CRITICAL STUDY OF FEMALE PRAYER IMAMS IN THE PERSPECTIVE OF ISLAMIC EDUCATION

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Abstract. Amina Wadud, a Muslim feminist who organizes congregational prayers, the imam is a woman, the congregation is male and female. This research is library research, with a descriptive qualitative analysis method. This research examines the texts of the Qur'an - Hadith, methods of interpreting the Qur'an, how to understand Hadith and the method of ijtihad which is used as a legal basis for opinions which say that women can lead congregations that are mostly men, then analyze and criticize them by perspective of Islamic education. Results of this research: Hermeneutics is not a method of interpreting the Qur'an and is not based on Islamic creeds. Ijtihad must also be based on Islamic beliefs, not based on gender equality and can only be carried out by mujtahids who meet the requirements. The area of ijtihad is the zonni/mutasyabihat texts, namely texts whose meaning is still unclear. To obtain the strongest proposition, if there are two propositions, it is better to use two propositions rather than ignoring one of them (I'mal Ad-Dalilayn Awla Min Ihmal Ahadihima). Based on this, the opinion that allows women to be prayer leaders for men is a weak opinion. It is permissible for female educators to become imams for boys who are not yet mumayyiz. However, if the congregation is all boys who are not yet mumayyiz, then it is not considered to be praying in congregation. The incident of Umm Waraqah leading a boy who had not yet mumayyiz was the most effective application of educational methods in teaching prayer, namely practice, example and habituation.

Keywords: female prayer imams; Islamic education

I. INTRODUCTION

Amina Wadud, a Muslim feminist who held prayers with a female imam in the congregation, both men and women in the congregation, some of whom covered their private parts, others who did not. Amina Wadud is among the first generation to carry out reinterpretations of gender verses in the Al Qu'ran using feminist-based hermeneutics [1]. A similar discussion by Husen Muhammad, namely that basically Islam allows women to lead prayers. male congregation. (Abd Moqsith Ghazali [2]). Prayer is worship consisting of certain words and actions which begins with takbir to Allah Ta'ala and ends with greetings (Sayyid Sabiq [3]). Prayer is the most important and important form of worship. Because of this, some scholars consider them apostates, that is, leaving Islam if they deliberately do not fulfill their obligation to pray. In order for the implementation of the obligation to pray to be more meaningful, special and have an impact on one's personality becoming more devout, it is recommended or sunnah to perform prayers in congregation. Regarding congregational prayer leaders, the general ulama' (Imam Syafi'i, Imam Maliki, Imam Hanafi, and Imam Hambali) are of the opinion that women are not permitted to serve as congregational prayer leaders, which is not permitted by men. This is further confirmed by the words of the Prophet Muhammad SAW:

أَلَا لَا تَؤُمَّنَّ امْرَأَةٌ رَجُلًا

Meaning: *Remember that women should never become priests of men*. (Saheeh Hadith narrated by Ibn Majah, Hadith no. 1071).

They also agreed that Friday prayers are obligatory for men (Ibn Rushdi al Qurtubi, Bidayatul Mujtahid wa Nihayatul Muqtashid). Thus, the opinion that women can be prayer leaders for congregations of men is contrary to the opinion of the majority of ulama/majority ulama. Of course, this conflict will affect the validity or invalidity of prayer services. Therefore, research on "Critical Study of Female Prayer Imams from Islamic Education Perspectives" is very important to carry out.

