



AL-MAJAALIS : Jurnal Dirasat Islamiyah

Volume 13 Number 1 November 2025

Email Jurnal : almajalis.ejurnal@gmail.com

Website Jurnal : ejournal.stdiis.ac.id



**THE EFFORTS OF PREVENTING FEMICIDE FOR THE STABILITY OF FAMILY
SECURITY IN THE PERSPECTIVE OF ḤADĪTH**
(A Thematic Study of the Ḥadīths in al-Kutub al-Sittah)

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ARTICLE HISTORY

Received : 03-October-2025

Revised : 10-October-2025

Accepted : 13-October-2025

KEYWORDS:

Femicide; Stability of Family
Security; Prophetic; Hadith.

ABSTRACT

The research objectives is to explore the preventive measures against the crime of femicide for achieving the stability of family security in the light of the Prophetic Hadiths. Femicide is considered the most dangerous form of gender-based violence, manifested in the killing of women solely due to their gender identity. This research employing a qualitative, library-based approach, the research draws on both primary and secondary sources, analyzed descriptively within the frameworks of critical discourse analysis with conclusions reached deductively. The study concludes that Islam, through the Prophetic Hadiths, offers both ethical and practical guidance to prevent such crimes. This includes strengthening religious education, the Prophet's exhortation to treat women kindly, showing gentleness towards them, prohibiting their physical abuse, and cultivating individual awareness of the severity of injustice—especially toward women—due to its detrimental consequences for the oppressor in both this world and the hereafter.

**AI DISCLOSURE
STATEMENT**

The authors used ChatGPT and Deepseek to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.

A. INTRODUCTION

The family constitutes the fundamental social unit within society and assumes a strategic role in achieving stability, security, and collective well-being.²⁸⁹ When the family is disrupted as a result of domestic violence, it leads to the destabilization of the entire social order.²⁹⁰ Among the most extreme forms of violence that have increasingly attracted global attention is what is known as *femicide*—the killing of women on the basis of gender-based discrimination. This phenomenon not only reflects a distortion in power relations within the family but also serves as evidence of the failure of the social system to protect women's right to life.

Although the term femicide is a contemporary designation, the essence of this problem had already been a matter of concern in Islamic sharia since the time of prophethood. Islam came with a message that elevates the status of women and seeks to eradicate manifestations of violence that undermine human dignity.²⁹¹ The Prophet ﷺ, in many of his hadiths, demonstrated a profound moral commitment to protecting women in their various roles—as daughters, wives, mothers, and members of society.²⁹² Among his most notable sayings in this regard is: *'Khayrukum khayrukum li-ahlihi, wa-anā khayrukum li-ahli'* (narrated by al-Tirmidhī).²⁹³ This hadith serves as an ethical foundation for building family relationships based on mercy and respect.

The Prophetic Sunnah does not stop at the level of moral exhortation; rather, it also encompasses preventive principles that prohibit manifestations of violence within the

²⁸⁹ Atma Ras et al., "Analisis Peran Orang Tua dalam Optimalisasi Fungsi-Fungsi Keluarga di Desa Lattekko Kabupaten Bone," *Jurnal Neo Societal* 9, no. 4 (October 2024): 4.

²⁹⁰ Okta Pratama Andika, "Disfungsi Seksual dan Dampaknya dalam Keharmonisan Rumah Tangga (Studi Putusan Pengadilan Agama Gedong Tataan Nomor: 265/Pdt. G/2020/PA. Gdt)" (PhD Thesis, UIN RADEN INTAN LAMPUNG, 2023).

²⁹¹ Dody Riyadi HS, *Islam Membaca Realitas Pendidikan, Kemanusiaan, dan Perempuan* (Deepublish, 2021); Muhsan Syarafuddin, Winning Son Ashari, and Siti Nazla Raihana, "Eskalasi Konflik Keluarga dalam Dinamika Globalisasi dan Pendekatan Resolusi Berbasis Fikih," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 30–52, <https://doi.org/10.37397/al-majaalis.v12i1.707>.

²⁹² Umi Sumbulah, Fauzan Zenrif, and others, "Kesetaraan Gender dalam Perceraian: (Kajian Hadis Tentang Gugat Cerai)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 354–67; Pandu Wiguna Muharomi et al., "The Perspective of the Qur'an and Hadith on Domestic Violence: A Normative Analysis and Its Implementation in Family Life," *NIZAM: International Journal of Islamic Studies* 3, no. 1 (June 2025), <https://journal.csspublishing.com/index.php/nizam/article/view/1128>.

