



Analysis of Gender Issues in *Tafsir al-Misbah* by M. Quraish Shihab and *Turjumān al-Mustafid* by Abd Ra'uf Singkel by *Muqāran* Method

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ABSTRACT

This research examines the use of the *muqāran* technique which compares interpretations and commentators in Saifuddin and Wardani's readings of the *Nusantara* (archipelago). Data were collected through the *muqāran* (comparison) and the interpretation approach. The results showed that the approach comprises verses with editorials, hadiths, and *mufassir* figures' perspectives. Meanwhile, the method depends on the used pattern which indicated that the comparison between *mufassir* figures is expansive. There are similarities and differences between the comparison technique and the one used in the text. However, the grouping of verses and mapping of *mufassir* perspectives are distinct.

1. Introduction

The Quran is the word of Allah swt ([Abdul Rahman et al., 2019](#)). From a historical standpoint, the Qur'an is constantly intriguing and becomes a serious topic of study for commentators as it is continually studied ([Maula, 2016](#)). The advent of other volumes of interpretation, such *tafsir bi al-Ma'sūr* ([Hasan, 2021](#)) and *tafsir bi al-Ra'yi* ([Sya'roni, 2021](#)), is clear evidence of their devotion to the Qur'an. Their presentational works in the field of interpretation also include the strategies employed by each interpreter. The relevant method is the *ijmālī* method (global) ([Wibowo, 2021](#)), the *tahlilī* technique (analytic) ([Idris, 2020](#)), the *muqāran* technique (comparative) ([Yunus, 2019](#)) and the *maudū'ī* technique (thematic) ([Tajab et al., 2019](#)).

This method was derived from the *ijmālī* (global) method utilized by Rasulullah and his friends ([Hakim et al., 2018](#)). The *ijmālī* (global) method operates as follows: first, the interpreter directly interprets each verse from beginning to end; second, a very concise and general interpretation; and third, in *ijmālī* interpretation, not all verses are interpreted with



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a concise explanation; there are a few verses that are very limited and are interpreted broadly ([Supriadi, 2016](#)). However, it does not lead to an interpretation.

On the other side, the most popular way is the *maudū'ī* (thematic) method ([Khosim et al., 2018](#)), in which the commentator attempts to collect Qur'anic verses from many suras that are linked to a certain problem or theme ([Irwansyah et al., 2022](#)). The interpretation then discusses and analyzes the verse's substance to create a coherent whole. This strategy is straightforward, concise, and practical. The *tahlīlī* technique (analysis) is a method of interpretation in which commentators attempt to understand the content of the verses of the Qur'an from diverse perspectives by paying attention to the sequencing of the verses in the manuscripts ([Hafidz et al., 2021](#)).

Then, the *muqāran* (comparative) technique follows ([Wahid, 2018](#)). This method consists of three patterns: the comparison of verses with verses, the comparison of verses with hadith, and the comparison of exegetes' views or opinions ([Naseer & Saeedi, 2021](#)). Classical works such as *Durrah al-Tanzīl wa Gurrah al-Ta'wīl* contain comparisons of verse to verse ([Wathani, 2018](#)). The contrast of exegetes' ideas or perspectives may be found in the interpretation works authored by Nusantara scholars ([Wahyu Ari, 2020](#)), such as *Tafsir Nusantara; Analysis of Gender Issues in M. Quraish Shihab's Al-Misbah and 'Abd Rauf Singkel's Turjuman Al-Musta'ad*. This book is particularly interesting because it discusses more than just the change in gender issues between the period of 'Abd Rauf Singkel and M. Quraish Shihab. However, it can be demonstrated that the Nusantara ulama's interpretation activity is not an extension of middle eastern interpretation. The text employs the *muqāran* (comparative) technique.

The author is interested in researching the *muqāran* method and the use of the comparative interpretation method in the book *Tafsir Nusantara* by Saifuddin and Wardani based on the preceding illustration. How is the notion of *muqāran* interpreted is the limitation of the problem addressed in this essay. How is the *muqāran* approach utilized in *Tafsir Nusantara: An Analysis of Gender Issues in M. Quraish Shihab's Al-Misbah and 'Abd Rauf Singkel's Turjuman Al-Mustafid*?

