

THE QURAN'S RESPONSE TO DOMESTIC VIOLENCE

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ABSTRACT

This study examines domestic violence and explores how the Qur'an responds to such acts. It presents an analytical conclusion based on applied theoretical frameworks, revealing that domestic violence has persisted throughout history and continues to this day. This research adopts a library research approach by collecting and analyzing qualitative data from both primary and secondary sources relevant to the theme. The primary focus of this study is the Qur'anic response to domestic violence. A key finding of this study, viewed through a historical lens, is that domestic violence has long existed—initially in societies where victims were marginalized and lacked social standing—until the arrival of Islam, which acknowledged their dignity and provided them with protection. However, even today, misinterpretations of divine revelation still occur, often placing victims in unfavorable positions. The author considers this study crucial for further exploration, emphasizing the need for reinterpreting related Qur'anic verses to reinforce Islam as a religion that is *shâlih li kulli zamân wa al-makân* (relevant for all times and places).

Keywords: *Violence, Women, and Al-Quran*

INTRODUCTION

The word violence reminds us of all the harsh, painful, and negative situations. However, most people only understand violence as a form of physical behavior that is rough, violent, and full of violence (Mufidah, 2004). Violence is all forms of behavior, both verbal and non-verbal, carried out by a person or group of people, against another person or group of people, resulting in negative physical, emotional, and psychological effects on the person who is the target (Hardani & Wilaela, 2010). Historically, women seem to be an object that is treated inhumanely. In world history long before Islam was born, society at that time viewed and treated women in a very low position (Asmanidar, 2015). We can see this in the following historical journey.

According to Hindu teachings, women have no right to question their husbands or take legal action to correct their husbands' behavior. A wife whose husband has died becomes unbearable to the point where women have to commit sati, a form of suicide (Al-Kahtany, 2008). In Christian Theology, women are often used as scapegoats for the marginalization of women by men. The form of God is called Father, not Mother. Meanwhile, Jesus is also called the Son of God, not the Daughter of God, giving rise to the belief that God is male. The logical consequence of this is that men have a divine nature and a higher status than women. In other words, if God is male, then men are God (Amin, 2015). Also in the Bible, the depiction of Eve is told that Eve seduced Adam, so it hurts the depiction of women in the faith and beliefs of the Jewish community. Women are believed to have inherited sin from their mother (Eve in the Bible)(Adhim).

In modern times, despite many declarations and advertisements and pretexts to respect women and recognize their rights, we still find old-fashioned thinking in Western culture today that marginalizes women.(Motinggo, 2024).

The Arabs also have a culture that does not reflect an advanced cultural life, measured by the

present or the past. As one of the characteristics of Arab society, they treat slaves inhumanely. So it can also be said that the life of ignorance is a manifestation of barbarism, because social inequality, persecution, and prostitution are common sights in their daily social life (Nasution, 2013).

Thus, the condition of women before the birth of Islam was that they even buried their baby girls alive. (Zubaidah, 2016). Among the customs that were already familiar during the time of ignorance was polygamy without any maximum limit. They were even allowed to marry their father's widow, either because they were divorced or because they died. The right to divorce was entirely in the hands of men and without any limits. Adultery colored every level of society (Dwijayanti, 2019). The occurrence of domestic violence (KDRT) is one of the consequences of the lack of knowledge of *munâkahat*, both men and women. Failure to respond intelligently to social conditions outside the household, so that it has an impact on the household. (Manan, 2008).

So the violence that occurs does not only happen to women, but there is the potential for this violence to happen to anyone in the family. (Basri & et.al, 2018). Men (husbands) are usually seen as the perpetrators who most often commit acts of domestic violence, however, this does not mean that domestic violence is never committed by women (wives) against other family members, especially husbands. (Hadi & et.al, 2015). Islam, especially in the teachings of the Qur'an, opposes the culture of ignorance which degrades human dignity. The teachings of the Qur'an want to raise their dignity and status as free human beings whose status is equal to that of men, both in the family and in the wider life of society. (Noble, 2014). However, although the teachings of the Qur'an have provided some portions of discussion on the problem of domestic violence, in reality, we still find in the reality of life that there are many deviations in the household, especially violence that occurs against women.

