

## The Meaning of Qiwwamah in the Qur'an: The perspective of Khaled M. Abou El-Fadl

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### Abstract

This research aims to focus on how to understand the meaning of Qiwwamah in the Qur'an through an idea from the hermeneutic reading of the negotiating process. Negotiative hermeneutics is oriented towards the authority of Islamic law, where a meaning is the result of interactions that are assembled between the author, the text, and the reader. Negotiative hermeneutics aims to limit the authoritarianism of the reader so as not to eliminate the authority of the text. Therefore, in an effort to avoid this authoritarian attitude, an Islamic figure from Kuwait, Khaled M. Abou El-Fadl makes five prerequisites that must be met by readers, including; honesty, sincerity, wholeness, rationality and self-control. The description of this research is in the form of an analysis of a verse (content analysis) and is included in library research, namely collecting data related to research. This study uses the wrong view. At the end of this research, the researcher analyzes that there is a contextual understanding in understanding the meaning of Qiwwamah which in general among mufassirin understands Qiwwamah textually, as it is defined as a leader, guardian, protector and so on.

**Keywords:** Qiwwamah, Al-Quran, Khaled M. Abou El-Fadl



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### INTRODUCTION

Islam is a religion of rahmatan lil alamin which provides protection to its adherents as a whole. Islam also has a source in the form of revelation as a basis and reference for Muslims, namely the Koran. Al-Quran is an eternal Islamic miracle where the more advanced science, the more visible the validity of his miracle. Allah Subhanahu Wa Ta'ala sent it down to the prophet Muhammad Shallallahu Alaihi Wa Sallam, for the sake of freeing humans from various darkneses of life towards Divine light and guiding them to the straight path. Al-Quran is also a book of instructions that can guide mankind to the path of truth. It is believed that the Al-Quran will continue to apply throughout the ages, so what is in it will always be relevant to the times. Koran. Al-Quran as the holy book of Muslims certainly regulates all aspects of human life. It contains rules that must be obeyed by Muslims in order to create a better order of life, one of which is about Qiwwamah. The course of household life is the shared responsibility of husband and wife. However, the husband holds more control than the wife, even being the first person in charge of the family. The husband cannot let go of this responsibility unless he is indeed unable to bear it – a condition that allows the wife to take over the household. In the language of the Koran, this control is called Qiwwamah (leadership in the household). In this case, Allah Subhanahu Wa Ta'ala says;

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ  
وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا  
كَبِيرًا ۝ 34

It means: Men (husbands) are protectors of women (wives), because Allah has made some of them (men) superior to some others (women), and because they (men) have provided maintenance from their wealth. So pious women are those who obey (to Allah) and take care of themselves when (her husband) is not around, because Allah has taken care of (them). The women you are worried about nusyuz, you should advise them, leave them on the bed (separate beds), and (if necessary) beat them. But if they obey you, then don't look for reasons to trouble them. Indeed, Allah is Most High, Most Great. (An-Nisa': 34)

According to Al-Zamakhshari, this advantage lies in reason, determination, willpower, physical strength and courage or agility. Therefore, prophethood, clergy, great public leadership are only given to men. According to Fakhr Al-Din Al-Razi, the advantages of men over women include two things, namely knowledge (al-'ilm) and physical abilities (al-Qudrah). According to him, men's reason and knowledge exceeds that of women. Therefore, men's hard work is more appropriate. Meanwhile, according to At-Tabari, the lafazh above is related to the rules regarding the relationship between husband and wife (in the family). That is, this verse provides legislation to men that they have more authority than women in their household affairs, including educating their wives to obey them. So in creation, God has given advantages to men over women. So that men are given the right to make themselves leaders of women, as well as being people who have to protect and guide, as well as push them towards benefit. In the Qur'an Allah says: And women have equal rights with their obligations in a way that is right. But husbands have advantages over them. (Al-Baqarah: 228).

