



Women Amidst the Shackles of Patriarchal Culture: An Analysis of Hadith Regarding Women's Jihad Within the Home

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Abstract: This research departs from anxiety about the position of women in the household. Moreover, there are hadith texts which state that women's jihad is in the house. The purpose of this research is to understand how the meaning of jihad contained in the hadith text relates to the jihad of women in the house. This research is a qualitative type by examining and studying the hadith texts about women's jihad in the house using the mubilah (mutuality) method of Kiai Faqihuddin Abdul Kadir. The results of this study indicate that the concept of jihad in the hadith text is neutral and reciprocal. Jihad is all efforts that are carried out with sincerity so as to bring goodness both inside and outside the home. So, all service work both in the domestic sphere and in the social sphere is jihad, both carried out by men and women. Men and women are partners in realizing good and preventing evil. So that the meaning of jihad contained in the text of the hadith cannot be understood by actually housing women so that public space is only dominated by men.

Keywords: Hadith; jihad; woman.

Abstrak: Penelitian ini berangkat dari kegelisahan mengenai posisi perempuan di dalam rumah tangga. Terlebih lagi terdapat teks hadis yang menyebutkan bahwa jihad perempuan ada di dalam rumah. Tujuan penelitian ini adalah untuk memahami bagaimana makna jihad yang terdapat dalam teks hadis kaitannya dengan jihad perempuan di dalam rumah. Penelitian ini merupakan jenis kualitatif dengan menelaah dan mengkaji teks hadis tentang jihad perempuan di dalam rumah dengan menggunakan metode mubadalah (kesalingan) Kiai Faqihuddin Abdul Kodir. Hasil penelitian ini menunjukkan bahwa konsep jihad dalam teks hadis tersebut bersifat netral dan resiprokal. Jihad adalah segala upaya yang dilakukan dengan kesungguhan sehingga menghadirkan kebaikan baik dilakukan di dalam rumah maupun di luar rumah. Jadi semua kerja layanan baik di ruang domestik maupun ranah sosial adalah jihad, baik dilakukan oleh laki-laki dan perempuan. Laki-laki dan perempuan adalah mitra untuk saling mewujudkan kebaikan dan mencegah kemungkaran. Sehingga makna jihad yang terdapat dalam teks hadis tersebut tidak boleh dipahami dengan benar-benar merumahkan perempuan, sehingga ruang publik hanya didominasi oleh laki-laki.

Kata kunci: Hadis; jihad; perempuan.

1. Introduction

Women, with all their intricacies, have consistently served as an enduring source of inspiration. Researchers commonly conduct studies addressing women's issues. Throughout the annals of human civilization, people have characterized the treatment of women as 'obscure.' We can observe various aspects of human civilization across diverse regions of the world that justified the subjugation of women in the fragmented history (Nur & Handini, 2017). In ancient Greece, men objectified women to satisfy their sexual instincts. In Roman society, a woman's father entirely controlled her destiny, and after marriage, her destiny shifted to her husband's dominion. Conversely, in Hindu civilization in China, a woman's right to life often concluded with being immolated alongside her husband's remains. In England, the women's movement began to flourish following the restriction of women's rights, initially denying them their suffrage (Sadat et al., 2020).

In America, the women's movement also began to resonate by trying to enhance humanity, including abolishing slavery. Women made significant contributions, yet they received less recognition from men (Amin, 2019). Unfair treatment eventually led to the formal women's movement in Seneca Falls on July 19-20, 1848 (Huriani et al., 2022). In the 19th century, the women's movement also emerged in Japan, advocating for changes in society that demanded equality between men and women within the family and society, improved education for women, the elimination of the concubine system, and the eradication of the prostitution system (Aliyah et al., 2018).

Similarly, in Indonesia, women also experienced a "dark tale." This is evident through the expressions of concern and protests voiced by Kartini in her letters to her friends in the Netherlands. In Javanese culture, women were often relegated to the status of "the second sex," as reflected in the saying 'swarga nunut neraka katut,' which implies that women's roles were solely supportive (*konco wingking*) (Nugroho, 2008,). In essence, the women's movements in Asian and African regions represented responses to colonialism and traditions perceived as conflicting with humanity. The women's movement since the 1960s has aimed to enhance the status and role of women in a just and prosperous society (Sauki, 2010).

