

Gender Bias in the Book *Syarḥ ‘Uqūdul Lujain fī Bayāni Ḥuqūq al-Zaujain*

By Nawawi Al-Bantani

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Abstract: This article aims to prove that the book “*Syarḥ ‘Uqūdul Lujain fī Bayāni Ḥuqūq al-Zaujain*”, which is studied in many Islamic boarding schools, has indications of gender bias and proves that the book ‘*Uqūdul Lujain* is a legitimizing tool in perpetuating the construction of gender bias. This proof is very important in the midst of the movement for gender equality and justice. This understanding and awareness is very important in the midst of the struggle for gender equality and justice. The method used in this research is an intertextual, dynamic, and interactive method. The intertextual method is used to interpret existing texts and utterances from the intellectual being studied (Nawawi Al-Bantani) and find meanings by tracing the relationships between texts and utterances in the discourse. The dynamic method involves placing synchronic conditions in a diachronic context, and the interactive method involves revealing and depicting the movement of a person or group's intellectual development as a result of dynamic struggles between past and present, between and within various political and intellectual traditions, as well as between various arenas of power relations. The results of the research prove that the book ‘*Uqūdul Lujain* by Nawawi Al-Bantani is a book that spreads gender bias (discrimination and subordination towards women) in two forms: subordination and stereotype. Nawawi Al-Bantani belongs to the category of Muslim scientists with a monodisciplinary paradigm. The monodisciplinary paradigm is in conflict with other scientific paradigms that are increasingly developing.

Keywords: *Syarḥ ‘Uqūdul Lujain fī Bayāni Ḥuqūq al-Zaujain*. Monodisciplinary, Paradigm, Gender Bias.

Abstrak: Artikel ini bertujuan membuktikan bahwa kitab “*Syarḥ ‘Uqūdul Lujain fī Bayāni Ḥuqūq al-Zaujain*” yang dipelajari di banyak pesantren terindikasi bias gender serta membuktikan bahwa kitab ‘*Uqūdul Lujain* menjadi alat legitimasi dalam melestarikan konstruksi bias gender. Pembuktian ini menjadi sangat penting di tengah gerakan kesetaraan dan keadilan gender. Metode yang digunakan dalam penelitian ini adalah metode intertekstual, dinamis dan interaktif. Metode intertekstual dengan cara menginterpretasikan teks-teks yang ada dan ujaran-ujaran dari intelektual yang diteliti (Nawawi Al-Bantani) serta menemukan makna-makna dengan melacak relasi-relasi antar teks dan ujaran-ujaran yang ada dalam diskursus. Metode dinamis dengan cara menempatkan kondisi-kondisi sinkronik dalam sebuah konteks yang diakronis, dan metode interaktif dengan cara mengungkap dan melukiskan gerak perkembangan intelektual seseorang atau kelompok sebagai akibat dari pergulatan dinamis antara masa lalu dan masa kini, antar dan di dalam beragam tradisi politik dan intelektual, serta antara beragam arena relasi kuasa. Hasil penelitian membuktikan bahwa kitab ‘*Uqūdul Lujain* karya Nawawi Al-Bantani itu adalah kitab yang menyebarkan dan mendoktrin paham bias gender (diskriminasi dan subordinasi terhadap kaum perempuan) dalam dua bentuk; subordinasi dan stereotype. Nawawi Al-Bantani termasuk kategori ilmuwan muslim yang berparadigma monodisiplin. Paradigma monodisiplin bertentangan dengan paradigma keilmuan lain yang semakin berkembang.

Kata Kunci: *Syarḥ ‘Uqūdul Lujain fī Bayāni Ḥuqūq al-Zaujain*; Monodisiplin; Paradigma; Bias Gender.

INTRODUCTION

From 2004 to 2021, the National Commission on Violence against Women recorded 544,452 cases of domestic violence or personal domain. Of the many cases against that violence, several types of violence are divided: Violence against wives, violence against women, violence against domestic workers, dating violence, ex-boyfriend violence, and ex-husband violence. Of the types of domestic violence, violence against wives consistently ranks first in all domestic violence cases and is consistently above 70 percent.¹ Women who are often victims of Domestic Violence are caused by patriarchal culture.² In patriarchal culture, men are the rulers who can manage anything in the family, while women are placed as subordinates. From here, women become dependent and feel themselves weak and helpless.

Textually, Qur'anic texts and hadiths still exist that convey messages about gender injustice.³ The texts that came down historically were quoted directly and interpreted according to the text in the books they wrote without any contextual interpretation according to the times. The interpretation of the text in the book they wrote is only a reinforcement of the construction of gender injustice that causes victims for women. Gender ideology has shaped a patriarchal culture and created a culture of domination that results in the emergence of gender injustice or bias. Gender ideology embedded in society will lead to a form of gender discrimination. According to Mansour Fakih, forms of gender injustice include subordination, marginalization, stereotypes, and violence against women.⁴ In today's globalized world, imbalances exist in the gender-differentiated world of work, especially in African countries that have a majority Muslim population.⁵ Institutional logic is socially constructed historically, including assumptions, shared values, beliefs, and rules that individuals use to produce and regulate time and space⁶, but it still does not balance the rights between men and women.

¹ Kompas.com. Diakses tanggal 11 Oktober 2023 pukul 10.30 wib.

² Evi Tri Jayanthi, "Faktor Terjadinya Kekerasan dalam Rumah Tangga pada Survivor yang Ditangani oleh Lembaga Sahabat Perempuan Magelang", *Dimensia*, Vol. 3 (2), 2009, 43.

