

# REPRESENTATION OF WOMEN'S ROLE IN ISLAM ON SERMON CONTENT

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**Abstract:** This article is motivated by the phenomenon of inequality in the role of women in the public aspect. Seeing da'wa as an essential aspect in influencing the community, the researchers were inspired to understand more deeply the representation of the content of the sermon on the role of women. For academic reasons, the researcher chooses videos from a national women preacher, Oki Setiyana Dewi (OSD), on YouTube. This article uses a qualitative Critical Discourse Analysis (CDA) from Norman Fairclough and social-conflict theory. The results of this research indicate that women in her content sermon consider that women have a significant role in the domestic aspect, including taking care of children and serving their husbands. This is considered a provision from God. Meanwhile, women are allowed to work or play a role in the public sphere but should comply with some provisions. Judging from the theory used, the text of this sermon contains a conflict which is an inequality that limits the role of women. OSD produced the text of this sermon because she understands that women are "aurat" which, if seen by others, will harm them. Besides that, the condition of a patriarchal society also encourages this opinion.

**Keywords:** Woman; preacher, sermon, role

**Abstrak:** Artikel ini dimotivasi oleh fenomena ketidaksetaraan dalam peran perempuan dalam aspek publik. Melihat Da'wa sebagai aspek penting dalam mempengaruhi masyarakat, para peneliti terinspirasi untuk memahami lebih dalam representasi dari konten khotbah tentang peran perempuan. Untuk alasan akademik, peneliti memilih video dari seorang pengkhotbah wanita nasional, Oki Setiyana Dewi (OSD), di YouTube. Artikel ini menggunakan analisis wacana kritis kualitatif (CDA) dari Norman Fairclough dan teori sosial-konflik. Hasil penelitian ini menunjukkan bahwa wanita dalam khotbah kontennya menganggap bahwa wanita memiliki peran penting dalam aspek domestik, termasuk merawat anak-anak dan melayani suami mereka. Ini dianggap sebagai ketentuan dari Tuhan. Sementara itu, wanita diizinkan untuk bekerja atau berperan dalam ruang publik tetapi harus mematuhi beberapa ketentuan. Menilai dari teori yang digunakan, teks khotbah ini mengandung konflik yang merupakan ketidaksetaraan yang membatasi peran perempuan. OSD menghasilkan teks khotbah ini karena dia mengerti bahwa wanita adalah "aurat" yang, jika dilihat oleh orang lain, akan membahayakan mereka. Selain itu, kondisi masyarakat patriarki juga mendorong pendapat ini.

Kata kunci: Wanita, pengkhotbah, khotbah, peran

## A. Introduction

Women are a sensitive subject because of the problem of gender inequality. Society's view of women becomes stereotyped and boomerangs the community itself. So, discussions related to women are always exciting and endless. For example, discussions about the obligation of women to have higher education, women's careers in the household, the position of women towards men, the obedience of wives to their husbands, and many other discussions are still hotly discussed.

Along with the changing times, the living conditions for women in Indonesia can be said to be better. Women's participation in the public sphere has also begun to be seen. Let us say that the data from the Creative Economy Workforce report, BPS and Bekraf (Creative Economy Agency), show that women have become the leading players in the creative industry since 2011, namely 53.86%.<sup>1</sup> The Central Statistics Agency (BPS) noted that the percentage of professional women workers reached 49.99% in 2021. This value increased by 2.52% from the previous year, which was 48.76%.<sup>2</sup> Likewise, the number of women who work as teachers is greater than that of men, namely 61% and only 39% of men.<sup>3</sup>

This condition may be a good indication of the more open access of women in the world of work and the role of the public. However, if we look more deeply, there are still many gaps that women in many aspects feel. According to data from the World Bank, Indonesia is ranked 7th in Southeast Asia for women's representation in parliament.<sup>4</sup> The low number of women's representation has more or less affected policy issues related to gender equality. It has yet to be able to respond to the main problems faced by women. It is in line with other World Bank data that Indonesia's legal support to encourage women to achieve economic inclusion will still rank eighth in Southeast Asia in 2022.<sup>5</sup>

Besides that, even though the number of women working in the public sphere has increased significantly, it is often difficult for women to occupy leadership positions, namely a tiny percentage of only 0.7 per cent.<sup>6</sup> Similar data also shows the same thing from the world of education. Although there are more female teachers than male teachers, the number of female school principals is still minimal. In a survey of teaching staff in West Nusa Tenggara, the number of female school principals at the primary school level was only 30% and only 15% at the madrasah.<sup>7</sup> Even in the political area, the same thing happened. The composition of DPR RI members for 2019-2024 is low. Of the 575 members of the DPR RI, only 118 people (20.52 per cent) are filled by women. Even though the percentage of women in Indonesia reaches 49.42 per cent, their political representation is still lower than men.<sup>8</sup> This condition may be influenced by societal perceptions that still question women's leadership.

