



Justification of Surah An-Nisa, Verse 34 Regarding the Wife's Defeatist Attitude Toward Domestic Violence (DV)

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ABSTRACT

Domestic Violence (KDRT) is a conscious act that occurs within the family sphere and causes both physical and psychological suffering to its victims, who are predominantly women. One of the common factors contributing to such acts is the misinterpretation of certain Islamic teachings, which are often misunderstood and misused. In reality, a thorough examination shows that domestic violence is an act that clearly violates the principles of Islamic law, as Islam is a religion grounded in egalitarian values, justice, and public welfare, upholding human dignity—including the elevation of women's status and honor. In this regard, a serious and accurate understanding of Islamic legal interpretations related to family relationships is necessary as an assertive stance and a preventive effort against the normalization of wives' submissiveness in the face of abuse. This requires a comprehensive study and understanding based on both the Qur'an and Hadith as foundational references for developing a more representative and forward-looking paradigm.

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INTRODUCTION

The family is a social foundation—narrow in scope yet complex within the household sphere. A prosperous family bound by the sacred knot of marriage serves as the main pillar of the social structure. The need to build a strong family design based on *sakinhah*, *mawaddah*, and *rahmah* is essential, especially concerning the principles of affection within marital and domestic life as a bond sanctioned and blessed by God. Just as literary works require knowledge of literature to refine their language, or as psychological science forms the basis for effective clinical analysis, family life likewise demands proper family education as a benchmark for its influence on the dynamics and transitions of a healthy household life. A simple example within this context is the willingness to practice tolerance. Tolerance is one of the fundamental principles that bridges the course of familial harmony.

As the initial institution through which humans enter domestic life, tolerance becomes crucial to understand. Therefore, marriage education begins with understanding the meaning of marriage as a gateway to building a solid social base and a dynamic community, along with communication grounded in values of harmony. However, human beings are not free from forgetfulness, negligence, impulsiveness, or misconduct. The romanticism that occurs between husband and wife can fluctuate beyond control, depending on how both parties respond. In marital matters, Islam actually prioritizes the well-being and rights of women more than men, as seen in Islamic family law which upholds the rights of wives toward their husbands. In this regard, Islam does not deny equality between men and women; it merely distinguishes the roles and responsibilities assigned to each.

Departing from the central discussion on Domestic Violence (KDRT), such cases can easily be found in our immediate surroundings—among neighbors or even relatives. Beyond that, domestic violence has become one of the contributing factors behind the establishment of strict legal regulations in various countries concerning the preservation of moral values in religious life. It appears that domestic violence remains a global phenomenon in segments of family life where the importance of family education, as previously explained, has been neglected.

The author intends to relate this discussion to a recent viral domestic violence case involving a social media influencer, Cut Intan Nabila, a woman from Aceh who was assaulted by her own husband, Armor Toreador. Intan posted video recordings of the abuse on her personal Instagram account in August 2024. In these CCTV recordings, her husband is seen angrily hissing while striking her head and pulling her hair. He then repeatedly punches her in the back. This incident naturally drew public attention and outrage.

Reflecting the current gaps in Indonesia's justice system—often encapsulated in the phrase “No Viral, No Justice”—the authorities began taking swift action only after Intan's case went viral and was widely discussed. Armor was eventually arrested at a hotel in Kemang, South Jakarta. According to Intan, who was 23 at the time, the abuse had been ongoing for a long time, but she chose to endure it for the sake of her three children and refrained from informing her family or the public.

After Armor was sentenced to 4.5 years in prison on January 8, 2025, Intan, along with the legal representatives handling her case, expressed satisfaction and gratitude publicly the following day. The court's decision represented a firm act of protection for women who experience or become victims of domestic abuse, ensuring that perpetrators receive due punishment and reconsider committing such acts in the future.

In this regard, Law No. 23 of 2004 declares the state's responsibility to address cases of abuse against women within the household sphere, stating that women must receive optimal protection from society and the state to prevent harassment and acts of violence that degrade their dignity and humanity.