³ The Qur'anic text that is often cited to justify gender injustice is Q.S. An-Nisa' verse 13. In addition to the Qur'an, the Prophet's oft-quoted hadith is the narration of at-Tirmiz'i: "If I could command a man to prostrate to another, I would command a wife to prostrate to her husband".

⁴ Mansour Fakih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 1996), 70.

⁵ Emmanuel F. Jaiyeola and Mercy Adupe Adeyeye, "Obstacle Along the Path of Women Enterprise in Africa: A Case Study of Ogotun Women in Ekiti State, Nigeria", *Heliyon*, Vol. 7 (2), 2021. 2.

⁶ Samantha E. Erskine, et. al. "Afro-Diasporic Women Navigating the Black Ceiling: Individual, Relational and Organizational Strategies", *Business Horizons*, Vol. 64 (1), 2021, 41.

Discrimination and oppression are internalized in society. Religious teachings reinforce this discrimination through texts that are believed to be the nature and provisions of God. Theologians have a vital role in determining which interpretations refer to their time's conditions and often have elements of gender bias.⁷ According to Asma Barlas, as quoted by Inayah, religious texts have a polysemic nature, so that understanding or interpretation of sacred texts can be gender biased and can also be egalitarian. In addition to the problem of Arabic religious texts, political and cultural struggles significantly affect the people's reproduction and understanding of religious doctrine.⁸ When looking at the ontological construction of women, male superiority is reflected in interpretive discourses related to women's ontological status.⁹ In fact, from the perspective of gender, the essential spirit of Islam normatively places the position of men and women in an egalitarian space. They have the same consequences, responsibilities, and rewards.¹⁰ However, many interpretations of the text of the Qur'an and Hadith are incompatible with the essential spirit of Islam. Among the interpretations of the text of the Qur'an and hadith that are not by the critical spirit of Islam is the book *Syarh 'Uqūdul Lujain fī Bayāni Huqūq al-Zaujain* by Shaykh Nawawi Al-Bantani, which is widely in pesantren in Indonesia.

The Book of *Uqūdul Lujain*, which contains non-egalitarian discriminatory gender ideology, has become a doctrinal tool for students who form gender-biased paradigms and attitudes to life. It is called a doctrinal tool because the tradition that has been deeply rooted in pesantren is to place the yellow book as a reference that forms paradigms and attitudes to life in living the religion of the pesantren community, in this case, paradigms and attitudes to life that are gender biased. From that problem, this article will answer two significant questions: how is the content of the book *Uqūdul Lujain* by Nawawi Al-Bantani related to gender bias? Why does Nawawi Al-Bantani have a monodisciplinary paradigm in interpreting religious texts? The purpose of this article is to prove that the book *Uqūdul Lujain* by Nawawi Al-Bantani contains the issue of gender bias and explores how the formation of intellectual Nawawi Al-Bantani, who is monodisciplinary is trapped in the problem of gender bias.

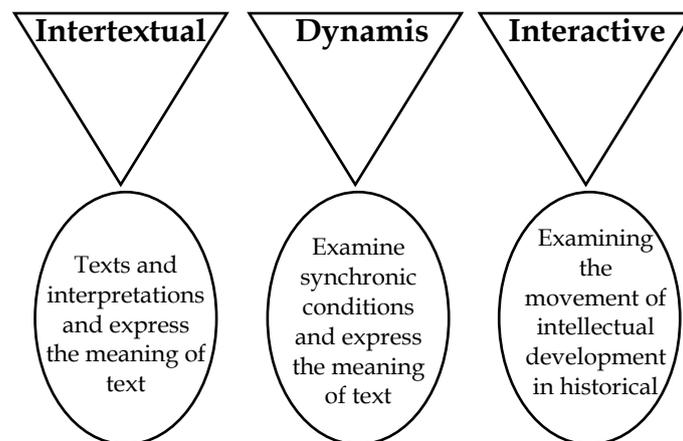
⁷ Nasaruddin Umar, *Argumen Kesetaraan gender Perspektif al-Qur'an* (Jakarta: Paramadina, 1999), 304.

⁸ Inayah Rohmaniyah, *Konstruksi Patriarki dalam Tafsir Agama sebuah Jalan Panjang* (Yogyakarta: Diandra, 2014), 71.

⁹ Rohmaniyah, *Konstruksi Patriarki...*, 71.

¹⁰ Rohmaniyah, *Konstruksi Patriarki...*, 84

The methods used in this study are intertextual, dynamic, and interactive.¹¹ The intertextual method is used to interpret existing texts and utterances of the intellectuals under study (Nawawi Al-Bantani) and find meanings by tracing the relations between texts and utterances in the discourse. Dynamic method by placing synchronic conditions in a diachronic context; and interactive methods by revealing and describing the movements of intellectual development of a person or group as a result of dynamic struggles between past and present, between and within various political and philosophical traditions, and between different arenas of power relations.



