



VIOLENCE AGAINST WOMEN AND DIVORCE: ANALYSIS OF HADITH ON THE PROTECTION AND RIGHTS OF WOMEN

Abstract: Violence against women is a global issue with profound effects on women's physical, psychological, and social well-being. Within the family context, such violence frequently serves as a primary trigger for divorce, further marginalizing women's roles in society. This study aims to analyze hadiths concerning the protection and rights of women to explore how Islamic teachings address issues of violence and divorce. Employing a qualitative approach, this research utilizes content analysis to examine relevant hadiths sourced from major collections, including *Sahih Bukhari*, *Sahih Muslim*, and other supporting texts. The hadiths are analyzed in depth, with consideration of their historical and social contexts as well as classical and contemporary scholarly interpretations, to achieve a holistic understanding. The findings reveal that Islam, through the teachings of the Prophet Muhammad SAW, strictly prohibits all forms of violence against women—both within the domestic sphere and in public life. These hadiths emphasize the importance of justice, the preservation of women's dignity, and the fulfillment of their rights, such as protection, maintenance, and kind treatment in marriage. The study concludes that Islamic teachings provide a comprehensive framework for safeguarding women from violence and affirming their rights, while also promoting peaceful conflict resolution within the family to prevent the breakdown of marital relationships.

Keywords: Violence, Women, Hadith, Women's Rights, Islamic Teachings

Author:

Meki Johendra¹
Agrian Pahludi²
Muhammad Rohil³
Nori Dian Syahfitri⁴

Affiliation:

¹²³⁴UIN Fatmawati
Sukarno Bengkulu,
Indonesia

**Corresponding
author:**

[meki.johendra@mail
.uinfasbengkulu.ac.id](mailto:meki.johendra@mail.uinfasbengkulu.ac.id)

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Abstrak. Kekerasan terhadap perempuan merupakan masalah global yang berdampak besar terhadap kesejahteraan fisik, psikologis, dan sosial perempuan. Dalam konteks keluarga, kekerasan sering kali menjadi pemicu utama perceraian, yang pada akhirnya semakin memarginalkan posisi perempuan dalam masyarakat. Penelitian ini bertujuan untuk menganalisis hadis-hadis yang berkaitan dengan perlindungan dan hak-hak perempuan guna menelaah bagaimana ajaran Islam memberikan solusi terhadap permasalahan kekerasan dan perceraian. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis isi terhadap hadis-hadis yang relevan, yang bersumber dari kitab-kitab hadis utama seperti *Shahih Bukhari*, *Shahih Muslim*, serta sumber pendukung lainnya. Hadis-hadis dianalisis secara mendalam dengan mempertimbangkan konteks historis dan sosial, serta interpretasi para ulama klasik dan kontemporer, untuk memperoleh pemahaman yang komprehensif. Hasil penelitian menunjukkan bahwa Islam, melalui ajaran Nabi Muhammad SAW, secara tegas melarang segala bentuk kekerasan terhadap perempuan—baik dalam ranah domestik maupun ruang publik. Hadis-hadis tersebut menekankan pentingnya keadilan, penghormatan terhadap martabat perempuan, serta pemenuhan hak-hak mereka, seperti hak atas perlindungan, nafkah, dan perlakuan yang baik dalam pernikahan. Penelitian ini menyimpulkan bahwa ajaran Islam menyediakan kerangka yang jelas dan menyeluruh dalam melindungi perempuan dari kekerasan dan menjamin hak-hak mereka, sekaligus menekankan pentingnya penyelesaian konflik secara damai dalam keluarga untuk mencegah terjadinya perceraian.

Kata Kunci: Kekerasan, Perempuan, Hadis, Hak-hak Perempuan, Ajaran Islam

INTRODUCTION

Violence against women and divorce, as well as the protection and rights of women, are issues that require serious attention. These issues are often discussed in society, but there are still many misconceptions that need to be addressed, particularly within the context of family life.¹ In the modern era, domestic violence and issues related to women's rights are commonly encountered, both directly and through the media, including cases involving public figures, officials, and even security personnel. According to data from the World Health Organization (WHO), one-third of women worldwide, or approximately 736 million, have experienced physical or sexual violence. Although this figure has not changed since the last study in 2013, recent research shows that women begin to experience violence at an early age.²

Therefore, the author wishes to raise the issue faced by women from time to time, namely how the hadith discusses violence against women in the context of marriage and divorce. Islamic teachings come with noble goals, one of which is to honor women. In a hadith, it is mentioned that we must be mindful of Allah regarding women, because they are a trust from Allah. The Prophet Muhammad SAW, while in Medina, paid close attention to injustice against women.

