



Research Article

The Characteristics of Shalihah Woman in the Qur'an: Quraish Shihab's Perspective in Tafsir Al-Mishbah

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Abstract. The study of the characteristics of shalihah women is very important to study. Islam positions women as very noble, valuable and dignified creatures. Shalihah women have a big impact, especially in educating and forming the next generation. A mother has an important role in guiding and educating her children. So if the mother is good, it is likely that her children will also grow up to be good individuals. This makes an extraordinary contribution to the formation of a better and civilized society. The research uses qualitative research and Library Research as type of the research. Primary data sources were taken from Tafsir Al-Mishbah and secondary data from books, journals and related articles. Data analysis in this study used descriptive-deductive. The researcher will describe the verses that related to the characteristics of shalihah women in the Qur'an in general and then specifically based on the Quraish Shihab's perspective in Tafsir Al-Mishbah. The aim of this research is to

determine the characteristics of pious women in the Qur'an based on the Quraish Shihab's perspective in Tafsir Al-Mishbah. The results of this research are the importance of moral perfection, piety, obedience and loyalty to the teachings of the Islamic religion. Specifically are covering one's private parts properly, including holding up the hijab, obeying Allah and her husband, maintaining chastity and honor, guarding one's genitals, patience, *khushy*' and *qunut*, which includes all types of obligatory and *sunnah* obedience.

Keywords: Characteristics, Shalihah Women, Holy Qur'an, Quraish Shihab, Tafsir Al-Mishbah.

Abstrak. Kajian tentang karakteristik wanita shalihah sangat penting untuk dikaji. Islam memposisikan wanita sebagai makhluk yang sangat mulia, berharga dan memiliki martabat yang tinggi. Wanita shalihah memiliki dampak yang sangat besar terutama dalam mendidik dan membentuk generasi penerus. Seorang ibu memiliki peran penting dalam membimbing dan mendidik anak-anaknya. Sehingga jika ibunya baik maka kemungkinan besar akan anak-anaknya akan tumbuh menjadi pribadi yang baik pula. Hal ini dapat memberikan kontribusi yang luar biasa dalam pembentukan masyarakat yang lebih baik dan lebih beradab. Penelitian ini menggunakan penelitian kualitatif dengan jenis penelitian Library Research. Sumber data primer berupa Tafsir Al-Mishbah dan data sekunder berupa buku, jurnal dan artikel terkait. Analisis data pada penelitian ini menggunakan deskriptif-deduktif. Peneliti akan mendeskripsikan terlebih dahulu tentang ayat-ayat terkait karakteristik wanita shalihah dalam Al-Qur'an secara umum kemudian di khususkan berdasarkan pandangan Quraish Shihab dalam Tafsir Al-Mishbah. Tujuan dari penelitian ini adalah untuk mengetahui karakteristik wanita shalihah dalam Al-Qur'an berdasarkan perspektif Quraish Shihab dalam Tafsir Al-Mishbah. Hasil dari penelitian menunjukkan bahwa karakteristik wanita shalihah berdasarkan perspektif Quraish Shihab dalam kitab tafsir Al-Mishbah menekankan pada kesempurnaan akhlak, ketakwaan, ketaatan dan kesetiaan mereka kepada ajaran agama Islam. Adapun secara spesifiknya yaitu menutup auratnya dengan baik termasuk menjulurkan jilbab, taat kepada Allah dan suami, menjaga kesucian dan kehormatan, menjaga kemaluan, sabar, *khushy*' dan *qunut* yaitu mencakup semua jenis ketaatan yang wajib dan *sunnah*.

Kata Kunci: Karakteristik, Wanita Shalihah, Al-Qur'an, Quraish Shihab, Tafsir Al-Mishbah.

INTRODUCTION

Women are God's creation who have an important role to accompany men and vice versa. This is based on the principle that men and women were created to complement each other. Every individual has been given the capacity to take responsibility as mandated. Allah, with all his wisdom, knows exactly the needs and potential of every human being, especially women.