Picture 1. Text and Context in Power Relation

The article that discusses the book of *Uqūdul Lujain* besides this article is the work of Ainaul Mardhiyyah, "The Construction of Women's Sexuality in Classical Pesantren Literature: A Study of the Book of *Uqūdul Lujain* by Nawawi Al-Bantani," *PALASTREN*, Vol. 6, No. 1, June 2013. The focus of Ainaul Mardhiyyah's article is on sexuality issues in the form of forms, actions, identity, sexual behavior, and sexual orientation. Another article that discusses the book of *Uqūdul Lujain* is Aldi Aulia Rohman's article entitled Implementation of the Book of 'Uqudul Lujain on Household Harmony: A Case Study of Alumni of Nurul Huda Islamic Boarding School in Spotting Village, Cerme District.¹² The focus of Aldi's article is to prove how implementing the book *Uqūdul Lujain* builds household

¹¹According to Yudi Latif, this dynamic, interactive and intertextual is part of the approach. Researchers differ from Yudi Latif's view, that dynamic, interactive and intertextual according to researchers are part of the method, because these three things in research are used as practical steps or discovery techniques in research. See Yudi Latif, *Genealogi Intelegensia: Pengetahuan dan Kekuasaan Intelegensia Muslim Indonesia abad XX*, cet. ke-1 (Jakarta: Kencana, 2013), 49-62.

¹² Aldi Aulia Rohman, "Implementasi Kitab 'Uqudul Lujain terhadap Keharmonisan Rumah Tangga: Studi Kasus Alumni Pondok Pesantren Nurul Huda di Desa Bercak Kecamatan Cerme". *Al-Qawa'id: Journal of Islamic Family Law*, Vol. 1, No. 1, Desember 2022.

harmony among alumni of Pesantren Nurul Huda Bercak. This article is different from the two articles. This article is focused on proving that the book of *Uqūdul Lujain* is a book that teaches, indoctrinates, and internalizes gender bias and forms of gender bias that exist in the book *Uqūdul Lujain* by Nawawi Al-Bantani. This article also explores the intellectual shaper of Nawawi Al-Bantani that led to Nawawi Al-Bantani's monodisciplinary paradigm.

DISCUSSION

Texts on Gender Bias in Book of '*Uqūdul Lujain* and Forms Gender Bias

Gender bias is the unfair division of stratification and roles between men and women. Women are seen as having to play a role in the domestic sector, while men should play a role in the public sector.¹³ Forms of gender bias are marginalization, subordination, stereotypes, violence, and workload.¹⁴ The exploration of the original texts of Nawawi Al-Bantani presented in this section is based on the forms of gender bias already mentioned. In addition to mentioning the original text written by Nawawi, the basis of Nawawi Al-Bantani's opinion or argument is also explored.

1. Gender Bias of Subordination

a. Women as Captives

In the book '*Uqūdul Lujain*, it is stated:

وَيَبْغِي أَي يَطْلُب لَهَا (أَنْ تَعْرِفَ أَنَّهَا كَالْمَمْلُوكَةِ) أَي الْأُمَّة (لِلزَّوْجِ) وَكَالْأَسِيرِ الْعَاجِزِ فِي يَدِ الرَّجُلِ (فَلَا تَتَصَرَّفُ) أَي تَنْفَقُ (فِي شَيْءٍ مِنْ مَالِهِ إِلَّا بِإِذْنِهِ) أَي الزَّوْجِ (بَلْ قَالَ جَمَاعَةٌ مِنَ الْعُلَمَاءِ إِنَّهَا لَا تَتَصَرَّفُ أَيْضًا فِي مَالِهَا إِلَّا بِإِذْنِهِ، لِأَنَّهَا كَالْمَحْجُورَةِ لَهُ) أَي إِنْ الْمَرْأَةَ لَزَوْجِهَا كَالْمَنْعُوقِ مِنْ تَصَرُّفِ الْمَالِ لِأَجْلِ الْغُرْمَاءِ.

"Women should know that they are like sahaya (slaves) owned by their husbands and realize themselves as weak prisoners helpless in their husband's power. Then, a woman should not spend anything without her husband's permission. In fact, the majority of scholars assert that the wife is like a person who is restrained from spending because of the husband."¹⁵

The basis for Nawawi explaining the above statement is the statement of Prophet Dawud:

¹³ Sri Isnani Setiyaningsih, "Bias Gender dalam Verba: Sebuah Kajian Leksikon dalam Bahasa Inggris". SAWWA - Volume 11, Nomor 1, Oktober 2015.

¹⁴ Fakih, *Analisis Bias Gender*, 13.

¹⁵ Nawawi Al-Bantani, *Syarah 'Uqu>du al-Lujain* (Semarang: Toha Putra, 1999), 8.

المرأة السوء على بعلها كالحمل الثقيل على الشيخ الكبير. والمرأة الصالحة كالتاج المرصع بالذهب
كلما رآها قرت عينه برآيتها

“A woman who is ugly towards her husband is like a heavy burden to an elderly parent. And a good woman is like a crown enthroned with gold. Every husband looking at her is very pleasing to his eyes because he sees her.”¹⁶

b. Females Can't Object to Husbands

In the book *Uqūd al-Lujain*, it is stated:

(وجب على المرأة دوام الحياء من زوجها) وقلة الممارسة له (وغض طرفها) بسكون الرء أي خفض
عينها (قليله، والطاعة) أي لزوجها (لأمره، والسكوت عند كلامه، والقيام عند قدومه) أي مجيئه
من السفر (وخروجه) أي من المنزل، وأظهار الحب له عند القرب، وأظهار السر عند الرؤية له
(وعرض نفسها) أي إظهارها (له) أي الزوج (عند) إرادة (النوم، والتعطر) أي طيب الرائحة له
(وتعهدا الفم) أي تجديد أصلاحه (بالمسك والطيب) ونظافة الثوب (ودوام الزينة بحضرتة،
وتركها) أي الزينة (عند غيبته)

