

CHAPTER I

INTRODUCTION

1.1 Background

Islam is the eternal divine message of Allah, the Almighty and Exalted, to all mankind, delivered by the Prophet and Messenger of Allah SWT. Some have believed in the Message of Islam and followed it, while others disbelieved in it or refuse to follow. Allah SWT declared that all human beings are dignified and honored more than other creatures of Allah.

The rules and regulations governing the relationship and socialization between men and women are those basics in any human civilization which, when violated, result in the destruction of the entire society. This may be readily witnessed in various times in the history of human civilization. Hence, Allah SWT has spoken in the Holy Qur'an in detail on this topic providing clear boundaries. For example, men and women have been asked to lower their gazes; women have been asked not to engage in sweet talk with men; and the Companions of the Prophet SAW were asked to talk to the wives of the Prophet from behind a curtain if they needed to ask anything from them (Madani, 1994:12).

In the last era of this world, western societies have broken their own religious values and traditions in promoting sexual freedom. They have thrown their societies and civilizations in a sexual anarchy where there is an open invitation for all to engage in indecency and immorality. However, they could not ignore the criminal consequences of such freedom, and had to declare prostitution, rape, and public sex as crimes. This is like somebody who lights and fuels a fire in a forest and then begins

to worry about controlling the flames. Or, like someone who puts his pot on a burning fire and then tries to stop it from boiling over.

Contrarily, Islam not only declares such harmful and criminal activities as severely punishable, but it also regulates and prohibits any other related activities which may lead to these heinous crimes. For example, since the purpose was to safeguard human societies from rape, adultery, and immorality, the regulations commenced from asking people to lower their gaze and to stop free and unchecked mixing of sexes. Then it asked women to stay in their homes and to cover themselves completely when they emerge, to walk on the sides of street, and not to wear perfumes or noisy trinkets. And, for those who disregard all these limits, it prescribed such severe punishments that it may serve as a lesson and deterrent for the rest of the society (Madani, 1994: 92).

In Islam, the human body is regarded as a cause of shame that must be hidden and covered. Modesty and chastity are coveted and sacred aspects of one's personality and character. However, a woman's entire body is imbued with sexuality: bodily movements and the style, shape and colour of female clothing have the potency to instigate male sexual arousal. Advocates of the Hijab highlight the distinctive masculine proclivity for untamed sexual desire and interpret the *hijab* as a divinely ordained solution to the seeming disparities in male and female sexual appetites. References to the Qur'an are integral to examining the *hijab* as 'divinely ordained', yet, although the Qur'an instructs both sexes to dress modestly, there is a particular emphasis on female modesty (Siraj, 2011). Therefore, adhering to Islamic Hijab styling as per ordained by the Quran will embark lesser objectification towards women.

The recent spotlight in Muslim fashion has transformed hijab as a fashion statement which was never meant to be. It somehow diverts the true meaning of wearing Hijab. Fashion is an expression of oneself and with the hype hijab more muslim women tend to experiment blending modesty and personal style into their appearances. Despite the obvious contradiction with the spirit of hijab, a growing number of muslim women are blending the two. The practice of headscarf is an essence of Islamic value. It is an act of obedience that has been clearly defined in the Qur'an and Sunnah. This recent interest in Muslim fashion also signals the changing dynamics of traditional and modern culture of the Islamic Hijab (Tajuddin, et al, 2019).

In the era of globalization as it is today, Western culture has entered into various aspects of life, civilization has also turned to the West. Globalization certainly has an impact on the patterns of thinking and patterns of people life. Women are led into a life of luxury because of the demand of the time, most people are spoiled by the sophistication of electronic devices. Until the trend becomes the needs of the community, especially women, then they are directed to a more hedonistic life, as well as other impacts such as being anti-social humans because they are concerned with their own lives, and directing women to a more materialistic lifestyle because they are required to be luxurious. With the lifestyle of women in this era of globalization, most women do not understand their role and position in society, there are also those who forget the history of women's struggles, there are also women who live with the widest possible freedom. Not infrequently they also forget the rules in society even though they are not written.

A work of literature was born inside society as a reflection of the author's imagination and representation in their life (Zimmerman, 1978). Thus it can be said that the background of the authors as a member of their society can influence the works that they create as it consists of the social reality of the life they lived. Therefore this idea, of course, can be applied to any other literary works, such as the poem of Bahitsah Al-Badiyah as a literal as the subject of the study.

