invite her to communicate or greet her after three days and still give her rights such as the right to food and shelter and others. In this case, if a husband leaves his wife alone for too long and separates the bed/room, it is feared that this attitude will lead to neglect of the wife who is the victim, so that this neglect falls into the category of domestic violence and will result in legal consequences.

While the last method is if the wife is not obedient after being advised and separated from the bed, then she can be beaten, but Imam al-Qurtuby and Wahbah al-Zuhaili explained that the beating should not injure her, and leave scars on the wife's body, so it is recommended to beat her with siwak and things that are soft and do not hit with anger, for fear of making a deep wound. In this case, it is clear that the husband must pay attention to how he hits and what he hits with because the hard "hit" injures the wife so that this includes domestic violence which causes the husband to be charged under the Law.

CONCLUSION

Based on the description given by the author, it can be concluded that Imam al-Qurtuby and Wahbah al-Zuhaili, both as commentators, explained in detail the stages in solving the problem of *nushuz*. These two scholars underlined the importance of paying attention to Islamic norms in dealing with the wife's *nushuz*, so that the husband's actions do not exceed the limits and are in accordance with the principles of Sharia. The two commentators agreed that the resolution of *nushuz* should involve a series of steps, ranging from giving advice to beating, but should be done with wisdom and attention to Islamic principles, including in the selection of areas that cannot be hurt, such as the face. When relating the views of these two commentators to the domestic violence law, there is a connection with the norms that apply in Indonesia. Advice, keeping away from the bed, and beatings, if done excessively to the point of injuring the wife, will violate sharia rules and also the norms regulated in the law in Indonesia. For example, a husband can be punished if he gives advice using harsh words that damage his wife's mentality, keeps her away from bed for an excessive period of time, or carries out beatings that cause physical and psychological damage. Therefore, the views of these two commentators provide guidance that is relevant to the current context and positive law that applies in Indonesia.

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