

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

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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-Ghazali 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-Ghazali'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-Ghazali'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-Bandonan 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 Ihya' yang ditulis Abu Hamid al-Ghazali yang mana pengajarannya 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 patriakal. Karya penting al-Ghazali yang banyak diterapkan di pesantren adalah metode bandongan, yang mana kurang mengapresiasi kritisme dalam melihat peran perempuan dalam hubungan perkawinan. Meskipun Ihya' bukan satu-satunya 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, *Ihyā' '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,³ 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.⁴

Many *Pesantrens* in Indonesia strongly maintain on classical Islamic literature.⁵ According to Hussein Muhammad,⁶ 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 *Tajwīd* (the procedure for reading the Qur'an), *Tafsīr* (interpretation of the Qur'an), *Ḥadīth* (the traditions of the Prophet Muhammad), *Tauḥīd* (theology), *Fiqh*, *Uṣūl al-Fiqh* (theories of Islamic law), *Naḥwu-Ṣarāf* (Arabic grammar), *Balāghah* (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).⁷ 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", *Edukasia: 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.⁸ In turn, this Sufism tendency was inspired by al-Ghazali's thoughts, especially his monumental work *Ihyā' '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, *Ihyā' 'Ulūm al-Dīn*. Bruinessen states that *Ihyā'* gains great attention as an object of study in many *Pesantrens* in Indonesia compared to other books of morals and Sufism, such as *al-Hikam* by Ibn Athaillah al-Sakandari and others.⁹ 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-Ihyā' Ulum al-Din Cilacap, and *Pesantren* Syafi'i Akrom Pekalongan.

The author of *Ihyā' '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 *Hujjah 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-Mughbriq* (The drifting Ocean).¹⁰ He had numerous works. According to al-Subki in his *Ṭabaqāt* the number of works of al-Ghazali reached 60 books, including *Ihyā' 'Ulūm al-Dīn*.¹¹

Ihyā' '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.¹²

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 Mādīhihi Wa-Nāqidīh* (Beirut: Muasasah al-Risalah, 1994), p. 11..

¹¹ Taj al-Din Al-Subki, *Ṭabaqāt al-Shāfi'iyah al-Kubra* (Cairo: Maktabah at-Tawfiqiyyah, 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 *wird*. 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, *Ihyā' 'Ulūm al-Dīn* (Beirut: Dar al-Fikr, 2011), p. 83.

an institution that preserves the gender inequality and domestication of women.¹⁴ 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.¹⁵ 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*.¹⁶

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*.¹⁷

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-Ghazali's 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. *Ihyā' '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 *Ihyā' '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 *Ihyā' '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 *Ihyā' '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 *Ihyā' 'Ulūm al-Dīn*.¹⁹ Thus the portrait of women and their roles in the book of *Ihyā' '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 *Ihyā' 'Ulūm al-Dīn* and other relevant books. Second, interview, in this case, the researcher will conduct interviews with Kyai/Ulama who teach the book *Ihyā' 'Ulūm al-Dīn*. Third, observation of the learning process of the book *Ihyā' 'Ulūm al-Dīn* in some *Pesantrens* which have been purposively chosen with the consideration that the *Pesantren* included the study of the book *Ihyā'*

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 *Ihyā’ ‘Ulūm al-Dīn* and criticize its teaching method with clear and adequate arguments.

B. Portraying Women in *Ihyā’ ‘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 *Ihyā’ ‘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 *Ihyā’* entitled customs and habits. Al-Ghazali²⁰ 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.”²¹

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-Hanānah*). 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*).²²

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

²⁰ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihyā’ ‘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, *Ihyā' 'Ulūm al-Dīn*, p. 60.

²⁷ *Ibid.*, p. 69.

and wisely. There are two things in women, namely evil (Sharīr) and weakness (*Da'if*). 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.²⁸

Al-Ghazali's view of women in *Ihyā'* shows as if he discriminated against women. It is different from his views between before isolation and after. In *Ihyā'* the patriarchal language is sensed that is not found in his other book, *Mizān al-A'māl*, 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 *Ihyā'* and *Naṣīḥat al-Mulūk*.”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.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.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

²⁸ *Ibid.*, p. 67.

²⁹ Harhash, “Al-Ghazali's views on women”, p. 21.

³⁰ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihyā' 'Ulūm al-Dīn*, p. 83.

