

PATTERNS OF STUDENT BEHAVIOR TOWARDS FEMINISM OF WOMEN WITH DISABILITIES IN THE PERSPECTIVE OF HADITH AT UIN KH. ABDURRAHMAN WAHID PEKALONGAN

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Ilmu Hadits, UIN K.H Abdurrahman Wahid Pekalongan

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ABSTRACT

Women with disabilities have always been considered weak and underappreciated in various ways, resulting in the denial of their rights to education, health, employment, and justice. The viewpoint of feminism emanating from the west is not a strange entity for the east. This is actually considered good, we can even see this in the behavior of the Prophet, who showed humanist characteristics in women by respecting gender equality in various fields. This research is located at UIN KH Abdurrahman Wahid Pekalongan and describes issues of disability feminism and behavior in women with disabilities. The stages of research through data collection (observation, interviews, and documentation) are continued with data analysis and finally drawing conclusions. The results of this study show that the pattern of feminist behavior that occurs in women with disabilities does not all see them as weak, some even admire their determination, so that the existence of feminism does not limit women with disabilities from developing their talents. However, sometimes, with their limitations, they have no friends. One of the women with disabilities is always patient and enthusiastic about living her life. Closely related to the hadith of the Prophet Muhammad (peace be upon him), it is about respecting women on behalf of their wives and Muslim women in the early days of Islam with their rights in economic, social, positional, and other ways. Based on the analysis, it can be concluded that the Holy Prophet is a profile of a prophet who is feminist, non-discriminatory, humanist, and universal.

Kata kunci :

Feminisme, Disabilitas, Hadits

ABSTRAK

Perempuan penyandang disabilitas selalu dianggap lemah dan kurang dihargai dalam berbagai pandangan, sehingga mengakibatkan terabaikannya hak-hak mereka untuk mendapat pendidikan, kesehatan, pekerjaan, dan keadilan. Sudut pandang feminisme yang berasal dari barat bukanlah entitas yang aneh bagi timur. Hal ini justru dianggap baik, bahkan dapat kita lihat pada perilaku Rasulullah yang menunjukkan karakteristik humanis pada perempuan dengan menghormati gender kesetaraan dalam berbagai bidang. Penelitian ini berlokasi di UIN K.H Abdurrahman Wahid Pekalongan dengan mendeskripsikan isu-isu perilaku feminisme pada perempuan disabilitas. Tahapan penelitian melalui pengumpulan data (observasi, wawancara, dan dokumentasi) dilanjut dengan analisis data dan yang terakhir penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa pola perilaku feminisme yang terjadi pada perempuan disabilitas tidak semuanya memandang mereka lemah, bahkan ada yang kagum terhadap tekadnya sehingga dengan adanya feminisme ini tidak membatasi perempuan penyandang disabilitas dalam mengembangkan bakatnya. Akan tetapi, terkadang dengan keterbatasannya, membuat ia tidak memiliki teman. Salah satu (narasumber) perempuan penyandang disabilitas selalu sabar dan semangat dalam menjalani hidupnya. Erat kaitannya dengan hadis Nabi Muhammad saw., tentang menghormati perempuan atas nama istri-

istrinya dan perempuan-perempuan Islam pada masa awal Islam dengan hak-haknya dalam ekonomi, sosial, jabatan dan lainnya. Berdasarkan analisis, dapat disimpulkan bahwa Nabi Muhammad saw adalah profil nabi yang berjiwa feminis, non diskriminatif, humanis dan universal.

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INTRODUCTION

Women with disabilities always experience discrimination by both men and non-disabled women. Even disability in men gets more attention than disability in women. This condition is concerning, so that disability in women makes them neglected in all aspects of life such as information, education, work, and health. This condition, affects their limitations in carrying out activities. On the MPR website, according to the Chairman of the National Commission on Disabilities Dante Rigmalia said, most people with disabilities have not been recorded. According to estimates by the World Health Organization (WHO), the percentage of people with disabilities in Indonesia is 10 percent of the total population.

