



Women, Humanists and Transcendents in Abidah El Khalieqy's Novels

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Abstract: Differences between men and women always give rise to differences and social status, including gender inequality. Women are still placed and considered lower than men and tend to have a lower status. Based on prophetic feminism, women's role is domestic because women still have beneficial values even if they are at home. The aim of this research is to describe the value of prophetic feminism in the novel *Mataraisa* by Abidah el Khalieqy. The method used in this research is descriptive qualitative. Data collection is carried out with documentation. The analysis carried out is by carefully reading several novels and then concluding with expert opinions. The novel *Mataraisa* by Abidah el Khalieqy as a whole illustrates that the role of female characters is very close to the prophetic values of feminism which are based on moral and religious values. All women's roles are described regularly in religious values, so that it does not harm women in carrying out activities in the public and domestic spheres.

Keywords: Values; Gender; Novel

I. Introduction

Various studies of religion and women in literary works have actually been widely researched in academic circles. Literary works will not be far from the religious and humanitarian values contained in them. Literary creation cannot be separated from the elements of the author, because literary works are born from images that exist in society. In his writing, not many female characters appear as the main subjects of a story, but women are always interesting subjects in novels, whether in personal, social or family matters. Women always have a certain position in social life, so that they play a reproductive role that is responsible for the domestic sector (Kadir & Misilu, 2021).

Social roles have been standardized by societal stereotypes, so these roles cannot change between men and women (Badriyah et al., 2021). The role and function of good for society always pays more attention to women, as women are marginalized and do not often experience social discrimination in their society. Mujiono & Zalhairi (2015) stated that social construction defines women as weak, with a soft character, talkative, participating as mothers, and very emotional, while men are strong and rational. The realization presented in a literary work becomes something else, whereas for women becoming a mother is a biological event, but the appreciation of motherhood is a psychological event of sublimation (Nani, 2010). The position of women in terms of their freedom to express themselves should be higher.

The role of women is to express themselves. In today's socio-cultural developments, women should have started to enter the public sphere. Women gradually asserted themselves on the stage of Muslim women or Muslim women, and began to seriously fight against the dominant culture which was the enemy of women. It cannot be denied that the public sphere also needs women's roles, even though they have to carry out multiple roles, which are different from

women's domestic sphere. Musjtari (2016) divides women's roles into three domains, namely wife, mother and child in domestic roles. Women are more family-oriented, for example

taking on the role of wife and mother (Setyanto et al., 2021). Women more often play roles in the domestic area and socialize in the environment in the area they live.

Views regarding women who play multiple roles, not often these women are demeaned, quite a few women who play roles outside the domestic role become victims of bullying and verbal harassment. Therefore, feminism is a space to fight for equal rights and opportunities in working in the public sphere. The realm of feminism must also be strengthened by feminist values that are based on religious morals, which is also called prophetic feminism. Previously, women's roles were viewed from a feminist perspective which was always seen as related to power politics (Kadir & Misilu, 2021). Literature and feminism move towards mutual benefit, the political power of feminism moves to defend women from oppression by men, and literature as a medium for channeling this, several feminist figures who do this are: Simon de' Beauvoir, Kate Millet, and Germaine Greer (Heryadi, 2007).

The movement related to prophetic feminism is very important, because it does not only look at women's freedom and struggle, but focuses more on equality by men in the same space. Prophetic literature is also dialectical literature, meaning that it deals with reality in society, carries out assessments and criticism of a socio-cultural nature (Efendi, 2011). Prophetic feminism has the aim of studying important values related to honor, protection rights, and the dignity and dignity of women outside the domestic sphere so as to obtain freedom, struggle and equality. Prophetic feminism is a concept that appreciates women's space for roles and positions based on values and morals in Islam (Kadir & Misilu, 2021).

Prophetic literature originates from Kuntowijoyo's typology of thought, namely three prophetic ethics, humanization (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*) (Kuntowijoyo, 2019). The term prophetic can be traced through Al-Quran 3:110. After stating human involvement the verse contains three things; *amar ma'ruf*, namely commanding goodness, humanization; *nahi munkar*, namely by preventing evil, which is often called liberation, and *tu'minuna billah*, namely by believing in God, transcendence. Based on the reference above, prophetic reality contains three things, namely humanization, liberation and transcendence (Efendi, 2012).

Humanization (*amar ma'ruf*) (Rifai, 2009). Humanism has the goal of meaningful human welfare, viewing humans as noble creations, every principle is an effort to fulfill human needs (Ali, 1996). Humanization is carried out by spreading love, humanization by exploring wisdom, generating self-confidence, tolerance, fighting for educational goals, maintaining harmony, securing each other, saving each other, and spreading love (Laily et al., 2020). Humanization is very necessary because there are signs that our society is heading towards dehumanization (Wachid, 2019).

