Reinterpretation Meaning of Qiwa in Surah an-Nisa’verse 34
Perspective Hermeneutics of Khaled M. Abou el-Fadl

Muhammad Yaufi Nur Mutiullah
Universitas Islam Internasional Indonesia
muhammad.yaufi@student.uiii.ac.id

Abstract
This study aims to find a new understanding and reinterpret the meaning of Qiwa in the Qur’an Surah an-Nisa’ verse 34. This reinterpretation needs to be done considering that there are some understandings from commentators who understand and provide an understanding of the meaning of Qiwa as a guardian, leader, protector, etc. This kind of understanding departs from the textual framework of thinking in the verses of the Qur’an. This interpretation model finally emerges in understanding and practice in the community where men or husbands in the household feel they have a higher position than women or wives. As a result, in the end, the man or husband tends to be authoritarian in establishing a household relationship because they feel they have legitimacy from the textual interpretation model. This article will review the meaning of Qiwa through the negotiable hermeneutic approach of Khaled M. Abou el-Fadl to present a new understanding that is more humanistic and eliminates the excess power of men and their arbitrary attitude towards women. This research concludes that the meaning of Qiwa, understood by some scholars of the interpretation, needs to be re-understood. One of the efforts to give birth to this new meaning is interpretation through the negotiable hermeneutic approach of Khaled M. Abou el-Fadl, which pays great attention to social problems that develop in Islamic society as well as the values of justice and equality between men and women. The method used in this research is descriptive analysis.

Keywords: Qiwa; Surah an-Nisa’ verse 34; Khaled M. Abou el-Fadl

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INTRODUCTION

Discussions about gender in Islam are always associated with the Qur’an. This is understandable considering that apart from the fact that the Qur’an is the first and foremost reference in Islam, the Qur’an also often discusses the topic of women (Mujahid, 2021: 229). For example, and which includes the most frequently discussed from time to time is the issue of the position, rights, and responsibilities of women, especially in domestic relations. To date, domestic violence in the Islamic community stems from their understanding of the letter an-Nisa’ verse 34. They use this verse as a justification (legitimacy) for the husband to commit violence against his wife. Such an understanding or interpretation of Surat an-Nisa’ needs to be reviewed and reinterpreted (reinterpretation).

Married life should be the responsibility of both parties, husband and wife. From here, there should be no more domination between husband and wife. But now, few husbands feel they are above their wives and have the right to take any action, even domestic violence. The polemic of understanding that culminated in the practice departed from a less comprehensive and philosophical (profound) interpretation of the word Qiwamah in the Qur’an Surah an-Nisa’ verse 34, Allah SWT. Said:

الرجال قوامون على النساء بما فضل الله بعضهم على بعض ويمن أنفقوا من أموالهم

Men are leaders for women because Allah has favoured some of them (men) over others (women) and because they have spent part of their wealth. (An-Nisaa’: 34)

The interpretation of the above verse, which has existed so far, most of them tend to place men as superior figures. For example, two models of interpretation from two medieval commentators who are still influential and whose works of commentary are...
still frequently studied, namely Ibn Kathir (1301-1373), and Jalalayn (1505), provide an understanding that gives the impression that men (husband) have more authority than women (wife) (Roded, 2015: 29, 56). The interpretation that favors men like this needs to be updated because it is not following the times and needs to be presented with new relevant meanings.

Apart from the two scholars of interpretation of the Qur'an, other scholars who also have a similar interpretation while still placing men above women are Al-Alusi and Sa'id Hawwa. They agree that the position of the husband is above the wife in the household. Al-Alusi interprets the letter an-Nisa' verse 34 that men are leaders for women. Men have the right to give orders, prohibitions, and others. Likewise, Sa'id Hawwa understands the verse as a form of domination of men over women (Sa'id Hawwa, 2011: 1053).