²⁹³ Muḥammad ibn 'Īsā al-Tirmidhī, *Sunan al-Tirmidhī*, 2nd ed., ed. Aḥmad Muḥammad Shākir (vol. 1–2), Muḥammad Fu'ād 'Abd al-Bāqī (vol. 3), and Ibrāhīm 'Aṭwah 'Awḍ al-Mudarris fī al-Azhar al-Sharīf (vol. 4–5), al-Jāmi' al-Ṣaḥīḥ (Egypt: Sharikat Maktabah wa-Maṭba'ah Muṣṭafā al-Bābī al-Ḥalabī, 1395). No. 3895, vol. 5, p. 709.

family.²⁹⁴ The Prophet ﷺ forbade striking one's wife, enjoined gentleness, and strongly condemned harsh conduct—indicating that Islam seeks to establish a safe and harmonious family environment.²⁹⁵ From this perspective, the significance of studying the Prophetic hadiths emerges, as they provide a preventive framework for addressing the crime of femicide, aiming to clarify Islam's unequivocal stance on protecting women and to offer cultural and spiritual solutions for reducing gender-based violence.

Some previous studies have addressed the crime of femicide from legal and human rights perspectives. In a study entitled “Legal and Islamic Perspectives on Femicide: An Analysis of Regulations and Protection in Indonesia,”²⁹⁶ the seriousness of this phenomenon in Indonesian society was highlighted, and Qur'anic texts such as Surah Al-Nahl (16:58–59), which explicitly condemn this crime, were analyzed. According to Islamic jurisprudence, the killing of a woman is classified as a *jināyah qisāsiyyah* (a retaliatory crime) that necessitates an equivalent punishment.²⁹⁷ Nevertheless, Indonesian laws still lack specific legislation that directly criminalizes femicide, which results in primary reliance on provisions of the general criminal code, as well as human rights, domestic violence, and child and women protection laws.

Another study entitled “*Legal Reforms on Femicide in Indonesia: The New Criminal Code, Victim Protection, and the Role of Islamic Law*,”²⁹⁸ the phenomenon was analyzed through three main dimensions—national law, victim protection, and Islamic law—with an emphasis on justice and the safeguarding of women. The study highlighted the new legal

²⁹⁴ Della Rahmayani and Rahma Nurwahyuningsih, “Relasi Gender dalam Hadis: Implikasinya bagi Pencegahan Kekerasan Perempuan dan Anak,” *AN-NISA* 18, no. 1 (June 2025): 1, <https://doi.org/10.30863/an.v18i1.9280>.

²⁹⁵ Sri Ayu Andari Putri Alwaris, Sitti Aisyah Kara, and Abdul Rahman Sakka, “Hadith Review on Domestic Violence in Marriage,” *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 2 (2025): 1013–22; Misbahuzzulam and Farhan, “Korelasi Antara Surat Al-Nisa’ Ayat 34 dengan Konsep Kehidupan Rumah Tangga yang Ideal,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 6, no. 2 (May 2019): 55–79, <https://doi.org/10.37397/almajaalis.v6i2.114>.

²⁹⁶ Khusnul Khotimah et al., “Legal and Islamic Perspectives on Femicide: An Analysis of Regulations and Protection in Indonesia,” *ALFIQH Islamic Law Review Journal* 4, no. 1 (February 2025): 1.

²⁹⁷ Yonna Beatrix Salamor et al., “Pengaturan Tentang Femisida Dalam Hukum Pidana Indonesia (Kajian Perbandingan UU HAM Dan UU TPKS),” *Litigasi* 25, no. 1 (2024): 95–109; Alfitri Alfitri, “Protecting Women from Domestic Violence: Islam, Family Law, and the State in Indonesia,” *Studia Islamika* 27, no. 2 (2020): 273–307.

²⁹⁸ Antory Royan Adyan and Ariesta Wibisono Anditya, “Legal Reforms on Femicide in Indonesia: The New Criminal Code, Victim Protection, and the Role of Islamic Law,” *Journal of Law and Legal Reform* 6, no. 2 (April 2025): 617–58, <https://doi.org/10.15294/jllr.v6i2.18939>.

provisions in the Indonesian Criminal Code of 2023, which, although not explicitly stipulating the crime of *femicide*, nonetheless provide a legal foundation for holding perpetrators accountable. The third article was entitled “*Femicide and the Feminist Perspective*”.²⁹⁹ It employed feminist theory to interpret the roots of the phenomenon and argued that patriarchal structures and male dominance are the primary drivers of such crimes.³⁰⁰ Despite the criticisms directed at this approach, the study emphasized the explanatory power of feminist theory in understanding the recurring pattern of women being killed by their male partners. It further recommended the formulation of public policies that take into account the gender dynamics within society.

