

DIALECTICS OF WOMEN DOMESTICATION IN QS. AL-AḤZĀB VERSE 33 FROM THE PERSPECTIVE OF ĀBID AL-JĀBIRĪ'S HERMENEUTICS

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Abstract

The dichotomy of opinions on women's work in the public and domestic spheres and the gender equality discourse have become interesting issues in Islamic studies. In addressing the activities and roles of women, some groups make al-Aḥzāb verse 33 the basis for women's obligation to stay at home and prohibit them from participating in activities in the public domain. This qualitative library research employs the hermeneutic approach. It aims to obtain the contextual meaning in al-Aḥzāb verse 33 through the theory of Quranic hermeneutics developed by a Muslim intellectual, Ābid al-Jābirī. The hermeneutics promoted by al-Jabiri aim to make the moral values contained in the Qur'an be implied in the fabric of society and harmony with the current context. To obtain an objective and comprehensive interpretation of a text, al-Jabiri takes two steps. The first step is to explore the concept of *al-faṣl* and the second is to explore the concept of *al-waṣl*. The results suggest that women are free to partake in the public sphere within certain restrictions specified by Islamic law. However, women's activities in the public sphere should not be an excuse to neglect their role in the domestic sphere.

Keywords: Domestication of Women, Quranic Hermeneutics, Ābid al-Jābirī, al-Aḥzāb verse 33

Abstrak

Dikotomi pendapat kiprah perempuan dalam wilayah publik dan domestik serta dikursus kesetaraan gender menjadi isu menarik dalam kajian Islam. Dalam menyikapi aktivitas dan peran perempuan, sebagian kelompok menjadikan Q.S. al-Aḥzāb ayat 33 sebagai landasan kewajiban bagi perempuan untuk menetap di rumah dan larangan perempuan berperan serta beraktivitas di wilayah publik. Jenis penelitian ini merupakan penelitian kualitatif dengan metode *library research* dan pendekatan hermeneutika. Penelitian ini bertujuan untuk mendapatkan makna kontekstual dalam Q.S. al-Aḥzāb ayat 33 melalui teori hermeneutika al-Quran yang diusung oleh salah satu tokoh intelektual muslim yaitu Ābid al-Jābiri. Hermeneutika yang diusung oleh al-Jābiri bertujuan agar nilai moral yang termuat dalam al-Qur'an dapat diimplikasikan dalam tatanan masyarakat dan selaras dengan konteks kontemporer. Demi mendapat interpretasi yang objektif dan komprehensif terhadap sebuah teks, maka menurut al-Jābiri harus menempuh dua langkah; langkah pertama dengan menelisik konsep *al-faṣl* dan langkah kedua dengan menelisik konsep *al-waṣl*. Hasil dari penelitian ini menyimpulkan bahwa perempuan memiliki kebebasan dalam berkiprah di ranah publik dengan batasan-batasan tertentu yang telah diatur oleh syariat Islam. Aktivitas perempuan dalam wilayah publik hendaknya tidak menjadi alasan untuk mengabaikan perannya dalam wilayah domestik.

Kata Kunci: Domestikasi Perempuan, Hermeneutika al-Qur'an, Ābid al-Jābiri, al-Aḥzāb ayat 33

Introduction

The assumption of the role of women who only have the right to empower themselves in the domestic sphere is still a standardized paradigm in society. Today, gender equality discourse is a topic that is always hotly discussed. Some people place men in a superior position as rulers, while women are classified as inferior to a lesser extent than men. This assumption fuels the stigma of inequality between men and women. This certainly triggers polemics and rejections that feminists and their supporters often review. The assumption that women become *the second human being* implies that women have certain limitations in activities in public spaces.¹

Another assumption that is aimed at is that women only deserve to move into the house because they are considered weak creatures and assigned only to take care of the household. Women are seen as having limited space for movement, expression and actualization than men. This paradigm has long spread and taken root in society. Women are always required to be in the domestic sphere, while men have free space to

¹Dian Lestari, "Eksistensi Perempuan Dalam Keluarga (Kajian Peran Perempuan Sebagai Jantung Pendidikan Anak," *MUWAZAH*8, no. 2 (2016): 258–67.

move without being limited by certain barriers.² The argument that women are only entitled to have a role in the domestic sphere uses the foundation of verse 33 of Q.S. al-Aḥzāb.

The interpretation of the verse leaves contradictory disagreements. Ironically, this verse is often used as the basis of arguments for the domestication of women. The interpretation understood by this group seems textual, dogmatic, and stagnant. Seeing the many assumptions that women are weak and considered inappropriate to move in the public sphere, the meaning of this verse needs to be adjusted to social reality in the current context to get a relevant interpretation. In reality, the role of women in the public sphere is also needed in various aspects of social life. Women's participation is expected to overcome various societal problems in various fields.³ The hierarchy of women's roles and activities in the public sphere also exerts a fairly progressive influence.⁴ Another fact is that many women have various needs outside the home, such as carrying out social activities, completing education, or even working, which cannot be completed just by staying home. Women are present as partners of men who have a crucial role of urgency not only in the domestic space but in all lines of life, both economic, government, health, education, and so on.⁵

In response to this polemic, it is necessary to dissect and straighten out the roots of understanding that are too textual so that there is no continuous stagnation so that a method is needed to peel and examine the understanding of Q.S. al-Aḥzāb verse 33. Through this research, the author will use the hermeneutic method of the Qur'an Ābid al-Jābirī, this is done so that the substance of the message and conception of moral teachings contained in the Qur'an can be in harmony with social reality in the current context. Ābid al-Jābirī was a foremost Moroccan Muslim thinker, known as a philosopher and expert in Hermeneticism.⁶ Al-Jābirī is one of the contemporary Muslim scholars who is concerned with the problems of Muslims, so in responding to this, he formulated a method that can be used in reading and interpreting texts based on socio-historical context and contemporary reality, which is then referred to as Qur'anic hermeneutics. Based on the description above, the outline of this research mapping is

² Muhammad Amin, "WOMEN LEADERSHIP IN ACEHNESE MUFASSIR'S PERSPECTIVE: A COMPARISON OF ABDURRAUF AS-SINGKILY AND HASBI AS-SHIDDIEQY'S INTERPRETATION INTERPRETATION," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 7, no. 1 (2022): 36–54, <https://doi.org/10.32505/at-tibyan.v7i1.3781>.

