

HADITH UNDERSTANDING RECONSTRUCTION “WOMEN”: DELIVERING THE ISLAMIC EDUCATION SYSTEM OF EGALITARIAN

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Abstract: Lack of understanding about normative –nash- of hadith shows the wrong opinion about woman. This understanding is very insist to be reconstructed, it can find the real, normative, and universe of Islamic messages. The series, it will implicate relation of man and woman in many aspects, especially system of Islamic education. So, this writing tries to do reconstruction about understanding of refraction gender in understanding hadith about woman. This writing offers Islamic education which means educational systems is a system or material of educational. This study focuses empowerment of human (*insba’ al-shay’ ila kamali-hi balan fa-balan*) it based al-Qur’an and hadith in specific context. It means, this study is not only about normative aspect of Islamic theory, but also applied in many lessons, culture institution and the effect to empowerment of human, especially developing of intellect potential and intellectuals of human.

Keywords: Hadith, Women, Islamic Education, Correspondence.

Introduction

Until today there is still presumption that women are creatures who have a deficiency in intellect, even in the religion they also have flaws (Rahman & Hearty, 2016, 73; Pranoto, 2010, 85; Kirtsoglou, 2004, 155; Burhanuddin & Fathurrahman, 2004, 173; Burhanuddin, 2002, 321). This fact is found due to a lack of proportional understanding in understanding normative religious texts such as al-Qur’an or al-Hadith. In fact it is constructed by a particular community whose motives want the inequality of male and female relation as if based on the legitimacy of normative Islamic norms. This condition encourages Etim E. Okon to examine the position of women in Islam and the study concludes that compared to other religions, Islam actually conserves and defends women’s rights (Okon, 2013). But the problem is when people’s understanding of the religious texts metamorphoses into an acceptable truth taken for granted, then at that time the doors “ijtihad” about the inequality of male and female relation will be closed and “haram” to reopen. Moreover, when patriarchal culture becomes an ingrained cultural system as in Indonesia, the inequality of male and female relationships is as if a fact that cannot be “questioned” again (closed).

The issue at this time leaves a stain on the sacredness of the egalitarian male and female relation. The implication is that women, especially in Indonesian society, are placed in subordinate positions as in socio-linguistics (Kuntjara, 2003, 42), military (Umar, 1999, 139), or in compilations of religious law (Irianto, 2006, 131). This kind of understanding, especially the ones from the message of religious texts (al-Qur’an and al-Hadith) is urgent to be reconstructed in order to rediscover the essential, normative, and universal Islamic message of equality, brotherhood, equality and justice gender, as some women’s communities such as Amina Wadud (2013) or Diah Arini Arimbi (2009) have done to the interpretation of Islamic normative norms. These messages need to be translated into the attributes of the society’s social behavior as a social movement; or it is termed by Mohammad Nuh (2013, 96-98) as cultural movement.

It cannot be denied that the attributes of society’s behavior put women in a marginal place because of the theological constructs, which are less wise in interpreting the religious arguments (Sirin, 2016, 35). Nash or the normative proposition of religion which particularly vulnerable to interpreted gender bias

or likely to be misinterpreted is al-Hadith. For example, by putting al-Hadith out of place, interpreting it textually, separating from *asbab al-wurud*, and separating it from previous talks or with the context of the conversation. Since Islamic normative Islam -read: *nash*- is sacred, must be true, and timeless, the one that needs to be re-examined is al-Hadith's pluralistic pattern of interpretation and its relativity of truth. That is, as Maman Imanulhaq Faqieh (2008, 133) says, the sacred text is certainly true, but the human interpretation of it is relatively truthful. Strictly and concretely al-Attas, when quoted Hamid Fahmy Zarkasyi (2016), states, in the Tafsir there is no room for forecast; there is no room for interpretation based on subjective understanding, or an understanding based solely on the idea of historical relativism.

Therefore, the authors try to make the development effort -can also be read as reconstruction- on the understanding of gender bias in understanding al-Hadith about women. Al-Hadith studied by the authors is the normative information that exist in the mainstreaming of Islamic society, so that the barrage of understanding of al-Hadith will have implications for male and female relationships in various fields, especially in the Islamic education system. This educational system is an education based on Islamic values that are explicitly or implicitly contained in al-Qur'an and al-Hadith. The education system should be free from the principles of gender inequality that contradict Islamic values with egalitarian principles. That is, the Islamic educational system contains the meaning of the concept of universal value as in the process of cultural transformation is universality (Feisal, 1995, 101), and fair to the position of men or the position of women. The characteristic authenticity of Islamic doctrine that is holistic, fair, and balanced (egalitarian) will be a major characteristic of egalitarian Islamic education.