Along with the times, the more advanced technology in various fields, the more widespread news related to violence against women, both through social media and directly. The facts that arise in the community never end, raising concerns, especially the violence that occurs in women either physically or verbally. Every conversation involving religious topics related to women has pros and cons. This is related to the Qur'anic postulates and hadiths explaining behavior towards women. Contextually, the Qur'an and Hadith contain that women are subordinate to men, thus making women Women with disabilities always experience discrimination by both men and non-disabled women. Even disability in men gets more attention than disability in women. This condition is concerning because disability in women makes them neglected in all aspects of life, such as information, education, work, and health. This condition affects their limitations in carrying out activities. On the MPR website, according to the Chairman of the National Commission on Disabilities, Dante Rigmalia, most people with disabilities have not been recorded. According to estimates by the World Health Organization (WHO), the percentage of people with disabilities in Indonesia is 10 percent of the total population. submissive and obedient to men. Women today are in a discriminatory system, treated unfairly, and therefore incompatible with justice in Islam. With this problem, the term feminism is synonymous with women's nature.

Feminism arises because of a movement and awareness among feminists or women who experience discrimination and efforts to stop that discrimination. This arises against the background of 'why' are women always discriminated against and treated unfairly? Especially women with disabilities, resulting in them not having rights in the fields of education, employment, and justice. The fundamental concept of feminism for analyzing society is gender. Etymologically, the word 'gender' comes from English, meaning 'gender'. Gender is something that is inherent in masculine (masculinity) and feminine (femininity) based on socio-cultural constructions. (Rokhmah, 2021; Ulvah Nur'aeni, 2020).

The issues related to persons with disabilities have been widely studied in Islam based on the Qur'an and Hadith as sources of behavior, The Prophet Muhammad SAW, as *uswatun khasanah*, has explained related behavior towards women. This then draws real attention to how to treat women regardless of their physicality, even degrading them. Islam itself teaches about justice, as many of the holy verses of the Qur'an and hadith describe it contextually and only in its meaning so that we can imitate it. As servants of Allah and the people of the Prophet Muhammad, our behavior and morals should be in accordance with what is commanded. It is mentioned in one of the narrations that he was once the companion of Umar bin Khattab (ra). He smiled, and soon he cried. The companions were astonished and thought there was an oddity that happened to Umar. So one of the men asked Umar, and he explained that he laughed because he remembered what he had done when he was still in an infidel state. When traveling, he brought an image made of bread, which he then worshipped on his journey, but when he felt hungry and there was no food, he would eat the bread that was considered his god. He wept because when his wife gave birth to a daughter, he took the child and buried her alive because it was considered a disgrace at that time. In the hadith of the Prophet narrated by Ibn Umar (ra),

مَنْ كَانَتْ لَهُ أَنْثَى فَلَمْ يَيْدِهَا، وَلَمْ يَهْنِهَا، وَلَمْ يُؤْتِرْ وَلَدَهُ عَلَيْهَا، - قَالَ: يَغْنِي الذُّكُورَ - أَدْخَلَهُ اللَّهُ الْجَنَّةَ

It means: *"Whoever has a daughter does not hurt her (bury her alive), insults her, and makes no difference between her and her son, and Allah will send her into heaven."*

This was explained by the Prophet (peace be upon him) as narrated by Al-Bukharidan Muslim from Abu Hurairah:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الصِّلَعِ أَعْلَاهُ، فَإِنْ دَهَبَتْ تُقِيمُهُ كَسْرَتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا.

It means: *"Whoever has faith in Allah, and from then on, let him say either when he sees something or he is silent, and ask a will for the women because indeed they were created from crooked ribs. And indeed, the most crooked thing is at the top. If you want to straighten it by force, then you will break it, but if you leave it, it will still be crooked. Will—ask for a will—to woman with kindness"*. (Bukhari, n.d.)

