Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir
https://ejurnal.iiq.ac.id/index.php/alfanar

Oral Tafsir and Household Harmony: The Perspective of Faizah Ali Syibromalisi

Abdul Wahab Aladilissyafi[1], Farah Fauziyah Firdaus[1], Annisatul Luthfiyyah[1], Muhammad Uzaer Damairi[1]
[1]Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia
syafiwahab5@gmail.com *

Article Information:
Received November 16, 2024
Revised December 28, 2024
Accepted January 20, 2025

Keywords: *Oral interpretation, domestic harmony, Faizah Ali Syibromalisi, Gadamerian hermeneutics*

Abstract

In the digital age, social media has become a new space for public figures to share their ideas including in the field of Quranic exegesis so that the authority over interpretation, which was previously dominated by male exegetes, has begun to shift with the emergence of female exegetes who are active in the digital public sphere. This study focuses on Faizah Ali Syibromalisi's oral exegesis regarding the concept of domestic harmony, as presented through the YouTube channel Rumah Quran Amanah, with the aim of uncovering the contribution of women's oral exegesis to the discourse on contemporary Muslim families. The research method employs a qualitative approach using Gadamer's hermeneutic analysis, emphasizing the dialogue between text, context, and the interpreter's experience, with data drawn from Faizah Ali Syibromalisi's video exegesis content. The results of the study indicate that domestic harmony can be achieved through mutual care, understanding, and emotional self-control whether from one or both partners as well as through the principles of mutual assistance, awareness of rights and obligations, and a spirit of complementarity, which serve as essential foundations for building a harmonious household. The implications of these findings underscore that women's oral interpretations on social media not only enrich the body of Quranic exegesis but also offer new perspectives relevant to the dynamics of modern Muslim families, in which spouses are positioned as equal partners in the household to strengthen the values of harmony and equality.

INTRODUCTION

Developments in the field of exegesis continue to give rise to diversity in presentation; it is common to find that interpretations, originally presented in written form, have shifted to oral interpretations, known as tafsir lisan. To date, oral exegesis has been widely sought after by the public due to its practical nature, both offline and online, and is accessible on social media (Prastyo & Fikra, 2022). On social media, this sphere has become a platform or medium for prominent figures who dedicate their thoughts to this field. This study focuses more on female figures because, in today's digital era, the authority of interpretation which previously seemed to belong

How to cite: Aladilissyafi, A. W., Firdaus, F. F., Luthfiyyah, A., Damairi, M. U. (2025). Oral Tafsir and Household Harmony: The Perspective of Faizah Ali Syibromalisi. *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir*, *8*(1), 41-52.

E-ISSN: 2622-4658
Published by: Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin and Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta

exclusively to male mufassirs has begun to shift, leading to the emergence of many female interpreters who are active on social media, including Ustadzah Maya Novita, Ustadzah Oki Setiana Dewi, Ustadzah Halimah Alaydrus, and others. This has turned social media into a new arena for women to express their ideas.

This study focuses on Faizah Ali Syibromalisi's presentations on Quranic exegesis on the YouTube platform, uploaded by the Rumah Quran Amanah (RQA) channel. Although she does not have her own active social media accounts such as a YouTube channel, Instagram, or TikTok to serve as a platform for her views on the Quran, there are quite a few social media accounts that have shared her analyses, particularly her exegesis of Surah Al-Tahrim. Given his background as an academic in his field, it is no surprise that he has become one of the contributors to the world of Quranic exegesis.

This topic was chosen because of the growing number of people who fail to maintain harmony in their marriages. There have been several cases of marital discord that have led to domestic violence and even divorce. According to an article on kompas.com published by the editorial team Singgih Wiryono and Ardito Ramadhan on June 13, 2024, there was a domestic incident in Mojokerto in which a female police officer set her husband on fire, killing him. This was driven by the economic and psychological pressures the wife was facing. The article states that the perpetrator admitted the victim frequently used his wife's grocery money to gamble online. This case highlights how marital discord caused by certain factors which can escalate into violence has become a significant issue.

To analyze this issue, the researcher employs a hermeneutic approach aimed at uncovering the concept of domestic harmony contained in Surah Al-Tahrim. This study aims to contribute to the body of knowledge in exegesis, particularly regarding the relationship between husband and wife in building a harmonious household based on Surah Al-Tahrim. By identifying the issues outlined above, this study also aims to explore the backgrounds of the exegetes and understand the correlations of meaning in Surah Al-Tahrim, thereby generating insights into the relationship between husband and wife.

In-depth studies of women's oral exegesis on social media remain rare, particularly those linking exegesis to contemporary social issues such as marital harmony. Most previous research has emphasized classical, text-based exegesis or the works of male exegetes, resulting in a gap between traditional exegetical theory and the digital social reality shaped by women's roles.