³Al-Yasa' Abū Bakr and Muhammad Agus Andika, "Wanita Salat Berjamaah Di Masjid (Kajian Teori Double Movement Terhadap Ayat 33 Surah al-Aḥzāb dan Nash-Nash Terkait)" *Jurnal Dusturiah* 9, no. 1 (2020): 147–54.

⁴Jouharah M. Abalkhail, "Women Managing Women: Hierarchical Relationships and Career Impact," *Career Development International* 25, no. 4 (2020): 389–413, <https://doi.org/10.1108/CDI-01-2019-0020>.

⁵Lili Hidayati, "Wanita Bekerja, Antara Karir Dan Keluarga" *KHULUQIYYA: Jurnal Kajian Hukum dan Studi Islam* 5, No. 1 Januari (2023): 67–69 <http://jurnal.staialhikmahdua.ac.id/index.php/khuluqiyya/article/view/103>

⁶Ahmad Hasan Ridwan, "Kritik Nalar Arab: Eksposisi Epistemologi Bayānī, 'Irfānī Dan Burhānī Muhammad Ābid al-Jābirī," *AFKARUNA* 12, no. 2 (2016), <https://doi.org/10.18196/AIIJIS.2016.0062.187-221>.

summarized in three discussions: 1) the concept of hermeneutics of *Ābid al-Jābirī* 's Qur'an, 2) application of *Ābid al-Jābirī* 's Qur'anic hermeneutic theory in Q.S. al-Aḥzāb verse 33, 3) relevance and actualization of the interpretation of the concept of domestication of women in social reality in Indonesia.

Discussions about women's domestication are found in research that reviews gender relations, the position of women in the public and domestic spheres, and the law of domestication in a family.⁷ In addition, the theme of discussion of women's domestication is also found in the scope of social media,⁸ The study of the hermeneutics of the Qur'an *Ābid al-Jābirī* was found in several research works that reviewed the relations and methods of *Ābid al-Jābirī* in the interpretation of the Qur'an.⁹ The application of al-Jabiri's hermeneutic method is found only in analyzing verses 12-14 of Q.S. al-Mukminūn.¹⁰ Through several studies that discuss the hermeneutics of *Ābid al-Jābirī*, it appears that there has been no research that discusses the application of *Ābid al-Jābirī* hermeneutics in verse 33 of Q.S. al-Aḥzāb. The discussion in this paper is a new study and is different from previous studies described in the paragraph above. The focus of the study conducted by the author this time is to examine the domestication of women in Q.S. al-Aḥzāb verse 33 using the hermeneutic approach of the Qur'an *Ābid al-Jābirī*. This research is expected to provide a contextual understanding in Q.S. al-Aḥzāb verse 33.

Biography and Intellectual Journey of *Ābid al-Jābirī*

Ābid al-Jābirī was born on December 27, 1936 (1 Shawwal 1354 AH) in Figuig, Northern Morocco.¹¹ His full name is Muhammad *Ābid al-Jābirī*.¹² The name *Ābid* is attributed to one of his paternal grandfathers while al-Jābirī is a surname derived from Jabir's descendants. He began his formal education at the primary school established by

⁷Sulaiman Ibrahim, "Hukum Domestikasi Dan Kepemimpinan Perempuan Dalam Keluarga," *Jurnal Al-Ulum* 13, no. 2 (2013): 215–44, <https://journal.iaingorontalo.ac.id/index.php/au/article/download/189/167>. Fajar Wijanarko, "Gender dan Domestikasi Perempuan (Pendekatan Kodikologi Visual Naskah Dewi Murtasyah)," *BUANA GENDER: Jurnal Studi Gender Dan Anak*, no. 2 (2017), <https://doi.org/10.22515/bg.v2i2.987>. Salmah Intan, "Kedudukan Perempuan Dalam Domestik Dan Publik Perspektif Jender (Suatu Analisis Berdasarkan Normatifisme Islam)," *Jurnal Politik Profetik* 3, no. 1 (2014): 1–17.

⁸Nauval Hijran Nugraha, Satrio Mukti Wibowo, and Muhammad Alvin Farelti, "Representasi Domestikasi Dan Stereotype Perempuan Dalam Iklan Termorex Patch Versi Plester Demam," *Jurnal Audiens*, no. 4 (2022): 270–80, <https://doi.org/10.18196/jas.v3i4.14536>.

⁹Aulanni'am, "Metode Penafsiran Kontemporer *Ābid al-Jābirī*," *Ulnnuha* 10, No. 1 (2021). Hakam Al-Ma'mun, "Hubungan Epistemologi Keislaman Muhammad *Ābid al-Jābirī* Dengan Tipologi Penafsiran Al-Qur'an," *Journal of Islamic Civilization* 3, No. 2 (2021): 135–48, <https://doi.org/10.33086/jic.v3i2.2252>. Wardatun Nadhiroh, "Fahm Al-Qur'an Al-Hakim; Tafsir Kronologis Ala Muhammad *Ābid al-Jābirī*," *Ilmu Ushuluddin*, no. 1 (2016): 13–24.

¹⁰Robby Zidni Ilman Zf and Fatima Az-Zahra, "Konstruksi Hermeneutika Al-Qur'an Al-Jābirī, Analisis Kritis Q.S. Al-Mukminūn Ayat 12-14," *Citra Ilmu XVII*, no. 32 (2020): 1–10.

¹¹Muhammad Najib, "Epistemologi Tafsir Al-Jābirī Kritik Atas Fahm Al-Qur'an, Al-Tafsīr Al-Wāḍiḥ Ḥasba Tartīb Al-Nuzūl," *AL ITQAN: Jurnal Studi Al-Qur'an*, 2017, <https://doi.org/10.47454/itqan.v1i2.7>.

