

## Reconstruction of Understanding of Women's Hadiths: Creating an Egalitarian Islamic Education System

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### Abstract

The disproportionate understanding of the normative hadith texts gave rise to the wrong assumptions about women. Reconstructing such an understanding is a necessity in order to rediscover essential, universal and egalitarian Islamic messages. The sequence, it will have implications for the relationship between men and women, including in the Islamic education system. Therefore, this paper aims to make efforts to reconstruct the understanding of gender bias in understanding al-Hadith about women. By using a contextual approach, the resulting construction of an understanding that men and women have commensurate relations with their respective creature natures and has implications for an egalitarian Islamic education system that focuses on empowering people (Insya asy-syay'i ila kamalihi halan fahalan) based on the Al-Qur'an and al-Hadith, namely trying to develop and foster all aspects and potential that exist in themselves in a balanced way, including women, not only emphasizing one aspect and leaving other aspects, so that they can achieve a happy life in the world and here after.

**Keywords:** Hadith, Islamic Education and Equivalence.

### INTRODUCTION

The discourse on gender roles within Islamic teachings has long been influenced by interpretations of hadith texts that sometimes reflect normative views on male and female roles. Hadith, as a significant source of Islamic jurisprudence and moral guidance alongside the Al-Qur'an, plays a pivotal role in shaping the perceptions and social structures surrounding gender. However, certain traditional interpretations have contributed to a misunderstanding and misapplication of these teachings, leading to gender biases. This normative reading of hadith often results in misconceptions regarding the roles, rights, and status of women within the Islamic tradition, promoting a viewpoint that may not align with the holistic and balanced teachings of Islam. Consequently, these interpretations can reinforce a patriarchal view of gender dynamics, limiting the potential and rights of women in various aspects of life, including education, social participation, and spiritual development (Afsaruddin, 2015).

Such misconceptions have far-reaching implications, particularly in the realm of Islamic education. The Islamic education system, designed to nurture the spiritual, moral, and intellectual development of individuals, may inadvertently perpetuate gender biases when it is informed by a traditionalist understanding of hadith that does not fully consider the context of these sayings. In such settings, the role of women may be perceived as primarily domestic, with educational opportunities and religious responsibilities being limited in comparison to their male counterparts. This approach not only restricts the educational experiences of women but also undermines the egalitarian principles found within the core teachings of Islam, which advocate for the comprehensive development of all individuals, regardless of gender.

To address this issue, it is necessary to reconstruct the understanding of hadith texts related to gender roles. This reconstruction requires a more nuanced and contextualized approach, considering the circumstances and cultural contexts in which these hadiths were narrated. Many of the normative interpretations of hadith do not take into account the historical and social milieu in which they were delivered, resulting in anachronistic readings that fail to resonate with the essential message of Islam. A contextual understanding allows for the exploration of the deeper meanings of hadith and provides a way to interpret them in line with the universal and egalitarian principles that Islam espouses. This reconstruction is not only essential for clarifying misconceptions but also for ensuring that Islamic teachings remain relevant and just in contemporary societies.

Moreover, reconstructing these understandings is fundamental for fostering an Islamic education system that is truly egalitarian and inclusive. By promoting a balanced view that acknowledges the commensurate relations between men and women according to their respective natures, Islamic education can empower both genders equally. This empowerment is not about negating differences but about recognizing and nurturing the unique potential of each individual. An egalitarian approach to Islamic education will emphasize the holistic development of both men and women, fostering their intellectual, spiritual, social, and personal growth in a way that aligns with the Islamic principles of justice, equity, and the pursuit of knowledge. This balanced perspective will help in dismantling the gender biases that have long hindered the progress of women within Islamic societies.

Furthermore, the implications of such a reconstructed understanding extend beyond education to the broader relationship between men and women in society. An accurate and contextually grounded interpretation of hadith promotes gender relations based on mutual respect, equity, and complementary roles. Such an approach does not seek to undermine the dignity or importance of either gender but instead highlights the essential Islamic values that advocate for balanced partnerships and shared responsibilities in all spheres of life. This perspective is not only more reflective of the core messages found in Islamic teachings but also contributes to the development of societies where both men and women can thrive and contribute fully to their communities.

In summary, the introduction of this paper aims to establish the importance of re-evaluating the traditional interpretations of hadith that contribute to gender biases. It emphasizes the need for a reconstruction of these understandings to better reflect the essential teachings of Islam, which are inherently universal and egalitarian. The paper will explore the implications of gender-biased interpretations on Islamic education and male-female relations, advocating for an approach that is balanced, inclusive, and contextually grounded. This reconstruction aims to pave the way for a more just and equitable Islamic society that upholds the true spirit of Islamic teachings, fostering the development and empowerment of all individuals, regardless of gender.