II. RESEARCH METHODS

Research on Female Prayer Imams from an Islamic Education Perspective is descriptive qualitative research analysis through library research which is a study of concepts and content (content analysis). The approach that will be used in analyzing data uses a qualitative approach through logical analysis. The method that will be used is book research or literature study, namely a survey of books or reading materials

related to the research problem and other relevant sources. (Sutrisno Hadi **[4]**). Books or reading materials related to research problems, namely books related to feminist hermeneutics, reinterpretation of the interpretation of the Qur'an, reconstruction of Islamic jurisprudence, books of interpretation, books of jurisprudence, books of ushul fiqh, ulumul Qur'an, ulumul Hadith, books on Islamic education and other relevant sources. This research is a philosophical analysis of ideas or thoughts regarding the concept of Female Prayer Imams from an Educational Perspective in the Al Qur'an and Hadith qualitatively (Nana **[5]**). This qualitative research is aimed at describing and analyzing educational thinking in books related to hermeneutical methods, interpretation methods and ijtihat methods, tafsir books, hadith and other sources of Islamic teachings. Qualitative research is based on efforts to build a more detailed view of the research, formed in words, a comprehensive picture. To obtain maximum results, the researcher provides a detailed, in-depth, clear and broad description of the concept: Female Prayer Imam, Educational Perspective Islam.

This research examines texts from the Qur'an, texts from the Hadith, methods of feminist hermeneutics, how to understand the Hadith and the reconstruction method used as a legal basis for the opinion which says that women may lead congregations whose congregation is mostly men. Next, analyze it using texts from the Qur'an, texts from the Hadith, methods of interpreting the Qur'an, how to understand the Hadith and the ijtihad method which is used as a legal basis for the opinion which says that women cannot lead congregations that consist of men. Next, the researcher carried out a detailed, thorough and in-depth critical review of the arguments used as the basis for women being allowed to lead congregations that are mostly men. Next, the researchers carried out tarjih, namely comparing the propositions and researching them to obtain the strongest propositions from the Qur'an and Hadith. Finally, the researcher conducted a critical study of Female Prayer Imams from Islamic Education Perspectives. Researchers conducted this research through the following stages in analyzing data: collecting data (data collectin) first, then reducing/sorting the data (data reduction), then presenting the data (data display). Finally draw conclusions and verify. To test the validity of the data, researchers used the following test tools: transferability, confirmability, reference material, and triangulation. (Sugiyono **[6]**)

III. RESULTS AND DISCUSSION

Critical Analysis of Hermeneutical Methods

The hermeneutics developed by Aminah follows the hermeneutics developed by Christian feminists. This feminist hermeneutics emerged because they assumed that all victims of oppression and discrimination against women were caused by the patriarchal system, namely a system that gives power/leadership to men. And this patriarchal system originates from their holy book, the Bible. Therefore, to change this situation, the Bible must be reformed. The method of interpreting the Qur'an, using the hermeneutic method,

aims to change the method of interpreting the Qur'an. In fact, the hermeneutic method and the interpretation of the Qur'an are two very different methods of interpretation. According to Syed M. Naquib Al Atas **[7]**, the interpretation of the Qur'an is very different from hermeneutics or the science of interpreting Christian books, other religious traditions. The fundamental difference lies in the conception of the nature and authority of the text, authenticity and permanence of language (Wan Mohd Nor Wan Daud **[7]**). By looking closely at the definition of tafsir, it will appear that hermeneutics is not a method of interpreting the Qur'an, in fact it is very different. According to Sheikh M. Ali al Shabuni, the definition of tafsir is the science of knowing the understanding contained in the Qur'an which was revealed to the Prophet Muhammad S.A.W., explaining its meanings, issuing its laws and wisdom. Tafsir is the most important part of Islamic tsaqofah (Islamic sciences), namely knowledge that makes Islamic beliefs the basis for discussion. Therefore, discussions of Islamic tsaqofah all return to the Qur'an and Hadith. (Syekh M. Ali ash Shabuni Al Tibyan fi Ulumi al Qur'an **[8]**).

