

ORAL INTERPRETATION OF QS. AL-AHZAB:33 BY KH. SYA'RONI AHMAD: MAQASHIDI ANALYSIS

Miftahur Rohmah

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
rohmahmiftahur02574@gmail.com

DOI 10.32505/at-tibyan.v7i2.3863		
Submitted: 20-02-2022	Revised: 18-12-2022	Accepted: 25-12-2022

Abstract

This paper discusses the oral interpretation of Kyai Sya'roni Ahmadi Kudus, who textually interpreted QS. Al-Ahzāb [33]:33. His interpretation is contrary to the current phenomenon, so the purpose of this paper is to find out the maqashid of Kyai Sya'roni's interpretation regarding the better women at home, and when they leave the house, there must be a companion or surveillance. This paper used descriptive analysis through the maqashidi Abdul Mustaqim interpretation approach. The results were obtained after applying the maqashidi interpretation method, including *maslahah* analysis, Qur'anic text and theme analysis, the historical context of revelation, the social context of Kyai Sa'roni in interpreting the al-Qur'an, and also social science analysis. By applying maqashid analysis, this paper argued that better women at home are a direction to preserve women's dignity. There are four alternative surveillance methods for women, e.g., close friends, security officers, constitution, and digital security system. The maqashid aspect of this verse is *hifz al-nasl*.

Keywords: *Oral Interpretation, Sya'roni Ahmadi, Maqashidi, QS.Al-Ahzab [33]:33*

Abstrak

Penelitian ini membahas penafsiran lisan kyai Sya'roni Ahmadi Kudus yang menafsirkan al-Qur'an secara tekstual dalam QS.Al-Ahzāb [33]:33. Hasil penafsirannya bertolak belakang dengan fenomena sekarang, sehingga tujuan penelitian ini adalah untuk mengetahui *maqashid* penafsiran kyai Sya'roni terkait perempuan lebih baik di rumah dan apabila keluar rumah harus ada pendamping atau pengawasan. Metode yang digunakan adalah deskriptif-analisis dengan pendekatan tafsir *maqashidi* Abdul Mustaqim. Hasil analisis dalam penelitian ini didapatkan setelah mengaplikasikan langkah-langkah metode tafsir *maqashidi* diantaranya menerapkan kemaslahatan, menganalisis teks al-Qur'an dan memperhatikan tema al-Qur'an, memaparkan konteks historis pada saat turunnya

ayat dan situasi kondisi pada waktu kyai Sya'roni menafsirkan al-Qur'an, dihubungkan dengan ilmu-ilmu sosial dan lainnya. Sehingga bentuk *maqashid* perempuan lebih baik di rumah adalah perintah untuk menjaga harkat martabat perempuan dan *maqashid* adanya pengawasan ketika dikontekstualisasikan terdapat empat sarana pengganti alternatif yaitu sekelompok teman, petugas keamanan, perundang-undang hukum dan sistem teknologi digital (keamanan sistem). Adapun bentuk kemaslahatannya berupa *hidz al-nasl*.

Kata Kunci : Sya'roni Ahmadi, *Tafsir Maqashidi, QS.Al-Ahzab [33]:33*.

Introduction

One of the significant discussions in the Qur'an is about women. Especially the question of whether a woman can leave the house without the mahram, like a husband. The current phenomenon is that many women work outside to help the family economy or improve their skills. Reporting from Okezone, the Central Statistics Agency (BPS) noted that the Labor Force Participation Rate (TPAK) increased slightly in August 2020, stating that the percentage of women working was higher than men,¹ the Central Bureau of Statistics also explains that the absorption of female workers is faster than that of men. The existence of this statement shows that the unemployment rate for women has decreased compared to men.²

The existence of this phenomenon among various commentators has interpreted their respective versions of interpretation in QS. Al-Ahzāb [33]: 33 is one of the references regarding women's rights. It is not surprising that the resulting interpretations are different. Because interpretation is the result of the ijtihad of the commentators, which deserves to be appreciated and studied.³ For example, the interpretation of Kyai Sya'roni Ahmadi in the term "waqarna fī buyūtikunna" is that it is better for women to stay at home, and if there is an urgent need to leave the house, there must be supervision.⁴ This is different from the interpretation of the Ministry of Religion of the Republic of Indonesia that the meaning of QS. Al-Ahzāb [33]: 33 is that women are not freed for work outside the home, in fact women should be calm and respectful at home so that they carry out their household duties properly. Meanwhile, if you have a need to leave the house, you must pay attention to the aspect of chastity and maintain a sense of shame.⁵

¹ Fakhri Rezi, "Wanita Makin Banyak Yang Bekerja Saat Covid-19," Okezone.com, 2020, <https://economy.okezone.com/read/2020/11/05/320/3204584/wanita-makin-banyak-yang-bekerja-saat-covid-19>.

² Deti Mega Purnamasari, "BPS : Penyerapan Tenaga Kerja Wanita Lebih Cepat," Kompas.com, 2021, <https://amp.kompas.com/nasional/read/2021/05/05/17351121/bps-penyerapan-tenaga-kerja-wanita-lebih-cepat>.

³ M Badruzzaman, *Potret Moderasi Pesantren* (Sukoharjo: CV.Diomedia, 2021).

⁴ Sya'roni Ahmadi, "Tafsir QS.Al-Ahzab : 30-33" (Indonesia: Youtube Tombo Ati, 2021).

⁵ Kementerian Agama RI, *Tafsir Al-Qur'an Tematik : Kedudukan Dan Peran Perempuan* (Jakarta: PT.Sinergi Pustaka Pelajar, 2012), 77.

This research method is a descriptive analysis that provides an overview of the interpretation of Kyai Sya'roni Ahmadi in QS. Al-Ahzab [33]: 33. Then this paper analyzed the understanding of Kyai Sya'roni by applying the maqashidi interpretation approach to Abdul Mustaqim's concept. The primary data of this research are recordings of KH. Sya'roni's interpretation on the YouTube channel: Tombo Ati and other related references, like journals, books, and articles. The paper focussed on the oral interpretation of Kyai Sya'roni QS.Al-Ahzāb [33]: 33, but applying the maqashidi refers to QS.Al-Ahzāb [33]: 33. The research analysis results were taken after applying the maqashidi interpretation, which includes several stages.

