ORAL INTERPRETATION OF QS. AL-AHZAB:33 BY KH. SYA'RONI AHMAD: MAQASHIDI ANALYSIS

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Abstract
This paper discusses the oral interpretation of Kyai Sya'roni Ahmadi Kudus, who textually interpreted QS. Al-Ahzâb [33]:33. His interpretation is contrary to the current phenomenon, so the purpose of this paper is to find out the maqashid of Kyai Sya'roni's interpretation regarding the better women at home, and when they leave the house, there must be a companion or surveillance. This paper used descriptive analysis through the maqashidi Abdul Mustaqim interpretation approach. The results were obtained after applying the maqashidi interpretation method, including maslahah analysis, Qur'anic text and theme analysis, the historical context of revelation, the social context of Kyai Sa'roni in interpreting the al-Qur'an, and also social science analysis. By applying maqashid analysis, this paper argued that better women at home are a direction to preserve women's dignity. There are four alternative surveillance methods for women, e.g., close friends, security officers, constitution, and digital security system. The maqashid aspect of this verse is hifţal-nasl.

Keywords: Oral Interpretation, Sya'roni Ahmadi, Maqashidi, QS.Al-Ahzab [33]:33

Abstrak
Penelitian ini membahas penafsiran lisan kyai Sya’roni Ahmadi Kudus yang menafsirkan al-Qur’an secara tekstual dalam QS.Al-Ahzâb [33]:33. Hasil penafsirannya bertolak belakang dengan fenomena sekarang, sehingga tujuan penelitian ini adalah untuk mengetahui maqashid penafsiran kyai Sya’roni terkait perempuan lebih baik di rumah dan apabila keluar rumah harus ada pendamping atau pengawasan. Metode yang digunakan adalah deskriptif-analisis dengan pendekatan tafsîr maqashidi Abdul Mustaqim. Hasil analisis dalam penelitian ini didapatkan setelah mengaplikasikan langkah-langkah metode tafsîr maqashidi diantaranya menerapkan kemaslahatan, menganalisis teks al-Qur’an dan memperhatikan tema al-Qur’an, memaparkan konteks historis pada saat turunnya.

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**Kata Kunci:** Sya’roni Ahmadi, Tafsir Maqashidi, QS.Al-Ahzab [33]:33.

**Introduction**

One of the significant discussions in the Qur'an is about women. Especially the question of whether a woman can leave the house without the mahram, like a husband. The current phenomenon is that many women work outside to help the family economy or improve their skills. Reporting from Okezone, the Central Statistics Agency (BPS) noted that the Labor Force Participation Rate (TPAK) increased slightly in August 2020, stating that the percentage of women working was higher than men,1 the Central Bureau of Statistics also explains that the absorption of female workers is faster than that of men. The existence of this statement shows that the unemployment rate for women has decreased compared to men.2

The existence of this phenomenon among various commentators has interpreted their respective versions of interpretation in QS. Al-Ahzāb [33]: 33 is one of the references regarding women's rights. It is not surprising that the resulting interpretations are different. Because interpretation is the result of the ijtihad of the commentators, which deserves to be appreciated and studied.3 For example, the interpretation of Kyai Sy'roni Ahmadi in the term "waqarnā fī buyūṭikunna" is that it is better for women to stay at home, and if there is an urgent need to leave the house, there must be supervision.4 This is different from the interpretation of the Ministry of Religion of the Republic of Indonesia that the meaning of QS. Al-Ahzāb [33]: 33 is that women are not freed for work outside the home, in fact women should be calm and respectful at home so that they carry out their household duties properly. Meanwhile, if you have a need to leave the house, you must pay attention to the aspect of chastity and maintain a sense of shame.5

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4 Sya’roni Ahmadi, “Tafsir QS.Al-Ahzab : 30-33” (Indonesia: Youtube Tombo Ati, 2021).

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This research method is a descriptive analysis that provides an overview of the interpretation of Kyai Sya'roni Ahmadi in QS. Al-Ahzab [33]: 33. Then this paper analyzed the understanding of Kyai Sya'roni by applying the maqashidi interpretation approach to Abdul Mustaqim's concept. The primary data of this research are recordings of KH. Sya'roni's interpretation on the YouTube channel: Tombo Ati and other related references, like journals, books, and articles. The paper focussed on the oral interpretation of Kyai Sya'roni QS.Al-Ahzāb [33]: 33, but applying the maqashidi refers to QS.Al-Ahzāb [33]: 33. The research analysis results were taken after applying the maqashidi interpretation, which includes several stages.