Another phenomenon many are unaware of and shows inequality for women is the double burden women must bear. The double burden is the workload one gender receives more than the other gender.<sup>9</sup> The reproductive role of women is often considered a static and permanent role. Even though there has been an increase in the number of women working in the public sphere, this has yet to be accompanied by a reduction in their burden in the domestic sphere. Their maximum effort is to substitute the job for other women, such as housemaids or other female family members. However, the responsibility still rests with women. As a result, they experience a double burden.

Likewise, with the implementation of da'wa in Indonesia, the role of women in preaching Islam has been seen from the time of the Prophet, with many women among friends. We can now see female preachers on national television, such as OSD, Mamah Dedeh, Pipik Dian Irawati, Lulu Susanti, Tan Mei Hwa, and others. The research results by the Center for Islamic & Community

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<sup>1</sup> Databoks, "Perempuan Indonesia Mendominasi Industri Ekonomi Kreatif," *Databoks.Katadata.Co.Id*.

<sup>2</sup> M Ivan Mahdi, "Makin Banyak Perempuan Indonesia Jadi Pekerja Profesional," *DataIndonesia.Id*.

<sup>3</sup> Komnas Perempuan, "Siaran Pers Komnas Perempuan Hari Guru Internasional (Jakarta, 5 Oktober 2021)," *Komnasperempuan.Go.Id*.

<sup>4</sup> Kemenko PMK, "Partisipasi Politik Perempuan Di Indonesia Penting Bagi Kemajuan Bangsa," *Kemenkopmk.Go.Id*.

<sup>5</sup> M Ivan Mahdi, "Ini Penilaian Bank Dunia Soal Dukungan Hukum RI Untuk Perempuan," *DataIndonesia.Id*.

<sup>6</sup> Monavia Ayu Rizaty, "Mayoritas Perempuan Indonesia Bekerja Sebagai Tenaga Penjualan," *8 April*, no. April (2022): 1, <https://databoks.katadata.co.id/datapublish/2022/04/09/mayoritas-perempuan-indonesia-bekerja-sebagai-tenaga-penjualan>.

<sup>7</sup> Komnas Perempuan, "Siaran Pers Komnas Perempuan Hari Guru Internasional (Jakarta, 5 Oktober 2021)."

<sup>8</sup> Komnas Perempuan, "Siaran Pers Komnas Perempuan Hari Guru Internasional (Jakarta, 5 Oktober 2021)."

<sup>9</sup> Kemenpppa, "Glosary Ketidakadilan Gender," *Kemenpppa.Go.Id*.

Studies at the State Islamic University (PPIM UIN, 2021) in Jakarta still show that 88.8% of preachers on national television are male. It is why research on the role of women is urgent. Women's roles should be equal to men's in the domestic and public spheres. It could be that the understanding of women's roles still needs to be realigned so that gender inequality does not occur even though there are few female preachers in Indonesia.

A gender activist, Kalis Mardiasih, writes in her book entitled "Muslimah in Debate" that the cause of Muslim groups being aggressive when they see behaviour inconsistent with their beliefs is the narratives built by preachers about the criteria for women with careers in heaven. The meaning of a *shalihah* woman is limited by certain narratives, such as having faith and fear of Allah SWT, being devoted to parents, being obedient and respecting her husband, being a good mother to children, being fond of worship, maintaining honor and covering her genitals, being good at keeping her mouth, and always do *dhikr*. The preachers of the book wrote *hadiths* about the inhabitants of hell being primarily women, with interpretations that seemed to frighten women. According to her, narratives like this seem to close her view of the reality of the diverse conditions of women.<sup>10</sup>

Departing from this opinion and seeing the inequality between men and women in the public space from the aspect of da'wa becomes very interesting. Research on women in da'wa itself has previously been carried out several times with different focuses, including First, a study that discusses stereotypes of women in the da'wa content of one of the preachers in Indonesia, namely Ustad Abdul Somad, was written by Nur Khalifah and Dede Mercy Rolando with title Stereotypes of Women Da'wa Ustadz Abdul Somad. Second, an article that examines the role of women in preaching in Indonesia, entitled Women and Da'wa in the Gayo Highlands, was written by Fachrur Rizha and Ali Mustafa. Male preachers still dominate the number compared to women. Third, the study by Agung Tirta Wibawa on the Phenomenon of Da'wa on YouTube Social Media is to find out the effect of the development of Da'wa on YouTube social media. These three studies provide an overview of the differences between this study and previous research, where this research focused on the subject of women preachers. In contrast, the object studied was the content of his lectures on the role of women. Therefore, this research is very new because it has never been studied before.

More precisely, the researcher wants to know how the da'wa is about the role of women in society. In this study, the researchers focused on viewing lecture content from the female national preacher, Oki Setiana Dewi (OSD), in 2021 on YouTube. The selection of OSD female preachers was based on several criteria. OSD exists preaching through YouTube, the media chosen by the researcher. The original account on YouTube, whose name is Oki Setiana Dewi, has 2.87 million subscribers. In addition, many accounts on YouTube share footage or full videos of Oki Setiana Dewi's lectures, with views of more than 1 million per video. Her lectures also discussed women and their roles, so the researchers considered it very appropriate to study.