In Surah An-Nisa, several verses explicitly discuss women's rights and emphasize that they have a noble status. For example, Allah says, “O you who believe, it is not lawful for you to compel women or to cause them hardship in order to take back what you have given them...” (QS. An-Nisa: 19). This verse emphasizes the protection of women and the importance of respecting their rights.

¹ Fathul Jannah, S. H. *Kekerasan terhadap istri*. LKIS PELANGI AKSARA, 2003.

² Munajah, Muthia Septarina, dan Nahdhah. "Penyuluhan Hukum Mengenai Aspek Hukum Pencegahan Kekerasan Terhadap Perempuan Dan Anak Kepada Pengurus Dan Anggota Aisyiyah Ranting Cempaka Kota Banjarmasin." *J-ABDI: Jurnal Pengabdian kepada Masyarakat* 2.5 (2022): 4941-4946.



These rights are an important aspect of Islamic law. From the beginning of his prophetic mission, the Prophet Muhammad placed human rights as a top priority in his teachings to his followers. In Islam, there is a term *mustad'afin*, which refers to those who are weakened by political and social systems.³ One example of *mustad'afin* in our society is women, who still face various forms of injustice and oppression regarding their rights. Many of them do not obtain basic rights, such as education and health, which they should have, and even experience gender-based violence. This is emphasized in Surah An-Nisa, which explains the importance of giving rights to women:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Meaning: *"And do not be jealous of what Allah has given some of you more than others. (Because) for men there is a share of what they have earned, and for women (too) there is a share of what they have earned. Ask Allah for some of His bounty. Indeed, Allah is All-Knowing of everything."* (QS. An-Nisa: 32)

The rights of women in Islam have always been a hot topic of discussion, both among academics and the general public. One aspect that is often the focus of debate is how Islamic law, which is based on the Qur'an and hadith, defines the roles and rights of women in everyday life.⁴

Men and women, as creatures of Allah, each have different rights and obligations. As individuals with potential, they are capable of assuming certain positions that are recognized socially and religiously.⁵ Islam, as a religion that governs various aspects of life, provides guidance through hadiths that emphasize the protection and rights of women. These hadiths

³ Ashidikiki, Hasbi Nawi. "Konsep Mustadh'afin Dalam Kajian Tafsir Kontemporer (Studi Atas Tafsir Farid Esack)." *Al-Kauniah* 2.2 (2021): 13-34.

⁴ Adriansyah Arya Pratama. "Fiqh dan Hadis dalam Perspektif Gender: Telaah terhadap Hadis- Hadis tentang Hak-Hak Perempuan dalam Islam." *Jurnal* volume 2 ; nomor 9 ; september 2024 ; page 43-45

⁵ Rokhmansyah, Alfian. *Pengantar gender dan feminisme: Pemahaman awal kritik sastra feminisme*. Garudhawaca, 2016.

serve as an important source of law and morality in understanding how women should be treated, particularly in the context of marriage and divorce.⁶ The Prophet Muhammad SAW often emphasized the need for fair treatment of women and granting them their rights in various situations, including during divorce. Therefore, Islam is present to resolve these issues, as explained in our guide to life, namely the Quran and the hadith of the Prophet.

Both men and women have the same potential, with the difference lying in the level of faith. In Islam, women have a noble position, and even in heaven, believing women are considered better and more beautiful than angels.⁷ Women also have the opportunity to attain a high rank before Allah SWT in the afterlife, and some of them may reach the level of ممتاز (perfect), so that paradise longs for their presence.

إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَحَفِظَتْ فَرْجَهَا
وَأَطَاعَتْ زَوْجَهَا قِيلَ لَهَا ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ
شِئْتَ

Meaning: "If a woman performs the five daily prayers, fasts during the month of Ramadan, guards her chastity, and obeys her husband, she will enter through any gate of Paradise she desires." (HR. Ibn Hibban in his Sahih, no. 4163. Sheikh Al-Albani rated the status of this hadith as *hasan lighairihi* in Sahih At-Targhib, no. 1931)

Thus, this study aims to examine views on the protection and rights of women, especially from the perspective of the Prophet's hadith, so that through this study, it is hoped that social stigma or customs that are often attached to everyday life, namely that men are better than women, can be eliminated, even though basically both men and women are guaranteed their

⁶ Saputri, Teti, Tajul Arifin. "Perceraian dalam Perspektif Hadis Imam Abu Dawud dan Pasal 39 UU. No. 1/1974." *Tashdiq: Jurnal Kajian Agama dan Dakwah* 5.2 (2024): 1-10.