In classical interpretation, women are often seen as inferior to men because they are seen as more vulnerable and dependent creatures. This view has been rooted in the general perception that positions women as subordinate to men ¹. However, in reality Islam positions women as very noble creatures. She has a very exalted position. Islam really maintains its dignity. In fact, Allah has singled out one surah in the holy Qur'an which contains women, namely surah an-Nisa'. Women from that time until

¹ Sayyidah Balqis Radella and Fejrian Yazdajird Iwanebel, "Mengurai Narasi Gender Dalam Al-Jami' Li Ahkam Al-Qur'an Karya Al-Qurtubi: Dari Dominasi Laki-Laki Hingga Upaya Penghargaan Perempuan" 1, no. 2 (2023): 256-72.

now are highly respected, guarded and protected. The hadith of the Prophet Muhammad stated that women are the jewels of the world. Women are seen as very valuable and nothing beats them in the world. A noble woman in the Islamic view is a shalihah woman and she is the pinnacle of worldly pleasures ².

Women have several positions, including as a wife, daughter, mother, individual and educator ³. The formation of Islamic morals is necessary to ensure the next generation of parents and their children. Real attitudes and actions exemplified by parents will leave an impression and encourage the child's moral development in the future. Morals are a person's self-values that distinguish one from another. There is no difference between an animal in ancient times and one in modern times in terms of behavior, but humans are influenced by the values that shape their personality. Shalihah women are able to create heaven in family life ⁴. Having the character of shalihah women is very important because they are key in maintaining morality, building a harmonious family, educating the next generation and making positive contributions to society at large.

In this research, several studies were found that were similar to this research. Among them is research with the title "Karakteristik Wanita salihah dalam Al-Qur'an (Studi Komparatif Tafsir Al-Sha'rawi Karya Syaikh Mutawalli Al-Sha'rawi dan Tafsir Firdaus Al-Na'im Karya Kyai Thaifur Ali Wafa)" which explains the differences in interpretation regarding the characteristics of shalihah women in Tafsir Al-Sha'rawi dan Tafsir Firdaus Al-Na'im ⁵, "Konsep Wanita Shalihah dalam Kisah Istri Fir'aun (Analisis Al-Qur'an Surat At-Tahrim Ayat 11)" which explains the concept of shalihah women in the story of Fir'aun's wife ⁶ and "Kriteria Perempuan Shalihah Perspektif Buya Hamka dalam Tafsir Al-Azhar" which explains the criteria of shalihah woman from Buya Hamka's perspective in Tafsir Al-Azhar ⁷.

The three studies above have similarities and differences with this research. This research both discusses shalihah women. The difference is in terms of interpretation. This research will examine problems regarding the interpretation of verses in the Qur'an that related to the characteristics of shalihah woman from Quraish Shihab's perspective in *Tafsir Al-Mishbah*. The aim of this research is to describe the characteristics of shalihah woman in the qur'an from Quraish Shihab's

² Miftahul Jannah, "Korelasi Antara Wanita, Perhiasan, Dan Aurat Dalam Al-Qur'an Surah An-Nur Ayat 31 Menurut Prespektif Mufassir Nusantara," *ANWARUL Jurnal Pendidikan Dan Dakwah* 4, no. 1 (2024): 42–66.

³ Husnul Khotimah et al., "Kedudukan Perempuan Dalam Pandangan Islam," *EDUKASI Jurnal Pendidikan Dan Keguruan* 4, no. 1 (2024).

⁴ Annisa Fitri Dewianti et al., "Analisis Urgensi Pendidikan Akhlak Berkarakter Dalam Membangun Keluarga Bahagia," no. 3 (2024).

⁵ Elliyatul Masruroh, "Karakteristik Wanita Salihah Dalam Al-Qur'an (Studi Komparatif Tafsir Al-Sha'rawi Karya Syaikh Mutawalli Al-Sha'rawi dan Tafsir Firdaus Al-Na'im Karya Kyai Thaifur Ali Wafa)," *EL-WAROQOH Jurnal Ushuluddin Dan Filsafat* 6, no. 2 (2022).

⁶ Wiji Susanto, "Konsep Wanita Shalihah Dalam Kisah Istri Fir'aun (Analisis Al-Qur'an Surat At-Tahrim Ayat 11)," *Ilmuna* 1, no. 1 (2019): 113–38.

⁷ Muh Padrian, "Kriteria Perempuan Shalihah Perspektif Buya Hamka Dalam Tafsir Al-Azhar" (2023).

perspective in *Tafsir Al-Mishbah*. The position of this research is as a complement to previous research.