## **B. Concept Definition**

### **1. Representation**

In the context of da'wa, representation can be spoken or realized in the form of lecture content, pictures, writing, paintings, deeds, and others representing a social phenomenon. In the Big Indonesian Dictionary (KBBI), representation is a state, deed, or anything that represents. *Dakwah* represents the influence of Islamic teachings on Muslims. The role of women is one of the topics discussed in da'wa. Representations are based on signs or symbols and meanings the public understands in learning signs and various languages or textual systems. Representation is also seen as an effort to build an understanding of both meaning and reality.

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<sup>10</sup> Kalis Mardiasih, *Muslimah Yang Diperdebatkan* (Yogyakarta: Buku Mojok, 2019).

## 2. Women and Da'wa

The emergence of Islam has a close correlation with women. One of the female symbols in the first portrait of Islamic preaching was Sayyidah Khadijah, the first woman to proclaim Islam and the Prophet Muhammad's Apostleship loudly. In the story of the Prophet's friend, Sumayyah, the wife of Yasir's friend, is the first Muslim woman to die a martyr. The Quraysh infidels killed him for refusing to return to the religion of their ancestors. It means that the Muslims who were martyred for the first time were women. Not only that, a woman who was involved in the story of the hiding of the Prophet Muhammad saw Abu Bakr As-Siddiq from the pursuit of Quraysh infidels. A tough girl named Asma bint Abu Bakr delivered the Prophet's supplies. Thus, it can be revealed that women had a substantial and influential role in preaching during the time of the Prophet.

Although Islam has provided a lot of evidence and arguments about the equal roles of women and men in da'wa, however, in reality, the proportion of female preachers is still a comparison. Men still dominate Islamic da'wa activities in the public sphere. Male preachers often fill even women's studies. It is rarely seen, in fact almost nonexistent, for male da'wa assemblies filled with female preachers. In addition, preaching is often narrowed down by the understanding that preaching is the duty and responsibility of the clergy. So that the preacher must be recognized first as an *ustad*, *kyai*, or cleric. When viewed from the women's point of view, there are still very few women referred to as scholars. This female cleric will be needed to accompany and answer specific issues related to women—similarly, the role of Aisyah bint Abu Bakr who dared to ask private questions to the Prophet. Although, in the Indonesian context, the term female cleric has begun to be found in MUI publications entitled "*Mimbar Ulama*". Several times, it has been mentioned and published in writing about this female cleric. Even then, the discussion about female clerics was only directed to female preachers (preachers). Then, the term became popular when PPIM published the book *Ulama Wanita Indonesia* in 2002.

Along with the development of the times, the role of women is increasingly visible, and their complexity is recognized, especially in everyday life. It keeps women from being dissolved in the patriarchal shackles in all regions and countries. It is done so that they do not drag on in the darkness, increasingly shackled in various regions and countries. In this era, all people must follow the development of science and technology if they do not want to be left behind by civilization, including the Muslim community, which must expand the media to spread their teachings. They are no longer complacent because they are amazed at the impact of globalization but are thinking about how to fill the progress of the times with constructive changes following their identity, the nation and their needs. Likewise with women, to catch up due to gender inequality, women must be more literate and able to master technology. With that, women are not seen as worse off and need protection from men. Instead, women must be able to show their existence, especially in the world of da'wa, by packing different menus to be conveyed to the general public.

## 3. Profile of Oki Setiana Dewi

Dr. Hj. Oki Setiana Dewi, S. Hum., M.Pd. (born January 13, 1989) is an Indonesian artist, book writer, and female preacher (*da'iyah*). Oki started his career as the main character in the film "When Love is Glorious". She is one of the female preachers who appears on national television, namely "Islam is Beautiful" on Trans TV (2014), and "*Cahaya Pagi*" on Trans7 (2022). Because of his love for memorizing the Koran, in 2016, Oki founded the Maskanul Hufadz Foundation, based in Bintaro, South Tangerang. Not only in Indonesia, but he also preached in other countries such as Malaysia, Singapore and Brunei Darussalam.

Oki Setiana Dewi is the first child of Suliyanto, S.T. and Yunifah Lismawati. As she said in one of the videos on her YouTube channel with her husband, she has a hobby of studying. He hopes that this learning hobby will motivate him to continue seeking knowledge and become an inspiration to his children. Oki married Ory Vitrio Abdullah from Sungai Pua in 2014 and has four

children: Maryam Nusaibah Abdullah, Khadeejah Faatimah Abdullah, Ibrahim Muhammad Abdullah and Sulaiman Ali Abdullah.

