

Relevance And Analysis Of The Rights And Obligations Of Husband Wife In The Book *Irsyadul Ibad Ila Sabilirrosyad*

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Abstract

The discussion in this study is about the rights and obligations of husband and wife according to Zainuddin bin Abdul Aziz Al-Malibary in his work the book Irsyadul Ibad Ila Sabilirrosyad which is based on certain hadiths. This study is important to see the dynamics of understanding of leading ulama figures who have a broad and strong influence in world society, as well as ulama who produce many works which are often used as references in normative-theological studies in certain circles. This research is library research with a descriptive approach using primary book sources Irsyadul Ibad Ila Sabilirrosyad by Zainuddin bin Abdul Aziz Al-Malibary. The result is that Zainuddin bin Abdul Aziz Al-Malibary's thoughts about the rights and obligations of husband and wife cannot be separated from the social conditions of society at that time. In the context of the modern world, Zainuddin bin Abdul Aziz Al-Malibary's thoughts have had quite a big influence, however, not all of his thoughts are still relevant today. Thus, it is very likely that there will be a need for new interpretations of several similar works which are still used as references in various problems that arise.

Keywords: *Rights and Obligations of Husband and Wife; Relevance; Zainuddin bin Abdul Aziz Al-Malibary; Irsyadul Ibad Ila Sabilirrosyad.*

Abstrak

Pembahasan pada kajian ini tentang hak dan kewajiban suami istri menurut Zainuddin bin Abdul Aziz Al-Malibary dalam karyanya kitab *Irsyadul Ibad Ila Sabilirrosyad* yang didasarkan pada hadits-hadits tertentu. Kajian ini penting untuk melihat bagaimana dinamika pemahaman tokoh ulama terkemuka yang memiliki pengaruh luas dan kuat di masyarakat dunia, juga ulama yang banyak menghasilkan karya yang sering dijadikan acuan dalam kajian normatif-teologis di kalangan tertentu. Penelitian ini merupakan penelitian pustaka dengan pendekatan deskriptif dengan sumber primer kitab *Irsyadul Ibad Ila Sabilirrosyad* karya Zainuddin bin Abdul Aziz Al-Malibary. Hasil dari adalah pemikiran Zainuddin bin Abdul Aziz Al-Malibary tentang hak dan kewajiban suami istri tidak lepas dari kondisi sosial masyarakat pada masanya. Dalam konteks dunia modern, pemikiran Zainuddin bin Abdul Aziz Al-Malibary memiliki pengaruh yang cukup besar, meski demikian tidak semua pemikirannya masih relevan dengan zaman sekarang ini. Dengan demikian besar kemungkinan perlu adanya interpretasi yang baru terhadap beberapa karya yang serupa yang sampai sekarang masih dijadikan acuan dalam permasalahan yang muncul.

Kata Kunci: Hak Kewajiban Suami Istri; Relevansi; Zainuddin bin Abdul Aziz Al-Malibary; *Irsyadul Ibad Ila Sabilirrosyad*.

INTRODUCTION

As a sacred bond or called *mitsaqan ghalizan* Marriage has a very noble and sacred meaning as a solid agreement. A review of Islamic law shows that marriage is an official legal relationship between a man and a woman in a bond called a household with the aim of creating social stability that is *sakinah*, full of love, affection, mutual happiness and peace. Marriage as a trust between each other in committing to obtain a sense of security and guaranteed tranquility based on the principle of fair affection is the psychological message that exists in a marriage.

As a guarantee of creating the desired family, husband and wife should understand and be aware of the rights and obligations that each must fulfill. Both should accept and agree to mutually carry out what must be done, and also avoid all things that cause discomfort between the two of them. For this reason, husband and wife must work together and strive to fulfill their partner's rights and carry out their obligations.

In detail, the explanation regarding the rights and obligations of husband and wife has been explained in detail in several classical literatures or in the study of religious jurisprudence, which in fact rarely finds differences and disagreements regarding the interpretation or explanation, even in circles that have a gender perspective in understanding existing social realities.