Departing from the problem above, it is important that the meaning of Qiwamah in Surah an-Nisa' verse 34 is re-understood and reinterpreted to present an understanding that eliminates excessive dominance between partners. Khaled M. Abou el-Fadl came to respond to that and tried to bring a new meaning with his negotiable hermeneutics. For Khaled, the word Qawwamun in verse indicates that the relationship between husband and wife depends on human actions. In this case it is in accordance with the nominal property spent, and depends also on God's actions, namely the advantages that God bestows on one person over another. Therefore, according to Khaled, why the leadership authority in Surah an-Nisa' verse 34 is given to the man or husband, the answer is not because the husband is male but because at that time, when this verse was revealed (asbab an-nuzul), the condition and situation of men who provide a living for women. Thus, when women also receive the same responsibilities as men, the controlling authority over the family must be shared fairly (Ihab Habudin, 2012: 12). That's a brief description of the basic construction of Khaled M. Abou el-Fadl's thought, the full details will be explained later.

This article will review the ideas of Khaled M. Abou el-Fadl with his negotiable hermeneutics as an effort to reinterpret (reinterpret) the meaning of Qiwamah. The research method used in writing this article is descriptive analysis based on library
research. Indeed, there are several literature studies that raise the topic of reinterpreting the meaning of Qiwama, but no one has yet been found who analyzes it using Khaled M. Abou el-Fadl’s hermeneutics as an analytical knife as will be discussed in this article. In the author’s opinion, Khaled M. Abou el-Fadl's thoughts are important to be presented in this discourse because apart from having a hermeneutical theory that can give birth to new, fresher meanings, on the one hand Khaled is also a figure who always fights for women’s rights and fights all kinds of violence. oppression of women.

Among previous relevant studies, such as the research conducted by Warda Nuroniyah "The Concept of Qiwamah and the Phenomenon of Female Heads of Family", in this study he stated that contemporary thinkers criticize the classical understanding of the concept of qiwamah which is often understood as the superiority of men over women. The next research was conducted by Mitha Mahdalena Efendi "Reinterpretation of the word Qiwamah in the Koran Surah an-Nisa': 34 Perspective Contextual Approach Abdullah Saeed", in this study Mitha used Abdullah Saeed's contextual interpretation as a complement to Fazlur Rahman’s theory in understanding the meaning of Qiwamah.

DISCUSSION

Qiwamah in language is شامه: the one who leads to power or the economy property', or a person who is responsible for power' (Ibrahim Madkur : 768). Ibn 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, regarding the verse that is being interpreted, it is more accurate to use the second meaning (Maulana, 2015 : 217).

Sub-technically, Qiwamah means leadership in the household. This is like Qiwamah in the general sense contained in the Qur’an in surah an-Nisaa’ verse 34. According to Quraish Shihab, this verse relates to the leadership of a man or husband over his wife in the context of domestic life. The obligation to lead, protect and maintain the wife is based on the consideration that men are given advantages in the form of physical and mental strength or intellectual power. In addition, men are also obligated to provide shopping (sustenance) to their wives as illustrated in the continuation of the verse (Quraish Shihab, 2007 : 770).
According to Ibn Mandzur, the word "qawwamun" means "azm", which means determination. It can also be interpreted as "al-muhafadhah wal ishlah" namely maintenance and repair. Included in the notion of "ar-rijaalu qawwaamuna alan nisa" and the word of God "illa ma dumta alayhi qaaiman" in the sense of "mulaziman muhafidzan", which is the practice of maintenance. It can also mean "al-wuqf wa atstsubt" which means fixed. Furthermore, Ibn Mandzur explains what is meant by this verse is that men carry out the affairs and needs of their wives, so that men burden themselves with women's affairs and pay attention to their condition (Maulana, 2015: 217-218).

According to Ibn Kathir, the meaning of this verse is that men become leaders for women, then act as adults towards them, control and educate them when they deviate. 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 be no success for a people who leave their affairs to women" (HR. Bukhari) (Muhammad Nasib Ar-Rifa’i, 1999: 702-703).