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."³²

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.³³ However, the hadith that he referred to from al-Tirmidhi was considered by the critics of the hadith to be a strange (*gharīb*) hadith.³⁴

Furthermore, al-Ghazali³⁵ 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 (*Mithāqan 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 Yunẓilu Ilā Darajāti 'Uqūlibinna*), 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'isa 'Abd al-Zanjah*). This hadith cannot be accounted for because no basis has been found (*lā Aṣla Lahū*).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-Khafa' Wa Muẓil Al-Ilbās 'Amma Ishtabara Min Al-Hādīth 'Ala Al-Sinab Al-Nās* (Beirut: Dar Ihya' al-Turas al-'Arabi, 1988), p. 3; Muhammad Tāhir Al-Siddiqi, *Tadhkirah Al-Mawḍu'āt* (Beirut: Dar Ihya' al-Turas al-'Arabi, 1995), p. 128; 'Abd al-Rahim ibn Husayn Al-Iraqi, *Al-Mughnī 'an Ḥaml Al-Aṣfār Fī Al-Aṣfār Fī Takbrīj Mā Fī Al-Ihyā' Mina Al-Akbbār* (Beirut: Dar Ihya' al-Turas al-'Arabi, 1991), p. 476.

who ordered husbands to allow their wives to go to the mosque⁴⁰ was no longer relevant to practice given the changing times. For al-Ghazali, this command was specific to elderly women who were already weak.⁴¹ 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.⁴² 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.⁴³

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.⁴⁴ 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.⁴⁵

D. Method of Teaching the Book of *Ihyā' 'Ulūm al-Dīn* at *Pesantrens*

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

⁴⁰ Muhammad Ibn Bardizbah Al-Bukhari, *Al-Jami' al-Shahih* (Cairo: Dar al-Hadiths, 2004), pp. 419–420.

⁴¹ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihyā' 'Ulūm al-Dīn*, p. 68.

⁴² Muslim, *Shahih Muslim* (Beirut: Dar al-Fikr, 2001), pp. 440–445.

⁴³ Abu Hamid Muhammad bin Muhammad Al-Ghazali, *Ihyā' '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 *Ihyā' 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 *Ihyā'* is too thick so it takes a long time in teaching it, the ability of students who are not ready and qualified to study *Ihyā'*, or incompatibility with the distinction of each *Pesantrens*⁴⁷

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

The study of *Ihyā'* 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 *Halaqah*, 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 *Ihyā'* in the *Pesantren* Darul Abror, KH. Taufiqurrohman as a teacher reads the contents of the book of *Ihyā'* and then explains the meaning and content of the *Ihyā'* texts. Usually, he starts by reading the *Ihyā'* 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 (*Shakal*), translations, or important information on their books with the convinced codes.⁵⁰

The *Ihyā'* 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.⁵¹ 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.⁵²

KH. Taufiqurrohman also explained that the material presented in *Ihyā'* 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 *Ihyā'* material using the *Bandongan* teaching method takes four to five years.⁵³

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.⁵⁴

KH. Taufiqurrohman acknowledged that the process of dialogue in learning the book of *Ihyā'* is very rarely happening, one of which is due to the reluctance or courage of students/*Santri* to ask the teacher/*Kyai*.⁵⁵ Whereas, although the book of *Ihyā'* 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 *Ihyā'* 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 *Ihyā' 'Ulūm al-Dīn* by Al-Ghazali.⁵⁶ *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 (*Naḥw*), Islamic law (*Fiqh*) and solving contemporary religious problems (*Baḥṭh al-Masā'il al-Dīniyah*). At present, KH. Imdadurrohman al-Ubudi who teaches the book of *Ihyā'* written by Al-Ghazali every day at 06 - 07.30 AM. using the *Bandongan* method. This *Ihyā'* learning is intended for the students who have graduated from the high-level non-formal religious education (*Dīniyah Uhyā*) and have finished studying the one thousand grammar Arabic book entitled *Alfiyah* penned by Ibn Malik.⁵⁷

In Pekalongan, *Pesantren* which teaches al-Ghazali's book is *Pesantren* Syafii Akrom. This *Pesantren* was established in 1985. It also provides

⁵⁴ Armai Arief, *Pengantar Ilmu dan Metodologi Pendidikan Islam* (Jakarta: Ciputat Press, 2002), p. 156.

⁵⁵ Taufiqurrohman, Interview.

⁵⁶ *Ibid.*

⁵⁷ Wardah, Interview (Cilacap, 2019).

the Islamic teachings sourced from the *Yellow Books* that characterize the *Pesantren*, such as the books of *Fath al-Qarib* and *Bughyah al-Mustarshidin* in the field of Islamic law, *Imrī* and *Alfiyah* Ibn Malik in the field of Arabic grammar, *Tafsīr al-Jalālayn* in the Qur'anic interpretation, *Bulūgh al-Marām* in the Hadith studies, *Ihyā' 'Ulūm al-Dīn* in the Sufism, and *al-Asbbāh wa al-Naẓa'ir* in the field of *Uṣūl al-Fiqh*.

