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Jama'ah Tabligh's Perspectives on Misogynistic Hadiths

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Abstract: This study aims to explore the understanding of the Jama'ah Tabligh of Masjid Muhammadiyah, whose understanding of misogynistic hadiths tends to be contextual. It is interesting for the author to explore what factors influence the dynamism of the Jama'ah Tabligh's understanding of hadiths, as the paradigm about the Jama'ah Tabligh is gender-biased and understanding hadiths in a literal-textual manner. The problem to be examined is to explore the Jama'ah Tabligh's understanding of the hadith about a wife's reluctance to have intimate relations with her husband, a wife's entry into paradise with the husband's consent, and what factors underlie the dynamism of their thinking. This research uses a descriptive qualitative method with a phenomenological and gender approach. The data collection techniques used are semi-structured interviews with Jama'ah Tabligh of Masjid Muhammadiyah who have become 'amir in khuruj (selected objectively) and documentation, namely the books Riyadhus Shalihin and Fadhail 'Amal. The findings of this study are that in the matter of intimate relationships and wives' obedience to their husbands, they tend to be fair and balanced, treating their wives humanely and in accordance with Islamic teachings, while the factors underlying their thinking are the ideologies they embrace, which consist of Muhammadiyah and NU. Thus, it can be concluded that the Jama'ah Tabligh of Masjid Muhammadiyah tends to be contextual in understanding misogynistic hadiths, as the issue of the husband-wife relationship for them must consider the condition of a wife (intimate relationships and obedience of the wife). Furthermore, the dynamic reception of the Jama'ah Tabligh is believed that they are no longer fanatical about the Jama'ah Tabligh ideology itself, but rather bring their own ideologies into the Jama'ah Tabligh group.

Keywords: Tablighi Jama'ah; Textual and Contextual Understanding of Hadith; Misogynistic Hadith; Gender Equality

Abstrak: Penelitian ini bertujuan untuk mengeksplorasi pemahaman Jama'ah Tabligh Masjid Muhammadiyah, yang mana pemahaman mereka tentang hadis misogini cenderung kontekstual. Menarik bagi penulis untuk menggali apa faktor yang mempengaruhi dinamisme pemahaman Jama'ah Tabligh Masjid Muhammadiyah, sebab paradigma tentang Jama'ah Tabligh adalah bias gender dan memahami hadis secara literalis-tekstual. Masalah yang akan dikaji yakni, mengeksplorasi pemahaman Jama'ah Tabligh terhadap hadis istri enggan berhubungan intim dengan suami, masuk syurga istri atas ridha suami dan apa faktor yang melatar belakangi dinamisme pemikiran mereka. Penelitian ini menggunakan metode kualitatif deskriptif dengan pendekatan fenomenologi dan gender. Teknik pengumpulan data yakni, dengan wawancara semi terstruktur kepada Jama'ah Tabligh Masjid Muhammadiyah yang pernah menjadi 'amir dalam khuruj (dipilih secara objektif), dan dokumentasi yakni, kitab Riyadhus Shalihin dan Fadhail 'Amal. Hasil temuan dalam penelitian ini yakni, dalam masalah hubungan intim dan kepatuhan istri terhadap suami, mereka cenderung adil dan seimbang, yang mana memperlakukan istri-istri mereka dengan humanis dan sesuai dengan ketentuan ajaran Islam, sedangkan faktor yang melatar belakangi pemikiran mereka adalah ideologi yang mereka anut, yang mana terdiri dari Muhammadiyah dan NU.

Jadi, dapat disimpulkan bahwa Jama'ah Tabligh Masjid Muhammadan cenderung kontekstual dalam memahami hadis misogini, sebab persoalan relasi hubungan suami istri bagi mereka harus melihat kondisi seorang istri (hubungan intim dan kepatuhan istri). Selanjutnya, resepsi yang dinamis dari Jama'ah Tabligh Masjid Muhammadan di yakini bahwa mereka tidak lagi fanatik terhadap ideologi Jama'ah Tabligh itu sendiri, melainkan membawa ideologi mereka masing-masing ke dalam golongan Jama'ah Tabligh.

Kata Kunci: Jama'ah Tabligh; Pemahaman Hadis tekstual dan kontekstual; Hadis Misogini; Kesetaraan Gender

INTRODUCTION

The Jama'ah Tabligh is frequently associated with a literal-textual Islamic group. According to Sarwan, the Jama'ah Tabligh group is literal-textual in its understanding of the hadiths. From then on, this group is devoted to reviving the Islamic tradition as it existed during the time of the Prophet and his companions (Sarwan et al., 2021:30). Furthermore, D. Metcalf in "*Living Hadith in the Jam'ah Tabligh*" published in the Journal of the Asian Studies, said that the Jama'ah Tabligh lives a life centered on the text and textual interpretation of religious texts and negates contextual understanding (Metcalf, 1993:584). Similarly, Marloes Janson asserted that Jama'ah Tabligh is a fundamentalist Islamic sect (Marloes Janson, 2005: 450). In addition, Muhammad Alfatih Suryadilaga stated that the Jama'ah Tabligh's understanding of religious passages is textual, in the sense that they only do charity based on the content of the hadith text without recognizing its context (Al-Fauzi, 2020:15).

