

TEXT AND CONTEXT REGARDING MUSLIM WOMEN'S TRADITION IN POSTCOLONIAL ERA IN INDONESIA

Fiki Khoirul Mala, Dany Buyung Yudha Prasetya

Universitas Islam Negeri Walisongo Semarang, Universitas Negeri Semarang
fiki_khoirul_mala@walisongo.ac.id, danybuyung@mail.unnes.ac.id

Abstract

This article examines how muslim women was interpreted trough the text in post-colonial Indonesia. Using Critical Discourse Analysis of Teun A. Van Dijk and Norman Fairclough, this study analyzes the book Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth by Nawawi al-Bantani as an important interpretive trajectory that shaped mid-19th-century Islamic thought in Indonesia. The findings of this study reveal that marriage in the 19th century was part of the step to restore the motivation and spirit after colonialism in Indonesia. The use of weak hadiths in the book Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth proves that Nawawi al-Bantani paid attention to the social values and needs of the Indonesian people. The revisualization of postcolonialism feminism by presenting the perspective of marriage in a colonial transition situation provides a new interpretive style including the development of humanist values of the Indonesian nation.

Keywords: Interpretation, Hadith, Indonesia, Nawawi al-Bantan, Marriage, Decolonization

Abstrak

Artikel ini mengkaji bagaimana perempuan muslim ditafsirkan melalui teks di Indonesia pasca-kolonial. Menggunakan Analisis Wacana Kritis Teun A. Van Dijk dan Norman Fairclough, penelitian ini menganalisis buku Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth karya Nawawi al-Bantani sebagai lintasan interpretatif penting yang membentuk pemikiran Islam pertengahan abad ke-19 di Indonesia. Temuan penelitian ini mengungkapkan bahwa pernikahan pada abad ke-19 merupakan bagian dari langkah untuk mengembalikan motivasi dan semangat setelah kolonialisme di Indonesia. Penggunaan hadits lemah dalam buku Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth membuktikan bahwa Nawawi al-Bantani memperhatikan nilai-nilai sosial dan kebutuhan masyarakat Indonesia. Revisualisasi feminisme pascakolonialisme dengan menghadirkan perspektif pernikahan dalam situasi transisi kolonial memberikan gaya interpretatif baru termasuk pengembangan nilai-nilai humanis bangsa Indonesia.

Kata kunci: Interpretasi, Hadis, Indonesia, Nawawi al-Bantani, Pernikahan, Dekolonisasi

Introduction

The Marriage Law No. 1 of 1947 (UUP) in Indonesia states that marriage *is performed "with the aim of forming a happy and eternal family based on the One Godhead"*, while in the Compilation of Islamic Law (KHI), marriage is aimed at *"... to create a sakinah, mawaddah, and rahmah household life."* From the two marriage law regulations, it shows that the level of permanence and happiness of marriage is a parameter for a marriage to be said to be successful.

Aini Noryaman's research on "Interreligious Marriage in Indonesia" proves that marriage in Indonesia involves a pattern of partnership related to religion. The survey conducted in the study proved that only 0.5% of couples had different beliefs. Lyn Parker et al. through their research have the same opinion that the majority of young people in Indonesia also do not agree with interfaith marriage. The main reason mentioned is related to the prohibition in religion. This information shows that Indonesia, as a country that has the largest Muslim population in the world, still has a culture that values trust as the basis of life.¹

Marriage is a relationship between a man and a woman. These two relationships have the purpose of benefit or goodness in life. Any marriage that has a bad impact is forbidden by religion. The evils in question include the tyranny that may occur to the husband or wife in a domestic life.

Several studies on the phenomenon of marriage in Indonesia show that women are prone to forms of injustice in the household. Ramdani and Dio (2019) stated that one form of protection that needs to be given to women in the discussion of marriage is related to mixed marriages under the hand.² Deity, et al. (2023) argue that the protection that needs to be given to women within the scope of marriage is the marriage of underage women. Deity sees that several factors that cause underage marriage to occur to women are closely related to poverty, promiscuity, and cultural factors³. (Sururie & Wise, 2020) , (São Paulo et al., 2023)

Discussing the reality of marriage and religion is often associated with the existence of religious "support" in strengthening male dominance over women. The belief of Muslims that Islam supports polygamy is in Surah An-Nisa

¹ Noryamin Aini, Ariane Utomo, and Peter Mcdonald, "Interreligious Marriage in Indonesia," *Journal of Religion and Demography* 6 (2019): 189–214, <https://doi.org/10.1163/2589742X-00601005>; Lyn Parker, Chang-Yau Hoon, and Raihani, "Young People's Attitudes towards Inter-Ethnic and Inter-Religious Socializing, Courtship and Marriage in Indonesia," *South East Asia Research* 22, no. 4 (2014): 467–86.

² Ramdani Wahyu Sururie and Dio Ashar Wicaksana, "Legal Protection of Women In Un-Official Inter-Citizen Marriage," *AL-ADALAH* 16, no. 2 (2019): 355–74.

