

Gender Equality in Hadith on Spousal Relationships : A Neuroscience Perspective

Nurhidayah¹, Ahmad Ubaydi Hasbillah²

^{1,2}Study Programme Of Hadith And Hadith Science And Lecturer Of Hadith And Hadith Science, Ma'had Aly Hasyim Asy'ari Tebuireng,
Jl. Irian Jaya Tebuireng No.10, Jombang, Jawa Timur , Indonesia . 61471. Tel. +62 852-2784-7618.

Corresponding author

nurhidayah132400@gmail.com

Abstract: The marginalisation of women in various aspects of life, including social, cultural, educational and political, often stems from interpretations that undermine their value and role. In the context of Islamic thought, there are interpretations of hadith that suggest the limitation of women's roles to the domestic sphere. This study aims to explore how neuroscience can provide a new perspective in interpreting hadith regarding husband-wife relations, as well as question whether neurological structures can support this understanding of gender roles. The method applied is a qualitative approach through literature study, by analysing the hadith in terms of sharah, takhrij, and criticism of the sanad and matan of the hadith., as well as critique of relevant neuroscience literature. The results show that the structure of the female brain, which has a larger corpus callosum, supports communication and collaboration abilities, making women effective in the role of housewives. In contrast, men's more responsibility-focussed brain structures reflect their role as family leaders. Using neuroscience as a tool to understand hadith, the study concludes that an accurate understanding of the husband-wife relationship can reduce negative perceptions and marginalisation of women. In addition, if couples understand each other's brain functions, a harmonious family will be created.

Keywords: Gender Equality, Hadith, Spousal Relationships, Neuroscience Perspective, Islamic Perspectives.

Introduction

The problems faced by women to date are a complex social phenomenon, encompassing various dimensions and interrelated factors. One of the main causes of this problem is the existence of a gender-biased perspective, which systematically limits women's roles, rights and freedoms in society. These views are not only shaped by long-established traditions and cultural norms, but also reinforced by social and political structures that discriminate against women. Existing gender stereotypes often place women in a more dominant position in the domestic context, regarding them as housekeepers and carers, to the exclusion of their

potential and abilities in the public sphere, education and careers.¹

As a result, women's mobility is severely restricted, and they are often faced with challenges not experienced by men, such as unequal access to education and employment opportunities. These inequalities not only impact the well-being of individuals, who are often trapped in a state of dependency and lack of resource control, but also hinder overall social and economic progress. With women unable to fully participate in various fields, their potential to contribute to innovation and productivity is neglected. This creates a gap in the development of society, where diverse perspectives and ideas have no place. Furthermore, gender

¹ Johan Tanamal and Lodewyk Nahuway, "Pernikahan Dini Dan Marginalisasi Perempuan Nuaulu," *Public Policy* 3, no. 1 (2022): 80.

inequality can exacerbate other social problems, such as domestic violence and poor mental health, further adding to the burden on society.²

One hadith that is often seen as a form of marginalisation is 'You are all leaders, and you are all responsible for your leadership.' In the explanation of the Hadith, there is an assumption that women's roles are limited to the domestic sphere, which creates complexity in the gender perspective, where women's roles become very narrow.³ In fact, Islamic teachings emphasise the importance of being fair and friendly towards women. In this context, how can neuroscience interpret this hadith? Does neuroscience support this view, or does it serve as a mediator that corrects this understanding?

Some previous studies have discussed gender issues in the context of husband and wife relationships. For example, research by Muchtar Wahyudi Pamungkas examines Husein Muhammad's thoughts on husband and wife relations from a gender perspective, concluding that gender is a social construction that can be developed by individuals. Another study by Muhammad Fuad Mubarak and Agus Hermanto investigates the rights and obligations of husband and wife in the context of gender equality based on maqasid sharia, emphasising the importance of justice and equality in household relationships.

However, research on hadith related to husband and wife relationships with a neuroscience approach has never been conducted. Therefore, the purpose of this study is to explore how neuroscience can provide answers to issues related to the understanding of hadith as well as the role of women in the context of gender.

Materials and Methods

The type of research used in this study is qualitative. The research was conducted by

collecting literature sources, both primary and secondary.

Data Sources

1. **Primary Data Sources:** Various hadith books from the kutubutis'ah, namely Sahih Bukhari, Sahih Muslim, Sunan Ibn Majah, Sunan Tirmidzi, Sunan Abu Daud, Sunan Nasai, and Musnad Ahmad.
2. **Secondary Data Sources:** Theories on neuroscience, especially those related to the differences in brain function between men and women.

