

# The Construction of Women's Piety through the Women's Special Mushaf

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<b>Keywords:</b> Gender issues, Indonesian mushaf, patriarchy; Qur'anic interpretation, women's mushaf.	<b>Abstract</b> <i>Al-Qur'an Cordoba Special for Muslimah</i> features "319 thematic interpretations of women", which is intended to "beautify" women by making them pious individuals. Still, the main question is what kind of "piety" is intended. From this section, it can be seen how women are used as objects in it. As an interpretation, of course, the featured feature is never attractive. This article also aims to explain and analyze the construction of women's righteousness in the Mushaf, its relevance from the scientific aspect of tafsir, and the context of women's positioning in life. By using explanatory and correlative analysis of 319 thematic interpretations specifically for women in the Mushaf, this article shows that women's purity is constructed through the process of thematization of Qur'anic verses according to certain understandings through the format of titles that give a convincing impression because they contain hadith narratives or explanations of Muslim figures. However, the relevance of these interpretations is questionable, both from the scientific aspect of tafsir and the aspect of women's existence. In fact, in some examples of interpretation, there are neglected parts, such as the context of the verse and the results of interpretation, that tend to be patriarchal. Thus, this issue cannot be ignored because it is not only related to the discourse of interpretative authority but also to gender justice, which deserves attention.
<b>Kata Kunci:</b> Isu gender, mushaf Indonesia, patriarki, tafsir al-Qur'an, mushaf perempuan.	<b>Abstrak</b> <i>Al-Qur'an Cordoba Special for Muslimah</i> memiliki fitur unggulan "319 tafsir tematik terhadap perempuan" yang sejak awal dimaksudkan sebagai "mempercantik" perempuan dengan menjadikan mereka sebagai pribadi yang salehah, namun pertanyaan utamanya adalah "kesalehan" seperti apa yang dimaksudkan. Dari bagian ini terlihat bagaimana perempuan dijadikan obyek di dalamnya. Sebagai sebuah tafsir, tentu fitur unggulan tersebut tidak pernah bebas kepentingan. Artikel ini pun ditujukan untuk menjelaskan dan menganalisis konstruksi kesalahan perempuan dalam mushaf terkait dan relevansinya dari aspek keilmuan tafsir dan konteks memosisikan perempuan dalam kehidupan. Dengan menggunakan analisis eksplanatif dan korelatif terhadap 319 tafsir tematik khusus perempuan di mushaf tersebut, artikel ini menunjukkan bahwa kesalahan perempuan dikonstruksi melalui proses tematisasi ayat al-Qur'an sesuai pemahaman tertentu melalui format judul-judul yang memberikan kesan meyakinkan karena berisi narasi hadis atau penjelasan tokoh muslim. Namun relevansi dari tafsir tersebut patut dipertanyakan, baik dari aspek keilmuan tafsir maupun aspek eksistensi perempuan itu sendiri. Faktanya, dalam beberapa contoh penafsiran, terdapat bagian yang terabaikan seperti konteks ayat dan hasil penafsiran yang cenderung patriarkis. Dengan demikian, persoalan ini pun tidak bisa diabaikan karena tidak hanya berkaitan dengan diskursus otoritas penafsiran semata, tetapi juga berkaitan dengan keadilan gender yang layak mendapatkan perhatian.
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## Introduction

*Al-Qur'an Cordoba Special for Muslimah* is one of the concrete proofs that mushaf does not mean just a sheet containing the writing of the Qur'an. As reflected in the title, this Mushaf was intended for women from the beginning. In the introductory section, for example, it is mentioned, "...materi tambahan dengan kajian perspektif wanita berdasarkan tafsir dan hadis sahih, serta klasifikasi tema kajian menjadi poin penting yang terdapat dalam

*mushaf Al-Qur'an CORDOBA special for Muslimah ini.*" ("...additional materials with studies on women's perspectives based on tafsir and sahih hadith, as well as the classification of study themes are important points contained in this mushaf Al-Qur'an CORDOBA special for Muslimah..."). The cover of the Mushaf also emphasizes that there are 319 thematic interpretations consisting of Akidah-Akhlak, Hukum (Law), Ibrah, and Tokoh Wanita (Women Figures), all claimed to be related to women. The publisher recognizes this format of Mushaf as a form of real contribution to shaping women's personalities into what he calls Quranic personalities. In its position as a Mushaf that has been published since 2012 and will continue to be printed until 2022, the primary assumption from this fact is that there is acceptance from the community towards the existence of Mushaf related to women.<sup>1</sup>

Ali Akbar explains that the emergence of mushaf for women is integral to market interests. In this case, their existence, with significant numbers, is financially beneficial.<sup>2</sup> Unfortunately, beyond the issue of commodification, some scholars find that the existence of mushaf for women is also related to ideological interests, especially patriarchal ideology. This ideology is synonymous with inequality in the positioning of women and men.<sup>3</sup> Dluha Luthfillah, for example, found the fundamental problem of the existence of women's mushaf to be patriarchal-conservative reasoning.<sup>4</sup> In other words, the existence of women's mushaf is not friendly to women amid the massive production of women-only mushaf because the design alone proves to have its appeal to Indonesian Muslim consumers.<sup>5</sup>

It must be admitted that the studies of the figures above are not explicitly related to *Al-Qur'an Cordoba Special for Muslimah*. However, this Mushaf is also never free from ideological interests, so it is urgent to follow up. It is said so because the issue is specifically related to the relationship between women and men and their position in religious life, society, and the state. In this case, there are at least two focuses of study: *first*, how women's purity is constructed in *Al-Qur'an Cordoba Special for Muslimah*, and *second*, how the relevance of this construction in the context of tafsir science and the position of women themselves. These two focuses also emphasize the novelty of the study compared to the

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<sup>1</sup> Cordoba International Indonesia, *Mushaf Al-Qur'an Special for Muslimah "Auliya"* (Bandung: Cordoba International Indonesia, 2022).

<sup>2</sup> Ali Akbar, "Pencetakan Mushaf Al-Qur'an di Indonesia," *Suhuf* 4, no. 2 (2015): 271-87, <https://doi.org/10.22548/shf.v4i2.57>.