The theoretical understanding of Jama'ah Tabligh has been described above. However, their practical knowledge is biased against women. It is mentioned by Fatimah Ulum in her thesis titled, "*Konsep Keluarga Sakinah Menurut Jama'ah Tabligh dalam Perspektif Hukum Islam*" that Jama'ah Tabligh tends to be textual in understanding family relations (Miftahul Ulum, 2012:1). Meanwhile, Nurul Julia Ashari claimed in her research, "*Analisis Gender Terhadap Pencari Nafkah: Studi Kasus Jama'ah Tabligh*" that the wife is responsible for all household issues when the husband performs khuruj without complaining and the wife bears all the challenges (Nurul Julia Ashari, 2017:1). Sukron Makmun said that the Jama'ah Tabligh textually refers to the Prophet in establishing a family (Sukron Ma'mun, 2019: 71).

In studying religious texts, the Jama'ah Tabligh primarily adheres to the *Fadhilah Amal* book (Effendy and Rustandi 2020:136). Besides, they also refer to other books, such as *Khuruj fi Sabilillah*, *Ta'lim Muntkhab Ahadis*, and *Riyadlus Shalihin* (Hasanah,2017:5-7). The books that address issues concerning women are *Fadhilah Amal* and *Riyadhus Shalihin*. The book *Fadhilah Amal* was written by Muhammad Zakariya al-Khandahlawi in 1328. This book contains verses from the Quran and hadiths. There are 197 verses and 200 hadiths in the book, which are the primary topics of discussion (Al-Khandahlawi, 2002: 1-785). The typology of the *Fadhilah Amal* book is constructed by explaining the verses of the Quran and hadith and supporting it with the Quran and other hadiths (Basuki, 2011;87).

The general narrative above, which claims the Jama'ah Tabligh is biased against women, seems to be different from the fact that the author found during discussions and dialogues with several Jama'ah Tabligh members at the Masjid Muhammadan Padang in understanding the misogynistic hadith above. This can be seen from Maulana Abdul Razaq's understanding of the hadith that a woman's way to heaven depends on her

husband's pleasure. According to him, the hadith above could be used by some members of the Jama'ah Tabligh as an excuse to leave their spouses and children to preach, with little attention to provisions for their children so that it has implications against the wife. (Razaq, 2022). Similarly, the hadith informs that a wife will not enter heaven unless her husband is pleased with her. This hadith must be understood contextually and cannot be understood textually (Ibrahim, 2022). Similarly, when it comes to understanding the hadith about angels' curses to wives who refuse to have sexual intercourse with their husbands. This hadith, according to Ustad Khalid, must be comprehended properly by considering the wife's condition (Khalid, 2022).

The aforementioned phenomenon is a manifestation of their reception of religious arguments, so it becomes an aesthetic in their life, particularly in domestic concerns. The difference in understanding of the Jama'ah Tabligh in general regarding the issue of misogynistic hadiths has attracted the attention of the author to examine the issue more deeply. This research investigates their understanding of the hadith regarding the curse of angels on wives who refuse to have sex with their husbands as well as the hadiths that a wife will enter heaven if her husband is pleased with her, and the factors underlying the dynamism of their understanding.

Moreover, studying and discussing the understanding of hadith in terms of textual and contextual issues of gender equality remains essential. This demonstrates that it is still popular among researchers when investigating the association of hadith with gender equality, hadith with misogynistic nuances, and the association of hadith with the understanding of Jama'ah Tabligh. Among the researchers who discussed this issue are Abdul Majid, Edi Safri, Novizal Wendry, and Syafrudin who examined how to approach and understand hadith in the Indonesian context with the aim of reducing conflict. The findings of this study indicate that, given the diversity of Islamic organizations in Indonesia, understanding hadith necessitates an Ijtima approach by all mass organizations in developing laws (Majid et al., 2023). Research by Dr. Abdul Majid on how the Salafi-Wahabi group perceives hadith in applying Islamic law shows that the Wahabi group is textual and rigid in understanding the hadith. As a result, the role of the state and religious organizations is required to promote washatiya Islam and modern Islam in order to reduce disintegration in Indonesian society (Majid et al., n.d.)