Procedure

After the data was collected, the following steps were taken:

1. **Hadith Authenticity:** Through takhrij to ascertain the existence and validity of the hadith.
2. **Sanad and Matan Critique:** Critique the hadith based on its sanad (chain of narrators) and matan (content) to ensure its authenticity.
3. **Global Meaning:** Analyses the ijmal meaning by referring to the hadith commentaries for a comprehensive understanding.
4. **Determining Doubts:** Identifying doubts that arise from the globally meaning.
5. **Neuroscientific Approach:** In order to overcome the ambiguities found, this study will use the neuroscientific approach as a tool to understand the differences in brain function between men and women. While the definition of neuroscience itself is a branch of biology that focuses on the study of the brain and nervous system. As the main organ, the brain controls all aspects of life, both in humans and animals. All bodily activities, from conscious actions such as eating, sleeping, learning, thinking, to feelings and innovations, are guided by the brain. In terminology, neuroscience is the field of science that studies how nerves function. Neuroscience is the study of how the brain and all other parts of the nervous system function.⁴

² Nurul Fatin Afifah, "Perempuan Pengawal Demokrasi: Upaya Penguatan Keterwakilan Perempuan Dalam Kepemiluan Di Indonesia," *Jurnal Bawaslu Provinsi Kepulauan Riau* 4, no. 2 (2022): 169.

³ Abdurrahim Al-mubarakfuri, *Tuhfatul Ahwadi Bi Syahi Jami' Al-Tirmidhi* (Beirut: dar al-kutub al-ilmiyah, n.d.).

⁴ Neni Yuliani, Elsa Chaeratunnisa, and Suroso Mukti Leksono, "PEMBELAJARAN KOOPERATIF TIPE TGT BERBASIS NEUROSAINS UNTUK MENCIPTAKAN WELLBEING DI SEKOLAH DASAR," *BEGIBUNG: Jurnal Penelitian Multidisiplin* 1, no. 3 (2023): 116.

6. The final stage is to test the validity of the results of the neuroscientific analysis to ensure that there is no stronger evidence that contradicts the findings. This process is done by testing them against stronger evidence, i.e. by referring to other Qur'anic verses or hadith that have higher quality and authority.

Data Analysis

Hadith literature was analysed based on its sanad and matan to evaluate the validity and meaning of hadith related to husband-wife relations. The sanad analysis involves assessing the credibility of the narrators while the matan analysis focuses on the interpretation and social context of the hadith text. In addition, the analysis also includes a review of relevant neuroscience literature, including studies on brain structure and gender roles, to explore how neurological differences may affect the understanding of women's roles in social and religious contexts.

Results and Discussion

Understanding Gender Equality From An Islamic Perspective

In English terminology, the terms 'sex' and 'gender' are often not clearly distinguished, as both can be interpreted as sex (Handayani & Sugiarti, 2003). Gender can be understood as a cultural concept that refers to the characteristics that distinguish between women and men, both in terms of biology, behaviour, mentality, and social culture. Although there are obvious sexual differences between men and women, their roles in society can be harmonised within certain boundaries.

According to Helen Tierney, gender is a cultural concept that seeks to create distinctions in terms of roles, behaviour, mentality, and emotional characteristics between men and women, which develop in the social context of society. In Kepmendagri No. 132, Chapter I General Provisions, Article 1, it is stated that 'gender' is a concept that refers to the roles and responsibilities of men and women that arise as a result of, and can be changed by social and cultural conditions that exist in society (Mufidah, 2008).

It can be concluded that gender is a cultural concept that refers to the roles, responsibilities, and characteristics that distinguish between men and women, which develop in a social and cultural context. Gender includes behavioural, mental and emotional aspects that are formed through social interaction, and is not solely determined by biological factors. An understanding of gender is important to address inequality and create a more inclusive and just society.

Discussion

A. Hadith on 'Everyone is a Leader'

Qutaiba said: 'Al-Layyath reported from Nafaa from Ibn 'Amr about the Prophet (peace and blessings of Allah be upon him) who said: 'All of you are shepherds, and all of you are responsible for your flock. The prince who is in charge of people is a shepherd and is responsible for his flock, the man is a shepherd over his household and is responsible for them, the woman is a shepherd over her husband's household and is responsible for it, and the slave is a shepherd over his household and is responsible for it. A man is a shepherd over his household and is responsible for it, and a slave is a shepherd over his master's property and is responsible for it, so all of you are shepherds, and all of you are responsible for your flock.' It was narrated from Abu Huraira, Anas, and Abu Moussa. The hadith of Abu Musa is not preserved, the hadith of Anas is not preserved, and the hadith of Ibn 'Umar is a good and authentic hadith. Ibrahim ibn Bashar al-Ramadiyyah narrated it from Sufyan ibn Uyaynah from Buraydid ibn Allah ibn Abu Burdah from Abu Burdah from Abu Musa from the Prophet (peace and blessings of Allaah be upon him). Muhammad said: Others narrated from Sufyan from Burayd from Abu Burdah from the Prophet (peace and blessings of Allaah be upon him), but this is more authentic.⁵

1. Hadith Tahrij, to Ascertain the Existence of Hadiths

1) Sohih Al-Bukhari.