A search of the Scopus database for studies on marital harmony yielded 19 documents from 2016 to 2026. The analysis clearly shows that no studies related to oral exegesis and marital harmony have been found. Below is a visualization of the VOSviewer bibliometric analysis based on the themes of oral exegesis, hermeneutics, and orality.

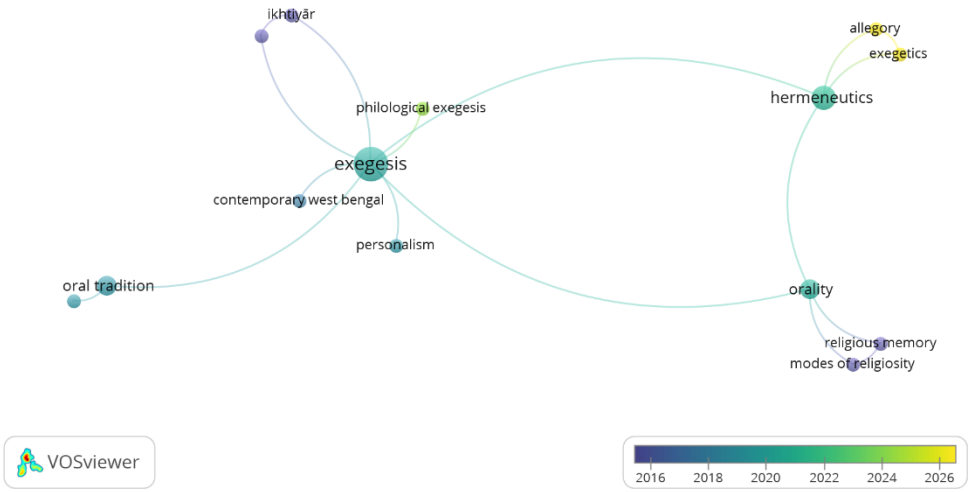


Fig 1. Vosviewer visualization analysis related to the study of oral exegesis and marital harmony based on the keywords oral exegesis, hermeneutics, and orality (Scopus database, 2016–2026)

This study introduces a novel approach by examining women's oral exegesis through the YouTube digital platform using Gadamer's hermeneutic approach. The fundamental differences from previous studies lie in the data source (digital content), the focus on female figures, and the hermeneutic analysis that emphasizes the dialogue between text, context, and the interpreter's experience.

The findings of this study have implications for the development of contemporary interpretation theory, strengthen the role of women in Islamic scholarly discourse, and provide practical contributions to society in building harmonious households. Furthermore, this study can serve as a reference for academics, Islamic education practitioners, and Muslim family institutions in developing strategies to reinforce the values of harmony and equality within the household.

METHODS

In general, this study employs a qualitative approach using Gadamer's hermeneutic analysis (Azhary et al., 2025; Mudin et al., 2021; Wafa, 2026). This approach was chosen because it is capable of revealing the meaning of the Quranic text through a dialogue between the text, the context, and the interpreter's experience, making it relevant for examining oral interpretations that have emerged in the digital sphere. According to Jamaly et al., (2024), hermeneutics is not merely a method of interpretation but a dialogical process that enables the fusion of horizons between the text and the reader. Therefore, this method is appropriate for understanding women's oral exegesis that interacts with contemporary social realities (Engkizar et al., 2026; Hamida & Nurhajati, 2022; Jamaly et al., 2024; Zaki, 2017).

Research Methods and Type

This study is a descriptive qualitative research using Gadamer's hermeneutic approach. Qualitative research was chosen because of its focus on understanding meaning rather than numerical measurement (Baroud et al., 2025; Creswell, 2018; Engkizar et al., 2025; 2026; Mustafa et al., 2026). Thus, this study can explore in depth how Faizah Ali Syibromalisi's oral interpretation constructs the concept of domestic harmony. This approach is appropriate because oral interpretation places greater emphasis on narrative, experience, and social context elements that cannot be reduced to quantitative data.

Data Sources

The primary data source consists of the content from Faizah Ali Syibromalisi's interpretation videos uploaded to the Rumah Quran Amanah YouTube channel. Secondary data was obtained from literature on women's exegesis (Mufid & Herlina, 2019; Tilawati, 2019), hermeneutics Azhary et al., (2025), and studies on domestic harmony from an Islamic perspective (Sakinah, 2020). The selection of these sources is appropriate because it combines primary data in the form of actual exegesis with academic literature that strengthens the analysis, thereby producing more valid data triangulation.

Research Instruments

The research instrument consists of the researcher as the primary instrument, supported by observational notes, documentation, and transcripts of interpretive video recordings. In qualitative research, the researcher serves as the primary instrument who determines the focus, collects data, and interprets meaning (Efendi et al., 2026; Engkizar et al., 2023; Kaema & Ulwi, 2025; Muhlasin et al., 2026; Sugiyono, 2016). This approach is appropriate because hermeneutic interpretation requires the researcher's active engagement in understanding the social context and the interpreter's experiences.