During the era of Jahiliyyah (pre-Islamic period), Society positioned women as commodities that men could own and trade rendering them incapable of self-possession. Society regarded women as symbols of disgrace and shame and bearers of calamity. (QS. al-Nahl [16]: 57-59) and (QS. al-Takwir [81]: 8-9). The status of women was that of property and servitude to men. Women at that time held no value whatsoever, akin to lifeless objects devoid of vitality. Women were entirely under the control of men, to the extent that fathers could engage in relations with their daughters and sons with their mothers (Sauki, 2010).

Based on the phenomenon in the history of women's civilization, several scholarly works have emerged with a tendency to articulate the position of women from birth, such as in the case of circumcision (Sauki, 2010). The continues in various aspects of society, especially in leadership roles (Al Ahsani, 2020). Furthermore, even within households, women have become an essential subject of study, as referenced in hadith texts, including instances where women propose marriage to men (Awaliyah et al., 2020). The presence of hadith texts that touch upon women serves as an indication and opportunity for ongoing discussion (Amallia, 2022). Among the various studies conducted on women in interpreting hadith texts, previous research has overlooked one crucial aspect: the concept of women's domestic jihad. Therefore, this paper explores the concept of women's jihad in hadith texts, with its interpretation viewed from the perspective of Mubadala as the analytical framework.

2. Result and discussion

Within society, women do not enjoy the same advantages as men. Throughout human civilization, women have consistently occupied a subordinate position as "*konco wingking*" or the "supporting companion". A social construct further worsens this reality, particularly regarding the division of labour. Women are confined to the domestic sphere, while men dominate the public sphere (Rahmatullah, 2013). The existing social construct makes it challenging for women to move freely and develop their potential. The public and domestic dichotomy poses a significant obstacle for women to engage in the public sphere fully. One of the most prominent challenges is that women overwhelmingly bear the burden of reproduction and the responsibility for the continuity of generations. Men are expected to play a dual role, actively participating in the public sphere while fulfilling their domestic duties (Anggraeni, 2021). Such a heavy demand only applies to men.

The Quran descended, echoing messages of human moral values. Islam, in its early development, dismantled the prevailing ideological discourse of the time an entirely misogynistic, patriarchal, and discriminatory ideology laden with violence against women. These transformation efforts pursued two synergistic approaches: elevating the image and dignity of women and aligning them with men regarding rights and (Husein, 2013).

During the pre-Islamic era, the Quran descended to convey messages of human moral values by elevating the image and dignity of women and aligning them with men (Rasyid, 2022). Islam is a religion that is friendly towards women; its presence on Earth aims to elevate the status and dignity of women. One of the chapters in the Quran is Surah An-Nisa', which translates to Women. Islam emerged amid Arab society, which practices and cultural discrimination that marginalized women permeated Arab society.

Women Amidst the Constraints of Patriarchal Culture

Patriarchy is a social system in which men hold greater authority than women regarding power, social participation, politics, and so forth (Susanto, 2016). As cited in the book 'Introduction to Gender and Feminism' (2013) by Alfian Rokhmansyah, patriarchy originates from the word “*patriakhat*,” which means a structure that places men as the sole central rulers and others. The patriarchal culture continues to exert its influence in Indonesian society, resulting in gender disparities, injustices, and social issues that affect various aspects of life (Zuhri & Amalia, 2022).

Based on the above definition, we can conclude that patriarchy is a social system perpetuating male dominance over women. The patriarchal social system grants men special privileges over women, and this dominance extends beyond personal realms, encompassing broader areas such as political participation, education, economics, social issues, and law (Dadah, 2018).

The ideology of patriarchy is a perspective that centres men in society, placing them in a superior position compared to women (Priskardus et al., 2019; Wahyudi, 2019). This perspective is prevalent across various societies and nations, from the past to the present. Ideology is a worldview that can influence various facets of life. It may permeate language structures, regional expressions, and other cultural behaviors. For instance, the notion of women being “*konco wingking*” (companions behind) for men is evident in Javanese society (Hanipudin & Habibah, 2021). This patriarchal ideology consequently gives rise to gender discrimination based on differential treatment between men and women.