<sup>3</sup> Muhammad Imdad Ilhami Khalil, "Konstruksi Pemahaman Islam dalam Teks-Teks Tambahan Terjemah Al-Qur'an (Kajian Terhadap Aliyah: Al-Qur'an, Terjemah, dan Tafsir Mushaf Wanita )" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2016), <https://digilib.uin-suka.ac.id/id/eprint/38420/>; Muhammad Dluha Luthfillah, "Patriarki dalam Kitab Suci yang Terkomodifikasi: Kajian terhadap Al-Qur'an Terjemahan Wanita Cordoba," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 12, no. 2 (2019): 281-301, <https://doi.org/https://doi.org/10.22548/shf.v12i2.470>; Fidian Zahraturun Nurra'ida, "Karakteristik Terjemah Al-Qur'an Wanita Ummul Mukminin" (Skripsi, Ponorogo, IAIN Ponorogo, 2021), <http://etheses.iainponorogo.ac.id/14077/>.

<sup>4</sup> Luthfillah, "Patriarki dalam Kitab Suci yang Terkomodifikasi: Kajian terhadap Al-Qur'an Terjemahan Wanita Cordoba."

<sup>5</sup> Zaenal Arifin Madzkur, "Kecenderungan Masyarakat dalam Memilih 'Mushaf Al-Qur'an Standar Indonesia' di Pulau Jawa," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 9, no. 1 (2016): 169-86, <https://doi.org/10.22548/shf.v9i1.121>; Harits Fadly, "Tajwid Warna dalam Mushaf Al-Qur'an Standar Indonesia," *Suhuf* 13, no. 2 (2020): 339-53, <https://doi.org/10.22548/shf.v13i2.587>; Imam Arif, "Potret Mushaf Kontemporer di Indonesia: Desain dan Jilidan," *Suhuf* 13, no. 2 (2020): 402-26, <https://doi.org/10.22548/shf.v13i2.590>.

studies of previous researchers. In this case, the study focused on 319 thematic interpretations in *Al-Qur'an Cordoba Special for Muslimah*.

The 319 tafsir thematically in *Al-Qur'an Cordoba Special for Muslimah* is the most urgent part of constructing women's modesty. In this case, the central theme of Hukum (Law), for example, contains 96 materials; the central theme of Ibrah contains 80 materials; the major theme of Tokoh Wanita (Women Figure) contains 50 materials; the central theme of Akidah-Akhlak contains 93 materials. The number 319 is undoubtedly relatively small compared to the entire number of verses of the Qur'an, which is more than 6000. However, constructing women's purity can be seen more clearly in its position as a tafsir. This is a consequence of the concept of tafsir itself, which is a process of searching and extracting meaning in the Quran according to the capacity and capability of the interpreter. The consequence of this concept is that interpretation can never be separated from subjectivity. This assumption is further strengthened by an explicit narration in the Mushaf that the purpose of this Mushaf is to beautify Muslim women with piety through the verses of the Qur'an.

In explaining these two main focuses, this study is formatted as a literature study with a gender-equitable tafsir approach. The primary source used is *Al-Qur'an Cordoba Special for Muslimah*. The documentation data focuses on the 319 thematic interpretations of women. In this case, the existence of these themes is the most relevant data in explaining the two main focuses of this study. Secondary data refers to scientific articles, books, and other relevant literature. The existing data are then analyzed with two patterns: first, explanatory analysis by providing a deeper explanation of the various interpretations of women-themed verses in *Al-Qur'an Cordoba Special for Muslimah*; second, correlative analysis, which means that the related data are further explained by testing the relevance aspects, both from the Qur'anic science and the existence of women as an entity or person.

### **The Construction of Women's Piety as a Discourse**

Two terms are used in this section: construction and piety. The term "construction", linguistically, in Kamus Besar Bahasa Indonesia (KBBI), is defined as the arrangement (model, layout) of a building (bridge, house, etc.); the arrangement and relationship of words in a sentence or group of words. "Piety" is defined as obedience (compliance) in practicing worship and seriousness in fulfilling religious teachings. Of course, in this context, the main thing to emphasize is how the construction in question does not relate to things that are already "finished" but rather the "process of occurrence." Thus, the construction of women's righteousness, which is the main focus of this article, relates to how they are "organized" through such portrayals to appear pious by specific standards. From this section, what needs to be emphasized is that the construction of righteousness in question is active, regardless of whether the woman positioned as the object realizes it.<sup>6</sup>

<sup>6</sup> Rina Darajatun and Azizah Alawiyah, "Konstruksi Kesalehan Sosial Generasi Muslim Milenial dalam Filantropi Islam di Kota Serang," *Syifa Al-Qulub: Jurnal Studi Psikoterapi Sufistik* 6, no. 1 (2021): 10–22, <https://doi.org/10.15575/saq.v6i1.11159>; Fadilla Dwianti Putri and Elizabeth Kristi Poerwandari, "Konstruksi Kesalehan, Posisi Dan Agensi Perempuan dalam Wacana Keagamaan," *Musāwa* 22, no. 2 (2023): 193–209, <https://doi.org/10.1177/0891243214549352.6>; Muhammad Sairi and Salwa Shafira Lubis,

Beyond conceptual issues, it is recognized that piety has become one of the discourses that have increased in Indonesia in the last two decades.<sup>7</sup> In general, there are two essential concepts in the discourse of purity: individual and social holiness. Personal holiness is synonymous with man's relationship with his God. This concept is always associated with the positioning of a particular religious believer with his religious beliefs, such as faith in God, angels, prophets, and so on. Meanwhile, social piety correlates with spiritual practices and practices that are closely related to others, the environment, or the surrounding nature. This social piety usually manifests in activities others can witness or feel directly, such as zakat, infaq, etc.<sup>8</sup> As a practice of the teachings of a religion, a person's form of righteousness cannot be separated from how he understands the religious text, either directly or through the intermediary of others. This then influences their beliefs or actions that are tangible.<sup>9</sup> From this aspect, *Al-Qur'an Cordoba Special for Muslimah* plays a role as a medium that constructs piety through the offer of understanding in it.

As a "mushaf" produced specifically for women, automatically, the emphasis of the construction of holiness is also on women. In her position as a woman, a construction of righteousness is usually explicitly related to women, namely as wives, mothers, children, workers, and others. This can then be manifested in various forms: how to dress, how to speak, lifestyle, and so on.<sup>10</sup> In this specific mapping, women's righteousness is seen from one perspective: first, conservative-textualist purity, which is hegemonic and requires women to be submissive to men. Second, the contextual perspective is a critical construction of righteousness, which does not place women merely as objects that must submit to a construction. These two construction patterns also emerge with their respective consequences, impacting how women are positioned and treated.<sup>11</sup>

### **An Introduction to *Al-Qur'an Cordoba Special for Muslimah***

*Al-Qur'an Cordoba Special for Muslimah* is one of the products of PT Cordoba Internasional Indonesia, an Al-Qur'an and Islamic books publishing company established in

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"Konstruksi Kesalehan Sosial dalam Komunitas Santri Tradisional," *Ushuluna: Jurnal Ilmu Ushuluddin* 9, no. 2 (2023): 3, <https://doi.org/10.15408/ushuluna.v9i02.32468>; A M Wibowo, "Kesalehan Ritual dan Kesalehan Sosial Siswa Muslim SMA di Eks Karesidenan Surakarta," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 5, no. 1 (2019): 29–43, <https://doi.org/10.18784/smart.v5i1.743>.

