

## **MISOGYNISTIC HADITHS: A STUDY OF CONCEPTS AND PERCEPTIONS BASED ON THE UNDERSTANDING OF FEMALE SANTRI OF THE SALAFIYAH HIDAYATUL QOMARIYAH ISLAMIC BOARDING SCHOOL IN BENGKULU**

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### **Abstract**

This study wants to examine the perception of students and their understanding of misogynistic Hadith. Santri are students who pursue Islamic religious knowledge who live in a place called Pondok Pesantren, they are a group of learners led by a kiyai who has their own scientific traditions, such as reciting the Qur'an and hadith, reciting the yellow book and other Islamic sciences. The problems raised in this study are: first, how are the hadiths that talk about women who are considered misogynist hadiths, second is how the students' understanding of misogynic hadiths, and third, how do students perceive these misogynic hadiths. This research explores the speculation that develops in understanding Hadith which is classified as misogynistic, giving rise to many opinions in understanding it, the authors consider that santri have needs and are important in knowing this issue because they are scientific agents in society. This study uses a type of qualitative field research (field research), which includes observation, interviews and documentation. The author analyzed the data using the Miles and Huberman model, namely data analysis in qualitative research conducted during data collection and after data collection was completed. Based on this research, it is known that the students of the Salafiyah Hidayatul Qomariyah Islamic Boarding School Bengkulu do not yet know the term misogynist, but many of them agree that the Hadiths are classified as misogynistic, but there are also those who oppose the existence of this misogynist term. There are some students who understand every misogynistic Hadith that is examined textually, they understand what it is according to the Hadith text, but there are those who understand contextually by including knowledge of asbabul wurud Hadith, by looking at the conditions when the Hadith appears with its use in the present.

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**Keywords:** Misogynist, Santri, concept, Understanding.

## **Introduction**

Research on the understanding of the concept of misogyny among Islamic boarding school students is important, because students are a group of students who stay in a place to gain religious knowledge, which must have studied the traditions related to misogynistic traditions. Therefore, related to hadith, santri are one of the subjects who deserve to be asked for their opinions and understanding of the Prophet's hadith, this is a natural thing, because one of the focuses of scientific studies that they study in Islamic boarding schools is about hadith science (Siti Syamsiyatul Ummah, 2019).

The focus of the study in this research is related to misogynistic traditions, which are commonly understood as traditions that contain hatred or things that are considered demeaning to women. However, at a more scholarly level, not all hadith scholars or hadith learners agree that misogynistic traditions are understood as traditions that contain hatred or things that are considered degrading to women. As a mediating point, the traditions known as misogynistic traditions should be understood moderately by referring to the *asbabul wurud* and the socio-historical context of the past with a comparison of the present context.

The understanding and study of hadiths that talk about women are always interesting to study, as well as misogynistic hadiths, there are always pros and cons in understanding, especially since research on the understanding of misogynistic hadiths specifically with their implementation in the field is still very rare.

The researcher sees the need to understand misogynistic traditions in order to avoid mistakes in understanding the traditions mentioned above, so the researcher tries to trace the understanding of the traditions that developed, among others, among the santri, with the object of research at the Islamic Boarding School which provides a special place of learning for women, namely Pondok Pesantren Salafiyah Hidayatul Qomariyah Bengkulu.

Therefore, the problems in this study are, first, how are the traditions that talk about women that are considered misogynistic traditions, second, how the santri understand the misogynistic traditions, and third, how the santri perceive the misogynistic traditions.

Thus, the purpose of this study is to complement the research of previous studies and to describe and analyze the misogynistic traditions, as well as the understanding and perception of the students of Salafiyah Hidayatul Qomariyah Islamic Boarding School in Bengkulu towards misogynistic traditions.

Some of the arguments that underlie this research are firstly the lack of research on misogynistic traditions in detail with field research, secondly the need for a comprehensive understanding in understanding traditions that have interpretations

that can cause pros and cons in society, thirdly the need for research on the impact of one's understanding of the perceptions shown in understanding the misogynistic traditions. From the arguments and problems above, the researcher considers it important to conduct this research.

