

## RELIGION PATRIARCH AND CAPITALIST CONTRIBUTION OF FEMALE ULAMA IN DISSEMINATING HADITH IN SOCIETY

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### ABSTRACT

There are plenty of female ulama in the city of Cirebon. They are affiliated with Islamic educational institutions such as Islamic boarding schools and madrasas, the Indonesian Ulama Council, and Non-governmental organizations. Female ulama is allowed to contribute to conveying Hadith to the community according to expertise in the field. However, male domination and culture wrapped in capitalism often hinder the contribution of female ulama in filling the country's development. This condition raises problems related to the contribution of female ulama amid the domination and patriarchal culture of male ulama in capitalism. This study aims to show the contribution of female ulama Cirebon Indonesia in the dissemination of hadith. This study uses a socialist feminism approach. The results showed that the contribution of female ulama from Cirebon Indonesia in the dissemination of hadith with a social feminist sociological approach (awareness, motivation, ideas, and knowledge) was very high to exist in filling hadith studies. The ideology and definition of the situation are very supportive for them to take part with male ulama. The hadith narration method they use is through sama', kitābah and wajadah. The theme of the hadith that was widely distributed was about the hadith of worship, muamalah, glorifying corpses and politics.

**Keywords:** Women Ulama; Spread of Hadith; Socialist Feminism; Hadith Studies

### Introduction

This article discusses female ulama in the city of Cirebon-Indonesia in their contribution to the dissemination of hadith in society. The topic of discussion uses a socialist feminist approach (Eisenstein, 1980), (Gordon, 2013), (Wharton, 1991), (Ritzer & Goodman, 2014), thus the viewpoints and experiences of women scholars in the spread of hadith amidst the dominance and influence of patriarchal culture (Miller, 2017), (Routledge, 2004) male ulama in capitalism can be revealed comprehensively". Socialist feminism assumes that oppression of women occurs under a patriarchal system and capitalism (Ritzer & Goodman, 2014). The patriarchal culture constructs the ulama to be a man. Women ulama are stigmatized as companions only. Male ulama dominate, instead of the occurrence of social class between the two, female ulama are subordinated. However,

the Quran stipulates that women are equal to men outside of natural issues (Casanova, 2009), (Sandberg, 2013). Women are allowed to become scholars if they want and fulfil the requirements (Al-Khatib, 1993).

In capitalism, male ulama are the owners of the means of production. Women ulama are positioned as additional breadwinners. Ownership of the means of production is used to increase power and dominance over women ulama. In fact, in the current era of capitalism, women's demands for justice and recognition of identity are increasing (Fraser, 2013), (Williams, 2014), (Sandberg, 2013). Ulama are people who have the knowledge and ability to contribute to spreading Islam in society. The contribution of the ulama in the spread of Islam is not determined by gender, but by their knowledge and abilities. Hadith comes from the Prophet Muhammad SAW. He is a man. However, the Prophet Muhammad did not forbid women to become a scholar. The proof was Aisyah bint Abu Bakr, his wife, became a role model for Muslims. This condition shows that both men and women are allowed to become ulama/scholars.

The existence of female ulama in the city of Cirebon-Indonesia is not exposed in the midst of patriarchal culture. Its existence is not exposed that it is not known to the world community. In fact, since Islam came to Cirebon, there have been many female ulama who have contributed to the spread of hadith in society. Contrary to Tengku Fakinah (1848-1908 AD) from Aceh and Nyai Hj. Sholihah Wahid Hasyim (L.1922 AD) from East Java (Yafie, 2017). SK Trimukti (B.1912 AD), Fatmawati (B.1943 AD), Zuleika Rachman Mansjhur Jasin, Gonowati Djaka Sutadiwiria, Oetari Soetarti, Yuliari Markoem, Retnosedjati (Jonesy, 2020).

For Muslims, all activities must have a source, including conveying the study of the Qur'an and hadith. Verses that become references on this issue include Q.S. Taha/20 verse 112. While from the hadith of which is contained in the book of Sahih Muslim chapter will (Muslim, n.d.) whose translation reads: "If a child of Adam/human dies, everything is cut off except for three (1) alms Jariyah (2) useful knowledge and (3) pious children who always pray for their parents". Contributions can be in various types and matters related to life on earth, for example financial economy (Humaira & Sagoro, 2018), communication harmony (Pardede, 2019), non-timber forest products (Chairan & Aidar, 2018), payment of donations (Apriliani et al. al., 2018), agents, family law (Priscilla, 2020), agriculture (Haris Putra et al., 2018), marine (Listiyandra et al., 2016), motor vehicle tax (karina, Nurul and Budiarmo, 2016), women's politics (Gantina, 2018), and sports (Rimasa & Sartono, 2020).

