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HADIS-HADIS TENTANG PEREMPUAN SEBAGAI IMAM SHALAT

M. ALFATIH SURYADILAGA

Dosen Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta

Abstract

On the issue of women as imams, traditional Islamic discourses severely limits the chance of women to be leaders of a prayer, even in cases where the women are clearly the most competent, for reasons that are related to gender. A peculiar new view on such discourse is given; basing itself came from the hadith of Ibnu Warraqah, it stands as a shahih hadith through an analysis of its sanad and matan. This new view expands the chances for women by allowing them to become imams. Through this view is currently considered deviant, its existence must be publicized as a branch of development of fiqh as a whole.

REINTREPERTRASI PEMAKNAAN HADIS TENTANG I'TIKAF PEREMPUAN

M. FAJRUL MUNAWIR

Dosen Fakultas Dakwah UIN Sunan Kalijaga Yogyakarta

Abstract

Hadis I'tikaf perempuan riwayat al-Bukhari memiliki dua proses hukum. Pertama, kebolehan i'tikaf, kedua, larangan i'tikaf karena terdapat illat hukum yang menyebabkan dilarangnya i'tikaf (keamanan [sic], riya, ujub). Lalu hadis kedua yang mengkomparasi hadis pertama kembali membolehkan i'tikaf setelah tidak ada illat hukumnya. Jadi dengan demikian hukum asal i'tikaf adalah boleh bagi perempuan (tidak ada diskriminasi). Hasil ini menjadi semacam indikasi bahwa sesungguhnya persoalan i'tikaf perempuan dan kajian-kajian hadis missogini tidak terletak pada soal kualitas kesahihan sansdnya, tetapi justru fokus pada soal bagaimana memaknai kembali (remeaning) soal tekstual dan kontekstualnya, oleh karena itu pada sesi inilah sebenarnya penajaman analisis dan pengayaan pandangan musti dilakukan, meskipun kinerja kritik sanad selalu menjadi menu yang tidak bisa terlewatkan pada setiap kegiatan penelitian kualitas hadis.

HAK ASASI MANUSIA DAN SHALAT

(Studi Upaya Penegakan Keadilan Gender Kaum Perempuan dalam Shalat)

HABIB SHULTON ASNAWI

Alumnus Fakultas Syari'ah dan Hukum UIN Sunan Kalijaga Yogyakarta

Abstract

The Qur'an laid down a normative standard, that men and women should be held in equal regards, also in matters spiritual. It strives for a meritocracy that the worship of God

should be without a spiritual monopoly by one gender. Regrettably, this message becomes distorted through the imposition cultural and sociological aspects. Our patriarchal culture for example, takes the Qur'an and hadiths at face value, and refusing to realize its underlying message, creates misogynic rules and perspectives. A product thereof is a ban (or at least a strong discouragement) on women from going to the mosques to pray, resulting in a loss of religious rights and a limitation in the avenues of worship for women. Such inequality causes discomfort and loss of rights and dignity to women as human beings, and such inequality, being inherently detrimental towards justice and humanity must be put to an end.

BANGUNAN MASJID PADA MASA NABI DAN IMPLIKASINYA TERHADAP JAMAAH MASJID PEREMPUAN

M. SYAFI

Dosen STAIDA Lamongan

Abstract

In this article, the writer focuses on a mosque built in the time of Mohammad, and analyses the implications of its construction towards the way that women worship in it. Some of its implications are shown in such sayings and hadiths that seem decidedly misogynic, such as “The worst place in prayer for women at the forefront” or “A woman can break the legitimacy of a prayer”, as well as “The best place for a women to pray is at home” or that “Women should only go to the mosque with their husbands”. The understanding of such hadiths is explored by the writer contextually to reduce or allay gender bias in the interaction between men and women in the mosque. Based on contextual analysis, it is found that cultural, geographical, and structural and even the condition of local facilities are all deciding factors that influence the design and layout of mosques, which in turn influences the position and interaction between the mosque as a place and women as its users. With this in mind, a call to rethink the meaning of such discriminative hadiths is certainly in order.

PEREMPUAN YANG MEMBATALKAN SHALAT SYAIKHUDIN

Dosen Sekolah Tinggi Islam Blabangan (STIB) Banyuwangi

Abstract

The hadith that states that “Women, donkeys and dogs break prayers” is a controversial one. Because to many feminine thinkers, it subordinates women to the same level as those two other furry animals, and thus contradictory to universal values of humanity and equality and should therefore be rejected. What is also interesting to note is that this was also questioned in the time of the prophet by Aisyah, who claimed that this tradition

insulted women and likened them to bad beasts. Such critical objection is controversial and vital, since Aisyah was one of the people close to the prophet and herself a prominent historical actor of the time.

WARIA DAN SHALAT REINTERPRETASI FIKIH UNTUK KAUM WARIA
MASNUN, M.Ag
Dosen IAIN Mataram Nusa Tenggara Barat

Abstract

To live as a minority in a mainstream culture is far from easy, especially for a group viewed with such novelty and queerness by the society, like the transgender. Nevertheless, the transgender seem to be holding steady in the face of a barrage of negative assumptions and discrimination. Much of those came from the interpretations of certain religious entities, and imposing upon them massive social, spiritual and psychological burdens. The impression from such discrimination is that the transgender are rejected both in this world and the hereafter. One such problem has to do with the shalat, where they stand on unclear grounds upon the position in the lines of prayer and the defining of the limits of their aurat. This article thus tries to prove that Islam serves and accommodates all entities not excluding those of the transgender.

IMPLIKASI SHALAT DALAM MEMBENTUK KEPERIBADIAN PEREMPUAN
FINA ULYA
Mahasiswa Pascasarjana UIN Sunan Kalijaga Yogyakarta

Abstract

The subject of women and the shalat is riddled with debate. In fiqh, certain arrangements are made that are subjective to men and women, the criteria for the imam or the placements of the rows for the prayer itself are such examples. Some feel that this is discriminatory towards women, while others feel that it is irrelevant to such cause. This article however, focuses more on the tasawuf aspect of shalat, which does not concern itself with matters practical or legal. It talks more on the essence, of how the shalat shapes, forms and ultimately influences one's personality, in this case the one being women in general.