To interpret the Qur'an requires knowledge of exegesis or methods of interpreting the Qur'an. Because the science of interpretation is tsaqofah (one of the branches of Islamic science), it must be sourced from Islamic creeds. This means it must be in accordance with the Al-Qur'an and Hadith. From here, only two sources of interpretation are permitted, namely: interpretation bi ar ra'yi (with an opinion based on the Qur'an and Hadith) is an interpretation prepared based on language or dirayah. Tafsir bi al ma'tsur or manqul is the interpretation of the Qur'an using the Qur'an, the words of the Prophet, the words of the Companions and the Tabi'in. (Ash Shabuni Al Tibyan fi Ulum al Qur'an **[8]**). Hermeneutics is not a method of interpreting the Qur'an and is not based on Islamic creed. Initially hermeneutics was used as a study that developed methods and rules that could guide the interpretation of the Bible. Furthermore, hermeneutics is used generally and can be applied to all fields of study, including gender studies, feminist hermeneutics is developed. Feminist hermeneutics is based on gender equality. The background to the use of feminist hermeneutics is because of their assumption that all oppression and discrimination against women is caused by the patriarchal system, namely a system that gives power/leadership to men. And this patriarchal system originates from their holy book, the Bible. Therefore, to change this situation, the Bible must be reformed. In order to revise the Bible, hermeneutics rejects final interpretation, and all interpretations are considered to contain relative truth. In his work Western-Christian Hegemony, Adian Husaini mentions the key to successful interpretation of feminist hermeneutics. From her explanation it can be concluded that feminist criticism must accept the authority of the Bible with suspicion. If there are texts and interpretations that perpetuate and validate patriarchal structures, they must be rejected and changed. Interpretation must actualize the text to the current situation. (Adian Husaini **[9]**). Thus, there is a very different difference between the science of interpretation which is based on Islamic beliefs and feminist hermeneutics which is

based on gender equality or emancipatory interpretation. For example, in the interpretation of Surah Al Nisa verse 34, it is interpreted that anyone can be the leader of a household, both wife and husband, as long as he has the advantage of both income and leadership.

Mufassir of the Qur'an

Mana' al Qaththan in the book Mabahits fi Ulum al Qur'an states the requirements for a mufassir include: Having a straight creed; Avoid following your desires; Start interpreting the Qur'an with the Qur'an, if you don't get it, then interpret it with Hadith, if you don't get it, then interpret it with atsar (the words of friends), if you don't get it, then interpret it with the words of tabi'in; Understand the sciences of Arabic and its branches; Understand knowledge related to ushul al ulum regarding the Qur'an, for example the science of qiroat, asbab al nuzul, nasikh-mansukh. (Mana' al Qaththan, Mabahits fi Ulum al Qur'an **[10]**). Besides the requirements for someone who is worthy of interpreting the Qur'an, there are also methods of interpreting the Qur'an that are in accordance with the Qur'an, including: first, tafsir bi al riwayah, namely interpreting the Qur'an with the Qur'an. , or with the words of the Messenger of Allah, or with the words of the Companions, as an explanation of what Allah wants in the Qur'an. Thus, tafsir bir riwayah sometimes interprets the Qur'an with the Qur'an or interprets the Qur'an with Hadith or interprets the Qur'an with the atsar of the companions. This tafsir is also called tafsir ma'tsur (Ash Shabuni Al Tibyan fi Ulum al Qur'an **[8]**). Second, tafsir bi al dirayah, namely tafsir prepared relying on Arabic and based on opinion/ijtihad. What is meant by opinion here is ijtihad which is based on authentic rules of ushul, rules which are safe and straight, not making interpretations based on opinions which are based on reason alone, or according to whatever the mufassir desires, or even based on lust. Of course, this kind of interpretation is dangerous for Muslims. However, what is meant by ijtihad is a serious effort to interpret the Al-Qur'an using a linguistic approach and relying on the Al-Qur'an. So don't interpret the Qur'an based solely on your opinion or your desires alone.