Fristia Berdian Tamza and Ahmad Rajafi in a study entitled "*Dakwah Jamaah Tabliq dalam Membentuk Keluarga Sakinah*" discusses khuruj, which means leaving the house to preach. The concept of khuruj is also applied in family building and educational processes in the family. Khuruj can teach lessons and train spiritual minds so that whenever a problem arises, all that needs to be done is to remember Allah and pray. It cannot be denied that they (Jamaah Tabligh) often use misogynistic hadiths. Furthermore, they adhere to the notion of returning to the text of the Quran and hadith without regard for societal situations or the opinions of scholars (Fristia Berdia Tamza and Ahmad Rajafi, 2018: 95). Research by Dr. Aan Supian and Ahmad Farhan discusses how the Jama'ah Tabligh understands the Sunnah and how their experience and application of the hadith

in daily life. It is found that the Jama'ah Tabligh tends to be textual in understanding the hadiths, as well as the implementation of the prophet's hadiths, which state that life must revert to the way it was during the prophet's and his companions' time (Aan Supian, 2021: VI).

This present research is different from the previously mentioned studies. The difference is seen in the formulation of the problem as well as the location of the research. In this case, the author explores the understanding of the Jama'ah Tabligh of Masjid Muhammadan of misogynistic hadiths and the factors underlying the change or dynamism of their thought. The fundamental step that the writer does in this research is to test the hypothesis of whether Jama'ah Tabligh in general is indeed a group that frequently interprets hadith in a misogynistic and gender-biased manner.

METHOD

This is qualitative-phenomenology research (field research). Phenomenology is the effort of a researcher to investigate and understand human experience by being directly involved in a relatively long period of time to elicit meaning from participants about a phenomenon (John W. Creswell 2009;2021). This research employed a gender analysis approach using the reciprocal theory, which was popularized by Faqihudin Abdul Qadir. He said that the reciprocal theory (Qira'ah MubDari) is a theory of reciprocity and justice between men and women in interpreting the hadith and the Qur'an (F. A. Qadir, 2019).

This research was conducted on January 13, 2022 - December 13, 2022, with the research object being the Jama'ah Tabligh at Masjid Muhammadan located in Pasa Gadang, South Padang, Padang City. Research participants were selected objectively, with the criterion of Jama'ah who had been 'amir during khuruj. This was done because members of the congregation who practiced khuruj were considered to know and understand more about Jama'ah Tabligh at Masjid Muhammadan. They used the books *Fadhilah 'Amal* and *Riyadus Shalihin* as their references. Research data were collected through semi-structured interviews and documentation. Data analysis was done in several stages, including data reading, data analysis, data reduction, and conclusion drawing.

RESULTS AND DISCUSSION

History of the Conflict of Jama'ah Tabligh at Masjid Muhammadan

Following the death of Inamul Hasan, the Jama'ah Tabligh broke into three groups, the first group was led by Maulana Saad from Mewat. The second group, the Sahranpur group, desired that Maulana Izhar be appointed Amir, and the third group, known as the Delhi group, wished for Maulana Zubair to become an Amir. Maulana Sa'ad remained as 'an independent Amir by acclamation' when Maulana Zubair and Maulana Izhar died. However, Syura 'Alami members led by Muhammad Abdul Wahab from Pakistan opposed this. According to the Syuro 'Alami Group, Maulana Sa'ad unilaterally claimed his 'Amir' position without any deliberation. Yet, Maulana Sa'ad's followers contended that it was the

Jamaah members who wanted Maulana Sa'ad to take on Bai'at as soon as possible (Arif, 2018:1).

According to other sources, the division in Jama'ah Tabligh was caused by Maulana Sa'ad's fatwa departing from the real principles of Jama'ah Tabligh and Maulana Sa'ad unilaterally claiming to be the "Amir of the World." Among Maulana Sa'ad's Fatwa which was opposed by Jama'ah Tabligh was that receiving payment from teaching religion is the same as prostitutes; jihad is only in tabligh; religious knowledge is only obtained in khuruj; piety is only obtained through khuruj with Jama'ah Tabligh; and there is no need for dhikr, tariqat, and mysticism. He also stated that it is not justified for a teacher to teach at a madrasah if he has not completed one year of khuruj with the Jama'ah Tabligh, and those who have not been out for 40 days mean their thinking is not Muslim. He further asserted that reading and listening to the Qur'an on a cell phone will not be rewarded and that scholars who issue a fatwa allowing cell phones are bad scholars because cell phones are products of Jews. Sa'ad also mentioned three holy places namely, Makkah al-Mukarramah, Madinatul Munawarah, and Banglawali Nizamuddin Mosque. Then, he claimed that guidance is not from Allah SWT but rather from Ulama because it is the result of the anbiya's work (Payaman and El-Jawi, 2018: 53).

