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Perspective of Gender Equality in surah An-Nisa': 34 (Comparative Study of Tafsir At-Thabari and Tafsir Al-Azhar)

Roihan Muhammad Iqbal¹, Ainur Rhain²

¹Universitas Muhammadiyah Surakarta, Indonesia

²Universitas Muhammadiyah Surakarta, Indonesia

Email Correspondence;

G100231148@student.ums.ac.id, ar175@ums.ac.id

Abstract

Religion is often characterized by gender inequality. Gender equality has always been a subject of controversy, especially in explaining, interpreting, and determining the law between women and men. At-Thabari and Buya Hamka have similarities and differences in interpreting surah an-Nisa': 34. This research aims to find out the interpretation of surah an-Nisa': 34 according to the classic and contemporary interpreters At-Thabari and Buya Hamka, looking for similarities and differences in the interpretations of At-Thabari and Buya Hamka, and knowing the relevance of gender equality in the perspective of surah an-Nisa': 34. This type of research uses library research. Then it is analyzed with a comparative descriptive method, carried out by analyzing, comparing, and checking data validity techniques to obtain research results in accordance with the objectives. The results of this study indicate that At-Thabari and Buya Hamka's thoughts on gender equality have similarities in interpreting surah an-Nisa': 34 regarding male authority over women, and there are differences in thinking based on surah An-Nisa: 34 regarding interpretative views. Differences in time, conditions, situations, and civilizations that influence them. Based on this research, it can also be concluded that surah an-Nisa': 34 emphasizes that Islam on several occasions exalts the position of men over women. Gender equality is part of Islamic values that apply universally.

Keywords: *Equality, Controversy, Gender, At-Thabari, Hamka*

Abstrak

Agama seringkali ditandai dengan kesenjangan gender. Kesetaraan gender selalu menjadi subjek kontroversi, terutama dalam menjelaskan, menafsirkan, dan menentukan hukum antara perempuan dan laki-laki. At-Thabari dan Buya Hamka memiliki kesamaan dan perbedaan dalam menafsirkan surah an-Nisa': 34. Penelitian ini bertujuan untuk mengetahui interpretasi surah an-Nisa': 34 menurut para penafsir klasik dan kontemporer At-Thabari dan Buya Hamka, mencari kesamaan dan perbedaan dalam interpretasi At-Thabari dan Buya Hamka, dan mengetahui relevansi kesetaraan gender dalam perspektif surah an-Nisa': 34. Jenis penelitian ini menggunakan penelitian kepustakaan. Kemudian dianalisis dengan metode deskriptif komparatif, dilakukan dengan teknik analisis, perbandingan, dan pengecekan validitas data untuk mendapatkan hasil penelitian sesuai dengan tujuan. Hasil penelitian ini menunjukkan bahwa pemikiran At-Thabari dan Buya Hamka mengenai kesetaraan gender memiliki kesamaan dalam menafsirkan surah an-Nisa': 34 mengenai otoritas laki-laki atas perempuan, dan terdapat perbedaan dalam pemikiran berdasarkan surah An-Nisa: 34 mengenai pandangan penafsiran. Perbedaan dalam waktu, kondisi, situasi, dan peradaban yang memengaruhinya. Berdasarkan penelitian ini juga, dapat disimpulkan bahwa dalam surah an-Nisa': 34 menekankan bahwa Islam pada beberapa kesempatan lebih meninggikan posisi laki-laki diatas perempuan. Kesetaraan gender merupakan bagian dari nilai-nilai Islam yang berlaku secara universal.

Kata Kunci: Kesetaraan, Kontroversi, Gender, At-Thabari, Hamka

Introduction

Gender equality is a profound issue that continues to create debate in religious contexts, including in Islam. The Qur'an, as the main source of law in the life of Muslims, is the center of attention for understanding and permeating the values of equality between men and women. The study of gender equality in the Qur'an is not just an interpretation effort, but also a search for the essence of Islamic teachings that are inclusive and encourage gender justice. Therefore, it is important to conduct an in-depth and critical study of Qur'anic verses related to gender in order to achieve a more holistic and contextual understanding.