¹²Samsul Bahri, "Bayānī, Burhānī dan 'Irfānī Trilogi Epistemologi Kegelisahan Seorang Muhammad *Ābid al-Jābirī*," *Cakrawala Hukum XI*, no. 1 (2015): 1–18.

the independence movement "*Madrasah Ĥurrah Wathaniah*" and from 1951 to 1953 he continued at the Casablanca Government school.¹³ From that school he obtained a Diploma in Arabic High School. Al-Jābiri enrolled at Syria's Damascus University and studied philosophy in 1958 within a year.¹⁴ Then continued to the master's level at Rabat University and completed his thesis in 1967 entitled "*The philosophy of history of Ibn Khaldūn*"¹⁵

From 1965 to 1967, al-Jābiri was superintendent of philosophy teacher education at the upper secondary level. In 1970, he obtained his doctorate at Muhammad V Rabat University, Morocco¹⁶ with the dissertation title "*Al-'Ashabiyyah wa al-Dawlah: Ma'ālim Nadzariyyah Khaldūiyyah fī al-Tārīkh al-Islām*" which was also published in 1971.¹⁷ He dedicated his knowledge to teaching Islamic philosophy and thought at the Faculty of Letters, V Rabat University. Since 1967, al-Jābiri has been professor of philosophy and Islamic thought at the Faculty of Letters at Muhammad V Rabat University. Al-Jābiri's love for political activities was evident when he joined the UNFP party. He also became a member of the USFP's political bureau in 1975.

Al-Jābiri died on Monday, May 3, 2010. Before he died, Ābid al-Jābiri inscribed every knowledge that had been carried out and possessed through his works contained in various fields including the following; *Madkhal ila falsafah al-'ulūm* (1976), *Naḥnu wa al-turāts: Qirā'ah Mu'āshirah fī Turātsinā al-Falsafī* (1980), *Takwīn al-'Aql al-'Arab* (1982), *Bunyah al-'Aql al-'Arabī: Dirāsah Taḥlīliyah Naqdiyyah li Nuzhūm al-Ma'rifah fī al-Tsaqāfah al-'Arabiyyah* (1986), *al-'Aql al-Siyāsī al-'Arabī* (1990), *al-'Aql al-Akhlāqī al-'Arabī*.¹⁸ In the field of Quranic studies, al-Jābiri wrote *Madkhal ila al-Qur'ān al-Karīm* (2006), *Fahm Al-Qur'ān*, *Al-Tafsīr Al-Wāḍiḥ Ḥasba Tartīb Al-Nuzūl* (2008). In the field of education, he wrote *Adwa 'ala Musykil al-Ta'līm bi al-Maghrib* (1973), *al-Siyāsah al-Ta'līmiyah fī al-Maghrib al-'Arabī* (1988), and others. He also wrote works under the titles *al-Mas'alah al-Tsaqāfiyyah* (1994), *al-Mas'alah al-Hawiyyah* (1994), *Isykāliyat al-Fikr al-'Arabī al-Mu'āshir* (1989).¹⁹

¹³Nurliana Damanik, "Muhammad 'Ābid al-Jābirī," *AL-HIKMAH: Jurnal Theosofi Dan Peradaban Islam* 1, no. 2 (2019).

¹⁴Abdul Mukti Ro'uf, "Metode Pembacaan Turats Arab-Islam: Perspektif Muhammad 'Ābid al-Jābirī," *Ulumuna* XIV, no. 1 (2010): 63–100.

¹⁵Yandi Hafizallah and Muhammad Abdul Wafa, "Pemikiran Muhammad Ābid al-Jābirī Terhadap Nalar Arab: Konsep dan Relevansi,," *MAWAIZH: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan*, no. 1 (2019): 60–76.

¹⁶Zaedun Na'im, "Epistemologi Islam dalam Perspektif M. Ābid al-Jābirī," *TRANSFORMATIF* 5, no. 2 (2021): 163–76.

¹⁷M. Faisal, "Struktur Nalar Arab-Islam Menurut Ābid al-Jābirī," *Tsaqafah* 6, no. 2 (2010): 336–338, <https://doi.org/10.21111/tsaqafah.v6i2.124>.

¹⁸Jamal Abdul Aziz, "Pemikiran Politik Islam Muhammad 'Ābid al-Jābirī: Telaah Terhadap Buku Al-'Aql Al-Siyāsī Al-'Arabī: Muhaddidātuh Wa Tajalliyātuh," *MIQOT* XXXIX, no. 1 (2015): 113.

¹⁹Kurdi dkk, *Hermeneutika Al-Qur'an dan Hadis*, ed. Sahiron Syamsuddin (Yogyakarta: elSAQ Press, 2010). 91.

Ābid al-Jābirī's thoughts on the Quran

When defining the Qur'an, al-Jābirī was neutral and had no tendency to adopt one existing opinion. According to him, every argument that is born contains the purpose of certain madhhabs and contains group fanaticism. Al-Jābirī asserts that the Qur'an has been defined holistically about itself as written in verses 192-196.

وَإِنَّهُ لَنْزِيلُ رَبِّ الْعَالَمِينَ

Translation: "Indeed, this holy book of the Qur'an was actually revealed by the Lord of hosts," (Q.S. 26 Ash-Shu'arā' 192)

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

Translation: "he was brought down by the spirit of Amin (the angel Gabriel)." (Q.S. 26 Ash-Shu'arā' 193)

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

Translation: "into your hearts the prophet Muhammad to be one of those who give warnings." (Q.S. 26 Ash-Shu'arā' 194)

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

Translation: "with clear Arabic." (Q.S. 26 Ash-Shu'arā' 195)

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ.

