

**THE STUDY OF KH. HUSEIN MUHAMMAD'S INTERPRETATION  
TOWARDS SURAH AR-RUM VERSE 21**



**THESIS**

Submitted to Ushuluddin and Humanity Faculty in  
Partial Fulfilment of The Requirements for the Degree  
of S-1 of Islamic Theology on Qur'an and Tafsir Sciences

By:

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**UIN WALISONGO**

**SEMARANG**

**2021**

## DECLARATION

I declare that this thesis is definitely my own work. I am responsible for the whole content of this thesis. Other writer's arguments or findings included within it are quoted or cited in accordance with ethical standards.

Semarang, 3 June 202

The writer



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telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **17 Juni 2021** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

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Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

Semarang, 23 Juli 2021

an. Dekan

Wakil Bidang Akademik dan Kelembagaan



**MOTTO**

فى الدنيا حسنة وفى الآخرة حسنة

(Al-Baqarah verse 201)

## **DEDICATION**

*The thesis is dedicated to:*

*My dear parents,*

*Sunardi Kusen and Siti Mahmudah, thank you for your prayers and support for me that never breaks. Baba DR. KH. Fadlolan Musyaffa, Lc. MA and Ibu Nyai Fenty Hidayah S.Pd.I, who have picked up and guided me today and forever. Love and all prayer always for my four most fabulous parents.*

\*

*My beloved brothers, be better than me. Don't follow me, do better than me for our parents. Never draw any bad thing in your life.*

\*

*All of my teachers in MAPK SOLO that opens my eyes to have a dream. For all my lectures in UIN WALISONGO that open my mouth to convey any opinion.*

\*

*Family of FUPK, MAPK, and Fadhlul Fadhlan Islamic Boarding School.*

\*

*Everyone who supports me and sending the best prayers for me*

## TRANSLITERATION

English transliteration system International version

### 1. Single Consonant

Arabic	Written	Arabic	Written
ب	B	ط	ṭ
ت	T	ظ	ẓ
ث	ṯ	ع	‘
ج	J	غ	g
ح	ḥ	ف	f
خ	Kh	ق	q
د	D	ك	k
ذ	Ẓ	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	و	w
ش	Sy	ه	h
ص	ṣ	ء	‘
ض	ḍ	ي	y

### 2. Double Consonant

Double consonant, including *syaddah* is written double.

For example: رَبَّكَ is written *rabbaka*

### 3. Tā' Marbūtah (ة) in the End of Word

a. Tā' Marbūtah (ة) in the end of word with sukūn is written as h, except Arabic word that is used as Indonesian word, such as salat, zakat, etc.

For example: فاطمة is written as Fātimah

b. Tā' Marbūtah (ة) followed by ال, but read as *sukun* must be written as *h*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasah al-'aliyah*.

- c. Tā' Marbūtah (ة) followed by ال, but read as unite, must be written as *t*.

For example: مَدْرَسَةُ الْعَالِيَةِ is written as *madrasatul 'aliyah*.

#### 4. Vowel

##### a. Short Vowel

اَ	A
اِ	I
اُ	U

كَلِمَ	<i>Kalama</i>
شَرِبَ	<i>Syariba</i>
كُتِبَ	<i>Kutubun</i>

##### b. Long Vowel

Long vowel (*maddah*) written as *huruf* and stripe (-) above it

نَامَ	<i>Nāma</i>
كَرِيمَ	<i>Karīm</i>
مُحَمَّدَ	<i>Mahmūd</i>

##### c. Double Vowel

Fathah + ya' sukūn = يَيِّنَ	<i>Baina</i>
Fathah + wawu sukūn = قَوْلَ	<i>Qaula</i>

##### d. Consecutive Short Vowels in One Word separated with the Apostrophe

أَنْتُمْ	<i>A'antum</i>
----------	----------------

#### 5. Article Alif + Lam (ال)

- a. Followed by huruf Qamariyyah is written as *al* and separated by stripe (-)

القران	<i>Al-Qur'an</i>
--------	------------------



- b. Followed by huruf Qamariyyah is written as real formula separated with stripe (-)

الشمس	<i>Asy-Syams</i>
-------	------------------

**6. Word as Part of Phrase or Sentence**

It is written as real formula

أهل السنة	<i>Ahl as-Sunnah</i>
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Firstly*, praise to Allah SWT who has been giving me a stronger to finish this thesis. Peace and salutation always be given to our Prophet Muhamad SAW, the last Messenger of God. That always be the best inspiratory forever. My thesis “The Study of KH. Husein Muhammad’s Interpretation Towards Surah Ar-Rum Verse 21”, submitted to the Faculty of Islamic Theology and Humanities in partial fulfilment of the requirements for the degree of the Sciences of Qur’an and Tafseer Department.

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And the end of this, no perfection in this world, especially my thesis as my own work. Sorry for every mistake and hopefully, my thesis will be useful for me and my readers.

Semarang, 3 June 2021

The writer



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## **Abstract**

This research is based on the interpretation of KH. Husein Muhammad towards surah ar-Rum verse 21. In general some *mufassir* only interpret the word *sakinah*, *mawaddah*, and *rahmah*. But, KH. Husein Muhammad made this verse in response to the high percentage of early marriage that occurred in Indonesia. The purpose of this research is to provide a new model of interpretation that society in general can take more value from the Qur'an. KH. Husein Muhammad not only interpreting this verse textually but also interpreted it by looking at the social condition of society, especially related to human rights problems in Indonesia, such as the problem of women's discrimination that still occurs in Indonesia. This early marriage became one example of the response of the re-interpretation that claimed KH. Husein Muhammad. This research is qualitative research with a descriptive-analysis method. In doing this research, the data is obtained through the research library from the works of KH. Husein Muhammad and direct interview with him. KH. Husein Muhammad is one of the contemporary scholars who interpreted the Quran based on a female perspective. In interpreting surah ar-Rum verse 21 KH. Husein Muhammad did the interpretation and re-interpretation of his initial interpretation that result in the ban on early marriage today, as early marriage created some problems and harms women.

**Keywords:** KH. Husein Muhammad, Interpretation, Early Marriage.

## CHAPTER 1

### INTRODUCTION

#### A. Background

The ultimate goal of a marriage is to preserve the honour of men and women (*hifdzu al 'irdl*) so that they do not fall into acts prohibited by religion. In addition, maintaining human survival is also included in the purpose of marriage with the maintenance of lineage (*hifdlu nasl*). These things will be achieved easily if there is a good domestic relationship between husband and wife, affection relationships to help each other get to benefit.<sup>1</sup>

With the aim of marriage that can only be realized with a good relationship between the couple, it requires a strong commitment and adult attitude for the couple when facing a problem. Although adulthood is not determined by age but usually, adult attitude is possessed by someone who is old enough, marriage should not happen when the couple has not reached adulthood or is still young because it can cause harm to the damage.<sup>2</sup> There is a tradition in our society related to marriage that is the inclusion of surah Ar-Rum verse 21 which reads:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُم مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. That are signs for a people who give thought.

The verse almost certainly is found in wedding invitations or read in the middle of the wedding procession by *qori'* or *qori'ah*. With this tradition, this verse

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<sup>1</sup> Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai atas Wacana Agama & Gender)*, (Yogyakarta: LKis Yogyakarta, 2009), p. 95.

<sup>2</sup> Ibid, p. 101.

seems to be present in every wedding procession. The purpose of recitation of the verse is none other than to revive the spirit of this verse other than hoping that the bride and groom get complete happiness and build a family that is *sakinah, mawaddah, wa rahmah*.

In Indonesian Language, marriage is derived from the word "marriage", which according to KBBI means marriage bond (contract) performed in accordance with the provisions of law and religious teachings<sup>3</sup>. Marriage comes from the word marriage (نكاح) which according to language means to put together or incorporate each other, and used for the meaning of sex (*wath'i*). The word marriage is often used for the meaning of intercourse (coitus) and becomes the meaning of marriage agreement.<sup>4</sup>

Because Allah SWT created people in pairs or couples, there are men and women, not only to make them pair and complement each other. However, to legalize the relationship between men and women so that it is in accordance with the rules in religion and per the State's rules in force in Indonesia.

According to Article 1 of the Legislation of the Republic Indonesia Number 1 Year 1974 concerning Marriage, marriage is the inner birth bond between a man and a woman as husband and wife to form a happy and eternal family or household based on Belief in the one supreme God.<sup>5</sup>The Legislation emphasises that marriage should be in harmony with the first principle Belief in the one supreme God means that marriage has a very close relationship with religion and spirituality.<sup>6</sup>

To manifest this, one of the principles born from Legislation of the Republic Indonesia Number 1 the Year 1974 concerning Marriage is that the husband and wife must have mature souls and bodies to hold a marriage. In order to realize the

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<sup>3</sup>[Arti kata nikah - Kamus Besar Bahasa Indonesia \(KBBI\) Online](#)

<sup>4</sup>Abdur Rahman Ghazali, *Fiqh Munakahat*, (Jakarta: Prenada Media, 2003), p. 7.

<sup>5</sup>[Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 - Wikisource bahasa Indonesia](#) accessed 10/01/21 00.40

<sup>6</sup>Sudarsono, *Hukum Perkawinan Nasional*,(Jakarta: PT RinekaCIpta, 1991), p. 7.



purpose of marriage well without ending in divorce and produce a good and healthy lineage.<sup>7</sup>

There is no specific age limit for every couple allowed to marry. However, there is a consensus of scholars who argue about it. These opinions come from interpreting the primary sources of Islamic law, namely the Quran and sunnah because there is no age limit for married couples described in detail in the Quran.

As-Sayis quoted Imam Abu Hanifah, children are considered to reach their age if they are 18 years old for men and 17 years for women or *baligh*. Nevertheless, according to Imam Syafi'i and the followers of Imam Syafi'i (Syafi'iyah) that the limitation of marriage when men and women are *baligh* or 15 years old.<sup>8</sup>

In the Qur'an, there is an explanation of the bounds of someone burdened with the law when it is puberty, as explained in the Quran surah An-Nuur verse 59:

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses, and Allah is Knowing and Wise).

The context of this verse speaks of the necessity of young children who have reached the age of puberty to ask permission when entering a house or a private place. Reaching the intended age is the one who has been 15 years old or has wet dreamed (sperm out). Furthermore, to get the meaning of age limitation for marrying, we will connect the verse with another verse that is An-Nuur verse 32:

<sup>7</sup> Ahmad Rofiq, *Hukum Perdata Islam di Indonesia*, (Jakarta: Rajawali Press, 2003), p. 77.

<sup>8</sup> Muhammad Masngudi, *Pernikahan Usia Dini; Faktor dan Implikasinya Perspektif Hukum Islam (Studi Kasus di Dusun Ngronggo Kelurahan Kumpulrejo Kecamatan Argomulyo Kota Salatiga)*, (Salatiga: IAIN Salatiga, 2017), p. 4.

وَأَنْكِحُوا الْأَيْمَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُعْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ  
 وَسِعٌ عَلِيمٌ

And marry the unmarried among you and the righteous among your male slaves and female slaves. Allah will enrich them from His bounty if they should be poor, and Allah is all-Encompassing and Knowing.