<sup>7</sup> Sairi and Lubis, "Konstruksi Kesalehan Sosial dalam Komunitas Santri Tradisional."

<sup>8</sup> Wasisto Raharjo Jati, "Kesalehan Sosial sebagai Ritual Kelas Menengah Muslim," *Ibda': Jurnal Kebudayaan Islam* 13, no. 2 (2015): 145–57, <https://doi.org/10.24090/ibda.v13i2.667>; E. Ova Siti Sofwatul Ummah, "Tarekat, Kesalehan Ritual, Spiritual dan Sosial: Praktik Pengamalan Tarekat Syadziliyah di Banten," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 15, no. 2 (2018): 315–34, <https://doi.org/10.22515/ajpif.v15i2.1448>; Efendi, Endrika Widdia Putri, and Salsa Hamidah Efendi, "Merawat Kesalehan Beragama di Era Digital," *Al-Adyan: Journal of Religious Studies* 3, no. 2 (2022): 94–106, <https://doi.org/10.15548/al-adyan.v3i2.4514>.

<sup>9</sup> Fatimah Husein and Martin Slama, "Online Piety and Its Discontent: Revisiting Islamic Anxieties on Indonesian Social Media," *Indonesia and the Malay World* 46, no. 134 (2018): 80–93, <https://doi.org/10.1080/13639811.2018.1415056>; Martin Slama, "Practising Islam through Social Media in Indonesia," *Indonesia and the Malay World* 46, no. 134 (2018): 1–4, <https://doi.org/10.1080/13639811.2018.1416798>; Miski Miski and Ali Hamdan, "Posting Hadis Dan Kesalehan Digital: Mengurai Fenomena Keberagamaan Generasi Milenial," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 11, no. 2 (2021): 283–306, <https://doi.org/10.15642/mutawatir.2021.11.2.283-306>; Sairi and Lubis, "Konstruksi Kesalehan Sosial dalam Komunitas Santri Tradisional."

<sup>10</sup> Putri and Poerwandari, "Konstruksi Kesalehan, Posisi dan Agensi Perempuan dalam Wacana Keagamaan."

<sup>11</sup> Putri and Poerwandari.

2012 in Bandung. So far, PT Cordoba Internasional Indonesia has published many copies of the Quran. The form of publication starts from al-Qur'an for memorization, al-Qur'an with translation and tafsir, al-Qur'an with translation without tafsir, and al-Qur'an without translation. Each of these mushaf variants is published with its unique title and specifications. *Al-Qur'an Cordoba Special for Muslimah* itself is included in the category of Al-Qur'an Mushaf with translation and tafsir; "Auliya" is the title used in it. On the description page of this Mushaf, it is stated that the Mushaf is intended for Muslim women who are studying Islam, and it is equipped with tajweed, which can be identified by various markers for easy learning. This Qur'an publisher was also named the most innovative publisher in 2019. In addition, in 2022, Lembaga Pentashihan Mushaf Al-Qur'an (LPMQ), Ministry of Religious Affairs, Republic of Indonesia, named this publisher the most creative.<sup>12</sup>



Picture 1: Sample cover and overview of the contents of *Al-Qur'an Cordoba Special for Muslimah*

*Al-Qur'an Cordoba Special for Muslimah* titled "Auliya" is a printed edition of 2022 with a *tashih* mark 2012. One of the scattered Mushaf uses a width of 10.0 cm and a length of 14.0 cm, a weight of 0.29 kg, and the number of pages 604.0. In addition to the cover and front page elements, this Mushaf is equipped with a description of the figures involved in it, including the general Director (Usman el-Qurtuby), Person in Charge of the Material (Andi Subarkah), Compilation Team (Endang Hendra, Rohimi Ghuftron, Syahid Zaenuddin, and Ahmad Saiful Rahman), Publishing Manager (M. Luthfi Fatahillah), Expert Editor (Iwan Setiawan), Supervisor (Cep Ma'mun), Layouter (Asep Hasan L, Nana Suryana), Designer (Cordoba Design Team), Khat Checker (Karbi Janutama, Kamil Nurshobah, Ridwan, Suyud Koswara, and Heri Mahbub), Proofreader (Topik Mulyana, Yani Suryani, and Wildan Nugraha). Other completeness of information includes Kata Pengantar (Foreword), Indeks Klasifikasi Tema (Index of Theme Classification), Pedoman Transliterasi (Transliteration Guidelines), Tanda Tashih (Signs of Tashih), Daftar Nama Surat (List of Surah Names), Tajwid Aplikatif (Applicative Tajweed), 33 Pesan Rasulullah Saw. Kepada Wanita (33 Messages of the Prophet Muhammad Saw. To Women), Indeks Alquranulkarim (Index to the

<sup>12</sup> Indonesia, *Mushaf Al-Qur'an Special for Muslimah "Auliya."*

Holy Quran), dan Pustaka Utama (Main Library). Of course, their femininity is the most striking thing about all these aspects.<sup>13</sup>

The femininity of *Mushaf Al-Qur'an Cordoba Special for Muslimah "Auliya"* is reflected in several aspects. The cover design uses purple, pink, blue, and other bright colors typical of women. This design combines pictures of flowers that look like roses, lilies, daffodils, *tapak dara* (?) flowers, and others. These things further emphasize that this Mushaf is specifically for women. More than that, the pages inside are also divided into several colors, such as orange, yellow, green, purple, and so on. These colors then mark the verses related to women found in each sheet. More than that, this element of femininity is evident from the naming of this Mushaf with the title "Auliya," which, in the Indonesian context, is identical to the name of women.<sup>14</sup>

### **The Construction of Pious Women in the Legal Provisions of Women in *Al-Qur'an Cordoba Special for Muslimah***

Specific materials within the broad theme of law are also categorized. Examples of particular themes included in the theme of Hukum (Law) include the provisions of women's Hajj, inheritance rights for women, the prohibition of making Jews guardians, the purpose of women entering into marriage, the actions of women that bring curses, the prohibition of drinking alcohol for women, the procedures for bathing *junub* and *tayamum* for women, the commandment of *hijab*, and the challenge to make a counterpoint to the Qur'an. In addition, there are also materials about husband-wife relations that are included in the legal category, such as the prohibition of marrying Muslim women to infidel men, wives should not ask for something that their husbands do not have, criteria for choosing a partner, choosing a fertile and loving partner, the law of women leaving the house without the husband's permission (*nushuz*), and others. However, there is no further explanation of what indicators are used to say that these materials are included in the list of major themes of Hukum (Law).