Translation: "Indeed, the Qur'an is really in the Books of the ancients." (Q.S. 26 Ash-Shu'arā' 196)

Based on the verses described above, it can be understood that the Qur'an is a revelation of Allah that came down to the Messenger of Allah through the intercession of the angel Gabriel and uses Arabic and aims to explain to people the difference between haq and vanity.²⁰ According to al-Jābirī, a language system significantly influences the interpretation of texts and patterns of thought. He taught the method of reading texts correctly and objectively. In the reading process, the reader must let go of all assumptions surrounding the text. When reading a text, it is necessary to focus on drawing the meaning of the text from the text itself.²¹

Ābid al-Jābirī's Hermeneutic Concept

The dynamic shifting times entrust the emergence of increasingly diverse and complex life problems. Today's situation and conditions differ from the era of the Prophet of Allah. Since the time of the companions until today, efforts to harmonize the jargon of *sālih li kulli zamān wa makān* with religious texts so that they can always be relevant in every age are still being pursued. The Qur'an is static, but the realities

²⁰M. Ābid al-Jābirī, *Madkhal Ila Al-Qur'ān Al-Karīm* (Beirut: Markaz Dirāsāt al-Wiḥdah al-'Arabiyah, 2006), 24.

²¹Kurdi, *Hermeneutika AL-Qur'an Muhammad Ābid al-Jābirī*. 96.

and problems of the contemporary era are dynamic.²² Various kinds of efforts in understanding texts so that they can be applied in life gave rise to the birth of various approaches and theories, including the theory of hermeneutics.

The word hermeneutics comes from the English "hermeneutic" and the Greek "hermeneuein" which means explaining, translating, interpreting²³. In short, hermeneutics is called a theory of interpretation of meaning.²⁴ Hermeneutics can be interpreted as one method that contains patterns to understand religious texts. Breiten defines hermeneutics as the science of combining words with past events to be understood and give birth to meanings that still exist in contemporary times.²⁵ Quraish Shihab interprets hermeneutics as a science in understanding the meaning and values in the Qur'an.²⁶ The Qur'an occupies a central position in religious life, a proper and correct understanding of the text of the Qur'an is a must so that the values contained in it can be understood and implemented in practical life according to needs.²⁷ To understand the text, this theory will not be separated from three subjects: the world of the text, the world of the author, and the world of readers with their respective scopes.²⁸ The hermeneutic method cannot be separated from three major tools: text, context and contextualization, which synergize with each other in digging, understanding and giving birth to interpretive products that are relevant to the reality of space and time.

Abid al-Jābiri, a contemporary Muslim intellectual, sees the need for new understandings and interpretations that can respond to the needs of the times. In response to this, he offers a method to interpret the Qur'an to produce solutions to every contemporary problem relevant to this era. It is intended that the meaning contained in the text can be in harmony and parallel to the dynamics of Muslim life. Al-Jābiri offers a method to obtain an objective reading and interpretation of the text. Al-Jābiri principled:

²² Wali Ramadhani, "BINTU SYATI' DAN PENAFSIRANYA TERHADAP SURAH AL-'ASR DALAM KITAB AT-TAFSIRAL-BAYANI LILQUR'ANILKARIM," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 3, no. 2 (2018), <https://doi.org/10.32505/tibyan.v3i2.717>.

²³Nur Zainatul Nadra Zainol, Latifah Abdul Majid, and Mohd Faizulamri Md Saad, "An Overview on Hermeneutics Method Application to the Qur'an by Muslim Thinkers," *International Journal of Engineering and Technology(UAE)* 7, no. 4 (2018): 167–70, <https://doi.org/10.14419/ijet.v7i4.9.20643>. Nurkhalis, "Urgensitas Hermeneutik Hasan Hanafi Dalam Memahami Agama Di Era Globalisasi," *Akademika* 20, no. 1 (2016):88.

²⁴Ahmad Haromaini, "Mengenal Hermeneutika Melalui Muhammad Shahrur dan Hassan Hanafi," *Rausyan Fikr*, no. 1 (2019); 93.

²⁵Asep Mulyaden, Ahmad Hasan Ridwan, and Irma Riyani, "Hermeneutika Hasan Hanafi Dalam Konteks Penafsiran Al-Qur'an," *Jurnal Studi Agama-Agama*, no. 1 (2022): 18.

²⁶Mohammad Jailani and Nurkholis, "Kajian Pendekatan Hermeneutika Dalam Tafsir Al-Qur'an Perspektif Ulama Muslim Kontemporer," *Journal of Qur'Ān and Hadīth Studies* 10, no. 1 (2021): 102.

²⁷Marzuki Agung Prasetya, "Model Penafsiran Hassan Hanafi," *Jurnal Penelitian*, no. 2 (2013): 364.

²⁸Muhammad Aji Nugroho, "Hermeneutika al-Qur'an Hasan Hanafi; Merefleksikan Teks Pada Realitas Sosial Dalam Konteks Kekinian," *Millati: Journal of Islamic Studies and Humanities* 1, no. 2 (2016): 35–56, <https://doi.org/10.18326/millati.v1i1.189>.

جعل القرآن معاصرا لنفسه و معاصرا لنا"

In the sense of making contemporary reading for himself (in his period) and for the reader's condition in his time.²⁹ Based on his principle of obtaining an objective reading of the text, al-Jābirī gave two concepts of methodological steps: the concept of *al-faṣl* and the concept of *al-waṣl*.³⁰

The first concept, *al-faṣl* or *faṣl al-maqrū' 'an al-qāri'* (separation of text from audience) is to invite the reader to make the text contemporary for himself and in this concept will be found the authenticity of the text. This process is carried out by unraveling the text building, understanding the text's historicity, and examining the ideology contained in the text to present a new understanding to the reader, and the text becomes *mu'āshir* (contemporary). The purpose of this process is the separation of text messages from text content (*faṣl al-maudlū' 'an al-zāt*) and the separation of text content from text messages (*faṣl al-zāt 'an al-maudlū'*).³¹

In this stage, the reader must free himself from the assumptions surrounding the text by looking at the study of the historical side of the text from various socio-cultural aspects of his time. Al-Jābirī asserts this concept consists of 4 steps of interpretation methodology; The first is an objective reading of the Qur'an. The second is the structural approach (*al-Mu'ālahjah al-Bunyawiyyah*). Third is historical analysis (*al-Taḥlīl al-Tārikhī*). And fourth is ideological criticism (*al-Tarḥ al-Idiyūlujiyyah*).³² Objective reading of the Qur'an serves so that the Qur'an is understood according to the needs of its time and for that it takes effort to find new things in the reading of the text of the Qur'an in order to find the contemporary spirit of the Qur'an.³³ The structural approach is tasked with examining the details of text structure in linguistic aspects. According to al-Jābirī, some interpretations of the Qur'an do not pay attention to and consider each verse in *the siyāq* (structural context). The structural context in question includes micro context (language) and macro context (socio-culture). The purpose of the context of language is to pay attention to the relationship with the interpreted passage either in terms of perfecting the meaning, specifying its generality or even limiting the absolute meaning.