According to Hasbi Ash-Shiddieqy, in this verse there is a word that needs to be underlined that is “and the righteous among you” which also means able to fulfil the rights of husband and wife, healthy body (physical), sufficient and able to carry out religious rights that are mandatory for them.<sup>9</sup>

However, even if it has been regulated in the Legislation and hinted at in the Qur'an the practice of early marriage has become commonplace in this country. A few years ago this practice was only carried out by certain circles on economic or social-cultural grounds. A difficult economy causes a reduction in family members are covered by others. But now, the practice of marriage just like the trend of young people not because of urgent conditions.

According to United Nations Development Economic and Social Affairs (UNDESA, 2010), Indonesia was the 37th country with the highest number of early marriages in 2007. For the ASEAN level, the early marriage rate in Indonesia is the second highest after Cambodia.<sup>10</sup>

The determination of the marriage age is the leading step in minimizing the practice of early marriage. According to the Legislation of the Republic Indonesia Number 1 Year 1974 concerning Marriage, maturity is implemented with the age

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<sup>9</sup> Muhammad Hasbi Ash-Shiddieqy, *Tafsir AL-Qur'anul Majid An-Nuu,r*(Semarang: PT. Puataka Rizki Putra, 2000). p. 2821.

<sup>10</sup> Hasan Butomi, *PERNIKAHAN DINI DAN DAMPAKNYA (TINJAUAN BATAS UMUR PERKAWINAN MENURUT HUKUM ISLAM DAN HUKM PERKAWINAN INDONESIA)*, *YUDISIA*, Vol. 7, No. 2, Desember 2016, p. 355

limit. The age limit is 16 (sixteen) years for brides who have been revised to 19 (Nineteen) years such as the age limit for the bridegroom<sup>11</sup>.

In the meaning of this verse KH Husein Muhammad the Guardian of Pondok Pesantren Darr at-Tauhid Cirebon who is also a feminist figure has his own views. This verse is not only interpreted as a verse that speaks of the purpose of a marriage, but also *Tandzim al-Ushroh* or family arrangements and effort to obtain benefits including the arrangement of the age of marriage that can guarantee the fulfilment of reproductive health, the ability to think and work, and other benefits.<sup>12</sup>

## B. Research Questions

The basics of marriage law are found in the Qur'an and hadith. One of the foundations of marriage listed in the Qur'an is Surah Ar-Rum verse 21. Globally, this verse talks about the basic purpose and concept of a marriage: to achieve a happy family<sup>13</sup>. Nevertheless, to reach a happy family there must be a role of both brides because happiness is obtained when there is a sense of comfort and peace over both. If both obtain no peace then the main mission of reading this verse is not achieved. KH. Husein Muhammad has a different opinion on the meaning of this verse. KH. Husein divides this verse as the purpose of a marriage as well as a solution to achieve a family that is in accordance with the purpose, one of which is not to perform an early marriage.

From the explanation above the author details it in the form of questions as follows:

1. How is the interpretation of KH. Husein Muhammad towards Ar-Rum verse 21?
2. How the relation meaning between Surah Ar-Rum verse 21 with early marriage in particular according to KH. Husein Muhammad?

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<sup>11</sup> Ibid, p. 357.

<sup>12</sup> Ibid, p. 360.

<sup>13</sup> Amanah Saputra, *Implikasi Pernikahan Dini Terhadap Keharmonisan Rumah Tangga (Studi Kasus di Kecamatan Larangan Tangerang Banten)*, (Jakarta: UIN Syarif Hidayatullah, 2010), p. 13.

### **C. Research Objectives**

The purpose of this study is to find out KH. Husein Muhammad's interpretation on Surah Ar-Rum verse 21 and the relation to early marriage and the problems that appear from it.

For more details of the purpose of this thesis research, are:

1. To find out the interpretation of Surah Ar-Rum verse 21 about marriage according to KH. Husein Muhammad.
2. To find out the relation meaning of Surah Ar-Rum verse 21 according to KH. Husein Muhammad with early marriage.

### **D. Research Benefits**

1. This research provides additional insight into the treasures of Islamic science, especially in the field of Qur'an and tafsir. Then, it becomes one of the references to know the different meanings of QS. Ar-Rum verse 21 according to KH. Husein Muhammad.
2. This research aims to stimulate more progressive and active thoughts, especially in responding to new phenomena that currently often occur regarding early marriage.
3. This research is expected to be a re-consideration to couples who plan to marry early, let alone still at school age. Because marriage in addition to being seen from the side of religion is also seen from many sides and in all things expected by humans is only benefit in the world and in the hereafter. If there is a big disadvantages than benefit in a case, then it is better to be left behind, as well as the case of early marriage.

### **E. Literature Review**

This literature review uses primary data from the data that speaks about interpretation by KH. Husein Muhammad in Ar-Rum verse 21 especially on matters relating to early marriage. Furthermore, the author uses secondary data obtained from kinds of literature, theories, and other sources relevant to this research, such as journals, books, newspapers or other written sources.

For more details, the author divided the object of the study into three variables, namely studies related to early marriage, the interpretation of KH. Husein Muhammad at Surah Ar-Rum verse 21 and a method from Farmawi to study about that. Here are some previous studies on these themes:

The first is a thesis about early marriage written by Muhammad Masngudi from IAIN SALATIGA entitled “PERNIKAHAN USIA DINI; FAKTOR DAN IMPLIKASINYA PERSPEKTIF HUKUM ISLAM (Studi Kasus di Dusun Ngronngo Kelurahan Kumpulrejo Kecamatan Argomulyo Kota Salatiga)”. In this research, the author explained that there is a negative impact on early marriage carried out by the people there. The impact because of the incapable children in dealing with household problems or meeting economic needs independently until sometimes have to impose it on parents. From some of the negative impacts described by the author, an excellent step to take is to reduce the number of early marriages, considered that the *madhorot* is higher than the *masalah*.

The second is a thesis written by Amanah Saputra from UIN Syarif Hidayatullah entitled “IMPLIKASI PERNIKAHAN DINI TERHADAP KEHARMONISAN RUMAH TANGGA (Studi Kasus di Kecamatan Larangan Tangerang Banten)”. According to the author, the reason for early marriage are free-sex and cultural influences besides economic and educational factors. Because it begins with harmful factors that cause an adverse impact on domestic harmony, family and social integrity. The most important is that early marriage can lead to pregnancy in adolescence, so it is hazardous for both mother and baby.

The third is a journal by Mayadina Rohmi Musfiroh from Nahdlatul Ulama Islamic University of Jepara entitled “PERNIKAHAN DINI DAN UPAYA PERLINDUNGAN ANAK DI INDONESIA”. The journal talks about the need to revise marriage age restrictions because given the various negative impacts that early marriage has had. This model of marriage is also considered by *maqosid sharia* or the purpose of marriage, namely building a family of *sakinah, mawadah, and rahmah*

The fourth is research that uses hermeneutic reception theory by Limmatus Sauda from Pesantren KH. Abdul Chalim Institute, entitled “AL QUR’AN DALAM BUDAYA INDONESIA (Resepsi Hermenutis Nahdlatul Ulama’ Atas Surat Ali Imran [3]: 103)”. This research talks about Nahdlatul Ulama hermeneutic reception towards Surah Ali-Imran verse 103 associated with the vision and mission of Nahdlatul Ulama itself. The purpose of the meaning of this verse considered aligned with the concept *Ukhuwah Nahdliyah*, *Ukhuwah Islamiyah*, *Ukhuwah Wathaniyah* and *Ukhuwah Bashariyah*, so this verse being the symbol of Nahdlatul Ulama.

The fifth is a thesis by Ridha Hayati from Sunan Kalijaga Islamic State University entitled “RESEPSI HERMENEUTIS MUFASSIR TANAH RENCONG TERHADAP AYAT-AYAT AL-QUR’AN TENTANG CAMBUK (Studi Analisis terhadap Kitab Tafsir *Tarjuman AL-Mustafid* Karya Abdurrauf Al-Singkili dan Kitab Tafsir *An-Nur* Karya Hasbi Ash-Shiddieqy)”. This research compare between Kitab Tafsir *Tarjuman al-Mustafid* by Abdurrauf as-Singkili and Kitab Tafsir *An-Nur* by Hasbi Ah-Shiddieqy about their interpretation toward whip verses in the Surah An-Nur verse 2 and Surah An-Nur verse 4.

The sixth is a research by Muzayyin in Nun Magazine, Vol. 1, Number 1, 2015 about “RESEPSI HERMENEUTIKA DALAM PENAFSIRAN AL-QUR’AN OLEH M. QURAIISH SHIHAB: Upaya Negosiasi Antara Hermeneutika dan Tafsir al-Qur’an untuk Menemukan Titik Persamaan dan Perbedaan”. The author in this research talking about the opinion of M. Quraish Shihab that not all the branch of hermeneutic not accepted for being Qur’an interpretation theory because hermeneutic itself is a tool for interpreting bible, but there are many branches are accepted. Many more positive things can be accepted especially for interpreting Quran example Hermeneutics Romantik by Friedrich Schleiermacher and Wilhelm Dilthey.

## **F. Theoretical Framework**

The theory is an essential part of research. According to Neumen theory, constructs (concepts), definitions, and propositions that serve to see phenomena systematically, through the specificity of the relationship between variables, can be helpful to explain and predict phenomena.<sup>14</sup>

To interpret Al-Qur'an *mufasser* has their own way to get the result. In this thesis, the writer will use the method from Abdul Hay al-Farmawi. He has *Tahlili*, *Ijmali*, *Muqaran*, and *Maudhui*. And for this thesis the thesis will use *Ijmali* from KH. Husein Muhammad's interpretation.

## G. Research Methods

A study requires a method so that the writing systematics can be well organized to produce clear and easy to understand results.

### 1. Type of Research

This type of research is a qualitative study by doing library research to get the data and use library research based on written data such as Journal, Book, Article related to the object study. The method used is a qualitative method that is based on the quality of data that has been described and analyzed systematically.

### 2. Data Source

The data collection method is a method used to collect data so that research can be carried out correctly. Data consists of primary and secondary:

#### a) Primary Data

Primary data was taken from a book entitled *Fiqh Perempuan* (Refleksi Kiai atas Tafsir Wacana Agama dan Gender) by KH. Husein Muhammad.

#### b) Secondary Data

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<sup>14</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D*, (Bandung: CV Alfabeta, 2010), p. 52.

Secondary data is data used to complement and enhance research. This study's secondary data sources were obtained from various literature related to the subject matter filled in this research, tafsir books, scientific books, journals, thesis, articles, and other articles.

### 3. The technique of Data Collection

Data collection in this study uses the following techniques:

#### a) Documentation

Data collected based on documentation is a collection of writings related to this research, such as articles, journals, and books. Collections of articles and journals are obtained online, while for books some are obtained online, and some are obtained publicly.

#### b) Interview

The second method is using interview. The main informant in this study is KH. Husein Muhammad as the object in this research. Because this is in a pandemic condition, interviews are conducted online, namely contacting him using social media Facebook, Instagram and Twitter.

