

Friday Prayer for Women and Right to Worship

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Abstract

The purpose of this paper is to elucidate the essence of Friday Prayer for women and to present various perspectives on women's right to worship. The background of this study stems from differing opinions regarding the practice of Friday Prayer for women. These differences have led to societal divisions that must be addressed promptly to prevent actions that might contravene the law by groups who do not fully understand the issue. This paper employs normative juridical research using an interdisciplinary approach. Field research serves as a supplementary method to support the findings. The novelty of this research lies in its focus on the substance of Friday Prayer for women, a topic that has received limited attention from both the public and scholars. The findings indicate that the essence of Friday Prayer for women is *sunnah* (permitted but not obligatory), as derived from Surah Al-Jumu'ah verse 9 and hadiths that exclude women from the obligation of Friday Prayer. Additionally, the law guarantees women's right to perform Friday Prayer. Any individual who prohibits or coerces women into performing or refraining from Friday Prayer is violating their rights and the law.

Keywords: Friday; Prayer; Right; Women; Worship

1. INTRODUCTION

The focus of this paper is on the right of women to perform Friday Prayer. The right to worship is an inherent human right that cannot be revoked by anyone, anywhere, or at any time,¹ and it is not limited by gender. This means that both men and women have the right to worship according to their wishes.² Thus, the right to worship is directly related to the topic of this paper, namely Friday Prayer for women.

The legal issue of women performing the Friday Prayer³ is not new, but it has become a rare phenomenon in recent times. Currently, only a few groups of women engage in this practice, as observed in cities like Jakarta, Bandung, Tasikmalaya, Yogyakarta, Solo, and Palembang, as well as various villages across Indonesia. This situation surprises many, as it is considered unusual and has led to conflicts within the community. These conflicts are influenced by the role of ulema in shaping public understanding and by varying levels of intellectual engagement, which

¹Martin P Siringoringo, "Pengaturan Dan Penerapan Jaminan Kebebasan Beragama Sebagai Hak Asasi Manusia Dalam Perspektif UUD 1945 Sebagai Hukum Dasar Negara," *NJLO: Nommensen Journal of Legal Opinion* 3, no. 1 (2022): 111–24, <https://doi.org/https://doi.org/10.51622/njlo.v3i1.618>. See The Constitution of 1945 (1945), Article 29 paragraph (2); and The Law Number 39 of 1999 on Human Rights (1999), Article 4.

²See The Law Number 39 of 1999 on Human Rights, Article 22.

³Friday Prayer consists of two rak'ahs performed in congregation on Friday, following the Friday sermons, and begins after the Zuhr time has commenced. See Mahmudin Hasibuan, "Sholat Jum'at," *Al-Razi: Jurnal Ilmu Pengetahuan Dan Kemasyarakatan* 18, no. 2 (2018): 1–13, <https://ejournal.stai-br.ac.id/index.php/alrazi/article/view/24>. It is narrated in the Hadith from at-Thabarani, as reported by Ibn Abbas, that the command to perform Friday Prayer was revealed when Rasulullah (saw.) was in Mecca. However, it was not possible to perform the prayer at the Al-Haram Mosque due to numerous disturbances from infidels. After many of His companions migrated to Medina, Rasulullah (saw.) sent a letter instructing them to observe Friday Prayer. See H.S.A. Al-Hamdani, *Risalatul Jumu'ah*, Translated by H.A. Muhajir Bakri, 2nd ed. (Bandung: Al-Ma'arif, 1977), 7.

result in differing interpretations regarding the “permissibility” or “obligation” for women to perform the Friday Prayer.

These differences significantly impact societal practices. Communities that view Friday Prayer as an “obligation” enforce it strictly, while those that see it as permissible (*sunnah*) apply it more flexibly. However, this paper identifies an “unfortunate” trend from the perspective of permissibility (*sunnah*), as the practical meaning of “permissibility” has diminished. Consequently, people do not take the blessings of the Friday Prayer seriously, leading to a situation where no women participate in the practice. This has contributed to the rising stigma that “Friday Prayer is only for men”.

This paper builds upon previous research on the same theme but focuses on a different issue: the Friday Prayer for women. The first research was conducted by Anis (2020). This study examined the scope of Friday Prayer rules, including the law, timing, pillars, and requirements for Friday Prayer, as well as the importance of listening to the Friday sermon within a particular community. It provided a detailed explanation of the general provisions for performing Friday prayers, particularly emphasizing the priority of the sermon as an integral part of the practice. However, it did not address the Friday Prayer for women.⁴ This paper asserts that Anis’s research primarily discusses general issues related to Friday Prayer. The specificity of the research, which focuses on the activities of a community while listening to a sermon, remains within the context of Friday Prayer for men only. Therefore, this paper aims to discuss Friday Prayer for women in a broader sense, without focusing on the practices of any specific community. By doing so, it seeks to establish a general legal basis regarding Friday Prayer for women.

The second research was conducted by Saputra (2021). This study focused on the use of Arabic during sermons in a particular mosque and the recitation of *shalawat*. It provided a detailed explanation regarding the differences in the implementation of Friday prayers in one area compared to the usual practices. However, the discussion primarily addressed the rules of Friday Prayer, including its requirements and pillars, as well as various provisions related to the Friday sermon. The research did not explore the topic of Friday Prayer for women.⁵ This paper asserts that Saputra’s research still addresses the general issue of Friday Prayer, which is predominantly attended by men. Therefore, this paper will examine the benefits that Friday Prayer can offer to women, according to the substance of the sermon.

The third research was conducted by Roza (2022). This study examined the legal implications of missing Friday Prayer three times during the COVID-19 pandemic. It explained the importance of performing Friday prayers and the sanctions for men who fail to attend, as well as the

⁴Muh. Anis, Kusnadi, and Rahmatullah, “Shalat Dan Khutbah Jumat Di Sinjai (Telaah Fenomena Nongkrong Di Luar Mesjid Saat Khutbah),” *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 6, no. 1 (2020): 45–72, <https://doi.org/https://doi.org/10.47435/mimbar.v6i1.374>.

