

**WOMEN'S RELIGIOUS MATURITY IN THE PERSPECTIVE
OF ḤADĪTH AND PSYCHOLOGY****Fauzi Saleh, Abd Wahid**

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fauzisaleh@ar-raniry.ac.id**ABSTRACT**

This study aims to examine women's religious maturity in acts of worship through the analysis of two Prophetic hadiths concerning ritual purification (*ghusl*) and women's access to mosques. The first hadith, narrated by 'Ā'ishah and recorded in Sunan Abī Dāwūd and Jāmi' al-Tirmidhī, addresses the obligation of *ghusl* based on the presence of physical evidence rather than subjective experience, and concludes with the statement: "*Indeed, women are counterparts of men.*" This formulation reflects not only normative equality but also recognition of women's religious maturity, as they are treated as fully accountable individuals in fulfilling ritual obligations. The second hadith, reported by 'Abdullāh ibn 'Umar and preserved in Ṣaḥīḥ Muslim and Ṣaḥīḥ al-Bukhārī, affirms that women should not be prevented from attending mosques. This narration further strengthens the notion of women's maturity in religious life by acknowledging their independent intention and participation in communal worship, while prohibiting unjust restrictions imposed upon them. Using a contextual (*asbāb al-wurūd*) and hermeneutical approach, this study finds that both hadiths articulate a coherent prophetic paradigm emphasizing clarity, inclusivity, and facilitation. The findings demonstrate that women are recognized as mature moral agents (*mukallafāt*), whose religious responsibilities are grounded in objective criteria and whose participation in both private and public worship is legitimate and protected. This study concludes that a contextual reading of hadith reveals an inclusive vision of Islamic teachings that affirms women's maturity, dignity, and full religious agency in accordance with the higher objectives of the Sharī'ah.

Keywords: Women's Religious Maturity; Hadith Studies; Ritual Purification; Women and Mosque Access; Islamic Psychology

ABSTRAK

Penelitian ini bertujuan untuk mengkaji kedewasaan perempuan dalam beribadah melalui analisis dua hadis Nabi yang berkaitan dengan kewajiban mandi (*ghusl*) dan akses perempuan ke masjid. Hadis pertama, yang diriwayatkan oleh 'Ā'ishah dan terdapat dalam Sunan Abī Dāwūd serta Jāmi' al-Tirmidhī, menjelaskan kewajiban mandi berdasarkan indikator

Women's Religious Maturity in the Perspective of Ḥadīth and Psychology

Fauzi Saleh, Abd Wahid



fisik, bukan pengalaman subjektif, serta ditutup dengan pernyataan: “*Sesungguhnya perempuan adalah saudara kandung laki-laki.*” Pernyataan ini tidak hanya menunjukkan kesetaraan normatif, tetapi juga menegaskan pengakuan terhadap kedewasaan perempuan sebagai subjek hukum yang bertanggung jawab penuh dalam pelaksanaan ibadah. Hadis kedua, yang diriwayatkan oleh ‘Abdullāh ibn ‘Umar dan terdapat dalam Ṣaḥīḥ Muslim serta Ṣaḥīḥ al-Bukhārī, menegaskan bahwa perempuan tidak boleh dicegah untuk pergi ke masjid. Hadis ini semakin menguatkan konsep kedewasaan perempuan dalam kehidupan beragama, karena mengakui niat serta partisipasi mandiri mereka dalam ibadah kolektif, sekaligus melarang pembatasan yang tidak beralasan. Dengan menggunakan pendekatan *asbāb al-wurūd* dan hermeneutika, penelitian ini menemukan bahwa kedua hadis tersebut mencerminkan paradigma kenabian yang menekankan kejelasan, inklusivitas, dan kemudahan. Hasil kajian menunjukkan bahwa perempuan diposisikan sebagai subjek moral yang dewasa (*mukallafāt*), dengan tanggung jawab ibadah yang didasarkan pada indikator objektif serta memiliki hak untuk berpartisipasi dalam ruang keagamaan publik. Penelitian ini menyimpulkan bahwa pembacaan hadis secara kontekstual mengungkap visi Islam yang inklusif, yang menegaskan kedewasaan, martabat, dan agensi keagamaan perempuan secara utuh, sejalan dengan tujuan utama syariat.

Kata Kunci: Kedewasaan Beragama Perempuan; Studi Hadis; Mandi Wajib; Perempuan dan Akses Masjid; Psikologi Islam

A. Introduction

Religious maturity emerges as a critical conceptual framework for responding to conditions of disharmony—or merely superficial harmony—among adherents of different religions and belief systems. In the Kamus Besar Bahasa Indonesia, the term “mature” refers to an individual who has reached the stage of *akil baligh* (legal and biological adulthood), signifying a transition beyond childhood and adolescence, and is closely associated with the development of intellectual and perspectival maturity. Accordingly, maturation (*pendewasaan*) is understood as a process undertaken through particular pathways and experiences that enable an individual to attain such a state of maturity.¹

In Arabic, the term for religion is *dīn*. The word *dīn* appears in the Qur'an approximately ninety-two times. From an etymological perspective, *dīn* conveys meanings such as recompense (*jazā'*) and obedience (*ṭā'ah*). In

¹ Mudjahirin Thohir, ‘Menakar Kedewasaan Beragama Masyarakat Indonesia Dalam Perspektif Budaya’, in *Sarasehan FKUB Pekalongan* (Pekalongan, 2014), p. 1.



the sense of recompense, the Qur'an employs the term in Surah Al-Fatihah (1:4), *MālikiYawm al-Dīn* ("Master of the Day of Judgment"), indicating divine authority over the ultimate reckoning. In another semantic dimension, *dīn* is also associated with obedience, as reflected in a well-known prophetic tradition narrated from Prophet Muhammad: "*al-dīn al-naṣīḥah*" (religion is sincere counsel/loyalty), which implies a form of committed adherence and ethical responsibility. From a theological-terminological perspective, *dīn* may be defined as a comprehensive system encompassing beliefs, legal rulings, and moral norms that guide human beings toward ultimate well-being and felicity, both in the worldly life and in the hereafter.