⁷ Mulia, Siti Musdah. *Kemuliaan perempuan dalam Islam*. Elex Media Komputindo, 2014.



respective rights, especially in the context of gender and hadiths regarding the protection and rights of women.

The hadiths of the Prophet Muhammad SAW contain many messages emphasizing the importance of protecting women, including in the context of domestic violence and divorce. One relevant hadith is the saying of the Prophet Muhammad SAW: *“The best among you are those who are best to their families, and I am the best to my family”* (HR. Tirmidzi). This hadith underscores a husband's responsibility to treat his wife with love, respect, and kindness.⁸

In the context of domestic violence, this message clearly contradicts any form of violence, whether physical, verbal, or emotional. The Prophet also said in another hadith: *“Let not a believer hate a believer. If there is a trait that is disliked, then there must be another trait that is pleasing”* (HR. Muslim). This hadith demonstrates an empathetic approach and avoids violence in addressing differences or issues within the household.

In the context of divorce, Islam also places great emphasis on the rights of women. For example, the Quran, Surah Al-Baqarah, verse 231, and hadiths emphasize the importance of treating one's wife well, even during the divorce process. The Prophet Muhammad said: *“Fear Allah in matters concerning women, for you have taken them as a trust from Allah, and their relationship is made lawful by the words of Allah”* (HR. Muslim). This shows that divorce should not be used as an opportunity to wrong women, but must be conducted with high ethical standards and respect for women's rights, including the right to maintenance during the waiting period and the right to custody of children if any.⁹

⁸ Mulia, Siti Musdah. *Muslimah Sejati: Menempuh Jalan Islami Meraih Ridha Ilahi*. Marja30, 2011.

⁹ Subhan, Zaitunah. *Al-Qur'an dan perempuan*. Prenada Media, 2015.



The application of these hadith principles in women's empowerment requires a holistic approach. At the individual level, it is important to raise public awareness about Islamic teachings related to gender justice. Inclusive religious education programs can help prevent misinterpretations that are often used to justify domestic violence. At the institutional level, strong legal support is needed to ensure that women receive fair protection. For example, laws protecting women from domestic violence must be in line with Sharia principles, while still prioritizing the safety and welfare of women.¹⁰

However, the challenges in implementing these values are not insignificant. Patriarchal culture, a lack of understanding of the true teachings of Islam, and weak law enforcement are major obstacles. Therefore, collaborative efforts between religious scholars, women's activists, and the government are essential. These hadiths, if properly applied, can serve as a foundation for creating a more just and harmonious society, where women are respected and empowered in both domestic and social life.

The selection, interpretation, and analysis of hadith texts in the context of domestic violence and divorce require a careful methodological approach to ensure accurate understanding and practical relevance.¹¹ The selection of hadith begins with the identification of texts related to the themes of protection, women's rights, and family relationships. Primary sources such as authentic hadith books, such as Sahih Bukhari and Sahih Muslim, are used as references due to their high authority in Islamic tradition. The selection also considers the historical context and content of the hadith,

¹⁰ Bagir, Zainal Abidin dan Renata Arianingtyas, *Membatasi Tanpa Melanggar Hak Kebebasan Beragama atau Berkeyakinan*, Center for Religious and Cross-cultural Studies (CRCS), Progam Studi Agama dan Lintas Budaya Sekolah Pascasarjana Lintas Disiplin, Universitas Gadjah Mada, 2019.

¹¹ Nafisah, Nyai Durroh, And Tri Mulyani. "Kesetaraan Gender pada Fungsioanalisme Struktural."



including aspects of sanad (chain of transmission) and matan (text content) to ensure authenticity.¹²

Hadith interpretation is done by understanding the text in the social and historical context when the hadith was conveyed by the Prophet Muhammad SAW. This process involves a linguistic approach to understand the meaning of specific words or phrases, as well as sociological analysis to uncover relevant moral or legal messages.¹³ In the context of domestic violence, for example, the hadith about the importance of treating one's wife well (*khairukum khairukum li ablihi*) is interpreted as a strict prohibition against any actions that degrade or harm women.¹⁴ In the case of divorce, the interpretation of hadith such as *"The most hated thing to Allah among lawful matters is divorce"* (HR. Abu Dawud) indicates that although divorce is permitted, it should be done as a last resort and with consideration for the rights of those involved, especially women.

The content analysis method is applied by examining the content of the hadith to understand the main themes, patterns, or relevant values. In the context of domestic violence, content analysis can identify the principles of justice, compassion, and responsibility emphasized by the Prophet Muhammad (PBUH). This step involves categorizing hadiths based on themes, such as "protection of women" or "divorce ethics."¹⁵ Data from the hadith is then analyzed comparatively with verses from the Qur'an to reinforce the message and build consistency of understanding. Additionally,

¹² Alawiyah, Tuti. *Metodologi Studi Islam: Pendekatan Kontemporer dan Tradisional*. PT. Sonpedia Publishing Indonesia, 2024.