⁵Arifa’i Saputra, Luqmanul Hakim, and Zulfikri, “Pemahaman Dan Implementasi Hadis Tentang Shalat Jum’at Masjid Raya Darul Ma’ruf Batang Kabung Ganting Kota Padang,” *Jurnal Ulunnuha* 10, no. 1 (2021): 114–34, <https://doi.org/https://doi.org/10.15548/ju.v10i1.2568>.

exceptions allowed, particularly during the pandemic. Overall, the research focused on the mandatory provisions of Friday Prayer for men, without addressing the practice for women.⁶ Therefore, this paper will explore whether there are any consequences for women who do not perform Friday Prayer and whether there are any consequences for women who do.

The distinction between this paper and the three aforementioned studies lies in its focus on Friday Prayer for women. There is a difference in understanding regarding the permissibility of Friday Prayer for women within society. Therefore, it is hoped that this paper can contribute to providing information and expanding public knowledge to foster tolerance.

Additionally, this paper will examine the essence of Friday Prayer for women, addressing whether women are allowed or obliged to perform it. It will also explore various perspectives on the right of women to worship through Friday Prayer, seeking to determine whether women have this right. The primary aim of this paper is to uncover the essence of Friday Prayer for women by highlighting the differences in understanding. Another objective is to provide perspectives on the right of women to worship through Friday Prayer.

2. METHOD

This paper is a normative juridical study, which involves library research focused on secondary data.⁷ The approach used is interdisciplinary. This paper is compiled not only by examining various normative views on the subject, but also by incorporating perspectives from other disciplines, such as social, cultural, and religious interpretations (including exegesis of the Qur'an and Hadith) prevalent in society. The secondary data consists of primary legal materials, secondary legal materials, and tertiary legal materials, including the Holy Book, books, journals, and online media, all collected through library research. Primary data obtained from field research, using interviews, is used only as a complement to support the research findings. The collected data was then analysed qualitatively for content.

3. RESULTS AND DISCUSSION

3.1 The Essence of Friday Prayer for Women

Friday or *Jum'at*⁸ in Indonesia, is a day that was named after the arrival of Islam. Before being known as "Friday", it was referred to as "*Arubah*"⁹ or interpreted as the day of *Al-Rahmah*.¹⁰

⁶Ahmad Fadhly Roza and Dhiauddin Tanjung, "Hukum Meninggalkan Sholat Jumat 3 Kali Di Masa Pandemic Covid 19," *Risalah: Jurnal Pendidikan Dan Studi Islam* 8, no. 2 (2022): 523–34, <https://doi.org/https://doi.org/10.31943/jurnalrisalah.v8i2.283>.

⁷Ronny Hanitijo Soemitro, *Metodologi Penelitian Hukum Dan Jurimetri*, Cetakan Keempat, (Jakarta: Ghalia Indonesia, 1990), 11.

⁸Dring the early phase of the Arab Jahiliyah period, days were named and cycled every three days within a month. For example: (1-3) *Gharar*; (4-6) *Samar*; (7-9) *Zahar*; (10-12) *Darar*; (13-15) *Qomar*; (16-18) *Dara*; (19-21) *Dholam*; (22-24) *Tsalatsu Anadis*; (25-27) *Tsalatsu Dawari*; and (28-30) *Tsalatsu Muhaq*. The second phase consists of: *Syyar* (Saturday), *Awwal* (Sunday), *Ahwan* (Monday), *Jubar* (Tuesday), *Dubar* (Wednesday), *Mu'nis* (Thursday), and *'Arubah* (Friday/Jumat). After the advent of Islam, the names of the days changed. For example, *'Arubah* was renamed Friday/Jumat. See Halimi Zuhdy, "Sejarah Penamaan Hari Jumat, Muasal Terkikisnya Keangkuhan Manusia," nuonline, 2018, <https://islam.nu.or.id/syariah/sejarah-penamaan-hari-jumat-muasal-terkikisnya-keangkuhan-manusia-VUNgL>.

The name “Friday” or “*Jum’at*” originated with the revelation of Surah Al-Jumu’ah (Gathering Day), specifically when the revelation concerning the implementation of Friday Prayer was received.¹¹ Another opinion holds that the name “Friday” (*Jum’at*) derives from the day when Muslims gather to perform the Friday Prayer in congregation. The term “Friday” (*Jum’at*) is thus derived from the word *Al-Jam’u*, is thus derived from the word.¹² In Islamic teachings, Friday Prayer is a form of *mahdah*¹³ worship,¹⁴ which is a type of worship with time, place, and procedures determined by Allah, without human intervention,¹⁵ as regulated in Surah Al-Jumu’ah, particularly verses 9, 10, and 11.

In Surah Al-Jumu’ah, verse 9¹⁶, there is an exhortation يَا أَيُّهَا الَّذِينَ آمَنُوا (*Yaa ayyuhalladziina aamanuu*), which means “O ye who believe”. The Pronunciation of آمَنُوا (*aamanuu* means “believe”)¹⁷ addresses both male and female believers. This indicates that women are also included among those called upon in verse 9, namely, the group of believers. Thus, Allah calls on believers, both men and women, to perform the Friday Prayer.

In verse 9, believers are called upon to perform the Friday Prayer and leave trade. As mentioned at the beginning of this discussion, “*Arubah*” (the previous name for Friday) was a day for showing off, full of entertainment, leading to forgetfulness of Allah. With the revelation of this

⁹According to Ibn Abdul Bar, it was named *‘Arubah* because it was considered a day of pride, decoration, and affection. Additionally, it was a day used for showcasing various talents and possessions, such as poetry, wealth, magic, and more. See Zuhdy.

¹⁰Muh. Yunan Putra, “Penutupan Jalan Umum Pada Saat Shalat Jum’at Berlangsung Menurut Hukum/Syariat Islam,” *Sangaji: Jurnal Pemikiran Syariah Dan Hukum* 5, no. 1 (2021): 13–32, <https://doi.org/https://doi.org/10.52266/sangaji.v5i1.600>.

¹¹In Islamic history, it is said that during the migration to Medina, while still on the way, Rasulullah (saw.) performed Friday Prayer in the valley (village) of Bani Salim bin ‘Auf. See Syekh Muhammad Hudhari Bek, *Nurul Yaqin*, 13th ed. (Istiqamah Qairo, 1956), 86. Another opinion suggests that Friday Prayer was established in Medina because Rasulullah (saw.) arrived (the migration) in Medina on a Friday. See Muhammad Husain Haekal, *Sejarah Hidup Muhammad*, Translated by Ali Audah, 3rd ed. (Pustaka Jaya Jakarta, 1979), 211.

