



**REFRAMING ISLAMIC FAMILY LAW
THROUGH WEB-BASED TAFSIR:
The Case of Nushuz in the Indonesian Tafsir Online**

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Abstract: One of the most effective strategies for disseminating *tafsir al-ahkām* today is through digital platforms, particularly Islamic web portals. These sites offer accessible, thematic, and concise interpretations that appeal to diverse audiences, especially on gender-sensitive issues such as *nushūz*, which has often been read in ways that marginalize women's rights. This article draws on the theories of Cyber Islamic Environments (CIEs) and virtual community. This study conceptualizes Islamic *tafsīr* websites as interactive digital spaces where individuals with shared religious commitments form interpretive communities. These communities not only consume religious content but also participate in reinterpreting Islamic law through inclusive, rights-based frameworks. Focusing on two Indonesian websites, *tanwir.id* and *tafsiralquran.id*, this normative study combines conceptual analysis with a comparison of digital content. The findings reveal two key points: first, both platforms advance progressive interpretations of *nushūz* that prioritize women's protection from psychological and physical harm, reframing it through ethical accountability and gender equity; second, the interactive nature of these platforms fosters virtual *tafsīr* communities, enabling collective knowledge production that challenges patriarchal norms and advances interpretations aligned with *maqāṣid al-shari‘a*. In this way, digital *tafsīr* not only contributes to reforming Islamic family law in Indonesia but also democratizes religious authority and embeds Islamic ethics in lived online experiences.

Keywords: Nusyuz, Tafsir, Family Law, Website

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Introduction

DIGITAL MEDIA plays a significant role in shaping new worldviews and redefining existing ones through alternative approaches,¹ including the dissemination of religious interpretations in response to contemporary issues such as faith, morality, cultural identity, and human rights. This role reinforces the notion that digital media serves as a practical public sphere for accelerating the circulation of new interpretive ideas that can reposition traditional views no longer relevant to current contexts, by leveraging user engagement to exchange ideas; through this exchange, new and more diverse meanings can be created.² Within this dynamic, a new form of religious authority emerges, one that is openly accessible to the public and challenges traditional sources of authority.

Discursive contestation becomes inevitable due to the openness and expansiveness of the public debate space, portraying that modern information technology has transformed the social foundations of political and religious authority.³ In this context, various strands of Islamic thought seek to assert influence and authority. Consequently, the fragmentation of religious authority becomes increasingly widespread, giving rise to new virtual communities that are not bound by geographical or political interest.⁴ In this way, they may construct and disseminate novel religious discourses. Therefore, regardless of the significant potential for the misuse of religious interpretation in the digital

¹ Fouad Gehad Marei, *God's Influencers: How Social Media Users Shape Religion and Pious Self-Fashioning*, Brill, 29 Oktober 2024, 163, <https://doi.org/10.1163/21659214-bja10140>.

² Jan-Felix Schrape, "Reciprocal irritations: social media, mass media and the public sphere," dalam *Society, Regulation and Governance*, ed. oleh Regine Paul dkk. (Edward Elgar Publishing, 2017), 148, <https://doi.org/10.4337/9781786438386.00016>.

³ Mónika Andok, "The Impact of Online Media on Religious Authority," *Religions* 15, no. 9 (September 2024): 2, 9, <https://doi.org/10.3390/rel15091103>.

⁴ Dina Darwish, "Introduction to Virtual Communities," chapter, <Https://Services.Igi-Global.Com/Resolvedoi/Resolve.Aspx?Doi=10.4018/979-8-3693-3868-1.Ch001>, IGI Global Scientific Publishing, 1 January 1M, introduction-to-virtual-communities, <https://doi.org/10.4018/979-8-3693-3868-1.ch001>.

sphere,⁵ it has significantly reshaped the landscape of spiritual experience and Muslim communal consciousness.⁶

Among the various types of digital spaces, websites are among the most accessible and far-reaching platforms for disseminating diverse information, including religious interpretation. Websites help organizations, primarily academic and research groups, connect with a wide range of people worldwide, making it easier to share their work and ideas globally.⁷ Moreover, it also offers diverse content, like text, images, and videos, which makes the experience more engaging and user-friendly.⁸ However, through websites, religious understanding can be promoted, but existing beliefs may also be reinforced, and polarization may increase.⁹ Regarding these roles, in this position, the website's role in disseminating the religious interpretation of verses that explain Islamic family law remains crucial. Its interpretation of this issue not only influences public opinion but also reshapes and re-challenges the existing interpretations consumed by society. Therefore, the presence of tafsir on family law verses in digital

⁵ Monika @ Munirah Abd Razzak, Nurul Afifah Elias, dan Nik Mohd Zaim Ab Rahim, *Isu Penyelewengan Tafsiran Ayat Al-Quran Oleh Samina Ali Dalam Saluran TEDx Talk*, Brill, 5 Desember 2022, <https://doi.org/10.1163/22321969-12340123>.

⁶ "Digital Islamic Authority and Muslim Identity within the Western Context," *International Journal of Islamic Thought* 27 (Juni 2025): 178, <https://doi.org/10.24035/ijit.27.2025.327>.

⁷ Khawar Latif Khan, "Global content strategy: content analysis and observational study of university websites," *Proceedings of the 37th ACM International Conference on the Design of Communication* (New York, NY, USA), SIGDOC'19, Association for Computing Machinery, 4 October 2019, 1–4, <https://doi.org/10.1145/3328020.3353909>.

⁸ Koneru Lakshmaiah Education Foundation, Vaddeswaram, India, dan Vishnu Priya B, "Framework for Assessing the Quality of Multimedia Objects Hosted on a Website," *International Journal of Emerging Trends in Engineering Research* 7, no. 11 (November 2019): 498–505, <https://doi.org/10.30534/ijeter/2019/167112019>.

⁹ Andrew M. Henry, "Religious Literacy in Social Media: A Need for Strategic Amplification," *Religion & Education* 48, no. 1 (January 2021): 89–101, <https://doi.org/10.1080/15507394.2021.1876507>; Shoaib Ul Haq dan Ray Yiu-keung Kwok, "Encountering 'the Other' in Religious Social Media: A Cross-Cultural Analysis," *Social Media + Society* 10, no. 4 (October 2024): 20563051241303363, <https://doi.org/10.1177/20563051241303363>.

spaces can prompt deeper questioning about whether printed tafsir remains relevant or is being superseded.

Numerous scholars have conducted extensive research on Qur'anic interpretation in the digital sphere. Ali and Isnaini found that digitalizing *Tafsir Al-Mishbah* facilitates autonomous Qur'anic engagement while preserving interpretive authority, situating Quraish Shihab's reading of al-Qamar [54]:17, 22, 32, and 40 within broader debates on the living Qur'an and contemporary tafsir practice.¹⁰ Exploring *Tafsir al-Ibriz* on YouTube, Irsad et al. concluded that Gus Mus's oral exegesis offers a gender-egalitarian reading that departs from *Tafsir al-Ibriz*, illustrating how oral interpretation in the *pesantren* context informs evolving discourses on Gender in Qur'anic exegesis.¹¹ Monika et al. stated that using YouTube as a platform for engaging with Qur'anic studies and tafsir offers distinct advantages that deepen Muslim audiences' understanding and lived experience of the Qur'an.¹² Lukman finally found that digital hermeneutics, building on the accessible style of popular tafsir, fosters broader engagement with Qur'anic interpretation, highlights the text's expanding semantic function, and signals a shift toward democratized interpretive participation and the contestation of established authority.¹³ However, Sati et al. noted that while digital tools broaden access and foster interactive engagement with Islamic texts, they also introduce tensions over textual standardization, authenticity, and the shifting contours of

¹⁰ Rijal Ali dan Subi Nur Isnaini, "Digitising Interpretation: Transforming *Tafsir Al-Mishbah* in the Context of the Living Quran," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (May 2024): 1, <https://doi.org/10.14421/qh.v25i1.5186>.