After obtaining his undergraduate degree, Oki studied and lived at Darut Talbiya Depok Quran House to memorize the Quran. He studied Arabic for a month as a *Mustami* at the Language Institute of Umm Al Qurah University in Mecca. In 2012. Oki continued his master's program at Jakarta State University, majoring in Early Childhood Education. In 2016 he continued his doctoral program in 2 places simultaneously, namely the Doctoral Program in Islamic Studies, majoring in Da'wa and Communication at UIN Syarif Hidayatullah Jakarta and the Doctoral Program in Quran-Based Education at the Al-Quran College in Jakarta.

Apart from preaching through television lectures, he also has a YouTube channel, Oki Setiana Dewi, which he fills with Islamic talk show content such as "Exemplary Stories", "Umma's Notes", "Al-Qur'an Warriors", and vlogs on his family's activities. He has also written several books published under the titles "*Melukis Pelangi*",<sup>11</sup> "*Cahaya di atas Cahaya*",<sup>12</sup> "*Sejuta Pelangi*",<sup>13</sup> "*Hijab I am in Love*",<sup>14</sup> "*Dekapan Kematian saat belahan jiwa pergi meninggalkanmu*",<sup>15</sup>

## C. Analysis of the Role of Women in Oki Setiana Dewi's Lecture Content

### 1. Text

The role is the part that a person plays in every situation and how to behave to align oneself with the situation.<sup>16</sup> In the OSD lecture content, several lecture texts talk about the role of women. In this case, OSD explains that apart from having a significant role in the domestic sphere, women can also play a role in the public aspect with certain conditions. The domestic role referred to in the OSD lecture text is managing the household, such as raising and educating children and serving husbands. This domestic role is an essential role that women must play. Meanwhile, the role of women in the public sphere is permissible as long as it fulfills several conditions. This public role refers to women's participation in community activities and work.

### 2. Discourse Practice

In the OSD lecture, there were several lecture texts about the role of women. From these texts, the researcher seeks to capture the meaning of the text to find out how OSD represents the role of women.

#### Text 1

..... Kita malah menginginkan anak kita malam minggu keluar dan kita izinkan dia keluar dengan yang bukan *mahram*-nya dengan laki-laki yang bukan *mahram*-nya atau dengan perempuan yang bukan *mahram*-nya. Bagaimana kita bisa menyuruh anak kita untuk melakukan perkara yang seperti itu, padahal Allah sendiri meminta agar perempuan memang terbaik adalah di rumahnya. inilah adalah Fitrah wanita dan tinggallah kalian di dalam rumah-rumah kalian perintah untuk para wanita. . . . Dalam hadits riwayat Ibnu huzaimah dan Tirmidzi disebutkan bahwa wanita itu adalah aurat ibu-ibu sekalian. Ketika dia keluar maka dia akan banyak memperlihatkan auratnya, suaranya, gerak tubuhnya, semuanya indah ini, tentu saja bentuk tubuhnya dan sebagainya. Maka keadaan wanita yang paling dekat dengan Allah Subhanahu

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<sup>11</sup> Oki Setiana Dewi, *Melukis Pelangi: Catatan Hati Oki Setiana Dewi*, ed. Yadi Saeful Hidayat (Bandung: Mizania, 2011).

<sup>12</sup> Oki Setiana Dewi, *Cahaya Di Atas Cahaya* (Bandung: Mizania, 2012).

<sup>13</sup> Oki Setiana Dewi, *Sejuta Pelangi : Pernik Cinta Oki Setiana Dewi*, ed. Uadi Saeful Hidayat and Ayatullah Khomeiny (Bandung: Mizania, 2012).

<sup>14</sup> Oki Setiana Dewi, *Hijab I'am in Love* (Bandung: Mizan, 2013).

<sup>15</sup> Oki Setiana Dewi, *Dekapan Kematian Saat Belahan Jiwa Pergi Meninggalkanmu* (Bandung: Mizania, 2013).

<sup>16</sup> Samsidar, "Peran Ganda Wanita Dalam Rumah Tangga," *Jurnal An Nisa': Jurnal Studi Gender dan Anak* 12, no. 2 (2019): 655-663.

Wa Ta'ala adalah ketika dia berada di rumah tempat yang paling aman baginya. Ketika dia keluar rumah maka itu kalau dibandingkan di dalam rumah tentu lebih membahayakan ketika dia berada diluar rumah.

According to the OSD, as in the text above, living in the house for women is a nature command from Allah SWT. It is because women are considered as genitalia where any part of their body exposed will be harmful to them.

### **Text 2**

Jadi jadilah perempuan-perempuan seperti Siti Maryam teman-teman sekalian menjaga kehormatan kesucian dirinya caranya gimana pertama adalah al-ahzab 33: engkau paling baik berada dilantai rumahmu sendiri. Keluar rumah boleh-boleh untuk urusan penting, urusan syar'i, urusan yang bermanfaat bagi umat, setelah engkau mendapatkan restu dari orang tuamu, masih gadis, atau sudah menikah atau dapat restu izin dari suamimu.