Apart from the lack of specific indicators in categorizing the verses of law, a fiqh rule has been mentioned as the barefooting from the beginning. In this case, there are three rules presented in the description section of the Mushaf (read: An Introduction to Al-Qur'an), namely: The basic rule of a general text is that it should be applied as it is until another text that specializes it is found (*al-aṣl fī al-'amm al'amal bih 'alā 'umumih ḥattā yūjad al-mukhaṣṣiṣ*); something that is general cannot be positioned as something special unless there is an indicator that explains (*al-'amm la yajūz an yurād bih al-khuṣuṣ illā bi qarīnah mubayyinah*); and, the thing that is used as a basis is the generality of the text, not the specific cause (*al-'ibrah bi 'umum al-laḥẓ lā bi khuṣuṣ al-sabab*). By using these three rules, the consequence is that the selected verses are also not necessarily specifically related to women.<sup>15</sup>

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<sup>13</sup> Indonesia.

<sup>14</sup> Indonesia.

<sup>15</sup> Indonesia.

In the example of QS. al-Nisā' [4]: 34,<sup>16</sup> For example, it is headlined with "Men are the leaders of women," meaning that the verse relates to laws binding on women. In this case, the footnote contains a narration,

"...The wife must always obey her husband in things that are beneficial to create a sense of security and love in the family. The obligation to obey the husband is none other than because the husband's responsibility is so great. The husband must have foresight and broad insight so that he can know things that the wife does not know based on his experience and expertise in certain fields".

The narrative is then closed with a citation of the Prophet's hadith, that a wife must fulfill her husband's invitation to have sex even if she is in the kitchen; if the Prophet could order someone to bow down to his neighbor, that person would be a wife to her husband. In addition, a hadith is also included, and a wife who dies in a condition approved by her husband will enter Paradise. In this verse, there is also a hadith that a wife's voluntary fasting can only be done with her husband's permission. A wife can also only bring another man into her house with her husband's permission.<sup>17</sup>

Another example is QS. Saba' [34]: 36,<sup>18</sup> is titled "Akibat Wanita Mengais Rezeki" ("As a Result of Women Scavenging for Sustenance"). From the title, there is a tendency to evaluate women who work outside the home negatively. In this case, a narrative can be found, "...an understanding Muslim woman will not seek employment outside the home unless it is essential..." The necessity condition is exemplified in the Mushaf by the absence of a person who bears a living in her life or the demands of the community who need her help according to her nature as a woman. Such conditions are said to be the reason for the permissibility of women working outside the home as long as they maintain their honor, religion, and morals. The most basic argument of this reasoning is that a woman in her position as a wife, for example, is under her husband's responsibility. Thus, in this narrative, a wife can focus on completing household affairs and being an excellent mother to her children. This reasoning is also similar to the example of QS. al-Nisā'[4]: 34 above, which tends to position women as objects.<sup>19</sup>

<sup>16</sup> The full verse text:

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

*Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all). [translation by Yusuf Ali]*

<sup>17</sup> Indonesia, *Mushaf Al-Qur'an Special for Muslimah "Auliya."*

<sup>18</sup> The full verse text:

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝﴾

*Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not. [translation by Yusuf Ali]*

<sup>19</sup> Indonesia, *Mushaf Al-Qur'an Special for Muslimah "Auliya."*



## The Theme of Ibrah and Idealization of Women in *Al-Qur'an Cordoba Special for Muslimah*

In the Ibrah theme, some of the material is related to stories in the past. This is the case: the story of Pharaoh (Fir'aun) who killed the boys and let the girls live, the lesson from the preaching of Prophet Noah (Nuh), the prayer of Prophet Zakariya to get offspring, the story of Prophet Yusuf who has excellent charm for women, the story of Prophet Isa and his mother, Maryam; and others. Other materials that are included in this significant theme are stories related to the community of the Prophet Muhammad, such as the conspiracy to kill the Prophet Muhammad, the Prophet Muhammad's troops in the battle of Badr, the attitude of the hypocrites at the war of Tabuk, and so on. Other material that was later also included in this theme was that women were created from ribs, the story of the test of women's patience, the high cost of guidance from Allah for a woman, women residents of hell, girls of the same age in heaven, women as the most prominent residents of hell, and so on.<sup>20</sup>

The example presented in this section of the theme shows explicitly that women are the most prominent inhabitants of hell. This theme emerges from the explanation of QS. Qaf [50]: 30.<sup>21</sup> In particular, the title was "Kebanyakan Penghuni Neraka adalah Wanita" ("Most of the Inhabitants of Hell are Women"). It begins with a description of the hadith that the Prophet Saw in hell and found most of its inhabitants to be women. He also saw paradise, where most of the inhabitants were poor. In explaining this hadith, Ibn Baṭṭal is quoted as saying that women are the most prominent inhabitants of hell because of their disbelief. Furthermore, it is presented, "This Hadīth indicates that a woman should be grateful and respectful to her husband, because he takes care of her, fulfills her needs, and does everything in his power to do so". The narrative concludes with another hadith of the Prophet, which is considered a corroboration of this opinion.<sup>22</sup>

A similar presentation is also found in the explanation of QS. al-Hashr [59]: 20,<sup>23</sup> A similar presentation is also found in the explanation of QS. al-Hashr [59]: 20, with a relatively identical title, namely "Neraka banyak dihuni Kaum Wanita" ("Women mostly inhabit hell"). In explaining the verse, the narration begins with a sentence that in hell, there are believing women, but because of specific actions, they still go to hell. This expression is considered to be in line with the Prophet's explanation that most of the inhabitants of hell are indeed women. The Mushaf also presents another hadith that explains why they are hell's most prominent inhabitants, namely, they disobey their husbands. However, this narrative does not deny the existence of women who are residents of heaven. It can be recognized that some women belong to the category of pious women, namely women who carry out the provisions

<sup>20</sup> Indonesia.