³ Deity Yuningsih and St Muslimah Suciati, "Improving Girls' Rights in Early Marriage in the Indonesian Legal System," *Halu Oleo Law Review* 7, no. 2 (2023): 198–213.

(4): 3. Meanwhile, progressive contextualist Muslims such as the Egyptian reformer Muhammad Abduh (1849-1905), understood this verse to prevent and even prohibit polygamy. then it becomes a follow-up question whether efforts to decriminalize women, especially in the scope of marriage, are indeed part of a tradition that has taken root so that it is difficult to eliminate.⁴

The history of the Indonesian nation shows that the presence of colonizers in Indonesia has brought political, economic, and social influences to Indonesian society, including the perspective of women. Fiki Khoiril Mala et al stated that women's reading in the post-colonial period needs to connect them with the social contests that surround them. Morality, rationalization, and repositioning of women continue to be renewed in line with the needs in society. Determining the identity of a country even after the occurrence of colonialism is the hard work of every color of the country, including scholars. The existence of colonialism does not only dominate physically but also includes the perspectives and ideals of every citizen.⁵

The presence of Shaykh Nawawi al-Bantani as a 19th-century scholar has its own value in front of the Indonesian people. Being born and raised in Indonesia along with the period of Indonesian colonialism in the 19th century also gives color to the substance of the works that have been written, such as the book *Qatr al-Ghays* which groups the Dutch colonizers as infidels; second, the book *Maqasid al-Shari'ah* by explaining the prohibition of cooperating with the Dutch government within the scope of its government; third, the book *Tawsikh ibn Qasim al-Ghuzzi Qut al-Hanin al-Gharib* who explained the concept of Islam and jihad including jihad against colonialism.

The cultural culture of Indonesia and the scientific background of Shaykh Nawawi al-Bantani are the main considerations in the process of selecting the characters and texts presented, this is due to the presence of texts that are inseparable from the context that surrounds them. Thus, this research is expected to be a consideration in reviewing the definition of the meaning of marriage as a basis for maintaining the bond between men and women as well as a process towards a *sakinah, mawadah, and rahmah* life.

⁴ Nina Nurmila, "Polygamous Marriages In Indonesia And Their Impacts On Women ' S Access To Income And Property," *Al-Jāmi'ah: Journal of Islamic Studies* 54, no. 2 (2016): 427–46, <https://doi.org/10.14421/ajis.2016.542.427-446>.

⁵ Fiki Khoiril Mala et al., "Decolonizing Gendered Readings: Post-Colonial Indonesian Qur'anic Exegesis and the Reframing of Women in Islamic Discourse Introduction Decolonization Is Not Merely a Political Transition Marked by the Lowering of One Flag and the Raising of Another;," *Journal of*

Ushuluddin and Islamic Thought 3, no. 1 (2025): 130–65; Marieke Bloembergen, Susie Protschky, and Faizah Zakaria, "Decolonizing 'Nature as Subject,'" *Bijdragen Tot de Taal-, Land- En Volkenkunde* 181, no. 1 (2025): 71–77, <https://doi.org/10.2307/48822738>; Els Bogaerts, "'Whither Indonesian Culture?' Rethinking 'Culture' in Indonesia in a Time of Decolonization," in *Heirs to World Culture: Being Indonesian, 1950-1965*, ed. Jennifer Lindsay and Maya HT Liem (Brill, 2012), 223–54, <https://doi.org/10.1163/j.ctt1w8h2v2.14>.

Interpretation of the Text as the WorldView of the Ummah in His Time

The study of text interpretation is a discussion related to the subjective reasoning of a writer in explaining existing texts, or in this case with regard to religious texts that have a static form but are understood dynamically by the reader. The discussion of text interpretation is considered a part of subjectivity considering that the presence of text interpretation is part of the reality of society at the time the text is understood. The presence of text interpretations that do not come from empty space, but through a series of processes involving scientific backgrounds, education, experience, politics, socio-cultural, and so on are important to reveal historical reality and the way one gives meaning in the static text.⁶

Subjectivity is part of the individual's rational effort to assume elements that are different from others. The presence of subjectivity is considered as part of the uniqueness of the individual in playing his role in the construction of thought which leads to the productivity of a new perspective in looking at the text. Subjectivity is described as an interconnected element in the body as well as the presence of a hadith that is not

separate from the background of the author of the hadith.⁷

The researcher stated that the existence of hadith interpretation is part of the social and cultural needs of the community. With the note that the presence of hadith serves to present linguistic explanations and explain in detail the content of the meaning of hadith through the legal *istinbat* process, but traditionally it will be known that the existence of hadith does not only prioritize aspects of content, but also has an impact and influence on relevance among other sciences such as history, anthropology, and sociology. Therefore, seeing hadith is not only a textual interpretation, but as a form of cultural representation that developed at that time.