It is important to understand that abuse occurring within domestic life carries specific characteristics. The distinctiveness lies in the relationship between perpetrator and victim—often between husband and wife or employer and domestic worker. Generally, however, such abuse is committed by husbands against their wives. This statement is understandable because women constitute the majority of domestic violence victims. Domestic violence itself is not a new phenomenon and can happen to anyone. Unfortunately, victims or families often conceal or cover up such cases.

Broadly speaking, the causes of domestic violence can be categorized into two factors: internal and external. By closely examining conflicts within families, we can observe that numerous households are disrupted by unhappiness—households that should be harmonious but instead are shaken by disputes and quarrels. Under such circumstances, it is inevitable that a wife may feel uncomfortable in her own home. Nevertheless, this does not justify the assumption that violence is perpetrated solely by men. Domestic life often involves disagreements or conflicting views that may culminate in physical altercations, whether committed by the husband against the wife, or vice versa. Yet God Almighty has affirmed in His words:

الرَّجَالُ قَوَامُونَ عَلَى النِّسَاءِ بِمَا فَضَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصِّلَاةُ قَنْتَنْتُ حَفِظْتُ لِلْعَيْنِ بِمَا حَفَظَ اللَّهُ وَالَّتِي تَحَافُونَ شُسُورَ هُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطْعَنُكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلَيْأِنَّ كَيْرًا (النِّسَاءُ ٤: ٣٤)

The meaning: “Men (husbands) are protectors and maintainers of women (wives), because Allah has given some of them advantage over others, and because they spend of their wealth. So righteous women are devoutly obedient and guard themselves when (their husbands) are absent, because Allah has protected them. As for those women whose disobedience you fear, advise them, then leave them alone in their beds, and (if necessary) strike them. But if they obey you, do not seek ways to harm them. Truly, Allah is Most High, Most Great.” (Qur'an, An-Nisa' 4:34)

Meanwhile, as in the case of Cut Intan Nabila mentioned earlier, such abuse is undoubtedly an extremely painful and traumatic blow in her life. The various forms of violence experienced by a wife due to harassment and physical abuse can lead to severe psychological disturbances such as stress, depression, anxiety (feelings of inferiority), self-blame, loss of trust in her husband, and other emotional impacts. Physical consequences may include psychosomatic illnesses, bone fractures, miscarriage, bruises, infectious diseases, and even death. Among the many forms of violence commonly experienced by women—especially wives—they tend to remain silent or resign themselves to the situation (defeatism) because they feel it would be pointless to speak up. Victims are often afraid or too ashamed to share their condition with others. This is indeed a tragic and ironic reality.

Several hadiths also explain and emphasize that domestic violence is a form of oppression and unjust treatment. As in a hadith from Amr ibn al-Ahwas (may Allah be pleased with him), who reported that he heard the Prophet Muhammad (peace be upon him) deliver a sermon during the Farewell Pilgrimage. After beginning with praise to Allah, offering advice, and sharing reminders, he then said the following hadith:

وَعَنْ عَمْرُو بْنِ الْأَحْوَصِ الْجُسْمَيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمَدَ اللَّهَ تَعَالَى، وَأَنْتَى عَلَيْهِ وَذَكَرَ وَوَعَظَ، ثُمَّ قَالَ: أَلَا وَاسْتُوْصُوْبَا بِالنِّسَاءِ حَيْرًا، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ، إِلَّا أَنْ، يَأْتُنَّ بِفَاحِشَةٍ مُبِيْنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ

وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرَّحٍ فَإِنْ أَطْعَنُكُمْ فَلَا تَبْعُدُوهُنَّ سَيِّلًا، أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًا، فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُوْطِنْ فُرْشَكُمْ مَنْ تَكْرُهُونَ، وَلَا يَأْذَنَ فِي بُيُوتِكُمْ لِمَنْ تَكْرُهُونَ، أَلَا وَحْقُهُنَّ (رواه الترمذى). عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