The study of the *Ihyā'* in the *Pesantren* Syafii Akrom was led by KH. Akrom Sofwan as the pioneer of this *Pesantren*. In the beginning, KH. Akrom teaches *Ihyā'* at the Pringlangu Pekalongan Mosque. The people who took part in the *Ihyā'* 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 *Ihyā'* in a language that is easily understood by all people makes the study of *Ihyā'* by KH. Akrom became more famous so that since 2001 the study of the *Ihyā'* 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 *Ihyā'* 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 *Ihyā'* 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-Mastūr*). Therefore, it is very natural if after the death of KH. Akrom, the study of *Ihyā'* 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 *Ihyā'*, creativity in applying the *Bandongan* method still needs to provide time for the students to ask, think, or even criticize the substance of the *Ihyā'*. 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 *Ihyā'* is not the only source of imbalance of the roles of women and men in the marriage, but *Ihyā'* 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 *Ihyā'*

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. *Ihyā'* 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.

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-Ahyā' bi Faḍā'il al-Ihyā'*, excessively said that the position of *Ihyā'* 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-Ḥadāthab* 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, *Ihyā'*.

Globally, the contents of the *Ihyā'* have covered three main pillars of Islamic teachings: *Shari'a*, *Tariqat* (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 *Ihyā'* 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 *Ihyā'* 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, *Ithāf al-Sāda al-Muttaqīn bi-Sharḥ Asrār Ihyā' 'Ulūm al-Dīn* (Beirut: Dar al-Turas, 1970), p. 4.

⁶³ Muhammad Abid Al-Jabiri, *Al-Turāth Wa Al-Ḥadāthab* (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 *Ihya’* 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 *Ihya’*.”⁶⁵ 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, *Ihya’*.⁶⁶ Specifically, Taj al-Din al-Subki (1327-1370 CE/727-771 AH) stated that there were 923 false hadiths in *Ihya’*.⁶⁷ 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.⁶⁸

Al-Murtada al-Zabidi as quoted by Arrazy Hasyim in his defense after examining the quality of the hadith in *Ihya’* 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 *Ihya’* is not the primary book in the field of Hadith. Therefore, it is natural that al-Ghazali does not mention *Isnad*⁶⁹ or just general *Takhrīj*⁷⁰ 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 *Ihya’* 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 *Ihya’*, 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 Mādīhihi Wa-Nāqidīh*, p. 118.

⁶⁶ Abu Al-Faraj Abd al-Rahman Ibn Ali Ibn Al-Jauzi, *Talbīs Iblīs* (Cairo: Dar al-Hadiths, 2003), p. 165–176.

⁶⁷ Taj al-Din Al-Subki, *Ṭabaqāt Al-Shāfi’iyah al-Kubra*, p. 287.

⁶⁸ Yusuf Al-Qaradawi, *Al-Imān al-Ghazālī Bayn Mādīhihi Wa-Nāqidīh*, p. 118.

⁶⁹ *Isnad*, No Title.

⁷⁰ *Takhrīj*, No Title.

poured out by al-Ghazali in his book, *Ihyā'*.⁷¹

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.⁷² 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.⁷³

By considering the strengths and weaknesses of the *Ihyā'* book as described above, the *Ihyā'* 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 *Ihyā'* 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 *Ihyā'* 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,⁷⁴ 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-Mughnī 'an Ḥaml Al-Asfār Fī Al-Asfār Fī Takhrīj Mā Fī Al-Ihyā' Mina Al-Akhhār* (Beirut: Dar Ihya 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, *Ihyā' 'Ulūm al-Dīn*, p. 83.

⁷⁴ Hamzah B. Uno and Nurdin, *Belajar dengan Pendekatan Pembelajaran 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 *Ihyā'* 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 *Ihyā'*- 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 *Ihyā'* 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 *Ihyā'*, 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 *Ihyā'* 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'ihī*.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. *Ihyā' '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 *Ihyā'* is different from his views between before isolation and after. The journey of isolation he took influenced the alterations. In *Ihyā'*, the patriarchal language is sensed that is not found in his other book, *Mizān al-A'māl*, which he wrote before his isolation, women are mentioned in the positive terms. While in *Ihyā'*, 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 *Ihyā'*, 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 *Ihyā'* 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 *Ihyā'* 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.

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