From this fatwa, many congregations and scholars criticized Maulana Sa'ad's thoughts, which they considered ghuluw in religion. However, Maulana Sa'ad did not respond to this warning. After the disappointment of the counter-group against Maulana Sa'ad, they formed a new Jama'ah Tabligh group that they claimed was the straight Jama'ah Tabligh group. The conflict had an impact on the congregation in Indonesia so that the group was divided into two, namely, the Syuro Alami led by Musliadi Ja'far based at the Masjid Muttaqin Ancol, and the Emirate group led by Cecep Firdaus based at the Masjid Jami' Kebun Jeruk (Hasanuddin,2020:1). This conflict also has implications for the Jama'ah Tabligh in Padang. This was demonstrated when Cecep, the Syuro's leader, visited West Sumatra. He did not directly proceed to Masjid Muhammadan, but rather to Masjid Madinatul al-Munawarah. This phenomenon triggered a negative response from the Muhammadan group. Jama'ah Tabligh Muhammadan considered that Cecep was the same as Maulana Sa'ad, who created his own path (Aqil, 2018:39).

The Jamaah Tabligh in Padang was therefore split into two groups. First, the Nizamudin group based at Masjid Medina al-Munawarah, which is referred to as the "emirate" group, and second, the Syuro Alami group, which is based at Masjid Muhammadan (Aqil, 2020: 38). The Jamaah Tabligh that supports Mulana Sa'ad comprised of newly joined members, while the Jamaah Tabligh that favors Syuro Alami is made up of congregation who have been members of this group for a long time, which includes pious scholars and elders who have long been members of the Jama'ah Tabligh (Sabar, 2022).

The Jama'ah Tabligh members at Masjid Muhammadan argue that leadership must be decided by syuro or deliberation, and not from lineage. Whereas for the Jamaah Tabligh Madinatul al-Munawarah, the leadership of 'Amir is proper for Maulana Sa'ad to hold because he is a descendant of Maulana Ilyas Khandahlawi. The Jama'ah Tabligh

Muhammadan believes that Nizamudin's followers are excessively obsessive toward the clergymen. However, for Muhammadans, it is preaching and having the appropriate faith that is important, not fanaticism (Aqil, 2020: 39).

Jama'ah Tabligh at Masjid Muhammadan differs in their perspective on deciding leaders. For them, the determination of a leader cannot be claimed unilaterally but it must go through deliberation. The method of deliberation was used to appoint a leader during the time of the Prophet Muhammad SAW (Aqil, 2020: 40). This can be witnessed during the election of the caliphate during the companions. Through deliberations, Abu Bakar Shiddik, Umar Bin Khattab, Usman bin Affan, and Ali bin Abi Talib were elected as caliphs in their time. Their election as caliph was based on deliberation rather than drawing bloodlines (Mohammad Darudin, 2022).

Misogynistic Hadith

Misogynistic hadith refers to hadith content that contains elements of hatred, subordination, discrimination, and segregation of women. In English, misogyny means hatred of women. However, according to Ahmad Fudaili, misogynistic hadiths actually do not exist; what exists is the misogynistic reader's interpretation. He added that it is impossible for the Messenger of Allah to hate and discriminate against women with his words, deeds, and decrees (Lis Yulianti Syafrida Siregar, 2016; 131). Furthermore, the author discovered at least two hadiths with gender bias nuances in the Jama'ah Tabligh book. The author then examined their understanding of the hadiths that textually have gender nuances. The hadiths related to gender bias are as follows;

Hadith about A Wife's Path to Heaven Depends on Her Husband's Pleasure

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ أَبِي نَصْرِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُسَاوِرِ الْهَمَيْرِيِّ عَنْ أُمِّهِ قَالَتْ سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَيُّمَا امْرَأَةٍ مَاتَتْ وَرَوْحُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ (سنن ابن ماجه)

"It has been narrated to us by Abu Bakr bin Abu Syaibah from Muhammad bin Fudlail from Abu Nasr Abdullah bin 'Abdurrahman from Musawir Al Himyari from his mother, he said: I heard Umm Salamah say: "I heard the Prophet sallallaahu 'alaihi wa sallam say: "Any woman who dies while her husband is pleased with her, she will enter heaven" (H.R. Sunan Ibnu Majjah, 60). (Muhammad Zakariyya Al-Khandahlawi, 2008:679)(Khan, 2009)

From the narration of Ahmad and An-Nasa'i narrated from Anas Ibn Malik said, "There was a story about an inhabitant of Ansar's house who owned a camel and the camel was used to draw water from the well. However, the camel refused to obey his master and always rebelled. Then the story was conveyed to the Prophet Muhammad," O Messenger of Allah, we have a camel that is used to draw water from the well, but the camel is unwilling to do its regular work, while the land of our date palm trees is dry and in dire need of water." (Syaikh Abu Bakar Jabir al-Jazairi, 2008;614).