The sentence to do good here includes many things, including giving all the rights of the wife, not hurting her and not burdening her with anything beyond the limits of the wife's ability. The husband as the head of the family has advantages over his wife as the head of the household, and each has different tasks in building the household. So, these advantages cannot be separated from the responsibility that both bear, in order to maintain the balance of life in society. While biologically, the wife is responsible for giving birth to children, the husband is responsible for the maintenance of his wife as a material protection and guarantee, because he has to take on this enormous responsibility.

With an ideal scenario like this, an equal and mutually beneficial dependency relationship is created between men and women. Such are the roles of men and women in Islam. It all depends on the faith of the husband and wife and their sincere desire to act according to their religion. Allah, according to the Koran, has made husbands the rulers over their wives, has commanded them to provide for and protect their wives, and has ordered wives to obey their husbands and guard their secrets. On the other hand, Muslim feminists in responding to this problem, Asghar Ali Engineer, have the view that male advantage is not gender advantage, but functional advantage because men make a living and spend their wealth on women. The social function carried out by men is balanced with the social function carried out by women, namely carrying out domestic tasks in the household.

In contrast to Asghar, Amina Wadud Muhsin can agree that men will become leaders for women in the household if accompanied by two conditions; (1) if men are able to prove their strengths. (2) if men fulfill women's needs by using their possessions. For Amina, the superiority of men guaranteed by the Koran is only inheritance. Men get two parts from women, as mentioned in surah An-Nisaa' verse 7. The excess must be used by men to meet women's needs. So, there is a reciprocal relationship between the privileges received and the responsibilities they bear. Men have the responsibility to use their wealth to fulfill women's rights, so that he is guaranteed double his inheritance.

## **RESEARCH METHODS**

The research methodology is a research tool that is used systematically to obtain information and data from the object being studied, by sticking to the sciences that are relevant to the research so as to produce complete and valid research. Research methodology has several important elements that are interrelated, including, Research Methods Research methods have scientific goals in the form of objective truths that can be proven and can be achieved. With the scientific method, the position of knowledge changes into a special science and limited scope of study. From the identification of the problems mentioned above, the relevant method for this research is the qualitative method, meaning that the research is descriptive in nature and uses detailed human observation to obtain maximum and accurate information. The observation was carried out using detailed analysis. The purpose of this research is to obtain data regarding the interpretation of qiwamah according to Al Zamakhsyari and Amina Wadud.

## **RESEARCH RESULTS AND DISCUSSION**

Qiwamah in language is (Qiwamah: someone who leads power or the economy of property, or someone who is responsible for power). Ibnu Faris said that a word whose root consists of the letters qaf, waw and mim' has two basic meanings, namely a group of people and standing upright or determination. However, with regard to the verse that is being interpreted, it is more precise to use the second meaning. According to Ibn Mandzur, the word "qawwamun" means "azm", which means determination. It can also be interpreted as "al-muhafadzah wal ishlah" namely maintenance and repair. This includes the meaning of ar-rijaalu qawwaamuna 'alan nisa' "and the word of Allah "illa ma dumta 'alayhi qaaiman" in the meaning of "muhafidzan muhafidzan", namely observing maintenance. It can also mean "al-wuqf wa ats-tsubt" which means fixed. Furthermore, Ibn Mandzur explained that what is meant by this verse is that men carry out the affairs and needs of their wives, so men burden themselves with women's affairs and pay attention to their conditions.

According to Ibnu Katsir, the meaning of this verse is that men become leaders for women, then act as adults towards them, control and educate them when they commit deviations. In lafazh because Allah has favored some of them over others, the meaning is that men are superior and better than women. Therefore, prophethood is only given to men. Likewise with great power, based on the words of the Prophet SAW; "There will not be success for a people who leave their affairs to women" (HR. Bukhari). 6 Besides that, Abu Ja'far Ath-Tabari in the book Women in Pasung: male bias in interpretation, stated that according to him the qiwamah referred to in the sura an-Nisaa' verse 34 namely the leadership of men over women is based on the reflection of their education and the obligation to fulfill the provisions that have been ordered by Allah.