Imam al-Tirmidhi said in his Sunnah that Abu al-Yaman informed Shu'ayb about al-Zuhairi,

⁵ Muhammad bin 'Isa bin Saurah bin Musa bin Adh-Dhahhak, *Sunan At-Tirmidzi* (Syirkah Maktabah wa Matba'ah Mustafa al-Babi al-Halabi, n.d.), 208.

who said: 'Salim ibn Allah informed me from Abdullah ibn 'Amr, may Allah be pleased with them both, that he heard the Messenger of Allah (peace and blessings of Allah be upon him) say: He heard the Messenger of Allah (peace and blessings of Allah be upon him) say: 'Every one of you is a shepherd and is responsible for his flock; the imam is a shepherd and is responsible for his flock; the man in his household is a shepherd and is responsible for his flock; the woman in her husband's house is a shepherd and is responsible for her flock; and the servant in his master's household is a shepherd and is responsible for his flock.' He said: I heard these things from the Messenger of Allah (peace and blessings of Allah be upon him), and I believe that the Prophet (peace and blessings of Allah be upon him) said: 'A man is a shepherd in his father's affairs and is responsible for his flock.' (2) 'A man is a shepherd in his father's affairs and is responsible for his flock, and all of you are shepherds and are responsible for your flocks.'⁶

2) Shahih Muslim

Imam Muslim said in his Sahih that Qutaybah ibn Sa'id said, 'Qutaybah ibn Sa'id is a shepherd, and each of you is responsible for his flock, so the prince who is in charge of the people is a shepherd, and he is responsible for his flock: 'All of you are shepherds, and each of you is responsible for his flock; the prince who is in charge of people is a shepherd, and he is responsible for his flock; a man is a shepherd over his household, and he is responsible for them; and a woman is a shepherd over her family. A woman is a shepherd over her husband's house and his children, for whom she is responsible, and a slave is a shepherd over his master's property, for which he is responsible, so all of you are shepherds, and all of you are responsible for your flock.'⁷

3) Sunan Abi Daud

Imam Abu Dawud said in his Sunnah that Abdullah ibn Maslama reported from Maalik

from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah (peace and blessings of Allah be upon him) said: 'All of you are shepherds, and all of you are responsible for your flock, so the prince who is in charge of the people is a shepherd over them and is responsible for them, and the man is a shepherd over his household and is responsible for them. A woman is a shepherd over the house of her husband and his children, for whom she is responsible, and a slave is a shepherd over his master's property, for which he is responsible, so all of you are shepherds, and all of you are responsible for your flock.'⁸

4) Sunan at-tirmidhi

Imam al-Tirmidhi said in his Sunnah: Qutaybah said: Al-Layyath said from Nafaa from Ibn 'Amr, on the authority of the Prophet (peace and blessings of Allah be upon him): 'All of you are shepherds, and all of you are responsible for your flock: the prince who is in charge of people is a shepherd and is responsible for his flock; the man is a shepherd over his household and is responsible for them; the woman is a shepherd over her husband's household and is responsible for them. A man is a shepherd over his household and is responsible for it, and a slave is a shepherd over his master's property and is responsible for it, so all of you are shepherds, and all of you are responsible for your flock.' It was narrated from Abu Huraira, Anas, and Abu Moussa. The hadith of Abu Musa is not preserved, the hadith of Anas is not preserved, and the hadith of Ibn 'Umar is a good and authentic hadith. Ibrahim ibn Bashar al-Ramadiyyah narrated it from Sufyan ibn Uyaynah from Buraydid ibn Allah ibn Abu Burdah from Abu Burdah from Abu Musa from the Prophet (peace and blessings of Allaah be upon him). Muhammad said: Others narrated from Sufyan from Burayd from Abu Burdah from the Prophet (peace and blessings of Allaah be upon him), but this is more authentic.'⁹

2. Sanad And Matan Criticism to Ensure the Authenticity Of The Hadith.

⁶ Abu Abdullah Al-Bukhari, *Sohih Al-Bukhari* (Dar Tauq an-Najah, n.d.), 120.

