WOMEN’S ROLES IN IḤYĀ’ ULŪM AL-DĪN AND METHOD OF TEACHING IT AT PESANTRENS IN INDONESIA

Umma Farida; Abdurrohman Kasdi
State Institute for Islamic Studies (IAIN) Kudus
email: ummfarida@iainkudus.ac.id

Abstract

The study examines the portrayal of women’s roles in the marriage from the Islamic classical book Iḥyā’ Ulūm al-Dīn written by Abu Hamid al-Ghazālī which is widely taught at Pesantrens in Central Java, Indonesia. The interpretation of this book has a significant impact on the thinking, mindset, personality, and attitudes of Pesantrens communities. This research first uses the library-based method, analyzing the literature on Iḥyā’ Ulūm al-Dīn and using the qualitative-interpretative approach in understanding the text regarding women’s roles in marriage. Secondly, the research examines how Iḥyā’ Ulūm al-Dīn is taught in three Pesantrens in Central Java. The result shows that al-Ghazālī’s view of women in Iḥyā’ is different from his views before isolation. In Iḥyā’, the patriarchal language is sensed. The common use of al-Ghazālī’s monumental work in Pesantren is in the Bandongan (teacher-centered) method without any criticism in teaching about women’s roles in marital relations. Even though Iḥyā’ is not the only source of imbalance of the roles of women and men in marriage, but it does contribute to it by becoming an unquestioned authoritative source on these contemporary issues in the Pesantrens. Therefore a methodical improvement in the learning process becomes a necessity by using the active learning strategies into active-Bandongan methods that can increase the activeness of the teaching and learning process carried out either by teachers or students to produce dynamic and contextual creative thoughts.

[Tulisan ini membahas gambaran peran perempuan dalam pernikahan...
berdasar kitab Iḥyā’ yang ditulis Abū Hamid al-Ghazali yang mana pengajarnya meluas hingga pesantren di Jawa Tengah. Penafsiran terhadap kitab ini berimplikasi pada pemikiran, sudut pandang, karakter dan sikap komunitas pesantren. Pendekatan yang digunakan dalam kajian ini adalah studi literatur dan kualitatif interpretatif dalam pemahaman teks dalam kitab yang terkait tema peran perempuan dalam keluarga. Selain itu juga pengamatan pada tiga pesantren di Jawa Tengah yang mengajarkan kitab ini. Kesimpulan yang muncul adalah adanya pandangan dan bahasa al-Ghazali yang cenderung patriarkal. Karya penting al-Ghazali yang banyak diterapkan di pesantren adalah metode bandongan, yang mana kurang mengapresiasi kritisisme dalam melihat peran perempuan dalam hubungan perkawinan. Meskipun Iḥyā’ bukan satu-satunya sumber sumber referensi, tapi telah menjadi otoritatif yang tidak dipertanyakan lagi di dunia pesantren saat ini. Oleh karena itu pengembangan metode pengajaran menjadi penting dengan penggunaan strategi pembelajaran metode bandongan aktif, baik bagi guru dan murid untuk memproduksi dinamika dan pemikiran kreatif kontekstual.

**Keywords:** Women, Iḥyā’ ‘Ulūm al-Dīn, Pesantren, Teaching Method, Bandongan

**A. Introduction**

Women are the pillars of civilization. The Prophet as a role model for Muslims has placed women in an equal position with men.\(^1\) However, the space for women during the time of the Prophet and his companions which transcended the public sphere was difficult to find in the following periods.\(^2\) The difference of opinion among the scholars regarding the position of women as written in the classical books has

\(^1\) Haifaa A. Jawad, *The Right of Woman in Islam: An Authentic Approach* (UK: Macmillan International Higher Education, 2002), p. 6–8.

\(^2\) In the days of the Prophet and Companions, more than 1200 *Sahabiyat* (Female companions) become the sources of transmission of hadith. Ibn Hanbal wrote the existence of 125 *Sahabiyat* from 700 hadith narrators. Ibn Hajar al-Asqalani recorded 1,551 from 12,304 biographies of Companions of hadith narrators in his book, *al-Isabah fi Ma’rifah al-Sahabah*. See Ruth Roded, *Women in Islamic Biographical Collections: From Ibn Sa’d to Who’s Who* (Colorado: Lynne Rienner Publishers, 1994), pp. 18, 110–3; Umma Farida and Abdurrohman Kasdi, “The 2017 KUPI Congress and Indonesian Female ‘Ulama”, *Journal of Indonesian Islam* (JIIS), vol. 12, no. 02 (2018), p. 135–58.
become inevitable. Some scholars consider it necessary to give roles to women not only in their domestic life but also in social life. Some other ulama are still conservative by limiting the space for women to move. The existence of differences of opinion among these scholars stems from their understanding of Islamic texts, especially the books that are often taught in Pesantrens (Islamic boarding house), because this place is often regarded as an Islamic educational institution in Indonesia, especially in Java, which most representative in educating prospective scholars.

Many Pesantrens in Indonesia strongly maintain on classical Islamic literature. According to Hussein Muhammad, the term classic refers to the period of medieval Islamic history, especially around the 12th to 19th century AD. The Pesantren community refers to the classical literature as the Yellow Book because it is written on yellow or slightly brown papers. For a long time, the Pesantren community has consumed these books as guidelines for thinking and acting as well as regarded them as the final formulation of Islamic teachings from the two main Islamic sources, namely the Qur’an and the Hadith. These books are then considered to have a high level of sacrality as if they have no defects and it is difficult to make criticisms of them so that the sacralization of Islamic texts is often found in the tradition of Pesantrens.

The classical books studied at Pesantrens in Indonesia included Tajwîd (the procedure for reading the Qur’an), Tafsîr (interpretation of the Qur’an), Ḥadîth (the traditions of the Prophet Muhammad), Tauḥîd (theology), Fiqh, Uṣûl al-Fiqh (theories of Islamic law), Naḥw-Ṣaraf (Arabic grammar), Balâghah (Arabic literature), Islamic History, Akhlak (Islamic ethics), Tasawwuf, and Manṭiq (logic). But from several Islamic studies at these Pesantrens, Fiqh is the most studied in Pesantrens, followed by Akhlak-Tasawwuf (ethics-Sufism). Abdurrahman Wahid also stated that

3 Leila Ahmed, Women and Gender in Islam: Historical Roots of Modern Debate (New Heaven: Yale University Press, 1992), p. 15.
4 Martin Van Bruinessen, Kitab Kuning, Pesantren dan Tarekat (Bandung: Mizan, 1999), p. 17.
5 Abdurrohman Kasdi, “Productive Waqf For The Modernization Pesantren”, Edukasi: Jurnal Penelitian Pendidikan Islam, vol. 14, no. 2 (2019), pp. 1–22.
6 Husein Muhammad, Perempuan Islam dan Negara: Pergulatan Identitas dan Entitas (Yogyakarta: Qalam Nusantara, 2016), p. 15.
7 Ibid., p. 16.
the material of *Fiqh* lessons that developed in *Pesantrens* in Indonesia gained a strong influence on Sufism. Naturally, the Sufistic *Fiqh* scholarly style has become mainstream in almost all *Pesantrens* in Indonesia. In turn, this Sufism tendency was inspired by al-Ghazali’s thoughts, especially his monumental work *Iḥyā’ Ulūm al-Dīn* (living the religious studies).

In his research on *Pesantrens* in Sumatra, South Kalimantan, East Java, Central Java, and West Java, Martin Van Bruinessen notes the influence of Al-Ghazali’s thoughts through his book, *Iḥyā’ Ulūm al-Dīn*. Bruinessen states that *Iḥyā’* gains great attention as an object of study in many *Pesantrens* in Indonesia compared to other books of morals and Sufism, such as *al-Ḥikam* by Ibn Athaillah al-Sakandari and others. It is also evidenced by the large number of *Pesantrens* in Central Java which makes this book the main reading of the *Pesantren* scholarship to this day, among them are *Pesantren* Darul Abror Purwokerto, *Pesantren* al-İḥyā’ Ulum al-Din Cilacap, and *Pesantren* Syafi’i Akrom Pekalongan.