Bahitsah Al-Badiyah is the pseudonym of Malak Hifni Nasif, she was an Egyptian feminist who contributed greatly to the intellectual and political discourse on the advancement of Egyptian women in the early 20th century. An interesting thing about Bahitsah's poem is her skill in composing the words, full of meaning and very touching, especially for women, she writes all the problems about women in her era. Due to the western influence at that time many muslim women follow the style of European women, and most of them forgot their nature as women, especially Egyptian women. So, from her writing Bahitsah called on people to go back and close tied themselves to their religion namely Islamic teachings.

There are several ways to give advice particularly to the muslim woman. For example, by speaking directly to those giving advice, using proverbs or figurative language, or using poems as previous scholars did. The poem in this context can be considered a trendy literary verbal medium, especially among the Arab community. Since the entry of Islam in Indonesia, Arabic poem has become popular in Indonesia, especially among *pesantren* (Islamic boarding schools) and until now, there are some of Bahitsah's poems used as subject matter for modern Islamic boarding schools (*pesantren*) in Indonesia, namely Mahfuzhot lessons.

1.2. Problem Identification

Based on the illustrations in the background, there are two questions formulated for the guidelines for the research:

1. What are the forms of muslim woman portrayal found in Bahitsah Al-Badiyah's poem?
2. What are Bahitsah Badiyah's worldview referring to the muslim woman portrayal reflected in the poem?

1.3. Objectives

Based on the problem identification given above, the objectives of this research can be drawn as follows:

1. To identify the forms of muslim women portrayal found in Bahitsah Al-Badiyah's poem.
2. To analyze Bahitsah Al-Badiyah's worldview referring to the muslim woman portrayal reflected in the poem.

1.4. Scope

The scope of the study lies in identifying and analyzing the muslim woman portrayal based on Bahitsah Al-Badiyyah's world view. The research has been analyzed from sociology of literature within the genetic structuralism approach. Any other issue that is not relevant to the core of the analysis is not discussed in the research. The data are taken from the poem of Bahitsah Al-Badiyah as the object of analysis.

1.5. Significance

Woman is the perfect creatures of Allah who has been giving many privileges. As a child who will grow up to be a wife and a mother, the woman must be honored in their life. In Islam, the position of woman is equal to man. Woman was created as partner for man, not as a slave or a property that can be traded. In this research there are two points of significance that can be drawn:

1. Theoretically, this study has the significances for the students, especially students of literature and social studies. It is expected to contribute an understanding of the Muslim woman portrayal. All theories and concepts are from sociology of literature within the structuralism genetic approach. All these points of concepts and theories are also really very important for other researches to make another research in the same field. Besides, it also as reminder that standing of a Muslim woman in society is an interesting issue, always relevant to the current situation. The last, it can increase knowledge and insight of the reader especially in understanding the earlier Muslim woman feminist Bahitsah Al-Badiyah, whose writings are always concerned with women.
2. Practically, this study is expected to give some information about the Muslim woman portrayal and as a guide or a reference on how to be a noble Muslim woman. As a literary work, poetry can be a source of inspiration for woman in dealing with all the world's problems. Studying literature can open our eyes and realize a world beyond the scope that we can explore. Someone who studies literature will begin to ask questions and build insight and intuition regarding many things related to human civilization.

CHAPTER II

LITERATURE REVIEW

2.1. Theoretical Framework

2.1.1. Sociology of Literature

Sociology of literature is a literary approach in the form of an objective and scientific study of humans in society, the study of institutions, and social processes (Faruk, 2010). Sociology of literature according to the term is a branch of sociology that utilizes social methods and techniques applied in literature (Teew, 1984: 156). Sociology of literature developed from a structuralism approach which is considered to ignore the relevance of society as the origin of a literary work (Al – Maarif, 2017: 8). The functions of literature must be the same as other aspects of culture, which in the sociology of literature is closely related to the relationship between the social life of the community. The understanding of this literary work considers social aspects, the meaning contained, and the relationship between the community's background and the literary work. In simple terms, sociology of literature connects the dialectic between literature and society.

