



Muhammadiyah's Concept Of Ijtihad On Hadith: A Case Study Of Friday Prayers For Women In The Tarjih Decision

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Abstract: This research is based on several problems, including women often being the subject of debate in aspects of worship. Although the Qur'an places men and women in equal positions and opportunities, several hadiths in their words seem to give women a lower position than men. One of the focuses of this research is related to differences in views regarding the law of attending Friday prayers for women, especially in the context of Muhammadiyah fatwas. This problem is related to the basic principles in Islamic jurisprudence regarding the legal status of worship and the existence of evidence that is used as a basis for determining its permissibility or obligation. This research is a qualitative research using a library research approach whose primary data refers to the Muhammadiyah Tarjih Decision Collection as the main reference in understanding Muhammadiyah ijtihad, the hadith narrated by Sunan Abu Dawud Index Number 106 as the main object of study in determining the law of Friday prayers for women, and books of hadith (Kutubut Tis'ah). The final results obtained from this research are, first, the hadith narrated by Abu Dawud, index number 1067. If it is linked to the Muhammadiyah rules in the process of interpreting and understanding hadiths, then the above hadith is classified as rule 6, namely the mursah hadith can be used as hujjah if there is a qarinah that shows a connection. Second, the results of the interview and the findings of the principles of Muhammadiyah's openness, they view that the issue of Friday prayers for women is not obligatory as stated in the hadith in the book of Sunan Abu Dawud, index number 1067 in the Muhammadiyah fatwa that the hadith is a form of rukhsah given by Allah SWT. Third, in general, all major Islamic mass organizations in Indonesia agree that Friday prayers are not obligatory for women.

Keywords: muhammadiyah ijtihad, hadith, friday prayers, women, tarjih.

Abstrak: Penelitian ini berangkat dari beberapa permasalahan di antaranya perempuan sering kali menjadi subjek perdebatan dalam aspek ibadah. Meskipun al-Qur'an menempatkan laki-laki dan perempuan pada posisi serta kesempatan yang setara, beberapa hadis secara lafaz tampak memberikan kedudukan yang lebih rendah kepada perempuan dibandingkan laki-laki. Salah satu yang fokus penelitian ini yakni terkait perbedaan pandangan terkait hukum menghadiri salat Jumat bagi perempuan, khususnya dalam konteks fatwa Muhammadiyah. Permasalahan ini berkaitan dengan prinsip dasar dalam fikih mengenai status hukum ibadah serta adanya dalil yang dijadikan dasar dalam menentukan kebolehan atau kewajibannya. Penelitian ini merupakan penelitian kualitatif dengan menggunakan pendekatan library research yang data primernya merujuk kepada Himpunan Putusan Tarjih Muhammadiyah sebagai acuan utama dalam memahami ijtihad Muhammadiyah,

hadis Riwayat Sunan Abu Dawud Nomor Indeks 106 sebagai objek kajian utama dalam penentuan hukum salat Jumat bagi perempuan, serta kitab-kitab hadis (Kutubut Tis'ah). hasil akhir yang diperoleh dari penelitian ini adalah pertama, hadis riwayat Abu Dawud nomor indeks 1067 jika dikaitkan dengan kaidah-kaidah Muhammadiyah dalam proses penafsiran dan pemahaman hadis, maka hadis di atas tergolong pada kaidah 6 yaitu hadis mursal shahabi dapat dijadikan hujjah apabila padanya terdapat qarinah yang menunjukkan ketersambungan. Kedua, hasil wawancara serta temuan dari perinsip-prinsip keterbukaan Muhammadiyah mereka memandang bahwa persoalan salat Jumat bagi perempuan yakni tidak mewajibkan sebagaimana hadis yang tercantum dalam kitab Sunan Abu Dawud nomor indeks 1067 pada fatwa Muhammadiyah bahwa hadis tersebut merupakan bentuk rukhsah yang diberikan oleh Allah SWT. Ketiga, secara umum seluruh ormas Islam besar di Indonesia sepakat bahwa salat Jumat tidak diwajibkan bagi perempuan.

Kata kunci : ijtihad muhammadiyah, hadis, salat jumat, perempuan, tarjih.

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Introduction

The issue of women remains a relevant and ongoing topic of discussion. Islam has various teachings that are always related to gender, making it a frequent topic of interesting discussion (Mir-Hosseini, 2021). If we examine several verses from the Quran and hadiths related to this issue, at first glance, it might seem that the religion of Islam favors men and marginalizes women. However, further research shows that Islam was, in fact, the first religion in human history to propose the idea of gender justice (Huzaemah, 2010). The approach to interpreting religious texts should not always be associated with the idea of subjectivity, which contradicts scientific principles (Bergunder, 2014; Abdullah, 2014). Every commentator is part of the context of their time and possesses specific authority and competence in understanding verses of the Quran and hadiths according to the social and cultural dynamics that developed during their era.

