

POWER RELATIONS IN THE FAMILY: A CRITICAL DISCOURSE ANALYSIS OF HAMKA AND HUSEIN MUHAMMAD'S INTERPRETATION OF Q.S. AN-NISĀ' [4]: 34

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Abstract: The concepts of *qiwāmah*, *nushūz*, and *wa-dribūhunna* in Q.S. An-Nisā' [4]: 34 remain debated in tafsir studies because they are closely related to household power relations, family leadership, and domestic violence. This study aims to analyze and compare Hamka's and Husein Muhammad's interpretations of the verse using Norman Fairclough's Critical Discourse Analysis (CDA). This qualitative study employs a literature study approach, focusing on *Tafsir al-Azhar* by Hamka and *Islam Agama Ramah Perempuan* by Husein Muhammad. The findings reveal three main points. (1) At the textual level, Hamka employs naturalization by presenting *qiwāmah* as part of a normative family order, *nushūz* as disobedience, and *daraba* as a physically permissible act subject to ethical limits. Husein Muhammad employs recontextualization by relating *qiwāmah* to social responsibility, *nushūz* to unequal gender relations, and *daraba* to firm non-violent action. (2) At the level of discursive practice, Hamka's authority is constructed through continuity with classical exegetical sources, whereas Husein Muhammad's is developed through engagement with contemporary Islamic thought and contextual approaches. (3) At the sociocultural level, Hamka maintains the normative structure of male leadership while ethically restricting violence, whereas Husein Muhammad opens greater space for reinterpreting husband-wife relations amid social change. This study demonstrates the usefulness of Fairclough's CDA for examining the relationship between textual meaning, interpretive authority, and social change in Qur'anic interpretation.

Keywords: Critical Discourse Analysis, Hamka, Husein Muhammad, *Nushūz*, *Qiwāmah*.

Abstrak: Konsep *qiwāmah*, *nushūz*, dan *wa-dribūhunna* dalam Q.S. An-Nisā' [4]: 34 masih menjadi perdebatan dalam kajian tafsir karena berkaitan erat dengan relasi kuasa dalam rumah

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tangga, kepemimpinan keluarga, dan kekerasan dalam rumah tangga. Penelitian ini bertujuan menganalisis dan membandingkan penafsiran Hamka dan Husein Muhammad terhadap ayat tersebut dengan menggunakan Critical Discourse Analysis (CDA) Norman Fairclough. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan, dengan *Tafsir al-Azhar* karya Hamka dan *Islam Agama Ramah Perempuan* karya Husein Muhammad sebagai sumber utama. Hasil penelitian menunjukkan tiga temuan utama. (1) Pada tingkat teks, Hamka menggunakan strategi naturalisasi dengan menempatkan *qiwamah* sebagai bagian dari tatanan keluarga yang normatif, *nushūz* sebagai ketidaktaatan, dan *daraba* sebagai tindakan fisik yang dimungkinkan dengan batasan etis. Husein Muhammad menggunakan rekontekstualisasi dengan mengaitkan *qiwamah* dengan tanggung jawab sosial, *nushūz* dengan relasi gender yang tidak setara, dan *daraba* dengan tindakan tegas tanpa kekerasan. (2) Pada tingkat praktik diskursif, otoritas Hamka dibangun melalui kesinambungan dengan sumber tafsir klasik, sedangkan otoritas Husein Muhammad dibentuk melalui dialog dengan pemikiran Islam kontemporer dan pendekatan kontekstual. (3) Pada tingkat praktik sosiokultural, Hamka mempertahankan struktur normatif kepemimpinan laki-laki sekaligus membatasi kekerasan secara etis, sedangkan Husein Muhammad membuka ruang yang lebih luas untuk menafsirkan kembali relasi suami istri dalam konteks perubahan sosial. Penelitian ini menunjukkan kegunaan CDA Fairclough untuk mengkaji hubungan antara makna teks, otoritas penafsiran, dan perubahan sosial dalam penafsiran Al-Qur'an.

Kata-kata Kunci: Analisis Wacana Kritis, Hamka, Husein Muhammad, *Nushūz*, *Qiwamah*.

Introduction

Q.S. An-Nisā' [4]: 34 is one of the verses of the Qur'an that is widely debated in contemporary exegesis studies because it relates to gender relations, leadership in the family, and the issue of the legitimacy of domestic violence. The debate primarily centers on three terms, namely *qiwamah*, *nushūz*, and *wa-dribuhunna*. The meaning of these three terms has given rise to various interpretations. Some commentators maintain a textual and normative reading, while others attempt to understand the verse by considering the social conditions underlying its revelation (Labibah et al. 2022, 112–220; Awalul et al. 2025, 349–53; Nugroho et al. 2024, 346–69). These differences indicate that the interpretation of the Qur'an does not take place in a completely neutral space. The interpretation of the text is also related to the interpreter's scientific position, the source of authority used, and the social conditions in which the interpretation is produced (Akbar and Soleh 2025, 219–20).