What distinguishes this study, entitled “*The Efforts of Preventing Femicide for the Stability of Family Security in the Perspective of Hadith (A Thematic Study of the Hadith in al-Kutub al-Sittah)*,” is its reliance on a source that has not been sufficiently highlighted in previous research: the Sunnah of the Prophet. While earlier studies concentrated on legal frameworks, Qur’anic texts, or ideological analyses from a feminist perspective, this research emphasizes the Prophetic hadiths as an ethical, legislative, and spiritual foundation for establishing protection against the crime of killing women. The scholarly contribution of this research lies in its exploration of Prophetic hadiths that contain explicit or implicit principles advocating for the protection of women, prohibiting domestic violence, and promoting the establishment of marital and familial relationships based on mercy and justice .

Through this approach, the noble hadith is not viewed merely as a religious source but also as a socio-cultural reference that contributes to formulating civilizational alternatives to combat violence against women within the family sphere. Accordingly, this study fills a gap in contemporary literature, which has been dominated by legal or ideological dimensions, and presents a comprehensive Islamic alternative of a humanitarian and spiritual nature—one that harmonizes with the essence of Muslim society and strengthens its familial and social stability.

²⁹⁹ “Femicide and the Feminist Perspective - Rae Taylor, Jana L. Jasinski, 2011,” accessed July 24, 2025, <https://journals.sagepub.com/doi/abs/10.1177/1088767911424541>.

³⁰⁰ Sumbulah, Zenrif, And Others, “Kesetaraan Gender Dalam Perceraian:(Kajian Hadis Tentang Gugat Cerai).”

B. METHOD

This study employs a qualitative research approach aimed at understanding and explaining social phenomena from the perspectives of individuals and groups. Qualitative research, which has its intellectual roots in the disciplines of anthropology and sociology, rests on the assumption that human experiences and social realities can be systematically examined within their natural contexts.³⁰¹ This approach allows the researcher to interpret meanings, values, and motivations embedded within textual and cultural expressions rather than focusing on numerical measurement or statistical generalization.

The primary method of data collection used in this study is the library research method, which involves systematic exploration and analysis of relevant texts and written materials. This method is characterized by four essential features: (1) direct engagement with textual sources, (2) the availability of ready-to-use data, (3) the absence of spatial and temporal limitations, and (4) the secondary nature of the materials used. Accordingly, the research relies on secondary data, which include scholarly publications such as academic journals, contemporary studies, and classical works—particularly compilations of hadiths. These sources provide the necessary corpus for examining the selected themes and interpreting them within the broader framework of Islamic scholarship.

Concerning the data analysis, this study adopts Critical Discourse Analysis (CDA) as its theoretical framework. CDA is employed to investigate how discourses may be shaped by specific ideological or cultural interests and how such influences affect textual meaning and interpretation. Through this analytical lens, textual phenomena are described and examined in depth to uncover the underlying principles and values they convey.³⁰² The analytical procedure follows a descriptive–deductive method,³⁰³ in which data are first organized and

³⁰¹ Olav Muurlink and Bastian Thomsen, “Qualitative Research Approaches to Social Phenomena,” *Advanced Research Methods for Applied Psychology*, Routledge, 2024, 99–110; Haradhan Kumar Mohajan, “Qualitative Research Methodology in Social Sciences and Related Subjects,” *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

³⁰² Morteza Farhadytooli, “Studying the Fundamental Approaches to Critical Discourse Analysis: Disclose the Criticism of Power and Ideology,” *International Journal of Social Science and Education Research Studies* 05 (February 2025), <https://doi.org/10.55677/ijssers/V05I02Y2025-04>; Dewi Ratnaningsih, “Analisis Wacana Kritis: Sebuah Teori dan Implementasi,” Universitas Muhammadiyah Kotabumi, 2019.

³⁰³ Hossein Nassaji, “Qualitative and Descriptive Research: Data Type versus Data Analysis,” *Language Teaching Research* 19, no. 2 (March 2015): 129–32, <https://doi.org/10.1177/1362168815572747>.

interpreted descriptively to capture their essential characteristics, and then synthesized deductively to derive specific conclusions from broader theoretical and textual observations.³⁰⁴

C. RESULTS AND DISCUSSION

General Overview of the Crime of Femicide

Femicide constitutes the most extreme form of gender-based violence, defined as the intentional killing of women on the basis of their gender identity.³⁰⁵ This phenomenon is not limited to criminal acts alone but also reflects the unequal power relations between men and women within the social structure.³⁰⁶ Such crimes frequently occur within intimate contexts, such as the family or romantic relationships, where the perpetrator occupies a position of dominance while the victim is placed in a state of dependence or is constrained in her ability to resist or defend herself.

