



THE CONCEPT OF FAMILY IN ISLAM: Equality of Husband and Wife in the *Kitab Adabul Mu'asyaroh* by KH. Achmad Yasin Asmuni

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ABSTRACT

The *kitab munakahat* so far only presents Islamic procedures for intercourse, the wife's obligations to her husband, or the husband's rights to his wife which are full of patriarchal nuances. Different from other classical Islamic books, the *Kitab Adabul Muasyaroh* by KH. Yasin Asmuni offers mutuality in marriage towards a *saadah* marriage as in the marriage of the Prophet Muhammad and Khadijah al Kubro. This study focuses on describing the concept of *saadah* marriage in the *Kitab Adabul Muasyarah* using a critical discourse approach. The results of the study show that in terms of text, there are rewording, overwording, euphemisms, and metaphors; intertextually it was found that the thoughts of KH. Yasin Asmuni in this book were influenced by two Islamic thinkers, namely Abu Hamid Al Ghazali and Jamaluddin al-Qosimi. The justice of the division of rights and obligations of husband and wife in this book uses the *mubadalah* 'mutual' approach which is in line with the reading of Faqihuddin Abdul Kodir's theory of *Mubadalah* which was published twenty years after this book was published. Explanatively, it is found that this book positions husband and wife proportionally as evidenced by the existence of obligations and rights for husband and wife. Another uniqueness of this book is the existence of a contradiction in thought in the form of the husband's dominance over his wife in the early part and the mutuality and equality of husband and wife in the middle to the end of the *Kitab Adabul Muasyaroh* because this book is a *kitab khulasah* that combines the thoughts of two Islamic thinkers, occurs.

ABSTRAK

Kitab munakahat selama ini hanya menyajikan tata cara bersenggama yang Islami, kewajiban istri atas suami, atau hak suami atas istri yang sarat nuansa patriarkal. Berbeda dengan kitab lain, *Kitab Adabul Muasyaroh* karya KH. Yasin Asmuni menawarkan kesalingan dalam pernikahan menuju pernikahan *saadah* sebagaimana pernikahan Nabi Muhammad dan Khadijah. Kubro. Penelitian ini fokus mendeskripsikan konsep pernikahan *saadah* dalam *Kitab Adabul Muasyarah* dengan pendekatan wacana kritis.

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KEYWORDS

Kitab Adabul Muasyaroh; KH. Yasin Asmuni; *Saadah* Marriage; a Critical Discourse



Hasil penelitian menunjukkan secara teks, terdapat *rewording*, *overwording*, eufimisme, dan metafora; secara intertekstual ditemukan bahwa pemikiran KH. Yasin Asmuni pada kitab ini dipengaruhi dua pemikir Islam, yaitu Abu Hamid Al Ghazali dan Jamaluddin al-Qosimi. Keadilan pembagian hak dan kewajiban suami dan istri dalam kitab ini menggunakan pendekatan *mubadalah* 'kesalingan' yang selaras dengan pembacaan *Mubadalah* Faqihuddin Abdul Kodir yang terbit dua puluh tahun setelah kitab ini terbit. Secara eksplanatif, ditemukan bahwa kitab ini memosisikan suami dan istri secara proporsional terbukti dengan adanya kewajiban dan hak bagi suami dan istri. Keunikan lain dari kitab ini adalah adanya kontradiksi pemikiran berupa dominasi suami atas istri pada bagian awal dan kesalingan dan kesetaraan suami dan istri pada bagian tengah hingga akhir *Kitab Adabul Mu'asyarah* ini karena kitab ini merupakan kitab *khulasah* yang memadukan pemikiran dua pemikir Islam, terjadi.

Introduction

In most studies of yellow books, books used as compulsory literature in Islamic boarding schools, the position of women is considered below that of men¹. This statement is in line with research related to women in the Bahtsul Masail NU fatwa being stereotyped as the weak and vulnerable party to slander. This is caused by the Bahtsul Masail procedure which only uses references to classical books that position women as very inferior².

However, based on a cursory reading of the *Kitab Adabu al Mu'asyarah baina az Zaujaini li Tahshili as Saadah az Zaujiyyah al Haqiqiyyah* (hereinafter referred to as the *Kitab Adabul Mu'asyarah*), it shows the opposite perspective, namely the equality of the position of husband and wife. The *Kitab Adabul Mu'asyarah* is a classical Islamic book on marriage jurisprudence that has never been studied to the author's knowledge based on a literature search using a browser engine. This book was written by KH. Ahmad Yasin Asmuni, the most productive Indonesian cleric in the 1990s because he had produced more than two hundred classical books in Arabic in various Islamic studies who was also the Chairperson of the Bahtsul Masail Lajnah (LBM) PWNU East Java and Deputy Chairperson of the Bahtsul Masail Lajnah (LBM) PBNU. This Bahtsul Masail Institution is the producer of fatwas that were previously considered gender biased³.

¹ Ali Muhtarom, "Perempuan Perspektif Kiai: Studi Terhadap Kedudukan Perempuan Dalam Hukum Keluarga," *El-Ussrah: Jurnal Hukum Keluarga* 4, no. 1 (February 9, 2021): 31, <https://doi.org/10.22373/ujhk.v4i2.8126>.