### **Text 3**

Apa yang harus kita lakukan kalau kita menjadi wanita yang bekerja. Ada syarat dan ketentuan berlaku nih jadi enggak enggak serta merta kita bekerja begitu saja, tanpa ada aturan-aturan, di dalam Islam wanita bekerja ada aturan. Apa aturan-aturannya teman-teman sekalian, pertama pekerjaannya tidak mengganggu kewajibannya utamanya dalam mengurus pekerjaan wajib ya. Jadi pekerjaan dia tidak mengganggu kewajibannya utamanya kewajiban utama dari seorang perempuan itu apa sih melayani suami dan mengurus anak-anaknya. Itu tugas utama dari seorang yang sudah menikah seorang istri dan seorang ibu jadi jangan sampai pekerjaan itu mengganggu tugas utamanya jangan sampai suaminya terbengkalai anak-anaknya terbengkalai.

The assumption that women are better off living in the house is based on QS. al-Ahzab verse 33. As for the second text, OSD says that a woman who wants to leave must be carried out with certain conditions, including 1.) there is a purpose that is star's and beneficial to others 2.) Get permission from parents for women who are not married and obtain their husband's permission if they are married—followed by another text of the lecture which discusses working women (text 3). Another provision that must also be met by women when deciding to take part or work outside the home is that the woman's work will not interfere with her primary duties and responsibilities in the domestic sphere, which is serving the husband and taking care of the children. In addition, women who work must maintain social behaviour and dress (hijab).

### **Text 4**

Dijelaskannya dalam surah an-nisa ayat 34 bahwa laki-laki itu disebut sebagai pemimpin disebut sebagai qowwam karena dia punya kelebihan, sebagian kelebihan dibandingkan dengan perempuan, dan dia punya tugas yaitu untuk menafkahi istrinya menafkahi keluarganya. Jadi tugas laki-laki itu sebagai kepala keluarga dan dia punya tanggungjawab lahir batin untuk keluarganya, dan dia mengurus urusan urusan diluar rumah salah satunya adalah mencari nafkah. Itu basic yang harus kita sama-sama sepakati dan kita pahami terlebih dahulu. Bagaimana dengan urusan perempuan Apa yang dilakukan oleh perempuan sebetulnya secara fitrahnya perempuan kalau teman-teman lihat dalam surah al-ahzab ayat 33, Kalau urusan luar adalah urusan suami atau laki-laki, urusan domestik urusan didalam rumah itu menjadi urusannya perempuan.

The reasons why women need permission from their husbands can be read in the text of the fourth lecture that men are leaders in the household as it is their nature to have the duty to earn a living and play a role in the public sphere. At the same time, domestic affairs are the

responsibility of women. This opinion by OSD is based on QS An-Nisa verse 34 and QS Al-ahzab verse 33.

### Text 5

...kenapa aku nggak boleh menjadi seorang dokter?. Tau nggak enggak alasannya apa Bu? "Karena aku cemburu engkau memeriksa gigi orang itu". Alasannya cuman cemburu Bu. Padahal istrinya cuman memeriksa gigi orang bu. Apa yang dilakukan oleh sang teman saya ini? dia pun mematuhi apa yang dikatakan oleh suaminya. Apa pun perkataan suami sejatinya kalau kita yang jadi perempuan yang *shalihah* ini nasihat juga untuk diri saya, patuh dengar taat selama tidak melanggar yang syariah yang tidak melanggar perintah dari Allah *subhanahu wa ta'ala*. Seperti teman saya sang mantan dokter gigi itu ya, setidaknya dia bisa merawat gigi anak-anak dan suaminya sendiri, jadi ilmunya enggak ada yang sia-sia.

As for the limitations of permission that must be obtained by the wife from the husband in order to have access to play a role in public or work according to OSD, a little can be taken in text 5. In that text, OSD tells about a friend who stopped being a dentist because her husband asked her because her husband felt jealous when the wife checked another man's teeth. In the text of this lecture, there is the sentence, "...she also obeys what her husband says. Whatever her husband says, if we are *shalihah* women, this is also advice for ourselves, obey, listen, obey as long as we do not violate sharia, do not violate orders. From Allah..." So, from this sentence, it can be understood that permission and obedience to the husband are more important even though the work done by the wife is good and beneficial for others. This text also suggests that her obedience measures the piety of a wife to her husband. From the explanation of the texts above, the discourse that OSD wants to convey is that women's role is at home to do domestic affairs. Even though it is permissible for women to participate in activities outside, they still depend on permission from their husbands.