The term *femicide* began to spread widely in international academic and legal discourse during the 1970s, in tandem with the rise of feminist movements that highlighted the systemic violence against women. In many cases, femicide is preceded by acts of physical and psychological abuse, fueled by cultural factors and patriarchal norms, as well as by the failure of legal systems to provide adequate protection for women.³⁰⁷ Femicide is not merely an individual tragedy but a social issue closely linked to gender justice, human rights, and

³⁰⁴ Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

³⁰⁵ Fernanda Amelia and Sekaring Ayumeida Kusnadi, "Perlindungan Hukum Terhadap Perempuan Korban Pembunuhan Berbasis Femisida di Indonesia," *Gorontalo Law Review* 8, no. 1 (June 2025): 107–17, <https://doi.org/10.32662/golrev.v8i1.3897>; Alessia Nicastro, *Addressing Femicide through International Criminal Law: The Need for a Binding Legal Framework*, 2025; Amir Masoud Sharifnia et al., "Muslim Women's Experiences of Domestic Violence and Abuse: A Meta-Ethnography of Global Evidence," *Trauma, Violence, & Abuse* 26, no. 4 (October 2024): 694–711, <https://doi.org/10.1177/15248380241286836>; Nechama R. Brodie, "Femicide: A Need for Orientation," *Sociology Compass* 18, no. 11 (November 2024), <https://doi.org/10.1111/soc4.70017>.

³⁰⁶ Chen Reis and Sarah R Meyer, "Understudied and Underaddressed: Femicide, an Extreme Form of Violence against Women and Girls," *PLoS Medicine* 21, no. 1 (2024): e1004336; Saverio Bellizzi and Alessandra Nivoli, "Data on Femicides: Where Do We Stand?," *International Journal of Gynecology & Obstetrics* 167, no. 2 (May 2024): 862–63, <https://doi.org/10.1002/ijgo.15714>.

³⁰⁷ Anastasia Koureta et al., "Heterosexual Intimate Partner Femicide: A Narrative Review of Victim and Perpetrator Characteristics," *Brain Sciences* 15, no. 6 (May 2025): 589, <https://doi.org/10.3390/brainsci15060589>; Bo Zhang, "Exploring Situational Triggers of Intimate Partner Femicide within the Ecological Framework: Evidence from Married Females in China," *Victims & Offenders* 20, no. 3 (October 2024): 441–69, <https://doi.org/10.1080/15564886.2024.2410343>.

family stability.³⁰⁸ When a woman is killed because of her gender, the impact does not only fall upon her family but extends to threatens harmony and security within society at large.³⁰⁹ Hence, understanding this phenomenon and striving for its effective prevention constitutes a fundamental step toward building safe families and just societies that guarantee dignity and protection for all gender groups.

Analysis of the Hadiths Concerning the Prevention of Femicide for the Attainment of Family Security and Stability

Several noble hadiths have been reported that serve as foundational sources in efforts to prevent femicide and to enhance family security, including:

قال مسلم: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَإِذَا شَهِدَ أَمْرًا فَلْيَتَكَلَّمْ بِخَيْرٍ أَوْ لِيَسْكُتْ، وَاسْتَوْصُوا بِالنِّسَاءِ، فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَغْلَاهُ إِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا».³¹⁰

Muslim narrated: *Haddathanā* Abū Bakr ibn Abī Shaybah, *haddathanā* Ḥusayn ibn ‘Alī, from Zā’idah, from Maysarah, from Abū Ḥāzim, from Abū Hurayrah, from the Prophet ﷺ who said: “Whoever believes in Allah and the Last Day, when he witnesses a matter, let him speak good or remain silent. And enjoin goodness upon women, for indeed the woman was created from a rib, and the most crooked part of the rib is its upper portion. If you attempt to straighten it, you will break it; but if you leave it, it will remain crooked. Therefore, enjoin goodness upon women.”

The hadith of the Prophet ﷺ narrated by Muslim conveys two essential messages: maintaining social harmony by speaking only good words or choosing silence, and the exhortation to treat women with kindness. Both messages hold profound relevance in efforts to prevent femicide and safeguard the stability of family security. The prohibition against speaking except with goodness underscores the importance of verbal restraint in domestic interactions. Many cases of domestic violence, even culminating in femicide, often begin with

³⁰⁸ Muhammad Riyadi Setiyawan and Zahra Fitriana Ramadhani, “Analysis of Intimate Femicide Acts against Women in Gender Power Relations: Case Study in West Bandung Regency,” *Journal of Feminism and Gender Studies* 5, no. 2 (July 2025): 2, <https://doi.org/10.19184/jfgs.v5i2.53345>.

³⁰⁹ Ani Purwanti, *Kekerasan Berbasis Gender*, Yogyakarta: Bildung, 2020.