Looking at the two hadiths above, Islam shows that women also have the same rights as men. Because in the era of Jahiliyah, women experienced very cruel oppression and discrimination. In the journal "Feminist Reading of Misogynistic Hadiths in Sahih Bukhari," written by Elviandri, Asrizal Saain, and Farkhani, many hadiths are considered misogynistic by feminists, especially hadiths related to women's lives and positions. The research also shows that, along with the times, feminists argue that women have the same degree as men. This also confirms that in interpreting a hadith, we cannot be arbitrary but must consider its *asbab an-nuzul*. (Elviandri et al., 2019)

Regarding gender equality issues, students have an important role in realizing gender equality and eliminating patriarchal culture that is still embedded in one's views or perceptions. Students, as agents of change, must continue to drive gender equality. Every individual has the same right to pursue their talents and interests. Gender equality is not only about basic rights, but also about understanding that every individual has valuable potential that must be recognized and maximized (Azalia Zahra Hazairin, 2022) This is in line with the author's research because both discuss gender, but the author emphasizes more on the feminism of women with disabilities, where the researcher wants to reveal student patterns on this.

Islamiyatur Rokhmah's dissertation entitled "Access to Education for Women with Disabilities in the Special Region of Yogyakarta: Islam, Gender, and Politics," explains that first, structurally, the government has produced program and budget policies for women with disabilities, but they have not been implemented properly, so that accessibility, especially education for women with disabilities, has not been well realized in the affirmative. Second, the importance of balancing the concepts of *bayani*, *burhani*, and *irfani* thinking should be studied continuously. Third, culturally, parents and society have not encouraged and motivated women with disabilities to access education. This is in line with the author's research related to education for women with disabilities, but researchers emphasize more on the mindset of students related to feminism for women with disabilities.

In this study, the use of the concept of feminism refers to the way students interpret and respond to the feminism of women with disabilities in terms of their views on human existence and its relationship with religious teachings. This study is interesting because it discusses the pattern of student behavior towards feminism among women with disabilities in the context of hadith, which investigates complex interactions between religion, gender, and disability. This research reveals how students respond to the issue. So that religious values and feminist principles emerge in the context of disability, that can increase understanding and acceptance of feminism among women with disabilities among students and society more broadly.

METHOD

Research on student behavior towards the feminism of women with disabilities from the perspective of hadith is research that uses qualitative descriptive methods. A qualitative approach is a research procedure that produces descriptive data in the form of written or spoken words of people and observed behavior (J, 2021). Qualitative research is a certain tradition in the social sciences that fundamentally depends on observing humans in their own area and relating to these people (Fadli, 2021) Therefore, this method is in accordance with the research to be carried out. The data for this study was collected through direct interviews with ten sources who were students, and one of them was a woman with a disability. In this study, the eight sources were active students of UIN K.H. Abdurrahman Wahid Pekalongan, also called UIN Gusdur, who became friends with women with disabilities and one student with disabilities. Researchers sampled friends of women with disabilities to find out how their behavior patterns related to this. This study discusses how their understanding and behavior related to feminism in women with disabilities occurred at UIN Gusdur. In addition, this study also discusses how women with disabilities feel about carrying out their daily lives on campus, as well as the facilities and infrastructure provided specifically for them.

RESULTS AND DISCUSSION

The Concept of Feminism, Disability, and Behavior

A. Feminism

Feminism is a theory that expresses the personal self-worth and self-worth of all women. In such an understanding, a woman will believe in herself (Susanto, 2013) Women, in view of feminism, have their own activities and initiatives to fight for these rights and interests in the movement to demand their rights as full human beings (Hasriani, 2018). Feminism was born to fight the prejudice that makes men always dominate, whether in politics, education, legal, social, or economic institutions. Feminism is the awareness of the oppression and extortion of women in society, at work, and within the family, and a conscious action by both women and men to change these conditions. Feminism, from the perspective of gender analysis, belongs to the broader discipline of sociology. Feminism is a movement and consciousness that starts with the assumption that women experience discrimination and efforts to stop that discrimination.