Rasulullah then instructed his companions to get up and see the camel. Arriving near the camel, an Ansar said that the camel had become as vicious as a dog. The Prophet replied

that it was not a problem. When the Prophet approached the camel, it immediately prostrated to him. The companions were surprised to witness an animal with no sensibility prostrate before the Prophet. *"O Messenger of Allah, this is only an animal that has no sense, but it submits to you, it is us that should be the ones who prostrate to you"*. Then the Prophet replied *"A human is not permitted to prostrate to another human. If it were permissible, I would unquestionably order a wife to prostrate to her husband because the husband has enormous rights over his wife."* (Syaiikh Abu Bakar Jabir al-Jazairi, 2008;614).

In other sources, such as the book *Fadhilah 'Amal*, it is told that once the companions asked the Prophet, "O Messenger of Allah, we saw people outside of Arab honoring their leaders by prostrating to their kings, in fact, you are more worthy of being respected in that way". The Prophet forbade the companions from doing so, and then the Prophet said, *"If women were allowed to prostrate other than to Allah, I would order them to prostrate to their husband."* In another narration with the same history, Rasulullah SAW said: *"A woman who dies while her husband is pleased with her, then she will enter heaven."* (Al-Kandahlawi, 1993;679).

According to Ibn Hajar, this hadith is a majhul hadith, however, Adz-Dzahabi argued it is a munkar hadith (Samsurizal, 2019:300). Ash-Shan'ani commented on the hadith above by saying that it is a process of women's obedience to their husbands (Hatomi, 2021:215). In line, Muhammad bin Farra' al-Baghawi said that the husband has power over the wife since he has several advantages over her, who has weaknesses such as being weak in mind, easily influenced by anything, and limited in her movements. Shaykh Syarqawi said that a nusyuz husband is an uncommon term attached to a husband (Syafri M.Noor, 2019:41-42).

Mahmud Hasan al-Zaidani commented on this hadith that a wife receives such a large reward for being obedient to her husband (Al-Zaidani, 2012:88). Ibn Malik commented on this hadith by mentioning that a wife must obey her husband since there is a big reward for a wife's obedience. In line, Abdul Azis al-Karmani said that this hadith is a way of promoting a wife's obedience to her husband, hence a wife must obey her husband because her way to heaven depends on her husband (Al-Yamini, 1993:246). However, Abu Hasan al-Nurudin al-Malahuri thought that the above hadith cannot be understood linguistically and must be assessed logically. Furthermore, Abu Hasan commented on the hadith above, saying that if the situation is reversed, for example, if the husband is abusive, drunk, and enjoys immorality, the wife is not obligated to obey him, and the statement that her heaven depends on her husband's pleasure does not apply (Abu al-Hasan Nuruddin al-Malahuri, 2002:2125).

The Pattern of Understanding of the Jama'ah Tabligh at Masjid Muhammadan

In an interview, Maulana Abdul Razaq stated, "The above hadith provides a lesson and explanation that a wife must try to provide the best service to her husband. The reason for this is that the husband has a significant role for his wife, such as earning a living and providing other essentials of life. With this huge responsibility comes the need for a wife to be able to appreciate her husband and one of the ways to do so is by serving him well. Serving husbands appropriately can make a husband feel at ease and contented. So the wife

enters heaven with the pleasure of her husband." The author also asked him how he treated his wife at home. He responded, "A wife must be treated properly and compassionately, which means providing appropriate physical and inner sustenance as well as comfort to the wife in the home."

In addition, the author further inquired about the ustad's response to a wife who is negligent in her duties. He opined, "A husband must be able to tolerate a wife who is negligent, makes mistakes, or forgets her responsibilities. Humans are indeed close to negligence, recklessness, and mistake. Those all cannot be denied in human life, both in men and women. Men and women alike, we frequently forget something. So, if we notice that our wife is being a little neglectful in household matters, there is no reason for a husband to scold her, but correct her with affection. Despite this, a wife must obey her husband. Not all of the husband's orders must be followed by a wife. That is, if a husband orders a wife to Allah SWT's wrath, the wife is obligated to refuse it." (Maulana Abdul Razaq, 2022).

When the author interviewed Ustad Zalzali concerning the preceding hadith, he explained, "The hadith above means that the wife should do whatever she can to get her husband's pleasure. The pleasure here is in being able to provide comfort to the husband and create serenity for him. Creating peacefulness is accomplished by complying and not disobeying the husband's orders. Obedience and the struggle to gain the husband's pleasure are not without reason. It is because the husband's role in the family is so fundamental. Thus, referring to the hadith above, when a wife is well-behaved and is able to make her husband feel content at home, it can create peace for him. As a result, when the wife dies, Allah promises her heaven." The author then questioned how he treated his wife when she was negligent. He described, even if a wife has worked hard to gain her husband's pleasure, a husband must be sensible, not arbitrary, and not reprimand his wife. The best approach is to forgive and tolerate while gently advising without physical violence, and husbands must consider fairly because, while carelessness is a common problem, we as men are also frequently negligent, make mistakes, and forget (Zalzali 2022).

