

SITI ZUBAIDAH: TINJAUAN FEMINISME ISLAM BERDASARKAN TEORI BARLAS

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Submission date: 11-Feb-2023 02:36PM (UTC+0700)

Submission ID: 2011523405

File name: I_ZUBAIDAH_TINJAUAN_FEMINISME_ISLAM_BERDASARKAN_TEORI_BARLAS.pdf (483.65K)

Word count: 7804

Character count: 42527

SITI ZUBAIDAH: THE ISLAMIC FEMINISM REVIEW BASED ON BARLAS' THEORY

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APA Citation: Pratami, S. P., Nurhayati., & Saripudin, A. (2021). Siti Zubaidah: The Islamic feminism review based on Barlas' theory. *English Review: Journal of English Education*, 9(2), pp. 301-312. <https://doi.org/10.25134/erjee.v9i2.4355>

Received: 25-02-2021

Accepted: 21-04-2021

Published: 15-06-2021

Abstract: This research aims to analyze Islamic feminism in the heroic story of Syair Situ Zubaidah. In this research, it is important to understand that Islamic feminism is based on Islamic religious principles. This research aims to identify the female characters of a literature work and to determine the positions and the role of the characters inside of a family. Then, it is also to determine how the character defends and saves her family and people. The applied method was the qualitative descriptive method. The results showed that the Islamic feminism themes also indicated heroic values. The findings showed the struggle, patience, determination, *tawaqal*, and *istiqomah* to deal with life. This research applied the interpretation of *Al-Qur'an* and *Al-Hadith*, in the forms of the findings of the previous studies. It was important to do and had to be based on the experts to avoid subjective interpretation.

Keywords: *Islamic feminism*

INTRODUCTION

A literature work, included poems, can make readers joyful (*dulce*) and provide benefits (*utile*) for them. Many studies dealing with poems showed poems' capabilities to provide guidance, messages, suggestions, and positive values for life (Astuti, Beding, & Helaria, 2019; Meisterernst, 2019). The examples of poems' powers are the messages about compliance (Afifah & Jamjam, 2020), messages about all human will return to their God, Allah SWT (Ma'rifat, 2014), messages about carefulness to make the decision (Ridho, 2019), messages to be attentive and avoid destruction (Irmaniati, 2016), etc. Therefore, poems are interested to be reviewed in these modern and global eras.

Poems have a lot of values. Moreover, the values are applied in our country as a country with cultural diversity and mostly populated by Islamic

religious citizens. Many poems from our culture are inculcated by Islamic values that can prevent moral decline (Anshari & Widyantoro, 2020). One of them is about feminism.

Generally, studies about feminism deal with the more modern Indonesian works of literature both poems and poetry. For example, feminism study by Andayani (2020). The research found the feminist realizations, such as hard-working to earn money and to make a living, the assumption that a female could act as her late father, and the opinion that a female could do anything without listening to what other people argued about her. The other examples could be seen from a feminism study by Tawaqal, Mursalim, & Hanum (2020). They found the practice of power liberal feminism. The other finding was from Setiawan & Harahap (2020) about the realization of gender inequality.

The feminism concept refers to female mainstreaming that wants to have an equal gender position in the community. The previous findings concluded there was male hegemony upon females. Females or women were seen as powerless, emotional, and male-dependents (Suhendi, 2014). This finding showed the images appeared due to dualism that females were different from males. They were assumed to have lower positions than males. Females were assumed to have a second-class position. The other social facts were shown by Suhendi (2014), such as female marginalization and physical-psychological acts of violence. Studies by Fahmi & Arfiyanti (2020), Mahdalia & Qur'ani (2020), and Pratama *et al.* (2020) also found the physical and psychological violence experienced by the female characters. Females were underestimated and there were gender inequalities inside of the patriarchal community.

Studies about feminism in poems are rarely done. *Syair Siti Zubaidah* (transliterated by Sayekti and Jaruki, 2010) describes a very different female character from other female characters in other literary works. For example, the female characters in *Belenggu* are written by Armijn Pane. They were described as shackled females due to marriages (Nurhidah & Liana, 2015). Then, *Layar Terkembang* written by Sutan Takdir Alisjahbana, describes females in contradictory manner. A study by Lizawati (2016) showed rational females with public-activity roles, entrepreneurship, and bravery. The features were found in a character named Tuti. Meanwhile, the emotional female that was dominated by her feeling was found in Maria. The other findings were shown by Suparman (2019). He found a lack of education experienced by the women in *Perempuan di Titik Nol's* novel. It made them become the objects of divorce, polygamy, and prostitution. Their fates were worsened by the poor socio-economic condition.

