

## IDEOLOGY OF EXCLUSION OF WOMEN IN THE TEXT OF HADITHS IN THE PESANTREN IN INDONESIA

**Sumadi**

Darussalam Islamic Institute.Ciamis West Java  
E-mail : *Sumadizoo9@gmail.com*

**DOI** 10.5281/zenodo.3554779

### **Abstrak**

*Hadis-hadis jika dibaca secara tekstual banyak bertentangan dengan prinsip dan visi Al-Qur'an yang membela kesetaraan perempuan. Oleh karena itu diperlukan bacaan yang kritis. Yaitu membaca hadis dengan perspektif ramah perempuan. Banyak kitab-kitab hadis di pesantren di Indonesia yang secara tekstual mengandung ideologi bias gender. Tulisan ini akan mengkaji berbagai bunyi teks hadis dalam kitab-kitab yang populer di pesantren yang mengandung unsur bias gender. Oleh karena itu memahami hadis dalam konteks kekinian, khususnya hadis-hadis berkaitan dengan relasi laki-laki dan perempuan harus mempertimbangan aspek keadilan dan kesetaraan gender. Sebab banyak bunyi teks hadis yang jika dibaca secara tekstual dengan menafikan interpretasi dan konteks jaman akan mengakibatkan pandangan yang bias gender yang merugikan pada perempuan.*

*Hadiths when read in a textual way contrary to the principles and visions of the Qur'an that defend women's equality. Therefore, critical reading is required. That is reading the hadith with a woman-friendly perspective. Many of the books of hadith in pesantren in Indonesia which textually contain the ideology of gender bias. This paper will examine the various texts of the hadith in popular books in pesantren that contain elements of gender bias. Therefore, to understand the hadith in the contemporary context, especially the hadiths relating to male and female relations must consider the aspects of justice and gender equality. For many texts of Hadith which, when read textually, by denying the interpretation and contexts of the time will result in a gender-biased view which is detrimental to women.*

**Keyword** : *Hadith, ideology, woman, gender, pesantren,*

## BACKGROUND

Hadiths in Islamic societies are positioned as sacred text number two after the Qur'an. Because the hadith is seen as an explanation and interpretation of the verses of the Qur'an in its implementation in the life of Prophet Muhammad SAW through the words, deeds, and permission for the actions of his friend became the reference of his friends and his people in various behavioral acts based on Islam. Therefore the status of hadith has a special position in the taking of law and the reference of individual social actions of Muslims.

Unlike the hadith, the Qur'an has a guaranteed truth, because the transmission of the Qur'an from God goes directly to Prophet Muhammad which is then narrated by the people in each of his generation. While the hadith is narrated simply by a few of the Companions of the Prophet, ie by one or two persons who have the possibility of being forgotten, wrong and even lied (Kodir, 2006: 107). Therefore the status of hadith is placed as a secondary source in reference to the taking of law and the determination of norms of behavior of Indonesian Muslims.

In the view of Imam Syafii (Kodir, 2006: 107-108) hadith is placed as personal news received and transmitted by a limited circle, even one person. In contrast to the Qur'an which is public news concerning the widespread public problem of society, transmitted by the public, and publicly witnessed by the public. Therefore scholars there is no difference of opinion in acceptance of the Qur'an as the hierarchy of the highest hierarchy and the source of absolute truth. In contrast to the hadith the scholars have various responses to the traditions that convey the companions and narrations of hadith in every generation of Muslims. The implication of the authority of the truth of hadith provides critical spaces for study.

In the worldview of pesantren in Indonesia (Sumadi, 2012), the hadith as the second source in Islamic teachings placed all the texts of the hadith is viewed as a sacred text without the need to be interpreted. Critical action on the traditions that developed in the midst of society and hadiths in the hadith is considered as an act that deviates from the teachings of Islam. Conducting critical thinking is considered a dubious act of religion that celebrates faith. This view refers to the basic notion of hadith which is seen as the words, deeds, and approval of Prophet Muhammad for what is done by a friend (Ash-Shiddieqy, 2013). The consequences of words and deeds categorized differently from the Prophet Muhammad are part of the deviation of the teachings of religion.