Tafsir At-Thabari, known for its accuracy in interpreting the Qur'an, is one of the main references in understanding Islam. However, At-Thabari's understanding of gender equality issues needs to be detailed and studied further. To what extent does Tafsir At-Thabari emphasize the rights and roles of women in Islamic society. Meanwhile, Tafsir Al-Azhar, which reflects a moderate tradition of Islamic thought, provides space for contemporary reflection and interpretation. To what extent does Tafsir Al-Azhar respond to the challenges of the times regarding gender equality. Is there an attempt to interpret Qur'anic verses contextually to understand gender roles within the evolving social framework.

This introduction aims to detail the importance of exploring the concept of gender equality in the Qur'an as the cornerstone of Islamic teachings. The author will investigate traditional and contemporary views on gender roles in Islam and explore arguments that support or challenge these views. In doing so, this paper seeks to contribute to deepening Muslims' understanding of gender equality and stimulate further discussion on how the values of equality can be implemented in daily life practices.

Through analyzing Qur'anic verses, we can identify the concept of gender equality underlying Islamic teachings and understand how it can be interpreted in a contemporary context. In this way, we can move closer towards a more just and equal society, in accordance with the teachings of humanity conveyed in the Qur'an.

Method

The method used in this research is a type of library research that takes primary and secondary data sourced from literature data such as books, recent research journals and proceedings. The next stage, the data is then analyzed using the data analysis method.¹ To examine the comparative concept of gender equality from the perspective of tafsir at-Thabari and tafsir al Azhar.

Results and Discussions

Concept of Gender Equality

The term gender is derived from the English word gender, which means "sex". In Websters New World Dictionary, gender is defined as "the apparent differences between men and women in terms of values and behavior." It is also explained that gender is a cultural concept that seeks to make distinctions in terms of roles, behavior, mentality, and emotional characteristics between men and women that develop in society.²

Gender is a concept that can be used to identify differences between men and women when viewed from a socio-cultural aspect. Gender in this sense explains men and women from a non-biological angle.³

Gender equality means equal rights obtained for men and women as human beings to be able to play an active role in various aspects such as politics, law, economy, socio-culture, education, and national defense and security (hakanmas), as well as equality in enjoying the results of development. Gender equality also includes the elimination of discrimination and structural injustice, both from men and women.⁴

The rise of gender issues is due to the fact that there are increasing cases of social inequality, discrimination due to gender differences. This then causes further problems, namely differences in the roles and functions of each individual in the context of successful national development. The problem of this difference will then lead to gender differences. This gender difference is actually not a problem as long as it does not cause gender injustice, but the social reality in the wider community is that this gender difference problem has caused various oppression and injustice for men and generally for women.⁵

Gender Issues in the Qur'an

There is a classic expression that says "text is always limited, while reality is never limited". This expression is considered very appropriate when used in the scope of religious texts. Existing religious texts can be very limited because they appear in a certain time and space, while natural, cultural and social realities are dynamic. Therefore, exploring the historical side of religious texts becomes an absolute thing and must be done by Muslims if they do not want to be trapped in their contextual Islam. Likewise, when talking about religious texts related

¹ Latifah A. and Shobaruddin D., *Gender Equality in the Perspective of the Qur'an (Comparative Study of Tafsir At-Thabari and Al-Mishbah)*. TAFAHUS: Journal of Islamic Studies, Vol.2, No. 1 (2022). pp. 76.