Ustadz Khuzri, on the other hand, believed that the hadith's interpretation is that the wife must endeavor to create a peaceful family and be good at educating children. The reason for this is that one of a husband's greatest pleasures is when his child at home is well-educated so that the child's good morality will create the husband's contentment towards the wife's struggle. So, a wife who can organize household matters well can make her husband happy, and a husband's happiness is a form of his pleasure toward his wife. Furthermore, this hadith demonstrates that a wife must be truthful, thankful, and accept her husband's weaknesses. Accepting the husband's flaws wholeheartedly is a sort of effort to gain the husband's pleasure. The husband, like the wife, must also obtain the pleasure of his wife by providing a good living, affection, commitment, and providing a living both physical and inner sustenance. Similarly, husbands must treat their wives with respect, even if the wife is negligent. This is because, according to another hadith, even though the husband is granted special privileges in which the wife is required to obey him, the

husband cannot treat his wife arbitrarily. In this instance, the husband must consider the orders given to the wife and avoid burdening the wife (Khuzri, 2022).

Hadith about Angel Curses a Wife Refusing to Have Intercourse with Her Husband

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا حَدَّثَنَا أَبُو مُعَاوِيَةَ حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجَعِيُّ حَدَّثَنَا وَكَيْعٌ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَاللَّفْظُ لَهُ حَدَّثَنَا جَرِيرٌ كُلُّهُمْ عَنِ الْأَعْمَشِ عَنْ أَبِي حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضَبَانَ عَلَيْهَا لَعَنَّهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ. (صحيح مسلم)

" And it has been narrated to us by Abu Bakar bin Abi Syaibah and Abu Kuraib, both of whom said: It has been narrated to us by Abu Mu'awiyah. And from another source, it has been narrated to me by Abu Sa'id Al Asyaj, it has been narrated to us by Waki'. And it was narrated from another source, it has been narrated to me by Zauhair bin Harb and the lafazh is from him, it has been narrated to us by Jarir everything from Al A'masy from Abu Hazim from Abu Hurairah, he said: Rasulullah shallallahu 'alaihi wa sallam said: " If a man invites his wife to his bed and she refuses, and so he spends the night angry with her, the angels will curse her until the morning."(H.R. Muslim, 178), (Al-Kandahlawi, 1993).

The hadith above clearly does not have Asbabul Wurud. However, it could be tied to the historical culture that existed at the time, when the cultural phenomena of the Arab nation at the time adhered to ghilah. Ghilah is a matter of having sex with a wife who is breastfeeding and pregnant. They regarded ghilah as an ambiguous thing to implement. Rasulullah SAW prohibited the ghilah tradition at the time, but when he realized that it did not harm the unborn, the Prophet canceled the prohibition (Hamim Ilyas, 2008:214). As the Prophet said, *"It was narrated from Judzamah bint Wahb that Rasulullah SAW said, "I, indeed, want to prohibit ghilah (having intercourse with a wife during pregnancy), so I remember that the Persians and Romans did it." In other narrations, it is explained that they do it, but it does not harm their child at all."* Shohih: Ibnu Majah (2011), Muslim, *Adab Az-Zifaf* (54) and *Ghayah Al-Maram* (241) and Sunan An-Nasa'I (Muhammaad Nashiruddin Al-Bani, 2006:706).

The culture of ghilah abstinence was a challenge for Jahiliyyah women because their custom allows men to practice polygamy freely and without limits. Then came Islam, which established that polygamy has restrictions, including the ability to do justice. It is possible that this hadith provides explanations and contributions to Muslim Arab men for their convenience. Furthermore, this hadith serves to refute the Muslim Arab women's practice of abstinence from ghilah (Nafis, 2014:79). Angel's curses refer to angels praying to Allah SWT concerning the wife's disobedience. The curse is keeping the wife away from Allah SWT's favor until daybreak. As in another hadith quoted by Imam Nawawi narrated by Muslim, *" If a man invites his wife to his bed and she refuses, and so he spends the night angry with her, the angels will curse her until the morning"*(Nawawi 2015,186).

Furthermore, the hadith above can be categorized into two important issues that must be studied and understood. First sentence is *Izā da`ā ar-rajulu ilā imra'atahu ilā firāsyih* (If a man invites his wife to his bed). The word *da`a* means to invite, call, and entertain.