As a result of social and cultural processes that have lasted for centuries, perceptions and actions have emerged that divide roles for each individual, especially in the context of men and women. As is generally understood, the man or husband is considered the head of the family who is responsible for providing financial support to the wife and family. Meanwhile, the wife's role as a housewife involves the responsibility to take care of household affairs, care for the children, and obey her husband.¹

Likewise in the work of Zainuddin bin Abdul Aziz Al-Malibary book *Irsyadul Ibad* which is one of the teaching materials for the Indonesian Muslim population, especially Islamic boarding school

¹ Septi Latifa Hanum, "Peran Ibu Rumah Tangga dalam Membangun Kesejahteraan Keluarga," *Academia: Journal of multidisciplinary studies* 1, no. 2 (2017): 257–70, <https://ejournal.uinsaid.ac.id/index.php/academica/article/view/1030>.

students, although it does not specifically discuss marriage. In general in the book *Irsyadul Ibad* explains various issues regarding fiqh and is equipped with advice sourced from hadith and stories from past scholars. Regarding the discussion about marriage in the book *Irsyadul Ibad* explained in the second volume, which specifically contains chapters explaining the rights and obligations of husband and wife in it. In this work by Zainuddin bin Abdul Aziz Al-Malibary, it also explains that in a household, men and women have rights and obligations that must be carried out. Even though it still indirectly places women in the domestic area, there is still an emphasis on treating women well.

So in accordance with the explanation above, of course it is important to review the rights and obligations of husband and wife, especially as explained in the work of Zainuddin bin Abdul Aziz Al-Malibary which is still widely studied in various Islamic boarding schools and other study forums.

RESEARCH METHODS

This study is a type of library research with a descriptive approach that utilizes primary sources in the form of books *Irsyadul Ibad* written by Al-Malibary. In the data collection process, researchers used the documentation method. Data analysis was carried out using a descriptive-analytical approach and data reduction techniques. To ensure the validity of the data, researchers adopted the data triangulation method and carried out data verification to ensure the integrity of the data used.

RESULTS AND DISCUSSION

A Glimpse into the Book of *Irsyadul Ibad*

Book *Irsyadul Ibad Ila Sabilirrosyad* is one of the works of a well-known scholar from India, namely Sheikh Zainuddin Bin Abdul Aziz Al-Malibary. In studying this book, the writing style used is quite different from the previous book, namely the book *Fathul Mu'in*, in this book at least the material is studied quite systematically in the style of Sufism jurisprudence. *Az-zawajir* and *Mursyidut Thullab* which was composed by Sheikh Syehabuddin Ahmad Bin Hajar Al-Haitami and Sheikh Zainuddin Bin Ali Al-Malibary is the main quote in this book. In addition to the Sufism jurisprudence style, this book presents some prophetic hadiths, jurisprudence problems, some advice and some inspirational stories.²

² Muhammad Ali, *Terjemah Irsyadul Ibad* (Surabaya: Mutiara Ilmu, 2010).

Book *Irsyadul Ibad Ila Sabilirrosyad* The work of Sheikh Zainuddin Bin Abdul Aziz Al-Malibary is quite interesting because in this book it combines the language styles of fiqh and Sufism in a neat and proportional way. This approach may provide a more holistic understanding of Islam, including legal aspects and aspects of spirituality. At least this book summarizes various fundamental aspects of Islam, from issues of faith to criminal law issues, by referring to the original postulates that underlie each chapter. This is a common approach in fiqh literature, where Islamic laws are based on primary sources, such as the Koran and Hadith.

By combining fiqh and Sufism, this book may also provide insight into how the practical aspects of religion (fiqh) can be linked to spiritual development and a deep understanding of faith (tasawuf). This is an example of how various branches of Islamic knowledge can be combined to provide a more comprehensive view of the religion. Books such as these can be a valuable resource for deeper study and understanding of Islam.

In general the book *Irsyadul Ibad Ila Sabilirrosyad* Sheikh Zainuddin Bin Abdul Aziz Al-Malibary's work consists of two volumes with 88 chapters. The first volume includes chapters on faith, Islam, apostasy, knowledge, ablution, bathing, fadhilah fardhu prayers, sunnah prayers, congregational prayers, Friday prayers, niyanah (moaning for death), zakat, fasting, hajj, fadhilah al- Qur'an, dhikr for morning and evening, reading when going to bed.

Meanwhile, the second volume includes chapters on fadhilah reading the Prophet's prayers, minor shirk (*the way*), boasting and pride, anger, the virtue of forgiving and restraining anger, slander, flattery, lies, *amar ma'ruf nahi munkar*, *noisy movement* (work), criticizing customs officials, wrongdoing, wills, marriages, boycotts, disobedience to fathers and mothers, murder, fighting in the way of Allah (*jihad*), shamanism, guessing fate, astrology magic and determining fate with birds, adultery, *passed* (prostitute between men and men), drinking wine, perjury, false witness, repentance.