The term of sociology of literature is basically no different from socio-literary, sociological approach, or socio-cultural approach to literature (Damono, 1978: 2). The sociological approach starts from the assumption of people's lives. Through literary works an author expresses the problems of life which the author himself is involved in. Literary works receive influence from society and at the same time are able to give an influence to society. In fact, the society often determines the value of living literary works in an era, while the writer himself who is a member of

society cannot avoid the influence he receives from the environment that raised and shaped him at the same time (Semi, 1993: 73).

At the most basic level, that of content, sociology and literature share a similar conspectus. Sociology is essentially the scientific, objective study of man in society, the study of social institutions and of social processes; it seeks to answer the question of how society is possible, how it works, why it persists through a rigorous examination of the social institutions, religious, economic, political, and always clearly, of the ways in which man adapts to and is conditioned by particular societies; of the mechanisms of socialization, the process of cultural learning, whereby individuals allocated to and accept their respective roles in the social structure. Social processes also refer to small-scale internal change: the means, for example, whereby social and political authority are 'legitimized', that is, come to be accepted as right by the majority of the population; the ways in which conflict between classes, between groups, or simply between individuals is either successfully or unsuccessfully regulated by social institutions, allowing some forms of consensus to be achieved (Swingewood, 1972: 12-13).

Sociology of literature as a perspective in literature has quite a long history. The emergence of the sociology of literature can be said from two different eras, but they have a common thread and the same relation. The birth of the sociology of literature appeared since the discussion of Plato and Aristotle (fifth to fourth centuries BC) in Classical Greek era which gave birth to many theories. In a flash historical sociology of literature, the emergence of this perspective cannot be separated from the uninteresting structural literary study concerns which is only fixated on the object of work. An Expressive flow also contributes on the emergence to the sociology of

literature. The Passion of art extends to the social theory which impacts on the literature (Efendi, 2020: 56).

The sociology is a multi-paradigm science, which means that there are several competing paradigms in the pursuit of social hegemony. Paradigm means a framework or model of a fundamental ideal in science. There are three basic paradigms in sociology, namely the social definition paradigm, the social facts paradigm, and the social behavior paradigm.

1. The social definition of paradigm refers to the work of Max Weber, which directs an attention to the way how the individual defines social situation. The main issue of the sociology is not on objective social facts, but on the subjective way of experiencing these social facts.

2. The social fact of paradigm refers to the work of Emile Durkheim, whose the main sociological problem is determined from social facts in the form of social structures and institutions. The Social facts are considered something real and different from the outside of the individual.

3. The paradigm of social behavior refers to Skinner's work, the human behavior as a real subject, that is an individual (Faruk, 2010: 1-15).

Sociology is objective and scientific research about human in society, research about society and social process (Damono 1978: 6). As sociology, literature also deals with human in society with effort of human to adapt and its effort to change the society. The approach toward literature which considers the social sides by some author called sociology of literature. He further confirms that there is main tendency in sociological research toward literature. First, the approach which is

based on the assumption that literature is just the mirror of the socio economic process. Second, the approach which prioritizes literary text as the object of research. The method which is used in this sociology of literature is text analysis to know deeper about the symptom in the outside of literature. The sociological approach is the mirror of the life in society, an author expresses the problems of life in which an author itself takes part inside and gets influence from society and also he can give influence to the society.

The sociological approach indicates that literature is no longer autonomous as an imaginary product of a writer. Rather, there is a close, mutually influencing and reciprocal relationship between literature and society.

This research is within the scope of the sociology of literature, with the understanding that Bahitsah Al-Badiyyah in her poem reveals the critical problems faced by women, both in the poem and in society. The problem of women contained in the poem is of course the result of the author's observation, experience or knowledge while in the community. Thus the sociology of literature related to the writers, texts and the environment becomes the basis of the approach in this research.

It is further said that the relationship between literature and society can be investigated by:

1. Factors outside the text, symptoms of the literary context, the text is not reviewed. This research focuses on the position of the author in society, readers, publishing and so on. These context factors are studied by an unstudied empirical sociology of literature, which does not use a literary science approach.

2. Matters related to literature are given clear rules, but are investigated using the methods of sociology. Of course, literature can use the results of the sociology of literature, especially if we want to explore the perceptions of the readers.

3. The relationship between aspects of literary texts and the composition of society is the extent to which the community system and social networks and their works, but also assesses the author's view (Ratna, 2015).

2.1.2. Genetic Structuralism

Goldmann via Nur Jayanti (2020) said that Genetic structuralism was originally developed by a French structuralist, Lucien Goldmann. As he emphasizes that literary work apart from having an autonomous element cannot be separated from its extrinsic elements, especially the historical background of the author.