### **Research Method**

In an effort to obtain data, the type of research that researchers use is qualitative research case studies field research, namely research exploring field sources with qualitative methods and case study approaches. In addition, researchers also use ethnographic methods, namely describing a culture. The main purpose of this activity is to understand a view of life from the point of view of the natives and to pay attention to the meanings of the actions taken by the people we want to understand (James P. Spradley, 1997). Thus, researchers used this research method and approach to find out the understanding of santri (students) at the Hidayatul Qomariyah Salafiyah Islamic Boarding School in Bengkulu, by looking for data from the santri's perspective to their understanding of misogynistic Hadiths.

Because the object studied in this research is research in the form of perceptions and responses from santri, which will also explore an understanding obtained from the past, the author will use a sociological-historical approach in addition to the case study approach above. This approach is used to describe past events in which it will reveal how the social forms of the events under study. This approach also aims to understand how to assess the subject of social behavior which is not merely investigating its objective meaning, so from there it will appear how the function of this approach is to direct the search for the meaning intended by individual actions with regard to events so that knowledge can guide researchers to find the motives for the occurrence of an event (Dudung Abdurahman, 2007). With this, the researcher aims to get information from the object to be studied by looking for previous sources of habits and understanding that have been hereditary in assessing an event.

The main data sources in qualitative research are words and actions, and others are additional data such as documents and others. The type of data is divided into several processes, namely observation, interviews and documentation (Lexi. J. Moleong. 2019).

Researchers trace from various data sources which can be clarified into three forms, namely observation, interviews, documentation.

Data analysis techniques in qualitative research are carried out before entering the field, during the field, and after the field. Qualitative research conducts data analysis since before the research enters the field, the analysis is carried out on the data from the preliminary study or the data that will be used to determine the focus of the problem. That way the data analysis technique here is data analysis in the field of

the Miles and Huberman model, namely data analysis in qualitative research is carried out during data collection and after completion of further data collection (Endang Widi Winarni, 2018).

In this analysis technique, researchers try to obtain a description or a complete picture of how santri understand misogynistic Hadiths and how the teaching and learning process applied by teachers at the Salafiyah Hidayatul Qomariyah Islamic Boarding School in Bengkulu for santri to understand misogynistic Hadiths, so that researchers get the right understanding and also contribute to the development of religious understanding in the Hadith field.

## Result and Discussion

### Misogynistic Hadiths

The following are some of the misogynistic Hadiths raised by researchers to be studied, which are sourced from a book entitled Anti-Women Hadiths Study of Living Sunnah Perspectives of Muhammadiyah, NU, and HTI (Nasrullah, 2015)

#### Pertama, Hadis tentang penciptaan perempuan:

حَدَّثَنَا أَبُو كُرَيْبٍ ، وَمُوسَى بْنُ حِزَامٍ ، قَالَا : حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ عَنْ مَيْسَرَةَ الْأَشْجَعِيِّ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اسْتَوْصُوا بِالنِّسَاءِ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الصُّلْعِ أَعْلَاهُ فَإِنْ ذَهَبَتْ نُفَيْمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا بِالنِّسَاءِ.

*"Abu Kuraib and Musa bin Khizam narrated to us, they said, Khuzain bin Ali from Zaidah from Maysyarah Al-Ashja'i narrated to us, from Abi Khizam, from Abi Hurairoh ra, said: "The Messenger of Allah (peace and blessings of Allaah be upon him) said: "Take care of women, for they are made from ribs, and the most crooked rib is the topmost one. If you try to straighten it, you break it. And if you leave it, it will remain crooked. Be kind to women". (Imam Abi 'Abdillah Muhammad bin Isma'il Al-Bukhari, 1993)*

#### Second, the Hadith about women lacking in intellect and religion

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ : أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ : أَخْبَرَنِي زَيْدٌ ، هُوَ ابْنُ أَسْلَمَ - عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَى ، أَوْ فِطْرٍ - إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيْتُكُمْ أَكْثَرَ أَهْلِ النَّارِ فُكُلْنَ وَيَمَّ يَا رَسُولَ اللَّهِ قَالَ تُكْفِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِلرَّجُلِ الْحَارِمِ مِنْ إِحْدَاكُنَّ فُكُلْنَ وَمَا تُقْصَانِ دِينَنَا وَعَقْلَنَا يَا رَسُولَ اللَّهِ قَالَ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلُ نِصْفِ شَهَادَةِ الرَّجُلِ فُكُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُقْصَانِ عَقْلِهَا أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ فُكُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُقْصَانِ دِينِهَا.

