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Reclaiming Justice in Marital Ḥadīth Interpretations: A Netnographic and *Mubādalah* Analysis of Instagram Discourse

Almughni Mika
UIN Sunan Ampel Surabaya, Indonesia
almughnimika@gmail.com

Mukhammad Zamzami
UIN Sunan Ampel Surabaya, Indonesia
m.zamzami@uinsa.ac.id

Muhammad Lutfi
UIN Sunan Ampel Surabaya, Indonesia
bustanlutfi@gmail.com

Wael Hegazy
wael_hegazy@ucsb.edu
University of California Santa Barbara, United States

Abstract

This study highlights the importance of contextual interpretation in the dissemination of ḥadīths on social media, particularly regarding gender dynamics in marriage. Focusing on the frequently cited ḥadīth about "the wife's denial of her husband's kindness," this research explores how such texts, when shared without adequate context, contribute to gender-biased

narratives and reinforce patriarchal stereotypes in online spaces. Employing a netnographic approach, the study examines interactions on Instagram accounts @thesunnah_path and @khalidbasalamahofficial, revealing interpretive patterns which are often lacking critical engagement. To counter this, the research applies the *mubādalah* framework—an egalitarian hermeneutic emphasizing reciprocity and mutual responsibility in marital relationships. Findings show that decontextualized ḥadīth dissemination risks misinterpretation and exacerbates gender imbalances, while *mubādalah* offers a constructive alternative that promotes gender justice and equitable values. The study calls for more inclusive and context-aware approaches in digital *da'wa*, ensuring that religious teachings align with contemporary ethical and social realities. It affirms the need for transformative interpretive models to prevent religious discourse from being misused or misunderstood in today's digital age.

Keywords: Hadīth, Social Media, Netnography, *Mubādalah*, Gender Equality.

A. Introduction

Social media has become a central platform for exchanging ideas, information, and even personal conflicts, including domestic problems that are traditionally considered private.[1] The phenomenon of married couples openly sharing the dynamics of their relationships on platforms such as Instagram, TikTok, or Twitter has not only evoked both sympathy and criticism, but also ridicule, and even polarization among netizens. Amidst such torrent of information, the ḥadīths of the Prophet Muhammad are often used as a legitimizing tool to support or delegitimize one party, especially in the context of gender relations. However, the dissemination of these ḥadīths is often fragmented, without

[1] Y. Rossanty et al., "Islam, Opinion Leaders, and Social Media Influencer," in *The Role of Islamic Spirituality in the Management and Leadership Process*, 2021, 66–84, https://doi.org/10.4018/978-1-7998-6892-7.ch004.

adequate context, and laden with interpretive bias that actually exacerbates gender injustice.[2]

One of the widespread ḥadīths on social media is the ḥadīth about "Wives who deny the kindness of their husbands." This ḥadīth is often misinterpreted as justification for the demand for absolute obedience of the wife to the husband, even when the husband does not fulfill his responsibilities. In fact, this ḥadīth is often used to justify the subordination of women, portraying the wife as inherently culpable and ignoring the complexity of the husband-wife relationship, which should be built based on equality and mutual respect. As a result, social media often becomes a battleground that showcases domestic disharmony, where husbands and wives blame each other, while netizens take on the role of judges who often do not understand the true context.

This phenomenon not only reflects a crisis of communication within households but also a crisis of religious literacy. The dissemination of ḥadīths that are not accompanied by a comprehensive and contextual understanding has created a gender-biased narrative. For example, wives who complain about the double burden of running a household and working often face accusations of "denying the kindness of their husbands" without considering whether the husbands have fulfilled their obligations fairly. On the other hand, husbands who feel unappreciated by their wives also use this ḥadīth as a shield to avoid responsibility. As a result, social media has become a space full of tension, where the relationship between the two becomes a narrative battle that undermines mutual respect.

As an academic discourse, this research does not start from a blank slate, so the researcher draws upon several previous studies relevant to the main topic, including astudy by Gettler, which

[2] Qurrata A'yun and Yor Hananta, "The Understanding of Hadith "Ballighû 'Annî Walau Âyah" in Twitter," *Jurnal Ushuluddin* 28, no. 2 (2020): 192–203.

emphasizes that social and ecological dynamics have a significant influence on a couple's sleep quality and health, especially in cultural contexts that practice co-sleeping.[3] This research illustrates how social factors can influence a couple's interaction in terms of health and well-being. In the context of social media, couples often share information about sleep habits and health, making it possible to analyze how the influence of this social environment is reflected in their published experiences.

Furthermore, Simanjuntak et al. show that social support, family function, and marital satisfaction greatly affect the quality of life of working women.[4] This study underlines the importance of effective communication between couples, which can be seen in their interactions on social media. This platform can serve as a tool for building support and mutual respect, but it can also be a place where dissatisfaction and conflict are made public, posing unique challenges to mutuality in marital relations.

Sebastian et al. explain that the wives of alcoholics often develop coping strategies to deal with the negative impact of their partners' behavior.[5] This study highlights the importance of social support and family dynamics in assisting wives face their challenges. Personal narratives and experiences are often shared on social media, which may serve as a source of support or inadvertently exacerbate distress for the individuals involved. This demonstrates the complexity of the relationships that couples face in the context of social media.

[3] L.T. Gettler, "Links between Household and Family Social Dynamics with Sleep Profiles among BaYaka Foragers of the Congo Basin," *Social Science and Medicine* 311, no. Query date: 2025-02-07 13:08:40 (2022), https://doi.org/10.1016/j.socscimed.2022.115345.

[4] M. Simanjuntak, "The Impact of Social Support, Family Function, Work-Family Conflict, and Marital Satisfaction on the Quality of Life of Working Women in Indonesia," *Review of Applied Socio-Economic Research* 28, no. 2 (2024): 148–62, https://doi.org/10.54609/reaser.v28i2.566.

[5] C. Sebastian, "Through the Life of Their Spouses-Coping Strategies of Wives of Male Alcoholics," *Indian Journal of Forensic Medicine and Toxicology* 14, no. 4 (2020): 4442–46, https://doi.org/10.37506/ijfmt.v14i4.12340.

Finally, research by Hossain et al. on the prevalence of violence against wives shows how important education and awareness are in addressing this issue, especially in areas with low levels of education.[6] Social media can play a role in spreading awareness about domestic violence and providing a platform for women's voices. Using the *mubādalah* (reciprocation) theory, this study aims to explore how social media can be a space to fight for gender equality and support couples in facing relationship challenges. This study is expected to provide new insights into the interdependence of marital relationships in the digital era.

Unlike previous studies, this study investigates the phenomenon of the spread of the ḥadīth about "Wives deny the kindness of their husbands" on social media, a topic that remains underexplored. The focus of this research is how certain ḥadīths are spread and accepted on social media platforms, especially Instagram, through two accounts; @thesunnah_path and @ khalidbasalamahofficial, as well as the interactions that occur within them. The approach used in this research is netnography, which allows researchers to understand the patterns of interaction on social media related to the spread of this ḥadīth. This research will also analyze the potential for misunderstanding that arises from incomplete interpretations of ḥadīth and critique these interpretations from the perspective of *mubādalah*, which emphasizes gender equality.