“The wife must feel ashamed of her husband, must not or dare to argue, bow her face and gaze before the husband, obey any command by the husband, be silent when the husband speaks, welcome the arrival of the husband when he leaves the house, show his love to the husband when the husband approaches him, please the husband when going to sleep, wear fragrances, habitually treat the mouth from unpleasant odors with mystics and fragrances, clean clothes, get used to decorating in front of the husband, should not decorate when the husband leaves.”¹⁷

The basis for Nawawi explaining the above statements is the statement of Prophet Dawud:

المرأة السوء على بعلها كالحمل الثقيل على الشيخ الكبير. والمرأة الصالحة كالتاج المرصع بالذهب
كلما رآها قرت عينه برآيتها

“A woman who is ugly towards her husband is like a heavy burden to an elderly parent. And a good woman is like a crown enthroned with gold. Every husband looking at her is very pleasing to his eyes because he sees her.”¹⁸

¹⁶ Al-Bantani, *Syarh 'Uqud al-Lujain*, 8.

¹⁷ Al-Bantani, *Syarh 'Uqud al-Lujain*, 8.

¹⁸ Al-Bantani, *Syarh 'Uqud al-Lujain*, 8.

It also mentioned:

المحصل من الكلام أن الزوج للزوجة كالوالد للولد, لأن الطاعة الولد لوالده وطلب رضاه واجب,
ولا يجب ذلك على الزوج

“In short, the relationship between husband and wife is like the relationship between father and son. For the child to obey his parents and seek his pleasure is obligatory. On the other hand, obedience does not apply a husband to his wife.”¹⁹

The basis of Nawawi is the hadith:

من حقه أن لو سال منخره دما وقيحا فلحسته بلسانها ما أدت حقه لو كان ينبغي لبشر أن
يسجد لبشر لأمرت المرأة أن تسجد لزوجها

“Among the husband's rights is that if both of the husband's noses flow blood or pus and his wife licks it with her tongue, that alone does not fulfill the husband's rights. If a human may bow down to a human, I command the woman to bow down to her husband.”²⁰

c. Females are Not Free in Front of Husbands

In the book *Uqūd al-Lujain*, it is stated:

وأن لا تخرج من بيتها إلا بإذنه فإن فعلت جمعت وعطشت بأن جرجت بإذنه لعنتها الملائكة أي
ملائكة السماء والأرض, وملائكة السماء, وملائكة العذاب حتى تتوب أي المرأة أو ترجع أي إلى
بيته وأن كان أي الزوج ظلما بمنع خروجها.

“The wife should not travel from home without her husband's permission. When she goes out without her husband's permission, she will receive angelic damnation, mercy, and doom until she goes to her house even though she is tyrannical because he forbids the exit of his wife.”²¹

The basis of Nawawi is hadith from Ibnu Abbas:

لَوْ أَنَّ امْرَأَةً جَعَلَتْ لَيْلَهَا قِيَامًا وَنَهَارَهَا وَصِيَامًا وَدَعَاَهَا زَوْجُهَا إِلَى فِرَاشِهِ وَتَأَخَّرَتْ عَنْهُ سَاعَةً
وَاحِدَةً جَاءَتْ يَوْمَ الْقِيَامَةِ تُسْحَبُ بِالسَّلَاسِلِ وَالْأَعْلالِ مَعَ الشَّيَاطِينِ إِلَى أَسْفَلِ سَافِلِينَ

If a woman makes her night to pray, her day to fast, and her husband calls her to bed, and she delays it by an hour, then on the Day of

¹⁹ Al-Bantani, *Syarh 'Uqud al-Lujain*, 12.

²⁰ Al-Bantani, *Syarh 'Uqud al-Lujain*, 12.

²¹ Al-Bantani, *Syarh 'Uqud al-Lujain*, 9.

Judgment, she will be dragged with chains and fetters, gathering with demons until she reaches the lowest possible place.

d. The Patriarchal Husband-Wife Relationship

In the book *Uqūdul Lujain*, it is stated:

والرجل راع في أهله أي زوجته وغيرها هل فاهم حقوقهم. من كسوة ونفقة وغيرها كحسن عشرة

“A husband becomes the leader of the family (his wife and children). He will be held accountable for the rights of his family, whether they have fulfilled their rights or not. Like dressing, living, educating and others like getting along well with them or not.”²²

The basis of Nawawi is the hadith of the Prophet:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Everyone is a leader and will be held accountable for his leadership. A head of state is the leader of his people and will be held responsible for the people he leads. A husband is the leader of his family members and will be asked about the family he shows. A wife is the ruler of the home and children and will be asked about her responsibilities. A domestic servant maintains her employer's property and will be asked for her accountability. You are leaders and will be asked for accountability.

It is mentioned in the book *Uqūdul Lujain*:

وأن يعلمها ما تحتاج اليد في الدين من أحكام الطهارة والعبادات أي فرضها وسننها. من صلاة وزكاة وصوم وحج. فإن كان الرجل قائما بتعليمها فليس لها الخروج لسؤال العلماء. وإن قصر علم الرجل ولكن ناب عنها في السؤال فأخبرها بجواب المفتي، فليس لها الخروج. فإن لم يكن ذلك فلها الخروج للسؤال. بل عليها ذلك، ويعصى الرجل بمنعها. ومهما تعلمت ما هو من الفرائض عليها فليس لها أن تخرج إلى مجلس علم إلا برضاها

“The husband should teach his wife about his main religion, the rulings of sanctification, menstruation, and worship, both far and Sunnah: prayer, zakat, fasting, and hajj. If the husband can teach his wife himself, then the wife should not leave the house to ask the pious people. If the