Humanization is different from transcendence, transcendence is more closely related to God. Transcendence or *tu'minuna billah* (Rifai, 2009). Prophetic can be transcendental and Sufi literature because it deviates from the values of purity, but after that it also has the spirit to be included in changes in human history which therefore has a prophetic spirit (Hadi, 1989). Transcendence, humanization and liberation are aspects of prophetic ethics. This ethics is the basis of the concept of prophetic values. Ethics is one of the moral elements contained in a literary work, which allows readers to take away the message contained therein. the ethics of human relationships with God, the ethics of human relationships with themselves, the ethics of human relationships with other humans which are prophetic values in good deeds.

The value of good deeds can be used to determine the depth of an individual's behavior, both good and bad behavior. Good or bad behavior is included in the values or prophetic of feminism which are taken from Kuntowijoyo's typology of transcendence, humanization and liberation. The existence of values in the female characters in the novel *Abidah el Khalieqy* who play a role both in the domestic sphere and in the public environment as women who have roles. Therefore, the role of women in the characters becomes a value that focuses on prophetic feminist values that are in accordance with religious norms.

The prophetic values contained in literary works include, such as the name and great works, namely Hamzah Fansuri with his poem *Perahu*, Hamka with the *Sinking of the Ship Van Der Wicjk* (1962), Habiburrahman El Shirazy with *Ayat-Ayat Cinta* (2008), Api Tauhid (2008). 2014), *In Mirhab Cinta* (2010). Asma Nadia with the novel *Assalamualaikum Beijing* (2013), *Heaven is Not Missed* (2014). Ahmad Fuadi with the work *Negeri 5 Menara* (2009), *Rantau 3 Warna* (2011), and *Anak Rantau* (2017).

The research above is an example of a writer who brings elements of prophetic value into it, not just to be read and forgotten, but there are positive values contained in literary works. Teeuw (1993) states that literature is the fourth path to truth, after the path of religion, the path of philosophy, and the path of science. This development began to be felt when the work was updated from time to time so that it could be accepted and enjoyed by the Indonesian people.

Abidah El Khalieqy is a female writer who is productive in writing religious literature, her novels often voice women's struggles, including: *Perempuan Berkalung Turban* (2001), *Atas Singgasana* (2003), *Geni Jora* (2004), *Mahabbah Rindu* (2008), *Mikraj Odyssey* (2009), *Redeeming Dreams* (2010), *Mata Raisa* (2012), *Bait-Bait Multazam* (2015), *Dream of Island Children* (2015), *Nyanyain*

Seribu Bulan (2016), *Santri Cengkir* (2016), and *Kartini* (2017). The novel *Abidah El Khalieqy*, one has received an award from the Jakarta Arts Council as the winner of the 2003 Jakarta Arts Council Novel Writing Competition. It has been widely researched in academic circles in analyzing the novel and all of them discuss the nuances of feminism contained in it. Another interesting thing about this work is the way ideas are created; feminism, gender inequality, equality as expressed in the novel (Sachmadi et al., 2014).

In connection with this research, prophetic feminism studies are used to examine *Abidah El Khalieqy's* novel entitled *Mataraisa*. This novel is interesting to research, because the female characters presented have useful values. This relates to the role of the domestic and external environment, so that there is no gender inequality. Prophetic feminism is something that builds a movement regarding the rights, functions and responsibilities as individuals and as social beings who are prophetic in themselves.

The prophetic feminism described is a dissecting tool that is suitable for analyzing equality regarding rights, functions and gender equality which is built on religious elements. In this regard, this research hopes that using prophetic feminism which focuses on two studies, namely the value of transcendence and humanization in women's activities in the public and domestic spheres, can be found in the novel *Mataraisa* by *Abidah El Khalieqy*.

II. Research Methods

This research was conducted using a qualitative descriptive method which aims to describe the elements of prophetic feminism in the form of; transcendence, and humanization. The female character plays a role in Abidah El Khalieqy's novel entitled *Mataraisa*. The data source for this research is the novel *Mataraisa* by Abidah El Khalieqy. This research data relates to the study of prophetic literature with feminism as depicted through quotations, sentences and paragraphs in novels. Data collection was carried out through the technique of reading the novel repeatedly to note down the quotes contained in the text, then describing the value of prophetic feminism in the form of; the value of humanization and transcendence through the role of women in the novel. The analysis is carried out to find the value of prophetic feminism, after that feminism is described in several parts of transcendence and humanization, the results of the description or description are then interpreted through meaning related to the role of women in prophetic feminism theory.