² Nasaruddin Umar, *"Arguments for Gender Equality from a Qur'anic Perspective"*, (South Jakarta: PT. Sapdodadi, 2001), pp. 33- 34

³ Nasaruddin Umar, *"Arguments for Gender Equality from a Qur'anic Perspective"*, (South Jakarta: PT. Sapdodadi, 2001) pp. 35

⁴ Iswah Adriana, *Gender-based Curriculum*, Tadris, Volume 4. Number 1. 2009. p. 138

⁵ Muhammad Husein, *Fiqh Perempuan* (Yogyakarta: IRCISOD, 2019).

to gender. It requires a broad understanding to place texts born from the past into the niches of contemporary civilization.⁶

History records that the Qur'an was not revealed instantly but through a process over a long period of time. Some verses of the Qur'an were revealed with the social events that occurred in Arab society at that time. Some other verses were just revealed without any social background. That is, the Qur'an was revealed only to respond to the social conditions that existed in the Arabian Peninsula at that time. There is no exception to the verses that talk about women. Among the many gender issues in the Qur'an, the issues of polygamy, inheritance, divorce, domestic violence, leadership in the household, hijab and so on are issues that still need space to be discussed.⁷

Biography of Imam At-thabari

Abu Ja'far Muhammad bin Jarir at-Thabari was born in the city of Amul, the largest city in Tabaristan.⁸ The name Ja'far is a familiar nickname, however, no background the name has been found.⁹ Historians say that Tabaristan was a mountainous region, and its people were skilled in warfare

Imam at-Thabari has the full name Muhammad bin Jarir bin Yazid bin Khalid bin Kasir Abu Ja'far at-Thabari.¹⁰ The year of at-Thabari's birth has two versions, some argue that he was born at the end of 224 H/839 M but not a few who argue that he was born at the beginning of 225 H/840 M. The two opinions both refer to the testimony of one of Imam at-Thabari's students, namely al-Qadhi ibnu Kamil who once asked this question to his teacher. al-Qadhi ibnu Kamil asked, "How can you doubt in this matter?" at-Thabari replied, "It is because the people of our country usually set the date of one's birth according to certain events and not by year, so the date of my birth was set according to the events that occurred in our country at the time. When I grew up, I wondered about the incident, but people answered me with different versions."¹¹

His father was named Jarir, and he was a simple merchant, who loved knowledge and scholars.¹² The love for knowledge grew stronger after a dream. At-Thabari said "My father once dreamed of seeing me in the presence of the Messenger of Allah, and in my hand there was a bag containing a stone and I threw it in front of him. The ta'bir then told him (my father), one day your son (at-Thabari) will grow up to be a scholar who serves his religion. Hearing the explanation of the dream, my father was full of enthusiasm and gave full encouragement to me to study, even though at that time I was still very young."¹³

Little at-Thabari always obeyed his father's wishes to study, earnestly and did it with pleasure. His life in a family environment that has more attention to knowledge, especially

⁶ Sumarlin, *A Comparative Study of Sayyid Quthb and Amina Wadud's Thoughts on Gender Equality in the Qur'an* (Thesis, UIN Mataram 2021), pp. 43.

⁷ Sumarlin, *A Comparative Study of Sayyid Quthb and Amina Wadud's Thoughts on Gender Equality in the Qur'an* (Thesis, UIN Mataram 2021), pp. 43.

⁸ Muhammad Bakar Ismail, *Ibn Jarir wa Manhajuhu fi al-Tufter*, (Cairo: Dār al-Manār, 1991), pp. 10.

⁹ Muhammad Amhazun, *Fitnah Kubro (Tragedy in the Time of the Companions-Calification of Attitudes and Historical Analysis in the Perspective of Hadith Experts and Imam al-Thabari)*, Daud Rashid (translated), Cet I, (Jakarta: LP2SI Al-Haramain, 1999), p. 98. 98.

¹⁰ Abi Abdillah Yaqt ibn Abdillah, *Mu'jam al-Udaba*, j. 5, p. 247.

¹¹ Ahsan Askan (translated), *Tafsir At-Thabari/Abu Ja'far Muhammad bin Jarir at-Thabari*, Besus Hidayat Amin and Mukhlis B Mukti (ed), Volume I, (Jakarta: Pustaka Azam, 2011), pp. 7-8.

¹² Frans Rosenthal, *The History of at-Thabari*, vol. 1 (New York: State University of New York Press, 1989), pp. 13-14.