The author of *Iḥyā’ Ulūm al-Dīn* named Abu Hamid Muhammad ibn Muhammad al-Ghazali (hereinafter simply referred to as al-Ghazali). He was born in Thus city, Irak, in 1058 CE/450 AH. He is famous as a Muslim scientist who holds the title of Ḥujjah al-Islām (Defender of Islam) because of his struggle in dealing with heresies brought by philosophers, as also known as Zayn al-Dīn (Religious Decoration), U’jūbah al-Zamān (Star of the Miracle of Time), and al-Baḥr al-Mughriq (The drifting Ocean). He had numerous works. According to al-Subki in his ʿTabaqāt the number of works of al-Ghazali reached 60 books, including *Iḥyā’ Ulūm al-Dīn*.

*Iḥyā’ Ulūm al-Dīn* is the four-volume book of improvement and education as if the author wanted this book to function as a guide that does not need anything else, which represents all Islamic scholarship.

---

8 Abdurrahman Wahid, “Asal Usul Tradisi Keilmuan di Pesantren”, *Magazine of Pesantren*, vol. II, no. 1 (1985), pp. 4–9.
9 Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat*, p. 63.
10 Yusuf Al-Qaradawi, *Al-Imān Al-Ghazālī Bayn Mādiḥīhi Wa-Nāqidīh* (Beirut: Muasasah al-Risalah, 1994), p. 11..
11 Taj al-Din Al-Subki, ʿTabaqāt al-Shāfiʿiyah al-Kubra (Cairo: Maktabah at-Tawfiqiyah, 2008), p. 151.
12 Nadia Harhash, *Al-Ghazali’s Views on Women: A Comparison With Ibn Rushd*, Master Thesis, (Jerusalem: Al Quds University, 2015), p. 4.
It contains the way of worship, Islamic law, soul purification, and moral education. It is divided into four categories: worship, customs and habits of life, devastating and saving attitudes. Each category consists of ten chapters. The category of worship consists of chapters on knowledge, foundation of belief (Aqīdah), the virtues of purification, prayer, zakat, fasting, pilgrimage, the ethics of reading the Qur’an, dhikr, and prayer, and wūrd. The categories of customs and habits include the ethics of eating, marriage, work, halal and haram, how to make friends and associate with various groups of people, self-exile, traveling ethics, ethics of hearing and feeling, promotion of virtue, prevention of vice, eternal life, and prophetic morals. As for the categories of devastating attitudes that need to be shunned by humans, these include discussions about the wonders of the heart, self-training, the danger of lusts and genitals, the danger of the tongue, the danger of anger, revenge and envy, the discussion of disbelief world, wealth, parsimony, pomposity, show-off, arrogant and self-pride, and deceitful worldly pleasures. Correspondingly the categories of saving attitudes consist of discussions about repentance, patience and gratitude, fear and hope, asceticism, monotheism and trusting, love, longing, and tenderness.

In the custom category, al-Ghazali describes the role of women and their rights and obligations in marriage. Therefore, this book is representative of portraying women related to their rights and obligations, and the roles they play in marital relations. However, al-Ghazali’s view is problematic because it implies discrimination against women and prescribes men to be dominant while women are their subordinates. He says that women are the slaves to their husbands in the marriage. Women should obey their husbands absolutely in everything they demands of women provided such demands do not constitute an act of disobedience.13 As a result, the interpretation of that book has a significant impact on the thinking, mindset, personality, and attitudes of the daily life of the Pesantrens’ community. Pesantren as the most common institution in producing Ulamas in Indonesia should be the front guard in guarding gender-sensitive in Islamic proselytizing and being able to promote gender equality and justice towards women, but in fact, it often becomes

13 Abu Hamid Muhammad bin Muhammad Al-Ghazali, Iḥyā’ Ulūm al-Dīn (Beirut: Dar al-Fikr, 2011), p. 83.
an institution that preserves the gender inequality and domestication of women. Therefore, this research aims at describing women’s roles in *Iḥyā’ Ulūm al-Dīn* by focusing on al-Ghazali’s explanation in the chapter on marriage, and the methods of teaching it in three Pesantrens in Central Java Indonesia.

Many researchers examine al-Ghazali’s thoughts from moral and Sufism aspects. Salih Yucel & Mohd Rosmizi Abd Rahman investigates the development of al-Ghazali’s thought and spiritual journey through different stages of his life. Al-Ghazali experienced a radical spiritual and intellectual transformation, which led him to discover Sufism, but without neglecting theology, jurisprudence, and philosophy. Chee Zarrina Saari tries to compare al-Ghazali’s views on three subjects (heart, spirit, and soul) between the doctrine contains in *Iḥyā’ Ulūm al-Dīn* and al-Risālah al-Laduniyyah.

There are not many researchers who reveal about al-Ghazali’s view of women. Scholars of al-Ghazali, on both sides, busied themselves by accusing him of being a misogynist on one side and revivalist on another side. Among them was Nadia Harhash who wrote about al-Ghazali’s views in his works: *Iḥyā’ Ulūm al-Dīn, Mīzān al-A’māl,* and *Naṣīḥat al-Mulūk* about women by comparing his opinion with Ibn Rushd, as well as Husein Muhammad who alluded to al-Ghazali’s view of the position of women in the marriage in his book, *Iḥyā’ Ulūm al-Dīn.*

This article will explain more deeply about al-Ghazali’s views on the role of women in marriage in his book *Iḥyā’ Ulūm al-Dīn* which is widely taught at Pesantrens in Indonesia. Besides, it aims to describe the methods of teaching it in three Pesantrens in Central Java, Indonesia as well as its implications towards women’s life between marginalization and equality movement. It is because Pesantren is the most common

---

14 Ema Marhumah, *Konstruksi Sosial Gender di Pesantren; Studi Kuasa Kiai Atas Wacana Perempuan* (Yogyakarta: LKiS Pelangi Aksara, 2011), p. 51.

15 Mohd Rosmizi Bin Abd Rahman and Salih Yucel, “The Mujaddid of His Age: Al-Ghazali And His Inner Spiritual Journey”, *UMRAN-International Journal of Islamic and Civilizational Studies*, vol. 3, no. 2 (2016), p. 11.

16 Che Zarrina Saari, “Al-Ghazalis Views on the Heart, the Spirit and the Soul: A Comparison Between *Iḥyā’ Ulūm al-Dīn* and Risālah al-Laduniyyah”, *Jurnal Usuluddin*, vol. 7 (1997), pp. 193–208.

17 Nadia Harhash, *Al-Ghazali’s Views on Women: A Comparison With Ibn Rusd*, p. 56.
institution in producing Muslim scholars, but at the same time, it is an institution that often preserves gender inequality and the domestication of women. *Iḥyā’ Ulūm al-Dīn* penned by al-Ghazali is one of the main readings in the curriculums of the Pesantrens. In this popular work, al-Ghazali describes the role of women and their rights and obligations in marriage. He prescribes men to be dominant while women are their subordinates. The interpretation of that book has a significant impact on the thinking, mindset, personality, and attitudes of the daily life of Pesantrens’ community that tend to justify the inequality and injustice towards women. Therefore, the reinterpretation of this book and the improvement of its teaching methods in Pesantrens is necessary to promote more critical reading on the text of *Iḥyā’ Ulūm al-Dīn* so that Pesantrens can be the front guard in guarding gender-sensitive in Islamic proselytizing and being able to realize gender equality and justice towards women.