The meaning: “Amr ibn al-Ahwas al-Jushami (may Allah be pleased with him) reported that he heard the Prophet (peace be upon him) say during the Farewell Pilgrimage, after praising Allah, offering reminders, and giving admonitions: ‘Behold! I advise you to treat women kindly, for they are often vulnerable in your care. You have no rightful authority over them except in matters of goodness, unless they commit a clear act of immorality. If they do so, then leave their beds and strike them without causing injury. If they obey you, then do not seek means to harm them. Behold, you have rights over your wives, and your wives also have rights over you. Your right over them is that they must not allow anyone you dislike to enter your bed or your home. And their right over you is that you treat them kindly in providing clothing and food.’” (Narrated by al-Tirmidhi)

Considering the phenomenon of domestic violence, which clearly violates moral and religious norms, it should serve as an important point of evaluation for everyone in society by referring to the Qur'an, the Sunnah of the Prophet, and scholarly works discussing these issues as benchmarks for designing a righteous and God-pleasing family life. Therefore, we must realign our actions with the guidance of Islamic law as part of our devotion to Allah alone.

Based on the arguments presented, this scientific paper is prepared with the hope of addressing and clarifying issues related to Islam's perspective and concern regarding domestic violence against wives as referenced in Surah An-Nisa' verse 34, and its relation to the social stigma encapsulated in the phrase “No Viral, No Justice,” presented through the following discussion.

RESEARCH METHODS

This study employs a library research method in its preparation. All data used are sourced from literature as the primary basis for validity. This research does not utilize field data for analysis; instead, it relies on scientific sources such as books, journals or academic papers, hadith collections, tafsir literature, legislation, and other written or printed sources relevant to the research topic.

RESULTS AND DISCUSSION

Speaking of a wife's defeatist attitude, this term carries a negative connotation. In this context, it refers to a wife who passively submits to being treated arbitrarily by her husband without having committed any prior wrongdoing. For example, a wife may remain silent when her rights are neglected by her husband. Yet, the husband's behavior is not due to incapacity (*mu'sir*) or error (*khilaf*), but rather because he is unwilling to fulfill his obligations. Therefore, if the wife brings a claim against her husband, the claim can be upheld before a judge, supported by concrete oaths. Conversely, a husband's claim can also be upheld if his rights are neglected by his wife. In other words, the wife may not be *tamkin* (willing) to fulfill all of her husband's rights, whether physical (*lahiriyah*) or spiritual/emotional (*bathiniyah*).

In contemporary reality, there exists a perception that Islam is often misinterpreted as a religion endorsing violence, making it vulnerable to being cited in cases of domestic abuse, such as Domestic Violence (KDRT). Furthermore, there is evidence that certain texts from the Qur'an and Hadith are sometimes assumed to provide a basis for legitimizing acts of domestic violence. This can be attributed to several factors, including: interpretations of Qur'anic verses and Hadith that are done partially or out of context, the study of texts in a fragmented or incomplete manner, and the literal misinterpretation of Qur'anic and Hadith texts without considering *asbāb al-nuzūl* (contexts of revelation) and *asbāb al-wurūd* (contexts of narration).

Moreover, errors in interpreting legal sources and texts are often reinforced by reliance on weak (*dha'if*) or fabricated (*mawdu'*) Hadith, or even *Isra'iliyyat*, in order to support political or personal interests of the time.

This misunderstanding is often linked to the verse of Allah SWT that permits “striking” one's wife, as stated in Qur'an, Surah An-Nisa' (4:34):

الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصِّلَاحُ قِبْلَتُ حَفِظُ لِلْغَيْبِ بِمَا حَفَظَ اللَّهُ وَالَّتِي تَحَافُونَ نُشُورُهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطْعَنُكُمْ فَلَا تَبْعُدُوهُنَّ سَيِّلًا لَمَنَ اللَّهُ كَانَ عَلَيْهِ كَيْرًا : ٤

The meaning: “O Messenger of Allah, I do not blame him (Thabit) in terms of behavior or religion. However, I am not pleased to commit disbelief in Islam (the term ‘disbelief’ here being the antonym of gratitude). The Prophet Muhammad (peace be upon him) replied: ‘Are you willing to return the orchard (dowry) from Thabit?’ She said: ‘Yes!’ Then the Prophet said to Thabit: ‘Accept the orchard and then divorce her once.’” (Narrated by Bukhari)

In Al-Qasthalani's work *Irsyadus Sari*, it is mentioned that there is a narration from Imam Nasa'i indicating that Thabit had actually broken Habibah's hand. Nevertheless, his wife remained patient, without disgracing Thabit by exposing

his faults, and only requested a divorce amicably. From this story, we can understand that even if a woman finds herself a victim, she can remain patient without revealing her husband's shortcomings and strives to maintain her dignity as a woman. Allahu A'lam.