Whereas *firasy* in this context, according to Imam Ibn Abu Jumrah, is a bed, but the sentence is as satire to invite a wife to have intercourse (Zein & Falach, 2019:133-134). Meanwhile, the second sentence is, *fa-lam ta'tih fa-bāta gaḍbāna `alaihā* (then the wife refuses the call, and so he spends the night angry with her). This sentence means that it is unlawful for a wife to refuse her husband's invitation to have intercourse, as stated in the book *Syarah 'Aunal Ma'bud* (Syam 1990:126). Even during menstruation, the husband has the right to have enjoyment with his wife (*istimta'*), except with her genital part (Muhammad Amin, 2019:126).

This hadith also explains that if a wife refuses or avoids her husband when he invites her to bed, she would receive the curse of Allah SWT until her husband is pleased with her. So the wife's disobedience can be erased if her husband's anger has subsided to her. Simply put, if the husband is still upset, Allah SWT will continue to be angry with the wife (Muhammad Amin, 2019:131). In another interpretation, the wife belongs to the husband and is comparable to a weak prisoner who is always obedient and submits to her husband (Badrudin, 2020:59). According to Muhammad bin Farra' al-Baghawi, a wife is like a servant to her husband; even if she is on the camel's hump, she must be ready to serve her husband. Baghawi contended in this instance that a wife must obey her husband (Muhammad bin Farra' al-Baghawi al-Syafi'i, 1987:216). Similarly, Abu Hurairah stated that a wife may not refuse her husband's desire for sexual intercourse because it is the wife's duty to serve her husband. So the hadith of a wife refusing to have sex with her husband when asked to do so is an act of *nusyuz*, or disobedience (Firiski, 2021:64).

The Explanation of Jama'ah Tabligh at Masjid Muhammadan

The preceding statement is consistent with the views of Muhammad al-Hafidz. "Angels curse wives who object to having intercourse. That is a wife's disobedience to her husband. Furthermore, if a woman just stays at home and has no activities that strain her, and then she makes excuses not to serve her husband, she may go to hell because her husband is struggling to make a living. A disobedient wife is a woman who refuses to have sex with her husband for unknown reasons, causing her husband to become enraged. However, if a wife's reason is evident such as being unwell or fatigued, a husband must be sensible and willing to compromise." (Al-Hafidz, 2022).

According to Muhammad Abdul Qadir, "In the matter of the hadith regarding the curse of an angel on a wife who refuses an invitation to have intercourse with her husband, this must be understood rationally. Rational means, the hadith cannot be interpreted as the text, but rather by considering human values. "Even if the hadith provides such an explanation, it cannot be comprehended directly; instead, the situation and condition of the wife must be considered. If the wife is sick, the husband must be wise, because she cannot be forced. However, if a wife rejects out of hatred and without a legitimate explanation, she is considered disobedient" (A. Qadir, 2022). Furthermore, he argued: "Because a disobedient wife is not good at reciprocating her husband, hell is her place, and angels will curse her. It is not wrong if another hadith states, "If it is permissible for a human being to prostrate to

another human being, then the wife will be ordered to bow down at her husband's feet." (A. Qadir, 2022).

This is consistent with Muhammad Fikri's view of hadith, which is contextual and takes into account conditions and situations, "Regarding the curse of angels on women, this hadith must be understood by considering a wife's conditions. The curse of the angels does not apply if a wife is fatigued or sick. Islamic principles do not teach injustice in human relationships. In fact, when performing prayer services, a sick person may pray while sitting or lying down. This type of tolerance also applies to intimate relationships between husband and wife. In this circumstance, a husband can postpone his desires and try to understand his wife's situation. Family life will be wonderful if both spouses feel at ease. Forcing a wife to have sexual intercourse when she is sick is torturing her. If this occurs, the angels may curse a husband who acts arbitrarily without regard for his wife's condition" (Muhammad Fikri, 2022).

Analysis of Gender Equality in the Understanding of Jama'ah Tabligh at Masjid Muhammadan

Faqihudin Abdul Qadir mentioned that it is wise to employ the reciprocal theory in understanding the arguments of the Quran and Hadith, that is, by linking other arguments such as the Quran and Hadith. Simply, reciprocal interpretation means interpreting with fairness or mutual understanding. For example, if the hadith about sexual relationships between husband and wife, which states that a wife who refuses to have sex with her husband would be cursed by an angel, is understood reciprocally, then the husband will also be cursed if he fails to fulfill a marital obligation (inner sustenance) to his wife (Qadir, 2019:6). Similarly, it also applies to the hadith states that a wife will enter heaven at the pleasure of her husband. If this hadith is examined reciprocally, the husband will also enter heaven if his wife is pleased with him. This suggests that there must be an element of justice between the two parties in terms of punishment when interpreting the hadith. Meanwhile, the hadith above, according to Khaled, causes a dilemma because it does not apply to a husband who is dumb, immoral, and lazy (Panigoro, M. Rifian 2020:7).