Patriarchal ideology can also influence the interpretation of religious texts, giving rise to gender-biased religious interpretations which are often used as legitimacy for domestic violence behavior. (Rofiah, 2017). Initially, domestic violence was a private matter of a family that was closed and far from the reach of attention and intervention of other parties, including the government. So they were reluctant to report the violence that occurred, worried that the family's shame would be spread. (Manan, 2008, p. 31). Therefore, exploring Islamic law from the Qur'an requires an interpretation based on *ijtihad*, which is appropriate for its time. To prove that the Qur'an is indeed able to answer the challenges of the development of the times. And by the principle of the Qur'an which is *shâlih likulli zamân wa al-makân* (Shihab).

In this research, the author takes the research topic which is formulated as follows:

The occurrence of gender inequality, namely oppression by groups with power over weak groups, Biased understanding of religion, resulting in a wrong understanding of the legality of the Qur'an in the act of beating a partner, Historical inequality between male and female power, resulting in male domination and discrimination against women. In this study, the author limits the discussion to the Qur'an's response to domestic violence against women. Based on the background of the problem that has been described, as well as the limitations that have been put forward, then the formulation of the problem can be formulated based on the verses that respond to violence that occurs to women in the household, to create an interpretation that is by what is contained in the verse, namely how does the Qur'an respond to domestic violence that occurs to women?

The purpose of this study is to see the extent of the Qur'an's response to domestic violence

that occurs to women. The purpose of the study is to provide a deeper understanding of the Qur'an's response to domestic violence and information materials for men and women so that they can carry out their roles well in the family, so that harmony is created in the household, With study of the Qur'an's response to domestic violence, look forward to great hopes of minimizing acts of domestic violence.

METHODS

This study uses a qualitative method with a library research approach. The library study was conducted by collecting, reviewing, and analyzing various relevant literature, both from primary sources such as the Qur'an and hadith, as well as secondary sources in the form of journals, books, and related scientific articles. A descriptive-analytical approach is used to understand how the Qur'an responds to domestic violence, as well as interpreting verses related to the phenomenon. The analysis is carried out by examining various interpretations of the Qur'an, especially from classical scholars such as Al-Thabari, as well as the thoughts of contemporary scholars such as M. Quraish Shihab. In addition, this study also considers sociological and historical factors that underlie the phenomenon of domestic violence, thus producing a more comprehensive understanding in the context of Islam and gender justice.

RESULT AND DISCUSSION

Overview of the Meaning of Domestic Violence

In terminology, violence is a combination of two words *vis* (power, strength) and *latus* (carry), derived from the word *ferre*. Soetandyo defines: violence as an action carried out by a person or several people who are in a strong position (or who are feeling strong) against a person or several people who are in a weaker position, based on their strength, physical or non-physical which is superior to cause suffering on the party who is the object of violence. (Mufidah, 2004, pp. 145-146).

Violence is any type of behavior, whether verbal or non-verbal, carried out by a person or group of people, against another person or group of people, thereby causing negative physical, emotional, and psychological effects on the person who is the victim. (Hardani & Wilaela, 2010). Meanwhile, according to Inu Wicaksono, domestic violence can be interpreted as: Behavior that hurts and injures physically or psychologically emotionally, resulting in pain and distress (subjective suffering) that is not desired by the injured party, which occurs within the family (household) between husband and wife (intimate partners), or against children, or other family members, or against people who live in the same house, for example, domestic helpers. (Mardiyati, 2015).

Background of Domestic Violence

Before going into the background of domestic violence, the author will first present data on violence that occurred in early January 2023. Data from the Ministry of Women's Empowerment and Child Protection states that reports received in January 2023 showed that there were 6,475 cases of general violence, 1,162 of which occurred against men and 5,851 cases occurred against women. (2023). The data above is a fact that in early January alone the number of domestic violence cases increased. We know that marriage, which should be a comfortable space for a pair of humans, has become the most frightening space for some women. It will be very difficult for a woman to report

the violence she experiences for various reasons because in reality there are still many women who are victims of violence, especially a wife who has not been recorded by institutions that handle cases of violence.

In addition, we can conclude that domestic violence does not only happen to women, such violence can also happen to men. However, it is not as many and as crowded as the cases that happen to women. Next, talking about the factors that cause domestic violence, many things can be the background to violence. However, in general, it can be categorized into 2 parts, namely internal factors and external factors. Internal factors include the weakening of the adaptability of each family member among themselves so they tend to act discriminatively and exploitatively towards weak family members. So in principle, an unequal relationship will cause the stronger party to have a greater tendency to be the perpetrator with the weaker party as the victim. (Rofiah, Domestic Violence in an Islamic Perspective, 2017).