Referring to the social-conflict theory, the OSD lecture content above contains many conflicts. This theory says that gender differences and disparities between men and women are not caused by biological differences but are part of the ruling class's oppression in production relations applied to the family concept. The relationship between man and woman (husband and wife) is not different from the relationship between the proletariat and the bourgeoisie, servant and master, or extortionists and those who are exploited. In other words, the inequality of gender roles in society is not due to God's nature but due to society's construction.<sup>17</sup> So from understanding this theory, the conflict in question is the existence of gender irregularities in lecture content where women and men are seen in relations between classes where men occupy a higher class than women. One of them in the text of this lecture is the division of roles. Women are considered to have a nature to play a role in the domestic area while men, as the head of the family, have a role in the public area. Not only that, women who want to play a role in the public sphere, for example, to work, must obtain permission and obey a man (husband) as a leader. It is because working or playing a role outside the domestic area is not their primary role. The central role of women is only to serve their husbands and take care of children. In other words, women do not have the freedom to determine their fate because they have to rely on their husband's permission. This gender injustice is often considered natural and a gift from God. However, according to the social-conflict theory, this is not a natural thing but a social construction of a society that perpetuates the patriarchal system.

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<sup>17</sup> Marzuki Marzuki, "Kajian Tentang Teori-Teori Gender," *Jurnal Civics: Media Kajian Kewarganegaraan* 4, no. 2 (December 31, 2007): 1-15, <https://journal.uny.ac.id/index.php/civics/issue/view/974>.

### 3. Socio-cultural

The role of women in Islam in both public and domestic aspects is still being debated. No absolute interpretation must be referred to as a legal guideline. The results of interpretations that do not allow women to work in the public sector or anything that can compete with men usually refer to books of interpretation originating from Saudi Arabia, which is a country with a robust patriarchal culture. In this country, women have limited space for movement. They are more expected to stay at home to become homemakers who serve their husbands so that in Arabia, not a single Arab woman seems to be working, for example, as a shopkeeper, let alone driving a car. The thickness of the patriarchal culture in Arabia is also supported by a family system that adheres to a patrilineal system. The patrilineal system is a system that assumes that descendants follow the father's line only.<sup>18</sup> This culture has an androcentric bias, where men and male views are considered the norm. Prior to the reign of King Muhammad bin Salman (MBS), some of Saudi Arabia's traditional beliefs, which prohibited women from driving vehicles or being part of legal practitioners and engineers, were not derived from Islamic law but emerged from the societal stigma in preserving culture.<sup>19</sup>

The most apparent impact on the social life of patriarchal ideology in Arabic, according to Riffat Hassan, is the interpretation of religious texts in a masculine-oriented manner which causes many women's rights to be cut off. One of the most obvious is the paralysis of intellectual life among Muslim women in the future, so women automatically become socially paralyzed.<sup>20</sup> In principle, patriarchal perceptions among people who adhere to a social system always make men as things that play an important role in elevating women's dignity. These patriarchal values are essential by nature that women are destined to accompany men in maintaining existence, character, appreciation, authority, carrying out their duties, and expressing affection to create a more harmonious and balanced social order.<sup>21</sup> Based on these principles in sociology, it is seen that patriarchal perceptions are, in principle, related to the existence of gender.

This patriarchal domination influences the understanding of religion and even history. Men write almost all Islamic history about men, so even in English, history is called history [derived from his story], not her story. Only a few women's names appear in history, such as Āminah, the mother of the Prophet SAW, Khadijah, the wife of the Apostle, and Fāthimah, the daughter of the Apostle. For the rest, history only contains the progress of men in the domination of patriarchal culture. Likewise, in *fiqh*, women are more limited in their roles and movements in the domestic area. For example, the requirement for Friday prayers to be a judge, guardian, and leader must all be men, as if being male guarantees that a person can do whatever is entrusted to him.

Gender construction that tends to domesticate women can be seen in the book of *fiqh* that is widely referred to in Indonesia, namely *Syrah Uqūd al-Lujjayn* (Ethics of the Household) by Al-Nawawi.<sup>22</sup> This book was written by Muhammad ibn Umar al-Nawawi (1230-1316H/1813-1898M), who came from Banten. However, he had long studied and taught in Arabic, so this book was written in Arabic and has been used as a reference in various Islamic boarding schools. In Indonesia. The book discusses the rights and obligations of husband and wife. Among the positive elements in this book is the recommendation that husbands be gentle towards their wives and show good behavior in dealing with their wives. This recommendation is accompanied by reasons that seem demeaning to women, namely that the recommendation is given considering the weakness of the woman herself so that women are considered to need the nobility of their

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<sup>18</sup> Hildred Geertz dan Clifford Geertz, "Kinship in Bali," *University of Chicago Press*, 1975.

<sup>19</sup> Amani Hamdan, "Women and Education in Saudi Arabia: Challenges and Achievement," *International and Education Journal* 6, no. 1 (2005): 42-64.

<sup>20</sup> Riffat Hassan, "Isu Kesetaraan Laki-Laki Dan Perempuan," in *Setara Di Hadapan Allah*, ed. Fatima Mernissi and Riffat Hasan (Yogyakarta: LSPPA-Yayasan Perkasa, 1996).

<sup>21</sup> James Spradly, *Participant Observation* (USA: Holt Rinehart and Winston, 1980).