Genetic structuralism is a study that analyzing a correlation between the meanings of one element to the other elements in the same literary works that binding in a net of connection. Therefore, an author worldview was born due to the influence of the correlation on each element. Consequently, the author will think and see from a collective worldview. However, this point of view is not a reality, but rather a reflection expressed imaginatively that the author caught. (Nurjayanti, 2020).

According to Goldmann, in their lives human beings are influenced by three basic natures in the form of some inner tendencies. The first is the tendency to adapt themselves to the reality in their surroundings. They do this in a certain way called 'rationality,' that is, human efforts to respond all the problems they face in their surroundings. They always direct the response to 'significancy.' It means that the response they give is not just any response but a response that is suitable or useful for them.

The second tendency of the fundamental characteristic of human action is the tendency towards 'consistency' in its totality, that is, the human tendency to create consistent patterns in their thought, behavior, and feeling or the structures of thought, behavior, and feeling as their responses to all the problems in their environment.

The third is the dynamic nature, that is, the tendency to change and develop the structures of thought, behavior, and feeling that have been formed before. Goldmann calls this kind of tendency as the tendency toward 'transcendancy' whose meaning is similar to Pascal's concept of transcendence, that is, the practicality, the activeness, and the dynamics of all the social and historical movements (Goldmann in Burns, 1973: 117).

In accordance with the concept, genetic structuralism starts with the concept of human fact. Human fact means similar to human behavior, as what Faruk says that human fact means all human activities and behaviors, both the verbal and the physical ones, which sciences try to understand (Faruk, 1988:70). This is the same as culture used in social sciences. Thus, human fact, just like culture, can be in the form of certain social or individual activities, including cultural works, such as paintings, musical compositions, and also literary works. Human fact is a significant structure. Every time human beings do something, they always face the problems they have to solve. In their efforts to solve the problems, they try to modify the situation in order to be suitable with their aspirations.

The subject of human fact comprises two kinds, that is, the individual subject who is the subject of individual fact and the collective subject who is the subject of collective fact. Not all human facts come from the individual subject. Human facts that have important roles in human history, such as social, politic, and economic revolutions, as well as great cultural works, are social facts that can only be created

by the trans-individual subject, that is, the subject who surpasses the individuals, who acts due to the collective aspiration. Likewise, great literary works are also considered as social facts created by the trans-individual subjects. Suggested by the tendency to create a significant structure, each member of a certain social group or community tends to create the same significant structures. Thus, a social group tends to have the same pattern of significant structure. This provides the basis for Goldmann's concept of worldview.

Worldview is the result of interaction with the environment or the social group. As the result of interaction between an individual and his or her environment, worldview springs from a long process consisting of two interrelated processes, namely, structural process and destructive process. The former is the process of constructing a new structure, while the later is the process of destructing the old structure. In the society, the two processes go on continuously whose last orientation is to reach an optimum equilibrium for human and a whole certain social group being survivable. This is the core of the third fundamental characteristic of human action (Faruk, 1988).

2.1.3. Poetry

Poetry is one of literary works, it is a word of Greek origin which comes from a verb which means "to make, to create", then a poem is "something made or created" and the creator is called as a poet. The language is the material out of which she or he creates his or her work of art. Poetry is like the other literary works, it is made by words but there are some reasons why poetry becoming the most interesting literary works in a lifetime and also have the different way with reading a prose or practicing drama, because poetry is a pattern form of verbal or written expression of ideas which is influenced by imaginative and emotional experiences. Even writing a poem is not an

easy thing, poetry can deliver the expression and feeling of the author directly than the other literary works like fiction or prose and drama.

A poem can be created by what people regarded as memorable and meaningful in their lives like a natural disaster, birth and deaths, brave action, religion, battles or their family stories. Then they enjoyed playing it with words, they write and choose the best words and arrange them to produce beautiful lyrics which full of meaning (Amna, 2016: 1).

Poetry has a long and varied history, evolving differentially across the globe. It dates back at least to prehistoric times with hunting poetry in Africa, and to panegyric and elegiac court poetry of the empires of the Nile, Niger, and Volta River valleys. Some of the earliest written poetry in Africa occurs among the Pyramid Texts written during the 25th century BCE. (Finnegan, 2012).