External factors are the result of environmental intervention outside the family that directly or indirectly affects the attitudes of family members. Such as patriarchal culture which results in unbalanced power because men are considered more powerful than women which results in the position of the husband who is considered to have more power to regulate his wife and children. This assumption results in men having a greater chance of committing acts of violence. (Dwijayanti, 2019, p. 23). Misinterpretation of religion is also one of the factors causing domestic violence. Not a few certain groups continue to socialize a series of religious interpretations that are full of cultural aspects that are thick with patriarchy. (Hamdanah, 2012). Also, the attitude of most people toward domestic violence tends to be negligent, and considers it as an internal problem of a family. (Sakirman).

Forms of Domestic Violence and Their Impacts

Physical abuse is any act that has an impact on the victim's physical condition. (Dwijayanti, 2019, p. 22). Next is psychological violence, which includes behavior that is intended to use verbal aggression and ongoing insults, so that it has an impact on the victim's psyche. (Ministry of Women's Empowerment and Child Protection, 2017). Next is sexual violence, which is any act in the form of forced sexual intercourse, forced sexual intercourse in an unnatural way and/or not liked by one party, this form of sexual violence is one that usually occurs to women because women are considered vulnerable to violence. (Santoso AB). Next is economic violence, and economic neglect (Hamdanah, 2012, p. 91).

Economic violence by a husband/partner can be in the form of: Ever quitting/refusing an invitation to work that earns money because he/she is not allowed to work. Husband/partner has intentionally taken money or savings from his/her wife/partner without her/his consent. The husband/partner has refused to give money for household shopping to his/her wife/partner even though he/she has money. (Ministry of Women's Empowerment and Child Protection, 2017, p. 32).

The impact of violence against women can affect women's health and well-being in both the short and long term. (Ministry of Women's Empowerment and Child Protection, 2017, p. 20). This violence has an impact on women's reproductive health, it is closely related to the sexual behavior of their partners. Victims of domestic violence admit that their partners have more than one sexual partner and refuse to use condoms. The more surprising fact is that many victims of this violence

admit that they have had abortions intentionally, and many of them have even experienced miscarriages. (Sutrisna). Wives who experience physical injuries due to sexual violence tend not to want to see a doctor or healer because they are embarrassed that their family's private life will be known to other people. (Idrus, 1999). Violence has a psychological impact on women who are victims of domestic violence, for example, victims often feel anxious, afraid, and so on. Victims also lose their self-confidence to act and lose their courage in expressing opinions and acting, are more aggressive, and become temperamental and emotionally violent in speech and actions. (Alimi & Nurwati).

Response and Spirit of Eliminating Domestic Violence in the Qur'an Women are inherited

The fate of wives during the Arab era of ignorance was no different from property, which could also be inherited (Al-Hatimy, 1994). Inherited as property when her husband dies as implied in the letter of al-Nisa/4 verse 19 which prohibits inheriting women, especially by force. This verse does not contain the meaning of the permissibility of making a wife an inheritance-like property, even though not by force. According to the tradition of ignorance, the eldest son or other family members can inherit a widow whose father has died. So in interpreting the verse, Quraish Shihab and Thabari both want to eradicate and eliminate the existing custom, namely the prohibition of inheriting a woman whose husband has died. Al-Thabari also emphasized that the prohibition does not include Muslims who have behaved like that in the past. So for those who behaved like that in the past, Allah has forgiven those actions. So it seems that not only is the dignity of women raised, but the Qur'an is present to improve the existing line of life, especially in this case about inheriting a woman whose husband has died. (Al-Tabari).

Birth of a Baby Girl

Women had a bad position in the world at that time. That is, burying the child alive because of fear of bearing shame (Azizah, 2020). This historical event is also recorded in the Al-Qur'an, as Allah says in surah al-Nahl/16 verse 58 Allah says: (In fact,) when one of them is given news of (the birth of) a girl, his face turns black (bright red) and he becomes very angry (sad and ashamed). Islam came and responded to this, as Allah said in surah al-An'am/6 verse 151 Allah said: Say (Prophet Muhammad), "Come here! I will recite what God has forbidden you, (namely) do not associate anything with Him, do good to both parents, and do not kill your children because of poverty. (Your Lord said,) 'It is We who provide sustenance to you and to them.' Also, do not approach evil deeds, whether visible or hidden. Do not kill people whom Allah has forbidden, except for a valid reason. Thus He commanded you so that you understand. Quraish Shihab explained that the verse above is a general guidance verse concerning the basic principles of life based on the belief in the oneness of Allah SWT. The relationship between creatures is based on human rights, respect, and distance from all forms of moral evil. So three things are the alibis of Arab society to kill baby girls alive. First, parents are worried that their parents will fall into the valley of poverty because they will have to bear the burden of living expenses for the female children they give birth to because according to them female children are not productive. Second, they are worried that their children will fall into the valley of poverty. Third, they are worried about bearing the shame because their female children will most likely be captured in war so they are raped or because of adultery. (Shihab MQ, 2002).