Ahmad Musthafa Al-Maraghi understands this Qiwamah verse that among the tasks of men is to lead women by protecting and maintaining them. Because of this task, men are obliged to fight, and women are not, because war is a very special case of protection and men get a greater share in inheritance than women, because men are obliged to provide a living while women are not. This is because Allah has prioritized men over women and gave them powers that were not given to women (Ahmad Musthafa Al-Maraghi, 1982: 27). Besides that, Allah has prioritized them over women with the ability to provide a living from their wealth. It is the man who determines the livelihood according to his ability, while the wife only carries out the provisions in a way that is pleasing to the husband in accordance with the conditions of the field or narrow. The husband's obligation to protect and meet the needs of his wife is very diverse, adjusted to the possibility of carrying out his duties that are natural; such as conceiving, giving birth and educating children, while he feels safe about the secrets he has and the problem of sustenance needed is fulfilled (Ahmad Musthafa Al-Maraghi, 1982: 27).
Abu Muhammad Al-Husain bin Mas'ud Al-Baghawi stated, the Qiwmah that is meant in surah An-Nisaa': 34 is mastering to educate him, qawwam and qayyim are the same meaning, but qawwam is more mature which is the one who leads the welfare and regulates manners, because God has given preference to men over women, with the addition of intellect (more intelligent) and religion (Ja'far Shodiq, 2017: 223). Then Hikmat bin Bashir bin Yasin also opined, the Qiwmah is a ruler for women who must be obeyed in what is commanded by God, and a woman must do good to her family and protect her property and her priorities with her nutrition and efforts. Meanwhile, according to Asy-Syaukani, the Qiwmah referred to in this verse is a man who leads women in defense, just like judges and rulers who defend their people. They are also the ones who meet the needs of women, namely food, clothing and shelter (Ja'far Shodiq, 2017: 225).

From the results of the above description, it can be concluded that the interpretations of these mufassirins indicate an interpretation that is not only a domestic leader, but also a broader interpretation, such as ritual and social leaders. It's just that the interpretation is different from the editor's but still has one meaning, namely, the leader. Besides that, there are more comprehensive, moderate and fewer interpretations. In this case, the mufassir interpreting the Qiwmah verse cannot be separated from the interpretation of the Al-Quran bil Quran, Al-Quran bil as-Sunnah and others related to the source of interpretation in the Qur'an in textual form and of course also cannot be separated from the method of interpretation. Al-Quran.

Next important stated the background of the revelation (asbâb an-nuzûl) verse. Imam as-Suythî offers four narrations regarding the revelation of this verse. First, from Ibn Abi Hâtim from al-Hasan; Second, from Ibn Jarîr from al-Hasan; Third, from Ibn Juraij and al-Siddi from al-Hasan; and fourth, from Ibn Marduyah from Ali who told about a woman who was slapped by her husband. She complained about the treatment of her husband to the Prophet. He then decided to do qisas against the husband. Then this verse came down, so the qisas was cancelled. In this case the Prophet. said: "we want something but Allah wants something else" (Al-Suyûthî, 1986: 492). In al-Qurthubî it is stated that the woman’s name is Habîbah bint Zaid bin Kharîjah bin Abî
Zuhair, husband of Sa'd bin ar-Rabî’. According to Ab Rawq, the woman’s name was Jamîlah bint Abiyy and her husband was Thabit bin Qais bin Shammâs. Meanwhile, according to al-Kalbî, the woman’s name was 'Umairah bint Muhammad bin Maslamah and her husband was Sa’d bin ar-Rab (Al-Qurthubî, t.th: 110-111).

Based on the asbab al-nuzûl above, the scholars make the basis that the verse indeed positions the husband as having the right to do the beating and the wife should not argue. In several hadiths of the Prophet, it is stated that it is permissible to hit this although on condition that it should not hurt or leave scars and should not hit the face. The beating behavior of a husband against his wife can also be found in the habits of most Arab societies during the time of the Companions. Al-Zamakhsarî mentioned that Zubair bin 'Awwâm -one of the leading companions-, often beat one of his wives, Asmâ bint Ab Bakr. Even Zubair said: "If there were no children around, I would have hit him hard (Al-Zamakhsyarî, t.th: 525).

Khaled Medhat Abou el-Fadl (hereinafter referred to as Khaled) is one of the contemporary Islamic thinkers who offers a model of reading religious texts which he considers authoritative. The reading model is widely referred to by researchers as authoritative hermeneutics, which is a form of negotiating hermeneutics where meaning is the result of complex interactions between the author, the text and the reader where meaning is debated, dialogued and continues to change. This device has Hermeneutic characteristics that are different from the double movement hermeneutics, moral ideals and legal specifics belonging to Fazlur Rahman; or Nasr Hamid Abu Zaid with his productive hermeneutical reading (al-Qirā’ah al-Muntijah) which is distinguished from repetitive reading (Qirā’ah Mukarrirah); or Muhammad Sahrur with his contemporary hermeneutical reading (Qirā’ah Mu’ashirah) which is based on the dialectic of kaynûnah (being), sairurah (process) and shairurah (becoming) or Abdullah Saeed on ethico-legal text which is based on basic assumptions that the language of the Qur'an is ethical-theological and introduces a progressive Ijtihadi approach (Abdullah Saeed, 2006: 123).