Using the maqashidi interpretation method in previous studies, the authors have observed that no one has focused on research on the term "waqorna fī buyūṭikunna." Previous researchers only focused on discussing women's rights in QS. Al-Ahzab [33]: 33 using a hermeneutical approach whose results are contextualized today. Apart from that, some focus more on studying the ethics of decorating Muslim women QS. Al-Ahzab [33]:33 in a case study of a particular area that becomes research. As well as etiquette decorated with Muslim women from the perspective of ma'nā cum maghzā, which also focuses on the term tabarruj in QS.Al-Ahzab [33:33].

From the explanation above, there is a difference in interpreting QS. Al-Ahzab [33]:33. So this research aims to give a new concept about this verse related to today's women based on the oral interpretation of Kyai Sya'roni in QS.Al-Ahzab [33]: 33. The author argues that the interpretation of Kyai Sya'roni Ahmadi contains sad adz-dzarī'ah that harm itself is more potent than benefit because the structure of society influenced it at that time when many negative things happened to women. So choose protection for women to achieve security instead of fath adz-dzarī'ah, which opens space for women to be more productive outside the home. For this reason, using the maqashidi interpretation method will reveal the benefits of this interpretation sensibly, related to the oral interpretation of Kyai Sya'roni Ahmadi to "waqorna fī buyūṭikunna" in QS. Al-Ahzab [33]: 33.

Biography and Oral Interpretation of KH. Sya'roni Ahmadi

His full name is Muhammad Sya'roni Ahmadi or Mbah Sya'roni. he was born in Kudus on August 17, 1931. He is a descendant of the Ahmadi and Hayati couples. Examining further, it turns out that kyai Sya'roni Ahmadi still has a lineage of descendants from Prince Puspoyudo Singopadon or the famous Sayyid Ustman, who

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has been buried in Singopadon hamlet, Singocandi Kudus. However, when he was 13 years old, Kyai Sya'roni became an orphan because his mother passed away at the age of 8.

Since childhood, Kyai Sya'roni has had extraordinary intelligence. The fact is that at the age of 11, he memorized the Alfiyah Ibn Malik book. Even at 14, he completed memorizing the Qur'an in just eight months by studying with kyai Muhammad Arwani. From Kyai Arwani, Kyai Sya'roni learned a lot about the "Kitab Kuning," Qawa'id al-Iughah, Qiro'ah Sab'ah, and reciting Jalalain's interpretation. He also studied to Kyai Raden Asnawi, Mbah Kyai Turaichan Adjhuri and Sayyid Abdillah. All of his teachers come from Kudus.


Kyai Sya'roni passed away on April 27, 2021, in Kudus Islamic Hospital at 89. He was buried in Kejaksan Village, District City, Kudus Regency. During his lifetime Kyai Sya'roni was active in various fields of organization. One of them was at the Qudsiyah Madrasah, serving for many years until he was asked to become the head of the Qudsiyah Madrasah board. Kyai Sya'roni was recorded as the great nadzir of the Qudsiyah Madrasah.

**Oral Interpretation: A Study of Interpretation**

Oral interpretation has started since the Prophet Muhammad SAW received his first revelation. After the death of the Prophet Muhammad SAW at that time,
Oral interpretation is a way used to explain the words of Allah. So the scientific transmission of the interpretation of the Qur'an orally plays an essential role in the future. In his book, Islah Gusmian explained that there are advantages to conveying the interpretation of the Qur'an orally. The style the interpreter describes will be easy to understand because it is a popular language according to the audience. Key terms will be solved in the delivery so that the social-moral in the Qur'an will be easy to grasp and will not lead to wrongful arrest.

The basic technique of orality lies in the speaker's memory and ability to repeat formulaic patterns. Formulaic aims to form a discourse that has a balanced rhythm so that it is easy to recall. Speakers can explain without reading the text by referring to memory. This results in the possibility of creating improvised words that are at length and can be characterized as composition in performance. By following formulaic patterns and relying on memory, speakers can think freely to develop what is conveyed. It is the same as what Kyai Sya'roni does in explaining his oral interpretation comprehensively at the recitation every Friday at dawn at Masjid al-Aqsa Menara Kudus.

