

## **Reading Quraish Shihab's Oral Exegesis About glorifying Women In Social Media**

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### **Abstract**

This paper will explain the oral interpretation of Quraish Shihab about glorifying women on social media on the Shihab N Shihab program which is monitored by one of his daughters, Najwa Shihab. The description will explain in the form of a descriptive analysis approach. The data is collected from recorded social media documentation and literature studies. Meanwhile, the theory that will be used in this research is the theory of oral exegesis, which was initiated by Andreas Gorke. The author concludes that the oral practice developed by Quraish Shihab has two faces, namely the context in the Qur'an and the hadith, while the second is the context outside the text of the Qur'an and hadith which is more social in society.

**Keywords: Glorifying Women, Quraish Shihab, Oral Exegesis**

### **Abstrak**

Tulisan ini akan menjelaskan tafsir oral dari Quraish Shihab tentang memuliakan perempuan di media sosial pada program Shihab N Shihab yang dimonitori oleh salah satu putrinya Najwa Shihab. Uraian akan menjelaskan dalam bentuk pendekatan deskriptif analisis. Datanya dikumpulkan dari dokumentasi rekaman media sosial dan studi pustaka. Sedangkan teori yang akan digunakan dalam penelitian ini adalah teori tafsir oral (*oral exegesis*) yang digagas oleh Andreas Gorke. Penulis menyimpulkan bahwa praktek oral yang dibangun oleh Quraish Shihab dua wajah yakni Konteks di dalam al-Qur'an dan hadis sedangkan yang kedua konteks diluar teks al-Qur'an dan hadis yang lebih mengarah pada sosial bermasyarakat.

**Kata kunci: Memuliakan Perempuan, Quraish Shihab, Tafsir Oral**

## A. INTRODUCTION

The experience of violence experienced by woman is still a hot topic in Indonesia today. As a Muslim-majority country, Indonesia is the mecca of various parts of the world, especially Islamic countries. All eyes looked as if giving a signal how to manage conflict in the motherland. One of them is in Eastern Indonesia, namely Papua, from 1963 until now there are 261 documented cases ranging from sexual violence, physical violence, psychological, tribal wars, exploitation of natural resources etc. These cases of violence are inseparable from the policies and negligence of a country. (Perempuan 2010) The author also finds various forms of violence against women that have occurred recently, such as: beatings of Satpol PP officers against women that occurred in Gowa district instead of controlling traders because of the Emergency PPKM set by the government to break the chain of the spread of Covid-19. increasingly fierce. (Widyastuti 2021)

Intimidation against women seems to be getting worse, especially in the midst of the widespread spread of the Covid-19 virus, the author quotes from the National Commission on Violence against Women (Komnas Perempuan) that there are around 299,911 cases of violence against women throughout 2020. There has been an increase in case complaints during the pandemic. Data on complaints to Komnas Perempuan also experienced a drastic increase of 60% from 1,413 cases in 2019 to 2,389 cases in 2020. (Perempuan 2021) from that Komnas Perempuan changed services to online, as is done by service agencies by the government and also most community-based service institutions. This should also be an important concern from the government so that women do not continue to experience violence so that they feel ostracized and humiliated.

Islam is very concerned about and glorifies women, in the view of the classical commentators who became the reference and foundation of the scholars' emphasizing the inequalities between men and women for reasons written in Surah an-Nisa verse 34. (Tono 1996) The interpretation tends to distinguish the position of women and men. whereas, nowadays the position and role of women and men are equal, it is time for the views expressed by the commentators at the beginning of Islam to be renovated, even transformed to be able to answer the existing problems about women, especially the views that discredit women. (Syarifuddin 2017)

One form of effort to educate the Indonesian people to honor women is Quraish Shihab, his reputation for interpreting in language and presentation that is very easily understood by the public. Due to the rise of the *#StayAtHome* hashtag and the limited mobility of the community, he interprets it in a unique way, namely using a virtual space, namely YouTube media with the title Shihab N Shihab event which is hosted

directly by Najwa Shihab, one of his daughters who has a million experiences. The transformation from interpretation through print media to virtual media is a new medium in interpreting the Qur'an by carrying actual themes.

