

## STATUS OF WOMEN IN THE HOUSEHOLD (MUBADALAH READING AGAINST PATRIARCHAL HADITHS)

Gazali Gazali<sup>1</sup>  
Rahmah Eka Saputri<sup>2</sup>  
Efendi Efendi<sup>3</sup>

<sup>1,2</sup> Faculty of Ushuluddin, Adab, and Dakwah, State Islamic University,  
Sjech M.Djamil Djambek Bukittinggi Indonesia

<sup>3</sup> Faculty of Ushuluddin and Religion Studies State Islamic University,  
Sjech M.Djamil Djambek Bukittinggi Indonesia

(e-mail: [gazali@iainbukittinggi.ac.id](mailto:gazali@iainbukittinggi.ac.id))

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**Abstract:** *The household consisting of husband and wife is the most ancient realm of patriarchal practice. The position of women in the household, which is always interpreted as a servant and generally places women in a disadvantageous position in the family. Especially if patriarchal strength in the family leads to violence against women. If one pulls back the persistent behavior of violence against women in the household, it can occur as an effect of the strong theological narratives about hadiths with patriarchal nuances, which are often interpreted by placing women as passive beings or objects in the family. So this paper aims to explore the actual position of women in the household according to Islam, by reviewing patriarchal hadiths and then reading them from the perspective of mubadalah. This research uses the library research method, concerning several hadiths that are considered patriarchal, then analyzes them using the perspective of mubadalah, to find patterns of mutual relations that should appear in the household. If in the classical interpretation, patriarchal hadiths are interpreted only based on the textual hadith, so they tend to put male pronouns as subjects and women as objects, but through the mubadalah approach, the authors found that men and women in the household could be in the subject position. as well as objects. So that it is not only women who are always seen as objects who must obey serving, but men can also obey by treating their wives with respect and kindness.*

**Keywords:** *Patriarchal Hadith ; Mubadalah; Women; Household .*

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#### A. Introduction

In human history, the degree of women is often below men. The notion that women are below men often causes harm to women, because it often results in violence and limits the right to life for women. This can be observed in how the traditions of the world's major religions treat women unfairly, marginally, and oppressed

Hindu tradition, for example, associates women's status with social status. Women are seen as giving benefits to their husbands in achieving life goals, namely dharma (obligations), artha (fertility and wealth), and kama (sexual pleasures). Meanwhile, in the Buddhist tradition, women are seen as creatures that are always dependent on men. Before marriage, women depend on their fathers, after marriage, women depend on their husbands, after old age, women depend on their sons (Didi Suhendi, 2006: 51) . Christianity and Judaism even tolerate misogynistic views of women, assuming that women are created as servants and for the benefit of men (Said Abdullah Seib Al-Hatimy, 1994: 70)

Throughout human history, especially before the arrival of Islam, women's position was very vulnerable. The history of Ancient Greek society, which is known to have given birth to many thinkers, especially philosophers, did not mention women's rights and obligations much. Precisely among their elite, women were placed (kept captive) in palaces. Meanwhile, among the lower classes, they become a commodity to be traded. Those who are married are completely under the authority of their husband (Sayid Muhammad Husain Fadhullah, 2000: XI) . Whereas in Rome a wife at home was nothing more than a collection item (furniture) belonging to her husband. So his position is comparable to that of a slave whose only job is to please and benefit his master (Magdalena, 2017) .

In this case it appears that religion is involved to preserve conditions in which women do not consider themselves equal to men. It is not impossible that behind this theological "awareness" there is anthropological manipulation aimed at strengthening the patriarchal structure. Which in general can harm women and only benefit certain classes in society. The above description clearly shows that women from various parts of the world, with different cultures and religions, receive the same treatment in the form of humiliation, humiliation and disrespect. Low views result in degrading treatment of women