This study employs a combination of nethnography and *mubādalah* as its methodological framework. Nethnography, a qualitative research method developed to study digital communities and cultures,[7] is particularly suited for exploring

[6] M.M. Hossain, "Prevalence and Determinants of Wife-Beating in Bangladesh: Evidence from a Nationwide Survey," *BMC Psychiatry* 22, no. 1 (2022), https://doi.org/10.1186/s12888-021-03652-x.

[7] R. Bansal et al., "From Virtual Observations to Business Insights: A Bibliometric Review of Netnography in Business Research," *Heliyon* 10, no. 1 (2024), https://doi.

behavior and discourse on social media platforms.[8] In this context, the digital culture under investigation is Instagram, one of the platforms actively used to disseminate ḥadīths about denying the kindness of one's husband. Based on findings by Joko Santoso, who identified *YouTube* and *Instagram* as the dominant platforms among millennials for religious messages, Instagram was selected as the primary research site.[9] In addition, Instagram uses features such as IGTV, Stories, and Reels for short messages, quotes from the Qur'ān and Ḥadīth, and daily advice. The platform's emphasis on visual appeal and graphic-rich content facilitates broader message acceptance and engagement.[10]

This study follows the stages of netnographic research as outlined by Eriyanto[11] and adopted by Kozinets. The keyword "wife denies the kindness of her husbands" was used to identify relevant posts, images, and other forms of content related to the topics. After data collection, the researcher integrates all the information from posts and comments. This integration process allows researchers to identify patterns of interaction and interpretation of ḥadīth, as well as categorize the various perspectives that emerge on social media.

The results of the above netnographic research will be linked to the reading of the *mubādalah,* a ḥadīth that sparked controversy in the comments on the @thesunnahpath and @ khalidbasalamahofficial posts*.* The *Mubādalah* method is a hermeneutical approach that seeks to uncover the core message of ḥadīth, whether it appears gender-biased or gender-specific—

org/10.1016/j.heliyon.2023.e22853.

[8] Eriyanto, *Metode Netnografi: Pendekatan Kualitatif Dalam Memahami Budaya Pengguna Media Sosial*, ed. Nur Asri (Bandung: Remaja Rosdakarya, 2021), 2.

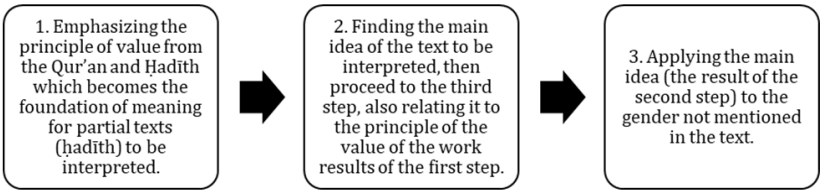
[9] Joko Santoso, "Media Baru Dan Otoritas Keagamaan Generasi Milenial Muslim," *MAARIF* 17, no. 2 (2022): 87–104, https://doi.org/10.47651/mrf.v17i2.196.

[10] Ibnu Kasir dan Syahrul Awali, "Peran Dakwah Digital dalam Menyebarkan Pesan Islam di Era Modern," *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 11, no. 1 (2024): 62.

[11] Eriyanto, *Metode netnografi,* 51.

addressed to males (*mudhakkar*) or females (*mu'annath*)—and reinterpret it as equally applicable to both genders.[12]

The process of the *mubādalah* method are as follows:[13]



Scheme 1.1. Workflow of mubādalah interpretation

By following systematic steps, the researcher applies the *Mubādalah* method to the ḥadīth narrated by Bukhārī no. 1052 and Muslim no. 907. This method begins by referring to Qur'anic verses that emphasize the fundamental principles of Islam (*mabādi'*), in which that both men and women are equally required to have faith, do good deeds, and be grateful. In addition, foundational principles (*qawā'id*) of marital relationships—such as partnership, a strong marital bond, consultation, mutual kindness, and the effort to create mutual comfort and consent—serve as the basis for interpretation used in the subsequent stages.

The next step in this method is to explore the main ideas contained in the ḥadīth being analyzed. The primary focus is not solely on who the subject and object are in the ḥadīth, but rather on the core message the text intends to convey. This approach allows the ḥadīth's message to be interpreted more inclusively, not limited to the gender explicitly mentioned.

[12] Faqihuddin Abdul Kodir, *Qira'ah mubadalah*, ed. Rusdianto, 1st ed. (Yogyakarta: IRCiSoD, 2019): 196.

[13] Kodir, *Qira'ah Mubadalah,* 208.

Once the main idea is identified, the message is then applied equally to both genders—not only to the party mentioned in the text, but also to both men and women—as part of the principle of reciprocity and justice. In this way, the *Mubādalah* method enables the emergence of ḥadīth interpretations that are more just, inclusive, and responsive to gender equality issues within Islam.[14]

The results of this research will be presented in both narrative and schematic forms. The narrative form will elaborate and explain the workflow of the *Mubādalah* method and provide clarification for each step to elucidate the process of interpreting the ḥadīth. Meanwhile, the schematic form will help readers visualize the overall process of data presentation and the resulting innovations. In this way, the information presented is expected to be clearer and easier to understand.

B. Discussion

1. The Ḥadīth of "[Wife] Denying Husband's Kindness" and Its Spread on Social Media

a. The spread of the ḥadīth "The wife denies the husband's kindness" on social media

Social media plays an important role in the communication process, including in Islamic communication, as a channel for conveying ideas, information, messages, and *da'wa*.[15] Media and communication are interrelated in conveying information effectively.[16] In addition, social media

[14] Reni Nur Aniroh, Khoiruddin Nasution, and Ali Sodiqin, "The Bilateral Inheritance System in Islamic Family Law: Fairness, Equality, and Mutual Exchange Perspectives," Samarah: Jurnal Hukum Keluarga Dan Hukum Islam 8, no. 2 (May 22, 2024): 891–911, https://doi.org/10.22373/sjhk.v8i2.17630.

[15] Ajay Pratap Singh et al., "Social Media Application Development," in *Applications of Artificial Intelligence in 5G and Internet of Things* (CRC Press, 2025).

[16] Noradilah Abdul Wahab, Najmi Muhammad, and Mohd Sani Ismail, "Media Sosial

has a very important role as a means of spreading *da'wa* in the digital era because, with this, preachers who have many followers can be recognized by many people, even abroad. Preachers preach on social media by creating video or image content and disseminating it on various platforms such as YouTube, Instagram, Facebook, WhatsApp, Telegram, and others.[17]

One of the *da'wa* contents disseminated was a ḥadīth post about denying the kindness of a husband. Here are some examples of these posts:



Figure 1.2. Don't ever deny your husband's kindness



Figure 1.3. The danger of denying the kindness of one's husband



Figure 1.4. Denying the kindness of her husband is one of the most common reasons for women to go to Hell.

Sebagai Medium Dakwah Masa Kini," *International Sosial Science and Humanities Journal* 2, no. 1 (2019) 16.

[17] Asrizallis, "Konsep Dakwah Dan Media Sosial; Sebuah Studi Fenomenologi," *Innovative: Journal Of Social Science Research* 4, no. 3 (May 22, 2024): 6427–42, https://doi.org/10.31004/innovative.v4i3.11066.



Figure 1.5. Disbeliefing towards her husband and his kindness are the characteristics of women who inhabit Hell.



Figure 1.6. The most common reason for women to go to Hell.



Figure 1.7. Don't deny your husband's kindness.