Using the maqashidi interpretation method in previous studies, the authors have observed that no one has focused on research on the term "waqorna fī buyūtikunna." Previous researchers only focused on discussing women's rights in QS. Al-Ahzab [33]: 33 using a hermeneutical approach whose results are contextualized today.⁶ Apart from that, some focus more on researching the ethics of decorating Muslim women QS. Al-Ahzab [33]:33 in a case study of a particular area that becomes research.⁷ As well as etiquette decorated with Muslim women from the perspective of ma'nā cum maghzā, which also focuses on the term tabarruj in QS.Al-Ahzab [33:33].⁸

From the explanation above, there is a difference in interpreting QS. Al-Ahzab [33]:33. So this research aims to give a new concept about this verse related to today's women based on the oral interpretation of Kyai Sya'roni in QS.Al-Ahzab [33]: 33. The author argues that the interpretation of Kyai Sya'roni Ahmadi contains *sad adz-dzarī'ah* that harm itself is more potent than benefit because the structure of society influenced it at that time when many negative things happened to women. So choose protection for women to achieve security instead of fath adz-dzarī'ah, which opens space for women to be more productive outside the home. For this reason, using the maqashidi interpretation method will reveal the benefits of this interpretation sensibly,⁹ related to the oral interpretation of Kyai Sya'roni Ahmadi to "waqorna fī buyūtikunna" in QS. Al-Ahzab [33]: 33.

Biography and Oral Interpretation of KH. Sya'roni Ahmadi

His full name is Muhammad Sya'roni Ahmadi or Mbah Sya'roni. he was born in Kudus on August 17, 1931. He is a descendant of the Ahmadi and Hayati couples. Examining further, it turns out that kyai Sya'roni Ahmadi still has a lineage of descendants from Prince Puspooyo Singopadon or the famous Sayyid Ustman, who

⁶ Naili Fauziah Lutfiana, "Hak-Hak Perempuan Dalam Surat Al-Ahzab Ayat 33 : Sebuah Pendekatan Hermeneutik," *Jurnal Pendidikan Islam : El-Tarbawi* 10 no.2 (2017).

⁷ Reski Saputri Utami Dkk, "Etika Berhias Wanita Muslimah Dalam QS.Al-Ahzab [33] : 33 (Studi Kasus Di Desa Sindang Kasih, Kec.Ranomeeto Barat, Kab.Konawe Selatan)," *Jurnal El-Maqra'* 1, no.1 (2021).

⁸ Mahfidhatul Khasanah, "Adab Berhias Muslimah Perspektif Ma'na Cum Maghza Tentang Tabarruj Dalam QS. Al-Ahzab 33," *Jurnal Kebudayaan Dan Keagamaan* 16 no. 2 (2021).

⁹ Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," *Pidato Pengukuhan Guru Besar UIN Sunan Kalijaga Yogyakarta*, 2019, 1–79.

has been buried in Singopadon hamlet, Singocandi Kudus.¹⁰ However, when he was 13 years old, Kyai Sya'roni became an orphan because his mother passed away at the age of 8.¹¹

Since childhood, Kyai Sya'roni has had extraordinary intelligence. The fact is that at the age of 11, he memorized the Alfiyah Ibn Malik book. Even at 14, he completed memorizing the Qur'an in just eight months by studying with kyai Muhammad Arwani. From Kyai Arwani, Kyai Sya'roni learned a lot about the "Kitab Kuning," *Qawa'id al-lughah*, *Qiro'ah Sab'ah*, and reciting Jalalain's interpretation.¹² He also studied to Kyai Raden Asnawi, Mbah Kyai Turaichan Adjhuri and Sayyid Abdillah.¹³ All of his teachers come from Kudus.

He wrote many books, e.g., *al-Fara'id al-Saniyah wa al-Durar al-Bahiyyah*, *al-Tasrih al-Yasir fi 'Ilm al-Tafsir*, three volumes of *Fayd al-Asani' ala Hirz al-Amani wa Wajh al-Tahani*, three books of *al-Qira'ah al-Asriyyah*, *Tarjamah al-Sullam al-Munawraq fi' ilm al-Mantiq*, *Tarjamah Tashil al-Turuqat li Nazm al-Waraqat fi 'Ilm Usul al-Fiqh*.¹⁴

Kyai Sya'roni passed away on April 27, 2021, in Kudus Islamic Hospital at 89.¹⁵ He was buried in Kejaksan Village, District City, Kudus Regency.¹⁶ During his lifetime Kyai Sya'roni was active in various fields of organization. One of them was at the Qudsiyah Madrasah, serving for many years until he was asked to become the head of the Qudsiyah Madrasah board. Kyai Sya'roni was recorded as the great *nadzir* of the Qudsiyyah Madrasah.¹⁷

Oral Interpretation: A Study of Interpretation

Oral interpretation has started since the Prophet Muhammad SAW received his first revelation.¹⁸ After the death of the Prophet Muhammad SAW at that time,

¹⁰ Ulin Nuha Mahfudhon, *Kerukunan Umat Beragama Dalam Al-Qur'an: Telaah Penafsiran Kiai Sya'roni Ahmadi* (Tangeran Selatan Banten: Maktabah Darus-Sunnah, 2020), 89.

¹¹ Budi, "Biografi KH.Sya'roni Ahmadi Al-Hafidz," PesantrenLaduni.id, 2021, <https://pesantren.laduni.id/post/amp/66504/biografi-kh-syaroni-ahmadi-al-hafidz>, accessed on 13 of November 2021.

¹² Mahfudhon, *Kerukunan Umat Beragama Dalam Al-Qur'an: Telaah Penafsiran Kiai Sya'roni Ahmadi*, 91.

¹³ Muhammad Syakir NF, "KH Sy'roni Ahmadi, Ulama Al-Qur'an Dari Kudus," NU.or.id, 2021, <https://www.nu.or.id/post/read/128427/kh-sya-roni-ahmadi-ulama-al-qur-an-dari-kudus>. di akses pada tanggal 13 November 2021

¹⁴ Mahfudhon, *Kerukunan Umat Beragama Dalam Al-Qur'an: Telaah Penafsiran Kiai Sya'roni Ahmadi*, 96–98.

¹⁵ Azka Najmuts Tsaqib, "Profil Dan Biografi KH.Sya'roni Ahmadi Kudus Ulama Kharismatik Kota Kudus," PortalKudus.com, 2021, <https://portalkudus.pikiran-rakyat.com/kudus/pr-791834454/profil-dan-biografi-kh-syaroni-ahmadi-kudus-ulama-kharismatik-kota-kudus>. di akses pada tanggal 17 November 2021

¹⁶ Yuda Aulia Rahman, "Jenazah Bu Nyai Afifah Dimakamkan Bersebelahan Dengan Makam KH.Sya'roni Ahmadi Sore Nanti," Murianews.com, 2021, <https://www.murianews.com/2021/05/22/219022/jenazah-bu-nyai-afifah-dimakamkan-bersebelahan-dengan-makam-kh-syaroni-ahmadi-sore-nanti>. di akses pada tanggal 17 November 2021

¹⁷ Abdul Jalil, "Biografi KH.Sya'roni Kudus," Iqra.id, 2021, <https://iqra.id/biografi-kh-syaroni-ahmadi-kudus-lengkap-234866/>. di akses pada tanggal 17 November 2021

¹⁸ M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2015), 358.

according to Andreas Gorke, oral interpretation is a way used to explain the words of Allah. So the scientific transmission of the interpretation of the Qur'an orally plays an essential role in the future.¹⁹ In his book, Islah Gusmian²⁰ explained that there are advantages to conveying the interpretation of the Qur'an orally. The style the interpreter describes will be easy to understand because it is a popular language according to the audience. Key terms will be solved in the delivery so that the social-moral in the Qur'an will be easy to grasp and will not lead to wrongful arrest.

