



**Rescue Strategy for Covid Heroes in Households:
Reconstructing the Meaning of Hadith Ahkam in *Sunan Abū Dāwud***
Uswatun Hasanah

Raden Fatah State Islamic University Palembang

Email: uswatunhasanah_uin@radenfatah.ac.id

Abstract: Work from Home (WfH) and online schooling as a policy to reduce the risk of the spread of COVID 19 has an impact on increasing the risk of fatigue and stress for women. Especially for working women who are married and have children. While men can focus on completing office tasks at home, this is not the case for women. The economic movement of the family that slows down while domestic needs and responsibilities increase both in quantity and quality is a severe phenomenon that haunts the lives of women. Therefore, it is necessary to reconstruct the understanding of the meaning of the Prophet's hadith which contains the law as an argument which becomes the basic principle of the implementation of Islamic law. The method used in this research is the *maudhui* method, focusing on the hadith *ahkam* narrated by *Abū Dāwud* number 236 which explains the concept of partnership between men and women in household responsibilities. Content analysis is used as a data analysis technique. The hadith text is a basic legal reference for the principle of equality between men and women. Both have the same rights as human beings. The right to live with dignity, religion, politics, activities in the social, economic and educational spheres as well as the right and responsibility to take care of the household and obey the law. Not respecting women's rights means denying the law, which is the principle of equality in the hadith text. Taking care of the household is a job that can be learned and can also be done together. This is done as an effort to recognize and save women as household heroes from the increased risk of fatigue and stress, especially in difficult times.

Keywords: Reconstruction, rescue, covid heroes, partnership men and women, hadith ahkam

|| Submitted: July 06, 2021 || Accepted: June 05, 2023 || Published: June 05, 2023

Abstrak: *Work from Home (WfH) dan sekolah daring sebagai sebuah kebijakan untuk mengurangi resiko penyebaran COVID 19 membawa dampak pada peningkatan resiko kelelahan dan stres bagi perempuan. Utamanya bagi wanita pekerja yang sudah menikah dan memiliki anak. Ketika para pria bisa fokus menyelesaikan tugas kantor di rumah, tidak demikian yang terjadi pada seorang perempuan. Gerak ekonomi keluarga yang melamban sementara kebutuhan dan tanggung jawab domestik meningkat baik secara kuantitas maupun kualitas merupakan fenomena berat yang menghantui kehidupan para perempuan. Karena itu perlu mengkonstruksi kembali pemahaman makna hadis Rasulullah yang mengandung hukum sebagai dalil yang menjadi prinsip dasar pelaksanaan hukum Islam. Metode yang dipergunakan dalam penelitian ini adalah metode maudhui, dengan fokus penelitian kepada hadis ahkam riwayat Abū Dāwud nomor 236 yang menjelaskan tentang konsep kemitraan laki-laki dan perempuan dalam tanggung jawab di rumah tangga. Analisis isi digunakan sebagai teknik analisa data. Teks hadis merupakan referensi dasar hukum bagi prinsip kesederajatan antara laki-laki dan perempuan. Keduanya memiliki hak yang sama secara kemanusiaan. Hak untuk hidup bermartabat, beragama, berpolitik, beraktifitas dalam ruang sosial, ekonomi serta pendidikan termasuk pula hak dan tanggung jawab mengurus rumah tangga dan kepatuhan terhadap hukum. Apabila tidak menghormati hak-hak perempuan maka berarti telah mengingkari hukum yang menjadi prinsip kesederajatan dalam teks hadis. Mengurus rumah tangga adalah pekerjaan yang bisa dipelajari dan juga bisa dikerjakan secara bersama-sama. Hal ini dilakukan sebagai upaya pengakuan dan penyelamatan terhadap para perempuan sebagai pahlawan rumah tangga dari peningkatan resiko kelelahan dan stres utamanya di masa yang sulit.*

Keywords: *Rekonstruksi, penyelamatan, pahlawan covid, kemitraan laki-laki-perempuan, hadis ahkam*

Introduction

At the end of 2019, the world community was shocked by the arrival of a small invisible guest called Corona Virus or Severe Acute Respiratory Syndrome Coronavirus 2 (SARS-CoV-2). Various issues also roam with the growth and development of the virus. COVID-19, which is an infection caused by the virus, causes disorders of the respiratory system, severe lung infections and death. The head of the World Health Organization (WHO), Tedros Adhanom Ghebreyesus emphasized that the use of the term pandemic in COVID-19 because this virus can infect people to people significantly and sustainably in many countries at the same time.¹ Until now, the world community still cannot feel absolutely free from

¹ World Health Organization (WHO), WHO Manifesto for a healthy recovery from COVID-19: Prescriptions for a healthy and green recovery from COVID-19, 26/05/2020, <https://www.who.int/news-room/feature-stories/detail/who-manifesto-for-a-healthy-recovery->

the impact of the Corona Virus.² Not only the positive impact it causes but also accompanied by various negative impacts that cannot be taken lightly.

The COVID-19 pandemic has changed the pattern of life of people around the world. Not allowed to make direct contact, not allowed to gather and must comply with health protocols. All activities are transferred to the home (Work from Home/WFH), including activities that are public service, economic, worship and education. The concentration of activities at home has a direct impact on all individuals, especially for women workers who are married and have children. When men can stay focused on completing all office tasks at home, this does not happen to women.