The research first uses the library based method, focussing on taking the literature from *Iḥyā’ Ulūm al-Dīn* and using the qualitative-interpretative approach in the understanding of the text regarding women’s roles in the marriage in the book of *Iḥyā’ Ulūm al-Dīn*. Secondly, the research examines how this book is taught in three Pesantrens in Central Java. It will use the qualitative-interpretative approach. Qualitative means this study will emphasize the meaning, not numbers or measurements,\(^{18}\) while using the interpretative approach because this research aims to explain through the study and understanding of the text in *Iḥyā’ Ulūm al-Dīn*.\(^{19}\) Thus the portrait of women and their roles in the book of *Iḥyā’ Ulūm al-Dīn* by Al-Ghazali can be revealed clearly, including the method of teaching it at three Pesantrens in Central Java.

Data collection in writing this article used several techniques: First, collecting data or documents through *Iḥyā’ Ulūm al-Dīn* and other relevant books. Second, interview, in this case, the researcher will conduct interviews with Kyai/Ulama who teach the book *Iḥyā’ Ulūm al-Dīn*. Third, observation of the learning process of the book *Iḥyā’ Ulūm al-Dīn* in some Pesantrens which have been purposively chosen with the consideration that the Pesantren included the study of the book *Iḥyā’ Ulūm al-Dīn*.

---
\(^{18}\) Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2007), p. 2.

\(^{19}\) W. Poespoprodjo, *Interpretasi: Beberapa Catatan Pendekatan Filsafatnya* (Bandung: Remaja Rosdakarya, 1987), p. 41.
‘Ulūm al-Dīn’ into its curriculum. The collected data then analyzed through the descriptive-critical method to describe the portrait of women and their roles in Iḥyā’ ‘Ulūm al-Dīn and criticize its teaching method with clear and adequate arguments.

B. Portraying Women in Iḥyā’ ‘Ulūm al-Dīn

There are different views of al-Ghazali about women in some of his works. But this article will focus on his views in the book of Iḥyā’ ‘Ulūm al-Dīn, with the consideration that this book is the most widely taught in Pesantrens in Central Java, Indonesia, compared to other al-Ghazali’s works.

Discussion of the portrait of women and their roles in the marriage lies in the second category of Iḥyā’ entitled customs and habits. Al-Ghazali included one of the objectives of marriage was male self-struggle in leading women (wives). Struggling with all might in guiding and fulfilling his wife’s rights, being patient with his wife’s behavior, enduring the pain of what appears by wife while trying to improve them. In this case, al-Ghazali quoted a weak Hadith, “Whoever can be patient with his wife’s bad attitude is Allah Most High will reward him with the reward of job in undergoing his test.”

In avoiding the bad behavior of women, al-Ghazali also reminded not to marry the following six types of women: First, women who complain a lot (al-Anānah), often pretend to be sick, which indicates that they are burdened with their daily tasks in taking care of the household, lazing and complaining just because of trivial things. Second, women like to bring it up the gifts and sacrifices to their husbands (al-Manānah). Third, women or widows who like to miss or remember their ex-husband (al-Ḥanānah). Fourth, women who are extravagant and like to shop so that they charge their husbands to pay for their purchases (al-Ḥaddāqah). Fifth, women who like to dress up continuously and forget their obligations as the wife (al-Barrāqah). Sixth, women who talk a lot have no direction (al-Shaddāqah).

The criteria for good women and worthy of marriage are: women

---

20 Abu Hamid Muhammad bin Muhammad Al-Ghazali, Iḥyā’ ‘Ulūm al-Dīn, p. 36.
21 Ibid., p. 63.
22 Ibid., p. 59.
who have good religion, beautiful, and maintain their dignity, and have
good behavior, do not like to say rude, grumble, and not ungrateful
women. Al-Ghazali noted al-Azdi met the Prophet Ilias who ordered him
to marry and forbade him to be single while telling al-Azdi not to marry
four types of women (1) women who often asked for Khulu’ [revocation
of marriage by giving something to the husband] without any reason,
(2) women who boast of their wealth to other women, (3) women who
cannot keep secrets and (4) women who raise their self-esteem towards
their husbands with haughty words. 23

According to al-Ghazali, beauty must also be sought from women
because it can make a person look after himself and save him from
fornication. For this reason, someone deserves respect when he wants
to see his bride before getting married. 24 The Prophet said, “When any
of you want to marry a woman, she should see it because that will make
harmony between the two”. 25 Al-Ghazali expressly forbids marrying
women whose infertility is known. He suggests marrying fertile girls,
not from close families or relatives. There are three benefits of wedding
a virgin girl: she loves her husband and vice versa her husband will also
love her perfectly. Women who have been married generally remember
their husbands before. The last criterion emphasized by al-Ghazali is
women from respected and good families so that they can educate their
children well and solve problems properly. 26 Furthermore, al-Ghazali
argues that women are creatures that must be subdued. He said that a
woman’s self must not be released even if a little bridle. Therefore, the
man (husband) must be able to subdue it. 27

In this case, al-Ghazali refers to the statement of al-Shafi’i that
among groups that if you glorify them they will surely insult you. On
the other hand, if you humiliate them they will glorify you: Women and
maids. Al-Ghazali said that the woman’s deception was very large and
her crime was widespread. The majority of them have bad behavior and
are short-minded. All of this is difficult to straighten out except gently

23 Ibid., p. 57.
24 Ibid.
25 Abu Abdillah Muhammad Ibn Yazid Ibn Majah, Sunan (Beirut: Dar al-Fikr, 2001), p. 466.
26 Abu Hamid Muhammad bin Muhammad Al-Ghazali, Iḥyā’ Ulūm al-Dīn, p. 60.
27 Ibid., p. 69.
and wisely. There are two things in women, namely evil (Sharīr) and weakness (Ḍa‘īf). Wisdom and rudeness are drugs of evil, while kindness and compassion become drugs of weakness. A good husband must be able to overcome these two women’s problems.\textsuperscript{28}

Al-Ghazali’s view of women in Iḥyā’ shows as if he discriminated against women. It is different from his views between before isolation and after. In Iḥyā’ the patriarchal language is sensed that is not found in his other book, Mīzān al-Aʿmāl, which he wrote before his journey of isolation, women are mentioned in positive terms. Nadia Harhash said, “Al-Ghazali changes his views regarding women tremendously. Looking at it from this angle, while trying to determine his changes in the view on women, one will conclude that the journey he took influenced the alterations. He had a normal life before he embarked on his journey. His prejudice against women starts during or after his journey, and it is during and after this period that he wrote the Iḥyā’ and Naṣīḥat al-Mulūk.”\textsuperscript{29}

C. The Roles of Women in the Marriage

Before breaking down women’s roles and obligations in marriage, al-Ghazali first stated that marriage is a kind of slavery. In this case, a woman or wife is the slave of her husband.\textsuperscript{30} Therefore, a woman is obliged to obey her husband absolutely in everything he demands of her for things that are not immoral or lawless to God.

The wife’s obedience to the husband is such that al-Ghazali said while quoting a hadith of the Prophet that the wife cannot leave the house if the husband forbids her even to visit her father who is seriously ill.\textsuperscript{31} From Ibn Abbas said, “A woman from the Khas’am tribe said to the Prophet: O Messenger of Allah, I am a widow and I want to get married, so tell me what is the husband’s right? The Prophet answered, “Part of the husband’s rights is if he wishes for his wife, while she is on the back of a donkey, surely she does not refuse her husband’s request. And half the husband’s right is that the wife does not give from the husband’s house except with the husband’s permission. If the wife breaks it, then the wife sins, and the reward is given to the husband. And among the

\textsuperscript{28} Ibid., p. 67.