It can be said that Khaled’s hermeneutic model is somewhat more lenient in reading religious texts. In some views, he highly appreciates the fiqh tradition in Islam which upholds differences (ikhtilâf), and on the other hand he uses Western theories.
which are internalized quite critically. Furthermore, Khaled's reading model is a productive response to fatwas from Islamic legal institutions, especially from the Wahhabi group which is considered authoritarian. Therefore, Khaled offers an operational tool in interpreting the text or interpreting it, especially in producing a law.

Khaled M. Abou el-Fadl was born in Kuwait in 1963. He completed his primary and secondary education in the country of his birth, Kuwait. He then continued his education in Egypt. As is the tradition of the Arabs who adhere to the rote tradition, little Abou El Fadl has memorized the Qur'an since the age of 12. His father, who works as a lawyer, really wanted Abou El Fadl to become a master of Islamic law. His father often tested him with questions about legal matters. Every summer vacation, Abou El Fadl also takes the time to attend classes on the Qur'an and Islamic sciences at the Al-Azhar Mosque in Cairo, especially the class led by Shaykh Muhammad al-Ghazâli (d. 1995), a prominent thinker. Moderate Islam from the ranks of the revivalists he admires (Nasrullah, 2008: 139).

In 1982, Abou El Fadl left Egypt for America and continued his studies at Yale University by studying law for four years and was declared to have passed his bachelor studies with cum laude predicate. In 1989, he completed his Master of Law studies at the University of Pennsylvania. For his achievements, he was accepted to serve in the Supreme Court (Supreme Court Justice) of the Arizona area as a lawyer in the field of commercial law and immigration law. It was from here that Abou El Fadl got American citizenship, as well as being trusted as a teaching staff at the University of Texas at Austin. Abou El-Fadl then continued his doctoral studies at the University of Princeton. In 1999, Abou El Fadl received his Ph. D in Islamic law. Since then until now, he is trusted to serve as a professor of Islamic law at the School of Law, University of California Los Angeles (UCLA). (Nasrullah, 2008: 140).

Abou El Fadl is a prolific writer. Among his works that have been published in book form are: (a) Speaking in God's Name: Islamic Law, Authority and Woman; (b) Rebellion and Violence in Islamic Law; (c) And God Knows the Soldiers: The Authoritative and Authoritarian in Islamic Discourse; (d) The Authoritative and Authoritarian in Islamic Discourses: a Contemporary Case study; (e) Islam and the
Challenge of Democracy; (f) The Place of Tolerance in Islam; (g) Conference of Books: The Search for Beauty in Islam. In addition to writing books, Abou El-Fadl also writes many scientific works, both in the form of articles and scientific journals. During his busy schedule as a professor, Abou El Fadl is also frequently invited to attend seminars, symposia, workshops and talk shows on television and radio such as CNN, NBC, PBS, NPR, and VOA. Recently he has commented a lot on issues of authority, terrorism, tolerance and Islamic law. He has also served as director of Human Rights Watch and a member of the Commission on Religious Freedom, United States (Nasrullah, 2008: 140).

According to Khaled analysis, device hermeneutics is solution in face phenomenon authoritarianism in Islamic thought, in the research about discourse Islamic law. And this is procedure methodological related with relation Among third element author, text, and reader. In reading Amin Abdullah approach the Khaled used for position how actually connection Among text (text) or nash , writer or author (author), and reader (reader) (Amin Abdullah, 2006: 276). For that Khaled made conception new related with text (Qur’an and Sunnah), author, and reader.

According to Khaled, the Qur’an and Sunnah though different in level the hierarchy, must be treated same. In Thing this, for him - borrow Umberto Eco terms both is continuous work _ change. In meaning open for various interpretation. Such an assumption will make text speak with sound updated by each generation reader (reader) because the meaning no permanent and growing by active. So, a text will permanent relevant and occupy position central because its openness. Readers _ will always return refer to text because text could produce understanding and interpretation new (Khaled M. Abou El-Fadl, 2004: 212).