After observing the story above, is Habibah's action blameworthy? Not at all. In this case, Habibah was not committing a deviation from Islamic law by exposing her husband's faults. Being in the right position as a victim, she chose to fight for her rights as a respected and valued woman, to be treated humanely. She simply refused to be oppressed or treated arbitrarily. Therefore, we should discard the stigma and negative claims against women who are assertive, such as having the courage to speak up and report the violence or abuse committed by their partners.

Meanwhile, the justification discussed further in this study is the so-called "permission to strike one's wife." Such misunderstandings should not arise if one properly understands the essence of the word used in the Qur'an, which is often translated as "strike," while also considering the Prophet Muhammad's (peace be upon him) explanation regarding this "command."

In the book *Islam Yang Disalah-Pahami (Misunderstood Islam)*, M. Quraish Shihab explains that the Qur'anic term often translated as "strike" is *wadhrribūhunna* (وَاضْرِبُوهُنَّ), derived from the root word *dharaba*, which has many meanings, among others:

1. It can mean "to separate." For example, the Qur'an describes a traveler using the phrase *dharaba fi al-ardh* (QS. An-Nisa' [4]:101), because by traveling, he separates from his place of departure.
2. Allah says *fa dhuriba baynahum bi sūr* (QS. Al-Hadid [13]:57), meaning they were separated by a wall or barrier.
3. Allah commands Prophet Musa to strike a rock with his staff: *idhrrib bi 'ashāka al-hajar* (QS. Al-Baqarah [2]:60), meaning to strike the rock so that its pieces separate.
4. Allah says *fadharabnā 'alā ādzānihim* (QS. Al-Kahfi [18]:11), understood as striking their ears to make them fall asleep, separating their consciousness from their body.

From this evidence, it can be seen that the word *idhrāb* in the verse under discussion (*fadhrribūhunna*) does not automatically mean "to strike," but can also be understood as "to separate." Thus, the third step in dealing with a disobedient wife—after the first command (advising) and the second command (leaving the marital bed while still in the room)—is separation from the bed and room to another part of the house. If it is interpreted as striking, the action is not meant to be harsh, because Arabic has other vocabulary to describe severe blows, such as *shafā, lakama, wakaza*, and others.

The phrase وَاضْرِبُوهُنَّ, often translated as "and strike the women/wives," is frequently misunderstood as a justification for a husband to hit his wife whenever she acts *nusyuz* (disobedient), regardless of the degree of her disobedience. However, most tafsir texts explain that *wadhrribūhunna* is used metaphorically (majaz). This aligns with Muhammad Sahrur's linguistic understanding, in which *dharaba* here means a firm action. Therefore, the word can be interpreted as educating or giving a lesson.

Among fiqh scholars, opinions vary regarding the permissibility of striking one's wife, among them:

1. Imam Shafi'i and Imam Nawawi allow a husband to educate a *nusyuz* wife with a strike as a form of *ta'dib* (giving a lesson). According to Imam Nawawi, striking is permissible if it benefits the wife, even if her disobedience is not repeated.
2. Ibn Abbas, in his book *Jami'ul Bayan*, permits a husband to strike his wife provided it does not cause pain or injury.
3. Imam Rafi'i explains that Surah An-Nisa' verse 34 primarily discusses advising the wife, which can be done at any time without necessarily confirming that she has been *nusyuz*. Separation from the bed is allowed only if the wife actually commits a fault, while striking is permissible only if she is truly disobedient.