Rights and Obligations of Husband and Wife in the Book *Irsyadul Ibad Ila Sabilirrosyad*

After marriage, husband and wife each have rights and duties towards their partner. The aim of these rights and duties is to form a prosperous family, where there is no humiliation, belittlement or neglect of the rights and duties of any individual, be it husband or wife. Quoting Tihami and Sahrani's opinion in the *Munākaḥat Fiqh*, the

rights and obligations of husband and wife are classified into three forms: joint rights of husband and wife, husband's rights over wife and wife's rights over husband³.

In discussing the rights and obligations of husband and wife, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary in his book entitled *Irsyadul Ibad Ila Sabilirrosyad* explains that relations in marriage are in principle an obligation to treat each other well or what is often called *mu'asyarah bil ma'ruf*. This is based on the verse of the Qur'an which he mentioned at the beginning of the discussion chapter, namely Q.S an-Nisa' verse 19 which means "*and associate with them properly*". Apart from that, it is also based on the words of Ibn Abbas' friend which is based on this verse, namely that he will treat his wife well as his wife treats him. Also, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary expressed the views of some ulama' who stated that it is obligatory for husbands to fulfill the rights and goodness of their wives and it is also obligatory for wives to be obedient and obedient to their husbands.

Next, he briefly explained several hadiths relating to the rights and obligations of husband and wife. In this case the author can summarize it as follows:

1. Husband's obligations as rights for wife

At the beginning of the discussion, after explaining the relationships and basic principles in marriage, Sheikh Zainuddin bin Abdul Aziz Al-Malibary explained several hadiths relating to the obligations of a husband, including:

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ
تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ
فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا
غَيْرَ مُبْرِحٍ فَإِنْ أَطَعْتَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ
عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى
نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكَرَّهَوْْنَ وَلَا يَأْذَنَّ فِي
بُيُوتِكُمْ لِمَنْ تَكَرَّهَوْْنَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ
فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

*Know that you should give a will to do good to women,
because they are like prisoners by your side. You have no*

³ Tihami dan Sohari Syahrani, *Fikih Munakahat: Kajian Fikih Nikah Lengkap* (Jakarta: Rajawali Press, 2014).

right over them other than that, unless they are truly wicked. If they do, then get them off the bed and hit them with a non-painful blow. If they obey you, then do not find fault with them. sleep and hit them with painless blows. Just know; You have rights over your wife and your wife has rights over you. Your right over your wife is that she is not allowed to bring people you hate into your bed or your home. Just know; Your wives' right over you is that you do good to them in (giving) them clothes and food.

From the hadith above, it can be understood that Sheikh Zainuddin Bin Abdul Aziz Al-Malibary is trying to convey the obligations of a husband, including giving a will to do good to the woman (wife), because the wife is like a prisoner of war for her husband. So the husband cannot freely do anything to his wife. The husband is allowed to warn the wife if the wife is wrong, if the wife has not made a mistake then the husband is not allowed to find fault with the wife.

Then, Sheikh Zainuddin bin Abdul Aziz Al-Malibary again mentioned another hadith which is still related to the obligations of a husband:

حَقُّ الْمَرْأَةِ عَلَى الزَّوْجِ أَنْ يُطْعِمَهَا إِذَا طَعِمَ ، وَ
يَكْسُوَهَا إِذَا اكْتَسَى ، وَ لَا يَضْرِبُ الْوَجْهَ ، وَ لَا يُقَبِّحَ ،
وَلَا يَهْجُرَ إِلَّا فِي الْبَيْتِ

A woman's rights over her husband are to feed him if he eats, to clothe him if he is dressed, not to hit him in the face, not to mock him and not to leave him alone except in the house.

This hadith is still related to the previous hadith which explains the obligations of a husband. Apart from the husband's obligation to treat his wife well, the husband is also obliged to provide clothing and food to his wife; also in terms of the ability to hit the wife, the husband is not allowed to hit the wife's face, the husband is also not allowed to silence the wife if the wife makes a mistake, but in the context of the husband having to silence the wife when she is guilty, that is when she is at home.