Giving of Dowry

Marriage without a dowry which was in effect during the time of ignorance, such as in the al-mukhâdinah marriage, resulted in a large potential for carrying out marriages without a dowry, other marriages such as al-badal marriage, al-sighar marriage and mut'ah marriage.(Ultimate, 2022). In Islam, the dowry payment is prescribed only as a form of gift given by a prospective husband to a woman he proposes to when the man wants to be his partner, and as an acknowledgment from a man of the humanity, nobility, and honor of a woman. Therefore, in the Qur'an Allah has emphasized in the letter of an-Nisa/4 verse 4:

Give the woman (whom you marry) a dowry as a gift willingly. Then, if they give you some of it willingly, accept it and enjoy it with pleasure. Quraish Shihab explained that Mahar or dowry in the verse is called (Shaduqaat) the plural form of (Shaduqoh), which is taken from the root word meaning "Truth". This is because the dowry is preceded by a promise, so the giving is proof of the truth of the promise. Meanwhile, according to Thaha bin 'Asyur, it can also be said that the dowry is not only a symbol that proves the sincerity of the husband's heart to marry and bear the needs of his wife's life. However, more than that, it is a symbol of a promise not to reveal the secrets of household life, especially the deepest secrets that are not revealed by a woman except to her husband. (Shihab MQ, Tafsir al-Misbah: Message, Impression and Harmony of the Qur'an).

Provision of Livelihood

Neglect of sustenance, a man especially one who has many wives often neglects the sustenance of his wives and children. This can happen because the man is unable, or because he is reluctant to provide for them, as indicated in the letter of al-Nisa/4 verse 129 which prohibits anyone from leaving his wife in limbo. Sustenance in Islam includes two aspects, the first is physical sustenance and the second is spiritual sustenance. Sustenance in general means spending, meaning something given by a husband to his wife, relatives, and property as their basic needs. These basic needs are such as food, clothing, and shelter. (Subaidi, 2014). The obligation to provide for one's wife, and their children from the youngest to the oldest, is purely the responsibility and obligation of the husband. A wife is not included in bearing this responsibility. This is the opinion of the majority of Islamic jurisprudence scholars, based on several arguments from both the Qur'an and the Sunnah of the Prophet SAW. (Isnawati, 2018). As Allah has also said in Surah al-Baqarah/2 verse 233:

...The father's obligation to cover their food (subsistence) and clothing appropriately...

Act of beating

Discussions of domestic violence from an Islamic perspective have so far referred more to the letter al-Nisa'/4 verse 34. Reference interpretations on this issue, although there are extreme views from classical interpretations that allow a husband to tie a disobedient wife to bed and force her to have sex, most of the interpretations of scholars on the letter al-Nisa'/4 verse 34 tend to be friendly to women at that time. Many scholars have given very strict limits on the permissibility of hitting and not a few also view that hitting a wife is not something noble for any reason and the basic law is khilâf al-awlâ or contrary to the main behavior (Shihab MQ, Tafsir Al-Mishbah: Message, Impression and Harmony of the Quran, 2002, p. 431). However, again, even though there are limitations given, many men still think that this interpretation means the ability to commit acts of violence as a way to get an

education.

In Islamic methodology, Hadith texts are considered the second source after the Qur'an. The discourse on the renewal of Islamic Family Law regarding the practice of domestic violence, although the central reference is the Qur'an, where the letter al-Nisa' / 4 verse 34 describes the pattern of Islamic household relations that allow husbands to beat their wives, the fact of the example of the Prophet Muhammad SAW who never beat his wife, this also forms the direction of interpretation of the issue. Some scholars base their opinions on the texts of the Hadith to not support the permissibility of beating wives. Even though this permissibility is explicitly stated in the letter al-Nisa' / 4 verse 34 (Kodir, 2016). Of course, in a way and process that is justified.