This research is based on the type of literature, namely research that focuses on tracing text sources related to the topic of glorifying women such as interpretation books, hadith books, supporting journals that have been worked on previously as well as oral or oral interpretation studies on the youtube channel "Najwa Shihab" as a place for his interpretation to be poured out, and other literature studies. as for the analysis used is a qualitative method while the data presentation uses a descriptive-analytic approach which is interpreted as an approach that presents and analyzes data systematically, so as to be able to reach good and objective conclusions.

According to the author, the analysis used in this study is in accordance with the theory offered by Andreas Gorke, namely oral exegesis.(Gorke 2014) This oral interpretation is a reception in the oral tradition. Gorke said that the interpretation literature experienced dynamics that led to significant changes in which all interpretations could be accessed easily both in hardfile and softfile form and even online on social media. So that the oral tradition of interpretation in the context of the media cannot be simply forgotten. The form of oral-based activities in online media is no longer a common thing as an example of delivering an institution of material, recitations and lectures, with advances in technology, especially in the communication and information sector, which represents the existence of oral traditions.

With the rise of oral interpretation, it has also colored the dynamics of the development of interpretation in Indonesia, not only that, but the author has found various studies related to glorifying women including research conducted by: Siti Ngainnur Rohmah(Rohmah 2020), Choirur Rozi(Rozi and Hasan 2020), Widya Agesna(Agesna 2018), Subaedah(SUBAEDA 2019) etc. From existing research, the author finds out how the roles of women or women in Islam in general so that a woman should be glorified, but the explanation is still general so that it is too long-winded and has not been able to answer the existing anxiety. Thus the author wants to explore how strong the influence of the oral interpretation of Quraish Shihab and how women's rights must be fulfilled and known according to Quraish Shihab?

## **B. Quraish Shihab As The Figures And Shihab N Shihab**

M. Quraish Shihab is a commentator who is familiar to the eyes and ears of the Indonesian Muslim community. He was born in Rapang, South Sulawesi, on February 16(Moch Cholik Chamid Muttakin 2001), he was born into a well-educated family with Arab ancestry, he became the fourth son of 12 children from Prof. K.H. Abdurrahman Shihab and Asma Aburisy. (M. Quraish Shihab 2011)His father is known as a scholar and professor who is engaged in the field of interpretation and has a million experiences

in the academic field such as being the rector of the Indonesian Muslim University and UIN Alauddin Makassar. The spirit that was transferred from his father made Quraish Shihab want to deepen his knowledge in the field of interpretation. Quraish Shihab, accompanied by Fatmawati Assegaf, was blessed with five children, namely Najeela Shihab, Najwa Shihab, Nashwa Shihab, Ahmad Shihab and Nahla Shihab.(Saiful Amin Ghafur 2008)

His education started from Ujung Pandang Elementary School, then continued with a school plus a boarding school located in the city of Malang, East Java called Dar al-Hadist al-Fiqhiyyah around 1956-1958.(Badiatul Raziqin 2009) His blazing enthusiasm made him continue his studies at Al-Azhar Egypt and was accepted as equal to the second class of Tsanawiyah. Continuation of his studies continued at the tertiary level at Al-Azhar Cairo, Egypt so that in 1967 he completed his studies and earned an L.c. concentration in Tafsir Hadith. His interest in the field of interpretation required him to continue his studies so that he obtained an M.A. in the field of Qur'anic Science with a thesis entitled *Al-I'jaz At-Tasyri'i al-Qur'an al-Karim*".(Badiatul Raziqin 2009) His desire to continue his studies had to be pending because in 1973 he was called by his father, who at that time served as rector of IAIN Alauddin (now UIN Alauddin Makassar) to help with academic activities that were taking place at that time. academic and student affairs within a period of 3 years.(HK et al. 2020) In 1980 with the permission of his father, he continued his doctoral program at Al-Azhar University with the same discipline, namely interpretation. His writings on "Nazm ad-Durar li al-Biqa'i Tahqiq wa Dirasah" brought him to achieve a doctoral degree at the institution. Howard M. Federspiel was amazed by the progress of Quraish Shihab because his higher education in the Middle East made him unique and important for the progress of Indonesia.(Howard M. Federspiel 1996)