³¹⁰ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Corrected edition compared to several manuscripts and reliable copies, ed. Aḥmad ibn Rif‘at ibn ‘Uthmān Ḥilmī al-Qarah Ḥiṣārī, Muḥammad ‘Izzat ibn ‘Uthmān al-Za‘farān Būlīwī, and Abū Nu‘m Allāh Muḥammad Shukrī ibn Ḥasan al-Anqarawī, Within the Takhrij Service (Turkey: Dār al-Ṭibā‘ah al-‘Āmirah, 1334). No. 1468, vol. 4, p. 178.

words that are harsh, demeaning, and filled with anger. By instilling the ethic of speaking well, the Prophet ﷺ was, in fact, laying the foundation of peaceful communication, which serves as the basis for family harmony.

Furthermore, the command to treat women well, along with the analogy of women to a bent rib, carries a profound social meaning. The Prophet ﷺ was not belittling women; rather, he emphasized that women possess distinctive characteristics that call for an approach rooted in gentleness, patience, and compassion. Any attempt to “straighten” them through harshness would only “break” them, leading to conflict and violence. On the contrary, understanding and accepting these differences foster harmony within family relationships.

Within the framework of Critical Discourse Analysis, this hadith can be interpreted as the Prophet’s ﷺ intervention against the patriarchal discourse prevalent in Arab society at the time. He shifted the paradigm of gender relations from domination to respect and protection. This message remains highly relevant in the modern context, where femicide often arises from gender inequality, domestic violence, and unequal power relations. Therefore, this hadith serves as a moral and social foundation for preventing femicide. It teaches that family security and stability cannot be achieved through violence, but rather through healthy communication, mutual respect, and compassion toward women. By embracing the Prophet’s ﷺ message, families can be safeguarded from destructive conflict, and society as a whole may enjoy greater social stability and security.

قال الترمذي: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ» هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَرَوَى هَذَا عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا.³¹¹

Narrated by al-Tirmidī: *ḥaddathanā* Muḥammad bin Yaḥyā, he said: *ḥaddathanā* Muḥammad bin Yūsuf, he said: *ḥaddathanā* Sufyān, from Hishām bin ‘Urwah, from his father, from ‘Ā’ishah, who said: The Messenger of Allah ﷺ said: “The best among you is the one who is the best toward his family, and I am the best among you toward my family. And when your companion has passed away, then leave him (do not revile him).” This hadith is *ḥasan ṣaḥīḥ*. It is also narrated from Hishām bin ‘Urwah, from his father, from the Prophet ﷺ in a *mursal* form.

³¹¹ al-Tirmidhī, *Sunan al-Tirmidhī*. No. 1163, vol. 3, p. 459. Muhammad ‘Abdullah al-Dhiya’, *Al-Jami’ al-Kamil Fi al-Hadits al-Shahih al-Kamil*, I (Riyadh: Dar al-Salam, 2016). No. 192, vol. 11, p. 202.

The hadith narrated by al-Tirmidī conveys a fundamental message concerning the ethics of family relations. The Messenger of Allah ﷺ stated: “The best among you is the one who is the best toward his family, and I am the best among you toward my family.” This statement establishes that the standard of excellence for a Muslim is not determined merely by outward achievements but by one’s attitude and treatment of family members. Furthermore, this hadith contains an ethical exhortation not to revile the deceased, thereby upholding human dignity even after death.

When analysed through the lens of Critical Discourse Analysis, this hadith reveals three dimensions: textual, discursive practice, and social practice. On the textual level, the Prophet’s ﷺ emphasis on kindness toward one’s family positions women as individuals who should be treated with gentleness, compassion, and respect. The phrase “*khayrukum li-ahlihi*” represents a discursive construction that defines the measure of an individual’s moral and social excellence.

From the perspective of discursive practice, this hadith emerged within the 7th-century Arab society, which was still deeply embedded in patriarchal structures, where women were frequently positioned as subordinate. Through his statement, the Prophet ﷺ intervened in this dominant discourse by redefining the standard of honor—not through power or violence, but through gentleness and responsibility within the domestic sphere. Thus, this hadith functions as a transformative discourse that challenged patriarchal structures and redirected them toward more just relations.

From the perspective of social practice, this hadith is highly relevant to the contemporary context, particularly in the prevention of femicide. Many cases of femicide arise from the failure to perceive the family as a space of affection, as well as from the persistence of unequal power relations. This hadith affirms that violence can never serve as the foundation of family life; rather, the true measure of a man’s dignity lies in the extent to which he ensures safety, respect, and affection within his household. The additional exhortation not to revile the deceased further underscores the principle of respecting human dignity, aligning with efforts to build families free from violence.