⁷ Muslim bin al-Hajjaj, *Shahih Muslim* (Beirut: Dar Ihya' at-Turats al-'Arabi, n.d.), 1459.

⁸ Abu Dawud, *Sunan Abi Dawud* (Al-Maktabah al-'Ashriyyah, Shayda, n.d.), 130.

⁹ Adh-Dhahhak, *Sunan At-Tirmidzi*, 1395.

a) Sanad criticism

Translation of the narrators

1. Qutaiba bin Jamil

Name	Qutaiba bin Said bin Jamil bin Tarif al-Thaqafi, Abu Raja al-Balakhi al-Baghlani, whose name is said to be Yahya.
Negative And Positive Criticism	<p>Abu Hatim al-Razi: Trustworthy.</p> <p>Ahmad bin Hanbal: Abu Bakr al-Athram said: I heard Ahmad b. Hanbal mention Qutaybah and praise him and say: He was the last person to hear from Ibn Lahi'ah.</p> <p>An-Nasa'i: Trustworthy and honest. He also said in 'Tasmiyah al-Shuyukh': Trustworthy and trustworthy.</p> <p>Ibn Hibban: Mentions him in the class of tabi' al-atba' in his book (Al-Thiqaat), and says: He was one of those skilled in hadith, steeped in the sunnah and its practice. He wrote traditions from Ahmad, Yahya, Khalaf, Ibn Abi Shaibah, Abu Khaitsamah, and others from among the Iraqis.</p> <p>Al-Dhahabi: He said in Al-Siyar: A trustworthy Imam.</p> <p>Ibn Hajar al-Asqalani: He said in Taqrib al-Tahdhib: Trustworthy and proven.</p> <p>Ibn Al-Qattan: No tadlis (concealment) is known from him.</p> <p>Muslim bin Al-Qasim: A trustworthy Khurasani.</p> <p>Ibn Kharash: Trustworthy.</p> <p>Ahmad b. Siyar al-Maruzi: He is a proven person and a follower of the sunnah, writing traditions from three generations.</p> <p>Al-Farhani: Qutaybah is an honest man and none of the great scholars has taken from him in Iraq.</p>
Teachers	In fact, there are many teaches, but only one is mentioned.' Al-Leith bin Saad
Students	Bukhari , Muslim ,Abu Dawud, Al-Tirmidhi , and Al-Nisa'i

2. Al-Leith

Name	Al-Leith ibn Saad ibn Abdulrahman al-Fahmi, Abu al-Harith al-Masri, mawla of Abdulrahman ibn Khalid ibn
Negative And Positive Criticism	<p>Ibn Hajar al-Asqalani: He said in Taqrib al-Tahdhib: Trustworthy, proven, a well-known jurist.</p> <p>Ibn Kharash: Trustworthy, his traditions are authentic.</p> <p>Ibn Yunus: Foreign narrators have narrated traditions from Al-Lait that were not available to the Egyptians. Among them is the tradition of Marwan b. Muhammad from Al-Lait from Yazid b. Amr Al-Ma'afiri from Abu Thaur Al-Fahmi which is not available in Egypt. Also the tradition of Qutaybah b. Sa'id, from Al-Lait, from Yazid b. Abi Habib, from Abu Tufail, from Mu'adz b. Jabal about the prayer tradition, which is also not available in Egypt. And there are other traditions from foreign narrators about Al-Lait that do not exist in</p>

	Egypt.
	Abu Al-Fath Al-Azdi: Trustworthy, but he tends to simplify.
Teachers	In fact, there are many teachers, but only one is mentioned: Nafi'i , the son of Ibn 'Umar (Mawla of Ibn 'Umar).
Students	There are many students, so not all of them can be recorded here, and only one is mentioned.' Qutayba ibn Sa'id al-Balkhi

3. Nafi

Name	He was the servant of Abdullah bin Umar bin Khattab, a Qurayshite of the Adawi tribe, and was known by the nickname Abu Abdullah who hailed from Medina.
Negative And Positive Criticism	<p>Al-Dhahabi: He said in (Al-Kashif): One of the imams and leaders from among the tabi'in. It says: Kabil, it is said: Dilmi, said: Talaqani.</p> <p>Ibn Hajar al-Asqalani: He said in Taqrib al-Tahdhib: Trustworthy and proven, a well-known jurist. Malik said: If I heard the tradition of Nafi' from Ibn 'Umar, I would not mind not hearing it from anyone else.</p> <p>Ibn Abi Hatim: Nafi''s narration from 'Aa'ishah and Hafsa is mursal.</p> <p>Ibn 'Ayyinah: Abdullah bin Ahmad said: My father said: Ibn 'Ayyinah said: Which tradition is more trustworthy than the tradition of Nafi'.</p> <p>Ibn Kharash: Reliable, honourable.</p> <p>Ibn Saad: He is trustworthy and narrates many traditions.</p>
Teachers	There are many teachers, but only a few are mentioned.' Abdullah ibn Abdullah ibn Umar (Q), his son Abdullah ibn Umar (A), Abdullah ibn Muhammad ibn Abu Bakr al-Siddiq (M), and Ubayd
Students	There are many students, so not all of them can be recorded here, and only one is mentioned: Al-Leith ibn Saad of Egypt.