Ulama comes from Arabic 'ālimun 'ālimāni 'ulamā' or people who are knowledgeable / knowledgeable / educated (Al-Munawwir, 1997). Mohammad Takdir (Takdir, 2015) defines that those who are classified as ulama include: (1) having an Islamic boarding school (pesantren) (2) having religious knowledge to be conveyed to the people (3) having a high social spirit towards the people (4) being good at adapting to various

problems in the community (5) the figure as the caretaker of the pesantren. Al-Quran Fathir/35 verse 28 describes the ulama as a servant who fears Allah SWT. Ulama are people who have the knowledge and ability to contribute to spreading Islam in society. The Creator positions men and women equally as servants who are commanded to know each other (the strengths and weaknesses of each).

Range from that verse and hadith then many women wanted to contribute to the community according to their respective fields of expertise. such as Niyahah, Aisyah bint Qudamah, Quraira bint Haris, Umaymah bint Ruqayqah, Fatimah bint Utbah, Hindun bint Utbah (political experts). Aisyah bint Syathi (b. 1920 AD) focused on interpretation; Ratu Safiatuddin Tajul Alam (Aceh) was a government expert. Nyai Awanillah Amva (district Cirebon) is the leader of the Jambu Islamic Boarding School (Ivvaty, 2021). Hemdi (Hemdi, 2015) wrote about 25 women fighters from various countries (Gumiandari & Nafi'a, 2020). Ahmad Muhamad Jamal has raised 30 stories of women of faith and knowledge who have succeeded in positioning themselves for the benefit of society in general. Nyi Hj. Madinah is an NU Muslim activist, a preserver of the tradition of Fatimah's birthday, and a nationalist female ulama. Nyai Hj. Syarifah, the caretaker of the Madinatunnajah Islamic boarding school, Hj. Eti Nurhayati (psychologist) and Hj. Eti Herawati (politics). Najmah Sa'idah and Husnul Khatimah (Sa'idah et al., 2003); (Hemas, 1992); (Ansar, 2006); (Arfa, 2004); (Alfiyah Ashmad et al, 2017); (Qodir, 2021). Even Amina Wadud (M.1952 AD) in 2005 stunned the world because she led the prayers for women and men, in the church, not in the mosque.

The above conditions prove that female ulama can stand amid a patriarchal culture where women are placed in the other and subordinate positions (Saptandari, 2013). Al-Quran and Hadith do not prohibit women from becoming ulama/scholars. However, the contribution of female ulama/clerics in spreading hadith to the public is less exposed. The era of the Industrial Revolution 4.0 uncovered many opportunities for female ulama/clerics to contribute to disseminating hadith in society (Wahyudi, 2018).

There seem to be very few studies discussing religion, patriarchy, and capitalism, and there seems to be no discussion on this theme in the Cirebon area. Or at least in Indonesia it is still rarely to be found.

### Research Method

The study carried out in discussing the contribution of female clerics in the city of Cirebon in the dissemination of hadith was carried out qualitatively and meant having to understand the equality movement that had been carried out and fought for by women and men. The data collection technique uses participant observation and interviews, not directly through FGD (group discussion forum).

### Result and Discussion

#### **Awareness, motivation, and knowledge of the *nyai*/lecturers**

Mutahhari (in Jalaluddin) explained that a unique, complicated, and mysterious creature is called a human. Because to be able to understand it requires an explanation of many

things compared to other creatures of God, humans have three interesting things; first, a peaceful and calm soul, second, a soul that criticizes itself a lot, third, a soul that always orders to do bad things. These three types are owned by humans, both male and female. But at the level of reality, men are in a good and best position while women are marginalized. The dominance of the role of men over women is justified by the norms of the scriptures that they explain to perpetuate their power such as the explanation of Asghar Ali Engineer (Anshar, 2006).

Conditions like this are not only in Indonesia but also in developed countries such as America, this was the reason for Betty Friedan (1921-2006) wrote the book "The Feminine Mystique" which was then responded to positively by many women and even a women's organization was born named NOW (National Organization for Women) in 1966 AD continued the holding of the Human Rights (human rights) conference in Vienna-Austria in 1993, in 1994 the IKP (international population and development) conference in Cairo-Egypt, in 1995 the 4th women's conference was held in Beijing-China. These activities are further said to be an important issue in the struggle of women to improve the dignity and position of women in the international world (Cahyono, 2015). However, it started in the early 19th century (1800s). This is said to be the forerunner of the women's movement because women were active in various women's movements (Fajar Apriani, n.d).

Awareness of fighting for universal justice throughout the world is crucially increasing, including in Indonesia. This archipelago uses a structured model in a women's organization or institution that carries out the feminist movement (Bender, 2020). For example, *Bank Niaga* (Niaga Bank) has started to implement Ladies Bank (in some branches it is filled with female staff) (Haryati, 2017). The reality of the male ulama is that their actions are wider, while the female ulama is not starting to be addressed. The *nyais* were originally positioned as the husband's companion, and it is common for the wife to take care of the household and children only, and then empowered to be allowed to replace her husband as a resource person or lecturer in public places. The awareness of female ulama is motivated by the existing conditions where women need *nyais* to gain enlightenment in knowledge related to women's *fiqh*. They may and are not shy about asking very privacy-related questions.