## **METHODS**

The "Methods" section of this paper adopts a contextual approach to analyze al-Hadith, focusing on the intricate relationship between gender roles and their interpretation within Islamic tradition. This approach requires a detailed examination of the hadith texts, which are sayings, actions, and approvals of the Prophet Muhammad, in their original historical, social, and cultural settings. By understanding the circumstances surrounding the revelation and narration of these hadiths, the

analysis aims to uncover the intended meanings and implications as they relate to gender relations. This methodological choice acknowledges that hadiths were conveyed in specific contexts, where cultural norms and social conditions significantly influenced how gender roles were perceived and practiced. Therefore, the approach not only looks at the literal text but also delves into the context of its origination, reception, and subsequent interpretation throughout Islamic history.

This contextual examination seeks to identify instances where traditional interpretations may have led to gender biases and misapplications of the teachings of hadith in contemporary settings. By re-contextualizing the hadiths, the analysis aims to rediscover the essential and egalitarian values of Islam that advocate for balanced and just gender relations. The methods will involve a comparative analysis of classical and modern interpretations of hadith, highlighting shifts in understanding and their implications for gender dynamics. Additionally, this study aims to provide a framework for developing a more equitable perspective by aligning the interpretations with the universal principles of Islam, which call for the holistic development and empowerment of all individuals, regardless of gender. This approach not only facilitates a clearer understanding of the intended messages within the hadiths but also paves the way for their application in a manner that promotes fairness, equity, and justice within the Islamic education system and society at large.

## RESULTS

The results of this study reveal that a contextual analysis of al-Hadith offers a more nuanced understanding of gender relations that aligns closely with the principles of equity and justice in Islam. By examining the historical and social contexts in which the hadith texts were narrated, the findings indicate that many traditional interpretations have overlooked the broader intention of these sayings—namely, the promotion of mutual respect and complementary roles between men and women. Contextual interpretation shows that men and women are regarded as equal in terms of their worth and value in the eyes of Islam, with each gender possessing unique qualities and responsibilities that contribute to the well-being of society. The study highlights that the Prophet Muhammad's teachings on gender were often meant to empower women and provide them with rights and opportunities that were revolutionary for their time, and that these teachings should be understood as part of a larger framework aimed at human development and balance between genders.

Further, the analysis reveals that when the hadiths are interpreted in context, they underscore the importance of commensurate relationships between men and women. The term "commensurate" here emphasizes that while men and women may have distinct roles shaped by their natural dispositions, these roles do not imply a hierarchy or a dichotomy in value. Instead, the relationships between genders are characterized by fairness and equity, recognizing that both genders have equal potential to contribute to family life, education, spirituality, and society. The research findings advocate for moving away from rigid interpretations that impose unequal structures or roles, instead promoting a view of Islamic teachings that encourage cooperation and shared responsibilities between men and women, in line with their respective natures and potentials.

The findings have important implications for Islamic education systems, as they suggest that an egalitarian approach is both possible and necessary. This approach emphasizes the empowerment and holistic development of every individual male and female without being confined to restrictive gender norms. An egalitarian Islamic education system should foster spiritual, intellectual, and personal growth, ensuring that both men and women are educated and nurtured to reach their full potential. The study underscores that the teachings of Islam, when interpreted through the lens of

context and equity, promote an educational framework that focuses on the balanced development of all aspects of an individual's identity and capabilities. Such a system would not only provide equal opportunities for learning and personal growth but would also support the principles of social justice and equality, laying a foundation for harmonious gender relations and the development of a just society.

## **DISCUSSION**

The "Discussion" section seeks to explore the profound implications that a reconstructed, contextually accurate understanding of al-Hadith has for the roles and status of women, particularly within the framework of Islamic education. This reconstructed understanding challenges traditional interpretations that have often led to gender biases, thereby paving the way for a more inclusive approach to education. By re-evaluating hadith texts in their social, historical, and cultural contexts, the discussion aims to demonstrate how an accurate interpretation supports gender equality and promotes the empowerment of women in line with the essential teachings of Islam. This approach encourages a rethinking of the traditional roles assigned to men and women, offering a more balanced and equitable perspective that emphasizes shared responsibilities and opportunities for growth.