4. Bin Omar

Name	Abdullah bin Umar bin al-Khattab al-Qurasyi al-Adawi, Abu Abdulrahman al-Makki al-Madani
Negative And Positive Criticism	Ibn Hajar al-Asqalani: He said in Taqrib al-Tahdhib: One who narrated many traditions from among the Companions and the Abadis. He is one of the most steadfast in following the trail (ahl al-athar).

	Ibn Saad: He embraced Islam in Mecca at the same time as his father 'Umar b. Khattab and at that time he had not reached the age of majority. He migrated with his father to Medina.
Students	There are many Teachers, but only some of them are mentioned: Narrated: Hajjaj bin Artata <u>from Nafaa'</u> .
Teachers	Narrated: A great deal of useful knowledge about the Prophet (peace be upon him): The Prophet - may Allah bless him and grant him peace.

what Allah has created in their wombs. And their husbands are more righteous than their wives in this matter if they wish to reform them, and they have the same rights as those who are obligated to them in the manner of custom, and men have a degree over them, and Allah is a great and wise judge”.

This shows that the husband has a higher position because of his responsibility towards his wife. The analysis of the hadith presented does not indicate any contradiction in meaning, and there is no evidence to suggest that this hadith contradicts facts, history, science, or common sense, thus strengthening the validity of the argument.

3. Global meaning

(A man is a shepherd over his household and is responsible for them) whether he has fulfilled his right to them in terms of maintenance, clothing and good behaviour. And the woman is a shepherd in her husband's house (i.e. her husband). In a narration by al-Bukhari: A woman is a shepherd over the household of her husband and his children, i.e. by providing good living, advising him, being compassionate and honest, and protecting herself, his money, his children and his guests. She is responsible for him (i.e. for her husband's household, whether she fulfils her duty or not).

(And the slave is responsible for his master's wealth) by keeping it and doing what he owes him, such as serving him well and advising him. Al-Khattabi said: The Imam, the man and the others share the name of shepherd, but their meanings are different. The Imam's care is the guarding of the law by enforcing the limits and justice in the judgement, the man's care is the management of his family and the delivery of their rights, the woman's care is the management of the house and children and the service and advice to the husband in all that, and the servant's care is the keeping of what is under his hand and doing what is due to him in terms of serving him.

Al-Taybi said in this hadith: The shepherd is not required for his own sake, but he was raised to keep what the owner has entrusted to him, so he should not act except what the law has authorised him to do, which is a representation that is not more subtle, comprehensive or clearer than this, as it is first summarised, then separated and repeated

Final

Number	Narrator's name	state of the sanad	Level
1	Qutaiba bin Jamil	Connected	Trusted and proven
2	Al-Leith ibn Saad ibn Abdulrahman Al-Fahmi	Connected	Trusted and proven
3	Mawla of Abdullah ibn Umar ibn al-Khattab al-Qurashi al-Adawi	Connected	Trusted and proven
4	Abdullah ibn Umar ibn al-Khattab al-Qurashi al-Adawi	Connected	Sahabi
5	The Prophet (peace be upon him)		
	Judgement on the Sanad		Sohih

b) Matan Criticism

This hadith does not show any contradiction with the Quran and Sunnah, rather it is consistent with the teachings of the Quran and Sunnah, especially with the Quranic affirmation in Surah Al-Baqarah verse 228:

“Divorced women shall wait for themselves for three readings, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day; nor shall they be allowed to conceal

with the letter of warning. He said: He concluded with what looks like an explanation, indicating the completion of the details. Others said: This includes the single person who has no husband, servant or child, for it is true that he is a shepherd over his neighbourhood. He is a shepherd until he does what is commanded and avoids what is forbidden, in deed, speech and belief, so his wounds, powers and senses are his shepherd.¹⁰

This hadith generally conveys the message of responsibility and fairness in various roles and relationships in society. Everyone, regardless of gender or position, is expected to carry out his or her duties and obligations with integrity and responsibility. Furthermore, the concept of leadership is explained in the hadith of Bukhari. From this it is understood that providing guidance and supervision over others must be done through obedience to leaders. In the context of looking after women, this is related to how to direct family life and fulfil their rights. While looking after slaves means taking care of the property under their custody and providing good service.¹¹

4. Problems in understanding the hadith globally

A leader is one who guards and holds a trust, and who is responsible for the interests entrusted to him. He is expected to act justly and consider the interests of the responsibility given to him. While the leader covers all matters that fall under his authority.