Accordingly, this hadith may be understood as both a normative and preventive framework for addressing femicide. It affirms that family stability and security can only be

achieved through relationships founded on kindness, gentleness, and profound respect for women. From the perspective of Critical Discourse Analysis, this text is not merely a moral teaching for individuals but also a social strategy that promotes a new cultural paradigm: from domination to compassion, from threat to protection, and from violence to enduring social stability.

قال مسلم: حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلَّا أَنْ يُنْهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ».³¹²

Muslim narrated: *Haddathanā* Abū Kurayb, *haddathanā* Abū Usāmah, ‘an Hishām, ‘an abīhi, ‘an ‘Ā’ishah, who said: “The Messenger of Allah ﷺ never struck anything with his hand, neither a woman nor a servant, except when striving in the cause of Allah. And he was never wronged in anything and then sought retaliation from its doer, except when one of the sanctities of Allah was violated, in which case he sought retribution for the sake of Allah, Exalted and Glorified.”

The hadith narrated by Muslim through the transmission of ‘Ā’ishah (r.a.) affirms that the Prophet Muhammad ﷺ never committed physical violence with his hand, neither against a woman, a servant, nor any other person, except in the context of jihad in the path of Allah. This hadith also demonstrates that he never sought personal revenge for any mistreatment directed at him, except when a violation involved the rights of Allah. From the perspective of Critical Discourse Analysis, this hadith can be interpreted as a discourse that reconstructs power relations within the family. First, it deconstructs the patriarchal paradigm that normalizes male violence against women. By emphasizing that the Messenger of Allah ﷺ never struck his wives or his servants, this discourse offers a normative model that resists the practice of domestic violence. Second, it highlights an ethical orientation in which the use of force is justified only within the framework of jihad, not in personal relationships. Symbolically, this constrains the legitimacy of violence; socially, it rejects the normalization of violence against women.

In relation to the prevention of femicide, this hadith serves as both a moral and normative foundation, emphasizing that violence against women not only contradicts the Prophetic example but also threatens family stability. Femicide often stems from patterns of

³¹² Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2328, vol. 7, p. 80.

domestic violence that are tolerated or legitimized. By portraying the Prophet ﷺ as a figure of compassion who avoided domestic violence, this hadith constructs an alternative discourse aimed at preventing the escalation of violence that may culminate in femicide.

From the perspective of family security, the hadith conveys the message that harmony and stability do not emerge from physical domination or intimidation, but from self-restraint, compassion, and respect for the rights of others. The affirmation that the Prophet ﷺ became angry only when the sanctities of Allah were violated—and not for personal matters—establishes moral values as the foundation of family relationships. Thus, this hadith is not merely a normative text but a transformative discourse that encourages social change—from a culture of violence to a culture of compassion—as an effort to prevent femicide and safeguard the stability and security of the family.

قال مسلم: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ ، حَدَّثَنَا أَبِي ، حَدَّثَنَا شُعْبَةُ ، عَنِ الْمِقْدَامِ وَهُوَ ابْنُ شُرَيْحٍ بْنِ هَانِئٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ.»³¹³

Muslim narrated: *ḥaddathanā* ‘Ubayd Allāh ibn Mu‘ādh al-‘Anbarī, *ḥaddathanā* abī, *ḥaddathanā* Shu‘bah, ‘an al-Miqdām (who is ibn Shurayḥ ibn Hānī) ‘an abīhi, ‘an ‘Ā’ishah, the wife of the Prophet ﷺ, ‘an al-Nabī ﷺ, who said: “Indeed, gentleness (*al-rifq*) is not found in anything except that it adorns it, and it is not removed from anything except that it disgraces it.”

The hadith narrated by Muslim through the transmission of ‘Ā’ishah (r.a.) affirms the fundamental principle that gentleness (*al-rifq*) is an ethical value that beautifies every aspect of life, while its absence leads only to disgrace. From the perspective of Critical Discourse Analysis (CDA), this hadith does not merely convey an individual moral norm but also functions as a discursive intervention within a social structure characterized by practices of violence, including within the domestic sphere.

At the textual level, the Prophet’s ﷺ statement emphasizes a binary opposition between *rifq* (gentleness) and its absence. Gentleness is constructed as an element that adorns, beautifies, and strengthens social relations, whereas violence is positioned as a destructive factor. The phrase *lā yakūnu fī shay’ in illā zānahu* constitutes a discursive construction that

³¹³ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2594, vol. 8, p. 22. Muḥammad ibn Ismā‘īl al-Bukhārī, *Al-Adab al-Mufrad*, 2nd ed., ed. Muḥammad Fu‘ād ‘Abd al-Bāqī (Beirut: Dār al-Bashā’ir al-Islāmiyyah, 1989), 167.

promotes gentleness as a universal ethical standard, rather than as an optional behavioral choice. From the dimension of discursive practice, this hadith emerged within the context of seventh-century Arabian society, which still normalized violence both in power relations and within the household. By affirming that gentleness invariably leads to goodness, the Prophet ﷺ deconstructs the legitimacy of violence and constructs an alternative discourse that rejects the normalization of male physical domination over women. In this sense, the hadith functions as a transformational discourse that shifts the social paradigm from power through violence to authority through compassion.