Feminism is an old movement, but it wasn't until the 1960s that it was reborn. The beginning of this feminist movement emerged in America as part of the culture of civil rights and sexual liberation. The purpose of feminism is to fight for the fate of women to meet practical needs such as childcare, health, education, abortion, and so on. According to Anne Oakley, the use of the word gender in feminism was first sparked by her. He began to invite citizens of the world to understand that there are two terms that are similar but not the same, namely sex and gender. So far, people consider the two terms to be the same, namely, something that must be accepted and taken for granted. Both terms are derivations from English and are now widely used by Indonesian people (Marhamah, 2019)

The term feminism is often referred to as gender equality. Gender does not mean a biological distinction (sex) that is the nature of God. Gender is the difference in behavior between men and women in various areas of life. Broadly speaking, feminism has two meanings. First, feminism is an idea that strives for gender-just social transformation. Secondly, feminism is a social theory that

analyzes and explains the root causes, dynamics, and structures of oppression against women. This question arises to answer the question, 'why' are women discriminated against or treated unfairly? From this emerged four groups, as follows:

First, liberal feminists. Liberal feminism argues that the root of women's oppression and backwardness is the existence of traditions and laws that restrict women from achieving public success. Therefore, women should be given equal rights to careers in all aspects of life.

Second, Marxist feminism: this type of feminism arises because of industrialization, which results in an unfair sexual division of labor so that women do not get awards and are excluded from economic activities. According to Marxist feminism, women must be involved in economic activities.

Third, radical feminism emerged around the 1960s. This feminism advocates women's liberation. Radical feminism argues that the root of women's oppression is a patriarchal system of male dominance over women. This feminist movement has built male and female differences into gender symbols. In this feminism, women have to take action on their own to change their own lifestyles, experiences, and relationships.

Fourth, psychoanalytic feminism: this idea comes from the oppression of women and comes from her soul and her way of thinking. Patriarchy society has presented a dogma that men are leaders who regulate and guard women, so that women feel inferior and cannot get out of the clutches of men (Hulu, n.d.) (Rusmana et al., n.d.)

Fifth, Islamic feminism, which is an understanding that views that the oppression of women in public life is not only caused by an unjust social system but is caused by factors of interpretation of religious teachings that are biased against normative foundations, the Qur'an and Hadith. So according to this feminism, there is a need for efforts to reinterpret religious teachings or doctrines based on the existing gender equality principles, both in the Qur'an, Hadith, and other sources. From the explanation of the five streams of feminism above, it can be concluded that feminism arises because of discrimination towards women as its main object, even though each has different reasons and perspectives for fighting for gender justice.

From some of the above understandings, we can conclude that feminism is a movement or a theory that is reborn due to discrimination against women and awareness of it, but this is more attached to women as a feminine trait, even though in practice discrimination also occurs in men. Feminism is closely related to gender. Theory and practice are similar to gender, but the movement is more towards the protection of women's rights. The birth of this movement not only fights for women's rights but also the rights of men to fight the discrimination that often occurs.

B. Disability

Disability is a limitation in a person's body that makes them abnormal in social life. People with disabilities are a fabrication or the result of social injustice that is deliberately built because of power in the form of structure and culture, forcing them to admit that they experience physical deficiencies. With this, people with disabilities are individuals who need to be pitied or helpless humans. This idea is still so close among the people that they are ostracized (Fuad Masduqi, 2009)

The condition of women with disabilities is more concerning than that of men with disabilities. They are marginalized in all aspects of life, such as access to information, education, employment, and health, especially in developing countries such as Indonesia. They experience discrimination for gender reasons, including women, persons with disabilities, and poverty. Among women, they are often not looked upon, making them hidden and left behind, and their needs and rights ignored and unequal to those of men with disabilities. Men with disabilities are more likely to get high-income job opportunities. As a result of this inequality, women with disabilities are economically a burden on their families. This is what makes them not dare to carry out an activity because of a lack of encouragement from friends, the community, and even their own family (Turmusani in Islamiyatur, 2021).