Hadith about Femininity

For the majority of Muslims, al-Hadith is a guidance that cannot be ignored in understanding Allah's revelation (Amin, 2009, 11), because everything that is conveyed in the hadith is a manifestation of what is conveyed in the Qur'an (Misrawi, 2010, 411). No wonder al-Hadith occupies a crucial position in determining a view towards women, because there are times when the al-Hadith explains about the position, the essence, and the pursuit of women. Ultimately, al-Hadith -through the process of society understanding- becomes a legitimation of the relationships of men and women that sometimes tend to lame. One of the al-Hadith sounds is:

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ أَخْبَرَنِي زَيْدُ هُوَ ابْنُ أَسْلَمَ عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى فَمَرَّ عَلَى النِّسَاءِ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ فَإِنِّي أُرِيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ فُؤَلْنَ وَبِمَ يَا رَسُولَ اللَّهِ قَالَ تُكْفِرْنَ اللَّعْنَ وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَذْهَبَ لِبَلِّ الرَّجُلِ الْحَازِمِ مِنْ إِحْدَاكُنَّ قُلْنَ وَمَا نُفَصَّانُ دِينَنَا وَعَقْلَنَا يَا رَسُولَ اللَّهِ قَالَ أَلَيْسَ شَهَادَةُ الْمَرْأَةِ مِثْلَ نِصْفِ شَهَادَةِ الرَّجُلِ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُفَصَانِ عَقْلِهَا أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ تَصُمْ قُلْنَ بَلَى قَالَ فَذَلِكَ مِنْ نُفَصَانِ دِينِهَا.

Meaning: "Having told us Sa'id bin Abi Maryam, he said he had preached to us Muhammad bin Ja'far, he said he had preached to us Zayd bin Aslam from 'Iyad bin 'Abd Allah from Abi Sa'id al-Khudri, he said: "One day the Prophet Muhammad s.a.w out on the feast of 'Ayd al-Adha or 'Ayd al-Fitr to a place then he leads to the women. So he said: O women, you have to give charity because I am shown that you are the greatest part of the inhabitants of hell. They asked: "Why so O Messenger of Allah?" The Prophet replied: "You many cursed and denied the husband. I have never seen people who lack common sense and religion stronger in influencing a man's firm heart than any of you". They asked: "What is our lack of religion and sense O Messenger of Allah?" The Messenger of Allah replied: "Is not the testimony of women half the testimony of men?" They said: "Yes" The Messenger of Allah said: "That is the lack of reason. Is it not if she

have periods, she does not need to pray and fast? They said: “Yes” The Messenger of Allah said: “This is the lack of religion.” (Imam Bukhari, n.d., 66)

Al-Hadith needs to be understood as normative guidance to the position of women’s community without removing the contextual side of its appearance (*asbab al-wurud*). In this context, the authors review that from the aspect of time, al-Hadith is conveyed when the Prophet Muhammad gave advice to the women community after *‘ayd* prayer. It has become a common practice of Muslims at that time that every issue, especially religious matters -including femininity- was consulted directly with the Prophet Muhammad in search of a definite answer. Each issue is decided using the principle of justice, so that every issue does not reap new problems in every span of community life (Rashid, 2015, 364; Munajjid, 2010, 54; ‘Adawy, 2006, 122; Kartajaya & Sula, 2006, 114) including on women (Musa, 2014, 69; Shihab, 2010, 195-196). But the big question is how is it possible that the Prophet Muhammad as a noble character, who by Siti ‘Ayshah said the prophet’s behavior is the Qur’an, closing his eyes and ears when facing the problematic of women who are part of the Muslims?, or is it tragic that the Prophet Muhammad in dealing with women’s problems needs to bring down the dignity and degrading of the greatness of the woman’s personality especially at that joyful moment (*‘ayd*)?.