This condition encourages women to seek knowledge like men. Become students and scholars who are experts in their fields so that they can lead the community to the light. This is reinforced by the statement of Eti Nurhayati (2018) that major changes in human civilization will occur if all the potential of women can be fully realized. She regrets that the patriarchal culture is still curbing this potential. In contrast to the statement that women's absence occurs because of their unwillingness to be active in the public sphere. This may exist because of the skewed stigma, news that corners women as victims of rape, violence, perpetrators of corruption and so on that are reported on social media,

making women afraid to actively actualize themselves. More women are found in mosques, prayer rooms, and *majlis taklim*.

These circumstances can happen to female lecturers, if the husband and wife become educators, the wife succumbs to not taking office, even though if we look at the ability of the leader, it is the wife who is more qualified. Likewise, the case that happened to "Nyai" in the city of Cirebon-Indonesia, those who exist in ordinary society whose husbands understand and realize that their wives must also exist to convey and receive knowledge. However, this condition is a social problem faced by female ulama/clerics in Indonesia. This problem gave rise to social movement theory which has a long history. According to Wirasandi, this has entered the feminist movement which is seen as part of the critical legal studies movement to provide a critique of legal logic on issues of women's roles, social relations, hierarchical formation, politics, economics, and religion. This is the opposite of the second one where men and women direct the conditions to restructure society to create gender equality. The follow-up program is to encounter and abolish the patriarchal system and capitalism.

However, there are female ulama who convey hadith from the books of *Bulughul Maram* and *Riyadhus Solihin* and only on certain themes. The study of hadith emphasizes the *syrah* or explanation of *fiqh* and morals, such as Islamic studies at the dawn lecture at the Masjid Raya at-Taqwa in the city of Cirebon-Indonesia. The delivery is conducted manually, face-to-face, not yet face-to-face, zoom meeting, GCR (google class room), GM (google meet), video calls, recordings, youtube or other media. These media include *Tahamul wa al-Ada* as determined by Subhi Ash-Salih, namely: (1) listening, (2) reading, (3) diploma, (4) giving, (5) writing, (6) informing, (7) will and (8) discovery (Subhi, 2007). Many Cirebon female ulama take part in society. They participate in educating the nation according to their abilities, not being fascinated by the advertisements served by TV, the media being an extension of the hand in disseminating the image of women that has been formed by patriarchal culture, women are positioned as people who prepare food for their families, not as people who are taking part in mankind in general (Subhan, 2008).

### **Awareness, motivation and knowledge of religion teachers**

Religion teachers are those whose task is to deliver religious study materials, religious experts, both at the playgroup level, kindergarten, elementary school, junior high school, senior high school and university. Those who are considered as this type are also said to be scholars because they participate in disseminating religious knowledge from the Qur'an, hadith, jurisprudence, moral creed, Islamic history, Arabic and others. Submission of material is adjusted to the target object. For the learner, the hadith material presented revolves around the area of memorizing short hadiths, as did the students of MAN I, MTs as-Sunnah (results of Asty and Haeni's interview, 29<sup>th</sup> of November 2021).

The subjects of Quran-hadith focus on explaining the contents of the meaning of the hadith. This is included in schools of SMPN 14, MAN I, SMK, MTs as-Sunnah and SMA 2 (results of interviews with Risma, Asty and Haeni on 27<sup>th</sup> of November 2021). The student level has begun to learn to dissect and explain what moral messages are contained in the hadith, even for certain majors they are taught how to *mentakhrij* / examine the quality and quantity of hadith. Although there are many hadith scholars who have sorted and collected authentic hadith in their works such as the book *Jāmi' al-Sahīh* (collection of authentic hadith) by Imam Bukhari (Al-Bukhari, 1994) but it is also necessary for prospective scholars to know the process of a hadith being judged as a quality Sunnah and can be used as a reference for the community in worshipping *mahdah* (relationship with God) and *ghair mahdah* (interaction between fellow creatures).

Awareness, motivation and knowledge of religion teachers at the school level considered to be adequate for the target learner, but as a result they also have problems when they are assigned to memorize hadith, it turns out that there were some students who were not good at reading Arabic texts. While those who were good in reading Arabic started to memorize the hadith. This condition did not become a barrier for religion teachers who are also lecturers, conveying the subject of the Qur'an and hadith.