Men hold the role of primary control, while women often have limited influence and lack rights in various public spheres within society, including economic, social, and political domains. Consequently, women are placed in subordinate or inferior positions (Sakina & Siti A, 2017; Willius Kogoya, 2023) The restrictions imposed on women's roles by patriarchal culture confine them and subject them to discriminatory treatment. This disparity in roles between men and women constitutes a structural barrier that hinders individuals in society from having equal access

In such a context, men and women eventually become accustomed to and believe that God seemingly predetermines gender roles, deemed acceptable and not requiring correction. In practice, within the social sphere, gender equality often remains weak. According to Husain Muhammad (2021), biased judgments against women stem from three fundamental assumptions within religious beliefs: A dogmatic assumption that places women as complements; The dogma that women possess lower moral and ethical qualities; A materialistic perspective rooted in the pre-Islamic society of Mecca, which diminished women's roles in the production process (Husein, 2001).

Islam came into being to lay the groundwork for a new, anti-discriminatory, and non-violent social order, even as a harbinger of salvation and mercy for the entire world alam (Karyanto, 2017; Muhammad, 2017). However, the understanding of certain Muslim communities influenced by patriarchal culture has unfortunately relegated women to a status reminiscent of the pre-Islamic era, where they were considered inferior to men. Such interpretations of religious texts are certainly unjustified, as they convey meanings that contradict the vision of equality and human dignity

The influence of this ideology on policies is exemplified, for instance, by the presence of 342 policies containing gender discrimination since the inception of regional autonomy policies in 1999 until August 18, 2013, as identified by the National Commission on Violence Against Women (Komnas Perempuan). The patriarchal ideology can also affect religious interpretations, giving rise to gender-biased religious interpretations that are often used as a justification for domestic violence in the name of religion (Rofi'ah, 2017).

According to Nina Nurmila, the interpretation of the Quran in exegesis has traditionally been conducted through a patriarchal lens, resulting in a patriarchal understanding that positions men above women (Nurmila, 2022). One example is when interpreting (QS. al-Nisa' [4]: 34). This verse is often cited as conclusive that men are leaders over women. Nina argues that, from a gender justice perspective, those qualified as leaders should be the ones who meet the criteria outlined in that verse.

In a household, someone can only be considered a "*rijal*" who is "*qawwam*" if they meet two criteria as mentioned in (QS. al-Nisa' [4]: 34), which are: (1) Having advantages over their partner in terms of education and income; (2) Providing for their family by contributing to their financial needs. Anyone, whether male or female, who meets these criteria can assume a leadership role. Being born as "*dzakar*" (male) does not automatically qualify someone as "*rijal*," as "*rijal*" refers to an individual who possesses specific qualifications.

In terms of higher education and income, it can be achieved by '*dzakar*' (males) and '*untsa*' (females). Therefore, males and females who meet these criteria can assume the role of '*rijal*.' Conversely, '*dzakar*' or males will continue to be "*dzakar*," not "*rijal*" if they do not meet these criteria. Semantically, the word "*al-rajul/al-rijal*" originates from "*al-rijl*," which means "foot" (Ma'luf, n.d.). So, "*al-rijal*" refers to people who walk because they have '*rijl*' (feet) as a support for walking. Therefore, those eligible to lead can provide support and thus effectively carry out their leadership roles. Consequently, being male does not guarantee the ability to provide support, while many women have "*rijl*" (feet) and can meet the criteria as mentioned in the verse above.

What comes from God is undoubtedly correct; therefore, humans must understand these texts correctly (Abdurrohman, 2018). Thus, efforts to eliminate social structural inequalities must be pursued through the reinterpretation of religious

perspectives. After all, religion cannot tolerate any form of wrongdoing, damage, or discrimination against women.

Islam is a religion that is anti-patriarchal culture

Patriarchal culture has created gender injustices, placing women in a lower position than men (Nurmila, 2015). The Quran is the word of God from the Most Just, so the Quran's message cannot be unjust towards women. However, humans always convey the Quran through their understanding, and no human is entirely just, "often unfair to women (Rofi'ah, 20).