The fight for women with disabilities in any part of the world has not yielded the expected results. This is due to the opposition of the defense movement by feminist activists and disability activists in carrying out their defense movements. Feminists with disabilities such as Jenny Morris

(1991, 1993, and 1996) and Thomas (1999) criticized the mainstream feminist movement, which was considered to marginalize the voices and needs of women with disabilities. According to Thomas, feminists often distance themselves from their brothers and sisters who have disabilities because they are considered 'weak' and 'dependent', and this condition is contrary to the concept of feminism, namely strong and independent women. Although the feminist movement now recognizes the diversity of women and has placed women with disabilities in it, the process of marginalization is still often regarded only as a symbol of what she calls exclusion by nominal inclusion.

People with disabilities, from an Islamic perspective, are closely related to the Qur'an and hadith as sources of Islamic law. In the book *Fiqh Strengthening Persons with Disabilities*, it explores five causes of people with disabilities not paying attention to their rights: first, the problem of perspective, namely magical, naïve, and critical; second, attitudes and treatment towards persons with disabilities; third, limitations of disability-friendly public services; fourth, limited employment opportunities for persons with disabilities; fifth, obstacles to the performance of religious obligations. People with disabilities in the Qur'an are a manifestation for us not to be degrading, provide assistance to meet their needs, and support measurable, structured, and planned social activities as a form of strengthening and empowering people with disabilities (Handayani, 2016) (Nuraini, 2021)

Based on the various statements above, it can be concluded that disability is a limitation in a person's body both physically and mentally, so they must be given special attention. Women with disabilities experience more disability than men with disabilities. This is due to society's lack of understanding in treating them, where the environment, family, and friends should support their wishes so that they will not be oppressed and feel inferior to others. The importance of understanding related to the feminist movement should be focused on women with disabilities because they are vulnerable to discrimination by men and by others. Thus, it is hoped that this feminist movement can eliminate the discrimination that has occurred so far.

C. Behaviour

Behavior comes from the words "fairly" and "practice." Fairies are ways of doing, and practice means deeds or behaviors. Behavior is closely related to the terms moral, ethical, and moral. Behavior is divided into two types: first, behavior brought from birth (innate behavior), and second, operant behavior, which is what is obtained from the learning process (operant behavior). Behavior comes from what it forms, what it acquires, and what is controlled by the center of consciousness, or brain. The behavior caused will cause a person to tend to repeat pleasant experiences and tend to avoid unpleasant experiences (Marzuqi, 2015)

Behavior is also defined as behavior, or in Islam, morals. Morals, linguistically, are behaviors, temperaments, or habits. According to the term, knowledge is knowledge that explains good and bad, regulates human association, and determines the ultimate goal of his business and work. Morals merge in a person; they unite in behavior and deeds. If the behavior is good, then it is called praiseworthy behavior or moral *mahmudah*. While bad behavior is called despicable behavior or called *mazmumah* morals.

Behavior is also known as ethics. Ethics comes from the Greek "ethes," which means custom. Ethics is the study of good and bad in human actions, as far as the intellect knows. Ethics and morals should have the same meaning and purpose, but the principles underlying them are different. Morals are based on Islamic teachings from Allah and His Messenger. While ethics refers to the human mind, Moral comes from the word "mores," which means custom. Morals are human actions based on general ideas (society) that are good and reasonable. Morals and ethics have similarities in terms of good and bad. The term ethics is in the theoretical area, and morals is in the practical area.

Student Perception of Feminism: A Disability Case

Based on the description above, that behavior is a behavior or action that is inherent in a person about the good and bad they do in everyday life. Behavior can also be called morals, ethics, character, and morals. A person's behavior is very influential on other people's views of us. Behavior is usually motivated by a desire to achieve a certain goal. Sometimes a person's behavior

is also influenced by their environment. In this case, the researchers used the theory of feminist behavior for women with disabilities. Researchers emphasize women with disabilities as objects of study and how students behave with this movement.