¹¹ Muhammad Irsad, Abdul Mustaqim, dan Saifuddin Zuhri Qudsy, "Paradigm Shifts in Gender Narratives of *Tafsir Al-Ibriz* through Oral Exegesis on YouTube," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 25, no. 1 (May 2024): 1, <https://doi.org/10.14421/qh.v25i1.5416>.

¹² Monika @ Munirah Abd Razzaq, Siti Nurwanis Mohamed, dan Nik Mohd Zaim Ab Rahim, *Meneroka Pengajian Al-Quran Dan Tafsir Di Media Sosial Menerusi Analisis Saluran YouTube*, Brill, 5 Desember 2024, <https://doi.org/10.1163/22321969-20240163>.

¹³ Fadhli Lukman, "Digital Hermeneutics and A New Face of The Qur'an Commentary: The Qur'an in Indonesian's Facebook," *Al-Jami'ah: Journal of Islamic Studies* 56, no. 1 (June 2018): 95–120, <https://doi.org/10.14421/ajis.2018.561.95-120>.

scholarly authority.¹⁴ Khasanah concluded that YouTube began as a platform for Gus Baha's *Tafsir Jalalayn* recitations but later became an accessible space for viewers to study each *tafsir*, enabling effective message delivery.¹⁵

Studies on family law within the digital sphere have also been explored by several scholars using various approaches. Focusing on Islamic family law content on Instagram, Handayani found that conservative and patriarchal narratives are prominently featured, influencing the religious views of readers and followers.¹⁶ In line with this finding, Hadi emphasized that articles on several Islamic websites discussing the issue of polygamy are dominated by conservative discourse, often rendering women as objects.¹⁷ Similarly, Hayat asserted that Mama Dede's sermons are filled with gender-biased narratives, further marginalizing women through the voice of a female preacher with significant influence.¹⁸

Based on the findings above, studies of narratives of *tafsir al-aḥkām* in digital spaces remain underexplored, particularly on Islamic web platforms. This gap provides a point of entry for the present study to further investigate how such interpretive narratives are articulated in response to various contemporary issues in Islamic family law. In this context, *tafsiralquran.id* and *tanwir.id* serve as digital spaces that specifically present

¹⁴ Ali Sati dkk., "The Digital Transformation of Tafsir and Its Implications for Islamic Legal Derivation in the Contemporary Era," *MILRev: Metro Islamic Law Review* 4, no. 1 (June 2025): 1, <https://doi.org/10.32332/milrev.v4i1.10425>.

¹⁵ Mahfidhatul Khasanah, Saifuddin Zuhri Qudsy, dan Thoriqatul Faizah, "Contemporary Fragments in Islamic Interpretation: An Analysis of Gus Baha's Tafsir Jalalayn Recitation on YouTube in the Pesantren Tradition," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 24, no. 1 (March 2023): 1, <https://doi.org/10.14421/qh.v24i1.4389>.

¹⁶ Yulmitra Handayani, *Hukum Perkawinan Islam di Ruang Digital: Bias Gender dalam Wacana Hukum Perkawinan di Instagram*, 14, no. 2 (2021): 113–32.

¹⁷ Mukhammad Nur Hadi, "The Narrative of Protecting Polygamous Women in Indonesia's Digital World," *Al-Ahwal: Jurnal Hukum Keluarga Islam* 15, no. 2 (December 2022): 2, <https://doi.org/10.14421/ahwal.2022.15201>.

¹⁸ Muhammad Jihadul Hayat, "Preaching Islamic Legal Rules on Screen: Conservatism on Islamic Family Law in Digital-Based Dakwah Program Mamah dan Aa Beraksi," *Al-Jami'ah: Journal of Islamic Studies* 60, no. 2 (2022): 427–66, <https://doi.org/10.14421/ajis.2022.602.427-466>.

interpretive works through a variety of approaches, ranging from the intellectual contributions of key figures to focused exegetical studies. These sites are selected for several reasons. First, both platforms consistently present writings grounded in *thematic Qur'anic exegesis* that integrate textual and contextual approaches, thereby engaging extensively with contemporary social issues. Second, both platforms employ a more accessible, popular style of language, enabling the wider public to grasp the substantive arguments of the interpretations more easily. Therefore, whereas traditional methods of engaging with *tafsir* required close readings of classical commentaries, today's audiences can explore interpretations of specific topics simply by reading repackaged articles in accessible, popular language. This shift has rendered *tafsir* more approachable and widely consumed by broader segments of the public.

At this point, the *tafsir* content on these two websites—presented as concise, digestible articles—becomes a compelling object of study. In the realm of family law, such an inquiry may focus on how *tafsir ahkam* (legal exegesis) is represented, particularly in responding to contemporary issues related to the protection of women and children. This examination may further assess whether the interpretations of legal verses align with the promotion of women's rights and security, or whether they continue to marginalize women and fail to affirm their legal empowerment. Therefore, this study further investigates how *tafsīr al-ahkām* is narrated in selected articles from the two aforementioned websites, focusing on the issues *nusyūz*. Moreover, it seeks to examine whether these interpretive narratives reposition classical views or rather reinforce traditional interpretations.

This study constitutes a normative analysis that employs two approaches: a conceptual perspective and a comparative framework. The data were drawn from two Indonesian Qur'anic exegesis websites, *tafsiralquran.id* and *tanwir.id*, using the keyword *nusyūz*. The search for *nusyūz* yielded eight relevant articles on *tafsiralquran.id* and one on *tanwir.id*. A total of 9 articles were collected for analysis. The selection criterion was based solely on keyword occurrence, not on publication date, since

both websites are relatively recent—tafsiralquran.id was established in 2019, while tanwir.id was launched in 2020. To analyze the data, this article utilizes two theories. First, the Cyber Islamic Environments (CIEs) theory is employed to analyze how interpretive dynamics unfold within digital spaces. Second, virtual community theory is used to examine how interpretive identities are constructed and articulated on the two websites.

The discussion in this article is structured as follows. The first section reviews the profiles of the two websites, covering their history and available features. The following section presents and analyzes interpretative narratives on *tafsīr al-āḥkām*, employing both conceptual and comparative approaches. The final section examines the relevance of these exegesis narratives to current and future developments in Indonesian Islamic family law, especially within the broader context of the digital landscape.

Profiles of Indonesian *Tafsīr* Websites

Tanwir.id Profile

The website tanwir.id is an Islamic media platform that promotes contextual and progressive Qur'anic exegesis. With the slogan "*Kanal Tafsir Berkemajuan*" (Progressive Exegesis Channel), the platform seeks to deconstruct conservative interpretations that have recently become prevalent across various digital platforms. This identity reflects the platform's primary objective: to provide a space for scholars of *tafsir* to articulate counter-narratives to conservative interpretations, using rational and scientific approaches, in response to the evolving dynamics of contemporary life.¹⁹

Tanwir.id also outlines several defining characteristics of its *tafsir* content, which also serve as editorial criteria for submitted works. First, the content must embody principles of progress and engagement with contemporary scientific developments as a vital element of holistic religious understanding. This progressive and scientific orientation is a core standard intended to move readers beyond a literal, static reading (*qirā'ah al-mutakarrirah*) toward a

¹⁹ redaksi, *Tentang tanwir.id*, t.t., diakses 28 Juli 2025, <https://tanwir.id/tentang-tanwir-id/>.

contextual, productive interpretation (*qirā'ah al-muntijah*), as theorized by Nasr Hamid Abu Zayd.²⁰

The second characteristic highlights a *tafsīr* approach grounded in Islam's universal values: truth, goodness, peace, and collective welfare.²¹ From this perspective, meaningful interpretation requires moving beyond textual literalism to uncover the Qur'ān's deeper moral, spiritual, and socio-ethical foundations. Such an approach aims to produce dynamic, inclusive guidance not only for Muslims but also for cultivating a more just and dignified global civilization.