In addition to moving office work to the home, working women must also remain responsible for various domestic chores, such as cooking, cleaning the house and taking care of children. Women not only have to be good at providing a complete and balanced nutritional intake to increase the body's immunity to stay healthy and not get infected, but also have to prepare internet quota needs for the implementation of WFH and online schools. In addition, women must also be able to guide children to study at home. Because generally what happens in the community in the implementation of online learning activities, a mother has an active and maximum role, starting from reminding children, preparing equipment, taking photos, making videos and even having to reopen textbooks that she has long left behind in order to help her children learn and make assignments. Another thing that should also be a concern for women is the increased potential for pregnancy. WFH and Stay at Home have led to more time with partners, while there has been a decrease in access to contraceptive services. Women end up having the additional task of keeping their uterus from filling up.

This condition becomes a big problem for women when at the same time the family's economic movement becomes slow and some even stop, services and the provision of materials to fulfill the needs of the community decrease, while the needs increase both in quality and quantity. The various phenomena that occur tend to increase the potential for excessive stress and fatigue in women. To minimize the impact that must be borne by women as Covid heroes in the household, it is important to change the construction of thinking (mind set) in society.

Naturally and privileged women experience the phases of pregnancy, childbirth and breastfeeding. There is no single man who can replace these natural

from-covid-19, Accessed, October 9, 2022. Public Health (Information Series Healthcare Provider Education Rapid Response), Diagnosis and Management of COVID-19 Disease, <https://www.thoracic.org/patients/patient>. Accessed, October 9, 2022.

² Stephane Cullati, et.all, When Team Conflicts Threaten Quality of Care: A Study of Health Care Professionals Experiences and Perceptions, Mayo Clinic Proceedings, PMC Labs, 26 Februari 2019. Accessed, October 9, 2022.

roles and functions. But then it is socially constructed to continue this role into the "obligation" of carrying out household chores. In some societies, it seems taboo for men to do household chores.³ Men are only tasked with earning a living. At home he can rest without interruption. There is not a single household task that he is allowed to do. Whereas taking care of the household is a job that can be learned and can also be done together. Women are able to learn to help their husbands make ends meet, even the phenomenon that occurs in society is not a few of the women forced but then managed to take over the role as head of the family in earning a living. Therefore, it is not wrong if men also want to learn.

The Messenger of Allah, a great and noble man, was very kind to his wife. Although known as a brave commander on the battlefield, lion of the podium, head of state and religious leader, the Prophet did not hesitate to help with household chores. The many narrations that explain the Prophet's morals towards the queens of his household can certainly be used as a guide to respect and cooperate with women as heroes in the household.⁴ At all times and at all times, especially in difficult times like today, men are needed to protect and save the heroes of Covid households.

The method used in this research is the maudhui method, focusing on the hadith ahkam narrated by *Abū Dāwud* number 236 which explains the concept of partnership between men and women in household responsibilities.⁵ Content analysis is used as a data analysis technique. The hadith text is a basic legal reference for the principle of equality between men and women.

Partnership of Men and Women in Hadith

The position of women in Islamic law has an equal and balanced position with men. Islamic teachings came to give honorable and dignified rights to women. Islamic law, both theoretically and in practice, treats women fairly, for example, giving inheritance, dowry, child custody, and other rights in society,

³ St. Rahmawati, "Mainstreaming of Gender Equality in Islamic Family Law: Opportunities and Challenges, *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4 No. 2. (2020). Muhammad Septiadi and Winati Wigna, "Pengaruh Ketimpangan Gender terhadap Strategi Bertahan Hidup Rumah Tangga Buruh Tani Miskin di Desa Cikarawang," *Sodality: Jurnal Sosiologi Pedesaan* I, No. 2, (2013), p. 110.

⁴ Toshihiko Izutsu, *God and Man in the Koran: Semantics of the Koranic Weltanschauung*. Tokyo: Keio Institute of Cultural Studies, 1964. Abid Rohman, "Stratifikasi Sosial dalam al-Qur'an," *Jurnal Sosiologi Islam* 3, No. 1 (2013), p. 17-32.

⁵ Muhammad Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajarah Islam yang Universal, Temporal dan Lokal*, Jakarta: Bulan Bintang, 1994. Fuad Thohari, *Hadis Ahkam: Kajian Hadis-Hadis Hukum Pidana Islam*, Yogyakarta: Deepublish, 2016.

including in Indonesia. This can be seen in the explanation of the verses of the Koran and the hadiths of the Prophet Muhammad PBUH.⁶

There are not a few traditions of the Prophet that discuss women and households. Many books are specifically authored by scholars discussing women in various aspects. Either by mentioning the legal status or explaining the interpretation of verses and hadith. Hundreds, thousands and even millions of hadith reports discuss women and households. They are either saheeh, hasan or dhaif. Since it is not possible to analyze all the traditions about women and households one by one in this short study, we will focus on only one ahkam tradition. It was narrated from 'Aisha ra, who said that the Messenger of Allah said: "*Women are the siblings of men*" (*Abū Dāwud*, 236).

This narration explains the legal rules of partnership between men and women in the functions and roles in the household.⁷ It is very appropriate to reconstruct the understanding of the hadith about how men and women should cooperate in the household. The choice of falling on the narration is because in addition to the narrators who have high credibility, the hadith also explains about the equal roles and responsibilities of men and women in the household. To further strengthen and clarify the understanding of the main hadith, several other ahkam traditions and Qur'anic verses that speak on the same theme will be quoted as *tabi'* and *shahid*.