The basic technique of orality lies in the speaker's memory and ability to repeat formulaic patterns. Formulaic aims to form a discourse that has a balanced rhythm so that it is easy to recall. Speakers can explain without reading the text by referring to memory. This results in the possibility of creating improvised words that are at length and can be characterized as composition in performance. By following formulaic patterns and relying on memory, speakers can think freely to develop what is conveyed.²¹ It is the same as what Kyai Sya'roni does in explaining his oral interpretation comprehensively at the recitation every Friday at dawn at Masjid al-Aqsa Menara Kudus.

From 1998 to 2000, recordings of Sya'roni Ahmadi's commentary recitations began to be played on local radio in Kudus and its surroundings. Starting from this, the number of the congregation increased a lot. Even the congregation that followed did not only come from the Kudus area. But the surrounding areas are Pati, Jepara, and Demak. The exciting thing is that among the congregation who follow, there are followers of the Muhammadiyah mass organization, even though Kyai Sya'roni is a follower of Nahdhatul Ulama. Explicitly the study of the interpretation of Kyai Sya'roni is accepted by the community, not only among the Nahdhatul Ulama, and of course, it is assessed according to what is conveyed, in general, does not take sides with anyone so that the Muhammadiyah and Nahdhatul Ulama mass organizations will be more harmonious.²²

Kyai Sya'roni's oral (oral) interpretation methodology systematically presents it coherently in the order of the Qur'an starting from QS. Al-Fatihah to QS. An-Nās. The form of a presentation is comprehensive, detailed, and in-depth. So that the audience can understand well. The language style used is Javanese, according to the language used in everyday life by the Javanese. As for the aspect of hermeneutics, there are three points: first, in terms of method, the oral interpretation of Kyai Sya'roni is categorized

¹⁹ Andreas Gorke, *Tafsir and Islamic Intellectual History Exploring the Boundaries of a Genre*, ed. Andreas Gorke and Johanna Pink (London: Oxford University Press, n.d.), 363.

²⁰ Islah Gusmian, *Khazanah Tafsir Di Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), 180.

²¹ Pudentia MPSS, *Metodologi Kajian Tradisi Lisan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2015), 46–51.

²² Mahfudhon, *Kerukunan Umat Beragama Dalam Al-Qur'an: Telaah Penafsiran Kiai Sya'roni Ahmadi*, 104.

as an interpretation of thought, making intellectuality the basis of interpretation.²³ In this case, the interpreter tries to explain the meaning of the verse based on the results of the intellectualization process by using an epistemological step that has a basis for the text and its context.²⁴ Second, he used the *adabi ijtima'i* pattern because there is an effort to guide understanding of the Koran based on social problems. And third, he used the contextual approach.²⁵

Oral Interpretation of KH. Sya'roni Ahmadi QS. Al-Ahzab [33]: 33

“Wa qorna = lan tetepo siro kabeh wedok-wedok bojone kanjeng nabi (kaum ibu). Fī buyūtikunna = ingdalem piro-piro omah iro. Ojo meta-metu, lunga-lungo, payah. Niki dalile. Dadi wong wedok tengok tunggu kerupuk iku gak oleh, kudu diter, ora keno lungo dewean. Wong wedok numpak becak dewean, kekendelen, ora keno. Nek penting piye? Nek penting kudu ono pengawasan. Ojo madoni Qur’ane, nafsune dikendalikan.”²⁶

Translation:

"Waqorna = and keep silent you wives of the Prophet Muhammad (this order also applies to all mu'minat). Fī buyūtikunna = Inside your house. Do not go out, do not go around, and do not get tired. This is the argument (that a good woman is at home). (examplng the phenomenon) a woman is sitting and selling crackers that are not permissible, must be accompanied, and cannot travel alone. A woman riding a rickshaw alone is too brave. You can not. What if it is essential to get out? If it is necessary, there must be supervision. Do not dare to the Koran, and his lust must be controlled.

In explaining the interpretation of the Koran, Kyai Sya'roni always relates it to the social conditions of today's society (so that Kyai Sya'roni's interpretation is categorized as *ijtima'i* pattern). So the audience understands his explanation. Meanwhile, after explaining the interpretation above, Kyai Sya'roni also alluded to the condition of Mecca Medina (city center) in the marketing system. No women were working in merchandise shops. All merchants are men. Besides that, Kyai Sya'roni also explained the fiqh side:

“Wong wedok lungo haji nek ora haji sing sepisan kok dewean iku haram. Nek sing sepisan mboten nopo-nopo mergo pancen wajib. Sing kedua ketiga kan ora wajib. Kudu ono mahrom. Nek haji sing sepisanan sing lanang wis mati utowo wis pisahan utowo wong wedoke masih single ongkos-ongkos dewe haji sing sepisanan niku kengeng mergo wajib. Mengko carane mahrome kumpul wedon-wedon sing kuat imane.”²⁷

²³ Mahfudhon, *Kerukunan Umat Beragama Dalam Al-Qur'an : Telaah Penafsiran Kiai Sya'roni Ahmadi*, 118.

²⁴ Gusmian, *Khazanah Tafsir Di Indonesia: Dari Hermeneutika Hingga Ideologi*, 218.

²⁵ Mahfudhon, *Kerukunan Umat Beragama Dalam Al-Qur'an : Telaah Penafsiran Kiai Sya'roni Ahmadi*, 120.

²⁶ Ahmadi, “Tafsir QS.Al-Ahzab : 30-33.” (Indonesia: Youtube Tombo Ati, 2021)

²⁷ Ahmadi. “Tafsir QS.Al-Ahzab : 30-33” (Indonesia: Youtube Tombo Ati, 2021)

Translation:

When a woman goes on pilgrimage, but it is not the first pilgrimage (meaning the first pilgrimage or sunnah) when she is alone, it is haraam. If you perform the first hajj (obligatory hajj) while going alone, there is no problem. The second and third pilgrimages are not mandatory, so a mahram must accompany them. During the first pilgrimage, the husband has died or is divorced, or the woman's status is still single and unmarried, and the cost of paying for the expedition is paid alone. It is permissible to carry out the pilgrimage in the absence of mahram because the law of the first pilgrimage is obligatory. But when doing for the expedition, women who have strong iman must together.