Based on the foregoing, *dīn* encompasses three interrelated dimensions: (1) belief (*'aqīdah*), (2) law (*sharī'ah*), and (3) ethics (*akhlāq*). These dimensions are integrally structured such that each is inseparable from the others, forming a coherent and unified religious system. The proper enactment of *dīn*—through the balanced integration of faith, legal practice, and moral conduct—serves as a means to attain happiness, peace, and inner tranquility in both worldly life and the hereafter. An individual may be described as *mutadayyin* (religiously observant in a comprehensive sense) when they are able to embody these three dimensions proportionally and harmoniously. Such integration ensures not only religious completeness but also the realization of genuine well-being and felicity.²

B. Result And Discussion

The tendency either to absolutize the truth of one's own religion in a manner that is imposed upon others, or conversely to relativize religious truth to the extent that all religions are regarded as equally true, is equally problematic. Religious truth, in its proper sense, constitutes a matter of *'aqīdah* that holds validity for its adherents. Thus, a religion is affirmed as true within the framework of the believer's conviction, while simultaneously allowing space for others to uphold the truth claims of their own respective religious traditions. The key to peaceful coexistence among religious communities lies in the sincere willingness to respect differences—what is often expressed as *agreeing in disagreement*. Such an attitude enables mutual recognition without necessitating the erasure of theological distinctions, thereby fostering harmony within a pluralistic society.³

To cultivate religious maturity, it is necessary to develop a broader and more comprehensive conception of *ukhuwwah* (fraternity). According to Ahmad Siddiq, as cited by Muhadjirin Thohir, this conception should be articulated through three interrelated forms. First, *ukhuwwah islāmiyyah*, which denotes fraternity among fellow believers within the same faith.

² 'No Title' <<http://aljawad.tripod.com/artikel/agama.htm>>.

³ Thohir, 'Menakar Kedewasaan Beragama Masyarakat Indonesia Dalam Perspektif Budaya', p. 4.



Second, *ukhuwwah waṭaniyyah*, referring to solidarity among citizens within a shared national community. Third, *ukhuwwah insāniyyah*, which signifies universal human brotherhood that transcends religious and national boundaries. These three dimensions of fraternity function as an ethical framework for fostering inclusive, balanced, and mature religious attitudes in plural societies.⁴

Another significant issue concerns the level of religious maturity across developmental stages. During the pre-pubertal phase, religious attitudes tend to be indistinct and emotionally diffuse. As noted by Charlotte Bühler, as cited by Jalaluddin⁵, this stage may be characterized by the expression: “I feel uneasy, but I do not know why.” In the period of puberty, this condition evolves into a more conscious yet still ambiguous longing, captured in the statement: “I want something, but I do not know what I want.” Meanwhile, during adolescence, a greater level of self-awareness and purpose begins to emerge, reflected in the phrase: “I live, and I know for what purpose.” These stages illustrate that religious maturity develops gradually, moving from vague emotional awareness to a more conscious and purposive understanding of life and belief.

In later life, individuals often encounter a distinct set of challenges, one of which is commonly described as *post-power syndrome*—a psychological condition marked by attachment to past achievements and former social status. In this phase, many activities pursued by the elderly function as forms of compensatory behavior. Such efforts are directed toward filling an inner void that emerges as previous roles, authority, or recognition diminish over time. Through continued engagement in various activities, individuals seek to regain a sense of acknowledgment from the wider community. These actions symbolically express an enduring self-perception, encapsulated in the implicit assertion: “I remain as I once was.” In this context, religious maturity in old age requires not only spiritual depth but also the ability to reorient one’s sense of meaning beyond past prestige toward a more transcendent and reflective outlook.⁶

A further complexity arises when religion is instrumentalized as a marker of identity. In such contexts, institutional actors or political parties often exhibit two simultaneous tendencies. First, particular interests are sacralized by invoking divine authority, thereby elevating contingent agendas to the level of unquestionable truth. Second, opposing views are delegitimized and condemned as deviant or heretical, creating a moral binary that excludes alternative perspectives. This dual process not only narrows

⁴ Thohir, ‘Menakar Kedewasaan Beragama Masyarakat Indonesia Dalam Perspektif Budaya’, p. 5.

⁵ Jalaluddin, *Psikologi Agama: Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi* (Raja Grafindo Persada, 2012), p. 106.

⁶ Jalaluddin, *Psikologi Agama: Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, pp. 116–17.



the space for dialogue but also facilitates the justification of coercion or even violence, carried out in the name of preserving the sanctity and supremacy of religion. Consequently, religion shifts from being a source of ethical guidance and spiritual development into a tool of ideological consolidation and conflict.⁷

The issues outlined above ultimately converge into key sources of dispute and conflict, which can be analytically mapped in terms of their underlying causes, corresponding attitudes, and resulting effects. The following table presents this relationship in a structured manner:⁸

Table: Sources of Conflict, Attitudes, and Emerging Effects

Source of Conflict	Views, Attitudes, and Actions		Likely Effects
Internal	Emphasis on teachings	Religion is treated as a rigid legal norm (black-and-white)	Tends to judge groups that are different using negative labels such as infidel, polytheist, heretical (bid'ah), deviant, etc.
	Educational system	Linear approach	Scripturalist—rejecting local traditions
		Within “windowless” spaces	Religious egoism
	Institutional	Social identity	Biased viewpoint Other groups seen as rivals/opponents
Eksternal	“Islamphobia”	<i>Negative Labelling</i>	Conflict and competition mindset
	Tolerance of immorality by the state/society	Rapid modernization/social change	Excessive religious heroism

⁷ Thohir, ‘Menakar Kedewasaan Beragama Masyarakat Indonesia Dalam Perspektif Budaya’, p. 7.

⁸ Thohir, ‘Menakar Kedewasaan Beragama Masyarakat Indonesia Dalam Perspektif Budaya’, p. 4.