Data Analysis Tool

The analytical tool used is Gadamer's hermeneutic framework, which emphasizes the process of the "fusion of horizons" between the Quranic text, the social context, and the interpreter's experience (Engkizar et al., 2024). This framework is appropriate because women's oral interpretations are grounded not only in the text but also in their life experiences and the surrounding social reality. Thus, hermeneutic analysis enables a more comprehensive understanding.

Data Analysis Techniques

The analysis was conducted in the following stages: i) data reduction by selecting relevant interpretive content, ii) presentation of data in the form of thematic narratives, and iii) drawing conclusions by emphasizing the meaning of oral interpretations regarding the concept of domestic harmony. According to Miles & Huberman (1994), these stages constitute standard procedures in qualitative analysis. This approach is appropriate because it allows researchers to organize data systematically, maintain consistency in interpretation, and draw valid conclusions.

RESULT AND DISCUSSION

Biography of Faizah Ali Syibromalisi

Faizah Ali Syibromalisi was born in Jakarta in 1955. Her father was KH. Ali Syibromalisi, who had two wives: Syaikhoh (the daughter of Guru Marzuqi of Cipinang Muara) and Tihana (a student of KH. Ali Syibromalisi). From these two wives, KH. Ali was blessed with 22 children (each wife gave birth to 11 children). Among KH. Ali's children, only three went on to study the Quran in depth: KH. Marzuki, Faizah Ali Syibromalisi, and Mustafa (Aburrohman, 2018; Arief et al., 2023; Mufid & Herlina, 2019; Sakinah, 2020).

Faizah Ali Syibromalisi was the first female scholar to become a member of the Ministry of Religious Affairs' *Lajnah Pentashih al-Qur'an*. She is also a tenured lecturer at the Institute of Quranic Sciences (IIQ) and Universitas Islam Negeri Syarif Hidayatullah in Jakarta (from 2010 to the present, teaching both undergraduate and graduate levels) and serves on the Board of Experts at the Center for Quranic Studies (PSQ). She is also the founder and director of Darus Sa'adah, a boarding school for university students.

As a child, Faizah Ali Syibromalisi did not attend religious schools such as madrasahs or Islamic boarding schools. Instead, she attended Elementary School Blok S, Junior High School XII, and Senior High School XVII in South Jakarta.

Upon entering college, she began to focus on studying the Quran. Faizah Ali Syibromalisi studied Quranic exegesis and *'ulumul Quran* at the Faculty of Ushul al-Din at Al-Azhar University in Cairo, Egypt. She completed her bachelor's degree in 1981, her master's degree in 1990, and her doctoral degree in 1999. She was named the only woman to serve as a member of the Ministry of Religious Affairs' Quran Validation Committee and the Fatwa Commission of the Indonesian Ulema Council (MUI)/MUI Halal Certification Agency (LPPOM MUI).

While studying at Al-Azhar, she studied under several distinguished professors, including Achmad Sayyid al-Kurmiy (Head of the Department of Tafsir at the Faculty of Ushul al-Din, Al-Azhar University, until 1981), Al-Husaini Abu Farhah, and Abdul Hay Al-Farmawi (1977). Most of the professors at Al-Azhar University wrote extensively on the *maudhu'i* method. At that time, many tafsir works employing the maudhu'i method emerged, such as Al-Futuhat Al-Rabbaniyyah fi Al-Tafsir Al-Maudhu'i Li Al -Ayat Qur'aniyah, written by Al-Husaini Abu Farhah, and Al-Bidayah fi Tafsir Al-Maudhu'i, written by Al-Farmawi. This forms the backdrop to Faizah Ali Syibromalisi's thinking. She has also produced several works using the maudhu'i method, such as Sexual Deviance from an Islamic Perspective and Discussing Homosexuality, Gay Men, and Lesbians from the Perspective of the Quran. She has also published several works, including the following: An Analysis of Classical and Modern Exegetical Texts (a book published in 2011 as a research report by UIN Syarif Hidayatullah); Sexual Deviance from an Islamic Perspective (a paper); Discussing Homosexuality, Gay, and Lesbians from the Perspective of the Quran (this paper was published in a magazine by the Student Executive Board of the Faculty of Ushuluddin at UIN Syarif Hidayatullah), "On Women in Contemporary Exegetical Traditions in Indonesia" (a research report written in 2014), and "The Influence of Qiraat on Exegesis" (article). Wasthiyyah Al-Quran Fi al-akhlaq Al-Waqi'iyyah, an English-language guidebook on exegesis for participants from the Jakarta Special Capital Region (DKI) at the 25th MTQ (published by Trans Pustaka and first printed in 2013).