²² Al-Bantani, *Syarh 'Uqud al-Lujain*, 6.

husband cannot teach knowledge because his knowledge is superficial, then the husband, in exchange for the one who has to ask the pious man, and the husband explains what is obtained from the fathead to his wife. The wife herself cannot go out. If the husband is unwilling to go out, the wife can go out, and the husband sins if he gets in his way. If the wife has understood her obligations, then she must only go out to study if her husband has permission.²³

The basis of Nawawi is the hadith:

رحم الله رجلا قال يا أهلاه صلاتكم صيامكم زكاتكم مسكينكم يتيمكم جيرانكم لعل الله يجمعكم معهم في الجنة

May Allah have mercy on the man who said: O my Family, keep praying, fasting, zakat, the poor, orphans, and neighbors. May Allah gather you all together with them in heaven.²⁴

In the book *Uqūd al-Lujain*, it is stated:

يجوز للزوج أن يضرب زوجته على ترك الزينة وهو يريد لها، وترك الإجابة إلى الفراش، وأن يضربها على الخروج من المنزل بغير إذنه

“The husband can beat his wife while the wife does not heed her request to decorate herself while her husband wants, the wife refuses the husband to be taken to bed, and the wife leaves the house without her permission.”²⁵

The basis of Nawawi is the hadith:

أَلَا وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ أَلَّا يُؤْطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَّا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ

“Remember, do good to women, for they are (like) captives by your side. You have no power over them in the least other than that unless they do the wrong deeds. If they do, then leave them in their beds and

²³ Al-Bantani, *Syarh 'Uqud al-Lujain*, 6.

²⁴ Al-Bantani, *Syarh 'Uqud al-Lujain*, 6.

²⁵ Al-Bantani, *Syarh 'Uqud al-Lujain*, 5.

beat them with unharmful blows. If he obeys you, then do not persecute them. They also shouldn't put anyone you don't like in your bed and home. Know that their right over you is that you do good to them (by sufficiency) in their clothing and food.²⁶

The phrase conveyed by Nawawi Al-Bantani in the book *'Uqūd al-Lujain* above includes gender bias in the form of subordination, namely the assessment or assumption that one particular sex (women) is inferior to men until women are categorized as captives who submit obediently to their husbands. Women are also considered to only have a role in the domestic area due to their weaknesses.

2. Gender Bias Stereotype Form: Men are Smarth than Women

It is mentioned in the book *Uqūd al-Lujain*:

فإنهن ناقصات عقل ودين

"Surely the woman is resourceful, and her religion is less than perfect."²⁷

It also states:

أن عقولهم وعلومهم أكثر, وكذلك القوة والكتابة غالباً, والفروسية, وفيهم العلماء, والإمامة الكبرى والصغرى

"The intelligence and breadth of knowledge of men exceed women; the power is greater than women; the scientific capacity of men exceeds women, shrewdness in riding horses, many men become scholars, many become leaders, both large and small."²⁸

The basis of Nawawi is the verse of the al-Qur'an:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ. فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ.

Men are the leaders of women. Because Allah has favored some of them (men) over others (women) and because they (men) have spent their property. Therefore, a woman who is obedient to Allah and takes care of herself is behind the retardation of her husband. (Q.S. an-Nisa [3]: 34).

Stereotype means giving someone a standard image or label based on assumptions only, even if the assumption is wrong and misguided. Labeling is done in two or more entities, often used to justify an action from one group

²⁶ Al-Bantani, *Syarh 'Uqud al-Lujain*, 5.

²⁷ Al-Bantani, *Syarh 'Uqud al-Lujain*, 6.

²⁸ Al-Bantani, *Syarh 'Uqud al-Lujain*, 7.

to another. Labeling is the running of unequal, unfair, and unbalanced power relations to subdue others. Labeling women as naturally unintelligent, emotionally reliant, and irrational is a form of gender bias in the stereotype category.

Epistem Bias Gender Nawawi Al-Bantani

In this sub-chapter, several things related to how the Nawawi episteme in gender issues was formed will be examined. Two things that can be studied are the process of the formation of Nawawi intellectuals and the socio-historical conditions that surrounded them until the formation of a paradigm of gender bias contained in the book *Uqūdul Lujain*.

1. The Process of Intellectual Formation of Nawawi al-Bantani

Nawawi Al-Bantani's full name is Abū 'Abd al-Muṭī Muḥammad ibn 'Umar al-Tanara al-Bantani. Known as Muḥammad Nawawi al-Bantani. Born in 1815 in Tanara, Banten. He died in 1897 at the age of 84. He was the son of a scholar named K.H. Umar, a figure or ruler in Tanara. Nawawi al-Bantani was a descendant of Maulana Hasanuddin's son (Sultan of Banten I) named Sunyararas. His lineage is connected to the Prophet Muhammad through the sanad of Imam Ja'far al-Ṣādiq, Imām Muḥammad al Bāqir, Imām 'Ali Zain al-Ābidīn, Sayyidinā Ḥusain, and Fāṭimah al-Zahrā,' daughter of Prophet Muḥammad.²⁹ From a young age, he was educated by his father to become a scholar. Being a scholar can be called the ideal of his family. Nawawi al-Bantani faced challenges and obstacles in seeking knowledge in his childhood. He studied directly from his father, which included the material 'ulūmuddin, the science of tools, tawhid, tafsir, and fiqh.³⁰

Not studying enough with his father, Nawawi al-Bantani also studied various religious sciences in Eastern countries such as Medina, Egypt, the Levant, and Makkah. All the knowledge that Nawawi al-Bantani learned was about spiritual science, which included the science of kalam, literature, the science of hadith, the science of interpretation, the science of fiqh, and so on.³¹ Nawawi al-Bantani did not like the subject of Islamic movements. In Makkah, Nawawi al-Bantani studied with many teachers who were all religious scholars. Nawawi al-Bantani met with great scholars born in

²⁹ Mamat Slamet Burhanuddin, "K.H. Nawawi Banten: Akar Tradisi Keintelektualan NU." *Jurnal Miqot*, Vol. 34 (1), 2010. 123.