² Ita Musarrofa, "ANALISIS WACANA KRITIS TERHADAP FATWA BAHTSUL MASA'IL TENTANG PEREMPUAN," *ULUL ALBAB Jurnal Studi Islam* 18, no. 2 (January 26, 2018): 135, <https://doi.org/10.18860/ua.v18i2.4523>.

³ Musarrofa.



Not only is it a contradiction to the fatwa of Bahtsul Masail and the majority of yellow books, this book is also the antithesis of other books on marriage that are studied in various Islamic boarding schools in Indonesia, such as the *Kitab Fath al Izzar* ⁴, the *Kitab Qurrotul Uyun* ⁵, or the *Kitab Uqudullujain* ⁶. Research on the *Kitab Fath al Izzar* and the *Kitab Qurrotul Uyun* shows that the jurisprudence of *munakahat* (marriage) is only limited to the issue of sex (*jima*) between husband and wife. Meanwhile, research on the *Kitab Uqudullujain* shows that the jurisprudence of *munakahat* is only limited to the wife's obligations to her husband. This classical Islamic book on marriage jurisprudence shows gender inequality and is simply sexist.

Furthermore, to be able to reveal how the author of this book positions women in the household, a critical discourse approach is used. The study of classical books with critical reading has not been widely carried out. For example, research on the book by KH. Ahmad Yasin Asmuni which was previously carried out was limited to using a hermeneutic approach, such as Tafsir Basmalah (Karya Ahmad Yasin Asmuni 'Work of Ahmad Yasin Asmuni') ⁷; Tafsir Al-Fatihah, especially in Literature Study of the *Kitab Tafsir Bimakna Petuk* ⁸; and hermeneutical analysis of Kiai Ahmad Yasin Asmuni, especially in study of Q.S. Al-Nisa' in *Kitab Tafsir Mā Aṣābak* ⁹; or using an epistemological approach such as Epistemology of Tafsir Al-Fatihah by Ahmad Ibnu Asmuni ¹⁰. Research on other classical books that have been carried out include as learning

⁴ Bannan Naelin, "SEKSUALITAS PEREMPUAN DALAM KITAB" 06, no. 01 (2021).

⁵ Khairul Muttaqin, "Menyoal Keabsahan Hadis-Hadis Keintiman; Studi Analisis Kitab Qurrotul Uyun Karya Syaikh Muhammad Al-Tahami Bin Madani," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 9, no. 2 (December 30, 2020): 254, <https://doi.org/10.29300/jpkth.v9i2.3066>.

⁶ Muhammad Jufri and Rizal Jupri, "Hak Dan Kewajiban Istri Yang Berkarier: Studi Komparatif Antara Kitab 'Uqudullujain Dan Kitab Fikih Wanita Yusuf Qardhawi," *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 3, no. 1 (April 11, 2019): 57-80, <https://doi.org/10.35316/istidlal.v3i1.130>.

⁷ Mochammad Chomaruddin Fitroni, "Tafsir Basmalah (Karya Ahmad Yasin Asmuni)" (Jakarta, INSTITUT PERGURUAN TINGGI ILMU AL-QUR'AN (IPTIQ), 2018).

⁸ Mir'atun Nisa', "TAFSIR AL-FATIHAH: (Studi Literatur Kitab Tafsir Bimakna Petuk)," *QOF* 2, no. 2 (December 15, 2018): 133-46, <https://doi.org/10.30762/qof.v2i2.747>.

⁹ Moh Hasan Fauzi, "Analisis Hermeneutika Kiai Ahmad Yasin Asmuni: Studi Q.S. Al-Nisa' Dalam Tafsir Ma Asabak," *Al-Adabiya: Jurnal Kebudayaan Dan Keagamaan* 13, no. 02 (December 28, 2018): 185-200, <https://doi.org/10.37680/adabiya.v13i02.22>.

¹⁰ Zakariya Abdi, "Epistemologi Tafsir Al-Fatihah Karya Ahmad Ibnu Asmuni" (Surabaya, Prodi Ilmu Al Quran dan Tafsir Fakultas Ushuluddin dan Filsafat UIN Sunan Ampel, 2019).



materials ¹¹; systematic literature review ¹²; historical approach ¹³; analysis of *sanad* and *matan* ¹⁴; and a few research in a critical discourse approach ¹⁵.

Research on classical books, marriage books, or research on the works of KH. Ahmad Yasin Asmuni previously used hermeneutics research methods, systematic literature reviews, and development research on learning. Apart from Musarrofa's research ¹⁶, these studies have not been able to reveal how classical books or *kitab munakahat* are biased towards women. To reveal the author's bias towards women or other potentially marginalized parties, the right approach to use is critical discourse analysis.

Critical discourse research on other yellow books that has been conducted previously examined the dominance of kiai over santri ¹⁷ and the construction of the word kafir in the *Kitab Hâdzâ al-Kitâb Matn al-Hikam* which does not refer to non-Islamic society. Both do not touch on the issues of marriage, husband and wife, and women.