*"Said b. Abi Maryam narrated to us, saying: Muhammad bin Ja'far reported to us, he said: Zayd b. Aslam reported from 'Iyad b. Abdillah from Abi Sa'id al-Khudri who said: "The Messenger of Allah (peace and blessings of Allah be upon him) on the day of Eid al-Adha or Eid al-Fitr went out to pray, and he passed by the women and said: "O women! Please give charity, for it was shown to me that you are the most likely to inhabit Hell." We asked, "What is the reason, O Messenger of Allah?" He replied:*

"You curse a lot and deny your husbands a lot. And I have never seen from the bones of men whose intellect is more quickly lost and whose religion is weaker than yours. "We asked again, "O Messenger of Allah, what is the sign of lack of intellect and weak religion?" He replied: "Is it not the testimony of the testimony of the witnesses?" He replied: "Is not the testimony of a woman half that of a man?" We said, "Yes." He said again: "That is her lack of understanding. And is it not the case that when a woman is menstruating she does not pray or fast?" We said: "Yes." He said: "That is her lack of religion." (Imam Abi 'Abdillah Muhammad bin Isma'il Al-Bukhari, 1993)

### Third, Hadiths about women's leadership

حَدَّثَنَا عُثْمَانُ بْنُ أَهْتَمٍ، حَدَّثَنَا عَوْفٌ، عَنِ الْحُسَيْنِ، عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَبَاكَ الْجَمَلِ لَمَّا بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَارِسًا مَلَكَوا ابْنَةَ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ.

"Has narrated to us Uthman bin al-haisyam, has narrated to us `Auf, from Hasan, from Abi Bakrah, he said: "indeed Allah gave me an understanding of a saying from the Prophet SAW. which was useful at the time of the battle of Jamal; when the Prophet SAW. heard the people of Persia appointed the daughter of king Kisra as king, he said; "will not be able to achieve glory, a country led by a woman". (Imam Abi 'Abdillah Muhammad bin Isma'il Al-Bukhari, 1993)

### Fourth, the Hadith about women breaking the prayer

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُكَيْتٍ ح قَالَ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « إِذَا قَامَ أَحَدُكُمْ يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْجِمَارُ وَالْمَرْأَةُ وَالْكَلْبُ الْأَسْوَدُ ». قُلْتُ يَا أَبَا ذَرٍّ مَا بَالُ الْكَلْبِ الْأَسْوَدِ مِنَ الْكَلْبِ الْأَحْمَرِ مِنَ الْكَلْبِ الْأَصْفَرِ قَالَ يَا ابْنَ أَخِي سَأَلْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَمَا سَأَلْتَنِي فَقَالَ « الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ »

Abu Dharr reported that the Prophet said: When one of you prays, he should make a barrier in front of him like the wood that is used as a backrest behind a saddle. If there is no barrier, his prayer will be interrupted if a woman, a donkey and a black dog pass before him. Then I asked Abu Dhar, why black, what about yellow or red? He replied, "I asked the Messenger of Allah (peace and blessings be upon him) what you asked me, and he replied: Black dogs are devils." (HR. An-Nasa'i). (Imam Abi 'Abdillah Muhammad bin Isma'il Al-Bukhari, 1993)

### Fifth Hadith about the most inhabitants of Hell being women

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرِيتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ قِيلَ أَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِخْدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.