Based on the image above, it can be concluded that the phenomenon of spreading ḥadīths about denying the kindness of a husband on social media uses the same ḥadīth, namely: Ḥadīth Narrated by al-Bukhārī number 1052 and Muslim number 907. The post above contains the following writings: "Don't even deny your husband's kindness," 'The danger of denying your husband's kindness',[18] 'Denying your husband's kindness is one of the main reasons why women go to hell,'[19] 'disbelief in your husband and his kindness is a trait of women who inhabit hell,'[20] "the main reason why women go to hell is that they don't deny their husband's kindness."[21]

[18] Islam Itu Indah, "Mengapa Banyak Wanita Menghuni Neraka?," September 10, 2020, https://web.facebook.com/photo.php?fbid=10158511243608260&id=155408083259&set=a.10150265204183260&_rdc=1&_rdr.

[19] Dakwah Bengkulu, "Mengingkari Kebaikan Suami, Salah Satu Penyebab Terbanyak Wanita Masuk Neraka," Desember 2019, https://web.facebook.com/dakwahbengkulu/photos/-mengingkari-kebaikan-suami-salah-satu-penyebab-terbanyak-wanita-masuk-nerakasal/2829999760384511/?_rdc=1&_rdr.

[20] Hijrah Indonesia, "Kufur Terhadap Suami Dan Kebaikan-Kebaikannya Adalah Ciri Ciri Wanita Penghuni Neraka.," March 21, 2021, https://web.facebook.com/story.php/?story_fbid=830601754195973&id=362368931019260&_rdc=1&_rdr.

[21] Daar_ al Ihsan, "Jangan Ingkari Kebaikan Suamimu," Instagram, February 20, 2024, https://www.instagram.com/p/C3kCS4jP9Gd/.

b. Ḥadīth about [wives] denying their husbands' kindness

The main ḥadīth is found in the *Ṣaḥīḥ al-Bukhārī* number 1052 and the *Ṣaḥīḥ Muslim* number 907.

Ḥadīth as written in the *Ṣaḥīḥ al-Bukhārī*

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ انْخَسَفَتْ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتْ الشَّمْسُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ ثُمَّ رَأَيْنَاكَ كَعْكَعْتَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ عُنْقُودًا وَلَوْ أَصَبْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتْ الدُّنْيَا وَأُرِيتُ النَّارَ فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ بِكُفْرِهِنَّ قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ[22]

Abdullah bin Maslamah from Malik from Zaid bin Aslam from 'Atha bin Yasar from 'Abdullah bin 'Abbas told us, "There was a solar eclipse during the time of the Prophet.

[22] Muhammad bin Ismail, *Shahih al-Bukhari*, ed. Muhammad Zuhair bin Nasir al-Nasir, 1st ed., vol. 2, 1052 (Beirut-Lebanon: Daar Thauq al-Najah, 1422) 37.

The Prophet then performed the prayer; he stood for a very long time just to recite Surah al-Baqarah. Then he bowed with a long bow, then raised (his head), standing up long but not as long as the first. Then he bowed again long but not as long as the first. Then he prostrated. Then he stood up again long but not as long as the first, then he bowed with a long bow but not as long as the first, then he raised (his head) standing up long but not as long as the first. Then he bowed again with a length but not as long as the first bow. Then he prostrated. Then, he passed away while the sun had reappeared. He then said, "Verily the sun and the moon are two signs of the signs of Allah's greatness, and neither will be eclipsed because of the death or life of a person. If you see it, remember Allah a lot." The companions asked, "O Messenger of Allah, we see you feeling something in your position, and we see that you seem to be holding back feelings of fear?" He replied, "Truly, I saw heaven and obtained a bunch of grapes in it. If I took it, surely you would eat it so that worldly affairs would be neglected. Then I saw Hell, and I have never seen a more terrible sight than today, and I saw that most of the inhabitants were women." The companions asked again, 'Why is that, O Messenger of Allah?' He replied, 'Because they often disbelieve (deny).' He was asked, "Do they deny Allah?" He replied, "They deny the husband's gifts, deny kindness. If you do good to one of them all the time, and he sees even one bad thing from you, he will say, 'I have never seen any kindness from you at all.'

Ḥadīth as written in the *Ṣaḥīḥ Muslim*

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ، حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: " انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَصَلَّى رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا قَدْرَ نَحْوِ سُورَةِ

الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ، لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ، وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللهَ» قَالُوا: يَا رَسُولَ اللهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ كَفَفْتَ، فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ، فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» ، قَالُوا: بِمَ؟ يَا رَسُولَ اللهِ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللهِ؟ قَالَ: '' بِكُفْرِ الْعَشِيرِ، وَبِكُفْرِ الْإِحْسَانِ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ [23]

Suwaid bin Sa'id has told us, Hafsh bin Maisarah has told us and Zaid bin Aslam has told me from Atha' bin Yasar from Ibn Abbas that there was a solar eclipse during the time of the Prophet. So the Prophet performed the prayer, and his companions accompanied him. Then he stood for a very long time, approximately as long as the recitation of Sura al-Baqarah, and then he bowed for a very long time. Then he got up (from *rukū'*) and stood for a very long time but not as long as the first time he stood, then he did *rukū'* for a very long time, but not as long as the first *rukū'*, then he prostrated. After that, he stood up again and stood for a very long time, but not as long as the first time he stood. Then he bowed with a long bow, but not as long as the first bow. Then he got up and stood for a very long time, but not as long as the first

[23] Muslim bin Hajjaj, *Shahih Muslim*, ed. Muhammad Fuad Abdul Baqi, vol. 2, 907 (Beirut: Daar Ihya' al-Turats al-'Arabiy, n.d.) 626.

time he stood. Then he bowed very long, but not as long as the first bow. Then he bowed until he left (after finishing his prayer) while the sun had brightened again. Then he said, "Verily the sun and the moon are two verses from the verses of Allah. There is no eclipse of either of them because of the death or birth of anyone. If you see it, then remember Allah." The companions said, "O Messenger of Allah, we see that you seem to be getting something where you are standing, and we also see that you are holding your hands." Then he explained, "Indeed I have seen heaven, then I found a bunch of grapes, if I took it, you would surely eat from it as long as this world exists. Then I also saw Hell, so I have never seen a scene as terrible as today, and I saw that most of the inhabitants were women." The companions asked, "What is the cause, O Messenger of Allah?" He replied, "Because of their disbelief." Then he was asked again, "Do they disbelieve in Allah?" He replied, "That is, they disbelieve (do not accept) the superiority of their husbands, and they disbelieve in their kindness. Even if you do good to one of them all the time, and he finds one bad thing from you, he will surely say, 'I have never found any good from you.'"

The two ḥadīths above describe a solar eclipse that took place during the Prophet's lifetime. In response to the eclipse, the Prophet led a congregational eclipse prayer (*ṣalāt al-kusūf*). The sun and the moon are signs of Allah's greatness, whose eclipses are not linked to the birth or death of any individual. Therefore, the Prophet often encourages his followers to remember Allah when an eclipse occurs. The Prophet was shown Paradise and saw a cluster of grapes but refrained from taking them, concerned that it might disrupt the balance of worldly life. He was then shown Hell, which he described as a terrifying sight. He noted that the majority of

its inhabitants were women, attributing this to their tendency toward ingratitude.