The continuation of the interpretation of the verse is as follows:

“Walā tabarrajna = lan ojo ngedeng-ngedengake (ojo blonder) siro. Tabarrujna al-jāhiliyyati al-ūlā = koyok olehe ngedeng wanito jahiliyyah kuno. Iki sing perlu wong Islam. Aurote ditudep. Wong Islam ojo ditiru-tiru. Anak-anake diwarahi kon nganggo jilbab.”²⁸

Translation:

Walā tabarrajna = and don't open your genitals or reveal your genitals. Tabarrujna al-jāhiliyyati al-ūlā = like the behavior of the ancient jahiliyyah. This argument is intended for Muslims. Her nakedness must be closed. Muslims should not be easy to imitate (open naked clothing trend). Her children (offspring) are always taught to wear the headscarf.

The example delivered by Kyai Sya'roni in the interpretation above is related to women dressed in television and women around them who still do not wear the headscarf (Muslimah). In this case, Kyai Sya'roni was also invited to remind women who had not covered their private parts properly. But Kyai Sya'roni also gave a message that in asking da'wah, he should be friendly²⁹ rudeness is not allowed. Furthermore, Kyai Sya'roni also explained the boundaries of the private parts themselves. The explanation is as follows:

“Kanggone wong lanang murote antarane puser lan dengkul. Kanggone wong wedok naliko sholat karo naliko wektu ora sholat iku ono bates-batese. Kanggone wong wedok nek wektu sholat (kulo mboten nerangake budak mergo Indonesia ora ono budak). Nek nuju sholat wajib nutupi sekabihane badan kejobo praupan lan epek-epek kaleh. Planggerane rahi (praupan) ukurane antarane bun-bunan gon tukule rambut mengisore janggut, malange antarane sentil kuping tengen tekan sentil kuping kiwo. Lajeng nek sakjabane sholat madzhab Syafi'i, Hambali, Maliki jami'ul badan sekabihane badan.”³⁰

²⁸ Ahmadi. “Tafsir QS.Al-Ahzab : 30-33” (Indonesia: Youtube Tombo Ati, 2021)

²⁹ It is related to the Da'wa Method (Lihat QS. An-Nahl [16] :125)

³⁰ Ahmadi, “Tafsir QS.Al-Ahzab : 33-34.” (Indonesia: Youtube Tombo Ati, 2021)

Translation:

"For male genitalia, that is between the navel and the knees. As for women, when praying and outside of prayer, there are limits to their private parts. For women during prayer (this does not explain the nakedness of enslaved people because, in Indonesia, there are no slaves). When praying, it is obligatory to cover the whole body except the face and the palms of the hands. The border of the face (from top to bottom) starts from the crown where the hair grows to the beard (where the two jaws or chin face forward), while the horizontal border of the face is between the centile of the right ear and the centile of the left ear. Meanwhile, according to the Shafi'i, Hambali, and Maliki schools of thought, the genitalia of women outside of prayer are *jamī' al-badān* (whole-body).."

The continuation of the interpretation of the verse is as follows:

"*Wa aqimna al-ṣalāta* = lan jumenengono siro wedok ing sholat. *Waātīna al-zakāta* = lan wenehono siro ing zakate, sing wis kewajiban zakat di tokke zakate. Nek zakat iku diluwehi ojo pas bok menowo itungane mleset. Umpamane zakate iku sepuluh ewu diwei sewelas sewu dipunjuli. Saben dagangan utowo simpanan wis khaul setahun saknisob (77 gram mas murni) misal ono 40 juta zakate sak juta iku wis kewajiban zakat."³¹

Translation:

"*Wa aqimna al-ṣalāta* = and establish prayer (you women). *Waātīna al-zakāta* = and pay zakat, which has become a zakat obligation, then zakat is issued. When the zakat is exceeded, don't be mediocre, afraid that the calculation will not be correct. (for example) when the zakat is 10 thousand, the zakat issued is 11 thousand. Every trade or savings when reaches the khaul of a year. The zakat is one nisab (77 grams of pure gold). The calculation is easy, for example, if there are 40 million, then the zakat is 1 million."

The continuation of the interpretation of the verse is as follows:

"*Wa aṭī'na Allah* = lan manuto siro kabeh ing Allah. *Wa rasūlahu* = lan utusane Allah. Terus Iki ono sing penting nerangake anak putune kanjeng nabi iku akhir hayat mesti Islam mesti selamat sangking kekufuran senajan nakal tapi akhire dadi apik yoiku ayate Innamā yurīdu Allahu = anging pestine ngersaake sopo Allah. Liyudzhiba = supoyo ngilangake sopo Allah. 'Ankum = sangking siro kabeh keluarga kanjeng nabi. Al-rijsa = ingdosane, kotorane. Ahla al-baiti = Ahlul baite kanjeng nabi. Iki termasuk anak putu nganti kiamat wis di nash ning Qur'an dosane diilangno. Wayuṭohhirokom = lan nyuciake sopo Allah ing siro kabeh ahlal bait. Taṭhīrā = kelawan nyuciake tenan"³²

Translation:

"*Wa aṭī'na Allah* = and obey Allah. *Wa rasūlahu* = and the Messenger of Allah. Furthermore, an essential related matter explains to the descendants of the

³¹ Ahmadi, "Tafsir QS.Al-Ahzab : 33-34." (Indonesia: Youtube Tombo Ati, 2021)

³² Ahmadi. "Tafsir QS.Al-Ahzab : 33-34." (Indonesia: Youtube Tombo Ati, 2021)

Prophet Muhammad SAW that the end of his life must be Islam and be safe from disbelief. Even though his life was not good, the end of his life must be good. Namely, the verse *Innama Yu'udu Allah* = indeed Allah intends to eliminate it. *Liyudzhiba* = So that Allah will remove it. *'Ankum* = all of you (family/descendants of the Prophet). *Al-Rijsa* = Sin, dirt. *Ahla al-baiti* = The *Ahlul bait* of Prophet Muhammad SAW. This includes what is meant by posterity until the Day of Judgment, which is stated in the Qur'an that sins are removed. *Wayu'ahhikum* = and Allah purifies all of you ahlul bait of the Prophet. *Taḥīrā* = By purifying thoroughly."

Context-Historical Analysis of Oral Interpretation KH. Sya'roni Ahmadi QS. Al-Ahzab [33]:33

The interpretation of the Qur'an by a mufasir is usually influenced by the surrounding circumstances. It means seeing the condition of the people dealing with the problems they face. This is, of course, not subjective, but finding appropriate answers related to the problem. The research focuses on the interpretation of Kyai Sya'roni, who interprets the term lafadz, "*Waqorna fi buyutikunna*," that when women leave the house, they have to be with supervision and have interests. From the author's analysis, the condition of the Kudus community at that time was not guaranteed, so to protect women, it was better to stay at home to defend their honor.