It is necessary to see holistically the Hadith through egalitarian goggles putting the positions of men and women. That is, it is necessary to see the Hadith through a proportional understanding between men and women who both have advantages and disadvantages side in themselves. If it is noticed to whom al-Hadith is addressed, it is clear they are the jama’ah women of Madinah city who are the majority are the Ansar. They, in general men and women, are known to be gentle, thoughtful, and intelligent in their thinking, perhaps the influence of the geographical conditions of Madinah which is a fertile agricultural area with abundant agricultural produce, and not too hot tropical temperatures such as Makkah (Nasution, 2013). There are also people who describe that the people of Madinah who lived during the time of Muhammad are famous for religious, moderate (avoid extremes), and able to balance vertical relationships (*habl min Allah*) and horizontal relationships (*habl min al-nas*) (Asmani, 2010, 137). And interestingly, the Ansar women have a very high motivation in studying.

Regardless of the attitude, the other sides -read: the negative side of women- are a part that cannot be denied. Therefore, female immigrants (Muhajirin women) need to be selective in copying and imitating the manners of Ansar women. This condition is described by Umar bin Khattab in his remark that “When you arrive in Madinah, you find that the more dominant people are the women. Then our women imitate the manners and behavior of Ansar women.” This explains, there is the “other” side to the life of Ansar women to be studied and researched selectively; or indeed the behavior of the Muhajirin who have a code of conduct -read: tradition and culture- are different, so that when the women of the Muhajirin imitate the lifestyle of Ansar women there is a tension of understanding. It is customary when a big question arises, why did the Prophet Muhammad say so -as the Hadith mentioned- in the context of that time. Ultimately in view of the Hadith, the context with the situation, the state of society, and the dominant character of society need to be considered. As a fundamental consideration within the Hadith framework, Prophet Muhammad’s mission is to guide people to perfection, for human perfection culminates in servanthood; he strongly emphasizes improvement in worldliness. Then the Prophet also establish a social system which functioned perfectly for his followers and introduce practical rules about behavior in society (Brodbeck, 2016, 40). Clearly, the Prophet Muhammad will firmly enforce the *shi’ar* of Islam on the social system, so that the social system will be in harmony with the nominative values of Islam including in this context the society of Madinah which women are more dominant than men.

Seen from its grammatical structure or in terms of the form and composition of the texts (*matan*), the Hadith is composed using words that are not *taqriri* (determination), but the general rule that is often used to convey a message that is common. Therefore, al-Hadith is more likely admiration sense of the Prophet Muhammad’s figure against the contradictions that occurred in Madinah at that time, which is

about the women that more dominant than men. Though they are weaker than men who have firm nature, but they are more dominative over the more assertive people in society. That is, the admiration of the Prophet Muhammad against the power of God who puts power in something that can be expected weak and even God can show weakness in something strong. Positional clutter in the society views that ignites the admiration of the figure of the Prophet Muhammad to be painted on the rules of his linguistic.

The authors agree that al-Hadith is regarded as a form of specificity (specific) the dynamics of femininity in Madinah. One sentence that can be used as a backdrop in this context is the phrase “the lack of reason”; in which the sentence is delivered only once for the purpose of attracting attention as well as a smooth introduction in conveying the advice of the public, especially on women who just embraced Islam. The selection of sentences (word order) with the right language, easy to digest, not offensive, and polite is the integration of the Prophet Muhammad’s attitude whose purpose is to maintain social relationships with the communicators. This can be seen in Surah Taha verse 44 and Surah al-Nahl verse 125.

Thus, the phrase “lack of reason” in the *matan* al-Hadith is not specifically addressed in the form of taqriri -the affirmation affirmed by the Prophet- both in the presence of both women and men. The fact to note is that the Prophet Muhammad when asked about the meaning of the phrase “the lack of reason” in the piece of *matan* al-Hadith, the Prophet Muhammad mentioned a very clear case, which is less prayer and fasting on certain days when women experience menstruation and bleeding after childbirth. There is a fairly interesting explanation on this framework, the results of biological research and anatomy proves that during menstruation, women experience some changes, such as: 1) Durability of body temperature decreased so that temperature and body temperature is low; 2) Heart rate progressively lower, blood pressure decreases, and red blood cells decreases; 3) The digestion is disturbed, the vocal cords change, and the power of the breath is weakened; 4) Feelings of weakness, limbs are not excited; and 5) Memory and intelligence decrease, while concentration of mind increases (Qashir, 2004, 156).