As we know that the Qur'an in this case wants to minimize the violence that often occurred in Arab society at that time, we will see how to interpret this verse. In interpreting **وَاضْرِبُوهُنَّ** A fragment of this verse, Abu Ja'far al-Thabari said: The meaning is, "O husbands, advise your wives about their nusyuz actions. However, if they, after being advised, refuse to return to their obligations as wives, then tie them with ropes in their homes and beat them so that they return to their obligations, namely obeying Allah in their obligations regarding their rights. (Al-Thabari, p. 916).

Abu Ja'far continued and cited the expert on takwil as saying, "The nature of the blow that Allah has permitted to the husband is a blow that does not injure." The narration that is by this opinion is: Ibn Humaid told us, he said: Jarir told us from Mughirah, from Asy-Sya'bi, he said, "That blow is a blow that does not injure" (Al-Thabari, p. 920).

In explaining this verse, it is seen that Abu Ja'far allows the act of beating a woman by a husband, although on the condition that it does not injure the woman. However, it is unfortunate that al-Thabari also expressed his opinion that a disobedient woman may be tied up and beaten. However, at the end of the interpretation, al-Thabari said that the intention of the beating was a blow that did not injure. So it will be feared and not infrequently the phenomenon of beatings that occur due to lay people who misunderstand the interpretation of the model as above, which allows the act of beating a partner who commits Nusyuz. However, if this verse is understood as permission for the husband to beat his wife, it must be linked to the hadiths of the Prophet SAW above which stipulate not to injure her, nor is the beating directed at those who consider beating as an act of dishonor or an insult to women. It seems that, for today, and among educated families, beating is no longer the right way. And of course, the emphasis is that there is a long process before reaching the stage of beating.

Child Marriage of Girls

In the royal system, it is common knowledge that the throne would be inherited by men, this is also proven in the marriage law at that time, where the Pharaoh only had one legal wife, while he had the right to take many women who were then made concubines, thus the prevailing social system placed men as the main central authority figure in the social organization (patriarchy). Ancient Egyptian women aged 12 years old were already of marriageable age, after marriage they moved to their husband's houses (Miftakhuddin, 2019). This illustrates the bad fate of women at that time.

Thus, various kinds of marriage have become cultures, traditions, and values adopted by several nations before Islam. So when Islam came, it responded to the practice of marriage. Allah says in the letter al-Rum/30 verse 21:

Among His signs is that He created for you mates from among yourselves, that you may find rest in them. He has placed between you love and mercy. Verily in this are signs for a people who give thought. Abu Ja'far al-Thabari interpreted this verse and said that the meaning of the verse above is among the signs of His power and the proofs of His greatness, namely, He created a mate for your father (Adam) from himself, so that Adam would feel at ease with her, namely by creating Eve from one of Adam's ribs. Thus according to the following narration:

Bisyar told Karni, he said: Yazid told us, he said: Sa'id told us from Qatadah about the verse **وَمِنْ آيَاتِهِ أَنْ يَخْلُقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِيَرْضَوْكُمْ وَتَرْضَوْهُمْ وَأَنْ يَبْسُطَ بَيْنَكُمْ وَبَيْنَ أَمْوَالِكُمْ إِنَّكُمْ عَلَىٰ أَعْيُنِنَا إِنَّمَا نَحْنُ بِمُحْسِنِينَ** "Among His signs (of His greatness) is that He created partners for you from your own (kind)" he said, "Allah created your partners from one of your ribs."

His Word, **وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً** "And He has placed between you a sense of love and compassion," meaning, by establishing a relationship of kinship through marriage between you, He has placed affection between you. With that, you establish a relationship. With that, He has placed mercy between you, so that you love one another, not because of a marriage that is based on coercion. (Al-Thabari, p. 626). So one of the goals of marriage is to achieve a sense of peace with him, a sense of love and affection, not the opposite. From the explanation above, the author understands that al-Thabari emphasizes the importance of understanding the purpose of having a family. Not only a way to fulfill lust and lust, but with it will arise feelings of affection and peace. Then how can the feeling of affection and peace be present if it is based on coercion, it will be very difficult.

Polygamy

Among the customs that were already familiar in the period before the message of Islam came was marriage without any maximum limit, no matter how many wives a man wanted. They could even marry the wife of their father's deceased, maybe because they were divorced or because they died. (Azizah, 2020, p. 27). This marriage system has been going on since the arrival of Islamic teachings and has been practiced by various groups of people at that time. The practice of polygamy is also known in German and Saxon society which is the origin of the German, Austrian, Belgian, Norwegian, Swiss, Swedish, Dutch, Danish, and English nations. (Sabiq, 2004). Polygamy was also practiced in many countries, such as Ancient India, Babylonia, and Assyria. The Chinese people also have a tradition of having many wives. Even in Chinese law, polygamy is allowed up to 150 wives. (Amarudin, 2007).