Whereas the hadith is the sayings, actions, and permission of the prophet over events whose time-context differs. Only the problem of monotheism or the oneness of God whose contents and texts of hadith are eternal. While the hadiths related to social and societal problems needed reinterpretation and dialogue on those traditions. If not reinterpreted or contextualized, then the meaning of Islam as a religion that has the truth throughout the ages and is relevant to all the time is difficult to comprehend in life that undergoes such rapid and complex changes.

Not all hadiths if applied in a textual way have relevance in the present. The tendency of hadiths related to the discussion of women, although there have been many critical views, there are still many traditions understood in spaces that harm women. Therefore, the hadiths related to women need to get a critical study in its application in social life today.

### Critical Studies of Hadith

Critical studies of hadiths that have been written and codified by scholars have been widely practiced by Islamic feminists. The studies are framed in the theme of misogynist traditions, those hadiths that are considered to contain an element of hatred in women. Some studies conducted by feminists in Indonesia, among them:

The study conducted by Badrian (2013: 17-28) on the thought of Fatimah Mernisi which provides a feminist critical perspective on texts of hadiths that hold subordination, marginalization, and stereotype to women. Hadiths analyzed by Mernisi are Hadith Abu Barkah narrated by Bukhari that the Prophet said "those who surrender their affairs to women, they will never gain prosperity". Secondly, Abu Hurairah hadith narrated by Bukhari that Allah's Messenger said: "dogs, donkeys and women, will cancel one's prayer when it passes before them, interrupting itself between the one who prays and qibla". The findings of Badrian (2013) on the thought of Mernisi that the hadith, in the first hadith there is a problem in the narration of hadith that has a political interest of men over women who later became the root of traditions that institutionalize hatred against women. The second Hadith, in the findings of Mernisi also related to the problem of its transmitters, namely Abu Hurairah. In his view, Abu Hurairah included a figure who narrated many misogynist traditions. According to Mernisi, Aisha denied Hadith narrated by Abu Hurairah when he was asked by the Companions, "Is it true that the Messenger of Allah said that there are three things that bring disaster, ie houses, women and horses". Aisha replied that Abu Hurairah had studied this hadith badly. Abu Hurairah came into our house when the Messenger of Allah in the middle of his sentence. He only had time to hear the end of the sentence. The Prophet actually said, "May Allah prove the error of the Jews, they say there are three things that bring disaster, that is, the house of woman and heaven". Aisha also rejected the hadith narrated by Abu Hurairah regarding the cancellation of the above mentioned prayer by presenting the hadith on the contrary.

The study of Nurdin and Rufika Sari (2014) which analyzes the hadiths of Tirmidhi and IbnMajah that "Has told us Bashr bin Hilal as-Shawwaf has told us' Abdu al-Warats bin Sa'id of Sulayman at-Taymiy. And Has told us' Amru bin Rafi 'has told us' Abdullah bin al-Mubarak from Sulaiman at-Taymiy from Abi' Uthman al-Hindiyy from Usamah bin Zayd he said, Rasulullahsallallahu 'alaihiwasallam said: "it is not me leave me after a more dangerous slander for men other than women

"This study concludes that women are the epicenter of slander in the world. Women are textually placed as the most dangerous slander for men. In the search by the method of hadith analysis that this hadith is categorized as a legitimate hadith, narrated by a tsiqah narrator with a muttasilsanad. The implication of this hadith is that Muslims can place this tradition as a justification for women.

Fatimah Mernisi (Nurkholidah, 2014) has conducted a critical study by discussing patriarchal dominance in hadiths called misogynis. The social relations of men and women is a social construction built by scholars who have their own context and time. The relation of women and men in misogynist hadith texts is not a doctrine but as a social construct as part of the journey of time in placing men and women. The process of embezzlement over the authority of the 'ulama in placing women inferiorly by maintaining *turast*.