\textsuperscript{29} Harhash, “Al-Ghazali’s views on women”, p. 21.

\textsuperscript{30} Abu Hamid Muhammad bin Muhammad Al-Ghazali, Iḥyā’ ‘Ulūm al-Dīn, p. 83.

\textsuperscript{31} Ibid., p. 57.
husband’s rights too, that the wife does not work on circumcision fast except with permission. If the wife still fasts, then she only gets thirst and God will not accept her fasting. And if a wife leaves her house without her husband’s permission, she will be cursed by angels until she returns to her husband’s house or until she repents.”

Al-Ghazali tends to be of the view that women are Aurat who must not leave the house, so if she leaves the house, Satan will see her with his eyes wide open. However, the hadith that he referred to from al-Tirmidhi was considered by the critics of the hadith to be a strange (gharīb) hadith.

Furthermore, Al-Ghazali explains that women have to play their roles to fulfill the husband’s rights. He believes that women’s role is limited to taking care of their households and not doing activities outside the home. It is fitting for a woman to look after herself by staying in the corner of her house, not going up or looking out, talking to her neighbors a little. She does not go to the neighbor’s place except because there is a need to go there, to maintain the honor of the husband when he leaves, to make the husband happy, not to betray the husband concerning himself and his wealth. She does not leave the house without the permission of her husband. If she leaves the house in a hidden and shabby state without dressing up, looking for quiet places besides the big streets and the bustle of the market, she keeps herself so that strangers not hearing voices or recognizing her, not introducing herself in front of her husband’s friends. Even she should deny if there are people who suspect they recognize her.

A woman does not ask the husband without any need and protects herself from the illicit business because a woman must not waste her husband’s wealth but have to take care of it. She should suffice with the wealth given by her husband and put his rights first from the rights of herself and other relatives. The woman also has to clean herself and dress up for her husband, and prepare herself in any condition if her husband wants it, love her children and meet all their needs, keep her tongue from repeating her husband’s mistakes. Besides, the woman

---

32 Al-Tabrani, *Al-Mu’jam al-Kabir* (Beirut: Dar al-Kutub al-Ilmiya, 2001), p. 292.  
33 Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihyā’ Ulūm al-Dīn*, p. 85.  
34 At-Tirmizi, *Sunan* (Beirut: Dar al-Fikr, 2007), p. 406.  
35 Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihyā’ Ulūm al-Dīn*, p. 86.
must also hold three ethics before her husband. First, not to boast her husband with her beauty, and should not harass her husband because of his ugly face. Second, always do good and hold back when the husband is gone, and not hurt him in any condition. Third, carry out all services and homework according to her ability.³⁶

In marital relations, al-Ghazali also argues, a husband has three obligations towards his wife: First, the husband is obliged to treat his wife well and must be prepared to bear the heavy burden as a form of affection for his wife because of her insufficient mind and women’s rights that must be fulfilled given the existence of a firm agreement (Mīthāqan Ghalīẓan) in the marriage (Qur’an, 4: 21).³⁷ Doing good to women is one of the things inherited by the Prophet when he performed the last pilgrimage (Wadā’), “Fear Allah Almighty. related to women. They are servants in your hands. You take them with the mandate of Allah and justify their vaginas with the words of Allah.”³⁸

Second, the husband should take the time to have fun and joke with his wife, and put themselves on the same level with their minds (Wa Yunžilu Ilā Darajāti ‘Uqilīhinna), while still controlling the desires of the wife so as not to cross the limits that damage her morals and eliminate her husband’s authority before his wife. If a husband has followed his wife’s desires, then he means has become a slave to his wife. Al-Ghazali rested this on the words of the Messenger of Allah, “What a woe to those who became his wife’s slaves (Ta’īsa ‘Abd al-Zawjah). This hadith cannot be accounted for because no basis has been found (lā Aṣla Lahu).³⁹

Third, the husband must not find fault and badness in his wife. Likewise, he should balance and not be overly jealous and suspicious of his wife. Al-Ghazali also tends to forbid women from leaving the house even if only to the mosque. He believes that the hadith of the Prophet

³⁶ Ibid., pp. 86–87.
³⁷ Ibid.
³⁸ Al-Nasa’i, Sunan (Cairo: Dar al-Hadits, 2011), p. 372.
³⁹ Isma’il Ibn Muhammad Jarrah Al-Ajluni, Kashfa Al-Khafā’ Wa Muzīl Al-Ilbās ‘Amma Ishtahara Min Al-Hādīth ‘Ala Al-Sinah Al-Nās (Beirut: Dar Ihyā’ al-Turas al-’Arabi, 1988), p. 3; Muhammad Ṭāhir Al-Siddiqi, Tadhkirah Al-Mawḍuw’āt (Beirut: Dar Ihyā’ al-Turas al-’Arabi, 1995), p. 128; ’Abd al-Rahim ibn Husayn Al-Iraqi, Al-Mughnī ‘an Ḥaml Al-Asfār Fī Al-Asfār Fī Takhrīj Mā Fī Al-Iḥyā’ Mina Al-Akhbār (Beirut: Dar Ihyā’ al-Turas al-’Arabi, 1991), p. 476.
who ordered husbands to allow their wives to go to the mosque was no longer relevant to practice given the changing times. For al-Ghazali, this command was specific to elderly women who were already weak. Even though Umar ibn al-Khattab had rebuked his son forbidding his wife to go to the mosque based on the hadith of the Prophet. Furthermore, al-Ghazali argued that if women were permitted to leave the house, then only because there was an urgent need and still must hold ethics and lower their views on men. Bowing these eyes is not because a man’s face is being a nakedness for women as a woman’s face becomes a nakedness for men. But because a man’s face is like a face forbidden to see it if there is the fear of slander, while if it does not become slander then it is not forbidden to see it.

Fourth, the husband is obliged to provide for his wife adequate living, not reducing, and not excessive. Fifth, the husband should learn about menstrual matters and the laws relating to them, so that he can teach his wife about the provisions of religion that can be implemented during menstruation and what she should not carry out. Because the husband has to keep his family members from hell, and so that the wife does not need to leave the house to find out to others about menstruation and the law associated with it. When the wife already knows everything related to religious obligations, there is no longer any reason for her to leave the house except with the permission of her husband. Sixth, be fair to the wife. Including if he has more than one wife then he must remain fair among his wives and not be inclined to one of them except in matters of affection and intercourse.

D. Method of Teaching the Book of Iḥyā’ Ulūm al-Dīn at Pesantrens

As emphasized earlier, this article will focus on teaching methods of the Iḥyā’ Ulūm al-Dīn book in three Pesantrens in Central Java Indonesia, namely: Pesantren Darul Abror Purwokerto, Pesantren Iḥyā’ Ulūm al-Dīn

40 Muhammad Ibn Bardizbah Al-Bukhari, Al-Jami’ al-Shahih (Cairo: Dar al-Hadits, 2004), pp. 419–420.
41 Abu Hamid Muhammad bin Muhammad Al-Ghazali, Iḥyā’ Ulūm al-Dīn, p. 68.
42 Muslim, Shabib Muslim (Beirut: Dar al-Fikr, 2001), pp. 440–445.
43 Abu Hamid Muhammad bin Muhammad Al-Ghazali, Iḥyā’ Ulūm al-Dīn, p. 69.
44 Ibid., p. 70.
45 Ibid., p. 71.
Cilacap, and Pesantren Syafii Akrom Pekalongan.

Although it has been stated by Martin Van Bruinessen⁴⁶ that *Iḥyā’ Ulūm al-Dīn* gains great attention as an object of study in many Pesantrens in Indonesia, but until now not many Pesantrens have consistently taught this book to their students (santri) for the diverse reasons, such as the book of *Iḥyā’* is too thick so it takes a long time in teaching it, the ability of students who are not ready and qualified to study *Iḥyā’,* or incompatibility with the distinction of each Pesantren⁴⁷.