While the social context includes the subject of *asbāb al-nuzūl*, *asbāb al-wurūd al-ḥadīth*, the psychological-sociological context that surrounds it. The historical approach has a role in connecting the thoughts of readers or interpreters with sociocultural, political, and historical situations. Ideological criticism, on the other

²⁹M. Âbid al-Jābirī, *Naḥnu of al-Turāts: Qirā'ât Mu'āshirah fī Turātsinâ al-Falsafī* (Beirut: al-Markaz al-Turāts al-'Arabī, 2006). 12.

³⁰Kurdi, *Hermeneutika AL-Qur'an Muhammad Âbid al-Jābirī*, 97.

³¹Aulanni'am, "Metode Penafsiran Kontemporer Âbid al-Jābirī ", *Jurnal Ulunnuha* vol 10, no. 1, (2021). 7. <https://ejournal.uinib.ac.id/jurnal/index.php/ulunnuha/article/view/2251>

³²M. Âbid al-Jābirī, *Fahm al-Qur'ân al-Ḥakīm*, (Maroko: Dâr al-Baidâ', 2008), 9.

³³Ah Haris Fahrudi, "Kritik Atas Dekonstruksi Tafsir Muhammad Âbid al-Jābirī ", *MIYAH: Jurnal Studi Islam*, vol 18 no. 1 (2022): 90-100. <http://ejournal.unkafa.ac.id/index.php/miyah/article/view/457>

hand, is intended to guide researchers on semantic meaning with the help of contextual historical references. This approach is a renewal in ideological function and is used to analyze ideological motives outside the Qur'anic text for interpreters critically.³⁴

The second concept, *al-waʿl* or *waʿl al-qâri'* 'an *al-maqrû'* (reunification of the text with the audience), is done by reconnecting between the reader and the object of reading. The concept of *al-waʿl* is defined as an attempt to bring meaning from the context of *al-faʿl* to the present.³⁵ This concept aims to make the text relevant and contemporary to the reader. The meaning or interpretation of the text is no longer fixated on the classical text, but the values contained in the classical text will be developed so that it can be relevant to contemporary times.³⁶ According to him, the Qur'an contains teachings and values addressed to humans in every place and age, so it is necessary to renew understanding the Qur'an in every age. The renewal needed is alignment with the context of modernity and the needs of today's times.³⁷ An interpreter must discover the meaning of the text at the time it was revealed and the history surrounding it to gain a complex understanding of the problems that occur in society, which then the meaning is applied and manifested in contemporary reality.

Based on the description above, it can be understood that the characteristic of the type of hermeneutics of the Qur'an promoted by al-Jābirī is to reflect between the text and the context of the past in order to be understood and continue to exist in today's era. Ābid al-Jābirī wanted the birth of a new meaning from interpreting a text to address problems in people's lives. To fully understand it, we must prove the authenticity of the text through historical research. The concept of hermeneutics proposed by al-Jābirī seems interesting and has a wide scope, he is not only focused on the foundation of textual meaning. In the first step, he dug deeper to obtain information regarding the verse without blending his ideology into textual interpretation. Then he did a historical tracing of the verse and tried for a more contextual interpretation.

This research is a qualitative research and library research type. Data collection was carried out using documentation techniques from various sources relevant to this study's subject matter. The data in this study were obtained through two sources: primary and secondary data sources. The object of study in this research is to explore the meaning in Q.S. al-Aḥzāb Verse 33 regarding the domestication of women. The analytical knife used in this research uses the Qur'anic hermeneutic theory of Ābid al-Jābirī through the concept of *al-faʿl* and *al-Waʿl*.

³⁴M. Ābid al-Jābirī, *Nahnu of al-Turāts*, 21-24.

³⁵Kurdi, *Hermneutika AL-Qur'an Muhammad Ābid al-Jābirī*, 98-103.

³⁶M. Ābid al-Jābirī, *Nahnu of al-Turāts*, 47.

³⁷M. Ābid al-Jābirī, *Fahm al-Qur'ân al-Ḥakīm*, (Beirut: Markaz Dirâsât al-Wihdah al-'Arabiyah, 2008), 9.

Application of the Hermeneutic Theory *Ābid al-Jābiri* in Q.S. *al-Aḥzāb* Verse 33

The concept of *al-Faṣl*

As described above, this phase consists of several stages; structural approach, historical context approach and ideological approach. Lafadz *qarna* means stay and be silent. Regarding the reading of lafadz *waqarna* (the letter qaf is pronounced fathah) there are some differences in reading. Imam ‘Āshim and Nāfi’ read *waqarna* which means "let women stay at home." Other imams read *waqirna* (the letter qaf is pronounced kasrah), which means "settle in your house." Both have the same meaning of stay and dwell. This indicates Allah's command to the wives of the Prophet to remain at home. Extracting meaning in this stage is also done by looking for the relationship of the verse object with the verse before and after it. So in this case, Q.S. *al-Aḥzāb* verses 32, 33 and 34 will be displayed.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

Translation: “Wives of the Prophet, you are not like any other woman if you are pious. Then do not submit in speaking so as to desire the one who has sickness in his heart, and speak good words.” (Q.S. *Al-Aḥzāb*: 32)