### 4. Data Analysis

The method used to analyze research data is the descriptive-analytical method. The method of discussion begins with explaining the problem by explaining the data. After that, data collecting, analyzing and interpreting data. In the first step, the author will talk about the figure to be studied and the material object, namely KH. Husein Muhammad and the understanding of Surah Ar-Rum verse 21. Furthermore, the author will give a character's interpretation of Surah Ar-Rum verse 21 and his relationship to early marriage and then taking dialectic interpretation of the verse on the process of early marriage that occurred today.

## **H. Systematic of Discussion**



The author compiled the writing system that contains the elements presented in each chapter to get the whole picture of the research. Thus, at least there are five chapters of discussion:

The first chapter is the introduction that includes the background, research questions, research objectives, research benefits, literature review, theoretical framework, research methods and systematic discussion. At the same time, the background of the problem contains an explanation of the reasons behind the assessment of this problem. Then will be formed to be questioned in the research questions. While in the research objectives and research benefits discussed about matters relating to the things to be achieved in this research. Next is the literature review containing library data retrieval source. At the end of this chapter, to make systematics of Writing easier to understand, there are framework theory, research methods, and systematics of discussion.

The second chapter contains an explanation of Surah Ar-Rum verse 21. It was revealing the meaning of the verse according to some figures and discussing the application of this verse among the public based on the purpose of reading the verse. This aims to know the context of the community in applying the value of the verse.

The third chapter discusses biographies and books containing the interpretation of the figures on surah Ar-Rum verse 21. The biographies include educational birth histories, works, social settings, figures that influence his thinking. With study biography of the figures, it's to know the thoughts of the figures and the background underlying their thinking. After that, discuss about the interpretation of the figure about surah Ar-Rum verse 21 by paying attention to the reading of the conditions behind the figure in performing the practice of interpretation.

The fourth chapter is analysis. This chapter will reveal about the application of the interpretation carried out by the figure especially on matters relating to early marriage. Will the application of this verse according to the assessment of the figure can be carried out properly if the tradition of early marriage in Indonesia is still mushrooming?

The fifth chapter is the last. This chapter contains conclusions on the answers to research questions covering suggestions and inputs.

## CHAPTER II

### INTERPRETATION OF SURAH AR-RUM VERSE 21 AND THE APPLICATION OF THE VERSE IN SOCIETY

#### A. Surah Ar-Rum Verse 21 based on Mufassir

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ  
أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are sign for a people who give thought.

In the book of *Asbabun Nuzul* or *Lubabun Nuqul fi Asbabin Nuzul* by Shaykh Jalaluddin Abi Abdirrahman as-Suyuthi, verse has no *Asbabun Nuzul* except globally surah Ar-Rum.<sup>15</sup> In the same book, there is also an explanation that it is not as good as the verses of the Qur'an has *Asbabun nuzul* there are some verses that do not have *Asbabun nuzul*.

The first interpretation is from Ibn Jarir Ath-Thabari author of tafsir Jami' al-Bayan fi Ta'wil al-Qur'an which amounts to 26 volumes. In his interpretation, Imam Thabari presents hadith narrated by Basyar of Yazid of Sa'id of Qotadah. وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا means God has created women for you all from your ribs.<sup>16</sup>

The creation of humanity in the Qur'an is illustrated in four ways, and there are: 1) adam's creation from the soil, without father and mother, 2) the creation of Eve from the ribs of a man (Adam), without a mother, 3) the creation of Isa without

جلال الدين أبي عبد الرحمن السيوطي، لباب النقول في أسباب النزول (لبنان: مؤسسة الكتب الثقافية، 2002)، ص. 201<sup>15</sup>

أبي جعفر محمد بن جرير الطبري، تفسير الطبري: جامع البيان عن تأويل آي القرآن (الجزء الثامن عشر)، (القاهرة: للطباعة والنشر والتوزيع والإعلان، 2001)، ص. 478<sup>16</sup>

Father, 4) standard human creation of father and mother through fertilization of sperm cells and ovum cells.<sup>17</sup>

While about the creation of women in particular which in the Qur'an is recited in the form of *min nafs wahidah*, the majority of classical scholars argue that women are created from the body part of Adam, namely his ribs. At the same time, contemporary scholars understand that *min nafs wahidah* means the same type which means that the woman was created the same as Adam's creation material that is from the soil.<sup>18</sup>

The classical scholarly view of the creation of human that women were created from the ribs of men is a view seen in various early commentaries that began in the late 1st to 2nd centuries. And that are still colored by the tradition of quoting of early mufassir thought. This lasted until in contemporary times, contemporary scholars who began to dare to show the paradigm of interpretation differently is Royid Ridho in the book of Tafsir al-Manar followed by Thahir Ibn Asur and Mutawalli Sya'rawi who have an understanding that women are not created from the ribs of men. However, women are created with the same genes or human-forming elements as men.<sup>19</sup>

In the following verses *وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً* means that God has made among people *mawaddah* with *mushoharoh* or familial relations because of the bond of marriage. And *khutnah* or with an ongoing marital relationship by loving and being gentle with each other. *لَا يُلَاقُوا مِيثَاقًا* that the deeds of Allah are

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<sup>17</sup> Faizin, *Diskursus Penafsiran Ayat Penciptaan Perempuan dalam Jurnal Ilmiah di Indonesia, Jurnal Ulunnuha*, Vol. 7, No. 1, Juli 2018, p. 3

<sup>18</sup> Agus Salim, *Penafsiran Ibnu Katsir tentang Ayat-Ayat Penciptaan Wanita dalam Al-Quran*, (Bandung: UIN Sunan Gunung Djati, 2012), *abstract*.

<sup>19</sup> Faizin, *Diskursus Penafsiran Ayat Penciptaan Perempuan dalam Jurnal Ilmiah di Indonesia, Jurnal Ulunnuha*, Vol. 7, No. 1, Juli 2018, p. 5.

understood only by those who can think on His evidences because there is not everything that goes without His permission and will.<sup>20</sup>

The following interpretation according to Ibn Katsir in the book of *Tafseer Ibn Katsir* at the beginning of verse وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا Allah has created for women of the same kind as men as a couple, and He has created women from the ribs of the left side of men. In the next sentence لَتَسْكُنُوا إِلَيْهَا it is explained that God did create women from the ribs of men, even though the woman was of the jinn or animals. Then, by Allah's mercy, men are united with women of the like, who are equally human. Moreover, Allah made between a couple of مَوَدَّةٌ which in his interpretation Ibn Katsir referred to it as *Mahabbah* or Love and made between them رَحْمَةً<sup>21</sup> which is interpreted as *Ra'fah* or Love. If a man touches a woman out of love it will make their feelings deeper.<sup>21</sup>

According to Sayyid Qutb humans know their feelings towards the opposite sex, and the relationship between the two types makes their nerves and feelings move. The different feelings of form and direction between the man and the woman move his steps and encourage their activities. However, few of them remember the hand of God's power that has created for them of their couple and bestow those feelings and love in their souls. It also makes in the relationship calm for his soul and nerves, calm for his body and heart, provides peace for his life and livelihood, comforts for the spirit of his inside and outside, and makes calm for men and women.<sup>22</sup>

According to Al-Maraghi in his tafsir book *Tafsir Al-Quranul Karim* or *Tafsir Maraghi*, Surah Ar-Rum verse 21 talks about the signs showing the

<sup>20</sup> أبي جعفر محمد بن جرير الطبري, تفسير الطبري: جامع البيان عن تأويل آي القرآن (الجزء الثامن عشر), (القاهرة: للطباعة والنشر والتوزيع والإعلان, 2001), ص. 478

<sup>21</sup> ل إمام ابن كثير, تفسير القرآن العظيم (الجزء السادس), (المملكة العربية السعودية: دار ابن الجوزي, 1431 هـ), ص. 88

<sup>22</sup> Ade Kurnia, Enoch Nuroni, Fitroh Hayati, *Implikasi Pendidikan Q.S. Ar-Rum ayat 21 tentang Keluarga Sakinah terhadap Pendidikan Pra Nikah*, (Bandung: UIN Bandung, 2019), p. 318.

availability of resurrection day and returned human to Allah. That Allah has created for human wives from their kind so they may be at rest with them. He created a sense of love and compassion among humans so that home life can be sustainable in a perfect setting. To achieve home life in a perfect setting, good cooperation between couples is required. The desired achievement is to build a *sakinah* family, so it is needed the will and ability to organize and manage family life consciously, rationally, and directed.<sup>23</sup>

From the thought of Nick Stinnet and John De Prain from Nabaska University, U.S, in their word entitled “The National Study of Family Strenght” there are six criteria to build *sakinah* family:

1. Create a religious life in the family. Because in religion, there are moral or ethical values of life, namely compassion, love, and love in a good sense.
2. The availability of time together with family. There must be a family event, do not want to be disturbed office affairs, organization, and others.
3. Families must create good relationships between members. Thus, there is a triangle of interaction, good communication, democracy, and reciprocity between father, mother, and child.
4. Mutual respect in the interaction of father, mother, and children.
5. If you get problems, the priority is the wholeness of the family. Then here, it takes awareness of each family member to understand each other, prioritize togetherness and not selfish.
6. Family as the smallest unit between father, mother, and children. They must have a close and strong relationship.<sup>24</sup>

Marriage is *sunnatulloh* on His servants intending to reach the *sakinah* family. According to Imam Fakhruddin ar-Razi in *Tafsir Mafatihul Ghaib* explained that *sakinah* is a sense of calm and peace of heart felt and obtained from

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<sup>23</sup>*ibid*, p. 319.

<sup>24</sup> *Ibid*, p. 320

couple, wives from husbands and husbands from wives. In fact, the wife can give peace in the heart of the husband and husbands can provide tranquility in the wife's heart. From this arises *mawaddah* which is a sense of love poured out for the couple and *rahmah*.<sup>25</sup>

Then the following interpretation is Prof. Quraysh Shihab in Tafseer al-Misbah's book. He explained that the signs of God's affection are He created for His servants, men, and wives from the male kind to be loved. He also made affection between men and women a place of affection. Indeed in that are signs for thinkers.

At the beginning of verse *خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا* that Allah created your couple from yourself. In the word *أَنْفُسِكُمْ أَزْوَاجًا* Prof. Qurays Shihab did not mention “husband or wife” but he mentioned “yourself and your couple”, he named your couple is you because both are similar. Equally human, there is no difference in terms of the gender humanity of men and women. Both of them are united in a marital bond. Marriage means uniting, uniting two soulmates in order to be soulful.

Next is *لِيَسْكُنُوا* interpreted as the purpose of marriage, and by marrying will get peace for couples who previously had turmoil. Calm from a turmoil wants to unite as felt as before marriage, calm from worldly turmoil because there is already mutual trust between the two under the bonds of marriage, and become a quiet place home when after the turmoil looking for the necessities of life outside the house.