Therefore, a leader (head of state) must look after the people under his leadership and be responsible for them, whether in fulfilling their rights or not. Similarly, a man (husband) is considered to be the guardian of his family and is responsible for them, whether or not he fulfils their needs of life, clothing, and proper treatment. And the woman (in this case the wife) is also considered to be the guardian or leader in her husband's house. She is responsible for her children, organising her household life, giving advice, taking care of herself, and looking after her property, children and guests. She will be held accountable for these duties, whether she fulfils them or not.¹²

The negative response of women's brains in understanding this hadith shows that there is an understanding that the role of women seems to be limited to the domestic sphere, which creates complexity in the perspective on gender, where women's roles become very narrow. whereas, Islam teaches to be friendly towards women. The response of women's brains is negative in understanding this hadith, and raises the question of what role neuroscience plays in interpreting this hadith. Does neuroscience justify it or does it mediate and correct it?

5. Neuroscience analysis to dispel doubts corpus callosum

According to Ronald V. Soejadi (2018), the existence of the brain bridge (corpus callosum) strengthens Hebb's argument that the right and left brains are very large, because the brain bridge is located between the cerebrum and the limbic system, functioning as a link between the left and right brain with the limbic system that controls emotions, thus allowing the brain to work holistically. The brain bridge forms a pathway similar to a ribbon of information that circles the left hemisphere towards the right hemisphere. While the left brain thinks critically, systematically and logically, the right brain considers moral, aesthetic and holistic aspects. Similarly, the left brain processes or analyses the critical, systematic and logical thinking coming from the right brain, which has a moral, aesthetic and holistic nature. Other parts of the brain function as replacements for damaged parts of the brain. Certain parts of the brain may work in a different way than other parts, according to the theory of neuroplasticity.

Professor Sandra F. Witelson, a neuroscientist at McMaster University, conducted a study and found that the corpus callosum in women is 30% thicker than the corpus callosum in men. The main areas of the corpus callosum and splenium are the areas responsible for language skills. In this case, each part of the male brain works independently, making it easier for them to focus and engage in what they are doing. However, their perceptual acuity may decrease without them realising it. Women can work simultaneously thanks to this

¹⁰ Ibnu Hajar Al-Asqalani, *Fathul Bari* (Beirut: dar al-ma'ifat, 1379).

¹¹ Syamsudin Al-karmani, *Al-Kawakib Al-Dari Fi Syarhi Sohih Al-Bukhari* (Beirut: Dar Ihya' at-Turats Arabi, n.d.), 183.

¹² Al-mubarakfuri, *Tuhfatul Ahwadi Bi Syahi Jami' Al-Tirmidhi*, 294.

thicker structure. They can complete tasks at the same time.¹³

In addition, the thickness of the brain bridge (corpus callosum) that connects intuitive thinking in the right hemisphere and rationality in the left hemisphere in women often causes overlap, making it difficult for them to distinguish in their decisions between what is intuitive and what is rational. The thick corpus callosum in women results in a rapid exchange of information, which means that the connection between different emotional feelings and rationality is quickly connected through one pathway. Women have difficulty in dealing with problems quickly and clearly because the neural connections in the bridge of their brain work very fast. Therefore, it is difficult to distinguish between emotional feelings and partial rationality.¹⁴

Broca and Wernicke

French neuroscientist Paul Broca discovered that the Broca's and Wernicke's areas in the human brain can influence a person's ability to use language. Broca's and Wernicke's areas are directly connected through neural pathways in the biological structure, and function to regulate the process of processing speech and understanding aspects of it during speech. Problems with Broca's and Wernicke's areas are usually seen in the form of speech difficulties and other impairments. However, in some cases, despite problems in Broca's area, a person can continue to speak normally. This suggests that problems in Broca's area may affect other areas of the brain.¹⁵

When it comes to the Broca-Wernicke area in women, it is larger than in men. Men only have 12,000 spare words per day, while women have up to 25,000 spare words. This makes women talk

more than men.¹⁶ Therefore, this is one of the reasons why male leaders are considered less communicative and less warm in supporting their members, because the characteristics and style of male leaders are more focused on tasks and achieving the vision and mission of the organisation, rather than managing harmonious relationships between their members.