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Translation: “and remain in your houses and do not decorate and behave like the Jahiliyah of old, and make prayers, pay alms, and obey Allah and His Messenger. Indeed, Allah intends to remove sin from you, O temple and cleanse you cleanly.” (Q.S. *Al-Aḥzāb*: 33)

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

Translation: “And remember what is recited in your house from the verses of Allah and wisdom (sunnah of your Prophet). Indeed, Allah is the Most Gentle and All-Knowing.” (Q.S. *Al-Aḥzāb*: 34)

Surah *al-Aḥzāb* is a type of Madaniyyah letter consisting of 73 verses. Q.S. *al-Aḥzāb* verse 33 was explicitly revealed to the wives of the Prophet. This statement is also reinforced by hadith narrated from ‘Ikrimah and from Ibn ‘Abbās. At that time, the patriarchal culture in the Arab society of Medina was still very thick, so there were restrictions on women's movement. Men have a much more substantial portion when compared to women. Men are also free to lead communities, organizations, and in other public spheres, this is clearly inversely proportional to the portion given to women. Women are considered more worthy of occupying domestic space only. With the patriarchal system deeply embedded in society, the prohibition of the wives of the Prophet not to leave home except for reasons of urgent necessity became natural. Restrictions on activities outside the home aim to avoid chaos.

As in the verses above, it can be understood that verses 32-34 contain the same moral message. In verse 32 it is explained that the wives of the Prophet had a position and virtue so that they would give birth to different and more significant responsibilities than wives in general. In this verse, the wives of the Prophet were forbidden to behave and speak softly with non-mahrams and were commanded to say good things so as not to fall into negative things. Verse 33 indicates several commandments and prohibitions against the Prophet's wife including; the command to stay indoors, the prohibition of *tabarruj*, the command to perform prayers and zakat and the obligation to obey Allah and His Messenger. Verse 34 contains a warning always to remember, guard, and keep the ma'ruf deeds from His verses. These three verses contain messages to the Prophet's wife regarding ethics, modesty, and safeguarding ma'ruf matters.³⁸

In this stage, tracking the meaning of the verse through historical facts will also be carried out where it will mention the participation and work of women in the time of the Prophet or companions in social and public activities. Ibn Sa'ad emphasized that in the early days of Islam, women actively participated in social and community activities, they also migrated to the city of Medina along with the Muhajireen, women also visited mosques and contributed to the celebration of Islamic holidays or other religious worship. Women at that time were also not passive followers and listeners, they also became active interlocutors calling for religious issues.

Other examples of roles are illustrated by um Salamah, Sayyidah 'Âisyah, Shafiya, um 'Athiyyah who were involved in warfare. In addition, there are also Sayyidah Khadîjah, Zainab bint Jahsy who are involved in the fields of economics and trade. In historical literature there is also mention of a female soldier in the battle in Marj al-Shaffar who was extraordinarily great, namely um Hakim. Similarly, with the battle of Yarmouk, history records Juwairiyah and Hindun bint 'Uqbah participating in the war.³⁹

The concept of *al-Waśl*

After looking at the previous stages and seeing the historical fact that during the era of the Prophet Muhammad women were given space and opportunities to engage and participate in various fields, both political, economic, educational and others, the argument that prohibits and restricts women from taking part in the public sphere cannot be justified. The assumption for women to have a career is against the norm in the Qur'an is also incorrect. Such an opinion clearly includes textual understanding that is confined to the past history where the verse is revealed so that it does not care about the current context where the role of women in the public sphere is

³⁸Naili Fauziah Lutfiani, "Hak-Hak Perempuan Dalam Surah Al-Ahẓāb Ayat 33: Sebuah Pendekatan Hermeneutik," *El-Tarbawi: Jurnal Pendidikan Islam*, no. 2 (2017):71-73, <https://doi.org/10.20885/tarbawi.vol10.iss2.art5>.

³⁹M. Hadi Masruri, "Peran Sosial Perempuan Dalam Islam: Kajian Historis-Normatif Masa Nabi dan Khulafā' Rasyidun," *Egalita*, 2012, 22–42, <https://doi.org/10.18860/egalita.v0i0.2110>.

much needed and many facts prove that women are no longer weak creatures that can be oppressed and underestimated.

Allah has given abilities and advantages to each of his people regardless of men or women, so it is not surprising that women want to empower themselves as well and as much as possible. In various fields, job opportunities have also been wide open for women because nowadays, gender is no longer a limitation in taking part. The percentage of women's success rate is also not inferior to men.⁴⁰ This indicates that a person's level of success has no relation and is not affected by gender criteria at all; success is purely based on the credibility of each human being.

Today, women have a myriad of achievements in various fields that deserve appreciation and are considered successful in exploring various professions and positions. Although the number of professions in the time of the Prophet is not as many as in contemporary times, this is not a limitation for a woman to hold a profession outside the profession that existed in the time of the Prophet. What needs to be noted is that when holding a profession or when taking part in public spaces, these activities do not cause *mudharat* and do not go out of the corridors of Islam. Appearance and ethics in public spaces are also things that must be maintained in accordance with Islamic law. The value of values in Islamic teachings does not limit women in the public sphere because as in the time of the Prophet many women carry out public activities, although slightly different in this era due to local social and cultural developments.

According to the hermeneutics of Ābid al-Jābirī, in verse 33 of Q.S. al-Aḥzāb women are allowed to go out and move in the public sphere in order to live various aspects of life with the provision of maintaining the appearance and ethics that have been regulated in Islam. Women's decision to engage in social activities must also be accompanied by the responsibility of properly taking care of activities and responsibilities in the domestic sphere without neglecting the slightest.

Based on the above context, it can be classified into several meanings: 1) Women can take part in the public and social spheres such as in the economic and social spheres such as in the economic field, education with some restrictions, 2) this can reduce the oppression of women's rights so that women get equality, 3) In the present, women who are active outside the home no longer aim to show off beauty as the culture of jahiliyyah, but this is done for work productivity.