He reported on Kudus news 2016 that the cases of child sexual abuse are increasing. With details of cases of sexual violence against children totaling 14 cases.³³ This could be a form of Kyai Sya'roni's vigilance towards women to protect them from unwanted negative things. Kyai Sya'roni explained in his interpretation, which began in 1983 until before his death in April 2021, the law on sexual violence has not been managed systematically. In contrast to the end of 2021, violence against children and women is increasingly being exposed. So the law in protecting women and children is increasingly being improved.

The social context behind the interpretation is much adultery that has occurred. Thus, supervision, when women go out can prevent this adultery.³⁴ Meanwhile, managing the mahram or the husband when the woman leaves the house protects the women's chastity and avoids slander. It can be understood that Kyai Sya'roni prefers to be careful in being protective of women rather than being productive outside the home without supervision.

Kyai Sya'roni Interpretation on QS. Al-Ahzab [33]: 33 is related to the environmental context of society at that time. Including discussing the issue of female genitalia that must be covered.

³³ Suara Kudus FM88, "Kasus Kekerasan Seksual Pada Anak Di Kudus Meningkat," *Radiosuarakudus.com*, 2016, <http://www.radiosuarakudus.com/kasus-kekerasan-seksual-pada-anak-di-kudus-meningkat/>.

³⁴ See on QS. Al-Nur [24]: 30-31

Maqashidi Interpretation and Understanding of Oral Interpretation KH. Sya'roni Ahmadi QS. Al-Ahzab [33]:33

Maqashidi interpretation can be understood as a model approach to understanding the contents of the Qur'an, which can give the intention of emphasizing the aspects of *maqasid al-Qur'an* and *maqasid al-Syari'ah*.³⁵ At the same time, the word *maqashidi* itself is a word from *maqashid*, which is added to the *ya'* ratio and the plural form of the word "maqshad," which means intent, principle, intention, and ultimate goal. *Maqashidi's* interpretation is also interpreted as a style whose explanation focuses on the vision of the Koran both universally and partially, which has a direction to realize a human benefit.³⁶ But in this case, Abdul Mustaqim uses the *maqashidi* interpretation to understand the meaning of the Qur'an.

Abdul Mustaqim said that there are three arguments for the necessity of *maqashidi* interpretation as the basis of Islamic moderation, namely: *first*, *maqashidi* interpretation is part of Islamic civilization and considered to have an epistemological basis as a tradition of thought for scholars, both global Islamic studies and interpretation in the Qur'an as a whole special. *Second*, the *maqashidi* interpretation of the methodology is more sophisticated than the hermeneutical approach in the context of the interpretation of the Qur'an. For example: the concept of *al-tsabit wal mutaghayyir*, *wasilah-ghayah* and so on. *Third*, *maqashidi* interpretation is seen as a philosophy of *al-tafsir*, which has two functions: a dynamic, moderate spirit and criticism of interpretation which ignores *maqashidi* aspects. *Fourth*, *maqashidi* interpretation can bridge the gap between traditional and liberal models.³⁷

The *maqashidi* theory is not only used for legal verses. However, the *maqashidi* theory can be used in understanding beyond legal verses, such as theological verses, story verses, verses of gender, *amsal* (parables), and even eschatological verses.³⁸ In applying the *maqashidi* interpretation, Abdul Mustaqim explained that several principles could be simplified into four parts: (1) seeking and using the *maṣlaḥah*. (2) analysis of the text of the Qur'an by paying attention to related verses (themes) so that they can find the meaning of the verse. (3) paying attention to the context of revelation, both micro and macro, and the current context. (4) connecting with theories of social humanities and science.³⁹

Applying *maṣlaḥah* relates to personal *maṣlaḥah*, social *maṣlaḥah* and even universal which also understands the principles of *maqashid al-shariah* including *hiḏ al-dīn*, *hiḏ al-nafs*, *hiḏ al-'aql*, *hiḏ al-nas*, *hiḏ al-māl*, and Abdul Mustaqim added *hiḏ al-daulah* and *hiḏ al-bi'ah*.⁴⁰ The application of the *maqashidi* interpretation of the *maṣlaḥah* category will be revealed after implementing the following steps, as with the

³⁵ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," 12.

³⁶ Sutrisno, "Paradigma Tafsir Maqasidi," *Jurnal Raulyan Fikr* 13 no. (2017): 329.

³⁷ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," 17–18.

³⁸ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," 11.

³⁹ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," 39–40.

⁴⁰ Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam," 40.

second step, analysis of the Qur'anic text by looking at thematic studies. This research focuses on the term "*waqorna fi buyutikunna.*" However, a deep discussion is needed in QS to achieve a holistic understanding. Al-Ahzab [33]: 33. This verse talks about women's ethics and orders to obey Allah and the Messenger.⁴¹ The word "*waqarna*" scholars differ in reading it. Imam 'Asim reads the word *qarna*, which is read *qaf* in *fathah*. This comes from the word *iqirna*, which means "stay and settle in place." This opinion is according to the views of the Medina qiraat experts and some of the Kuffah.⁴²

Meanwhile, Basrah scholars and some Kuffah scholars call *waqirna* which means "stay in your homes with a sense of calm and respect." Regardless of the difference, the Qur'an mentions related terms, which generally mean "place" or "place of residence" 38 times.⁴³ While Al-Aṣḥānī explains the word "al-qarnu" means a people who live together in one period.⁴⁴ Imam Al-Maraghi also defines the term "qarna" in QS. Al-Ahzāb [30]: 30 explicitly contains fi'il amr (command verb) with mabni sukun (qar). It is connected with nun niswah (nun, which refers to the meaning of women) and dhamir (pronoun), whose status remains fathah and becomes fa'il.⁴⁵ Wahbah Az-Zuhaili stated that the woman to stay at home was not to confine her or limit her movements. But it is something better for women.⁴⁶

Al-Aṣḥānī explains that the word "*buruj*" is linked to QS. Al-Ahzāb [30]: 30 can be interpreted as a resemblance in showing beauty (where palaces and stars are symbols of beauty).⁴⁷ The al-Munawwir dictionary defines it as a sentence showing off jewelry. So that the term "tabarruj" means that a woman must maintain self-respect (not be excessively respectful), don't act like women in the Jahiliyyah era before Islam came.⁴⁸ In the term "*waaqimna al-ṣalāta wa ātīna al-zakāta wa aṭīnallaha warasulaha,*" Allah commands prayer and zakat because it becomes an obligation. But here, in the word "*wa aṭīnallaha warasulaha,*" the meaning of worship is not only prayer and zakat, but many things considered worship when obedient to Allah and the Messenger.⁴⁹ Then in the last word of QS. Al-Ahzab [33]: 33 discusses the descendants of the Prophet

⁴¹ Lutfiana, "Hak-Hak Perempuan Dalam Surat Al-Ahzab Ayat 33 : Sebuah Pendekatan Hermeneutik," 72.