Although there is research on the study of *kitab kuning* (classical Islamic book) in *Bahtsul Masail of Nahdlatul Ulama* which uses critical discourse reading ¹⁸, but as previously stated this research shows contradictory findings on a cursory reading of the Book of Adabul Mu'asyaroh. If previous research showed the marginalization of women in the fatwas given in Bahtsul Masail from 1926 to 2010, a cursory reading of the *Kitab Adabul Mu'asyaroh* shows the opposite findings.

¹¹ Choirul Mala Muzaky and Nurhafid Ishari, "Implementasi Metode Al-Miftah Lil Ulum Dalam Pembelajaran Kitab Kuning Di Pondok Pesantren Sidogiri Pasuruan," *TARBIYATUNA : Jurnal Pendidikan Islam* 13, no. 1 (February 15, 2020): 22, <https://doi.org/10.36835/tarbiyatuna.v13i1.607>.

¹² Dirga Ayu Lestari, "Diskursus Perkembangan Turats dalam Islam," *KORDINAT V* 12, no. 1 (2023).

¹³ Moh Abid Mabror and Fakultas Ada, "PENGARUH KARYA SYEKH NAWAWI AL-BANTANI DALAM TRADISI KAJIAN KITAB KUNING (KITAB KLASIK) DI PESANTREN BUNTET," *Journal Tamaddun* 4 (2016).

¹⁴ Yulianto Yulianto, "Kritik Hadits Nikah Mut'ah Perspektif Sunnah (Studi Analisis Sanad dan Matan Hadits tentang Larangan Nikah Mut'ah)," *Islamic Insights Journal* 2, no. 1 (September 10, 2020): 21-46, <https://doi.org/10.21776/ub.ijj.2020.002.01.2>.

¹⁵ Ahmad Umam Aufer and Muslich Shabir, "KONSTRUKSI KAFIR DALAM DISKURSUS TASAWUF: ANALISIS WACANA KRITIS KATA KAFIR PADA KITAB HÂDZÂ AL-KITÂB MATN AL-HIKAM KARYA KIAI SHOLEH DARAT," *Khazanah: Jurnal Studi Islam Dan Humaniora* 20, no. 1 (July 30, 2022): 85, <https://doi.org/10.18592/khazanah.v20i1.5543>; Junaidin Basri¹, Ceceng Salamudin, and Kiki Abdul Rozak, "Penerapan Analisis Wacana Kritis Norman Fairclough Terhadap Kitab Ta'lim Al-Muata'allim Tentang Interaksi Guru Dan Siswa" 01, no. 01 (2022); Musarrofa, "ANALISIS WACANA KRITIS TERHADAP FATWA BAHTSUL MASA'IL TENTANG PEREMPUAN."

¹⁶ Musarrofa, "ANALISIS WACANA KRITIS TERHADAP FATWA BAHTSUL MASA'IL TENTANG PEREMPUAN."

¹⁷ Basri¹, Salamudin, and Rozak, "Penerapan Analisis Wacana Kritis Norman Fairclough Terhadap Kitab Ta'lim Al-Muata'allim Tentang Interaksi Guru Dan Siswa."

¹⁸ Musarrofa, "ANALISIS WACANA KRITIS TERHADAP FATWA BAHTSUL MASA'IL TENTANG PEREMPUAN."



The emptiness of the study and the contradictions in existing findings make the *Kitab Adabul Mu'asyaroh* interesting to study using a critical discourse approach to see how the author, KH. Ahmad Yasin Asmuni, positions husband and wife in forming an ideal marriage, how discourse practices and social practices influenced the author in compiling this book. The absence of studies on gender-just jurisprudence can make religion a tool to dominate one's partner, especially the domination of a husband over his wife in the name of the husband's absolute obedience and leadership over his wife ¹⁹.

Equality of husband and wife relations in Islam has previously been mentioned in the concept of *mubadalah* ²⁰. *Mubadalah* is one approach in interpreting the Quran. This concept will also be used to critically read the thoughts of KH. Ahmad Yasin Asmuni in the *Kitab Adabul Mu'asyaroh*. The concept of *mubadalah* is different from other feminist approaches that call for equality through female domination, shifting roles of women and men, and other radical feminist approaches. The concept of *mubadalah* emphasizes mutual relations, that husband and wife are parties who need each other and support each other towards a harmonious household without dominating each other. In the concept of *mubadalah*, husband and wife have equal rights and obligations in forming an ideal family. In household life, togetherness and an attitude of sharing are needed between husband and wife, so that both have a reciprocal mutual relationship (*mubadalah*) ²¹. If the concept of *mubadalah* was originally used for the interpretation of the verses of the Quran, in this study the concept of *mubadalah* will be used to read the thoughts of the Indonesian cleric, KH. Ahmad Yasin Asmuni's opinion in the relationship between husband and wife in an ideal and equal marriage.