Apart from that, the phrase “the less intellect” is not something that is out of character, but is a very special thing and is firmly inherent in women biologically, naturally, and is a “gift of God”. If the “shortage” is not in herself, then she could be separated from the nature of female figure. Therefore, the deficiency is a limited partial deficiency in aspects of worship and not in all sides of life. On the one hand, the deficiency is not something that a woman seeks or earns for it and neither is it her choice. For it can be said that “lack of reason” -can also be read as intelligence- not the monopoly of particular men or for women only, but it owned jointly (collectively) between men and women. Because on the factual, many of the women were able to achieve equal status with men, or even exceed the achievements of men, as in the magic of the relationship of mother and child there is Maryam (Halim, 2007), in the political field there is Queen Balqis, in the fields of Sufism there is Rabi’ah Adawiyyah who is very committed to her love for Allah (Subhan, 1999, 56), in the household there is Asiah (Firaun’s Wife) is a woman who is able to maintain his faith (Asysyaal, 1988, 11) and there is also Siti Khadijah whose role active in fighting for Islam with his property and Siti ‘Ayshah who is famous for being smart and becoming a teacher of women (Arif, 2008, 56). Therefore, there are those who believe that the “lack of reason” in al-Hadith can be interpreted with two meanings: first, lack of reasoning ability given the condition of the Arab women formerly uneducated and colonized in the patriarchal culture; second, the lack of intellectual activity where it was very rare women who is capable and creative. This is understandable considering the women just have the freedom to live and award when Islam came, since Muhammad was appointed as a Prophet (Subhan, 1999, 62).

Based on this, it is unethical to generalize a situation with only one type and exclude the other types. To generalize on creature aspect, then it is necessary the theological foundation, psycho-biological and concrete facts as evidence of the innate weakness of the female figure. For the author, the essential

formulation is the wisdom as the basis of male and female relation, so that the practical level could do a pattern of “give and take” that is taking advantage of women to cover the shortage of men and otherwise utilize the advantages of men to parse the shortage of women, and between both of them have the same value and dignity especially the creature’s quality in the presence of Allah; that’s called with concept of comparability. This concept is highly preferred in marriage, says one of the Muslim scholars of Mahmud Syaltut, as quoted by Muhammad Baqir (2016, 75-76):

“In addition to various aspects that are very important in Islamic religion in making a family, such as introduction and research about the personality both husband and wife, and their full willingness, there are other things that have to be fulfilled -which also very influential in concord and harmony in the family, as well as causing ease in deliberation and consensus between husband and wife- is the equivalence of both husband and wife in the properties of goodness and virtue which is usually the pride of human in social life. And that is the goodness and benefit for wife and her family, rather than for husband and his family. And no doubt that the low level of the husband compared to the position of his wife will make the wife always look at her husband with humiliation, besides ridicule and mockery about her husband that she got from society.”

Islamic Education of Egalitarian

From description above, it is very clear that between men and women have equal relation with their nature of human being, especially on the balance of reason. Therefore, the construction of this understanding needs to be internalized to all the areas in the Islamic treasury. One of those is on Islamic education system, which for the Muslims, assess and develop Islamic education to deliver a superior human beings (perfect man) by adhering to the Qur’an and Hadith -other than revelation also reason (Assegaf, 2011, 2; Nata, 2010, 36; Tobroni, 2008, 19)- is a form of absoluteness in both theoretical and normative domains. That is, the Qur’an and Hadith are normative values that serve as a framework which leads to the views, attitudes, and purpose of life believed to be the value of ethics-normative to fight injustice, such as economic exploitation, political oppression, cultural dominance, disequilibrium, apartheid, and even gender discrimination. Nevertheless, at present, although modernity has changed the lives of women in various aspects, yet many conservative religious opinions -born from the womb of the understanding of injustice to women- put women in the lower level than men. Even Asghar Ali Engineer, a gender activist stated, in general, women’s rights are considered to have gained strong significance in modern era, and especially in the Islamic world. However, historically women are still subordinated by men. Women are considered a “second gender”. However, the overall view changes very quickly. The liberalization process of women has gained new significance, especially after the Second World War, and many reasons for it (Engineer, 2003, 1). No wonder there are people who say that religion is for human being, not for God. That is, it is necessary to see and hear the reality of human life to be directed in accordance with the will of religion, named goodness (Nuruzzaman, 2005, 178).