Table of Conflict Categories, Cases, and Emerging Issues⁹

No	Conflict Category	Cases (Actors)	Emerging Issues
	Internal Sect	Same religious affiliation but different political interests	Differences in political interests
	Interfaith	Muslims and Christians	Establishment of places of worship; power interests, etc.
	Religion and local beliefs	Puritan Muslims and adherents of local/indigenous religions	Polytheism; religious deviation, etc.
	Religion and the state	Hardline groups	Fundamentalism

Women's Maturity

To identify levels of maturity, psychologically it can be divided into three phases: early, middle, and late. The author attempts to examine this from a psychological perspective to understand how individuals enter early adulthood, particularly for women in the context of religious life.

First, the ability to use language effectively—being personable and able to communicate easily with others. The capacity to convey ideas includes adapting expressions with proper language so as to respect, value, and appreciate others, especially within a heterogeneous and multicultural society. Religion emphasizes that every individual should speak politely, courteously, modestly, and without hurting others. Qur'an, Āl 'Imrān (3):159 guides people to embody gentleness and harmony. Women who are considered mature in their religious life are able to practice this both within the family and in the broader society.

Second, intelligence. Women are expected to think both realistically and futuristically in fostering harmonious intra- and interreligious relations, guided by sound strategies and a spirit of nationalism, while contributing broader benefits to society.

⁹ Thohir, 'Menakar Kedewasaan Beragama Masyarakat Indonesia Dalam Perspektif Budaya', p. 4.



Third, emotional maturity. Women are expected to be capable of controlling their emotions, maintaining balance, and demonstrating a high sense of responsibility. In this context, women are often deeply responsive to events occurring around them, particularly those related to the dynamics of interreligious and intrareligious life. Religious maturity becomes visible when a woman is able to regulate her emotions and transform them into positive contributions. Such positive contributions are intended to provide enlightenment, tranquility, and peace within society.

Fourth, personality. Women's personality can be manifested in several ways. a. Women are expected to become creative individuals in fostering a better religious atmosphere. This creativity nurtures enthusiasm in practicing religion based on the principle of *rahmatan li al-‘ālamīn*, meaning that religious life should bring benefit not only to humanity as a whole but also to non-human creatures. b. Women should become individuals who are committed (*istiqāmah*) in fulfilling their roles as religious members of society. Their responsibilities as good mothers, righteous wives, and active pillars of the community represent essential dimensions of mature womanhood. Moral crises, interreligious and intrareligious conflicts, and similar social challenges become part of their collective concern, encouraging them to take responsibility and contribute to finding solutions through constructive ideas and thoughtful engagement.

According to Gordon W. Allport, as cited by Abdul Aziz Ahyadi, a mature personality possesses several essential criteria. a. The development of psychological and spiritual needs, as well as the direction of one's interests, should move toward the fulfillment of ideals and socio-cultural values that transcend mere biological needs and are no longer egocentric in nature. b. The ability to engage in introspection, self-reflection, and objective self-evaluation, along with the capacity to gain a deeper understanding of life and human existence. c. Possessing a coherent philosophy of life, even if it is not necessarily derived from religious philosophy. Without a well-directed philosophy of life and an integrated pattern of living, an individual's life tends to appear fragmented, segmented, and lacking in meaning.¹⁰

Fifth, social maturity. Women's maturity is reflected in their ability to engage in social interaction with the communities within their environment. The capacity of women to interact harmoniously with people of different religious backgrounds also serves as an indicator of religious maturity. For Muslim women, this can be understood through the historical example of how the Prophet Muḥammad ﷺ established constructive and peaceful relations with the pluralistic society of Medina. The civility of social life during that period provides an important model to be reflected upon and actualized in contemporary society.

¹⁰ Abdul Aziz Ahyadi, *Psikologi Agama* (Sinar Baru Algensindo, 2005), p. 38.



Sixth, morality and religiosity. Women's maturity is also demonstrated through their ability to uphold local wisdom that is consistent with the values they embrace. These values guide women toward a mature attitude in facing life's challenges, particularly in matters concerning interreligious and intrareligious relations. Moral and religious awareness enable them to respond wisely, maintain harmony, and contribute positively to peaceful coexistence within diverse communities.

Women's Religious Behavior

William James, as cited by Jalaluddin, broadly classifies religious attitudes and behavior into two main types: the type associated with psychological disturbance and the type associated with psychological well-being.

First, the type of individuals with psychological disturbance. According to William James, the religious attitude of such individuals is often found among those whose religious background has been disrupted. This means that their belief in a religion and the practice of its teachings are not based on mature religiosity that develops gradually from childhood to adulthood, as normally occurs in healthy religious development. Instead, their religiosity is shaped by experiences of instability and psychological imbalance.

This condition is generally caused by two factors: internal and external. Internal factors include temperament, mental disorders, inner conflict, doubt, and a sense of distance from God. Individuals experiencing such psychological disturbances in their religious life tend to display certain characteristics, such as pessimism, introversion—often linked to excessive self-blame for sins—an inclination toward rigidly orthodox understandings, and a non-gradual or abrupt process of religious transformation.¹¹

Second, the type of psychologically healthy individuals (*healthy-mindedness*). According to William James, such individuals are characterized by optimism and cheerfulness, reflecting a positive and balanced outlook on life. They tend to be more extroverted and are not overly burdened by negative experiences, meaning they can more easily let go of unpleasant impressions that may arise as excesses of religious actions or experiences.

Their religious behavior is generally more flexible and less rigid, allowing them to practice religion with a sense of freedom and inner peace. They also maintain a positive perspective toward themselves and others, and their religious maturity develops gradually through a natural and continuous process rather than through sudden or extreme transformation.¹²

¹¹ Jalaluddin, *Psikologi Agama: Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, pp. 128–29.

¹² Jalaluddin, *Psikologi Agama: Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, pp. 133–35.