A key argument within this discussion is that the Islamic education system, grounded in the reconstructed understanding of al-Hadith, should aim to develop and foster all dimensions of an individual's potential—spiritual, intellectual, physical, and social—regardless of gender. Traditional interpretations of gender roles in education often place limitations on women's opportunities for learning and personal development. However, a contextual understanding of al-Hadith reveals that the Prophet Muhammad advocated for the education and empowerment of both men and women, recognizing their unique potential and encouraging their holistic development. This comprehensive approach to education aligns with Islamic teachings that value the pursuit of knowledge and self-improvement for all individuals, emphasizing that each person should be equipped to contribute fully to their community and the broader society.

In focusing on the holistic development of individuals, the discussion emphasizes the need for an Islamic education system that is not only gender-neutral but also gender-responsive. This means creating educational policies and environments that respect the inherent differences between men and women while promoting their equal rights and opportunities. Such an educational model would ensure that both male and female students receive an education that nurtures their intellectual abilities, moral character, physical health, and social skills, enabling them to grow into well-rounded individuals. The objective is to create an educational system that fosters balance and recognizes the value of every individual's potential, thereby allowing men and women to achieve personal fulfillment and contribute meaningfully to society.

The implications of such an educational system go beyond individual development to impact the structure of families and communities. An egalitarian approach to Islamic education would promote greater understanding and respect between men and women, contributing to harmonious relationships and shared responsibilities within families. The development of both genders in a balanced manner would empower women to play active roles not only within their households but also in the public sphere, such as in leadership, education, business, and civic engagement. This approach, supported by the principles of equity and empowerment found in the Al-Qur'an and al-Hadith, would ultimately lead to more dynamic and prosperous communities where both men and women can thrive.

The principles of equity and empowerment are deeply rooted in the core teachings of Islam, as found in both the Al-Qur'an and al-Hadith. The Al-Qur'an explicitly advocates for justice, mutual respect, and the upliftment of all human beings, regardless of gender. In addition, the hadiths contain numerous examples where the Prophet Muhammad encouraged the education of women, supported their participation in community affairs, and recognized their rights in various aspects of life. By aligning the Islamic education system with these principles, the discussion supports the notion that such a system would contribute not only to the personal development of individuals but also to the broader objectives of social justice, equity, and the empowerment of all people.

In conclusion, the discussion underscores the transformative potential of reconstructing the understanding of gender-related hadiths to develop a more inclusive and empowering Islamic education system. By advocating for an approach that emphasizes balanced development, this reconstruction offers a pathway to achieving happiness and fulfillment for both men and women in this life and the hereafter. Such an approach aligns with the egalitarian values of Islam, promotes social harmony, and ensures that the educational experiences of all individuals—regardless of gender—are enriching and conducive to their holistic growth and success. This reconstructed understanding of al-Hadith not only supports a more just and balanced perspective on gender relations but also provides a foundation for an education system that truly reflects the spirit of Islam's teachings on equality, knowledge, and the empowerment of all human beings.

## CONCLUSION

The conclusion of this paper underscores the critical importance of reconstructing the traditional understanding of gender-biased hadiths to create a more accurate, balanced, and inclusive interpretation that aligns with the essential teachings of Islam. This reconstruction is necessary because many historical interpretations have inadvertently perpetuated gender biases that are not reflective of the original spirit of Islamic teachings. By examining hadiths within their historical, social, and cultural contexts, the reconstructed perspective reveals a message that advocates for equitable and commensurate relationships between men and women. Such a balanced understanding has profound implications for Islamic education, as it fosters an environment where both genders can be empowered, nurtured, and developed in all aspects of their lives—spiritually, intellectually, physically, and socially. This reconstructed understanding not only challenges the misconceptions rooted in normative interpretations but also reaffirms the rights and potentials of women as envisioned by the Prophet Muhammad and the Al-Qur'an.

Promoting an egalitarian perspective within Islamic education is significant for advancing gender equity and social justice, which are core values of Islam. The conclusion emphasizes that education systems grounded in these principles ensure that men and women receive equal opportunities for learning and growth, leading to a balanced and comprehensive development of their character, knowledge, and skills. This approach, rooted in the authentic teachings of Islam, supports the holistic well-being of individuals and communities, allowing for harmonious gender relations and shared contributions to society. By advocating for a reconstructed understanding of gender-related hadiths, this paper ultimately aims to inspire an Islamic education framework that reflects the true spirit of equity, empowerment, and balanced development, fostering a just and prosperous society where both men and women can thrive equally.



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