This is also the reason for the primacy of men over women, as reflected in the sentence which is interpreted as the obligation to pay dowry, maintenance and kifayah. The primacy of men is viewed from the point of view of the strength of his mind and physical strength, so that prophethood becomes a right for men. Through these powers, Ath-Tabari stated emphatically that leadership in the form of Imamate kubra and imamate shughra, such as priests in prayer, obligation of jihad, call to prayer, i'tikaf, witness, hudud, qishash, guardian in marriage, talaq, reconciliation, and all of which are based on men.

Besides that, Allah exalted them over women with the ability to provide a living from their wealth. It is the man who determines a living according to his ability, while the wife only implements this provision in a way that is approved by her husband, which is in accordance with spacious or narrow conditions. The husband's obligation to protect and provide for his

wife's needs is very diverse, adjusted to the possibility of carrying out his duties which are fitriyah in nature; such as conceiving, giving birth and educating children, while he feels safe about the secrets that are in him and the problem of sustenance that is needed is fulfilled.

According to Al-Alusi, in his journal Ja'far Shodiq namely Qiwwamah is to lead women like the leader of a guardian towards their people by ordering and forbidding them and so on. Before he explained the interpretation of qawwam, he first explained the language from the grammatical Arabic, namely: the number of ismiyah contained in the verse is accompanied by the shighat mubalaghah whose purpose is to inform that men are nobility and the depth of the nature that is based on it, this sentence hinting at the cause of male ownership in addition to inheritance. Allah gives reasons in this case with two things, namely wahbi and kasbi and so on.

It can be concluded, according to Ath-Tabari there are two reasons why men lead women in the household. Because men pay a dowry and provide a living and protect the family, and because of the advantages of men over women. The pronoun hum in the sentence fadhdhala Allahu ba'dhahum 'ala ba'dh. According to Ath-Tabari this verse means: because of the advantages that Allah has given to some of them, namely men over some others, namely women. As a consequence of the interpretation that men are leaders of women for the reasons described above, Ath-Tabari interprets that obedient women are those who carry out their obligations to their husbands and maintain their self-respect and look after their husband's household and property. when the husbands are not at home, including keeping the husband's secret.

### **Forms - Forms of the word Qiwwamah in the Qur'an**

#### **1. Qs. Al-Maidah : 8**

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَأَسْتَبْشِرُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ لِكُلِّ شَيْءٍ قَدْرٌ .

It means: And We have sent down the Book (Al-Qur'an) to you (Muhammad) with the truth, confirming the books that were revealed before and guarding them, so decide their case according to what Allah sent down and do not follow their desires by leaving the truth that is has come to you. For every nation among you, We give rules and clear paths. If Allah had willed, He would have made you one people (only), but Allah wanted to test you against the gifts He has given you, so compete in doing good. Only to Allah you all return, then He informs you of what you used to dispute,

#### **2. Qs. An – Nisa : 34**

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا ۚ

كَبِيرًا 34

It means: Men (husbands) are protectors of women (wives), because Allah has prioritized their (men's) members over other (women's) members, and because they (men) have provided maintenance from their wealth. So pious women are those who are obedient (to Allah) and take care of themselves when their (husbands) do not exist, because Allah has taken care of (them). The women you are worried about nusyuz, you should advise them, leave them in bed (separate beds), and (as necessary) beat them. But if they obey you, then don't look for reasons to trouble them. Indeed, Allah is Most High, Most Great.

### 3. Qs . A – Maidah : 8

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۖ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

It means: O you who believe! Be ye upholders of justice because of Allah, (when) bear witness fairly. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, verily, Allah is Aware of what you do.