One of the religious practices that is being discussed regarding the role of women in religion is Friday prayers. Although the law regarding Friday prayers is generally established in Islam, there is discussion about whether this obligation also applies to women. This debate arose due to differences in the interpretation of evidence related to Friday prayers, both from the Quran and the hadith. To understand more deeply about the obligation of Friday prayers, it is first necessary to examine the evidence that serves as its basis, one of which is Allah's word in Surah al-Jumu'ah, verse 9 (Kemenag RI, 2015).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾

"O you who believe, when the call to Friday prayer is made, hasten to remember Allah and leave off trade. That is better for you, if you only knew."

Friday prayers are recommended for all Muslims who are of sound mind, have reached puberty, are residents, can walk, and are not prevented by anything that would cause them to miss it. Four groups are not required to attend Friday prayers according to the hadith narrated by Abu Dawud, index number 1067.(as-Sijista>ni, 1424)

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"Narrated to us by 'Abbas bin 'Abdul 'Azim, who told me that Ishaq bin Mansur told us, who told us that Huraim told us from Ibrahim bin Muhammad al-Muntashir from Qais bin Muslim from Tariq bin Shihab from the Prophet (peace be upon him), 'Friday is obligatory for every Muslim to attend in congregation, except for four groups: slaves, women, children, and the sick.' Abu Dawud said, 'Tariq bin Shihab saw the Prophet (peace be upon him) but did not hear anything from him.'"

The above hadith explains that there are exceptions to the obligation of Friday prayer for four groups: slaves, women, children, and the sick. When we consider those four groups, children are highly valued if they have been well-educated to attend Friday prayers, even tho they are not required to do so. A hadith of the Prophet (peace be upon him) commands parents or guardians to have their children perform prayer after they reach the age of seven, even tho they (the children) are not yet obligated to pray. Additionally, women who perform Friday prayers are also valid. If any of these four groups perform Friday prayers, they are not required to perform the Dzuhur prayer.

According to a Muhammadiyah fatwa, women are permitted (*mubah*) to attend Friday prayers because there is no explicit evidence forbidding it. Meanwhile, the legal maxim in jurisprudence "Al-ashlu fil badati al-haram hatta yadullu 'ala khlaifihi" states that the original ruling in worship is haram until there is evidence to permit it. That is, it means that an act of worship is considered valid if there is a clear command or guidance. In this regard, the Muhammadiyah fatwa affirms that there is guidance from the Prophet Muhammad, indicating that women can perform Friday prayers as part of their pure worship (Tim PP Muhammadiyah, 2003).

Previous studies have different focuses than this one, as they discuss more about the history of Muhammadiyah, hadith studies within Muhammadiyah and NU, and general discussions about Friday prayers. "Muhammadiyah Making Indonesia's Islamic Moderation Based on Maqasid Shariah" (Qodir et al., 2023). Highlights the role of Muhammadiyah in maintaining Islamic moderation through various aspects, such as education, social, and health, with a focus on Maqasid

Shariah. "Hadith Studies in the Nahdlatul Ulama and Muhammadiyah Environments" (Ali & Bunganegara, 2023) discusses the differences in the two organizations' approaches to using hadiths, where NU is more flexible in accepting weak hadiths for worship practices, while Muhammadiyah is stricter in selecting hadiths used as a legal basis. The Paradigm of Friday Prayers in the Prophet's Hadith (Hasbi, 2012) focuses on reconstructing the history of Friday prayers based on the development of fiqh schools of thought, while The Presence of Muslim Women in Friday Prayers: A Case Study of Several Mosques in the Netherlands (Aini, 2015) empirically examines the motivations and phenomenon of women's presence in Friday prayers in several mosques in the Netherlands.

As previously presented in the literature review, this study fills a gap in previous studies by discussing one of the hadiths narrated by Abu Dawud, which explains Friday prayers and the prohibition for four groups: slaves, women, children, and the sick. While Muhammadiyah's tarjih decision allows women to perform Friday prayers, this research explores how Muhammadiyah, through its Tarjih Council, conducts ijtihad on hadiths related to Friday prayers for women. This will contribute academically to understanding the dynamics of contemporary Muhammadiyah ijtihad in establishing Islamic law based on hadith.

Method

This research uses a qualitative method with a library research approach, which focuses on the collection, analysis, and interpretation of data from relevant literature and written documents related to the study topic (Abdussamad, 2021). The data sources in this study are divided into primary and secondary sources. Primary sources include hadith books and the Muhammadiyah Tarjih Decision Compilation as the main reference for understanding Muhammadiyah ijtihad, hadith narrated by Sunan Abu Dawud, index number 1067, as the main object of study in determining the law for women's Friday prayers, and hadith books (*Kutubut Tis'ah*) to trace and examine the quality and context of hadiths related to women's Friday prayers.