The phrase "*wa yakfurna al-iḥsān*" translates to "they are ungrateful (deny) for kindness". This clarifies the expression "*yakfurna al-'ashīr*", which refers to denying or being ungrateful toward one's husband. In this context, "disbelief in the husband" signifies ingratitude for his kindness, not denial of his existence. The meaning of disbelief (denial) of goodness is to cover it up or not to admit it, as indicated at the end of the ḥadīth.[24] Denying goodness implies a failure to acknowledge or appreciate a favor of kindness. In this ḥadīth, the husband is portrayed as the giver of goodness and the wife as the one who fails to acknowledge it.[25]

In the ḥadīth "the most inhabitants of hell are women because of their weak minds and religion," there is the same wording, namely "*yakfurna al-'ashīr*" (they disbelieve [deny] their life partner [husband]). According to Abu Abdillah al-Qurtubhi, *kufr* in this context refers to a wife's failure to fulfill her obligations towards her husband. Al-Nawawi al-Bantani, in *al-Minhāj: Sharḥ Ṣaḥīḥ Muslim*, states that it is a major sin when a wife disobeys her husband, that is, does not do good to her husband or does not accept and be grateful for what her husband has given her. He explains that the mention of Hell in this ḥadīth indicates that cursing or denying a husband's kindness constitutes a major sin.[26]

[24] Ibnu Ḥajar al-'Asqalānī, *Fatḥ al-Bārī*, vol. 6 (Jakarta: Pustaka Azzam, 2000), 54–55.

[25] Setiawan, "Perempuan Sebagai Mayoritas Penghuni Neraka Dan Kelemahannya Dari Sisi Akal Dan Agama," 13.

[26] Mahfidzatun Nabilah and Siti Qurrotul Aini, "Perempuan Dan Neraka: Analisis Mubadalah Hadis Perempuan Terbanyak Penghuni Neraka Karena Lemah Akal Dan Agamanya," *Al-Manar: Jurnal Kajian Alquran Dan Hadis* 8, no. 2 (2022): 45–46.

2. Response and Interpretation of the Ḥadīth about [Wives] Denying the Goodness of their Husbands on Instagram: Netnographic Analysis

Netnography research[27] starts from the initiation stage, which is the stage of determining the purpose and focus of the research.[28] This research will look at how netizens respond to and understand the ḥadīth about denying the kindness of a husband on two Instagram accounts: @thesunnah_path and @khalidbasalamahofficial.[29] The next stage is to sort and save the data (investigation).[30] Responses and understanding of the ḥadīth are obtained from posts on both accounts and interactions that occur in the comments section.



Figure 1.8. thesunnah_path account



Figure 1.9. Khalid Basalamah's official account

The two Instagram accounts above have many followers and high engagement. Each of their posts often gets many likes and comments, indicating strong interaction with their audience.

[27] Fatine Asname and Abla Berrada, "Netnography: An Innovative Approach to Qualitative Research in the Digital Age," in *Qualitative Approaches to Pedagogical Engineering* (IGI Global Scientific Publishing, 2025), 1–22, https://doi.org/10.4018/979-8-3693-6021-7.ch001.

[28] Eriyanto, *Metode Netnografi,* 51.

[29] Khalid Basalamah Official, "Banyaknya Wanita Penghuni Neraka; (HR. Bukhari No. 1052 Dan Muslim No. 907)," Instagram, October 5, 2021, https://www.instagram.com/p/CUotf-vhWDj/.

[30] Eriyanto, 52.

The @thesunnah_path account has one million followers, and the @khalidbasalamahofficial account has three million four hundred thousand followers.

A post about the ḥadīth of denying the kindness of a husband on the @thesunnah_path[31] account sparked a heated debate among netizens. The highlighted sentence was "My Husband Never Gave Me Gifts" and was accompanied by the text of the ḥadīth below it in a smaller font size than the opening sentence.



Figure 1.10. Post from thesunnah_path account

The post above received 12.3k likes and 113 comments. In this case, the debates in the comments section often reflect the diversity of views on social media. On the one hand, this interaction can enrich discussions by presenting various perspectives and provide opportunities for individuals to share opinions and information. However, on the other hand, this debate can also be a means of non-constructive conflict, in where emotions are over rationality in thinking and arguing in opinion.

[31] thesunnah path, "Mengingkari Kebaikan Suami, Salah Satu Penyebab Terbanyak Wanita Masuk Neraka," Instagram, May 13, 2023, https://www.instagram.com/p/CsLeVIoPZgF/

The active involvement of researchers in the research process includes in-depth interaction with the data under study to gain a better understanding. The form of involvement used in this study is emotional involvement.[32] From the data that the researcher collected in the form of immersion notes (debates in the comments column on the thesunnah_path post), two general forms of comments were revealed: pros and cons comments.

The following table is the debate in the comments section that assistsan understanding of different views regarding the ḥadīth about denying the kindness of a husband:

No	Pro comments on the post	Comments against the post
1	*Bismillah*... please allow me to save and share.	How does Islamic law view a husband who denies his wife's goodness?
2	Sorry, please allow me to re-upload later. May Allah bless you all.	This is quite worrying as if giving a direct example from the ḥadīth mentioned above.
3	Those who comment or express disapproval are definitely the wives.	Pity the women who are always placed in this position without any sensitivity or self-introspection on the husband's part.
4	That's right, let's remember our nature.	Isn't there advice aimed at men, too?

[32] Eriyanto, *Metode Netnografi,* 268.

5	Don't feel like a servant because that is the duty and obligation of a wife. Marriage is worship; we will not receive the reward of worship if we feel like we are a servant.	Why do proselytizing accounts now seem to have lost the art of proselytizing? All problems are directly linked to the threat of Hell or heaven. In fact, if we complain about this to a psychologist, the first thing that will be discussed is communication, whether it has been communicated to the husband. It is even advisable to sit down together. Nowadays, many psychologists are religious, and in the end, the discussion will also come to this ḥadīth, which teaches wives to be grateful and husbands to be more sensitive to their wives' feelings. This kind of approach will certainly be more easily accepted than directly bringing up the ḥadīth about wives going to Hell without offering constructive advice. Excuse me, is it true that forgetting people's kindness is a "basic female trait"? Don't overgeneralize and corner women. In my experience, the people who are most often ungrateful are men. So, it seems that this is not a basic female trait but rather a basic trait of ungrateful people, regardless of gender.
6	Many wives often misunderstand feelings	It is natural for a wife to feel annoyed when her husband never gives her gifts. Don't always associate everything with Hell, and continue to make women the subject of sin.
7	There is no need to give gifts. Helping with the housework alone is the greatest gift	Alimony and gifts are two different things. If a wife does not reveal this to her own husband, to whom else will she convey it? Sometimes, linking things like this directly to Hell will only make people afraid of getting married because we never know what really goes on in other people's households.

8	Watching too many Korean dramas can make a wife less grateful to see her husband	Like plants that need to be fertilized and watered so they don't wither, so do marital relationships that need to be nurtured with care and affection.
9	Oh, that's why there are more women in Hell	Husbands should also be more grateful. The proof is that many remarry secretly. That is also a form of ingratitude. In fact, giving gifts to fellow Muslims is a good deed that can strengthen relationships. Husbands and wives are partners, friends, and companions. Domestic relationships sometimes have ups and downs, and wives sometimes need extra attention from their husbands, such as compliments or small gifts. Many wives feel happy with simple greetings such as, "Honey, you look beautiful today." Even just giving a surprise in the form of her favorite sweet *martabak* (Indonesian traditional pancake) can make a wife smile happily after years together. If the wife cannot expect attention from her own husband, who else will she expect it from? Does this kind of attention show that the wife is not grateful? Astaghfirullah, it's very sad to read this. Hasn't the person who wrote this ever felt the burden of maintaining a relationship in marriage? Oh, Allah, it really makes me sad.