¹²Al-Hamdani, *Risalatul Jumu’ah*, 7.

¹³*Mahdah* worship also known as *khassah* worship (special), is a form of worship that pertains solely to Allah, emphasizing a vertical connection (*hablumminallah*). See Hepy Kusuma Astuti, “Penanaman Nilai-Nilai Ibadah Di Madrasah Ibtidaiyah Dalam Membentuk Karakter Religius,” *Mumtaz: Jurnal Pendidikan Agama Islam* 1, no. 2 (2022), <https://ejournal.iaiiibrahimy.ac.id/index.php/mumtaz/article/view/1354>. *Mahdah* worship is a form of worship that entails specific conditions, provisions and pillars. See Armadis, Said Agil Husin Al Munawar, and Alwizar, “Pendidikan Ibadah Shalat Anak Usia Dini Menurut Al-Qur’an Di Era Modern,” *At-Tajdid: Journal of Islamic Studies* 2, no. 3 (2022): 99–107, <https://doi.org/http://dx.doi.org/10.24014/at-tajdid.v2i3.18447>.

¹⁴Hasyim, “Menyoal Konsep Ihtiyath Dalam I’Adah Shalat Dluhur Ba’D Al-Jum’at,” *Cendekia: Media Komunikasi Penelitian Dan Pengembangan Pendidikan Islam* 9, no. 2 (2017): 103–22, <https://doi.org/https://doi.org/10.37850/cendekia.v9i02.53>.

¹⁵Ferry Dwi Setiyawan, Rizal Isnanto, and Rinta Kridalukmana, “Aplikasi Pembelajaran Tatacara Shalat Jumat Berbasis Android,” *Jurnal Teknologi Dan Sistem Komputer* 3, no. 3 (2015): 412–20.

¹⁶Translation: “O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allah, and leave off *all* business. That is best for you, if you only knew.”

¹⁷The word آمَنُوا (*aamanuu* meaning “believe”) appears in various letters and verses throughout the Quran. For instance, in Surah Al-Baqarah, verse 183 enjoins believers to fast (“O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil.”). Similarly, Surah Al-Maidah, verse 6 prescribes ablution (“O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbow, and...”). Additionally, it is found in Surah Al-Hujurat, verse 12, which advises against suspicion (“O ye who believe! avoid much suspicion; ...”). These verses collectively demonstrate that there is no distinction between men and women concerning the exhortations directed to them as believers.

verse, Friday became a day full of faith, closeness to Allah, and abundant blessings by remembering Allah.

Performing the Friday Prayer is crucial for Muslims, necessitating the cessation of trade. This means all forms of business or activities, especially trading, must be paused. Regardless of the scale or perceived losses, it cannot compare to the importance of the Friday Prayer. However, there are differing opinions regarding the “call” to believers (both men and women) about the obligation of Friday Prayer. According to Ibn Kathir, the word فَاسْعَوْا (*fas’au*) in Surah Al-Jumu’ah, verse 9, comes from سَعَى (*sa’a*), meaning walking quickly but not running, or walking with attention and seriousness. Exegetical scholars assert that this word is *fi’il ‘Amr*, a command indicating “obligation”. Therefore, the sentence in verse 9 commands the obligation of Friday Prayer for believers, both men and women, whether residents or travellers.¹⁸

Regarding this obligation, Rasulullah (saw.) provided explanations in his hadiths, including one from Tariq bin Shihab narrated by Abu Daud, stating that everyone is obliged to perform the Friday Prayer, except servants, women, children, and the sick. Similarly, a hadith from Jabir narrated by Ad-Daraquthni exempts the sick, travellers, women, children, and servants from the obligation. Based on these hadiths, these groups are not obliged to perform the Friday Prayer. However, there is no verse or hadith that prohibits these groups from performing the Friday Prayer, nor is it *haram* for them to do so.¹⁹

In Islamic jurisprudence (*fiqh*), it is agreed that the law for Friday Prayer is *fard ‘ain*²⁰ for *mukallaf*²¹ men. A *mukallaf* man who does not perform the Friday Prayer is considered a sinner. Meanwhile, servants, women, children, the sick, and travellers are given a dispensation (*rukhsah*²²) not to perform Friday Prayer,²³ not subject to strict legal consequences (*azimah*).²⁴

¹⁸Edriagus Saputra, Zakiyah, and Dian Puspita Sari, “Kerukshahan Meninggalkan Shalat Jum’at Pada Hari Raya Idain (Studi Takhrij Hadis),” *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan* 5, no. 2 (2020): 237–57, <https://doi.org/http://dx.doi.org/10.29240/jf.v5i2.1911>.

¹⁹M. Danusiri, “Hukum Shalat Jumat Bagi Wanita,” Pimpinan Daerah Muhammadiyah Kota Semarang, 2022, <https://muhammadiyahsemarangkota.org/2022/01/10/hukum-shalat-jumat-bagi-wanita/>.

²⁰In terminology, *fardu ‘ain* refers to individual obligations. It denotes an act that is strictly required of every *mukallaf* (responsible individual), with rewards for those who fulfill it and sin for those who do not. See Mukhlas Nugraha, “Konsep Ilmu Fardu Ain Dan Fardu Kifayah Dan Kepentingan Amalannya Dalam Kurikulum Pendidikan Islam,” *Tafhim: Ikim Journal of Islam and the Contemporary World* 10, no. 1 (October 6, 2017): 103–49, <https://doi.org/10.56389/tafhim.vol10no1.4>.

²¹*Mukallaf* is a term used to describe a person who fulfills specific criteria (being Muslim, baligh, and possessing sound intellect) to bear obligations from Allah. In essence, a *mukallaf* is someone who has received responsibilities from Allah, which may include actions to be performed or avoided. See Abdur Rakib, “Mukallaf Sebagai Subjek Hukum Dalam Fiqih Jinayah,” *HAKAM: Jurnal Kajian Hukum Islam* 5, no. 2 (2021): 121–39, <https://doi.org/https://doi.org/10.33650/jhi.v5i2.3585>.