Faizah Ali Syibromalisi is not an active social media influencer. She does have a Facebook account with 229 followers. However, she rarely if ever posts anything these days, and she does not have any other social media accounts. Nevertheless, she frequently appears as a guest speaker in several forums uploaded by various YouTube channels, such as the Rumah Quran Amanah channel, which features approximately six videos discussing the interpretation of the Quran. According to the captions in these YouTube videos, Faizah Ali Syibromalisi serves as a guest speaker on a weekly study session held every Thursday during Ramadan from 10:00 a.m. to 11:00 a.m. WIB (lasting approximately one hour) via live streams on the "Rumah Quran Amanah" Instagram and Facebook pages, which first began or were uploaded on February 27, 2020.

Faizah uses the *maudhu'i* method of exegesis to interpret Surah Al-Tahrim in its entirety, from verse 1 to verse 12. The thematic approach used is the surah-level thematic method, which involves interpreting a single surah in its entirety from beginning to end, providing both general and specific interpretations, and explaining the interconnections among the various issues it contains, so that the surah forms a unified whole whose purpose and meaning are not fragmented. Al-Syathibi reinforces this understanding in his Kitab al-Muwafaqat, stating that although a surah may contain various issues and intentions, it constitutes a single, unified whole that points toward a single purpose or complements that purpose, even if it encompasses diverse meanings.

The theme addressed by Faizah in this study session is harmony within the household, based on an interpretation of Surah Al-Tahrim, verses 1–12. This is based on her remarks at the beginning of the session, in which she stated that this surah

discusses issues related to family, education, and the roles of husbands and wives in maintaining family harmony. This was further reinforced at the conclusion of the study session.

The theme of harmony was chosen based on the *asbabun nuzul* (reasons for revelation) of this surah. According to Faizah, there are two different accounts regarding the *asbabun nuzul* of this surah. First, it was caused by Hafshah's jealousy toward the Prophet because he stayed at the home of Zainab bint Jahsh longer than scheduled. Second, it was caused by Hafshah's jealousy toward the Prophet because he brought Maryam al-Qibtiyah who had just given birth to Ibrahim bin Muhammad with him when he visited Hafshah's home. This first account of the *asbabun nuzul* is supported by a hadith mentioned by Faizah. Meanwhile, the second account is considered weak, according to Faizah.

Faizqh illustrates the harmony in Surah Al-Tahrim by concluding with the aforementioned *asbabun nuzul*. As a husband, the Prophet Muhammad fulfilled one of his roles by comforting his wife, who was in a state of emotional turmoil. However, this had to be in accordance with Allah's laws (*shari'ah*). Allah rebuked the Prophet Muhammad in the first verse of Surah Al-Tahrim for his decision to prohibit something that Allah had permitted.

Conversely, Hafsah and Aisha, as wives, were also rebuked by Allah for breaking their promise to the Prophet Muhammad. This is also expressed through the figurative language (*tasybih*) found in verses 10 through 12. What is interesting about Faizah's reasoning is that even though she is a woman and is familiar with the *asbabun nuzul* (reasons for revelation) of this surah, she remains faithful to the context of the text of Surah Al-Tahrim and does not stray from orthodox Islamic doctrine by criticizing the Prophet Muhammad's actions.

Analysis of Faizah Ali Syibromalisi's Interpretation of Surah Al-Tahrim: A Content Analysis

According to the description on the Rumah Quran Amanah YouTube channel, Faizah Ali Syibromalisi joined the channel in February 2020, and her most recent lecture was uploaded in May 2020. Currently, the total number of views for these lecture videos stands at 542 across the six available videos. Each video has a unique title corresponding to the topic discussed, making it easier for viewers and researchers to find relevant content. However, this YouTube channel is relatively unknown, given its still-small number of subscribers and viewers. Furthermore, the channel last posted content three years ago, indicating a significant hiatus and a lack of activity that could hinder its growth and ability to reach a wider audience on the YouTube platform.

On the Rumah Quran Amanah YouTube channel, there is a wide variety of videos, one of which features Faizah Ali Syibromalisi. In each of her videos, Faizah Ali Syibromalisi begins by offering a greeting, then explains the *asbabun nuzul* the circumstances surrounding the revelation of Surah Al-Tahrim and proceeds to recite the verses to be discussed in sequence. Faizah Ali Syibromalisi's delivery style is formal yet remains accessible to a general audience. She tends to use firm and clear language with in-depth explanations. One of the videos uploaded to her YouTube channel is an interpretation of Surah Al-Tahrim by Faizah Ali Syibromalisi. In the video, Faizah Ali Syibromalisi uses the bi al-ma'tsur method, which is a method of interpreting Quranic verses by using other verses in the Quran as references, as well as through explanations of hadiths, accounts from the Companions, and the Tabi'in (Hamza, 2017).