#### **Awareness, motivation and knowledge of political activists**

Politics according to the Indonesian dictionary is said to be knowledge of state administration (such as the system of government and the basis of government). It is also called about all affairs and actions related to policies, tactics of a (government of a country). Even from the thoughts of those who discussed in parliament and then produced laws that could be for all the people, it is appropriate for politicians to be called ulama. Political activists who are good at the Qur'an and hadith convey hadith such as *bu nyai* or religion teachers. They deliver religious sermons in the communities where they are elected or where they live near their homes. Those who are not good at these two things also convey the hadith even though reading the Arabic text is sometimes wrong. During the campaign, the party selects political activists to make public speeches regarding the party's name, vision and mission, the party's promise if it wins and so on. The women politicians from Cirebon city who were successfully interviewed are Fitria Pamungkaswati / DPRD (Regional People's Representative Assembly) representative, Ana Susanti / DPRD member, R. Endah Arisyanasakanti / DPRD member, Siti Soleha / PKS member and Siti Halimah. They do not dare to give hadith studies, but are always ready to be listeners and become participants in religious studies, be it at their party headquarters or at work/DPRD. Most of the male political clerics dared to convey the hadith as did PKS (prosperous justice party), PKB (nation revival party) and PPP (development unity party) politicians. They used to insert the hadith of the Prophet SAW at the point of reading the views of the factions (interview with Ana Susanti, November 17, 2021). This happens because of the relationship between inferiority and superiority, undermining feminism and marginalization, either as a political or social movement, in theory and academic science which emphasizes that superior value is labelled on male

politics (Jovani, 2017). Even though in Cirebon city the number of women who are representatives of the people is 30-35 percent of the total number of existing council members (interview with Ibu Fitria, a DPRD representative, 17<sup>th</sup> of November 2021). The level of political awareness of women in Cirebon-Indonesia can be said to be not low (average), but when women are in leadership positions, women will experience various obstacles compared to men. This has been proven by the Mayor of Cirebon since the Dutch era (who had the title Burger Meester), the Japanese government (titled Shito), the era of Indonesian independence (the Mayor) until now 2022 AD. There is a woman who sits in the seat of the number one person in this *Wali* (guardian) city (<https://id.m.wikipedia.org>). In contrast to female ulama or political experts from other cities and districts, for example Tri Rismaharini (Mayor of Surabaya), Puput Tantriana Sari (Regent of Probolinggo), Faida (Regent of Jember), Dewanti Rumpoko (Mayor of Batu) (<https://m.liputan6.com>). It is clear from this evidence that female ulama/clerics still have to fight hard to be on par with male ulama/clerics.

#### **Awareness, motivation and knowledge of mass organization activists**

Those who are active in mass organizations or community organizations may be included as ulamas because they can contribute to fostering community diversity, as well as religious scholars. Even in the management of mass organizations there are many scholars, both men and women. It could also be that the action of activists is more targeted, the approach is faster and the results are early. It all depends on the personal and the management used. For example, the hadith *amar ma'ruf nahi munkar* (command to do good and prevent evil) contained in the Sahih Muslim Hadith book is taken from the path of Abu Said al-Khudri which reads: "Man ra-a munkaran falyughairhu biyadihi fa in lam yastathi' fabilisanihi fa in lam yastathi' fa biqalbihi wa dzalika adh'afu al-imān" (Muslim, n.d.). "Whoever sees an evil among you, let him change it with his hand, if he is unable to do so with his hand, then change it with his tongue. If he is not able to do it with his tongue, then change it with his heart and the last way is included in the low faith group. In Muhammadiyah's view, this hadith is carried out using preventive methods and concrete actions through its institutions and agencies, the Islamic Defenders Front does it reactively, while NU (Nahdhatul Ulama) uses a dialogical and cultural approach.

These Islamic organizations work together for the improvement of their organization and fight for Mother Earth. Indonesia has the largest Islamic organizations (Muhammadiyah and NU) which have a significant role, not only conveying the verses of the Qur'an and hadith but also contributing to maintaining political, social and cultural stability. They convey and receive hadith in studies held by both organization, there is even training on hadith *takhrij*. This activity was held because they were motivated and there was a shared awareness that they as the Muslim generation must know how the ulama used to research hadith, discuss the content and meaning of its explanation and that women must also have the same quality as men. Their knowledge

comes from staying at Tambak Beras boarding school, IAIN Cirebon and UIN Bandung campuses (results of interviews with Fuji, Aas, Risma, 03<sup>rd</sup> of October 2021).

Those who were in the Aisyiyah mass organization also hold hadith study activities. The discussion was delivered in spoken as Hanifah Amin did. She was well aware that this mass organization is a place for women to take part in society in religious and social areas. Although on the other hand she and her friends were not good at memorizing hadith. The study that was held was more of a discussion to discuss certain hadiths (Asty interview, 13<sup>th</sup> of January 2022). Not only the two organizations, Persis (Islamic association) also conducts hadith studies through *tabligh*, sermons, study groups, *tadarus*, public meetings, publications of books and magazines as well as the establishment of schools/Islamic boarding schools, Islamic organizations such as NU, Muhammadiyah, Persis and others have women's organizations (Muslimat, Fatayat, Aisyiyah, Persistri) that the study they conduct can be more flexible or adaptable. Many discuss the issue of hadith about women in detail. The results are moderately good, women's mass organizations contribute to eliminating and slowly shifting the criticism based on patriarchal and capitalist oppression against female ulama/clerics in the city of Cirebon-Indonesia. In line with feminism, according to Dominelli in Edi Suharto, it has common roots including: (1) respecting women's contributions (2) unifying theory with practice (3) providing opportunities and opportunities for women to exist in the public sphere (4) giving meaning to social reality experience of women.