RESEARCH METHODS

This research uses qualitative research and Library Research as type of the research. Library research is research carried out by collecting all information and data using material assistance in libraries such as documents, reference books, magazines, results of previous similar research, articles and journals that are relevant to the research ⁸. Primary data sources were taken from Tafsir Al-Mishbah and secondary data from books, journals and related articles. The data collection techniques used are documentation, a data collection technique that is carried out by searching for data regarding things in the form of notes, transcripts, or books ⁹. Data analysis in this study used descriptive-deductive. The researcher will describe the verses that related to the characteristics of shalihah women in the Qur'an in general and then specifically based on the Quraish Shihab's perspective in Tafsir Al-Mishbah.

RESULT AND DISCUSSION

Biography of Quraish Shihab

Muhammad Quraish Shihab was born on February 16th, 1944 in Rapang, South Sulawesi. Known as Quraish Shihab. He is the fourth child of a prominent scholar, Prof. H. Abd. Rahman Shihab and comes from an educated Arab family. His father was a scholar in the field of interpretation and a well-known researcher in Ujung Pandang, he was also one of the founders of a university in Indonesia, namely Universitas Muslim Indonesia and professor at the IAIN Alauddin Ujung Pandang as well as being the Minister of Finance at the college ¹⁰. Quraish Shihab received his formal education at Ujung Pandang Elementary School. And then, he continued to the Dar al-Hadith al-Fiqhiyyah Islamic Boarding School in Malang City, East Java (1956-1958). He studied in Egypt to study Islamic sciences at 14 y.o. After graduating, he continued to the Hadith Tafsir Department at the Ushuluddin Faculty at al-Azhar University and succeeded in obtaining an Lc degree in 1967.

Quraish Shihab continued his studies with the same major and earned a master's degree in 1968. After getting his M.A. degree, Quraish Shihab returned to his hometown for around 11 years. He helped his father manage IAIN Alauddin, served as Deputy Chancellor for Academic and Student Affairs from 1972 to 1980, Coordinator of Private Universities VII for the Eastern Indonesia Region and was Deputy President

⁸ Milya Sari, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6, no. 1 (2020): 41-53.

⁹ Aris Dwi Cahyono, "(Library Reserch) Peranan Pengembangan Manajemen Kinerja Tenaga Administrasi Kesehatan Terhadap Peningkatan Mutu Pelayanan Kesehatan Di Puskesmas," *Jurnal Ilmiah Pemenang - JIP* 3, no. 2 (2021): 28-42.

¹⁰ Bening Yuwanti, Sulaiman Muhammad Amir, and Winda Sari, "Makna 'Tafakhur' Dan 'Takatsur' Dalam Al Qur'an Dan Relevansinya Dengan Gaya Hidup Hedonisme (Analisis Penafsiran Buya Hamka Dan Quraish Shihab Terhadap Q.S. Al Hadid Ayat 20 Dalam Tafsir Al Azhar Dan Al Misbah)," *Asian Journal of Islamic Studies and Da'wah* 2, no. 1 (2023): 70-86, <https://doi.org/10.58578/ajisd.v2i1.2425>.

of the National Police for spiritual formation. He conducted various research, including themes "Penerapan Kerukunan Umat Beragama di Indonesia Timur" in 1975 and "Masalah Wakaf di Sulawesi Selatan" in 1978. In 1980, Quraish Shihab returned to Egypt and continued his studies specializing in the study of Al-Quran exegesis. Successfully achieved a doctoral degree with a thesis "Nazim al-Durar li al-Biq'a'i Tahqiq wa Dirasah" with the title Summa Cum Laude in 1982. When his study period was finished he returned to Indonesia and then moved positions from IAIN Alauddin to the Ushuluddin Faculty at IAIN Syarif Hidayatullah Jakarta to become a lecturer in Tafsir and Al-Quran Ulum at undergraduate, postgraduate and doctoral levels. He served twice as Chancellor of IAIN Jakarta from 1992 to 1996 and 1997 to 1998. Quraish Shihab was also trusted to be Minister of Religion during the last Soeharto government. In 1999, he was appointed Ambassador of the Republic of Indonesia to the Arab Republic of Egypt in Cairo ¹¹. Quraish Shihab became a famous Indonesian *mufasssir* on an international scale, following in the footsteps of Buya Hamka and Mahmud Yunus. His monumental work in the field of interpretation was published and is often a reference for Qur'an researchers, namely Tafsir Al-Mishbah.