This qualitative descriptive research takes data from the *Kitab Adabu Mu'asyaroh*. The data obtained were then analysed at three levels of analysis, namely descriptive analysis, interpretive analysis, and explanatory analysis. According to Fairclough, discourse has three dimensions: it is a spoken or written language text; an interaction between people (description of the text), which involves the process of production and interpretation of the text (interpretation of the interaction process); and part of social action (explanation of how the interaction process relates

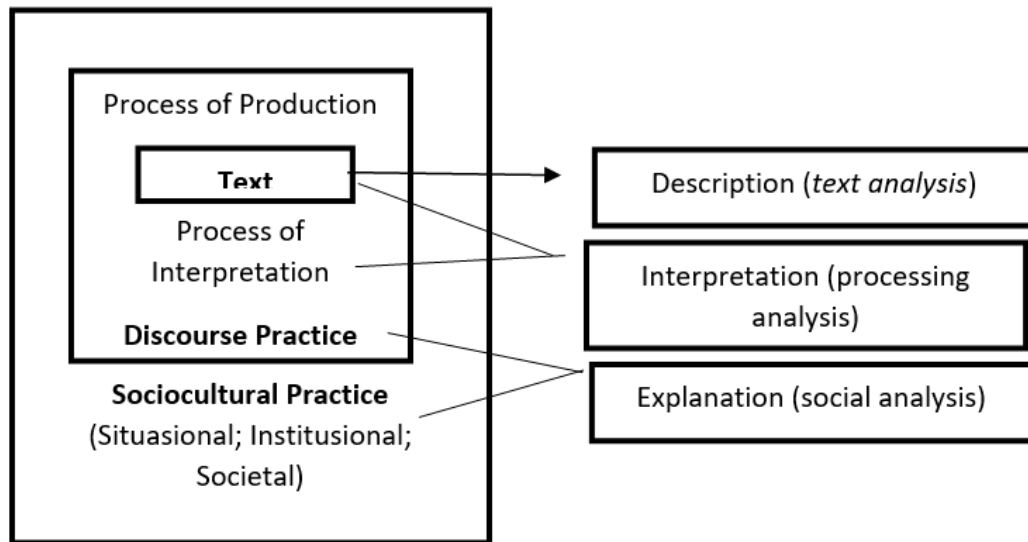
¹⁹ Wahbah Zuhaili, *Tafsir Al Wasith* (Damaskus: Dar el Fikr, 2006).

²⁰ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah; Tafsir Progresif Untuk Keadilan Gender Dalam Islam* (Yogyakarta: IRCiSoD, 2019).

²¹ Kodir.



to social action)²². Fairclough's analysis has gone beyond the "what" of text description towards the "how" and "why" of text interpretation and explanation.³⁶ Fairclough's three-dimensional model (text, discursive practice, and social practice) is distinguished as three levels that can be separated analytically.



Dimension of Discourse

Dimension of Discourse Analysis

Chart 1 Dimensions of Discourse and Critical Discourse Analysis of Norman Fairclough's model

At the first level, the analysis conducted is text analysis, in the form of analysis at the level of vocabulary, grammar, and textual structure. In the vocabulary and grammar sections, it is then analyzed in the experiential, relational, and expressive dimensions. Furthermore, in the vocabulary section, it is analyzed in the metaphorical dimension and grammar is analyzed in terms of whether there is a connection in the simple sentences formed. The textual structure is then analyzed with the interactional rules and large-scale structures that are owned.

In the interpretation, it is divided into two main parts, namely text interpretation and context interpretation. In the text interpretation section, the analysis is carried out on the dimensions of the external form of speech, the meaning of speech, local coherence, and the structure of text and points. In the context interpretation, an analysis is carried out on the dimensions of situational context and discourse type, intertextual context and presupposition, speech acts,

²² Norman Fairclough, *Critical Discourse Analysis*, 0 ed. (Routledge, 2013), <https://doi.org/10.4324/9781315834368>.



frameworks, scripts, schemata, topics and points. Finally, the explanation level is analyzed in three parts, namely social determinants, ideology, and effects.

Results

KH. Ahmad Yasin Asmuni is the son of KH. Asmuni and Nyai Hj, Muthmainnah from Pethuk Hamlet, Poh Rubuh Village, Semen District, Kediri Regency, who was born on August 8, 1963, and died on January 11, 2021. Ahmad Yasin underwent elementary school education in the morning, MIN in the afternoon, and studied religion with his father in the evening. After graduating in 1975, the young Ahmad Yasin continued his secondary education at Madrasah Hidayatul Mubtadiin Lirboyo by *nduduk* (not living) from his house which was 5 km from the boarding school. Ahmad Yasin then graduated as the first sitting student to graduate with the title of exemplary student. For his learning activities to be more effective, Ahmad Yasin began living at the Lirboyo Islamic boarding school in his first year at Madrasah Aliyah²³.

