

Gender Equality Education in the Perspective of Hadith

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Abstract: *The purpose of this study is: 1) To analyze the concept of gender equality in Islam, 2) To examine hadiths considered misogynistic, and 3) To conduct an in-depth analysis of hadiths relevant to gender issues in Islam. This study uses a literature review approach and is a content analysis research. Data analysis is obtained from relevant sources, including the Qur'an, Hadith, books, scientific journals, and other supporting research materials. The findings indicate that gender equality, in this context, pertains to aspects beyond the natural differences between men and women. Both the Qur'an and Hadith emphasize that men and women are equal and deserve justice in accessing opportunities and rights. Additionally, many hadiths considered misogynistic, primarily found in the book of Al-Nikah, require contextual understanding to avoid misinterpretations regarding their meanings. In this study, approximately 348 hadiths from six narrators discussing men and women were identified. These hadiths are categorized into themes such as the status of women, rights and obligations of men and women, the importance of seeking knowledge, the right to leadership, inheritance rights, and others.*

Keywords: *Gender Equality, Misogyny, Hadiths.*

Abstrak: Penelitian ini bertujuan: 1) Menganalisis konsep kesetaraan gender dalam islam, 2) Menganalisis hadis-hadis yang dianggap misoginis, serta 3) Menganalisis mendalam hadis-hadis yang relevan dengan isu gender dalam Islam. Penelitian ini menggunakan pendekatan kajian pustaka dan merupakan penelitian analisis isi. Analisis data diperoleh dari sumber-sumber relevan termasuk Al-Quran, Hadits, buku-buku, jurnal ilmiah, dan sumber-sumber penelitian pendukung lainnya. Hasil penelitian diperoleh bahwa kesetaraan dalam hal ini adalah diluar dari kodrat antara laki-laki dan perempuan, dalam Al-Quran maupun hadis sama-sama menyepakati bahwa antara laki-laki dan perempuan memiliki kesetaraan dan perlu keadilan dalam memperoleh kesempatan serta hak-hak mereka, Temuan utama mengungkapkan bahwa meskipun terdapat hadis yang dikategorikan sebagai misoginis dalam Sahih al-Bukhari banyak tercantum dalam kitab An-nikah yang perlu dipahami secara

kontekstual sehingga tidak diperoleh perbedaan persepsi terkait makna hadis tersebut, terdapat 348 hadis dari berbagai kumpulan hadis yang mendukung prinsip kesetaraan gender dalam Islam yang dikategorikan dalam tema-tema seperti: Kedudukan perempuan, hak dan kewajiban antara laki-laki dan perempuan, keutamaan mencari ilmu, hak menjadi pemimpin, hak warisan, dan lain sebagainya.

Kata Kunci: Kesetaraan Gender, Misoginis, Hadis

Introduction

In this modern era, differences between men and women in terms of status, dignity, abilities, and opportunities to work have disappeared. Now, women are recognized as an important part of society. Although biologically different, the rights and obligations of women as human beings are equal to those of men. The role of women is no longer merely as companions, but as equal partners in various aspects of life. However, the reality in society still shows discrimination and injustice against women. Therefore, religious texts, especially the Prophet's hadith about women, need to be understood and reinterpreted without bias.¹

Discussions on gender equality have been the focus of various previous studies. One study by Aih Mitamimah concluded that the position of women according to the perspective of the hadith affirms the equality between women and men. Women have the freedom to act (*bertasarruf*) and carry out roles that complement and complement each other with men, without any differences that limit the relationship between the two.²

Over time, the understanding of hadith has undergone many changes, and even in its application, it is often chosen for the interests of certain groups for personal satisfaction. This can be seen in the discrimination that men often commit against women, ranging from simple matters to obvious issues. For example, in the household, wives often bear a greater burden than husbands due to social constructs that require wives to always obey their husbands. In fact, in Islam, both in the Qur'an and the hadith, there are no teachings that encourage injustice in daily life, either for men or women.

In addition to the above, discrimination against women can also be found in the political sphere, where women are underrepresented in decision-

¹ I Novianti, "Dilema Kepemimpinan Perempuan Dalam Islam," *Jurnal Studi Gender Dan Anak* 3, no. 2 (2008): 1-10.