Said Study (2012) in his analysis of Misogynical Hadiths: Discourse on the Understanding of Hadith, Exploring the Socio-Cultural Roots concludes that various traditions related to male and female relation, if understood textually, will come face to face with the times. Hadiths concerning male-to-female relationships that are explained textually will have an impact on subordination and marginalization of women. Therefore it is necessary to reinterpret the hadith according to the context of the time. Some of the hadiths that are given critical notes by Said (2012) include:

First, the hadith about the creation of women from male ribs. Abu Kuraib and Musa bin Hizam told us, both of them said: tell us Husayn bin Ali from Zaid, Maisaroh al-Ashtar'i, AbiHatim and AbiHurairahra, he said: The Messenger of Allah said: the woman was created from the ribs. And indeed the most crooked rib is the top. If you want to straighten it out, then you should break it and if you let it, then keep it crooked. Therefore, give a message good to women (H.R.Syaikhani).

Secondly, the hadith about jewelry is Wife *solehah*. Abdullah ibn Abdullah bin Numair al-Hamdani told me, Abdullah bin YazidHiwah told me, Syarahbil bin Syarik gave the news of his stiffness, that Aba Abdurrahman Al-Hubli heard the story of Abdullah bin Amar, that the Messenger of Allah, said the World is a jewelry, and as good as the jewelry is a woman *solihah*. (H.R. Muslim).

Fourth, the hadith that women are *aurat*. Muhammad bin Bashar told us that Umar bin Asim told us Himam told us from Qatadah, Moses of Moses, from Abi al-Ahwas, from Abdullah from the Prophet, said: Surely the woman is *aurat*. If he comes out of his house then be sought after by the devil. According to Abu Isa this hadith is *gharib* hadith.

The critical study was conducted by MuhamadRofiq (2015) who gave an analysis of the misogynical traditions narrated by Abu Dzar Al-Ghifari and Abu Hurayrah who narrated donkeys, dogs and women in a series of Hadiths. The conclusion from this study that various concepts of study and interpretation of hadiths such as *takwil*, compromise of two theorems, the critique of hadith with

the insight of gender, the abolition of the law, and the historical search of the hadith can not eliminate misogynistic impression on women. *Maqasidushari'ah* becomes a way out to ignore the hadith because it contradicts the principles of Islamic purposes.

### **Gender in the Books of Hadith are popular in Indonesian Pesantren**

Books of hadith within the Indonesian Islamic community, especially in the dominant pesantren education world received intensive study of Bukhari Muslim, KitabRiyadudshalihin, and ArbaînAnnawawiyah (Sumadi, 2012). Of the three books of hadith that are considered the most complete includes various problems of life of Muslims from the start of the problem of divinity, *shari'at*, *muamalah*, *siyazah*, *akhlaq* and others is the book of hadith Bukhari Muslim. Hadith book Riyadhushalihîn book of hadith whose contents are tawheed and akhlaq. The book of Hadith of ArbaînAnnawawiyah is a short hadith of forty pieces whose contents are guides or lines of divinity, akhlaq and shari'ah. The pesantrenarbain has become one of the most intensive reading books because of the consideration of the number of pages that are thin and the contents are considered to represent various life guidance based on the tradition of Prophet Muhammad SAW.

The identification of women and men as well as their social roles in the books of hadith are as follows:

#### **1. Position of Women and Men in Tawheed**

Tawheed is the theological basis and concept of the divinity of Muslims. Tawhid has the epicenter of all attitudes, behaviors, and decisions that every individual and Muslim society must undertake. Includes views on women and men. In the hadiths whose topic is monotheism, women and men receive equal recognition by God. There is no distinction between the existence of men and women. Both have the same duty to carry out God's commands. The existence of women and men in the religious essence of *faith*, *Islam*, *ihsan*, women and men are imitated the same (Bukhari, Muslim, Arbaîn).

On the theme of the apocalypse some books of hadith explain about the differentiation of men and women. In the text of the hadith that women have a special emphasis on being a picture of the dwellers of hell after the apocalypse. Women and men on the last day who explain about the signs of the end of the world, namely: (a) signs in general, namely the struggle for power, magnificent buildings, reversed values such as mothers serve children, men imitating women, murder, and so on; (b) specifically women become signs of doomsday, namely: women become the most inhabitants of hell for not thanking their husbands and denying the teachings. If read textually there must be stereotypes in women as most inhabitants of hell.