Next, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary explained the hadith which explains the warning for husbands if they do not carry out their obligations, among the hadiths are:

أَيُّمَا رَجُلٍ تَزَوَّجَ امْرَأَةً عَلَى مَا قَلَّ مِنَ الْمَهْرِ أَوْ كَثُرَ لَيْسَ
فِي نَفْسِهِ أَنْ يُؤَدِّيَ إِلَيْهَا حَقَّهَا خَدَعَهَا , فَمَاتَ , وَلَمْ يُؤَدِّ
إِلَيْهَا حَقَّهَا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَهُوَ زَانٍ

A man who marries a woman by giving her a small or large dowry while having no intention of fulfilling his wife's rights or cheating her if he dies and has not fulfilled his wife's rights, then on the Day of Judgment he will face Allah as an adulterer.

In this hadith, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary tries to convey the message that for a husband, if he deliberately does not carry out his duties as a husband, and then he dies, then he is one of those who commit adultery. Then Sheikh Zainuddin Bin Abdul Aziz Al-Malibary also conveyed the hadith:

لَا يَصْلُحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ، وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ
لِبَشَرٍ لِأَمْرِتِ الْمَرْأَةَ أَنْ تَسْجُدَ لِرَوْجِهَا؛ مِنْ عِظَمِ حَقِّهِ
عَلَيْهَا، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْ كَانَ مِنْ قَدَمِهِ إِلَى
مَفْرَقِ رَأْسِهِ قُرْحَةٌ تَنْبَجِسُ بِالْقَيْحِ وَالصَّدِيدِ ثُمَّ تَسْتَقْبِلُهُ
تَلَحَّسُهَا مَا أَدَّتْ حَقَّهُ

It is not proper for humans to prostrate themselves to other humans. However, if it were permissible for a human being to prostrate himself to another person, I would certainly order a wife to prostrate herself to her husband because of the great rights her husband has over her. By the One in Whose Hand my soul is, if there were wounds/ulcers on the soles of her feet up to her husband's hair that were oozing pus mixed with blood, and then the wife turned to her husband to lick the wounds/ulcers, she would certainly not have fulfilled her husband's rights.

From these last two hadiths, it can be concluded that the burden of a husband's obligations is not trivial, so husbands should not underestimate their obligations as a husband. On the contrary, he must be a person who is fully responsible for his wife.

2. Wife's Obligations as Rights for Husband

حق الزوج على زوجته أن لا تمنعه نفسها وإن كانت على ظهر قتب وأن لا تصوم يوماً واحداً إلا بإذنه إلا الفريضة فإن فعلت ائمت وأن لا تعطي من بيته شيئاً إلا بإذنه فإن فعلت كان له الأجر وكان عليها الوزر وأن لا تخرج من بيته إلا بإذنه فإن فعلت لعنها الله وملائكة الغضب حتى تتوب أو تراجع وإن كان ظالماً

The right of a husband towards his wife is not to abstain from her husband even if he is on the camel's back, the wife cannot fast even one day except with her husband's permission, except for obligatory fasting. If the wife fasts without her husband's permission, then she sins. A wife cannot give anything from her house except with her husband's permission, and if she does, then the husband gets his reward and the wife gets her sin. A wife cannot leave her home except with her husband's permission, and if she does, God and the angels will curse her out of anger until she repents or returns home, even if her husband does injustice.

From the hadith above, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary explains that several obligations of a wife include fulfilling the biological needs of her husband even though he is on the back of a camel. This shows how important it is for a wife to obey her husband. The next obligation of the wife is that the wife is not allowed to fast without her husband's permission unless the fast is fardlu, apart from that the wife is not allowed to use or give charity without her husband's permission. The wife's request for permission from the husband to use the assets is considered necessary and important because it is a form of respect for the husband, as well as to train the wife's trustworthiness towards her husband's assets⁴.

Among the wife's next obligations is that she is not allowed to leave the house without her husband's permission even though she is considered a wrongdoer. If the wife does this then

⁴ Nurul Afifah, "Hak Suami-Istri Perspektif Hadis (Pemikiran Hasyim Asy'ari dalam Ɖa'u al-Misbāh fī Bayān Ahkām an- Nikāh)," *Jurnal Living Hadis* 2, no. 1 (2017): 19–47, <http://ejournal.uin-suka.ac.id/ushuluddin/Living/article/view/1321>.

she will receive curses from Allah and the angels until she returns.

Furthermore, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary mentioned another hadith relating to a wife's attitude towards a husband's rights:

المرأة لا تؤدي حق الله تعالى حتى تؤدي حق زوجها
كله ، ولو سألها وهي على ظهر قتب لم تمنعه نفسها

A woman cannot fulfill the rights of Allah SWT until she fulfills all the rights of her husband, and if the husband asks her (to have intercourse) while she is on the camel's back, then she cannot refuse him.