² Aih Mitamimah, "Kesetaraan Kedudukan Perempuan Dan Laki-Laki Dalam Perspektif Hadis," *Jurnal Riset Agama* 1, no. 1 (2021): 29-44, <https://doi.org/10.15575/jra.v1i1.14254>.

making and government policy-making. Discrimination also occurs in the social and cultural spheres, where women experience domestication in society. Furthermore, the rigidly defined traditional roles for women in Islamic society, differences in inheritance rights, and restrictions on women's freedoms and rights in several aspects of daily life remain a concern.³

Gender equality affirms that men and women have equal rights, obligations, opportunities, and outcomes.⁴ The Prophet's hadiths related to women are recorded in various hadith books, such as the accounts of Bukhari, Muslim, Abu Daud, al-Nasa'i, al-Tirmidzi, In Majah, and Ahmad. From a textual perspective, a number of Muslim feminists criticize several hadiths related to women that are considered misogynistic. However, hadiths about women that have a muttasil sanad are considered sahih. The authenticity of the hadiths in the books Sahih al-Bukhari and Sahih Muslim has also been agreed upon by scholars. Various hadiths of the Prophet, both *gauli* and *fili*, show the noble and honorable position of women.⁵ From these various hadiths, it can be seen that women have equal rights with men in the fields of education, responsibilities in the family and society, and other aspects.⁶

This study aims to: 1) Analyze the concept of gender equality in Islam, 2) Analyze hadiths that are considered misogynistic, and 3) Conduct an in-depth analysis of hadiths relevant to gender issues in Islam. Through a comprehensive literature review, this study offers a new contribution with a critical and contextual approach to hadith text analysis in gender studies, specifically examining hadiths about women that have often been said to contain misogynistic values. Unlike previous studies that tended to view hadiths textually and dogmatically, this study examines hadiths holistically by considering the social context, history, and objectives of Islamic law.

In addition, this research aims to provide a more inclusive reinterpretation of these hadiths in line with the principles of gender justice in Islam. By focusing on the reinterpretation of authentic hadiths, this research is expected to open up new understanding that can reveal the patriarchal bias that has been deeply rooted in the interpretation of religious texts.

³ Muhammad Irfan Syuhudi, "Berbagi Kuasa: Kesetaraan Peran Suami Istri Dalam Rumah Tangga," *Mimikri: Jurnal Agama Dan Kebudayaan* 8, no. 1 (2022).

⁴ J L Thung, "Perempuan Dan Modernisasi," *Jurnal Masyarakat Dan Budaya* 17, no. 1 (2015): 17-28.

⁵ A. M. Suratmapura, "Reinterpretasi Hadis-Hadis Perempuan," *MISYKAT: Jurnal Ilmu-Ilmu Al-Quran, Hadist, Syari'ah Dan Tarbiyah* 1, no. 1 (2018): 27, <https://doi.org/https://doi.org/10.33511/misykat.v1n2.27>.

⁶ W. Mistiani, "Kedudukan Perempuan Dalam Al Quran Dan Hadis (Status of Woman In The Quran and Hadis)," *Musawa* 11, no. 1 (2019): 34-66.

Method

This study uses a literature review, which is an approach used in research to analyze and synthesize information from various sources relevant to the research topic.⁷ The literature review used is a systematic literature review (SLR), which is a systematic method that aims to collect and then critically analyze data and findings from various other studies. Data analysis was obtained from written sources such as the Quran, Hadith, books, scientific journals, and other documents to collect data relevant to the research topic. This method was used to analyze and present facts systematically, making them easier to understand and conclude.