Here could understood that the Qur’an and Sunnah according to Khaled are character free, open, and autonomous. Almost idea same ever _ delivered by Farid Esack with understand the Koran as "revelation " progressive" (Farid Essack, 2000: 87). So, from that, for avoid attitude authoritarian is permanent aware that text (al-Quran) is "a work that continues " change" or "progressive revelation". So that all form interpretation and understanding will Keep going active, dynamic and progressive.
In Khaled analysis, this is allowed morally. According to him if the texts of the Qur’an and Sunnah are interpreted becomes a stable meaning, fixed and not changed, then the consequences is text becomes closed and sealed the meaning with the interpretation reader. Morally thing this no allowed because is form arrogance. Because a reader claim has something identical knowledge with knowledge God. With thereby as if he speaks that interpretation identical with meaning actual text. For this Khaled will caused to loss autonomy text, and theological this problem because opposite with absolute knowledge God. Al-Qur’an in assertive state absolute God and His knowledge which does not can aligned with knowledge anybody (Khaled M. Abou El-Fadl, 2004: 213).

Although Khaled considers the Qur’an as free, open and autonomous text, however that’s how Khaled feels need limit authoritarianism reader with five conditions. Precondition this must fulfilled or implemented. Because if no sufficient, then reader especially the special representatives or mujtahids must do outside action to authority its laws (ultra vires). Fifth precondition who became base handover authority the is as following (Khaled M. Abou El-Fadl, 2004: 98-103):

First, honesty, where an expert law sued no behave pretend understand what does real no know and act Keep going bright about How far is your knowledge and abilities? in understand order God. So, with think an expert law no will hide with on purpose part order God, or because various reason, happy on purpose replace sound his orders. In other words, no limit, hide, lie or cheat, and explain all the command he understand.

Second, sincerity, where an expert law must maximize the ability, he needs for claim by honest that herself must do all things that can conducted for find and understand existing instructions and must ready take responsibility his actions in front of God on the day end later. Here Khaled confirms that in system Islamic theology, obligation for mean it find and understand becomes bigger when a law touch with other people’s rights. Somebody responsible answer on misleading decision or violate other people’s rights. because of that for sensible people, the more touch with the rights of others, the bigger necessity they be careful, and more hard effort they in doing his
obligations towards other people. The bigger violation they towards others, the bigger responsibility _ answer they're on the side God.

Third, overall, where an expert law has tried for investigate order Lord by comprehensive and has consider all the relevant command, make effort Keep going continuously for find all relevant commands, and not let go not quite enough the answer for investigate or find plot proof certain.

Fourth, rationality, where an expert law must do effort interpretation with analyze orders Lord by rational. Of course, just rationality this seen as an abstract concept. _ However, for Khaled, he means something deep _ condition certain seen Correct by general.

Fifth, control yourself, where an expert law shows level humility heart and control worthy self _ in explain will God. Precondition this has explained with good in Islamic expression: "And God " more know best ( wa Allah a'lam ). Expression this play a role as claim epistemology and morality. More from just expression, idea main expression that is that an expert law must have vigilance certain for avoid deviation or possibility deviation on role His God.

Negotiation between Text, Author and Reader

Khaled 's conception of Qur'anic text , sunnah and prerequisites reader on is a conception for realize a negotiation meaning } Among reader and text that will interpreted } . In the process of negotiation that , Khaled emphasized importance background behind social history of the Koran. He state revelation always mediated by conditions prevailing history } . So, it's very important for analyze situation negotiating history norms certain ethics of the Koran (Khaled M. Abou El-Fadl, 328 ) . According to Khaled, many institutions are referred to in the Koran only could be understood if the reader realises that the history surrounding the revelation text. However with separate the good quran from history nor from context moral , then the interpreters , according to him , only lead to change text be a long list order law that is not morally clear (Khaled M. Abou El-Fadl, 2022: 31 ) .