When interpreting the Qur'an, you must always refer to the two sources of evidence for Muslims, namely the Qur'an and Hadith, rather than using reason/opinions as a reference. There are strong threats for people who interpret the Qur'an with their opinion/reason or without knowledge. From Ibn Abbas Rasulullah S.A.W. said:

$$ مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ $$

From Ibn Abbas r.a. Rasulullah S.A.W. Saying: *Whoever speaks about the Qur'an without knowledge, then let him be prepared to take his seat from the fire of hell, Abu Musa said this hasan-saheh hadith* (HR. Turmudzi hadith no. 2874 and Ahmad's hadith no. 1965, 2303)

Thus it can be concluded that anyone from the Muslim community, both men and women, can interpret the Qur'an, if they meet the requirements to be a mufassir. Mufassir must have the knowledge to interpret the Qur'an and must use correct interpretation methods in accordance with the Qur'an and Hadith. For mufassir, whether the reason is to reinterpret the Qur'an to make it relevant to the times, or for other reasons, it should be noted that there is a strong threat to people who interpret the Qur'an with their minds.

Reconstruction of Islamic Jurisprudence

Apart from the hermeneutic method, feminists use the fiqh reconstruction method, namely an attempt to re-ijtihad, because they consider the results of the ijtihad of Salaf ulama' to be considered gender biased. One feminist statement: "In the world of jurisprudence, minor assumptions and opinions towards women seem to dominate, so that the formulation of jurisprudence often positions women as second class. Ironically, fiqh, which is actually the result of the understanding of the ulama, involves reasoning, is influenced by the subjectivity of the mujtahid, is full of cultural considerations and aims for the benefit of the people, is often understood as religion itself. So it is considered a patent understanding and cannot be changed according to the demands of the times. Beliefs like this must be revised, even dismantled". This is the background for feminist reconstruction of fiqh. To understand whether fiqh reconstruction is an ijtihad activity permitted by sharia or not, there are several things related to ijtihatd that must be understood. This includes, among other things, the definitions of ijtihad and fiqh reconstruction, as well as the differences between the two. Next, you must also understand about mujtahid and the conditions under which someone can receive the title of mujtahid, as well as the areas of ijtihad or texts that may be ijtihadi.

Ijtihad, Mujtahid and Mujtahid Requirements

According to Muhammad bin Salih, linguistic ijtihad is a serious effort to understand a very heavy/difficult matter. Meanwhile, in terms of terms, ijtihad is a serious effort to understand sharia law. People who make ijtihad are called mujtahid. (Muhammad bin Salih, Ushul min ilm al Ushul). The requirements for ijtihad according to Muhammad Husain Abdullah, more concisely, include: First, understanding Arabic, namely understanding the pronunciations and their arrangement. Second, understanding knowledge about syara', namely the syara texts, from the Qur'an and al-Sunnah which relate to legal issues, as follows: al general wa al special, al muthlaq wa al muqayyad, an nasikh wa al mansukh. Third, understanding the facts that are to be judged in depth. (Abdullah, Dirosah fi al Fikr al Islam).

Ijtihad area

Judging from the source of the Sharia texts, there are texts that are al muhkam and texts that are al mutasyabih. Word of Allah QS. Ali Imran verse 7:

$$ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ $$

"He is the one who sent down the Book (the Al-Qur'an) to you. Among its (contents) are clear verses, these are the main contents of the Qur'an and others (verses) are mutasyabihat.

According to the Munawir dictionary [11], the linguistic meaning of muhkam is thorough, precise, perfect. Meanwhile, according to the meaning of the term ushul fiqh muhkam, its meaning is visible and its meaning is revealed, so that it can eliminate other possibilities. (Syekh Atha' bin Khalil [12]). As for the linguistic meaning, mutasyabihat (according to the Munawir dictionary [11]) is something vague. Meanwhile, according to the meaning of the term ushul fiqh mutasyabihat is one that contains more than one meaning, either to the same degree or not to the same degree. (Syekh Atha' bin Khalil [12]). Nash-nash as an area of ijtihad are texts that are zonni (mutasyabihat), namely texts whose meaning is still vague, not texts that are qoth'i (muhkam), namely texts whose meaning is certain, for example the verse about men as heads. family. The discussion of the procedures for performing ijtihad when linked to how the ideas of Justice and Gender Equality developed by feminists and claimed to be in accordance with the Al-Qur'an and Hadith, clearly does not meet the requirements for correct legal adoption.