Result and Discussion

A. The Concept of Gender Equality

Before discussing the hadith on gender equality, it is necessary to understand the concept of gender and to distinguish between gender and sex. The term "gender" comes from the English word "gen" and has been adopted into Indonesian as "jenis kelamin" (sex). According to Faki, sex refers to the biological differences between men and women, which are fixed and cannot be exchanged. In other words, sex is an inherent characteristic that has a specific function. For example, individuals with male sex characteristics have a penis, testicles, and produce sperm, while individuals with female sex characteristics have reproductive organs, a uterus, a vagina, and the ability to breastfeed. These biological characteristics are permanent and are considered to be naturally determined.⁸

Gender equality refers to efforts to create fair conditions for men and women in obtaining their opportunities and rights. This includes equal participation in various fields, such as politics, law, economics, social, culture, education, and other aspects of national life. Gender equality also includes the elimination of discrimination and structural injustices experienced by both men and women.⁹

The Quran, as the word of Allah, highly respects and honors women, as stated in Surah Al-Hujurat Verse 13, which reads:

⁷ (Sitorus 2011)

⁸ Yusuf Wibisono, "KONSEP KESETARAAN GENDER DALAM PERSPEKTIF ISLAM," *Jurnal Studi Islam Dan Sosial* 2, no. 1 (2013): 1-15.

⁹ Abdul Hakim Siregar, "Eksistensi Ijtihad Di Era Modern," *Wahana Inovasi* 3, no. 1 (2014): 65-72.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ
خَبِيرٌ ﴿١٣﴾

Translation:

O mankind, indeed We have created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing and All-Aware. (Q.S Al-Hujurat/49:13)

According to classical interpretations such as Tafsir Al-Misbah by M. Quraish Shihab, this verse encourages humans to get to know and understand one another, not to feel superior or inferior to one another. In *Tafsir Al-Misbah*, Shihab highlights that the purpose of this diversity is to achieve social harmony based on the values of brotherhood and recognition of differences. Quraish Shihab also emphasizes that Allah judges the nobility of humans not by their origins, but by their piety.¹⁰

B. Misogynistic Hadiths from a Gender Perspective

In the hadith, there are many statements by the Prophet Muhammad SAW that reflect the principles of gender equality in Islam. For example, the Prophet Muhammad SAW once said, "Women are the sisters of men (), and they have equal rights with men in seeking knowledge and worshipping Allah SWT."¹¹

The hadith sees that equality between men and women is the same in the eyes of Allah SWT. However, many hadiths are considered misogynistic. This issue stems from the perspective of Islamic feminism, which considers patriarchy to be the origin of all misogynistic tendencies (hatred of women) that underlie religious texts that are biased towards men (gender bias). Fatima Marnissi, a Muslim feminist, has criticized many hadiths that are considered misogynistic.

Quoting Dr. M. Rikza, the following are misogynistic hadiths classified in the book Sahih Bukhari.¹²

¹⁰ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Quran* (Jakarta: Lentera Hati, 2002).

¹¹ Eni Zulaiha Asniah, Yeni Huriani, "Kesetaraan Gender Dalam Perspektif Hukum Islam," *Socio Politica* 13, no. 1 (2023): 23–34.

¹² Ade Marhamah, "Hadist Misoginis Persepektif Gender Dan Fenimisme At-Tibyan," *Qur'an Dan Hadis Studies* 2, no. 2 (2019): hal 16-34.

Table 1. Misogynistic Hadiths

No.	Chapter	Sub-sub	Theme
1	Al-Nikah	When a woman refuses to have sexual relations with her husband.	Punishment for a wife who refuses to have sex with her husband.
2	Al-Nikah	Shaum Al-Mar’at Bi Idzni Zaujiha Tathawu’an (Fasting of a wife with her husband’s permission)	Prohibition for a wife without her husband’s permission.
3	Al-Nikah	Al-Midarah Ma’a Al-Nisa (being gentle toward women)	The Parable of Women as Ribs.
4	Al-Nikah	Al-Washah Bi Al-Nisa’ (Be Kind to Women)	The Parable of Women as Ribs.
5	Al-Nikah	Ma Yattaqu Min Syu’umi Al-Mar’at (Avoiding a Woman During Her Menstrual Period)	The Creation of Women
6	Al-Nikah	Tarku Al-Haidh Al-Shaim (Avoiding a Woman During Her Menstrual Period)	The Majority of Hell's Inhabitants Are Women.
7	Al-Mukhtashar (al jihad)	Ma Yudzkaru Min Syu’um Al-Farasy (What is Called the Misfortune of the Horse.).	The majority of Hell's inhabitants are women.
8	Al-Shalat	Man Qaala La Yuqtha’u Al-Shalat Syai’un (One Who Says That Nothing Can Interrupt Prayer)	Women Can Invalidate Prayer
9	Al-Nikah	Ma Yattaqi Min Syu’um Al-Mar’at (He Who Fears the Evils of Women).	Women Are Temptation for Men