From this hadith it can be understood that the importance of the wife's obligation to fulfill her husband's rights is even more prioritized than the rights of Allah SWT. This also illustrates how much a wife must really respect her husband.

It is also important to achieve mutual happiness in relation to the relationship between husband and wife, there should not be unequal attitudes such as subordination and marginalization, even nowadays women have been guaranteed the freedom to have the right to work and study, which is of course very different from the time when Sheikh Zainuddin's work bin Abdul Aziz Al-Malibary was written⁵.

In line with the opinion above, Sheikh Zainuddin Bin Abdul Aziz Al-Malibary explained a story related to relationships in family relationships, the more famous one is the story about a man who came to Umar bin Khattab's house to complain about his wife's behavior, but he heard Umar scolded by his wife and just kept quiet. After being able to meet Umar, the man bravely explained his purpose and purpose in coming to Umar's house. Because he heard that Umar was being scolded by his wife and remained silent, the man dared to ask Umar why he was silent. Then Umar answered that he was silent because his wife had a big responsibility, she helped, cooked food, made bread, washed clothes, breastfed and looked after children,

⁵ Siti Musdah Mulia, *Membangun Surga Di Bumi; Kiat-Kiat Membina Keluarga Ideal Dalam Islam* (Jakarta: PT. Garamedia, 2011).

which basically was not an obligation for the wife but was the obligation of a husband, so Umar just kept quiet because his wife had done some of the work.

From this story it can be understood that apart from carrying out obligations and fulfilling the rights of husband and wife, both must also have a sense of mutual understanding towards each other. You must also pay attention to how to communicate well so that the problems you are experiencing can be resolved effectively, at least you must also pay attention to several attitudes including openness, empathy, supportive attitude, positive attitude, and equality.⁶

Ideology Feminism

Uncovering the meaning of a movement is often a complex task. Especially when linking the meaning of the movement to the role of women, this further emphasizes aspirations for equality and social justice. The question is why did the women's movement emerge? This movement was born as a response to the existing social context, by positioning gender as a lens for understanding social reality. This movement first appeared in Europe in the 15th to 18th centuries, in line with the *aufklarung* ideology which emphasized rationalism, thought and logic. The French Revolution also triggered the emergence of the women's movement around 1870. The French Revolution, which promoted the idea of freedom from oppression, recognition of equal rights, and the spirit of brotherhood as a motto in overthrowing authoritarian monarchical government, succeeded in changing the state structure into a republic. with a democratic system.

The impact of system changes resulting from the revolution apparently did not change the situation for women. Women remain in a lower position. This was the background to the emergence of the women's movement in France and resulted in the formation of strong women's organizations. Interpreting social movements, including women's movements, always depends on the ideology that shapes the movement's views. This view can be simplified as the position from which humans stand and view reality. It includes the way humans see and understand problems. One of the ideological foundations that can be identified is the theoretical view of egalitarians who want balance

⁶ Hardsen Julsy Imanuel Najoan, "Pola Komunikasi Suami Istri dalam Menjaga Keharmonisan Keluarga di Desa Tondegesan II Kecamatan Kawangkoan Kabupaten Minahasa," *Acta Diurna* IV, no. 4 (2015).

(50:50), namely a condition where imbalances in all aspects of life are eliminated through social transformation in a more just societal structure.

An equal society refers to a situation where there is no clear division or separation in the social structure, so that all members of society are considered equal in all aspects. There are no differences in characteristics, abilities, or desires among individuals in this society, resulting in uniformity in their contributions and uses. Thus, resource allocation is considered to be equal and uniform for everyone. If this approach is applied to a gender context, there will be no division of labor (*division of labor*) in the family. As a result, society will be simple without a clearly defined structure.

However, it is important to note that this concept is often too idealistic and difficult to fully realize in practice. Differences in individuality, abilities, and preferences among members of society are natural. A system where there is no specific division of tasks and roles (*division of labor*) in families or communities may also be impractical in addressing complex needs. Social structures and division of tasks often arise because of specific needs, differences in abilities, and diverse goals in society.

The women's movement or feminism, which began decades ago, has experienced development with various organizations and approaches to struggle that have changed over time. However, to date, the fundamental issue of women's liberation from restrictive cultural norms and detrimental power roles has still not been fully resolved. Today's women's movements are often divided and fragmented by various social issues, and in some cases, can be carried away by environmental dynamics and special interests.