The study conducted by Said (2012) also found the hadith to be categorized as a misogynist hadith which is narrated by Bukhari, Muslim, Nasa "I, Abu Dawud, IbnMajah, and Ahmad ibnHanbal which seems to indicate men have the advantage of worship facet. Narrated by Abdullah ibn Umar r.a. he said: The Messenger of Allah. It has been said: O women! Give alms to you and keep on doing *istighfar*. Because, I see you are more crowded to be the inhabitants of hell. A woman who is smart enough among them asked: O Messenger of God, why we women who are more crowded into the inhabitants of hell? Allah's Messenger said: you many condemn and deny your husband. I do not see that lack of reason and religion from the owner of understanding more than your group. The woman asked again: O Messenger of Allah! What is lack of reason and religion?

## 2. Women and Men in Moral

The social roles of women in the time of Prophet Muhammad.that the role of Khadija when the first revelation came down (BukhariMuslim). It is told that after receiving a whisper in the cave of Hira, the Prophet was upset, doubtful, fearful and unbelieving. Then ask Khadija for her opinion. Khadija's response: calm -soothing that the prophet deserves revelation because of his good, arip, fair, generous, wise attitude, protecting the mustad'afin. Khadijah rationally invites consultation to a cousin who is a Christian pastor (Naufal) who then affirms the apocalypse, reinforcing it in a critical situation. 'A'ishah who narrated this hadith explains that the Prophet never forgot the role of Khadijah in him, often remembering him after a long death.

Besides being explained about the roles of women who have a high moral and a meaningful role in life, there are chapters devoted to women, but not to men. There is a chapter on the advice of women and the rights of husbands and wives. In this book explicitly described the advice or testament to women, but there is no special advice for men. By placing chapters that pay particular attention to women indirectly the chapter identifies that women have different social roles and differentiation compared to men. The advice in the hadith texts indirectly contains values that tend to isolate women as individuals who should be given more serious attention than men. For example the advice or testament specified for women is contained in the book of hadiths, among them: *Wa 'an abi hurairah radiyallâhu' anhu qola: qola Rasûlullâhi shallâhu 'alaihi wasallam istaushû bi an-nisâ'i khairan fainna al-mar'ata khuliqot min dila'in wain a'waja say'in fi ad-dila'i a'lâhu, fain zahabat tuqîmuhu kasartahu, wain taraktuhu lam yazal a'waja fastaushû bi an-nisâi. Muttfaq 'alaih (Riyâdussôlîn: 255-256)* [Abu Hurairahr.a. said: "Said the Messenger of Allah. "Messaging-be kind to women, because the woman comes from a crooked bone, then if it is forced to straighten it it will break, and if you leave it certainly remains crooked, because it messages-good message to women]

(H.R. Bukhari Muslim). This hadith explains that the identity of the woman created by God with the origin or material different from the man is derived from a bent bone. The term crooked bone tends to contain the deepest side meaning of the weakness of women compared with men. The assertion of the contents of the hadith with the words "if straightened will be broken and if left bent" gives understanding of women who have a subtle nature that is required very carefully in educating and advising women. The textually texted woman is considered a creature that has different qualities with men, so the attention to women is considered to be differentiated from men.

In addition, as creatures categorized as socially different from men, women in other parts of the hadith are regarded as a test or slander for men. The definition of defamation attached to women, tends to give stereotypes that have the potential to encourage a form of negative attitudes toward women. Slander in human interaction is considered something that is disgraceful, negative and can provide disaster for people to find it. Women are explicitly categorized as the main factors of life's destruction. Women are placed as subjects that provide a source of disaster and harm to men. In the hadith narrated by Usamah Bin Zaid r.a. said: I leave no more slander (test) that is more dangerous for men than female slander (Bukhari, Muslim).

Hadiths in other parts of the discussion that explain the morality of men and women. For example in a history that in the Age of the Prophet Saw ..there is a woman who is very diligent and diligent worship, during the day he fasted and in the evening night prayer, but unfortunately he has a bad temper, that he likes to disturb his neighbors spreading "gossip "(Referring to his tongue). So the people complained about the woman to the Messenger of Allah. The Messenger of Allah said, "There is no good, and he belongs to the inhabitants of hell". (Riyâdussôlîn, Chapter 16, volume 2). In the contents of this tradition shows that women belong to a group of people who have the pleasure to spread the gossip so that the habit becomes a feature attached to a woman.