According to Asma Barlas, as quoted by Nina Nurmila (Nurmila, 2015), Islam is an anti-patriarchal culture religion. The basis of her argument lies in (QS. Ali Imran [3]: 36-37). These verses narrate the story of the family of Imran, who yearned for a child. They did not lose hope and consistently prayed to Allah. They even vowed to dedicate their child to serving Allah if their prayer was answered. After their prayer was granted, a baby girl named Maryam was born. Because her mother had made a vow, and to fulfil her promise, her child was dedicated to serving Allah.

From the above verses, we can understand that Islam is a religion that opposes the patriarchal system. In the patriarchal system, People typically emphasize only men in worship and service at the mosque. From the story of Maryam, we can understand that both men and women are equal and have the right to serve in the house of Allah. Maryam even received the extraordinary privilege of providing food in her mihrab.

The Quran serves as a guide for humanity and a mercy to the universe (QS. Yunus [10]: 57), and the mission of universal mercy is embodied in the mission of the Prophet Muhammad (QS. al-Anbiya' [21]: 107). From the above verses, it can be understood that the genuine aspiration of the Quran is to establish a human life that values universal human values (universal humanism). Universal humanistic principles include efforts to uphold justice, equality, solidarity, freedom, and respect for the rights of others (Husein, 2001).

The fundamental principles of the Quran reflect an egalitarian view (QS. al-Hujurat [49]: 13), (QS. Al-Nahl [16]: 97), (QS. Al-Taubah [9]: 71), (QS. al-Ahzab [33]: 35). The revelation of these verses was a spectacular and revolutionary step, not only changing the Arabian society of that time but also deconstructing the pillars of civilization, culture, and discriminatory traditions that had long been practiced by pre-Islamic Arab society.

The reference values in the Quran do not hinder women from being modern while maintaining their dignity, ethics, and manners in social interactions and not promoting excessive freedom. Men and women who believe, do good deeds, and are sincere will lead a decent life, and both will equally receive rewards far better than what they have done (Sakho Muhammad, 2019).

Analysis of Hadith about Women's Jihad Inside the Home Using the Mubādala Method

Jihad is all sincere efforts in propagating Islam, the work to bring goodness to life and eradicate all forms of evil and oppression. Learning, preaching, and working to provide for one's family are also forms of *jihad fi sabilillah*. Taking care of, raising, and educating children is a form of jihad. Likewise, engaging in social work, empowerment initiatives, and mentoring are forms of jihad. The concept of jihad is inherently neutral and applicable in the public and domestic spheres. It applies to both men and women. The Quran has clarified that when many people doubt the scope of jihad in defence of the community and the nation as a male-dominated space, it firmly asserts that the positions of men and women are equal (QS. Ali-Imran [3]: 195), (QS. al-Anfal [8]: 72), and (QS. al-Taubah [9]: 71). These three verses emphasize that the narrative of jihad in Islam is gender-neutral (Abdul Qadir, 2021).

In historical records, there is ample evidence that women during the time of Prophet Muhammad (peace be upon him) actively participated in jihad in the public sphere. When the Prophet Muhammad (peace be upon him) first received revelation and conducted his *da'wah* discreetly, there were 19 believing women and about 40 men. Among them, the first believer was Khadijah bint Khuwailīd (may Allah be pleased with her), the wife of the Prophet. The person who bravely confronted Umar bin al-Khaththab before his conversion to Islam was a woman named Fatimah bint al-Khaththab. The first person to be martyred and recorded as the first hero was a woman, Sumayyah bint Khubath ibn 'Ammar bin Yasir. During the crucial moment of the Hijrah, the woman who erased the tracks of the Prophet Muhammad's (peace be upon him) journey in the desert to avoid being detected by the Quraysh was Asma' bint Abu Bakar. The person who shielded and served as a protector for the Prophet Muhammad (peace be upon him) during the Battle of Uhud was a woman, Nusaibah bint Ka'ab al-Anshariyyah, earning her the title 'The Woman of the Sword Wounds' (Abdul Qadir, 2021).