Syair Siti Zubaidah is different. It describes a female with authority, managerial skill, competitive capability equal to males, heroism, and bravery. On the other hand, Siti Zubaidah is described as a character that defends Islamic values, such as pious, obedient toward her husband, and respects her parents.

What made the poems interested to investigate was the great female characters especially Siti Zubaidah. She is described as a brave female that

fights to save her husband. She is a beautiful, kind, loyal, modest, wise, and pious woman that marries Sultan Zainal Abidin. She is a kind-hearted woman that loves to help, compliant, obedient toward her husband, and respects her parents-in-law. She is perfect, masculine, but also feminine. The characters are probably difficult to find in the real world. It triggered a question of why the writer, Tengku Abdul Kadir (see Syam, 1993) tells Siti Zubaidah as a female with those criteria.

Heretofore, literature works have been focusing on male writers and from novels (Liasna & Ansari, 2016; Sugiantomas & Nadiyahmah, 2017). The male writers told about females but their applied world perspectives were still males' perspectives. Females described by male writers also had male images, such as Siti Zubaidah in *Syair Siti Zubaidah*.

At the beginning of the poem, Siti Zubaidah is not directly told by the author. However, along with the stanzas of the story, the Islamic feminism practices promoted by Siti Zubaidah are getting clearer. These different realizations of feminism should be reviewed. How Siti Zubaidah engaged her domestic life; how she struggled to free her husband; and how strong her belief was to undergo any difficulties while seeking her husband that was imprisoned by a Chinese princess. Siti Zubaidah is described as a compliant and wise character in governing the country.

Poems contain various women's voices to reveal problems experienced by women and to make a decision about various things. Poems also describe the women's life implicitly and explicitly from various places and times (Damayanti, 2018b, 2018a; Fatmawati, 2009; Sari, Priyatna, & Muhtadin, 2017). Thus, poems are interesting to be reviewed in terms of feminism. Poems become the media to show, describe, and fight equality for women (Nuryanti, 2016; Vida, 2017). *Syair Siti Zubaidah* is known as a heroic story due to the tough and brave struggles of the main character. The poems also have feminism study that inspires women at the present day. However, not all parties realize the positive feminism study from poems.

Feminism in Islam does not only agree with each concept or perspective of the westerns culture especially about equalizing the position of males and females. On the other hand, Islamic feminism attempts to fight gender equality rights in the conservative traditional community that assumes

females or women as the subordinates of males or men (Mahzar, 2012). According to Barlas (2002), Islamic feminism is a combination between Islamic principles and feminism (Seedat, 2016). Therefore, it is important to be introduced to English learners in Indonesia (Wijayanto, 2020). By inculcating Islamic feminism for learners, they will realize what things to struggle with while studying and fighting later in the future (Y. Irawan, 2020).

Thus, Islamic feminism mediates the traditional conservative party and the modern pro-feminism party (Moghissi, 2011). This Islamic feminism, by Mahzar, is called as post-Integrated Islamic Feminism. It puts women as the friends of men. Dealing with English education, Islamic feminism in poems could be an alternative for teachers to teach the language (Annisa & Hadijah, 2017).

Barlas' theory (2012) tells that Islamic feminism is guided by the Islamic religion's principles. The principles can be found in Al-Qur'an and Al-Hadith. In his research, Barlas found the gender equality discussed in Al-Qur'an. Barlas' research had a purpose to determine how the Islamic religion's principles in Al-Qur'an regulate gender equality for women and how they regulate male-female interaction.

One of the discussed matters was the effects of staring for both women and men. In the discussion, all men that keep their eyesight and women that are kept from men's eyesight are equal to women that protect themselves. It proves the truth of Barlas' Islamic feminism theory. The truth of his theory is based on the Islamic religion's principles in Al-Qur'an and Al-Hadith.

The concepts of feminism should be understood first. They are such as the definition, development, and feminism varieties. The reason is the emergence of feminist literary criticism is strongly correlated to the emergence and development of the feminism notion and movement in the community. Without those notions and movements, feminist literary criticism would not exist.