Yasin was then appointed as an assistant teacher (*munawib*) in class 6 Ibtidaiyyah in 1983, then in 1984 he was appointed as a permanent teacher (*mustahiq*) in class 4 Ibtidaiyyah at Pondok Lirboyo and became the head of the madrasah (*mudir*) in 1989-1993. In 1984, Kiai Yasin was appointed as the *Bahtsul Masail* Manager at the Lirboyo Islamic Boarding School and was also recorded as a pioneer of *Bahtsul Masail* at the Lirboyo Islamic Boarding School after it had been empty for quite a long time. In addition, Kiai Yasin also became a delegate (participant) from the *Pondok Pesantren* (Islamic Boarding School) Lirboyo to attend the *Bahtsul Masail* held by Islamic Boarding Schools, *Robithoh Maahid Islamiyah* or *RMI* (Islamic Boarding School Association Organization), and NU (Nahdlatul Ulama), the biggest Islamic organization in Indonesia, and the formulation team at *Bahtsul Masail* in Islamic Boarding Schools, RMI, NU in East Java, *Munas Alim Ulama* (National Conference of Islamic Scholars) and NU Congress, starting from the Congress in Krapyak Yogyakarta in 1989, becoming the FMPP *mushahhah* (fatwa corrector) starting in 1992. He served two terms as Chairman of the LBM NU for the East Java region, then was appointed as the Administrator of the *Syuriyah* NU East Java and became Deputy Chairman of the Central LBM NU (PBNU). In 1993, Kiai Yasin then returned home and

²³ Fauzi, "Analisis Hermeneutika Kiai Ahmad Yasin Asmuni."



founded the *Pondok Pesantren* (Islamic Boarding School) *Hidayatut Thullab* at his house, Pethuk Semen Kediri.

In 1989 Kiai Yasin began to consider preaching and *tabligh* through written works. His first work entitled *Tashil al Mudlohhi* was written in Javanese and *Tashihil Awam* contained 300 questions and answers on religious issues. However, because the book was considered less popular, Kiai Yasin then wrote in Arabic, such as the *Kitab Tahqiqul Hayawan*. In 2017, it was recorded that Kiai Yasin had written and published 209 books. These *kitab*s are in demand by the wider community, such as in Islamic boarding schools in Java, Sumatra, Kalimantan, Sulawesi, and others in Indonesia, even as far as Malaysia, the Middle East, and England. The services that have been contributed by Ahmad Yasin are so great in the treasure trove of Islamic knowledge, that his works in the PBNU library are placed in the ranks of the works of national figures such as KH A. Shidiq from Jember, KH Sahal Mahfudz from Kajen Pati, and others ²⁴.

The book studied in this research is entitled *Adabu al Mu'asyarah baina az Zaujaini li Tahshili as Saadah az Zaujiyyah al Haqiqiyyah* by KH. Ahmad Yasin Asmuni. This book contains thirty-five pages. This book is in the form of a printed book and a digital book on the page <https://www.noor-book.com/>. In this book, the exact time of writing and publication is not mentioned. It's just that based on the attachment in this part of the book, the registration information for the Islamic boarding school is written in 1997. Therefore, it can be concluded that this book was written before 1997 or around 1997. This book is a book of *risalah munakahat* which contains the manners or procedures for building an ideal marriage. The book of *risalah* is a book that discusses only one topic, namely the manners of socializing in a household.

This book consists of:

Number	Discussion Topics	Total	Number of Page
1	Manners of a husband	9 pieces of manners	2 - 9
2	Advice for husbands and wives	30 pieces of advice	9 - 20
3	Manners of a wife	4 pieces of manners	20 - 30
4	Advice for a wife	38 pieces of advice	30- 34

Table 2 of the contain lists of *Kitab Adabul Mu'asyarah*

This book contains about how to build a family, the obligations of husband and wife in marriage, and advice for both bride and groom (husband and wife). Like other yellow books, this book opens with praise to Allah and the Prophet and goes straight to the beginning of the discussion, namely the manners of building a family.

²⁴ Fitroni, "Tafsir Basmalah (Karya Ahmad Yasin Asmuni)."



This study found that critical reading of the *Kitab Adabul Mu'asyaroh* showed rewording, overwording, euphemism, and metaphors that were manifested in declarative speech. In detail, the following are the findings of the critical reading of the *Kitab Adabul Mu'asyaroh*.