Qawwaamin in surah al-Maidah: 8 namely people who always and are serious about being perfect executors of your duties, towards women and others by upholding the truth because of Allah and lafadz shows to be fair to anyone even though it is against you alone. Surah An-Nisaa': 135 has a similar editorial to the verse above, except that in surah An-Nisaa' the form of the word qawwaamin is stated in the editorial kuunu qawwaamina bil qisth syuhada'a lillah while the verse above reads kuunu qawwaamina lillah syuhada'a bil qisth . The difference in editorial may be due to the verse in surah An-Nisaa' being put forward in the context of a legal ruling in court by talking about the case of a Muslim accusing a Jew illegally, then a description of the relationship between men and women is presented so that what the verse wants to underline is the importance of justice, whereas in this Al-Maidah verse it was put forward after reminding of agreements with Allah and the Messenger so that what we want to underline is the importance of carrying out all of these agreements perfectly and that is what the word qawwaamina lillah contains.

### Leadership in the Household

The family division is the main unit in a social space. In this case a leadership will be needed in family/household life. In general, the household gives the understanding that a family consists of husband, wife and children. The family is also an institution that keeps issues, friction and prolonged problems. Conditions like this require a leader who has advantages and is able to solve problems for the sake of preserving the goals of family life. 21 The life of a group will not run well without a leader who manages affairs and maintains its existence. Leadership is left to men because they do have the potential for it, both physically and mentally. In his book Sobri Mersi Al-faqi it is stated that Shaykh Asy-Syinqithi said "Allah gives a number of privileges to men that women do not have. Men are endowed with strength and patience, so men are better prepared to be leaders, take responsibility and carry out important tasks. One of the proofs is that Allah Subhanahu Wa Ta'ala gave the prophetic task to men, while the position of prophet is the most important gift of Allah. This is a logical thing, placing women below men and not placing men below women or ordering women to be equal to men or to be competitors. These household tasks are the integrated tasks of husband and wife, even though the husband appears as a leader, the wife can also take part in her ways and abilities so that the tasks can be completed. This integration is illustrated by the word of Allah in surah At-tauba verse 71: "Those who believe, men or women, become helpers to one another." From this it can be understood that the verses of the Al-Quran have described the relationship between men (husbands) and women (wives) as complementary relationships that cannot be fulfilled except on the basis of partnership or cooperation.

Even this partnership has been stated as a reciprocal relationship, as in surah Al-Baqarah verse 187: "your wives are clothes for you and you are clothes for them". Imam Ibn Hajar Al-Asqolani in his book Haitsam Al-Khayyath states that women are partners of men in all laws



except those that are specific. Likewise with what was conveyed by Ibn Rushd, that is, in fact, the legal origin of men and women is the same, except for matters that have been determined by the Shari'a. As well as the stipulation that men are burdened with the task of providing a living to their wives and meeting all needs in the household. Therefore, all the wisdom that Allah Subhanahu Wa Ta'ala has given men is to become the holders of household control because men have more experience and have a farther outlook. Even in his book Shalahudin Sulthan, Al-Qurtubi says "If a husband is unable to support his wife, then he is not a leader for him. Therefore, the meaning of arrijaalu qawwaamuna 'alan-nisaa' is the obligation of men to look after women and their families. Indeed, Allah has given honor to men by making them qawwamuna 'alan-nisaa' (leaders/protectors of women), namely by guarding, serving and maintaining women's rights as well as meeting their needs and bearing their needs. according to the conception of the family in the traditions of Greek and Roman society, the head of the household is also held by the man (husband).