Such are the social conditions that exist in the culture of the society faced by Islam when it first came. The marriage system does not at all depict a system of justice and equality. What appears is nothing other than the interest to fulfill lust and the desire to reap a better generation or descendants, but this good intention is not accompanied by the use of a good, honorable, and dignified marriage system for women. When Islam came, a total cultural resistance was applied to the inhumane forms of marriage above. Because all of that is contrary to the spirit and moral values taught by Islam. Thus, polygamy has become a culture, tradition, and value adopted by several nations before Islam. And it is truly untrue if there is a claim that Islam was the first to introduce the polygamous marriage system. When Islam came, polygamy was limited or regulated. As in the letter of al-Nisa/4 verse 3 Allah says:

If you fear that you shall not be able to deal justly with orphans, then marry women of your choice, two or three or four. But if you fear that you shall not be able to deal justly, then only one or

whatever female slaves you have. That is nearer to preventing injustice.

According to Quraish Shihab, the verse above talks about the permissibility of polygamy, the verse was revealed about the temporary attitude of female orphan caretakers who intended to marry them because of their wealth, but they were reluctant to do justice. Several things need to be underlined in the verse above: The verse above is directed at the guardians of orphans who want to marry them without being "fair". In terms of wording, someone might say "if that is the case, the permission to practice polygamy is only given to the guardians of orphans, not to everyone who wants it." Although the context is like that, because the wording is indeed general, and because history since the time of the Prophet Muhammad and his companions shows that those who do not care for orphans are also allowed to practice polygamy, and that happened with the knowledge of the Prophet Muhammad, it is not appropriate to make the verse above only limited to the guardians of orphans (Shihab MQ, Women, from Love to Sex, from Mut'ah Marriage to Sunnah Marriage, from Old Bias to New Bias, 2010, p. 181).

The word "khiftum" is usually interpreted as fear, which can also mean knowing, this illustrates that those who are sure or just suspect that they will not be able to be fair to their wives, whether orphans or not, then they are not allowed based on the verse above to practice polygamy. Those who are allowed by the verse are only those who are sure or strongly suspect that they can be fair. Those who are in doubt, about whether they can be fair or not, should not be allowed to practice polygamy (Shihab MQ, Women, from Love to Sex, from Mut'ah Marriage to Sunnah Marriage, from Old Bias to New Bias, 2010).

The verse above uses the wording "tuqsithû" and "ta'dilû" which when both are interpreted mean to be fair. Some scholars equate the meanings and some differentiate the meanings by saying that the meaning of tuqsithû is to be fair between two or more people, justice that makes both of them happy and accept each other. While ta'dilû is to be fair to others and oneself, that justice may be unpleasant to one of the parties. If these two meanings are understood, it means that permission to practice polygamy is only given to those who strongly suspect that their steps are expected to please all the wives they marry. This is understood from the word tuqsithû, but if that cannot be achieved, at least he must be fair, even though it may be unpleasant to one of them.

His Word: So marry what you like, not who you like, it seems that the choice of words is intended to emphasize the nature of the woman, not a specific person, name, or lineage. Isn't it true that if you say: "Who did he marry?" then you expect an answer about a specific woman, her name, and whose child she is? Whereas, if you ask using "what", then the answer you are waiting for is the nature of the question, for example, a widow or a virgin, beautiful or not, a good person or not, and so on (Shihab MQ, Women, from Love to Sex, from Mut'ah Marriage to Sunnah Marriage, from Old Bias to New Bias, 2010, p. 407).

The letter in the verse above does not mean "and", but means "or" so that two-two, three-three, or four-four, is not a permit to add up these numbers so that polygamy with nine or even eighteen women is permissible. Apart from the editorial meaning of this verse, Rasulullah SAW also explicitly ordered Ghilan Ibn Umayyah al-Tsaqafi, who at that time had ten wives, to be content with just four and ordered him to divorce the others (Shihab MQ, Women, from Love to Sex, from Mut'ah Marriage to Sunnah Marriage, from Old Bias to New Bias, 2010, p. 410).