This issue can be addressed through Critical Discourse Analysis (CDA), specifically Norman Fairclough's model, which views discourse through three dimensions: text, discursive practices, and sociocultural practices. This framework allows interpretation to be understood not only as the result of interpreting the Qur'anic text, but also as a discourse produced, disseminated, and legitimized within specific social contexts. Within the textual dimension, the concept of naturalization is used to examine how certain social constructions can be presented as natural and accepted as common sense (Fairclough 1989, 90–91). Meanwhile, the concept of recontextualization is used to understand how discourse or discourse elements are transferred into different social contexts and undergo selection and transformation in the process (Fairclough 2013, 74–77). These two concepts

are not positioned as opposing strategies but rather are used to understand how meaning is constructed and placed within different interpretive contexts. In this study, denaturalization is understood as a critical orientation of CDA to reveal the relationship between discourse construction and the social conditions that shape it (Fairclough 2013, 28–29). Although Fairclough's CDA has been widely used in media, politics, and communication research, its application to studying Qur'anic interpretation, particularly in examining the formation of interpretive authority and its relationship to social conditions, is still relatively limited (Fattahizadeh and Langrodi 2022, 231–46; Sm et al. 2025, 20–36; Phares 2026, 124–50).

Several previous studies have discussed *qiwāmah* and *nushūz* from various perspectives. Najjarzadehgan points to a shift in the meaning of *nushūz* from classical to contemporary interpretations, from the concept of disobedience to various forms of conflict in marital relationships (Najjarzadehgan 2026, 31–66). Nuroniyah found three tendencies in the understanding of *qawwām* among Islamic boarding school kiai in Cirebon: patriarchal, moderate, and liberal, related to the use of textual, eclectic, and contextual readings (Nuroniyah 2023, 875–96). Nelli and colleagues showed that Muḥammad Shaḥrūr reconstructed the concept of *qiwāmah* so that female leadership in the family is possible under certain social conditions (Nelli et al. 2024, 309–34). Sofiana and colleagues found that the construction of the husband-wife relationship in West Javanese marital traditions is in line with the meaning of *qiwāmah* as responsibility and protection, not merely as a form of domination (Sofiana et al. 2024, 71–94). Syarifah and colleagues also show that al-Qurṭubī, despite living in a patriarchal medieval society, still positioned women as legal and moral subjects and understood *qiwāmah* primarily as a responsibility (Syarifah et al. 2025, 218–32). Abdullah and Abduljaleel show that the diversity of interpretations is also influenced by the polysemous nature of Arabic and the flexibility of its rhetorical structure (Abdullah and Abduljaleel 2025, 442–55). Meanwhile, Wijaya and colleagues show that state-produced commentaries, such as *al-Muntakhab*, *al-Muyassar*, and *al-Wajīz*, not only function as religious texts but also reflect the religious policies and ideological interests of their respective states (Wijaya et al. 2025, 279–91).

Studies on Hamka and Husein Muhammad have also developed into various themes, particularly those related to gender and family. Jahroh discusses Husein Muhammad's reinterpretation of Aisyah's marriage age through the *maqāṣid al-syarī'ah* approach (Jahroh 2022, 61–82), while Anisa connects Husein's idea of an equal husband-wife relationship with the concept of psychological well-being within the family (Anisa 2023, 163–77). Firdawaty and colleagues demonstrate that Husein reads the inheritance verses contextually, taking into account the patriarchal social structure at the time of revelation (Firdawaty et al. 2023, 223–44). In their study of Hamka, Amrullah and Ibrahim demonstrate that his discussion of the *sakīnah* family combines Sufi approaches with modern thought (Amrullah and

Ibrahim 2021, 185–206). Beyond gender issues, Zara and colleagues demonstrate the connection between Hamka's position as editor-in-chief of *Pandji Masjarakat* and the formation of discourse on the unity of Indonesia and Malaya through the media (Zara et al. 2023, 191–208). These studies show that the thoughts of Hamka and Husein Muhammad have been extensively studied. However, the two are generally discussed separately, with research focusing more on the substance of each individual's thinking.

Previous research shows that studies on *qiwāmah* and *nushūz* have produced diverse understandings of the husband-wife relationship. However, research attention is still more directed at the content of the interpretation, while the process of establishing authority that makes an interpretation gain legitimacy has not been widely discussed. A similar thing is seen in studies on Hamka and Husein Muhammad. Although both hold important positions in the discourse of Indonesian Islamic thought and offer different readings of gender relations, research comparing how they construct interpretive authority when reading Q.S. An-Nisā' [4]: 34 is still limited. This gap is important because differences in interpretation lie not only in the results of meaning, but also in how sources of knowledge are selected, discourse is formed, and authority is constructed within a particular social context.