The hadith texts related to women's jihad within the household are recorded in al-Mushannaf' by 'Abdurrazaq.

عبد الرزاق عن يحيى بن العلاء عن رشدين بن (1) كريب مولى ابن عباس عن أبيه عن ابن عباس قال : جاء رجل وأمه إلى النبي صلى الله عليه وسلم وهو يريد الجهاد ، وأمه تمنعه ، فقال : عند أمك قر (2) ، فإن لك من الاجر عندها مثل ما لك في الجهاد ، قال : وجاءه رجل آخر ، فقال : إني نذرت أن أنحر نفسي ، فشغل النبي صلى الله عليه وسلم ، فذهب الرجل ، فوجد يريد أن ينحر نفسه ، فقال النبي صلى الله عليه وسلم : الحمد لله الذي جعل في أمي من يوفي النذر ، ويخاف يوما كان شره مستطيرا ، هل لك مال ؟ قال : نعم ، قال : إهد مئة ناقة ، واجعلها في ثلاث سنين ،

فإنك لا تجد من يأخذها منك معا (3) ، ثم جاءت امرأة فقالت :إني رسولة (4) النساء إليك ، والله ما منهم امرأة علمت أو لم تعلم إلا وهي تهوي مخرجي إليك ، الله رب النساء والرجال ، وإلههن ، وأنت رسول الله إلى الرجال والنساء ، كتب الله الجهاد على الرجال ، فإن أصابوا أجروا ، وإن استشهدوا كانوا أحياء عند ربهم يرزقون ، فما يعدل ذلك من النساء ؟ قال : طاعتن لأزواجهن ، والمعرفة بحقوقهن ، وقليل منكن تفعله

Narrated by Ibn Abbas (may Allah be pleased with him): A man and his mother came to meet the Prophet (peace be upon him). The man expressed his desire to participate in jihad for the nation's defence, while his mother opposed it because she needed him. The Prophet (peace be upon him) advised the man: 'Stay with your mother (and attend to her needs), for by doing so, you will earn the reward of jihad, just as if you had gone out to fight in defence of the community.' Then, a woman came forward and said: 'I am a messenger on behalf of women who have come to see you, O Messenger of Allah. I swear by Allah, whether they are knowledgeable or ignorant, they all desire to go out, just as I do, to meet you. Allah is the Lord of both men and women, and you are our Messenger for both men and women. However, Allah has ordained jihad for men. If they are victorious, they earn rewards; if they die, they attain martyrdom and live in the presence of Allah in full delight. So what is there for us women that can be equivalent to this?' The Prophet (peace be upon him) replied: 'Serve your husbands and know their rights, and very few among you can do that.' (Abdul al-Razzaq bin Hamam al-Shan'ani, 1403).

In the above hadith text, the first person to meet the Prophet was a man who wished to go for jihad. Still, his mother opposed and requested him to stay home to accompany and serve her. Then the Prophet responded to the man: 'Stay to (accompany and serve) your mother, and you will earn the same reward as in jihad.' The second person to come was a woman who also sought the same reward (jihad) even though she did not go for actual jihad but engaged in domestic work within the household. This means that the text is not establishing a universal norm but instead expressing empathy and providing an alternative in certain circumstances.

From the perspective of “*Mubadala*,” the hadith about women's jihad within the household is reciprocal; Women should not be wholly confined to their homes. They consider all service work, whether domestic or social, as a part of jihad. The primary meaning of the hadith on household jihad is that serving one's family also earns the rewards of jihad. Men can perform this service towards their mothers, fathers, children, and wives. Likewise, women can do the same towards their husbands, mothers, fathers, and children. These hadiths on service can have a broader interpretation, extending beyond household service. This includes nursing and hospital care, running orphanages

for orphans and the elderly, providing social kitchen services during disasters, and offering healthcare and humanitarian assistance during disasters, conflicts, or wars.