<sup>21</sup> The full verse text:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَزِيدٍ﴾

*One Day We will ask Hell, "Art thou filled to the full?" It will say, "Are there any more (to come)?"*  
[translation by Yusuf Ali]

<sup>22</sup> Indonesia, *Mushaf Al-Qur'an Special for Muslimah "Auliya."*

<sup>23</sup> The full verse text:

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ﴾

*Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity* [translation by Yusuf Ali]



and laws of Allah; they can also enter heaven, and some even precede men. However, the tendency of this interpretation is the same as the previous one, which tends to position women as objects.<sup>24</sup>

This is further explained in the following material that he delivered, "Women are very few of the inhabitants of Paradise because their lusts overcome them, their inclination towards the world, and the imperfection of their minds so that they do not know the majesty of the Hereafter with the eyes of their hearts. Then they abandon the practice of the Hereafter, inclined to the life of this world and its adornments. This is the strongest cause that makes most women enter Hell, and few of them enter Paradise. Women are also the main cause of men getting carried away with the life of this world and forgetting about the Hereafter. Women have lusts that attract men to them and forsake the Hereafter."

### **Constructing Women's Piety through the History of Female Figures in the Past**

In the big theme of Tokoh Wanita (Female Figures), several figures become the object of interpretation, namely Hawwa as the first woman in heaven, Imran's wife, Prophet Luth's wife, Prophet Musa's mother when she was worried about Pharaoh's (Fir'aun's) policy to kill all male babies, Khadijah as a woman inhabitant of heaven, Fatimah as a defender of the Prophet when he got ridiculed by his people, the story of Balqis as queen of Saba', Aishah and Hafṣah, Zainab as a woman who likes to pray at night, Maryam as a woman who maintains honor, Ummu Jamīl as a woman who mocked the Prophet Muhammad, Zunairah as a sincere woman, Sumayyah as a woman who is steadfast in faith, and others. In addition to the names of the characters mentioned clearly on this theme also found material that does not mention specific names explicitly, such as material about the punishment of women who do not want to repent, women inhabitants of heaven, the story of women who sell milk, and so on. However, apart from these two patterns that are not precisely the same, the principle is the same: the character in question has a value that can be emulated or should be shunned.

Khadijah, the wife of Prophet Muhammad, is a figure who is often mentioned in the *Al-Qur'an Cordoba Special for Muslimah* on the theme of Tokoh Wanita (Female Figures). In the interpretation of QS. Yunus [10]: 2, Khadijah's name appears under the title "Khadijah; Wanita Penghuni Surga" ("Khadijah; The Woman of Paradise"; in the interpretation of QS. al-Wāqī'ah [56]: 10. Her name also appears under the title, "Khadijah Wanita Pertama yang Masuk Islam" (Khadijah, the First Woman to Convert to Islam") in the interpretation of QS. al-Mudassir [74]: 1. The name again appears under the title, "Khadijah Menyelimuti Rasulullah Saw. ("Khadija Envelops the Messenger of Allah"). Khadijah's name appears again outside the title, namely in the interpretation of QS. al-Ahzab [33]: 6 under the title "Ummahatul Mu'minin" and again appears in the interpretation of QS. al-Wāqī'ah [56]: 27 under the title "Wanita-wanita Pemimpin Penghuni Surga ("The Leading Ladies of Paradise"). In this case, the figure of Khadijah becomes a female figure who is considered worthy of being an example for Muslim women, namely in her role as a woman who first believed, fought with the Prophet, and other vital roles that deserve to be appreciated.

<sup>24</sup> Indonesia, *Mushaf Al-Qur'an Special for Muslimah "Auliya."*

Because of these aspects, she is a woman who is guaranteed to enter heaven and even become the leader of women who are experts in heaven.<sup>25</sup>

Another name that appears relatively frequently in the theme of female figures is Maryam. In the interpretation of QS. al-Anbiyā [21]: 91<sup>26</sup>, Maryam's name appears in the title "Maryam Sosok Wanita yang Memelihara Kehormatan", ("Maryam, a Woman who Maintains Honor"). In the commentary given on QS. al-Ahzab [33]: 7,<sup>27</sup> Maryam's name appears again, although it is not clearly stated in the title "Kisah Ibu dan Nenek Isa As." ("The Story of the Mother and Grandmother of Isa As"). The same thing also appears in the interpretation of QS. al-Zukhruf [43]: 7<sup>28</sup> with the title "Isa As. dilahirkan dari Ibu terbaik" ("Isa As. was born of the best mother"). It also appears in the interpretation of QS. al-Waqi'ah [56]: 27<sup>29</sup> with the title "Wanita-wanita Pemimpin Penghuni Surga ("Women Leaders of Heavenly Dwellers"). Maryam, one of the essential figures recognized in the Qur'an, is presented similarly to the pattern of Khadijah's story, which is related to her role or struggle in religion and how she later became one of heaven's female leaders. In this case, Maryam's story is identical to guarding her honor on the one hand and being tested for pregnancy even without a husband on the other; in this position, Maryam's patience in facing slander, scorn, and the like becomes one of the main parts of her life history. In the final phase, Maryam, as a woman, reached the level of the women of Paradise and became one of the prominent leaders of the women of Paradise.<sup>30</sup>

Apart from Khadija and Maryam, the name Umm Jamil appears twice in *Al-Qur'an Cordoba Special for Muslimah*, but in a position as a sinister figure. *First*, the name appears in the interpretation of QS. al-Ḍuhā [93]: 1-3<sup>31</sup> with the title of the theme "Ummu Jamil; Wanita Pengejek Nabi" ("Ummu Jamil; Women Mockers of the Prophet"), it was mentioned that at that time, the Prophet's finger was hit by a stone until it was swollen, injured, even made the

<sup>25</sup> Indonesia.

<sup>26</sup> The full verse text:

﴿وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ﴾

*And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples. [translation by Yusuf Ali]*

<sup>27</sup> The full verse text:

﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِيثَاقًا غَلِيظًا ۗ﴾

*And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant. [translation by Yusuf Ali]*

<sup>28</sup> The full verse text:

﴿وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾

*And never came there a prophet to them but they mocked him. [translation by Yusuf Ali]*

<sup>29</sup> The full verse text:

﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ﴾

*The Companions of the Right Hand,- what will be the Companions of the Right Hand?. [translation by Yusuf Ali]*

<sup>30</sup> Indonesia, *Mushaf Al-Qur'an Special for Muslimah* "Auliya."