Principle above negotiations , at once implies that in perspective hermeneutics , truth knowledge is not final ( the fallibility of knowledge ) . That's why hermeneutics _ no
deny existence from authority, fine that authority text, author and reader (reader/audience), will but oppose all form domination and monopoly in determination meaning text. Hermeneutics in Thing this is at in the public area which dialogue various assumption the truth that comes from readers text. Text as moral guide of course character authoritative, will but when reproduced by readers can he Becomes authoritarian. This is called with intervention reader text (human intervention ) in determining meaning text based on interest, or interest the reader.

Negotiation this in Khaled's view is form interpretation authoritative with based on ratio no interpretation unscrupulous authoritarian _ blind, borrowed Joseph Vining's definition. Where will created a motion traditional interpretation, and realized a proportional relationship and negotiation process Among text, author and reader. What Islamic law produced no authoritarian and not arbitrarily.

From here could concluded that conception reader to the Qur’an and Sunnah as open, free and autonomous text is effort for create motion dynamic interpretation, so that no there is meaning that is final or considered finals. and fifth precondition namely: honesty, sincerity, thoroughness, rationality, and control self must owned by a reader, in meaning reader text in produce meaning must have authority. Existence autonomous text, and authoritative reader will produce proportional relationship and negotiation process so that no there is again arbitrary and tendentious reading oppressive. Possibility this is what Khaled meant by Hermeneutics authoritative.

The meaning of Qiwamah in the view of Khaled Abou El-Fadl on Surah An-Nisaa’. In general, men are leaders for women, this belief is based on the Qur’an and the interpretation of Islamic interpreters and jurists on surah An-Nisaa’ : 34. Meaning: the men are the leaders of the women, because God has favored some of them (men) over others (women), and because they (men) have spent part of their wealth. That is why a pious woman is one who obeys God and takes care of herself when her husband is not around, because God has taken care of (them). the women whose nusyuz you fear, then admonish them and separate them in their beds, and beat them. then if they obey you,

So don’t look for ways to trouble him. Verily Allah is Most High, Most Great. Functionally, the Qur’an in the form of a text is then presented by the reader in exploring
the meaning. The reading is done all the time along with human needs in answering a myriad of problems, so that a product of interpretation is formed. At the same time, the interpreter speaks on behalf of the text of the Qur’an and claims to have been mandated by the text as a source of authority for his understanding. The connection with this is Khaled reminds of the potential of authoritarianism in interpretation and decision making. According to Khaled, interpretation products that have tendencies and biases are models of reckless and irresponsible reading. There is a tendency of authoritarian tendencies such as those of the interpreters in some commentaries and some jurisprudence relating to women and are often associated with weak and negative traits. As done by Islamic jurists, one of them is CRLO (Council for Scientific Research and Legal Opinion). In this case, Khaled chose CRLO as a critical reference in representing this authoritarian tendency. CRLO in several of its fatwas, provides a stipulation that a wife must obey her husband, even though his husband is wrong and unjust. This behavior is in accordance with the message of the Qur’an which states that "Men are leaders for women...". Furthermore, the institution recommends to wives who have been mistreated by their husbands to remain patient and obedient, because this is considered a religious teaching and commandment that must be obeyed, as has been legitimized by Surah An-Nisaa’: 34.

Socio-historically, these jurists are holders of legitimate authority throughout Islamic history. CRLO as a religious law institution, in Khaled’s view, has had the opportunity to be 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, called in the name of God (author) to justify arbitrary actions of the reader (reader) in understanding and interpreting a text (Qawwamun). In this case, it is as if the meaning in question is rough and unfair treatment carried out by a husband, which is considered a religious teaching that must be accepted by the wife. Whereas in the Qur’an there are also many verses that narrate about sakinah, mawaddah and rahmah family relationships. Besides that, the hermeneutics offered by Khaled is in the form of a negotiating process to determine meaning. This is because the interpretation of Islamic
texts is seen as an intellectual endeavor that will continue to be open for anyone. In fact, the existence of Islamic legal methodologies and schools of law with 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 little picture of the hermeneutic circle scheme regarding the relationship between the text (text), author (author) and reader (reader).