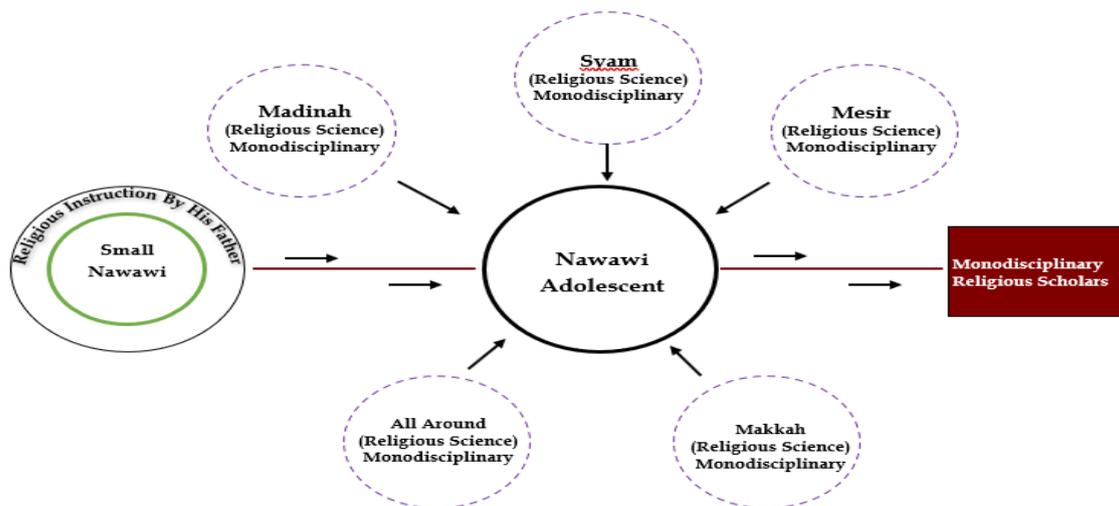
³⁰ Mhd. Ikhsan Kolba Siregar. "Metode Syaikh Nawawi al-Bantani dalam Menafsirkan al-Quran: Sebuah Tinjauan terhadap Tafsir Mirahu Labid." (Pekanbaru: UIN Sultan Syarif Kasim Riau, 2011), 201.

³¹ Didin Hafiduddin, "Tinjauan atas Tafsir al-Munir Karya Ima>m Muḥammad Nawawi Tanara", dalam *Warisan Intelektual Islam Indonesia: Telaah atas Karya-karya Klasik*, editor: Ahmad Rifa'i Hasan (Bandung: Mizan, 1990). 40.

Indonesia, such as Imām Masjidil Ḥarām Sheikh Ahmad Khatib Sambas, 'Abd al-Gāni Bima, Sheikh Nahrāwī, Sheikh Aḥmad Dimyaṭ I, Yusuf Sumbulaweni, Ahmad Zaini Daḥlān, Muḥammad Khāṭib and also Middle Eastern scholars such as Hījāz and around Makkah.³²

Many teachers influenced his religious thinking over about 30 years (from 1830 to 1860).³³ During this time, Nawawi al-Bantani focused his studies on the religious sciences and began to write down what he had learned. The number of his works is enormous. He wrote many books. Some even say that Nawawi al-Bantani wrote more than 100, 115, or 99 books³⁴ all about religious science.³⁵ Some of Nawawi al-Bantani's works were published in the Middle East. Furthermore, his books became part of the religious education curriculum in all pesantren in Indonesia, even in Malaysia, the Philippines, Thailand, and the Middle East.³⁶

Seeing the intellectual journey of Nawawi al-Bantani, Nawawi al-Bantani passed down the Arabic scientific tradition that placed the text as the leading authority without considering the authority and other sciences such as anthropology, sociology, history, science, and so on, so that Nawawi al-Bantani can be said to be a monodisciplinary religious scholar. The formation and intellectual results of Nawawi can be described as follows:



Picture 2. The Process of Intellectual Formation of Nawawi al-Bantani

³² Maragustam Siregar, *Pemikiran Pendidikan Syekh Nawawi al-Bantani* (Yogyakarta: Data Media, 2007), 102.

³³ Siregar, *Pemikiran Syekh Nawawi al-Bantani*, 102-103.

³⁴ Hafiduddin, "Tinjauan atas Tafsir al-Munir....", 42.

³⁵ Burhanuddin, "Kajian Kontemporer....", 91.

³⁶ Arwansyah dan Faisal Ahmad Shah, "Peran Syekh Nawawi al-Bantani dalam Penyebaran Islam di Nusantara." *Jurnal Kontekstualita*, Vol. 30 (1), 2015, 191.