In the next hadith the woman is identified as a valuable figure if it has the nature of tenderness with polite and courteous characteristics. *Wa 'an abdillâh ibni amri ibni al-'âsh radiyallâhu' anhumâ: anna rasûlullâhi shallâhu 'alaihi wasallam qôla: ad-dunyâ matâ'un, wakhairu matâ'i ad-dunyâ al-mar'atu ash-shâlihatu. Rawâhu muslim* (Riyâdusôlîn: 259). [Abdullah bin Amru bin Al-'Ash r.a. said: The Messenger of Allah (peace be upon him) said: the world is a temporary pleasure, and the best pleasure is woman (wife) shalihah (full of courtesy) (H.R. Muslim).]

These hadith texts provide an explanation that a good category of women is indicated by various conditions called *shalihah* conditions. The central feature is that women who are *shalihah* are women full of gentle traits with the courtesy it shows. The basis and requirements of this *shalihah* provide the basic objectification of women with the reinforcement that the best of the world's

pleasures are women of *shalihah*. The *Shalihah* woman is the determinant of happiness in the world. The identity of women who are polite and courteous is the source of the world's happiness. With its identity to be polite and courteous, the context of this tradition emphasizes that women are required to possess such qualities as requested in the hadith.

### 3. Men and Women Power Relations.

In this study found the traditions that explain the dominance of male authority over women, whether the domination of the female body or the rights of women. Women do not have the rights that men have. The power of men over women is a special privilege held by men. The following hadiths form the basis of how men are perceived to have complete control and access to women.

In another narration Muawiyah bin Khaidahr.a. asked: O Messenger of Allah what is the right of a wife to her husband? Answer the Prophet: You must feed if you eat, should be clothed, if you dress, and do not hit face, and do not tear it down, and do not boycott except in the house alone (Abu Dawud).The above Hadith has four elements of the value of male power over women which shows a tendency to harm women.

First, the sound of this hadith text gives meaning and explanation that power is centered on men. Men are positioned as the main breadwinners. The implication of this hadith provides legally reinforcing values that the domination of male power over women is the right of men. Secondly, this hadith is explained about the passive position of women in the family by being placed as a male complement. Men or husbands who have a primary obligation to meet the various needs of the family. Women are considered sufficiently to take care of household affairs at home is not required to conduct activities related to public issues.

Third, these traditions also have a tendency of values that encourage domestic violence. There is a right of husbands to beat wives, although this hadith excludes that the beating should not be part of the face. The basic value of this hadith guarantees the right of men to beat a woman, but not vice versa if men do not conform to religious norms and ethics are not given explanations what should be the right of women to take action to punish her husband. Although there are exceptions that it may strike at the wife not on her face, when the blow happens to a woman it will be a torture or violence not only physically but furthermore a psychic violence whose impact could be worse.

Fourth, in addition to values that tend to legitimize physical violence by men, there are values that can lead to psychic violence. That is with the allowance of a husband to boycott his wife when his wife was in the house. A husband is given the greatest right to restrict his wife's access and have control over women to participate and participate socially. The value of male power tends to be stronger in the hadith is reflected in the supreme dominance of a male over female



dogmatically, which is related to the fate of a woman in the afterlife which greatly depends on male power. In the hadith of Ummi Salamah r.a. said: Said Rasulallah "Each wife who died and willing by her husband, go to heaven (Attirmidzi). Men become the determinant of whether or not a woman can enter paradise. Heaven is considered very masculine by placing his authority on men. In another hadith the value of male power over women is implicitly described in the hadith narrated by: Abu Hurairah r.a. from the Prophet Muhammad said: If you could tell people to kowtow to a person, I would order a woman (wife) to prostrate to her husband (Attirmidzi). This hadith explains that the value of affirmation of male domination over women with men's placement as if higher than women and even men tends to be appointed as truly powerful human beings over women who are like God who is entitled to receive prostration. Abu Hurairah r.a. said: Said Rasulallah Saw ..: Not permitted for a wife fasting circumcision at the time there is her husband, but there is permission her husband. Nor should a wife permit anyone else to enter her home, except with her husband's permission (Muslim Bukhari).