Even though Islam in the VIIth century came and brought messages of justice and equality in treating women, the role and function and way of viewing women in reality was not as ideal as the concept first brought by the Prophet Muhammad. In a long period of time women still experience cultural colonization. Not a few cultural reasons provide very powerful legitimacy for unfair treatment of women. Nunu Burhanuddin said that social construction in such a way has formed legal, statutory or theological products that tend to be patriarchal or defend men. As a result, of course, in this very patriarchal social order, people are unconsciously trapped in attitudes that marginalize women and misogynistic practices appear which result in violence against women in many sectors of their lives (Burhanuddin, 2015 )

These reasons are indoctrinated through various social institutions and traditions that are ingrained in people's consciousness, which are promoted by patriarchal ideology (Collete Dowling, 1995: 51) . Patriarchal ideology which is also misogynistic in its process can lead to violence against women. In the National Commission for Women's Catahu records, for example, there were 338,496 cases of gender-based violence (KBG) against women. This figure shows an increase in the level of violence against women by 50% from the record in the previous year, and from the report it is alleged that the occurrence of various forms of violence against women is due to layered power in the form of patriarchy from men against women (<https://komnasperempuan.go.id/press-release->

[detail/commemoration-international-women-day-2022-and-launch-annual-record-on-gender-based-violence-against-women](#) ).

Cultural colonization, which is dominated by patriarchs, cannot be separated from the role of interpretation of the holy books and the traditions of the prophets, most of which show a clear gender bias. So far, gender issues have received little attention from sociologists or commentators. Many classical and modern interpretations follow the spirit of the times, namely highlighting male aspects and eliminating women's perspectives, so that interpretation often creates inequality and injustice, especially for women.

Therefore an equal reading is needed to produce a fair interpretation of the women. Faqihuddin Abdul Kodir, a Muslim scholar, is one of those who is passionate about the issue of gender injustice, offering an expedient reading concept. Mubadalah is further developed in a certain view, about a concept of mutual understanding in relationships that holds the principles of equality, mutuality, the same, and other similar things. (Anisah Dwi Lestari P, 2020)

So this study aims to examine further the mubadalah reading of hadiths that are considered patriarchal, which in practice often places women as second creations. It is hoped that it is hoped that the reading of the patriarchal traditions of mubadala will be able to offer an interpretation that is equivalent to the principle of reciprocity which is the key to the mubadalah itself. It is further hoped that through this interpretation it will be able to bring a new perspective in assessing the actual position of women in the household, which has always been identified as the husband's servant.

## B. Method

This research is a literature review ( *library research* ), namely research that uses library literature in the form of

notebooks and the results of previous research. (Hasan, 2002: 11) In this case the researcher studies, explores and cites theories or concepts from a number of literature which specifically can be in the form of books or journals that are relevant to the topic, focus and research variables, (Dr. Widodo, 2017 : 75) , in order to find out the rights of women in the household in Islam, through the reading of mubadalah against hadiths that are considered patriarchal.

After tracing the references needed for this study, the authors then divided the literature into two parts: primary data and secondary data. The primary data which is the main data that is related and obtained directly from the object of research (Suharsimi Arikunto, 2002: 26) in this study are several hadiths of the prophet which are considered patriarchal in positioning women in the household, and also the book *Qiraah Mubadalah* by Faqihuddin Abdul Qadir which contains briefly the method of reading hadith through the perspective of mubadalah or the principle of interdependence. (Faqihuddin Abdul Kodir, 2019) . Meanwhile, secondary data or types of data that can be used as a support for the main data (Sumadi Suryabrata, 1998: 85) in this study are previous studies that are related to how Islam assigns a position to women in the household with regard to reciting the hadith of the prophet. Among them are the book *Women in Islam* by Fatima Mernisi, *Women on the Holy Scriptures* by Ahmad Fuhdhaili, *The Argument for Gender Equality in the Perspective of the Koran* by Nasaruddin Umar, and also the book *Believing Women In Islam* by Asma Barlas.

By using the library research method, the researcher takes the form of data collection by searching for information data with the help of various kinds of material (books) related to the object under study. (Nawawi, 1995: 80) In its concrete form, data collection will go through a process of reading, understanding and in-depth analysis of literary sources in the form of books and also journals that talk about patriarchal hadiths that the author researches. So that this method is not just collecting and compiling data, but researchers try to trace, analyze,

interpret, and reproduce new meanings based on the patriarchal hadiths that the author researched.

