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Kinship system is one fundamental principle to classify each person into social groups, roles, categories, and genealogy. Family relationships can be presented in real (mother, sister, grandfather) or abstractly according to levels of kinship.

In his own community there are a variety of kinship systems adopted and implemented. Patrilineal system is an interesting example lineage of male line (father). This system is adopted in Tapanuli, Lampung, Bali and others. While the kinship system which drew a line on matrilineal descent, called matrilineal Minangkabau prevalent for many areas. There is also an interesting system of parental familial lineage of male line (father) and female (mother), this system is adopted for Java, Madura and South Sumatera.

With regard to the problem have been the object of this study, the authors tried to describe and mengkorelasikannya with interpretation (interpretation) of the scholars to the letter al-Nisa' verse 22 and 23rd. The author takes two of this paragraph due to have a close relationship and have a discussion of the same essence with the third form on the family system that is in it regulates other forms of marriage are prohibited.

So in the end, based on the interpretation (interpretation) of the outstanding scholars of al-Nisa' verse 22 and 23, can be obtained conclusions about the family system in Islam which has been outlined al-Qur'an.

This research includes the study of literary and performed with a qualitative approach. Sources of data obtained from the literature that includes books of Tafseer of the scholars 'about the letter al-Nisa' verse 22 and 23. Sources include primary and secondary data. The method of data analysis using content analysis techniques (content analysis). The results on the issues discussed descriptively outlined in research reports.

In the letter al-Nisa' verse 22 and 23 described in detail about the women who are prohibited to marry. The ban was due nasab relationship, because the relationship of dairy and marital relationships. Therefore, the form of ban on parallel marriage under customary law cousins matrilineal Minangkabau and the form of cross cousins prohibition in the patrilineal Batak customary law was contrary to the Islamic family system concepts contained in the letter of al-Qur'an al-Nisa' verse 23 and 24. Thus we concluded that the Islamic family system that has been outlined in the Koran is parental. The assertion that more concrete is given by the Prophet Muhammad who married the daughter of the mad<sup>h</sup> Fatimah to Ali ibn Abi Thalib. Where is the Prophet's father is the sibling with the father of Ali bin Abi Thalib. If the system is used to draw a line of patrilineal and matrilineal descent, then between Ali ibn Abi Thalib by Fatimah forbidden to marry.