In general, some methods of understanding hadith are not only separated from the textual aspect, but also look at the context behind the hadith so that its elaboration can be expanded. In the realm of text, the existence of hadith will explain hadith based on the perspective of hadith science such as the science of *mukhtalif al-hadith*, *gharib al-hadith*, *nasikh wa mansukh al-hadith*, and others. In the realm of context, various approaches will be used based on the science of

⁶ Daniel W. Brown, *Rethinking Tradition in Modern Islamic Thought* (Cambridge: Cambridge University Press, 2002); Kamilla Elliott, "Rethinking Formal-Cultural and Textual-Contextual Divides in Adaptation Studies," *Literature Film Quarterly* 42, no. 4 (2014): 576–93; Abd Allah Saeed, *Reading the Qur'an in the Twenty-First Century: A Contextualis Approach* (New York: Routledge, 2014).

⁷ Salih Kesgin, "Hadith and Islamic Law: The Role of Preunderstandings in Hadith Interpretation," *Journal of Ondokuz Mayıs University İlahiyat Fakültesi Dergisi*, 2012; Ron Shaham, "The Rhetoric of Legal Disputation: Neo-Ahl Al-Ḥadīth vs. Yūsuf Al-Qarāḍāwī," *Islamic Law and Society* 22, no. 1/2 (2015): 114–41.

asbabul wurud and the social and cultural background of the people at that time. Therefore, using other scientific approaches such as social-humanities in the form of hermeneutics, sociology, anthropology, and geography also helps in understanding existing texts.⁸

From the various explanations above, it shows that the position of text interpretation is part of the objectivity of a writer in representing himself reading the text, including in his efforts to read the social situation of society that existed at the time of writing the text interpretation. Thus this article will discuss further about the phenomena of marriage in the hadith written by al-Nawawi al-Bantani in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* as part of the representation of the phenomenon of marriage at that time and will be discussed in the next sub-chapter.

Discourse on Social Fiqh and the Influence of Nawawi in Indonesia in the 19th Century

In general, the study of works written by Indonesian scholars in the 19th century has a

tendency to analyze fiqh *oriented* or works based on public awareness of fiqh science are greater than other studies such as faith, language, and Sufism. Thus, many studies state that the 19th century in Indonesia was a period of transition of religious mindset in Indonesia.⁹

The emergence of the phenomenon of fiqh *Oriented* in the community, especially the ulama of the archipelago, show that there is an effort to harmonize between religious texts and practices, considering that Islam in Indonesia is a new religion compared to other beliefs such as Hinduism and Buddhism. Martin van Bruinessen stated that there are four factors that affect the strength of fiqh discourse *Oriented* at that time; *first* as an effort to have concrete implications in religion for the daily life of individuals; *second* the emergence of the process of Islamic renewal and purification that began in the 17th century AD; *third* the emergence of the Naqshabandiyah Order; *fourth* Traditional Scholars.¹⁰

⁸ Fikret Karcic, "Textual Analysis in Islamic Studies: A Short Historical and Comparative Survey," *Journal of Islamic Studies* 45, no. 2 (2006): 191–220; Ayman A. El-Desouky, "Between Hermeneutic Provenance and Textuality: The Qur'an and the Question of Method in Approaches to World Literature," *Journal of Qur'anic Studies* 16, no. 3 (2014): 11–38.

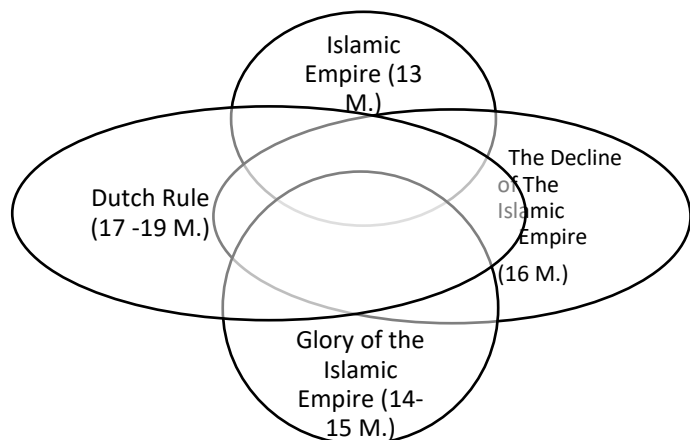
⁹ Andi Mardika and Mohd Anuar Ramli, "Nusantara Ulama: Islamic Intellectual Tradition and Local Culture," *Journal of Indonesian Ulama* 02 (2024): 1–17, <https://doi.org/10.30821/jiu.v2i1.594>; M.B Hooker, "Towards a Legal History of Southeast Asia," *Journal*

of the Malaysian Branch of the Royal Asiatic Society 51, no. 1 (233) (1978): 110–21.

¹⁰ Martin Van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat*, I (Bandung: Mizan, 1995); Martin Van Bruinessen, "New Perspectives on Southeast Asia Islam?," *Bijdragen Tot de Taal* 143, no. 4 (1987): 519–38; Fiki Khoirul Mala, Muhammad Ikhlas Supardin, and Muhammad Aminul Wahid, "The Government's Role in the Implementation of Religious Tolerance Practices in Southeast Asia," *Millati: Journal of Islamic Studies and Humanities* 7, no. 1 (2022): 96–110.