Hermeneutic Analysis

This study employs Gadamer's hermeneutic analysis, focusing on its function in reinterpreting the mental processes of the text's author. Key aspects to consider in Gadamer's hermeneutic analysis include: i) the theory of historically effected

consciousness, ii.) the theory of pre-understanding, iii.) the theory of fusion of horizons and the theory of the hermeneutic circle, and iv.) the theory of application (Mufid & Herlina, 2019; Prastyo & Fikra, 2022; Sja'roni, 2014; Tilawati, 2019; Zulheldi, 2015). This study focuses on an analysis of the YouTube social media platform, as outlined in the following analysis:

The Theory of Historically Effected Consciousness (Historically Effected Consciousness)

Horizon refers to the range of possible understandings available to an individual under specific conditions. This horizon serves as an external factor that can influence one's perspective, interpretation, and comprehension of the meaning of an object (Septemiarti, 2023). This analysis aims to demonstrate the concept of factuality, which plays a crucial role in shaping Faizah Alli Syibroalisi's background and her interpretation of domestic harmony in Surah Al-Tahrim.

Faizah Ali Syibromalisi was born into a devout Muslim family that placed a high value on education. It is therefore no surprise that education and social factors played a significant role in shaping her. In the modern era, Indonesia has become home to one of the largest Muslim populations, with a variety of issues regarding domestic harmony emerging. Today, the concept of domestic harmony is beginning to show signs of instability due to a lack of communication, busy work schedules, limited knowledge, and the rise of domestic violence all of which are causing cracks in the harmony within households. The education Faizah Ali Syibromalisis received while at Al-Azhar in Egypt has also shaped her understanding. Consequently, she views these issues through a historical lens in relation to the context found in the Quran.

Various issues and household circumstances in her immediate surroundings over which Faizah Ali Syibromalisis has no control have become a reality that has influenced her interpretation of the situation. The diversity of issues and facts in this modern era, combined with her deep understanding of the Quran gained through her education, enables her to adopt a broader perspective in responding to the problems she faces today.

The Theory of "Preunderstanding" (Preunderstanding)

Preunderstanding is a prerequisite that must be fulfilled before understanding a text, meaning that one cannot understand a text without it (Rantu, 2024). Preunderstanding of the text being interpreted can also be referred to as assumptions or initial conjectures (Setiawan, 2018).

Faizah Ali Syibromalisi's perspective on marital harmony is shaped by the journey of her educational background from her family to her current academic and extracurricular activities. Faizah Ali Syibromalisi was raised in a family that upholds religious values and the pursuit of knowledge. In her life story, Faizah pursued her education at Al-Azhar University in Cairo, Egypt, driven by her interest in the Quran and its interpretation.

Al-Azhar has undergone significant progress and renewal, allowing the ideas and thoughts of modern figures such as Muhammad Abduh to influence the institution. Despite this, Faizah has not forgotten to maintain her classical perspective, even as she incorporates other contemporary contexts. This is evident in the literature she has produced regarding sexual deviance from an Islamic perspective.

Faizah Ali Syibromalisi is one of the scholars who has contributed to the field of Quranic exegesis; as a figure shaped by the educational and social environments of Al-Azhar in Egypt and her country of residence, Indonesia, she brings a flexible understanding particularly regarding the concept of domestic harmony as presented in Surah Al-Tahrim. This also demonstrates that a person's understanding can be neutral, shaped by the different social conditions experienced throughout her life in

both Egypt and Indonesia. Thus, her open-minded approach to the concept of ideal domestic harmony is a product of her social and intellectual environment.

The Theory of Fusion of Horizon

Gadamer explains that the horizon is the limit of one's perspective, defining the extent to which a person can observe the world from a particular viewpoint. These two aspects of the horizon must be considered and communicated so that the tension between them can be resolved (the tension between the horizons of the text and the reader is dissolved). The text under examination is Surah Al-Tahrim, verses 1–12:

﴿ يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝١ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ
وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝٢ وَاِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ
بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ۗ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ۝٣ اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ
قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰۤئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝٤ عَسٰى رَبُّهٗٓ اِنْ
طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰۤئِبٰتٍ عٰبِدٰتٍ سٰۤئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝٥ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰۤئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا
يُؤْمَرُوْنَ ۝٦ يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ۗ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً
نَّصُوْحًا ۗ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِيَّ وَالَّذِيْنَ
اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٨ يٰٓاَيُّهَا
النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۗ وَمَاْوٰىهُمْ جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيْرُ ۝٩ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ
نُوْحٍ وَّامْرَاَتَ لُوْطٍ ۗ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ
الدّٰخِلِيْنَ ۝١٠ وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِى الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ
وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۙ ۝١١ وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ
رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ۧ ۝١٢ ﴾