10	*Astaghfirullah wa atūbu ilayh*. *Allahummaghfirlanā*. Oh Allah, forgive us. May Allah bless us all.	Please excuse me. This is not a woman's nature but an illness that anyone can have, including men. The ḥadīth is a warning to anyone who has such an illness.
11	We hear, and we obey	Is the ḥadīth about "*taḥaddū, taḥabbū*" considered weak? (include link from muslim.or.id)
12	Wives should be very grateful, and husbands should not be stingy	If the admin learns only half-heartedly, there will be many misunderstandings.
13	I fully understand this ḥadīth. It is a stern warning for women to be grateful, even though their husbands have educated them and fulfilled all their rights (including clothing, food, shelter, biological and also psychological needs). Therefore, it would be wise for husbands, especially those reading this post, to do some self-introspection: As the head of the family, have I educated my wife to be grateful? Have I been a trustworthy leader in fulfilling my wife's rights? Husbands and wives should not judge each other but embrace and understand each other. Let's spread love, not hatred.	In fact, giving gifts to fellow Muslims is a good deed that can strengthen relationships. Husbands and wives are partners, friends, and companions.

The table above illustrates the various points of view and types of comments that have emerged. According to the researcher, the debate that has arisen in the comments column on the @ thesunnah_path account is due to the transmission of the ḥadīth (the content of the post). The following is the content of the post:

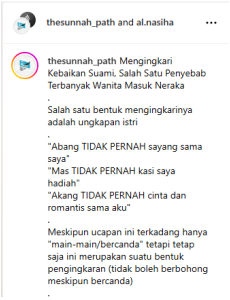


Figure 1.11.
Post content

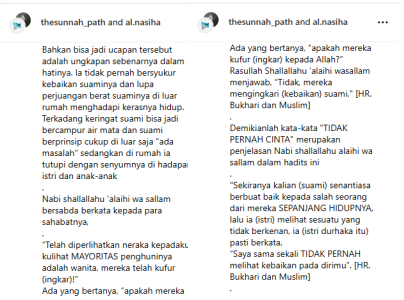


Figure 1.12.
Post content

Figure 1.13.
Post content

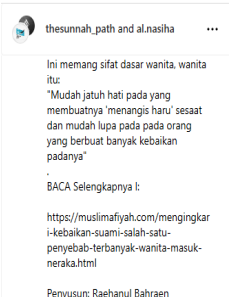


Figure 1.14.
Post content

Some dissenting netizens argue that the post misrepresents the core message of the ḥadīth through inaccurate examples. One form of denial of the husband's kindness that is highlighted is statements such as, "Husband never loved me," "Husband never gave me gifts," or "Husbandwas never romantic and loving to me."[33]

The account owner emphasized, "Even though these words are sometimes just playful/joking, they are still a form of denial (you shouldn't lie even if you're joking). In fact, the words may be the truth in her heart. She is never grateful for her husband's kindness and forgets his hard struggle outside the home to face the harshness of life. Sometimes, her husband's sweat can be mixed with tears, and he has the principle of just going out when 'there is

[33] thesunnah path, "Mengingkari Kebaikan Suami, Salah Satu Penyebab Terbanyak Wanita Masuk Neraka," Instagram, May 13, 2023, https://www.instagram.com/p/CsLeVIoPZgF/

a problem,' while at home, he covers it up with a smile in front of his wife and children. See figures 1.11 and 1.12.

According to the author, the use of *caps lock*[34] in the content of this post (see figures 1.11, 1.12, and 1.13) emphasizes certain words that the account owner considers important. By capitalizing words such as "*tidak pernah*" (never), "*mayoritas*" (majority), "*tidak pernah cinta*" (never love), and "*sepanjang hidupnya*" (all his life), the account owner tries to emphasize critical points in his argument. The use of capital letters can be a way to draw the reader's attention to certain aspects of the message that you want to convey while emphasizing the feeling or seriousness of the expression.

The last statement about the basic nature of women (see figure 1.14) conveys a sweeping generalization that provokes debate and potential controversy. Such generalizations need to be considered carefully. Based on the debate in the comments section the main focus for the counter camp is the issue of gifts. Refer to the comments thread for a more detailed breakdown of the ongoing debate. In addition to comments supporting the delivery of ḥadīths containing several negative responses that appeared to demean women, such as the expressions: "Nowadays, many wives are wrong," "Most of them watch Korean dramas," "Oh my, this is why so many women go to hell," "women, remember your nature," and "surely the wives are the ones protesting a lot," as well as various other comments. Consequently, the intended meaning of the ḥadīth becomes obscured, giving rise to contention in the comments section.

The response of netizens to the post showed a variety of perspectives reflected in the comments section. The comments can be grouped into two main camps: the pros and cons. On the pro side of the uploaded content, there were various forms of positive

[34] *Caps lock* is a button on the keyboard that capitalizes all typed letters. See "Caps Lock Adalah: Definisi, Cara Mengaktifkan Hingga Bedaannya Dengan Shift," accessed November 3, 2024, https://inet.detik.com/cyberlife/d-6900324/caps-lock-adalah-definisi-cara-mengaktifkan-hingga-bedaannya-dengan-shift.

response, including (1) agreeing to the transmission of the ḥadīth in the upload accompanied by a request for permission to disseminate it; (2) providing constructive suggestions or input; (3) feeling introspective and asking Allah for forgiveness; (4) giving advice to avoid blaming each other; (5) showing a deep understanding of the content of the ḥadīth delivered, complete with explanations and examples to avoid judging each other; (6) accepting the message delivered with complete submission without rejection; and (7) expressing gratitude for the information provided.

On the other hand, the opposing party to the uploaded content conveyed a more diverse response, including: (1) legal questions, such as what the provisions are if the husband denies kindness; (2) concerns and disapproval of the ḥadīth example given; (3) empathy accompanied by criticism of gender injustice; (4) emphasis on the perceived imbalance of the message and gender bias;[35] (5) criticism of the method of *da'wa* as being ineffective and potentially misleading; (6) complaints about gender injustice in the household; (7) an explanation of the difference between maintenance and gifts in the context of marriage; (8) criticism of the *da'wa* approach which tends to create fear in fostering households because of the threat of Hell; (9) the use of metaphors that describe the husband-wife relationship as something that requires attention and maintenance; (10) advice to balance the marriage relationship with criticism of the husband's role, as well as regret for the imbalance that has occurred; (11) rejection of negative gender stereotypes; (12) questions regarding ḥadīths related to the recommendation of gift-giving; (13) criticism of an understanding that is considered insufficiently in-depth, which

[35] Ahmad Muttaqin, "Women's Identity in the Digital Islam Age: Social Media, New Religious Authority, and Gender Bias," *QIJIS (Qudus International Journal of Islamic Studies)* 8, no. 2 (January 1, 2021): 253–388, https://doi.org/10.21043/qijis.v8i2.7095; Wilis Werdiningsih and Ahmad Natsir, "Gender Equality and Equity with Mubadalah Concept and Its Implementation in Islamic Education," *Addin* 14, no. 2 (January 20, 2021): 305–28, https://doi.org/10.21043/addin.v14i2.7179.

has the potential to cause misunderstandings; and (14) emotional reactions that arise regarding the issue of gift-giving in the context of a husband-wife relationship.