Fatima Mernissi, a Muslim feminist scholar, critically examines hadiths that are considered misogynistic in Islam. In her book, *Women and Islam: An Historical and Theological Enquiry*, Mernissi highlights that some hadiths that are considered discriminatory against women may have been

misinterpreted or manipulated for certain political or social purposes, especially after the death of the Prophet Muhammad.¹³

According to her, hadith texts need to be critically analyzed, considering the historical, social, and political contexts surrounding them. Mernissi argues that in many cases, the values of equality championed by the Prophet Muhammad may not be reflected in certain hadith that emerged due to political reasons or interpretive distortions that occurred during the early period of Islam, particularly in the era of the caliphate.¹⁴

Fatimah Mernissi, a Muslim feminist from Morocco, criticizes hadiths that are considered misogynistic or demeaning to women, with the aim of challenging interpretations that are often misused to support gender inequality. Some important points in Mernissi's criticism of these hadiths include:

- a. Historical Context of Hadith: Mernissi emphasizes the importance of understanding the historical and social context in which the hadith emerged. She argues that many misogynistic hadith were produced in a strongly patriarchal context and do not fully reflect the true teachings of Islam.
- b. Hadith Validity: Mernissi questions the validity of several hadiths that are often used to discriminate against women. She highlights the possibility that some of these hadiths have weak sanad (not muttasil or not sahih), so their validity needs to be reexamined.
- c. Interpretation and Misuse of Hadith: According to Mernissi, interpretations that are biased against women often stem from interpretations made by figures or scholars who live in a patriarchal culture. She encourages a more equitable reinterpretation of women, in line with the spirit of equality in Islam.
- d. The Goal of Social Reform: Mernissi believes that hadiths used to discriminate against women contradict the core values of Islam, which emphasize justice, compassion, and respect for human dignity.

Mernissi invites Muslims to view hadiths through a critical lens, ensuring that their interpretation does not become a tool of oppression, but rather promotes gender equality in accordance with Islamic principles.

¹³ Dadah, "METODE KRITIK MATAN HADIS MISOGINIS MENURUT FATIMAH MERNISSI," *Jurnal Studi Ilmu Hadis* 3, no. 1 (2018): 11–18, <https://doi.org/https://doi.org/10.15575/diroyah.v3i1.3894>.

¹⁴ Dadah.

C. Hadiths on Gender Equality

This hadith also emphasizes the importance of giving women equal rights. Equal treatment, respect, and rights for men and women are fundamental principles of Islam. Islam encourages women to actively participate in various aspects of life, including education and decision-making, and recognizes the dignity and contribution of women in society.

The website *hadist.id* does not specifically address the theme of gender equality, but the author focuses on themes related to the position, rights, and responsibilities of men and women in Islam. Therefore, based on the author's analysis, hadiths related to gender equality include¹⁵:

1. Sahih Bukhari sebanyak 99 Hadiths
2. Sahih Muslim sebanyak 52 Hadiths
3. Sunan Abu Daud sebanyak 47 Hadiths
4. Jami' At-Tirmidzi sebanyak 60 Hadiths
5. Sunan An-Nasa'I sebanyak 47 Hadiths
6. Sunan Ibnu Maja sebanyak 43 Hadiths

The following are the qualifications of hadith based on the following themes:

1. The status of woman in Islam

Islam greatly respects and appreciates the position of women and men before Allah absolutely, making it a religion that abolishes the tradition of discrimination against women in the days of ignorance. In Islam, men and women are considered equal, have the freedom to act, and complement and need each other. The degree of superiority between them depends on their respective submission to Allah, so that men and women can have the same position in the view of Islam.