Relevance and Actualization of the Interpretation of the Concept of Domestication of Women in Social Reality in Indonesia

With the development of the current era, women's participation is relatively needed in various aspects of social life, both in the interests of fellow women and for society in the broader scope. In the field of education, it can be seen in the development of education for women, which has been formed since 1920 and continues

⁴⁰Sulaiman Ibrahim, "Hukum Domestikasi dan Kepimimpinan Perempuan Dalam Keluarga."

to experience progressive development until now. Women's career and education paths have also increased rapidly. The law states that rights and opportunities in pursuing various levels of education do not discriminate between genders, higher education is not limited to men. As is well known, the majority of teachers found are women. This illustrates that women participate actively and positively in education, especially in Indonesia. Islam does not distinguish between human beings, men and women or nations, tribes, and descendants. The difference that is underlined and which then becomes the benchmark for the height or low of a person's degree is only the value of his piety to Allah.⁴¹

Teachings in Islam also affirm that Ibu (a woman) is a *madrrasah al-ulâ* (first education) for children and their offspring so that it can be seen that the role and contribution of women in the field of education is something that has been going on for a long time. In the political field, it can be seen in the equal position between women and men who have equal rights and obligations in voting and being elected and guaranteeing freedom to participate in political organizations. In the social field, women's participation has been widely institutionalized as seen in the Muhammadiyah women's organization (‘Aisiyah), Puteri Indonesia organization, Muslimat, Fatayat, and others.⁴²

Islam's leniency to women is also explained in the following opinions. Sayyid Qutb in his tafsir explained that the interpretation of this verse does not absolutely contain a prohibition for women so that they do not have the opportunity to leave the house at all. However, the house is a primary foundation signal for women in marriage. Therefore, women's role and nature and dedication in the home can create harmony in the household. According to him, women are allowed to work if it is of urgent importance.⁴³ But if it is not something that contains urgency, then it is still recommended to stay at home. In line with Sayyid Qutb, Quraish Shihab explained that this verse does not prohibit women if they do public work.⁴⁴ Islam only places restrictions if it is permissible for emergency reasons in order to make ends meet.

Hasbi ash-Shiddiqi in his tafseer asserts that in this verse the wives of the Prophet were forbidden to leave the house for the purpose of *tabarruj* or to reveal parts of the woman's body that should not be shown. The ability to leave the house only when there is business and need and should avoid something that causes negativity and prejudice.⁴⁵ Quraish Shihab mentioned that the ban on *tabarruj* in question is a

⁴¹Aan Maftuhah, "Reasons for Allowing Muslim Women (Married) to Work Outside the Home," *AKADEMIK : Jurnal Mahasiswa Humanis*, no. 1 (2022): 29–36.

⁴²Umma Farida, "PERAN ORGANISASI MASSA PEREMPUAN DALAM PEMBANGUNAN PERDAMAIAN (Studi Kasus Muslimat NU Jawa Tengah)," *Palastren*, Vol. 11, No. 1 (2019), 51-72.

⁴³Sayyid Quthb, *Tafsîr fî Zhiâl al-Qur'ân Di Bawah Naungan al-Qur'an*, ed. Dkk Terj. As'ad Yasin, Jilid 9, (Jakarta: Gema Insani Press, 2004). 262.

⁴⁴M. Quraish Shihab, *Tafsîr Al-Miðbâh: Pesan, Kesan dan Keserasian*, JILID 11 (Jakarta: Lentera Hati, 2002). 263

⁴⁵Tengku Muhammad Hasbi As-Shiddiqi, *Tafsîr Al-Qur'ân al-Majîd Al-Nûr*, (Semarang: PT. Pustaka Rizki Putra, 2006). 3278.

prohibition against going out of the house using open clothes, namely without veils and the like.⁴⁶ According to Hasbi Ash-Shiddieqy's interpretation, the tabarruj verse is not a form of restriction on the space of expression for women, but the verse is an order to maintain ethics in socializing in public spaces in order to avoid negative impacts.⁴⁷ Al-Marâghî argues that this verse contains elements of a command for the wives of the Prophet and other women to stay at home and a prohibition for women to leave the house unless they have certain *hajat*.⁴⁸

Sayyid Thantâwî asserted that lafadz *waqarna fi buyûtikunna* is not an absolute commandment when prohibiting women from leaving the house, it allows women to participate in social, educational, economic and other activities by fulfilling the conditions and restrictions of covering the aurat and not exaggeration.⁴⁹ It needs to be reaffirmed that the permissibility of women going out is if they really have a need, there is supervision and aims to carry out benefits such as education, developing skills, working, and other social activities. The form of supervision for the safety and comfort of women themselves, there are four alternatives in replacing mahrams or husbands when connected to the theory of social science and technology, which can be replaced by their own group of friends, security officers, legal laws, and digital technology systems (security systems).⁵⁰

Muhammad Mutawallî al-Sya'râwî asserted in his tafseer that the verse is a decree of commandments and restrictions for women to remain silent and limit themselves from leaving the house. This provision will minimize women's activities inside and outside the home. According to her, a woman's disadvantage is when she is busy with career and work and taking care of internal work in the household. This led to polemics, so al-Sha'rawi offered women the view of working from home (*home industry*) to help and relieve the economic burden and duties of the head of the family. In reality, in the Egyptian city of Damietta many women have played a balanced and structured dual role with evidence of women working as tailors and craftsmen from within the home without leaving their obligations regarding upbringing and educating their children.⁵¹

Yûsuf Qardhâwî explained in detail that work outside the home that is allowed for women is work that does not contain elements of haram or can lead to it such as working in companies, offices, departments, banks, servers of restaurants that serve

⁴⁶M. Quraish Shihab, *Tafsîr Al-Mîsbâh*, Vol 11 (Jakarta: Lentera Hati, 2002), 613.