2. Methods

This research is descriptive verification using qualitative research in the form of library research. The objective of this research is to define and explain the *muqāran* method and its application in *Tafsir Nusantara* ([Zaiyadi, 2018](#)). The method utilized in this study is the interpretive method. The method employed is the *muqāran* method. This document seeks to locate and synthesize information concerning the *muqāran* method and its application in *Tafsir Nusantara. Analysis of Gender Issues in M. Quraish Shihab's Al-Misbah; and 'Abd Rauf Singkel's Turjuman Al-Mujahed* are the key sources. While secondary sources consist of articles or works that investigate these issues and are related to the primary sources. In outlining the primary issues, content analysis is used (content analysis).

3. Results and Discussion

4.1. The Methodology *Muqāran*

The *muqāran* method is a comparison-based approach to interpretation ([Alawi, 2018](#)). First, the comparison of verses and verses of the Qur'an ([Maulana, 2021](#)), a commentator compares verses that have commonalities in one or two different circumstances, verses that have various editorials for different issues or cases, or verses that are suspected to be

identical. The commentator attempts to compare the words of the Qur'an with the Prophet's hadith in the second category (Yücel, 2020). Who appear to have conflicts and contradictions, the interpreter attempts to find a solution by negotiating a middle ground (Sirry, 2021). Thirdly, when comparing the viewpoints of commentators on the interpretation of the Qur'an (Wijaya & Muzammil, 2021), these disparities can be attributed to differences in the findings of ijtihad, background, history, insight, and each perspective (Hasan, 2021). Thus, the translator attempts, if feasible, to establish a common ground between the differences and, after discussing the merit of each argument, to interpret one opinion (As'ad, 2015).

According to Nasruddin Baidan (Baidan, 1998), on the other hand, *muqāran* interpretation is a method of interpretation that compares a verse with other verses that have similarities and similarities, compares a verse with a hadith that seems contradictory, and compares the opinions of the commentators in interpreting a particular verse (Mun'im & Fadhila, 2021). The writers conclude from the preceding definitions that the *muqāran* technique involves comparing verses of the Qur'an that have similarities and similarities, verses and hadiths that appear contradictory, and the views or opinions of the exegetes.

Among the benefits of the *muqāran* technique are (Kusroni & Zamzami, 2021): 1) Room to always be tolerant to various viewpoints. 2) Researchers who are interested in diverse interpretations of a verse can benefit from using. 3) Commentators are expected to examine many scriptures, hadiths, and the opinions of other commentators.

The *muqāran* method's shortcomings include (Hakim et al., 2018): 1) The *muqāran* interpretation model is not ideal for novices because it employs a difficult process. 2) Rather than proposing fresh interpretations or conclusions. 3) Appears to focus primarily on the interpretations that have been investigated by earlier researchers. 4) The *muqāran* technique favors comparisons above issue resolution. Therefore, this strategy cannot be relied upon to solve social problems that arise in the community.

4.2. Analysis of Gender Issues with the *Muqāran* Method

The work *Turjumān al-Mustafid* by 'Abd al-Ra'uf Singkel (Riddell, 2014) emerged in the seventeenth century at a time when gender equality was not commonly discussed. Meanwhile, M. Quraish Shihab's *Tafsir al-Misbah* (Farhan & Putra, 2021) was composed between the end of the nineteenth century and the beginning of the twentieth century AD (specifically, between 1999 and 2004), at a time when gender equality was a hot topic. M. Quraish Shihab, in fact, was an active participant in the debate over this contentious issue.