The word *feminism* has several definitions. According to Humm (2007), feminism combines woman right equality doctrine. It becomes an organized movement to reach women's rights through social transformation ideology. The purpose is to create a fair world for women. On the other hand, Barlas' theory (2002) about Islamic feminism is based on Al-Qur'an and Al-Hadith. It

shows that women's equality has been already existing for a long time ago. Islamic feminism is the foundation of Islamic religion teaching (Latif, 2018). Therefore, it could be understood that the feminist movements are not necessarily needed (Qomariyah, 2019). It was proven by Aminah (2019), who found that Al-Qur'an and Al-Hadith encouraged women to find their potentials.

The problem formulation of this research is about the feminist values of *Syair Siti Zubaidah*. The previous studies that investigated feminist values were done by Putri & Asri (2019) in a novel titled *Saman* was written by Ayu Utami. Lalu, Telu, and Mei (2015) investigated feminism in a novel titled *Beri Aku Waktu* was written by Evi Idawati. Then, Purwanto (2015) analyzed feminism in a drama script titled *Marsinah Menggugat* written by Ratna Sarumpaet. Then, Puspita, Erni, and Mokh (2018) described feminism in a novel titled *Aminah* was written by WS Rendra. The last one is Yeni, Abdurahman, & Nst (2013), they explained feminism in a novel titled *Cinta Suci Zahrana* written by Habiburrahman El Shirazy.

The similarities of this finding with the previous finding dealt with feminism value descriptions. Then, the differences are about the analyzed literature works. Some previous studies analyzed novels, short stories, drama scripts, and modern poems. Meanwhile, this research analyzed poems. This research aims to analyze Islamic feminism in the heroic story of *Syair Siti Zubaidah*. This research is different from the previous studies that only sought the Islamic feminism realizations.

METHOD

The applied theory to analyze *Syair Siti Zubaidah* was Islamic feminism theory. This theory is different from the other theories. It is also stated by many experts. Some of them are Ismail (2019), Mahfud, Nazmi, & Maula (2017), Mulia (2017), Suryorini & Suryorini (2012), and Wirasandi (2019). The applied feminism theory was to analyze the feminism study in *Syair Siti Zubaidah* based on Barlas' theory (2002). This research aims to identify the female characters of a literature work and to determine the positions and the role of the characters inside of a family. Then, it is also to determine how the character defends and saves her family and people. Thus, this research considered

the principles and attitudes of the female characters, their mindset, attitudes, speeches, and other characters' perspectives especially the male characters toward the female characters. These matters would provide more explanations about the characters.

The applied method was the qualitative descriptive method. The descriptive qualitative method required researchers to collect information, analyze the data, find the pattern, conclusion, or theories from various themes or categories. Then, all of them were concluded based on previous experience and works of literature (Creswell, 2009). Syah (2010), with his descriptive research, investigated the broader knowledge on educational materials in a certain period. According to Setyosari (2010), descriptive research is research to explain or elaborate certain events, situations, and objects - both human or nonhuman dealing with the variables that could be explained with numbers and words.

Supriyati (2011) defines descriptive research as a structured fact or characteristic description of a certain population in a certain field in actual and careful manners.

Islamic feminism review should be based on the data about the positions and roles of women as individual and social creatures. It deals with the roles in family, community, and other characters, such as with male characters. With these correlations, women could be described as full of hope, having strong principles, being an initiator, being responsible, seeking fairness, and demanding new updates.

The applied Islamic feminism is based on Barlas' theory (2002). It was modified with several finding themes of Asriaty (2014), Junaidi & Hadi (2010), and Solihatin (2017). The applied theoretical framework was from Wiyatmi (2012). The activities were systematically started by these steps: (1) Selecting and reading the reviewed literature works. (2) Determining the problem focus with feminism literature perspective, for example the correlation between the feminist writing or figures about the female characters and their correlation with male characters in the literature work or about how the female characters engaged the problems in the community (education, social, cultural, politics, health, environment, law, employment, etc.). (3) Promoting literature review to understand some

theoretical concepts related to the focused problems and criticism or previous studies. The studies toward the theoretical concepts would facilitate the understanding about the reviewed problems. Thus, the results would be scientifically reliable. (4) Collecting the relevant primary and secondary data based on the focused problem. The primary data was from the reviewed literature works while the secondary data was from various information (books, reference, articles, research report, and direct field research). (5) Reviewing the data by using feminism literature perspective. In this case, the researcher could select various feminism literature based on the studied problems. (6) Interpreting and assessing the research results based on the selected feminism literature variety. (7) Writing the report by using the appropriate language with the selected media to publish.