**Religious Awareness and Women's Empowerment in Religion**

Religious awareness during childhood is characterized by experiences of divinity that are affective, emotional, and egocentric, with a strong emphasis on how the child's personal needs are fulfilled. At this stage, religious understanding tends to be magical and anthropomorphic, gradually developing into a more realistic phase in which the unseen is imagined in concrete forms of real life, such as the desire to possess the staff of Prophet Moses and similar examples. Religious practices at this stage are generally imitative in nature and are not yet deeply internalized.¹³

During adolescence, religious awareness is characterized by a more individual experience of God, a movement toward a deeper understanding of reality, and religious worship accompanied by sincere internalization and reflection.¹⁴

According to Gordon W. Allport, the characteristics of mature religious awareness are as follows:

First, well-developed differentiation. In psychological development, differentiation refers to the increasing diversity, richness, and complexity of an individual's psychic dimensions. The experience of one's relationship with God becomes more varied and nuanced across different situations and emotional conditions. Different forms of spiritual awareness may be felt when a person is alone, standing by the seashore, facing a storm, witnessing a volcanic eruption, and in other profound circumstances.¹⁵

Second, dynamic motivation in religious life. From the perspective of developmental psychology, religious motivation initially arises from biological drives such as hunger, thirst, and other physical needs, as well as psychological needs such as affection, self-development, power, and personal ambition. When these needs are accommodated within religious life, they contribute to a more meaningful and dynamic religious commitment.

Third, the consistent and productive implementation of religious teachings. Religious maturity is reflected in the ability to practice religious values consistently and in ways that generate positive contributions to both personal and social life.

Fourth, a comprehensive worldview. A mature religious person possesses a broad and balanced understanding of life, where religion is not seen as a separate domain but as a guiding principle for all aspects of existence.

Fifth, an integral worldview. Religious values are integrated into the individual's entire personality and daily conduct, creating harmony between belief, thought, and action.

¹³ Ahyadi, *Psikologi Agama*, pp. 40–42.

¹⁴ Ahyadi, *Psikologi Agama*, pp. 43–46.

¹⁵ Ahyadi, *Psikologi Agama*, p. 52.



Sixth, a spirit of seeking and devotion to God. Mature religiosity is marked by a continuous search for deeper spiritual meaning and a sincere dedication to divine service.¹⁶

In the context of women's empowerment in religion, three important dimensions can be highlighted: a. Capacity building, namely developing women's abilities and competencies so that they can actively participate in religious and social life. b. Cultural change, namely transforming cultural values and norms to become more supportive of women's dignity, equality, and participation. c. Structural adjustment, namely reforming social and institutional structures so that they provide fairer opportunities and stronger protection for women.¹⁷

The Psychological Potential of Women in Religious Life

Basically, women's psychology can be divided into seven dimensions, three of which are related to internal cognitive functions: the physical aspect (the five senses), logic, and emotion. The remaining dimensions are external factors, particularly the environment, which inevitably influences ways of thinking and patterns of behavior.¹⁸

Social Programming

Social programming refers to the education, norms, patterns of thought, mentality, and beliefs instilled by parents and the surrounding social environment in women from an early age. Within Acehnese society, women are often directed toward maturity from childhood through various responsibilities and assignments entrusted to them. Activities involving responsibility assigned to girls may, on one hand, appear as a burden, but on the other hand, they function as a process of early maturation and character formation. Therefore, social programming in local communities plays a significant role in helping women understand and practice positive values, both individually and socially.

Social Pressure

Social pressure refers to the influence and demands imposed by the surrounding environment and society. It can shape and even transform women's ways of thinking and behavior. In contemporary society, women are often placed in public roles, such as public figures, members of non-governmental organizations, and participants in various social activities.

¹⁶ Ahyadi, *Psikologi Agama*, p. 50.

¹⁷ Agung Utama and Titien Hera Widi Handayani, *Model Pemberdayaan Perempuan Miskin Melalui Pelatihan Kewirausahaan Berbasis Potensi Lokal Di Kecamatan Wedi Kabupaten Klaten*.

¹⁸ <http://www.kevinringo.web.id/2013/02/memahami-psikologi-wanita.html>.



These positions indirectly require them to develop understanding and adaptability, particularly in responding to social change and religious dynamics within their communities.

Women, especially in their role as mothers, can provide contributions that create greater harmony and social stability. In this context, social pressure may also carry a positive meaning when society encourages women and young girls to actively participate in socio-religious activities.

In reality, many socio-religious activities within society are dominated by women, including social gatherings, monthly religious study circles, and similar communal events. The influence of women in sustaining and enlivening the religious atmosphere of society is therefore highly significant and carries great potential.

Culture

Culturally, women in Acehnese society are given significant opportunities to participate and contribute in various spheres of life. Women's social contributions in the religious context can be seen particularly in strengthening future generations. Their concern is often greater in areas such as children's education, community social engagement, the reinforcement of religious values, and the promotion of Islamic teachings. This cultural role positions women as important agents in maintaining both social cohesion and religious continuity within society.

Personal (Ego)

Ego is the psychological aspect of personality that arises from the human need to relate effectively to the reality of the external world. For example, when a person feels hungry, they need food to reduce the internal tension they experience. This illustrates the difference between the id and the ego. The id recognizes only the subjective world (the inner world of desires and impulses), whereas the ego is able to distinguish between what exists only internally and what exists in the objective external world (reality), and its function is later regulated by the superego.¹⁹

Meanwhile, egoism in psychological terms refers to behavior that is driven by self-interest and the pursuit of personal benefit, often with limited concern for the well-being of others.

Logic

Individuals with a thinking-oriented character tend to rely more on logic when dealing with problems. They are generally guided more by reason than by emotion, and they tend to be impersonal and objective in their

¹⁹ [Http://Www.Wivrit.Com/2013/12/Apa-Yang-Dimaksud-Dengan-Ego.Html](http://Www.Wivrit.Com/2013/12/Apa-Yang-Dimaksud-Dengan-Ego.Html)'.



judgments. People with a thinking character usually prefer giving criticism rather than praise to others. This often causes them to be perceived as cold or distant, although their attitude is primarily shaped by analytical reasoning.