After finishing his studies in Cairo, he returned to continue the mandate given to him at IAIN Alauddin Makassar. However, unfortunately his struggle at IAIN Alauddin had to stop after he was transferred in 1984 at UIN Syarif Hidayatullah Jakarta.(M. Quraish Shihab 2006) At this institution, he was very active in teaching the science of the Qur'an and Tafsir across all levels from undergraduate to postgraduate until 1998. His experience increased when he was appointed rector of UIN Syarif Hidayatullah Jakarta for six years. And at the end of the old order he was appointed Minister of Religion of the Republic of Indonesia for two months. Then he was entrusted to serve as Ambassador Extraordinary and Plenipotentiary of the Republic of Indonesia to the Arab Republic of Egypt and the Republic of Djibouti which are domiciled in Cairo. And he has served as Chairman of the Indonesian Ulama Council (MUI) since 1984, member of the Lajnah Pentashih Al-Qur'an, Ministry of Religion of the Republic of Indonesia (now

Ministry of Religion) since 1989. In addition, he has also been Assistant to the General Chairperson of the Indonesian Muslim Intellectuals Association. (ICMI).(Gusmian 2013)

A million experiences and also his productivity as a contemporary ulama' and commentator in the motherland, it is no stranger that he has a million works in the field of Al-Qur'an and Tafsir science among his works are: *Tafsir Al-Manar : Keistimewaannya dan Kelemahannya (1984)*, *Mahkota Tuntunan Ilahi (Tafsir Surat al-Fatihah) (1988)*, *Tafsir Al-Qur'an al-Karim atas Surat-surat Pendek (1997)*, *Membumikan Al-Qur'an (1998)*, *Wawasan Al-Qur'an (1998)*, *Tafsir Al-Misbah 1-15 (2000)*, *Pemikiran Al-Qur'an(2003)*, *Al-Qur'an dan Maknanya (2010)*, *Al-Lubaib : Makna, Tujuan, dan Pelajaran dari Surah-Surah Al-Qur'an (2012)*, *Birrul Walidain (2014)*, *Corona Ujian Tuhan Sikap Muslim Menghadapinya (2020)*.

Departing from the contribution of Quraish Shihab in the world of interpretation and coloring Islam in Indonesia, Najwa Shihab, his daughter, initiated a program "Shihab N Shihab" with the theme of discussing popular topics that arise from questions related to Islamic teachings. The Shihab N Shihab event playlist page is also displayed with the narration:

“Discussion of popular topics and netizen questions related to Islamic teachings with abi Quraish Shihab and Najwa Shihab”



**Gambar 1. Shihab N Shihab in Najwa Shihab Channel**

This event is broadcast on Najwa Shihab's personal YouTube as one of the contents on his channel. The first video was uploaded around 2018 with the theme "Jihad Anti Korupsi" which lasted around 47 minutes, getting a good response. It was seen from the audience (viewers) which reached 24 thousand. Shihab N Shihab campaigned for his mission, namely answering actual problems carried out massively and actively. Not only the anxiety of Najwa Shihab as the host of the event, but there were questions that were immediately answered by Quraish Shihab according to the theme raised in the video spread on his channel. As of now, there are 120 videos uploaded by Najwa Shihab, with a capital of around 7.43 billion subscribers, of course

the resulting discussion is very comprehensive in the eyes of the public. The last video entitled this event uploaded the video on July 19, 2021 when this article was written.

Content that is directly monitored by Najwa Shihab appears as a da'wah movement and study among the wider community that requires additional direction in accordance with the Islamic corridor. Not only was it initiated by Quraish Shihab but also occasionally collaborated with Gus Baha, Gus Mus, Habiburrahman El-Shirazy, and Farid Saenong. The invited speakers also have the authority to reveal the substance of the themes discussed in each segment. With various colors and patterns that are carried out in order to provide a solution from the hustle and bustle of life faced by the community, either individually or collectively. It was seen that not a few responded with positive nuances and sometimes quoted qaul from Quraish Shihab.

### C. THE POSITION OF WOMEN IN ISLAM

The Qur'an is a very representative book to be explored and absorbed the meaning and essence of its contents to serve as a guide (hudan) as well as a guide in navigating the ark of human life, also cannot be forgotten by the Sunnah of the Prophet as a "partner" of the Qur'an. 'an to interpret and provide answers to the concerns of mankind in all corners of the world.(M. Dawam Rahardjo 2002) When linking issues around women, actually the Qur'an has provided information that can be used as guidelines to bridge the relationship between women and men in this life. Overall, the Qur'an and Islamic teachings have played a very big role in elevating and raising the degree and dignity of women.