### **The Conception of the Hadith theme that will be studied by the Women's Ulama of the City of Cirebon**

#### **The conception of the hadith theme of the *nyai* / female lecturers**

Female ulama/clerics from among the *nyai* gave the idea that in the city of Cirebon there should be more hadith studies. This is because there are many women who do not know and do not understand the hadith of prayer reading, the hadith that 'demeans' women if only viewed from a text perspective, the hadith that 'uplifts' women the same as men (interviews with Hartati, Fuji, Risma, Asty, 2021). According to historical records, women are placed in a negative position in every era, even this condition lasts forever because patriarchal culture is deeply rooted. Indeed, Islam came to free 'women' but at the real level Muslims were divided into two camps. Groups that demean women and groups that elevate women are equal to men.

Cirebon-Indonesian female ulama (Nyai Hj. Saidah, Nyai Hj. Syafiah, Nyai Hj. Islahiyah) gave the idea that women should appear in the public sphere, telling the world that women are the same as men (have ability, independence, have knowledge) and skills that should not be underestimated). It can be achieved by becoming an activist, then convey the knowledge or serve the people in the available institutions, of course also not forgetting to take care of the family (research team interview, November, 2021). These have been done by women scholars of the world especially Indonesia. They were



involved in the area of education, as did Nyai Rahmah El-Yunusiyah, Nyai Khoiriyah Hasyim, Nyai Hj. Makkiyah As'ad (Destiny, 2015) and many others.

Regarding the theme of the hadith presented by female ulama, it revolves around the issue of women's jurisprudence, which most of them were unfamiliar with. Because when the Prophet SAW said, acted and aspired to be shown as general guidelines for Muslims. This condition has inspired female ulama from academia to write their ideas in scientific works, as did Zaitunah Subhan (2008). She wrote the book "Initiating *fiqh* for women's empowerment". It is hoped that female ulama/clerics from all walks of life will discuss the hadith about the issues in the title of the discussion. Hadith themes that are very urgent to provide enlightenment to women include the hadith of female circumcision, the sunnah of women's leadership, the hadith of the imam of women's prayers and so on.

### **The conception of the hadith theme of the religion teacher**

Female ulama from religion teachers who teach in schools from kindergarten to high school have an idea in choosing a hadith theme based on the curriculum of hadith material contained in the Al-Quran Hadith lessons. In kindergarten the theme of hadith focuses on reading prayers, prayers and daily etiquette. For example, a wake-up prayer: "Alhamdu lillāhi alladzī ahyānā ba'da mā amātanā wa ilaihi an-nusyūr = Praise be to Allah who gave me life after killing me and to Him will rise". At this level, the study of hadith only focuses on memorizing the hadith according to the *matan* text.

The theme of hadith in elementary school is that the teacher has started to convey how to recite, interpret, and understand the hadith, the primacy of praying in congregation, and so on. The title of hadith material in junior high school includes the function of hadith. At this point, the study of hadith has begun to discuss the basic *ulumul* hadith. The theme of hadith material in high school includes contemplating, observing, and understanding various kinds of sunnah of the prophet and certain hadiths. At this level, the discussion of hadith is the same as in junior high school, but there is an addition, namely that religion teachers have begun to convey how to reflect on, observe, and understand certain hadith themes (results of interview with Yeni Indriyani, 15<sup>th</sup> December 2021).

The theme of hadith in school studies is probably the same because, from different textbooks and student worksheets, it lies in additional studies from each school and how to convey them. For example, Lilis and Shihah applied a special strategy so that they could memorize the hadith every day (interview with Lilis Rosita and Shihah, 17<sup>th</sup> November 2021). The method offered is that students recite a hadith that is in the *Qurdisic* subject matter, for example, the hadith about ablution as a condition for a Muslim to establish prayer (*Lā tuqbalu shalātu man ahdatsa hattā yatawadha* = prayer is not accepted by a person who has profane until he performs ablution) (Al-Bukhari, 1994). They initiated 'one day one hadith' (one day memorizing one hadith) as well as 'one day

one verse' (one day memorizing one verse of the Qur'an). They convey the hadith orally and in writing to their students according to their school level.

### **The conception of the hadith theme of political activists**

The female ulama from this group wanted a hadith study at a religious meeting delivered by a *nyai* who was qualified in this field. The hadiths they get will be presented at the reading of the views of the factions. Up to the present, what has been running has been carried out by parties with the Islamic label (PKS, PKB, and PPP) (results of an interview with Ana Susanti, 19<sup>th</sup> of November 2021). The Cirebon-Indonesian DPRD (Regional People's Representative Assembly) has several commissions, each commission has its duties. For example, commission one deals with issues of defense, communication and informatics, law and human rights, public order, community protection, and much more. Hadiths related to this theme include: "Every human joint must give charity; to be fair between two disputants, helping someone to get into a vehicle, lifting his provisions, good words, every step of walking towards prayer and removing distractions from the middle of the road (Bukhari Muslim in Salim Bahreisy).