These characteristics also appear in the dominant leadership style, which centres on power or possession. This style is supported by the structure of the corpus callosum in men that is not as thick as in women, which makes active, practical and rational movement a natural trait for men. In addition, this nature produces basic characteristics in men that are considered stronger than those in women. These basic characteristics converge with various experiences and specific local cultural structures, which portray men as assertive, straightforward, dominant, uncommunicative, and inclined to approach their members in a less emotional way.¹⁷

Hypothalamus

When viewed from a neuroscience perspective, we can understand that in the structure of the human brain there is a part called the hypothalamus gland. The hypothalamus gland, especially in men, has a role in maintaining a sense of security. This is in accordance with the principle of fitrah that was created in men with the natural ability to be protective. The hypothalamus gland in men is not only related to his physical security, but also includes the responsibility to keep his wife, children, family, and even the family economy safe. This makes a man feel that he has an important role in maintaining the stability and harmony of life.¹⁸

In the context of the relationship between husband and wife, this protective nature arises as

¹³ Anniza Wiwied Rahayu Hadiyanto and Suyadi Suyadi, "Pembelajaran Berbasis Diferensiasi Otak Siswa Laki-Laki Dan Perempuan Pada Kelas Khusus Perspektif Neurosains," *Edukatif: Jurnal Ilmu Pendidikan* 5, no. 5 (2023): 1995–2007.

¹⁴ Aisyatur Rosyidah and Suyadi Suyadi, "Maskulinitas Dan Feminitas Kepemimpinan Pendidikan Islam: Kajian Deferensiasi Otak Laki-Laki Dan Perempuan Perspektif Neurosains," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 49–70.

¹⁵ Sintia Hepi Andini, Novitasari Novitasari, and Silvina Noviyanti, "Hubungan Otak Dengan Kemampuan Berbahasa Manusia," *Innovative: Journal Of Social Science Research* 3, no. 5 (2023): 5.

¹⁶ Dr. Muhammad akil Musi & Dr. NURjannah, *Neurosains Menjivai Sistem Saraf Dan Otak* (Jakarta: Kencana, 2021), 177.

¹⁷ Hadiyanto and Suyadi, "Pembelajaran Berbasis Diferensiasi Otak Siswa Laki-Laki Dan Perempuan Pada Kelas Khusus Perspektif Neurosains."

¹⁸ Cantika Zahara Putri, "AKTIVASI HIPOTALAMUS PADA KETAHANAN KELUARGA SEBAGAI ALARMING SYSTEM PENCEGAHAN MARITAL RAPE PERSPEKTIF NEUROSCIENCE DAN HUKUM." (Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta, n.d.).

an urge for the husband to protect and care for his wife with care. This feeling grows from a natural instinct that makes men feel needed. As a result, husbands are often regarded as heroes by their wives, who rely on his presence to keep the family safe and well.¹⁹

In this relationship dynamic, a positive reciprocal relationship emerges. The husband feels valued and needed to provide protection, while the wife feels safe and secure. This is not a sign of the wife's lack of independence, but rather a recognition of the husband's success in fulfilling his role as protector. Therefore, with this understanding, we can formulate expressions that reflect the relationship dynamics between husband and wife that support each other and strengthen harmony within the framework of one family.

Test for stronger evidence: Ensuring there are no contradictions

The Stronger Hadith	Explanation
Abdullah ibn Numayr ibn Numayr al-Hamdani, Abdullah ibn Yazid, informed me that Shurahbil ibn Shurayk told me that he heard Abu al-Rahman al-Hubuliyah narrating from Allah ibn Amr that the Messenger of Allah, may Allah bless him and grant him peace, said: 'This world is a good thing, and the best thing in this world is a good woman.' ²⁰	Women, especially pious women, are understood to play a role in married life as a 'gift' or 'Ni'mah', where she appears as a partner who provides comfort, support and happiness for her husband. The use of the term 'Ni'mah' here specifically highlights the positive value and blessings provided by women in the context of family life. Therefore, this expression can be interpreted in the general context that women, especially if they are pious women, are a gift and blessing that should be enjoyed and appreciated. Her presence and influence should be adapted to the needs and context of daily life. ²¹

¹⁹ Putri, 11.

²⁰ Muslim bin al-Hajjaj, *Sohih Muslim* (Turkiya: Da AL Toba'ah Al amiroh, n.d.).

²¹ Nuruddin as-Sindi Muhammad bin Abdul Hadi at-Tatwi, Abu al-Hasan, *Hasyiah As-Sindi 'ala Sunan Ibnu Majah = Kifayah Al-Hajah Fi Syarh Sunan Ibnu Majah* (Beirut: Dar al-Jil, n.d.), 571.