Barlas (2002) argued that Islamic feminism is rooted in Islamic religious principles. It makes feminism different from other feminisms. For example, the radical, liberal, social, racial, and orthodox feminisms. Islam does not differ between males and females. It also does not have gender bias (Junaidi & Hadi, 2010). The analysis instrument of this research combined the previous study finding themes. The indicators were obtained from Asriaty (2014), Junaidi & Hadi (2010), and Solihatin (2017).

FINDINGS AND DISCUSSION

The findings consist of the listed themes in the Table.

Table 1. *The guideline themes as the analysis instrument*

Number	Theme
1	Islam does not forbid women to work and to do good things for both men and women.
2	Women are allowed to work with a purpose to support their life.
3	Job responsibility
4	Women as leaders
5	Women working in child care, early childhood education, etc.
6	Women working in trading and nursing sectors
7	Keeping the politeness
8	Having well attitude
9	Keeping their self-respect
10	Working professionally
11	Working based on nature

12	Keeping the domestic situation <i>sakina</i>
13	Prioritizing the husband-wife discussion
14	Having roles as wife and mother for the children to assist the family economic situation
15	The humanity and gender quality of women
16	Women do not hinder the Islamic advancement
17	Having responsibilities and helping each other as equal partners (socially, culturally, politically, economically, institutionally, etc.).

The applied themes were not merely the products of the researcher's thoughts but the interpretations of Al-Qur'an and Al-Hadith. It was important to do because Islamic feminism could not be separated from the Islamic religion's principles.

The themes guided the analysis processes. The results were all of the themes were found in *Syair Siti Zubaidah*. The themes were found to dependent from one to another. There were several themes in a stanza.

The first theme dealt with the fact that Islam did not forbid women to work and to do good things for both women and men; gender equality; and partnership equality. For example, it could be seen from the following stanza.

*Yang tua bernama Kilan Suara
Ialah kujadikan bendahara
Karena negeri ia memelihara
Gagah berani tak terkira (Page 18, stanza 1)*

It had been known that the profession as treasurer was excellent. Treasury jobs were the active functions to put income and outcome in balance (Darwis, 2013). From this matter, the profession was seen to have benefits. Thus, the profession was included in an excellent thing to do. The other professions stated on page 18 were minister (stanza 2), judge (stanza 3), and king (stanza 4). The jobs were categorized as excellent and pious jobs so Islam does not forbid them. It is shown by the Qur'an, verse. Al-Nahl: 97.

Besides the first stanza on page 18, the other stanzas showing Islamic feminism realizations were in stanza 6 and the first stanza on page 19. They are:

*Seorang bernama Kilan Suari
Jadi juru tulis di dalam negeri
Sangat bijak sukar dicari*

Pekerjaan menulis sehari hari (Page 18, stanza 1)

The next theme was about professionalism and job responsibility. They were also found in page 18 and in line with the Islamic principles.

*(1) Karena negeri ia memelihara
Gagah berani tidak terkira
(Page 18, stanza 1, lines 3-4).*

The lines indicated what the female character did for the man. The lines such as *karena negeri ia memelihara* or *Di Negeri Cina sukar bandingnya* showed the responsibilities of the characters. What the characters did was in line with the teaching of Allah in Qur'an, surah Al-Qassas: 23)

In the lines and pages, the responsibilities of the female characters were such as governing the country and promoting her positions as a treasurer. The responsibilities carried out by the character might be given by the superordinate or might be reached by the efforts of the character. However, the point was the character could govern the country. It was also seen in the following line.

The lines such as *Di Negeri Cina sukar bandingnya*, *Gagah berani tidak terkira*, or *sangat pendekar bukan suatu* indicated how the female characters carried out their responsibilities professionally. It was in line with the teaching of Allah in Qur'an, surah Al-Isra: 84.

In this page, the stanza also showed the Islamic feminism of woman as a leader. It was in line with the teaching of Allah in Qur'an, surah An-Naml: 23.

According to Jalalayn interpretation, the verse provides an example of a queen named Balqis. It was also found on page 2, stanza 4.