2. Socio-Historical Conditions

Research on Banten cannot be separated from the historical side of the Banten Sultanate as a former Islamic sultanate that leads to coastal and agrarian.³⁷ This historical reality is intertwined with the dynamics of the social system and the character of Banten society. Banten was once one of the biggest Islamic maritime kingdoms on the island of Java in the 1527-1670 AD decade.³⁸ The decade of the 1670s, under the leadership of Sultan Ageng Tirtayasa, was the golden age of Banten, a trading city visited by traders and sailors from all over the world. The population of Banten in the 1670s reached 150,000 people, equivalent to world cities such as Amsterdam. The trade in seafood, agriculture, and sugar flourished. A cosmopolitan culture grew amid the interconnectedness of ethnic archipelagos (Javanese, Sundanese, Malays, Makassar, Bugis, and Balinese) and foreign ethnicities (Arabs, Indians, Chinese, Danes, British, French, Italians, and Dutch) who inhabited Banten. In the 17th century, this developed "indigenous capitalism" in Banten.³⁹

In the decade of 1680-1687, during the reign of Sultan Haji, Banten, as an Islamic Maritime Sultanate, experienced a decline due to internal family conflicts set by the VOC. At the same time, the role and position of the indigenous capitalists is declining. At its peak, in 1813, Raffles stripped Sultan Muhammad Syafiuddin (the Last Sultan) of his title, and the Banten sultanate was erased from the historical map. Since then, the growth of the Banten people's social movement was initiated by bangasawan, local leaders, and the people against the colonial government.⁴⁰

Related social movements in Banten are driven by four triggers: cultural-religious problems (identity) and political economy, which then form collective action. Second, economic and political problems at the micro, meso, and macro scales. Third, the issue of uncertainty and neoliberalism. Neoliberalism and its derivations have significantly impacted development, injustice, and society's marginalization. Fourth, agricultural and ecological problems. Both sparked resistance movements because agrarian and ecological public spheres cannot be privatized arbitrarily by the government

³⁷ Ahmad Tarmizi Alkhudri, dkk. "Metamorfosis Gerakan Sosial di Banten: dari Romantisme Identitas ke Isu Agraria Lingkungan, Sodalitas: Jurnal Sosiologi Pedesaan, Vol. 6 (1), 2018. 24.

³⁸ Darmawijaya, *Kesultanan Islam Nusantara* (Jakarta: Pustaka Al-Kautsar, 2010), 15.

³⁹ Alkhudri, dkk. "Metamorfosis Gerakan Sosial di Banten....", 24.

⁴⁰ Alkhudri, dkk. "Metamorfosis Gerakan Sosial di Banten....", 25.

or financiers. The injustice experienced certainly sparked resistance both on a small and large scale.⁴¹

If summarized, social movements in Banten from 1813 to 1945, there were various riots (wars) that can be recorded as many as 13 wars, namely: under-and rebellion 1 Kragilan, under-and rebellion Kragilan, Balaraja war, Banten bay pirate rebellion Sunda Strait, Cikande war, Anyer stone warehouse war 1, Anyer stone warehouse war 2, Geger Cilegon, Lebak riot, Menes riot, Riot Bayah, Battle of Labuan, Riot Bayah 2. The triggers of the war were identity, agriculture, politics, and economy. The war is between the nobility and the colonial, and the people against the colonial.⁴² When Nawawi al-Bantani lived from 1813 and died in 1897, Banten was overwhelmed with pressure from the colonial government and many social movements (wars) against the colonials. The teaching and religious studies that Nawawi al-Bantani was interested in did not develop well. Due to many colonial pressures, in 1881, 5000 people were studying in Makkah, encouraging him to leave Banten and participate in learning in Makkah.⁴³

After several years of studying in Makkah, Nawawi al-Bantani returned to Indonesia. Despite his young age, he founded a mosque in Indonesia and taught at his father's pesantren. However, he was unable to develop his knowledge. Because at that time, the Indonesian state was indeed being colonized by colonialists, which made Indonesia's situation not conducive. For this condition, Nawawi al-Bantani preferred to seek knowledge in the Middle East for the second time after being in Indonesia. According to him, staying in Banten is not possible because he is still a descendant of Banten nobles who should be required to participate in fighting the colonial. In Makkah, Nawawi al-Bantani focused on studying, teaching knowledge, and writing books without interference. The sciences studied and disseminated by Nawawi al-Bantani were those related to religious sciences.

Criticism of the Episteme of Nawawi al-Bantani

The book *'Uqūdul Lujain* by Nawawi al-Bantani is a work that strengthens the patriarchal system and gender bias. The concept of gender is a trait inherent in women and men that is socially and culturally constructed by society. Women are characterized as gentle, beautiful, motherly, and emotional. At the same time, men are considered strong, manly, mighty, and rational. The nature of nature is not fixed; it can be changed depending on the construction desired by the social

⁴¹ Alkhudri, dkk. "Metamorfosis Gerakan Sosial di Banten....", 25.

⁴² Christopher Rootes, "Environmental Movements", ed. Snow DA, Soule SA, Kriesi H, The Blackwell Companion to Social Movements (Oxford [UK]: Blackwell Publishing: 2004).