²²*Rukhsah* is a legal dispensation prescribed by Allah (Sw.t.) for *mukallaf* under specific conditions. See Abdul Wahab Khalaf in Dhafina Fitriani, “Al-Ahkam: Kategori Dan Implementasi,” *Tawazun: Journal of Sharia Economic Law* 4, no. 2 (2021): 184–95, <https://doi.org/http://dx.doi.org/10.21043/tawazun.v4i2.10673>. *Rukhsah* is divided into three categories, the ability to waive an obligation due to aging (difficulty in carrying out), the presence of exceptions, and *nasakh* (abrogation), referring to laws of Allah that applied to people before us but are no longer applicable to us. See Sapiudin Shidiq in Fitriani.

²³Syaikh Kamil bin Uwaidah in Dulsukmi Kasim, “Faham Tentang Larangan Shalat Jumat Bagi Wanita Di Gorontalo,” *Al-Ulum* 19, no. 1 (2019): 261–84, <https://doi.org/https://doi.org/10.30603/au.v19i1.693>.

²⁴*Azimah* is a law determined by Allah under normal or general conditions. See Amir Syarifuddin in Syamsuddin, “Keringanan (Rukhsah) Meniadakan Shalat Jumat Dan Shalat Jama’ah Serta Kewajiban Menaati Ulul Amri,” *Al-’Adl* 13, no. 2 (2020): 165–84, <https://doi.org/http://dx.doi.org/10.31332/aladl.v13i2.1869>.

This dispensation makes it *sunnah* for women to perform the Friday Prayer, meaning women who do not perform it will not be considered sinners, while those who do will be rewarded.

Surah Al-Jumu'ah, verse 10,²⁵ instructs believers to resume their activities after the Friday Prayer while always remembering Allah and seeking His blessings for sustenance. This demonstrates that believers must prioritize Allah's commands over worldly interests, as Allah's grace descends upon those who fulfil their obligations to Him.

In Surah Al-Jumu'ah, verse 11,²⁶ this verse describes advice from Allah so that Muslims are not careless about their weaknesses (as humans who have desires). It describes a situation where some people ignore the command for Friday Prayer. These people prefer to continue their world affairs such as trade or forms of entertainment that please them. So, indeed, these people are the ones who are losers (in the sight of Allah) because they abandon eternal pleasures to pursue momentary pleasures. While realizing that Allah (Swt.) is the giver of sustenance, as believers, Muslims should not feel worried or afraid.

The exegesis of Al-Khazin and Al-Baghawi elucidates that those who remained in the mosque stayed to listen to the sermon of Rasulullan (saw.). Among them were 12 men and one woman, while the rest of the congregation went to meet a group of traders who had recently arrived from Syria. Additional accounts suggest that those who stayed with Rasulullaah (saw.) included 12 men and 7 women. This paper acknowledges the variation in the number of women participating in Friday Prayer with Rasulullaah (saw.), emphasizing that what matters fundamentally is the presence of women in Friday Prayer.

Ibn Rushd stated that according to the consensus of scholars, Friday Prayer is not obligatory for women. However, if they choose to attend Friday Prayer, they are considered full participants alongside men.²⁷ Therefore, the various conditions, pillars, and regulations governing Friday Prayer also apply to women who participate in it from start to finish, as the validity of Friday Prayer hinges on the fulfilment of its essential requirements.²⁸

For instance, women are required to listen to the sermon before Friday Prayer, as affirmed by the consensus of scholars, citing a hadith narrated by Jabir bin Samurah.²⁹ Furthermore, women participate in the Friday Prayer congregation, which is established as a necessary condition for its validity according to the consensus of the majority of scholars.³⁰ Additionally, observing the

²⁵Translation: "And when the Prayer is finished, then disperse in the land and seek of Allah's grace, and remember Allah much that you may prosper."

²⁶Translation: "But when they see some merchandise or amusement, they break up for it, and leave thee standing. Say, 'That which is with Allah is better than amusement and merchandise, and Allah is the Best of providers.'"

²⁷Ibnu Rusydi in Noor-Matdawam, *Masalah Shalat Jum'at Bagi Wanita*, 13.

²⁸Ahmad Dirgahayu Hidayat, "Tata Cara Shalat Jumat: Niat, Waktu, Syarat Dan Keutamaannya," nuonline, 2021, <https://islam.nu.or.id/syariah/tata-cara-shalat-jumat-niat-waktu-syarat-dan-keutamaannya-RMEY>.

²⁹Al-Imam Al-Hafidh Ibnu Hajar Al-'Asyqalani in Noor-Matdawam, *Masalah Shalat Jum'at Bagi Wanita*, 18.

³⁰There are differences among Jumhur scholars regarding the minimum number of congregational members required for Friday Prayer. Some argue that the congregation must consist of at least 40 people for the Friday Prayer to be valid. If there are fewer than 40 people, the congregation should instead perform the Zuhr Prayer. Others argue that Friday Prayer can be valid with

sunnah of bathing before Friday Prayer is also essential for women. A hadith narrated by Baihaqi from Ibn ‘Umar emphasizes that anyone, including both men and women, intending to perform Friday Prayer should perform a ritual bath beforehand.³¹

Due to their participation in Friday Prayer, women who perform it are exempted from performing the Zuhr Prayer. Imam Jalaluddin Al-Mahalli explained that those who have attended Friday Prayer are not required to perform the Zuhr Prayer afterward.³² Conversely, individuals who do not participate in Friday Prayer are obligated to perform the Zuhr Prayer, as it is one of the five obligatory prayers.