¹³ Ahsan Askan (translated), *Tafsir At-Thabari Abu Ja'far Muhammad bin Jarir at-Thabari*, pp. 8-9.

religious knowledge, has a great influence on at- Thabari's personality.¹⁴ At-Thabari is known to have extraordinary intelligence, so his father continued to encourage and provide ample opportunities for him to gain knowledge. At-Thabari can be said to have grown up in the care of his parents.¹⁵

At-Thabari had memorized the Qur'an and could write hadith at a very young age. This claim was made by Ibn Kamil, a student of at-Thabari, who was reprimanded by his teacher for forbidding his nine-year-old son to study hadith. At-Thabari said, "I memorized the Qur'an when I was seven years old, became the imam of the ethical prayer when I was eight years old, and wrote hadith at the age of nine."¹⁶

Biography of Buya Hamka

Haji Abdul Malik Karim Amarullah (HAMKA), was born in Sungai Batang, Maninjau (West Sumatra) on Sunday, February 16, 1908 M/13 Muharram 1326 H from a religious family. The title Buya was given to him, a nickname for Minangkabau people which comes from the word *abi* or *abuya* which in Arabic means my father, or someone who is respected.¹⁷

He had a father named Haji Abdul Karim Amarullah or often called Haji Rasul bin Sheikh Muhammad Amarullah (title Tuanku Kisai) bin Tuanku Abdul Saleh. He was a pioneer in the youth Islamic movement in Minangkabau and his movement began in 1906 after returning from Mecca.¹⁸ While his mother was named Siti Shafiyah Tanjung bint Haji Zakaria (w. 1934). From this genealogy it can be seen that the generation of Islamic reformers in Minangkabau at the end of the XVII century and the beginning of the XIX century. He was born in the structure of Minangkabau society which adheres to the matrilineal system. Therefore, in the Minangkabau genealogy he came from the Tanjung tribe, as did his mother's tribe.¹⁹

Buya Hamka is a person who is known by the wider community as a person who has high integrity in the moral and scientific fields. He is a leading scholar and ulama in Indonesia. In addition to his thoughts, Buya Hamka is also known as a person who is capable in scientific fields, including tafsir, tasawuf, fiqh, history, philosophy, and literature.²⁰

In 1914, Abdul Malik had begun his education by reading the Qur'an at his parents' house when they moved from Maninjau to Padang Panjang.²¹ When he was 6 years old he was taken by his father to Padang Panjang, and at the age of 7 he was enrolled in the village school which was only about 3 years old and at night he still studied the Koran with khatam.

At the age of 12, his parents divorced, and it was a bitter experience for him. It is no wonder that his fatwa is very famous for opposing the tradition of *kum lagi* Minangkabau marrying more than that. Because that can damage household harmony. The formal education he went through was very simple. From 1916 to 1923, he studied religion at the Diniyah School educational institution in Padang Panjang and in Parabek. Although he had sat in the seventh grade, he did not have a diploma. His teachers at that time included Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid Hakim, Sutan Marajo, and Sheikh Zainuddin Lebay el-Yunusiy.

¹⁴ Abu Ja'far Muhammad Ibn Jarir al-Tabāri, *Jami al-bayan an Tawil ay al-Qur'an*, pp. 3.

¹⁵ Muhammad Amhazun, *Fitnah Kubro*, p. 98.

¹⁶ Shuaib al-Amaut, *Sviar A'lam al-Nubala*, (Beirut: Muasasah al-Risalah, 1992), j. 14, pp. 267.

¹⁷ Baidatul Raziqin, *101 Traces of Indonesian Islamic Figures* (Yogyakarta: e-Nusantara, 2009),

¹⁸ Hamka, *Memories of Life, Volume IV* (Jakarta: Bulan Bintang, 1974), pp. 532.

¹⁹ Samsul Nizar, *Discussing the Intellectual Dynamics and Thought of Hamka on Islamic Education* (Jakarta: Kencana, 2008), pp. 15.

²⁰ Abd Haris, *Hamka's Ethics* (Yogyakarta: LkiS, 2010), p. 12.

²¹ Yunan Yusuf, *The Style of Thought in Tafsir Al-Azhar* (Jakarta: Panji Mas 1990), pp. 34.