In a hadith such as Abu Ali (Thalaq) bin Ali r.a. : That the Messenger of Allah (saws) said: When a husband calls his wife for an intent, it must be immediately welcomed, even though he is keeping the cuisine on fire (Attirmidzi, An-Nasa'i). The dominance of men over women is established by affirming the absolute obedience of a woman to her husband or man. In conditions and situations as difficult as any described in the above hadith that although a wife is very busy cooking on a fire that is very celebrate cooked food, better left. Although his cooking must be charred to fulfill orders and requests for sexual intercourse of a husband or a man against his wife.

#### 4. Discrimination on the Rights of Women

Women are considered to have no rights as men have. The implication of women's representation is considered not to be comparable with men either in the world or in the hereafter. In the book of hadith it is explained that Abu Hurairah r.a. said: The Prophet said: If the husband calls his wife (for sexual intercourse), to sleep with him, his wife refuses, so that her husband was angry last night. The angels cursed his wife until the morning (Bukhari, Muslim). In other narrations narrated "By Allah my inspired soul is in His hands; no husband invites his wife to sleep in his bed, then the wife refuses, but the one in the sky will be angry at the wife, until blessed by her husband".

This hadith is more assertive in pointing out the very unbalanced rights between men and women resulting in a lame relation between men and women. The body of a woman physically and psychically becomes the absolute right of a man, so that if he refuses to fulfill his husband's desire to have sexual relations the angels in the heavens will curse him. The forgiveness of the woman's sins for her

actions will be given by God to a woman if a man/husband has given forgiveness to a woman. God's forgiveness of women will await the abilities of a man.

In another narration it is explained that the Prophet said "By Allah my inspired soul is in His hands; no husband invites his wife to sleep in his bed, then the wife refuses, but which in the sky will be angry at the wife, until blessed by her husband. "The text of the hadith in the book of this hadith explains the unlimited rights of men over women. The right is reflected in the statement that a woman or wife who refuses to invite her husband to a sexual relationship, angels will give anathema to women until the time of Fajr. Implicitly this tradition is a form of defense of men who are considered to have privileges over women, so with this argument based on this hadith a man has the potential to be able to engage in sexual violence or other forms of domestic violence (KDRT).

### 5. Violence of Men Against Women

In another chapter there are traditions that strengthen men's control over women and values that tend to legitimize male-to-female violence:

*Wa 'an iyâsi ibni abî zubâbin radiyallâhu' anhu qôla: qôla rasûlullâhi shallâhu 'alaihi wasallam: lâtadribûnna imâ'a Allâhi, fajâ'a' umara radiyallâhu 'anhu ilâ rasûlillâhi shallâhu' alaihi wasallam, faqâla: qad za'ira an-nisâ'u 'ala azwâjihinna, fa'mur bidarbihinna faduribna, fa'tâfa bîali muhammadin shallâhu' alaihi wasallam thaifun nisâin katsîrin fallama asbaha qala laqad thafa lailah biali Muhammadin sabuna imratan kullu imroatin tasytahi jauzaha fala tajiduna ulaika khiyarikum Rawâhu abûdâwud (Riyâdusôlîn: 259) [Iyaas Bin Abdullah ibn Abu Dzubab r.a. said: Sayings of the Messenger of Allah and say: do not you beat women (servants of Allah). Then Umar came to the Messenger of Allah and said: Now the wives became bold to her husband, so Rasulullah allowed to hit them. Suddenly the house of the Prophet was full of mobs surrounded by women who complained of his husband's atrocities, so said Prophet Saw ..: Really have surrounds Prophet's house many of the women, complaining about the atrocities of her husband, they are not the good among you (Abu Dawud) ].*

Hadith from Iyas contains the meaning and value of the power of men over women. Although in the hadith women receive domestic violence, but complaints against women's violence are not good acts and are prohibited by a woman. Women are presumed to be prohibited from protesting or challenging their husbands for their conduct, including the type of violence. Whereas this hadith originally sequentially tells of domestic violence committed by a companion of the Prophet. But after a wife or a woman complains about the treatment of her husband to the Prophet. This hadith then gives an explanation with the words "now a woman who becomes courageous to her husband on the basis of tyranny or violence perpetrated by men, but ends with a fixed sentence cornering the position of women that the demo of the women to the house of the Prophet is a form of evil

that women do not really need to do. This Hadith positions a sovereign and powerless woman with the courage to protest to the Prophet for the violent treatment of her husband is considered a form of unworthy nature of a woman.