Tafsir Al-Mishbah

The writing of Tafsir Al-Mishbah was driven by Quraish Shihab's great dream to write a complete interpretation of the Qur'an. He wrote this interpretation when commissioned by President B.J. Habibie became Ambassador and had full authority in Egypt, Somalia and Djibouti in 1999. Initially he only planned to write a maximum of three volumes, but his spiritual experience from studying the divine word made him continue to write non-stop. Until the end of his term as Ambassador of the Republic of Indonesia to the Arab Republic of Egypt in Cairo in 2002, he managed to complete 14 volumes of tafsir al-Mishbah. After returning to Jakarta, he continued his writing and completed the 15th volume. Quraish Shihab named his interpretation as al-Mishbah, which means lamp, lantern or lamp as a symbol of illumination. The hope is that the tafsir al-Mishbah can be a source of light and guidance for those studying the Qur'an. Before starting to write this tafsir, Quraish had written several tafsir, one of which was entitled "Tafsir Al-Qur'an al-Karim atas Surat-Surat Berdasarkan Urutan Turunnya Wahyu" in 1997.

Tafsir Al-Mishbah uses an approach that combines the tahlili and maudhu'i methods. Even though the tahlili method has weaknesses, Quraish still chose it because it requires explaining each verse and surah sequentially according to the order in the manuscripts of the Qur'an. However, this weakness was overcome by applying the maudhu'i method by presenting in-depth and comprehensive views and messages from the holy scriptures according to the themes discussed. Apart from that, according to Muchlis M. Hanafi as Program Manager of the Center for Qur'an Studies, *Tafsir Al-Mishbah* also emphasizes the ijtima'i style. The explanations presented tend to focus on problems that occur in society, while contextualization

¹¹ Anis Zulfiah Mauludah, Toha Ma'sum, and Juni Iswanto, "Konsep Kepemimpinan Pendidikan Islam Perspektif Muhammad Quraish Shihab Dalam Tafsir Al-Mishbah," *JIIIP - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 11 (2023): 9495-9501, <https://doi.org/10.54371/jiip.v6i11.2594>.

according to contemporary Indonesian realities also influences the character of al-Mishbah ¹².

Verses Related to the Characteristics of Shalihah Women and Their Interpretations

Characteristics in KBBI comes from the word character, which means having qualities of obligation, morals or manners that differentiate a person from one another. The characteristics of shalihah women in Islam refer to traits and behavior that reflect faith, piety and good morals. The following are verses in the Al-Qur'an which discuss the characteristics of shalihah women.

1. QS. An-Nur verse 31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ ^ط وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّبَعِينَ غَيْرِ أُولَى الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ ^ط وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ^ط وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance, all of you, O believers, that you might succeed.”

Asbabun nuzul from surah An-Nur verse 31, Ibnu Abu Hatim narrated from Jabir Ibnu Abdullah that Asma saw a woman come to her date palm garden without wearing a sarong so that her leg jewelry was visible, her chest was protruding, and the ends of her hair were visible. Her anklets are also given a ruffle. When the woman walked in front of a man, she tapped her foot on the ground so that a loud sound

¹² H H Alkampani, A F Rizki, and D Marzal, “Pendapat Quraish Shihab Dalam Tafsir Al Mishbah Tentang Berbuat Ihsan Dalam Dimensi Sosial,” *Al-Fikra: Jurnal Ilmiah Keislaman* 20, no. 2 (2021).

could be heard from her anklets clashing with her crunching ¹³. Meanwhile, in *Tafsir Ibn Kathir*, it is explained that Allah's commands addressed to all believing women are aimed at respecting their husbands who are also faithful servants of Allah. This command serves to differentiate believing women from the characteristics of ignorant women and the behavior of polytheist women ¹⁴. This means that women must respect their husbands by behaving well, such as guarding their eyes, looking after their genitals and covering their private parts. So from the data above it can be seen that this verse includes verses related to the characteristics of shalihah women.

2. QS. Al-Ahzab verse 35

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allāh often and the women who do so - for them Allāh has prepared forgiveness and a great reward."

Asbabunnuzul of this verse, Ibn Sa'ad narrated from Qatadah, he said that when it was mentioned about the wives of the prophet, the women said "If there was any good in us, surely Allah would have said..." Then Allah revealed the verse "Indeed, Muslim men and Muslim women"¹⁵.