From 1998 to 2000, recordings of Sya'roni Ahmadi's commentary recitations began to be played on local radio in Kudus and its surroundings. Starting from this, the number of the congregation increased a lot. Even the congregation that followed did not only come from the Kudus area. But the surrounding areas are Pati, Jepara, and Demak. The exciting thing is that among the congregation who follow, there are followers of the Muhammadiyah mass organization, even though Kyai Sya'roni is a follower of Nahdhatul Ulama. Explicitly the study of the interpretation of Kyai Sya'roni is accepted by the community, not only among the Nahdhatul Ulama, and of course, it is assessed according to what is conveyed, in general, does not take sides with anyone so that the Muhammadiyah and Nahdhatul Ulama mass organizations will be more harmonious.

Kyai Sya'roni's oral (oral) interpretation methodology systematically presents it coherently in the order of the Qur'an starting from QS. Al-Fatihah to QS. An-Nās. The form of a presentation is comprehensive, detailed, and in-depth. So that the audience can understand well. The language style used is Javanese, according to the language used in everyday life by the Javanese. As for the aspect of hermeneutics, there are three points: first, in terms of method, the oral interpretation of Kyai Sya'roni is categorized

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as an interpretation of thought, making intellectuality the basis of interpretation.\textsuperscript{23} In this case, the interpreter tries to explain the meaning of the verse based on the results of the intellectualization process by using an epistemological step that has a basis for the text and its context.\textsuperscript{24} Second, he used the \textit{adabi ijtim\'ai} pattern because there is an effort to guide understanding of the Koran based on social problems. And third, he used the contextual approach.\textsuperscript{25}

**Oral Interpretation of KH. Sya'roni Ahmadi QS. Al-Ahzab [33]: 33**

“Wa qorna = and keep silent you wives of the Prophet Muhammad (this order also applies to all mu'minat). Fi buy\'utikunna = Inside your house. Do not go out, do not go around, and do not get tired. This is the argument (that a good woman is at home). (example the phenomenon) a woman is sitting and selling crackers that are not permissible, must be accompanied, and cannot travel alone. A woman riding a rickshaw alone is too brave. You can not. What if it is essential to get out? If it is necessary, there must be supervision. Do not dare to the Koran, and his lust must be controlled.

In explaining the interpretation of the Koran, Kyai Sya'roni always relates it to the social conditions of today's society (so that Kyai Sya'roni's interpretation is categorized as \textit{ijtim\'ai} pattern). So the audience understands his explanation. Meanwhile, after explaining the interpretation above, Kyai Sya'roni also alluded to the condition of Mecca Medina (city center) in the marketing system. No women were working in merchandise shops. All merchants are men. Besides that, Kyai Sya'roni also explained the fiqh side:


\begin{itemize}
  \item \textsuperscript{23} Mahfudhon, \textit{Kerukunan Umat Beragama Dalam Al-Qur’an: Telaah Penafsiran Kiai Sya’roni Ahmadi}, 118.
  \item \textsuperscript{24} Gusmian, \textit{Khazanah Tafsir Di Indonesia: Dari Hermeneutika Hingga Ideologi}, 218.
  \item \textsuperscript{25} Mahfudhon, \textit{Kerukunan Umat Beragama Dalam Al-Qur’an: Telaah Penafsiran Kiai Sya’roni Ahmadi}, 120.
  \item \textsuperscript{26} Ahmadi, “Tafsir QS.Al-Ahzab : 30-33.” (Indonesia: Youtube Tombo Ati, 2021)
  \item \textsuperscript{27} Ahmadi. “Tafsir QS.Al-Ahzab : 30-33” (Indonesia: Youtube Tombo Ati, 2021)
\end{itemize}

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Translation:

When a woman goes on pilgrimage, but it is not the first pilgrimage (meaning the first pilgrimage or sunnah) when she is alone, it is haram. If you perform the first hajj (obligatory hajj) while going alone, there is no problem. The second and third pilgrimages are not mandatory, so a mahram must accompany them. During the first pilgrimage, the husband has died or is divorced, or the woman's status is still single and unmarried, and the cost of paying for the expedition is paid alone. It is permissible to carry out the pilgrimage in the absence of mahram because the law of the first pilgrimage is obligatory. But when doing for the expedition, women who have strong iman must together.