And then *فَإِنْ مَوَدَّةً وَرَحْمَةً* if all for his couple is only good whatever happens then *mawaddah* has adorned the heart. *Mawaddah* is the way to the neglected of worldly pleasures or even all pleasures are given only to him because *mawaddah* is love that seems to have an impact in real life is not only buried or kept inside. *Mawaddah* is an empty soul from the ugliness of the loved one, turning a blind eye to the ugliness of the couple.<sup>26</sup>

<sup>25</sup> [tafsir.app](https://www.tafsir.app/tafsir/30:21) تفسير الرازي | 30:21 | الباحث القرآني

<sup>26</sup> M. Quraish Shihab, *Tafsir Al-Misbah (Volume: 11)*, (Jakarta: Lentera Hati, 2002), p. 36

Furthermore, <sup>لَا</sup>رَحْمَةً means care or heartbreak sees the helplessness of the lover. The stage of *rahmat* in the husband and wife is born with the child's birth or when the couple has reached old age. Because *rahmat* is when one of the couple feels in need and in a weak condition. So *rahmat* and *mawaddah* is a real grace of Allah. And the signs are only captured and benefit the people who think and clearly understand the sign. It takes thought and contemplation.<sup>27</sup>

In fact, according to Hamka, the married wife's life is not merely *mawaddatan*, they get older, and love of both parties grows deeper. That is what *rahmat* we mean affection. Compassion is more profound than love. Getting older Bangka deepens the grace of both sides.<sup>28</sup>

The last interpretation is taken from Professor Wahbah Zuhaili in Tafsir Al-Munir Volume 11. Ar-Rum verse 21 is evidence of His power, mercy, and compassion. He created females for males of the same kind, and created females from male bodies. That is to create harmony, compatibility, comfortable among each other.

Allah SWT also makes *mahabbah*, love, and affection between men and women to synergize and help each other in facing various burdens and problems of life together; households and families were formed based on a foundation, order and system that was most vital, strongest, and perfect. Thus, tranquility, peace, and harmony can be realized. A man wants a woman, happy and attracted to her, paying attention to her, looking after and defending her. It is sometimes because of love for her, because of compassion for her, because of the child, because of her needs a living from him, because of the harmony and compatibility between the two, or other factors.<sup>29</sup>

A study explains that married couples correlate; between the two couples there are many similarities, both psychologically and physically. "Your own kind"

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<sup>27</sup> Ibid, p.37

<sup>28</sup> Hamka

<sup>29</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir (Jilid 11)*, (:Gema Insani), p. 92



is seen from the same psychic and physical side so that it has similarities between both of them. Therefore, couple should be chosen from the type, physical and psychological groups that have similar similarities. So when living together, feel familiar to facilitate the growth of feelings of *mawaddah*, *rahmah* and compassion, love.<sup>30</sup>

In the Great Dictionary of Indonesian Language or KBBI, *sakinah* means peace, tranquility, and happiness.<sup>31</sup> From this meaning, we can define that the *sakinah* family is a family that lives with peace, tranquility, happiness, and full of dynamic life activities. Each family plays a role in accordance with its function. To achieve *sakinah* required physical, mental, and economic readiness, because that tranquility requires the fulfillment of physical needs and *ruhani*. Therefore, this condition needs to be described operationally, both concerning physical, non-physical conditions and its situation.<sup>32</sup>

Meanwhile, *mawadah* in The Great Dictionary of Indonesian Language or KBBI means compassion.<sup>33</sup> According to Mawardi, there are three definitions of *mawaddah*. Those are 1) *Mawaddah* is *mahabbah* or love. 2) *Mawaddah* is excellent love, 3) The attitude of husband and wife who love each other. In comparison, Raghīb al-Isfahani defines *mawaddah* with a feeling of love for something accompanied by wanting to have an object that he loves.<sup>34</sup>

*Rahmah* means forgiveness, mercy, fortune and bounty. A merciful family cannot appear only briefly but arises because of the process of needing each other, covering each other's shortcomings, understanding each other and giving understanding.

The term family *sakinah mawaddah warahmah* or *samara* family is an ideal family concept in Islam that is familiar to us. The family is equally associated with

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<sup>30</sup> Tafsir Kemenag

<sup>31</sup> [Arti kata sakinah - Kamus Besar Bahasa Indonesia \(KBBI\) Online](#)

<sup>32</sup> Siti Romlah, *Karakteristik Keluarga Sakinah dalam Perspektif Islam dan Pendidikan Umum*, *Jurnal Universitas Pendidikan Indonesia*, No. 1, XXV, 2006, p. 68-69.

<sup>33</sup> [Arti kata mawadah - Kamus Besar Bahasa Indonesia \(KBBI\) Online](#)

<sup>34</sup> M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, 1998, p. 192.

Islamic law or a harmonious and happy family. Initially the original law of marriage *Ismubah*. However, it can change over time to be *wajib*, *sunnah*, *makruh* or *haram* depend on the intention and condition. Therefore, is the practice in society has already described from the concept before? Especially with the rise of early marriage cases that are increasingly spreading many places and exploring various ages?

### **B. The Application of Surah Ar-Rum Verse 21 in Society**

The Qur'an is revealed by God through the angels of Jibril to the Prophet Muhammad as instructions and directions. Al-Qur'an is also the first source of *tasyri'* for Prophet Muhammad's followers, and their happiness depends on understanding its meaning, knowledge of its secrets, and the practice of what is contained inside. The ability of everyone in understanding *lafadz* and the expression of the Quran is not the same, the civil only understands *dzahir* meaning while the intelligent and educated will conclude on an interesting meaning.<sup>35</sup>

The living Quran can be interpreted as society given the meaning to the Quran and how this meaning is actualized in daily life. The practice of Quranic verses can be done in various ways, such as becoming a tradition carried out by the community. The context practicing of this verse is called the phenomenon of social culture, can be carried out orally or by deed. Namely the interpretation of verses of the Quran practiced in the community or verses of the Quran itself that is practiced in the community so that it becomes a tradition or culture.<sup>36</sup>

As in Surah Ar-Rum verse 21 which we will discuss in this thesis. That Surah Ar-Rum has been actualized into a culture in society in a direct or interpretive verse. The practice of verses can be directly seen in the wedding invitation or recited by *qori'* during the wedding procession.

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<sup>35</sup> Drs. Mudzakir AS., *Studi Ilmu-ilmu Quran*, (Bogor: Litera ANtarNusa, 2017), p 458.

<sup>36</sup> Heddy Shri Ahimsa Putra, *THE LIVING QURAN: Beberapa Perspektif Antropologi, Walisongo, Vol. 20, No. 1, Mei 2012*, p. 237-238.

One of the purposes of this writing or reading is as a pre-marital education. Pre-marital education is the process of transforming knowledge, behavior and attitudes within the smallest group or social unit in society towards the bride and groom about life after marriage. Alternatively, pre-marital education is a form of education for couples who will marry to prepare the couple in entering married life.<sup>37</sup>

This makes pre-marital education very important to do before entering the world of married. With the recitation of surah ar-Rum verse 21 it is expected that the bride and groom can interpret the verse and apply it in daily life. Because in a marriage to realize the ideal family needed education to get acquainted good habits. Therefore, couples should be aware of the importance of an appropriate educational process based on sharia, behavior and attitudes between couples to be reflected in accordance with religious guidance.

It was reported from several media sites that the purpose of reciting this verse was as a reminder of the purpose of marriage. In addition the reciting of this verse is widespread and often recited by *qori'* in the wedding reception. Scholars often quoted this verse when giving *tausiyah* or advice to the couple who are carrying out *marriage*. To remind that the pinnacle of marriage is love. Then love must always exist and live in the household because it is a *rahmah* or true love from Allah SWT.<sup>38</sup>

The next is an interview from one who included surah Ar-Rum verse 21 in her wedding invitation. The purpose of his inclusion was based on the meaning contained by the verse. There are two purposes from the writing verse in the invitation, the first is to remind that every human being is already in pairs, so there is no need to fear or worry if still alone or not have a partner. The second purpose is

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<sup>37</sup> Ade Kurnia, Enoh Nuroni, Fitroh Hayati, *Implikasi Pendidikan Q.S. Ar-Rum ayat 21 tentang Keluarga Sakinah terhadap Pendidikan Pra Nikah*, (Bandung: UIN Bandung, 2019), p. 321.

<sup>38</sup> [Perkawinan, Seks, dan Cinta dalam Islam \(nu.or.id\)](http://nu.or.id)

to make this verse a prayer and hope from the reader of invitation for the bridegroom to get *sakinah mawaddah* and *warohmah* in the marriage.<sup>39</sup>

In another occasion an interview was conducted with the one who included the verse in the invitation and was recited by *qori'* during the wedding reception. The reason for this is the adjustment of the moment. The use of the verse is based on the meaning of the verse that contains about the couple and the household, so that the verse is suitable as evidence in marriage. This verse is also a proof of the majesty of God that every human being has a partner and will make in the couple *sakinah, mawaddah and rahmah*.<sup>40</sup>

This verse has the meaning of education that couples can apply to achieve a peaceful life as desired. Moreover, when it can interpret the verse more broadly, it will find that the verse contains the evidence of marriage, premarital education, and the mission of saving women in a household. This thought is born from the last redaction in the verse that this verse will have wise meaning in the hands of people who want to learn and think.

Furthermore, from some interviews conducted, the average source does not know the verse's essence is listed in the invitation or read during the reception. They only follow the tradition or customs common in society about the use of the verse, little society who can capture the broader meaning of contextual interpretation than its literal meaning.

The last interview session was conducted with *qori'* who reciting this verse during the wedding procession. The recitation of this verse is done to adjust this verse to the event that is being carried out. The public has considered that this verse is a "marriage verse" so it is common when it is found in a wedding reception venue then like an obligation this verse is reciting even without a request from the host or bridal. Some people do not understand the meaning of this verse but they

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<sup>39</sup> Interview with Miftah Nuril Azizah on January 12<sup>th</sup> 2021 on WhatsApp.

<sup>40</sup> Interview with Sovia Nur Zakiya on January 12<sup>th</sup> 2021 on WhatsApp.

believe that this verse contains prayers for the bride and groom because there are some familiar redaction those are *sakinah*, *mawaddah*, and *rahmah*.<sup>41</sup>

Society considered that this verse as a proof of marriage that is common in the reception in the form of writing invitation and oral form presented *qori'* or *mubaligh* when the *tausiyah* took place. Therefore, we can take from two sides namely from the host and from the invited guests.

The two are members of the community who mostly do not understand the meaning of this verse and the purpose of the recitation of this verse. So for the host of the recitation of surah Ar-Rum verse 21 in his house is only limited to reading as a proof of marriage or adjusting to the event, while for the guests who have the understanding that simply by listening to the verse of the Quran has earned a reward without knowing the meaning of the verse and the purpose of reading it then they just listen without any reflection or anything further.

In the end, the application of the tradition of reading ar-rum verse 21 at the wedding reception is only interpreted as a proof of marriage without any other deepening of meaning, so that there are not many effects felt by the community or capture the purpose that wants to be delivered when the verse is recited or listed. Therefore, it is necessary to discuss and interpret actively to reveal the meaning and hidden purpose of the verse so that the verse is not only interpreted as a verse of marriage but can be interpreted more widely.

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<sup>41</sup> Interview with Ahmad Zuhri as a *qori'* on January 12<sup>th</sup> 2021 on WhatsApp.