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In further reading, Nurcholis Madjid gave the opinion that the presence of fiqh *Oriented* in the 19th century, it is related to the realm of power. This does not happen by chance, but it needs to be understood that the presence of fiqh *Oriented* is a long process and is part of history as it happened in the 2nd century Hijriyah. In this period, it is known that the rulers began to make efforts to categorize religious studies as one of the processes of developing scientific studies, although it directly shows concern for the religion of Islam, it needs to be realized that the presence of new knowledge of Islamic law is considered to be able to raise one's social and political status, especially in proving one's existence in the midst of the crowded power of Islamic dynasties.¹¹

The phenomenon of Islamic law in Indonesia if efforts to review the roots of history

do not come from empty space, but through a series of processes related to political, social, economic, and religious events. Indonesian territories that are not part of the area where Islam emerged and grew have their own characteristics and values that blend with customs, so that a long history is needed first in suppressing Islamic law in Indonesia as shown in the following graphic image:

From the diagram above, it shows that the presence of Islamic law in Indonesia cannot be separated from the traditions that developed in Indonesia, just as the presence of the Islamic kingdom which first occurred in the 13th century AD and continued to develop until it reached the heyday of the Islamic kingdom in the 16th century AD with the emergence of various other forms of Islamic kingdoms such as the Islamic Kingdom of Ternate (1257 – 1950 AD), The Kingdom of Samudra Pasai (1267-1521 A.D.), the Kingdom of Pagaruyung (1347-1825 A.D.), the Kingdom of Cirebon (1430-1677 A.D.), the Kingdom of Demak (1475-1548 A.D.) and other Islamic kingdoms.¹²

The phenomenon of the development of the Islamic kingdom indirectly has an impact on several rules that blend with Islamic traditions such as the great celebration of Islam and

¹¹ Nurcholis Madjid, "Merumuskan Kembali Tujuan Pendidikan Pesantren," in *Pergulatan Dunia Pesantren Membangun Dari Bawah*, ed. Dawam Rahardjo (Jakarta: P3M, 1985); Febian Fadly, "Islam Dan Indonesia Abad XIII-XX M Dalam Perspektif Sejarah Hukum," *VeJ* 3, no. 2 (2017): 384–412.

¹² Jefik Zulfikar Hafizd, "Sejarah Hukum Islam Di Indonesia: Dari Masa Kerajaan Islam Sampai Indonesia Modern," *Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam* 9, no. 1 (2021): 165–84.

inheritance laws as well as the basic rules of dress and marriage. The process of cultural acculturation that occurs in Indonesia does not experience a process of conflict and dispute in the midst of society because the process of cultural acculturation synergizes with the Islamic power that develops in Indonesia through the presence of Islamic kingdoms. Thus, the process of Islam being accepted in the midst of society is part of the presence of Islamic power in Indonesia which indirectly hegemonizes a regional tradition unconsciously.

In line with the opinion of Nurcholis Madjid regarding the relationship of power with the emergence of fiqh *Oriented* In the midst of the crowd, there is a sense of community *Oriented* began to weaken due to Islamic kingdoms that began to weaken as well, this was due to internal conflicts regarding the struggle for power and the emergence of new powers from the colonizers that began to come in the 16th century AD. therefore in this period the presence of the law can

Islam is classified into two, *first* The Dutch granted the freedom of Islamic law to remain valid in Indonesia or known as Receptice in Complexu; *second* The Dutch intervened in Islamic law in

Indonesia as a process to implement Dutch law in Indonesia which indirectly impacted women's representation at that time.¹³

During the colonial period, not many women were able to show their representation in the midst of society, this was related to the forced planting policy implemented by the Dutch government at that time, this indirectly made women more introverted and did not do many activities outside the home including their limitations in getting access to education. Thus, there are not many history books that can explain the situation of women in detail at that time considering that the representation of women began to be seen in the early 20th century with the establishment of various women's groups.¹⁴

The reality of women's limitations in Indonesia in the 19th century is important to study, especially with regard to the narrative of marriage. Therefore, the researcher tries to find a thread between the representation of women and the studies discussed by scholars as well as the interpretation of texts from the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth*. In the interpretation of the text, it is explained about various kinds of virtues in the discussion of

¹³ K. Buzama, "Pemberlakuan Teori-Teori Hukum Islam Di Indonesia," *Al-'Adalah* 10, no. 4 (2012): 467–72; Hatta. A., "Daya Serap Hukum Islam Di Indonesia Pada Bidang Prvivat," *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam* 3, no. 1 (2017): 12–18.

¹⁴ Karl Hack, "Decolonization and Violence in Southeast Asia Crises of Identity and Authority," in *Beyond Empire and Nation Book: The Decolonization of African and Asian Societies, 1930s-1970s*, ed. Els

Bogaerts and Remco Raben (Brill, 2012), 137–66, <https://doi.org/10.1163/j.ctt1w8h2zm.9>; Giuliana Chamedes and Elizabeth A Foster, "Berghahn Books Introduction: Decolonization and Religion in the French Empire," n.d., <https://doi.org/10.2307/26378228>; Bogaerts, "Whither Indonesian Culture? Rethinking 'Culture' in Indonesia in a Time of Decolonization."

marriage which indirectly impact the development of the tradition of early marriage and become a disgrace when someone does not hasten to get married, especially women. Discussions related to the interpretation of the text will be presented in the next sub-chapter discussion.