Based on this gap, this study aims to analyze and compare the interpretations of Hamka and Husein Muhammad on Q.S. An-Nisā' [4]: 34 using Norman Fairclough's CDA model. The analysis is directed at three interrelated dimensions. First, the textual dimension, to see how *qiwāmah*, *nushūz*, and *wa-ḍribūhunna* are constructed in their respective interpretations. Second, the discursive practice dimension, to trace the sources, references, and scholarly networks that play a role in the formation of interpretive authority. Third, the sociocultural practice dimension, to understand the relationship of the two interpretations to broader social conditions, especially power relations within the family and discourses on domestic violence in Indonesia.

Theoretically, this study applies Fairclough's CDA model, rather than modifying it. Fairclough's three dimensions: text, discursive practice, and sociocultural practice are maintained as in the original framework (Fairclough 2013, 94–96). The concepts of naturalization and recontextualization are used as analytical tools within the framework, not as new dimensions. Naturalization helps identify how certain social constructions acquire the appearance of something natural, while recontextualization helps explain how discourse elements are selected and transformed when placed in different interpretive contexts. Thus, the theoretical contribution of this study is not to change Fairclough's CDA architecture, but rather to demonstrate its application to the discourse of Qur'anic interpretation, specifically to read the relationship between the construction of meaning, the formation of interpretive authority, and sociocultural conditions.

Methodologically, this study uses a qualitative approach based on a literature study. Primary sources consist of *Tafsir al-Azhar* and *Buya Hamka Bicara tentang Perempuan* by Hamka, as well as *Islam Agama Ramah Perempuan* and *Modul Dawrah Fiqh Perempuan* by Husein Muhammad. The analysis focuses on Q.S. An-Nisā' [4]: 34, especially *qiwāmah*, *nushūz*, and *wa-dribūhunna*, as they are closely related to the construction of husband-wife relations and the debate on the legitimacy of domestic violence (Fauzi et al. 2022, 13–27; Moleong 2017, 50).

The data were analyzed through Fairclough's three dimensions of CDA. At the textual level, the analysis examines the linguistic choices, meanings, and argumentative patterns used by Hamka and Husein Muhammad in interpreting the three concepts. At the level of discursive practice, the analysis traces the sources of reference, scholarly authorities, and intellectual networks that contribute to the construction of interpretive legitimacy. At the sociocultural level, the analysis examines how the two interpretations relate to broader issues of family leadership, gender relations, and domestic violence in Indonesian society. Additional perspectives from critical hermeneutics, sociology of knowledge, and gender studies are used to deepen the interpretation of the findings, without constituting additional dimensions of Fairclough's CDA model. This study is limited to one verse and two male commentators and is therefore not intended to represent the entire tradition of Qur'anic interpretation in Indonesia or the public reception of their interpretations.

Hamka and Husein Muhammad's Discourse Strategy

Analysis of the textual dimension shows that Hamka and Husein Muhammad construct different interpretations of Q.S. An-Nisā' [4]: 34, especially on three concepts that are at the center of the debate, namely *qiwāmah*, *nushūz*, and *wa-dribūhunna*. These differences are evident in the way they choose terms, construct arguments, and use religious sources to explain the relationship between husband and wife. In this reading, naturalization is used to see how a social construction can be presented as something natural and accepted as common sense (Fairclough 1989, 90–91). Meanwhile, recontextualization is used to see how discourse or discourse elements are selected and placed in different contexts through a process of selection and transformation (Fairclough 2013, 74–77). These two concepts are not treated as two opposing strategies, but as tools for reading how each interpreter constructs meaning and connects it to the context of interpretation.

In the concept of *qiwāmah*, Hamka tends to present male leadership as part of the natural order of the family. The discussion begins with the subtitle "*Men are Leaders*," then the relationship between husband and wife is explained through the analogy of the human body, with the head as the center of leadership. Through the concept of *fitrah* and the image of the husband as the head of the family, male leadership is positioned as part of the family order that is considered in accordance with the natural state of humans (Hamka 2015, 278; Amir and Rahman 2025b,

140). This presentation method shows that the leadership relationship in the family is not primarily explained as the result of certain social conditions, but as part of the order that is considered natural. In Fairclough's framework, this pattern shows the process of naturalization, when a social construction acquires the impression of naturalness so that its social and ideological basis becomes less visible (Fairclough 1989, 90–91).