The implementation of education at that time was still traditional by using the halaqah system. In 1916, a new classical system was introduced at Sumatra Thawalib Jembatan Besi. However, at that time the classical system that was introduced did not yet have benches, tables, chalk, and blackboards. Educational materials were oriented towards classical books, such as nahwu, sharaf, manthiq, bayan, fiqh, and the like. The educational approach emphasizes memorization and is less than optimal in learning to write. As a result, many of his friends are fluent in reading the book, but lack the ability to write well. Despite the unsatisfactory system, he still followed carefully.²² Such an education system made him dissatisfied and wanted to continue studying for another region in the hope of getting better.

At Thabari's interpretation of Surah An-Nisa' verse 34

Among the verses that are considered to have gender tendencies according to feminist groups are verses that discuss leadership in the context of the family. This group believes that in a domestic environment, there is no hierarchy of superiority between husband and wife, both are considered equal.²³ The words of Allah SWT in QS. An- Nisä" [4]: 34 is as follows:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ....

"The men are the leaders of the women, because Allah has preferred some of them (men) over others (women), and because they (men) have spent some of their wealth..." (QS. an-Nisä" [4]: 34).

In interpreting the verse above, at-Thabari argues that the verse is related to household matters or family relations between husband and wife. This verse, directly has given legalization to men about their higher authority over women. The husband, in the household, has the right to educate his wife so that she is obedient to him and to Allah SWT. The submission made by a wife is due to a marriage bond and is a form of obedience to Allah SWT, namely by obeying her husband.²⁴

"The man is the leader of the woman..."

The husband is responsible for educating and guiding his wife to obey Allah SWT and him?²⁵

"For Allah has preferred some of them (men) over others (women)...."

The advantages given by Allah SWT to men over women because they are the ones who provide dowries and will later become the backbone of their families in order to meet all the needs of their wives. This is a virtue given by Allah SWT over their wives. Therefore, they become leaders in the household and carry out the obligations assigned by Allah SWT in the affairs of their wives.²⁶

Imam at-Thabari in his tafsir emphasizes that it is the husband who has the right to be

²² Samsul Nizar, *Discussing the Intellectual Dynamics and Thought of Hamka on Islamic Education* (Jakarta: Kecana, 2008), pp. 15-21.

²³ Omy Daeng, *Gender Equality in Jani Al-Bayan 'an Tawil Al-Qur'an by Muhammad Ibn Jarir At-Thabari*. (Thesis, UIN Mataram, 2022), pp. 42.

²⁴ Latifah A. and Shobaruddin D., *Gender Equality in the Perspective of the Qur'an (Comparative Study of Tafsir At-Thabari and Al-Mishbah)*. TAFAHUS: Journal of Islamic Studies, Vol.2, No. 1 (2022). pp. 43.

²⁵ Abu Ja'far Muhammad bin Jarir at-Thabari, *"Jami' al-Bayan 'an Ta'wil Al-Qur'an"* (Cairo: Maktabah Ibn Taymiyyah, 2nd c. 1984), p. 291. 291.

²⁶ Abu Ja'far Muhammad bin Jarir at-Thabari, *"Jami' al-Bayan 'an Ta'wil Al-Qur'an"* (Cairo: Maktabah Ibn Taymiyyah, 2nd c. 1984), p. 292. 292.

the leader in the household because Allah has given advantages to men and because he is the one who provides the dowry and fulfills the needs of clothing, food and shelter. He is in charge as a breadwinner to meet the economic needs of his family. A husband is also in charge of protecting his wife.²⁷

According to at-Thabari, it is not enough just to fulfill economic needs, but the husband is also responsible as a role model for his wife. He is responsible for educating and guiding his wife in order to obey Allah SWT, because he is the one who will be held accountable by Allah SWT for his family. Therefore, when the wife is disobedient, then he may punish his wife so that she returns to obey Allah SWT.²⁸