However, this is different among feminists, they challenge the understanding of the husband's leadership towards his wife in the household which has been embraced by Muslims. For them, the notion that places the husband as the head of the household is actually not in line, even contrary to the main idea of feminism, namely the equality of men and women. As a logical consequence of the concept of equality between men and women, in a household, the wife's status is equal to that of her husband. According to feminists, a household that positions the husband as the leader of the wife is a form of male domination over women which has implications for the arbitrariness of men to do whatever they want with women. Nevertheless, there are some wisdom from the law on male leadership over women in the household. One of them is the economic aspect, men as guarantors of the family economy, in the sense of being in charge of the economy as mentioned in surah An-nisaa' verse 34: ".....and because they (men/husbands) provide a living from their treasures...". Then in several other verses there is no word of God that wants this to happen, nothing that indicates the existence of advantages that both men and women have. Especially because women's intelligence or intellectual abilities are seen as inferior compared to men, and this is considered to be God's provision or nature.

The responsibility of providing a living is not borne by women but by men. The differences in taklif and law between men and women according to Muhammad Abduh are as a result of differences in individual fitrah and readiness (potential), as well as other causes that are kasbi, namely giving dowry and living. So it is natural for men (husbands) to lead women (wives) for the purpose of good and the common good. The form of male leadership towards women is a form of leadership that is democratic in nature, leadership that gives freedom to those who are led to act according to their own aspirations and wishes, both in terms of choosing a job or education.

### **Biography of Khaled M. Abou El-Fadl**

His full name is Khaled Medhat Abou El-Fadl. Khaled was born in the country of Kuwait, a country located in the Middle East on January 1, 1963. 1 His father named Medhat Abou El-Fadl was an Egyptian lawyer who was active in social work. In Kuwait, he helped establish a mental hospital which was touted by president Gamal Abdel Naseer as part of his panarabism project. His activities in fighting for democracy and freedom in his country, actually resulted in conflict with the Egyptian authorities who were still dominated by Nasserism. Then later he was exiled to Kuwait. It was there that he met a woman named Afaf Al-Nimr, then married and had three children. One of them is Khaled. Like Arab society in general, since childhood Khaled has been educated in Islamic sciences, the Koran, hadith, Arabic, interpretation and Sufism which he has

been involved in since elementary school. Little Khaled is also known as a smart child, because he is still relatively young, at the age of 12 he has memorized the Al-Quran. It was during his childhood that apart from actively participating in Al-Quran and sharia classes, he also spent his time reading all of his parents' book collections.

#### **The Meaning of Qiwwamah in the View of Khaled Abou El-Fadl in Surah An-Nisaa' Verse 34**

In this fourth chapter the researcher will analyze what he wants to convey regarding this discussion, namely the meaning of Qiwwamah in the view of Khaled Abou El-Fadl. In general, men are leaders for women, this belief is based in the Qur'an and the interpretations of Islamic interpreters and jurists on the sura An-Nisaa': 34

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Functionally, the Al-Quran in the form of text is then presented by the reader in exploring meaning. The reading is done all the time concurrent with human needs in answering a myriad of problems, so that a product of interpretation is formed. At the same time, interpreters speak on behalf of the text of the Qur'an and claim to have received a mandate from the text as the source of authority for their understanding. The connection with this is that Khaled reminds of the potential for authoritarianism in interpretation and decision making. According to Khaled, a product of interpretation that has tendencies and biases is a model of sloppy and irresponsible reading. There is an authoritarian tendency, as practiced by interpreters in several interpretations and some jurists relating to women, and is often associated with a negative and weak nature. As has been done by Islamic law experts, one of them is CRLO (Council for Scientific Research and Legal Opinion). In this case, Khaled chose CRLO which is used as a critical reference in representing this authoritarian tendency. CRLO in several fatwas, provides a stipulation that a wife must obey her husband, even though her husband is wrong and unfair. This behavior is in accordance with the message of the Koran which states that "Men are leaders for women...". Furthermore, the institution advises wives who have received bad treatment from their husbands to remain patient and obedient, because this is considered a religious teaching and order that must be obeyed, as legitimized by surah An-Nisaa': 34.