In contrast, individuals with a feeling-oriented character tend to use emotions and personal values when responding to problems. They are more influenced by the heart than by rational calculation. In evaluating others, they are often more subjective and considerate of personal circumstances. Rather than offering criticism, they prefer giving appreciation and praise. As a result, they are often regarded as gentle and compassionate because they seek to avoid hurting the feelings of others.²⁰

Physical Aspect

This includes appearance, body language, facial expressions, and communication style. The physical aspect in the context of religious maturity relates to how an individual uses body movements, gestures, and expressions as effective forms of nonverbal communication. These elements play an important role in reflecting inner values, respect for others, and the ability to create harmonious social interactions. A mature religious personality is often demonstrated not only through verbal expression but also through physical attitudes that convey sincerity, humility, and empathy.

Emotional Aspect

According to Daniel Goleman, emotion refers to a distinctive feeling and thought, a biological and psychological state, and a series of tendencies to act. In essence, emotion is an impulse toward action.²¹

Emotion is an essential aspect of human life. Without emotion, human existence would become dry and meaningless. Expressions of affection, warmth, compassion, and empathy are fundamental in building healthy and meaningful relationships. Emotion is closely related to psychological changes and various patterns of thought. Therefore, emotion serves as an important motivator that can enhance human behavior and social interaction.

On the other hand, emotion can also become a source of disturbance when it is not properly managed. Many people express jealousy, resentment, or hostility through mockery, ridicule, anger, and other negative behaviors. For this reason, emotional maturity becomes an important indicator of religious maturity, as it reflects a person's ability to control feelings, respond

²⁰ <https://Risnapuspita.Wordpress.Com/2012/12/25/Logika-Pria-vs-Perasaan-Wanita/>.

²¹ Daniel Goleman, *Working With Emotional Intelligence (Terjemahan)* (Gramedia Pustaka Utama, 2002), p. 411.



wisely, and transform emotional impulses into positive and constructive actions.²²

Therefore, emotions may manifest in various forms, including desire, hate, sorrow, wonder, love, and joy. These emotional expressions represent essential dimensions of human psychological experience and significantly influence individual attitudes and behavior in everyday life. Emotions can also be simplified into three fundamental forms: fear, rage, and love. Fear reflects feelings of anxiety and insecurity in response to potential threats; rage represents anger and intense emotional reactions toward disappointment or perceived injustice; while love embodies affection, compassion, and the desire to establish harmonious and meaningful relationships with others.²³

Examples of Women's Roles in Real Life

On October 31, 2000, the United Nations Security Council adopted Resolution No. 1325, which focuses on women, peace, and security. This resolution formally recognizes that women play a crucial role in conflict prevention, conflict resolution, and peacebuilding.²⁴

Women have demonstrated their capacity to carry out effective work and to contribute significantly to their societies, particularly in situations where men have failed to do so. During the first and second civil wars in Liberia, local women from various backgrounds actively worked to promote peace in their country. One important initiative that emerged was The Liberian Women's Initiative (LWI), which developed in 1994 as a movement born out of both frustration and hope. Through this platform, Liberian women pressured conflicting factions to pursue peace, organized collective actions, and raised funds to support peacebuilding efforts throughout the nation. Similarly, another women-based organization known as the Liberian Women in Peacebuilding Network (WIPNET), a coalition of Muslim and Christian women, also worked intensively for peace. Their persistent efforts contributed to peace negotiations among the conflicting parties and eventually led to the establishment of a peace agreement. Similar examples of women's peacebuilding roles can also be found in Sierra Leone and Angola, where women played significant roles in promoting reconciliation and social stability.²⁵

²² Prawitasari, 'Mengenai Emosi Melalui Komunikasi Nonverbal', *Bulletin Psikologi* (Yogyakarta, 1995), p. 27.

²³ Daniel Goleman, *Working With Emotional Intelligence* (terjemahan), (Jakarta: PT. Gramedia Pustaka Utama, 2002), h. 411

²⁴ Katherine Marshal and Susan Hayward, *Women in Religious Peacebuilding* (Berkeley Center, 2011), p. 4.

²⁵ Marshal and Hayward, *Women in Religious Peacebuilding*, p. 7.



Hadīth Insights on Women's Religious Maturity

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ حَدَّثَنَا عَبْدُ اللَّهِ الْعُمَرِيُّ عَنْ عُبَيْدِ اللَّهِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ سُئِلَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَنِ الرَّجُلِ يَجِدُ الْبَلَلَ وَلَا يَذْكُرُ احْتِلَامًا قَالَ « يَغْتَسِلُ ». وَعَنِ الرَّجُلِ يَرَى أَنَّهُ قَدْ احْتَلَمَ وَلَا يَجِدُ الْبَلَلَ قَالَ « لَا غُسْلَ عَلَيْهِ ». فَقَالَتْ أُمُّ سُلَيْمٍ الْمَرْأَةُ تَرَى ذَلِكَ أَعْلَيْهَا غُسْلٌ قَالَ « نَعَمْ إِنَّمَا النِّسَاءُ شَفَائِقُ الرِّجَالِ ».²⁶

Meaning “Qutaibah ibn Sa’id narrated to us, Hammad ibn Khalid al-Khayyat narrated to us, ‘Abdullah al-‘Umari narrated to us, from ‘Ubaydullah, from al-Qasim, from ‘A’ishah, who said: The Messenger of Allah ﷺ was asked about a man who finds wetness (on his body) but does not remember having had a wet dream. He said: ‘He must perform *ghusl* (ritual bath).’ And about a man who thinks he had a wet dream but does not find any wetness. He said: ‘There is no *ghusl* required for him.’ Then Umm Sulaym asked: ‘If a woman experiences that, is *ghusl* required for her?’ He said: ‘Yes, indeed women are the counterparts of men.’”

The hadith under discussion—transmitted through ‘Ā’ishah—occupies an important place in Islamic jurisprudence, particularly in the discourse of ritual purity (*ṭahārah*) and gender parity. It is recorded in major hadith compilations such as *Sunan Abī Dāwūd* and *Jāmi’ al-Tirmidhī*, indicating its wide acceptance within the Sunni tradition.²⁷ The chain of transmission includes authoritative figures such as al-Qāsim ibn Muḥammad and ‘Ā’ishah, both recognized for their reliability, especially in narrating legal matters related to private and domestic aspects of the Prophet’s life. This strengthens the epistemological status of the hadith, particularly in discussions of bodily experience and ritual obligation.