Commission two carries out tasks including spatial planning and public works, public housing, food, agriculture, trade, industry, the environment, and so on. Hadith themes related to these problems include: "Harrama tijārata al-khamri = the prophet forbids the trade in *khamr*. This hadith is not only understood textually but must also be contextual. Because the purpose of the hadith message is to focus on the problem of 'things that damage the mind', it can be the type of drugs, glue, watching porn videos, adultery and a luxurious lifestyle. All of these matters have been made in the regional regulation and are carried out and monitored properly and the results can be maximized (interview with Ana Susanti, 19<sup>th</sup> of November 2021).

Commission three carries out tasks including education, culture, health, women's empowerment and child protection. Hadiths related to these themes include the hadith narrated by Jabir which reads as follows: "Likulli dāin dawāun fa idzā ushība dawāu ad-Dāi bara-a bi idzni Allāhi 'Aza wajala = every disease has a cure if the right medicine is found for a disease, the sick person is cured by the permission of Allah SWT (Muslim, n.d.)". This hadith is an inspiration to the world or the Ministry of health to collaborate with medical scholars, health experts, drug experts, and drug manufacturers in Indonesia to make drugs and the like. As done by FKKMK (Faculty of Public Health and Nursing) UGM (Gajah Mada University) in the development of global vaccines, red and white vaccines or coronavirus therapy in the future (<https://www.ugm.ac.id>). Yulianis, Rasmala Dewi, Indri Meirista, Jelly Permatasari. They also wanted to contribute to citizens through healthy socialization with traditional medicines and health supplements in the new normal period of COVID-19. Even the Indonesian Food and Drug Supervisory Agency (2020) wrote a book "Guidelines for the use of herbs and health supplements in dealing with COVID-19 in Indonesia".

### The conception of the hadith of mass organizations activists

Based on the results of the interviews, data obtained that they held a hadith study related to the theme of daily worship (interviews with Kholisoh, Siti Fatimah, Lisnawati, 2021) such as reading prayers (from *iftitah* to greetings) and various kinds of prayers, fasting (mandatory and sunnah) and *zakat* (profession, agriculture, trade, animal husbandry, gold). The title of the hadith with a general theme can be for both men and women. Mass organization activists discuss hadith in various places; mosques, *taklim* assemblies, Fatayat and Aisyiyah secretariats as well as in various government and private institutions. An example of one of the themes of the hadith regarding the *qashar* prayer while on the way is taken from the path of Ibn Abbas, namely: "Aqāma an-Nabiyyu saw tis'ata 'asyara yaqshuru fa nahnu idzā safarnā tis'ata 'asyara qasharnā wa in zidnā atmamnā" = the prophet lived for 19 days (in Mecca) we always make up our prayers, then when we travel for 19 days, we also make up our prayers, and if more than 19 days we pray perfectly as usual (four cycles are still carried out four) (Al-Bukhari, 1994).

This hadith gave rise to several opinions of scholars including the scholars of the five schools of thought. The Hanafi school requires that the trip reach a distance of 24 *farsakh* / 107.5 km plus 20 meters. Imami Shia – 8 *farsakh*/40 km plus 320 meters. Hambali, Maliki and Syafi'i - 16 *farsakh*/80.5 km plus 140 meters (Mughniyah, 2002). Some of the explanations of female muslim clerics (ulama) from this social organization conveyed according to the opinion of the *Imam mazhab*, there were also according to the text of the hadith where the distance from Medina to Mecca was 453.1 km/450 km (<https://www.republika.co.id>). This means that someone who is traveling that distance may pray the *qashar* way. The context of the hadith is certainly different, if the time of the prophet saw *illat* (something that is the cause of the law) namely distance travelled, nowadays it is distance, busy working or full-time events.

### Ideology and Situation Definitions in Applying the Hadith Narration Method by the Female Ulamas of Cirebon City

Ideology here functions to the social, political, cultural and economic system that influences one's thinking. The definition of a situation according to sociology is something that humans use to find out what is expected of them and what is expected of others under certain conditions (Online Sociology Dictionary, 2022). This needs to be stated first that there is no miscommunication in understanding this paper.

### Ideology and situation definition of hadith narration methods for *nyais*/lecturers

Their thoughts in choosing the right method to be able to convey the themes of hadith worship, *muamalah*, morals, and politics depend on the target object. Those who provide hadith studies in *pesantren* (Islamic boarding schools) use the *sorogan* method (students read the book – *nyai* listen) and *band organ* (*nyai* read the book – participants/students listen). If the participants are *tackling* groups, the method of delivery is oral/spoken, lecture, and interactive dialogue. The last method is carried out after the discussion material is finished and some listeners still do not understand. Everything the female muslim clerics do has a specific purpose, namely the hadith conveyed can be accepted

and understood and then can be practiced in everyday life. For example, the hadith is related to death, because anyone will experience death. The theme about taking care of the corpse includes a narration taken from the path of Aisyah, the wife of the Messenger of Allah, which reads: "Anna rasūl Allāh shall Allāhu 'alaihi wa sallam qāla; kasra 'azmi al-may it kakasrihi hay yan = indeed the Messenger of Allah said; cracking the bones of a corpse is the same as cracking the bones of that person while he was still alive (Al-Asqalani, 1996)".