Critical Study of Women as Prayer Imams

Husen Muhamad and Amina Wadud are of the opinion that women can be men's prayer leaders based on the hadith about Umm Waraqah narrated by Abu Dawud. According to them, the opinion that prohibits women from leading male congregational prayers is not a problem with jurisprudence because according to jurisprudence it is actually permitted, it's just that the existing jurisprudence is the result of the ijtihad of the jurists, the majority of whom are men, so the results of the ijtihad are gender biased/in favor of men. Therefore, there must be a return to ijtihad or reinterpretation of the arguments in the Al-Qur'an and Hadith which devalue the position and potential of women. Gender equality is based on the word of Allah QS. Azzariyat verse 56 and QS. al Ahzab [33] verse 35. On the basis of Surah Al Ahzab [33] verse 35 above, it is used as a principle for understanding the hadith relating to Umm Waraqah, which means that the Messenger of Allah once visited Umu Waraqah's residence then appointed someone to call the call to prayer and ordered Umi Waraqah to lead his family (HR Abu Dawud) and the hadith means : The Prophet SAW allowed him (Umm Waraqah) to be the imam for the residents of his house. (HR. Abu Dawud).

He further explained: among the people in Umu Waraqah's house there was Sheikh Kabir Waghulamuha Hakimiyatuha or an elderly man, a boy and a female slave. From this it can be clearly established that it is permissible for women to lead male congregational prayers. According to them, from the hadith of Umm Waraqah it is very strong that it is permissible for women to lead men's congregational prayers. Although in general it was not directly exemplified by the Prophet Muhammad. and friends. But it should be remembered that in this hadith, Umu Waraqah directly faced the Prophet Muhammad, in fact the Prophet himself ordered him to lead his family, which consisted of men. What is

interesting about this hadith is the fact that the prophet actually allowed women to become priests in front of the congregation of old men and male slaves (Fadilah [13]).

Can women serve as prayer leaders for men?

Regarding the case of congregational prayers and Friday prayers which are attended by women and the congregation is male and female, there are several things that need to be understood. In interpreting the Al-Qur'an and Hadith, it must be based on Islamic creeds, meaning making Islamic Aqidah the standard for interpreting the Al-Qur'an and Hadith and in ijtihad. (Ash Shabuni, Al Tibyan fi Ulum al Qur'an[8]). Regarding QS. Al Ahzab [33] verse 35 has nothing to do with the idea of gender equality. This verse is not a proposition that interpretation of the Al-Qur'an and ijtihad of sharia law must be based on gender equality, but the verse explains that men and women are equally subject to legal interpretation.

Besides that, QS. Al-Ahzab verse 35 explains that women who are devout are on the same level as men who are pious and Allah's promise of forgiveness and great reward is also a reward for pious people, both men and women. This clearly does not show the equality and equality of all laws relating to women and men. Because being pious means obeying all of Allah's rules, whether the same rules for men as for women or different rules. As mentioned in Tafsir Ibn Abbas, Tafsir Al-Quran verse 35. The conclusion that it is permissible for women to be male prayer leaders is based on an incomplete understanding of all hadiths regarding female prayer leaders.

Women are not allowed to be prayer leaders for male congregations

Prayer is the most important and primary act of worship commanded by Allah. Word of Allah QS. Al Ankabut verse 45:

$$ اتْلُ مَآ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ٤٥ $$

Read what has been revealed to you, namely the Book (Al Quran) and establish prayer.

Prayer is a taukifi worship, namely a worship whose specific procedures have been determined in Islamic sharia which cannot be changed, must follow the Prophet. The words of Rasulullluh SAW from Malik:

$$ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي (رواه البخاري) $$

"And pray as you see me praying." (H.R. Bukhari).