<sup>31</sup> The full verse text:

﴿وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ﴾

*By the Glorious Morning Light, And by the Night when it is still, Thy Guardian-Lord hath not forsaken thee, nor is He displeased. [translation by Yusuf Ali]*

Prophet feverish, and did not leave the house for three days. The opportunity was then used by Ummu Jamil to mock and insult the Prophet, saying that the Prophet's devil had left her, did not want to visit, did not want to come close, or was angry with the Prophet. Ummu Jamil's mockery then inspired the Arab community at that time to also mock and insult him to make the Prophet even more grieved and hurt. This incident then became one of the accompaniments of the revelation of QS. al-Ḍuhā [93] as a response to the fact that what they accused was not true at all. *Secondly*, Umm Jamil's name is mentioned again in the interpretation of QS. al-Lahab [111] under the title "Ummu Jamil; Wanita yang Berkalung Tali Sabut" ("Umm Jamil; The Woman with the Coir Rope") with the same pattern as a figure who should not be used as an example.

### The Theme of Akidah-Akhlak: Protecting or Restricting Women?

In the big theme of Akidah-Akhlak, the material presented tends to be divided into two parts according to the big theme. On the theme of Akidah, there is material such as the call for women to worship Allah, women who surrender and do good deeds, there is no compulsion in religion, the characteristics of pious women, the characteristics of women who submit and obey Allah, forgiveness and a paradise for women who believe and do good deeds, the Qur'an is guidance and mercy for believers, polytheists think that Allah has a daughter, the virtues of reading the Qur'an for women, and others. Other materials that tend to be more on moral issues include that women should keep promises, women should not be spiteful, women are required to be polite and maintain a sense of shame, women should not behave mockingly, women are required to be patient and grateful in every situation, and others. The pattern used in incorporating related materials into the various themes is the same as the other patterns, namely more on the aspect to be followed or avoided.

QS. Luqmān [31]: 33<sup>32</sup> in *Al-Qur'an Cordoba Special for Muslimah* is categorized as a verse on the theme of akidah (faith). In relation to this verse, the title "Berlaku Takwa Menghadapi Fitnah Dunia" ("Practicing Piety in the Face of the Fitnah of the World") has emerged. Two concepts become the emphasis of this title, namely piety and the fitnah of the world. Piety in the terminology of this Mushaf is the practice of religious teachings; avoiding what Allah has forbidden and trying to fulfill His commands. Then, what about the concept of the fitnah of the world? Unfortunately, there is no further explanation in the Mushaf. However, what is certain is that the fitnah of the world is related to the life of the world and women or even women themselves. There is a hadith that is specifically used as a basis in the Mushaf, namely "...Berhati-hatilah terhadap dunia dan wanita. Sesungguhnya fitnah pertama yang menimpa Bani Israil adalah disebabkan oleh wanita." ("...Beware of the world and women. Indeed, the first fitnah that befell the Children of Israel was caused by women") The discussion of the fitnah of the world and women is again presented as an interpretation

<sup>32</sup> The full verse text:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ ۖ وَلَا مَوْلُودٌ هُوَ جَارٌ عَن وَالِدِهِ شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْعُرُوزُ ۗ﴾

*O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah. [translation by Yusuf Ali]*

of QS. al-Jāthiyah [45]: 19<sup>33</sup> under the theme “Takwa menjadi Perisai dari Fitnah Wanita” (“Piety is a Shield from the Fitnah of Women”), with the same point that only piety can save people from the fitnah of the world and women.

However, there is a special note regarding the slander of women, namely: “As for being cautious of women, this is one's effort to be cautious of women and what they cause. This happened to the Children of Israel, whom women seduced, and they all went astray. Hence, we find today that the enemies of this religion are focusing their attention on corrupting the Muslim ummah by using women as a means. They make women not wear hijab and mingle with men.”

Whereas QS. Yunus [10]: 94<sup>34</sup> falls under the theme of akhlak (morals) under the title “Tidak Elok Wanita Banyak Bertanya.” (“It is not Good for a Woman to Ask many Questions”). This section explains that asking many questions does not necessarily have positive implications. In *Al-Qur’an Cordoba Special for Muslimah*, the object of questioning that is exemplified is related to matters of akidah (faith). A hadith that is used as a basis in this context is the Prophet's words, which emphasize that humans continue to ask questions until the question “Allah created the creatures, then who created Allah?” The Hadith also provides specific direction if there are doubts about Allah, namely by saying, “I believe in Allah.” This verse also correlates with the famous hadith, “Whoever believes in Allah and the Last Day, let him speak well or keep quiet.” In addition, it is relatively easy to find specific moral standards for women in this Mushaf, such as the interpretation of QS. al-Anbiyā' [21]: 35<sup>35</sup> under the title “Women are required to be Patient and Grateful in every Situation; “QS. al-Qasas [28]: 25<sup>36</sup> under the title “Wanita dituntut untuk Bersikap Sopan dan Menjaga Rasa Malu” (“Women are required to be Polite and Maintain a Sense of Shame”). Thus, women are constructed in the same pattern, namely with standardization that is considered by the standards of the Qur'an.

<sup>33</sup> The full verse text:

﴿إِنَّهُمْ لَنْ يُّعْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ﴾

*They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous. [translation by Yusuf Ali]*

<sup>34</sup> The full verse text:

﴿فَإِنْ كُنْتَ فِي شكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ﴾

*If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt. [translation by Yusuf Ali]*

<sup>35</sup> The full verse text:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبَلُّوكُم بِالسَّيِّئِ وَالْخَيْرِ فِتْنَةً يُؤَلِّينَا لِمَنْ نُرْجِعُونَ﴾

*Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return. [translation by Yusuf Ali]*

<sup>36</sup> The full verse text:

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ ۖ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ﴾

*Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people. [translation by Yusuf Ali]*

## Questioning the Relevance of the Construction of Women's Piety through the Thematization of Qur'anic Verses

A question arises: How is women's piety constructed in *Al-Qur'an Cordoba Special for Muslimah*? The answer is that women's piety is constructed through thematizing the Qur'anic verses. In other words, the most concrete tendency in the 319 tafsir models about women is the linking of Qur'anic verses that do not necessarily actually discuss women. On the one hand, this is a consequence of the "method of interpretation" launched in the form of fiqh rules - as mentioned earlier - in the Mushaf. However, it seems less relevant. In the thematization above, it is clear that the fiqh rules mentioned as the primary basis in interpreting the Qur'an verses are more dominantly related to the theme of (Islamic) law. On other themes, it is not emphasized at all. Apart from this, one central tendency of this piety construction is the selection of diction in the title that impresses that the tafsir is authoritative.