### Understanding Hadith Women's Friendly Perspectives For Equality

Based on the above discussion, in general on the issues of status, representation, and relations between men and women relating to issues related to theology / divinity there is no discriminatory discrimination against women. There is no theological vision and purpose that marginalizes women. The issue of quality of life, good deeds, and religiosity, men and women before God placed the same value. That is, the theological basis, hadith puts women as God's creatures with men's and women's lives received equal rewards, burdens and responsibilities, as well as rewards for all the same charities without discriminating against each other.

But in the social context there are still texts of hadith still understood in spaces that harm women. For example, hadiths about the power relations of men and women in both the domestic and female social domains are still dominantly placed inferiorly and superior men. The future of women in quantitatively is labeled bleak compared to men as described earlier when discussing the quantitative picture of the inhabitants of heaven and hell, women are more numerous. This means that women tend to get an adverse emphasis by being placed as a sex group of people who will get the most torture. The qualitative reason that women as the inhabitants of the underworld is due to the fact that women during their lifetime are deemed unable to maintain their appearance by covering their body parts (aurat), disobeying God, and disobeying men (husbands).

Yet the cases of disobedience to God, is something that happens to men and women. The aurat that becomes placed as the main predictor of women into hell, is part of the politics of men in establishing their dominance over women in their various powers. The Qur'an with all its defenses of humanity and equality will be counter to any statements and norms contrary to the basic purpose of the treatise by elevating human status by not discriminating against any sex, race, race or nation. Therefore, if there is a description of the hadith text that contradicts the Qur'an, it is necessary to read the critical and wise so that the contents of the hadith texts can dialogue with the era. There is a sharp criticism from MoulviCheragh Ali as quoted by RiffatHasan (2004: 130-131) that there has been a flood of chaos. Truths, mistakes, facts, and fables are so mixed up that it is difficult to distinguish. Every religious, social, political, system is defended to serve the interests of the caliph and the Emir by using the teaching of oral tradition. The name Muhammad is used to legitimize the actions of lies, absurdity, satisfy the desires, and tolerate the actions of the unjust king. Therefore for MoulviCheragh Ali various traditions attached to Rasulullah if contrary to the teachings of the

Qur'an, then he will leave it. This means that the reading of the hadith is important referring to the values built by the Qur'an which always on the side of justice, prosperity, equality, and respect for diversity.

Therefore, the recitation of hadiths relying solely on textual methods alone would be detrimental to women. The vast majority of Muslims tend to predominantly place a textual perspective as a process of understanding hadith. Therefore, socially it has implications on how to place women who are still marginalized. Theorists of Hadist study have indeed divided the hadith into two: textual and contextual (Channa AW, 2011). In the context of realizing women's equality and justice, the two ways must be used simultaneously. Text and context are used to understand traditions that are compatible with the times. This means that this approach will be able to realize feminist epistemology (Sumadi, 2017) in studying Islam, especially the understanding of the hadiths that are equality and gender equality.

The reading of hadith in the context of the relations of women and men needs to be based on a comprehensive understanding of the Qur'an and hadith and is corroborated with historical and sociological attention. The textual texts of traditions that are considered textually misficial, inferior, stereotyped, discriminatory, and marginalized should be placed in the mainstreaming gender process in a long historical process of realizing gender equality and justice that have been undertaken by Islamic societies. While in other parts of the world there has been no recognition of the existence of equal men and women, in the Islamic world in various texts of hadith has given credit to women. That is the great vision of hadith that frees women all over the world. Since the first treatise of Islam that *rahmatanlil 'alamin* is an Islam that places an appreciation of all sexes without distinction in certain genders.