After the data is collected properly and theoretically then the data is processed and analyzed using content analysis and hermeneutical methods. If according to Lindzey and Aronson quoted by Albert Widjaya in their dissertation, they said that content analysis displays three conditions, namely 1) There must be objectivity in the analysis, 2) Systematic, and 3) General. (Sudarto, 2002: 66) . So in practice the researcher will present how the hadiths appeared, then analyze the values to be conveyed based on the background of the hadiths being narrated. Next, the researcher entered the hermeneutical stage, namely the stage of interpretation of the hadith texts studied using the perspective of mubadalah.

### C. Results

The existence of gender bias and conservatism cannot be separated from the pattern of interpretation of religious texts, in this case Islam, which tends to be partial, not holistic, and not comprehensive (Nurjannah Ismail, 2004; 177) . As a result, women are often marginalized or discriminated against in various dimensions of their rights, both personally and collectively. Some of the narrations used to support the premise are, such as, the creation of women from a crooked male rib, the charm of women that plunges men, women as the majority inhabitants in hell, the obligation to leave the house with a mahram, the obligation to pray in secret, the absolute obligation to obey to husbands, to obedience to women who are reluctant to serve their husbands (Faqihuddin Abdul Kodir, 2017; vi) .

A number of series of discrimination against women above are not only supported by interpretations of religious texts by mufassir, but also fully supported by social constructions that legitimize women as world jewels whose only task is to decorate

the world of men (Hakim, 2020; 232) . Meanwhile, religion is often used as an excuse to justify various claims that are carried out and become a global phenomenon (Mamang Muhammad Haerudin KH Husein & Muhammad, 2014; viii) .

Therefore we need an interpretation that is able to provide fresh air that can strengthen the position of women in the household and in a wider social context. One alternative reading that can realize these ideals is qira'ah mubadalah. Which is a perspective in seeing men and women who are subjects to be glorified, as entities that are equally called upon and addressed in every religious texts. In the discourse, Qira'ah mubadalah is a matter of partnership between men and women to build relationships in life. So that men and women have the same role in social life. If a woman is going to leave the house, she must have the husband's permission, so the husband must also ask the wife's permission. However, it does not reduce the value of the husband as a leader.

The substance from the perspective of Qira'ah mubadalah is to reinforce partnership and cooperation between men and women in all verses, hadiths and other legal texts. So that the source text in Islam can be addressed that men and women can be the subject. The method of interpreting Qira'ah mubadalah is based on three basic principles as follows:

1. Islam addresses both men and women, therefore the text must target both (Faqihuddin Abdul Kodir, 2019: 196) .
2. The principle of the relationship between the two is cooperation and mutuality, not mutual hegemony or hierarchy
3. That Islamic texts are open to re-interpretation so as to enable the two premises to be reflected in every work of interpretation.

Departing from this basic premise, it can be understood that the work of the Qira'ah Mubadalah interpretation method is oriented towards finding the main ideas of each text so that they are always in harmony with universal Islamic principles and apply in both male and female dimensions. Texts that specifically address men or women are partial and contextual texts, whose substance meaning must be explored and

harmonized with egalitarian Islamic principles such as the concept of Mubadalah. Simply put, men and women are the main objects of the purpose of the revelation of the verses of the Koran and hadith, so that both of them ideally also receive the consequences of the law that is prescribed (Mukhammad Nur Hadi, 2020; 487) .