Unlike Hamka, Husein Muhammad connects *qiwāmah* to the social conditions and responsibilities underlying the relationship. He distinguishes *al-dhakar*, as biological sex, from *al-rajul*, as an identity related to ability and responsibility. In developing his argument, Husein draws on several references, including Nasaruddin Umar, *Lisān al-'Arab*, and *al-Mufradāt* by al-Rāghib al-Aṣṣḥānī (Muhammad et al. 2011, 126–28; Rohmaniyah et al. 2022, 54–61). The verse that forms the basis of his discussion is:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ حِفْظٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

"Men are the protectors of women because Allah has made some of them excel others and because they spend from their wealth." (Kementerian Agama Republik Indonesia 2026).

For Husein, the verse does not in itself establish male superiority as a permanently inherent quality. The phrase *wa-bimā anfaqū min amwālibihim* indicates a connection between *qiwāmah* and economic responsibility. Therefore, *qiwāmah* is understood in relation to the distribution of responsibilities in Arab society at the time of revelation, rather than as a privilege permanently attached to a particular gender (Muhammad et al. 2011, 120–22; Najib 2020, 203–28). In this reading, Husein shifts attention from the natural character of men to the social conditions and responsibilities that underlie the *qiwāmah* relationship. This process can be understood through the concept of recontextualization, as the meaning of the verse is replaced within a specific social context and read through the accompanying issues of responsibility (Fairclough 2013, 74–77).

This difference is also evident in the interpretation of *nushūz*. Hamka understands *nushūz* as a form of disobedience by a wife to Allah and her husband, who is positioned as the leader of the family. Within this framework, *nushūz* is seen as a disruption to the family order established by sharia. Its resolution is then positioned as part of the husband's responsibility to restore household life to a state deemed harmonious (Hamka 2015, 260; Aziz et al. 2020, 225–26).

Husein Muhammad places a different emphasis. He does not place *nushūz* as an inherent characteristic of women but rather connects it to the issue of unequal

gender relations. One of the bases used is the story of Ḥabībah bint Zayd in the discussion of *asbāb al-nuzūl*. Husein also uses the principle of *al-‘ibrah bi khusūṣ al-sabab lā bi ‘umūm al-laḥẓ* to show that Q.S. An-Nisā’ [4]: 34 relates to a specific situation at the time of revelation and therefore needs to be read considering the context behind it (Muhammad 2001b, 239–40; Muhammad 2001a, 10–15). Thus, the difference between the two concepts of *nushūz* is primarily seen in the emphasis of the reading. Hamka maintains its meaning within the framework of the order of family relationships, while Husein connects it to the social situation and gender relations that underlie revelation.

The most obvious difference is seen in the meaning of *wa-dribūhunna*. Hamka still acknowledges the possibility of physical action as a last resort after advice and separation from bed has failed. This meaning is based on the sequence of stages of resolving *nushūz* in Q.S. An-Nisā’ [4]: 34:

وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

“...Women whom you fear will commit *nushūz*, give them advice, leave them in bed, and beat them.” (Kementerian Agama Republik Indonesia 2026).

However, these possibilities are strictly limited. Hamka refers to a hadith narrated by Abū Dāwūd, as well as explanations by Fakhr al-Dīn al-Rāzī and Ibn Kathīr, which emphasize that this action must not cause wounds or leave scars on the wife’s body (Hamka 2015, 282–83). He also quoted the following hadith:

عَنْ مُعَاوِيَةَ الْفُضَيْرِيِّ، عَنْ أَبِيهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ؟ قَالَ: أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ، أَوْ اكْتَسَبْتَ، وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تَقْبَحَ

From Mu‘āwiyah al-Qushayri, from his father, he said: I asked, ‘O Messenger of Allah, what right does the wife of one of us have over him?’ He answered, ‘That you feed her when you eat, clothe her when you dress, or earn income, do not strike her face, and do not revile her (Sijistānī 2009, 244–45).

Hamka also strengthens this limitation through Ibn Kathīr’s explanation:

قال الحسن البصري: يعني غير مؤثر. قال الفقهاء: هو ألا يكسر فيها عضوا ولا يؤثر فيها شيئا

Al-Hasan al-Basrī said: that is, without leaving a [visible] mark. The jurists said: it must not break any part of the body, nor cause any injury (Kathīr 1999, 295–96).

Thus, Hamka’s interpretation does not grant the husband unlimited freedom to engage in physical acts. Such acts are placed within strict ethical boundaries and accompanied by a prohibition against harming or injuring the wife. However, the possibility of physical acts remains as part of the stages of fulfilling *nushūz*. Therefore, the authority to determine when such acts are deemed necessary remains within the framework of the husband’s leadership within the family (Izzan et al.

2025, 86–91; Yuwafi and Gharamaleki 2023, 1–30).