If seen from the opinion of M. Quraish Shihab with his method of interpretation of the letter

al-Nisâ/4: verse 3 the verse does not make a new regulation on polygamy, because polygamy has been known and implemented by adherents of various religious laws and customs of the community that existed before this verse was revealed. That polygamy is only permitted, and even then it is a small door that can only be passed by those who are in great need. Quraish Shihab thinks that he does not agree if verse 129 is used as evidence to close the door of polygamy as tightly as possible.

From the explanation above, the author also understands that Quraish Shihab thinks that it is not justified for people to say that polygamy is a recommendation because the command above begins with the number two, three, or four, then if you are worried about being fair, marry only one for the reasons stated above, both from the meaning of the wording of the verse and from the sociological reality where the ratio of women and men does not reach four to one, even only two to one. Quraish Shihab also tends to encourage anyone who is considered unable to be fair to just be monogamous.

Status of Humanity

There is a rather interesting view among the public that women do not have to be educated and have broad knowledge, because, in the end, they will only spend time at home taking care of the bed, well, and kitchen.

Even Christian theology was embraced and influenced most of Western society, at that time was often used as a scapegoat for the marginalization of women from men. The figure of God is called Father, not Mother. While Jesus is called the Son of God not the Daughter of God, the consequence is that it gives rise to the belief that God is male. So that men are considered to have a divine nature and a higher position than women. In other words, if God is male, then men are God (Amin, Feminist Philosophy: A Critical Study of the Women's Reform Movement in the Islamic Western World, 2015).

In the Bible, it is the image of Eve who seduced Adam, which hurt the image of women in the beliefs of the Jews and the Messiah, women were considered to have inherited sin from their mother (Eve in the Bible). That's a brief description of the position of women in the Bible. Then we will see how the Quran positions women. Talking about women in the Quran, we first start by first knowing the origin of the creation of women. This is important because a wrong interpretation of it can usually be the initial trigger for biased assumptions against women.

Surah al-Nisa/4 verse 1 talks about the beginning of events or the beginning of human creation. Allah SWT says as follows: O people, fear your God who created you from one person (Adam) and He created from him his partner (Eve). From both of them, Allah produced many men and women...

The interpretation of the word as in the verse above is the beginning of differences in interpretation among commentators regarding the creation of women. Among commentators in the past, the word nafs in this verse was understood to mean Adam. Among the mufassir who understood this were al-Thabari, Burhanuddin al-Biq'a'iy, al-Alusi, al-Qurtubi, Fakhr al-Din al-Razi, Jalaluddin al-Suyuti, Ibn Katsir, al-Zamakhsyariy, and other mufassir.

Quraish Shihab said that His Word: min nafsîn wâhidah the majority of scholars understand in the sense of Adam as., and some understand it in the sense of the types of human beings male and female. Shaykh Muhammad 'Abduh, al-Qasimi, and several other contemporary scholars understand it in the sense of the types of human beings male and female, so this verse is the same as His word in

the letter al-Hujurât/49 verse 13

“O people, indeed We have created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing.”

Surah al-Hujurât does talk about the same origin of human beings from a father and mother, namely from the father's sperm and the mother's ovum/ovary, but the emphasis is on the equality of the human nature of each individual, even though they have different fathers and mothers, but the elements and process of their occurrence are the same. Therefore, it is not natural for someone to insult or belittle another person. As for this letter al-Nisâ', although it explains the unity and equality of each person in terms of the nature of humanity, the context is to explain that they will multiply and multiply from a father, namely Adam, and a mother, namely Eve. This can be understood from the statement of Allah multiplying many men and women and this is certainly only appropriate if the word *nafsin wâhidah* is understood in the sense that the father of all humans (Adam as.) and his partner (Eve) were born many men and women.

Quraish Shihab when interpreting the letter Ali Imran / 3 verse 195 said that this verse and the like are an attempt by the Qur'an to completely erode every view that differentiates men from women, especially in the realm of humanity. In the context of discussing the origin of this incident, some scholars alluded to the fact that if it were not for Eve, we would still be in heaven. Here again, we find a kind of attempt to blame women. Such a view is wrong, not only because from the beginning Allah has conveyed His plan to assign humans as caliphs on earth (Al-Baqarah / 2 verse 30), but also because, from the verses of the Qur'an, it is found that the temptations and seductions of Satan are not only directed at women (Eve) alone but are also directed at men. The verses that discuss the temptations, seductions of Satan, and the slippage of Adam and Eve are expressed in the form of words that show the similarities between Adam and Eve without any differences. For example, Satan whispered evil thoughts to both of them in the letter al-A'raf / 7 verse 20.