According to Faqihuddin Abdul Kodir, the initiator of Qira'ah Mubadalah, these principles of mubadalah will produce a formula that becomes a principle in marriage. These principles are: **First**, commitment to a firm promise (mithaqan ghalidhan), based on Surah An-Nisa' verse 21. **Second**, the principle of mutuality and pairing (zawj), based on Surah Al-Baqarah verse 187 and Ar-Ruum verse 21. **Third** , interact well with each other (mu'ashharat bi alma'ruf), based on Surah An-Nisa' verse 19. **Fourth**, provide mutual consent/convenience (taradjin), based on Surah Al-Baqarah verse 233. **Fifth** , mutual discussion (mushawarat), based on Surah AlBaqarah verse 233. (Faqihuddin Abdul Kodir, 2019: 344-355)

Thus it can be observed that an ideal household is one that looks after each other in goodness by paying attention to the rights of both husband and wife. Therefore, based on this research, the authors found several women's rights in the household using the perspective of mubadalah

a. Women's rights are equal to men based on the hadith of husband and wife relations

*From 'Amr bin Ahwash ra he followed Hajj Wada' with Rasulullah SAW. In his Sermon, the Apostle praised Allah, reminded his people and gave advice. Among them the Prophet SAW said: "Make a will among you to always do good to women, because they are in a weak position among you. You have no right to do anything to them except for the good. Unless they commit a real abomination. If they do that, then get out of bed with them, and beat them with punches that don't hurt. If they are obedient to you, then don't look for ways to hurt them. You have rights over your wife, and your wife also has rights over you. Among the rights of you and your wife, is that your bed should not be slept on by*



*people you hate, your house is also not allowed to be entered by people you hate. Their right over you is your good treatment of them, both in terms of their clothing and food. (Sunan Imam Turmudzi, nd; 1196)*

The main idea of this hadith is to do good with the concept of reciprocity between husband and wife. The rights and obligations mentioned above are only examples that are contextual and temporal. Therefore, not only to men, women must also pay attention to the command to treat their partners well. If the husband is not allowed to bring other women who the wife hates, then the same thing applies to the wife. If the husband also has the right to be treated well and with respect, then the same thing applies to the wife (Andika, 2018; 137) . Realizing this idea as a whole is nothing but a manifestation of the implementation of Islamic principles in Surat al-Nisa verse 19 which recommends treating partners well and honorably (*mu'asyarah bil ma'ruf*) and Surat ar-Rum verse 21 which invites every couple to build a household that is *sakinah, mawaddah and rahmah*. (Faquhuddin Abdul Kodir, 2017; 179)

By reading *mubadalah*, this hadith cannot only be interpreted unilaterally. This is because to create a family that is *sakinah mawaddha warahmah*, it takes the efforts of both parties to relate to each other properly. So it's not only the husband who needs to be treated well, the wife also has the right to get good treatment. Readings like this presuppose that both husband and wife in the household are the same subjects.

b. Women's rights in activities

*From Umm Salamah ra, she asked Rasulullah SAW "O Messenger of Allah, I have not heard that Allah appreciates the migration of women". "Then Allah SWT sent down the verse: that in fact I will not waste what everyone among you, both men and women, some of you are from some of the others" (Sunan Imam Turmudzi, nd; 3296) .*

*From Jabir bin Abdillah ra: He told me that his aunt was divorced and left the house to pick dates. On the way he was reprimanded by someone for leaving the house. Then he came to the Prophet and told what happened to him. " Yes, you*

*may go out to pick your dates. Thus you can give alms or do good to people with the dates (Hambal, nd; 1664)*

So far, the popularized religious texts seem to advocate and advise women to be passive; not much to ask and demand. However, Abdul Kodir understands that this premise is a non-holistic form of understanding. Abdul Kodir found that historical records show that many women were critical and active on various issues. One of the basic arguments used about this is the hadith of Umm Salamah. In this hadith, Umm Salamah is narrated as a woman who is anxious about restrictions on women's movements. She questioned the accommodation of Islam which does not criticize women's progress in terms of hijrah and jihad because verses with the theme of migration and jihad are more dominant in using male dialect structures ( Yulmitra Handayani and Muhammad Nur Hadi, 2020) .

This hadith, in qiraah mubadalah, emphasizes that in fact women have the right to sue policy makers for their rights and women have the same right to quality education as men. Education is a universal right for everyone. In this case women must be given special attention and prioritized, because often their right to education is not fulfilled because the social constructions that are narrated to them often end up in the domestic realm – taking care of the family, serving their husbands and the like.