From a legal (*fiqh*) perspective, the hadith establishes a fundamental principle: the obligation of *ghusl* depends on the presence of physical evidence (i.e., discharge), not merely on subjective recollection of a dream. This reflects a broader legal maxim in Islamic jurisprudence, namely that rulings are contingent upon their effective cause (*al-ḥukm yadūru ma’a ‘illatihi wujūdān wa ‘adaman*).²⁸ Thus, a man who finds moisture is required to perform *ghusl*, whereas one who recalls a dream without any physical trace is exempt. Importantly, this ruling is extended to women, demonstrating that legal responsibility in Islam is grounded in physiological realities rather than gender distinctions. Classical jurists such as Al-Nawawī

²⁶ Sulaiman ibn Asy’as Abu Dawud Al-Azady Al-Sijistani, *Al-Sunan*, ed. by Muhammad Mahy al-Din ‘Abd Al-Hamid (Dar al-Fikr); Muhammad ibn Abu Isa al-Tirmizi al-Sullamiy, *Al-Sunan*, ed. by Ahmad Muhammad Syakir et. Al. (Dar al-Ihya’ al-Thurath).

²⁷ Al-Sijistani, *Al-Sunan*; Muhammad ibn Abu Isa al-Tirmizi al-Sullamiy, *Al-Sunan*.

²⁸ Al-Suyūṭī, *Al-Ashbāh Wa Al-Nazā’ir* (Dar al Kutub al Ilmiyah, 1998), p. Vol. 1, P. 60.



elaborate on this principle in their commentaries, affirming consensus (*ijmā'*) on this ruling.²⁹

Theologically, the most significant phrase in the hadith is the Prophet's statement: "*Indeed, women are counterparts of men*" (*innamā al-nisā' shaqā'iq al-rijāl*). This expression has been widely interpreted as affirming ontological and legal parity between men and women in essential religious obligations. The term *shaqā'iq* linguistically denotes "full siblings," implying equivalence in origin and function. Scholars such as Ibn Ḥajar al-'Asqalānī highlight that this statement serves as a general legal principle extending beyond the immediate context of ritual purity to broader issues of accountability and obligation.³⁰ In this sense, the hadith challenges pre-Islamic assumptions that marginalized women's bodily experiences and instead establishes a framework of shared religious responsibility.

From a contemporary analytical perspective, this hadith has become central to discussions in Islamic gender studies. Modern scholars argue that it provides a textual basis for egalitarian interpretations of Islamic law, particularly when read through contextual and maqāsid-oriented approaches. For instance, Amina Wadud emphasizes that such prophetic statements reflect the Qur'anic ethos of moral and spiritual equality between genders.³¹ Similarly, Khaled Abou El Fadl underscores that hadith must be interpreted within an ethical framework that prioritizes justice and human dignity, both of which are evident in this narration.³² Thus, the hadith serves not only as a legal text but also as a foundational reference in reconstructing gender-equitable interpretations within Islamic thought.

In conclusion, the hadith operates on multiple levels: juridical, theological, and ethical. Juridically, it clarifies the criteria for ritual purification with precision; theologically, it affirms the shared human status of men and women; and ethically, it contributes to an Islamic vision of justice grounded in equality of obligation. Its enduring relevance lies in its capacity to bridge classical jurisprudence with contemporary concerns about gender equity. Far from reinforcing hierarchical distinctions, the hadith demonstrates that Islamic legal norms are rooted in universal principles that transcend gender, making it a pivotal text in both traditional scholarship and modern academic discourse.

²⁹ *Al-Majmū' Sharḥ Al-Muhadhdhab*, p. Vol. 2, P. 141.

³⁰ Ahmad bin 'Ali bin Hajar Abu al-Fadl al-'Asqalānī, *Fath Al-Bāri Syarah Shahih Al-Bukhari* (Dar al-Ma'rifah), p. Juz 1, P. 389.

³¹ *Qur'an and Woman* (Oxford University Press, 1999), p. 67.

³² *Speaking in God's Name* (Oneworld, 2001), p. 45.



حَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ قَالَ زُهَيْرٌ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ سَمِعَ سَالِمًا يُحَدِّثُ عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا اسْتَأْذَنْتِ أَحَدًا مِنْ أُمَّرَأَتِهِ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا³³.

Meaning: Amr al-Nāqid and Zuhayr ibn Ḥarb both narrated to me from Ibn ‘Uyaynah. Zuhayr said: Sufyān ibn ‘Uyaynah narrated to us from al-Zuhrī, who heard Sālim narrating from his father, attributing it to the Prophet ﷺ, who said: ‘If the wife of one of you seeks permission to go to the mosque, then he should not منع her (i.e., he must not prevent her).’”

The hadith under analysis—reported by ‘Abdullāh ibn ‘Umar—states: “If the wife of one of you asks permission to go to the mosque, do not prevent her.” It is transmitted through the well-established chain (al-Zuhrī → Sālim → Ibn ‘Umar → the Prophet ﷺ) and recorded in both Ṣaḥīḥ Muslim and Ṣaḥīḥ al-Bukhārī, thus attaining the status of *muttafaq ‘alayh* (agreed upon authenticity). The strength of this sanad situates the hadith within the highest tier of normative evidence in Islamic jurisprudence.

From the perspective of *asbāb al-wurūd* (context of narration), the hadith reflects a lived Medinan reality in which women regularly attended communal prayers. A well-documented report indicates that when Ibn ‘Umar narrated this hadith, his son Bilāl objected, saying, “We will prevent them,” prompting Ibn ‘Umar to rebuke him strongly.² This reaction underscores that the prophetic directive functioned as a corrective against emerging restrictive attitudes, suggesting that the hadith was invoked in response to early tendencies to limit women’s public religious participation.