The third characteristic reflects a *tafsīr* orientation attentive to the Islamic affirmation of human dignity for both men and women without discrimination. Grounded in the Qur'ānic principle of ontological equality, it frames male and female as equal in rights and responsibilities, differing only in piety. This gender-sensitive interpretive mode, often overlooked in traditional exegesis,²² supports contemporary Islamic gender justice movements, including the re-reading of inheritance laws²³, and the condemnation of domestic violence, as exemplified in Q. 4:19 on *mu'āsharah bi-l-ma'rūf*.²⁴

The fifth characteristic emphasizes a *tafsīr* approach that foregrounds Islam's universal ethical orientation, where noble character (*akhlāq karīmah*) serves as the foundation for appreciating religious, ethnic, racial, and cultural diversity. This interpretive

²⁰ Nasr Hamid Abu Zaid, *Naqd al-Khitab al-Diniy*, 2 ed. (Cairo: Sina, 1994).

²¹ Ahmad Al-Raysuni, *Madkhāl ilā Maqāṣid al-Shārī'ah* (Kairo: Dar al-Kalimah, 2010).

²² Beberapa kritik atas 'hilangnya' perhatian mufasir tradisional terhadap hak-hak perempuan dapat ditelaah lebih dalam di beberapa tulisan berikut. Muhammad Hidayat Nur Wahid, "Kajian atas Kajian Dr. Fatima Mernissi tentang Hadis Misogini," dalam *Menbincang Feminisme Diskursus Gender Perspektif Islam* (Surabaya: Risalah Gusti, 2000); Nur Rofī'ah, "Qirā'ah Mubādalah Sebagai Syarat Tafsir Agama Adil Gender," dalam *Qirā'ah Mubādalah Tafsir Progresif Untuk Keadilan Gender dalam Islam* (Yogyakarta: IRCiSoD, 2019); Nur Rofī'ah, "Perspektif Perempuan Korban Kekerasan," dalam *Nalar Kritis Muslimah Refleksi atas Keperempuanan, Kemanusiaan, dan Keislaman* (Bandung: Afnaruna, 2020).

²³ al-Tāhir al-Haddād, *Imrātunā fi al-Shārī'ah wa al-Mujtama'* (Kairo: Maktabah al-Iskandariyah Dār al-Kitāb al-Misriy, 2011).

²⁴ Faqihuddin Abdul Kodir, *Qirā'ah Mubādalah Tafsir Progresif Untuk Keadilan Gender dalam Islam* (Yogyakarta: IRCiSoD, 2019).

model directly addresses the contemporary challenges of social fragmentation in plural societies like Indonesia, where religious texts are sometimes weaponized to justify intolerance.²⁵ Through this character, platforms such as *tanwir.id* actively respond to this issue by curating Islamic content that offers counter-narratives to digital hate speech.

The website offers a diverse array of thematic channels that reflect the multidimensional engagement of Qur'anic interpretation with contemporary issues.²⁶ The first channel, *al-Qur'ān and 'Aqīdah–Akhlāq*, explores matters of creed and ethics through *maqāṣidī* and thematic approaches, addressing topics such as *maṣlahah* and *mafsadah* in the phenomenon of "sound horeg", hedonistic lifestyles, and the social media glorification of incest. The second channel, *al-Qur'ān and Culture*, examines intersections between Qur'anic values and cultural practices, including articles on frugal living, the re-evaluation of *walīmah*, and the Qur'anic discourse on polygamy. The third channel, *al-Qur'ān and Philosophy*, offers philosophical readings of the Qur'ān by engaging with figures such as Ibn Sīnā, Stoic thought, positivism, and Freudian psychology. The fourth channel, *al-Qur'ān and Gender*, foregrounds gender justice and equality, featuring feminist interpretations and Qur'anic perspectives on family relations. The fifth channel, *al-Qur'ān and Rituals*, explores the spiritual and ethical meanings of *'ibādah*, including themes of *taqwā*, *dhikr*, divine rewards, and *qāmā*. The sixth channel, *al-Qur'ān and Politics*, engages with ethical-political interpretations, such as conflict resolution and criteria for leadership selection. The seventh channel, *al-Qur'ān and Sufism*, delves into the spiritual dimensions of the Qur'ān through Sufi interpretations and the soul's human journey. Finally, the eighth channel, *al-Qur'ān, Science, and Nature*, investigates Qur'anic reflections on cosmology,

²⁵ Suheri Harahap, "Konflik Etnis Dan Agama Di Indonesia," *Jurnal Ilmiah Sosiologi Agama* 1, no. 2 (t.t.), <https://doi.org/10.30829/jisa.v1i2.5096>.

²⁶ Dalilun Nafilin, "Study Of Sufi Maqāmāt On The Indonesian Tafsir Website: A Study Of The Tanwir.Id And Tafsiralquran.Id Websites," *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaaan* 4, no. 1 (2023): 108–135, <https://doi.org/10.33650/mushaf.v4i1.7172>.

the symbolic meanings of the creation of animals, and alternative readings of the Adamic narrative.

This section reveals that the variety of *tafsīr* channels and articles presented on *Tanwir.id* reflects a well-structured, thematic editorial management. Upon closer examination, the site appears to have a strong affiliation with Muhammadiyah, although this is not explicitly stated. This connection is evident in the use of the name *Tanwir*, referring to Muhammadiyah's collective *tafsīr* project, as well as slogans such as "*tafsīr berkemajuan*" (progressive exegesis) and "*tafsīr mencerahkan*" (illuminating exegesis), which are closely tied to Muhammadiyah's Islamic discourse. The affiliation is further reinforced by the presence of Muhammadiyah figures on its advisory board, including Desri Arwen (Rector of Muhammadiyah University of Tangerang), Ghufron Mustaqim (Secretary General of the Muhammadiyah Business Union), and Muhammad Hasnan Nahar (Advisor to the Muhammadiyah Student Association Preachers' Corps). To extend its outreach, *tanwir.id* also maintains an active presence on social media platforms such as Facebook (tanwirID), X (@IdTanwir), Instagram (@tanwirid), and YouTube (@tanwiridofficial).

Tafsiralquran.id Profile

The website *tafsiralquran.id* serves as a digital Islamic media platform that promotes Qur'anic exegesis grounded in scientific principles (*'Ulūm al-Qur'ān*) and draws upon authoritative exegetical literature and the opinions of recognized scholars, all framed within the context of Indonesian Islamic traditions. According to its official webpage, the site was established as a modest initiative to contribute to a broader vision: building a global Islamic civilization rooted in Qur'anic interpretation. This vision is operationalized through efforts to contextualize the Qur'an as a comprehensive moral and epistemological foundation, addressing domains as diverse as thought, law, politics, ethics, education, science, art, Culture, ritual, and symbolism. The

realization of this vision, it is hoped, will open new pathways for advancing human civilization.²⁷

The platform was initiated by the *Center for Research and Islamic Studies (CRIS) Foundation* in cooperation with the *el-Bukhari Institute*. The CRIS Foundation is an interdisciplinary Islamic research foundation based in Surabaya. Meanwhile, the el-Bukhari Institute (eBI), located in South Tangerang, is a non-governmental organization established as a legal foundation with a mission to popularize hadith studies and to promote a moderate interpretation of Islam through the Prophetic tradition.²⁸ According to its official website, the establishment of eBI was motivated by the disparity between the ideal model of hadith transmission to the Muslim public and the actual conditions on the ground, where the study of hadith remains marginal, and few institutions are dedicated exclusively to its research. However, among Indonesian Muslims—particularly the urban middle class—hadith studies have increasingly become a fundamental aspect of religious life.²⁹

The website features several thematic tafsir channels, each representing distinct approaches to Qur'anic interpretation. First is the *tafsir al-ahkām* category, which presents legal interpretations of the Qur'an and hadith centered on specific thematic issues. Relevant articles in this category include discussions such as the Qur'anic solution for theft under duress, the concept of mutual assistance in Islamic insurance, Shaykh 'Alī al-Šābūnī's argument regarding the Prophet Muhammad's practice of polygamy, among

²⁷ redaksi, *Tentang tafsiralquran.id*, t.t., diakses 29 Juli 2025, <https://tafsiralquran.id/tentang-kami/>.