Furthermore, the post about the ḥadīth of denying the kindness of a husband on the @khalidbasalamahofficial account[36] received 18.8k likes and 150 comments. More likes and comments than in the previous @thesunnah_path post.



Figure 1.15. Post by @khalidbasalamahofficial account

The post above highlights the statement that many dwellers of Hell are women. In the post, the phrase "many women are inhabitants of hell" is given visual emphasis in the following way: the word "women" is colored yellow, and the word "hell" is colored black with a yellow background. Meanwhile, the words "many" and "dwellers" are colored white. In this context, the visual emphasis on certain words can cause misunderstanding or gender discrimination if not explained properly.

[36] Khalid Basalamah Official, "Banyaknya Wanita Penghuni Neraka; (HR. Bukhari No. 1052 Dan Muslim No. 907)," Instagram, October 5, 2021, https://www.instagram.com/p/CUotf-vhWDj/.

Furthermore, under the statement is a translation of the ḥadīth, which reads: "The Messenger of Allah said: Because they deny their husbands, they deny goodness (to others). If you do good to one of them for many years, then they see something (one mistake) from you, they say, I have not seen any good from you at all.[37]

The account owner provided an explanation after quoting the ḥadīth above as follows: "The ḥadīth explains that the Prophet, may Allah bless him and grant him peace, mentioned one of the reasons why many women end up in Hell. The reason is that when a husband makes one mistake, the wife denies all the good things her husband has done so far. The wife even says, 'I don't see any good in you at all.'[38]

In terms of the design and content of the post, it can be said that it covers various important aspects. First, it presents the main argument, which is the statement that many inhabitants of Hell are women. Second, the statement is based on the ḥadīths narrated by al-Bukhārī (no. 1052) and Muslim (no. 907), which shape the basis for the argument. Third, these two ḥadīths also provide reasons why many women become the dwellers of Hell. Finally, the account owner added an explanation related to the ḥadīth to provide further understanding.

In the immersion notes, the author collected various comments related to the post above. In general, the comments are divided into two groups; pros and cons. However, this time, there are fewer cons than in the post on the @thesunnah_path account. The comments are as follows:

[37] Muḥammad b. Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhair b. al-Nāṣīr, vol. 2 (Beirut: Dār Thauq al-Najāḥ, 1422), 47; Muslim b. al-Ḥajjāj, *Ṣāḥīḥ Muslim*, ed. Muḥammad Fu'ād 'Abd al-Bāqī', vol. 2 (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), 626.

[38] Khalid Basalamah Official, "Banyaknya Wanita Penghuni Neraka; (HR. Bukhari No. 1052 Dan Muslim No. 907)," Instagram, October 5, 2021, https://www.instagram.com/p/CUotf-vhWDj/.

No	Pro comments on the post	Comments against the post
1	The classic view that "women are always right" is finally refuted. If women are always right, why are so many of them hell-bound? The answer can be found in the above upload.	It seems that being a woman is not easy if we understand the ḥadīth too literally. The explanation seems incomplete because there are many different conditions out there. Allah is Most Gracious and Most Merciful.
2	The ḥadīth is a proof that rejects the view that women are always right.	It is not easy to be a woman. Often, women are blamed and cornered. There is only one solution that appears, which is to remain silent. In essence, the husband is never wrong. If the husband makes a mistake, go back to principle number one.
3	Don't forget that women were created with a "twisted" nature, and if they were always right, surely that nature would be straight. However, the truth shows otherwise.	What if the husband is having an affair? That is a very fatal mistake!
4	Suddenly, many women are silent, pretending not to read or even reluctant to respond.	What if someone keeps making mistakes, even though they have been forgiven many times, but keep repeating them? This is, of course, very annoying.
5	Indeed, that is the nature of some women. Mistakes are remembered for years, but goodness is only remembered for a moment and quickly forgotten.	The problem is that there are more flaws than good. I waited for my husband to change for five years, but nothing changed. He still rarely prays, rarely provides for us even though he has a little money, doesn't pay attention, doesn't care, and doesn't spend much time with me and the children.

6	Masha Allah, what is conveyed in this ḥadīth is true. That is the character of women. Therefore, it is important for them to seek guidance, learn morals, and cultivate gratitude. Often, they bring up mistakes and forget the good.	The attitude of the wife is often a reflection of the husband's attitude. If you want a good, calm, and undemanding wife, the husband must try twice as hard. He must work harder to meet the family's basic needs. The husband must be willing to make sacrifices and not be weak, lazy, spoiled, or full of pride, especially if the husband is healthy, educated, and able to work. Wives tend to be more concerned about the family's needs, especially because they are at home more often and know the real conditions. So, if a wife behaves as described in the ḥadīth above, it is possible that a lazy, spoiled, or prideful husband also makes his wife a potential resident of Hell. God forbid)
7	Where are the women's voices?	What if the conditions are reversed, Ustadz?
8	May Allah SWT always guide us all, including women, to the straight and true path. May husbands be given patience and generosity in their married life.	What if a husband sexually abuses his stepdaughter? For example, the husband puts a recording camera when the stepdaughter is bathing. Is it a sin if I kick or slap him in the face? Please explain.
9	Although it is said that women are more patient, in reality, some ḥadīths indicate the opposite. A good man is certainly more patient because he is able to endure with patience.	
10	*As a reminder to myself, may Allah be pleased with me and make me a devout woman and wife.*	

11	This is a message from the Umma, delivered directly by the Ustadz, not Abba.	
12	Thank you for the advice. *Jazakallah khairan katsiran*.	
13	That's right; women with this kind of nature don't seem to have a good understanding of it.	
14	Barokallah, Ustadz. Let's reflect on this together, please @renita_reree.	
15	As a reminder to myself, may Allah be pleased with me and make me a devout woman and wife.	

The table above provides an overview of the conversation that took place on the post on the @khalidbasalamahofficial account. The post triggered various responses from netizens. The following is a classification of the comments grouped into several categories based on the content and perspective conveyed:

1. Generalized or gender-stereotypical comments contain elements of discrimination against women. See pro comments number 1, 2, 3, 4, 5, 7, 9, and 13.
2. Comments that show an understanding of the ḥadīth conveyed in the post and an acknowledgment of the truth of its content. Usually, it contains additional prayers or good wishes. See pro comments number 6, 8, and 11.
3. Comments requesting further explanation of cases not yet described in the post or seeking clarification of situations considered more complex. See contra comments number 3, 7, and 8.

4. Comments express empathy or support for the situation many women face in society and prayers for goodness and deep understanding. See pro comments number 10, 12, 14, 15, and 16.
5. Comments expressing emotional outpourings. See contra comments number 1 and 2.
6. Comments express criticism and disappointment with the behavior of a spouse (husband) who does not meet expectations and talk about injustice in the relationship. See contra comments number 4, 5, and 6.

Overall, the post elicited a range of responses reflecting different perspectives, from support to criticism. The responses also touched on various aspects, such as emotion, religious understanding, and the social injustice felt by some netizens.