⁴² RI, *Tafsir Al-Qur'an Tematik : Kedudukan Dan Peran Perempuan*, 78.

⁴³ See on Lutfiana, "Hak-Hak Perempuan Dalam Surat Al-Ahzab Ayat 33 : Sebuah Pendekatan Hermeneutik." She explained about the terms which has meaning "place" and "home", one of them is on QS.Al-Mukminun [23] :13, QS.Sad [38] : 60.

⁴⁴ Al-Raghib Al-Aṣḥānī, *Kamus Al-Qur'an, Vol.3-Terj.Ahmad Zaini Dahlan* (Depok: Pustaka Khazanah Fawa'id, 2017), 172.

⁴⁵ N.Burhanudin M. Dhuha Abdul Jabbar, *Ensiklopedia Makna Al-Qur'an Syarah Alfaazhul Qur'an* (Fitrah Rabbani, n.d.), 535.

⁴⁶ Wahbah Az-Zuhaili, *Fiqh Islam Wa Adillatuhu (Pernikahan, Talak, Khulu, Meng-Ila' Istri, Liar Zhihar, Masa Iddah)*, vol. 9 (Jakarta: Gema Insani, 2011), 304.

⁴⁷ Al-Raghib Al-Aṣḥānī, *Kamus Al-Qur'an, Vol 1-Terj.Ahmad Zaini Dahlan* (Depok: Pustaka Khazanah Fawa'id, 2017), 161.

⁴⁸ Hamka, *Tafsir Al-Azhar-vol. 7* (Jakarta: Pustaka Nasional PTE LTD Singapura, 1989), 24.

⁴⁹ Syaikh Muhammad Mutawalli Asy-Sya'rawi, *Tafsir Sya'rawi*, ed. terj. Zainal Arifin, Jilid 11 (Jakarta: Duta Azhar, 2011), 5.

Muhammad SAW until the Day of Judgment his sins will be removed.⁵⁰ So that it can be understood that QS. Al-Ahzab [33]: 33 talks about two discussions, namely adab and behavior of women, which aim to glorify and protect women themselves, and discussions regarding the *dzurriyah* of the Prophet Muhammad SAW.

QS. Al-Ahzab [33]: 33 connects with the verses before and after, namely verses 32 and 34. Among these verses, there are sequential messages related to the Prophet's wives regarding politeness procedures. In general, verse 32 discusses how to respond in a good speaking so that it avoids a negative response. Whereas verse 34 has the essence of carrying out *ma'ruf* actions.⁵¹

The following principle is paying attention to the micro, macro, and present context of revelation. The context of the disclosure is related to *asbāb an-nuzūl* QS. Al-Ahzab [33]:33. The sura was revealed when the Gazwat took place (the Al-Ahzab war, also known as the khandaq war) because the Khandaq area was strongly suspected of being attacked by the *musyrikin*. The title of the khandaq war was Salman al-Farisi (companion of the Prophet Muhammad). Surah Al-Ahzab was revealed in 5 Hijri of Shawwal.⁵²

QS. Al-Ahzab [33]: 33 is revealed to the wives of the Prophet Muhammad SAW, as the hadith reads, "From Ikrima ra., from Ibn 'Abbas ra., says this verse was explicitly revealed to the Prophet's wife. The explanation of this hadith is evident in the revelation of QS. Al-Ahzab [33]: 33 the condition of women was limited. The patriarchal system's descendants still color the Medina community's state. So, cultural power is based on men. This is a common tradition.⁵³ In the context of revelation, the current context of patriarchal culture is different. However, patriarchal culture has not been eroded.⁵⁴ However, gender equality in the social environment has now been applied. The current phenomenon also shows that women have been involved in the social, economic, educational, and political world. And, of course, in its current state, there has been no war like the war in the revelation of QS. Al-Ahzab [33]:33.

In addition to *asbāb an-nuzūl* in QS. Al-Ahzab [33]: 33 and linking it to the present context. The author also found historical facts that women during the time of the Prophet, companions, *tabi'in*, even in the book of authentic hadith by Imam Bukhari, had written a separate chapter regarding women's social activities, but many were involved.⁵⁵ At the time of the Prophet, among friends and *tabi'in*, for example, a

⁵⁰ See on KH. Sya'roni Ahmadi interpretation on QS. Al-Ahzab [33]:33.

⁵¹ Muhammad Nasib Ar-Rifa'i, *Ringkasan Tafsir Ibnu Katsir* (Jakarta: Gema Insani, 2012), 618.

⁵² M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an-Vol 11* (Jakarta: Lentera Hati, 2002), 125.

⁵³ Lutfiana, "Hak-Hak Perempuan Dalam Surat Al-Ahzab Ayat 33: Sebuah Pendekatan Hermeneutik," 55.

⁵⁴ Bimo Aria Fundrika Dkk, "Menteri PPPA Kesetaraan Gender Di Indonesia Masih Belum Sepenuhnya Tercapai," Suara.com, 2021, <https://www.suara.com/lifestyle/2021/06/08/113332/menter-pppa-kesetaraan-gender-di-indonesia-masih-belum-sepenuhnya-tercapai>. diakses pada tanggal 16 November 2021

⁵⁵ See on M. Quraish Shihab, *Wawasan Al-Qur'an, Tafsir Tematik Atas Berbagai Persoalan Umat* (Bandung: Mizan, 2013).

series of names, Ummu Salamah, Shafiyah, and Laila al-Ghaffariyah, had been recorded as women's war figures. The first wife of the Prophet Muhammad SAW, Siti Khadijah bint Kuwailid, was known as a successful trader. Besides that, there is Zainab bint Jahsy, who actively works tanning animal skins. There is also the wife of a companion of Prophet Muhammad, Raithah, and her husband, Abdullah Ibn Mas'ud. She has been actively working because her husband cannot give the household needs.⁵⁶

Sociologically, the pattern of life and human civilization has changed, so with these changes, the position of women in society has also increased.⁵⁷ Starting from the 19th century, women also increasingly realized that the public sector had been growing developments. So that women's desire to take part in the public sphere is available.⁵⁸ On the other hand, security and social law have progressed. So that in the current era, security forms and regulations have been implemented to create a good defense for the state and society. Reporting from the Ministry of Communication and Information, Johnny G. Plate, Minister of Communication and Information of the Republic of Indonesia, said that Indonesia has entered the industrial revolution 4.0 era, and disruption in digital technology is getting stronger. So that digital technology innovation also makes humans, objects, and systems very connected in cyberspace.⁵⁹

***Maqashid* Oral Interpretation of KH.Sya'roni Ahmadi of QS. Al-Ahzab [33]:33 : An Interpretation**

The explanation above is related to the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33 focuses on the term "*waqorna fi buyūtikunna*" when it is associated with the analysis of the Qur'anic text on the lafadz it has similarities, namely the order for women to stay at home. However, this discussion has not yet been completed because it is still necessary to find maqashid, as interpreted by Kyai Sya'roni, that when women leave the house, they also have to be supervised or assisted. So that the maqashid that is sought is regarding how the supervision is meant when it is contextualized and actualized under the current conditions. And what does it purpose that women are better at home?