¹³ Bahary, Ansor. "Memahami Hadis "Kepemimpinan Wanita" (Studi Interpretasi Hermenetika-Gender Khaled M. Abou El Fadl)."

¹⁴ Rahmawati, Nika. *Pandangan Akademisi Terhadap Hak dan Kewajiban Suami Istri Perspektif Mubadalah Faqihuddin Abdul Kodir (Studi di Fakultas Syariah IAIN Ponorogo)*. Diss. IAIN Ponorogo, 2024.

¹⁵ Qomari, Nur. *Poligini dalam Perspektif Teori Batas Muhammad Syahrur*. Diss. Universitas Islam Negeri Maulana Malik Ibrahim, 2008.



critical analysis is used to understand how the hadith can be applied in the context of modern society, taking into account social-cultural dynamics and contemporary challenges.¹⁶

Throughout this process, researchers also use a fiqh (Islamic law) approach to align the analysis results with the sharia framework. This approach is crucial to ensure that interpretations are not only theoretically relevant but also practically applicable to empower women, protect their rights, and provide solutions to issues of domestic violence and divorce in modern society.

Among the studies that have presented similar findings but with different methods and approaches is “Women's Human Rights in Islam” by Nazar Naamy (2018). This study employs a historical analysis approach, with the narrative constructed through historical research methods that interpret or examine human rights and verses related to women in the past, presenting them in the form of scientific research for the common good—namely, to re-emphasize the historical fact that men and women are equal.¹⁷ Another study that has presented similar findings is the work of Devy Sulistianingsih, Nazwatul Azzahra et al. (2024). In their journal article titled “Women's Rights from an Islamic Legal Perspective.” The researchers aim to discuss women's rights from an Islamic legal perspective using qualitative analysis methods, enabling the authors to analyze women's rights in marriage effectively and provide readers with knowledge about women's rights in marriage.¹⁸ Then there is M. Sarbini's research in his journal entitled “Women's Rights in Fiqh Law,” in which the author uses an Islamic fiqh

¹⁶ Hatzly, Fachrurrozy. *Penafsiran Waḍribuhunna Dalam Qs: Al-Nisa Ayat 34 Serta Kaitannya Dengan Pembinaan Keluarga*. Diss. UIN Ar-Raniry Fakultas Ushuluddin dan Filsafat, 2024.

¹⁷ Nazar Naamy, "Hak Asasi Perempuan dalam Islam." *Jurnal Qanwām*, Volume 11 (2018).

¹⁸ Sulistianingsih, Devy, et al. "Hak-Hak Perempuan Dalam Perspektif Hukum Islam." *SYARLAH: Jurnal Ilmu Hukum* 1.2 (2024): 224-227.



approach and uses historical and textual hadith research methods, resulting in research that uses arguments (the Qur'an and hadith) and describes the applicable fiqh law, especially regarding women's rights in Islamic fiqh.¹⁹ Of course, this research differs from the aforementioned studies as it employs hadith analysis and historical interpretation.

RESULTS AND DISCUSSION

1. Several Foundations in the Qur'an and Hadith Prohibiting Violence Against Women and the Virtue of Treating Them Well

حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ حَدَّثَنَا هِشَامُ بْنُ عُزْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَرَبَ خَادِمًا لَهُ قَطُّ وَلَا امْرَأَةً لَهُ قَطُّ وَلَا ضَرَبَ بِيَدِهِ شَيْئًا قَطُّ إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ وَلَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَهُ مِنْ ضَاحِيهِ إِلَّا أَنْ يَكُونَ لِلَّهِ عِزٌّ وَجَلَّ فَإِنْ كَانَ لِلَّهِ انْتَقَمَ لَهُ وَلَا غُرُضَ عَلَيْهِ أَمْرَانِ إِلَّا أَخَذَ بِالَّذِي هُوَ أَيْسَرُ إِلَّا أَنْ يَكُونَ إِثْمًا فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ

"Abu Muawiyah narrated to us, saying, Hisyam bin Urwah narrated to us from his father from Aisha, who said, 'I have never seen the Messenger of Allah ﷺ strike his servant or his wife. And he never struck anything with his hand except when he was fighting in the way of Allah. He never faced any issue and retaliated against the perpetrator except for the sake of Allah, the Almighty and Exalted. If it was for the sake of Allah, then he would retaliate. And he was never presented with two matters except that he would choose the easier one, unless it involved sin. For if it involved sin, he was the farthest from it.'" (HR. Ahmad)