The continuation of the interpretation of the verse is as follows:

“Walā tabarrajna = and don't open your genitals or reveal your genitals. Tabarrujna al-jāhiliyyati al-ūlā = like the behavior of the ancient jahiliyyah. This argument is intended for Muslims. Her nakedness must be closed. Muslims should not be easy to imitate (open naked clothing trend). Her children (offspring) are always taught to wear the headscarf.

The example delivered by Kyai Sya'roni in the interpretation above is related to women dressed in television and women around them who still do not wear the headscarf (Muslimah). In this case, Kyai Sya'roni was also invited to remind women who had not covered their private parts properly. But Kyai Sya'roni also gave a message that in asking da'wah, he should be friendly, rudeness is not allowed. Furthermore, Kyai Sya'roni also explained the boundaries of the private parts themselves. The explanation is as follows:


Translation:

"For male genitalia, that is between the navel and the knees. As for women, when praying and outside of prayer, there are limits to their private parts. For women during prayer (this does not explain the nakedness of enslaved people because, in Indonesia, there are no slaves). When praying, it is obligatory to cover the whole body except the face and the palms of the hands. The border of the face (from top to bottom) starts from the crown where the hair grows to the beard (where the two jaws or chin face forward), while the horizontal border of the face is between the centile of the right ear and the centile of the left ear. Meanwhile, according to the Shafi’i, Hambali, and Maliki schools of thought, the genitalia of women outside of prayer are jamīl al-badān (whole-body)."

The continuation of the interpretation of the verse is as follows:

“Wa aqimna al-ṣalāta = and establish prayer (you women). Wa ātīna al-zakāta = and pay zakat, which has become a zakat obligation, then zakat is issued. When the zakat is exceeded, don't be mediocre, afraid that the calculation will not be correct. (for example) when the zakat is 10 thousand, the zakat issued is 11 thousand. Every trade or savings when reaches the khaul of a year. The zakat is one nisab (77 grams of pure gold). The calculation is easy, for example, if there are 40 million, then the zakat is 1 million."

The continuation of the interpretation of the verse is as follows:


Translation:

"Wa āṭi’na Allah = and obey Allah. Wa rasūlahu = and the Messenger of Allah. Furthermore, an essential related matter explains to the descendants of the

Prophet Muhammad SAW that the end of his life must be Islam and be safe from disbelieve. Even though his life was not good, the end of his life must be good. Namely, the verse *Innama Yuňdu Allah* = indeed Allah intends to eliminate it. *Liyudhiba* = So that Allah will remove it. *'Ankum* = all of you (family/descendants of the Prophet). *Al-Rijsa* = Sin, dirt. *Ahla al-baiti* = The *Ahlul bait* of Prophet Muhammad SAW. This includes what is meant by posterity until the Day of Judgment, which is stated in the Qur'an that sins are removed. *Wayuṭahrirokum* = and Allah purifies all of you ahlul bait of the Prophet. *Ṭaṭīrā* = By purifying thoroughly."

Context-Historical Analysis of Oral Interpretation KH. Sya'roni Ahmadi QS.Al-Ahzab [33]:33

The interpretation of the Qur'an by a mufasir is usually influenced by the surrounding circumstances. It means seeing the condition of the people dealing with the problems they face. This is, of course, not subjective, but finding appropriate answers related to the problem. The research focuses on the interpretation of Kyai Sya'roni, who interprets the term *lafadż*, "*Waqorna fi buyūtkunna,*" that when women leave the house, they have to be with supervision and have interests. From the author's analysis, the condition of the Kudus community at that time was not guaranteed, so to protect women, it was better to stay at home to defend their honor.

He reported on Kudus news 2016 that the cases of child sexual abuse are increasing. With details of cases of sexual violence against children totaling 14 cases. This could be a form of Kyai Sya'roni's vigilance towards women to protect them from unwanted negative things. Kyai Sya'roni explained in his interpretation, which began in 1983 until before his death in April 2021, the law on sexual violence has not been managed systematically. In contrast to the end of 2021, violence against children and women is increasingly being exposed. So the law in protecting women and children is increasingly being improved.

The social context behind the interpretation is much adultery that has occurred. Thus, supervision, when women go out can prevent this adultery. Meanwhile, managing the mahram or the husband when the woman leaves the house protects the women's chastity and avoids slander. It can be understood that Kyai Sya'roni prefers to be careful in being protective of women rather than being productive outside the home without supervision.