At the level of social practice, this hadith is highly relevant to contemporary efforts to prevent femicide. Many cases of femicide stem from the absence of gentleness in family relations, replaced by patterns of control and violence. By emphasizing gentleness as a moral virtue, this hadith provides a normative framework for preventing domestic conflicts from escalating into extreme violence culminating in the killing of women. The value of *rifq* guides men to build households grounded in affection, respect, and self-restraint, which in turn fosters family stability and security.

Thus, this hadith can be read as a preventive strategy against femicide: it deconstructs violence as a social norm, reverses patriarchal paradigms, and institutionalizes gentleness as the foundation of familial relations. From the perspective of critical discourse, the Prophet's ﷺ statement is not merely an individual moral injunction, but a transformative discourse that reconfigures social culture towards a familial order that is safe, just, and free from the threat of violence against women.

قال مسلم: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ ، عَنِ الْعَلَاءِ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ، وَلَا مَتَاعَ فَقَالَ: إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».³¹⁴

Muslim narrated: *ḥaddathanā* Qutaybah ibn Sa'īd wa-'Alī ibn Ḥujar qālā: *ḥaddathanā* Ismā'īl wa-huwa ibn Ja'far, 'an al-'Alā', 'an abīhi, 'an Abī Hurayrah, anna Rasūl Allāh ﷺ qāl: "Do you know who the *mufliṣ* (the bankrupt) is?" They said: "The *mufliṣ* among us is the one who has neither dirham nor goods." He ﷺ said: "Indeed, the *mufliṣ* of my *ummah* will come on the Day of Resurrection with prayer, fasting, and zakat, but he

³¹⁴ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2581, vol. 8, p. 18.

will also come having insulted this one, slandered that one, unlawfully consumed the wealth of this one, shed the blood of that one, and struck this one. Thus, this person will be given from his good deeds, and that one will be given from his good deeds. If his good deeds are exhausted before what he owes is repaid, then some of their sins will be taken and cast upon him, and then he will be cast into the Fire.”

The hadith narrated by Muslim concerning *al-muflis* provides a powerful ethical framework for understanding the social and moral dimensions of human actions. The Prophet ﷺ teaches that the truly bankrupt person on the Day of Judgment is not the one who loses material possessions, but rather the one who comes with acts of worship yet is burdened, in his social relations, with verbal and physical violence—insulting, slandering, consuming the wealth of others, shedding blood, and striking others.³¹⁵ This hadith unveils a discursive structure of social justice and interpersonal responsibility that is often neglected in religious narratives that focus exclusively on ritual dimensions.

From the perspective of Critical Discourse Analysis, this hadith functions as a counter-discourse against the normalization of violence, particularly in the domestic sphere. It deconstructs the narrow religious perception that ritual devotion alone is sufficient to guarantee salvation in the Hereafter. On the contrary, this hadith affirms that acts of verbal or physical violence may nullify the spiritual value of one’s worship.³¹⁶ This moral message is highly relevant to the prevention of femicide, as many cases of femicide are rooted in patterns of domestic violence legitimized by patriarchal power relations, in which women are frequently positioned as objects of domination.

From the angle of power relations, this hadith repositions the perpetrators of violence: those who typically perceive themselves as superior due to social, economic, or gender status are described by the Prophet ﷺ as the ones ultimately at a loss and bankrupt before Allah. In other words, power exercised through violence loses its significance, as every violation of human dignity becomes a moral liability on the Day of Judgment. This constitutes the most

³¹⁵ Mohammad Hidir Baharudin, Rahmawati Mohd Yusoff, and Nadzrah Ahmad, “Rejecting Domestic Violence in Malaysia Based on the Qur’an and Prophetic Traditions,” *Journal of Asian Wisdom and Islamic Behavior* 1, no. 1 (2023).

³¹⁶ Makmur Haji Harun and others, “Domestic Violence In Muslim Societies: A Legal Sociology Perspective,” *EDUCATE: Journal of Education and Culture* 3, no. 2 (2025): 586–93.

fundamental preventive message: there is no religious justification for committing violence against women, even in its most minor forms, such as insulting or degrading their dignity.