This shows that although much progress has been made by the women's movement, deeper challenges continue to exist in efforts to achieve gender equality and overcome structural problems involving culture and power. Sometimes, focusing on more specific issues or issues that dominate a particular environment can divert attention from the main goals of the women's movement.

Therefore, it is important for the women's movement to maintain a holistic direction of struggle, while still prioritizing the goal of women's liberation from all forms of cultural limitations and power domination. This requires collaboration, a deep understanding of the roots of the problem, as well as inclusive and sustainable strategies so that women's liberation efforts can continue and have a positive impact.

Gender equality

The changes that occur in family life at this time do have complex impacts. The pattern of role division between husband and wife, the dynamics of gender relations, as well as efforts to emancipate women, have the potential to cause negative impacts such as increasing divorce rates, cases of domestic violence, challenges in child development, and increasing social pathology problems that can damage family ties.

In this context, it is important to recognize both the negative impacts and positive opportunities of change within the family. With deep understanding, commitment and cooperation between family members, as well as support from society and the government, families can face these changes better and achieve more sustainable happiness.

Gender equality and women's emancipation are areas that are now widely discussed and voiced by many audiences. The term gender was introduced by scientists to explain the differences between men and women in terms of traits that are innate and traits that can be formed from culture learned from childhood.⁷ The discussion of gender equality is considered important because there are many understandings and assumptions that mix natural characteristics of a person with characteristics that are not natural.

Of course, for dynamic gender relations, it is necessary to think more about the different roles of gender so that they become appropriate and in accordance with the existing reality. The concept of different genders is socially capable of giving birth to different roles for men and women in society. In general, gender gives rise to changing roles, responsibilities, functions and places of human activity.

Gender can be explained as changes in the roles, functions, status and responsibilities inherent in men and women in society. This change is the result of social and cultural construction that develops through the socialization process from one generation to the next. This means that gender is not something that is determined naturally or naturally, but is the result of agreements and agreements between individuals in society. Therefore, views on gender can vary depending on an individual's background and experiences, and these views can differ from one culture or social group to another.

⁷ Nina Alia Ariefa dan Mutiawanthi, "Representasi Gender dalam Folklor Jepang," *Jurnal Al-Azhar Indonesia Seri Humaniora* 3, no. 3 (2016): 261–73.

Gender is defined as a sociocultural construction that differentiates masculine and feminine characteristics.⁸ Gender can be understood as differences in roles, attributes, traits, attitudes and behavior that grow and develop in society. Gender equality refers to equal conditions for men and women in fulfilling their rights, obligations and role involvement. Gender equality will strengthen the progress of a country, people without distinguishing one from another just because of gender, can take a role in contributing to efforts for the welfare of society, civilization in the socio-economic fields of culture, education and so on.

This means that gender is closely related to several social rules related to gender. Different human reproductive organs have different functional consequences (women menstruate, become pregnant, give birth and breastfeed; men fertilize with spermatozoa). As God's creation, gender is natural, cannot change, cannot be exchanged and applies throughout the ages.

Gender equality promoted in the feminist movement is the result of the effects of globalization. The desire to achieve an equal position in various areas of life has given new impetus to the struggle for justice for women. The pursuit of gender equality gives hope that women will soon obtain the rights they should enjoy.⁹

With this, striving for gender equality is part of a development strategy that aims to provide empowerment to society, both women and men, to achieve a better life. In the Koran it is also explained that the picture of a perfect Muslim woman is an individual who is independent in various aspects of her life¹⁰. Gender equality needs to be fought for for the progress of a nation, especially in the field of education. Achieving educational goals and providing quality education is a collective mandate, both men and women can take a role and make an impact. Indonesia has made progress in gender equality, but the

⁸ Saguni Fatimah, "Pemberian Stereotype Gender," *Musawa* 6, no. 2 (2014): 195–224.

⁹ Muhyidin, "Pengaruh Kesetaraan Gender Di Era Globalisasi Terhadap Konsep Harta Bersama Dalam Sistem Kewarisan Islam," *Diponegoro Private Law Review* 2, no. 1 (2018): 189–97, <https://ejournal2.undip.ac.id/index.php/dplr/article/viewFile/2830/1770>.