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Meaning: "Whoever does good deeds, whether male or female, while being a believer, We will surely grant them a good life and reward them with a reward better than what they have been doing." (QS. An-Nahl: 97)

حَدَّثَنَا أَبُو بَشِيرٍ بَكْرُ بْنُ خَلْفٍ وَمُحَمَّدُ بْنُ يَحْيَىٰ قَالَا حَدَّثَنَا أَبُو عَاصِمٍ عَنْ جَعْفَرِ بْنِ يَحْيَىٰ بْنِ ثَوْبَانَ عَنْ عَمِّهِ عُمَارَةَ بْنِ ثَوْبَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي

¹⁹ Sarbini, Muhammad. "Hak-Hak Wanita Dalam Fiqih Islam." *Al-Masblabah Jurnal Hukum Islam dan Pranata Sosial* 5.09 (2017).

Meaning: *Abu Bisyr Bakr bin Khalaf and Mubammad bin Yahya both told us, Abu 'Ashim narrated to us from Ja'far bin Yahya bin Tsauban from his uncle Umarah bin Tsauban from 'Atha from Ibn Abbas from the Prophet ﷺ, who said, "The best among you is the one who is best to his wife, and I am the best to my wife."* (HR. Ibn Majah)

حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ الْجَمِصِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ عَنْ
عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الْوَصَافِيِّ عَنْ مُخَارِبِ بْنِ دِثَارٍ عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أُبْغَضُ الْحَلَالَ إِلَى اللَّهِ الطَّلَاقُ

Meaning: *Katsir bin Ubaid Al Himshi told us, Mubammad bin Khalid told us from Ubaidullah bin Al Walid Al Washshafi from Muharib bin Ditsar from Abdullah bin Umar, who said, "The Messenger of Allah ﷺ said, 'The most hated thing to Allah among lawful matters is divorce.'*" (HR. Abu Dawud)

2. Violence Against Women and Divorce

Violence against women and divorce are issues that are rooted not only in personal dynamics but also in structural injustices within society. In Islam, the hadiths of the Prophet Muhammad SAW contain principles that emphasize the protection of women, recognition of their rights, and the formation of family relationships based on love and compassion.²⁰ Hadith such as *"The best among you are those who are best to their families"* (HR. Tirmidzi) provide clear moral guidance that respect and good treatment of women, especially wives, are indicators of a Muslim's piety. This message directly contradicts acts of violence that harm women physically, psychologically, or in terms of their dignity. In the context of divorce, the hadith *"Fear Allah in matters concerning women"* (HR. Muslim) emphasizes the importance of protecting women's rights, both within the family and when the relationship ends, such as the right to maintenance during the

²⁰ Habibie, Ahmad Musabiq. *Pemikiran Hukum Islam Ali Jum'ah Studi Atas Wacana Kesetaraan Gender*. MS thesis. Pustakapedia, 2020.

waiting period, the right to custody of children, and their dignity as individuals.²¹

However, in practice, these values are often hindered by patriarchal social structures and gender-biased interpretations of hadith. Violence against women is often justified in the name of “husband's rights” or a wife's obligation to obey, even though this approach contradicts the spirit of Islam, which emphasizes justice and compassion. For example, misinterpretations of QS. An-Nisa: 34 on male leadership in the household is often used to justify domestic violence, while a more inclusive and contextual interpretation shows that the verse regulates men's responsibility to protect and support their families morally and financially.

In the context of divorce, women are often in a more vulnerable position economically and socially due to unfair norms. Hadiths that emphasize good treatment even in divorce are often ignored. As a result, many women face social stigma, lose economic access, or are even prevented from obtaining their rights, such as alimony or child custody. This reflects that, in addition to individual challenges, there is also structural injustice that exacerbates women's vulnerability in facing violence and divorce.²²

Critically, hadiths on the protection and rights of women have significant implications for supporting gender equality. By emphasizing justice, compassion, and protection, these hadiths can serve as a basis for advocating for more women-friendly policies, such as laws protecting against domestic violence, strengthening women's rights in divorce, and supporting victims of violence. On the other hand, it is also important to

²¹ Muharom, Alfyan Nur. *Implementasi Hak Dan Kewajiban Keluarga Pada Pasangan Tunanetra Di Kecamatan Kebonsari Kabupaten Madiun*. Diss. IAIN Ponorogo, 2019.

²² Muhammad, KH Husein. *Islam agama ramah perempuan*. IRCiSoD, 2021.

encourage the reinterpretation of religious texts through the lens of gender justice to overcome patriarchal biases that often pose obstacles.