It does not only analyze the comments of 'Abd Ra'uf Singkel (A. H. Johns, 1998) and M. Quraish Shihab (Wartini, 2014), but well as the disparities in their opinions, based on the researcher's search connected to gender issues contained in the *Tafsir Nusantara* book. However, you should also explain how the two figures are similar. The explanation isn't just about differentiating and comparing features. There are four main discussions about gender issues (Robikah, 2019) in this book: first, the prevalence of women, second, polygamy, third, inheritance, and fourth, women's leadership. The author, on the other hand, exclusively discusses two topics: polygamy and women's leadership. The following are the specifics:

4.2.1. Polygamy

In the case of polygamy, 'Abd al-Ra'uf Singkel's (A. Johns, 2011) viewpoint is like that of the *jumhūr* (majority) of academics, who believe that polygamy is permissible if the

husband is capable of treating his wife equitably. He interprets Allah swt's words. Al-Nisa', 4/3; QS. Al-Nisa', 4/3; QS. Al-Nisa';

Meaning:

“And if you're scared you won't be able to do justice to an orphaned woman's rights if you marry her, then marry two, three, or four other women you like.” If you are frightened of not being able to do justice, then (marry) only one or all of your slaves. That's a step closer to not making a mistake. (Kementerian Agama RI, 2019)

According to 'Abd al-Ra'uf Singkel, if he can act fairly, he may marry more than one lady, with a maximum restriction of four women. However, whether it is fair in terms of providing a living or fair in terms of the distribution of turns or feelings, there is still debate. If he can't treat his wife fairly, though, he should only marry one lady.

'Abd al-Ra'uf Singkel's interpretation is like al- Jalālain's, which is concise by focusing on the meaning of language (semantics) and occasionally explaining the grounds for the verse's revelation (*asbāb al-Nuzūl*) (Saifuddin & Wardani, 2017). Unlike M. Quraish Shihab's interpretation, he attempted a broader interpretation and sought the most direct route to the genuine meaning of the polygamous text. To begin, put this passage in the context of who it is addressed to. Second, because the order to treat orphans fairly is emphasized in this passage, the phrase "marry two, three, and four ladies you like" is used to emphasize the command to be fair. The third point to consider is the socio-historical framework of Arab society. Polygamy was known and practiced by members of many religious laws and communal traditions before the revelation of the verse, hence it is not regulated by this verse. As a result, polygamy cannot be viewed from the theoretical perspective of legal stipulation (*halal-haram*), but rather from the perspective of establishing legislation in many situations that may arise. Fourth, according to Quraish Shihab, polygamy is neither a suggestion nor a duty based on the Prophet's marriage. Because not everything the Prophet did should be replicated, more than one woman cannot be used as a reason. M. Quraish Shihab rejected this viewpoint for failing to grasp the whole meaning of the word, claiming that the only justice that is hard to achieve in the context of this verse is the propensity of the heart (love), which is beyond human power. However, this does not rule out the possibility of polygamy.

M. Quraish Shihab's account of polygamy appears to be lengthy and comprehensive. This differs from 'Abd al-Ra'uf Singkel's concise explanation. This is since the two books' techniques differ. M. Quraish Shihab utilizes the *tahlīlī* approach, while 'Abd al-Ra'uf Singkel uses the *ijmālī* method (global analytical).

Meanwhile, the authors Saifuddin and Wardani point out that the two characters' perspectives of the polygamy case are identical in terms of the necessity of justice for polygamy. However, the dramatic disparities between these two figures are not addressed in detail. However, it can be recognized, in the author's perspective, that M. Quraish Shihab justifies polygamy in certain circumstances, because the commandment in the polygamy verse is neither a recommendation, requirement or prohibition.

4.2.2. Leadership by women

'Abd al-Ra'uf Singkel believes that men are the "ruler" or "leader" of women. This is evident when he interprets Allah's swt's words Qur'an Surah Al-Nisa' verse 32:

Meaning:

"Men are the leaders of women because Allah has made some of them (men) superior to others (women) and because they (men) have squandered some of their money," the translation says. As a result, a devout woman is one who obeys Allah and looks after herself [289] when her husband is away, because Allah has looked after them [290]. If you are concerned about a woman's nusyuz [291], counsel her, separate her from her bed, and beat her. Then, if they obey you, stop looking for methods to annoy him [292]. Allah is, without a doubt, the Highest and the Greatest. (Kementerian Agama RI, 2019)