Secondary sources, on the other hand, include books and scientific articles that support and enrich the analysis of this study, particularly regarding Muhammadiyah ijtihad, hadith studies in Muhammadiyah, and the development of that within the Muhammadiyah Tarjih Council. Data collection techniques were carried out through documentation studies and interviews, where the documentation study was conducted by reviewing hadith books, Muhammadiyah Tarjih decisions, and related literature, while interviews were used to explore the perspectives and interpretations of hadith experts and policymakers in Muhammadiyah regarding the legal decision on Friday prayers for women. The data obtained was then analyzed using a descriptive-analytical method, by describing the existing data and critically

analyzing it to understand how the Muhammadiyah concept of ijtihad applies to hadith, particularly in the Tarjih decision regarding Friday prayers for women.

Result and Discussion

Result

The Embryo of Muhammadiyah's Establishment

Muhammadiyah is an organization founded by Muhammad Darwis, better known as Kiai Haji Ahmad Dahlan, on 09 Dzulhijjah 1330 H, which corresponds to November 18, 1912 M, in Kauman, Yogyakarta (Herlambang & Mappanyompa, 2025). The establishment of Muhammadiyah was based on the request of his companions and students. This organization was named by Kiai Haji Ahmad Dahlan to be optimistic and draw inspiration from his struggle, focusing on upholding and exalting the religion of Islam for the realization of 'izzul Islam wal muslimin, the glory of Islam as a reality, and the dignity of the Muslim community as a reality. The Muhammadiyah organization is an effort to refine the thoughts of Kyai Haji Ahmad Dahlan in practicing Islam truly and well (Tim Pembina Al-Islam dan Kemuhammadiyah UMM, 1990). Before officially becoming an organization, Muhammadiyah was initially a movement or activity for practicing Islam together. Kiai Haji Ahmad Dahlan led this association, which began in the Kauman village. However, the idea of establishing Muhammadiyah faced resistance from his family and the surrounding community. He faced slander, accusations, and incitement, such as being accused of establishing a new religion that contradicted Islam. Despite facing various obstacles, Kiai Haji Ahmad Dahlan remained steadfast in his ideals and struggle for Islamic reform in his homeland.

Generally, the establishment of the Muhammadiyah organization was caused by various social anxieties and unrest. Here are two factors that led to the establishment of the Muhammadiyah organization. First, the subjective factor. This factor can be said to be the main factor driving the establishment of Muhammadiyah, namely the result of Kiai Haji Ahmad Dahlan's deep study of the Quran. He not only enjoys reading the Quran but also critically examines, discusses, and studies the content of the Quranic verses. The critical and analytical attitude of Kiai Haji Ahmad Dahlan is an implementation of Allah's words in Surah An-Nisa' verse 82 and Surah Muhammad verse 24, both of which explain tadabbur. Then he also examined Surah Al-Imran verse 104, which states, "*And let there be among you a group of people who call to good, enjoin what is right, and forbid what is wrong. Those are the successful*" (Rusydi, 2017) This verse moved Kiai Haji Ahmad Dahlan to establish an organization or association whose mission was to serve in carrying out the Islamic missionary work

of 'amr ma'ruf nahi munkar (enjoining good and forbidding evil) among the wider community.

Second, objective factors. These objective factors are divided into two parts: internal and external. The following are the internal factors that led to the establishment of the Muhammadiyah organization: the impurity of religious practices due to the failure of Indonesian Muslims to make the Quran and Sunnah the sole references, such as in the case of deviant religious life (shirk, bid'ah, superstition, and khurafat were rampant), the condition of Indonesian society which was still considered poor, ignorant, and backward, and the absence of a strong Islamic organization and outdated educational systems and institutions. At that time, a pesantren only provided Islamic knowledge such as nahwu, shorrof, tafsir, and hadis, while there was no scientific knowledge. This is what led Kiai Haji Ahmad Dahlan to establish the Muhammadiyah organization to perfect the pesantren education system by providing both religious and scientific knowledge (Rohmansyah, 2018).

Meanwhile, the external factors that led to the birth of the Muhammadiyah organization are: the presence of colonialism in Indonesia, the increasing Christianization movement within society, the influence of the reform movement in the Islamic world, and the Dutch policy of Christianization.(Rohmansyah, 2018) Based on the factors explained above, Kiai Ahmad Dahlan's goal in establishing the Muhammadiyah organization was to purify Islam in Indonesia from influences and customs that are not from Islam, such as superstition, innovation, and believing in things that should not be practiced. Then, for the reformulation of Islamic doctrine with modern worldviews and Islamic educational teachings, and to defend Islam from external influences and attacks.