Based on our research, there are at least three Pesantrens that still preserve the teachings of *Iḥyā’* to their students. For example, Pondok Pesantren Darul Abror (Darul Abror Islamic Boarding School) Purwokerto. This Pesantren was established in 1998 and made *Iḥyā’* as one of the main books studied by students to completion, in addition to other books such as *Nihāyah al-Zayn, al-Iqna’, Taṣfīr al-Jalālayn, Taṣfīr al-Munīr, Şāhiḥ al-Bukhārī, Şāhiḥ Muslim, Fatḥ al-Mu’īn,* and *al-Ashbāh wa al-Nazbā’ir.*

The study of *Iḥyā’* at Pesantren Darul Abror is taught directly by the leader of this Pesantren, KH. Taufiqurrohman, twice every day except Friday, in the morning from 8.30-10 AM., and at night from 9.30-10.30 PM. The teaching of al-Ghazali’s book is done by the Bandongan method, which is a learning model that focuses on the teacher.⁴⁸ Zamakhsyari Dhofier explains that the Bandongan method in Pesantren requires a group of students (between five to five hundred students) to listen to a teacher who reads, translates, explains, and often reviews Islamic books in Arabic accompanied by an explanation of the material of the book discussed in local languages, both Indonesian or Javanese. Each student looks at his book and makes notes of both meaning and information about words or thoughts that are difficult to understand. This class group from the Bandongan system is also often called Ḥalaqah, which means a circle of students, or a group of students studying under the guidance of a teacher.⁴⁹

The Bandongan method is a method that is indeed used in many Pesantrens in Indonesia, especially in Java. In the context of the teaching

---

⁴⁶ Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat,* p. 163.
⁴⁷ Umdah El-Baroroh, Interview (2019).
⁴⁸ Taufiqurrohman, Interview (2019).
⁴⁹ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1994), p. 54.
of *Ihya*’ in the Pesantren Darul Abror, KH. Taufiqurrohman as a teacher reads the contents of the book of *Ihya*’ and then explains the meaning and content of the *Ihya*’ texts. Usually, he starts by reading the *Ihya*’ text first sentence by sentence, then translates the text using the local language, and explains the meaning of the text word for word. While the student/Santri carefully followed the explanation given by the teacher or Kyai by providing certain notes in the form of Arabic punctuation (*Shakalah*), translations, or important information on their books with the convinced codes.

The *Ihya*’ text translation method in the Pesantren Darul Abror was done verbally using the literal translation method with the consideration that this method was effective in understanding the meaning of each vocabulary in Arabic and the arrangement or position of words in sentences. According to Newmark this literal method includes a form-based translation model. The process of translation by following the form of the source language, namely the process of translating word for word with the syntactic structure using the sentence structures that can be accepted in the language of listeners. In this case, it is the local language to be more easily understood by the students.

KH. Taufiqurrohman also explained that the material presented in *Ihya*’ and other yellow books in the Pesantren Darul Abror was not arranged in a programmed syllabus, but instead adhered to the chapters already listed in these books. The time to complete the entire *Ihya*’ material using the Bandongan teaching method takes four to five years.

Each method must have advantages and disadvantages, as well as this Bandongan method. The advantage of the Bandongan method is that this method is more quickly and practically applied to teach students in large numbers and is efficient in teaching accuracy in understanding sentences that are difficult to learn. The material taught by this method can also be repeated frequently making it easier for students to understand it. While the lack of Bandongan methods, among others, that this method tends to be slow to reach the learning target because it opens opportunities

---

50 Taufiqurrohman, Interview. (2019)
51 Ibid.
52 Peter Newmark, *A Textbook of Translation*, vol. 66 (New York: Prentice Hall Professional, 1988), p. 68.
53 Taufiqurrohman, Interview.
for repetition in delivering the teaching material. The teacher-centered learning process, therefore, does not have much dialogue between the teacher and students, resulting in students quickly feeling bored. Also, in the Bandongan method, the teacher is often using the local language in translating and explaining learning materials which results in the students who are not from the same tribe as the teacher will have difficulty receiving information provided by the teacher.\footnote{Armai Arief, \textit{Pengantar Ilmu dan Metodologi Pendidikan Islam} (Jakarta: Ciputat Press, 2002), p. 156.}

KH. Taufiqurrohman acknowledged that the process of dialogue in learning the book of \textit{Iḥyā’} is very rarely happening, one of which is due to the reluctance or courage of students/\textit{Santri} to ask the teacher/\textit{Kyai}.\footnote{Taufiqurrohman, Interview.} Whereas, although the book of \textit{Iḥyā’} teaches a lot of moral goodness for Muslims and was written by the leading philosopher, al-Ghazali, it also needs to be criticized. Especially concerning the Hadiths which he included in his book which mostly had poor quality and misogynistic views.

Another Pesantren that teaches the \textit{Iḥyā’} book is the Pesantren al-Ihya Ulumaddin Cilacap. KH. Badawi Hanafi established this Pesantren on November 24, 1925. The election of the name Pesantren al-Ihya Ulumaddin because Hanafi as the founder of this pesantren greatly admired the contents of \textit{Iḥyā’} ‘Ulūm al-Dīn by Al-Ghazali.\footnote{Ibid.} Pesantren al-Ihya Ulumaddin consistently teaches the book of al-Ghazali besides preserving other typical pesantren education systems, such as the study of Arabic grammar books (\textit{Naḥw}), Islamic law (\textit{Fiqh}) and solving contemporary religious problems (\textit{Baḥth al-Masā’il al-Dīniyah}). At present, KH. Imdadurrohman al-Ubudi who teaches the book of \textit{Iḥyā’} written by Al-Ghazali every day at 06 - 07.30 AM. using the Bandongan method. This \textit{Iḥyā’} learning is intended for the students who have graduated from the high-level non-formal religious education (\textit{Dīniyah Ulyā}) and have finished studying the one thousand grammar Arabic book entitled \textit{Alfiyah} penned by Ibn Malik.\footnote{Wardah, Interview (Cilacap, 2019).}

In Pekalongan, Pesantren which teaches al-Ghazali’s book is Pesantren Syafii Akrom. This Pesantren was established in 1985. It also provides...
the Islamic teachings sourced from the *Yellow Books* that characterize the Pesantren, such as the books of *Fath al-Qarib* and *Bugshab al-Mustarshidin* in the field of Islamic law, *Imruti* and *Alfiyah* Ibn Malik in the field of Arabic grammar, *Tafsir al-Jalalayn* in the Qur’anic interpretation, *Bulugh al-Marâm* in the Hadith studies, *Ihya’ Ulûm al-Dîn* in the Sufism, and *al-Ashbāh wa al-Naẓa’îr* in the field of *Uṣūl al-Fiqh*.