This Hadith informs Muslims all over the world that the guidelines for caring for the dead should be respected. In addition to *taqiyah* (entertaining and motivating the bereaved family to be patient), bathing, praying, and burying. The method taught by the Prophet was very humanistic. Islam does not allow bodies to be cremated (burned). Even though there are cases of burning and the victims have been burned, they still have to be buried as the victims of the clash of two groups of residents in Sorong - West Papua (<https://m.mediaindonesia.com>).

Their method of delivery is generally oral/spoken, but some of them also practice the practice of bathing corpses using dolls or participants who want to be models. This is done by them to prepare if someone in their respective family dies and the village/*kelurahan* officer (*lebe*) is unable to attend. Some people want to bathe their own family, such as children who bathe the bodies of their parents, the reason is to make it more *and* / more important and complete.

### **Ideology and situation definition of the hadith narration method of religion teachers**

The PAI (Islamic religious education) teachers transfer knowledge to their students face-to-face and orally in class. If online learning, the teachers transmit the material via Zoom/Google Meet/voice note / GCR, and so on. Religious teachers have many ideas and apply strategies in delivering hadith besides those already mentioned, there is also material for memorizing hadith every time they go to class. This can be very challenging because since the pandemic hit the world and especially in Indonesia, the transmission of teaching materials has been using cellular phones or online. The issue of delivering hadith to students requires the creativity of the teachers so they are enthusiastic in accepting it. There are many ways that scholars from this circle have done, looking for solutions, and delivering hadith creatively to their students, as written by Sri Bulan and Eka Wahyudi. They develop an art-integrated hadith learning media through narration in the form of storytelling images for study in the classroom and can also be studied online.

Miftakhul Huda and Ashif Az-Zafi applied the classroom application to the delivery of hadith. E-learning is one of the learning media using the internet. The results are very helpful and influential in online learning. It could also be the delivery of PAIKEM-based hadith (active, inspirational, interactive, innovative, critical, creative, effective, and fun learning), index card match strategies (strategies in overcoming learning problems by

matching index cards), and small group discussions. Supported by the existence of lesson plans to create a creative, active, innovative, fun, and effective atmosphere.

The transmission of hadith using a card sort approach, active learning, contextual teaching and learning, cooperative type pair checks (group learning between two people/pairs) and 'Imla', recitation (presentation of materials in which the teacher gives certain tasks with the aim that students carry out learning activities) to increase the desired result.

### **Ideology and situation definition of hadith narration method of the political activist**

They convey the hadith orally. Usually, they transmit the hadith during the reading of the views of the factions in the DPRD. People can utilize hadith as material for discussion to strengthen their opinions and thoughts. Some council members who heard it took notes and some just listened. The recording of the hadith material submitted is only the content of the hadith, to facilitate when responding to opinions from other factions. The same is carried out when council members attend religious events or public lectures. They recorded the essence of the hadith to be followed up on its completeness after the event was over. They used to see from the internet the text of the hadith and its translation. This is important for later when the party campaign (long distance). For supplies during a working visit and discussed again during discussions held by their respective parties such as PPP, PKB, and PKS (results of interview with Ana Susanti, 17<sup>th</sup> of November 2021). Scientific traditions such as this have been carried out by the companions even though their records have not been systematically codified.

Political activists who are good at religion, understand the Qur'an and hadith and transfer the contents of verses or hadiths when talking to their friends. They do not convey the *lafaz* that are in the beginning of the hadith for example *Haddatsanī/haddatsanā* (have told me/us), *akhbaranī/akhbaranā* (have told me/us), *sami'tu/sami'nā* (I/we have heard) or '*an* (from). Submission of the hadith directly to the content of the hadith and mentioning the source. They do not question the opinion of some of the *jumar* regarding the *lafaz 'a* whose narrators are required to survive the *tables* and meet one narrator to another. The hadith used is the theme of the ongoing discussion. For example, the discussion is discussing the environment. The discussion is not only about the issue of unfinished waste management, city parks, and forest parks that do not yet exist but also must be observed in the community whether there are still people who defecate (defecate in rivers). Many residents make latrines/latrines plus coffee shops on the riverbank. Even though such things have been warned by the Prophet in his hadith narrated by Abu Hurairah ra which reads: "Anna rasūl Allāh shallā Allāh 'alaihi wa sallam qāla; ittaqū al-la'ānaini, qālū wa mā al-la'ānāni ya rasūl Allāh, qāla; al-ladzī yatakhalla fī tharīqi an-Nāsi aw fī zillihim = Verily, the Messenger of Allah (saw) said, be afraid of being two cursed people. The companions asked, who are those who are cursed, O Messenger of Allah? The Apostle replied; first, people who defecate/urinate on the road that humans usually pass. Second, and where people take shelter." (Muslim,

n.d.) This hadith can serve as a guide for political activists, parties, and governments to reorganize their regions/countries through legislation.