Historically, it is narrated that during the lifetime of Rasulullah (saw.), women participated in the Friday Prayer. They prayed with Rasulullah (saw.) in the same mosque as men but positioned themselves in the back row. This arrangement meant that the women’s row was situated behind all the men’s rows. As explained by Sayid Sabiq, women attended the mosque during the time of Rasulullah (saw.) and performed the Friday Prayer with him.³³ Ummi Hisyam bint Haritsah bin Nu‘man (r.a.) also mentioned that she was able to memorize Surah Qaf (a relatively long chapter of 45 verses) by listening to Rasulullah (saw.) during his sermons over a long period.³⁴

A different interpretation is offered by the Ghairul Jumhur scholars, who believe that Friday Prayer is obligatory for both men and women. They argue that in Surah Al-Jumu‘ah verse 9, the *khitab syara’* (religious commandment) is addressed to both genders, as understood by prominent *ushul* scholars. They contend that this commandment is not exclusively for men unless a verse specifically exempts women. Therefore, according to the Ghairul Jumhur scholars, the hadith of Thariq bin Syihab is invalid and cannot override Surah Al-Jumu‘ah verse 9.³⁵

From a grammatical (*nahwu*³⁶) perspective, the exception (*istisna’*) in the hadith arises from the word *إِلَّا* (*ilaa*), meaning “except”, and is directed toward the term *جَمَاعَةٌ* (*jamaa’atin*), meaning “congregation”, not “Friday prayer”.³⁷ Hence, this group believes that Friday Prayer is obligatory, whether performed individually or in a congregation at the mosque. Ibn Hazm asserted that Friday is obligatory for every *mukallaf* Muslim. The Muhaqqiqin scholars maintain that Friday Prayer is obligatory for all believers, men, women, free individuals, slaves, the

fewer than 40 people, even as few as 4 individuals, provided they are present, regardless of their status as travelers or servants. See Syekh Al-‘Allamah Zainuddin bin Abdul ‘Aziz Al-Malibari in Noor-Matdawam, 17.

³¹Noor-Matdawam, 15.

³²Syihabuddin Ahmad Al-Qaliyabi and Syihabuddin Ahmad ‘Umairah in Noor-Matdawam, 14.

³³Sayid Sabiq, *Fihius Sunnah*, 4th ed. (Mesir: Darul Kitab Al-Arabi, 1952), 93.

³⁴Muhammad bin Ali bin Muhammad Asy-Syaukani in Noor-Matdawam, *Masalah Shalat Jum’at Bagi Wanita*, 14-15.

³⁵Noor-Matdawam, *Masalah Shalat Jum’at Bagi Wanita*, 19.

³⁶In Indonesian language, *nahwu* science is referred to as syntax, which is a grammatical study that explores the relationships between words within a broader structure. It includes: 1) syntactic functions; 2) the discussion of word forms (noun declension and verb conjugation); and 3) grammatical markers (suffix designs). See Ana Wahyuning Sari, “Analisis Kesulitan Pembelajaran Nahwu Pada Siswa Kelas VIII MTS Al Irsyad Gajah Demak Tahun Ajaran 2015/2016,” *Lisanul Arab: Journal of Arabic Learning and Teaching* 6, no. 1 (2017): 16–20, <https://doi.org/https://doi.org/10.15294/la.v6i1.14388>.

³⁷Al-Hamdani, *Risalatul Jumu’ah*, 117.

healthy, the sick, villagers, travellers (*musafir*), city dwellers, and desert inhabitants, as long as they are sensible.³⁸

According to Al-'Alamah Muhammad Ahmad Syakir, a congregation is not a condition for the validity of Friday Prayer but rather a requirement. This means that even without a congregation, Friday Prayer is valid, similar to other obligatory prayers.³⁹ This perspective acknowledges that a congregation is desirable for Friday Prayer but not essential for its validity. Thus, according to Ghairul Jumhur scholars, Friday Prayer can be conducted in a mosque or at home. If there is a valid excuse for not attending the mosque, Friday Prayer can be held at home, either in congregation with family or alone.⁴⁰ They consider hadiths stating that Friday Prayer must be held in congregation as invalid.⁴¹

From the description above, two views emerge: one allows women the option to perform or not perform Friday Prayer, and the other obligates women to perform it. Neither view prohibits women from performing Friday Prayer. Therefore, if women attend Friday Prayer in mosques, it is not “strange” or “unnatural” as this practice existed during the time of Rasulullah (saw.). However, the “essence of permissibility or obligation” has become misunderstood, often interpreted as women being “excluded” from Friday Prayer.

It is crucial to note the context: “Friday Prayer is obligatory for men, except for four groups: women, the sick, children, and servants” (other hadiths also mention travellers). This exception pertains to the obligation, not the implementation, of Friday Prayer. It indicates that these four groups are not obligated to perform Friday Prayer but are allowed to do so if they wish. In contrast, interpreting the exception as prohibiting these groups from performing Friday Prayer is incorrect, as it implies exclusion from participation

Therefore, this paper posits that interpreting the exception as pertaining to the “implementation” of Friday Prayer for the four groups is a misunderstanding, as it potentially prohibits these groups from participating in Friday Prayer. For instance, if a sick person wishes to perform Friday Prayer, should they be asked to leave the mosque because they are considered “excluded”? Certainly not. Similarly, if young children (aged 3, 5, 7, 9, or 11 years old) perform Friday Prayer, should they be asked to leave the mosque because they are “excluded”? Certainly not. The same applies to women.

This paper highlights societal inconsistencies. People often feel “strange” and “surprised” when women perform Friday Prayer, assuming women are excluded. However, they do not react similarly to sick people (those using chairs, wheelchairs, or unable to stand) or children (male) who participate in Friday Prayer. Both sick people and children fall into the same category as women and servants (the four excluded groups).

³⁸Noor-Matdawam, *Masalah Shalat Jum'at Bagi Wanita*, 19.

³⁹T.M. Hasbi Ash Shiddieqy, *Pedoman Shalat*, 6th ed. (Jakarta: Bulan Bintang, 1966), 417.

⁴⁰T.M. Hasbi Ash Shiddieqy in Al-Hamdani, *Risalatul Jumu'ah*, 11.

⁴¹Noor-Matdawam, *Masalah Shalat Jum'at Bagi Wanita*, 18.

Considering Surah Al-Jumuah verses 9, 10, and 11, the relevant hadiths, and the explanations of scholars, the essence of Friday Prayer for women is its permissibility. Women are included among the believers called upon to perform Friday Prayer but are granted leeway not to perform it.