*Dan aku melihat neraka. Aku belum pernah sama sekali melihat pemandangan seperti hari ini. Dan aku lihat ternyata kebanyakan penghuninya adalah para wanita."Mereka bertanya, "Kenapa para wanita menjadi mayoritas penghuni neraka, ya Rasulullah?"Beliau menjawab, "Disebabkan kekufuran mereka."Ada yang bertanya kepada beliau, "Apakah para wanita itu kufur kepada Allah?"Beliau menjawab, "(Tidak, melainkan) mereka kufur kepada suami dan mengkufuri kebaikan (suami).Seandainya engkau berbuat baik kepada salah seorang istri kalian pada suatu waktu, kemudian suatu saat ia melihat darimu ada sesuatu (yang tidak berkenan di hatinya) niscaya ia akan berkata, 'Aku sama sekali belum pernah melihat kebaikan darimu'."*

### **The concept and understanding of santri of Pondok Pesantren Salafiyah Hidayatul Qomariyah Bengkulu**

Researchers took inventory of the grouping of the results of observations and interviews with santri at Pondok Pesantren Salafiyah Hidayatul Qomariyah Bengkulu into some of their knowledge, understanding and perceptions. Researchers found several ways of teaching and learning in this Pondok Pesantren, starting from studying the Qur'an sorogan, reading the books (learning yellow books), and studying in formal schools.

Researchers found several teachings at the Salafiyah Hidayatul Qomariyah Islamic Boarding School Bengkulu, as the curriculum used, namely the focus of the study of Salafiyah Hidayatul Qomariyah Islamic Boarding School Education is Tool Science, namely Arabic Grammar which is used to be able to read the Book of Gundul (books written in Arabic without including harokat) and understand them, including in the subjects of the Qur'an and Hadith. As for some of the lessons, among others, Nahwu Shorof is emphasized on tool education, this means that students are prioritized to be able and understand the sciences related to the yellow books that the students study daily with the kiaiKiyai and the ustadz-ustadzah.

Furthermore, after the researchers conducted research through observations and interviews with several selected students, the researchers divided the understanding of the students into three categories, namely first: the understanding of students who disagree or understand that there is no hatred of women in the Prophetic Hadith, second: the understanding of students who agree or do not understand, who state that the Prophetic Hadith has elements of hatred towards women in it, and third: the understanding of students who somewhat agree or are hesitant in stating their knowledge of misogynistic Hadith.

The researcher chose 10 santri of Pondok Pesantren Salafiyah Hidayatul Qomariyah Bengkulu to be informants in this study, consisting of, a santri who is the head of the female santri board, 2 devoted santri (santri who have graduated but are still studying at the boarding school) and 7 diniyah santri of the aliyah class. These students were asked to express their opinions and understanding of the misogynistic

Hadiths studied by the researcher, thus forming their perceptions of the existence of the misogynistic Hadiths.

First, the understanding of students who disagree or understand that there is no hatred for the Prophet's Hadith, the researcher gets the opinion of the head of the board of students and a devotion student who argues that they do not agree if there is this misogynistic term because they think that this misogynistic understanding is very inconsistent with the Prophet's teachings towards his ummah to respect each other, the Prophet's Hadith is spoken or its existence from the Prophet must have a good purpose and to raise the status of women themselves. They consider that these traditions have their own causes in the pronouncement of the Prophet.

Second, the understanding of the students who agree or do not understand, which states that the Prophetic Hadith has an element of hatred towards women in it, this understanding is expressed from the students of class 1, 2 and 3 aliyah, they argue that the existence of this misogynistic term is a way to get the rights of women who have been hindered, therefore they agree if the traditions raised by the researcher are all included or classified as misogynistic, because according to them the traditions contain elements of hatred towards women.

Third, the understanding of the students who somewhat agree or are undecided in understanding the misogynistic hadith, the researcher receives the opinion of the 1st grade aliyah diniyah students and service students, here they argue that they do not agree and some agree to the term misogynistic, but they do not agree if the Prophet SAW is said to hate women, or even implied as unfair to his ummah. Both of them chose the middle line, which is somewhat agreed or hesitated because of their lack of understanding, both of them expressed a lot of doubts in answering all questions from researchers.