III. Discussion

Literary works that discuss prophetic feminism are still very limited, and are still little used. This has happened recently, only discussing it from a prophetic or feminist perspective. Prophetic feminism which is the focus of the study is prophetic with three aspects of prophetic ethics by (Kadir & Misilu, 2021) with the title "The Value of Prophetic Feminism in the Novel *Kota Kaum Kadar* by Zoe Ferraris". This research is equally relevant in studying prophetic feminism from Kuntowijoyo's thoughts.

Although there are other studies that discuss women and Islam, they do not focus on the three prophetic ethics. As researched by Mubarokati (2022) with the title "Portrait of Women's Struggle by Isra Hadid and Deya Ra'ad in *A Woman Is No Man* by Etaf Rum". This research is still relevant because it examines the feminist movement for gender equality

Based on these findings, this research examines the two prophetic values in the novel *Mataraisa*, namely transcendence and humanization in the female character, which will then be analyzed and interpreted based on the value of prophetic feminism which is based on religious values and morals in the Qur'an and hadith. The following are the results of the explanation.

The value of humanization in the activities of the novel *Mataraisa* by Abidah El Khalieqy. Humanization is more often understood in terms of human relationships with fellow humans. Because humans must be fully aware that they are social creatures, and not abandon the awareness that they are social creatures. Because modern humans more often move towards dehumanization (Kuntowijoyo, 2019). Humanization is more often interpreted as humanizing humans, eliminating material things, dependency, violence and hatred from humans. (Kuntowijoyo, 2006). Humanization indirectly provides and revives a sense of humanity. Humanization activities are portrayed through female characters in the novel *Mataraisa* who reflect humanization values. These activities can be described in the role of being a woman outside the domestic area of women, this role includes attitudes or actions that illustrate the humanization values in the novel, especially those related to the role of women who are outside the domestic area by being filial, obeying others. old, show good manners, and respect all family members. In accordance with the value of humanization (ta'muruuna bil ma'ruf) or humanity. This is shown through the roles of the characters.

"First, let me greet my favorite friends in this room, all of them, Bismil Hubb! "In the name of love, I came here to share love with others, whoever you are, regardless of social class, because we are in the midst of grief" (Khalieqy, 2012: 151). The quote above illustrates the value of amar ma'ruf or kindness towards fellow human beings that exists in the character Raisa who plays a role outside her domestic area, outside of the women's area of being a housewife, wife and taking care of housework. Apart from the quote above, humanization outside the domestic realm is shown in the role of women who fight against the societal stigma that women can usually only struggle with smoke from the kitchen. Women are also used as "shields" by families to provide protection in resolving household troubles. The following is a quote from the novel *Mataraisa* by Abidah el Khalieqy "because in a short time the world will collapse completely without Eve's participation. So Eve is Adam's equal partner. When Eve ascends to the presidential chair, please Adam wash the dishes." (El Khalieqy, 2012: 50). The role of the character Raisa in the speakup in this novel can be described as a humanization value. This emphasizes that a woman, like a man, can work in the public sphere by carrying out actions that are beneficial to society and listeners. This value is a reference for women to carry out activities to be more protected or protected by working together with men.

3.1 The value of transcendence in female characters in the novel *Mataraisa* by Abidah el Khalieq

Transcendence is an aspect of awareness of divinity regarding the meaning of what I am, which goes beyond the limits of humanity (Kuntowijoyo, 2019). Transcendence is a bond between humans and power that exceeds human power (Hill et al., 2000). According to Armeny Aziz, the value of prophetic feminism means that transcendence is indirectly related to humanization and liberation, so that after that the value of transcendence will arise. This concept is what differentiates the western feminist movement from prophetic feminism. The divine role of a woman is directly proportional to religious or prophetic values in the domestic and public spheres. The role of women in the story is able to attract full attention to transcendent values. "Even though that is the case, I think it is not in line with the spirit of Islam itself as a religion of equality."

Likewise with other roles in the domestic realm, such as a daughter who is not disobedient to her parents, a wife who is devoted to her husband, an alert mother, a woman who is a driving force, cares socially, is disciplined at work, then this is of course directly related to with transcendence value. Women's roles are not always measured by indications of success in the public sphere as I offices, agencies and institutions. However, in the domestic realm or within the home/family, women's roles are also very much needed to be effective.

IV. Conclusion

The novel *Mataraisa* by Abidah el Khalieqy as a whole illustrates that the role of female characters is very close to the prophetic values of feminism which are based on moral and religious values. All women's roles are described regularly in religious values, so that it does not harm women in carrying out activities in the public and domestic spheres.

The value of humanization, namely the virtue of kindness, means that the role of women can be considered to have the same opportunities as men to do good deeds in the family and community. In transcendence, the role of women in the domestic and public spheres shows that this role does not violate the rules of Allah and the Messenger. All forms of women's roles and actions are intended to be worthy of worship and have the command of

good and evil. Therefore, in prophetic feminism, the values contained in the role of women both in the domestic and public spheres.

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