The contents of this hadith form the basis for holding that in any context women are still whole human beings, who have obligations to themselves, their partners, their families and their environment, including during the iddah period which tends to be interpreted as restrictions on women's movements and actions outside the home. This refers to nothing but the basic rights of women as human beings, as well as the basic rights of men who remain in their activities (Faqihuddin Abdul Kodir, 2017; 157-159) . In this hadith, Abdul Kodir asserts with his logical reasoning that women are complete human beings. The consequences of such an

understanding lead to an understanding that doubting women's capacity as well as limiting the women's movement to participate in public participation is a product of understanding that is not holistic and misogynistic (Faquihuddin Abdul Kodir, 2017; 146) .

In essence, the hadiths in this section are interpreted by Abdul Kodir, with his mubadalah reasoning, producing a principled main idea. The main idea carried out in this hadith group is that women have the right to obtain and fight for rights that are often attributed only to men, such as the substantive rights of the iddah period which are not owned by men.

#### D. Discussion

Marriage is a relationship between women and men that is built with the aim of getting peace in life. In the Al-Quran, the purpose of marriage is emphasized in Surah Ar-Rum verse 21. Because of that goal, a relationship that is a manifestation of this strong commitment must be established on the principle of mutuality, which is the most fundamental principle in the relationship between men and women. (Sachiko Murata, 1992: 10) However, at the level of reality, until now, there are still many practices of gender inequality that are triggered by the gap in the husband-wife relationship, which is a manifestation of the strong patriarchal influence in the household. One of the practices of gender inequality or patriarchal domination in husband-wife relationships that often occurs is the double burden (Dan & Slatton, 2019: 30-31) , which is borne by women.

According to Mansour Fakih, double burden is one of five forms of gender inequality as a patriarchal influence, in addition to marginalization, stereotype/stigmatization, subordination, and violence/violence (Fakih, 2001: 12-13) . These five forms are what Nur Rofiah termed social experiences that must be eliminated (Nur Rofiah, 2020: viii) . In addition to the double burden, the form of imbalanced roles between husband and wife in Indonesia is subordination (Fakih, 2001: 7-8) . This inequality can be seen from the absolute obligation for wives to obey their husbands. The image of the husband as the head of the

household has consequences for the view that the husband is the leader, and therefore, the wife must obey all the decisions of the husband (Laurensius Mamahit, 2013: 19) . This view is not without foundation. Many Indonesian people adhere to these provisions because of their religious understanding. Like the religious understanding of the Lhokseumawe people that the wife must obey her husband's orders. Even when he leaves the house, he must get permission from his husband. Working wives also still have to carry out the responsibility of taking care of children and other domestic needs (Bastiar, 2018) .

Subordinative practices towards wives are intertwined with domestic violence. According to Musdah Mulia's records, cases of domestic violence, which happened to his wife, were caused by the assumption that men have a position above women (Musdah Mulia, 2020; 559) . In Mansour Fakhri's perspective, religious understanding which is one of the factors causing gender-based deviations is termed the substance of law. The legal substance in question includes products of interpretation, shari'a, or other forms of religious understanding. Apart from that one factor, Fakhri mentioned 2 other factors that trigger gender inequality, namely the culture of law and the structure of law (Fakhri, 2001: 10) .

For the sake of peace, husband and wife must adhere to the principle of marriage. Faqihuddin Abdul Kodir, the initiator of Qira'ah Mubadalah is to formulate 5 principles of marriage, which are abstracted from the Al-Quran. First, commitment to a firm promise (*mithaqan ghalidhan*), based on Surah An-Nisa' verse 21. Second, the principle of mutuality and pairing (*zawj*), based on Surah Al-Baqarah verse 187 and Ar-Ruum verse 21. Third, interact well with each other ( *mu'asharat bi al-ma'ruf*), based on Surah An-Nisa' verse 19. Fourth, giving mutual consent/convenience (*taradjin*), based on Surah Al-Baqarah verse 233. Fifth, mutual

discussion (mushawarat), based on Surah AlBaqarah verse 233 (Faqihuddin Abdul Kodir, 2019: 344-355) .