Meaning: *O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants. Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins. O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do. O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will*

> *proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent." O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter." And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.* (QS. Al-Tahrim: 1-12)

Based on the *asbabun nuzul* of Surah Al-Tahrim, it can be inferred from the hadith narrated by Aisha that the Messenger of Allah, peace be upon him, drank honey at Zainab bint Jahsh's house. He then entered Aisha's room. Aisha said, "*I smell an unpleasant odor coming from you.*" He then entered Hafsah's room. Hafsah said the same thing Aisha had said. Then he said, "*I thought it was because I drank it at Saudah's house. By Allah, I will never drink it again*." Then the verse was revealed: "*O Prophet, why do you forbid what Allah has made lawful for you?*"

If we examine Faizah Ali Syibromalisi's explanation in light of the *asbabun nuzul* narrated by Ath-Thabari, we find consistency in her account. She states that the Prophet swore never to drink it again in order to spare his wife's feelings, thereby preserving the harmony of his family. However, there is a discrepancy between the two accounts regarding the location where the Prophet drank the honey. Faizah Ali Syibromalisi states that the Prophet drank it at the home of Zainab bint Jahsh, whereas the recorded *asbabun nuzul* indicates that he drank it at the home of Saudah.

One of the fundamental aspects of Faizah Ali Syibromalisi's interpretation of Surah Al-Tahrim is the *asbabun nuzul* specifically, the story of the Prophet and his wives. There are two different accounts of this *asbabun nuzul*. First, the *asbabun nuzul* mentioned above. Although Faizah Ali Syibromalisi does not cite the source she used in the video. However, the researcher found this story mentioned in a classical exegesis, namely Tafsir Al-Qurthubi. The second story that serves as the *asbabun nuzul* for this surah is Hafsah's jealousy because the Prophet brought Maria Al-Qibtiyah, who had just given birth to Ibrahim bin Muhammad. This story is more widely mentioned in several classical exegetical works, such as Tafsir Jalalain, Tafsir Mafatih Al-Ghaib, Tafsir Al-Kasyaf, Tafsir Al-Baghawi, Tafsir Al-Thabari, Tafsir Muqotil bin Sulaiman, and other works. However, Faizah Ali Syibromalisi states that this second *asbabun nuzul* is considered weak, whereas the first is considered a strong narration. This is because the hadith supporting this story was narrated by both Bukhari and Muslim.

Faizah Ali Syibromalisi argues that this surah also addresses women's responsibilities and their role in creating a harmonious family that supports the duties and responsibilities carried out by a husband. She also explains that a husband serves as a leader of the community, head of the household, educator, and savior of the family from the fires of Hell; furthermore, it is the husband's duty to create a conducive environment for the growth and development of the family as well as for the spread of the message of Islam.

CONCLUSION

This study aims to explore the concept of domestic harmony through Faizah Ali Syibromalisi's oral interpretation of Surah Al-Tahrim using Gadamer's hermeneutic approach. The analysis shows that domestic harmony is not only understood as a stable emotional state but also as a socio-religious construct that

requires mutual care, understanding, and emotional self-regulation, as well as the principles of mutual aid, awareness of rights and obligations, and a spirit of complementarity. By treating the spouse as an equal partner, this interpretation emphasizes the importance of a husband-wife relationship based on equality and affection. This conclusion addresses the research objectives by affirming that women's oral interpretations in digital spaces can make a tangible contribution to the discourse on contemporary Muslim families.

The novelty of this study lies in the use of data on women's oral interpretations via the YouTube platform, analyzed through Gadamer's hermeneutic approach a departure from previous research that has emphasized classical, text-based interpretations or the dominance of male exegetes. This novelty demonstrates how women's interpretations can offer new perspectives relevant to the dynamics of modern Muslim families. The implications of this study not only enrich the body of Quranic exegesis but also provide practical benefits for the community in building harmonious households, as well as serving as a reference for academics, family counselors, and Islamic educational institutions in developing strategies to strengthen the values of harmony and equality within the household.

ACKNOWLEDGEMENT

We would like to express our deepest gratitude to everyone who contributed to the success of this research.

DECLARATIONS

Author contribution

Abdul Wahab Aladilissyafi: data curation, writing-original draft preparation, analysis, **Farah Fauziyah Firdaus:** conceptualization, methodology, **Annisatul Luthfiyyah & Muhammad Uzaer Damairi**: visualization, and editing.

AI Statement

The data and the grammatical structure in this article have been validated and verified by English language experts and no AI-generated sentences are included in this article.

Funding statement

The author(s) declare that no financial support was received for the research, authorship, and/or publication of this article.