Asbāb al-wurūd can simply be defined as everything that causes something to come. In the scope of hadith science, *asbab al-wurud* is defined as everything (causes) behind the emergence of a hadith or the historical context of the hadith, whether in the form of events or questions or others that occurred that caused the hadith to be delivered by the Prophet.

Asbāb al-wurūd can serve as an analytical knife to determine whether a tradition is general or specific, *mutlaq* or *muqayyad*, *nasakh* or *mansukh* and has a very important role in capturing the meaning of a hadith. Hence before going into the understanding of the text of the hadith, it is important to see whether or not the *Asbāb al-wurūd* of the hadith is present and then analyze it. It should be noted that not all hadiths have *Asbāb al-wurūd* and not all *Asbāb al-wurūd* have a significant influence on the understanding of the hadith.

⁶Maimun, et.al., "The Development of Fiqh Munakahat in Madurese Islamic Universities and Its Relation to Gender Equality and Divorce Prevention," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 15, No. 2 (2020). Khairuddin Hasballah, et.al., "Patah Titi and Substitute Heirs: A Study of Legal Pluralism on the Inheritance System in Aceh Community," *Ahkam: Jurnal Ilmu Syariah* 21, No. 2 (2021). Rossa Ilma Silfiah and Humiati, "The Relevance of Gender Mainstreaming in Indonesia to Women's Rights in Islamic Law," *Lampung Journal of International Law* 5, No. 1 (2023).

⁷Maslamah and Suprpti Muzani, "Konsep-Konsep tentang Gender Perspektif Islam," *Sawwa: Jurnal Studi Gender* 9 No. 2, (2014), p. 275-286. Ida Afidah, "Promoting Gender Equality and Empowerment: A Quranic and Hadith Perspective on Women's Roles in Islam", *Dirayah: Jurnal Studi Ilmu Hadis* 7, No. 2 (2023).

Although the hadith that is the focus of this study does not have a specific *Asbāb al-wurūd*, it was generally narrated during the early period of the Prophet's promulgation of Islamic law. This period is known as Jahiliyyah, which means ignorance or lack of knowledge (Q.S. al-Maidah, 50). The term *Jahiliyyah* describes the condition of pre-Islamic society in the Arabian Peninsula which was plagued by ignorance, did not have good moral values and civilization, did not have the ability to write and read and rejected the implementation of Islamic law.⁸ Not only did they reject the sharia brought by the Prophet Muhammad, but they also did not follow the teachings of previous prophets and apostles such as Prophet Abraham, Prophet Ismail, Prophet Moses or Prophet Isa.⁹

This period lasted for approximately 310 years starting in 300 AD after the destruction of Ma'arib Lembab in Saba until 610 AD.¹⁰ The condition of women was very poor at that time. They did not have any rights and recognition either in the family environment or in society. Women were only considered a problem that burdened the social and economic life of the family.¹¹ Various forms of oppression happened to women starting from the time of their birth. When a father is given news of the birth of his daughter, his face turns red with shame. It is a great disgrace to have a daughter. The parents will not be able to bear the disgrace so they hide themselves and do not want to meet with many people. There are only two choices that can be made, namely keeping the girl child by enduring humiliation or burying her alive (Q.S.al-Nahl: 58-59). This tradition is widely practiced by the Tamin and Asad. In addition to the tradition of burying baby girls alive, low morals towards women are also commonly practiced with the tradition of marrying them indefinitely with minimal responsibility. In fact, some people have hundreds of wives.¹²

The helplessness of the parents was due to the traditions prevailing in the society at that time. Women had no self-respect and honor. She was only used as a servant, an object of oppression, and a slave to lust as well as part of an

⁸ Mahmud Syakir, *Al-Tarikh al-Islamiy Qabl al-Bi'thah*, Beirut: Al-Maktab al-Islamiy 1991, 10. Malik Bennabi, *Asal Usul Masyarakat Manusia Rangkaian Hubungan Sosial*, Translator by Muhammad Uthman El-Muhammady (Kuala Lumpur: Institut Terjemahan Negara Malaysia Berhad, 2009), p. 65

⁹ Philip K. Hitti, *History of the Arabs*, Translator by R. Cecep Lukman Yasin & Dedi Slamet Riyadi. (Jakarta: PT Serambi Ilmu Semesta, 2006), p. 85.

¹⁰ Mohd. Syukri Hanafi, "From Jahiliyyah to Islamic Worldview: In Search of An Islamic Educational Philosophy," *International Journal of Humanities and Social Science* 3, No. 2 (2013), p. 214-215.

¹¹ Mohd. Syukri Hanafi, *From Jahiliyyah to Islamic Worldview...*, 2013, p. 215

¹² Idris Musa, Poligami Menurut Hukum Adat dan Emosi, from <http://jalanakhirat.wordpress.com/2010/03/08/poligami-menurut-hukum-adat-dan-emosi>. Accessed, October 9, 2022.

inheritance that had no inheritance rights. In addition, a husband could at will hand over his wife to be fucked by another person, openly and openly without being able to fight back. So despicable and meaningless women. Hence, the Prophet's arrival to teach people how to behave and respect women.

Meaning of Hadith in Vocabulary

The word *al-shaqā'iq* in the hadith text is a plural form of the word *al-shaqiq* which means twin, similar and identical. In the Dictionary of Arabic Language, the word *al-shaqā'iq* is equivalent to the words *nazhir* and *matsil* which means peer, parallel, analogy, equal, equivalent, duplicate and twin.¹³ Ibn al-Asakir says that *shaqā'iq al-rijāl* means women as equal and equal partners for men. It is as if they are part of each other.¹⁴ In the Qur'an it is mentioned that women were created by Allah from one self (with men) (Q.S. Al-Nisa: 1). Women come from the ribs of men (Narrated by Muslim, 1468).