The pattern of husband-wife relations which is contrary to the principle of marriage mentioned above is one of the influences of the society's understanding of classical interpretations. When the development of religious knowledge does not run dynamically, so that a gender-friendly understanding of religion is increasingly difficult to achieve. Classical interpretation, which has a significant influence on religious understanding of husband-wife relations, includes the meaning of Surah An-Nisa' verse 34. Mufasir such as al-Tabari (d. 932 AD), al-Razi (1210 AD), Ibn Kathir (d. 774 H), and al-Zamakhshari (d. 114 H), for example, agree that this verse is the legitimacy of men as leaders, giving rise to an understanding of male superiority, while women are led, giving rise to an understanding female inferiority. They also agree that the existence of this hierarchical structure is caused by the intellectual and physical superiority of men compared to women.

The existence of several popular hadiths which indicate that women do not have the same rights as men, have a big role in shaping the way Muslim society thinks about women. The existence of this hadith has implications for the position and role of women which are often interpreted in an inferior condition; always below without any potential to match the level of men, cannot be separated from the domination of exclusive Islamic understanding (Muqtada, 2014; 91) . The process of hegemonic meaning and conventional interpretation which tends to accentuate the inferiority of women seems to have brought stagnation of Islamic thought towards women. Hamim Ilyas calls it a "historical accident" (Dkk Hamim Ilyas, 2009; xi) which is based on various gender injustices since the beginning of the Prophet Muhammad SAW died until today. Not only that, Moh. Najib also gave the view that women from the time they are in the womb, the age of toddlers, teenagers, getting married, until they die even though they still receive different treatment from men. (Dkk Hamim Ilyas, 2009; viii) Therefore, these hadiths ideally need to be read and reinterpreted.

This explanation at the same time confirms that the existence of patriarchal hadiths has a major influence in accommodating the occurrence of gender inequality in the household. Therefore, various attempts have been made by Islamic thinkers to re-interpret hadiths that are considered patriarchal as an attempt to create mutuality between husband and wife without hegemony and hierarchy. One of the efforts made by Islamic thinkers is to use the mubadalah approach in examining the hadiths which are considered to be triggers for the strength of patriarchal practices in social life. One of them is the hadith about the command of the wife to prostrate to her husband

There are a number of hadiths that are misunderstood by some Muslims. For example, the hadith about prostration to the husband.

*The Messenger of Allah said, "If I were to order someone to prostrate to someone, I would undoubtedly order a wife to prostrate to her husband," (HR Tirmidhi). Some people misunderstood this hadith so that the wife thinks that she is fully obedient to her husband. This obedience makes her personality merge with her husband's personality and she no longer has the right to refuse or argue.*

Quraish Shihab said in his book entitled *Misunderstood Islam*, the Prophet's intention was not like that when he said it. In order to properly understand the meaning of a hadith, he said, knowledge of the context is needed or what is termed hadith scholars, namely *asbâb al-wurûd*. Besides needing to understand the vocabulary used by the Prophet, it is also necessary to see how in general Islamic guidance concerns themes related to the content of hadith descriptions. Quraish Shihab explained that from the *asbâb al-wurûd* (context) side of the hadith it was narrated that the Prophet's friend, Mu'adz bin Jabal ra, when he returned from Sham and faced him, the friend prostrated to the Prophet. Then Rasulullah asked, "What is this, O Mu'adz?". Then Mu'adz replied, "I just returned from Sham and I saw them bowing down to the

monks and their priests. So I want to do it for you too." This is where the Prophet forbade doing the same thing, saying, "Don't do that. If I were to order someone to prostrate to another person, surely I would order a wife to prostrate to her husband," (HR Tirmidhi and al-Hakim). (M. Quraish Shihab, 2018; 105)

From this context, it can be seen that the reason for the Prophet's utterance was the desire of a friend of his to prostrate as a form of respect. However, he forbade it while emphasizing that no one should bow down to a human being, whoever he is and even though he has made many offerings. Meanwhile, from an editorial perspective, it is readable that Rasulullah used the word *law* which in Arabic is used to mean supposition that is impossible to happen. So this means that from the beginning the Prophet made it impossible to carry out that order. From the start he was reluctant to order anyone, whoever he was, to prostrate to anyone other than Allah. He set an example with his wife. The question arises, then why is the wife used as an example? According to Quraish Shihab, this is due to the diversity and many responsibilities of husbands towards wives. Obligations that must be carried out on the basis of their fulfillment, the wife should also carry out obligations.