In the example of the theme of Hukum (Law), QS. al-Nisā' [4]: 34, for example, is it relevant to title it, "Laki-laki adalah Pemimpin bagi Wanita" ("Men are Leaders of Women") and QS. Saba' [34]: 36 under the title, "Akibat Wanita Mengais Rezeki" ("Consequences of Women Scavenging?"). It must be recognized that various aspects are neglected in such an interpretation model. This at least appears in the historical aspects of the revelation of the verse and its linguistic aspects. 'Ali ibn Abi Talib once told me that during the Prophet's time there was a woman who received physical violence from her husband, even to the point of leaving marks on her face. The Prophet responded, "Not so! (*laysa dhalik lahu*);" followed later by the revelation of the verse which gave the husband a warning not to be arbitrary, let alone to be abusive.<sup>37</sup> The word "*qawwamun*" becomes synonymous with providing teaching and guidance (*al-ta'lim wa al-ta'dib*). In the context of the interpretation of QS. Saba' [34]: 36 tends to ignore the context of the discussion in verse, which is about sustenance that is entirely the right of Allah to expand for whoever he wants or narrow it. The correlation between the verse and the related title needs to be clarified. Especially if it is linked to women specifically, these two examples show how the presentation of tafsir of the Qur'an tends to seem forced.

Another example with the same model is how QS. Qāf [50]: 30, which is translated as: "(Ingatlah) pada hari (ketika) Kami bertanya kepada (neraka) Jahanam, 'Apakah kamu sudah penuh?' Ia menjawab, 'Adakah tambahan lagi?' ("*Remember*) the day (when) We asked Jahanam, 'Are you full?' He replied, 'Is there any more?') and al-Hashr [59]: 20 which in the translated version means, "Tidak sama para penghuni neraka dengan para penghuni surga. Penghuni-penghuni surga itulah orang-orang yang memperoleh kemenangan" ("*The dwellers of Hell are not equal to the dwellers of Paradise. The dwellers of Paradise are the ones who attain victory*"). These two verses are correlated with women, who are said to be the biggest part of the inhabitants of hell. It is difficult to find a relevant correlation between these two verses and the existence of women, except in the context of the word "hell". The same applies to the interpretation of QS. Luqmān [31]: 33 relates to Allah's warning not to

<sup>37</sup> Ismā'īl ibn 'Umar ibn Kathīr, *Tafsīr Al-Qur'ān al-'Azīm* (Riyāḍ: Dār Ṭaibah, 1999), 293.

be deceived by the world's life. The same applies to QS. al-Jāthiyah [45]: 19 emphasizes that Allah is the protector of the pious, but in this context, it is precisely correlated with the world and the existence of women as *fitnah*. From this section, the tendency is still the same, namely to force [interpretation] of a verse to appear to correlate with the theme of women specifically.

From the examples above, it is clear that the relevance of the commentaries on women in *Al-Qur'an Cordoba Special for Muslimah* is open to question. However, these commentaries seem convincing, especially with the existence of hadith and the opinions of Muslim figures used as a basis. Of course, this is beyond whether the hadith or the figures in question are authoritative. In fact, the hadith is not only a matter of its validity but is also intertwined with how it is understood.<sup>38</sup> The figures that explain the verse or hadith cannot be separated from their subjectivity and socio-historical context.<sup>39</sup> For example, women can be a source of *fitnah*, and men can be a source of *fitnah*.<sup>40</sup> The Qur'an emphasizes early on that wealth and children are *fitnah* for humanity. It also introduces the concept of lowering the gaze (*ghaḍḍ al-baṣar*) in interactions between members of the opposite sex, which can minimize the incidence of *fitnah*. With such awareness, women should not always be the ones to be regulated and blamed because the common good requires awareness from both parties, men and women.

The above also emphasizes that the issue of interpretation in the theme of women in *Al-Qur'an Cordoba Special for Muslimah* is not only a matter of relevance but also

<sup>38</sup> Muhammad Asriady, "Metode Pemahaman Hadis," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 16, no. 1 (2017): 314–23, <https://doi.org/10.30863/ekspose.v16i1.94>; Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," *Analytica Islamica* 3, no. 2 (2014): 208–20, <http://dx.doi.org/10.30829/jai.v3i2.447>; Nurkholis Hauqola, "Hermeneutika Hadis: Upaya Memecah Kebekuan Teks," *Jurnal Theologia* 24, no. 1 (2013): 261–84, <https://doi.org/10.21580/teo.2013.24.1.324>; Indal Abror, *Metode Pemahaman Hadis* (Yogyakarta: Ilmu Hadis Press, 2017).

<sup>39</sup> Miski, "Kritik Atas Sunah sebagai Bagian Tafsir Bi Al-Ma'sūr: Menyoal Otoritas Sunah sebagai Acuan Penafsiran dalam Tafsir al-Jalālain," *Religia* 20, no. 1 (2017): 49–70, <https://doi.org/10.28918/religia.v20i1.838>; Miski Miski, "Nalar Ideologis Penggunaan Hadis dalam Tafsir Al-Jalālain," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 7, no. 2 (2017): 284–307, <https://doi.org/10.15642/mutawatir.2017.7.2.284-307>; Saifuddin Zuhri, Moh Hidayat Noor, and Miski, "Komunitas Online Www.Arrahmah.Com Serta Seruan Kembali pada Al-Quran dan Hadis: Identitas, Ideologi, dan Imaji Fundamentalisme," in *Proceedings of Annual Conference for Muslim Scholars (AnCoMS)*, vol. 1 (Annual Conference for Muslim Scholars (AnCoMS), Surabaya: Kopertais Wilayah IV, 2018), 144–60, <https://doi.org/10.36835/ancoms.v0iSeries%201.117>; Benny Afwadzi, "Nalar Ideologis Fiqih dalam Tafsir Al-Qur'an (Telaah Konstruksi Tafsir pada Masa Abbasiyah)," *Al Itqan: Jurnal Studi Al-Qur'an* 2, no. 1 (2016): 1–29, <https://doi.org/10.47454/itqan.v2i1.13>.