There are so many verses contained in the text of the Qur'an that explain the actual position for women including the following:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
كَثِيرًا وَنِسَاءً

**Artinya:** Wahai manusia! Bertakwalah kepada Tuhanmu yang telah menciptakan kamu dari diri yang satu (Adam), dan (Allah) menciptakan pasangannya (Hawa) dari (diri)-nya; dan dari keduanya Allah memperkembangbiakkan laki-laki dan perempuan yang banyak. (Q.S. Al-Nisa' ayat 1)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

**Artinya:** Wahai manusia! Sungguh, Kami telah menciptakan kamu dari seorang laki-laki dan seorang perempuan, kemudian Kami jadikan kamu berbangsa-

bangsa dan bersuku-suku agar kamu saling mengenal. Sesungguhnya yang paling mulia di antara kamu di sisi Allah ialah orang yang paling bertakwa. Sungguh, Allah Maha Mengetahui, Mahateliti. (Q.S. Al-Hujurat ayat 13)

وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ

*Artinya:* Dan sesungguhnya Dialah yang men-ciptakan pasangan laki-laki dan perempuan (Q.S. An-Najm ayat 45)

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبْنَا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَا وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

*Artinya:* Dan janganlah kamu iri hati terhadap karunia yang telah dilebihkan Allah kepada sebagian kamu atas sebagian yang lain. (Karena) bagi laki-laki ada bagian dari apa yang mereka usahakan, dan bagi perempuan (pun) ada bagian dari apa yang mereka usahakan. Mohonlah kepada Allah sebagian dari karunia-Nya. Sungguh, Allah Maha Mengetahu segala sesuatu. (Q.S. An-Nisa ayat 32).

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَجْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

*Artinya:* Dan sungguh, Kami telah memuliakan anak cucu Adam, dan Kami angkut mereka di darat dan di laut, dan Kami beri mereka rezeki dari yang baik-baik dan Kami lebihkan mereka di atas banyak makhluk yang Kami ciptakan dengan kelebihan yang sempurna. (Q.S. Al-Isra' ayat 70)

From the verse mentioned by the author above, it represents the status of a woman who can be said to be equal. The Qur'an and Islamic teachings do not classify the caste hierarchy between men and women, which will cause social inequality in daily activities in the future. intimidation from society. Men. In the international community, there are often misunderstandings in two aspects of women's lives. On the one hand, women are only used as complements, on the other hand they want to be equal to men. So actually Islam gives the best choice, men and women are equal and have rights and obligations, but the rights and obligations are not the same.(Saidul Amin 2015)

With this, it must be known that as a woman she should be able to understand her nature and rights as a woman who has various roles. In this case Jamaatul Wardiyah divides it into 6 important roles of a woman: 1. Women as servants of Allah, 2. Women as wives, 3. Women as mothers, 4. Women as children, 5. Women as brothers in the family, and 6. Women as members of society.(Wardiyah 2021)

One example of a woman who has a big role and is appreciated by her movement to make her birthday a day to commemorate her struggles and movements is Raden Ajeng Kartini and is a Muslim. She writes about letters protesting Javanese cultural

trends that hinder and even stop women's progress and her greatest desire for women in Indonesia to have the freedom to learn.(Tetty Yukesti 2015)

#### **D. Quraish Shihab: Oral Interpretation of Glorifying Women**

In general, the structure of interpretation consists of several important elements, namely the speaker, the interlocutor, and the content of the speech.(Aristoteles 2018) Therefore, the object of research that can be used as material for analysis is the oral stage media used by Najwa Shihab for his father, Quraish Shihab whose research focuses on YouTube media which is seen by various (general) groups. According to observations through recorded files published on the media (youtube), the framework of Quraish Shihab's oral interpretation of glorifying women in the content of "Shihab N Shihab" can be divided into 2 important things, namely, glorifying women who refer to the verses of the Qur'an and Hadith, of course, by using easy, straightforward and firm redaction and diction and glorifying women outside the context of the Verses and Hadith by looking at the social context of society by presenting examples of events that occur in society