3.2 The Right to Worship of Friday Prayer for Women: Perspectives and Considerations

The starting point for differences in understanding regarding women performing Friday Prayer is the existence of hadiths that exclude women from the obligation to perform Friday Prayer. Meanwhile, in Surah Al-Jumu'ah verse 9, the people who are called upon (obliged) to perform Friday Prayer are believers in general, which includes men and women. At least, this paper will provide an independent perspective without cornering or blaming anyone's understanding.

This issue relates to the freedom of a person who wishes to carry out worship. In most places, Friday Prayers performed by women are rare. However, in every region throughout Indonesia, there are still many women performing Friday Prayer. It leads to misunderstandings that trigger divisions, commotions, and even actions that are detrimental to other communities.

In society, every person should respect another person who intends to do something useful because everyone has human rights. Human rights are a set of rights that are inherent in the nature and existence of humans as creatures of God Almighty and are His gifts that must be respected, upheld and protected by the state, law, government and everyone for the sake of honour and protection of human dignity.⁴² Article 4 of Law Number 39 of 1999 on Human Rights (Human Rights Law) states that the right to life, the right to not to be tortured, the right to freedom of the individual, to freedom of thought and conscience, the right not to be enslaved, the right to be acknowledged as an individual before the law, and the right not to be prosecuted retroactively under the law are human rights that cannot be diminished under any circumstances whatsoever. According to the article, the issue in this paper relates to the right to personal freedom and religious rights which include the right to worship.

First, this paper considers that women have the right to perform Friday Prayer, which is mean is permissible. As previously explained, anyone who performs Friday Prayer will get a reward from Allah (Swt.), so it cannot be prohibited for a woman who wants to get the reward by performing Friday Prayer. When linked to the provisions governing human rights, The Constitution of 1945 already accommodates guarantees for the protection of human rights for every citizen, including women who wish to perform worship.

According to Article 29 paragraph (2) of The Constitution of 1945, the state guarantees the freedom of every inhabitant to embrace his/her respective religion and to worship according to his/her religion and faith as such. It means every citizen has the right to worship according to

⁴²The Law Number 39 of 1999 on Human Rights, Article 1 number 1.

his/her beliefs. If a woman wishes to perform Friday Prayer (which is related to Surah Al-Jumu'ah verse 9 which calls to perform Friday Prayer for believers, both men and women), then her actions are justified or the actions do not violate the law.

On the other hand, no one can forbid a woman from performing Friday Prayer. If someone prohibits a woman from performing Friday Prayer, it is precisely that person who has violated the law because that person violates someone's human right to worship as guaranteed by Article 29 paragraph (2) of The Constitution of 1945.

Second, this paper considers the existence of the hadith of Rasulullah (saw.) which was later agreed upon by the Jumhur ulema, even though Surah Al-Jumu'ah verse 9 contains a command indicating the obligation, women are exempt from their obligation to perform Friday Prayer.⁴³ The reason is that Jumhur scholars consider that the value of Tariq bin Syihab's hadith is *mursal shahabi* which can be used as *hujjah*⁴⁴ and reasons.⁴⁵ Therefore, it is *sunnah* for women to perform Friday Prayer.

Another reason is about the existence of hadiths which exclude several groups of people from the obligation to perform Friday Prayer (one of them is women), proves that Islam is a *wasathiyah* (moderate) and *waqi'iyah* (realistic) religion. It shows the ability to provide conformity with all circumstances, namely provisions that generally apply under normal circumstances, but do not deny certain circumstances apart from normal practice.⁴⁶ For example, under normal circumstances, such as no war, or not being affected by natural disasters or various events beyond human control. It means that for women who are in normal circumstances, it is better to perform Friday Prayer. The most recent example is during the COVID-19 pandemic, which shows that the general provisions for Friday Prayer which apply under normal circumstances, can be excluded under certain circumstances.⁴⁷

This matter is related to Article 4 of Human Rights Law as mentioned above, and Article 22 of Human Rights Law which regulates two paragraphs. Paragraph (1) states that everyone has the right to freedom to choose his religion and to worship according to the teachings of his religion and beliefs, and paragraph (2) states that the state guarantees everyone the freedom to choose and practice his religion and to worship according to his religion and beliefs.

⁴³Al-Imamul Akbar Mohmoud Syaltout, *Al-Fatawa*, 3rd ed. (Qairo: Darul Qalam), 93.

⁴⁴Complete information about the hadith used as *hujjah*, See Pipin Armita, "Penetapan Hadis Sebagai Hujjah Dalam Menjawab Isu-Isu Kontemporer (Studi Pada Bahtsul Masail Mukhtamar NU Ke-33 Tahun 2015)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 1 (2017): 33–50, <https://doi.org/https://doi.org/10.14421/qh.2017.1801-03>.

⁴⁵Al-Hamdani, *Risalatul Jumu'ah*, 114.

⁴⁶Irdlon Sahil, "Analisa Hukum Islam Dalam Meninggalkan Shalat Jum'at Pada Masa Pandemi Corona Virus Disease 2019 (Covid-19)," *Mutawasith: Jurnal Hukum Islam* 3, no. 2 (2020): 200–215, <https://doi.org/https://doi.org/10.47971/mjhi.v3i2.238>.

⁴⁷Muhammad Alwi HS, "Problematika Penerapan Kontekstualisasi Hadis Tentang Ancaman Orang Yang Meninggalkan Shalat Jum'at Masa Pandemi Covid-19," *Jurnal Studi Hadis Nusantara* 2, no. 2 (2020): 234–49, <https://doi.org/10.24235/jshn.v2i2.7654>.

It shows that the right to personal freedom and the right to worship are guaranteed to everyone. Whoever has the freedom to carry out worship and not to carry out worship according to what he/she believes. It means women have the right not to perform Friday Prayer. If someone forces a woman to perform Friday Prayer, then that person has violated the law as accommodated in Article 4 and Article 22 of Human Rights Law because that person has violated someone's human rights that he/she is free not to carry out worship according to what he/she believes.