Jama'ah Tabligh at Masjid Muhammadan, as previously explained, also recognizes gender equality. They believe that women doing housework is not an easy matter. It can also be categorized as an honorable struggle, similar to that of a husband who works to earn a living outside the home. Furthermore, they establish a tradition in terms of decision-making, namely, that there must be a compromise between husband and wife, and that the husband is not always the correct party who can do anything he wants.

From the interview regarding their understanding of the hadith above, the author concludes that their understanding of misogynistic hadith tends to be contextual and modernist. In fact, they not only understand the hadith in textual terms, but they also observe and analyze the situation surrounding the text, thereby helping them to find the substantial meaning of a hadith. They employed a variety of approaches to fully comprehend the hadith, including examining situations, analyzing other hadiths, studying

historical facts about the Prophet Muhammad SAW's behavior toward women, and so on. According to Muhammad Nashirudin Umar, contextual understanding of hadith can be accomplished by looking at the situation surrounding the text comprehensively so that it significantly aids in the discovery of the meaning of hadith, namely by looking at history, the principle of benefit, as well as consideration of the reality of the Prophet's life as a warlord, father, husband, and so on (Nasaruddin Umar, 2014). In simple terms, gender equality will be understood when a human being understands hadith comprehensively by tracing historical facts, paying attention to conditions in applying hadith, and comparing or seeing the association of one hadith with another hadith with the same discussion (Sabri, 2022).

Factors Influencing the Thoughts of the Jamaah Tabligh at Masjid Muhammadiyah

According to Notoatmodjo, various variables influence the human mind, the first of which is education. An educated person will have a different understanding of something because he gets a lot of information and knowledge. That information will have an impact on one's ability to think, analyze, and comprehend a particular issue. However, it should be noted that what is intended by education here includes both formal and informal education. People who have knowledge are not just those who have attended college. This, however, also applies to people with no formal education (Dahlia, 2022:31-33). Second, the media. TV, FB, Twitter, Instagram, newspapers, and so on are examples of media that can influence the human mind due to their more wide-reaching accessibility, including the worlds of reality and cyberspace. The media is a type of information intermediary that reaches human hearing and sight and hence dominates the pattern of the human mind. Similarly, in terms of religion, there are many lectures circulating in the media by famous ustadz and well-known scholars that may be reached swiftly and practically. As a result, one's knowledge can become broader and more dynamic due to the influence of interaction with the mass media (Bagaskoro, 2019: 42).

Third, information. Information can be obtained from phenomena that occur in each environment. Every occurrence encountered by humans will become a source of knowledge and will influence their perception of something. As a result, information is gained not only from the mass media but also from experienced and observed events. This information has the potential to influence the human way of thinking (Suhardi, 2021:62). The fourth is religion. Religion is a set of descriptions that humans accept as a guide to life, including the basis of life, life ideology, life motivation, and life restrictions. Obviously, religion influences how people see things because their religious beliefs influence them (Mojou, 2007:26). The fifth factor is socio-cultural. Socio-cultural elements might be interpreted as ideals and practices that people adopt in their daily lives. Every country or region has its own distinct characteristics and culture. A person's culture influences their viewpoint on something (Sriyana, 2020:210). The social culture of the economic community is certainly different from the socio-political community in seeing and assessing things.

It also applies to the Jama'ah Tabligh Muhammadan (Syura Alami) in interpreting misogynistic hadiths. Their point of view is undoubtedly influenced by their level of education, access to information (mass media), ideology (conservative or modernist), and social developments that necessitate contextualizing hadith to match the changing culture. The above factors will naturally affect human understanding and perspective in thinking because basically, humans cannot live alone with their thoughts, but every human perspective will be influenced by life experiences, the environment in which they live, education, ideology, and religious beliefs.

CONCLUSION

The following conclusions are drawn from this research. First, in terms of misogynistic hadiths in matters of a sexual relationship between husband and wife, Jama'ah Tabligh at Masjid Muhammadan contends that a husband must consider his wife's condition in sexual intercourse issues. Furthermore, a husband is not arbitrary in his treatment of his wife, and he is also obligated to fulfill a wife's rights in the form of the right to love, the right to support both physically and emotionally, and the right to receive good treatment. Second, the Jama'ah Tabligh tends to be contextual in understanding the hadith that a wife will reach heaven if her husband is pleased with her. They argue that husbands should not treat their wives as they like on the basis of this argument, but rather grant their wives rights in the form of affection, sustenance, and a decent life.

Third, the factors that influence the thoughts of the Jama'ah Tabligh at Masjid Muhammadan towards misogynistic hadith are social media, the social environment, and Islamic groups themselves such as Muhammadiyah, Nahdathul Ulama, and others. This causes their thinking to shift toward religious texts, particularly hadith texts. Furthermore, referring to the data described above, Jama'ah Tabligh at Masjid Muhammadan Padang is no longer essentially fanatical about their ideology. The author assumes that they integrate their own ideology into the Tabligh Jama'ah.

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