According to 'Abd al-Halim Abu Shuqqa, the hadith text is a basic legal reference for the principle of equality (*musawah*) between men and women. As fellow human beings both have the same rights. The right to live with dignity, religion, politics, family, activities in the social, economic, educational and legal spheres. When there is a rejection of this principle of equality, it means that the principle of equality affirmed in the text of the hadith has been blasphemed.¹⁵

Women and Social Reality

Talking about the shared roles of men and women in society is often distinguished by the mention of the word nature. Men and women are separated by different natures. In the value system prevailing in society, it seems that men have a higher nature than women.¹⁶ Such as when choosing and determining a life partner. Women are only given the right to be passive and wait. While men are given the authority to pursue, choose and determine who is the right woman for him to marry. When a woman is more pro-active, then she will be considered unnatural and violate nature.

Apart from that, in various household affairs women are also bound by nature. Society is often easier to blame women when there are obstacles in the

¹³ Ibn Manzur, *Lisan al- 'Arab*, Beirut: Dar al-Haya' al-Turats al-Arabiyy, 1996 / 1416 H, 182-183 Ruhi Al-Ba'labaki, *al-Mawrid Qamus al-Arabiyy-Inklizy (Qamus al-Mawrid)*, Beirut: Dar al-Imi li al_maliyyin, [n.d], p. 1179.

¹⁴ Abu al-Tayyib Muhammad Syams al-Haqq bin Amir 'Ali bin Maqsud 'Ali al-Siddiqi al- 'Adzim Abadi, *Aunul Ma'bud*, Mesir, Maktabah al-Islam [n.d], p. 275

¹⁵ Abu al-Tayyib, *Aunul Ma'bud...*, p. 275 Mhd. Rasidin, et.al., "The impact of Unequal Marriage on Household Harmony (Case Study in Sungai Penuh City, Jambi)," *Samarah, Jurnal Hukum Keluarga dan Hukum Islam* 4 No. 2, (2020), p. 313-333.

¹⁶ Eti Nurhayati, *Psikologi Perempuan dalam Berbagai Perspektif*, (Yogyakarta: Pustaka Pelajar, 2012), p. 145. St. Rahmawati, *Mainstreaming of Gender Equality in Islamic Family Law...*, p. 362.

household such as in the issue of having offspring and the cause of conflict and divorce. Not only that, in terms of determining the sex, physical and mental perfection and IQ of a child, women must be prepared to accept their nature to be blamed when reality does not match expectations.¹⁷

In the name of nature, it is also used to downplay the social role of women in society. For example, the phrase that a woman's nature is to be a housewife.¹⁸ This statement is often used by some people to restrain women to stay inside their homes, not to go out much even to study or work. When forced to work, women's work is limited to helping their husbands. Therefore, the work that is intended for women is usually not on the scale of professionalism and insight development. The orientation of the work entrusted is simply to help the husband earn money.

This perception of nature also causes women domestic assistants to receive smaller wages when compared to private drivers who are only tasked with picking up and dropping off employers. Even though women as domestic helpers have a variety of jobs, they are tiring and have no time limit. In some countries, women domestic helpers are often treated like slaves. Even worse, the affectionate nature of a woman is perceived to be a nature that supports the role of satisfying the lust of men. In addition, by nature, women are also considered to be the owners of unstable emotions so they are not worthy of discussion and opinion.

When viewed from the origin of the word that forms it, the understanding of the word nature understood by the community has gone beyond its basic meaning.¹⁹ Nature comes from Arabic, namely *al-qudrah*, which means size, limit and honor. It can also be interpreted as *al-qadaru* which means certain conditions that have been determined from the beginning by Allah to a servant. Allah swt regulates nature, setting conditions that a woman must undergo, without any choice. Based on the origin of this word, it is very inappropriate if some of the problems exemplified earlier are referred to as the result of women's mistakes. What should women be responsible for, if the meaning of nature actually shows the limitations of their abilities.

¹⁷ Victoria Bernal, "Gender, Culture, and Capitalism: Women and the Remaking of Islamic "Tradition" in a Sudanese Village," *Comparative Studies in Society and History* 36, No. 1 (1994), p. 36-67. Sri Wahyuni, "Pembaharuan Hukum Keluarga Islam di Negara-Negara Muslim," *Jurnal al-Ahwal* 6, No. 2 (2013), p. 212. Atun Wardatun and Abdul Wahid, "The Construction of Women's Image and the Narrative of Nationalism among Face Veiled-University Students in West Nusa Tenggara," *Sawwa: Jurnal Studi Gender* 15, No. 1 (2020).

¹⁸ A. Nunuk P. Murniati, *Getar Gender*, (Magelang: Indonesia Tera, 2004). Bani Syarif Maula, "Perlindungan Perempuan dalam Hukum Perkawinan di Indonesia: Wacana Pembaharuan Undang-Undang Perkawinan dalam Masalah Batas Usia Perkawinan," *Yinyang: Jurnal Studi Islam, Gender dan Anak* 14, No. 1 (2019).

¹⁹ Kamus Besar Bahasa Indonesia online, <https://kbbi.web.id/kodrat>, Accessed, October 9, 2022.