Apart from piety, women have been blessed by Allah with dignity as a fundamental right, which makes them valuable without the need for burdensome proof. There are five main roles that demonstrate the dignity of women in Islam, namely as daughters, wives, mothers, sisters, and servants of Allah.¹⁶

As stated in the book of Hadith Jami' At-Tirmidzi No. 1082 in the Book of Breastfeeding

حَدَّثَنَا أَبُو كُرَيْبٍ حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرًاكُمْ خَيْرًاكُمْ لِنِسَائِهِمْ خُلُقًا قَالَ وَفِي الْبَابِ
عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

¹⁵ Hadist.id, "AL-Hadist Indonesia," n.d.

¹⁶ Mitamimah, "Kesetaraan Kedudukan Perempuan Dan Laki-Laki Dalam Perspektif Hadis."

Meaning:

Abu Kuraib told us, 'Abdah bin Sulaiman told us from Muhammad bin 'Amr, Abu Salamah told us from Abu Hurairah, who said: The Messenger of Allah, peace be upon him, said: "The most perfect of the believers in faith are those who are best in character. The best among you are those who are best to their wives." Abu Isa said, "A hadith with a similar meaning was narrated from Aisha and In Abbas." He added, "The hadith of Abu Hurairah is a hasan sahih hadith."

Table 2. Sanad, Matan and Status of Hadith

Sanad (Chain of narrators)	Matan (Content of the Hadith)	Status (sahih/hasan/ Dha'if)
Sanad Ke-1 1. Abdul Rahman bi Shakhr (Companion) 2. Abdullah bin "Abdur Rahman bin 'auf (Tsiqah/Just) 3. Muhammad bin 'Amru bin 'Alqamah bin Waqash (Tsiqah/Just) 4. Abdah bin sulaiman (Tsiqah tsiqah) 5. Muhammad bi Al'Alaa bin Kuraib (Tsiqah tsiqah)	"The most perfect believer in faith is the one with the best character. The best among you are the best to their wives."	1. M.Nashiruddin AlBani = Hasan Sahih 2. Abu Thahir Zubair Ali Zai = Hasan

This hadith demonstrates the principle of gender equality in Islam, especially in terms of responsibility and morals in marital relationships. This hadith emphasizes the importance of a husband's good morals towards his wife as a measure of faith, which implies fair and equal treatment of women in the household. From a gender equality perspective, this hadith contains several key values:

- a. Recognition of Women's Rights in the Family. Imam Nawawi in *Riyadhus Shalihin* explains that this hadith encourages husbands to treat their wives with affection, kindness, and respect for their rights. This reflects the importance of the wife's position in the household,

which is equal to that of the husband in terms of respect and good morals.

- b. Equality in Morals and Moral Responsibility. According to M. Quraish Shihab in Tafsir Al-Misbah, this hadith emphasizes that a person's piety and faith are reflected in how they treat their family, especially their wife. The good attitude recommended in this hadith does not differentiate between the degrees of faith of men and women; both are judged by their morals. This is in accordance with the principle of gender equality in Islam, which judges a person's virtue based on piety and not gender. Fair Roles and Appreciation for Goodness.¹⁷

In addition to honoring one's wife, good deeds must also be given to one's mother, as stated in Sahih Muslim Hadith No. 4621 - Book of Doing Good, Welcoming Friendship, and Manners

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بْنُ جَمِيلٍ بْنُ طَرِيفٍ التَّقْفِيُّ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقُعْقَاعِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ وَفِي حَدِيثٍ قُتَيْبَةَ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي وَلَمْ يَذْكُرِ النَّاسَ

Meaning:

Qutaibah bin Said bin Jamil bin Tharif Ats Tsagafi and Zuhair bin Harb both said: Jarir narrated to us from 'Umarah bin Al Qa'ga' from Abu Zur'ah from Abu Hurairah who said, "A man came to the Messenger of Allah, peace be upon him, and asked, 'Who is most deserving of my good companionship?' The Messenger of Allah, peace be upon him, replied, 'Your mother!' He asked again, 'Then who?' He replied, 'Your mother!' He asked again, 'Then who?' He replied, 'Then your mother!' He asked again, 'Then who?' He replied, 'Then your father!' Whereas in the Hadith of Qutaibah it is mentioned; 'Who is most deserving of my kindness? - without mentioning the phrase 'An Nas.' Sahih Muslim)

¹⁷ Shihab, h. 154-156).