The differences in scholars' opinions can be summarized in alignment with the hadith of the Prophet Muhammad (peace be upon him) as follows:

أَحَمَدُ بْنُ أَبِي حَلْفٍ، وَأَحْمَدُ بْنُ عَمْرُو بْنِ السَّرْحَ، قَالَا حَدَّتَنَا سُفِيَّاً، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ : قَالَ أَبْنُ السَّرْحِ عُبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي دُبَابٍ، قَالَ وَسَلَمَ: لَا تَضْرِبُوا إِمَاءَ اللَّهِ". فَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَمَ فَقَالَ دَيْرُنَ الْمَسَاءُ عَلَى أَرْوَاجِهِنَّ. فَرَخَّصَ فِي ضَرْبِهِنَّ فَأَطَافَ بِالِّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَمَ نِسَاءً كَثِيرَ يَشْكُونَ أَرْوَاجِهِنَّ " فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَمَ: لَقْدْ طَافَ بِالِّ مُحَمَّدٌ نِسَاءً كَثِيرَ يَشْكُونَ أَرْوَاجِهِنَّ لَيْسَ أُولَئِكَ (رواه أبي داود). (بِخَيَارِكُمْ)

The meaning: "Do not strike the female servants of Allah!" Then the Companion Umar came and said, "Many women are disobedient to their husbands!" Subsequently, the Prophet Muhammad (peace be upon him) provided a concession allowing striking women (who are disobedient). Soon after, many women gathered around the *Ummahatul-Mukminin* (Mothers of the Believers) to complain about their husbands arbitrarily striking them. The Prophet Muhammad (peace be upon him) then said: "Many women have complained to the Mothers of the Believers about their husbands (who strike arbitrarily). They are not among the good men of you!" (H.R. Abu Dawud)

If we carefully analyze the wording of the hadith above, the statements of the Prophet (peace be upon him) can be classified as follows:

1. The Prophet (peace be upon him) actually forbade husbands from striking their wives, rather than instructing them to strike.
2. Striking may only be carried out against a wife who is genuinely disobedient.

3. Men (especially husbands) who strike their wives or women, even if they have a valid reason, are not considered good men. They are clearly not exemplary men. As the Prophet (peace be upon him) also reminded on other occasions: "Do not strike the face, and do not hurt," and elsewhere he said, "Are you not ashamed to strike your wives, as if striking a donkey?"

In relation to this, some male scholars allow striking a disobedient (*nusyuz*) wife. However, such striking must not be harsh or dangerous—for example, using a toothbrush, handkerchief, or a handful of dry grass, as was practiced by Prophet Ayyub (peace be upon him) when fulfilling his vow.

Although the majority of scholars interpret the word *wadhrubuhunna* as a command to strike, they emphasize that this action is intended solely for educating the wife, not to cause harm. In this regard, scholars stipulate several conditions that husbands must observe:

1. It is forbidden to strike using sharp objects that may cause harm.
2. Striking the wife's face is prohibited.
3. Striking vital parts of the wife's body is forbidden.
4. The strike should not injure the wife.

Nevertheless, scholars unanimously agree that a husband who refrains from striking and chooses to forgive his wife, even when she has committed a fault or caused damage, is taking the best course of action. This consensus aligns with the Qur'an, Surah Al-Baqarah, verse 237, which states:

..وَأَنْ تَغْفِلُوا أَقْرَبَ لِلْقُوَّىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ يِمَا تَعْمَلُونَ بَصِيرٌ...
(البقرة: ٢٣٧)

The meaning: "...And your forgiveness (pardoning them) is closer to piety. And do not forget the virtues among you. Indeed, Allah is All-Seeing of what you do." (Q.S. Al-Baqarah [2]: 237)

Know that exercising patience in dealing with a spouse's misconduct is an act that carries great reward. In a hadith, the Prophet Muhammad (peace be upon him) emphasized:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَبَرَ عَلَى سُوءِ خُلُقٍ امْرَأَتِهِ أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ مِثْلَ مَا أَعْطَاهُ أَيُوبَ عَلَى بَلَائِهِ وَمَنْ صَبَرَتْ عَلَى سُوءِ خُلُقِ الرَّزْوَجِ أَعْطَاهَا اللَّهُ مِنَ الْأَجْرِ مِثْلَ ثَوَابِ آسِيَّةِ امْرَأَةِ فِرْعَوْنِ.
(رواہ الطبرانی)