Kyai Sya'roni Interpretation on QS. Al-Ahzab [33]: 33 is related to the environmental context of society at that time. Including discussing the issue of female genitalia that must be covered.

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34 See on QS.Al-Nur [24]: 30-31
Maqashidi Interpretation and Understanding of Oral Interpretation KH. Sya'roni Ahmadi QS.Al-Ahzab [33]:33

Maqashidi interpretation can be understood as a model approach to understanding the contents of the Qur'an, which can give the intention of emphasizing the aspects of maqasid al-Qur'an and maqasid al-Syari'ah. At the same time, the word maqashidi itself is a word from maqashid, which is added to the ya' ratio and the plural form of the word "maqshad," which means intent, principle, intention, and ultimate goal. Maqashidi's interpretation is also interpreted as a style whose explanation focuses on the vision of the Koran both universally and partially, which has a direction to realize a human benefit. But in this case, Abdul Mustaqim uses the maqashidi interpretation to understand the meaning of the Qur'an.

Abdul Mustaqim said that there are three arguments for the necessity of maqashidi interpretation as the basis of Islamic moderation, namely: first, maqashidi interpretation is part of Islamic civilization and considered to have an epistemological basis as a tradition of thought for scholars, both global Islamic studies and interpretation in the Qur'an as a whole special. Second, the maqashidi interpretation of the methodology is more sophisticated than the hermeneutical approach in the context of the interpretation of the Qur'an. For example: the concept of al-tsabit wal mutaghayyir, wasilah-ghayah and so on. Third, maqashidi interpretation is seen as a philosophy of al-tafsir, which has two functions: a dynamic, moderate spirit and criticism of interpretation which ignores maqashidi aspects. Fourth, maqashidi interpretation can bridge the gap between traditional and liberal models.

The maqashidi theory is not only used for legal verses. However, the maqashidi theory can be used in understanding beyond legal verses, such as theological verses, story verses, verses of gender, amšal (parables), and even eschatological verses. In applying the maqashidi interpretation, Abdul Mustaqim explained that several principles could be simplified into four parts: (1) seeking and using the mašlahah. (2) analysis of the text of the Qur'an by paying attention to related verses (themes) so that they can find the meaning of the verse. (3) paying attention to the context of revelation, both micro and macro, and the current context. (4) connecting with theories of social humanities and science.

Applying mašlahah relates to personal mašlahah, social mašlahah and even universal which also understands the principles of maqashid al-shariah including hitţ al-dān, hitţ al-nafs, hitţ al-aql, hitţ al-nas, hitţ al-māl, and Abdul Mustaqim added hitţ al-daulah and hitţ al-bī'ah. The application of the maqashidi interpretation of the mašlahah category will be revealed after implementing the following steps, as with the

second step, analysis of the Qur'anic text by looking at thematic studies. This research focuses on the term "waqirna fī buyūtitunna." However, a deep discussion is needed in QS to achieve a holistic understanding. Al-Ahzab [33]: 33. This verse talks about women's ethics and orders to obey Allah and the Messenger. The word "waqirna" scholars differ in reading it. Imam 'Asim reads the word qarnu, which is read qaf in fathah. This comes from the word iqrimna, which means "stay and settle in place." This opinion is according to the views of the Medina qiraat experts and some of the Kuffah.

Meanwhile, Basrah scholars and some Kuffah scholars call waqirna which means "stay in your homes with a sense of calm and respect." Regardless of the difference, the Qur'an mentions related terms, which generally mean "place" or "place of residence" 38 times. While Al-Asfahani explains the word "al-qarnu" means a people who live together in one period. Imam Al-Maraghi also defines the term "qarnu" in QS. Al-Ahzab [30]: 30 explicitly contains fi'il amr (command verb) with mabni sukun (qar). It is connected with nun niswah (nun, which refers to the meaning of women) and dhamir (pronoun), whose status remains fathah and becomes fa'il. Wahbah Az-Zuhaili stated that the woman to stay at home was not to confine her or limit her movements. But it is something better for women.