Another phenomenon in society is that some groups only look at arguments that discredit women.²⁰ Reading them textually without regard to context, let alone interpreting them more deeply and comprehensively. Women are created from a crooked rib, carriers of slander that can plunge men, as the most inhabitants of hell, lack of reason and lack of religion, must be accompanied by a mahram if they want to leave the house, pray in a hidden place, can cancel the prayers of others when they pass by, the obligation to serve their husbands or cursed if they are reluctant to serve their husbands.²¹ The point is that the main obligation of a woman in the eyes of society until now in general is only to please her husband without paying attention to his wishes and feelings.

Legal Content of the Hadith Matan

As explained earlier, there was no specific reason behind the narration of the Hadith "*Women are the siblings of men*" (*Abū Dāwud*, 236). However, the conditions prevailing in the society at that time can be used as a reference in looking at the background of the narration of the hadith. Something that characterizes the general condition of society is that it does not place women in a proportional position. The statement of the Prophet in the hadith is not understood as an attempt to equalize the status of men and women in various situations. However, it is more due to the concern of the Prophet when he saw the behavior of the community towards women. A reaction that illustrates the Prophet's partiality to women and their role that has the glory like men.

When there are similarities in the context between the past when the hadith was narrated and the current conditions, it means that the information brought by the hadith must also be applicable. As fellow brothers and sisters, men and women should not degrade, sneer or demean each other. A person is enough to be categorized as behaving badly when he insults and degrades his fellow Muslims. Because every Muslim has the right to be protected by other Muslims in life, property and honor (Narrated by Muslim, 6706).

Human virtue cannot be measured based on gender. The standardization of virtue is measured in the scales of piety, faith, charity and the impact caused by his behavior. In particular, in every human practice, there is the principle of meritocation or whoever does it, he will get appreciation and reward.²²

²⁰ Farah Ashraf and Bund Ahmad Aijaz, "Gender Stereotyping and Discrimination," Conference Paper: *World Congress on Interrelationship among Arts, Culture, Humanities, Religion, Education, Ethics, Philosophy, Spirituality, Science and Society for Holistic Humane Development*, At: New Delhi, September 2016.

²¹ Ibn Hajar al-Asqalani, *Fathul Baary Syarah Shahih al-Bukhariy*, Beirut: Dar al-Ma'rifah [n.d.], Juz 6, p. 368.

²² Afton Ilman Huda et.al., "Implementasi Metode Merit System Pada Penetapan Bonus Karyawan Penjualan di P.T. Graha Central Indo Berbasis WEB," *Jurnal Universitas Muhammadiyah Jember, Fakultas Teknik, Jurusan Teknik Informatika*, (2012).

Individually, everyone will be required to be responsible for their actions. If a person does good then he is the one who will get good, as well as for the perpetrators of evil then he will also get a reward.

Although in the principle of merit allocation there is independence in practice, but in interaction and humanity, humans are characterized as social creatures. No matter how smart he is, he can never do something without other people. This category of practice includes theological-ritual, public and domestic work. The concept of partnership in the relationship between men and women is aligned within the scope of position (Q.S. Hujurat: 31) and equality in realizing a better life (Q.S. al-Nahl: 97). Both can work together, help each other (Q.S. al-Taubah: 71), protect and complement each other (Q.S. al-Baqarah:187).

In general, men and women are equal in the eyes of the law except in matters that have been specialized.²³ First, in the implementation of worship, such as prayer, fasting, zakat, hajj and umrah, both men and women are governed by the same conditions and pillars. Things that cancel or reduce the reward for men also apply to women. Second, equality in khitab (demands) and statements from Allah and the Prophet. As stated by Umm Salamah that she is part of the human race. A statement for humans means a statement for women as well.²⁴ This is because the scholars have established the rule that if it is said in mudzakkar (for men) then it is also a statement for women except in certain circumstances. As narrated in the hadith, when Umm Sulaim came to the Prophet and asked about the obligation for women to take a ritual bath, it also applies to men (Narrated by Muslim, 313).

Equality between men and women is also found in responsibility for the risks and results of a job done. The Prophet said "Whoever takes care of daughters (becomes their guardian) and really does good for them, they will be a shield that prevents him from hellfire" (Narrated by al-Bukhariy, 6061, 1439). The Hadīth explains about the glory that is obtained because of the pleasure of Allah and the Messenger of Allah towards a practice. It is not because of a particular job, let alone gender. The first glory belongs to a parent who works hard to provide for and raise his two children. The second glory is owned by two children because they are obedient and obedient to the pious upbringing of their parents. As if the Apostle wanted to emphasize that it is the same virtue for parents who nurture and take care of their children sincerely and responsibly even though she is a woman. Likewise, the piety of a child will remain a shield for his parents regardless of whether he is a man or a woman.

²³ Mhd. Rasidin, et.al., *The impact of Unequal Marriage on Household Harmony...*, p. 313-333. Kaslina, et.al., "Kesetaraan Gender Pegawai Dinas Pertanian," *Jurnal Equilibrium* 3, No. 1 (2015), p. 112.

²⁴ Abu al-Tayyib, *Aunul Ma'bud...*, p. 275.

The Prophet's Hadith is also understood as an appreciation of women breadwinners who are also responsible for family members. Where at that time the work and role of women were not considered as a good thing, even though they did work that was worth doing if done by men. Again, the Apostle wanted to emphasize that there is nothing wrong with the role played by a woman in society, especially when she takes that role in a good way as an effort to seek Allah's pleasure (Q.S. al-Ahzab: 35).