No	Translation	Kitab's Text
1	Respect your husband and honor his position as the person responsible for the family.	إِحْتَرَمِي زَوْجَكَ وَأَكْرَمِي مَوْقِعَهُ فِي الْقَوْمَةِ
2	Respect your husband's family and relatives and pay attention to their social problems.	إِحْتَرَمِي أَهْلَ زَوْجِكَ وَذَوِيهِ وَاهْتَمِي بِمُشْكَلَاتِهِمُ الْإِجْتِمَاعِيَّةِ
3	Maintain your honor and avoid associating freely with those who are not your mahram.	إِحْتَفِظِي بِشَخْصِيَّتِكَ وَحُجَّتِي الْإِحْتِلَاطَ بِالْأَجَانِبِ
4	Take care of your husband's wealth and property, and do not use it without his permission.	حَافِظِي عَلَى مَالِ زَوْجِكَ وَتَرْتِيبِهِ وَلَا تَنْصَرِفِي فِيهِ بِغَيْرِ إِذْنٍ مِنْهُ
5	Pay attention to his condition and then make your husband happy with something that makes him comfortable.	تَرَفِّي خَالَتَهُ فَاسْعِدِيهِ بِمَا هُوَ يَرْتَاحُ لَهُ
6	Be proportional in your livelihood, so don't be too stingy and don't be too wasteful in giving a livelihood.	الْإِعْتِدَالُ فِي النَّفَقَةِ فَلَا يَنْبَغِي أَنْ يَفْتِرَ عَلَيْهِمْ فِي الْإِنْفَاقِ وَلَا يَنْبَغِي أَنْ يَسْرِفَ بَلْ يَفْتَصِدْ
7	Proportional in jealousy, that is, not neglecting the principles of family that instead cause bad things. Do not be too suspicious of him and investigate his secrets because it forbids such things.	الْإِعْتِدَالُ فِي الْعِيْزَةِ وَهُوَ أَنْ لَا يَتَغَافَلَ عَنْ مَبَادِيئِ الْأُمُورِ الَّتِي تُحْتَمَى عَوَائِلُهَا وَلَا يَبَالُغُ فِي إِسَاءَةِ الظَّنِّ وَالتَّعْتُّبِ وَتَحْسُسِ الْبِطْوَانِ فَقَدْ كَفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُتَّبَعَ عَوَزَاتُ النِّسَاءِ
8	When being open-minded in the game (joking) and good morals do not fall into the limits of lust that damages the wife's morals and eliminates the husband's dignity in the eyes of the wife. Even maintaining proportion.	أَنْ لَا يَنْبَسِطَ فِي الدِّعَابَةِ وَخُسْنِ الخُلُقِ وَالْمُؤَافَقَةِ بِاتِّبَاعِ هَوَاهَا إِلَى حَدِّ يُفْسِدُ خُلُقَهَا وَيَسْفُطُ بِالْكَلِمَةِ هَيْبَتَهُ عِنْدَهَا بَلْ يُرَاعِي الْإِعْتِدَالُ

Table 3 Rewording in *Kitab Adabul Mu'asyaroh*

No	Translation	Kitab's Text
1	Your wife needs your help.	زوجتك بحاجة الى إيعانتك
2	Help your husband and your children with your money.	أعيني زوجك وأولادك بمالك الشخصي
3	Pay attention to your husband's affairs and take care of your husband's health when he is sick.	قدمي إليه الرعاية واسهري على صحته عند مرضه
4	Accept the little that is <i>halal</i> .	إقتنع بالقليل من الحلال

Table 4 Relational in *Kitab Adabul Mu'asyaroh*

No	Translation	Kitab's Texts
1	Your wife is like your rib	زوجتك كالضلع
2	Your wife is your mirror	زوجتك هي مرآتك
3	Your husband/wife is the keeper of your life's secrets'	زوجتك أمينة سر حياتك
4	Wife is part of Society. We, Muslims do not see (position) women as merchandise, toy dolls, or servants (maids), but we see them as	المرأة نصف المجتمع. نحن المسلمون لا ننظر إلى المرأة كبضاعة أو دمية أو جارية خادمة بل نراها نصف المجتمع، إسنادة الأولى



	part of our society, and as the first teacher in the family.	
5	They (wives) are garments for you (husbands). And you (husbands) are garments for them (wives).	هن لباس لكم وأنتم لباس لهن

Table 5 Metaphors in *Kitab Adabul Mu'asyaroh*

Discussion

The relationship between husband and wife in the Book of *Adabul Mu'asyaroh* is described as a relationship between two people who love each other, care for each other, become a *libas* (cover) for each other, become a place of rest, and a source of peace for both of them. This condition can be present in a household thanks to the efforts of both parties, husband and wife as in the household of the Prophet Muhammad and Khadijah²⁵. The wording of *tarāhum* and *tahābub* is a form of *mashdar* from *wazan fā'ala* which shows the meaning of *musyarakah* (cooperation) and mutuality between two parties. This means that in order to achieve an ideal household like the household of the Prophet and Khadijah, active involvement of two parties is needed; namely husband and wife. This active involvement is then manifested in this book in the form of advice for husband and wife, the manners of husband and wife in marriage, and the balanced rights and obligations between husband and wife. This active involvement is seen in the statement *إعانتك بحاجة الى زوجتك* 'your wife needs your help' dan *أعيني زوجك* 'help your husband' which shows that both husband and wife should help each other. This is different from many other *kitab munakahat* which only explain the procedures for sexual intercourse and the wife's obligations to her husband.

In addition to the active involvement of both parties, husband and wife become *libas* for each other. The function of *libas* in this context is to be a cover for something bad from their partner (*satr al aurat*), to be a protector from danger (*satr al afāt*), and both husband and wife become jewelry or something that makes their partner better and more attractive (*zīnah*). Because the responsibility of *libas* is not limited to the wife, it is not only the wife who continues to be required to cover up her husband's disgrace and not only the husband who continues to try to protect his wife and children, but both are responsible for covering up the disgrace of the household and providing a sense of security and comfort for the family. Not only that, the 'burden' of *zīnah* (beautifying) is not only the 'burden' of women, so it is not only the wife who

²⁵ Ahmad Yasin Asmuni, *Kitab Adabul Mu'asyaroh* (Kediri: PP Hidayatut Thullab Pethuk Semen, 1997).



has to beautify and appear attractive in front of her husband, the husband should also appear attractive and beautified in front of his wife.