¹⁰ Rohmatul Izzad, "Konsep Kesetaraan Gender Dalam Islam," *AL ITQAN: Jurnal Studi Al-Qur'an* 4, no. 1 (2018): 29–52, <https://doi.org/10.47454/itqan.v4i1.678>.

percentage of obtaining education still needs to be fought for because the percentage of women is less.¹¹

Gender inequality is a system and structure that results in both men and women becoming victims. Women's underdevelopment reflects the inequality that still exists between the sexes in Indonesia. This is reflected in the condition of women in Indonesia. In fact, gender differences in the choice of characteristics, roles and positions are not a problem if they do not result in inequality. However, in reality, gender differences have created various inequalities, not only for women, but also for men. Various differences in roles, functions, duties, responsibilities and positions between men and women, both directly and indirectly, as well as the impact of legal regulations and policies, have caused various forms of inequality because they have been embedded in culture, norms and structures of society.¹²

Gender inequality which is the result of social and cultural construction has developed over a very long time. This process starts from the stage of socialization, strengthening and forming social and cultural norms through religious teachings and government. This prolonged process has created a cultural outlook that is seen as a divine teaching that cannot be changed and is considered a fate that must be accepted. This injustice appears in various forms such as economic exclusion, subordination of women, giving negative labels (*stereotype*), acts of violence, heavier household workload and various other aspects. These manifestations of gender inequality are interconnected and influence each other in a socialization process that continues to occur stably.¹³

So, the concept of gender equality refers to conditions where the roles and social cycles between women and men are equal, balanced and harmonious. This condition can be achieved through fair treatment between the two. It is important to understand that the implementation of gender equality and justice must take into account specific contexts and situations, not just follow mathematical calculations or apply

¹¹ Inayatul Ulya, "Pendidikan Berbasis Gender: Studi Kebijakan Pemerintah dan Aplikasinya dalam Pendidikan," *MAGISTRA: Media Pengembangan Ilmu Pendidikan Dasar dan Keislaman* 4, no. 1 (2018): 11–32, <https://doi.org/10.31942/mgs.v4i1.946>.

¹² Bunga Febriyanti Abidin et al., "Ketidakadilan Kesetaraan Gender Yang Membudaya," *Research Gate*, 2018, <https://www.researchgate.net/publication/329643129>.

¹³ Jamal Ma'ruf, *Rezim Gender di NU* (Yogyakarta: Pustaka Pelajar, 2015).

universally. In other words, the concept of equality is a quality philosophical concept and cannot always be measured quantitatively.¹⁴

Gender equality refers to the principle that all individuals, regardless of age or gender, should have the same opportunities to achieve success in life. This means that everyone must have equal opportunities and control over resources and benefits, in other words, proceed fairly, so that everyone can access these benefits and participate in the development process.¹⁵

Gender equality refers to a condition where all individuals, regardless of gender, have equal opportunities in terms of rights, responsibilities and opportunities in various aspects of life. This includes providing equal rights, fair access to education, employment, health, participation in political and social life, as well as protection from all forms of discrimination, violence and unfair treatment based on gender.

Gender equality involves changes in cultural norms and social structures that may limit an individual's role and potential based on gender. It also means overcoming gender stereotypes and expectations that can influence a person's life choices.

The concept of gender equality also recognizes the importance of overcoming gender gaps, whether related to economics, education, health, or participation in decision making. Gender equality is not only important for empowering women, but also for creating a just, inclusive and sustainable society for everyone. The feminist movement and efforts for gender equality are part of a broader effort to achieve this goal through social, cultural, political and economic approaches.

Analysis of the Rights and Obligations of Husband and Wife in the Book *Irsyadul Ibad Ila Sabilirrosyad Modern Era Equality Perspective*

In the previous presentation, it can be understood that Sheikh Zainuddin Bin Abdul Aziz Al-Malibary stated that the basic principles

¹⁴ Herien Puspitawati, "Pengenalan Konsep Gender, Kesetaraan dan Keadilan Gender," *Makalah* (Bogor: Institut Pertanian Bogor, 2012), <https://herienpuspitawati.files.wordpress.com/2015/05/5-pengenalan-konsep-gender-2012-rev.pdf> accessed on 19/1/2021 17:26.

¹⁵ Nelen Haspels dan Busakorn Suriyasarn, *Meningkatkan Kesetaraan Gender dalam Aksi Penanggulangan Pekerja Anak serta Perdagangan Perempuan dan Anak: Panduan Praktis bagi Organisasi* (Jakarta: Kantor Perburuhan Internasional, 2005).

of a marriage *aremu'asyarah bil ma'ruf* as a foundation for building family relationships.

If you look at the time when Sheikh Zainuddin Bin Abdul Aziz Al-Malibary compiled the book *Iryadul Ibad*, it was a time when women were still quite marginalized, a woman's space for movement was still limited. Even during that period, conditions of marginalization and subordination of women were still found, where women were not given the space to learn like men.