There were eight subjects, consisting of seven students and one female student with disabilities. They are all students from K.H. Abdurrahman Wahid State Islamic University Pekalongan or known as UIN Gusdur, where they consist of active students in semesters one to three in various study programs, especially at the Faculty of Ushuluddin Adab and Da'wah. First, the researchers asked the speakers about their opinions regarding the understanding and form of feminism in UIN Gusdur and their answers were almost the same, that:

P: "Feminism itself, as far as I know, is a movement that aims to uphold women's rights, if in UIN Gusdur itself the rights of a woman's obligations are equal so that UIN Gusdur itself has created students who have feminism traits." S: "Feminism is a behavior where a group of people defend women who are considered unable to fight for their own rights as human beings or women who are considered weak, and she does not obtain the rights he should have obtained. For example, the right to work is a law concerning citizens ability to support themselves. But in ancient times women were not allowed to work, so with this feminism to help women who at that time were considered not to have 100% human rights and the rights of citizens, whether they were disabled or not, in UIN Gusdur women's rights were well fulfilled," R: "Feminism is about women's rights, with our goal as women, in the same view, having a role as men, at UIN Gusdur, being carried out regarding these rights." S: "The feminism that I read in the article is an adjective that means "womanhood" or indicates the nature of women. Feminism is a women's movement that fights for women's rights. Movements and ideologies that aim to achieve a gender level that is sheltered in human rights, and an example of feminism itself is to level the playing field between men and women by ensuring that women have the same life opportunities to choose their roles and rights as men in UIN Gusdur, feminism has happened a lot", F: "I think feminism is the difference between men and women as a social, economic, and cultural construct rather than as a result of an eternal biology. So they stressed the need for equal opportunity for women in all fields. In UIN Gusdur, equality between men and women" has been implemented. "In my opinion, feminism is a social action that focuses on gender equality between women and men with the aim of eliminating injustice in women's lives, for example." In UIN Gusdur itself, it has eliminated this injustice." "Feminism seems to me to be a kind of group or social movement related to those who fight socially related to the ideology of thought for gender equality of women and men along with rights and obligations in society in various fields between women and men. In UIN Gusdur in general and in particular, there has been a feminist movement."

All answers from the speakers stated that Feminism itself is a movement defending women's rights as its object, where these rights include equality between women and men as a form of justice, especially at UIN Gusdur itself as a place of lecture and has applied feminism attitudes to its students. After that, researchers asked students about their opinions about feminism in women with disabilities and how they behave towards women with disabilities.

R: "We need to know more about the rights of women with disabilities. They are also just like us and have equal rights and non-discrimination. And there are also regulations from the state regarding employment if there is discrimination in the workplace, for example, because people with disabilities also need decent work as well as other women who can compete with men. Here we can see that the government pays great attention to disability to realize equal rights and opportunities for people with disabilities towards a prosperous, independent, and non-discriminatory life. Regarding how to treat them, we as humans must respect each other, respect each other, and love each other. Likewise, people with disabilities are just like us; they only have shortcomings that we should be able to see as privileges that God gives. Just like us, we also have disadvantages and advantages. There is little experience in UIN Gusdur itself; there are people with disabilities, especially 2nd semester children. Honestly, I first thought about why the child wanted to go to college with shortcomings and, in his family, how he was educated to always appear grateful for what God gave. We can be sure that his family must be very supportive. And I myself often see many people who love the child or our friend. His friends still invite communication and help him get out of class when lecture hours are over; maybe they will accompany him while waiting to be picked up by his mother. And once Alhamdulillah was also given the opportunity to be able to communicate, even starting with his son. And I felt that maybe, at that time, I was still thinking I was not able to invite communication. With the experience of being invited to communicate first, I finally felt aware of something; they also need communication from all of us, and the word shame is not the reason for the child. And, alhamdulillah, at that time, I also reciprocated by asking. We communicate with each other, and we also joke with other friends." F: "There are two cases related to feminism; it is equality between genderization between men and women, while disability may be between people with disabilities either physically or mentally with normal people; it is very good when equated, meaning equality not only from the side of sex but also from the side of humanity. We see the same meaning even though they have disabilities, but they still get equal treatment socially in various fields. Personally, to treat the same thing in relation to it, we must understand each other first. For example, we have friends who happen to be included in the disabled person physically or mentally. If physically, for example, someone is disabled or paralyzed, we must make ordinary