Negotiating process between author (author), text, and reader (reader) meaning is determined by (author). The point is that the reader must try to understand the author’s intent in the text. An interpreter must try to capture the meaning intended by Allah as the author in a text. In his hermeneutic view, Khaled builds a moral principle for a reader. Khaled mentioned the conditions that must be met, including honesty, sincerity, overall, logical rationality and self-control. The principle is as a reading control that does not conflict with ethics and morals in terms of determination meaning. The text involved in this is Surah An-Nisaa’: 34, like the meaning of Qawwamun". Through this understanding, it can be understood that what is meant by the author is that when Allah formulates His intention in the form of a text, namely qawwamun, it is not as a legitimacy tool for someone to do authoritarian things against women as the fatwas issued by CRLO when making the verse as legitimacy. In justifying his fatwas.

It can be understood that CRLO is a reader/mufassir who has the authority to determine the meaning of what is called a special representative but instead is authoritarian because it does not have provisions that are a must (in Khaled’s view). In this case, the five pre-requisites such as honesty, sincerity, wholeness, logical rationality and self-control in the effort of vigilance, are very important to be applied in reading the text in order to avoid deviations from the role of God. Furthermore, when we look at other verses in the Qur’an that use the word Qawwam in a different context, namely Surah An-Nisaa’: 135 and Al-Maidah: 8. Then it will be more obvious that the word Qawwam is closely related to feeling. justice is not oppression, there is a sense of interdependence and complement each other. Moreover, marriage is described as a relationship of love and affection (mawaddah wa rahmah), not a relationship between an employer and his servant.
The Quran talks about compassion, love, care, and women who are obedient to Allah. The concept of the relationship between husband and wife in the Qur'an is also not based on servitude but is based on love and cooperation. In Khaled’s view it looks like forcing or (in Khaled’s language) to be authoritarian and seems to lock the text on one understanding. Likewise with the meaning of qawwam, which is full of meaning but is only used as a reinforcement that a wife's obedience to her husband, in this case a wife is obliged to obey whatever is ordered by a husband, even justified to hit if he disobeys so that the verse about qawwamun in surah An-Nisaa': 34 is often referred to as a verse about 'beating'.

Negotiating process should be present in determining meaning, so that it can provide an overview of a far-reaching understanding of discrimination and oppression based on religious arguments. Islam itself does not recognize and strongly opposes arbitrary, domestic relations between husbands For Khaled, the word qawwamun in Surah An-Nisaa' verse 34 contains various translations according to the way the word is understood and interpreted. The word can mean protector, caretaker, guard or even servant. However, according to him, the word qawwamun contains an element of ambiguity. From this understanding, the word qawwamun is indeed attached to the meaning of protector, guardian, guard, but it is all based on one's ability to objectivity.

In terms of family leadership, Khaled understands that this is not textual but contextual. The reading model is trying to negotiate the values of justice between men and women, so as not to appear authoritarian. However, overall, the important article is that the verse does not determine the relationship between men and women in absolute terms or interdependence. On the other hand, the verse explicitly states that whatever the status (male and female) it depends on their actions and efforts, namely according to what is spent for others and depends on God’s decree with the advantages that are bestowed on someone else - the wife in the concept of qawwamun must bring a sense of security and justice.

Then said Fadhdhala in the continuation of the verse, still with Khaled’s view, this shows that in fact the merits and gifts of excess are entitled to be obtained by anyone. In other words, here not only men who have advantages, but women also have the right to
get it all. Thus, the leadership authority in the family that is given to men is not solely because of the male gender, but rather on the ability to provide a living. If a woman or wife becomes the breadwinner and can carry out the duties of a guard, then the authority and responsibility of leadership in this family can be shared between husband and wife and shared fairly by both. This relationship pattern is like a dynamic and dialogical partner, each of whom has an equal position and collaborates with each other, so that both can build a relationship of mutual respect.

CONCLUSION
From the explanation above, it can be concluded that Khaled’s authoritative hermeneutics is based on several criteria: first, it assumes the Qur’an and Sunnah as open texts, in the sense that the meaning of the Qur’an must be dynamic with interpretation. Second, authoritative hermeneutics means interpretation based on reason and this according to Khaled is in accordance with the spirit of Islam as a rational religion. Third, although it is open and rational, an interpreter must have prerequisites, namely: thoroughness, sincerity, honesty, rationality and self-control. It is from these criteria that a negotiated reading model and proportional placement between the text, the author and the reader will be realized, so that authoritarianism does not occur.

BIBLIOGRAPHY