According to Hamka in *Tafsir Al-Azhar*, it is explained that Allah forgives all mistakes that have been made because humans are prone to making mistakes and negligence. Allah also promises great rewards for people, both men and women who obey Him and His Messenger, and carry out His commands without refusing or questioning. They are advised to speak honestly, be patient in facing trials and tests, and realize that they have no power to change Allah's decree. People who are serious in worship (khusyuk), like to do good deeds by giving some of their wealth to those in need, fast to restrain their lusts, maintain their honor, and always remember Allah,

¹³ Is Nurhayati, "Pendidikan Akhlak Dalam Berpakaian Bagi Perempuan Menurut Surat An-Nur Ayat 31 Dan Al-Ahzab Ayat 59," *THORIQOTUNA: Jurnal Pendidikan Islam* 3, no. 1 (2020): 14.

¹⁴ Syaikh Shafiyyurrahman al-Mubarakfuri, *Shahih Tafsir Ibnu Katsir Jilid 6* (Jakarta: Pustaka Ibnu Katsir, 2017).

¹⁵ Imam As-Suyuthi, *Asbabun Nuzul Sebab-Sebab Turunnya Ayat* (Jakarta: Pustaka Al-Kautsar, 2015).

because remembering Him is the best way to avoid sinful ¹⁶. From the interpretation above, it can be seen that this verse discusses women who are obedient, true, patient, humble, give alms, fast, maintain their genitals and often mention the name of Allah. So this verse is included in the verses of the characteristics of a shalihah woman.

3. QS. Al-Ahzab verse 59

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ
يَعْرِفْنَ فَلَا يُؤْذِينَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allāh Forgiving and Merciful.”

Asbabunnuzul this verse is narrated by Ibn Sa'ad in the book *Ath Thabaq*, from Abi Malik who said that the wife of the Messenger of Allah once went out at night to relieve herself. The hypocrites disturbed and hurt her. The hypocrites replied "We only disturbed my slaves" then this verse was revealed ¹⁷.

In the Tafsir Jalalain, this verse explains that free women and slave women have differences way of dressing. Before this verse was revealed, the way of dressing of free women was almost the same so that nosy men often bothered them especially those who were known to them or who were their slaves. To prevent such disturbances and Muslim women could be recognized, this verse was revealed. This verse explains that jalabib, which is the plural form of the word jilbab, is a cloth worn by women to cover their entire bodies. This means that women are advised to cover their faces with part of the jilbab when they leave the house. A part of the face that is enough for one eye may be left open so that they can be recognized. So, no one dares to bother them. However, unlike slave women, they are not required to cover their faces, so they are often disturbed by hypocrites. ¹⁸.

From the explanation above, it can be seen that this verse discusses the recommendation to cover the aurat by lengthening the hijab. So from the data above, it can be seen that this verse is one of the verses related to the characteristics of shalihah woman.

4. QS. At-Tahrim verse 12

¹⁶ Widiani Hidayati, "Nilai-nilai Pendidikan Akhlak Wanita Dari Pada Istri Nabi (Analisis Surat Al-Ahzab Ayat 28-35 Dalam Kitab Tafsir Al- Azhar Karya Buya Hamka)," *El-Tarbawi* 14, no. 2 (2021): 196, <https://doi.org/10.20885/tarbawi.vol12.iss2.art4>.

¹⁷ As-Suyuthi, *Asbabun Nuzul Sebab-Sebab Turunny Ayat*.

¹⁸ Nurhayati, "Pendidikan Akhlak Dalam Berpakaian Bagi Perempuan Menurut Surat An-Nur Ayat 31 Dan Al-Ahzab Ayat 59."

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ
وَكَانَتْ مِنَ الْقَانِتِينَ

“And [the example of] Mary, the daughter of ‘Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel], and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.”

Buya Hamka in his interpretation explains "And Maryam, the daughter of Imran who guarded her honor". Maryam is given a separate name in Surah 19 which tells about her and her story is also explained in Surah Ali-Imran. Her personal life was extraordinary. Her mother promised that if her child was born, she would be handed over to the holy house (al-Bait al-Muqaddas) as a guard of the house where Allah is worshiped. Even though her child turned out to be a girl, her mother still fulfilled the vow. The head of the guard of the holy house, namely the Prophet Zakariya (the husband of her mother's sister) raised and educated her until she was an adult. Her purity was maintained and she was able to fortify herself from the evil interference of humans.