⁴³ Zamakhsyari Dhofier, *Tradisi Pesantren* (Yogyakarta: Nawasea Press, 2009). 48-49.

system in society. All that is interchangeable between female and male traits over time, from one place to another, from one class to another, is called the concept of gender.⁴⁴

In the book *'Uqūdul Lujain* by Nawawi al-Bantani, women are constructed by Nawawi al-Bantani based on historical texts (Qur'an and hadith). The book's view of the relationship between men and women is unfavorable to women. There is an extreme male bias, making it difficult for women to develop themselves and achieve. Therefore, there needs to be a deeper study of the stability of religious understanding of women so far. There must be an effort to dismantle highly distorted religious thought, and there must be a more strenuous effort to fight for women to be able to give women fairer opportunities.⁴⁵

At the time of Nawawi al-Bantani's life, the wave of feminism demanding gender equality already existed in the West and the East. First-wave feminism began with Mary Wollstonecraft's *The Vindication of the Rights of Woman* (1792) until women achieved suffrage in the early twentieth century. Sanders sees Wollstonecraft's writings as a cornerstone of the modern feminist movement. Wollstonecraft called for the development of a rational side in women and demanded that girls be able to study in government schools inequality with boys.⁴⁶ While the wave of feminism in the East (Muslims) began, Islamic feminists were started by Aisha Taymuriyah (Egyptian writer and poet) in 1884-1902 and Zainab Fauwaz from Lebanon, who tried to break from traditional circles by befriending other women in one fate. In addition, Emilie Ruete (Zanzibar, 1844-1924), Tajas Salthanah (Iran), and Nabawiyah Musa (Egypt). They believe it is essential to restructure the education and employment system to make it suitable for women. However, the feminist movement in the West and the East (Egypt) did not affect Nawawi al-Bantani. Nawawi al-Bantani remained constrained by an understanding of gender bias because he could not get out of the historicity that surrounded and shaped his intellect based on historical texts.

Apart from being constrained by historicity and the historic Bayani paradigm, Nawawi al-Bantani did not see the argument as more holistically comprehensive. Nawawi al-Bantani did not see that in the time of the Prophet, some women were intelligent beyond men and were not forbidden by Rasulullah such as Khadijah, Fāṭimah bint Abdurrahmān, Fāṭimah going to bint al-Ḥasan, Fāṭimah bint Muḥammad, Amra bint Abdurrahmān, Āisyah, al-Ṣifā bint Abdulla>h al-

⁴⁴ Agus Afandi, "Bentuk-bentuk Bias Gender", *Lentera: Journal of Gender and Children Studies*, Vol. 1, 2019. 3.

⁴⁵ Farid Wajidi, *Perempuan dan Agama* (Yogyakarta: Tiara Wacana, 1993), 25.

⁴⁶ Ni Komang Arie Suwastini, "Perkembangan Feminisme Barat, dari abad ke-18 hingga Postfeminisme: sebuah Tinjauan Teoritis. *Jurnal Ilmu Sosial Humaniora*, Vol. 2 (1), 2013. 200.

Quraisyiyya, Nusayba bint Ka'ab al-Mazneya, Ḥafṣah bint 'Umar, Rufaida al-Aslamiyya and so on. This means that women who are referred to as less intelligent and minimal beings who become scholars are not natural but cultural constructs; women are not allowed to seek knowledge. Women can be competent leaders, and their people prosper like Queen Bilqis.

Nawawi al-Bantani's patriarchal and gender-biased thoughts in the book of 'Uqudul Lujain are, of course, irrelevant to human life today. Research conducted by Samsul Anwar, Inas Salsabila, Rahmadaini Sofyan, and Zaujatul Amna concluded that women are more intelligent than men.⁴⁷ Recent research by Professor Alan Smithers published in the UK's Telegraph News Paper, which examined male and female students for almost 40 years, showed that women are more intelligent than men.⁴⁸ Similarly, data from the PISA (Program for International Student Assessment) international study that tested 72 OECD member countries showed that female participants scored higher than boys.⁴⁹ From here, the relationship between man and woman (or husband and wife) cannot be patriarchal, as Nawawi al-Bantani thought, but must be egalitarian-collaborative.

CONCLUSION

The book *'Uqudul Lujain* by Nawawi al-Bantani proved to be a book that teaches and indoctrinates the occurrence of gender bias in male and female relations. There are two forms of gender bias teachings and doctrines in the book of 'Uqud al-Lujain. First, subordination in the form of women as captives, women must not contradict husbands, women cannot be accessible before husbands, and husband-wife relationships must be patriarchal. Second, stereotypes in the form of doctrines and teachings that men are more intelligent than women or other languages are said to be less resourceful.

Nawawi al-Bantani's intellectual journey from first studying religion with his parents to studying in many Middle Eastern countries in a monodisciplinary manner in terms of male and female relations resulted in Nawawi al-Bantani's paradigm of thinking contained in the book *'Uqudul Lujain* being gender biased and The monodisciplinary paradigm is a problem and conflicts with other constantly evolving sciences, so the monodisciplinary paradigm must be shifted towards multidisciplinary, interdisciplinary and transdisciplinary. This article uses an

⁴⁷ Samsul Anwar, dkk, "Laki-laki atau Perempuan, Siapa yang lebih Cerdas dalam Proses Belajar?: Sebuah Bukti dari Pendekatan Analisis Survival, Jurnal Psikologi Vol. 18 (2), 2019, 292.

⁴⁸ <https://www.theeducatoronline.com/k12/news/are-girls-smarter-than-boys-heres-what-the-science-says/278940>. Diakses pada tanggal 18 oktober 2022.

⁴⁹ <https://blogs.worldbank.org/developmenttalk/are-girls-smarter-boys>. Diakses pada tanggal 18 oktober 2022.

interdisciplinary paradigm, namely the view of Nawawi al-Bantani in the book *'Uqūd al-Lujain*, centered on the old text dissected with new scholarship (new text) so that the ancient text becomes irrelevant. Research on Nawawi al-Bantani is still much that can be done with various approaches because the work of Nawai al-Bantani is very much.

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