Third, this paper sees that it is very important to carry out Friday Prayer in the congregation. The reason is to consider aspects of understanding and aspects of purpose. The name Friday (*Jum'at*) prayer is because people gather (*jam'u*) to perform Prayer on that day. Meanwhile, the purpose of the gathering is so that prayer can be performed in the congregation. If the Friday Prayer is not ordered to be carried out in the congregation, then what is the meaning of the bluff uttered by Rasulullah (saw.)? How important it is to carry out Friday Prayer, as narrated by Ibnu Mas'ud (r.a.) that Rasulullah (saw.) wanted to go to the houses of men who did not perform Friday Prayer but without excuse, then set fire to their houses.⁴⁸

This hadith illustrates how important it is for Friday Prayer to be carried out in the congregation. If Friday Prayer can be performed alone like the five obligatory prayers, then why is there such a threat? Meanwhile, for the five obligatory prayers, Rasulullah (saw.) did not issue a similar threat. It means that the five obligatory prayers are allowed to be performed alone. Moreover, there is a superiority in prayer performed in congregation compared to praying alone, which gives an advantage of 27 degrees compared to praying alone.⁴⁹ Thus, women who want to perform Friday Prayer must go to the mosque to perform Friday Prayer in the congregation.

Women who understand the provisions for Friday Prayer as explained above, will wish to perform Friday Prayer in congregation. No one can prohibit a woman who wishes to obtain spiritual benefits for that woman because her wish is guaranteed and protected by law, specifically Article 29 paragraph (2) of The Constitution of 1945, Article 4 and Article 22 of the Human Rights Law.

Fourth, women who perform Friday Prayer must listen to the two sermons delivered by the Khatib because the sermon and Friday Prayer are an inseparable series in the Friday prayer procession.⁵⁰ The provisions that apply to the congregation (generally men) during the sermon also apply to the female congregation. For example, during the sermon, a member of the congregation must not speak at all, or even reprimand other members of the congregation.

⁴⁸Noor-Matdawam, *Masalah Shalat Jum'at Bagi Wanita*, 22.

⁴⁹Muhammad Ilyas, "Hadis Tentang Keutamaan Shalat Berjamaah," *Jurnal Riset Agama* 1, no. 2 (2021): 247–58, <https://doi.org/https://doi.org/10.15575/jra.v1i2.14526>.

⁵⁰Anis, Kusnadi, and Rahmatullah, "Shalat Dan Khutbah Jumat Di Sinjai (Telaah Fenomena Nongkrong Di Luar Mesjid Saat Khutbah)."

According to the hadith narrated by Imam Ahmad from Ibn Abbas, a person who speaks when the imam is preaching is like a donkey carrying several books.⁵¹

Besides that, the hadith was also narrated by Malik from Abiz Zannod from Al-‘Araj from Abi Hurairah that if a member of the congregation says “Quiet!” to other congregation members when the imam is giving a sermon to admonish them to listen to the sermon, then his/her Friday prayer will be in vain (Narrations of Imam Bukhari, Muslim, Tirmidhi, Nasa-i, Ibn Majah, and Ibn Huzaimah).⁵² This hadith shows the importance of listening to the Friday sermon. It describes someone with good intentions reprimanding another person with even one word (to create a calm atmosphere), it can cancel his Friday.

In this regard, certain consequences must be considered by women who wish to perform Friday Prayer. If the woman has small children who feel fussy or have the potential to cause a commotion, then she must be able to prevent this from happening. For example, by advising the child, keeping the child close to her (so he/she doesn’t run around with other children), or taking the last row position.

She must also consider specificity when participating in the Friday prayer procession from the beginning to the end. She must understand, that if attention is focused on the child’s behavior, she will find it difficult to listen to the contents of the sermon delivered by the Khatib. Meanwhile, if she focuses her attention on listening to the sermon carefully, she loses her attention to her child. Therefore, if a woman considers many things that will disturb the Friday prayer procession, she does not need to force herself to perform Friday Prayer.

Regarding the problem of women performing Friday Prayer, this paper considers the reality to be “normal”. Understandably, women who perform Friday Prayer feel a “special need” or “individual need” to Allah. In addition, current technological developments have provided a lot of convenience and efficiency in carrying out activities, so with all these benefits, it is natural that many women think that it is appropriate for them to be able to take time to perform Friday Prayer.

It cannot be denied that there are still many people who will feel surprised and strange about this reality. However, this paper views this phenomenon as a reaction resulting from a habitual mistake. Most people are used to the stigma of “Friday Prayer is only for men”. Meanwhile, for women, this paper found various answers, such as “The women’s job is just to cook for the men for lunch after Friday Prayer”, “it is the women’s job to look after the children”, or “there were no such rules for women to attend Friday Prayer”, or even worse, “in my entire life, I have never

⁵¹Ramadhany Rahmi, “Urgensi Ketersediaan Juru Bahasa Isyarat Pada Khotbah Jumat Bagi Tuli,” *Inklusi: Journal of Disability Studies* 9, no. 2 (2022): 213–36, <https://doi.org/https://doi.org/10.14421/ijds.090205>.

⁵²Noor-Matdawam, *Masalah Shalat Jum’at Bagi Wanita*, 24.

seen any woman joined Friday Prayer”. Therefore, it is not surprising that some women experience verbal bullying.⁵³

Women are indeed exempt from the obligation to perform Friday Prayer, women have to look after their children, and women also have to provide food for their families. This paper assesses that mistakes occur when society from time to time continues to realize the existence of hadiths that exclude women from the obligation to perform Friday Prayer primarily. As a result, the essence of the appeal contained in Surah Al-Jumu’ah verse 9 seems to have disappeared. It is well known and can be proven that those who are called out in Surah Al-Jumu’ah verse 9 are believers, including women.

It is related to Article 4 of Human Rights Law, the right to personal freedom (including the right to carry out worship and the right not to carry out worship) and any other basic rights are the right that cannot be violated under any circumstances and by anyone. It means every single person whether man or woman, he/she is free to decide whether to carry out worship or not to carry out worship according to his/her beliefs. In this phenomenon, women are free to decide to perform the Friday Prayer.

This paper believes that society should also be aware that women are also allowed to perform Friday Prayer as called for in Surah Al-Jumu’ah verse 9 if they do not have an excuse. For example, there is a war in the area where she lives. If she has a family member gets sick or has given birth, she needs to look after and do various housework, or any other excuse. However, if there is nothing urgent or the matter can be postponed, then it would be better for the women to be able to perform Friday Prayer and take the blessings of Friday Prayer on this special day.