The study of the *Ihya’* in the Pesantren Syafii Akrom was led by KH. Akrom Sofwan as the pioneer of this Pesantren. In the beginning, KH. Akrom teaches *Ihya’* at the Pringlangu Pekalongan Mosque. The people who took part in the *Ihya’* study were not only students but also the general public. The teaching model was adopted by KH. Akrom which is straightforward and clear in describing the material of *Ihya’* in a language that is easily understood by all people makes the study of *Ihya’* by KH. Akrom became more famous so that since 2001 the study of the *Ihya’* was moved to a wider place in the Kanzus Sholawat Pekalongan Building.58

KH. Akrom’s admiration toward al-Ghazali’s work encouraged him to establish a mosque which was named the Ihya Ulumiddin Mosque in the Pesantren Syafii Akrom complex in 2015. KH. Ma’rufi said that *Ihya’* teachings were taught by KH. Akrom during his life made an impression in the hearts of the people of Pekalongan, as evidenced by the still playing of the study of *Ihya’* by KH. Akrom on Pekalongan radio after Maghrib prayer until now, even though KH. Akrom died in 2016. Even according to KH. Ma’rufi, there are not a few people who consider KH. Akrom as the hidden lover of Allah (*Waliy Allah al-Mastûr*). Therefore, it is very natural if after the death of KH. Akrom, the study of *Ihya’* remains preserved, both in the Kanzus Sholawat Building led by Kyai Adib Karumi or at the Mosque of Ihya Ulumiddin and the Pesantren Syafii Akrom every Tuesday at 09-10 AM. by KH. Syarifuddin. The teaching method uses the *Bandongan* method as the study of other classic books because it considers the quantity of audience that is quite a lot.59

The selection of the Bandongan method in teaching classical books in the Pesantren is understandable. According to Mujamil Qomar, *Bandongan* is the result of an adaptation of the method of religious teaching taking place in the Middle East. As Arief views, Qomar also

58 KH. Abdul Kholid Ma’rufi, Interview (2019).
59 *Ibid.*
said that the effectiveness of the *Bandongan* method lies in achieving the quantity and acceleration of book study. The students can also make small notes on the book, help to do a study, or learn more about the contents of the book after completion. However, this method also often makes students passive because the learning goes only one-way centered on the teacher, and the creativity in the teaching and learning process is also dominated by the teacher or *Kyai*. The students only listen and pay attention to the explanation of the teacher and are not trained to express their critical power to examine the truth of an opinion.\(^{60}\)

The methodical problems are often found in the teaching and learning process in many *Pesantrens* in Indonesia. The method has a very important role in the learning process. If the method used by a teacher is following the conditions of the students, in the learning process it will create a pleasant atmosphere and trigger the activeness, creativity, and critical power of students in participating in learning. Likewise in the teaching of the *Iḥyā’*, creativity in applying the *Bandongan* method still needs to provide time for the students to ask, think, or even criticize the substance of the *Iḥyā’*. Moreover, not a few scholars reveal the weaknesses of the book written by al-Ghazali, also about his views on women who are misogynistic and discriminatory. Even though the *Iḥyā’* is not the only source of imbalance of the roles of women and men in the marriage, but *Iḥyā’* contributes to it by becoming an unquestioned authoritative source on these contemporary issues in the *Pesantrens*.

**E. The Active-*Bandongan* Method as an Alternative to Critical Reading of the *Iḥyā’*\(^{60}\)**

Al-Ghazali is a figure who played an important role in integrating Sufism with Sharia. The concepts of Sufism are very well combined with Sharia laws by this legendary scholar. He is also noted as the first Sufi to present a formal description of Sufism in his works. He was interested in Sufism from a young age. *Iḥyā’* is an outstanding work, contains a lot of knowledge related to Sharia, and it is mixed with the subtlety of Sufism

---

\(^{60}\) Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi menuju Demokratisasi Institusi* (Jakarta: Erlangga, 2005), pp. 144–5.
Women’s Roles in *Iḥyā’ Ulūm al-Dīn* and Method of Teaching

and the practice of the heart.\(^{61}\) Muhy al-Din al-Nawawi (1233-1277 CE./631-676 AH.) who lived two centuries after al-Ghazali, as quoted by Abd al-Qadir al-Aydarous in his treatise entitled *Ta’rīf al-‘Aḥyā’ bi Fadā’il al-Iḥyā’*, excessively said that the position of *Iḥyā’* almost rivaled the Qur’an (al-Aydarous 1938, 6), as well as al-Murtada al-Zabidi (1732-1790 CE./1145-1205 AH.), raises an image that if there were still a prophet after Muhammad would have been al-Ghazali the person.\(^{62}\)

Likewise, Muhammad Abid al-Jabiri (1935-2010 CE.) in *al-Turāth wa al-Ḥadāthah* said the thought produced by al-Ghazali was nothing but the construction of Islamic thought as a whole. Al-Jabiri even read al-Ghazali not only as a mere intellectual but also as a phenomenon of thought in general.\(^{63}\) It is because the thoughts of al-Ghazali were widely referred to by the next generation of Muslim scholars. Although al-Ghazali was also the target of criticism from al-Jabiri because his thoughts were largely determined by political considerations and influenced by mystical thinking,\(^{64}\) including his views on women in his book, *Iḥyā’*.

Globally, the contents of the *Iḥyā’* have covered three main pillars of Islamic teachings: *Shari’a*, *Ṭarīqat* (Sufism), and *Ḥaqīqat* (essence). Al-Ghazali has also connected the three with practical and easily captured by the readers’ reasoning. Aside from the scope of the material presented in it, this book is also supported by a systematic writing system. That is what makes *Iḥyā’* more interesting and easy to read by various groups. It is simple, weighty, and not too broad in the presentation. Besides complicated terms are also rarely found in the vocabulary used in this book.

The hadiths used as the basis of al-Ghazali’s thought in *Iḥyā’* are suspected to be problematic by some critics of the hadith. The existence of these hadiths is the focus and as the main material criticism of the opponents of the thought of al-Ghazali, such as Abu Bakr ibn al-Walid

\(^{61}\) Abu Al-Fida Isma’il Ibn Umar Ibn Kathir, *Al-Bidāyah Wa Al-Nihāyyah* (Beirut: Dar Al-Kutub al-Ilmiya, 1994), p. 214.

\(^{62}\) Muhammad Murtada Al-Zabidi, *Iḥtāf al-Sāda al-Muttaqīn bi-Sharḥ Asrār Iḥyā’ ‘Ulūm al-Dīn* (Beirut: Dar al-Turas, 1970), p. 4.

\(^{63}\) Muhammad Abid Al-Jabiri, *Al-Turāth Wa Al-Ḥadāthah* (Beirut: Al-Markaz Al-Thaqafi, 1991), pp. 86–88.

\(^{64}\) Muhammad Abid Al-Jabiri, *Naqd Al-‘aql Al-‘Arabi: Takwīn Al-‘Aql al-‘Arabi* (Beirut: Markaz Dirasat al-Wahda al-‘Arabiyya, 2009).
al-Turtushi (1059-112 CE/451-520 AH), an Islamic jurist who lived at the same time as al-Ghazali. He said, “Al-Ghazali filled Iḥyā’ with lying to the Prophet. I do not know any other book on the surface of the earth that is more lying than the book of Iḥyā’.” After al-Turtushi, a rather strong criticism was also raised by Abu al-Faraj Abd al-Rahman Ibn al-Jauzi (1116-1203 CE/510-597 AH) who sentenced many false to the hadiths written by al-Ghazali in his book, Iḥyā’.

Specifically, Taj al-Din al-Subki (1327-1370 CE/727-771 AH) stated that there were 923 false hadiths in Iḥyā’. As for the criticism in the next era, as stated by Ibn Taymiyah (1263-1328 CE/661-728 AH) and Ibn al-Qayyim (1292-1350 CE/691-751 AH) who only developed even repeat the criticism from Ibn al-Jauzi because they often refer to the opinion of Ibn al-Jauzi.

Al-Murtada al-Zabidi as quoted by Arrazy Hasyim in his defense after examining the quality of the hadith in Iḥyā’ states that we are not entirely convinced that these narrations are vanity. If there is a mistake in the transmission, then the ultimate truth belongs only to God. The weak hadiths that do not violate the Qur’an and the Sunnah, then it is not necessarily rejected carelessly, because the Qur’an and the Sunnah also support it. Moreover, the book of Iḥyā’ is not the primary book in the field of Hadith. Therefore, it is natural that al-Ghazali does not mention Isnad or just general Takhrīj on the Hadiths that he narrated. Specifically, Zayn al-Din Abd al-Rahim al-Iraqi (1325-1403 CE/725-806 AH) asserted that the number of problematic hadiths in Iḥyā’ did not amount to hundreds as stated by the opponents al-Ghazali, but only three hadiths whose status is as supporting traditions, not as primary hadiths. In fact, according to al-Iraqi if there are scholars who mention the existence of hundreds of weak traditions in Iḥyā’, then for al-Iraqi, that number is still relatively small compared to the thousands of hadiths.