The Book of *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* and Its Relation to the Power of the Text in the 19th Century

The existence of text interpretation is part of the impact of the social and cultural needs of the Islamic community or in other words, the interpretation of the text is part of history that shows that the need for understanding the hadith will always change according to the change of times and places.

Power relations are present along with the text, as stated by Michel Foucault who stated that there is no science that does not have an impact on the emergence of power relations. From the text, it is understood that the presence of texts written by interpreters also has an impact on the presence of power relations in providing various views and analyses on certain problems. Thus, the existence of subjectivity and objectivity in the text cannot be separated.¹⁵

Shaykh Nawawi al-Bantani has the full name Abu Abdul Mu'ti Muhammad ibn Umar ibn

Arbi ibn Ali al-Tanara al-Jawi al-Bantani, the title al-Bantani which is behind the name is a name that shows that Nawawi came from the Banten region, Indonesia and was born in 1813 A.D./1230 H. in the area of Tanara, Tirtayasa, Serang-Banten. His expertise in studying and developing Islamic religious knowledge led Nawawi to live and teach religious science in Saudi Arabia until his death in 1879 and was buried in Ma'la, Mecca.¹⁶

History shows that in 1831 when Sheikh Nawawi returned to Indonesia after performing the Hajj, he found that there were many conflicts between the colonizers and the natives which had an impact on the limitations of the scholars in da'wah. The squeeze of the economy and freedom made Sheikh Nawawi go back to Mecca and begin to resist the colonizers indirectly, namely by making reconciliation efforts with his students who studied in Mecca and contributing his thoughts to the political process in Indonesia, including authoring various books related to the spirit of struggle against the colonizers, including his views regarding disagreements with his uncle's attitude when he became a penghulu in the Dutch government.

In further understanding, Sheikh al-Nawawi al-Bantani is known to have authored various kinds of books with diverse scholarships including in the fields of faith, jurisprudence, Sufism, and

¹⁵ Arif Syafiuddin, "Pengaruh Kekuasaan Atas Pengatahuan (Memahami Teori Relasi Kuasa Michel Foucault)," *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 18, no. 2 (2018): 141–55.

¹⁶ Muhammad Nurzakka, "Study of Tanqih Al-Qaul Al-Hatsits: The Book of Sheikh Nawawi Al-Bantani," *Jurnal Living Hadis, UIN Sunan Kalijaga Yogyakarta* VI, no. 1 (2021): 21–48.

morals. Books written directly or indirectly are always related to the social conditions of society at that time, including da'wah to fight the Dutch colonizers at that time. Among the books written by Sheikh Nawawi al-Bantani and have direct relevance to the colonizers are: first, the book of *Qatr al-Ghaitis* which groups the Dutch colonizers as infidels; second, the book of *Maqasid al-Shari'ah* by explaining the prohibition of cooperating with the Dutch government within the scope of its government; third, the book of *Tawsikh ibn Qasim al-Ghuzzi Qut al-Hanin al-Gharib* which explains the concept of Islam and jihad including jihad against colonialism.

Another work written by Nawawi al-Bantani that is indirectly related to the social conditions of society at the time is the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth*. This book is a book of hadith that was written at the request of Nawawi's disciples who were in Java (Nusantara) as a form of community needs at that time which was caused by many deviations in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* which was previously written by Imam Jalaudiddin al-Suyuti but developed by Sheikh Nawawi al-Bantani.¹⁷

The presence of the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* written by Nawawi in the next discussion shows that al-

Nawawi's efforts in explaining various forms of virtue of an act including the virtue of marriage are included in the 59th chapter of the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth*. In the book, Nawawi expressly states that the hadith is not only an effort to correct if a form of distortion is found in the print, but Nawawi notes that it is also displayed a study of text interpretation that presents meanings that are in accordance with the needs of that time. Among the proofs of this is written in the muqaddimah of the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* as follows:¹⁸

واعلم أن الباعث على كتابة هذا الشرح حاجة المحتاجين إليه فإن هذا الكتاب كثير التحريف والتصريف لعدم الشرح عليه. ومع ذلك كثير تداول الناس من أهل الجاواه عليه. وإنني لم أجد نسخة صحيحة فيه ولم أقدر على تصحيحه واستيفاء مراده لقصوري إلا أن بعض الشر أهون من بعض.

The text above shows that there is a statement that confirms that the presence of this book as one of the footholds for the needs of the Javanese people at that time because of the many Javanese people who used this book as one of the processes of deepening religious knowledge. Thus, the presence of this text is expected to be an effort to deepen religious materials for the people of the archipelago considering that in the initial notes it was emphasized that the purpose of writing this text was to be brought by Nawawi students in

¹⁷ Nurzakka.