Husein Muhammad rejects the interpretation of *wa-dribūhunna* as legitimizing physical violence. He constructs this interpretation through linguistic considerations, social context, and the purpose of the action referred to in the verse. In his discussion, Husein does not understand *al-rajul* solely as a male in the biological sense. He also places Q.S. An-Nisā' [4]: 34 within the process of social change brought by the Qur'an regarding the practice of violence against women in Arab society at that time. By following Muḥammad Shahrūr reading, Husein understands *wa-dribūhunna* as firm actions without physical violence, such as mediation, arbitration, or peaceful conflict resolution (Muhammad et al. 2011, 122–24; Muhammad 2001b, 253–55; Yuni and Haries 2024, 595–630). Thus, Husein's attention shifts from physical actions to the goal of conflict resolution and maintaining family relationships.

When these three concepts are read together, the differences between Hamka and Husein Muhammad lie not only in their respective choices of meaning for each term. These differences are also evident in how they relate the Quranic text to sources of knowledge and social context. Hamka more strongly maintains a normative structure by linking the meaning of verses to natural law (*fitrah*), family order, *hadith*, and the explanations of previous commentators. Husein, on the other hand, connects the meaning of verses more closely to the context of revelation, social responsibility, gender relations, and contemporary thought. This pattern suggests that the formation of meaning in both interpretations occurs not only through the choice of word meanings, but also through the selection and arrangement of sources used to construct arguments. The findings on the text dimensions can be summarized as follows:

Table 1. Summary of Comparison of Interpretations of Hamka and Husein Muhammad.

Dimensions	Hamka	Husein Muhammad
<i>Qiwāmah</i>	Naturalization: male leadership is tied to the husband's nature and position as head of the family.	Recontextualization: <i>qiwāmah</i> is read through the responsibilities, abilities, and social conditions that underlie the relationship.
<i>Nushūz</i>	The wife's disobedience to Allah and her husband within the framework of family order.	Issues related to gender relations and the social context of revelation, including the case of Ḥabībah bint Zayd.
<i>Wa-dribūhunna</i>	Physical action remains possible as a last resort, with strict limitations, and must not cause injury.	Firm action without physical violence, such as mediation, arbitration, or peaceful conflict resolution.

Sources and Formation of Arguments	Relying more on hadith and the authority of classical interpretation.	Using more contemporary thinking, contextual approaches, and the principles of <i>al-‘ibrah bi khusūṣ al-sabab lā bi ‘umūm al-lafz</i> .
Direction of Meaning	Maintaining normative family order with ethical restrictions on violence.	Rereading the husband-wife relationship by considering the social context and ethical purpose of the verse.

Discursive Practices and Authority

In the discursive practice dimension, the analytical focus shifts from the construction of meaning within the text to how interpretations are produced, sources of authority are selected, and meanings are legitimized. In Fairclough’s framework, discursive practice concerns the relationship between discourse events and orders of discourse, including how a discourse is produced and understood within a particular social network (Fairclough 2013, 94–95). Thus, the differences in interpretation between Hamka and Husein Muhammad cannot be sufficiently explained by the differences in the meanings of *qiwāmah*, *nushūz*, and *wa-dribūhunna*. These differences also need to be examined in terms of the sources they choose, how they use those sources, and the intellectual and social positions that enable their respective interpretations to gain authority.

In Hamka’s interpretation, authority is primarily built through a strong connection to the Islamic scholarly heritage that has gained legitimacy in the exegetical tradition. In interpreting Q.S. An-Nisā’ [4]: 34, Hamka refers to Ibn ‘Abbās, al-Ḥasan al-Baṣrī, the hadith of Abū Dāwūd, as well as the explanations of commentators such as Fakhr al-Dīn al-Rāzī and Ibn Kathīr (Hamka 2014, 93–114). These references do not merely serve to complement his argument but are part of Hamka’s way of placing his interpretation within the continuity of the Islamic scholarly tradition. By presenting the recognized authority within this tradition, Hamka gains legitimacy by demonstrating that his reading does not stand outside the established scholarly heritage.

This pattern can be understood as a form of discourse reproduction that gains legitimacy through established scientific conventions. In this sense, Hamka’s authority is not primarily constructed through claims of novelty, but rather through the ability to connect the issues under discussion to sources that already hold authoritative standing. This pattern also shows that the production of interpretations takes place within a specific order of discourse, namely a discourse environment that determines the sources, methods of argumentation, and forms of legitimacy that are accepted as valid. In Fairclough’s framework, naturalized discourse conventions can play a role in maintaining and reproducing ideological and hegemonic dimensions in social life (Fairclough 2013, 129).

At the same time, Hamka did not simply copy classical views. He engaged in recontextualization, that is, bringing sources and discourses from previous scientific fields into different social and intellectual contexts, then selecting and transforming them according to the needs of the discourse being produced. In *Tafsir al-Azhar*, these classical sources are placed in a language and with issues that could be understood by Indonesian Muslim readers of his time. This process explains why continuity with the classical tradition can go hand in hand with efforts to provide ethical boundaries for practices related to marital relations. Thus, Hamka's authority is formed through a combination of continuity of sources and adaptation of discourse to the recipient's context.