*Seorang bernama Kilan Cahaya
Ialah raja yang amat mulia
Menggantikan kerajaan ayahnda dia
Negeri Cina memerintahnya dia
(Page 18, stanza 1)*

The other finding of this part was the nature job of women. It was not explicitly shown while Siti Rodiah was speaking. In the first, second, third, fourth, and sixth lines, the natures of a mother were shown. The mother did love her son and it made her able to accompany her son's departure. She even wanted to follow her son.

*(1) Siti Rodiah mendengar sabda
Seraya menangis menumbak dada,
"Wahai, anakku buah hati bunda
Hendak karna usul yang syahda*

*Buah hati cahya mata
Bawalah ibu pergi serta
Tidak kuasa Ibu bercinta
Bercerai dengan cahaya mahkota
Dari kecil Bunda pelihara
Sedikit tidak diberi cidera
Gundah hatiku tidak terkira
Bercerai dengan Seri Negara
Patik hendak perginya juga
Meningkan Tuanku Intan Mustika
Inang sekalian bawa belaka
Mendapat Tuan Celaka.”
(Page 31, stanza 1 until 4)*

The stanzas showed the woman's compassion, the mother's love for her son. This compassion feeling is in line with the Al-Qur'an, Surah Al-Qasas, verse 28.

The next theme was about noble character shown by the female character, Siti Zubaidah. It was realized into living modestly although she was rich. It was in line with surah Al-Israa 26-27. In the poems, the relevant actions with the Surah were shown in these stanzas.

*Zubaidah memakai sekadar sahaja
Berbaju kasa bunga seroja
Berseluwar panjang entalas saja
Berbincang emas perbuatan kamboja*

*Bersunting biar jagi berikat ruai
Berselang pudu berjurai urai
Bersinta intak emasnya urai
Bertali leher mayang mengurai*

*Bertudung kasa kain wilanda
Berbunga emas tepi berenda
Memegang salawat bertulis perada
Dari istambul diberi ayahnda
(Page 71, stanzas 3-5)*

The character was not only living modestly. The other noble characters were shown by Siti Zubaidah's behaviors, such as always doing *Salawat* for the Prophet Muhammad SAW. It could be seen from this stanza.

*embaca salawat berlahan-lahan
Halus manis tertahan-tahan
Manis seperti madu curahan
Laksana embun di ujung dahan
(Page 71, stanza 7)*

Salawat or salutation is a missing expression of a pious people that have not met Rasullullah SAW (Hs. Bunganegara, 2018). Allah SWT commands

all believers to salute the Prophet as stated in the Qur'an, Surah Al-Ahzab verse 56.

Other stanzas indicating the noble characters of Siti Zubaidah could be seen below.

*Zubaidah berkata lakunya gundah,
“Beta nan sudah tentu berserah
“Tawakal hamba kepaanya Allah
Untuk dan janji sudah terjelemah*

*Di dalam Quran sudah tertentu
Di dalam hadinya semuanya begitu
Di tawakal Ali dia lamamu itu
Hamba menurut dalilannya itu.”
(Page 233, stanzas 2-3)*

The next theme was Siti Zubaidah's politeness. It could be seen from Siti Zubaidah while smiling at Siti Rodiah.

*Zubaidah tersenyum seraya berkata
Sambil mununjuk pun perserta,
“Santaplah sirih bundanya beta
Sudikan apa sirihnya serta.”
(Page 74, stanza 4)*

The stanza is in line with Al-Qur'an, Surah Al-Furqan, verse 63, and the Hadith narrated by

قال الإمام علي (ع): الأَدَابُ خُلُقٌ مُجَدَّدَةٌ

Imam Ali (PBUH). It says, "Ethics is a renewed solution."

The politeness and ethics of Siti Zubaidah always became her beauty

The next theme was the role of women as wives to reach *sakinah* family. It was found on page 111, the second stanza, until page 112. Stanzas were showing the noble characters of a wife, the wife's effort to keep the family, and her politeness. They are shown in these stanzas.