Linguistically, the phrase “*lā tamna’hā*” (do not prevent her) constitutes a clear prohibition (*nahy*), which in uṣūl al-fiqh generally implies impermissibility unless contextual evidence suggests otherwise.³⁴ The conditional clause “*idhā ista’dhanat*” (if she asks permission) affirms the woman’s agency in initiating participation in communal worship. This grammatical structure subtly recognizes women as independent moral subjects capable of religious intention and action.

From a legal (fiqh) standpoint, the hadith establishes that women are permitted to attend mosques, though classical jurists discuss this within the broader framework of marital relations. The majority (jumhūr) hold that while a husband’s permission is typically required for leaving the home, he

³³ ibn al-Hajjaj Abu al-Husayn al-Qusyayriy Muslim, *Al-Sahih*, ed. by Muhammad Fuad Abdul Baqi, 5th edn (Dar Ihya al-Turath Al-‘Araby), p. Hadis 666.

³⁴ Muhammad ibn Idris Al-Syafi’iy, *Al-Risalah* (Mathba’ah al-Babiy al-Halabiy, 1938), p. 112.



should not prevent her from attending the mosque without valid cause.³⁵ Scholars such as Al-Nawawī interpret the prohibition as indicating *karāhah tahrīmiyyah* (near prohibition) if the prevention lacks justification.³⁶

From the perspective of *maqāsid al-sharī'ah*, this hadith aligns with the objective of preserving religion (*hifẓ al-dīn*) by facilitating access to communal worship and religious knowledge. It also supports the preservation of human dignity and spiritual equality. As noted by Al-Shāṭibī, the law aims to secure benefits (*maṣāliḥ*) and prevent harm (*mafasid*),³⁷ and preventing women from mosques without cause would contradict these objectives.

In gender analysis, this hadith is frequently cited as evidence of the Prophet's inclusive approach to religious life. It directly challenges assumptions that women's participation in public religious spaces is inherently discouraged in Islam. Modern scholars such as Amina Wadud argue that such texts demonstrate the Qur'anic and prophetic ethos of moral and spiritual equality.³⁸

Sociologically, the hadith reflects a dynamic tension between normative teachings and evolving social practices. The objection raised by Bilāl ibn 'Abdullāh appears to stem from concerns about changing social conditions, such as increased public interaction or perceived moral risks.³⁹ However, the Prophet's original instruction remains categorical, indicating that normative principles should not be overridden by cultural anxieties without clear evidence.

From a hermeneutical perspective, this hadith illustrates the distinction between primary النص (text) and secondary juristic elaboration. Later qualifications—such as discouraging attendance under certain conditions—represent interpretive efforts rather than explicit prophetic commands. Scholars like Ibn Hajar al-'Asqalānī emphasize the need to preserve the original intent of the text while considering contextual factors.⁴⁰

Ethically, the hadith establishes a principle of non-obstruction in acts of devotion. It shifts the burden of justification onto those who would restrict access, rather than those seeking participation. This reflects a broader Islamic ethical framework that prioritizes facilitation (*taysīr*) over restriction (*ta'sīr*), as evidenced in numerous prophetic teachings.

³⁵ Abd al-Jabbar ibn Ahmad al-Hamadani, *Al-Mughni Fi Abwab Al-Tawhid Wa Al-'Adl*. (Dar Al-Fikr, 1965), p. Vol. 2, P. 34.

³⁶ Muslim, *Al-Sahih*, vol. 4, p. 161.

³⁷ Al-Muwāfaqāt Abu Ishaq al-Syatibi, *Al-Muwāfaqāt*, vol. 2, p. 8.

³⁸ *Qur'an and Woman*, p. 72.

³⁹ 'Asqalānī, *Fath Al-Bāri Syarah Shahih Al-Bukhari*, vol. 2, p. 349.

⁴⁰ 'Asqalānī, *Fath Al-Bāri Syarah Shahih Al-Bukhari*, vol. 2, p. 350.



In conclusion, this hadith operates across multiple dimensions: it is textually authentic, contextually grounded, legally significant, and ethically profound. Its *asbāb al-wurūd* reveal a corrective function against restrictive tendencies, while its enduring relevance lies in affirming women's right to participate in communal religious life. As such, it remains a pivotal text for contemporary discussions on gender, space, and religious agency in Islam.

Contextual Analysis

A contextual analysis of the two hadiths under discussion—namely (1) the narration on *ghusl* related to sexual experience reported by 'Ā'ishah, and (2) the narration on women's access to mosques reported by 'Abdullāh ibn 'Umar—reveals a coherent prophetic approach to gender, embodiment, and religious participation. Both hadiths are preserved in authoritative collections such as Sunan Abī Dāwūd, Jāmi' al-Tirmidhī, and Ṣaḥīḥ Muslim, situating them within the highest tier of normative Islamic sources.⁴¹ Their combined reading offers a framework in which women are recognized as full moral agents in both private and public religious life.

From a contextual (*asbāb al-wurūd*) perspective, the first hadith emerges from intimate inquiries posed to the Prophet ﷺ regarding ritual purity. The involvement of female Companions such as 'Ā'ishah and Umm Sulaym indicates that early Muslim women actively sought clarification on sensitive matters.⁴² This context demonstrates that the Prophetic community cultivated an environment where questions about female physiology and spirituality were not marginalized but addressed directly and authoritatively. The second hadith, by contrast, arises from communal practice in Medina, where women attended mosques and participated in congregational worship.⁴³ Together, these contexts reflect a holistic religious culture that integrated both private and public dimensions of female religiosity.

Linguistically, both hadiths employ direct and normative expressions. In the first, the declarative "*yaghtasil*" (he/she must perform *ghusl*) and "*lā ghusl 'alayh*" (no *غسل* required) establish clear legal criteria based on physical evidence rather than subjective experience.⁴⁴ In the second, the imperative "*lā tamna'ū*" (do not prevent) constitutes a prohibition directed at male authority figures.⁴⁵ The language in both cases is concise yet authoritative, reflecting the Prophetic style of conveying legal and ethical norms with clarity and precision.