<sup>22</sup> Syekh Muhammad Ibn' Umar Al-Nawawi', *Syarah Uqudullujain: Etika Rumah Tangga*, ed. A. Ma'ruf Asrori, trans. Afif Busthomi and Masyhuri Ikhwan (Jakarta: Pustaka Amani, 2000).



husband as a person who can provide for the needs that women need. The book also regulates how to beat a wife to educate nusyūz wives. Namely, with a light blow that does not leave marks on the body, do not let the blow be so decisive and make stains on the limbs.

In addition, this book tends to domesticate and subordinate women emphasizing the importance of women obeying their husbands and stating that polygamy is a man's right. Domesticating women means that women are more emphasized to stay at home, even for congregational prayers, and are considered genitals. The emphasis on the wife's obedience to her husband can also be seen in the discussion of three circumstances in which a husband may beat his wife as a punishment for his wife's disobedience to her husband, namely: (1) when the husband wants his wife to decorate and preen, but the wife ignores the husband's will and when the wife refuses to be invited by her husband to bed; (2) when a wife leaves the house without her husband's permission, beats her child when she cries, tears her husband's clothes, or for holding her husband's beard and making fun of him even if the husband cursed his wife first; (3) when a wife opens her face to a man who is not a mahram, talks to other men, talks to her husband but loudly so that others can hear, gives something from the husband's house in an unreasonable amount and does not take a menstrual bath. These three things are considered nusyūz, which allow a husband to beat his wife.<sup>23</sup>

Meanwhile, in the field of exegesis, one example of an exegesis considered patriarchal was written by Ibn Katsīr (d. 774H), one of the influential music whose works are widely referred to throughout the Muslim world. <sup>25</sup> When interpreting surah An-Nisa[4] verse 34, Ibn Katsīr appears to be influenced by patriarchal values or culture. The patriarchal value that emerges in this interpretation can be seen, among other things, from the statement of the author, who considers that the role of men is as protectors, leaders, rulers, judges and educators of women if women are crooked. There is already an assumption here that all men are more educated and more able to act as female educators and that women have a tendency to bend (negative potential). It is an act of favouring men and demeaning women (subordinating) and labelling women with negative traits (stereotypes).<sup>24</sup> Furthermore, Ibn Katsīr also views that the superiority of men over women is natural in his interpretation, namely:

From the dowry, maintenance and burden that Allah obligated on them for women, which is contained in the book and sunnah of the Prophet SAW, then men are superior to women in themselves. Men have advantages over women and other advantages. , then it is only appropriate for men to become women's leaders as per the word of Allah SWT.<sup>25</sup>

According to Amina Wadud, one of the causes of gender inequality in social life is the ideology of interpretation of the Koran which she considers patriarchal bias. According to him, so far, there is no method of interpretation that is truly objective because every understanding or interpretation of a text, including the holy Qur'an, is strongly influenced by the interpreter's perspective and the cultural background behind it. That is what Amina Wadud calls primary texts/pretexts.<sup>26</sup>

In order to obtain a relatively objective interpretation, an interpreter must return to the basic principles in the Koran as his paradigm framework. Amina requires a *mufassir* to understand the weltanschauung or worldview. This interpretation of the traditional model seems

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<sup>23</sup> Al-Nawawi', *Syarah Uqudullujain: Etika Rumah Tangga*.

<sup>24</sup> Nina Nurmila, "Pengaruh Budaya Patriarki Terhadap Pemahaman Agama Dan Pembentukan Budaya," *KARSA: Jurnal Sosial dan Budaya Keislaman* 23, no. 1 (June 5, 2015): 1, <http://ejournal.stainpamekasan.ac.id/index.php/karsa/article/view/606>.

<sup>25</sup> Nurmila, "Pengaruh Budaya Patriarki Terhadap Pemahaman Agama Dan Pembentukan Budaya."

<sup>26</sup> Saeful Yusuf Al-Faiz, "Feminisme Dan Penafsiran Al-Quran Amina Wadud," <Http://Pku.Unida.Gontor.Ac.Id/>, last modified 2019, accessed November 10, 2022, <http://pku.unida.gontor.ac.id/feminisme-dan-penafsiran-al-quran-aminah-wadud/>.

exclusive, written only by men. It is not surprising that only men's awareness and experience are accommodated. Even though women's experiences, visions and perspectives should also be included in it so that patriarchal bias does not occur, which can trigger and spur gender injustice in family or community life.<sup>27</sup>

This understanding of religion that does not allow women to play a role in the public sphere is not an absolute thing that describes the face of the religion of Islam. On the other hand, there are also understandings of other religions, for example, about women having to get permission from their husbands when they are going to do something. According to another opinion, no hadith text requires a woman to work with her husband's permission. The popular view that women need their husband's permission developed from the fundamental teaching that a wife must always obey her husband. Even though obedience in Islam must be in things that bring good, not things that bring disobedience or badness and evil,<sup>28</sup> on the other hand, for fundamentally good things, the Prophet SAW forbade men to use this permission practice to deprive women of the fundamental rights they have as Muslim women. We can refer to the statement of the Prophet SAW below:

Salim bin Abdullah, from his father, Abdullah bin Umar RA, from the Prophet, said: "If the wife of one of you has asked permission, then (permit and) do not hinder her". (Sahih Bukhari, no. 881)<sup>29</sup>

Several other traditions provide examples of permission to go to the mosque, primarily to pray at night, where husbands usually feel worried that bad things will happen, so they feel entitled not to allow it. However, the Prophet SAW emphatically said: allow and do not block women from Allah's mosques (Sahih Muslim, no. 1019). This basic rule refers to various verses of the Qur'an (for example, QS. Al-Baqarah, 2: 195) and various hadith texts (for example, Sahih Muslim, no. hadith: 6706, Sunan Turmudzi, no. hadith: 2052; Sunan Ibn Majah, hadith no.: 2430; and Muwaththa' Malik, hadith no.: 1435). Another basic rule, on the contrary, is that a job will be recommended if it brings good benefits and can meet the needs of oneself, one family, and others. This basic rule applies to both men and women. Even when a woman is in a state of 'iddah, she may not be prohibited from working if it brings good (Sahih Muslim, no. hadith: 3794).<sup>30</sup>

Looking at the references to OSD's background, researchers found little of where OSD acquired religious knowledge. However, referring to several sources, OSD studied Al-Qur'an in several places, such as being a female student of the Tahfidzul Qur'an program at Rumah Qur'an, Depok. They were followed by studying Arabic at Ummul Qura university on the *Mustami* route for one month, Mecca, in 2012. Although from an educational point of view, the researcher could not describe more fully the interest in the content of lectures about women with Al-Qur'an education places obtained by OSD. The existence of the previous explanation can be interpreted that Oki Setiana Dewi adopts more of an understanding of Islam which says that women have nature as parties who play a role in the domestic sphere. However, it is still permissible with certain conditions that tend to be gender biased.

In addition, it should be noted that the condition of a patriarchal society occurs not only in Saudi Arabia but also in Indonesia. Even though women's conditions are said to be getting better because of the participation of several women in public spaces, this patriarchal condition is still high in a society where it can be seen from some of the data that can be accessed shows an imbalance between the welfare of women and men. As the researchers explained in the previous background, the condition of women in their role in society is still very lame compared to men. This cultural condition in society then gives a habituation effect that women are indeed creatures

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<sup>27</sup> Al-Faiz, "Feminisme Dan Penafsiran Al-Quran Amina Wadud."

<sup>28</sup> Faqih Abdul Kodir, "Benarkah Perempuan Bekerja Perlu Izin Suaminya?," *Mubadalah.Id*.

<sup>29</sup> Kodir, "Benarkah Perempuan Bekerja Perlu Izin Suaminya?"

<sup>30</sup> Faqih Abdul Kodir, "Benarkah Ada Syarat Perempuan Boleh Bekerja?," *Mubadalah.Id*.

who play a role in the domestic aspect. At the same time, men are leaders who have a public role. So, this inequality is considered reasonable and natural.

Table 1 Results Summary of Analysis on Women's Roles by Oki Setiana Dewi

Analysis Levels	Analysis Results
<b>Text</b>	Based on the OSD lecture content obtained from YouTube, the role of women is more interpreted in the domestic aspect, namely, taking care of children and serving husbands. Meanwhile, the role of women in the public aspect is only permitted under certain conditions. In terms of the theory used by the researcher, this is a conflict because it contains gender disparities between men and women, which seem to have a clash between the two. OSD produces these texts from one or some of the opinions and interpretations in the Islamic religion, which state that women have a nature to stay at home. <i>Mad'u</i> from OSD lectures, where the majority were women, were encouraged to accept this view.
<b>Discourse Practice</b>	OSD produces these texts from one or some of the opinions and interpretations in the Islamic religion, which state that women have a nature to stay at home. <i>Mad'u</i> from OSD lectures, where the majority were women, were encouraged to accept this view.
<b>Socio-cultural</b>	Interpretations or opinions that tend to domesticate the role of women are inseparable from the culture and habits from which these opinions and interpretations are produced. In addition, the selection of interpretations conveyed to the public by preachers cannot be separated from the encouragement of patriarchal cultural conditions that are still strong in society so that they are considered natural.

#### D. Conclusion

The representation of women in the OSD sermon content emphasizes the discussion of women roles. Women naturally, which is God's rule, have the main role, namely wife and mother, so that it is more important for women to be at home. Although the content does not prohibit women from having public roles, women must meet certain qualifications to get that.

OSD produces these texts from one or some of the opinions and interpretations in the Islamic religion from the countries where the condition of women there is very lame compared to men. In addition, the selection of interpretations conveyed to the public by preachers cannot be separated from the encouragement of patriarchal cultural conditions that are still strong in society so that they are considered natural.

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