Reconstructing the Understanding of Hadith Meaning

Women with all their activities can be categorized into three. First, women who spend all their time as housewives. This group of women with activities like this happened a lot in the past. They accept and manage their husband's work as it is. Second, women who spend all their time working outside. Because of economic demands, educational progress and the opening of employment opportunities. Initially working was not a top priority, but in later developments it tied women to the glory of positions and brilliant careers. In this condition, it is difficult for women to divide time for their families at home. As for women in the third group, they work but still pay attention to their important role in the family. This third group of women only uses part of their time to work outside while the other part of their time is still devoted to their family.

In domestic life, Allah honors women by giving them an important role as household managers under the leadership of their husbands (Q.S. al-Nisa: 34). Both men and women are honored because they do their activities in accordance with sharia law. Noble women are pious women who are able to carry out their roles well, carrying out their obligations as wives and mothers in accordance with the guidance of Islamic law. They are able to manage their households well so as to create a conducive atmosphere for their husbands and children, as well as men. The best men are pious men who are able to fulfill their roles well, carry out their obligations as husbands and fathers according to the guidance of Islamic law, are able to provide for and protect their families (Q.S. al-Furqan: 74).

When there is a pious husband and a pious wife, then there will be pious children. A pious husband, wife and children are a family that implements Islamic law properly. Carrying out their respective rights and obligations, reminding each other to keep doing their best as a form of devotion to Allah. The role of educating children to be pious is no exception. It is not only the responsibility of the father or mother on one side. But together with the father, a mother is responsible for the task of managing the household and the care and education of children. The Prophet said that no gift from a father (parent) is more important than a good education (Narrated by al-Hakim, 7679).

It must be realized that the role of educating children is a great opportunity to obtain great rewards. *Amal jariyah* that is intended for parents who continue to flow even if they have died. The knowledge given to their children will not only

give them a good name and designation, but the reward will never stop. Especially when the child teaches it back to others, then the person also practices it. The *jariyah* reward does not reduce the charity of the first person who taught it at all. Conversely, because children are a trust, when a child is not able to be educated properly, of course both parents will be associated with the mention of crimes committed by their children or when the punishment comes from Allah asking for accountability for the results of parental upbringing.

The outbreak of the Corona virus resulted in the birth of a government policy to send students home. The purpose of learning at home is so that children do not miss lessons in the midst of the Covid-19 outbreak. Of course, there are not a few obstacles faced by the community in general and the government. Various complaints occur in the community, both from fathers, children, especially from mothers. Not a few of the people are not ready for the online learning system. Stress due to many online tasks or difficulty accessing the network and operating IT including difficulty understanding lessons.

In addition to children who are not ready to learn online, the unpreparedness of parents, especially mothers, is caused by several things, including related learning methods and materials. If a teacher is professionally equipped with specialized knowledge and methodology. Teachers understand the materials and teaching methods, but this is not the case with mothers. Not all mothers have scientific qualifications and understand teaching methods. Many of them have left textbooks behind for a very long time. If the child is more than one, the learning materials and facilities that a mother has to prepare are even more. Not to mention the task of managing the household and office work if she is also a working woman. As a result, in addition to unprepared teaching materials, a mother is also unprepared in dividing time, energy and attention. In the midst of the economic downturn, needs increase both in quality and quantity, ultimately increasing the potential for stress for a mother, especially when the husband does not take part and want to cooperate.

As a solution offered to save women from the increased potential of experiencing stress, it is important to change the construction of thinking (mind set) in society. There needs to be awareness and cooperation between both men as husbands and women themselves as wives and mothers. The main awareness that women should have is to be able to enjoy various roles with gratitude. Women must be able to realize that motherhood is a great gift given by God. Not all married women are given the opportunity to become a mother. Whereas motherhood is a glory and an opportunity to do a lot of good.

So noble and important is the role of a mother, that the Prophet left a message through his saying that heaven is under the soles of the mother's feet (al-Nasa'i, 54). Allah's Paradise, which is glorious and requires a heavy struggle to achieve, turns out to be under the soles of a mother's feet. In the Hadith, it is not only the understanding of the text that is focused on but the affirmation of the

important role of a mother that will make a child attain Allah's paradise. A mother's willingness and sincerity for the protection and care she has taken. Starting in the womb, continuing in toddlerhood, childhood adolescence and adulthood. The education obtained by a child comes mostly from a mother. The results of this upbringing are also expected to eventually lead a child to get heaven in this world and in the hereafter.

Furthermore, the important role of a mother in creating paradise in the household is to strengthen all family members in taking lessons from everything that happens, including enjoying the Corona pandemic. Physical distancing is used as an important moment to establish togetherness, gather and build closeness with the nuclear family. Instill aqidah, familiarize children to worship together and have noble character. When the previous period of joint activities was difficult to do, the pandemic period was the opportunity. The important role of a woman also continues to the ability to create play activities or a fun atmosphere, so that family members are not bored in the house.

In addition, a mother also has an important role to be able to ensure that the family stays healthy and maintained with a balanced nutritional intake. As a Chief Financial Officer (CFO), a woman must be able to manage the family's cashflow so that it can meet the needs. During a pandemic, not only is income reduced, but the difficulty of obtaining needs and services, requires a mother to be able to manage needs, methods and means of fulfillment. This includes the fulfillment of internet quota needs. Household financial management in order to meet basic daily needs, including avoiding panic buying and hoarding excessive food stocks which will later be redundant and wasted. Everything needs its own strategy and the courage to speculate.