The formation of this authority is also inseparable from the social position of the *al-Azhar* interpretation and Hamka's intellectual circle. This interpretation developed within the socio-political context of Indonesia in the mid-20th century and gained widespread attention, particularly within the Muhammadiyah and urban educated Muslim circles (Shomad et al. 2024, 96; Amir and Rahman 2025a, 68–78; Amir and Rahman 2024, 1–8). This position provided space for Hamka to convey moral renewal, but at the same time encouraged him to remain within the boundaries of religious discourse acceptable to his readers. Therefore, the authority that Hamka constructed demonstrates the relationship between the continuity of tradition, intellectual position, and the need to maintain the social acceptability of interpretation.

Unlike Hamka, Husein Muhammad established his authority through a more open selection and dialogue with contemporary sources. He continued to utilize classical sources, including al-Rāghib al-Aṣḥāhānī and al-Suyūṭī, but these sources were not always considered final authorities. Husein combined them with contemporary thought, particularly that of Muḥammad Shaḥrūr, and an approach that placed gender justice as a crucial element in legal interpretation (Muhammad 2001b, 256; Muhammad et al. 2011, 124). His interpretive authority was thus not primarily built through continuity with a single authoritative tradition, but through his ability to reconcile diverse sources to address the social issues facing contemporary Muslim society.

In this pattern, recontextualization becomes important. Husein brings concepts, arguments, and reading tools from different fields, such as tafsir, *uṣūl fiqh*, contemporary Islamic thought, and gender justice discourse, then processes them into part of the argumentation of the interpretation of Q.S. An-Nisā' [4]: 34. The principle of *al-ībrah bi khusūs al-sabab lā bi 'umūm al-lafẓ*, for example, is used to connect the issue of the verse with the social context in which the verse was revealed (Muhammad et al. 2011, 124–27). This process shows that sources are not transferred intact from one context to another but are selected and transformed to build new arguments. This is where the difference between Husein and Hamka becomes clearer: both carry out recontextualization, but the principles of selection

and transformation that guide the process are different.

This difference is also related to Husein Muhammad's social position as a kiai (Islamic cleric), a graduate of al-Azhar, and an active figure in developing gender justice discourse through Fahmina. This position brings together Islamic scholarly authority with intellectual networks and social movements that are more critical of gender relations. Therefore, the legitimacy of Husein's interpretations rests not only on his closeness to classical scholarly traditions but also on his ability to address emerging societal issues. His readings have found a niche, particularly among academics, Muslim intellectuals, and groups concerned with women's issues and gender justice (Firdawaty et al. 2023, 230). This social position also shapes Husein's selection of sources and the issues considered important in his interpretations.

When compared, the production patterns of the two interpretations demonstrate two distinct approaches to establishing authority. Hamka more strongly asserts legitimacy through continuity with established scholarly sources, then recontextualizes them within the Indonesian social environment. Husein also draws on classical heritage, but employs a more open selection approach, incorporating contemporary thought and gender justice discourse into his interpretation. Thus, the difference between the two lies not in the presence or absence of a connection to tradition, but rather in the principles of selection and discourse transformation used to construct interpretative legitimacy.

This comparison also indicates that interpretive authority is negotiated rather than simply inherited from a particular scholarly tradition. The legitimacy of interpretation depends on how the interpreter connects available sources with the expectations and concerns of the community in which the discourse circulates. In Hamka's case, continuity with classical authority provides a strong basis for maintaining the acceptability of his interpretation, while the recontextualization of these sources allows discourse to respond to changing social circumstances. In Husein Muhammad's case, the legitimacy of interpretation is constructed through the ability to bring classical Islamic knowledge into dialogue with contemporary intellectual and social concerns. Consequently, differences in interpretive authority also reflect different ways of negotiating between inherited religious knowledge and the demands of a changing social context.

This process is important for understanding interpretation as a discursive event. Sources do not automatically become authoritative merely because they originate from an established tradition; their authority is reproduced through the way they are selected, cited, interpreted, and connected to contemporary concerns. Similarly, contemporary ideas do not automatically acquire religious legitimacy simply because they address current social problems. They must be articulated through forms of argumentation that remain recognizable within the field of Islamic discourse (Siregar et al. 2025, 305–308). The contrast between Hamka

and Husein Muhammad therefore illustrates two different modes of negotiating religious authority: one emphasizes continuity and adaptation within an established order of discourse, while the other emphasizes dialogue, contextualization, and the reconstruction of established meaning.