Apart from the active involvement of both husband and wife and being the mainstay of the family, this book further describes women as part of the community. (نصف المجتمع), the first *madrasah* 'teacher' in the family (استاذة الأولى), and even as a mirror for the husband (زوجتك هي) (مرأته). Women in the Islamic perspective are not merchandise, household servants, and toy dolls (نحن المسلمون لا ننظر إلى المرأة كبضاعة أو دمية أو جارية خادمة)²⁶.

Furthermore, this book even instructs husbands to involve their wives in social, political, organizational and thought affairs, just like the Prophet Muhammad, who always involved and supported Khadijah in these public affairs²⁷. In domestic activities, it is different from Javanese society which only domesticates the role of women²⁸, KH. Ahmad Yasin Asmuni asked husbands to respect the domestic work done by their wives and involve themselves in domestic work. The equality of the division of domestic and public work shows that in terms of attitude, this book encourages husbands to be patient, kind, proportional in jealousy and sustenance, and to be role models for their wives and children.

Intertextual Context

The thoughts of KH. Ahmad Yasin Asmuni on the position of husband and wife in marriage are influenced by the thoughts of traditionalist-conservative and modernist-rationalist Islamic figures. This is known from the author's confession (p.3) that this book was inspired by the thoughts of a modernist-rationalist Islamic figure from Iraq, Solahuddin Muhammad Bahaudin, Secretary General of the Islamic Union of Kurdistan. In addition to the author's confession, based on literature searches, it is known that intertextually, this book is also influenced by the thoughts of traditionalist Islamic figures, namely Abu Hamid al-Ghazali (d. 505 H) in his work *Ihyā' 'Ulūmuddīn* and the modernist-rationalist Islamic figure who summarized *Kitab Ihya' Ulumiddin*, Jamaluddin al-Qosimi (d. 1914 AD) in his *Kitab Mau'izotu al-Mukminīna*.

²⁶ Asmuni.

²⁷ Azizah and Muchtar, "Khadijah Binti Khuwailid Dan Perannya Dalam Perjuangan Rasulullah SAW," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 12, no. 2 (2023); Marwazi Marwazi, "KHADIJAH AL KUBRA: Peran Perempuan Agung Dalam Kehidupan," *Harakat An-Nisa: Jurnal Studi Gender Dan Anak* 5, no. 2 (September 3, 2021): 59-64, <https://doi.org/10.30631/harakatan-nisa.2020.52.59-64>.

²⁸ Wahda Rahma Laila and Millatuz Zakiyah, "Eksistensi Perempuan Jawa Dalam Ungkapan Pamali Di Kabupaten Gresik: Tinjauan Antropolinguistik," *LOKABASA* 14, no. 2 (October 30, 2023): 120-33, <https://doi.org/10.17509/jlb.v14i1.59446>.



The influence of Abu Hamid al-Ghazali and Jamaluddin Al Qosimi can be understood because the reading of the *Kitab Ihya' Ulumiddin* is one of the mandatory curriculums in traditional Islamic boarding schools in East Java, such as the *Pondok Pesantren Lirboyo*, where KH. Ahmad Yasin Asmuni studied secondary education. What is quite interesting is the allusion to the thoughts of KH. Ahmad Yasin Asmuni with Solahuddin Muhammad Bahaudin, an Iraqi politician from the Kurdish tribe who focuses on defending minorities, such as the Kurds, women, and other marginalized groups in Iraq. Abu Hamid Al-Ghazali in his previous research on the *Kitab Ihyā' 'Ulūmuddīn* was considered to have patriarchal thinking²⁹. This can be understood because Abu Hamid Al Ghazali lived and resided during the reign of the Seljuk Dynasty, during which the role and influence of women occurred indirectly. This means that the role of women was not in a certain social and political position but voiced their thoughts through their husbands³⁰.

Although influenced by the thoughts of Al-Ghazali and Al Qosimi, KH. Ahmad Yasin Asmuni deleted several parts of the marriage book in *Ihyā' 'Ulūmuddīn* and *Mau'izotu al-Mukminīna* which were considered burdensome for the wife, such as the chapter on shift (*qism*) in polygamy, divorce, and *nusyuz* 'sulk'. The deletion of this section shows KH. Ahmad Yasin Asmuni's bias towards monogamous marriage which has become a tradition at the *Pondok Pesantren Lirboyo*, the Islamic boarding school where he studied. This monogamous marriage is in line with the reading of Faqihuddin Abdul Qodir³¹ and Husein Muhammad³² which is the basis of marriage in Islam and the marriage that is closest to justice. Furthermore, both Faqihuddin Abdul Qodir and Husein Muhammad implied that not only polygamy was the Prophet's sunnah, monogamy was also the Prophet's sunnah in marriage.

The partisanship and concept of justice in the household initiated by KH. Yasin Asmuni is in line with Faqihuddin Abdul Qodir's strategy in *Qiraat Mubadalah*³³, that is mutuality. In this book, both husband and wife have equal rights and obligations, are equally responsible for

²⁹ Umma Farida and Abdurrohman Kasdi, "Women's Roles in Ihyā' 'Ulūm al-Dīn and Method of Teaching It at Pesantrens in Indonesia," *AlJami'ah: Journal of Islamic Studies* 59, no. 1 (June 25, 2021): 163-90, <https://doi.org/10.14421/ajis.2021.591.163-190>.