How wise and prudent it would be if humans (men and women who are believers) were able to respond to this phenomenon carefully. Indeed as humans who are gifted with ratio (both men and women), everyone should use that ratio to think whether something is good or bad or whether something is right or wrong.⁵⁴ Even during the time of Rasulullah (saw.) was still alive, the ratio has functioned as a determinant of law. In the hadith of Mu’adz bin Jabal, when he was appointed by Rasulullah (saw.) to become a judge, it is narrated that when Rasulullah (saw.) asked about the grounds used to judge a case, Mu’adz answered that he used what was contained in the Book of Allah. If there is not one in the Book of Allah, then Mu’adz uses the *sunnah* of Rasulullah (saw.). If there is not in the *sunnah* of Rasulullah (saw.), then Mu’adz makes *ijtihad* with all his might, namely using *ru’ya* (ratio).⁵⁵ From this information, it is known that the ratio is the third source of law that can be used to deal with a case.

⁵³This opinion was obtained from several residents who lived in Bandung when asked for information regarding their knowledge about women who performed Friday Prayer. In this paper, the residents' answers are used solely as a supplementary source to support the ideas that this paper aims to convey.

⁵⁴See Surah Al-Baqarah verse 44: أَفَلَا تَعْقِلُونَ (*afalaa ta'qiluun*, with translation “Will you not then understand?”); Surah Al-An’am verse 50: أَفَلَا تَتَفَكَّرُونَ (*afalaa tatafakkaruun*, with translation “Will you not then reflect?”); Surah Al-An’am verse 80: أَفَلَا تَتَذَكَّرُونَ (*afalaa tatadzakkaruun*, with translation “Will you not then be admonished?”).

⁵⁵T.M. Hasbi Ash Shiddieqy, *Falsafah Hukum Islam*, 1st ed. (Jakarta: Bulan Bintang, 1975), 48-49.

This paper sees that there is no harm caused when women perform Friday Prayer. In fact, by carrying out Friday Prayer, it is hoped that women can increase their piety and spiritual quality and be able to strengthen their relationship with Allah. Women's role is very vital in the family, especially in educating their children. When they listen to Friday sermons, the women gain knowledge about what the Khatib is delivering. Therefore, it is not a bad or wrong thing if women, as human beings, sit as part of the congregation and listen to sermons, because they will gain knowledge that can then be passed on to their children.

This paper sees that Allah (Swt.) has placed humans (both men and women) in an equal position as believers to perform the Friday Prayer. The exception provisions originating from the hadith are motivated by the existence of certain circumstances that lead to *hudud* (limitations) causing changes in the provisions imposed on humans. For example, women are Allah's creatures who have been consecrated (*qudrat*) to be human beings whose bodies have a "life" phase such as menstruation, pregnancy, childbirth, and breastfeeding. Women are given an award in the form of dispensation from the obligations of worship imposed on them as humans created by Allah.

The example above can be applied to a hadith narrated by Ibn Umar (r.a.) which says that women should not be prohibited from praying in the mosque, but they should pray at home.⁵⁶ According to this hadith, women are advised to pray at home considering the particular conditions that the women have. If a woman wishes to pray in the mosque, then her wish should not be prohibited. However, there is one thing to be concerned about. Even though women are granted the dispensation, this does not mean that every woman can use it to avoid the blessings of congregational Prayer at the mosque and also used as an excuse to perform Friday Prayer.

As human beings who equally have freedom and the right to worship, women have the right to perform Friday Prayer which is not prohibited for them. Women can freely wish to get the blessings of Friday Prayer and all the benefits they can obtain from Friday Prayer, and women freely express gratitude to remember Allah by attending a Friday Prayer gathering. Especially for a woman who doesn't have any excuse.

Besides that, by looking at the various developments and advancements of technology and science that have made things easier for mankind, it is not something wrong or bad if there are women who want to perform Friday Prayer as a form of worship that they feel is important to establish. It means the women who perform Friday Prayer will receive rewards. Meanwhile, for women who do not perform Friday Prayer, it will not be a sin for them.

Humans have been endowed with basic rights, including the right to personal freedom to determine their will individually. Thus, no one can intervene in other people's human rights by prohibiting something they want or forcing something they don't want. So anyone who does it

⁵⁶Muhammad Habib Zainul Huda, "Intertekstualitas Hadis Perempuan Shalat Berjamaah Di Masjid," *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (2022): 109–42, <https://doi.org/https://doi.org/10.22515/ajipp.v3i1.5053>.

(prohibit/force someone's will) has violated human rights as explained in Article 29 paragraph (2) of The Constitution of 1945, Article 4, and Article 22 of the Human Rights Law.

According to the topic of this paper, women who want to get blessings from Friday Prayer for themselves by performing Friday Prayer have the freedom to determine their will to worship. No one can forbid them from performing Friday Prayer. Women who do not want to perform Friday Prayer have the freedom to determine their will not to worship. No one can force them to perform Friday Prayer to get blessings from Friday Prayer as guaranteed by Article 29 paragraph (2) of The Constitution of 1945, Article 4, and Article 22 of the Human Rights Law.

4. CONCLUSION

The essence of Friday Prayer for women is *sunnah*, it is permitted or not prohibited. It is based on Surah Al-Jumu'ah verse 9 which calls for believers, both men and women. The exception to the performance of Friday Prayer for women is *rukhsah*. This reality was implemented during the time Rasulullah (saw.) was still alive. It would be good for women to take part in the blessings of Friday Prayer, as an expression of gratitude to Allah by gathering in the mosque to worship. The women who perform Friday Prayer are guaranteed by Article 29 paragraph (2) of The Constitution of 1945, Article 4, and Article 22 of Law Number 39 of 1999 on Human Rights. Women as citizens have the right to worship according to their beliefs to perform Friday Prayer. Women are free to decide by themselves to perform Friday Prayer and it is justified which means do not violate the law. Besides, they grant the benefit and blessing of Friday Prayer on this special day, meanwhile, these are not granted by women who do not perform it. If someone prohibits or forces a woman to perform or not to perform Friday Prayer, that person has violated someone's human right and has violated the law. As rational human beings, it is a necessity to respect each other's rights and tolerate differences to create harmony and unity in society.

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