3. A *Mubādalah* Analysis of the Ḥadīth "The Wife Denies Her Husband's Kindness"

Qirā'ah Mubādalah is derived from Arabic. Etymologically, the word *qirā'ah* shares the same root as *Qur'ān*, meaning "to read".[39] Meanwhile, *mubādalah* stems from the root *badala*, meaning "to exchange," "to change," or "to substitute". Formed in the grammatical pattern of *mufā'alah*, the term implies reciprocity or mutual interaction between two parties.[40]

Conceptually, *mubādalah* refers to a hermeneutical method for interpreting Islamic texts that positions both men and women as equal subjects. This method aims to elevate the status of women in the domination of masculinity contained in the verses of the Qur'ān while bringing the spirit of gender equality in religious texts. It aims

[39] Ulfah Zakiyah and Muhammad Ghifari, "Analysis of The Application of Qirā'ah *Mubādalah* as A Method of Interpretation of Gender Hadith: Study of the Thoughts of Faqihuddin Abdul Kodir," *Islamic Studies Journal* 3, no. 2 (2023): 81.

[40] Siti Alfi Aliyah and Raihan Safira Aulia, "Metode Qira'ah Mubadalah Pada Kasus Kepemimpinan Perempuan," *An-Nida'* 46, no. 2 (2022): 170.

to elevate the status of women within traditionally male-dominated interpretations while also reinforcing the principle of gender justice within religious discourse.[41] In the context of *mubādalah* interpretation, the primary objective is to elucidate the universal message of a text, including both those that are general but biased towards one gender and those that are specifically directed towards men and women. By employing this method, both genders, male and female, are addressed and made the subject of the text.[42]

The *mubādalah* approach is grounded in three fundamental premises: (1) Islam is present for men and women equally; ergo, the texts must be relevant to both; (2) The relationship between men and women must be based on cooperation and reciprocity, not domination or power, and (3) Islamic texts are open to reinterpretation to ensure that both premises are reflected in the interpretation.

These premises form the basis for dividing Islamic texts into three main groups: (1) texts containing teachings on fundamental values (*mabādi'*), (2) texts containing thematic principles (*qawā'id*), and (3) texts that regulate teachings and norms that are implementation or operational (*juz'iyyat*).[43] This categorization is essential as *mubādalah* primarily operates within the *juz'iyyat* category—specific texts that often address either men or women—aiming to realign their interpretations with the overarching principles found in *qawā'id* and *mabādi'.*[44]

The ḥadīth regarding "wives denying the kindness of their husbands" found in *Ṣaḥīh al-Bukhārī* index number 1052 and *Ṣaḥīh Muslim* index number 907 is used as an object of study to apply

[41] Miswanto, Arif Fikri, and Edi Susilo, "Relasi Suami-Istri: Telaah Kompilasi Hukum Islam Perspektif Teori Mubadalah," *Bulletin of Community Engagement* 4, no. 2 (September 5, 2024): 373–374, https://doi.org/10.51278/bce.v4i2.1394.

[42] Faqihuddin Abdul Kodir, *Qira'ah mubadalah*, ed. Rusdianto, 1st ed. (Yogyakarta: IRCiSoD, 2019): 196.

[43] Kodir, *Qira'ah Mubadalah,* 196.

[44] Kodir, *Qira'ah Mubadalah,* 197.

qirā'ah mubādalah. The following is the text of the ḥadīth that is often quoted by several Instagram accounts:

Ṣaḥīḥ al-Bukhārī	*Ṣaḥīḥ Muslim*
وَأُرِيتُ النَّارَ فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ قَالُوا بِمَ يَا رَسُولَ اللَّهِ قَالَ بِكُفْرِهِنَّ قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ كُلَّهُ ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ[1]	وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» ، قَالُوا: بِمَ؟ يَا رَسُولَ اللهِ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللهِ؟ قَالَ: '' بِكُفْرِ الْعَشِيرِ، وَبِكُفْرِ الْإِحْسَانِ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ[2]
Then I saw Hell, and I have never seen a more terrible sight than today, and I saw that most of the inhabitants were women. His companions asked again, "Why is that, O Messenger of Allah?" He replied, "Because they are often disbelievers (in denial)." He was asked, "Do they deny Allah?" He replied, "They deny the husband's gifts, deny kindness. If you were to do good to one of them for an entire lifetime, and then he saw even one bad thing from you, he would say, 'I have never seen the slightest kindness from you.'	*Then I also saw Hell, so I have never seen such a devastating sight as today, and I saw that most of the inhabitants were women." The companions asked, "What is the cause, O Messenger of Allah?" He replied, "Because of their disbelief." Then he was asked again, "Do they disbelieve in Allah?" He replied, "That is, they disbelieve (do not accept) the superiority of their husbands, and they disbelieve in their kindness. Even if you do good to one of them all the time, and he finds one bad thing from you, he will surely say, 'I have never found any good from you.'"*

The two ḥadīths previously cited suggest that women are the most likely to inhabit Hell because they deny the kindness of their husbands. This ḥadīth, when taken literally, positions women as the primary subject considered to have disrespected the husband's gifts. Women are often regarded as the perpetrators of wrongdoing, while husbands are viewed as victims. However, the question that must be posed is whether only women can deny kindness and whether men cannot do the same to their wives. This ḥadīth, therefore, must be understood not only as a critique of women but as a call for inclusivity, recognizing the potential for this denial to occur on both sides.

In the initial phase of the *mubādalah* method of interpretation, numerous verses are cited from the Qur'ān that underscore the fundamental principles of Islam (*mabādi'*), stipulating that both men and women are obligated to believe,[45] act virtuously,[46] and express gratitude.[47] The principle of marital relations (*qawā'id*) comprises five pillars: husband and wife are partners,[48] maintain a strong marriage bond,[49] do good to each other,[50] consult with each other, and create mutual willingness and comfort together.[51] These principles serve as the foundation for subsequent interpretation. In the next stage, the basic principles in the verses of the Qur'ān are used to understand that men and women are not differentiated in charity. Every act of charity, whether by men or women, will

[45] Q.S. al-Tawbah/ 9:71. Men and women hold equal status in terms of faith and righteous deeds.

[46] Q.S. al-Nisā'/ 4:124. Men and women hold equal status in terms of faith and righteous deeds.

[47] Q.S. Ibrāhīm/ 14:7 Both are commanded to be grateful for the blessings bestowed by Allah)

[48] Q.S. al-Rūm/ 30:21. and are expected to build family life based on affection, mutual respect, and shared responsibility.

[49] Q.S. al-Nisā'/ 4:21. Preserving the marital bond as a *mitsāqan ghalīẓan* (solemn covenant).