Table 3. Sanad, Matan and Status of Hadiths Regarding the Status of Women in Islam

Sanad (Chain of narrators)	Matan (Content of Hadith)	Status (sahih/hasan/ Dha'if)
Sanad Ke-1 1. Abdur rahman bin shakhr (Companion) 2. Abu Zur'ah bin 'amrul bin Jarir bin 'abdullah (Tasiqah/ fair) 3. Umarah bin Al Qa'qa bin Syubrumah (Tasiqah/ fair) 4. Jarir bin 'abdul hamid bin Qarth (Tasiqah/ fair) 5. Qutaibah bin Sa'id bin Jamil bin Tharif bin 'Abdullah (Tasiqah tasiqah)	"A man came to the Messenger of Allah, peace be upon him, and asked, "Who is most deserving of my good deeds?" The Messenger of Allah, peace and blessings be upon him, replied, "Your mother!" He asked again, "Then who?" He replied, "Your mother!" He asked again, "Then who?" He replied, "Then your mother!" He asked again, "Then who?" He replied, "Then your father!"	According Ijma' ulama = Sahih

This hadith emphasizes the high respect for mothers, mentioning the mother three times before mentioning the father. This repetition highlights the extraordinary status and sacrifices of mothers, especially in caring for children from pregnancy until adulthood.

2. The rights and obligations of women and men

The husband has the primary duty as the head of the family to protect, nurture, and provide for his family. In the Qur'an, Surah An-Nisa verse 34, Allah says that men are responsible for women because Allah has given them certain advantages and also because they (men) provide for them from their wealth. This emphasizes the husband's financial role and responsibility in providing guidance and protection. Meanwhile, wives have an important role in managing the household and caring for children. As mentioned in the hadith, the Prophet ﷺ in Sahih Al-Bukhari No. 4801 - Book of Marriage

حَدَّثَنَا عَبْدَانُ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأُمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ رَوْحِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning:
Abdan told us, Abdullah told us, Musa bin Ugbah told us from Nafi' from In Umar, may Allah be pleased with them both, from the Prophet, peace be upon him, who said: "Each of you is a leader. And each of you will be asked about those under your leadership. A ruler is a leader. A husband is also a leader over his family. A woman is also a leader over her husband's house and children. So each of you is a leader, and each of you will be held accountable for those under your care." (Sahih Al-Bukhari)

Table 4. Chain of Transmission, Text, and Status of the Hadith on the Rights and Obligations of Women and Men

Sanad (Chain of narrators)	Matan (Content of Hadith)	Authenticity (sahih/hasan/Dh a'if)
Sanad Ke-1 1. Abdullah bin Umar bin Al Khatthab bin Naufail (companion) 2. Nafi' Maulana Ibnu Umar (Maqbul) 3. Musa bin 'uqbah bin Abi 'Ayyasy (Dha'if) 4. Abdullah bin Al Mubarak bin Wadlih (Tsiqah Tsiqah) 5. Abdullah bin Usman bin Jablah bin Abi Rawwad (Tsiqah Tsiqah)	"Each of you is a leader. And each of you will be held accountable for those under your leadership. A ruler is a leader. A husband is also a leader over his family. A woman is also a leader over her husband's house, and her children. So each of you is a leader, and each of you will be held accountable for those under your leadership."	Sahih

Islam teaches that despite differences in roles, both husbands and wives are entitled to fair treatment, respect, and affection. In a hadith narrated by Tirmidhi, it is mentioned that good husbands are those who are good to their wives, which shows the importance of equality in terms of respect and affection in marriage. Contemporary scholars such as M. Quraish Shihab in Tafsir Al-Misbah also emphasize that Islam does not discriminate between genders in terms of piety and morality, and that husbands and wives have equal standing in carrying out their respective responsibilities.¹⁸

¹⁸ Shihab.