As time went on, Muhammadiyah spread throughout almost all of Indonesia. On May 7, 1921, Kiai Haji Ahmad Dahlan submitted a request to the Dutch East Indies government to establish Muhammadiyah branches throughout Indonesia, which was then granted on September 2, 1921 (Yusnita, 2023). In his journey, Kiai Haji Ahmad Dahlan did not carry out his movement alone, but was assisted by his friends. This shows that the practice of Islam cannot be done individually, but must be done together with others. Therefore, Kiai Haji Ahmad Dahlan then chose people who shared his thinking and also had a long-term vision as partners in his movement. This selection is not random, because this movement is not just temporary, but sustainable. Understanding the importance of cooperation, Kiai Haji Ahmad Dahlan finally appointed several students (santri) as part of his team, reflecting his belief that the success of this movement required contributions and cooperation from many parties.

Muhammadiyah is an Islamic organization that is oriented toward social change based on Islamic values. As a movement of da'wah (religious propagation) to enjoin good and forbid evil, and for renewal, this organization makes the Quran and Sunnah the primary sources in formulating its thoughts and actions (Ma'arif et al., 2005) Its existence not only focuses on spreading Islamic teachings but also plays an active role in research and the application of Islamic values in social life. To ensure the correct understanding and application of Islamic teachings, Muhammadiyah formed the Majelis Tarjih dan Tajdid (Tarjih and Tajdid Council) as a forum for studying, ijtihad, and renewing Islamic law. The structure of Muhammadiyah is spread across various organizational levels, from the center down to the branches, to ensure the continuity of interpreting Islamic teachings in a contextual manner that is in line with the times (Anwar, 2018).

The principles and methods used by Muhammadiyah in studying and interpreting religious teachings are known as "Manhaj Tarjih," which is a systematic approach to studying and interpreting Islamic teachings based on strong, rational, and relevant evidence to the needs of the community (Anwar, 2018). According to language, the word "tarjih" comes from "rajaha," which means to give more consideration to one thing over another. According to the terminology of the scholars, there are different formulations for this tarjih. Most Hanafi, Shafi'i, and Hanbali scholars have formulated that tarjih is the act of a mujtahid. Therefore, in the book *Kasyful Asror*, it is stated that tarjih is "*the effort made by a mujtahid to present one of two conflicting paths, unless there is a clear advantage for performing tarjih.*"

According to the explanation in the book, it is said that the mujtahid who presents one of the two proofs is stronger than the other. The phrase "manhaj tarjih" literally means the method of performing tarjih. As a term, manhaj tarjih is more than just a method of weighing. Actually, the branch of knowledge of Usul Fiqh is where the term tarjih originated. Tarjih in the science of Usul Fiqh means evaluating a Sharia evidence that appears contradictory on the surface, or evaluating Fiqh opinions to determine which is stronger. Ar-Razi defines tarjih in ushul fiqh as "*strengthening one evidence over another so that it is known which is stronger, then acting upon the stronger one and abandoning the weaker one.*" (al-Barzanji, 1417)

The Concept of Muhammadan Ijtihad in Understanding Hadiths Related to Friday Prayers for Women

There are three methods in the process of issuing fatwa tarjih: the bayani method (method of interpretation), the causal method (whether causal based on efficient or final causes), and the synchronization method if there is a conflict "*ta'arud*" (al-Barzanji, 1417). The bayani method is an interpretation technique that aims to explain existing texts. This is not the same as the term "bayani" in approach. While the variety of causation is used to solve problems for which there is no direct

textual reference, this variety is used to handle cases for which there is already a direct textual reference, but the text is unclear and needs clarification. The process is carried out by digging into the ultimate and final reasons, which form the law of the case. Legal provisions are found by using various methods of synchronization in cases where there are conflicting arguments (ta'arud dalil). The Tarjih decision has stated this. If there is a conflict, resolve it by following these steps:

- a. *Al-Jam'u wa at-Taufiq*, which means accepting all evidence, even if it appears to be conflicting. Meanwhile, on the implementation level, they are free to choose (*takhayir*).
- b. *At-Tarjih*, practicing the stronger evidence and abandoning the weaker.
- c. *An-Naskh* implements the later-appearing evidence.
- d. *At-Tawaqquf* stops research on the evidence used and seeks new evidence.

Prioritizing texts consists of several aspects:

1. Aspect Sanad
 - a) Quality and quantity of narrators.
 - b) Form and characteristics of narration.
2. Aspect Matan
 - a) Texts using the prohibition form are more prioritized than the command form.
 - b) Texts using the specific form are more prioritized than the general form.
3. Aspect of Legal Material
4. External Aspect (Anwar, 2018)

At the 26th Tarjih National Conference, held in Padang, West Sumatra, in 2003, the issue of Friday prayers for women had been discussed previously. Among them are several arguments used as a basis:

- a. The word of Allah *subhanahu wa ta'ala*:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

"O you who believe, when you are called to Friday prayer, hasten to remember Allah and leave off trade. That is better for you if you only knew." (Kemenag RI, 2015)

- b. Hadith of the Prophet Muhammad *shallallahu 'alaihi wa sallam*: (as-Sijista>ni, 1424)

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا هُرَيْمٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنتَشِرِ عَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ قَالَ أَبُو دَاوُدَ طَارِقُ بْنُ شَهَابٍ قَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا

Narrated to us by Abbas bin Abdul Azim, who narrated to me Ishaq bin Mansur, who narrated to us Huraim from Ibrahim bin Muhammad al-Muntashir from

Qais bin Muslim from Tariq bin Shihab from the Prophet (peace be upon him), "Friday is obligatory for every Muslim to attend in congregation, except for four groups: slaves, women, children, and the sick. Abu Dawud said, "Tariq bin Shihab saw the Prophet (peace be upon him) but did not hear anything from him."