From a gender perspective, there must be careful attention to the differences and social functions established by society, as well as the responsibilities of men and women in social and family life.¹⁶

Textually the book *Irsyadul Ibad Ila Sabilirrosyad* seems to marginalize a woman. For example, in the hadith quote which explains that wives must obey their husbands in their sexual needs even though he is reluctant to do so. Also in the hadith quote which explains that the wife must ask permission if she is going to fast sunnah, the wife must get her husband's permission if she wants to leave the house, the wife must get her husband's permission if she gives anything from home, even before the wife does the rights related to Allah take precedence. must fulfill the husband's rights.

So if you look at it from the perspective of the principle of monotheism in Islam, it is certainly contradictory, the article in monotheism states that the position of a man and a woman before Allah is the same, namely as a servant. As is clearly explained in several hadith literature and the Koran, what differentiates them is their level of devotion to Allah SWT.¹⁷

Back to principles *mu'asyarah bil ma'ruf* as the basis of family relationships, if you read the book *Irsyadul Ibad Ila Sabilirrosyad* Stopping at just understanding the text without looking at the realities of society and the period in which the book was written will give the impression that the husband has complete power over the wife. However, if understood from a gender perspective, this obligation is a shared responsibility, so there is no need for coercion and of course it must be considered by both parties. As in Surah al-Baqarah verse 187, it is explained that sexual intercourse is described as clothing that has

¹⁶ Mansour Fakhri, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 2003).

¹⁷ Hasnani Siri, "Gender dalam Perspektif Islam," *Jurnal Al-Maiyyah* 7, no. 2 (2014): 232–51.

the function of warming and pleasing the husband and wife, not as a form of coercion.

Regarding providing support as a husband's obligation, if you look at this issue from a gender perspective, if the obligation to provide maintenance is in the hands of the husband or men alone, it could cause marginalization in the issue of wages. For example, women who work will only be considered as additional income earners, so in some conditions this affects the salary they receive. In fact, many women are the main breadwinners, either because their husbands are unable to work or they are single mothers.¹⁸

If the understanding of the division of rights and obligations in marriage is not contextualized and flexible, it can also lead to a workload that becomes a form of gender inequality as well. For example, the understanding that the wife's work is only as a support, and she is still burdened with domestic work and caring for children, according to Mansur Fakhri in the book *Gender Analysis*, the wife has carried a double workload, and that includes gender inequality. Especially if the husband does not help at all with domestic and parenting matters.

Therefore, in understanding the text of the book, objective reality must be created to give rise to reconstructed interpretations that can be interpreted more democratically and contextually, so that religion can truly become a teaching and guideline that is very respectful of various issues.¹⁹

CONCLUSION

Based on the explanation above, it can be concluded that Sheikh Zainuddin Bin Abdul Aziz Al-Malibary's thoughts regarding the rights and obligations of husband and wife are contained in the book *Irsyadul Ibad Ila Sabilirasyad* cannot be separated from the background and social conditions of society at that time. If seen in the Indonesian context, as a well-known ulama, Sheikh Zainuddin Bin Abdul Aziz Al-

¹⁸ Vevi Alfi Maghfiroh, "Analisis Relasi Hak dan Kewajiban Suami Istri dalam Kitab Dau'u al-Misbah fi Bayani Ahkami al-Nikah dan Manba' al-Sa'adah" (Kupipedia, n.d.), https://kupipedia.id/index.php/Analisis_Relasi_Hak_dan_Kewajiban_Suami_Istri_dalam_Kitab_Dau%27u_Al-Misbah_fi_Bayani_Ahkami_Al-Nikah_dan_Manba%27_Al-Sa%27adah.

¹⁹ Lailiy Muthmainnah, "Membincang Kesetaraan Gender dalam Islam (Sebuah Perdebatan dalam Wacana Hermeneutik)," *Jurnal Filsafat* 40, no. 2 (2006): 202–13.

Malibary, with his thoughts on the rights and obligations of husband and wife, can be said to have made quite a contribution, he provided a map of the rights and obligations of husband and wife as an explanation to the wider community. However, not all of Sheikh Zainuddin Bin Abdul Aziz Al-Malibary's thoughts are still relevant to the current situation, for example about the wife's permission to her husband if she wants to leave or about the wife having to get her husband's permission if she wants to give away assets from the house. Thus, it is very likely that there will be a need for new interpretations of several similar works which are still used as references in various problems that arise.

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