¹⁸ Abu Abdul Mu'ti Muhammad ibn Umar ibn Arbi ibn Ali Al-Nawawi Al-Bantani, *Tanqīh Al-Qaul Al-Hathīth Fī Sharḥ Lubāb Al-Hadīth* (Kairo: 'Isa al-Halabi, n.d.).

the archipelago, including material about marriage.

Understanding power relations is interpreted not only to include something that is in the big realm and obeyed by the wider community, power relations can be interpreted as something that is present in the midst of individuals, subjects, and is included in the smallest scope in a person's life. In further reading, the presence of power relations enters a person's consciousness and is not repressive but makes efforts to normalize the rules that exist in the midst of society. The structure that is in the midst of society is indirectly part of the presence of power relations, power relations operate unconsciously in the network of human consciousness. This is known from the form of power relations that do not come from external factors but are part of the internal structure that is classified based on the power and regulations that are carried out. Thus, power relations also have a close relationship with the presence of science, including the process of producing interpretations of texts in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* and written by Nawawi al-Bantani.

Marriage and the Production of Nawawi al-Bantani's Perspective Text

In terms of language, the understanding of the meaning of marriage will be related to the discussion of power relations. If it is associated with the definition of classical fiqh scholars, it will be found that marriage is associated with the ownership of female sexuality by men.¹⁹

The meaning of the concept of marriage continues to develop along with human needs. Some scholars began to define marriage by adding other purposes such as the formation of a *sakinah, mawadah, wa rohmah* family or a means to maintain oneself and protect from moral damage. Several other scholars' opinions add the meaning of marriage with the purpose of marriage, which is to pass on offspring. The changes that have occurred prove that humans are constantly evolving and need a new definition in maintaining their existence on earth.

The narrative of ownership in the meaning of marriage that has been defined by classical scholars cannot be considered as something inappropriate, but the subjectivity of the owner of the text has a big role in determining the choice of meaning used, including the presence of Nawawi al-Bantani in defining marriage in the book of syarah or tafsir hadinys. The presence of Nawawi al-Bantani in the colonial and post-colonial

¹⁹ 'Abd al-Rahman ibn Muhammad 'Iwād Al-Jazārī, *Al-Fiqh 'alā Al-Mazāhib Al-Arba'ah*, II (Beirut: Dār al-Kutub al-'Ilmiyah, 2003).

periods certainly brings other subjectivity in interpreting marriage.

Some of Nawawi al-Bantani's views on marriage in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* can be read in the following table:

No.	Discourse Structure	Element	Analysis Results
1.	Macro Structure	Theme Researcher Discussion	<p>في فضيلة النكاح</p> <p>Wedding</p> <ul style="list-style-type: none"> Introduction <p>تُزَوِّجُ بَرَكَةً وَطَرِكًا رَحْمَةً فَكَيْفَ مَرُوا أَوْ لَدَيْكُمْ فَيُنْكِحُوا كَرَامَةَ الْأَوْلَادِ عِبَادَةً من كان له ما يتزوج به فلم يتزوج فليس منا</p>
2.	Superstructure	Schema	<ul style="list-style-type: none"> Fill <p>النكاح من سنن النبي لم ينعزل بسنن النبي طهر، وتزوجوا في مكارم بكم الأمم، ومن كان ذا طول فلينكح الحراري صلاح البيت والإمامة عند البيت من أراد أن يلقى الله طاهرا مطهرا فليزوج الحراري التسوا الرزق بالنكاح <ul style="list-style-type: none"> Cover <p>من تزوج فقد أعطي نصف الجاهد تزوجوا غرائبكم ورحمتكم من مناقب خير من سبعين راحة من غير مناقب ما لم يمتد والذوق لله سنة</p> </p>
3.	Microstructure (Semantics)	Background	The discussion of the virtues of marriage in the book <i>Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth</i> shows the motivation and enthusiasm to hasten to get married. Indirectly, the text presented shows the positive values presented when a person rushes to get married, although in reality it is found that the narration of the hadith is not completely a valid hadith and there are no possible preventive efforts to avoid divorce.
	Microstructure (Syntax)	Pre-Assumption	The form of sentences in the text is entirely a news sentence, which is a sentence that contains a collection of information that is used as a unit of interrelated information.
	Microstructure (rhetorical)	Sentence Forms	There are several uses of words such as the words <i>بَرَكَةً رَحْمَةً فَكَيْفَ مَرُوا</i> and <i>عِبَادَةً</i> which are associated with marriage show that the marriage relationship at that time tended to have a close meaning with something related to belief.
		Metaphor	

Marriage in the perspective of Nawawi al-Bantani is read in the perspective of "motivation" or in this case support to hasten the marriage. Nawawi al-Bantani uses the title

في فضيلة النكاح

which means "the virtue of marriage". The use of the title of marriage virtue directs the understanding that the content of the hadith quoted by Nawawi is related to the value of goodness that will be obtained in a marriage. If it is related to the data table that has been explained above, then some of the hadiths quoted by Nawawi are as follows:²⁰

التَّزْوِيجُ بَرَكَةٌ وَالْوَالِدُ رَحْمَةٌ فَأَكْرَمُوا أَوْلَادَكُمْ فَإِنَّ كَرَامَةَ الْأَوْلَادِ عِبَادَةٌ

Marriage is a blessing and children are grace, so glorify your children, then glorify children is worship.