²⁸ Redaksi, *Sejarah el-Bukhari Institute*, t.t., diakses 29 Juli 2025, <https://elbukhariinstitute.or.id/sejarah-ebi/>.

²⁹ Ulasan lebih lanjut tentang dinamika kajian hadis di tengah Masyarakat Indonesia, lihat Ria Candra Widayaningsih dan Muhammad Irfan Helmy, "The Fiqh Al-Hadith Of Digital Media: The Method Of Hadith Understanding Of The Website Bincangsyariah.Com And Its Contribution To The Moderate Islam Discourse," *Jurnal Ushuluddin* 29, no. 2 (Desember 2021): 163, <https://doi.org/10.24014/jush.v29i2.13954>. lihat pula, Mega Zakhirul Umumah dkk., "Framing the Digital Discourse on Childfree in BincangSyariah.Com: A Maqāṣid al-Shari'ah Perspective," *Al-Hukama': The Indonesian Journal of Islamic Family Law* 15, no. 1 (2025), <https://doi.org/10.15642/alhukama.2025.15.1>.

others. The second category is *ecological tafsīr*, which approaches Qur'anic and hadith texts from an ecological perspective. Representative articles include topics such as Qur'anic imperatives to ensure food security, ecological interpretations amid water crises, and a zero-waste lifestyle as an embodiment of Qur'anic values. The third is *tafsīr iṣhārī*, which explores the esoteric or allusive dimensions of the Qur'an, often infused with Sufi thought. Examples include KH's interpretation of the *basmalah*, Achmad Asrori al-Ishaqi, the symbolism of horses in *Sūrat al-Ādiyāt*, and theological reflections from al-Ālūsi's *Rūh al-Ma'āni*.

Fourth is the *nationalist tafsīr* category, which engages Qur'anic verses and hadith within the framework of nationhood and civic identity. Articles include themes such as the Qur'an's endorsement of meritocratic leadership, the Prophet Muhammad's model of nationalism as an expression of love for one's homeland, and the compatibility between the values of *Pancasila* and the Qur'an. The fifth category, *tafsīr tarbawī*, focuses on educational themes. Articles in this section explore Qur'anic perspectives on pedagogical communication (e.g., Q. 2:31), critiques of "flexing culture," and Qur'anic approaches to healing wounded inner children. The sixth category, *thematic sūrah tafsīr*, features interpretations organized around specific surahs, analyzed through Qur'anic and hadith perspectives. Notable examples include a visual interpretation of the apocalypse in *Sūrat al-Qāri'ah* from the perspective of Ibn 'Āshūr, reflections on the moral message of *Sūrat al-Shams*, and a *win-win* negotiation strategy with non-believers through *Sūrat al-Kāfirūn*.

As a *tafsīr* platform operating under the slogan "*Convey [the message], even if only one verse*," *tafsiralquran.id* appears to invite Indonesian Muslims—especially those with a scholarly interest in Qur'anic studies—to contribute and disseminate beneficial knowledge through this media channel. Unlike *tanwir.id*, this site does not provide explicit editorial criteria for publishable submissions beyond its core commitment to scholarly *tafsīr* that references authoritative exegetical sources and aligns with Indonesian Islamic traditions. A closer reading of the site's contents reveals recurring key phrases that may serve as implicit editorial filters: traditional scholars, authoritative literature, and

Indonesian traditions. These indicators closely resemble the hallmarks of *Nahdlatul Ulama* (NU), Indonesia's largest Islamic organization. This affiliation is reflected in the site's emphasis on the classical Islamic scholarly tradition (*kitab kuning*) and a distinctly Indonesian religious ethos.

Further evidence of this alignment can be seen in the editorial leadership of *tafsiralquran.id*, particularly its founders, M. Najih Arromdhoni and Abdul Karim Munthe. Najih is also the founder of the CRIS Foundation, established initially as a student study circle at UIN Sunan Ampel Surabaya; he now serves on the Research and Development Institute of NU's Central Board (*Lakpesdam PBNU*) and as Deputy Secretary of the Indonesian Ulema Council's (MUI) Commission on Da'wa and Preaching. Munthe, by contrast, founded the el-Bukhari Institute and, during his academic tenure at UIN Jakarta, was also affiliated with the *Darus-Sunnah International Institute for Hadith Sciences*. While Munthe does not hold a formal structural role in NU, he is known as a lecturer in Islamic and customary law at the University of Indonesia's Faculty of Law, and as the chair of an Islamic media syndicate. Nevertheless, his educational background at *Darus-Sunnah*—founded by the late Prof. Dr. KH. 'Alī Muṣṭafā Ya'qūb, a prominent NU scholar—suggests a deep intellectual affinity with the tradition of *Nahdlatul Ulama*.

A Comparative Analysis of *Tafsīr al-Āḥkām* in Two Digital Platforms

The interpretive narratives of *tafsīr al-āḥkām*, presented on platforms such as *tanwir.id* and *tafsiralquran.id*, would serve as a primary reference for identifying the distinctive characteristics of legal exegesis in the digital public sphere. Through these platforms, the dynamic movement of interpretation becomes more intelligible. This approach aligns with the work of Mudhofi et al., who conducted a holistic reading of how counter-radicalism discourses are articulated in the digital domains of Indonesia and Malaysia. Their study revealed that the more moderate the ideological stance of religious media, the more moderate the interpretive discourse that emerges, highlighting a coherence

between media ideology and the narratives conveyed.³⁰ In addition, the current analysis draws on the findings of Askar et al., who observed that students at Islamic universities in Indonesia increasingly refer to the websites of Islamic organizations, Matthew's web pages, Muslim scholars' social media, and even Internet memes as alternative sources of Islamic knowledge.³¹ These findings underscore the significance of digital *tafsīr al-ahkām* in shaping students' understanding of Qur'anic legal interpretations, confirming the growing role of digital media in the production and dissemination of Islamic legal thought.

In addition to presenting the narrative data of *tafsīr al-ahkām* on the two websites, we seek to examine two key aspects. First is how the interpretation of the verse on *nushūz* is generally framed. Second is how women are positioned within the interpretation. These two issues are addressed in an interrelated manner through a close analysis of the interpretive narratives.

Regarding the issue of *nushūz* (marital disobedience), tanwir.id presents only one article that offers an interpretive analysis of Qur'an 4:34 from the perspective of *tafsīr al-ahkām*. The article is titled "*Tafsīr of al-Nisā':34: Al-Rāzī's Rejection of the Legitimacy of Domestic Violence*," written by Subaidah. Quoting al-Rāzī's arguments, the author outlines a three-stage approach in addressing *nushūz*. First, the husband is advised to admonish his wife with words such as: "*Fear God, for I still retain rights over you. Return to your proper place, and remember that you are obligated to obey me.*" Second, if the admonition fails, the husband should separate his sleeping arrangements from his wife and refrain from speaking to her for up to 3 days. Third, if the previous steps prove ineffective, physical discipline is permitted but with strict limitations. Such physical measures must not be arbitrary or

³⁰ M. Mudhofi dkk., "Deradicalizing Digital Islamic Space Through The Ahl Al-Sunnah Wa al-Jama'ah (Aswaja) Thoughts: Indonesia and Malaysia Cases," *Journal of Religious & Theological Information* 24, no. 2 (April 2025): 64–85, <https://doi.org/10.1080/10477845.2024.2381917>.