Based on the aforementioned interpretation of the verse, it is clear that 'Abd al-Ra'uf Singkel did not expressly define male leadership rights, whether in the home or in the public domain. 'Abd Ra'uf singkel's interpretation appears to be in line with al- Jalālain's. Men are rulers over women, according to al-Jalālain, since Allah has emphasized men over women in terms of knowledge, reason, and territory, among other things. Men have also spent a portion of their wealth on women. As a result, when explaining this verse, 'Abd al-Ra'uf Singkel cannot be isolated from the flow of traditional scholars' interpretation.

This is different from the view of M. Quraish Shihab in understanding the verse of Qur'an Surah al-Nisa' verse 34; he argues that leadership in the household is the right of the husband. As a result, the woman does not have authority or leadership rights based on something that is natural and aspired to (subsistence). M. Quraish went on to say that there was no compelling justification or foundation for preventing women from holding positions of power in the public realm. Being a member of the legislative, judicial, executive, or even presidential branch, for example. On the contrary, there are numerous arguments that can be used to promote women's political rights. For instance, Allah's message Qur'an surah Al-Taubah verse 71.

Meaning:

"And those who believe, male and female, some of them (are) a helper for others," the translation reads. They demand that people do what is right, forbid what is wrong, establish prayer, pay zakat, and obey Allah and His Messenger. Allah will show mercy to them; verily, Allah is Mighty and Wise." (Kementerian Agama RI, 2019)

According to him, the word "*auliyā*" in the verse above has the meanings of cooperation, assistance, and control. Meanwhile, "ordering what is right" encompasses all aspects of goodness or life improvement, including providing advice or criticism to authorities. As a result, every man and woman should be able to follow the evolution of society so that they can see and offer advice and criticism in a variety of fields, including politics.

When it comes to leadership, Saifuddin and Wardani explained that they are both similar in terms of male leadership in the home. The author adds that there are parallels between women's leadership in the public sphere and women's leadership in the private sphere. M. Quraish Shihab, on the other hand, went into detail and was backed up by evidence. Meanwhile 'Abd al-Ra'uf Singkel did not explain explicitly.

As for the permissibility of women's leadership in the public sphere in the book of *turjumān al-Mustafid* it is still a conjecture, it can be seen in the book "Mir'at al-Tullab", when discussing the requirements to become a judge also includes the ruler or sultanah (queen).

As short as the author's search related to women's leadership in the public sphere ([Radatilla & Aisyah, 2021](#)), the author adds that it seems that the authors Saifuddin and Wardani are still only conjectures, because there is no explicit argument put forward by 'Abd al-Ra'uf Singkel regarding the permissibility of women's leadership in the public

sphere. So, the author concludes that the two works of interpretation have their own characteristics. 'Abd al-Ra'uf Singkel in general still follows the flow of interpretation of traditional scholars, especially the interpretation of al-Jalalain, although in certain cases there is an element of creativity with additions and subtractions. Meanwhile, M. Quraish Shihab has his own interpretation, which does not fully follow the views of traditional or contemporary commentators. Even though in certain cases it is still based on classical and modern interpretations.

4. Conclusion

The definition of the muqaran method is the comparison of verses of the Qur'an with different editorials from other verses, comparing verses with different information content with the traditions of the Prophet Muhammad, and differences of opinion among scholars regarding the interpretation of the same verse. As for the method, among others, collecting a number of verses and then identifying them and then comparing them with similar verses or ahdis that are thought to be contradictory or contradictory in terms of meaning and explain them with the interpretations of the commentators. The researcher's analysis related to gender issues in the book Tafsir Nusantara the author seems to be imposing because there is no clear explanation found by 'Abd al-Ra'uf Singkel in his book of interpretation. However, in this way at least the work shows that the book of interpretation by the scholars or commentators of the Archipelago is not an extension of the interpretation of the Middle East. After studying how the application of the *muqāran* method in the book of interpretations of the archipelago, the author concludes that the method used has similarities and differences with the comparative method.

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