<sup>40</sup> Abd Aziz and Yuan Martina Dinata, "Pelacakan Hadis Bepergian Wanita tanpa Mahram," *Al Amin: Jurnal Kajian Ilmu dan Budaya Islam* 4, no. 1 (2021): 102–14, <https://doi.org/10.36670/alaman.v4i01.86>; Kholila Mukaromah, "Wacana Kesetaraan Gender dalam Meme Hadis: Studi Etnografi Virtual pada Akun Instagram @mubadalah.id," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 10, no. 2 (2020): 292–320, <https://doi.org/10.15642/mutawatir.2020.10.2.292-320>; Faisal Haitomi and Maula Sari, "Analisis Mubadalah Hadis 'Fitnah Perempuan' dan Implikasinya terhadap Relasi Gender," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 23, no. 1 (2021): 78–89, <http://dx.doi.org/10.22373/substantia.v23i1.8661>; Yayah Khaeriyah, "Perempuan sebagai Sumber Fitnah (Studi Ma'ani al-Hadis)" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2005), <https://digilib.uin-suka.ac.id/id/eprint/26360/>; Miski Miski, *Islam Virtual, Diskursus Hadis, Otoritas, Dan Dinamika Keberislaman di Media Sosial*, ed. Nurul Afifah (Yogyakarta: Bildung, 2019); Miski Miski, "Amplification of Islamic Doctrines in Hadith Memes Prohibition of Women Travels Without a Mahram on Indonesian Social Media," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 22, no. 1 (2021): 230–57, <https://doi.org/10.14421/qh.2021.2201-11>.

implications. In the context of interpretation, the mushaf-style interpretation model has implications for strengthening a simplistic interpretation model. However, in the science of *tafsir*, experts always emphasize that interpreting the text of the Qur'an requires a variety of scientific tools, ranging from linguistics to understand the language of the Qur'an to the socio-historical context to depart from the awareness of the fact that the Qur'an was revealed in unique situations and conditions in the past. This issue does not seem to be a part that gets special attention in this Mushaf. Meanwhile, in the context of women, the interpretation offered is always identical to placing women as objects. In addition, women's piety is constructed with subjective standards and tends to be impartial to women themselves. They are "forced" to fit the text as they understand it by ignoring the possibility of other understandings more relevant to the current situation and conditions.

The findings in this study basically reaffirm the conclusions of previous scholars that the existence of women's mushaf always goes hand in hand or is even identical with patriarchal reasoning.<sup>41</sup> However, one thing must be underlined: this Mushaf does not act as an active producer of patriarchal interpretive discourse but rather in a passive pattern. This term - active producer - is more about positioning oneself as a "contributor". Whereas the passive pattern means more of a role as a "distributor." In other words, the model of interpretation used is more of a process of transmitting the thoughts of others, both past and present, without providing ample space to produce one's discourse of desired interpretations. It is still being determined whether this choice is due to the awareness of the weak authority of the 'producer' of the Mushaf in interpreting the Qur'an, so the choice is only to refer to existing interpretations considered authoritative or for other purposes. What is certain is that what is shown by *Al-Qur'an Cordoba Special for Muslimah* is one of the general trends marked by the publication of similar Mushaf. In other words, the patterns and models that appear from the *Al-Qur'an Cordoba Special for Muslimah* in this context are more a form of presentation of how the current model of interpretation with its patriarchal patterns is getting stronger but also increasingly in demand by the market.

## Closing

There are two main findings from this study. The first is that the *Al-Qur'an Cordoba Special for Muslimah* women is still always an object, even for something related to piety. In this case, women's piety is constructed with the standard text of the Qur'an according to a particular understanding. The construction pattern begins with thematizing the Qur'an verses into the themes of *Hukum* (Law), *Ibrah*, and *Tokoh Wanita* (Female Figures) to *Akidah-Akhlak*. The model of *tafsir* also looks simple - which, of course - is adjusted to the background of its readers. The presentation of the interpretation is also formatted with

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<sup>41</sup> Khalil, "Konstruksi Pemahaman Islam dalam Teks-Teks Tambahan Terjemah Al- Qur'an (Kajian Terhadap Aliyah: Al-Qur'an, Terjemah, Dan Tafsir Mushaf Wanita )"; Luthfillah, "Patriarki dalam Kitab Suci Yang Terkomodifikasi: Kajian Terhadap Al-Qur'an Terjemahan Wanita Cordoba"; Nurra'ida, "Karakteristik Terjemah Al-Qur'an Wanita Ummul Mukminin"; Eva Nugraha, "Tren Penerbitan Mushaf Dalam Komodifikasi Al-Qur'an Di Indonesia," *Ilmu Ushuluddin* 2, no. 3 (2015): 301-21, <https://doi.org/10.15408/jiu.v2i3.2634>; Ahmad Fahrur Rozi, "Transformasi Mushaf Al-Qur'an Di Indonesia (Studi Komparatif Mushaf Cetak 'Al-Quranul Karim' Terbitan 2018 Dan Mushaf Digital 'Quran Kemenag' LPMQ Kemenag)" (Skripsi, Yogyakarta, UIN Sunan Kalijaga, 2021), <https://digilib.uin-suka.ac.id/id/eprint/44850/>.



exposure to hadith, explanations of figures, and so on. Such a model of interpretation suggests a strong authority. In the Islamic world, the hadith itself has a significant function as an explanation of the Qur'an and the second source after the Qur'an in religion. The construction pattern is more clearly seen with titles such as: "Kebanyakan Penghuni Neraka adalah Wanita," ("Most Inhabitants of Hell are Women,"), "Wanita dituntut Bersabar dan Bersyukur dalam Setiap Keadaan" ("Women are Required to Be Patient and Grateful in Every Situation"), "Wanita dituntut untuk Bersikap Sopan dan Menjaga Rasa Malu" ("Women are Required to Be Polite and Maintain Shyness"), and others. This section shows the image of women's piety: "Pious women are like this!

The following finding is that this study notes the various interpretations presented in *Al-Qur'an Cordoba Special for Muslimah*. The relevance of the understanding of several verses of the Qur'an needs to be questioned, both from the scientific aspect of tafsir and the existence of women themselves. From the scientific aspect of tafsir, in some examples, there is a tendency to ignore the elements of the context of the verse: the socio-historical context of the revelation of the verse and/or the linguistic analysis in it. Meanwhile, from the aspect of women's existence, it turns out that these interpretations tend to be unfriendly towards women. Women tend to become objects, regulated by standards that tend to be patriarchal. However, in this context, the Mushaf distributes patriarchal understanding more than a contributor. The pattern of interpretation tends to be only through the process of distribution and transmission of understanding, namely through quotations from hadith or well-known Muslim figures. However, this Mushaf, with its patriarchal tendencies, is a product of a particular context. In other words, the patriarchal reasoning found in this Mushaf is a representation of the context of a society that is still dominantly patriarchal.

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