Socio-historically, these legal experts are the legitimacy holders of authority throughout Islamic history. CRLO as a religious legal institution, in Khaled's view, has received an opportunity for authority referred to as a "special representative" in providing an interpretation of the meaning of "Qawwamun". However, as "special representatives" these jurists have carried out an authoritarian model of interpretation in determining meaning. In other words, it is called "in the name of God" (author) to justify the arbitrary actions of the reader (reader) in understanding and interpreting a text (Qawwamun). In this case, it is as if the intended meaning is that the harsh and unfair treatment committed by a husband is considered a religious teaching that must be accepted by the wife. Even though in the Al-Quran

there are also many verses that narrate about family relationships that are sakinah, mawaddah and rahmah. In his hermeneutical view, Khaled builds a moral principles for a reader (reader). Khaled mentioned the conditions that must be met, including; honesty, sincerity, wholeness, logical rationality and self-control.

Besides that, the hermeneutics that Khaled offers are in the form of a negotiating process in an effort to determine meaning. This is because the interpretation of Islamic texts is seen as an intellectual endeavor that will continue to be open to anyone. In fact, the existence of Islamic legal methodologies and legal schools of law which have different doctrines and approaches, such as the Hanbali, Maliki, Shafi'i and Hanafi schools is evidence of this openness. In the following, the researcher gives a brief description of the hermeneutic circle scheme concerning the relationship between text, author and reader.

Through this understanding, it can be understood that what the author meant was when Allah formulated His intentions in the form of text, namely qawwamun, not as a legitimacy tool for someone to do authoritarian things against women as the fatwas issued by CRLO when making this verse as legitimacy in justifying his fatwa. It can be understood that CRLO is a reader/interpreter who has authority in determining the meaning of what is referred to as "special representative" but instead acts authoritarian because it does not have provisions that are mandatory (in Khaled's view). In this case, the five prerequisites, such as honesty, sincerity, wholeness, logical rationality and self-control in vigilance, are very important to apply in reading the text in order to avoid deviations from God's role. Furthermore, when we look at other verses in the Al-Qur'an which use the word Qawwam in different contexts, namely surah An-Nisaa': 135 and Al-Maidah: 8. It will be seen more clearly that the word Qawwam is closely related to taste. justice is not oppression, there is a sense of mutual dependence and complementarity with one another. After all, marriage is described as a relationship of love and affection (mawaddah wa rahmah), not a relationship between a master and his servant.

### **Implementation of Qiwwamah Perspective of Khaled Abou El-Fadl in Context in Indonesia Today**

in islam, There is one provision that is mentioned in the Al-Quran and becomes the theological basis which explicitly states the concept of qiwwamah in the family accompanied by the reasons for pinning this position. As Allah says in surah An-Nisaa': 34, "Men are leaders for women because Allah has made some of them (men) superior to some of them (women), and because they have spent some of their wealth they....". As stated by Quraish Shihab, this verse relates to the leadership of a man/husband towards his wife in the context of domestic life. The obligation to lead, protect and care for the wife is based on the consideration that men have been given advantages in the form of physical and mental strength or intellectual power. Apart from that, it is also the man who is obliged to provide expenses (a living) for his wife as illustrated in the continuation of the verse. Regarding the relationship between men and women, what is meant by a leader here is a responsibility to meet the needs of his wife and children.

Most of the commentators are also of the opinion that this verse indeed positions a husband as a leader and the wife may not argue but must obey and obey him. So that when something happens or it is feared that disobedience will occur, the husband as the leader has the right to educate him. One of them is by beating, as stated in the continuation of the verse. Similar to what was commented by Khaled, in his view the verse was made by the scholars as an affirmation that a wife is required to obey her husband as long as the husband's order is ma'ruf/justified. This means that a wife must obey her husband, including if he orders her not to leave the house, not to work outside the home, not to visit her friends and so on. In other



words, a wife must obey her husband in all worldly matters and by some circles, this verse has been used as an argument to confirm male superiority. Furthermore, according to Khaled Abou El-Fadl's reading, in the family realm it is necessary to have equality between husband and wife, so that authoritarianism does not arise in the household. Because this can happen if one of them dominates a lot.