According to Faqihuddin (Abdul Qadir, 2021), there are at least 7 arguments that reinforce the idea that in Islam, domestic work is not solely the responsibility of women. Firstly, there is the concept of tauhid. Both men and women are servants of Allah, and they should serve Him rather than His creations. Therefore, fellow servants should collaborate to spread goodness, both within and outside the home. Secondly, they are considered as Khalifah. Men and women alike receive the mandate to be Khalifah on Earth. Hence, they must work together to prosper the land for the welfare and happiness of its inhabitants. Therefore, working in the domestic sphere is part of fulfilling their duties as Khalifah. Thirdly, there is the concept of amal shaleh (righteous deeds). The Quran and hadith texts encourage Muslims to perform righteous deeds. Working in the domestic sphere is a form of righteous deed that can be undertaken by both men and women, earning them rewards from Allah. Fourthly, there is mu'asyarah bil ma'ruf (mutual kindness). The marital relationship involves mutual kindness, which can only be realized if there is cooperation in completing domestic tasks. Therefore, one should not bear an uneven burden. Fifthly, there is the pursuit of tranquility and happiness. (QS. Al-Rum [30]: 21) signifies the common goal and aspiration of both men and women in marriage. To achieve tranquility and happiness, cooperation is necessary to handle domestic chores, ensuring that both spouses are at ease and content. Sixthly, there is the principle of mutual help. Mutual assistance is a noble character trait, and wives should not be left to bear the burden of domestic work alone. Seventh, there is the example of uswatun hasanah (exemplary conduct). The Prophet Muhammad is an excellent role model. In various hadith texts, it is mentioned that the Prophet Muhammad used to engage in domestic work at home, such as sewing and milking. Therefore, anyone, whether male or female, who wishes to emulate the Prophet's behavior should be involved in completing household tasks.

Just as the Prophet also helped Aisha in doing household chores, demonstrating the importance of cooperation and partnership in domestic responsibilities.

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنِ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ
مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي أَهْلِهِ قَالَتْ كَانَ فِي مَهْنَةِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ
إِلَى الصَّلَاةِ

Narated Al-Aswad, I asked `Aisha what did the Prophet (ﷺ) use to do at home. She replied. "He used to keep himself busy serving his family and when it was time for the prayer, he would get up for prayer. (Abi 'Abdillah Muhammad bin Ismail al-Bukhori, 1998).

Some comments on the above hadith mention that the Prophet, as a husband, also participated in helping with household chores. Ibn Hajar al-Asqalani stated that this hadith, as narrated by Ahmad, Ibn Sa'ad, and in Sahih Ibn Hibban, supports this idea. Although it does not specify the exact household tasks performed by the Prophet, Ahmad's narration provides some insight into domestic work carried out by him. (Ibn Hajar al-Asqalani, 2005).

حَدَّثَنَا عَفَّانُ قَالَ حَدَّثَنَا مَهْدِيُّ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا سُئِلَتْ مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْمَلُ فِي بَيْتِهِ قَالَتْ كَانَ يَخِيطُ ثَوْبَهُ وَيَخْصِفُ نَعْلَهُ وَيَعْمَلُ مَا يَعْمَلُ الرِّجَالُ فِي بُيُوتِهِمْ

Narrated Affan said Mahdi described to us, and Hisham bin 'Urwah told us from his father from Aisha. She was asked what the Prophet Muhammad used to do at home, peace be upon him. (Aisha) said, "He used to sew his clothes, mend his shoes, and do similar work that other men do in their homes (HR. Ahmad: 23756)

According to Faqihuddin (Abdul Qadir, 2021), there are at least seven arguments that support the idea that in Islam, domestic work is not solely the responsibility of women:

1. The concept of Tawhid is that both men and women are servants of Allah and should work together to spread goodness inside and outside the home.
2. The concept of being Khalifah, where men and women are both mandated as stewards of the Earth and must work together to bring prosperity and happiness to its inhabitants. Thus, domestic work is part of fulfilling this role.
3. The concept of righteous deeds. Some texts in the Quran and Hadith encourage Muslims to perform righteous deeds, and domestic work can be considered a righteous deed that both men and women can engage in, earning them rewards from Allah.
4. *mu'asyarah bil ma'ruf* (cooperation in goodness). The relationship between spouses is one of cooperation, which can only be realized if there is teamwork in completing domestic tasks, ensuring that one does not bear an undue burden.
5. Helping one another is a noble character trait.
6. Wives should be able to bear the burden of domestic work with others.
7. *uswatun hasanah* (a good example). The Prophet Muhammad, peace be upon him, set a good example by participating in domestic work at home, such as sewing and other tasks. Anyone wishing to emulate the Prophet's male or female behaviour should be involved in household chores to some extent.