Al-Asfahani explains that the word "buruj" is linked to QS. Al-Ahzab [30]: 30 can be interpreted as a resemblance in showing beauty (where palaces and stars are symbols of beauty). The al-Munawwir dictionary defines it as a sentence showing off jewelry. So that the term "tabarruj" means that a woman must maintain self-respect (not be excessively respectful), don't act like women in the Jahiliyyah era before Islam came. In the term "waqqirnna al-shalāta wa āťina al-zakāta wa aĥ'ñallaha warasulah," Allah commands prayer and zakat because it becomes an obligation. But here, in the word "wa aťinllaha warusalah," the meaning of worship is not only prayer and zakat, but many things considered worship when obedient to Allah and the Messenger. Then in the last word of QS. Al-Ahzab [33]: 33 discusses the descendants of the Prophet.

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42 RI, Tafsir Al-Qur’an Tematik : Kedudukan Dan Peran Perempuan, 78.
43 See on Lutfiana, “Hak-Hak Perempuan Dalam Surat Al-Ahzab Ayat 33 : Seubah Pendekatan Hermeneutik.” She explained about the terms which has meaning “place” and “home”, one of them is on QS.Al-Mukminun [23]:13, QS.Sad [38]: 60.
45 N.Burhanudin M. Dhua Abdul Jabbar, Ensiklopedia Makna Al-Qur’an Syarah Alfaazhul Qur’an (Fitrah Rabbani, n.d.), 535.
48 Hamka, Tafsir Al-Azhhar vol. 7 (Jakarta: Pustaka Nasional PTE LTD Singapura, 1989), 24.
Muhammad SAW until the Day of Judgment his sins will be removed.\(^{50}\) So that it can be understood that QS. Al-Ahzab [33]: 33 talks about two discussions, namely adab and behavior of women, which aim to glorify and protect women themselves, and discussions regarding the dzurriyah of the Prophet Muhammad SAW.

QS. Al-Ahzab [33]: 33 connects with the verses before and after, namely verses 32 and 34. Among these verses, there are sequential messages related to the Prophet's wives regarding politeness procedures. In general, verse 32 discusses how to respond in a good speaking so that it avoids a negative response. Whereas verse 34 has the essence of carrying out *ma'ruf* actions.\(^ {51}\)

The following principle is paying attention to the micro, macro, and present context of revelation. The context of the disclosure is related to *asbāb an-nuzūl* QS. Al-Ahzab [33]:33. The sura was revealed when the Gazwat took place (the Al-Ahzab war, also known as the khandaq war) because the Khandaq area was strongly suspected of being attacked by the musyrikin. The title of the khandaq war was Salman al-Farisi (companion of the Prophet Muhammad). Surah Al-Ahzab was revealed in 5 Hijri of Shawwal.\(^ {52}\)

QS. Al-Ahzab [33]: 33 is revealed to the wives of the Prophet Muhammad SAW, as the hadith reads, "From Ikrima ra., from Ibn 'Abbas ra., says this verse was explicitly revealed to the Prophet's wife. The explanation of this hadith is evident in the revelation of QS. Al-Ahzab [33]: 33 the condition of women was limited. The patriarchal system's descendants still color the Medina community's state. So, cultural power is based on men. This is a common tradition.\(^ {53}\) In the context of revelation, the current context of patriarchal culture is different. However, patriarchal culture has not been eroded.\(^ {54}\) However, gender equality in the social environment has now been applied. The current phenomenon also shows that women have been involved in the social, economic, educational, and political world. And, of course, in its current state, there has been no war like the war in the revelation of QS. Al-Ahzab [33]:33.

In addition to *asbāb an-nuzūl* in QS. Al-Ahzab [33]: 33 and linking it to the present context. The author also found historical facts that women during the time of the Prophet, companions, tabi'in, even in the book of authentic hadith by Imam Bukhari, had written a separate chapter regarding women's social activities, but many were involved.\(^ {55}\) At the time of the Prophet, among friends and tabi'in, for example, a

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\(^{50}\) See on KH. Sya'roni Ahmad interpretation on QS. Al-Ahzab [33]:33.


series of names, Ummu Salamah, Shafiyah, and Laila al-Ghaffariyih, had been recorded as women's war figures. The first wife of the Prophet Muhammad SAW, Siti Khadijah bint Kuwailid, was known as a successful trader. Besides that, there is Zainab bint Jahsy, who actively works tanning animal skins. There is also the wife of a companion of Prophet Muhammad, Raithah, and her husband, Abdullah Ibn Mas'ud. She has been actively working because her husband cannot give the household needs.56