3. Education for women

Education is highly recommended and even obligatory in Islam. There is a clear encouragement for women's education and the importance of knowledge for all Muslims, both men and women. As stated in Hadith Sunan Ibn Majah No. 220 - Book of Introduction.¹⁹

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ حَدَّثَنَا كَثِيرُ بْنُ شَيْظَرٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِيعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرِ وَاللُّؤْلُؤِ وَالذَّهَبِ

Meaning:

Hisham bin Ammar told us, Hash bin Sulaiman told us, Katsir bin Shinzhir told us from Muhammad bin Sirin from Anas bin Malik, who said: The Messenger of Allah, peace be upon him, said: "Seeking knowledge is an obligation upon every Muslim. And whoever places knowledge in the hands of those who are not qualified for it is like one who places pearls, diamonds, and gold around the neck of a pig." (HR. Ibn Majah)

Table 5. Sanad, Matan, and Status of Hadith on education for women

Sanad (Chain of narrators)	Matan (Content of the Hadith)	Hadith status (sahih/hasan/ Dha'if)
Sanad Ke =1 Kedudukan = Marfu' 1. Anas bin malik bin An Nadlir bin Dlamdlom bin Zaid bin Haram (Companion) 2. Muhammad bin Sirin, Maulana anas bin Malik (Saduq La Ba'sa Bihi) 3. Katsir bin Syonzhir (Shaduq/poor memory) 4. Hafsh bin Sulaiman (Matruk/accused of lying/many errors) 5. Hisyam bin 'Ammar bin Nushair bin Maisarah bin Aban (Tshiqah/ fair)	"Seeking knowledge is an obligation for every Muslim. And the one who places knowledge in the hands of those who are not qualified for it is like one who places pearls, diamonds, and gold around the neck of a pig.."	- M Nashiruddin Al Albani = Authentic without: "and the person Abu Thahir Zubair Ali Zai = Dha'if

¹⁹ Hadist.id, "AL-Hadist Indonesia."

This hadith indicates that the obligation to seek knowledge is not only for men, but also for women. This obligation signifies that women have the same rights in education and self-development regarding spiritual equality between men and women.

Rasulullah ﷺ said, "Indeed, women are the sisters of men." (HR. Abu Dawud). In this hadith, the term "siblings" implies spiritual equality and basic rights between men and women in Islam. Both men and women have the right to carry out their roles as Muslims with respect and responsibility.

Overall, this principle forms a strong foundation for gender equality in Islam. These teachings emphasize fair treatment, continuous respect for women, and equal access to education. Muslims are encouraged to build a society that is just, welcoming, and respectful of the rights of every individual regardless of gender, in accordance with these teachings.

4. Inheritance rights

Related to the role and rights of women in the family, marriage, and inheritance rights..

Hadith Jami' At-Tirmidzi No. 2022 – Book of Fara'idh

حَدَّثَنَا عَبْدُ بْنُ مُهِمٍّ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّدُنِي وَأَنَا مَرِيضٌ فِي بَنِي سَلَمَةَ فَقُلْتُ يَا نَبِيَّ اللَّهِ كَيْفَ أَقْسِمُ مَا لِي بَيْنَ وَلَدِي فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا فَتَنَزَّلَتْ { يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ } الْآيَةَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَقَدْ رَوَاهُ شُعْبَةُ وَابْنُ عُيَيْنَةَ وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرٍ

Meaning :

'Abd bin Humaid told us; 'Abdurrahman bin Sa'd told us; 'Amr bin Abu Qais told us from Muhammad bin Al Munkadir from Jabir bin 'Abdullah, who said: The Messenger of Allah, peace be upon him, visited me while I was sick in Bani Salamah. Then I said, "O Prophet of Allah, how should I divide my wealth among my children?" However, he did not give any answer, so the verse was revealed: "Indeed, Allah has bequeathed to you concerning (the division of your wealth) among your children. That is, the share of a male is equal to two shares of a female." Abu Isa said; This hadith is a hasan sahih hadith. Shu'bah and In 'Uyainah, along with others, narrated it from Muhammad bin Al-Munkadir from Jabir. (HR Jami' At-Tirmidzi)

Table 6. Chain of Transmission, Text, and Status of the Hadith Regarding Inheritance Rights