Regarding the discussion about Friday prayers for women, the Muhammadiyah Tarjih Council issued a decision during the 26th National Tarjih Conference (Munas) plenary session held from October 1st to 5th, 2003, corresponding to Sha'ban 5th to 9th, 1424 AH, at the Bumi Minang Hotel in Padang, West Sumatra. Here are the notes from the decision regarding the requirements for Friday prayers:

1. The hadith of Tariq about the obligation of Friday prayers is considered weak and therefore cannot be used as evidence.
2. The obligation of Friday prayers applies to every accountable person.
3. The performance of Friday prayers for women and those who are excused will be discussed further at the upcoming Munas (Tim pp Muhammadiyah, 2003).

The decision of the 26th national tarjih consultation is not unrelated to several matters that need to be reviewed. This is because in that decision, the first point states that the hadith from the narration of Thariq bin Syihab is considered weak and cannot be used as evidence, even tho according to the muhaddithin, this narration is considered mursal shahabi, and according to the scholars (majority), the hadith mursal shahabi is included in the sahih hadith and can be used as evidence.

مُرْسَلُ التَّابِعِي يُجْتَنَبُ بِهِ إِذَا كَانَتْ نَمَّ قَرِينَةً تَدُلُّ عَلَى اتِّصَالِهِ

"Hadith *mursal Shahaby* can be used as evidence if there is a *qarinah* indicating its connection." (Tim pp Muhammadiyah, 2003)

Then, in the final or third point, it is mentioned that the discussion about the implementation of Friday prayers for women will be further discussed at the next National Conference. However, as of now, there has been no official decision from the Central Leadership of Muhammadiyah regarding this discussion, meaning that at the next National Conference after the 26th National Conference, there will be no discussion regarding the implementation of Friday prayers for women. However, the latest issue of the Suara Muhammadiyah magazine, number 9 of 2019, also mentions the authenticity of the hadith narrated by Abu Dawud from Thariq bin Syihab regarding the performance of Friday prayers in the mosque.

Discussion

Interpretation of the Hadith on Friday Prayers for Women in Muhammadiyah Fatwas

The interpretation of the hadith on Friday prayers for women in Muhammadiyah fatwas has drawn responses from several Muhammadiyah figures, such as Dr. Syamsuddin, M.Ag., who currently serves as Deputy Chairman of the Tarjih and Tajdid Division of the East Java Muhammadiyah Regional Leadership and

is also a Lecturer at the Faculty of Education and Teaching at UIN Sunan Ampel Surabaya.

That hadith is a form of rukhsah (ease) granted by Allah SWT. And the results of the National Conference (Munas) cannot be used as a reference by members of the Muhammadiyah organization because they have not been tanfidzkan (officially ratified) by the Muhammadiyah Central Leadership, which will later be issued as a Muhammadiyah Central Leadership Decision. Therefore, the hadith law returns to the original law that Friday prayer for women is optional, based on the hadiths narrated by Abu Dawud from Tariq ibn Shihab."(Syamsuddin, personal communication, July 2025)

The same thing was also said by a lecturer from the Faculty of Usuluddin and Philosophy at UIN Sunan Ampel Surabaya, who is also a member of the Tarjih Council of the East Java Regional Leadership of Muhammadiyah, Dr. Isa Anshori, M.Ag. In response to the results of the 26th Tarjih National Conference regarding the implementation of Friday prayers for women, he also agreed with Dr. Syamsuddin that the results of the Tarjih National Conference that have not been implemented are not yet the official view of the Muhammadiyah organization. He also added that, "In Muhammadiyah, there are dynamics in argumentation. That tarjih decision was based on the extent to which references on the issue were available at that time. As time goes on, if there are new references, such as hadiths that later discuss the matter, or other explanations that address it, and these were not included in the previous arguments, as long as they meet the criteria or rules set by Muhammadiyah. Therefore, it can change the previous law."(I. Anshori, personal communication, July 2025)