⁴¹ Al-Sijistani, *Al-Sunan*; Muhammad ibn Abu Isa al-Tirmizi al-Sullamiy, *Al-Sunan*; Muslim, *Al-Sahih*.

⁴² Al-Sijistani, *Al-Sunan*.

⁴³ Muslim, *Al-Sahih*.

⁴⁴ Muhammad ibn Abu Isa al-Tirmizi al-Sullamiy, *Al-Sunan*.

⁴⁵ Muslim, *Al-Sahih*.



From a legal (fiqh) standpoint, the two hadiths collectively articulate a principle of gender parity in religious obligation. The first hadith explicitly extends the ruling of ritual purification to women, culminating in the statement: “Indeed, women are counterparts of men” (*innamā al-nisā’ shaqā’iq al-rijāl*).⁴⁶ This establishes a foundational maxim in Islamic jurisprudence that legal rulings apply equally unless evidence indicates otherwise. The second hadith reinforces this parity by affirming women’s right to access communal worship spaces, subject to general ethical guidelines.⁴⁷

In terms of *maqāṣid al-sharī‘ah*, both hadiths serve the objective of preserving religion (*ḥifẓ al-dīn*) by ensuring that women have equal access to ritual knowledge and practice. Preventing women from understanding purification laws or attending mosques would undermine their ability to fulfill religious obligations. As articulated by Al-Shāṭibī, the law aims to facilitate benefit and remove hardship,⁴⁸ a principle clearly reflected in the Prophet’s responses to both private inquiries and public restrictions.

A gender-sensitive reading of these hadiths highlights their transformative role in early Islamic society. In pre-Islamic Arabia, women’s participation in religious and public life was often limited. The Prophet’s teachings, however, reconfigured these norms by affirming women’s spiritual equality and agency. Contemporary scholars such as Amina Wadud argue that such texts provide a strong basis for egalitarian interpretations of Islamic law.⁴⁹ The hadiths thus function not only as legal directives but also as instruments of social reform.

Sociologically, the two hadiths address different but complementary domains: the first regulates bodily experience and ritual purity, while the second governs spatial access and communal participation. The integration of these domains reflects a comprehensive vision of religious life that encompasses both the الفرد (individual) and the جماعة (community). The reported objection of Ibn ‘Umar’s son to women attending mosques—and Ibn ‘Umar’s strong rebuttal—illustrates the persistence of restrictive attitudes and the need for continual reaffirmation of prophetic norms.⁵⁰

From a hermeneutical perspective, these hadiths underscore the importance of distinguishing between normative النص (text) and contextual interpretation (ijtihād). While later jurists introduced qualifications—such as

⁴⁶ Muhammad ibn Abu Isa al-Tirmizi al-Sullamiy, *Al-Sunan*.

⁴⁷ Imam Abi ‘Abdullah Muhammad bin Ismail al-Bukhārī Ja’fi, *Sahih Bukhārī* (Dar al-Salam, 1997).

⁴⁸ Al-Shāṭibī, *Al-Muwāfaqāt Fī Uṣūl Al-Sharī‘ah*, vol. 2, p. 8.

⁴⁹ Amina Wadud, *Qur’an and Woman* (Oxford University Press, 1999), p. 47.

⁵⁰ Muslim, *Al-Sahih*.



discouraging mosque attendance under certain conditions—these should be understood as context-driven interpretations rather than limitations inherent in the prophetic النص. Scholars like Ibn Hajar al-‘Asqalānī emphasize that the الأصل (original ruling) remains permissibility unless overridden by specific evidence.⁵¹

Ethically, both hadiths promote a principle of facilitation (taysīr) and non-obstruction. The Prophet ﷺ not only provided clear guidance but also removed barriers to religious practice. In the first hadith, he clarifies uncertainty regarding purification; in the second, he prohibits unjust restriction of mosque access. This dual emphasis reflects a broader prophetic ethic that prioritizes accessibility, clarity, and inclusion in religious life.

In conclusion, a contextual reading of these two hadiths reveals a consistent prophetic paradigm that affirms women’s full participation in Islam. Whether addressing intimate bodily concerns or public religious engagement, the Prophet ﷺ articulated norms that recognize women as equal bearers of religious responsibility. Their enduring relevance lies in their capacity to challenge restrictive interpretations and to ground contemporary discussions of gender and religious practice in authentic, textually supported principles.

C. Conclusion

In conclusion, the two hadiths examined—one concerning ritual purification and the other addressing women’s access to mosques—collectively articulate a coherent prophetic framework that affirms women’s full participation in religious life. Rooted in authoritative sources such as Ṣaḥīḥ Muslim and Jāmi‘ al-Tirmidhī, these narrations establish that religious obligations are determined by objective criteria rather than gendered assumptions. The principle “*women are counterparts of men*” functions as a foundational legal and theological maxim, reinforcing parity in ritual responsibility and spiritual accountability.

From a contextual and hermeneutical perspective, both hadiths demonstrate the Prophet’s active role in removing barriers to women’s religious engagement—whether in private matters of bodily purity or in public participation within communal worship. Their *asbāb al-wurūd* reveal that these teachings often emerged as corrective responses to restrictive tendencies, thereby underscoring a broader prophetic commitment to accessibility, clarity, and inclusion. While later juristic interpretations introduced certain qualifications, the original textual directives remain

⁵¹ ‘Asqalānī, *Fath Al-Bāri Syarah Shahih Al-Bukhari*, vol. 2, p. 349.



oriented toward facilitation (*taysīr*) and the preservation of religious agency for both men and women.

Ultimately, this study highlights that a contextual and integrated reading of hadith literature is essential for reconstructing a balanced understanding of gender in Islam. The analyzed texts not only provide legal rulings but also embody ethical principles aligned with the higher objectives of the Sharī'ah, particularly the preservation of religion and human dignity. As such, they offer a robust normative basis for contemporary discourse on gender, space, and religious participation, challenging reductive interpretations and reaffirming the inclusive ethos of the Prophetic tradition.

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