From a structural perspective, a hadith-based approach can be used to challenge social norms that normalize violence against women and reinforce a culture of respect for their rights within the family and wider society. This shows that Islamic values, when applied inclusively, can be a tool for social transformation that supports justice and women's empowerment.²³

Hadiths about women's rights are highly relevant to the concept of women's empowerment in gender studies, as both are based on the principles of justice, respect for individual dignity, and recognition of equal rights. In Islam, hadiths such as *"Women are the sisters of men"* (HR. Abu Dawud and Tirmidzi) reflect the recognition of essential equality between men and women.²⁴

In addition, hadiths that emphasize good treatment of women, such as *"Fear Allah in matters concerning women"* (HR. Muslim), show that Islam teaches social responsibility to protect and empower women. These values are in line with the goal of women's empowerment in gender studies, which aims to provide women with access to education, the economy, politics, and civil rights, so that they can take an active role in social life without facing discrimination or subordination.²⁵

However, the implementation of these values in modern society faces various challenges. One of the main obstacles is the patriarchal interpretation of religious texts, which often limits women on traditional

²³ Syamsiyatun, Siti. *Pergolakan Putri Islam: Perkembangan Wacana Gender dalam Nasyiatul Aisyiyah 1965–2005*. Suara Muhammadiyah, 2016.

²⁴ Adawiyah, Rizkia Permata Rabia. *Kedudukan Perempuan dalam Islam menurut Siti Musdah Mulia*. BS thesis. 2020.

²⁵ Hefni, Herwan. *ANALISIS HUKUM ISLAM TENTANG PENDAPAT HUSEIN MUHAMMAD TERHADAP PEMENUHAN KEBUTUHAN SEKSUAL SUAMI ISTRI*. Diss. UIN Raden Intan Lampung.



or cultural grounds. For example, conservative understandings of women's roles as “guardians of the household” are sometimes used to reject women's participation in the public sphere, even though hadiths and Islamic history record the active roles of women such as Khadijah bint Khuwailid in business and Aisha RA in education. Another obstacle is social norms that support gender inequality, such as discrimination in education or employment, which narrow women's opportunities to empower themselves.

In the modern context, challenges also arise from the dynamics of globalization and modernization, where traditional values often clash with demands for social change. There is also resistance from conservative groups who believe that women's empowerment is contrary to religious teachings, even though Islamic values themselves support justice and the welfare of women. In addition, many women face structural barriers such as economic inequality, limited access to education, and a lack of legal support to protect their rights, especially in cases of violence or discrimination.²⁶

To address these challenges, it is important to develop an approach that integrates the values of hadith with the principles of inclusive gender empowerment. This approach involves reinterpreting religious texts in light of the modern context, advocating for public policies that support gender equality, and strengthening the role of women in religious education to ensure that women's perspectives are represented in religious interpretations. In this way, hadiths about women's rights can serve as a strong moral and spiritual foundation for promoting social change toward a more just and gender-equal society.

²⁶ Maesaroh, Siti, and Charmelia Nuraini. "PENDIDIKAN AGAMA ISLAM ISLAM MENGHADAPI TANTANGAN MODERNISASI." *Central Publisher* 1.8 (2023): 964-975.

The hadiths of the Prophet Muhammad SAW provide many guidelines regarding the protection and rights of women. In the context of implementing hadiths on the protection and rights of women, we can see how Islamic teachings pay serious attention to the position and protection of women's rights in various aspects of life, whether in the household, society, or the state. Some important aspects of the hadiths relevant to the protection and rights of women are as follows:²⁷

1) Women's Rights in the Family

The hadiths of the Prophet Muhammad SAW emphasize the importance of treating women well in the family, especially in the context of marital relationships. A number of hadiths show how Islam views women as equal partners in family life.

2) The Right to Protection and Welfare The Prophet Muhammad SAW said:

"The best among you are those who are best to their wives." (HR. Tirmidzi)

This hadith emphasizes the importance of husbands providing protection, respect, and affection to their wives. This indicates that women have the right to be treated fairly and valued within the household.

3) Right to Maintenance:

"Your responsibility toward your wife is to provide them with clothing and feed them in a good manner." (HR. Muslim) In this hadith, the Prophet Muhammad SAW emphasizes that husbands are obligated to provide sufficient and appropriate financial support for their wives and children, which serves as economic protection for women.

4) The right to be valued in family decisions

²⁷ Tahir, Masnun. "Perempuan Dalam Bingkai Hak Asasi Manusia Dalam Hukum Keluarga Islam." *Musāwa Jurnal Studi Gender Dan Islam* 15.1 (2016): 59-75.