³¹ Askar Askar dkk., "Online Islamic knowledge sources and their authority in Islamic learning: a case study of Indonesian Muslim universities," *Cogent Education* 12, no. 1 (December 2025): 2504236, <https://doi.org/10.1080/2331186X.2025.2504236>.

harmful; instead, they should be carried out using a light object, such as a handkerchief or one's hand, and never aimed at the face. In reflecting on al-Rāzī's interpretation, the article argues that women are often stereotyped as emotionally temperamental, requiring a wise and cautious approach, analogous to the proverb about the bent rib, which cannot simply be left as is but cannot be forcibly straightened without breaking. This stance aligns with Law No. 23 of 2004 on the Elimination of Domestic Violence (UU PKDRT) in Indonesia, which legally prohibits all forms of violence within the household.³²

Subaidah's approach in exploring al-Razi's interpretation and projecting it as a perspective that does not support domestic violence, especially against women, becomes irrelevant when juxtaposed with her own development of understanding that tends to portray women in a negative light by attributing to them traits that could naturally occur in both men and women. Subaidah argues that women are temperamental beings, which clearly marginalizes women by portraying them as inherently harmful. Although the article implicitly reinforces gender stereotypes by attributing emotional instability primarily to women, despite such traits also being present in men, it simultaneously advocates for the prohibition of domestic violence. At this point, we argue that the interpretation of the verse on *nushuz* in *Tanwir Id* still does not represent a perspective that sides with women. However, whether the same issue is present in *tafsiralquran.id* remains an important question that must be answered by examining the articles on that site based on *tafsīr al-ahkām*.

In contrast to *tanwir.id*, which only features a single article on the subject, *tafsiralquran.id* offers a more extensive discussion, with eight articles on *tafsīr al-ahkām*. These articles can generally be divided into two categories. The first type directly engages in legal interpretation by presenting a specific issue and then exploring it through the perspectives of various exegetes. This is evident in

³² Subaidah, "Tafsir An-Nisa' Ayat 34: Penolakan Al-Razi Terhadap Legitimasi KDRT -," *Tanwir.ID*, 15 Februari 2022, <https://tanwir.id/tafsir-an-nisa-ayat-34-penolakan-al-razi-terhadap-legitimasi-kdrt/>.

titles such as *Ragam Pandangan Mufassir Tentang Pemukulan Suami Terhadap Istri* (Various Interpretations of Wives Being Beaten by Their Husbands),³³ *Tafsir Maqashidi dan Makna Dharaba dalam Surah An-Nisa' Ayat 34* (Maqashidic Interpretation and the Meaning of Dharaba in Surah An-Nisa' Verse 34),³⁴ *Alquran Tidak Melegitimasi Kekerasan dalam Rumah Tangga* (The Qur'an Does Not Legitimize Domestic Violence),³⁵ *Tafsir Surah an-Nisa Ayat 128: Menyikapi Suami Nusyuz* (Interpretation of Surah An-Nisa Verse 128: Responding to a Disobedient Husband),³⁶ and *Tafsir Ahkam: Apa Itu Nusyuz Suami? Berikut Penjelasannya* (Tafsir Ahkam: What is a Disobedient Husband (Nusyuz)? Here's the Explanation),³⁷ *Melerai Konflik dalam Relasi Pasutri: Kontekstualisasi Kata Wadhribuhunna pada Q.S. An-Nisa [4]: 34* (Mediating Conflict in Marital Relationships: Contextualizing the Word Wadhribuhunna in Q.S. An-Nisa [4]: 34).³⁸ Each of these articles situates Qur'anic verses within real-life domestic contexts, offering a wide range of interpretive strategies from traditional to contextual and maqāṣid-oriented readings. The second type focuses more on analyzing the interpretive approaches of particular scholars toward the concept

³³ Misbahul Huda, "Ragam Pandangan Mufassir Tentang Pemukulan Suami Terhadap Istri," Tafsir Al Quran | Referensi Tafsir di Indonesia, 11 April 2021, <https://tafsiralquran.id/ragam-pandangan-mufassir-tentang-pemukulan-suami-terhadap-istri/>.

³⁴ Muhammad Fathun Niam, "Tafsir Maqashidi dan Makna Dharaba dalam Surah An-Nisa' Ayat 34," Tafsir Al Quran | Referensi Tafsir di Indonesia, 29 September 2021, <https://tafsiralquran.id/tafsir-maqashidi-dan-makna-dharaba-dalam-surah-an-nisa-ayat-34/>.

³⁵ Wildan Imaduddin Muhammad, "Alquran Tidak Melegitimasi Kekerasan dalam Rumah Tangga," diakses 30 Juli 2025, <https://tafsiralquran.id/alquran-tidak-melegitimasi-kekerasan-dalam-rumah-tangga/>.

³⁶ Shopiah Syafaatunnisa, "Tafsir Surah an-Nisa Ayat 128: Menyikapi Suami Nusyuz," Tafsir Al Quran | Referensi Tafsir di Indonesia, 18 Januari 2024, <https://tafsiralquran.id/tafsir-surah-an-nisa-ayat-128-menyikapi-suami-nusyuz/>.

³⁷ Lukman Hakim, "Tafsir Ahkam; Apa itu Nusyuz Suami? Berikut Penjelasannya," Tafsir Al Quran | Referensi Tafsir di Indonesia, 20 Oktober 2020, <https://tafsiralquran.id/tafsir-ahkam-apa-itu-nusyuz-suami-berikut-penjelasannya/>.

³⁸ Halya Millati, "Melerai Konflik dalam Relasi Pasutri; Kontekstualisasi Kata Wadhribuhunna pada Q.S Annisa' [4]: 34," Tafsir Al Quran | Referensi Tafsir di Indonesia, 22 November 2023, <https://tafsiralquran.id/annisa-4-34-melerai-konflik-dalam-relasi-pasutri-kontekstualisasi-kata-wadhribuhunna/>.

of *nushūz*. This approach is evident in Ulin Nuha's article, *Laleh Bakhtiar dan Penafsiran Al-Quran dengan Hadis* (Laleh Bakhtiar and the Interpretation of the Qur'an through Hadith)³⁹ and Limmatus Sauda's work, *Penafsiran al-Qurtubi atas Surah an-Nisa Ayat 34* (Al-Qurtubī's Interpretation of Surah An-Nisā' Verse 34).⁴⁰ Therefore, the explanation below starts from the first category.

The first article, written by Misbahul Huda, addresses the issue of *nushūz* (marital disobedience) by revisiting classical Qur'anic commentaries that, rather than legitimizing domestic violence, reflect the deep concern of Muslim scholars for the sanctity of family life. These scholars broadly agree that physical discipline is neither recommended nor justifiable as a manifestation of a husband's authority. Nawawi al-Bantani, for example, insists that even if such action is deemed unavoidable, it should be purely symbolic and entirely non-harmful, illustratively using something as gentle as a handkerchief. Scholars like Ibn Qāsim and Ibn Qudāmah further stress that this step is permissible only after all peaceful means have failed, and even then, it must be exercised with utmost restraint. Hamka, with his distinctive empathetic voice, categorically rejects any form of domestic violence, emphasizing that a household should be built on mutual affection rather than dominance. Abdul Majid Daryabadi, while acknowledging cultural considerations, still underscores the imperative of honoring one's wife. Likewise, Atā', a notable scholar from the generation of the *tābi'īn*, declared that striking one's wife is *makrūh* (discouraged) and inconsistent with the Prophetic model. Ibn Kathīr firmly reminds us that once a wife has returned to a state of harmony, there remains no justification whatsoever for harm; any act of injustice, he notes, will ultimately be held accountable before God.⁴¹

³⁹ Ulin Nuha, "Laleh Bakhtiar dan Penafsiran Al-Quran dengan Hadis," Tafsir Al Quran | Referensi Tafsir di Indonesia, 10 Oktober 2020, <https://tafsiralquran.id/laleh-bakhtiar-dan-penafsiran-al-quran-dengan-hadis/>.

⁴⁰ Limmatus Sauda, "Penafsiran al-Qurtubi atas Surah an-Nisa Ayat 34," Tafsir Al Quran | Referensi Tafsir di Indonesia, 4 Juli 2024, <https://tafsiralquran.id/penafsiran-al-qurtubi-atas-surah-an-nisa-ayat-34/>.