In the current social dynamics of society, problems and challenges in the family realm are getting here and there, getting louder. Not a few families have strong resilience in facing these challenges and end up with a family breakdown resulting in divorce. Based on data quoted by detik.com from the Supreme Court (MA) website, there were 419,268 divorced married couples throughout 2018, an increase from 2017 totaling 364,163 couples. Of these, the most divorce lawsuits were from women, namely 307,778 people (75%). Meanwhile, from the male side, there were 111,490 people. Referring to data from the Religious Courts (Badilag) of the Supreme Court, the rate of family divorce in Indonesia has increased from year to year since post-political reform in Indonesia in 1998. Data for 2016 for example, the divorce rate reached 19.9% from 1.8 million. incident. Meanwhile, from 2017 data, the figure reached 18.8% of 1.9 million events. If you refer to 2017 data, there were more than 357 thousand family couples who divorced that year, and this number cannot be said to be small.

In this case, one of the causes of cracks and damage in the family realm is the economy. Many of the wives who try their luck outside the home area to work to meet the needs of the family. This is because the husband cannot provide a living or who deliberately abandons his family so that there is a compulsion for the wife to work outside the home, even abroad. Not to mention when there are children to take care of, which are generally cared for and cared for by their mothers, instead their mothers work outside the home. In fact, as discussed, the physical and non-physical conditions of women are very far from those of men, which should be a husband's obligation to support the family with his business. This is what eventually becomes the cause of disharmony in the family. On the other hand, work is indeed important to support the family's economy, with sufficient family finances, the economic situation will be stable so that needs can be fulfilled.

But the problem is that meeting family needs is not the only thing that can be done financially, but there are still many other problems too. Especially when it's not only the husband who is busy, but the wife also has work ties outside the home like the husband, then the communication that should be well-established becomes less and creates tension. In addition, many work activities make both of them tired when they get home, which in the end both of them will immediately go to rest without taking the time to just talk to their partners. Maybe even to just ask their children about today's activities at school, they don't have time. Those are the two things that cause the husband-wife relationship to be less harmonious and miss-communication occurs. First, a husband who is less responsible for his roles and obligations becomes a complicated problem in the family, thus requiring his wife to work for survival.

## **CONCLUSION**

Khaled Abou El-Fadl developed a hermeneutical notion called the negotiating process in a determination of a meaning, which occurs in a process of negotiation between the author, the text, and the reader. Determination of the meaning will be determined by an author. The point is that the reader must try to understand the author's intention in a text. In this case, a mufassir must try to capture a meaning from Allah as the author in a text (the Koran) by not making an authoritarian meaning so that it does not become a detrimental legitimacy. Likewise with the determination of the meaning of "Qiwama," the word qawwamun in the Koran contains various translations according to how the word is understood and interpreted. The word can mean

"protector, caretaker, guardian or even servant". Through this understanding, it can be understood that what the author meant in this regard was when Allah formulated His intention in the form of text, namely qawwamun, not as a legitimacy tool for someone to do authoritarian things against women. In this case, through his hermeneutical ideas, Khaled provides a negotiation within the family realm, namely in the form of equalization between husband and wife, so that authoritarianism and dominating actions do not occur.

In Islam, there is one provision which is mentioned in the Al-Quran and becomes the theological basis which explicitly mentions the concept of "Qiwamah" in the family accompanied by reasons for pinning that position as Allah's word in surah An-Nisaa': 34. Even though it turns out that the divorce rate is a lot from among the women, husbands should have complex responsibilities in the family and not act arbitrarily, it should also be in reality like now that there are relationships that are built in a family between husband and wife, especially with more emphasis on values that promote justice, harmony and away from the impression of oppression.

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