Sociologically, the pattern of life and human civilization has changed, so with these changes, the position of women in society has also increased.57 Starting from the 19th century, women also increasingly realized that the public sector had been growing developments. So that women's desire to take part in the public sphere is available.58 On the other hand, security and social law have progressed. So that in the current era, security forms and regulations have been implemented to create a good defense for the state and society. Reporting from the Ministry of Communication and Information, Johnny G. Plate, Minister of Communication and Information of the Republic of Indonesia, said that Indonesia has entered the industrial revolution 4.0 era, and disruption in digital technology is getting stronger. So that digital technology innovation also makes humans, objects, and systems very connected in cyberspace.59

**Maqashid Oral Interpretation of KH.Sya'roni Ahmadi of QS. Al-Ahzab [33]:33 : An Interpretation**

The explanation above is related to the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33 focuses on the term "waqorna fī buyūtikunna" when it is associated with the analysis of the Qur'anic text on the lafadż it has similarities, namely the order for women to stay at home. However, this discussion has not yet been completed because it is still necessary to find maqashid, as interpreted by Kyai Sya'roni, that when women leave the house, they also have to be supervised or assisted. So that the maqashid that is sought is regarding how the supervision is meant when it is contextualized and actualized under the current conditions. And what does it purpose that women are better at home?

In an oral interpretation, Kyai Sya'roni also advises mothers. So it is clear that the main point in the discussion of QS. Al-Ahzab [33]: 33 is focused on married women. However, the verse discusses women, so it applies to women as a whole (both married and unmarried women).

The supervision from Kyai Sya'roni's perspective is supervision from a mahram or husband.60 The existence of the concept of mahram itself is basically to guarantee

56 Imad Zaki Al-Barudi, Ṭafsir Wanita (Jakarta: Pustaka Al-Kautsar, 2010), 443.
59 See on “Masuki Era Revolusi Industri 4.0,” kominfo.go, n.d.
60 See on KH.Sya'roni Ahmadi interpretation QS.Al-Ahzab [33]:3, he related to the supervision in pilgrimage.
the safety of women from all things.\textsuperscript{61} Thus, the idea of supervision is wasilah (means), while that which is ghayah is for the safety and comfort of women. Wasilah's nature is temporary and can change.\textsuperscript{62} Wasilah, in the form of supervision, is a mechanism of protection for women from unwanted events.

Based on the analysis of the text and the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33, it can be understood that women are better off at home to protect their selves, but if they have needs, women are allowed to leave the house to carry out benefits such as education, developing skills, work, etc. And when it is related to social conditions in the oral interpretation of Kyai Sya'roni QS. Al-Ahzab [33]: 33, the context of the revelation of the verse, of course, the social situation has experienced a difference compared to current conditions. So that the form of security is increasingly guaranteed in protecting the community.

For supervision, you can ask permission from your husband or family. So that when pulled into modern times now, the maqashid existence of leadership (security) can be replaced with a digital technology system.\textsuperscript{63} World communication is now increasingly sophisticated. Even communication relations between people are also not limited by geographical spaces.\textsuperscript{64} Considering the maqashidi interpretation method applied above, the context of the revelation of the verse with the present context which is connected through the maqashidi interpretation method, there are four alternatives in replacing the mahram or husband when connected with theory social science and technology now, that supervision for the safety and comfort of women can be replaced by a group of friends themselves, security officers, legal legislation and digital technology systems (system security).


\textsuperscript{63} See on Sya’roni Ahmadi interpretation of QS.Al-Ahzab [33]:33 that there are a lot of benefits of technology used by human.

\textsuperscript{64} Rohman, “Reaktualisasi Konsep Mahram Dalam Hadis Tentang Perjalanan Wanita Perspektif Maqasid Al-Shariah,” 396.


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Conclusion

Kyai Sya'roni Ahmadi's oral interpretation in QS. Al-Ahzab [33]: 33 focuses on women being better at home and when leaving the house, there must be supervision or assistance to maintain women's dignity. As for the maqasid of monitoring of the mahram from the oral interpretation of Kyai Sya'roni after being contextualized, it can be replaced with four alternatives in the form of a group of friends, security officers, legal legislation and digital technology systems (system security). But what needs to be considered, supervision must be accompanied by prior permission from the husband (for married women) or family. Asking for a permit at least includes the expected supervision and does not cause concern. It is clear that QS. Al-Ahzab [33]:33 is intended for wives and relevant for all women's statuses. So that the application of the maṣlaḥah is in hiḍ al-nasl aspect.

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