Prayer is an obligation for Muslims, if you do it you get a reward and if you leave it you are a sin. Performing the recommended or sunnah prayers in congregation, because you will get multiple rewards. From Abdullah bin Umar Rasulullah SAW said:

صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَّعِشْرِيْنَ دَرَجَةً (متفق عليه)

"Prayer in congregation is more important than prayer alone, with a value of 27 degrees." (HR. Bukhari Muslim)

Regarding congregational prayers, the majority of ulama' (Imam Syafi'i, Imam Maliki, Imam Hanafi, and Imam Hambali) are of the opinion that it is not permissible for women to lead congregational prayers, which is not permitted for men. They also agreed that Friday prayers are obligatory for men (Ibn Rusydi al Qurtubi, Bidayatul Mujtahid **[14]**)
The evidence of the prophet's hadith relating to Umm Waraqah,

وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَزُورُهَا فِي بَيْتِهَا وَجَعَلَ لَهَا مُؤَذِّنًا يُؤَذِّنُ لَهَا وَأَمَرَهَا أَنْ تَؤُمَّ أَهْلَ دَارِهَا

Meaning: *The Prophet once visited Umm Waraqah's residence and appointed someone to call the call to prayer and ordered Umm Waraqah to lead her family.* (HR Abu Dawud, Hadith no. 500).

The above hadith is general for men and women. If only this hadith were used, maybe someone would understand that women can be priests for the occupants of their house (including men). However, there are hadiths that specialize in this, namely:

وَأَذِن لَهَا أَنْ تَؤُمَّ نِساءَ اهل دَارِهَا

Meaning: *Prophet Muhammad SAW. allowed him (Umu Waraqah) to become a priest for the women living in his house.* (HR. Ad-Daruquthni).

In this hadith it is stated that those who were permitted by the Prophet SAW to have women as priests were also women. This is further confirmed by the words of the Prophet Muhammad SAW:

أَلَا لَا تَؤُمَّنَّ امْرَأَةٌ رَجُلًا

Meaning: *Remember that women should never become priests of men.* (Saheeh Hadith narrated by Ibn Majah, Hadith no. 1071)

In the book Ushul Fiqh, Sheikh Atha' bin Khalil established the rules of ushul fiqh to obtain the strongest proposition, so it is better to use two propositions, rather than ignoring one of them. Based on the principle of ushul fiqh: "I'mal Ad-Dalilayn Awla Min Ihmal Ahadihima" (using two propositions is better than ignoring one of them), then all the propositions above must be combined. This means that, even though the first hadith is general, this generality is specified by another hadith that women may become imams if their congregation is only women. Based on this, the opinion that allows women to be prayer leaders for men is a weak opinion that cannot be used as a basis.

Women Become Imams for Boys in the Perspective of Islamic Education

In the household, Allah glorifies women by giving them the role of mother (educator) and home organizer who is responsible for managing the house under the leadership of the husband. The Prophet's words:

الْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهَا. (متفق عليه)

"…*And the woman is the responsible guardian of her husband's home and her children.*"

Thus, mothers must be equipped with the knowledge to care for, educate, act as good role models, find a conducive environment, so that their children become pious children. Don't let children be educated by cellphones and other destructive media because of their negligence. Prospective mothers must learn correct parenting skills, understand child development and care for children by meeting their needs, both physical and instinctive. This is done without waiting for the child to ask, so that the child is protected from psychological and physical damage.

ما نحل والد ولده افضل من ادب حسن

"There is no gift from a father (parent) that is more important than a good education" (HR Turmudzi).

In order to achieve the goals of family education, all educational components in the family must carry out their functions well. Included in the components of family education are everything that surrounds the child and is able to influence his behavior. Therefore, the child's environment must be Islamic, for example: wall decorations that comply with Islamic teachings; television shows, internet that children can access; Educational reading book. Apart from that, what has the greatest influence on a child's behavior is the behavior of all family members: father, mother, servants and other family members, as well as the child's friends. Therefore they must also be people who behave in accordance with Islam.