⁴⁷ Muhammad Amin, "Women Leadership in Acehnese Mufassir's Perspective: A Comparison of Abdurrauf As-Singkily and Hasbi As-Shiddieqy's Interpretation," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 7, no. 1 (23 Juni 2022): 49, <https://doi.org/10.32505/at-tibyan.v7i1.3781>.

⁴⁸Ahmad bin Muṣṭhafâ al-Marâghî, *Tafsîr al-Marâghî*, Juz 22 (Mesir: Muṣṭhafâ al-Bâbi al-Ḥalabî, 1946), 6.

⁴⁹Sayyid Tanthâwî, *Tafsîr Al-Wasîth li Al-Qur'ân Al-Karîm*, Volume 11 (Cairo: Nahdah Misri, 1985), 206.

⁵⁰Miftahur Rohmah, "Oral Interpretation of Qs. Al-Ahzab:33 By Kh. Sya'roni Ahmad: Maqashidi Analysis," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 7, No. 2 (31 Desember 2022): 330, <https://doi.org/10.32505/at-tibyan.v7i2.3863>.

⁵¹Muhammad Mutawallî al-Sya'râwî, *Tafsîr al-Sya'râwî*, (Akhbâr al-Yaum, 1997), 12.021-12.022.

alcohol and other conventional institutions that have the potential to fall into sin. And according to him, the most important requirement for women if they leave the house is to pay attention to how to dress, the ethics of speaking and moving.⁵² Islam actually does not prohibit women from being in public spaces, but Islam provides precautions to protect women with several steps that both sexes must take. First, by lowering the gaze. Second, by covering the *aurat* properly. Third, by keeping speech in the right tone. Fourth, by keeping oneself from improper mixing or mingling with the opposite sex. These steps must be implemented to maintain women's stability and safety.⁵³

Several scholarly interpretations of Q.S. Al-Aḥzāb generally imply relevance to the command for women in the context of the Prophet's wife and for all Muslim women to remain silent and not leave the house if there is no particular *hajat* or *shari'i interest*. From several interpretations of Sayyid Qutb, Quraish Shihab, Hasbi al-Shiddiqi, al-Marāghî, Sayyid Thantâwî, Mutawallî Sya'râwî and Yûsuf Qardhâwî, all of them do not make the verse a normative proposition for women to stay at home, they all allow women to leave the house on condition that they still observe the norms of Islamic teachings.

While the interpretation of Muhammad Ābid al-Jābiri related to Q.S. Al-Aḥzāb verse 33 through the steps of its interpretation pattern states that women are still allowed to go out and do activities in the public sphere in order to carry out various activities and all aspects of life while still complying with restrictions, rules and regulations such as appearance, ethics that have been regulated in Islamic religious teachings. Women's participation and decision to engage in social activities in the public sphere must also be accompanied by the responsibility of properly managing activities in the domestic sphere without any neglect.

As for the actualization of the interpretation of Q.S. Al-Aḥzāb verse 33 Ābid al-Jābiri's perspective in the context of the social reality of Muslim women in Indonesia is that it has largely been contextualized in the reality of their lives. In the Indonesian context, many women hold dual roles and statuses as wives or mothers and activists in their social life for the benefit of society and the survival and economic sustainability of the family. This reality has been proven far in the historical portrait of women's lives in the time of the Prophet, where women also worked, traded, raised livestock, farmed, and had other professions.

The existence of women in the socio-economic, political, and cultural fields is very difficult to negate because of the dynamics and pace of development of the evolving times.⁵⁴ Women are not only identified in the domestic world, but their work

⁵²Yûsuf Qardhâwî, *Fikih Wanita*, (Bandung: Jabal, 2019). 89-90. Yûsuf Qardhâwî, *Perempuan dalam Pandangan Islam (Mengungkap Persoalan Kaum Perempuan di Zaman Modern dari Sudut Pandang Syari'ah)*, (Bandung: Pustaka Setia, 2007). 107.

⁵³Angraini Binti Ramli dan Radwan Jamal Elatrash, "Issues on Women and Problems In Workplace From Islamic Point Of View," *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir* 3, no. 1 (9 Agustus 2018): 146–47, <https://doi.org/10.32505/tibyan.v3i1.484>.

⁵⁴Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai Atas Wacana Agama dan gender)*, (Yogyakarta: IRCiSoD, 2019). 79.

and role in the public sphere should also be considered to help and support various life activities. Of course, without leaving her nature as a woman, wife or mother in taking care of the household and family. And still obey the restrictions and rules that have been outlined for him, namely not to cause slander and all related things, not to abandon his rights and obligations as a wife and parents, not to move or work in places that have elements of haram, and activities carried out in public spaces are clearly beneficial for himself personally and Muslims at large. That way, the meaning of the verse that indicates the domestication of women can be reconstructed according to conditions and times, so that the substance of the verse through objective reading can produce a complex and comprehensive interpretation of meaning without any elements of stagnation and discrimination that dominate.

Conclusion

Awareness of objective recitation and interpretation of Qur'anic verses became a *central issue* among Muslim intellectuals. Responding to the reality in contemporary times when related to the textual meaning in Q.S. Al-Aḥzāb verse 33 is very irrelevant, where the verse commands women to stay at home and only have the right to move within the scope of the domestic territory only. Addressing the reality of women's domestication based on a textual understanding of the verse, a theory offered by Ābid al-Jābirī is relevant to developing places and times. Muhammad Ābid al-Jābirī, as a philosopher and hermeneutician, offers the concept of hermeneutics to understand the Qur'an text to be relevant and contemporary according to people's lives. The methodological steps he describes include; a) the concept of *al-faṣl* and b) the concept of *al-waṣl*. Al-Jabiri's hermeneutics produced revolutionary interpretations that could be used as a basis in addressing and dealing with all kinds of increasingly complex and diverse problems. Based on al-Jabiri's steps in interpreting the verse, it was concluded that women are allowed to participate in the public sphere, without abandoning their responsibilities and obligations in the domestic sphere while maintaining Islam's ethics, dignity and teachings. Other things that must be considered are maintaining self-honor, not excessive appearance, behaving and get along and avoiding negative things.

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