

Vol. 10, No.2 Juli 2011

**PENDIDIKAN ANAK DALAM KELUARGA SEBAGAI BENTUK
PERLINDUNGAN ANAK DALAM PERSPEKTIF AL-QUR'AN
ANISA INDRIYATI**

Fakultas Dakwah UIN Sunan Kalijaga Yogyakarta

Abstract

Children are an important part of a family, and their condition within the family is consequential to their condition in the society and nation. There are many issues regarding children, one of them being allegations of violence committed against them. The efforts to reduce such violence require an effort to religious understanding through the Quran with respect to the protection of children, by elucidating rights and responsibilities. This effort is also support by Law no.23/2003 on Protection of Children.

**KAJIAN KEPEMIMPINAN PEREMPUAN DALAM KELUARGA PERSPEKTIF
TAFSIR**

HAIRUL HUDAYA

Fakultas Tarbiyah IAIN Antasari Banjarmasin

Abstract

This article discusses the debates regarding the interpretation of al-Nisa (4) 34 [Holy Quran] that was advocated by many ulama. There exists a significant difference that indicate a greater role for women. Based on the assumption that the leadership of men over women can be absolute, given (wahby) or by effort (kasby), the final views of leadership entails the consequence that not all men can become leaders for women, even in domestic matters. Nevertheless, these two views are still strongly indicative that men are equals to women in all forms of leadership and does no differentiate between domestic or public matters of leadership.

MEMBINA KELUARGA MUSLIM DI ERA GLOBAL:

Pergumulan antara Tradisi dan Modernitas

TOTO SUHARTO

Fakultas Tarbiyah dan Bahasa IAIN Surakarta

Abstract

This article talks about the patterns of Muslims in raising families with respect to the modern era. The Muslim family often faces forms of identity crises, faced in the global

era with the need to hold on to tradition, while at the same time conforming to modernity. The best way to face such a conflict would be to engage in dialogue traditions and modernity. In that context, it needs to be pointed out that Islam does not always give the answers hoped for by its believers with respect to socio-cultural realities. This fact is related to the transcendent nature of Islam, in the form of normative-dogmatic requirements. This ground has led to theological conflicts between the need to hold on to normative doctrine and the desire to give new perspectives towards the doctrine as to be interpreted historically. This conflict has often sparked theological, intellectual and social conflicts within Muslims as a whole. Therefore, the Islamic conception that aims to establish an economically independent, traditionally rich and emotionally sensitive family, needs to be discussed, so that Muslim families can continue to survive in the midst of the global realities.

**MEMBINA KELUARGA BAHAGIA SEBAGAI UPAYA PENURUNAN
KEKERASAN DALAM RUMAH TANGGA (KDRT) DALAM PERSPEKTIF
AGAMA ISLAM DAN UNDANG-UNDANG
M. THORIQ NURMADIANSYAH
Fakultas Dakwah UIN Sunan Kalijaga Yogyakarta**

Abstract

This article talks about efforts to foster happy families to anticipate domestic violence. The perspective discussed would be in the views of Islam and the law in Indonesia. The existence of domestic violence is a fact in the social life of Indonesian families, many women and children have fallen victim thereto. Domestic violence could be avoided and reduced is the commitment constructed between husband and wife is consistent with the teachings of Islam and the relevant legal provisions. A proper understanding of respective roles, rights and obligations would lead to happy families and the extinction of domestic violence.

**PERKAWINAN BEDA AGAMA DAN KEBEBASAN INDIVIDUAL MANUSIA
DALAM ISLAM:
Perspektif “Teori Naskh” Mahmoud Muhammad Thaha
FUAD MUSTAFID
Fakultas Syariah dan Hukum UIN Sunan Kalijaga Yogyakarta**

Abstract

This article is part of an effort to empower families with respect to the issue of interreligious marriage. Until this time, Indonesia still adopts a legal system of internal religious marriage. Therefore, interreligious marriage has not been accommodated in Indonesia, in spite of widespread practice. This is because Islamic ulama(s) do not

condone such marriage; as marriage are only seen to be valid if done within the same religion, a view adopted by the majority of Muslims. However, there are other views that allow for interreligious marriage. The reason being, that the prohibition of the Qur'an has temporal and conditional aspects, and that the application itself is not substantive in nature. Therefore, the verse that prohibits such marriages arenaskh-ed (abrogated) by another allowing it. This allowance is in line with the freedom exercised by humans in religion. If humans have the freedom of religion, then they are also free to choose their life partners, and so goes the argument constructed by Mahmoud Mohammad Thaha, the philosopher from Sudan.

**FORMULASI PEMBAGIAN WARISAN 2:1 DALAM PERSPEKTIF
EPISTEMOLOGI AL-JABIRI**

RIYANTA

Fak. Syari'ah dan Hukum UIN Sunan Kalijaga Yogyakarta

Abstract

This article discusses the issue of women in the family with respects to inheritance. In this context, what is discussed are contemporary thoughts, with the hopes of achieving new ideas. The formulation of 2:1 ratio for men and women are seen by classical ulama(s) as something final. In the words of Al-Jibiri, this view is counterintuitive to textual understanding. In his perspektive, this formula could still change, due to the trans-historic nature of the application of the Qur'an. This view is in contrast to the burhani school of thought. With many social changes in society, it could very well be that women could receive more inheritance than men.

**PERLINDUNGAN KEHIDUPAN PEREMPUAN DALAM KELUARGA DAN
MASYARAKAT**

ZUNLY NADIA

STAIN Tulung Agung

Abstract

This article talks about the importance of women in the family and society, with special respect to matters of trafficking. Such trafficking cases need serious attention, due to its alarming growth. Indonesia has even been the greatest supplies in the world. The modes of its executive have become more complex and diverse. There are many reasons why trafficking is on the rise, among them matters of poverty, economy, education and others, further complicated by domestic political issues and weak governance. The Qur'an as a book of teachings and guidance has also spotlighting matters of trafficking (in connection with slavery at the time of the Prophet Mohammed). There are several options and steps that the Qur'an takes with respect to freeing people from

slavery. It is therefore that it is important to consider possible tafsir against trafficking as a stopgap. As a Muslim majority nation, religion is quite influential in constructing the views of society, and perhaps such tafsir could become a basis for anti-trafficking efforts.