Then Allah ordered an Angel to breathe His Spirit into Mary, conceiving her by the direct will of Allah without mixing with a man. While other humans also have His Spirit breathed into them but through a relationship between a man and a woman. Mary accepted God's decree with full faith, that she would conceive without marriage according to God's will. He also confirmed Allah's provisions in previous holy books including the Torah and the Zabur. Maryam was one of those who obeyed Allah.¹⁹ Based on the explanation above, this verse is included in the characteristics of shalihah woman.

5. QS. An-Nisa' verse 34

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

“Men are in charge of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.”

¹⁹ Hamka, *Tafsir Al-Azhar Jilid 10* (Singapura: Pustaka Nasional PTE LTD, 2007).

Asbabunnuzul of this verse is narrated by Ibn Abi Hatim from Hasan that he explained that there was a woman who came to the Messenger of Allah to complain about her husband who had slapped her, then the Messenger of Allah said "for her is qishas" and then Allah revealed this verse ²⁰. According to Buya Hamka in *Tafsir Al-Azhar*, the verse explains the nature of women who are under the leadership of men: "So good women are obedient." This means that they are obedient to Allah, follow the rules as women and wives, and are responsible for managing the household, including looking after property, husbands, and educating children ²¹. From the data above, it can be seen that a good woman is a devout woman. So this verse is included in the discussion of the characteristics shalihah woman.

6. QS. Al-Mumtahanah verse 12

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ ۖ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allāh, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful."

The hadith narrated by Bukhari from Aisha states that the Prophet received the arrival of women who said they had embraced Islam, then he explained the prohibitions mentioned in this verse. After they had received everything, the Prophet said; "Now we have accepted your allegiance" ²². They promised that they would not commit major sins, including not associating partners with Allah, not committing adultery, not killing children, not lying, not stealing and not disobeying the prophet in good matters. From the interpretation above, it can be indirectly seen that this verse is a verse related to the characteristics of shalihah woman.

Quraish Shihab's Perspektive in Tafsir Al-Mishbah on the Characteristics of Shalihah Women

Shalihah woman is a term that describes a woman who has good characteristics, is faithful and obedient to Allah. There are several verses found in the Qur'an that discuss the characteristics of shalihah women, namely in Surah An-Nur

²⁰ As-Suyuthi, *Asbabun Nuzul Sebab-Sebab Turunnya Ayat*.

²¹ Haji Abdulmalik Abdulkarim Amrullah, *Tafsir Al-Azhar Jilid 2* (Singapura: Pustaka Nasional PTE LTD, 2007).

²² Hamka, *Tafsir Al-Azhar Jilid 9* (Singapura: Pustaka Nasional PTE LTD, 2007).

verse 31, Al-Ahzab verses 35 and 59, At-Tahrim verse 12, An-Nisa' verse 34 and Al-Mumtahanah verse 12.

From the discussion of several commentators, it was concluded that Surah An-Nur verse 31 explains that women must respect their husbands by behaving properly, such as guarding their eyes, looking after their genitals and covering their private parts. This is in line with the views of Quraish Shihab who explains in detail in his Al-Mishbah commentary which highlights this verse by emphasizing the importance of purity, virtue and reasonableness in dressing for Muslim women.²³ Muslim women are asked to maintain chastity and virtue in their dress and behavior regarding covering their private parts properly and choosing clothing that is not flashy or provocative. This verse also emphasizes the dignity and high position of women in Islam. Muslim women are invited to feel proud of their identity and faith and to demonstrate confidence and virtue in their dress. According to him, it is also important not to follow clothing trends that are contrary to Islamic values. So it can be concluded that Quraish Shihab views this verse as a recommendation to maintain the purity and reasonableness of Muslim women's clothing.

Thahir Ibn 'Assyur believes that in Surah Al-Ahzab verse 35, it implies the ten principles of Islamic law through the ten characteristics contained therein²⁴. The characteristics are as follows: (1) Islam, (2) Faith, (3) Qunut, includes all types of obligatory and sunnah observances, (4) Ash-Shidq which collects all deeds, conformity of words and deeds carried out in court, testimony, in aqad and commitments, (5) Ash-Shabr, relating to carrying out deeds such as jihad, hisbah, Amar Ma'ruf and Nahi Munkar as well as attention to the Muslims, (6) Khusyu', sincerity from the inner and outer, (7) Alms, giving and blessings of goodness, (8) Shaum, (9) Caring for the genitals, (10) Dzikr. This was conveyed by Quraish Shihab in Tafsir Al-Mishbah.