**CHAPTER III**  
**BIOGRAPHY OF KH. HUSEIN MUHAMMAD AND INTERPRETATION**  
**TOWARDS SURAH AR-RUM VERSE 21**

**A. Biography of KH. Husein Muhammad**

KH. Husein Muhammad Asyrofuddin was born on 9 May 1955 in Arjawinangun, Cirebon. His father's name is KH. Muhammad Asyrofuddin and his mother's name is Nyai Ummu Salma Syathori, KH. Syathori's daughter. KH. Syathori is the founder of Dar at-Tauhid Arjawinangun Islamic boarding school that will be continued by KH. Muhammad Asyrofuddin and KH. Husein itself. KH. Husein father is a government official in their district with Islamic boarding school background. KH. Husein's mother is a Quranic guardian in the Islamic boarding school founded by his father, KH. Syathori. KH. Husein was born among Islamic boarding schools. Since childhood, he has lived in the middle of an environment of strong Islamic values.<sup>42</sup>

KH. Husein has eight siblings and all become scholars in Islamic Boarding Schools in various places.

1. KH. Hasan Thuba Muhammad becomes a guardian at Raudlah at Thalibin Islamic Boarding School, Bojonegoro, Jawa Timur.
2. KH. Husein Muhammad becomes a guardian at Dar at Tauhid Islamic Boarding School, Cirebon.
3. Dr. Ahsin Sakho Muhammad becomes a guardian at Dar at Tauhid Islamic Boarding School, Cirebon.
4. KH. Ubaidah Muhammad becomes a guardian at Lasem Islamic Boarding School, Jawa Tengah.
5. KH. Mahsum Muhammad becomes a guardian at Dar at Tauhid Islamic Boarding School, Cirebon.

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<sup>42</sup> Nurul Mimin Jannah, *TELAAH METODE PEMIKIRAN KH. HUSEIN MUHAMMAD TERHADAP KESETARAAN GENDER DALAM HUKUM PERCERAIAN DI INDONESIA*, IAIN SALATIGA, September 2016, p. 40-41.

6. Nyai Azza Nur Laila becomes a guardian at HMQ Lirboyo Islamic Boarding School, Kediri.
7. KH. Salman Muhammad becomes a guardian at Tambak Beras Islamic Boarding School, Jombang, Jawa Timur.
8. Nyai Faiqoh becomes a guardianat Langitan Islamic Boarding School, Tuban, Jawa Timur.<sup>43</sup>

KH. Husein Muhammad was married with Nyai Lilik Nihayah Fuad Amin. They have five children, they are Hilya Aulia (born in 1991), Layali Hilwa (born in 1992), Muhammad Fayyaz Mumtaz (born in 1994), Najlah Hammada (born in 2002), and Fazla Muhammad (born in 2003).<sup>44</sup>

Dar At-Tauhid Islamic Boarding School was founded by KH. Sanawi bin Abdullah bin Muhammad Salabi. Then continued by KH. Syathori until 1969. At the first Dar At-Tauhid Islamic Boarding School named al-Ma'had al-Islami, then after one of KH. Syathori's son that is KH. Ibn Ubaidillah returned from Makkah al-Mukarromah after finishing his studies then changes his father to be a guardian, this pesantren was changed to Ma'had Dar At-Tauhid Al-'Alawa Al-Islami, which was later simplified to Ma'had Dar At-Tauhid Al-Islami.<sup>45</sup>

This Islamic Boarding School is known as a different Islamic Boarding from others. Because, this Islamic Boarding has implemented a *madrasi* system. One of his practices is using chalk as a writing medium to write verses of the Qur'an. Teachers at that time wrote a verse of the Qur'an using chalk and then erased it to cause the resulting dust to scatter, then considered as a form of insult to the verses of the Qur'an. Although at first got much criticism but with the argument presented

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<sup>43</sup> Dr. Amelia Fauzia, PERAN KH. HUSEIN MUHAMMAD DALAM GERAKAN KESETARAAN JENDER DI INDONESIA, UIN SYARIF HIDAYATULLAH, August 2010, p. 38-39

<sup>44</sup> Ibid, p. 37

<sup>45</sup> M. Nuruzzaman, *KIAI HUSEIN Membela Perempuan*, (Yogyakarta: Pustaka Pesantren, 2005), p 106-107

by KH. Syatori then educate with such a model can be accepted even until now is increasingly used.<sup>46</sup>

The use of *madrasi* or classical system is also done by dividing the education level with the title *sifir awwal* (first zero), *sifir tsani* (second zero), *third sifir* (third zero). And each sifir has levels A, B, C to all amount to nine years which is eventually known as *madrasah ibtidaiyah* for six years and *madrasah tsanawiyah* for three years.

Furthermore, it relates to the history of KH. Husein's started his education under his own family at Pondok Pesantren Dar at Tauhid. First learned to read the Quran with K. Mahmud Toha and grandfather KH. Husein is KH. Syathori. Everyday studying in *madrasah diniyah* or religious school in pesantren. But KH. Husein also studied at SDN III Arjawinangun, Cirebon and finished in 1966, then continued at SMPN I Arjawinangun, Cirebon and finished in 1969. At this school time KH. Husein began to follow various organizations with colleagues actively. This indicates that pesantren belong to KH Husein's family has made room for progress. Because at that time the kiai in pesantren usually prohibit their children from continuing school in public schools in contrast to the pesantren environment belonging to the KH. Husein's family even sent his sons to public school.

After finishing junior high school, KH. Husein continued to study at Pondok Pesantren Lirboyo Kediri for three years until 1973. Pesnatren Lirboyo is a pesantren that is still salaf or traditional. At the time of being in Pesantren Lirboyo KH. Husein was already different from his friends, when there was an opportunity to get out of the cottage at a particular time KH. Husein chose to find newspapers to read or write in local newspapers instead of looking for entertainment like other friends.

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<sup>46</sup> Ibid, p.109



After three years of studying at Pesantren Lirboyo, KH. Husein continued his education to the College of Quranic Sciences (PTIQ) Jakarta. On this campus KH. Husein memorized the Qur'an and deepened his understanding of the Quran. KH. Husein was very active in campus activities until he became Chairman of 1st General Council, Chairman of DEMA, and founded PMII Rayon Kebayoran Lama. KH. Husain also actively wrote until he successfully pioneered the existence of wall magazines on the campus. After graduation in 1980, in accordance with the direction of KH. Ibrahim Hosen as his teacher to continue his education in Egypt especially at Al-Azhar University Egypt. According to KH. Husein opinion, Egypt is the most advanced place in the field of knowledge, in addition to being a moderate country in the Middle East world. Passion KH. Husein searching for science continues to grow, moreover the opportunity to read books is very wide open. Books read are books that are rarely found in Indonesia, such as the work of Qasim Amin, Ahmad Amin to western philosophy books belonging to Nietzsche, Sartre, Albert Camus, etc.<sup>47</sup>

KH. Husein since childhood has been familiar with the scientific world, starting from the time he was in his family's boarding school until he finished from Al-Azhar University egypt. KH. Husein returned to Indonesia and went on to develop Pesantren Dar at Tauhid. At first KH. Husein was offered to teach at PTIQ, but KH. Husein chose not to accept the offer and continued to return to Pesantren Dar at Tauhid to improve the education system and become the head of high school, which was not good.

KH. Husein is a figure well-known for his feminist thinking. At first KH. Husein considered the feminist movement as a movement of women's rebellion against men, but after understanding the concept of feminism and introduced by gender analysis, a number of ideology and theories made it clearer and more

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<sup>47</sup> Ibid, p. 112.

objective in looking at the issue by analyzing using the scientific basis accepted in pesantren.<sup>48</sup>

Basically the base of KH Husein's chemists on democracy and respect for human rights. The thought of women's studies began when KH Husein was faced with women's problems, it made KH Husein began to be intensive in studying and arguing about women viewed from *fiqh* or Islamic perspective. KH. Husein conducted critical studies and analyses of democracy and respect for human rights and made women's issues one serious study. Until finally KH. Husein defended women at the level of discourse and practice in pesantren.

KH Husein's concentration on feminism was a religious influence on women. KH. Husein paradigm in feminism is Fiqh or Islamic Law, because according to KH. Husein Indonesian people's lives are strongly influenced by the religious attitudes of society, tradition patterns and culture. Therefore the influence of religious norms based on the source of religious texts is enormous. Therefore it is very strategic when the study of women's problems is seen from the religious side. And the thing that becomes an understanding of the religious text is still very conservative and it causes social inequality and limited understanding.

According to KH Husein that religious understanding of women is still very biased and marginalized. There are still many interpretations of religious texts that explain women's position, number two of men, even impressed as if religion discriminates against women. Therefore, KH Husein chose to analyze religion and women because he believed that religious texts could not marginalize or oppress women.<sup>49</sup>

KH Husein is an intellectual figure who has skills in writing and speaking mainly Arabic. KH Husein has several works in the form of short writings that he

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<sup>48</sup> Ibid, p. 113-115

<sup>49</sup> Ibid, 117.

usually posts on Instagram, articles, journals, books in Indonesian or arabic as well as translating books published from Arabic. One of KH Husein's works is *Fiqh Perempuan: Kiyai's Reflection on Religious and Gender Discourse*. This book became the source of this thesis. At least nineteen papers have been published.<sup>50</sup> And there are six translation works that we can find.<sup>51</sup>

In 2001 KH Husein established several non-governmental organizations for women's rights issues: Rahima, Puan Amal Hayati, Fahmina Institute, and Alimat. Since 2007 until now he has been Commissioner of the National Commission against Violence Against Women. In 2008 established the Fahmina Institute of Islamic Studies College in Cirebon. Active in various discussion activities, *halaqah*, and Islamic seminars, especially related to women and pluralism issues, both at home and abroad.<sup>52</sup>

KH Husein has also received several awards at home and abroad. KH Husein received Cirebon district regent award as a Mobilizer, Coach and Perpetrator of Women Empowerment Development, 2003. In addition to the recipient of an award from the U.S. Government for "Heroes Acting To End Modern-Day Slavery" (Trafficking in Person). "Award for Heroism", 2006. Including 500 Most Influential Muslims in The World, 2010, to 2016, The Royal Islamic Strategic Studies Center. Jordan. And the award given by UIN Walisongo in the form of Honorary Title Award (Doctor Honoris Causa) in the Field of Gender Interpretation was presented before the Open Senate Rapar on March 26, 2019.<sup>53</sup>

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<sup>50</sup> Husein Muhammad, *GENDER Dalam Pendekatan Tafsir Maqosidi*, (Semarang: UIN Walisongo, 2019), p. 57

<sup>51</sup> M. Nuruzzaman, *KIAI HUSEIN Membela Perempuan*, (Yogyakarta: Pustaka Pesantren, 2005), p. 119-120

<sup>52</sup> [Husein Muhammad](#)

<sup>53</sup> Husein Muhammad, *GENDER Dalam Pendekatan Tafsir Maqosidi*, (Semarang: UIN Walisongo, 2019), p. 58

## B. KH. Husein's Muhammad Interpretation towards Surah Ar-Rum Verse 21

Read the opinion carefully from KH. Husein in the book *Fiqh Perempuan* on the interpretation of Surah Ar-Rum verse 21 gives a new optimism in the world of interpretation. Surah ar-Rum verse 21 is a verse usually intended as evidence that contains the purpose of marriage. In this verse, there is an editorial *sakinah*, *mawaddah*, and *rohmah* which means prayer for the bridegroom.