In terms of leadership in the household, Allah specifically says: Men are the leaders of women because Allah has given some of their wealth more than others, and because they have spent some of their wealth (Q.S. al-Nisa: 34). From the hadith, it is understood that earning a living is the duty of a husband, while the wife organizes and utilizes what the husband has worked for. The husband is the one who seeks funds for shopping needs, then the wife manages the shopping to meet the needs. If the husband does not have the ability to provide physical and mental maintenance, there is still no obligation for the wife to replace her husband's position.

What is meant by nafkah is everything that is needed by a human being (wife and children) both material and non-material. In terms of material nafkah generally consists of food, clothing and shelter. From a non-material point of view, the husband must be able to reassure and please his wife and children. However, discussing the partnership relationship between husband and wife is not about rights and obligations alone without looking at other sides such as moral considerations, ethics and social relations. It cannot always be about formal idealism, black on white. Ofcourse there are other aspects that will emerge such

as love, belonging, helping each other, giving up rights and the desire to be able to make each other happy.

A wife who basically does not have an obligation to earn a living but can sincerely and willingly make efforts to ease the burden on her husband to earn a living. Like what she has done; shopping for necessities, cooking and serving food, solely out of affection and love for her husband and children. The wife will get a great reward for what she does. Likewise, the husband with his willingness and sincerity is responsible for his children and wife. Both spouses will get a lot of goodness and rewards from Allah.

When a wife is willing and able to do things that are basically the husband's obligations, it is natural for the husband to thank her and give her sincere appreciation. It is natural that the wife with her love trying to help her husband earn a living is rewarded by the husband's efforts to help take care of the household. Ideally, if a woman is asked to be devoted to her husband, then the husband is also expected to be able to do good deeds to his wife. When husbands want pious wives, husbands must also be able to be pious husbands for their wives. This is the true partnership taught in the ahkam hadith narrated by *Abū Dāwūd* number 236. The wife can learn to work in order to help her husband provide for the family. It is also appropriate for husbands to learn to help their wives complete their household chores. Not only demanding but also an effort from both parties to familiarize themselves with their respective demands.

Conclusion

Despite having reached the millennial era, the fact is that the views and attitudes towards women in society are still not up to a proportional scope. The eradication of women's movements with the limits of nature or traditions that are not in their favor, makes it necessary to reconstruct the understanding of the Prophet's hadith about the partnership between men and women in the household. Talking about the relationship between husband and wife in a household, it is not possible to always talk about the ideal level, black and white legal rules. Not a few aspects that are subjective must be applied. Because it is based on love, belonging, helping and giving up rights for the sake of a desire to be able to make their spouses and offspring happy together. Not only demanding but also the efforts of both parties to stabilize themselves with their respective demands. The concept is that if husbands want pious wives then husbands must also be able to become pious husbands. It is no less important to thank each other and give appreciation for the smallest efforts that have been made. Compensate for the kindness given by the spouse with behavior that is no less good.

References

Journals and Books

- Al- 'Adzim Abadi, Abu al-Tayyib Muhammad Syams al-Haqq bin Amir 'Ali bin Maqsud 'Ali al-Siddiqi, *Aunul Ma'bud*, Mesir: Maktabah al-Islam (n.d).
- Al-Ba'labaki, Ruhi, *al-Mawrid Qamus al-Arabiyy-Inklizy (Qamus al-Mawrid)*, Beirut: Dar al-Imi li al_maliyyin, n.d.
- Afidah, Ida, "Promoting Gender Equality and Empowerment: A Quranic and Hadith Perspective on Women's Roles in Islam", *Diroyah: Jurnal Studi Ilmu Hadis* 7, No. 2 (2023). DOI:10.15575/diroyah.v7i2.25177.
- Ashraf, Farah and Bund Ahmad Aijaz, "Gender Stereotyping and Discrimination," Conference Paper: *World Congress on Interrelationship among Arts, Culture, Humanities, Religion, Education, Ethics, Philosophy, Spirituality, Science and Society for Holistic Humane Development*, At: New Delhi, September 2016.
- Asqalani, Ibn Hajar, *Fathul Baary Syarah Shahih al-Bukhariy*, Beirut: Dar al-Ma'rifah, n. d.
- Bennabi, Malik, *Asal Usul Masyarakat Manusia Rangkaian Hubungan Sosial (On the Origins of Human Society)*, Translator by Muhammad Uthman El-Muhammady (Kuala Lumpur: Institut Terjemahan Negara Malaysia Berhad, 2009).
- Bernal, Victoria, "Gender, Culture, and Capitalism: Women and the Remaking of Islamic "Tradition" in a Sudanese Village," *Comparative Studies in Society and History* 36, No. 1 (1994). <https://www.jstor.org/stable/179326>.
- Engineer, Ali Ashgar, *Hak-Hak Perempuan dalam Islam*, (Yogyakarta: Lembaga Studi Pengembangan Perempuan dan Anak, 1994).
- Hanafi, Mohd Syukri, "From Jahiliyyah to Islamic Worldview: In Search of An Islamic Educational Philosophy," *International Journal of Humanities and Social Science* 3, No. 2 (2013).
- Khairuddin Hasballah, et.al., "Patah Titi and Substitute Heirs: A Study of Legal Pluralism on the Inheritance System in Aceh Community," *Ahkam: Jurnal Ilmu Syariah* 21, No. 2 (2021). DOI: 10.15408/ajis.v21i2.22792
- Hitti, Philip K. *History of the Arabs (History of The Arab's: From the Earliest Time to the Present)*, Translator by R. Cecep Lukman Yasin & Dedi Slamet Riyadi (Jakarta: PT Serambi Ilmu Semesta, 2006).
- Ismail, Muhammad Syuhudi, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajarah Islam yang Universal, Temporal dan Lokal*, Jakarta: Bulan Bintang, 1994.
- Izutsu, Toshihiko, *God and Man in the Koran: Semantics of the Koranic Weltanschauung* (Tokyo: Keio Institute of Cultural Studies, 1964).
- Kaslina et.al., "Kesetaraan Gender Pegawai Dinas Pertanian," *Jurnal Equilibrium* 3, No. 1 (2015).