In an oral interpretation, Kyai Sya'roni also advises mothers. So it is clear that the main point in the discussion of QS. Al-Ahzab [33]: 33 is focused on married women. However, the verse discusses women, so it applies to women as a whole (both married and unmarried women).

The supervision from Kyai Sya'roni's perspective is supervision from a mahram or husband.⁶⁰ The existence of the concept of mahram itself is basically to guarantee

⁵⁶ Imad Zaki Al-Barudi, *Tafsir Wanita* (Jakarta: Pustaka Al-Kautsar, 2010), 443.

⁵⁷ Sulaiman Ibrahim, "Hukum Domestikasi Dan Kepemimpinan Perempuan Dalam Keluarga," *Jurnal Al-Ulum* 13 no. 2 (2013): 222.

⁵⁸ Nasaruddin Umar, *Argumen Kesetaraan Gender: Perspektif Al-Qur'an* (Jakarta: Paramidana, 1999), 85.

⁵⁹ See on "Masuki Era Revolusi Industri 4.0," kominfo.go, n.d.

⁶⁰ See on KH.Sya'roni Ahmadi interpretation QS.Al-Ahzab [33]:3, he related to the supervision in pilgrimage.

the safety of women from all things.⁶¹ Thus, the idea of supervision is *wasilah* (means), while that which is *ghayah* is for the safety and comfort of women. *Wasilah's* nature is temporary and can change.⁶² *Wasilah*, in the form of supervision, is a mechanism of protection for women from unwanted events.

Based on the analysis of the text and the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33, it can be understood that women are better off at home to protect their selves, but if they have needs, women are allowed to leave the house to carry out benefits such as education, developing skills, work, etc. And when it is related to social conditions in the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33, the context of the revelation of the verse, of course, the social situation has experienced a difference compared to current conditions. So that the form of security is increasingly guaranteed in protecting the community.

For supervision, you can ask permission from your husband or family. So that when pulled into modern times now, the *maqashid* existence of leadership (security) can be replaced with a digital technology system.⁶³ World communication is now increasingly sophisticated. Even communication relations between people are also not limited by geographical spaces.⁶⁴ Considering the *maqashidi* interpretation method applied above, the context of the revelation of QS. Al-Ahzab [33]: 33 and the condition of Kyai Sya'roni's interpretation are also different from the current situation.

Sociologically, the increase in the development of women chooses to be in the social realm more and more. So that *maqashid*, as an alternative for surveillance (security), can turn into a group of friends themselves⁶⁵ the same choice to the realm of the field. So that it can be understood from this research after being drawn from the context of the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33, the context of the revelation of the verse with the present context which is connected through the *maqashidi* interpretation method, there are four alternatives in replacing the mahram or husband when connected with theory social science and technology now, that supervision for the safety and comfort of women can be replaced by a group of friends themselves, security officers, legal legislation and digital technology systems (system security).

⁶¹ Holilur Rohman, "Reaktualisasi Konsep Mahram Dalam Hadis Tentang Perjalanan Wanita Perspektif Maqasid Al-Shariah," *Al-Hukama The Indonesian Journal of Islamic Family Law* 08 no. (2018): 382.

⁶² Jaser Auda, *Al-Maqasid Untuk Pemula*, ed. translated by 'Ali Abdelmon'im (Yogyakarta: Suka Press, 2013), 83.

⁶³ See on Sya'roni Ahmadi interpretation of QS. Al-Ahzab [33]:33 that there are a lot of benefits of technology used by human.

⁶⁴ Rohman, "Reaktualisasi Konsep Mahram Dalam Hadis Tentang Perjalanan Wanita Perspektif Maqasid Al-Shariah," 396.

⁶⁵ Editorial team, "Swara Rahima," 2010, 25.

Conclusion

Kyai Sya'roni Ahmadi's oral interpretation in QS. Al-Ahzab [33]: 33 focuses on women being better at home and when leaving the house, there must be supervision or assistance to maintain women's dignity. As for the *maqasid* of monitoring of the mahram from the oral interpretation of Kyai Sya'roni after being contextualized, it can be replaced with four alternatives in the form of a group of friends, security officers, legal legislation and digital technology systems (system security). But what needs to be considered, supervision must be accompanied by prior permission from the husband (for married women) or family. Asking for a permit at least includes the expected supervision and does not cause concern. It is clear that QS. Al-Ahzab [33]:33 is intended for wives and relevant for all women's statuses. So that the application of the *maṣlaḥah* is in *hiḏ al-nasl* aspect.

REFERENCES

- Achmad Warson Munawwir, Muhammad Fairuz. *Al-Munawwir Kamus Indonesia-Arab*. Surabaya: Pustaka Progressif, 2007.
- Ahmadi, Sya'roni. "Tafsir QS. Al-Ahzab : 30-33." Indonesia: Tombo Ati, 2021.
- Al-Aṣḩahānī, Al-Raghib. *Kamus Al-Qur'an, Vol.3-Terj.Ahmad Zaini Dahlan*. Depok: Pustaka Khazanah Fawa'id, 2017.
- . *Kamus Al-Qur'an, Vol 1-Terj.Ahmad Zaini Dahlan*. Depok: Pustaka Khazanah Fawa'id, 2017.
- Al-Barudi, Imad Zaki. *Tafsir Wanita*. Jakarta: Pustaka Al-Kautsar, 2010.
- Ar-Rifa'i, Muhammad Nasib. *Ringkasan Tafsir Ibnu Katsir*. Jakarta: Gema Insani, 2012.
- Asy-Sya'rawi, Syaikh Muhammad Mutawalli. *Tafsir Sya'rawi*. Edited by terj. Zainal Arifin. Jilid 11. Jakarta: Duta Azhar, 2011.
- Auda, Jaser. *Al-Maqasid Untuk Pemula*. Edited by terj. 'Ali Abdelmon'im. Yogyakarta: Suka Press, 2013.
- . *Memberikan Hukum Islam Melalui Maqasid Syariah*. Edited by terj. Rosidin dan Ali. Bandung: Mizan, 2015.
- Az-Zuhaili, Wahbah. *Fiqh Islam Wa Adillatuhu (Pernikahan, Talak, Khulu, Meng-Ila' Istri, Liar Zhihar, Masa Iddah)*. Jilid 9. Jakarta: Gema Insani, 2011.
- Badruzzaman, M. *Potret Moderasi Pesantren*. Sukoharjo: CV.Diomedia, 2021.
- Budi. "Biografi KH.Sya'roni Ahmadi Al-Hafidz." PesantrenLaduni.id, 2021. <https://pesantren.laduni.id/post/amp/66504/biografi-kh-syaroni-ahmadi-al-hafidz> di akses pada tanggal 13.
- Dkk, Bimo Aria Fundrika. "Menteri PPPA Kesetaraan Gender Di Indonesia Masih Belum Sepenuhnya Tercapai." Suara.com, 2021. <https://www.suara.com/lifestyle/2021/06/08/113332/menter-pppa-kesetaraan-gender-di-indonesia-masih-belum-sepenuhnya-tercapai>.