##### *1. Glorifying Women in the Context of the Verses of the Qur'an and the Hadith of the Prophet SAW.*

Campaigning for contemporary solutions to various problems, the "Shihab N Shihab" event in the form of content on Najwa Shihab's youtube channel makes at least an alternative answer to netizens' anxiety, especially about glorifying women.(Najwa Shihab Channel 2020) There is something interesting according to the author that Quraish Shihab describes the reasons why and why women should be respected and how to describe them in an inclusive and progressive way. Even the explanation in this case cannot be separated from the corridor of what is contained in the Qur'an and Al-Hadith. As explained in sharing (read: lecture) Quraish said:

“One of the reasons humans (is) women. Generations cannot continue without women. The most noble task for women is nurturing and educating humans. So if there are no women, there will be no generation and there will be no good education. We need to honor it. From here from here the scriptures underline in the context of women and men. In the context of the father and mother, see three times the degree because the father in giving birth to a child is very short while the role of the mother is very heavy since since craving, pregnancy, childbirth, and breastfeeding”

After an explanation regarding the position of women and the importance of glorifying them, then how did Quraish Shihab enter the hadith and the example of the Prophet who explained this matter. One of the examples he gave about hitting women in Islam, he said:

“That's right, that's not true. Now, before we go into the details before we enter the exam, is it permissible in educating people to say that it's not good now? I also like it. Maybe li ta'dib, which is usually considered non-existent, is the event



in the current context, which is very reduced. the existing hazing is beating even though it is not justified. False is wrong, but in principle it used to be. the second is indeed the Koran justifies the husband hitting his wife if she has exceeded the limit in the context of exceeding the limit. The first advises the second Show her that the husband is not happy with his wife. The 3rd degree Shows this rebellious wife as Islam that he has started to hate his wife, keep beating this There is a condition that the Prophet said, Don't hurt, don't slap the face, don't hurt, just a punch that doesn't hurt a woman. No one beats his wife except the one who failed in his life. Why failed? because he is in charge of fostering his household so that as the head of the household so that it becomes harmonious if he has to beat it means that he failed in building a household not only that no one insults women and hits One form of harsh insults no one beats women except lowly people and no one honors him except the noble ones. violence against women then uses violence and with the argument of justification as if it will allow him to be wrong twice, the first mistake is that he hit not according to the guidance of the Qur'an. The second mistake he justified his attitude with a verse that was not where it was used”

In this context, he is very careful in explaining how the term daraba cannot be interpreted by hitting which is often understood and understood by the general public. On the other hand, he also has several stories of how romantic the figure of the Prophet was to his wives, he explained:

"Once one of his wives with him would ride his camel even though it was sitting until he wanted to ride it before his wife was not able to ride it so the prophet bent down and put his back and ordered his wife to step on my back so you can ride on the camel's back" extraordinary. To the extent that when one of the wives of the prophet insults the other wife you are a Jew saying tell him I am indeed a Jew but my father is Prophet (Harun) My uncle is a prophet my husband is a prophet none of you are like this so even though this is glorified so it doesn't feel like a wife is being abused and even shows love for her.” “His wife Aisyah once drank, put her glass, the prophet took the glass. Her lips were there. Put her lips on it. Once said to Aisyah Aisyah Aisyah I know if you are annoyed with me or you are happy with me Aisyah said How do you know she said when you are angry you say for God's sake Prophet Ibrahim but if you are happy you say for God's sake Muhammad said Ayesha replied I love you but Even if I have to leave you, what I will leave is only your name, not your figure."

Based on the description above, the oral interpretation above about glorifying women as described by Quraish Shihab as an Indonesian mufassir and resource person at this event is based on documentation through the YouTube media, some of which refer to text sources about women's roles and women's rights, for example in Surah al-Hujuraat verse 13 that his statement is very firm about the equality of men and women in terms of humanity except in matters that offend the nature of each.(M. Quraish Shihab 2020) and should treat women gently not by being rude to them (Al-Bukhari 2021) Although the description does not mention the text of the Qur'an and hadith, it is

packaged through contemporary orality.(Gorke 2014) This view is in line with Saeed's view which says that reading the text of the Qur'an should be flexible and not rigid.