friends; do not disturb him as a weakness that makes him unable to do as we do. We treat him the same, but when he gets into trouble, as normal, we should help him. Be kind to anyone regardless of whether he is from a certain ethnicity, race, religion, or group, even though we have different views, thoughts, and backgrounds, but when we see ourselves as one creature of God, which means we are both human beings, then it is our duty to behave well to anyone and to people with disabilities and people who are physically or mentally imperfect."
S: "Feminism on disability is that we fight for the rights of women, especially those with disabilities, because they have special needs, and we must defend them with my own perspective or the point of view of being a feminist. My way to be a feminist is to defend people with disabilities. 1) I will embrace and make sure people with disabilities don't feel alone. 2) I will help and accompany him in recovering his mental health. 3) Incorporate it, draw him into a healthier environment, and be able to accept his existence. 4) I will invite him to move on and switch from victim status to volunteer status." S: "Feminism itself is equating between men and women by ensuring that women have the same life opportunities to choose their roles and rights as men, especially those with disabilities who must get equal rights. How to treat women with disabilities: don't discriminate against each other; embrace together; if there is something wrong, remind them; don't discriminate, especially those with disabilities; don't make fun of them. If, for example, we make fun of those with disabilities, then their feminine spirit will drop, their confidence and lectures will be disturbed, and they can even get out of college." F: "Provide insight to the community on how to behave toward people with disabilities. As fellow earthly creatures, we must be able to coexist with other living things. Physical, racial, gender, and religious differences are commonplace. These differences make us as living beings look more colorful and not monotonous. A person with an intellectual disability can be treated as we want to be treated, give more patience when the sufferer wants to talk or do something, and certainly pay more attention to someone who has a disability because the sufferer struggles when he wants to interact with others. For example, when interacting with people with disabilities, take care of the words and actions of friends. Say and show good manners, and don't make fun." S: "Provide the necessary support to achieve their rights (persons with disabilities) in order to have the same opportunities to access life as we do. Do not assume limitations because every person with disabilities has a different level of limitation. Talk to them in the same way as talking to ordinary people." Q: "As I explained earlier regarding feminism for women with disabilities, we help without having to be asked if someone with a disability is experiencing difficulties; without us needing to ask, we are immediately ready to help him; we just treat them as usual without seeing their shortcomings, so there is a very good sense of brotherhood"."

Based on the interview above, feminism towards women with disabilities is very important for us to do. Because as God's creatures, we actually have the same position; it's just that they need special attention. From the various answers of the interviewees, the way to treat them varies from each person's point of view and their point of view as a feminist. In essence, we as God's creatures must respect each other, respect, help, and not discriminate whether they are disabled or not. Moreover, we who are normal should be able to help them because humans are actually social creatures. It doesn't because their limitations make us behave arbitrarily and even make fun of them. As religion has taught. In addition, researchers also interviewed a woman with disabilities from the Qur'an and Tafsir study program, abbreviated as IAT, about how he felt studying at UIN Gusdur, whether he was treated well by the students, and even a little about his experience during his daily life.

R: "Alhamdulillah, I feel comfortable with lectures at the Faculty of Ushuluddin Adab and Da'wah with comfortable facilities by moving classes on the first floor and providing special bathrooms for people like me. All the students treated me well and I felt what happiness means in friendship, once when there was an event on the second floor, my friends worked hand in hand to lift me up the stairs because there was no elevator at FUAD. A little experience in the past at MTS As-Syafi'iyah, I never felt what happiness is and what is a good friend even I felt bullied for three years. I know that God gave me a test and will be given happiness that I have not had either in MTS or the environment. When I was in college, I registered for an LPDP scholarship but I did not pass even though I thought the conditions were complete, but I don't know why I didn't pass. I like to be insecure because in my class many of the but graduates are good at Arabic, while in the cottage where I have never been taught so that I can"."