Practically, this hadith can serve as the foundation for a new discourse within Muslim families: family security can be sustained only when relationships are built upon respect, justice, and the rejection of all forms of violence. Preventing femicide requires a transformation of values from the ritualistic-religious to the ethical-social. By referring to this hadith, society may internalize the message that perpetrators of domestic violence are not truly pious but rather “bankrupt” both morally and spiritually.

Thus, through the lens of Critical Discourse Analysis, this hadith dismantles the patriarchal ideology that often silences domestic violence while offering an egalitarian paradigm of social justice as the foundation for preventing femicide. Family security and stability, therefore, are not achieved through the domination of one party over another but through a collective awareness of human dignity and the moral responsibility borne by every family member.

قال مسلم: حَدَّثَنَا أَبُو كُرَيْبٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: «مَرَّ هِشَامُ بْنُ حَكِيمٍ بْنِ حِزَامٍ عَلَى أَنْاسٍ مِنَ الْأَنْبَاطِ بِالشَّامِ قَدْ أُقِيمُوا فِي الشَّمْسِ فَقَالَ: مَا شَأْنُهُمْ؟ قَالُوا: حُبِسُوا فِي الْجِزْيَةِ فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا.»³¹⁷

Muslim narrated: *Ḥaddathanā* Abū Kurayb, *ḥaddathanā* Abū Usāmah, ‘an Hishām, ‘an abīhi, who said: “Hishām ibn Ḥakīm ibn Ḥizām once passed by a group of Nabateans in al-Shām who had been made to stand in the sun. He asked, ‘What is the matter with them?’ They said, ‘They have been detained for the *jizyah*.’ Hishām then said, ‘I bear witness that I heard the Messenger of Allah ﷺ say: Indeed, Allah punishes those who punish people in this world.’”

The hadith narrated by Muslim through the incident of Hishām ibn Ḥakīm reveals a universal message: Allah will punish those who torment human beings in this world. This message is not confined to the context of detention of people on account of the *jizyah* in al-Shām, but rather presents a fundamental principle of social justice and the prohibition of all forms of torture, oppression, and violence against fellow human beings.

From the perspective of Critical Discourse Analysis, this hadith can be interpreted as a counter-discourse against the normalization of violent practices legitimized by structures of

³¹⁷ Muslim ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*. No. 2613, vol. 8, p. 32.

power. The detention and torture carried out under the pretext of fulfilling tax obligations, as mentioned in the context of this hadith, illustrates how authority often instrumentalizes law to legitimize violence. Through his statement, the Prophet ﷺ intervenes in this discursive structure by reversing the legitimacy of power: those who are perceived as powerful in this world due to their acts of violence are instead positioned as those who will face divine punishment in the Hereafter.

When applied to the context of femicide and domestic violence, this hadith provides a strong preventive framework. Many cases of femicide are stem from the abuse of power within the household, where men exploit patriarchal authority to control and even torment women physically or psychologically. This hadith deconstructs such legitimacy by affirming that violence not only violates human dignity but also incurs divine retribution. Hence, the hadith functions as a discourse of resistance against patriarchal ideology that normalizes violence within the family.

At the level of social practice, this hadith offers guidance for maintaining family security and stability. Such stability can never be achieved if family relations are founded upon oppression, repressive control, or abuse. On the contrary, security can only be realized through relationships free from violence, grounded in respect for human dignity, and governed by justice. By internalizing the message of this hadith, Muslim families are encouraged to construct relational patterns that reject all forms of violence, thereby preventing the escalation of domestic conflicts into femicide.

Thus, through the lens of Critical Discourse Analysis, this hadith can be understood as a preventive strategy against femicide. It deconstructs violence as a socially accepted norm, affirms the prohibition of torture as a universal moral principle, and offers a new paradigm for Muslim families: power must not be exercised through violence but rather through justice, compassion, and respect for the right to life of every family member. This constitutes the true foundation for achieving family security that is stable and free from the threat of femicide.

D. CONCLUSION

Viewed through the framework of Critical Discourse Analysis, the selected hadiths articulate a coherent moral and social vision that functions as a counter-discourse to systems legitimizing violence, particularly within the domestic sphere. Femicide is not merely a

criminal issue but rather a mirror reflecting a social and moral failure to protect women. Islam, through the Prophetic hadiths, offers practical and ethical pathways for its prevention—through exhortations regarding women, warnings against injustice, the cultivation of gentleness, and cautioning against violence and bloodshed. Effective prevention requires educational and spiritual reform that begins within the family, reinforced by just legislation and individual awareness of the consequences of injustice. Protecting women from violence is both a religious and humanitarian responsibility, and the stability and security of the family can only be realized through justice, mercy, and education grounded in respect for others.

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