---

65 Yusuf Al-Qaradawi, Al-Imān Al-Ghazālī Bayn Mādiḥīhi Wa-Nāqidīh, p. 118.
66 Abu Al-Faraj Abd al-Rahman Ibn Ali Ibn Al-Jauzi, Taḥbīs Iḥbās (Cairo: Dar al-Hadits, 2003), p. 165–176.
67 Taj al-Din al-Subki, Ṭabaqāt Al-Shāfi’īyah al-Kubra, p. 287.
68 Yusuf Al-Qaradawi, Al-Imān al-Ghazālī Bayn Mādiḥīhi Wa-Nāqidīh, p. 118.
69 Isnad, No Title.
70 Takhrīj, No Title.
poured out by al-Ghazali in his book, *Iḥyā*’.

In addition to the problems related to the quality of the hadith, al-Ghazali’s views about women also often draw criticism. Nadia Harhash, for example, deplored the many views of al-Ghazali who were discriminatory against women. She also noted al-Ghazali’s warning which likens women to the snare of the devil. Women are full of lust that ensnares men and seduces them. So, men must be able to control and curb their passions. The best way to avoid women’s seduction is marriage. Al-Ghazali’s description of the roles of women and men in the marriage seems moderate in the discourse, but the roles and obligations of women in a practical level are not balanced with men because of the many obligations that must be endured and completed and even position the woman as a slave to her husband.

By considering the strengths and weaknesses of the *Iḥyā*’ book as described above, the *Iḥyā*’ is still relevant to be preserved taught in Pesantrens in Indonesia with accompanying improvements in teaching methods, especially in the study of the position and role of women in the marriage. *Bandongan* teaching methods such as those which have been widely applied in studying classical books in the majority of Pesantrens are indeed effective in pursuing the achievement of teaching material from *Iḥyā*’ consisting of four large volumes, with the number of students in large classes which sometimes number in the hundreds of students.

The learning process of the *Iḥyā*’ with the *Bandongan* method is very identical to teacher-centered learning. This method can be developed by using active learning strategies into active Bandongan methods. This method is intended to develop the activity of teaching and learning whether done by Kyai/teacher or Santri/student. The active-learning involves students mentally, intellectually, and emotionally to do something and think about something they have learned, so it is hoped that in this active-*Bandongan* method, students can be directly involved in learning to

---

71 'Abd al-Rahim ibn Husayn Al-Iraqi, *Al-Mughni ‘an Ḥaml Al-Asfār Fi Al-Asfār Fi Takhbīr Ma Fi Al-Iḥyā’ Mina Al-Akhbār* (Beirut: Dar Iḥyā al-Turas al-Arabi, 1991), p. 693.
72 Nadia Harhash, “Al-Ghazali’s Views on Women: A Comparison With Ibn Rushd”, pp. 59–60.
73 Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Iḥyā’ Ulūm al-Dīn*, p. 83.
74 Hamzah B. Uno and Nurdin, *Belajar dengan Pendekatan Pemahaman Aktif, Inovatif, Kreatif, Efektif, dan Menarik*, (Jakarta: Bumi Aksara, 2011), p. 10.
think, interact, try to find new concepts or thoughts. Instead, students are not expected to be passive accepting like an empty glass waiting to be filled.

To make the study of *Iḥyā’* active, it requires a deliberate design made by the teacher, which includes: 1. making plans carefully by paying attention to details based on some clear objectives that can be achieved; 2. providing opportunities for students to learn actively and critically, as well as applying their learning with a variety of methods to the real-life context of students; 3. actively managing the learning environment to create a comfortable atmosphere, not to be intimidating or threatening, to focus on learning, to enrich insights, and to be able to generate ideas which in turn can maximize the time and resources that guarantee active learning runs.\(^{75}\) Thus, the active-*Bandongan* method is a book study method where the *Kyai* teacher reads the text that is the object of study, translates it in a language that is easily understood by the audiences or students, then explains the substance of the text, by involving the students in the learning and discussion process while criticizing and enriching the study discussed according to the views of the scholars or other thinkers without the pressure, fear, or threats from any party. In this method, it is clear that active teachers are teaching on the one hand and students actively learning on the other.

This active-*Bandongan* method still gives *Kyai* flexibility in managing the class that allows students to have the opportunity to ask questions, criticize, or express what they understand from the text they learn. It’s just that the teacher does not dominate the learning activities. Thus, the learning process will also go both ways that create interaction between the two parties, the teacher and students. Teachers are very happy if students dare to express their ideas and views, dare to discuss and debate what is written in the source of learning—in this case, the book of *Iḥyā’* and what the teacher explains by basing on other authoritative sources, or because they see in other perspectives. For this reason, teachers always provide opportunities for students to express their alternative ideas. It is possible that the teacher will be very happy and appreciate students who can understand a text with a different perspective from the way the teacher has just explained. Freedom of thought and opinion is highly valued and

\(^{75}\) *Ibid.*, p. 71.
given space by teachers. It will affect the classroom atmosphere, meaning that the classroom atmosphere will be really lively, fun, not depressed, and encourage students to enjoy learning.

Through this active-Bandongan method, it is hoped that the study of the *Iḥyā’* in the Pesantrens in Indonesia will no longer be carried out through literal translation alone which has implications for the formation of textual understanding of the contents of the book, which in turn will instead produce rigid thinking. If this is related to the study of portraits and the role of women in the *Iḥyā*, then the textual understanding also has an impact on the emergence of discriminatory views towards women.

The opportunity for discussion and enrichment of insights in the active learning of the *Iḥyā’* also enables students to enrich their insights by involving their intellectual and emotional experiences and gender-sensitive thinking in digesting and understanding al-Ghazali’s description of the position and role of women in the marriage by attracting their relevance in the context of a social life now. The hope for the future is that Pesantrens are no longer regarded as institutions that perpetuate discrimination and subordination against women. On the contrary, the Pesantren has become the frontline in glorifying women as the Prophet said, Khayrukum Khayrukum linisā’ībi. 76

F. Concluding Remarks

The interpretation of Pesantren’s text-book has a significant impact on the thinking, mindset, personality, and attitudes of the daily life of the Pesantrens community. *Iḥyā’ Ulūm al-Dīn* was written by al-Ghazali as the main reading in three Pesantrens in Central Java. This book is divided into four categories: Worship, customs and habits, devastating and saving attitudes. In the custom category, al-Ghazali describes the roles of women and their rights and obligations in marriage.

Al-Ghazali’s view of women in *Iḥyā’* is different from his views between before isolation and after. The journey of isolation he took influenced the alterations. In *Iḥyā’,* the patriarchal language is sensed that is not found in his other book, *Mīzān al-A’māl*, which he wrote before his isolation, women are mentioned in the positive terms. While in *Iḥyā’,* he argues that women are creatures that must be subdued because woman’s

76 Al-Hakim, *Al-Mustadrak ‘Alā Al-Ṣaḥīḥayn* (Beirut: Dar al-Fikr, 2001), p. 173.
deception was very large and her crime was widespread. The majority of them have bad behavior and are short-minded. In Iḥyāʾ, the role of women and men in the marriage seems moderate in the discourse. Nevertheless, the role and obligations of women in the practical level are not balanced with men because of the many obligations that must be borne and completed by her and even position the woman as a slave to her husband.