- Manzur, Ibnu, *Lisan al- 'Arab*, Beirut: Dar al-Haya' al-Turats al-Arabiyy, 1996/1416 H.
- Maimun, "The Development of Fiqh Munakahat in Madurese Islamic Universities and Its Relation to Gender Equality and Divorce Prevention," *al-Ihkam: Jurnal Hukum dan Pranata Sosial* 15, No. 2 (2020). <https://doi.org/10.19105/al-lhkam.v15i2.2734>
- Maslamah and Suprapti Muzani, "Konsep-Konsep tentang Gender Perspektif Islam," *Sawwa: Jurnal Studi Gender* 9 No. 2 (2014).
- Maula, Bani Syarif, "Perlindungan Perempuan dalam Hukum Perkawinan di Indonesia: Wacana Pembaharuan Undang-Undang Perkawinan dalam Masalah Batas Usia Perkawinan," *Yinyang: Jurnal Studi Islam, Gender dan Anak* 14, No. 1 (2019).
- Mhd. Rasidin, et.al., "The impact of Unequal Marriage on Household Harmony (Case Study in Sungai Penuh City, Jambi)," *Samarah, Jurnal Hukum Keluarga dan Hukum Islam* 4, No. 2 (2020).
- Muslimin, JM., "Hukum Keluarga Islam dan Potret Interrelasi Sosial," *Jurnal Ahkam* 15, No. 1 (2015).
- P. Murniati, A. Nunuk, *Getar Gender*, (Magelang: Indonesia Tera, 2004).
- Rahmawati, St., "Mainstreaming of Gender Equality in Islamic Family Law: Opportunities and Challenges," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 4, No. 2. (2020).
- Rohman, Abid, "Stratifikasi Sosial dalam al-Qur'an," *Jurnal Sosiologi Islam* 3, No. 1, (2013).
- Septiadi, Muhammad, and Winati Wigna, "Pengaruh Ketimpangan Gender terhadap Strategi Bertahan Hidup Rumah Tangga Buruh Tani Miskin di Desa Cikarawang," *Sodality: Jurnal Sosiologi Pedesaan* 1, No. 2 (2013). DOI: <https://doi.org/10.22500/sodality.v1i2.9394>.
- Silfiah, Rossa Ilma, and Humiati, "The Relevance of Gender Mainstreaming in Indonesia to Women's Rights in Islamic Law," *Lampung Journal of International Law* 5, No. 1 (2023). DOI: 10.25041/lajil.v5i1.2757.
- Syakir, Mahmud, *Al-Tarikh al-Islamiy Qabl al-Bi'thah*, (Beirut: Al-Maktab al-Islamiy 1991).
- Thohari, Fuad, *Hadis Ahkam: Kajian Hadis-Hadis Hukum Pidana Islam*, Yogyakarta: Deepublish, 2016.
- Wahyuni, Sri, "Pembaharuan Hukum Keluarga Islam di Negara-Negara Muslim," *Jurnal al-Ahwal* 6 No. 2 (2013).
- Wardatun, Atun, and Abdul Wahid, "The Construction of Women's Image and the Narrative of Nationalism among Face Veiled-University Students in West Nusa Tenggara," *Sawwa: Jurnal Studi Gender* 15, No. 1 (2020). DOI: 10.21580/sa.v15i1.4466.

Website Internet

Afton Ilman Huda dkk., Implementasi Metode Merit System Pada Penetapan Bonus Karyawan Penjualan di P.T. Graha Central Indo Berbasis WEB, Jurnal Universitas Muhammadiyah Jember, Fakultas Teknik, Jurusan Teknik Informatika, 2012/2, repository.unmuhjember.ac.id/583/1/Jurnal.pdf

Idris Musa, Poligami Menurut Hukum Adat dan Emosi, Accessed on 9 October 2012 from <http://jalanakhirat.wordpress.com/2010/03/08/poligami-menurut-hukum-adat-dan-emosi>.

Kamus Besar Bahasa Indonesia daring, <https://kbbi.web.id/kodrat>

Public Health (Information Series Healthcare Provider Education Rapid Resfonse), Diagnosis and Management of COVID-19 Disease, <https://www.thoracic.org/patients/patient>.

Stephane Cullati, et.all, When Team Conflicts Threaten Quality of Care: A Study of Health Care Profesionals Experiences and Perceptions, Mayo Clinic Proceedings, PMC Labs, 26 Februari 2019, doi: 10.1016/i.mayocpiqo.2018.11.003.

World Health Organization (WHO), WHO Manifesto for a healthy recovery from COVID-19: Prescriptions for a healthy and green recovery from COVID-19, 26/05/2020, <https://www.who.int/news-room/feature-stories/detail/who-manifesto-for-a-healthy-recovery-from-covid-19>.