The findings in this discursive practice dimension demonstrate that interpretive authority is formed through the relationship between scholarly sources, intellectual networks, social positions, and readership. Hamka gained authoritative power primarily through continuity with established scholarly traditions, while Husein established authority through the intersection of Islamic tradition, contemporary thought, and gender justice discourse. These differences demonstrate that interpretation is not simply the result of an interpreter's choice of meaning, but also the product of a process of selection, integration, and transformation of various discourses. Therefore, subsequent analysis needs to examine how these patterns of discourse production relate to broader social conditions, particularly the structure of gender relations, family leadership, and the interpretation of violence in community life.

Power, Hegemony, and Family

The third dimension in Fairclough's Critical Discourse Analysis is sociocultural practice. At this stage, the analysis focuses on the relationship between discourse and broader social structures, particularly how an interpretation relates to power relations, family norms, and social change (Fairclough 2013, 90–96). Therefore, the focus in this section is no longer on the sources used by Hamka and Husein Muhammad, but rather on the social consequences of constructing their interpretations. The question is not which interpretation is most normatively correct, but how each interpretation can strengthen, limit, or reopen space for power relations within the family.

In Hamka's context, the construction of *qiwāmah* as the basis for male leadership has consequences for how the husband-wife relationship is positioned within the family structure. When male leadership is understood as part of a normal order, the position gains stronger legitimacy and tends to be accepted as part of the family order. From Pierre Bourdieu's perspective, this situation can be understood through the concept of symbolic domination, namely when power relations can exist because the structure is accepted as something normal by those within it (Bourdieu 1991, 164). However, acceptance of this leadership structure does not mean that Hamka grants unlimited legitimacy to the husband's actions. Limitations on violence remain an important part of his interpretation. Thus, there are two tendencies that run concurrently: the maintenance of the family leadership structure and ethical restrictions on the use of power within that structure.

The social consequences of this pattern suggest that Hamka's proposed changes are more internal. The basic structure of family leadership is not fundamentally

questioned, but the way power is exercised is given moral limits. In this context, restrictions on physical actions serve as a control mechanism for the use of authority, not as a rejection of the husband's authoritative position. Therefore, Hamka's interpretation can be viewed as a form of reform that works from within the accepted structure. He seeks to reduce the potential for abuse of power without altering the fundamental relationships that underpin family leadership.

In contrast, Husein Muhammad's interpretation has sociocultural consequences that are more open to changes in the structure of husband-wife relations. When *qiwāmah* is not positioned as a privilege permanently attached to men, the basis of family leadership can be reassessed based on responsibility, ability, and social conditions. Similarly, when *wa-ḍribūhunna* is not understood as legitimizing physical acts, the space for religious justification for domestic violence becomes increasingly narrow. Thus, Husein's reading not only offers changes in the level of meaning of the verse but also provides a discursive basis for family relationships that emphasize justice, responsibility, and protection from violence (Muhammad et al. 2011, 128–29; Muhammad 2001b, 255).

These differences become clearer when the two interpretations are placed within the Indonesian social context. Domestic violence cannot be explained solely through religious interpretation, as it is also related to economic, cultural, legal, and personal relationship factors. Nevertheless, interpretation of the Quran remains crucial in shaping religious perspectives on marital relations and the exercise of authority within the family. Data from the National Commission on Violence Against Women (Komnas Perempuan) shows that violence in the personal sphere, including domestic violence, remains a significant component of gender-based violence in Indonesia (Komnas Perempuan 2025). In this context, the differences between the two interpretations have social significance, as they provide different boundaries and directions for understanding a husband's authority.

This relationship can also be seen through the development of the family law framework in Indonesia. Hamka's interpretation of *qiwāmah* (marriage of marriage) aligns with the provisions of the Compilation of Islamic Law, particularly Articles 79 and 80, which position the husband as head of the family and the wife as homemaker. However, this alignment does not mean that the two are identical. Hamka's restrictions on actions that could harm the wife actually indicate ethical limits to the exercise of that authority. Thus, Hamka's interpretation can be read as maintaining the family leadership structure while simultaneously limiting the possibility of its arbitrary use.

Meanwhile, Husein Muhammad's interpretation is more closely aligned with the protectionist orientation of Law Number 23 of 2004 concerning the Elimination of Domestic Violence. This closeness does not mean that Husein's interpretation directly underpins the formation of state law. The relationship is more accurately understood as a shared normative direction, particularly in the rejection of

violence and the emphasis on protecting family members. Similarly, Husein's ideas on gender justice are also related to the development of contemporary family jurisprudence, which seeks to place *qiwāmah* and sustenance within a framework of responsibility, not gender superiority (Wardatun and Smith 2020, 266–95). Therefore, Husein's reading can be understood as part of a counter-discourse that seeks to expand the possibilities for change in the meaning of family relations.