In several hadiths, the Prophet Muhammad (peace be upon him) also encouraged husbands to listen to their wives' opinions and considerations when making family decisions. For example, during the Battle of Uhud, the Prophet Muhammad (peace be upon him) listened to the opinion of his wife, Ummu Salamah, regarding the battle strategy.

5) Right to Education

Islam strongly encourages women to seek knowledge and obtain it through legitimate means. The hadiths of the Prophet Muhammad SAW emphasize that knowledge is the right of every Muslim, both men and women.

6) Right to obtain knowledge The Prophet Muhammad SAW said:

“Seeking knowledge is obligatory for every Muslim.” (HR. Ibn Majah) This hadith indicates that women have the right to obtain knowledge and education just as men do. Its implementation involves providing equal access to education for women in various fields of knowledge, whether in schools, at home, or elsewhere.

7) Right to Inheritance

In matters of inheritance, women are granted clear rights according to Islamic teachings, although some people may misunderstand the issue of inequality in inheritance distribution.

8) Women's Right to Inheritance Allah SWT states in the Qur'an:

“For men there is a share of the inheritance of their parents and relatives, and for women there is a share of the inheritance of their parents and relatives, whether it be small or large, according to the share that has been determined.” (QS. An-Nisa: 7) The Prophet's hadith also confirms that women have the same inheritance rights, although proportionally they may differ from men, in accordance with the justice stipulated in the Qur'an and hadith.

9) Protection from Violence

The hadiths of the Prophet Muhammad (peace be upon him) also teach protection for women from all forms of violence, both within the household and in society. Violence against women is strictly prohibited in Islam.

10) Prohibition of Violence Against Women

“Do not strike the women of Allah (women).” (HR. Abu Dawud) This hadith emphasizes that women must be treated with kindness and must not be harmed or treated harshly, either physically or emotionally. Even within the context of the household, the Prophet Muhammad (peace be upon him) strongly emphasized the importance of treating one's wife gently.

11) Protection from Sexual Harassment

Hadiths also emphasize the importance of preserving the honor and purity of women. For example, the Prophet Muhammad (peace be upon him) once said: *“A Muslim is one who safeguards others from his tongue and his hands.”* (HR. Bukhari) The implementation of this teaching is to prohibit and oppose all forms of sexual harassment or violence against women, whether in private or public spaces.

12) Justice in Social Interaction

The hadiths also teach that women must be treated fairly in every aspect of social life, whether in the economic, political, or social spheres.

13) Fair treatment in society:

“Whoever has a daughter and does not mistreat her, does not equate her with a son, and does not favor a son over her, will be blessed in the Hereafter.” (HR. Bukhari and Muslim) This hadith emphasizes the importance of fair

treatment toward daughters and shows that women should not be treated as inferior to men in society.

3. Implementation of Hadith in Contemporary Life

The implementation of hadiths on violence against women and divorce in contemporary life requires a holistic approach to translate the principles of protection and respect for women's rights into a modern context.²⁸ Hadith such as *"The best among you are those who are best to their families, and I am the best to my family"* (HR. Tirmidzi) emphasizes the obligation of husbands to treat their wives with kindness and compassion.

In modern life, the implementation of this hadith is relevant to preventing domestic violence, which remains a serious problem in many societies. This hadith-based approach supports advocacy for creating a safe and supportive family environment, including through education about women's rights in marriage and training in communication skills and conflict resolution within the family.²⁹

In the context of divorce, hadith such as *"Fear Allah in matters concerning women"* (HR. Muslim) serves as an ethical foundation to ensure that the divorce process is conducted with justice and respect for women's rights. For example, women are entitled to financial support during the iddah period, custody of children in accordance with the principle of the best interests of the child, and should not be socially or economically discriminated against after divorce. In contemporary life, the application of these values can be realized through the strengthening of family law

²⁸ Saharayani, Fitri. *Implementasi Pembaharuan Neomodernisme Fazlur Rahman dalam Moderasi Beragama*. Diss. UIN Ar-raniry, 2024.

²⁹ Awaliyah, Nur. *Implementasi Program Kompak Pusaka Sakinah dalam Penyelesaian Konflik secara non-litigasi perspektif Maqāṣid al-syarī'ah: Studi di Kantor Urusan Agama Kecamatan Bacukiki Barat Kota Parepare*. Diss. IAIN Parepare, 2024.

regulations that protect women, such as laws that ensure women's access to their rights during and after divorce.³⁰

However, the implementation of these values faces significant challenges. One of them is cultural bias and patriarchal interpretations that often diminish the position of women in family life. Although the hadith explicitly emphasizes justice and compassion, practices in society sometimes allow violence against women to continue without adequate sanctions. Structural inequalities, such as women's lack of access to education or legal support, also exacerbate this situation, especially in societies that do not yet have adequate protection systems for victims of domestic violence.