(1) *Ketika Baginda sampai di kapalnya
Masuk mendapat akan istrinya
Memandang Zubaidah gemarnya
Terlalu manis tingkah lakunya*

*Baginda duduk serta bertalukan
Segala pakaian semuanya ditanggalkan
Sudahlah Tuan Adinda makan
Kakanda tidak Tuan nantikan
(Page 111, stanzas 2-3)*

(2) *Hati Baginda terlalu suka
Memandang Zubaidah hilanglah duka
Dibawa baginda gurau jenaka*

Bujuk dan cumbu berbagi tiga
(Page 112, stanza 1)

The stanza shows the character of a wife based on Al-Qur'an, Surah Al-Furqan, verse 74. It tells about the excellent features of a spouse to soothe her or his couple. These soothing attitudes referred to the noble behaviors, habits, and characters.

From the stanzas and based on surah Al-Furqan, the character was found keeping her family. On the other hand, she also performed polite behaviors. They were shown in these stanzas.

Zubaidah tunduk seraya berkata,
"Sudah di adapan patik yang lata
Tuanku di darat lama bertahta
Jadilah patik di adapan serta."

Suka tertawa Raja Bestari
Zubaidah sangat merendahkan diri
Disambut tangan dipegang jari
Sambil bertitah dua Raja Berseri,

"Mengapa demikian emas juwita
Bahasa seperti orang yang lata
Terlalu sangat merendahkan kata
Dengan Kakanda tiada setahta
(Page 111, stanzas 4-6)

The next obtained theme was modesty. It was found in stanzas on page 128. The stanzas showed the noble characters of Siti Zubaidah. The character is in line with Al-Qur'an, surah Al-Furqan, verse 63.

Rodiah tertawa seraya berkata,
"Inilah dia duduk bertahta
Tidaklah tampak duli mahkota
Zubaidah duduk hampar di mata."

Baginda tersenyum seraya madah,
Mengapa di situ Adidna Zubaidah
Kursi teratur semuanya sudah
Duduk bertiga alangkah Indah

Zubaidah tunduk seraya berkata,
"Biar disini patik yang lata
Paduka Adinda diamlah serta
Patik nan takut di dalam cita."

The next findings were the noble characters and the women's jobs in child care service. On this page, some stanzas showed the noble character, patience. Although Siti Zubaidah was humiliated by her mother-in-law, she kept her patience. On the

other hand, Siti Zubaidah also made her husband calm. It showed the efforts of Siti Zubaidah to keep her family *sakinah*. Siti Zubaidah was also sincerely caring for other people's and the other ministries' children to recite the Al-Qur'an.

(1) Zubaidah berkata, *benarlah itu*
Tetapi Tuanku jangan begitu
Jangan dicapak barang suatu
Akhirnya kelak jadi tak tentu

Kepada piker patik seorang
Bukannya kasih demikian garang
Tuanku menyakiti hatinya orang
Patik juga dimarah orang

Patik jangan dibilangkan apa
Ditinggalkan tidak menjadi apa
Putri dua jangan diberi apa
Janganlah tidak Tuanku sapa."
(Page 152, stanzas 1-3)

The stanzas were in line with Al-Qur'an, surah Al-Baqarah, verse 45, and verse 153 because even Siti Zubaidah was humiliated, she remained patient. She realized that patience was the solution. Besides that, there were also pages showing how Siti Zubaidah took care of the children from other people and other ministries and teach them to recite the Al-Qur'an.

(1) *Banyak orang menyerahkan anaknya*
Disuruh perintah apa sukanya
Oleh Zubaidah diterima semuanya
Belajar mengaji sekalian anaknya

Belimpun sekalian anak menteri
Ia baik-baik di dalam negeri
Belajar mengaji sekalian anaknya
Diperbuat seperti saudara sendiri
(Page 153, stanzas 3-4)

The stanzas were in line with Al-Qur'an, surah Al-Baqarah, 233.

The next theme was about women as the partners of men. This finding could be seen on page 181 until 182. At that time, Siti Zubaidah was told by her husband that the enemy had approached the country's territory to catch them. Zubaidah was shocked. She showed her compassion and responsibility to her husband. The Islamic feminism realization was about the roles of women as the partners of men.

Seraya berpikir di dalam hatinya
Baik ikut bersama ianya

*Sebarang hal kuturut semuanya
Hidup mati bersama dianya*

*Tuanku ganti Ibu dan Bapa
Akan memelihara dagang yang papa
Sekarang Tuanku demikian rupa
Patik pun juga ia serupa
(Page 181 - 182, stanza 7 and 1).*

The finding was in line with Al-Qur'an, Surah At-Taubah, 71.