من كان له ما يتزوج به فلم يتزوج فليس منا

Whoever is able to get married but not get married is not part of us.

النِّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي، وَتَزَوَّجُوا؛
فإني مكاثر بكم الأمم، ومن كان ذا طول فلينكح

Marriage is my sunnah, whoever does not practice my sunnah, is not part of me. Be married, for I am proud of your number in the presence of all the people, and whoever has excess wealth should marry.

مَنْ تَزَوَّجَ فَقَدْ أُعْطِيَ نِصْفَ الْعِبَادَةِ

Whoever marries then he has been given half of the worship.

شِرَارِكُمْ غَرَابِكُمْ رَكْعَتَانِ مِنْ مُتَأَهِّلٍ خَيْرٌ مِنْ سَبْعِينَ رَكْعَةً مِنْ
غَيْرِ مُتَأَهِّلٍ

At worst you are the unmarried among you. The two rak'ahs of a man who is married or married is better than the seventy rak'ahs of a man who is unmarried or unmarried.

Nawawi al-Bantani gave encouragement to hasten the implementation of marriage by noting that by holding a marriage, a person becomes part of the people of the Prophet Muhammad (saw) and

²⁰ Al-Nawawi Al-Bantani, *Tanqīh Al-Qaul Al-Hathīth Fī Sharḥ Lubāb Al-Hadīth*.

presents blessings with the presence of children, so that in Nawawi al-Bantani's perspective getting married and having children are two glories.

The religious approach used by Nawawi to the readers of the text (read: Indonesians) is the main strategy of conveying the discussion in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth*. Indonesia as a country where the majority of the population is Muslim is the main factor that cannot be ignored. A text is part of the author and its environment.

Gadamer as one of the hermeneutic activists stated that the understanding of texts will always be influenced by the historical horizon, the reader, and in the framework of the social context. The implication of this statement is that no text comes from the pure understanding of a writer, but there is always a dialogue between the text and the context. If it is associated with the discussion of Islam and the text of the Qur'an or hadith, it will be related to the science of *asababun nuzul* or some verses of the Qur'an that have come down because there is a cause.

Nawawi al-Bantani wrote the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* during the colonial period. The colonialism that occurred in Indonesia did not only conquer the territory of Indonesia, but also affected the body and mind of every Indonesian people through cultural mechanisms. Nawawi al-Bantani as one of the Muslim scholars at this time is inseparable from

the situation and conditions of colonialism that occurred in Indonesia. Nawawi al-Bantani quoted several hadiths related to the algorithm of colonization and independence in the framework of marriage. Some of Nawawi al-Bantani's identifiable quotes are as follows:²¹

الْحَرَائِرُ صَلَاحُ الْبَيْتِ وَالْإِمَاءُ فَسَادُ الْبَيْتِ

Free women are as good as their homes (places of return) while female slaves are damaged by houses (places of return).

مَنْ أَرَادَ أَنْ يَلْقَى اللَّهَ طَاهِرًا مَطْهَرًا فَلْيَتَزَوَّجِ الْحَرَائِرَ

Whoever this meets Allah in a state of holiness and purity, then marry free women.

These two hadiths are quotes from hadiths selected by Nawawi al-Bantani in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth*. Although the two hadiths are weak, Nawawi al-Bantani still quotes the two hadiths. The quote "free women" is one of the meanings that need to be prioritized in the discussion of these two hadiths. Hadith related to marriage in several hadith books are many and even some hadith have a valid degree based on the agreement of scholars. The citation of weak hadith related to "independent" women is a characteristic that needs to be reviewed.

Nawawi al-Bantani upholds the value of independence as part of the rights of every human

²¹ Al-Nawawi Al-Bantani.

being. In several works written by Nawawi al-Bantani such as the Book of Nashā'ih al-'Ibād, the seventh and tenth syrahs explain that tyranny is interpreted as an attempt to take away the rights of others, including beautifying and making human beings subject without rights. Explanations related to colonialism are not only found in the hadith sharia, namely nasa'ih al-Ibad, the book of tafsir written by Nawawi al-Bantani with the title Marāḥ al-Labīd li Kashf Ma'na al-Qur'an al-Majīd or better known as Tafsīr al-Munīr shows that Nawawi al-Bantani used several terms for each form of colonialism, including in interpreting Surat al-Qashash:4 with this statement: ²²

"The one who divides society, insults certain groups, and enslaves them is the pinnacle of tyranny"

Nawawi al-Bantani continues to motivate Indonesian people to get married. After providing motivation using the religious approach that marriage is worship, Nawawi al-Bantani added that there is a close correlation between marriage and sustenance. Some of the hadith quotes that can be seen are:²³

التمسوا الرزق بالنكاح

Make a living by getting married.