Buya Hamka's Interpretation of Surah An-Nisa' verse 34

Based on Buya Hamka's interpretation of surah an-Nisa' verse 34, he explicitly said that the division of male inheritance is twice the share of women. This gives an idea that Hamka's thoughts on gender relations place the position of men above the position of women. This is reinforced by his view that men pay dowry to women, and that men are ordered to treat their wives well, related to this, Hamka also justifies the superiority of men over women based on the fact that men are allowed to marry up to four people as long as they are able. This verse provides the answer. Because it is men who lead women, not women who lead men, and not the same position. Although having four wives is a hassle, men are generally better able to control four wives than, say, a wife with four husbands. Obviously she will not be able to control all four men. In fact, it is the woman who will suffer if she is allowed to have four husbands.²⁹

In the verse, there is no direct command that men should be leaders or women should accept leadership. What is first described is the reality in the absence of an explicit command. In reality, men generally lead women. Therefore, if there were to be a command that women should lead men, the command would not work in accordance with the reality of human life. Leaders are generally men, not only in the human context but also at the cosmic level, such as in groups of ducks where the male duck leads the group of other ducks. In the wild, apes and macaques in the forest also have leaders, who are generally old male macaques. The first explanation in the verse points to the fact that Allah gave some of them, namely men, an advantage over women in terms of strength, intelligence and responsibility. Examples are taken from everyday life, such as in the family, where the father is naturally the leader even though there is no specific command stating so. Compared to the structure of the human body, where although all parts of the body are important, the head is still considered the leader.

Although the head cannot be held upright if the leg is paralyzed or the hand is broken, neither does the hand complain about its role as a hand, nor does the leg ask why it is at the bottom. In comparison, it is like a ship that has a captain and a master, where the master's role is crucial; if the master is absent, the ship cannot sail. However, the machinist still realizes that the highest position is still held by the captain. Hence, this verse describes the fact that, whether we like it or not, men are generally the leaders of women. Occasionally, although rare, there may be situations where men are less wise and women are more intelligent so that the leadership roles are reversed, but this is very uncommon and is not used as a basis or law. The second reason explained is related to the management of property. This means that the

²⁷ Omy Daeng, *Gender Equality in Jami' Al-Bayan 'an Ta'wil Al-Qur'an by Muhammad Ibn Jarir At-Thabari*. (Thesis, UIN Mataram, 2022), pp. 46.

²⁸ Ibid, p. 47

²⁹ Fahriyyah Mujahidah, *Gender Relations in Surah An-Nisa' verse 34 (Comparative Study of Tafsir Al-Azhar and Tafsir Al-Misbah)*. (Thesis, UIN Kiai Haji Achmad Siddiq Jember. 2022). p 40-41

responsibility for the management of property is also the duty of the man. In a husband-wife relationship, even if property is jointly owned, as referred to in Minangkabau custom as "haroto suarang," the right of final decision remains with the man.

Women's own instincts can be recognized in this context. Even in households, be it in primitive neighborhoods, villages, or modern cities, daily conversations still include women's rights. During an argument in the home, discussing rights and responsibilities, there is a sudden threat from a bad guy who wants to rob the house. Without specific orders, men prepare to face the threat, while women and their children are directed to hide. If there are adult sons, they are instructed by their fathers to join in the defense against the threat.

In Islam, it is mandatory for men to pay a mahr to their future wives. The dowry is considered a form of unwritten law of responsibility, indicating that upon payment of the dowry, the wife grants leadership authority over herself to her husband. On the other hand, tradition in some Western nations suggests that it is the woman who pays the dowry to the man. This system also includes an unwritten rule stating that from the moment a man receives a dowry from his wife, it becomes his duty to protect and lead her, because at that point, he has relinquished the responsibility of her parents.

