

Vol. 3, No.2, September 2004

MEMBEDAH TRILOGI KELUARGA QUR'ANI
Telaah Semantik Epistemologi Sakinah, Mawaddah dan Rahmah dalam Al-Qur'an
ALI IMRON
Mahasiswa dan Peneliti di Litbang BEM-J Tafsir Hadis Fakultas Ushuluddin UIN
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Abstract

“Qur’anic” family is a family based on the basis of harmony (*sakinah*), affection (*mawaddah*), and love (*rahmah*). The ideal Qur’anic family is a family that is not only valuable for its own members but is also meaningful for its surrounding families. In other words, the Qur’anic family is individually, socially and vertically good family. The individually good family is reflected by the personal piety of the family members, and the socially good family could be seen from their concerns on *amar ma’ruf nahi munkar* (promoting good deeds and prohibiting bad deeds) and on distributing the *zakat* (tithe). In addition, the vertically good family is reflected by the family’s piety to God and His messengers.

PERKAWINAN DAN AGAMA-AGAMA
(TEROPONG ULANG TERHADAP TUJUAN, FUNGSI DAN ATURAN
PERKAWINAN)
NENG DARA AFFIAH
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Abstract

Generally speaking, all religions urge their community to start a family through marriage institution. This institution basically has three main goals: to create peacefulness, to avoid sexual relationship outside marriage, and to have offspring. However, these three goals are often interpreted on the basis of man’s superiority. In this article, Neng Dara Affiah tries to underline that marriage is not meant to undermine woman as a human being.

“PERWALIAN” DALAM PERUNDANG-UNDANGAN INDONESIA, IRAK DAN
SYRIA
AHMAD BAIDOWI
Dosen Fakultas Ushuluddin IAIN Sunan Kalijaga Yogyakarta

Abstract

Within the Islamic marriage law, the issue of guardianship (*wali*) is quite important to discuss. There is no agreement on the “position” of the guardian within marriage in various *madzhab*. Furthermore, there are debates within the feminists on this very issue. Within numerous laws in different Muslim countries such as Indonesia and Iraq, the issue

of guardianship has undergone some changes. This article attempts at exploring four laws on the guardianship in there Muslim countries: Indonesia, Iraq, and Syria.

MENGAPA RELASI SUAMI-ISTRI TAK BERIMBANG?

NURUN NAJWAH

Staf Pengajar pada Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta

Abstract

Issues of husband-wife relationship are heatedly discussed in various events. This is based on the unfinished debate on the nature of husband-wife relationship: should the relations be based on senior-junior approach or on equal partnership? In this article, Nurun Najwah posts some reasons for the unequal positions of husband and wife in the family. She argues that this inequality is based on certain interpretations of some Qur'anic verses and hadith. Moreover, she offers an alternative solution in understanding husband-wife relationship.

RELASI GENDER ANTAR ANGGOTA KELUARGA

SITI SYAMSIYATUN

Staf Pengajar pada Fakultas Dakwah UIN Sunan Kalijaga Yogyakarta

Abstract

During the course of women's movement history in Indonesia since a century ago, 'educated' women have had assumed significant roles. They have become one of the most important agents to promote social changes in Indonesian community, particularly in the areas affecting women's standing in society, such as improving and extending education, women's representation in the parliament, challenging the practice of child marriage and women in the work force. This paper attempts to portray women's empirical experiences in dealing with their domestic affairs with particular emphasis given to the nature of their gender relationship with husband and parents in law. The women participating in this preliminary study do not represent the 'working class' who has limited qualifications in terms of training and professional skills. Far from those characteristics, they all hold higher degree in education and have stable career as professionals. Based on several series of interviews, the study finds that while the women have achieved greater social and economic status and indepeny within their public life, the condition of the gender relation within the confine of family household remains the same. It is found that women have been assigned greater responsibility for maintaining the relationship their own immediate family as well as with their in laws'. Not only do these women experience double burdens, they are exposed to multi burdens in terms of gender relations with their in laws.

**HAK CERAI ISTERI
FATMA AMILIA**

Staf Pengajar pada Fakultas Syari'ah UIN Sunan Kalijaga Yogyakarta

Abstract

In principle, divorce is an unwanted decision for married couples. However, sometimes this is undeniable for many reasons. In Islam, divorce is perceived as an emergency exist for those who could not bare the marriage any longer. What is important to underline is the perceived opinion that it is only the husband who has the authority to divorce his wife. This article attempts at questioning this opinion. In addition, it debates different rights for husband and wife to get a divorce as stated in the fiqh text (known as *talaq* and *khulu'*).

**BIAS GENDER DALAM PERCERAIAN
(Studi Perbandingan antara Talak dan Cerai Gugat)**

YAYAN SOPYAN

Staf Pengajar pada Fakultas Syari'ah dan Hukum UIN Sunan Kalijaga Yogyakarta

Abstract

Islam respects the existence of marriage institutions and terms marriage as a strong bound (*misthaqan ghaliza*) that has to be looked after. However, Islam allows married couples who have some reasonable arguments to get a divorce albeit this is not a preferable deed. In Islam, divorce could be initiated by either husband (*talaq*) or wife (*khulu'*). This article is an attempt at discussing the question of divorce in Islam, focusing on the issues of *talaq* and *khulu'*. It then discusses how the divorce proceedings are implemented at Religious Courts in Indonesia.