⁴¹ Huda, "Ragam Pandangan Mufassir Tentang Pemukulan Suami Terhadap Istri."

This exposition resonates with and is further reinforced by another article authored by Fathun Niam. Drawing on the *maqāṣid*-oriented hermeneutic developed by Abdul Mustaqim, Hakim explores the verse *wādribūhunna* in Q. 4:34, which has frequently sparked controversy when interpreted literally as a license for domestic abuse. From a *maqāṣid al-shari'ah* perspective, however, it becomes evident that the verse must be understood in light of its higher ethical objectives: the preservation of well-being and the prevention of harm. The directive to "strike" a disobedient wife is not a command to physical aggression, but rather a symbolic final recourse after two earlier steps: gentle admonition and separation in bed. In this light, the term "striking" is reinterpreted as nonviolent and non-injurious, serving only as a powerful moral warning. For Hakim, this reading reaffirms the Qur'an's vision of a marriage rooted in harmony rather than harm. Thus, in his view, a literalist approach would betray the very purpose of Islamic law, which seeks peace and safeguards human dignity within the family. A *maqāṣid*-based interpretation enables contemporary readers to uncover the deeper moral intentions of the verse, offering a contextual reading that elevates ethical substance over textual literalism.⁴²

The interpretation above aligns with Wildan Imaduddin Muhammad's interpretation. In his article, Muhammad interprets verse 34 of Surah al-Nisa by linking it to the criminal law context in Indonesia. He asserts that the verse is often misinterpreted in a way that legitimizes wife-beating based on religious texts. In fact, such actions clearly fall under criminal law and can carry a penalty of up to 15 years in prison. Muhammad emphasizes that the Qur'an does not justify violence against wives, which is consistent with the fact that the Prophet Muhammad (peace be upon him) never struck his wives or family members. Citing classical exegetes such as al-Ṭabarī, Ibn Kathīr, and al-Jalālayn, who interpreted the term *daraba* in Q. 4:34 as a "non-harmful strike", he offers a more accurate reading of the term, interpreting it as a gentle tap rather than physical violence. This interpretation is reinforced by citing modern exegetes such as Rashid Rida and Wahbah al-Zuḥaylī,

⁴² Hakim, "Tafsir Ahkam; Apa itu Nusyuz Suami?"

who also stress the term's symbolic or disciplinary nature rather than its violent connotation. Moreover, an alternative interpretation suggests that *dharaba* could mean to travel or temporarily withdraw to de-escalate conflict.⁴³

Halya Millati offers a fresh interpretation of the word *dharaba* in verse 34 of Surah al-Nisa'. Using the approach of 'urf (local custom), she proposes two interpretations. First, drawing on Ibn Ashur's argument, she asserts that the instruction to strike a disobedient wife (*nushūz*) is not absolute and must be contextualized in accordance with prevailing social norms. In traditional Arab Culture, such acts were not necessarily considered violence and were thus permitted. However, in modern societies that uphold human rights and reject physical violence, such actions are no longer acceptable. Second, she reinterprets *dharaba* to mean turning away, distancing oneself, ignoring, or withholding attention. This view is grounded in Zaitunah Subhan's argument that striking one's wife is unjustifiable, and thus, *dharaba* is better understood as the act of severing or pausing interaction. This should be seen as a last resort after two prior efforts have failed, aimed at encouraging the wife to reflect on her actions. In the marital context, cutting off interaction is a weighty step, as communication is an essential, inescapable part of daily life. By offering this reading, Millati aligns her interpretation with three key principles found in Surah al-Nisa', verse 128: reconciliation (*islāh*), doing good (*ihsān*), and avoiding harm (*taqwā*).⁴⁴

In his writing, Lukman Hakim expands the discussion of verse 34 of Surah al-Nisa' to address the issue of *nushūz* (marital disobedience) on the part of husbands. While classical *fiqh* allows a husband to strike a disobedient wife and permits a wife to seek *khulu'* (divorce) if the husband is disobedient, Hakim approaches the matter through the lens of *mubādalah*, a contemporary concept introduced by Faqihuddin Abdul Kodir. Citing Kodir, Hakim

⁴³ Muhammad, "Alquran Tidak Melegitimasi Kekerasan dalam Rumah Tangga."

⁴⁴ Millati, "Melerai Konflik dalam Relasi Pasutri; Kontekstualisasi Kata Wadhibuhunna pada Q.S Annisa' [4]."

argues that the verse on striking a wife (Q. 4:34) should not be interpreted as an absolute directive, but rather reinterpreted in light of other Qur'anic verses that emphasize compassion and reciprocity in marriage, such as Q. 4:19 and Q. 2:187. He also references Prophetic traditions that show the Prophet Muhammad never struck his wives and strongly condemned such behavior. For Hakim, echoing Kodir, *nushūz* should be understood as a violation of mutual commitment, rather than a one-sided concept of female disobedience.⁴⁵

Hakim's interpretation stands in contrast to that of Syafaatunnisa, who focuses more on the distinct nature of *nushuz* (discord or disobedience) when committed by husbands versus wives, and the corresponding methods of resolution. *Nushuz* by the husband refers to his failure to fulfill marital obligations or his abusive behavior towards his wife, such as emotional coldness, neglect, injustice (especially in polygamous contexts), or refusal to provide financial support. Several classical exegetes—including Ibn Kathīr, Fakhr al-Din al-Razi (in *Mafatih al-Ghayb*), and al-Khazin (in *Tafsir al-Lubab*)—describe *nushuz* by a husband as manifesting in emotional and physical detachment, indifference, or favoritism, such as preferring a younger wife while neglecting an older one, as seen in the case of Rafi' ibn Khadij. Unlike the traditional handling of *nushuz* by the wife—which may involve admonition, separation in bed, and even symbolic beating—the husband's resolution emphasizes *sulh* (reconciliation) and dialogue, potentially involving third-party mediation. If such efforts fail, the wife may choose to remain silent, relinquish certain marital rights (such as her turn or dower), and ultimately file for *khulu'* (a form of divorce initiated by the wife) if all attempts at reconciliation prove ineffective.⁴⁶

The second category of *tafsir al-ahkām* focuses more centrally on the thought of particular scholars. Although it may be more accurately described as an exposition of individual scholarly perspectives, the analysis remains relevant to the context of Qur'anic interpretation, particularly through its engagement with

⁴⁵ Hakim, "Tafsir Ahkam; Apa itu Nusyuz Suami?"

⁴⁶ Syafaatunnisa, "Tafsir Surah an-Nisa Ayat 128."

the exegesis of the verse on *nushūz*. Whether the narrative character of this second category aligns with that of the first can be determined through a comparative analysis following the exposition of this interpretation.

Ulin Nuha presents Laleh Bakhtiar's interpretation of the verse on *nushuz*. According to him, Bakhtiar's reading of the word "wadhribuhunna" in Q.S. An-Nisa': 34 challenges the dominant classical *tafsir* tradition, which commonly interprets it as a command to "strike" a disobedient wife in a way that does not cause harm. In her work *The Sublime Qur'an*, Laleh rejects this interpretation, arguing that it contradicts the Islamic values of compassion and respect, and potentially legitimizes domestic violence. She instead proposes an alternative reading of "dharaba" as "go away from them," referencing 11 other verses in the Qur'an where the same root word appears with the meaning "to go." Nuha further emphasizes that her interpretation is reinforced by the example of the Prophet Muhammad (peace be upon him), who never struck his wives or servants and preferred to distance himself during conflict. Although her interpretation has faced criticism for deviating from traditional jurisprudence and transmitted exegesis (*tafsir bi al-ma'tsur*), Laleh's reading remains valid within the category of *tafsir bi al-hadith*—interpretation based on prophetic traditions—and can also be seen as *tafsir bi al-ra'y*, as it involves personal reasoning.⁴⁷