Conclusions

Neuroscience can serve as a tool to understand hadith about husband-wife relations by analysing the sanad and matan of the hadith in depth.

This approach allows neuroscience to bridge the understanding of hadith related to husband-wife relations in the context of gender equality, thus correcting the negative perceptions that often arise.

The emphasis on women's role in domestic life responsibilities, explained through the perspective of neuroscience, reflects congruence with the natural role of women themselves. This is expected to reduce the marginalisation of women in society, especially in the context of husband and wife relationships.

By understanding each other's brain functions, couples can build a more harmonious and supportive relationship within the family.

References

Abu Abdullah Al-Bukhari. *Sohih Al-Bukhari*. Dar Tauq an-Najah, n.d.

Adh-Dhahhak, Muhammad bin 'Isa bin Saurah bin Musa bin. *Sunan At-Tirmidzi*. Syirkah Maktabah wa Matba'ah Mustafa al-Babi al-Halabi, n.d.

Afifah, Nurul Fatin. "Perempuan Pengawal Demokrasi: Upaya Penguatan Keterwakilan Perempuan Dalam Kepemiluan Di Indonesia." *Jurnal Bawaslu Provinsi Kepulauan Riau* 4, no. 2 (2022): 159–70.

Al-asqalani, Ibnu Hajar. *Fathul Bari*. Beirut: dar al-ma'ifat, 1379.

Al-karmani, Syamsudin. *Al-Kawakib Al-Dari Fi Syarhi Sohih Al-Bukhari*. Beirut: Dar Ihya' at-TuratsArabi, n.d.

Al-mubarakfuri, Abdurrohman. *Tuhfatul Ahwadi Bi Syahi Jami' Al-Tirmidhi*. Beirut: dar al-kutub al-ilmiah, n.d.

Andini, Sintia Hepi, Novitasari Novitasari, and Silvina Noviyanti. "Hubungan Otak Dengan Kemampuan Berbahasa Manusia." *Innovative: Journal Of Social Science Research* 3, no. 5 (2023): 11134–43.

Dawud, Abu. *Sunan Abi Dawud*. Al-Maktabah al-'Ashriyyah, Shayda, n.d.

Dr.NURjannah, Dr.Muhammad akil Musi &. *Neurosains Menjivai Sistem Saraf Dan Otak*. Jakarta: Kencana, 2021.

Hadiyanto, Anniza Wiwied Rahayu, and Suyadi Suyadi. "Pembelajaran Berbasis Diferensiasi Otak Siswa Laki-Laki Dan Perempuan Pada Kelas Khusus Perspektif Neurosains." *Edukatif: Jurnal Ilmu Pendidikan* 5, no. 5 (2023): 1995–2007.

Muhammad bin Abdul Hadi at-Tatwi, Abu al-Hasan, Nuruddin as-Sindi. *Hasyiah As-Sindi 'ala Sunan Ibnu*

- Majah* = *Kifayah Al-Hajah Fi Syarh Sunan Ibnu Majah*. Beirut: Dar al-Jil, n.d.
- Muslim bin al-Hajjaj. *Shahih Muslim*. Beirut: Dar Ihya' at-Turats al-'Arabi, n.d.
- — —. *Sohih Muslim*. Turkiya: Da AL Toba'ah Al amiroh, n.d.
- Putri, Cantika Zahara. "AKTIVASI HIPOTALAMUS PADA KETAHANAN KELUARGA SEBAGAI ALARMING SYSTEM PENCEGAHAN MARITAL RAPE PERSPEKTIF NEUROSCIENCE DAN HUKUM." Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta, n.d.
- Rosyidah, Aisyatur, and Suyadi Suyadi. "Maskulinitas Dan Feminitas Kepemimpinan Pendidikan Islam: Kajian Deferensiasi Otak Laki-Laki Dan Perempuan Perspektif Neurosains." *Evaluasi: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (2021): 49–70.
- Tanamal, Johan, and Lodewyk Nahuway. "Pernikahan Dini Dan Marginalisasi Perempuan Nuaulu." *Public Policy* 3, no. 1 (2022): 73–90.
- Yuliani, Neni, Elsa Chaeratunnisa, and Suroso Mukti Leksono. "PEMBELAJARAN KOOPERATIF TIPE TGT BERBASIS NEUROSAINS UNTUK MENCIPTAKAN WELLBEING DI SEKOLAH DASAR." *BEGIBUNG: Jurnal Penelitian Multidisiplin* 1, no. 3 (2023): 113–25.