This book is widely taught in many Pesantrens in Indonesia, therefore a methodical improvement in the learning process becomes a necessity. The learning process of the Iḥyāʾ book with the Bandongan method is very identical to teacher-centered learning. This method can be developed by using active learning strategies into active-Bandongan methods. It is intended to develop the activeness of the teaching and learning process carried out either by teachers or students to produce dynamic and contextual creative thoughts. The opportunity for discussion and enrichment of insights in active learning of Iḥyāʾ also enables the students to enrich their insights by involving intellectual and emotional experience in digesting and understanding al-Ghazali’s description of the position and role of women in the marriage by attracting its relevance in the context of current community life.
BIBLIOGRAPHY

‘Abd al-Rahim ibn Husayn Al-Iraqi, *Al-Mughnī ‘an Ḥaml Al-Asfār Fi Al-Asfār Fi Takhrīj Mā Fi Al-Iḥyā’ Mina Al-Akhbār*, Beirut: Dar Ihya al-Turas al-Arabi, 1991.

Abd Rahman, Mohd Rosmizi Bin and Salih Yucel, “The Mujaddid of His Age: Al-Ghazali And His Inner Spiritual Journey”, *UMRAN-International Journal of Islamic and Civilizational Studies*, vol. 3, no. 2, 2016.

Abu Abdillah Muhammad Ibn Yazid Ibn Majah, *Sunan*, Beirut: Dar al-Fikr, 2001.

Abu Al-Faraj Abd al-Rahman Ibn Ali Ibn Al-Jauzi, *Talbīs Iblīs*, Cairo: Dar al-Hadits, 2003.

Abu Al-Fida Isma’il Ibn Umar Ibn Kathir, *Al-Bidāyah Wa al-Nihāyyah*, Beirut: Dar Al-Kutub al-Ilmiya, 1994.

Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Iḥyā’ Ulūm al-Dīn*, Beirut: Dar al-Fikr, 2011.

Ahmed, Leila, *Women and Gender in Islam: Historical Roots of Modern Debate*, London: Yale University Press, 1992.

Al-Bukhari, Muhammad Ibn Bardizbah, *Al-Jami’ al-Shahih*, Cairo: Dar al-Hadits, 2004.

Al-Hakim, *Al-Mustadrak ‘Alā Al-Ṣaḥīḥayn*, Beirut: Dar al-Fikr, 2001.

Al-Iraqi, ‘Abd al-Rahim ibn Husayn, *Al-Mughnī ‘an Ḥaml Al-Asfār Fi Al-Asfār Fi Takhrīj Mā Fi Al-Iḥyā’ Mina Al-Akhbār*, Beirut: Dar Ihya al-Turas al-Arabi, 1991.

Al-Nasa’i, *Sunan*, I edition, Cairo: Dar al-Hadits, 2011.

Al-Tabrani, *Al-Mu’jam al-Kabir*, Beirut: Dar al-Kutub al-Ilmiya, 2001.

Al-Zabidi, Muhammad Murtada, *Itḥāf  al-Sāda al-Muttaqīn bi-Sharḥ Asrār Iḥyā’ Ulūm al-Dīn*, Beirut: Dar al-Turas, 1970.

Arief, Armai, *Pengantar Ilmu dan Metodologi Pendidikan Islam*, Jakarta: Ciputat Press, 2002.

At-Tirmizi, *Sunan*, Beirut: Dar al-Fikr, 2007.

Van Bruinessen, Martin, *Kitab Kuning: Pesantren dan Tarekat*, Bandung:
Mizan, 1999.

Dhofier, Zamakhsyari, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai*, Jakarta: LP3ES, 1994.

Farida, Umma and Abdurrohman Kasdi, “The 2017 KUPI Congress and Indonesian Female ‘Ulama’, *Journal of Indonesian Islam (JIIS)*, vol. 12, no. 02, 2018, pp. 135–58 [https://doi.org/10.15642/JIIS.2018.12.2.135-158].

Harhash, Nadia, “Al-Ghazali’s Views on Women: A Comparison With Ibn Rushd”, Master Thesis, Jerusalem: Al Quds University, 2015.

Isma’il Ibn Muhammad Jarrah Al-Ajluni, *Kashfa Al-Khafā’ Wa Mużīl Al-Ilhās ‘Amma Ishtahara Min Al-Hādīth ‘Ala Al-Sinah Al-Nās*, Beirut: Dar Ihya’ al-Turas al-‘Arabi, 1988.

Jawad, Haifaa A., *The Rights of Women in Islam: An Authentic Approach*, UK: Macmillan Publisher, 2002.

Kasdi, Abdurrohman, “Productive Waqf For The Modernization Pesantren”, *Edukasia: Jurnal Penelitian Pendidikan Islam*, vol. 14, no. 2, 2019, pp. 245–266.

Marhumah, Ema, *Konstruksi Sosial Gender di Pesantren; Studi Kuasa Kiai Atas Wacana Perempuan*, Yogyakarta: LKiS Pelangi Aksara, 2011.

Moleong, Lexy J., *Metode Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2007.

Muhammad Abid Al-Jabiri, *Al-Turāth Wa Al-Ḥadāthah*, Beirut: Al-Markaz Al-Thaqafi, 1991.

----, *Naqd Al-‘aql Al-‘Arabi: Takwīn Al-‘Aql al-‘Arabi*, Beirut: Markaz Dirasat al-Wahda al-‘Arabiyya, 2009.

Muhammad, Husein, *Perempuan Islam dan Negara: Pergulatan Identitas dan Entitas*, Yogyakarta: Qalam Nusantara, 2016.

Muhammad Ṭāhir Al-Siddiqi, *Tadhkirah Al-Mauḍū‘āt*, Beirut: Dar Ihya’ al-Turas al-‘Arabi, 1995.

Muslim, *Shahih Muslim*, Beirut: Dar al-Fikr, 2001.

Newmark, Peter, *A Textbook of Translation*, vol. 66, New York: Prentice Hall Professional, 1988.

Poespoprodjo, W., *Interpretasi: Beberapa Catatan Pendekatan Filsafatnya*, 188
Women’s Roles in *Iḥyā’ Ulūm al-Dīn* and Method of Teaching

Bandung: Remaja Rosdakarya, 1987.

Qomar, Mujamil, *Pesantren: Dari Transformasi Metodologi menuju Demokratisasi Institusi*, Jakarta: Erlangga, 2005.

Roded, Ruth, *Women in Islamic Biographical Collections: From Ibn Sa’d to Who’s who*, Colorado: Lynne Rienner Publishers, 1994.

Saari, Che Zarrina, “I-Ghazalis Views on the Heart, the Spirit and the Soul: A Comparison Between Iḥyā’ Ulūm al-Dīn and Risālah Al-Laduniyyah”, *Jurnal Usuluddin*, vol. 7, 1997, pp. 193–208.

Taj al-Din Al-Subki, *Ṭabaqāt Al-Shafi’iyah al-Kubra*, Cairo: Maktabah at-Tawfiqiyyah, 2008.

Uno, Hamzah B. and Nurdin, *Belajar dengan Pendekatan Pembelajaran Aktif, Inovatif, Kreatif, Efektif, dan Menarik*, Jakarta: Bumi Aksara, 2011.

Van Bruinessen, Martin, *Kitab Kuning Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia*, Bandung: Mizan, 1999.

Wahid, Abdurrahman, “Asal Usul Tradisi Keilmuan di Pesantren”, *Magazine of Pesantren*, vol. II, no. 1, 1985.

Yusuf Al-Qaradawi, *Al-Imān Al-Ghaṣālī Bayn Mādiḥīhi Wa-Nāqidīh*, Beirut: Muasasah al-Risalah, 1994.