In KH. Husein Muhammad glasses, this verse is a verse containing the purpose of marriage. However, this verse also has the implied meaning that to achieve the purpose of marriage should pay attention to several things. Before entering to the deep of interpretation, KH. Husein begins interpreting this verse by explaining in advance the meaning of the key words in the verse. Moreover, if you are in concern concerning what We have given you, then know that Allah is All-Mighty, All-Compassionate. The word "*Sakinah*" comes from the word *sakana* which means residence, settled and peaceful (without fear). Thus marriage is a vehicle or place where people feel protected and live their lives calmly, peacefully, without fear.<sup>54</sup>

Furthermore, the word "*Mawaddah*" is sexual desire or sexual pleasure. The pleasures of men and women are the same, not supposed to satisfy the desires of one alone. Because it is clearly stated in the previous piece *وَجَعَلَ بَيْنَكُمْ مَوَدَّةً* and God made that you love each other. Allah uses the word "*بَيْنَكُمْ*" which is directed at both spouses, not only one but both. Loving here means giving each other sexual pleasure for both, for the sexual desire of both needs to be fulfilled. Sex desire is also the core of man because with it humankind develops.<sup>55</sup>

The word "*mawaddah*" means love. Muqatil ibn Sulaiman, the second-century commentary on the prophet, said that "*mawaddah*" means "*al-mahabbah*" (love), "*al-nasihah*" (advice), "*al-shilah*" (communication). It is a communication

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<sup>54</sup> Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai atas Wacana Agama & Gender)*, (Yogyakarta: LKis Yogyakarta, 2009), p.

<sup>55</sup> Interview with KH. Husein Muhammad on 27 March 2021 via WhatsApp

that is fun and does not hurt feelings. This means marriage is a bond between two people who are expected to realize each other's love, mutual understanding, advising and mutual respect.<sup>56</sup>

Furthermore, the interpretation of the word "*rahmah*" has a deeper meaning.<sup>57</sup> It is love, tenderness, goodness and godliness. *Rahmah* also means compassion, compassion here is more inclined to tenderness. The way a partner treats their partner must be gentle, have feelings for each other, be able to feel each other's feelings. It is not permissible to be rude to a husband to his wife, to his wife or to another. Like quotation that is always said by KH. Husein "I am the other you" each couple must say such a word.

”لا تقول محبة بين اثنين حتى يقول "كل من الآخر, أنت أنا"

“It is not perfect love of two people until each says, you are me”<sup>58</sup>

The last is to forgive, when there is a mistake between the two couples, both must have a sense of mutual forgiveness between each other.<sup>59</sup> With the foundation of love and love, the household system lived by husband and wife in the household must be with a healthy process. Healthy ways for husband and wife relationships in a home life must be done by giving and accepting each other sincerely, mutual respect, understanding each other's interests, without coercion and without violence.<sup>60</sup>

In order to grow *sakinah*, *mawaddah* and mutual forgiveness are required requirements that must be met by both couples, one of which is the right marriage age for both brides and grooms.<sup>61</sup> When it comes to discussing marriage age restrictions, it will be a long new chapter because there are various opinions of

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<sup>56</sup> Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai atas Wacana Agama & Gender)*, (Yogyakarta: LKis Yogyakarta, 2009), p. 126.

<sup>57</sup> Ibid, p. 130.

<sup>58</sup> Interview with KH. Husein Muhammad on 27 March 2021 via WhatsApp

<sup>59</sup> Interview with KH. Husein Muhammad on 27 March 2021 via WhatsApp

<sup>60</sup> Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai atas Wacana Agama & Gender)*, (Yogyakarta: LKis Yogyakarta, 2009), p.

<sup>61</sup> Interview with KH. Husein Muhammd on 27 March 2021 via WhatsApp

scholars on the subject. Suppose the marriage is held before the age of marriage one of the problems that arises related to the female reproductive system, where the female uterus is not ready to be a place of fetal growth. In that case, the hips are not ready to remove the baby, until many cases of female death caused by unprepared female reproduction. Moreover, sometimes a young mother has just given birth to a baby and has conceived again, causing the child and the baby to scramble for food and nutrition, even though the mother herself still needs a lot of nutrients at her age.

Women are also entitled to health care while pregnant. Even in this condition, the husband's attention to his wife's health becomes very large, the husband is obliged to monitor his wife in a healthy state physically and mentally. The Quran has stated clearly that pregnant women are in a weak condition even in the lead-up to childbirth, those moments are the most critical in her life because the risk of death is before her eyes. Therefore the Prophet Muhammad declared that women who die during childbirth will be martyred (martyrs) and guaranteed to enter Paradise. Because the results of the research of population experts stated that complications of pregnancy and childbirth are the leading killers of women of childbearing age. The data showed 20-45% of women's deaths of childbearing age were caused by pregnancy-related diseases.<sup>62</sup>

Moreover, mentally underage marriage results in women who are not ready to face domestic problems that will ultimately only lead to new marital relations problems. Factors that cause it happen is because the woman has not even completed her education and causes ignorance in women when facing a problem.<sup>63</sup> Women who like this tend to rush and put forward emotions because of the lack of experience in reviewing a problem. Early marriage can also cause stress

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<sup>62</sup> Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai atas Wacana Agama & Gender)*, (Yogyakarta: LKis Yogyakarta, 2009), p. 130

<sup>63</sup> Interview With KH. Husein Muhammad on 27 March 2021 via WhatsApp

because the woman is not ready to bear the heavy burden. The woman has to separate from her family and take responsibility for her own family.<sup>64</sup>

From the Central Bureau of Statistics or BPS data, the rate of early marriage is very high, especially in millennials. From the Central Bureau of Statistics or BPS data, the rate of early marriage is very high, especially in millennials. The data listed in the statistics chart shows that at least 8.6% of millennial men have early marriages and 3.92% of millennial women are early marriages. The data listed in the statistics chart shows that at least 8.6% of millennial men have early marriages and 3.92% of millennial women are early marriages. For urban zones, 8.11% of urban millennial men and 3.77% of urban millennial women perform early marriages whereas. For urban zones, 8.11% of urban millennial men and 3.77% of urban millennial women perform early marriages whereas. For rural zones, 9.09% of rural millennial men and 4.07 rural women perform these marriages. In the data that has been listed, early marriage is intended in accordance with Law No. 1 of 1974 on marriage, marriage is only allowed if the male has reached the age of 19 years and the woman is 19 years old.<sup>65</sup>

In addition to the physical and mental consequences of the woman, early marriage also leads to a complete household due to unpreparedness of the spouse in building the household. It is not uncommon for married men and women to remain at school age so that they do not continue their school education. In addition to causing many deaths to women, violence against women in the household is very likely to occur because the egos of both parties are still equally high. That's why *Sakinah*, *mawaddah* and *rohmah* can be achieved when both partners already understand each other, love each other, love, and required women can already understand the duties, obligations and knowledge as well as a strong body and a

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<sup>64</sup> Muhammad Masngudi, *Pernikahan Usia Dini; Faktor dan Implikasinya Perspektif Hukum Islam (Studi Kasus di Dusun Ngronggo Kelurahan Kumpulrejo Kecamatan Argomulyo Kota Salatiga)*, IAIN Salatiga, Salatiga, 2017, p. 4

<sup>65</sup>[BPS Product Search - Result Site](#)

ready reproductive system. Therefore marriage should be performed for women who have reached their age.<sup>66</sup>

Marriage age limits for women vary widely. *Padangan* fiqh experts consider that marriage young or underage is not a good thing (*mustahab*). According to Imam Shafi'I, marriage is legal when between the two cannot fulfill the obligations that must be carried in life as a husband and wife. Whereas when they get married, they can still refrain from adultery. Madzhab Maliki even forbade marriage for men who marry women but could not provide for them. At the same time, he could still refrain from adultery.<sup>67</sup>

Furthermore, according to Madzhab Hanafi also stated the same thing, in the words of Imam Hanafi that marriage becomes *haram* when it leads to sinful deeds and forbidden such as hurting and wronging others. Because the essence of marriage is *hifdzu nafs* or keeping the soul and *hifdzu nasl* or keeping reproductive functions safe and expecting a reward from God. So if marriage leads to hurting others means marriage has led to sin so that the law that occurs is *haram*, because it has caused damage or harm.<sup>68</sup>

In some scholars' opinion that marriage can be done to couples who have both reached puberty. But if we refer to this restriction alone eating will raise the possibility of underage marriage because the sign of women reaching puberty is by menstruation. While usually women reach menstruation when they are 10-11 years old, so that in case of marriage that will occur is underage marriage or early marriage. Therefore KH. Husein reiterated in the interview that the limit of puberty is not an absolute limit by religion but it is only one of the opinions of scholars. There are even scholars who argue that marriage may be done in the mirror to Sayyidah Aisha when married to the Prophet Muhammad. But KH. Husein did not take this opinion, he argued that marriage was indeed done when the two had

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<sup>66</sup> Interview With KH. Husein Muhammad on 27 March 2021 via WhatsApp

<sup>67</sup> Husein Muhammad, *Fiqh Perempuan (Refleksi Kiai atas Wacana Agama & Gender)*, (Yogyakarta: LKis Yogyakarta, 2009), p. 93-94.

<sup>68</sup> 93 عبد الرحمن الجزري، الفقه على المذهب الأربعة، دار الكتاب العلمية، ص.



reached adulthood at least when they were at least 18 years old. Even KH. Husein said that The Prophet Muhammad and Sayyidah Aisyah married when Abu Bakr's daughter was 18 years old and the hadith that states the Prophet married Sayyidah Aisha when he was 6 years old is dhoif. If they continue to follow the opinion, it is feared that orientalist will label the Prophet Muhammad as a pedophile or marry a minor. Therefore, adulthood is intended when the woman who is 18 years of age or older and has been able to manage herself and her family and cope with her problems and her family well.<sup>69</sup>

According to KH. Husein that indeed the purpose of marriage Between men and women is one of the efforts to maintain self-honor (hifdu al 'irdl) so as not to fall into sin, maintain the survival of human life / offspring (hifdu nasl) healthy, establish a home life filled with affection Between husband and wife and help each other between the two for mutual benefit. The evidence mentioned by KH. Husein is Surah Al-Rum verse 21 with the intention that marriage is intended to build a good family. Thus Tandzimul Usroh (family arrangement) and efforts to maintain reproductive health become an endeavor that should get serious attention from all parties. Included in the effort is the regulation of marriage age limits that can guarantee the fulfillment of reproductive health, the ability to think and work, and other benefits.

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<sup>69</sup> Interview With KH. Husein Muhammad on 27 March 2021 via WhatsApp

## CHAPTER IV

### THE STUDY OF KH. HUSEIN MUHAMMAD'S INTERPRETATION TOWARDS SURAH AR-RUM VERSE 21

This chapter essence included two passages: the interpretation of KH. Husein Muhammad and early marriage. Exposure to the analysis of the study of the interpretation KH. Husein Muhammad and will be associated with the Practice of Early Marriage which is currently increasingly mushrooming in Indonesia due to KH. Husein Muhammad's thought.