### **Ideology and situation definition of the hadith narration method of mass organizations activists**

The mass organizations are filled with many ulama/scholars, and they are concurrently in their activities. They have a *pesantren* or a school and also participate in the activities of the largest organization in Indonesia. The figure of the *pesantren* leader plays an important role in the process of spreading Islamic knowledge discourse (Ma'ruf et al., 2021). People who are good at reading 'yellow' books / religious knowledge / other sciences are placed as resource persons. The methods used in their activities are not the same. Hadith studies held at the secretariat included using the oral method (lectures, discussions, and questions and answers) including when there was a review of the hadith books of *Bulughul Maram*, *Safinah*, *Riyadhus Shalihin* and *Ta'lim Muta'allim* (results of interview with Siti Fatimah, 17<sup>th</sup> of November 2021).

The female Muslim clerics in the city of Cirebon follow the way of the founder of NU (Nahdhatul Ulama) who generally engage in hadith-based knowledge both in the area of worship and society as written by Mahlail Syakur. It is even mentioned that NU (since 1994 AD) has taken many hadiths to be used as reasons in discussing religious issues/bahts *al-masāil*. Similar to Muhammadiyah ulama/scholars, they take the hadith to be discussed later in the majlis tarjih/tajdid. The result is used as a book 'set of *tarjih* decisions' which can then be used as a guide for its citizens in worship activities and others. Persis (Islamic Union) organizations are not much different, they convey and receive hadiths and then discuss them in research institutions and *fatwas* of *majma' al-buhūts wa al-ifta'* using the *manhaji* method (resolving religious problems by following the line of thought of the priests of the school and the rules of law). - rules such as *istidlāliyyah/qiyas* and *istiqrāiyyah/specific to the general*).

Activities like this of course use the same delivery (listening), writing/*kitabah*, diploma (a person gets permission to convey the hadith), *I'lām* (announcing that he is the one who permitted someone to narrate certain materials), and *wajadah* (determining the hadith that was written). While the delivery of hadith with examples of practices including social services, whether distributing necessities, free medical treatment, mass marriages, or mass circumcision to the underprivileged. Helping people who are affected by disasters (illness, death, accidents). Everything was done, some personally and some were under the auspices of their respective organizations.

### **Conclusion**

Cirebon-Indonesian female Muslim clerics spread hadith with a socio-feminist sociological approach, which can be seen from the awareness, motivation, and knowledge of the nyai/lecturers fighting for universal justice. They use a structured

model in a women's organization or institution that carries out the feminist movement. Since the 1970s they have begun to be empowered to replace their husbands by providing enlightenment on knowledge related to women's fiqh hadiths. At the school level, religion teachers can be said to be adequate for the target learners, conveying the traditions contained in the Qur'an lessons. Women political activists are ready to listen to hadith studies, either at the party headquarters or at work / DPRD (Regional People's Representative Assembly). Muslimat, Fatayat, Aisyiyah, and Persistri have all three the same qualities as men, therefore they hold a discussion of hadith issues about women in detail. The three of them (nyai, religion teachers, and mass organizations activists) can slowly shift the criticism based on patriarchal and capitalist oppression of female clerics in Cirebon-Indonesian city.

The ideas or conception of the hadith themes of the nyais/lecturers revolve around issues of women's fiqh hadith, worship traditions, Ramallah, and politics. Religion teachers from kindergarten to high school choose the theme of hadith based on the existing curriculum (from textbooks and worksheets). The difference lies in the additional studies from each school and the way it is delivered. Women politicians want a hadith study at a religious meeting delivered by a nyai who is qualified in this field. The hadiths they acquire will be presented at the reading of the views of the factions. Activists from mass organizations discussed daily hadith themes, from worship traditions, muamalah, and politics.

Religion/PAI teachers transfer knowledge to their students through spoken, face-to-face in the classroom, zoom/Google Meet/voice note/GCR. Memorizing hadith every time they go to class, developing art-integrated hadith learning media through narration in the form of storytelling images. PAIKEM-based hadith delivery, index card match strategy, small group discussion. card sort, active learning, contextual teaching and learning, cooperative type checks, Imla 'and recitation.

Methods of narrating and receiving the hadith of political activists conducted orally, taking notes and listening. Women ulama/clerics in the Fatayat organization, Muslimat, use the oral method/spoken, in discussing religious issues/bahts al-masāil. Aisyiyah in the majlis tarjih/tajwid uses oral and the book 'Set of tarjih decisions'. Persistri delivered and accepted the hadith then discussed in the research institute and the fatwa magma 'al-buhūts wa al-if'. The activities of narrating the hadith of the female Muslim clerics of Cirebon city are the same, writing, diploma, I'lām, and wajadah. Meanwhile, the delivery of hadith was implemented with examples of practice, including social services to the poor and those affected by disasters, as well as the practice of bathing corpses.

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