Conflict of interest

The authors declare that this research was conducted without any conflict of interest in the research.

Ethical clearance

The research company has agreed to carry out the research and is willing if the results of this research are published.

Publisher's and Journal's Note

Department of Qur'anic and Tafsir Studies, Faculty of Ushuluddin and Dakwah, Institut Ilmu Al-Qur'an (IIQ) Jakarta in collaboration with Asosiasi Ilmu al-Qur'an dan Tafsir (AIAT) as the publisher and Editor of Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir state that there is no conflict of interest towards this article publication.

REFERENCES

Aburrohman, A. (2018). Metodologi al-Thabari dalam Tafsir Jami'ul al-Bayan fi Ta'wili al-Qur'an. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, *17*(1), 65–88.

Arief, Y., Tulab, T., Diyati, N. A., & Yurista, D. Y. (2023). Faktor-Faktor Yang Mempengaruhi Keharmonisan Rumah Tangga Muslim Di Jawa Tengah. *Adhki: Journal of Islamic Family Law*, *5*(1), 17–30. https://doi.org/10.37876/adhki.v5i1.94

Azhary, M. R. F., bin Ligi, M. I., & Fauriz, M. H. (2025). Teori Hermeneutika Hans-Georg Gadamer dan Relevansinya terhadap Hadis Sujud Istri kepada Suami. *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan*, *3*(4), 3348–3354. https://doi.org/10.31004/jerkin.v3i4.982

Baroud, N., Ardila, Y., Akmal, F., & Sabrina, R. (2025). Opportunities and Challenges for Islamic Education Teachers in Using Artificial Intelligence in Learning. *Muaddib: Journal of Islamic Teaching and Learning*, *1*(2), 1–11. https://doi.org/10.67055/3m3axg25

Creswell, J. W. (2018). *Mixed methods procedures. In Research Design: Qualitative, Quantitative and Mixed Method Aproaches*.

Efendi, E., Jaafar, A., & Engkizar, E. (2026). Muslim Women's Leadership in Conflict Management in Higher Education. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, *11*(2), 826–838. https://doi.org/https://doi.org/10.24042/tadris.v11i2.30474

Engkizar, E., Jaafar, A., Alias, M. F. Bin, Guspita, R., & Albizar, A. (2025). Utilisation of Artificial Intelligence in Quranic Learning: Innovation or Threat? *Journal of Quranic Teaching and Learning*, *1*(2), 1–17. https://doi.org/10.67055/8170mw54

Engkizar, E., Jaafar, A., Asril, Z., Hamzah, M. I., Syafril, S., Febriani, A., & Oktavia, G. (2026). Tartil Method: A Solution for Cultivating High-Achieving Students in Quranic Learning. *Khalifa: Journal of Islamic Education*, *10*(1). https://doi.org/10.24036/kjie.v10i1.474

Engkizar, E., Jaafar, A., Hamzah, M. I., Fakhruddin, F. M., Oktavia, G., & Febriani, A. (2023). Changes in Students' Motivation to Memorize the Quran: A Study at Quranic Higher Education Institutions in Indonesia. *International Journal of Islamic Studies Higher Education*, *2*(3), 240–258. https://doi.org/10.24036/insight.v2i3.240

Engkizar, E., Jaafar, A., Hamzah, M. I., Syafril, S., Febriani, A., Oktavia, G., & Satrial, A. (2026). Quran Teachers' Skills as Pedagogical Foundations: Conceptual and Practical Insights into Nine Competencies. *Muaddib: Journal of Islamic Teaching and Learning*, *2*(1), 22–38. https://doi.org/10.67055/xt598c43

Engkizar, E., Jaafar, A., Masuwd, M. A., Rahman, I., Datres, D., Taufan, M., Akmal, F., Dasrizal, D., Oktavia, G., Yusrial, Y., & Febriani, A. (2025). Challenges and Steps in Living Quran and Hadith Research: An Introduction. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA*, *8*(3), 426–435. https://doi.org/10.24036/ijmurhica.v8i3.396

Hamida, N., & Nurhajati, L. (2022). Analisis Hermeneutika Gadamer Pada Buku Hidup Yang Digerakkan Oleh Tujuan Karya Rick Warren. *Scriptura*, *12*(1), 13–24. https://doi.org/10.9744/scriptura.12.1.13-24

Hamza, S. (2017). Tafsir Bi Al-Ma'Sur (Kelebihan Dan Kekurangan Serta Pengembanganya). *Suhuf*, *29*(1), 97–117. https://journals.ums.ac.id/index.php/suhuf/article/view/5090

Jamaly, Z., Hidayatunnisa, N., Azzahra, V., Wahid, R. F., & Nashikin, N. (2024). Menganalisis Pemikiran Filsafat Gadamer (Pemikiran Hermeneutika). *Leksikon: Jurnal Pendidikan Bahasa, Sastra, Dan Budaya*, *2*(1), 01–06. https://doi.org/10.59632/leksikon.v2i1.190