The results of research interviews and observations show that a person's understanding of feminism is not just a text but an individual's own actions regarding issues or discrimination that predominantly occur in women, both disabled and non-disabled. Someone who applies feminism to women with disabilities can do so in various ways to fight for and defend their rights. Some results also show that they support the existence of this feminist movement because they consider it very important to fight for it. As has been taught in religion, respect each other regardless of their status.

Islam as a religion that rahmatanlilalamin, i.e., a religion that spreads mercy for the universe, has called for several exhortations for mutual respect, especially respect for women, such as the hadith narrated by Umar bin Khattab, which affirms that Islam is very concerned, glorifies a creature of Allah,

and gives equal position to the opposite sex. And the hadith from Abu Hurairah, narrated by Abu Daud, Imam Ahmad, Imam Bukhari, Imam Muslim, and Ibn Majah, contains the importance of improving kinship relations with women. The hadith confirms how much Islam cares about women as beings glorified by Allah, and they deserve equality with the opposite sex. The reverence and appreciation of Islam are depicted in the sunnah of the Prophet. The Prophet set an example by doing formation, encouraging them to goodness and happiness, and expanding their breasts to the limits allowed by Allah. In accordance with the hadith above, many narrators of the hadith also narrated about this, such as the hadith narrated by the Holy Prophets.

عن عائشة رضي الله عنها قالت: دَخَلَتْ عَلَيَّ امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا، فَسَأَلَتْهُمَا فَمَا لَمْ تَجِدِي عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهُمَا إِيَّاهَا فَقَسَمَتْهُمَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا، فَأَخْبَرْتُهُ فَقَالَ: «مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ، كَرَّمَ لَهُ سِتْرًا مِنَ النَّارِ»

From Aisha -raḍiyallāhu 'anhā- he said, "*A woman came into my place with her two daughters. The woman asked for something, but I had nothing but a date. I gave the dates to him. Then the woman divided it into two between her two daughters. While he himself didn't eat it in the slightest. Then the woman stood up and went out. Suddenly, the Prophet (peace and blessings be upon him) came to meet us, and I told him about it. He said, "Whoever is tested by something from these daughters and does good to them, the daughters will be a hindrance to him in the fires of hell."* In the book *Ma'a ar-Rasul fi Hajjati al-Wada* (with the Prophet (peace be upon him), on the farewell hajj), Shaykh Athya Muhammad Salim, professor at the Prophet's mosque, noted that among the sermons delivered by the Prophet during his Hajj wada, he said: *اِسْتَوْضُوا بِالنِّسَاءِ خَيْرًا* "I will tell you to be kind to women." Therefore, based on theological and historical studies, we can conclude that during the time of the Messenger of Allah, Islam upheld the dignity of a woman, even if they were experts in the fields of religious knowledge and experience, language, da'wah, politics, or the military, such as the biography of Aisha, Fatimah, um Amarah, and so on.

The results of the study also explained that they also apply feminism-related behaviors to women with disabilities, where they help, respect, appreciate, and do not discriminate against women with disabilities in all fields as described in the hadith of the Prophet. The results of this study show that feminist behavior in women with disabilities is very important to do and apply, not because they have limitations, making us shun and make fun of them. As explained in the hadiths of the Prophet, because we are his people, it is our duty to understand, practice, and imitate the behavior of the Prophet Muhammad (peace be upon him).

CONCLUSION

It can be concluded from this study that feminist behavior towards women with disabilities is very important to be carried out as a form of fighting for their rights in order to create a harmonious life. Hadith as a source of law after the Qur'an has a moral message in respecting and upholding the principles of feminism in all aspects of life. The way students respond to the phenomenon of feminism for women with disabilities has different views. Thus bringing out religious values through their behavior patterns in the context of disability. The researcher's advice to women with disabilities is never to feel inferior and insecure towards others because humans must have their own advantages and disadvantages. Limitations are not an excuse not to make achievements. It is precisely when people with disabilities are able to prove their achievements that it will motivate everyone that life requires patience, struggle, and optimism to achieve something.

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