The authors in this context put forward the principle of justice and equality to see social phenomena especially in which there are dynamics of male and female relation. This ethical foundation should be embedded in the social system and civilization of Muslims through the construction of pillars buffer, which one of those is Islamic education. Because Islamic education itself is an educational system that typically has Islamic features in which can be said system or material of Islamic education. In the framework of the system, Islamic education can be classified into three variants, i.e.:

- 1- Education according to Islam or Islamic education, as an education that understood and developed from the teachings and fundamental values contained in its basic source, al-Qur’an and al-Sunnah. In this first description, Islamic education can be the form of educational ideas or theories that are based or developed from these basic sources.

- 2- The education of Islam or Islamic Education, as the effort to teach Islam or the teachings of Islam and its values in order to become the views and attitude of someone's life. In this second description, Islamic education can be the form of:
 - a. All activities undertaken by a person or a particular institution to assist a person or group of learners in inculcating and/or developing the teachings of Islam and its values.
 - b. All phenomena or events of encounter between two or more persons whose impact is the embedding and/or growth of Islamic teachings and their values on someone or some people.
- 3- Education in Islam, or the processes and practices of providing education that happens and develops in the history of Muslims. That's mean the process of growing the growth of Islam and its people, whether Islam as a religion, doctrine or cultural system and civilization, since the era of Prophet Muhammad until now. So in this third description, the term Islamic education can be understood as the cultural and inheritance of religious teachings, culture and civilization of Muslims from generation to generation throughout its history (Muhaimin *et.al.*, 2001, 29-30).

For the material concept, Islamic education has certain characteristics, as it is described that:

- 1- Basically Islamic religious education is not an attempt to pass a certain understanding or pattern of religion to the students, but the emphasis lies in the process so that students can acquire methodological ability to be able to understand the impression of the basic message given by religion.
- 2- Religious education is not glued to the excessive romance to look back emotionally, but rather directed to the formation of projective thinking skills in addressing the challenges of life.
- 3- Religious teaching materials should be integrated with the growing attitude of social awareness, in which the students will be trained to perceive the reality based on the theological understanding gained from the perception of reality based on the understanding developed the emancipatory insight in the implementation of religious education so that students have the opportunity to participate in order to foster methodological abilities in studying religious substance or material.
- 4- Religious education should be directed to inculcate religious emotional well-being, well behaved habits, and also commendable attitudes in family, school and community environments, so that learners have the ability to use religion as a system of meaning to define every state from the point of reflection faith and knowledge (Anwar, 2010).

In this context, Islamic education is interpreted as an educational system that can be regarded as a system or educational material. But it is different from other concepts or educational models, in which it focuses on the empowerment of the ummah (*insba' al-shay' ila kamali-hi halan fa-halan*) based on al-Qur'an and al-Hadith in certain contexts. That is, the study of Islamic education is not just about the normative aspects of Islamic teachings, but also applied in a variety of materials, institutions, culture or values, and its impact on the empowerment of ummah, especially the development of the potential and intellectual Ummah. This empowerment encompasses all gender of men and women, so that Muslims in macro are truly empowered to advance their civilization. With the principles of justice and equality that exist in the empowerment of women, the Islamic education needs to cultivate the physical dimensions, intellect, religion, morality, psychology, the sense of beauty and social society in a balanced, harmonious, and integrated, thus bringing happiness and prosperity in life and afterlife. A comprehensive view of Islamic education on all aspects of human life will ultimately create a balance between various aspects, especially in the education portion between men and women. As the implication, in the process of human education, including women, trying to develop and nurture all aspects and potential that exist in itself in a balanced way, which means not only to give emphasis on one aspect only and leave the other aspects, so as to achieve a happy life in the world and the afterlife (Jasmani, 2011, 13-14).

Conclusion

Al-Hadith is composed using words that are not shaped *taqriri* (determination), but the general rules that are often used to convey a message that is the norm. The implication is that the study of Islamic education is not merely about the normative aspects of Islamic teachings, but also its application in various materials, institutions, cultures or values, and its impact on empowerment based on the principle of justice and equality. A comprehensive view of Islamic education on all aspects of human life will ultimately create a balance between various aspects, especially in the education portion between men and women.

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