Additionally, gender inequality in legal and social systems often prevents women from obtaining the justice they need. For example, women who experience domestic violence or unfair divorce often face heavy social stigma, which prevents them from reporting their cases or seeking help.³¹ In such situations, it is important to encourage the reinterpretation of hadith through a contextual and relevant approach to current social conditions. Muslim scholars and intellectuals have an important role in educating the public about the importance of protecting women as part of Islamic teachings.

On a practical level, the implementation of these hadiths requires collaboration between religious institutions, the government, and civil society organizations to create an environment that supports women. Programs such as training on family rights, premarital counseling, and

³⁰ MUNIFAH, MUNIFAH. *Rekonstruksi Perlindungan Hukum Terhadap Perempuan Korban Kekerasan Dalam Rumah Tangga Berbasis Nilai-Nilai Keadilan*. Diss. Universitas Islam Sultan Agung Semarang, 2021.

³¹ Bidayati, Kholis. *Perlindungan Hak Reproduksi Perempuan dan Interpretasinya di Pengadilan Agama: Studi Putusan Pengadilan Agama di DKI Jakarta 2015-2019*. Penerbit A-Empat, 2021.

support systems for victims of violence can help translate the values of the hadith into concrete actions. In this way, the hadiths on the protection and rights of women can become a strong moral and legal foundation for creating a more just society that respects women's rights in contemporary life.³²

To implement these hadiths in a modern context, several important steps can be taken, including:³³

- 1) Education: Providing equal educational opportunities for women, both in academic, vocational, and religious knowledge.
- 2) Legal Protection: Creating and enforcing laws that protect women from all forms of violence, discrimination, and sexual harassment.
- 3) Equality in the Workplace: Ensuring women's rights to work, receive equal pay, and be respected in the workplace.
- 4) Awareness Campaigns: Raising awareness about women's rights in society through inclusive and fair education and religious outreach.

Overall, the teachings of the Prophet Muhammad SAW regarding women are profound and comprehensive, providing guidance on how women should be treated fairly, with love and respect in all aspects of life.

CONCLUSION

The conclusion of the analysis of “Violence Against Women and Divorce: An Analysis of Hadith on the Protection and Rights of Women” confirms that the hadiths of the Prophet Muhammad explicitly and implicitly contain principles that support the protection of women and respect for their

³² Fikriana, Askana, et al. "TINJAUAN HUKUM ISLAM DAN INDONESIA TENTANG ANAK KORBAN KDRT." *SEIKAT: Jurnal Ilmu Sosial, Politik dan Hukum* 2.6 (2023): 529-537.

³³ Nazila, Salwa Dama, and Ahlan Ahlan. "Sustainable Development Goals (SDGs) and Quality Education: Critical Analysis of Hadith." *Spiritus: Religious Studies and Education Journal* 2.2 (2024): 1-10.

rights, both in domestic life and in divorce. Hadiths such as “The best among you are those who are best to their families” and “Fear Allah in matters concerning women” provide moral and ethical guidance that rejects all forms of violence against women and encourages the creation of relationships filled with love, justice, and respect within the family.

In the context of divorce, Islam through hadith also emphasizes the need for justice and ethics in the divorce process, ensuring that women's rights, such as maintenance during the iddah period, custody of children, and humane treatment, are guaranteed. This demonstrates that Islam views women not as subordinates in the family, but as individuals with rights and dignity that must be protected.

However, the application of these values in modern society faces various challenges, including patriarchal interpretations of hadith, social norms that support gender inequality, and a lack of legal and social support for women who are victims of violence and divorce. This inequality not only perpetuates violence against women but also undermines the principles of justice that are at the core of Islamic teachings.

Therefore, the implementation of hadith values regarding the protection and rights of women requires a holistic approach. Reinterpreting religious texts in line with the modern social context, strengthening legal systems that protect women, and educating the public about the importance of gender justice are urgent steps. Collaboration between religious scholars, the government, and civil society organizations is essential to translate the values of the hadith into policies and practices that empower women.

In conclusion, the hadiths on violence against women and divorce, if understood and applied correctly, have great potential to serve as a moral, spiritual, and legal foundation for supporting women's empowerment. These hadiths can encourage the creation of a more just society, where women are



respected and protected from all forms of violence and discrimination. With a commitment to implementing these values, society can move toward greater justice, in accordance with Islamic principles and human rights.

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