Tabathaba'i interprets the word "hijab" in surah Al-Ahzab verse 59 to mean clothing that covers the entire body or a veil that covers a woman's head and face. Ibn 'Assyur understands the word hijab to mean a garment that is smaller than a robe but larger than a veil or face covering. According to Ibn 'Assyria, the word "tudni" in this verse is interpreted as meaning wearing or putting down. The verse does not explicitly command Muslim women to wear the hijab, because it seems that at that time some of them were already wearing it, only the way they wore it was not in accordance with what this verse requires. From the editorial interpretation of this verse which mentions "their headscarf" and what is commanded is "Let them stretch it out", it appears that at that time they had worn the headscarf but had not stretched it out properly. So, for those who already wear the hijab or even for those who haven't, Allah has commanded them to wear their hijab properly²⁵.

²³ M. Quraish Shihab, *Tafsir Al-Mishbah Kesan Dan Keserasian Al-Qur'an Volume 14, Tafsir Al-Mishbah*, vol. 14 (Tangerang: Penerbit Lentera Hati, 2006), [https://ia803106.us.archive.org/22/items/etaoin/Tafsir Al-Mishbah Jilid 14 -Dr. M. Quraish Shihab.pdf](https://ia803106.us.archive.org/22/items/etaoin/Tafsir%20Al-Mishbah%20Jilid%2014%20-%20Dr.%20M.%20Quraish%20Shihab.pdf).

²⁴ M. Quraish Shihab, *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an Volume 11, Cetakan IV* (Jakarta: Lentera Hati, 2005).

²⁵ Shihab.

Quraish Shihab interprets verse 59 to mean that Muslim women are ordered to extend their headscarves. The emphasis on "wearing the hijab" interpreted as wearing the hijab in a manner that meets the standards of modesty and propriety in accordance with Islamic teachings. The aim is to avoid being disturbed by nosy people and to make women more respectable, so muslim women are ordered to wear their headscarves longer.

Surah At-Tahrim verse 12 explains about Maryam, daughter of Imran, who guarded her honor strongly. Quraish Shihab likened it to being placed in a fortress that could not be penetrated. Allah then breathed part of the spirit of His creation into her, so that she conceived a child, namely 'Isa as. even if it is not touched by a man ²⁶. Maryam also believed and accepted God's words conveyed to her through revelation or the angel Gabriel, as well as the books that had been revealed previously. She is part of a group of people who are devout and sincere in their religion.

Buya Hamka in his Tafsir Al-Azhar regarding Surah An-Nisa' verse 34 explains that the right of a man and the obligation of a woman is to obey her husband and Allah. Meanwhile, Quraish Shihab in interpreting this verse discusses more about the physicality of men as leaders. However, he said that women tend to be more peaceful and friendly.

The mufassir explained regarding surah Al-Mumtahanah verse 12, "At that time a group of women came to the Messenger of Allah and they wanted to take allegiance. They promised that they would not commit major sins, including not associating partners with Allah, not committing adultery, not killing children, not lying, not stealing and not disobeying the prophet in good matters. Quraish Shihab interpreted it by emphasizing that this verse shows Islam's open attitude towards dialogue, cooperation, and peace with non-Muslims who are peaceful towards Muslims. However, this does not mean that Muslims should ignore their religious principles or betray their beliefs in order to maintain relations with non-Muslims.

CONCLUSION

Based on the results of the study above, it can be concluded that Quraish Shihab's perspective in Tafsir Al-Mishbah on the characteristics of shalihah women in the surah An-Nur verse 31, Al-Ahzab verses 35 and 59, At-Tahrim verse 12, An-Nisa' verse 35 and Al-Mumtahanah verse 12 explains the perfection of morals, piety, obedience, loyalty to the teachings of Islam and their important role in building a harmonious family and society. Specifically are covering one's private parts properly, including holding up the hijab, obeying Allah and her husband, maintaining chastity and honor, guarding one's genitals, patience, *khusyu'* and *qunut*, which includes all types of obligatory and *sunnah* obedience.

This research is expected to be a reference for academics and the wider community to know, understand and increase insight related to the characteristics of shalihah women in the Qur'an based on the Quraish Shihab's perspektive in Tafsir Al-Mishbah. And for further researchers, it is recommended to study in more detail and focus on one shalihah woman figure in the Qur'an.

²⁶ Shihab, *Tafsir Al-Misbah Kesan Dan Keserasian Al-Qur'an Volume 14*.

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