³⁰ Abdul Hadi, "Posisi Wanita dalam Sistem Politik Islam Perspektif Fenomenologi" 12 (2017).

³¹ Hanif Al-fauzi Nur, Agus Hermanto, and Abdul Qodir Zaelani, "Monogami Dalam Tinjauan Mubadalah," *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law* 3, no. 2 (December 30, 2022): 93-108, <https://doi.org/10.24042/el-izdiwaj.v3i2.14281>.

³² Yusuf Rahman, "Feminist Kyai, K.H. Husein Muhammad: The Feminist Interpretation on Gendered Verses and the Qur'ān-Based Activism," *AlJami'ah: Journal of Islamic Studies* 55, no. 2 (December 15, 2017): 293-326, <https://doi.org/10.14421/ajis.2017.552.293-326>.

³³ Kodir, *Qira'ah Mubadalah; Tafsir Progesif Untuk Keadilan Gender Dalam Islam*.



domestic and public household duties, and support each other and If Kodir only published his thoughts in 2019, KH. Yasin Asmuni did it first in 1997. Only because this book is not as popular as KH. Yasin Asmuni's other works and his audience is limited to traditional *santri*³⁴. Moreover, the form of the book popularized by KH. Yasin Asmuni uses Arabic with the meaning of *pethuk* (Javanese) making it unpopular outside traditional *santri* circles³⁵. Apart from that, there is no explicit mention of the concept of *mubadalah* 'reciprocity' in the *Kitab Adabul Muasyaroh* as was done by Faqihuddin Abdul Kodir.

However, there is a quite striking difference in thinking in the early part of this book which tends to support the dominance of husbands over wives with the author's thinking in the middle to the end of this book which shows equality and mutuality in the household is also an interesting finding. This can happen because there is an assumption that the book *Adabul Muasyaroh* is included in the category of *khulashah* books from other books that are popular in the tradition of writing books by Nusantara scholars³⁶, not an original composition by KH. Yasin Asmuni. The *khulashah* book is a book in the form of a summary of another book that contains the main materials to make it easier for the reader to understand³⁷. This allows for differences between the author of the original book and the author of the *khulashah* or the author of the original book which is also summarized in the *kitab khulashah*. Interestingly, unlike KH. Husein Muhammad and Faqihuddin Abdul Kodir who were not only scholars who grew up and studied in Islamic boarding schools, but also studied in higher education, KH. Yasin Asmuni who 'only' studied in a traditional Islamic boarding school was exposed to and offered reciprocity in husband-and-wife relations first, without studying Western feminism in college.

Conclusion

Based on data analysis and research discussion, it can be concluded that KH. Yasin Asmuni in the *Kitab Adabul Muasyaroh* positions husband and wife proportionally as evidenced by the existence of obligations and rights for husband and wife. KH. Yasin Asmuni's thinking is influenced by two Islamic thinkers, namely Abu Hamid Al Ghazali in the *Kitab Ihya 'Ulumiddin*

³⁴ Retno Kartini, "Tipologi Karya Ulama Pesantren di Kediri Jawa Timur," *Jurnal Lektur Keagamaan* 12, no. 1 (2014).

³⁵ A Said Hasan Basri et al., *Ensiklopedi Karya Ulama Nusantara* (irektorat Pendidikan Diniyah dan Pondok Pesantren Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2021).

³⁶ Kartini, "Tipologi Karya Ulama Pesantren di Kediri Jawa Timur."

³⁷ Rahman, "Feminist Kyai, K.H. Husein Muhammad."



in the first seven pages of this book and the following pages are influenced by the thinking of Jamaluddin al-Qosimi, a modernist-rationalist figure. The justice of the division of rights and obligations of husband and wife in this book uses the *mubadalah* 'mutual' approach which is in line with the reading of *Mubadalah* Faqihuddin Abdul Kodir which was published more than twenty years after the *Kitab Adabul Muasyaroh* was published. Finally, because this book is a khulasah book that combines the thoughts of two Islamic thinkers, there is a contradiction in thought in the form of the husband's dominance over the wife in the early part and the mutuality and equality of husband and wife in the middle to the end of the *Kitab Adabul Muasyaroh*. The findings of this study indicate that equality in the reciprocity of husband and wife has been initiated by Nusantara scholars since 1997, preceding the concept of *mubadalah* offered in the 2019s. Interestingly, unlike KH. Husein Muhammad and Faqihuddin Abdul Kodir who were not only scholars who grew up and studied in Islamic boarding schools, but also studied in higher education, KH. Yasin Asmuni who 'only' studied in a traditional Islamic boarding school was exposed to and offered reciprocity in husband-and-wife relations first, without studying Western feminism in college. It is hoped that in the future there will be a lot of research related to the works of Nusantara scholars on the issue of feminism and other contemporary issues to enrich the treasury of Nusantara knowledge which has surpassed the development of its time.

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