Regardless of the household model, the final decision remains in the hands of the man. In a household, there cannot be two powers that have equal rights and obligations, because a family needs a single leader. According to observations of the physical and spiritual aspects of human beings, this leader is none other than a man. As the intelligence of the human mind develops, more and more people agree with this principle. Hence, religious laws are based on this principle, stating that men are the leaders of women. This is not mere news or reality, but has become a commandment, as it reflects the rhythm of life. The next verse discusses the characteristics of women who are led by men, namely that good women are obedient, both to God and to the rules as women and wives. They have responsibilities in the household with regard to property, husbands, and the education of children. The verse also states that a good woman is one who keeps secrets well, including hidden matters within her household, as a manifestation of a wife's modesty and ethics. This is referred to as "the way of Allah," indicating that keeping secrets is a divine precept. Therefore, it is recommended that women also keep secrets, including private matters with their husbands, so that they are not known by others.

The scholars emphasize that it is not only the intimate relationship between husband and wife that should be kept private, but also the husband's wealth and ability to provide material support. It is advisable not to complain about these shortcomings to others. Therefore, for obedient women or wives, they should conduct their relationships with their male leaders smoothly, and happiness in their relationships can be realized. However, in addition to these benefits, there is also the possibility of a wife causing distress to her husband.³⁰

Comparison of the Views of Tafsir At-Tabari and Al-Azhar Regarding Gender Equality in Surah an-Nisa' verse 34

In terms of a husband's leadership, At-Tabari argues that this verse legalizes a higher authority for men in the household. The husband has the right to educate and guide his wife to obey Allah and him. In addition, At-Tabari attributes the advantages given by Allah to men to the fact that they provide the dowry and are the backbone of the family. The husband is tasked with being the breadwinner, protecting his wife, and having responsibility for his family.

Broadly speaking, Buya Hamka's view emphasizes that he highlights the difference in

³⁰ Prof. Dr. Hamka, *Tafsir Al-Azhar*, pp. 1196-1197.

the distribution of inheritance, where men get twice the share of women. This shows Buya Hamka's view of the position of men over women. In addition, Buya Hamka also emphasized that men are leaders in relationships, and leaders are generally men. His view prioritizes the role of men in various aspects, including wisdom and intelligence.

At-Tabari emphasizes male leadership as a higher authority in the household, while Buya Hamka highlights male superiority in the context of the division of inheritance and the role of leader. Although both mention male superiority, At-Tabari's view focuses more on economic and protective responsibilities, while Buya Hamka emphasizes leadership and wisdom. At-Tabari associates male leadership with family responsibilities and obligations, while Buya Hamka emphasizes the fact that it is generally men who lead women, without the need for explicit orders.

The author adds that there are differences in the socio-cultural context between the two mufassir figures, namely, at-Tabari lived in the 9th century AD where conditions at that time were not like today. And his interpretation uses more hadiths from the Prophet Sallallahu 'alaihi wa sallam

Meanwhile, Hamka has a socio-cultural background influenced by the new order era because Hamka lived at that time which was led at that time by President Soeharto, at which time women were very limited in leadership both politically and socially, they were not given space for freedom. they think that women are not capable of doing this. With the conclusion that Hamka thinks a woman is enough at home to manage the household as a wife and housewife.³¹

Conclusions

From the explanation above, it can be concluded that both interpretations state that men have a position or advantage that gives them the role of leader in the household. Both argue that this is God's decree that regulates the relationship between husband and wife, where men have higher authority. Both also agree that husbands have responsibilities towards their wives, both in terms of religious education and fulfilling economic needs. Husbands are expected to protect and guide their wives, as well as provide financial support.

Both at-Tabari and Buya Hamka conveyed messages about maintaining the confidentiality of the husband- wife relationship. They highlight the importance of keeping household affairs secret from others. Both commentaries also mention the provision of dowry as one aspect that signifies male superiority. Men are considered to have advantages because they provide dowries and become the backbone of the family.

While they agree on some basic concepts, it should be noted that such commentaries may reflect the cultural views and interpretations of certain Islamic figures, and these views may vary among Muslims and other commentators.

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³¹ Qolbah N, Taufik w, and Rusmana D. *Semiotic Study: Perspective of Gender Equality in Leadership in Taftir Al-Misbah and Al-Azhar*. Multidisciplinary Scientific Journal Vol. 1, No. 6 (2023). pp. 73.

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