Exemplary Method, Practice and habituation in Teaching Prayer

It is no longer a secret that children imitate their parents' behavior more easily than their words. Therefore, example is important. And this exemplary method has proven to be the most successful in preparing and helping shape children's behavior (Abdullah Nasih Ulwan, Tarbiyatul Aulat fil Islam **[15]**). Therefore, a teacher/parent must be an example or role model because the parent teacher is an educator, teacher, guide, director with knowledge. Teachers/parents not only teach, transfer knowledge to students, but also must educate, direct and guide. Therefore, a

teacher must apply the knowledge that has been conveyed and then become a role model for what is taught. Because preachers and teachers/parents inherit the duties of Rasululloh, teachers/parents are also required to be able to be good role models. Word of Allah QS. al Ahzab verse 21

$$لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ٢١$$

"Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot."

Ibn Abbas interpreted QS Al Ahzab verse 21: "أُسْوَةٌ حَسَنَةٌ" - a good role model is a good and straight behavior/way of life for you in religion. Ibn Kathir interpreted "أُسْوَةٌ حَسَنَةٌ" - a good role model for you, meaning that it was very visible in the Messenger of Allah that he was straight in religion and (must) imitate the entire life of the Prophet Muhammad. (Ibn Abbas, Tanwir Miqbas min Tafsir Ibn Abbas [16]). With regard to female imams, women may only (specifically) serve as prayer leaders for congregations whose congregation includes women and children who are not yet mumayyiz. Pay attention to the hadith about Umm Waraqah that only the Prophet was allowed to lead female members of his family. Words of the Prophet Muhammad

$$وَأَذِنَ لَهَا أَنْ تَؤُمّ نِساءَ اهل دَارِهَا$$

Meaning: *Prophet Muhammad SAW. allowed him (Ummu Waraqah) to become a priest for the women living in his house.* (HR. Ad-Daruquthni).

In Umm Waraqah's house there were old grandfathers, male slaves, female slaves and boys who had not yet mumayyiz. By understanding the hadith of the Prophet who instructed Umm Waraqah to only lead female members of her family, it can be concluded that old grandfathers and male slaves were not Umm Waraqah's makmum. From the hadith of Umm Waraqah, leading a boy who is not yet mumayyiz is the most effective application of educational methods in teaching prayer, namely practice, example and habituation.

IV. CONCLUSION

The method of interpreting using hermeneutics is not a method of interpreting the Qur'an and is not based on Islamic creeds but is based on gender equality. The background is their assumption that all oppression and discrimination against women is caused by the patriarchal system, namely a system that gives power/leadership to men. Ijtihad is a serious effort to understand sharia law. Ijtihad must be based on Islamic beliefs, cannot be based on gender equality and can only be carried out by mujtahids who meet the requirements. Nash-nash as an area of ijtihad are texts that are zonni / mutasyabihat, namely texts whose meaning is still

vague, not texts that are qoth'i/ muhkamat, namely texts whose meaning is certain, for example the verse about men as heads of the family. In the book Ushul Fiqh, Sheikh Atha' bin Khalil established the rules of ushul fiqh to obtain the strongest proposition, namely that it is better to use two propositions, rather than ignoring one of them (I'mal Ad-Dalilayn Awla Min Ihmal Ahadihima), so all the propositions above must be This means that even though the first hadith is general, the generality is specified by another hadith that women may become imams if their congregation is only women. Based on this, the opinion that allows women to be prayer leaders for men is a weak opinion that cannot be used as a basis. Meanwhile, if women (teachers, mothers or other female educators) become imams and their families are male children who are not yet mumayyiz in order to educate them, then it is permissible. It's just that if the congregation is all boys who are not yet mumayyiz, then it is considered that they are praying alone or not praying in congregation. From the incident of Umm Waraqah leading a boy who had not yet mumayyiz, it was the most effective application of educational methods in teaching prayer, namely practice, example and habituation.

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