An interview with Isa Anshori, a member of the Tarjih Council of the Muhammadiyah East Java Regional Leadership, revealed that the dynamics within Muhammadiyah's tarjih demonstrate Muhammadiyah's values of openness and flexibility in decision-making. Regarding the discussion of Friday prayers for women, which will be further addressed at the next national conference, he stated that the laws of 'ain obligatory and mukhayyar obligatory are already considered strong. Optional obligation, based on the hadiths narrated by Abu Dawud from Tariq ibn Shihab and the hadith narrated by al-Baihaqi from Abu Musa al-Asy'ari. And a mandatory obligation, based on the general meaning of Surah Al-Jumu'ah, verse 9, and the hadiths narrated by Abu Dawud, Abu Ya'la, an-Nasai, and Ibnu Majah from the Companion Umar ibn Al-Khathab regarding the number of rak'ahs for Friday prayer being two (which is understood as there being no Dhuhr prayer on Friday), as well as the weakness of the hadiths regarding the exemption of women from Friday prayer. He also added that regarding the differences of opinion among Muhammadiyah figures with Muhammadiyah's decisions, this is considered a personal opinion that cannot be equated with Muhammadiyah's official stance. And that is legitimate and not a problem.

According to Zainuddin MZ in his lecture on a YouTube account, he stated that the hadith from the narration of Thariq bin Syihab is considered a mursal sahabiyy hadith, and following the majority of scholars, a mursal sahabiyy hadith is classified

as authentic and can be used as evidence. However, according to him, it still places the main basis on the Quran, Surah Al-Jumu'ah, verse 9. He believes that this verse is a form of encouragement to perform, with a strong point of convergence. And the hadith narrated by Abu Dawud indicates that the Messenger of Allah had the authority to explain the Quran, so a sound hadith will not contradict the Quran. Therefore, according to him, performing Friday prayers for women is recommended if there is no excuse, and it is not obligatory (sunnah).

Researchers also interviewed the Chairman of the Tarjih and Tajdid Council of the Muhammadiyah Regional Leadership of East Java, who is also a Lecturer at the Faculty of Adab and Humanities at UIN Sunan Ampel Surabaya, namely Achmad Zuhdi Dh. He provided information regarding the 3 levels of tarjih:

1. Decisions of the National Tarjih Conference (Munas) that have been implemented.
2. Tarjih fatwas, attended by a team of tarjih scholars from the center, which were then published in the Suara Muhammadiyah Magazine.
3. Opinions expressed by individuals.

Regarding this issue, Dr. Achmad Zuhdi Dh, M.Fil.I, stated that the results of the 26th Munas, which were considered unfinished, have been developed to the second level, namely, tarjih fatwas. And if not discussed by the next Munas, it is considered sufficient through these tarjih fatwas. (A. Zuhdi, personal communication, n.d.) In the 9th edition of the Suara Muhammadiyah magazine, it is stated that regarding the Hadith that exempts 4 people from Friday prayers, namely the narration of Abu Dawud from Thariq bin Syihab, which was accepted as evidence by the Tarjih Congress, although some consider it weak, it can be conveyed that according to An-Nawawy, the chain of this Hadith is authentic based on the commentary of Bukhari and Muslim (*Fatwa-Fatwa Tajih Tanya Jawab Agama*, n.d.).

Based on the interview results and findings, the researcher observed the principles of openness within Muhammadiyah, evident in the diverse opinions expressed by Muhammadiyah figures. A middle ground can be found among the various perspectives of Muhammadiyah figures regarding the issue of Friday prayers for Muhammadiyah, namely, not requiring women to perform Friday prayers. And most recently, in the 9th edition of the Suara Muhammadiyah magazine in 2019, the authenticity of the hadith narrated by Abu Dawud from Thariq bin Syihab was also mentioned.

Thus, the analysis of the meaning of the hadith about Friday prayers for women found in the book Sunan Abu Dawud, index number 1067, according to the Muhammadiyah fatwa, is that this hadith is a form of rukhsah (ease) granted by Allah SWT. And this hadith, narrated by Abu Dawud, index number 1067, is a form of specification or exception from Qs. al-Jumu'ah verse 9. Therefore, this hadith indicates that the Prophet (peace be upon him) had the authority to explain the Quran. Thus, a sound hadith will not contradict the Quran.

Comparison of Muhammadiyah with Islamic Organizations Regarding the Law of Friday Prayers for Women

Friday prayer is a two-raka'at prayer performed after two sermons on Friday at the time of Dhuhr, and its ruling is fardhu 'ain for every Muslim, mukallaf, male, healthy, and resident. Friday prayers are a separate obligation for every Muslim, and Friday prayers are not a substitute for Dhuhr prayers. This is because if someone misses or does not perform Friday prayers, they are also required to perform Dhuhr prayers with four raka'at (Saputra, 2023).