From the explanation of Quraish Shihab above, the author understands that Quraish Shihab continues to try to position women no lower than men. So that there is no negative impression that arises regarding the position of women in front of men. The expression *nafs wâhidah* mentioned by Quraish Shihab interprets it as Adam and the word "minhâ" is interpreted as the same type of creation as Adam. The correlation of the term *nafs wâhidah* with *wa batstsa minhumâ rijâlan katsîran wa nisâ`* which is associated with *minhâ* results in the conclusion that the creation of the first woman came from the same type as the creation of Adam 'alaihi as-salâm.

Divorce and Reconciliation

Next, there are things concerning the relationship between women and men that are beyond reason. Among them is a habit that was already familiar in the period before the message of Islam came, namely that the right to divorce was in the hands of men without any restrictions. Women had a bad position compared to other women in the world at that time. A man can marry as many women as he likes, and can divorce her whenever the man wishes. Divorce and reconciliation over and over again indefinitely. During the period of ignorance, a husband could divorce and refer his wife again without limit, as indicated by the limitation of divorce which can be referred to twice in the Al-Quran surah al-Baqarah/2 verse 229. Allah says:

The divorce (which can be referred to) is twice. (After that the husband can) withhold (reconcile) in a proper manner or release (divorce) her in a good manner. It is not lawful for you to take back anything (dowry) that you have given them unless both (husband and wife) fear that they will not be able to carry out the limits of Allah's provisions. If you (guardians) fear that they will not be able to carry out the limits (of Allah's provisions), then there is no sin on either of them for the payment (that must be) given (by the wife) to redeem herself.) These are the limits (of Allah's provisions), do not transgress them. Whoever transgresses the limits (of Allah's provisions), is the wrongdoer.

According to Quraish Shihab, both reconciliation and divorce must be done in a ma'ruf manner, namely in a good and commendable condition. Here, divorcing is underlined with the expression ma'ruf, while divorce with the expression ihsan. This verse also prohibits humans from exceeding God's boundaries, while in the verse that talks about fasting, the prohibition is "approaching those boundaries". This is because the prohibition in the fasting verse is related to urgent desires and needs. Such as approaching eating, drinking, and sexual relations. All of these have an attraction so that anyone who approaches can fall due to the urge of the attraction. While in the verse that is interpreted here, the attraction can almost be said to be non-existent, because the context of the discussion is disputes, hatred, or disagreements between couples. Therefore, it is natural that God's prohibition here is a prohibition on exceeding, while in the fasting verse, it is a prohibition on approaching.

From the explanation and interpretation of al-Thabari and Quraish Shihab, we can see that al-Thabari's interpretation is still visible and sometimes positions women below the position of men. This is seen when al-Thabari interprets the letter al-Nisa' / 4 verse 34, which says "If they refuse to return to their obligations, then tie them with ropes in their homes and beat them so that they return to their obligations." Although in the verse he also explains that the blows referred to are blows that are not painful, without first explaining the process that allows the beating. This is different from Quraish Shihab, whose interpretation is seen to position women more equally with men.

Patriarchal ideology can also influence religious interpretations, giving rise to gender-biased religious interpretations that are often used as legitimacy for domestic violence in the name of Islam. In fact, during its presence, the spirit of eliminating violence in Islam was very strong and growing. Departing from several phenomena above, where the results of several studies show that there are still many and continue to grow in the lives of society, acts of violence in the household. So it is this phenomenon that attracts the author's attention to study more deeply the pattern of domestic violence, especially in Islamic studies based on the study of interpretation.

CONCLUSION

The research conducted by the author on Domestic Violence by Men Against Women obtained various analytical findings as follows:

1. The Qur'an has given direction to every human being, that the family must be built on a solid foundation, while there is no stronger foundation for living together than religious values. Therefore, these values must be the basis as well as the fertilizer that fertilizes the continuation of family life. Through the family, religious values are expected to be passed on to children and grandchildren after both parents are gone. One of them is instilling religious values, especially

- in the formation of personality and inviting family members to religious life.
2. Building awareness about the importance of justice for men and women at the same time, which begins by looking at how the Qur'an responds to the evils that happen to women in the household. This women will get justice in the Effort to eliminate domestic violence on any basis.
 3. Therefore, the Qur'an at least provides a solution to each party if the seeds of violence appear. Of course, by paying attention to the existing process and sequence.

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