## CONCLUSION

Hadith is the source of the second Islamic norm after the Qur'an. But its degree is not the same as the Quran which is guaranteed its authenticity and its autensity. The Qur'an was revealed to the Prophet Muhammad carrying the treatise of human liberation from all forms of oppression and social injustice. From the start of total liberation, such a creed worshiped only God and denied all forms of power other than Him alone. In social issues such as women's rights equal to men gradually until al-Qura'an is finished, Women finally receive equal recognition and respect with men. Therefore, if there are any traditions that are textually contrary to the principles and visions of the Qur'an that defend women and justice and the welfare of critical reading is necessary. That is reading the hadith with a woman-friendly perspective. For, the hadith recorded after hundreds of years of the Prophet's death is very likely in the process of writing to experience mistakes, forgery, and even for an interest of male power. In such a situation,

intertwine with the geography and geo of patriarchal Arab culture. Therefore, to understand the hadith in the contemporary context, especially the hadiths relating to male and female relations must consider the aspects of justice and gender equality. For many sounds of Hadith texts which, when read textually, by denying the interpretation and the context of time will result in a gender-biased view which is detrimental to women.

## BIBLIOGRAPHY

- Abu Zakariya. ttp. *Matan Al-Arbain Annawawiyah*. Pustaka Al-'Alawi: Semarang.
- Al-Imam Abu Abdillah Muhammad bin Ismail bin Ibrahim al-Mugirah al-Bukhari. ttp. *Shahih al-Bukhari*. Dar al-Fikr.
- Al-Imam Nawawi. Ttp, *Riyâd al-Shalihin*. Darul al-Fikr.
- Badrian, *Melacak Akar Persoalan Bias Gender dalam penafsiran AlQuran dan Hadis: Metode dan Pendekatan Fatimah Mernisi tentang Feminisme*, Mu'adalah Jurnal Studi Gender dan Anak Vol. 1 No. 2, Juli–Desember 2013, p.17-28
- Channa AW, Liliek, Memahami Makna Hadis Secara Tekstual dan Kontekstual, *Ulumuna*, Volume XV Nomor 2 Desember 2011, hal. 391-414.
- Hasani Ahmad Said, Hadis-Hadis Misoginis: *Wacana Pemahaman Hadis, Menggali Akar Sosio-Kultural*, *Al-Dzikra Vol. 6 No. 1 Januari - Juni Tahun 2012*, p.1-16
- Jasper, Alison. 2010. *Feminisme dan Agama*, dalam Sarah Gamble Pengantar Mehamami Feminisme dan Postfeminisme, terjemahan Tim Jalsutra, Jogyakarta: Jalsutra (p. 201-212).
- Kodir, Faqihudin Abdul, 2006. *Ikhtiar Memaknai Hadis dengan Perspektif Perempuan*, dalam KH. Husein Muhammad (dkk), *Dawrah Fiqh Perempuan Modul Kursus Islam dan Gender*, Cirebon-Noktah Publishing (p. 107:122).
- Nurdin dan Rufika Sari: *Misogynist di dalam Hadis (Telaah Hadis Sunan Tirmidzi dan Ibnu Majah, Perempuan Sumber Fitnah Paling Berbahaya, marwah, Vol. XIII No. 2 Desember Th. 2014*, p. 199-218
- Nurkholidah, *Kritik Hadis Perspektif Gender (Studi Atas Pemikiran Fatima Mernissi)*, *Holistik Volume 15 Nomor 01, 2014*, p. 77-98.
- Rofiq, Muhamad, *Memahami Hadis Misoginis Perspektif Maqasid Syari'ah: Studi Hadis yang Menyamakan antara Keledai, Anjing dan Perempuan*, *ESENSIA, Vol. 16, No. 1, April 2015*, p. 1-14.
- Hasan, Riffat, *Perempuan, Agama, dan Seksualitas Perspektif Islam* dalam Jeanne Beacher (ed) terj. Indriani Bone, *Perempuan, Agama, dan Seksualitas: Studi tentang berbagai pengaruh ajaran Agama terhadap perempuan*, Jakarta: GunungMulia, 2004, p. 129-169
- Sumadi, 2011. *Bias Gender dalam Komunikasi di lingkungan Pesantren*, *Indonesian Journal of Dialectics (IJAD) Unpad Press Academic Publisier, Vol. 1 No. 3 Desember 2011*, hal. 245-258

Sumadi. 2017, *The Development of Feminist Epistemology in Islamic studies in Indonesian University A Case Study of Akhwal Syaikhisyah Study Program of Darussalam Islamic Institute, Ciamis West Java*, Jurnal Epistemé, Vol. 12, No. 1, Juni 2017, p. 231-259.