As a mandatory act, Friday prayers have conditions that must be fulfilled, such as the conditions for those who perform them, as follows: being Muslim, having reached puberty, being of sound mind, being male, being free, being healthy, and having the ability to attend (al-Ka>f, n.d.). Then, in the hadith narrated by Abu Dawud, index number 1067, it is explained that there are exceptions for four groups from performing Friday prayers: a slave, a woman, a child, and someone who is sick. This hadith is the main basis for the majority of scholars in determining that Friday prayers are not obligatory for these groups, including women. However, in religious practice in Indonesia, the view on the law of Friday prayers for women experiences differences in interpretation and approach among Islamic organizations. As will be explained in detail below:

1. Muhammadiyah

Muhammadiyah, as one of the largest Islamic organizations in Indonesia, has a unique approach to understanding and establishing religious law. The principles and methods used by Muhammadiyah in studying and interpreting religious teachings are known as "Manhaj Tarjih," which is a systematic approach to studying and interpreting Islamic teachings based on strong, rational, and relevant evidence that meets the needs of the community. For example, regarding the legal issue of Friday prayers for women, according to Muhammadiyah, in the tarjih decision agreed upon in 2019 on the above matter, a woman doesn't need to perform Friday prayers, but it is permissible for her to attend. If women attend Friday prayers. If women attend Friday prayers and fulfill all its conditions and pillars, then the prayer is valid and absolves them of the obligation of Zuhr. In fact, Muhammadiyah actively opens up space for women's participation, including the possibility of becoming a khatib within certain communities, as long as it does not contradict Islamic principles.

2. Nahdatul Ulama (NU)

According to the view of Nahdlatul Ulama (NU), which is affiliated with the Shafi'i school of thought, women are not obligated to attend Friday prayers. This legal basis refers to the hadith narrated by Abu Dawud that "Friday prayer is obligatory for every Muslim in congregation except for four groups: slaves, women, children, or the sick." This hadith explicitly excludes women from the obligation of Friday prayer, but it does not negate its permissibility if performed according to the applicable conditions (Kanafi et al., 2021). Then this opinion was strengthened by Shafi'i scholars such as asy-Syirazi in Imam al-Nawawi's Al-Majmū', where it was explained that "Friday prayer is not obligatory for children or the insane because neither of them is obligated to perform all prayers, let alone

Friday prayer." It is also not obligatory for women." (an-Nawawi, 2009) The main reason for this non-obligation, according to Asy-Syirazi, is the potential for mixing (ikhtilāt) between men and women if women are present in the mosque. Nevertheless, scholars also emphasize that the presence of women in Friday prayers does not automatically mean there is mixing (ikhtilāt), because in practice, the female congregation is behind the male rows or in a separate room, so it does not violate Islamic norms.

The explanation above is also similar to Shafi'i jurisprudence literature, such as in the book *Bughyayh al-Mustarsyidin*, which explicitly states that women are permitted to perform Friday prayers as a substitute for Zuhr prayers. The book states: "It is permissible for those who are not obligated to perform Friday prayers, such as slaves, travelers, and women, to perform Friday prayers as a substitute for Zuhr, and in fact, Friday prayers are more virtuous because they are obligatory for those who have fulfilled the conditions." It is not permissible to repeat it with the Zuhr prayer afterward if all the conditions for Friday have been met." (Umar, n.d.) Thus, it can be affirmed that according to the Shafi'i school of thought and NU, women are not obligated to perform Friday prayers, but are permitted to attend them. When a woman performs Friday prayers, that act of worship is considered valid and fulfills the obligation of Dhuhr prayer.

However, in the view of classical jurisprudence, such as the Shafi'i school, it not only highlights the validity of the laws of worship but also considers social ethics and the possibility of slander. Therefore, in the Shafi'i school of thought, it is stated that women's presence in the mosque, including for Friday prayers, becomes makruh (disliked) or even haram (forbidden) if it can cause disturbance or temptation for men. Young and attractive women who are dressed in eye-catching clothing, are made up, or wear perfume are advised not to attend congregational prayers in the mosque because it could potentially lead to fitnah (temptation). Meanwhile, elderly women who are simply dressed and do not wear perfume are allowed to come to the mosque as long as two conditions are met: first, they obtain permission from their guardian or husband, and second, there is no concern about the spread of slander in the place of worship (al-Juzairi, n.d.).

3. Indonesian Islamic Propagation Institution (LDII)

As for LDII, although it does not have a formal fatwa at the level of the Tarjih Council, it tends to follow a literal approach to authentic hadiths, as also referenced by other Islamic organizations (Hadi, 2020). In internal guidebooks like the *Practical Guide to Worship*, it is explained that women are not obligated to perform Friday prayers. However, if they want to do it, they must meet the legal requirements, such as having a separate space and covering their private parts. The statement above aligns with the Muhammadiyah's view, which is based on the hadith narrated by Abu Dawud that "it is permissible for four people not to perform Friday prayers, namely, slaves, women, young children who have not reached puberty, and the sick." In this context, LDII places more

emphasis on the technical aspects of performing worship according to textual evidence. so that when someone has performed Friday prayers, they do not perform Dhuhr prayers again, while for those who do not perform Friday prayers, it is still obligatory for them to perform Dhuhr prayers.

