

ABSTRACT

Haris, Muhammad Lukman, 09210060. 2014. **“The Meaning of *Idrib Lafadz* in the Quran, on Surah An-Nisa Verse 34 Based on Muftis’ (Muslim Scholars) Perspective in Malang Regency”**. Thesis. Department of Al-Ahwal Al Syakhsiyyah, Faculty of Sharia, Maulana Malik Ibrahim State Islamic University Malang.
Supervisor: Dr.Hj. MufidahCh, M.Ag

Keywords: *Idrib Lafadz*, Surah An-Nisa Verse 34, Muftis’ Perspective in Malang Regency

The background of this research is an existing fact which often indicates that the marital relationship is not always harmonious. Sometimes a spouse fails to save the relationship because of facing problems which are beyond their capability to solve. Sometimes, it happens because either the wives ignore their household jobs and her children, or they do not accomplish the matter under their responsibilities in a very satisfied and precise way.

This study aims to describe how Muftis in Malang Regency understand the meaning of *Idrib* lafadz in Surah An-Nisa verse 34 and how they solve domestic disputes or conflicts to create a harmonious family. The object of this research is the Muftis in Malang Regency.

This research employs Empirical or Field Study as the method by using qualitative descriptive approach. The data collection technique used is interview. The data analysis used is descriptive analysis qualitative method.

As the result, the researcher concludes that; first, Salaf Muftis defines the meaning of *Idrib* Lafadz in Surah An-Nisa verse 34 as a toleration in using a violence way that is hitting using a hand. On the other hand, the Modern and Contemporary Muftis define its meaning as an act of hitting without using any violence way that is by always giving advice. It is hoped that the doers will finally realize their mistakes over times. In solving the disputes, Salaf Muftis suggests to solve it by using an act of hitting. They allow the husbands to hit their wives under the reason that the wives are still the husbands’ responsibility. Thus, violence is needed to revive the obligations. Whereas, Modern and Contemporary Muftis use two methods to solve the disputes in the household. The first is done by using violence that is the husband is allowed to beat his wife as long as the stages of solving the dispute prior to the act of beating have been done well and has gained no results. The second dispute solving process in the household is using the least violent way, which is the act of giving advice continuously and take the win-win solution every time the dispute occurs. It is performed because violence will not solve problems and finally will only create more dangerous uprisings or rebellions.