Thus it can be seen that there are students who agree that the hadith studied is misogynistic, some students who reject or disagree if the hadith studied is misogynistic and some students who are still hesitant in understanding this hadith. According to the researchers, this difference in understanding is due to the emotionality of the students, as well as the different understanding obtained from different teachers. In understanding misogynistic hadith, some students choose to understand textually, and some understand contextually. Students who understand textually tend to understand the hadith according to the text of the hadith, in understanding the hadith that explains that many women go to hell for example, then they understand that it is true like that, because they believe that the Prophet has an honest nature like the news in this hadith. However, they also said that these traditions have advice for women in particular, to be more careful so that everything they do does not cause them to enter hell. While the students who understand the hadith contextually, they understand the conditions at the time when the hadith was spoken by the Prophet and today, as well as in understanding the asbabul wurud. For

example, the Hadith that talks about the inappropriateness of women becoming leaders, students who understand contextually will look for the reason the Hadith was revealed, because at the time of the Prophet the Hadith was indeed appropriate for use among people who committed crimes in order to get the throne, they considered that not all countries led by women failed. Therefore, they understand that the Hadith is not intended for women alone but for prospective leaders of the State. Thus, according to them, the hadith is not a hadith that marginalizes women with the term misogynistic hadith. For more clarity, it is described in the following table:



The following is an outline of the results of interviews with santri at Pondok Pesantren Salafiyah Hidayatul Qamariyah Bengkulu City which are described in the following table:

SS: Strongly Agree, S: Agree, AS: Somewhat Agree, TS: Disagree, STS: Strongly Disagree

Tabel 1

NO	Name/abbrevi ation	misogynistic Hadith terms.					Five traditions were examined as misogynistic.					Learn about Hadiths that are classified as misogynistic.					Discussion of misogynistic Hadiths.					Understanding about hadismisogynistic.				
		S S	S	A S	T S	S T S	S S	S	A S	T S	S T S	S S	S	A S	T S	S T S	S S	S	A S	T S	S T S	S S	S	A S	T S	S T S
1	AHN				√					√			√						√						√	
2	SR				√					√			√						√						√	
3	ITI.				√					√			√						√						√	
4	RHK			√					√				√					√							√	
5	WNA			√						√			√					√							√	
6	SF		√							√			√					√							√	
7	SHN		√							√			√					√							√	
8	MJ		√							√			√					√							√	
9	DF		√							√			√						√						√	
10	RSD		√							√			√						√						√	
Tot		0	5	2	3	0	0	0	1	9	0	0	1	0	0	0	0	5	5	0	0	0	0	0	1	0

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Tabel 2

NO	Name	Assumption of the existence of such misogynistic hadith.					The existence of this understanding of misogynistic hais previously.					If you understand textually, then argue that.					If you understand the context, then argue that.					When misogynistic hadiths will have a good impact on the students.				
		S	S	A	T	S	S	S	A	T	S	S	S	A	T	S	S	S	A	T	S	S	S	A	T	S
1	AHN					√			√				√						√				√			
2	SR				√				√				√						√				√			
3	ITI.				√				√				√						√				√			
4	RHK		√					√						√			√						√			
5	WNA		√					√						√			√						√			
6	SF				√				√					√			√						√			
7	SHN		√					√					√						√				√			
8	MJ		√					√						√			√						√			
9	DF			√					√				√						√					√		
10	RSD			√					√				√						√				√			
Tot al		0	4	2	3	1	0	4	6	0	0	0	6	0	4	0	0	4	0	6	0	0	6	4	0	0

## Conclusion

From the above research, it can be concluded that this study raises five Hadiths that are considered misogynistic, namely the Hadiths about the Creation of women, women's lack of reason and religion, women's leadership, women being the breaker of prayer, and the most inhabitants of hell are women.

As for the understanding of the santri at the Hidayatul Qomariah Salafiah Islamic Boarding School in Bengkulu towards misogynistic hadiths, in general they do not know about misogynistic hadiths, but some of them do think that the hadiths corner women, although some of them also think that the hadiths are not so, because historically and sociologically the hadiths were spoken by the Prophet in accordance with the conditions and situations when the Prophet said them. Therefore, the santri also have different perceptions, some of them agree to the existence of misogynistic traditions and some do not agree, and some even hesitate, due to their lack of understanding.

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