- Dkk, Reski Saputri Utami. “Etika Berhias Wanita Muslimah Dalam QS.Al-Ahzab [33]: 33 (Studi Kasus Di Desa Sindang Kasih, Kec.Ranomecto Barat, Kab.Konawe Selatan).” *Jurnal El-Maqra*’1 no.1 (2021).
- FM88, Suara Kudus. “Kasus Kekerasan Seksual Pada Anak Di Kudus Meningkat.” *Radiosuarakudus.com*, 2016. <http://www.radiosuarakudus.com/kasus-kekerasan-seksual-pada-anak-di-kudus-meningkat/>.
- Gorke, Andreas. *Tafsir and Islamic Intellectual History Exploring the Boundaries of a Genre*. Edited by Andreas Gorke and Johanna Pink. London: Oxford University Press, n.d.
- Gusmian, Islah. *Khazanah Tafsir Di Indonesia: Dari Hermeneutika Hingga Ideologi*. Yogyakarta: LKiS, 2013.
- Hamka. *Tafsir Al-Azhar-Jilid 7*. Jakarta: Pustaka Nasional PTE LTD Singapura, 1989.
- Ibrahim, Sulaiman. “Hukum Domestikasi Dan Kepemimpinan Perempuan Dalam Keluarga.” *Jurnal Al-Ulum* 13 no. (2013): 222.
- Jalil, Abdul. “Biografi KH.Sya’roni Kudus.” *Iqra.id*, 2021. <https://iqra.id/biografi-kh-syaroni-ahmadi-kudus-lengkap-234866/>.
- Khasanah, Mahfidhatul. “Adab Berhias Muslimah Perspektif Ma’na Cum Maghza Tentang Tabarruj Dalam QS. Al-Ahzab 33.” *Jurnal Kebudayaan Dan Keagamaan* 16 no. 2 (2021).
- Lutfiana, Naili Fauziah. “Hak-Hak Perempuan Dalam Surat Al-Ahzab Ayat 33 : Sebuah Pendekatan Hermeneutik.” *Jurnal Pendidikan Islam : El-Tarbawi* 10 no.2 (2017).
- M. Dhuha Abdul Jabbar, N.Burhanudin. *Ensiklopedia Makna Al-Qur’an Syarah Alfaazhul Qur’an*. Fitrah Rabbani, n.d.
- Mahfudhon, Ulin Nuha. *Kerukunan Umat Beragama Dalam Al-Qur’an : Telaah Penafsiran Kiai Sya’roni Ahmadi*. Tangerang Selatan Banten: Maktabah Darus-Sunnah, 2020.
- kominfo.go. “Masuki Era Revolusi Industri 4.0,” n.d.
- MPSS, Pudentia. *Metodologi Kajian Tradisi Lisan*. Jakarta: Yayasan Pustaka Obor Indonesia, 2015.
- Mustaqim, Abdul. “Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam.” *Pidato Pengukuhan Guru Besar UIN Sunan Kalijaga Yogyakarta*, 2019, 1–79.
- NF, Muhammad Syakir. “KH Sy’roni Ahmadi, Ulama Al-Qur’an Dari Kudus.” *NU.or.id*, 2021. <https://www.nu.or.id/post/read/128427/kh-sya-roni-ahmadi-ulama-al-qur-an-dari-kudus>.
- Purnamasari, Deti Mega. “BPS : Penyerapan Tenaga Kerja Wanita Lebih Cepat.” *Kompas.com*, 2021. <https://amp.kompas.com/nasional/read/2021/05/05/17351121/bps-penyerapan-tenaga-kerja-wanita-lebih-cepat>.
- Rahman, Yuda Aulia. “Jenazah Bu Nyai Afifah Dimakamkan Bersebelahan Dengan Makam KH.Sya’roni Ahmadi Sore Nanti.” *Murianews.com*, 2021. <https://www.murianews.com/2021/05/22/219022/jenazah-bu-nyai-afifah-dimakamkan-bersebelahan-dengan-makam-kh-syaroni-achmadi-sore-nanti>.
- Redaksi, Tim. “Swara Rahima,” 2010.
- Rezi, Fakhri. “Wanita Makin Banyak Yang Bekerja Saat Covid-19.” *Okezone.com*, 2020. <https://economy.okezone.com/read/2020/11/05/320/3204584/wanita-makin-banyak-yang-bekerja-saat-covid-19>.

- RI, Kementerian Agama. *Tafsir Al-Qur'an Tematik: Kedudukan Dan Peran Perempuan*. Jakarta: PT.Sinergi Pustaka Pelajar, 2012.
- Rohman, Holilur. "Reaktualisasi Konsep Mahram Dalam Hadis Tentang Perjalanan Wanita Perspektif Maqasid Al-Shariah." *Al-Hukama The Indonesian Journal of Islamic Family Law* 08 no. (2018): 382.
- Shihab, M. Quraish. *Kaidah Tafsir*. Tangerang: Lentera Hati, 2015.
- Shihab, M.Quraish. *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an-Vol 11*. Jakarta: Lentera Hati, 2002.
- Shihab, M Quraish. *Wawasan Al-Qur'an, Tafsir Tematik Atas Berbagai Persoalan Umat*. Bandung: Mizan, 2013.
- Sutrisno. "Paradigma Tafsir Maqasidi." *Jurnal Rausyan Fikr* 13 no. (2017): 329.
- Tsaqib, Azka Najmuts. "Profil Dan Biografi KH.Sya'roni Ahmadi Kudus Ulama Kharismatik Kota Kudus." PortalKudus.com, 2021. <https://portalkudus.pikiran-rakyat.com/kudus/pr-791834454/profil-dan-biografi-kh-syaroni-ahmadi-kudus-ulama-kharismatik-kota-kudus>.
- Umar, Nasaruddin. *Argumen Kesetaraan Gender: Perspektif Al-Qur'an*. Jakarta: Paramidana, 1999.