It should be remembered that some of the husband's obligations that must be fulfilled in domestic life include, first, the obligation to provide physical and spiritual support for his wife and children. Even though his wife is already rich. Second, must be patient with his wife and always consult with her. Third, the husband is reminded by the Koran to refrain from disturbing his wife. Even maintaining his household life even though there are traits or appearances of his wife that are not pleasing to his heart. Fourth, the husband helps his wife in household chores. From all these obligations, one can see how many obligations are imposed by religion on husbands towards their wives, so it is only natural that the Prophet used the example of "wife" to emphasize that no matter how many offerings a person receives from other people, that is not a reason for him to prostrate to the one who offered them.

Khaled Abou el-Fadl states that the real impact of this hadith is that a wife has a very big obligation towards the man who becomes her husband, simply because of the man's position as her husband. A husband has the right to respect and service from his wife (Khaled Abou el-Fadl, 2014; 218) . This hadith will seem demeaning to women if taken literally. This hadith requires other narrations to explain the meaning contained in it (Yûsuf al-Qardhâwî, 1994; 153) . This hadith of prostration to the husband is included in the chapter on the husband's rights over his wife, as explained in the previous section that this hadith is a figurative expression due to the many rights of a husband over his wife.

And a husband cannot be separated from fulfilling obligations to his wife, because a wife also has rights over her husband, as mentioned in the following hadiths: "O Messenger, what is one of the rights of a wife over her husband? Rasulullah SAW said: You feed him if you eat , you give him clothes if you are clothed, do not hit his face and do not disgrace him and do not separate him except in the house." (Dawud, nd; 180) The Messenger of Allah said: "Don't do that, fast and break your fast, worship and sleep, in fact for your body there is a right over you, for your two eyes there is a right over you and for your wife there is a right over you " (Al-Bukhari, nd ; 135)

This is a rule that is truly fair, and is a balance in the household due to the different nature of the two. This shows that Islam does not demean women at all. Husband and wife each have obligations that must be fulfilled and have rights over each. And demands for this right will not occur if each of them fulfills its obligations, because what is the wife's obligation will become the husband's right and vice versa.

#### E. Conclusion

The existence of hadiths with patriarchal nuances in reality often positions women as second class even in their households. Marginalization, restriction and unilateral submission of women



are the main demands that must be met by women when they enter the world of marriage. Certain parties also sometimes perpetuate the marginalization of women in the household by making hadiths with patriarchal nuances as the legality of limiting women's space for movement. This is what is often believed to be the cause that makes women passive creatures. This is also due to the unequal reading of religious texts which contain patriarchal elements. In terms of the content of the text, it is made into legality, even after it is interpreted, the patriarchal element is even stronger while still making women as objects and men as subjects.

This is where the role of Qiraah Mubadalah is in providing justice to women through an interpretation that does not only make women as objects when interpreted. Precisely in the principle of mubadalah, even though the written text makes men as subjects, the text still has to be addressed to women. This is because in its concept qiraah mubadalah is believing that every religious text that comes is intended to greet men and women simultaneously. So that when encountering a patriarchal hadith, which seems to corner and marginalize women, reciprocal readings must be made in that regard.

In this research, it was found that in patriarchal hadiths about the command of a wife to prostrate to her husband, which is often used as a legitimacy for a wife's submission to her husband, cannot be read purely textually. Through reading the mubadalah it is found that, if the order of prostration to the husband shows the magnitude of the husband's service to the wife, this can also be interpreted that proper respect for the husband is if the husband fulfills his many obligations, as the rights of women in the household.

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