Kaema, M. T., & Ulwi, K. (2025). Exploration Solutions to the Problem of Quranic Education in Muslim Minorities. *Journal of Quranic Teaching and Learning*, *1*(3), 93–107. https://joqer.intischolar.id/index.php/joqer/article/view/12

Mudin, M. I., Fikri, M. D., Shobirin, M. M., & Mukharom, R. A. (2021). Hermeneutika Hans-Georg Gadamer: Studi Analisis Kritis Penafsiran Amina Wadud tentang Ayat Kepemimpinan. *Intizar*, *27*(2), 113–126. https://doi.org/10.19109/intizar.v27i2.10104

Mufid, M., & Herlina, H. (2019). Analisis Hermeneutika-Semiotik Terhadap Kajian Keislaman Di Media Sosial. *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, *18*(2), 376–398. https://doi.org/10.15408/kordinat.v18i2.11496

Muhlasin, M., Silawati, S., Syaifuddin, M., Engkizar, E., Nurjanis, N., Sabrina, R., & Jaafar, A. (2026). Negotiating Tradition and Modernity in the Management of Student Care at Islamic Boarding Schools. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, *24*(2), 259–273.

Mustafa, A., Khoirunisa, N., Giling, M., & Parta, M. H. (2026). Toward an Integrative Ethical Governance Model: Quranic and Hadith Perspectives in the 21st Century. *Multidisciplinary Journal of Thought and Research*, *2*(1), 14–24. https://doi.org/10.67055/wnp99r40

Prastyo, T. B., & Fikra, H. (2022). Analisis Wacana Islam Moderat: Kajian Tafsir Lisan Perspektif Gus Ahmad Bahauddin Nursalim. *Matan : Journal of Islam and Muslim Society*, *4*(1), 56. https://doi.org/10.20884/1.matan.2022.4.1.5197

Rantu, W. N. R. (2024). Kepemimpinan Perempuan Dalam Al-Qur'an Menurut Mutawallī Al-Sya 'Rāwī (Analisis Hermeneutika Gadamer). In *Repository.Uinjkt.Ac.Id*. UIN Syarif Hidayatullah.

Sakinah, E. H. (2020). Keadilan dalam Al-Qur'an (Studi Keadilan dalam Konteks Hukum Perspektif Tafsir Al-Manar). *At-Tahfidz: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *2*(01), 1–15. https://doi.org/10.53649/at-tahfidz.v2i01.549

Septemiarti, I. (2023). Konsep Fitrah dalam Perspektif Al-Qur'an dan Pendidikan Islam. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, *4*(2), 1381–1390. https://doi.org/10.62775/edukasia.v4i2.446

Setiawan, A. (2018). Hermeneutika al-Qur'an "Mazhab Yogya" (Telaah atas Teori Ma'na>-Cum-Maghza> dalam Penafsiran A l-Qur'an. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, *17*(1), 67. https://doi.org/10.14421/qh.2016.1701-04

Sja'roni, M. (2014). Studi Tafsir Tematik. *Jurnal Study Islam Panca Wahana*, *1*(12), 1–13.

Sugiyono. (2016). Analisis data kualitatif. Analisis data kualitatif,. In *Analisis Data Kualitatif* (p. 180). https://core.ac.uk/download/pdf/228075212.pdf

Tilawati, A. (2019). Mahar Perkawinan Dengan Hafalan Al-Qur'an: Analisis Hermeneutika Hadis Khaled M. Abou El-Fadl. *Indonesian Journal of Islamic Literature and Muslim Society*, *4*(1), 19–40. https://doi.org/10.22515/islimus.v4i1.1518

Wafa, B. (2026). Rekonstruksi Makna Ya'budūn Dalam Penafsiran Buya Syakur Yasin: Analisis Hermeneutika Gadamer. *El-Maqra': Tafsir, Hadis Dan Teologi*, *6*(2), 274–291. https://doi.org/10.31332/elmaqra.v6i2.15609

Zaki, A. A. (2017). Konsep Pra-Nikah Dalam Al-Quran: Kajian Tafsir Tematik. *Jurnal Bimas Islam*, *10*(1), 155–192. https://doi.org/10.37302/jbi.v10i1.18

Zulheldi, Z. (2015). Tafsir Maudhu'i (Tafsir Tematik. *Jurusan Tafsir Hadis Fakultas Ushuluddin IAIN IB Padang*, *5*(1).

Copyright holder :
© Aladilissyafi, A. W., Firdaus, F. F., Luthfiyyah, A., Damairi, M. U.

First publication right:
Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsir

This article is licensed under:
CC-BY-SA