However, it is important to distinguish between the potential for discourse and the social changes that have occurred. Interpretations that offer a more egalitarian reading do not necessarily change family practices or legal decisions. Similarly, the existence of a legal framework that protects women does not automatically eliminate the social structures that enable violence to persist. Therefore, the sociocultural consequences of both interpretations are better understood as directions and potential changes in religious discourse, rather than as evidence that either interpretation directly produces specific social changes (Baidowi et al. 2021, 23–34).

When Fairclough's three dimensions are read sequentially, a clearer connection emerges between text construction, the production of authority, and social consequences. In the textual dimension, Hamka tends to naturalize the structure of *qiwāmah*, while Husein rereads the meaning of the verse through a process of recontextualization. In the discursive practice dimension, the differences relate to how the two select and transform sources and construct scholarly legitimacy. In the sociocultural dimension, these patterns relate to different directions in understanding family power relations. Hamka is closer to ethical reform within established structures, while Husein opens up greater space to question the foundations of those structures.

These findings also clarify the theoretical contribution of this research. This research does not modify Fairclough's three-dimensional model or add new dimensions to the framework. Its contribution lies in operationalizing Fairclough's model within the object of Qur'anic interpretation by demonstrating the analytical relationship between three things that are often separated in interpretation research: the construction of verse meaning, the formation of interpreter authority, and the relationship of interpretation to social structures. In this process, the concept of naturalization is used to understand how social constructions acquire the impression of something natural at the textual level, while recontextualization helps explain how various sources and discourses are selected and transformed in the practice of interpretation (Fairclough 1989, 90–94; Fairclough 2013, 71–74). Thus, Fairclough is not merely a tool for classifying the content of interpretation, but also a framework for viewing interpretation as a discursive practice related to power and social change.

Bourdieu, the Compilation of Islamic Law (KHI), and the Domestic Violence Law in this study serve as supporting perspectives for reading the consequences of

power relations and the socio-legal context of both interpretations. These three interpretations do not alter the structure of Fairclough's CDA, but they help clarify how discourses on family leadership and violence are legitimized, restricted, or questioned in society. Thus, the analysis shows that differences in interpretation of Q.S. An-Nisā' [4]: 34 do not stop at differences in the meaning of the text. These differences relate to the way religious authority is constructed and to the direction of power relations that may be maintained or negotiated through interpretation (Nugroho et al. 2024, 346–69; Zainuddin et al. 2026, 26–48).

Conclusion

Based on the description above, the researcher concludes that: (1) in the textual dimension, Hamka uses a naturalization strategy by placing *qiwāmah* as part of the normative family order, while Husein Muhammad uses recontextualization by connecting the meaning of the verse with the social and historical context and the issue of gender relations in the present day. This difference influences the meaning of *wa-dribūhunna*: Hamka still opens up the possibility of physical action as a last resort with strict ethical limitations, while Husein Muhammad understands it as a firm action that is not violent; (2) in the discursive practice dimension, both build interpretive legitimacy through different sources and scientific networks. Hamka strengthens his authority through continuity with the classical tradition of interpretation and hadith, while Husein Muhammad builds authority through dialogue with contemporary Islamic thought and a contextual approach; and (3) in the sociocultural practice dimension, the two interpretations show different directions in responding to family relations. Hamka defended *qiwāmah* as a framework for family leadership by providing ethical limits on the husband's use of authority, while Husein Muhammad opened a wider space for reinterpreting gender relations based on justice, responsibility, and social change.

Theoretically, this study applies, rather than modifies, Norman Fairclough's three-dimensional Critical Discourse Analysis model in the context of Qur'anic interpretation. The dimensions of text, discursive practice, and sociocultural practice remain as formulated in Fairclough's framework. The contribution of this study lies in the application of CDA to read Qur'anic interpretation as a discursive practice that brings together the construction of meaning, the formation of religious authority, and social conditions. The concepts of naturalization and recontextualization help explain how the meanings of *qiwāmah*, *nushūz*, and *wa-dribūhunna* are formed through the relationship between text and context, while Bourdieu's concept of symbolic domination and the context of the KHI and the PKDRT Law are used as supporting perspectives to read the power relations and social implications of both interpretations. Thus, this study does not add a new dimension to Fairclough's model but demonstrates the model's relevance for analyzing the production and negotiation of authority in the discourse of interpretation.

This study has limitations because it only focuses on one verse, namely Q.S. An-Nisā' [4]: 34, and two male commentators, Hamka and Husein Muhammad. Therefore, the results of the study cannot describe the diversity of constructions of authority in the exegetical tradition more broadly. Future research can expand the corpus by including female commentators, exegetical works from more diverse periods and social backgrounds, and reception studies to see how the various meanings of *qiwāmah* are understood, accepted, or negotiated in Muslim family life.

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