The next theme was the roles as wife and mother of children. The finding was in line with stanzas on page 216 as shown below.

(1) *Ada sedikit patik pesanku
Zubaidah itu patik pertaruhkan
Jangan tidak Tuanku simpankan
Karena amal patik tangguhkan*

*Siapa tahu patik nan mati
Putera nan kelak jadikan ganti
Bunda peliharaan dengan seperti
Jangan sekali dirusakkan hati
(Page 216, stanzas 7-8)*

The next theme was about the job's profession as a trader. The finding of the theme was implicitly found in *Syair-syair Siti Zubaidah*. It was strengthened by the summary of *Syair Siti Zubaidah* written by Sayekti and Jaruki (2010).

The next finding was about self-respect. The theme was found implicitly in the poems. However, it could be felt and understood based on the emerging plot. It was when Siti Zubaidah was proposed by many men but she kept her principle to choose. The other evidence could be read from how she kept strong and patient although she was humiliated by her parent-in-law. She was also violated by Kilan Cahaya, the Chinese daughter mated by her parents-in-law for her husband. It was in line with the Al-Qur'an, Surah Ahzab: 35.

The poems were arranged orderly and continuously. It indicated the intention of the writer to tell the story about Siti Zubaidah without ignoring the beauty aspect. It was in line with Faizin (2019).

The emerging Islamic feminism was not only found in the main character but also in the other characters. The finding showed the implementation of Islamic feminism practices. Two matters could be discussed: (1) the Islamic feminism in general based on 17 themes taken from Barlas' theory (2002) and Islamic feminism themes by Asriaty

(2014), Junaidi & Hadi (2010), and Solihatin (2017), and (2) the heroic indications of women's characters based on the 17 guideline theme.

The obtained Islamic feminism could also rebut the assumption that Islamic feminism in Indonesia emerged in the 18s century. It was in line with a study by Luthfiyah (2015).

This Islamic feminism is important to teach for English learners (L. A. Irawan, 2020). In *Syair Siti Zubaidah*, leadership and feminism did not only emerge in the main character. The emergence of the influential characters in the story indicated that Islamic feminism, in the form of women's leadership, could also influence the economic state of a community. It was in line with a study by Prantiasih (2014). In *Syair Siti Zubaidah*, the finding was also shown by the profession of Siti Zubaidah, as a trader.

The heroism also emerged when the main character went to the battle zone; when she had confidence and compliance; when she did something without ulterior motives and giving up; and when she did anything based on the *taqwa* attitudes toward Allah SWT (ANRI, 2014). The realization of heroism based on Islamic feminism was such as the character and patience of the main character to deal with unpleasant action. The realization was also seen in how she kept her family *sakinah* and kept struggling. It was in line with Nugraha (2019) about excellent examples of despair and pessimistic antitheses. In Islam, being desperate is forbidden. It was in line with the commandment of Allah in Surah Al-Hijr: 55-56.

فَأَلْمَأُوا بِشْرَكَ بِالْحَقِّ فَلَا تَكْفُرْ مِنَ الْعَظِيمِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

They responded, "We give you good news in all truth, so do not be one of those who despair." He exclaimed, "Who would despair of the mercy of their Lord except the misguided?" [QS. Al-Hijr: 55-56]

The other efforts could be seen when the main character taught the children of her parent-in-law country to recite Al-Qur'an and when she departed to save her husband although she was pregnant. Although the main character was reviled and although her husband could not do anything, she sincerely shared her knowledge and tried to get the news about her husband who was on the battlefield.

Her toughness was not an easy matter to do. Women are commonly more aware of toughness. It was in line with a study by Lisa, Kintan, Andhini,

& Risha (2015). This attitude could lead to good prejudice, Allah's blessing, struggles and prayers, and belief about the divine assistance of Allah SWT (Istiningtyas, 2013). The efforts of Siti Zubaidah to get her husband's news was realized when she masqueraded into Syahra and a soldier.

It seemed like a feminist practice but this finding was not in line with the 17 themes of Islamic feminisms. However, her ingenuity could be categorized as the features of heroism. It was not giving up the character. It was in line with Sakdiah (2016).