مَا أَطْعَمْتَ وَالذِّكُّ فَهُوَ لَكَ صَدَقَةٌ

What you give to your wife, for you it is alms.

An analysis of the text related to marriage in the book *Tanqīḥ al-Qaul al-Hathīth fī Sharḥ*

Lubāb al-Hadīth written by Shaykh Nawawi al-Bantani shows that Nawawi al-Bantani brings the value of enthusiasm to hasten marriage. This motivation is linked to something more relevant to Muslims in Indonesia such as God's promise that marriage is part of worship, including getting closer to sustenance.

The Relevance of Cognition and the Social Context of Nawawi's Work in the Book of *Tanqīḥ al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth*

Social cognition is one of the aspects in looking at text production from the pattern of its relationship with social and societal contexts. Teun A. Van Dijk provides the understanding that a text is not enough to be seen only based on the level of writing but makes a broader effort to interpret it by relating it to the level of context and analyzing the extent to which a text is influential to the needs of the social and social context at that time.²⁴

For Teun A. Van Dijk, the level of cognition and social context can be presented by conducting an in-depth study related to the study of the character's biography which includes the analysis of the social, political, and scientific background of a character and connecting it with

²² Al-Nawawi Al-Bantani.

²³ Al-Nawawi Al-Bantani.

²⁴ Dijk, "Discourse, Context, and Cognition."

the results of the available text,²⁵ but in Norman Fairclough's perspective this can be explained through the elements accumulated in the discussion of the writing scheme and its relevance to the process of writing a text. Among them are the person schema, the role schema, and the event schema.²⁶

Marriage in the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* correlated with the value of motivation and enthusiasm for someone to hasten to get married. Marriage is discussed as a high worship as well as as a part of the teachings of the prophet Muhammad. The selection of the hadith that states that "whoever marries becomes part of the Prophet Muhammad's ummah and those who do not marry are not part of his ummah" is evidence of Nawawi al-Bantani's position on the discussion of marriage during colonialism or colonialism, including maintaining the dignity and dignity of women.

Catherine E. McKinley and Jennifer Lilly argue that women's experiences at the time of colonization have brought about a sustained history and patriarchal norms that are ingrained in society. Decolonization and revisualization to

improve the status of women and girls are needed to compensate for the limitations of women's welfare, socio-political status, and safety.²⁷

Michelle Lokot, et al. stated that the decolonization process is an important part of reorganizing the visualization of every form of violence received by weak groups (read: women and children). Efforts to negate various forms of colonial heritage are steps to unlock the identity of a country that was previously controlled by colonialism.²⁸

Nawawi al-Bantani's position as a Muslim scholar in the midst of colonialism had an impact on the perspective and the work produced. Nawawi al-Bantani saw colonialism as a form of tyranny. Efforts to eliminate tyranny can be started by accelerating to get married as a way to motivate life.

The presence of Nawawi al-Bantani and the book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* is part of the reality of the text that is inseparable from its context. Context has an influence in determining the subjectivity of an author in his text. The text presented by Nawawi al-Bantani is part of the form of decolonization in

²⁵ Dijk; Teun A. Van Dijk, "Discourse Studies and Hermeneutics," *Hermeneutics and Discourse Analysis* 13, no. 5 (2006): 609–21.

²⁶ Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language* (London: Longman, 1995); Norman Fairclough, *Language and Power* (New York: Longman Group UK Limited, 1989); Fairclough, *Discourse and Sosial Change*; Sri Suciati, "Pidato Kampanye Politikus Perempuan Indonesia: Analisis Wacana Kritis Fairclough" (Universitas Negeri Semarang, 2018).

²⁷ Lilly J. McKinley CE, "Marriage Is Going to Fix It': Indigenous Women's Experiences with Early Childbearing, Early Marriage and Intimate Partner Violence," *Br J Soc Work* 52, no. 5 (2021): 2475–94.

²⁸ Michelle Lokot et al., "Decolonising the Field of Violence against Women and Girls: A Scoping Review and Recommendations for Research and Programming," *Social Science & Medicine* 357, no. 117168 (2024): 1–14.

the religious and social space through works. The revisualization of the form of colonialism by presenting the perspective of marriage in the colonial transition situation provides a new interpretive style including the development of humanist values of the Indonesian nation.

Conclusion

The book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* written by Nawawi al-Bantani proves that the understanding of the text will always be influenced by the historical horizon, the reader, and within the framework of the social context. The implication of this statement is that no text comes from the pure understanding of a writer, but there is always a dialogue between the text and the context. The book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* presents a re-visualization to improve the status of Muslims, especially women, to compensate for the limitations of welfare, socio-political status, and women's safety during and after colonialism.

Book *Tanqīh al-Qaul al-Hathīth fī Sharḥ Lubāb al-Hadīth* proves that the majority of the hadith quoted in the book aims to motivate every Indonesian at that time to get married. The motivation presented by Nawawi al-Bantani includes three things; *first* linking marriage with the value of worship in Islam; *second* align the quotation of hadith with the conditions of colonialism in Indonesia; *third* linking marriage to the economic side.

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