The meaning: "Any man who is patient with the bad character of his wife, Allah Almighty will grant him a reward similar to that which He granted to Prophet Ayyub (Job, peace be upon him), for his patience in facing trials. And any woman who is patient with the bad character of her husband, Allah Almighty will grant her a reward similar to that which He granted to Asiyah bint Muzahim, the wife of Pharaoh." (H.R. Ath-Thabranî)

This noble saying appears to correct not only the behavior of a husband toward his wife but also the conduct of a wife toward her husband. Likewise, Imam Al-Ghazali once wrote: "A husband's good treatment of his wife is not by neglecting or ignoring her, but rather by being patient in facing her mistakes, protecting her with gentleness, and granting forgiveness when she expresses anger and emotion."

This aligns with the command of Allah Almighty in Surah Ar-Rum, verse 21, which states:

وَمِنْ آيَتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتُسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ. (الروم: ٤٠ : ٢١)

The meaning: "And among His signs is that He created for you spouses from among yourselves so that you may find tranquility in them, and He has placed between you affection and mercy. Indeed, in that are signs for a people who reflect." (Q.S. Ar-Rum [30:21])

CONCLUSION

Based on the discussion above, the conclusions can be summarized as follows:

1. **Assertive Action as the First Step:** If a husband shows signs of abuse, the wife's ability to be assertive and to speak up becomes the first step to prevent a woman from developing a defeatist attitude—passively accepting domestic violence (KDRT).
2. **Misinterpretation of Religious Texts:** Some content from the Qur'an and Hadith has been wrongly assumed as a basis to legitimize acts of domestic violence. This misinterpretation may occur due to several reasons, such as a partial or incomplete understanding of the overall texts, literal interpretations of Qur'anic verses and Hadith commands without considering context and circumstances, and a lack of marriage education grounded in Islamic teachings as a protective framework for marital life.
3. **Literal Meaning of *Wadhrubuhunna*:** The third method mentioned for disciplining a wife in Surah An-Nisa' verse 34, with the word *wadhrubuhunna*, literally means "to strike." However, the intended strike should not cause injury; it is meant as a form of education if the wife engages in *nusyuz* (rebellion/disobedience) beyond reasonable limits and cannot be corrected through gentler methods.
4. **Scholarly Interpretations:** Islamic jurists (fiqh scholars) and contemporary scholars have differing opinions regarding the command *wadhrubuhunna* in Surah An-Nisa' verse 34. Some interpret it as a metaphor (*majaz*) derived from the

linguistic sense of advising, meaning the husband educates his wife in a firmer manner. Others interpret it as “separation” based on similar usages of the word in other Qur’anic verses, implying that the husband should temporarily separate or remove himself from the marital space to respond firmly to the wife’s *nusyuz* without causing harm.

5. **Permissibility vs. Moral Guidance:** Scholars permit a husband to educate his wife with the *wadhribūhunna* command, as long as it does not cause injury. However, Islam does not encourage or condone the act. The Prophet Muhammad (peace be upon him) even condemned a husband who strikes his wife harshly, comparing such behavior to striking a donkey, regardless of whether she is *nusyuz* or not. Clearly, a husband who is “light-handed” and refrains from striking is considered a better and more moral family leader.

SUGGESTION

This scientific paper is intended for all members of society, regardless of gender. The author has prepared it for both men and women who have a strong curiosity about a deeper discussion on Islamic teachings, particularly concerning the husband’s duty to educate his wife as mentioned in Allah SWT’s command in Surah An-Nisa’ verse 34.

Through critical efforts and a keen interest in understanding the commands of Islamic law in a representative and comprehensive manner, the author hopes that this discussion can serve as foundational knowledge for applying principles of marital education based on the pillars of *sakinah*, *mawaddah*, and *rahmah*—peace, love, and mercy. In this way, we can all carry out the commands of the Almighty God rightly (*haq*) and avoid wrongful (*bathil*) actions. *Allahu A’lam*.

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