In Islamic teachings, responsibilities related to domestic space, such as cooking, cleaning, and others, are the shared duties of all family members living in the

household. Therefore, these responsibilities should not be solely placed on women. All service work is considered a form of jihad in Islam. The mention of the rewards of jihad for women in domestic roles is just one example. It should be understood more broadly as an appreciation of service work within the home and society. This applies to both men and women, as both are partners in all efforts to promote good and eliminate evil (QS. al-Taubah [9]: 71) (Abdul Qadir, 2021).

Islam comes with its spiritual and social mission, addressing both men and women. Men and women have equal rights because Allah has endowed them with potential. The potential within a person must be developed and utilized for good and benefit. Therefore, there is no need to hinder the active participation of women in the public sphere. Islam's presence brings humanity grace and gift without favouring men and neglecting women. Gender should not be a barrier for women to spread goodness and use, whether in the domestic or public sphere, in spiritual, intellectual, or social aspects.

Both men and women have the same role as “*khalifatullah fil ardh*” (stewards of Allah on Earth) to bring prosperity to the world, and both are servants of Allah. As servants of Allah, the standard of righteousness is not determined by gender but by holiness itself (QS. Al-Hujurat [49]: 13). Women have the same rights as men. According to Ahsin Sakho (Sakho Muhammad, 2019), women can pursue any profession just like men, including becoming formal leaders in society, politicians, doctors, engineers, writers, business consultants, and more. No religious text limits the jobs that women can pursue. Regarding political rights, women also have the freedom to express their opinions. Women are equal to men in performing righteous deeds, such as prayer, charity, fasting, and other social deeds, including jihad fi sabilillah (striving in the path of Allah), whether on the battlefield or in supporting roles.

Allah is the Most Just, upholding gender equality as stated in (QS. an-Nisa' [4]: 1). In Islam, men and women are given equal obligations. As stewards of Allah on Earth, women are mandated to do good and make the Earth prosperous (QS. Al-Baqarah [2]: 30), (QS. Hud [11]: 61), (Yunus [10]: 14). The Quran brings a revolutionary message related to women's conditions, emphasizing that gender, like ethnicity and tribe, holds no value in the eyes of Allah. The measure of greatness is piety (QS. al-Hujurat [49]: 13).

Men and women both come from the same soul (*nafs wahidah*) (QS. An-Nisa [4]: 1). Thus, in marriage, which unites two souls as one, both should submit equally to Allah. A perspective that denigrates, demeans, harms, or oppresses individuals through various forms of violence is considered unjust (QS. al-Hujurat [49]: 11-12).

Islam transforms the way humanity is viewed. Starting from the above verses, the privilege or superiority of one person over another is only justified in recognizing the Oneness of Allah. Physical appearance does not hold value before Allah. Gender is just a bodily characteristic that neither adds nor detracts from a person's quality of faith and righteousness. Men and women are human beings and have the right to

dedicate their potential in the public sphere, whether in spiritual, intellectual, or social realms, promoting good and preventing evil.

3. Conclusion

Based on the discussion presented by the author concerning the hadith about women's jihad within the household, two concepts of jihad emerge: neutral and reciprocal. The neutral concept originates from the definition of jihad itself, which encompasses all efforts undertaken with sincerity to bring about goodness, whether performed within or outside the home. Therefore, all forms of service, both in the domestic sphere and the social realm, are considered jihad, which applies to both men and women.

Meanwhile, the reciprocal concept leans towards cooperation and collaboration between both parties, namely, men and women. They are partners in realizing goodness and preventing wrongdoing. Thus, the meaning of jihad in the mentioned hadith text should not be understood as relegating women solely to domestic roles, thereby allowing men to dominate the public sphere exclusively.

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