#### A. KH. Husein Muhammad's Interpretation towards Surah Ar-Rum Verse 21

After clearly knowing the interpretation of KH. Husein Muhammad on Surah ar-Rum verse 21 then next is the study of KH. Husein on the verse, namely how KH. Husein Muhammad responded to the verse. KH. Husein tends to differ in interpreting the verse, which can be seen in chapter 2 which discusses the views of both classical and contemporary *mufassir*.

This verse does not have its own *asbabun nuzul*, *asbabun nuzul* this verse becomes one with the revelation of the letter of Ar-Rum. The *mufassir* directs the keyword of his interpretation to the verses of *sakinah*, *mawaddah*, and *rahmah* as the purpose of a marriage. There is a significant difference of interpretation between classical and contemporary scholars. Ibn Katsir's interpretation, for example, directs *sakinah* to the understanding of human creation typical of early commentaries. According to Ibn Katsir that *sakinah* is the union between men and women. Because Allah created women from men's ribs, then united with the like by *mawaddah* which is interpreted with love and mercy that is interpreted by love.

Similarly, according to Ath-Thobari that women are created from the ribs of men and united in the bonds of marriage so that there arises *mawaddah* and *rahmah*. Meanwhile, according to one of the contemporary scholars, Professor Qurays Shihab, *sakinah* means very broadly that *sakinah* is a purpose of marriage

because marrying will get tranquility from the turmoil of feeling as felt before marriage. Similarly, *mawaddah* is the empty heart of the evil of the loved one and mercy means the agony of the heart seeing the helplessness of the beloved.

Another difference can be found in the interpretation of *min nafsin wahidah* which according to classical scholars means women are created from the ribs of men, while the interpretation of *min nafsin wahidah* according to contemporary scholars means women are created from the same material as men. Moreover, the interpretation of gender bias, for example in the word *أَزْوَاجًا* if classical scholars will interpret it as "wife" which clearly means women. While contemporary scholars interpret the word *أَزْوَاجًا* with the meaning of a partner that can mean male or female. From these differences it can be concluded that there are still many interpretations that are biased in women.

KH. Therefore, Husein Muhammad is included in the contemporary mufassir in interpreting the Quran according to the conditions that occur in today's society. Looking at the background of KH. Husein's thinking is not surprising if his opinions tend to lead to gender issues, because it is KH. Husein is known as a moderate Kiai who focuses on the field of study that carries the discourse on the issue of gender equality and justice with the paradigm of Islamic feminism. Because according to KH. Husein "Indonesian people's lives are strongly influenced by the religious attitudes of their people, traditional patterns, culture, and lifestyles of Indonesian people are heavily influenced by religious norms, more specifically by religious texts. Because the influence of religion on culture is considerable, it would be very strategic if the studies of women's issues are also seen from the side of religion. In fact, not only women's problems, but also other problems. This is because our understanding of religious texts, our analysis of religion is still conservative/ there is religious conservatism and that is the cause of social inequality and biased understanding." So concentrate KH. Husein on feminism is a

religious influence on women.<sup>70</sup> Although the basis of KH. Husein's thinking is a democracy and a tribute to human rights.

The basis of all of that is none other than because of the education he got since in boarding school or *Pesantren*. Not all boarding school would accept and implement a moderate system, some *Kiai* disagreed and refused to accept because it was considered to be in violation of religious tradition at that time. But it is very different from *Pesantren* which is the place of KH. Husein studied early. *Pesantren* has adopted a moderate system that is even proven by allowing KH. Husein attended formal education outside *Pesantren*. It was moreover, coupled with the familiarity of KH. Husein to the scientific world began from the *Pesantren* who studied various religious sciences such as *fiqh*, *tawhid*, Sufism, and others, until while studying in Egypt. We can know together that Egypt is a moderate country, especially Al-Azhar University which is a place to study KH. Husein Muhammad. Al-Azhar began to be famous with moderate campuses, especially since Muhammad Abduh initiated his renewal idea through Al-Manar magazine, focusing on social society and rational.<sup>71</sup> One of the reforms that inspired many Indonesian mufassir studying at Al-Azhar University was rationalizing various aspects that seemed unreasonable.

Such is the concept that proclaimed by KH. Husein Muhammad reinterpreted (re-understanding by taking the meaning of the substance of the religious texts) to the texts with the same reference, namely the yellow / classical books (books or books that became the main literature *pesantren*). KH. Husein asserted that religious interpretation plays a significant role in shaping traditions in a society, so there needs to be a reinterpretation to produce a fairer understanding for all people. KH. Husein laid out the issue with all variations of interpretation from century to century, from hadith to hadith, and from mufassir to mufassir. KH.

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<sup>70</sup> M. Nuruzzaman, *KIAI HUSEIN Membela Perempuan*, (Yogyakarta: Pustaka Pesantren, 2005), p. 200

<sup>71</sup> Rosihon Anwar dkk, *MENELUSURI PENGARUH PEMBAHARUAN DI MESIR TERHADAP TRADISI TAFSIR DI NUSANTARA (Kajian Terhadap Tafsir Qur'an Karim Karya Mahmud Yunus)*, UIN Sunan Gunung Djati, p. 4

Husein also distinguished the actual customary law and Islamic law (canonic law), showing the differences in interpretation influenced by the historical socio-context experienced by other mufassir because in interpreting KH. Husen seeks to offer the essential meaning embedded in a verse. Especially when it comes to gender equality and justice. As can be seen one of KH. Husein works entitled *Fiqh Perempuan: Kiai's reflection on Religious and Gender Discourses* that discuss gender justice which is divided into several chapters. The chapters relate to the New Interpretation of *Fiqh* of Worship or a reinterpretation of a pre-existing interpretation with interpretations that tend to lead to injustice and put women at the point of subordinate or dualizing women.

In interpreting surah Ar-Rum verse 21 KH. Husein began by interpreting the keywords contained in the verse, namely *sakinah*, *mawaddah* and *rahmah*. In interpreting it KH. Husein is not much different from contemporary scholars in general, *sakinah* means tranquility that is marriage becomes a place where you can feel protected and get peace. *Mawaddah* means sexual desire that both men and women need sexual desire to fulfill and provide pleasure. *Rahmah* means tenderness which is the way a partner gently treats his partner, there should be no violence because both are one soul. To be able to grow *sakinah*, *mawaddah*, and *rahmah* requires requirements according to KH. Husein is the right age for both couples when married, because an incorrect age or too young can cause various problems, especially in women.

At the beginning of the interview KH. Husein Muhammad began all statements by re-explaining the principles of gender justice. That our basis in formulating a law must be a principle that man is equal before God. The main thing is piety, KH. Husein asserts that human equality is our consequence or responsibility for our tawhid beliefs. So it can be concluded that all beings are the same before Allah SWT. Many verses lead to equality of the being. Example:

Surah Al-Hujurat ayat 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O humankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”

In this verse that becomes the point of thinker KH. Husein Muhammad is a piece of *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ* that the status of diverse human beings before God is the same, the only difference is their level of piety in worshiping God. While its glory is directly proportional to their level of piety.<sup>72</sup>

Surah At-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ أَوْلِيَاءُ نَبِيِّ الْمُعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

“The believing men and believing women are allies of one another. They enjoy what is right, forbid what is wrong, establish prayer, and give zakat and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

This verse confirms that women are also men are seen as human beings who have the same mind, which Islam calls equally to be a believer. In the editorial of the verse it is said *وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ* not only mention the male believer, but both.

These verses must be the basis or the primary basis that God does not discriminate and discriminate between his beings who will be judged to be good or bad deeds of man. Other things beyond that are all contextual. As in a hadith:

إن الله لا ينظر إلى أجسامكم ولا إلى صواركم ولكن ينظر إلى قلوبكم و أعمالكم

<sup>72</sup> Interview With KH. Husein Muhammad on 27 March 2021 via WhatsApp

“God does not look at you physically or in your form, but he sees from your hearts and what you do.”

The basis is that piety does not believe that men are higher than women, and that women are inferior to men. It is inappropriate for a person to have a lowly female or feel nobler than a woman. It should be remembered together that the mother is female, the wife of the apostle is a woman, even a lot of female scholars. So it should respect women to be the thing that anyone should do because women have a big part in human growth.

Until this time, men and women have been inequality socially, religiously and culturally and from all dimensions of life. Women are treated discriminatory and are not given a place wherever they are so there is injustice. The saddest thing is that religious interpretation is also involved in that gender-based discriminatory discourse. Women should have full access to participate in politics, economics, social and intellectual fields and be valued as men.

After a lengthy explanation of gender justice KH. Husein Muhammad was just explained to surah Ar-Rum verse 21. KH. Husein has his own style in understanding surah Ar-Rum verse 21. Departing from the specialization of studies in gender justice is associated with surah ar-Rum verse 21. This verse is one of the most famous verses recited during a wedding ceremony. How not, this verse always decorates from before the wedding ceremony as stated in the invitation letter, recited *qori'* in the middle of the event, or recited *kiai* or *ustad* when giving advice. Generally the purpose of reading this verse is to teach the bride and groom the meaning of marriage and remind the purposes to be achieved through the household ark. However, KH. Husein saw this verse as the purpose of a marriage as well as a warning to be careful in fostering a marriage. Because the purpose of the marriage will not be achieved if there is no maturity and understanding of the spouse. So KH. Husein sees this in terms of cases of early marriage that are mushrooming in Indonesia and ASIA.

Seeing the case of early marriage that is increasingly mushrooming in Indonesia makes academics and scholars look for the best way out not to cause a lot of difficulties to the community. Especially with the difficulties or losses that must be faced by society, especially for women making KH. Husein put forward this verse as a verse that discusses the provisions that the spouse must fulfil rather than just as the purpose of a marriage only. KH. Husein interpreted this verse to be a solution to the problems that many young people face today. Opinions expressed by KH. Husein in accordance with the specialization of the study of interest that is related to equality and gender justice, therefore this verse is interpreted by KH. Husein with a perspective of justice for women. That the purpose of this verse can be achieved in accordance with the verses *sakinah, mawaddah, rahmah* in case of good and healthy relations, not only on one side that benefits and harms the other party. Especially for women because many cases of early marriage ultimately harm women.

Because the main purpose of marriage according to KH. Husein who adopted from various opinions is for family arrangements (*Tandzimul usroh*), as an effort to maintain the benefit of the soul (*hifdz nafs*), the safety of reproductive functions (*hifdz nasl*) and efforts to maintain self-respect (*hifdz irdl*). The objectives conveyed by KH. Husein is a further re-interpretation of the *sakinah, mawaddah* and *rahmah* editors in a broader form, albeit KH. Husein also interpreted the meaning of *sakinah, mawaddah, and rahmah* in *Fiqh Perempuan: Kiai's reflection on religious and gender discourse* as attached in the previous chapter.