4. Islamic Association (PERSIS)

PERSIS does not compromise. What is considered incorrect according to the clear evidence of the Quran and Sunnah is explicitly rejected. Meanwhile, what is considered right will be conveyed even if it is bitter. PERSIS has an authorized body to issue fatwas called the Hisbah Council. The Hisbah Council is the spirit of jihad and ijtihad for all PERSIS's movements, which has the ideal of renewal to return to the Quran and As-Sunnah (Huda, 2014).

The Islamic Association (PERSIS) believes that Friday prayers are not obligatory for women, as stated in a hadith narrated by Abu Dawud, which mentions four groups exempt from the obligation of Friday prayers, including women. This view is reinforced by the explanation of PERSIS Hisbah Council Decision No. 3, which states that on Friday, there are two forms of obligation: Zuhr prayer and Friday prayer. Friday's offer is only valid for free, healthy, and resident Muslim men, while women continue to perform the Zuhr prayer. This principle is formulated in the sentence, "For those who are obligated to attend Friday prayers, there is no obligation for the noon prayer." Nevertheless, women are permitted to attend Friday prayers with male imams and in a valid congregational format, where the prayer still fulfills the obligation of Zuhr. This view combines the taklifi and wadh'i legal approaches, which consider not only the normative aspect but also social realities and the principle of maslahat.

5. Syi'ah

Friday prayers are not obligatory for women. However, if a woman chooses to attend and perform Friday prayers with eligible male congregants (at least five men, including the imam), her prayer is valid and fulfills the obligation of Zuhr prayer. As stated in Imam Rouhullah Khoheini's explanation in his work titled Tahrir al-Wasilah, "It is permissible for a woman to attend Friday prayers, and the prayer is valid if she performs it." The Friday prayer he performs is also counted as a substitute for the noon prayer, provided that the minimum number of male congregants required for the validity of the Friday prayer, which is five men, has been met. Then it is followed by the statement, "It is not permissible for women to perform the Friday prayer independently (without the presence of men), and they are also not counted as part of the minimum number required for the validity of the Friday prayer. Therefore, the Friday prayer is not valid without the presence of the determined number of men." (Khomeini, n.d.)

In general, all major Islamic organizations in Indonesia, such as Nahdlatul Ulama (NU), Muhammadiyah, Persatuan Islam (PERSIS), and Lembaga Dakwah Islam Indonesia (LDII), as well as the Imamiyah (Ja'fari) Shia school of thought, agree that Friday prayers are not obligatory for women. This is based on the Prophet's hadith (peace be upon him), which exempts women from the obligation of

Friday prayers, as well as the jurisprudential principle that women are not among those obligated to perform Friday prayers.

However, all of these organizations allow women to attend and perform Friday prayers, as long as the conditions for their performance are met. When a woman attends a valid Friday prayer, that prayer fulfills her obligation to perform the noon prayer. According to NU and PERSIS, as well as Syafi'iyah fiqh literature such as Bughyah al-Mustarsyidin, Friday prayer for women is even considered superior to the noon prayer if performed validly. Meanwhile, the Imamiyah Shia school of that also allows women to perform Friday prayer alongside men, but emphasizes that women cannot lead Friday prayer themselves and are not counted toward the minimum number of male congregants required. Thus, the difference lies only in the status of the congregation's obligation and legitimacy, while on the aspect of the permissibility and validity of women performing Friday prayers, all Islamic organizations have a fairly strong common ground..

Conclusion

The understanding of the hadith regarding Friday prayers for women, as stated in the hadith narrated by Abu Dawud with index number 1067, was initially considered weak. However, in the Muhammadiyah concept of ijtihad, this hadith falls into the category of mursalsahabi, as stated in the 6th rule, which states that mursalsahabi can be used as evidence if there is a qarinah indicating the continuity of the chain of narration. Furthermore, based on the interview results and the principles of Muhammadiyah's openness, it was stated that in viewing the issue of Friday prayers for women, the law remains non-obligatory. This has also been explained in the September 2019 issue of Suara Muhammadiyah magazine.

Then, an analysis of the interpretation of the hadith about Friday prayers for women found in the book Sunan Abu Dawud, index number 1067, in the Muhammadiyah fatwa, states that this hadith is a form of rukhsah (ease) granted by Allah SWT. Thus, the hadith narrated by Abu Dawud, index number 1067, becomes a form of specification or exception from Surah al-Jumu'ah, verse 9. Therefore, this hadith indicates that the Prophet (peace be upon him) had the authority to explain the Quran. Thus, a sound hadith will not contradict the Quran.

Generally, all major Islamic organizations in Indonesia agree that Friday prayers are not obligatory for women. This is based on the hadith of Prophet Muhammad that exempts women from the obligation of Friday prayers, as well as the principle of jurisprudence that women are not among those burdened with the obligation of Friday prayers. However, all these organizations allow women to attend and perform Friday prayers, as long as the conditions for doing so are met.

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