Sanad (Chain of narrators)	Matan (Content of the Hadith)	Status of Hadith (sahih/hasan/ Dha'if)
First Chain of Transmission 1. Status = Marfu'Jabir bin "abdullah bin 'amru bin haram (companion) 2. Muhammad bi Al Munkadir bin 'Abdullah bin Al Hudair (Tsiqah/ fair) 3. Amru bin Abi Qais (poor memory) 4. Abdur Rahman bi "Abdullah bin Sa'ad (Tsiqah/ fair) 5. Abdul Hamid bin Humaid bin Nashr (Tsiqah/ fair)	The Messenger of Allah, peace and blessings be upon him, once visited me while I was ill in Bani Salamah. Then I said, "O Prophet of Allah, how should I divide my wealth among my children?" But he did not give any answer, so the verse was revealed, "Indeed, Allah has commanded you concerning (the division of your wealth) among your children. That is, for a male child is equal to two female children."	- M Nashiruddin Al Albani = Authentic without: "and the person - Abu Thahir Zubair Ali Zai = Sahih

This hadith provides the context for the revelation regarding the distribution of inheritance in Islam. After Jair's question, Surah An-Nisa verse 11 was revealed, providing detailed guidance on the distribution of inheritance, namely that the share of a son is twice that of a daughter. This verse regulates inheritance rights in detail to ensure justice within the family.

This hadith also shows how the Prophet ﷺ waited for revelation from Allah when faced with questions that required clear legal rulings. This affirms the principle that the distribution of inheritance in Islam is not only based on individual wisdom but is directly regulated by divine provisions.

This study successfully identified an interesting paradox in the hadith literature on gender equality. The main finding reveals that although there are hadiths categorized as misogynistic in Sahih al-Bukhari, there are 348 hadiths from various hadith collections that support the principle of gender equality in Islam. The analysis shows that Islam gives high respect to women through five main roles: as daughters, wives, mothers, sisters, and servants of Allah.

This study confirms that gender equality education from the perspective of hadith does not contradict Islamic teachings, but is in line with the basic values of Islam, namely justice, compassion, and respect for human dignity. Another important finding is that the obligation to seek knowledge

applies to all Muslims regardless of gender, as emphasized in the hadith *"Thalabul 'ilmi faridhatun 'ala kulli muslim"*

Another limitation is the limited historical context. Despite referring to Fatima Mernissi's critique, this study has not explored in depth the sociopolitical context at the time of the compilation of hadiths, which may have influenced the selection and interpretation of hadiths. Finally, empirical validation is lacking, as this study is theoretical and has not tested the practical implementation of hadith-based gender equality concepts in the context of contemporary education.

This study can make a significant contribution by providing a systematic analysis of hadiths on gender equality, opening discussions on the academic reinterpretation of hadiths in the context of gender equality, and providing a theoretical foundation for the development of gender-inclusive Islamic education.

Conclusion

This study confirms that the Islamic hadith perspective fundamentally supports the principle of gender equality, whereby men and women have equal rights, opportunities, and obligations in various aspects of life. The importance of separating the concept of gender from biological sex is a major highlight, as this allows for a more inclusive and contextual understanding of Islamic teachings that emphasize justice and equality. Although there are some hadiths with misogynistic narratives, the general principles in Islamic teachings actually encourage the recognition of women's rights, especially in the fields of education, family responsibilities, and social roles..

However, researchers criticize that traditional interpretations of some hadiths are still influenced by historical and social biases that need to be reexamined to fit the contemporary context. A more progressive and inclusive hermeneutic approach is urgently needed to eliminate interpretive distortions that can hinder the advancement of gender equality in Muslim societies..

For future research, it is recommended that more in-depth studies be conducted by expanding the corpus of hadith analyzed, including collections of hadith outside of Kutub al-Sittah, as well as integrating a more comprehensive socio-political context study. In addition, empirical research that examines the implementation of hadith-based gender equality values in contemporary educational and social practices is essential to ensure the relevance and effectiveness of this approach in building a more just and inclusive Islamic society..

Thus, this study not only opens up space for academic reinterpretation of hadith, but also serves as an important foundation for the

development of Islamic education that truly and sustainably values gender equality.

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