As a realization of heroism, the commandment of Allah SWT indicates that humans are obligated to seek a solution and to observe and solve problems brilliantly and cleverly. It can be seen from Surah Al-Baqarah: 164.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْقُلُوبِ
الَّتِي تَجْرِي فِي الْبَحْرِ يَمَّا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ
مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ
الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ
يَعْقِلُونَ

1 Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—"in all of this" are surely signs for people of understanding. (QS. Al-Baqarah:164)

Ingenuity is the given wisdom by Allah SWT as a realization of heroism. It could be seen in Surah Al-Baqarah: 269.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا
يَذَكَّرُ إِلَّا أُولُو الْأَلْبَابِ

5 Allah grants wisdom to whoever He wills. And whoever is granted wisdom is certainly blessed with a great privilege. But none will be mindful "of this" except people of reason. (Q.S Al-Baqarah: 269).

Fortitude is a heroic feature of Siti Zubaidah. However, it was not included in Islamic feminism. This feature could be found in the stanzas containing the actions of Kilan Cahaya, the daughter of the Chinese King. When the king was caught and he did not want to change his religion. Thus, the King of Kumbayat took his daughter to

be married to Sultan Abidin. Although Siti Zubaidah knew about it, she was patient, tough, and compliant. On the other hand, Sultan Abidin could not forget and ignore Siti Zubaidah from his heart.

The fortitude and patience of Siti Zubaidah could be seen from these stanzas.

Kilan Cahaya Putri Cina
Diserahkan dia memerintah istana
Memerintahkannya kerja amat sempurna
Seberang dewata semua kena

Zubaidah memakaikan putri
Dudukan diatas peraduan istri
Diadap jawatan kanan dan kiri
Parasnya elok sedang ada gahari
Setelah sudah hidup dikakannya
Memakaikan pulak akan suaminya
Terlalu manis rupa rajahnya
Sangat ikhlas rasa hatinya

Memberikan suaminya terlalu rela
Sedikit tidak berhati cela
Terlalu suka hatinya pula
Karena besar menapat pahala

(Page 350, stanzas 6 -7, Page 351, stanzas 1 and 2).

From the excerpt, it could be discussed that Kilan Cahaya, the one that was married to Sultan Abidin, was given a credence to govern the country. Therefore, both Siti Zubaidah and Kilan Cahaya were interacting with each other. However, Siti Zubaidah knew what she had to do. She remained patient. She knew how this matter could happen. Her fortitude was seen in stanza 1 and 2 of page 351.

From this discussion, it could be understood that Islamic feminism has been existing for a long time ago. It is regulated by Allah SWT and explained in Al-Qur'an and Al-Hadith. Even so, human still has various perspectives that are the gifts of Allah SWT. Thus, the human could realize their tolerance (Nuh, 2015). English learners in Indonesia should be aware of these Islamic feminism practices. The purpose is to make them able to screen other feminist practices and adjust them based on Islamic values and our national cultures (Isa, 2017; Sofa, 2018; Zaitun & Wardani, 2019).

From the discussion, it could be known that Islamic feminism could be grouped into heroic

values. However, the values could not always cover Islamic feminism. Islamic feminism is different from the other feminisms that demand gender equality as men. It is guided by Al-Qur'an and Al-Hadith and has been regulated fairly. By using Barlas' theory (2002) and the Islamic themes of the three previous studies by Asriaty (2014), Junaidi & Hadi (2010), and Solihatin (2017), 17 themes of Islamic feminism were found. They were used as the guideline to analyze Islamic feminism in *Syair Siti Zubaidah*.

CONCLUSION

This research aims to analyze Islamic feminism in the heroic story of *Syair Siti Zubaidah*. The emerging themes could differ the Islamic feminism to similar matters. The differences were about the women's images, daily behaviors, and other things that did not have Islamic feminism.

The emergence of the influential characters in the story indicated that Islamic feminism, such as leadership, heroism, self-confidence, compliance, without ulterior motive, not giving up, and other actions based on *taqwa* attitude toward Allah SWT. It also indicated how noble characters and patience could deal with unpleasant activities; how female characters could keep the family *sakinah* and could struggle to go in the battle. The other struggles were such as teaching the children how to recite Al-Qur'an. It proved that Islamic feminism was based on Islamic religious principles.

This research recommends the next researches to apply the study of Al-Qur'an and Al-Hadith. It is also suggested for the next researchers to use Al-Qur'an and Al-Hadith interpretation from the experts and not the subjective interpretation.

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