KH. Husein Muhammad interpreted surah ar-Rum verse 21 with a gender justice perspective according to the study he was studying. In the book *Fiqh Perempuan* at least KH. Husein focused the main point of this verse on early marriage, then divided into two branches of related studies, namely the purpose of a marriage and efforts to safeguard the women's reproductive health system in order to achieve the expected goals. From both branches of the study will be born the subject of discussion is supposed to leave early marriage because it will be challenging to



achieve the purpose of marriage as stated in the paragraph and cause an unhealthy reproductive system for women. Because Islam recommends marriage as a healthy and responsible way of realizing love and love between men and women, does not harm one party and benefit the other, so it requires a healthy process and maturity for both from the beginning of the marriage.

What distinguishes the interpretation of KH Husein Muhammad is the discourses conducted by KH. Husein was done to respond to human rights issues. One of them is responding to various issues of discrimination against women that occur in Indonesia. In carrying out the interpretation of KH. Husein Muhammad reinterpreted based on his idea of the principles of interpretation integrated with human values. Because the background of KH. Husein himself is a mufassir who is engaged in human rights, especially discrimination against women. KH. Husein himself has several women-themed foundations such as Puan Amal Hayati, Rahima and Fahmina Institute.<sup>73</sup>

In interpreting this surah ar-rum verse 21, KH. Husein has had a view by interpreting as usual mufassir namely *sakinah, mawaddah wa rahmah* as the purpose of a marriage. However, KH. Husein also has a reinterpretation that responds to the current cases of female discrimination. So this verse speaks as a solution that to achieve a *sakinah* marriage, *mawaddah wa rahmah* is to avoid early marriage because early marriage is not good especially for women where the second age is not ready to face the household. Although many mufassir also approve of the early marriage because the age in marriage is never written in the Quran or Hadith.

## **B. Relevance of Interpretation to Early Marriage Practices**

In response to this verse, KH Husein Muhammad not only looked at the information commonly interpreted by mufassir who focused on *sakinah*,

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<sup>73</sup> Mohamad Sobirin, *PERLINDUNGAN HAK ASASI MANUSIA DAN PEMBACAAN AL-QUR'AN KRITIS ADVOKATIF HUSEIN MUHAMMAD*, UIN SUNAN KALIJAGA, 2019, p. 271-273

*mawaddah*, and *rahmah*, but surah ar-rum verse 21 at least has a branch of interpretation related to early marriage. The two branches of interpretation are these verses explaining the purpose of a marriage and the efforts to safeguard the women's reproductive health system to achieve the expected goals. As has been explained that one of the conditions that must be done according to KH. Husein to achieve the goal of a marriage in accordance with the verse is to marry at the age that both have been able to build a home, not at school age or under 19 years.

The term early marriage is a new term. Marriage according to Article 1 of the Law of the Republic of Indonesia Number 1 of 1974 that marriage is an inner birth bond between a man and a woman as a husband and wife with the aim of forming a happy and eternal family or household based on the One True God.<sup>74</sup> While early marriage is a marriage performed by those who are young or someone who at the time of new growth experienced signs of puberty physically but not yet at the stage of mental adulthood.<sup>75</sup> In the regulation stipulated by the Indonesian government, the age for men is 19 years, and women are also 19 years.

One of the principles in Law No. 1 of 1947 concerning marriage that prospective husbands must have cooked their soul and body in order to be able to carry out marriage. In order to realize the purpose of marriage well without ending divorce and can produce excellent and healthy offspring.

In Islam there is no explicit provision of marriage restrictions, it is just that the scholars *ijtihad* and argue about it. Here are some scholars' opinions on early marriage:

1. According to Imam Shafi'I, the marriage law is makruh if the concerned cannot fulfill the obligations that must be carried in life as a husband and wife, such as

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<sup>74</sup>[Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 - Wikisource bahasa Indonesia](#) accessed 10/01/21 00.40

<sup>75</sup> Muhammad Masngudi, *Pernikahan Usia Dini; Faktor dan Implikasinya Perspektif Hukum Islam (Studi Kasus di Dusun Ngronggo Kelurahan Kumpulrejo Kecamatan Argomulyo Kota Salatiga)*, IAIN Salatiga, Salatiga, 2017, p. 22-23

not being able to provide and dowry. Moreover, when he can still refrain from committing adultery or even he does not want to marry and prefers the worship of the law *ismakruh*.

2. According to Madzhab Maliki, marriage is haraam if a man cannot refrain from committing adultery and is unable to provide for his wife with the lawful property.
3. According to Madzhab Hanafi, marriage is forbidden when it leads to haraam such as hurting and wronging others, which means to have caused sin. Because the benefit that is to be achieved turns into harm (damage). Because marriage is recommended by religion aims to maintain the benefit of the soul (*hifz nafs*) and the salvation of reproductive functions (*hifz nasl*) and expect reward from God.

Of these three opinions KH. Husein tended to follow the opinion of Imam Abu Hanifah because the most critical factor in marriage was whether there was an element of benefit or concern about the possibility of sexual intercourse that Religion did not justify. If the two can still take care of each other's self-respect then there is no need to get married immediately because in marriage requires a good family arrangement that can guarantee the fulfillment of reproductive health, thinking and working skills, and other benefits.

Therefore, when KH Husein Muhammad interprets surah Ar-Rum verse 21, he tends to read and relate to the case of early marriage. One of the factors that drive him is that early marriage is becoming a new trend that has a lot of destructive impact on the younger generation today. Therefore, in addition to the reason listed in the verse contains about the purpose of marriage, KH. Husein's opinion above that the purpose of marriage to be happy is the occurrence of benefit for both which *maslahat* is only obtained for couples who have been able to organize the family and can guarantee the health of the reproductive system of both.

It's just that the practice of early marriage has mushroomed in this country even though it has been included in the Constitution. Many factors affect such as

economic factors, social-cultural factors, or even just follow the trend that is currently growing, namely young marriage. Unfortunately, many women cannot get this right due to several factors that come from the child itself and from outside the child. Factor from within the child is that the child does not have an education or does not go to school, has biological relations and became pregnant before marriage. While the causative factors from outside the child are parents' concern towards the child violates religious teachings, economic factors, indigenous and cultural factors.

Among traditionalists or people with low education there are still many early marriage practices caused by poverty and lack of educational facilities, for example on the YouTube channel Narasi Newsroom which discusses child marriage entitle: *Pernikahan Anak: "Kalau Tak Diubah, Tujuh Turunan Begini Terus"*<sup>76</sup> who interviewed young women of child marriage victims in Raman Island Village, in Batanghari Regency, Jambi Province. This show shows the marriage tradition of children under 19 years old with an average age of 16-17. The tradition is hereditary, caused by cases of poverty and low levels of education. These women are young women who drop out of school due to lack of costs so choose to marry or be forced to marry to reduce the burden of family to bear others. However, there is also no denying that early marriage is caused by the trend of young people or social media influencers. Many cases of social media influencers who perform early marriages cause underage couples to follow suit.

The spouse and the surrounding people feel the effect caused by underage marriage. Underage marriage has implications that interfere with the integrity of the family, the integrity of society, even we see their bleak future, so that it does not benefit society, nation and State. The consequences are felt not only to couples but also to children born due to early marriage. Marriage in minors is not balanced, because ideally a person before marriage must be balanced in physical and mental

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<sup>76</sup><https://youtu.be/7qJXC7tiJAc> accessed on 26 April 2021

maturity, if only one is fulfilled it will disturb the tranquility of the surrounding community and hinder the progress of development. Because early marriage causes many families who break home. As a result, many children are displaced, lack of education, lack of affection from parents. This can lead to children born depressed, frustrated, discouraged, moral deans who can lead to drug consumption, drinking alcohol, and other societal ailments.<sup>77</sup>

In responding to this, KH. Husein Muhammad wrote in a book by KH. Husein himself entitled *Fiqh for Women, Kiai's Reflection on Religion & Gender Discourse* regarding early marriage and the related verse, Surah Ar-Rum verse 21. As explained in the first paragraph that KH. Husein Muhammad argues that the verse has two main interpretations: the purpose of marriage and the solution of marriage itself.

So that there is a need for a change in perceptions that have been built up in society. This verse can be interpreted as a verse that contains the purpose of marriage and contains the solution of a marriage so that it fits the goal, namely *sakinah, mawaddah and rahmah*.

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<sup>77</sup> Amanah, Saputra *Implikasi Pernikahan Dini Terhadap Keharmonisan Rumah Tangga (Studi Kasus di Kecamatan Larangan Tangerang Banten)*, UIN Syarif Hidayatullah, Jakarta, 2010, p. 3-4

## CHAPTER V

### EPILOGUE

#### A. Conclusion

The results of the study, entitled *The Study of KH. Husein Muhammad's Interpretation towards Surah Ar-Rum Verse 21* found that in interpreting Surah Ar rum verse 21 KH. Husein has a different view than the other commentators.

*First*, KH. Husein's opinion linked the textual and contextual meaning of the verse. In general, classical and contemporary interpreters will focus on the words *sakinah*, *mawaddah* and *rahmah* as the main meanings, namely as the purpose of marriage. Therefore, this verse is almost always read when there is a wedding reception. Likewise, in the interpretation by KH. Husein Muhammad who also interpreted the verse as a household goal.

It is just that the interpretation made by KH. Husein Muhammad that he linked the verse with early marriage. In this verse, there is an editorial that is finally easily pronounced everyday as *sakinah*, *mawaddah* and *rahmah*. In order to achieve this goal, an effort is needed, one of which is the maturity of the bride and groom. Maturity is not determined by age but in general humans who have not reached the age that are quite vulnerable to experiencing cases of divorce, the dangers of reproductive health until domestic violence.

*Second*, according to KH. Husein this verse also a solution to be able to realize a marriage that is in accordance with dreams. Because every human being has the right to a good life, especially for women. The most obvious danger from early marriage is regarding the female reproductive system where the female body is not ready to face pregnancy or even give birth. In addition, mental immature women will cause depression and pressure on themselves. Moreover, if you already have children, it is not very good for the growth of children born to mothers who have physical and mental health problems.

The opinions of KH. Husein Muhammad is based on his environment and educational background from childhood to completing his studies at Al-Azhar University, Egypt. Initially, KH. Husein did not do much in feminism, only focused on democracy and respect for human rights. It is just that after attending many conferences and seminars on human rights, KH. Husein Muhammad feels that many women are victims of human rights violations. One of the causes is the prevalence of early marriage in Indonesia. This caused when KH. Husein Muhammad interprets this verse as the purpose of a marriage and as a solution to problems that harm many women in marriage, namely early marriage as stated in the book *Fiqh Perempuan: Refleksi Kiai atas Wacana Agama & Gender*.

#### **B. Advice**

I suggest for further research to examine another KH. Husein Muhammad's thought. KH. Husein Muhammad is an NU Kiai who is also a male feminist figure in Indonesia. Many new thoughts and lessons were born from his opinion and many books that were born from his hands, which can be continuously researched and developed.

Can also use another theory for study about KH. Husein Muhammad and his thoughts. For example, studying the thoughts of KH. Husein with other Living Quran theory or can study figures, dissected about KH. Husein Muhammad and his thoughts to be transmitted to the younger generation.

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