Limmatus Sauda offers a contrasting perspective by exploring al-Qurṭubī's interpretation of the *nushuz* verse (Q.S. An-Nisa': 34). She highlights that al-Qurtubī presents a highly comprehensive exegesis, detailing eleven key points that unpack the power dynamics between husband and wife. He interprets *qawwāmūn* as the husband's full responsibility to provide for and care for his wife, supported by two *asbab al-nuzul* involving domestic violence cases. Al-Qurṭubī also stresses a wife's obligation to obey her husband as long as it does not include sin, while affirming the wife's right to seek divorce if the husband fails to fulfill his financial duties. He outlines a three-stage approach to dealing with *nushuz*: offering advice, separating beds, and, as a last resort,

⁴⁷ Nuha, "Laleh Bakhtiar dan Penafsiran Al-Quran dengan Hadis."

mild physical reprimand—emphasizing that this progression aims at reconciliation, not abuse.⁴⁸

However, Sauda also highlights the ambiguity within al-Qurtubī's interpretation. On one hand, he puts forward views that lean toward a more progressive stance—for instance, asserting that love is not a necessary component of marriage, and that a husband must not act unjustly toward an obedient wife. He even suggests that in extreme situations, a husband should turn to the judicial system rather than resorting to violence. On the other hand, he still permits physical discipline as a final step, provided it does not cause harm, framing it as a form of moral correction. Furthermore, he labels *nushuz* as a major sin that justifies firm action by the husband. This creates a tension between an ethical, reconciliation-based interpretation and the remnants of patriarchal legacy that continue to legitimize both symbolic and physical violence. In this way, al-Qurtubī's *tafsir* reflects the duality present in classical interpretations: a desire to promote justice and harmony in the household, while also reinforcing power structures that privilege men within a patriarchal cultural framework.⁴⁹

Reconstructing the Indonesian Islamic Family Through Religious Virtual Community

This section aims to examine the dynamics of interpreting *al-ahkām* verses by employing the concept of Cyber Islamic Environments (CIEs), as proposed by Gary R. Bunt. He emphasizes that CIEs encompass a wide range of online Islamic activities, from academic theses to tweets by religious activists. More precisely, CIEs refer to digital spaces where Islamic discourse, expression, and activities occur online through digital technologies. These include websites, discussion forums, social media, blogs, and mobile applications that serve to convey, debate, and reframe Islamic meanings, including interpretations of the Qur'an. The concept serves as a key analytical lens to explore how interpretive movements surrounding *ahkām* evolve in digital spaces.

⁴⁸ Sauda, "Penafsiran al-Qurtubi atas Surah an-Nisa Ayat 34."

⁴⁹ Sauda.

In this context, CIEs allow for the examination of various online discourses surrounding Islam, including digital hermeneutics of *al-ahkām* verses. CIEs offer new trajectories for discussing Islam and for understanding how such environments shape public religious discourse and interpretation among Muslims and broader audiences, particularly in relation to the issue of *nushūz*. To comprehensively investigate the dynamics of interpreting *ahkām* in digital spaces, this section highlights two focal points: the redefinition and plurality of *nushūz*, and the impact of Muslim users' interactivity on these websites within the context of virtual communities. This analysis is complemented by the theory of virtual communities, which explains how individuals who share common interests, ideas, or goals interact and exchange information on digital platforms, ultimately forming new communal identities. These communities are not merely imagined; instead, they function like organic communities in the physical world, establishing distinct identities within digital realms.

Within this study, CIEs are specifically applied to analyze two Qur'ānic exegesis websites: *tanwir.id* and *tafsiralquran.id*, both of which serve as platforms for disseminating Qur'ānic knowledge. Although the two differ in features, they function similarly as expansive, unrestricted arenas for publishing diverse interpretations. By focusing on *tafsīr al-ahkām* of the concept of *nushūz*, this section begins by analyzing how interpretations are constructed across platforms.

Building on the previous discussion, we first explain the narrative of digital exegesis. Although the number of articles related to *nushūz* information on *tafsiralquran.id* is significantly higher than on *tanwir.id*, we can see that the two platforms position and portray women differently in their *tafsīr al-ahkām* narratives. *Tanwir.id* features interpretations based on classical exegesis. On one hand, it cites al-Rāzī's opinion, which cautions against violence toward women. However, it still endorses male authority over women. Rather than being depicted as equal partners, women are still often portrayed as individuals who do not need to engage in dialogue when resolving conflicts. In essence, through Subaidah's article, *tanwir.id* fails to present a

transformative ethical critique aligned with Indonesia's current legal norms.

This stands in contrast to *tafsiralquran.id*, which demonstrates a more varied and progressive interpretive approach. Both in its methodology and positioning of interpretation, *tafsiralquran.id* shifts from framing women as the sole bearers of *nushūz* to recognizing the potential of both spouses, husband and wife, to exhibit such behavior. With this perspective, women are no longer portrayed solely as transgressors but also as victims of male disobedience to religious teachings and violence. Interestingly, the authors integrate psychological considerations of women and present them as active agents in conflict resolution. Simply put, women are treated as whole subjects whose perspectives matter in domestic conflict. Thus, the principle of reciprocity is a dominant theme in the narrative.

This progressive repositioning of women is enabled by the use of various humanistic approaches in interpreting the verses. For instance, Niam and Hakim employ a *maqāṣid*-based interpretation, reinterpreting the phrase *wadribūhunna* as symbolic acts or nonviolent warnings, emphasizing harm prevention and the preservation of dignity. Millati applies an '*urf*-based approach to reinterpret the same term, arguing that physical punishment is no longer acceptable in today's global society; thus, the term is better understood as "distancing" to avoid violence. Others adopt a gender-sensitive approach, interpreting *daraba* not as "to strike" but as "to go away." These diverse interpretations of *daraba* significantly influence how spouses respond to their partners' *nushūz*.

Referring to the above narrative, it is evident that the interpretation of verses addressing *nushūz*, particularly Qur'an Surah al-Nisā' verses 34 and 128, generally has undergone a notable hermeneutical shift. Digital *tafsīr* platforms reflect a transformation from rigid textual readings toward more contextual and interpretive approaches. A key feature of this contemporary interpretation is the emphasis on mutuality (*mubādalah*), which prioritizes dialogue, mediation, and the wife's active involvement in conflict-resolution processes. Within this interpretive framework, *nushūz* is no longer seen as a one-sided

issue attributed solely to women but is acknowledged as potentially arising from either the husband or the wife. This opens the door to shared responsibility and equitable roles in addressing marital conflict. Consequently, digital *tafsir al-ahkām* related to *nushūz* reveals a paradigmatic shift, from authoritarian interpretations that reinforce male dominance to relational interpretations that promote gender equality and partnership in marriage.

From the preceding analysis of interpretive patterns surrounding *nushūz*, it becomes evident that the application of *nushūz* law is presented in diverse ways, representing the plurality of meanings associated with its key term, *daraba*. This plurality, as reflected in both *tafsir* platforms examined, illustrates how the digital realm generates a spectrum of interpretive choices readily accessible to the digital public. The availability of such choices does not diminish the sanctity of *tafsir al-ahkām*; on the contrary, it affirms that the proliferation of meanings preserves its sacredness by rendering it relevant to contemporary audiences. In this sense, the interpretation of *nushūz* is no longer the exclusive domain of an elite class but instead becomes a popular discourse accessible to anyone, at any time.

The presence of shared ethical ideas across the two *tafsir* platforms is also a crucial element of analysis. While *tanwir.id* does not explicitly advocate for women's rights, unlike *tafsiralquran.id*, which clearly offers more protective interpretations of *nushūz*, both platforms converge in their core ethical objective: to morally transform the discourse on *nushūz* to reduce domestic violence, particularly against women.

This convergence should be understood not only as a shift in hermeneutical emphasis toward moral transformation, but also as the result of the participation of like-minded individuals. On *tanwir.id*, the reproduction of new meanings surrounding *nushūz* does not appear to be shaped by a community of contributors sharing a unified ethical vision. In contrast, *tafsiralquran.id* involves multiple authors working collaboratively to generate and share novel interpretations. This diversity of meaning has been facilitated by the editorial leadership, whose curatorial role ensures that the articles selected for publication align with the

platform's mission. Such editorial governance plays a key role in enabling interpretive plurality and in encouraging readers to reflect on multiple ethical-legal paradigms, rather than conforming to a single, hegemonic voice.