## 2. *Glorifying Women Outside the Context of the Prophet's Verses and Hadiths.*

Najwa Shihab as the daughter and founder of Shihab N Shihab sees a lot of contemporary problems that are felt as described above. This program has become a new place for millennials and the digital generation so that based on the observations of the author of the description described by Quraish Shihab, it will be full of social conditions that often occur, shown by the various examples that he exemplifies in his presentation. He said:

"Polygamy cannot be prohibited, polygamy is like an emergency door on an airplane, we can't close it and die because sometimes it is necessary that an emergency door cannot be opened except by those who can afford it, children are not allowed to sit on the emergency exit, people who are not strong enough to open it, can't but they can't. can open it unless the pilot's permission After that we can't stop people who really want children while their wives are sick or barren we can't stop them from getting married and vice versa we can't prevent a wife from getting married to divorce from her husband. right, so we have to see this, which can be done in advance after getting permission"

In another explanation, he also explained about feminism which is taught by Islam. he said:

"The important thing is that women have equal rights with men. Feminism taught by Islam is to place women in their position as women, which may in some cases have to be different from I gave an example in Islam that allows men to be witnesses in criminal matters. woman three Why keep her emotions in check maybe she can't let the blood flow because of that women don't have to be witnesses because it's the other way around for things that are feminine which means it may be illegal or unnatural to see it here if it's not used by women who are used to be in Put him in his place In his position as a human being who has a nature that is not uncommon to be different from a man But if he looks exactly like a man, his name is creating a new type, neither man nor woman does not exist, there is no formula for every creation that is always made in such a way that according to fun The gsi that is expected from the example of a sharp knife with the lip of a glass is why it was created like this, not like a knife because the seeds are hard or the glass is used as a place for liquid to drink. Why is the knife made somewhat because of its function? Why are women given more sensitive emotions than men? why are men not given the ability to give birth to all these men and women with him now there is a time"

Likewise, his explanation regarding women's leadership was asked by one of those who watched this program and then he answered with:

“There are two conditions: he is loved by the public and he is needed. Even if he becomes an imam in prayer, the members who follow him are not happy, praying to a level that is not accepted in the Qur'an. So many stories about women's leadership are okay as long as the main task has been completed, namely educating their children.”

From the author's review, the narrative about glorifying women is the result of exegesis reception by Quraish Shihab as a filler for Shihab N Shihab which is a response to phenomena and realities among millennials and the digital generation. If it is reviewed more deeply in the field through orality stages, both through recitations and video recordings spread on youtube media. So Quraish Shihab's reception about honoring women really prioritizes women's rights and rejects all forms of oppression and violence that have occurred so far. Because basically Islam never teaches violence, intimidation, and harassment of women. Even in his oft-repeated statements about a civilization that would not exist without women. By being packaged as normative-theological values so that there is a positive and strong feedback from various parties who hear it. So that reality provides a scientific lesson that the messages of Islamic normativity, namely the Qur'an and hadith, if you want to be grounded, then the alternative is through an orality system that responds to solutive problems to psychological problems and spiritual needs, especially among the next generation.

## **E. CONCLUSION**

Oral interpretation of the Qur'anic text is often found in the social space of society, especially public figures who explain a lot about religion, both in real space and on social media. The figure of Quraish Shihab was one of those who took part in oral interpretation. Quraish Shihab is a commentator who is highly admired across ages and generations who is able to hypnotize those who hear him. Through the content on her daughter's youtube channel, Najwa Shihab in the "Shihab N Shihab" event. He interprets the content about glorifying women in a contemporary context. Among them are interpreting the interpretation of glorifying women in two faces, namely the context of the Qur'an and hadith as well as contexts outside the Qur'an and hadith as well as answering various problems that become netizens' anxiety. And in essence, according to him, men and women are equal and the same except for matters concerning their respective natures.

Become a new discourse in the study of interpretation of the existence of oral interpretation. Oral interpretation can be done by anyone in a public space, such as the case of delivering Quraish Shihab at the Shihab N Shihab forum which is considered not in accordance with the actual intention in the Qur'an to make the public space seem noisy even though it is more colorful. While written interpretation will require the ability to explain from various sides based on the rules of interpretation that have been

determined by consensus among scholars', but on the other hand, oral interpretation will produce a contextual understanding of the Qur'an because it is based on oral values.

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