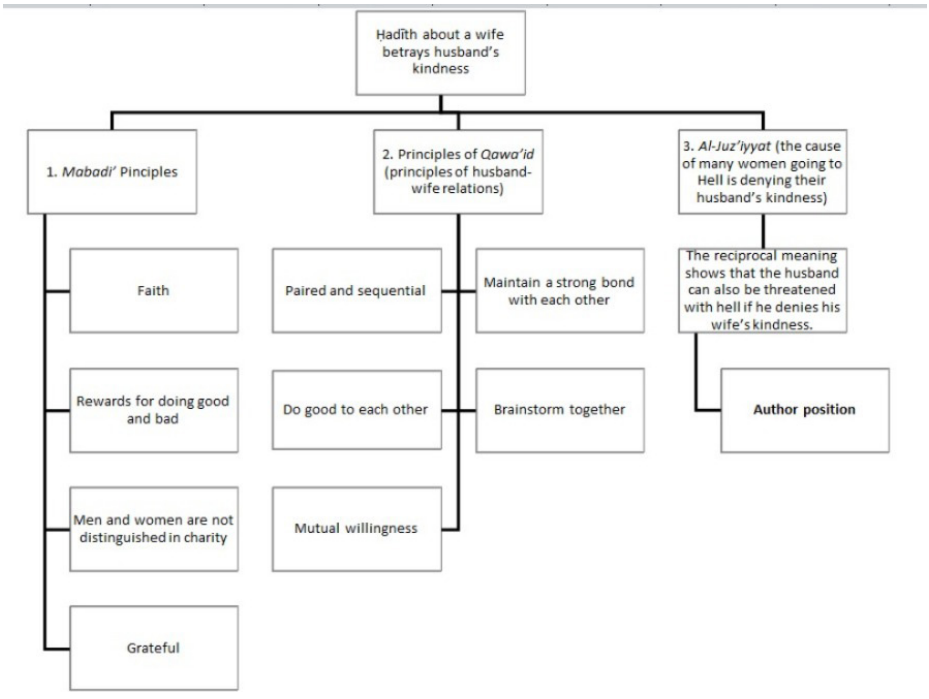
[50] Q.S. al-Nisā'/ 4:19. Treating one another with kindness and fairness (*ma'rūf*).

[51] Q.S. al-Baqarah/ 2:223. Establishing mutual consent and emotional comfort in the marital relationship.

be appreciated and rewarded by Allah. This shows that there is equality between the two in good and bad deeds.

The second step of the *mubādalah* method involves interpreting the ḥadīth text by removing the subject and object, making the predicate the main idea. Thus, this ḥadīth refers only to women, but it can be understood that both men and women have the potential to be ungrateful to their partners.

In the third step, the author applies this understanding to men. From the *mubādalah* perspective, husbands must also show gratitude for their wives' kindness. If he does not do so, he can be threatened with the same punishment. This ḥadīth in Bukhari number 1052 and Muslim index number 907 not only criticizes women but also reminds men of their obligation to be grateful to their partners. This thought emphasizes that there is no fundamental difference in the moral capacity of men and women.



Scheme 1.2: Mapping the implementation of *mubādalah* theory and the element of novelty in this research

However, the dissemination of the ḥadīth regarding the wife who denies her husband's benevolence frequently leads to misinterpretation, particularly on social media platforms. Numerous *da'wa* accounts present this ḥadīth in a literal manner without providing sufficient context, thereby perpetuating negative stereotypes concerning women. For instance, The Sunnah Path account employs irrelevant illustrations and makes unfavorable generalizations, which subsequently incites comments that further tarnish the image of women. Conversely, the Khalid Basalamah official account has been observed to prioritize the visual depiction of the terms "woman" and "hell," thereby reinforcing the notion that women are inherently more susceptible to hellfire. However, this account conspicuously lacks a comprehensive contextual explanation, hindering its ability to provide a nuanced understanding of the ḥadīth.

The interpretation of this ḥadīth must be situated within the broader context of the reciprocal relationship between spouses. It is imperative for spouses to reciprocate the respect shown by their partner, whether it be kindness, consideration, or other forms of expression of benevolence. The transmission of this ḥadīth must be undertaken with meticulous attention to context, eschewing negative generalizations and employing inclusive and equitable language. Employing the *mubādalah* approach facilitates a more comprehensive interpretation of the ḥadīth, promoting a nuanced understanding that is less prone to polarization or misinterpretation of Islamic teachings, which are intended to extend mercy to all.

In the context of domestic life, marital harmony is not solely determined by the obligations of one party to the other.[52] Rather, it is also shaped by the principles of togetherness and mutual

[52] Mohamad Sar'an et al., "Implementation of Harmonious Family in the Concept of Proportionality of Obligations and Rights of Husband and Wife Relations: A Perspective on the Compilation of Islamic Law," *El-Usrah: Jurnal Hukum Keluarga* 7, no. 2 (December 31, 2024): 695, https://doi.org/10.22373/ujhk.v7i2.24662.

respect. The *mubādalah* approach, when utilized as a method of understanding Islamic texts, promotes egalitarianism between spouses in pursuit of marital harmony. According to this approach, spouses are not merely passive recipients of religious rules but active participants who must collaborate and prioritize mutual welfare. Consequently, the ḥadīth that alludes to a wife who is ungrateful to her husband must be understood in a broader context—that is, both husband and wife have an obligation to respect one another and their respective roles. Utilizing the *mubādalah* method, it becomes evident that the ḥadīth not only criticizes women but also conveys a strong message to husbands regarding the significance of gratitude toward their wives' kindness.

In the contemporary era, the *mubādalah* approach has gained significant relevance in addressing and dismantling negative stereotypes often associated with women within the context of marriage. The dissemination of ḥadīths through social media platforms without sufficient context serves to perpetuate gender bias. Achieving justice within the household necessitates mutual respect between spouses, with both parties recognizing that compassion and kindness are shared responsibilities. The *mubādalah* approach underscores the notion that both spouses possess equal potential for virtuous deeds as well as for committing errors. This highlights that gender justice is not merely a theoretical discourse within Islamic teachings, but rather it constitutes a vital component of nurturing a harmonious and affectionate domestic environment.

The *mubādalah* approach in this study makes a significant contribution to the interpretation of hadiths concerning marital relationships by emphasizing the principles of equality and reciprocity. The findings indicate that the circulation of hadiths about ungrateful wives on social media often leads to misunderstandings and reinforces negative stereotypes about women. Through the *mubādalah* approach, these hadiths are not solely critical of women

but also serve as a reminder for both partners to appreciate and be grateful for one another. The academic novelty offered lies in the use of *mubādalah* to address gender injustice in the interpretation of hadiths and to promote a more inclusive and equitable understanding in the digital era. These findings further strengthen the relevance of the *mubādalah* theory by demonstrating its practical application in challenging gender-biased interpretations and reinforcing the values of reciprocity in marital relationships.

C. Conclusion

This article employs netnographic and *mubādalah* frameworks to highlight the importance of a contextual approach in disseminating ḥadīths related to marital relations via social media. The study demonstrates that the partial dissemination of the ḥadīth concerning "a wife's denial of her husband's kindness"—often circulated on platforms like Instagram—frequently sparks debate and reinforces negative gender stereotypes. Through a netnographic perspective, this research explores user interaction patterns and reveals that the literalist presentation of ḥadīth, when detached from their historical and ethical context, can lead to misinterpretations that adversely affect gender relations in digital communities.

Given these findings, it becomes imperative for religious communicators to consider the broader context and intended message of ḥadīth when engaging in online preaching, in order to prevent polarized interpretations of religious teachings. The *mubādalah* approach adopted in this study offers an inclusive alternative, emphasizing reciprocity and mutual appreciation in marital dynamics. Rather than marginalizing women, the interpretive method reframes the ḥadīth as a moral reminder for both spouses to recognize and value one another's kindness. In doing so, *mubādalah* not only challenges prevailing gender biases

but also lays the groundwork for promoting justice and equity within domestic life. The article thus underscores the critical need for balanced, gender-conscious interpretations of Islamic teachings—especially in an era where decontextualized information spreads rapidly through digital media.

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