This multiplicity of interpretations shapes the hermeneutical character of each platform, thereby giving rise to new virtual communities and interpretive identities within the digital landscape. What occurs here mirrors the dynamics of organic communities in the physical world. These virtual communities are not merely imagined or symbolic constructs; instead, they are real, constituted through concrete interactions, shared convictions, and systems of symbolic understanding. Through the textual curation, linguistic refinement, and editorial oversight performed by platform managers, these shared ideas are reinforced and maintained with deliberate care.

At this juncture, we can see a distinct virtual identity of *tafsīr al-ahkām*. It can be seen through the virtual community theory. Rheingold emphasizes that the virtual world gives rise to virtual communities that connect large numbers of individuals who share everyday experiences and values.⁵⁰ Based on this, they can share their interests, cultivated hobbies, and even their ideological commitments. Within these spaces, Wellman argues that a form of social solidarity emerges, manifested through group discussions, content sharing, and collective problem-solving.⁵¹ At this point, a new form of identity is observed to be constructed through sustained interaction within the virtual community. Therefore, considering the role of virtual communities in shaping collective identities on the two *tafsir* platforms, we may identify two primary interpretive identities regarding *nushūz*. First, a traditionalist identity as represented by *tanwir.id*, which, although it seeks to reject violence, nonetheless reinforces male authority over women. Second, a progressive identity, as embodied by *tafsiralquran.id*, which applies a multiplicity of methodologies—

⁵⁰ Howard Rheingold, *The Virtual Community: Homesteading on the Electronic Frontier* (Massachusetts: The MIT Press, 2000), 5.

⁵¹ Barry Wellman, "Physical Place and Cyberplace: The Rise of Personalized Networking," *International Journal of Urban and Regional Research* 25, no. 2 (2001): 227–52, <https://doi.org/10.1111/1468-2427.00309>.

maqāṣid-based, ‘urf-based, and gender-sensitive. This progressive identity promotes an interpretive self-image of Islam as compatible with human rights and gender equality. In the comparative case of these two websites, the progressive identity appears to dominate. However, this dynamic may shift in contexts involving Islamic platforms that are not primarily dedicated to Qur’ānic exegesis.

Regardless of how these identities emerge, one of the most compelling observations is the role of authorial interactivity in shaping them. Muslims are no longer passive recipients of information disseminated by authoritative scholars; they actively participate in the reproduction and dissemination of meaning. This demonstrates that *tafsīr al-ahkām* in the digital age involves openness—both to dialogue and participation. Anyone may now contribute to narrating legal interpretations of the Qur’ān in ways that reinforce the mission of a given platform, without necessarily being an accredited ‘ālim. This is not to suggest that content producers lack capability; on the contrary, they are often competent actors with relevant expertise.

How, then, does this digital reinterpretation of *nushūz* relate to the future trajectory of Islamic family law in Indonesia? The findings of this article diverge from earlier scholarship, such as Hadi,⁵² Hayat,⁵³ Nurlaelawati,⁵⁴ and Yulmitra,⁵⁵ which argued that digital spaces merely reproduce and amplify gender-biased exegesis. Contrary to those conclusions, this study demonstrates that digital platforms can serve as effective venues for advancing gender-inclusive interpretations that prioritize the rights and protection of women, who are often the most vulnerable in cases of domestic conflict.

⁵² Hadi, “The Narrative of Protecting Polygamous Women in Indonesia’s Digital World.”

⁵³ Hayat, “Preaching Islamic Legal Rules on Screen: Conservatism on Islamic Family Law in Digital-Based Dakwah Program Mamah dan Aa Beraksi.”

⁵⁴ Euis Nurlaelawati, “Muslim Female Authorities in Indonesia: Conservatism and Legal Notion of Women Preachers on Familial Issues,” dalam *The New Santri: Challenges to Traditional Religious Authority in Indonesia*, ed. oleh Norsharil Saat dan Najib Burhani (Singapore: ISEAS Publishing, 2020), 83–104.

⁵⁵ Handayani, *Hukum Perkawinan Islam di Ruang Digital: Bias Gender dalam Wacana Hukum Perkawinan di Instagram*.

The reproduction of legal interpretations of *nushūz*, particularly those centered on reinterpreting *daraba*, offers new digital insights into Islamic legal discourse. The ascendancy of progressive readings over conservative ones has led to a discursive repositioning of *tafsīr al-ahkām* in digital arenas, aligning more closely with the ethical priorities of contemporary Islamic family law in Indonesia. These interpretations explicitly support the protection of women against male authoritarianism within marital relationships—an objective increasingly central to Islamic legal reform. As a result, the growing dominance of progressive digital exegesis has the potential to challenge the authority of classical *tafsir*, particularly as upheld by traditional Muslim communities that continue to endorse male supremacy in cases of *nushūz*.

This supportive alignment between progressive *tafsīr al-ahkām* and the trajectory of Islamic family law reform in Indonesia should be seen as a positive development. Given the broad reach of these *tafsir* websites and their frequent use as references by university students and lay Muslims, progressive interpretations grounded in gender equity are well-positioned to influence both digital and real-world discourses on *nushūz*. The more frequently such gender-affirming interpretations are reproduced online, the more public awareness is raised concerning women's rights and protection. This is primarily due to the speed and scale of dissemination afforded by digital platforms, which far surpass those of traditional means of transmission.

This trend can be interpreted through the theoretical framework proposed by Jürgen Habermas, particularly his concepts of instrumental rationality and communicative rationality. Instrumental rationality manifests in the strategic use of technology to disseminate ideologies, understandings, and beliefs. Communicative rationality, meanwhile, involves the deployment of reasoned, dialogical understanding aimed at fostering consensus in the public sphere. Virtual communities maximally employ both forms of rationality to rearticulate the legal discourse on *nushūz* in the digital Islamic domain. Therefore, in the digital sphere, contemporary exeges utilize two instruments simultaneously: they preserve the epistemological

integrity of traditional *tafsir* while harnessing technological tools to facilitate its dissemination and accessibility.

Conclusion

The digital reinterpretation of *nushūz* through the lens of Cyber Islamic Environments (CIEs) and virtual communities reveals a critical hermeneutical shift in contemporary *tafsīr al-ahkām*. As demonstrated through the comparative analysis of *tanwir.id* and *tafsiralquran.id*, online *tafsir* platforms not only diversify the interpretive landscape of Islamic legal discourse but also actively shape new ethical and gender-sensitive paradigms. Overall, both websites present a similar interpretive shift in their readings of the Qur'anic verses on *nushūz*, moving away from interpretations that reinforce male supremacy toward those that emphasize the protection of women. Although minor interpretive narratives continue to problematize women's emotionality, they remain marginal. This interpretive effort seeks to delegitimize domestic violence. It can be understood as a reconstruction of *nushūz* law, challenging long-standing legal interpretations that have tended to marginalize women within Indonesian Muslim society.

The engagement of Muslim users in dialogical meaning-making processes and the deliberate editorial curation of content signify the emergence of interpretive identities that challenge traditional hierarchies of religious authority. In this way, the digital domain does not merely replicate established interpretations. Still, it reconstitutes them in line with contemporary ethical imperatives, particularly regarding gender justice and mutual responsibility in marital relationships. By facilitating a shift from rigid textualism to contextual, inclusive, and participatory interpretations, digital *tafsir* platforms become instrumental in advancing the moral aims of Islamic family law reform in Indonesia, focusing on *nushuz*. The increasing influence of progressive exegesis, grounded in *maqāṣid*, *'urf*, and gender sensitivity, marks a turning point wherein Islamic legal texts are reclaimed as living discourses, open to reinterpretation and responsive to the lived realities of Muslim communities.

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