Poetry uses forms and conventions to suggest differential interpretations of words, or to evoke emotive responses. Devices such as assonance, alliteration, onomatopoeia and rhythm may convey musical or incantatory effects. The use of ambiguity, symbolism, irony, and other stylistic elements of poetic diction often leaves a poem open to multiple interpretations. Similarly, figures of speech such as metaphor, simile, and metonymy establish a resonance between otherwise disparate images—a layering of meanings, forming connections previously not perceived. Kindred forms of resonance may exist, between individual verses, in their patterns of rhyme or rhythm (Strachan and Terry, 2000).

In writing a poem, it is not only need the feeling expression of the poet but the main point of writing a poem also come from words and elements inside which

used by the poet itself. Intrinsic elements is a part of a poem, even nowadays the poet does not always put any kinds of intrinsic elements in their works but that one actually supported a poet to create a good poem. Those intrinsic elements make the reader easier to understand the meaning of the poem. To deliver the message of the poem, the poet uses some intrinsic elements to support her/his works become a good literary works. That is why the intrinsic elements have significant contribution for writing a poem. There are some intrinsic elements that usually used by poets, but not all poet uses complete intrinsic elements in a poem.

2.1.4. Muslim Woman Portrayal.

The word "*al-maratu*" (woman) in the Arabic language refer to the female version of the male. Its pronunciation is "*imratun*" or "*marah*" and it does not have a plural form (in Arabic); the word *nisei'* or *niswah* is instead used. The woman is the creation that Allah SWT has brought into existence as a partner for man throughout his life. She was created originally from man in order for the similitude to be more profound and the bond and nearness to one another more binding; and also so that the sincere affection and mercy between them can be actualized in the most splendid fashion and beautiful appearance (Arrazzaq, 2015: 23).

Allah SWT says:

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwaa' (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)" (An-Nisaa:1).

Hasan Al-Bana (2005:4) defines a muslim woman as a woman who converted to Islam, obedient toward her religion, independence, and has the same position in front of the law as men. For example, the study of the woman's right. Women get

equal rights as the men get in case of getting the reward. As Allah says in Al-Quran surat An Nisa verse 32,

“For men there is a part of what they earned, and for women there is any part of what they have earned.”

Muslim women are represented as women who cover their *aurah*. Apart from covering their *aurah*, muslim women also must have noble character. The noble character as a symbol of muslim and muslim women must be emphasized in building their strong moral and characters.

The true sources of Islam, the Qur'an and Hadits, explain the ideal behaviour which the muslim woman should adopt in her relationship with her Lord, in her personal development, in her relationships with others, whether they are related to her or not, and in her social dealings in general. They deal with all major and minor aspects of a woman's life, setting out the guidelines for a balanced, upright, virtuous life which guarantees happiness and success in this world, and an immense victory and reward in the Hereafter.

A muslim woman believes in Allah with a true heart, submits completely to Him, is aware that there is no other deity, that He is the Lord of every being and thing, and that He is All-Powerful. Therefore, she fears and respects only Him and seeks to win only His good pleasure.

She worships only Him, accepts only Him as her closest friend, and seeks only His help. She also knows that only He can direct good and bad toward her, and so lives in the full knowledge that she is dependent on Him. She knows that He keeps her alive, provides and cares for her, and protects and guards her. For these reasons, she has no expectations of other people. She believes in Allah without the slightest

doubt in her heart for her whole life, never losing heart or belief regardless of the circumstances.

Arrazaq (2015: 49) stated that muslim woman has been made an associate with the man in acts of obedience and getting closer to Allah, and has been obliged with what Allah has commanded from the actsof worship. And on the day of Resurrection, everyoneof them both will have his or her reward and recompense according to their *Ikhlaas*, seriousness, andworship.

Allah SWT says:

"Verily, the Muslims (those who submit to Allah inIslam) men and women, the believers men andwomen (who believe in Islamic Monotheism), themen and the women who are obedient (to Allah), themen and women who are truthful (in their speechand deeds), the men and the women who are patient(in performing all the duties which Allah has orderedand in abstaining from all that Allah has forbidden),the men and the women who are humble (before their Lord Allah), the men and the women who giveSadaqdt (i.e. Zakat, and alms, etc.), the men and thewomen who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) andthe men and the women who remember Allah muchwith their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extraover the remembrance of Allah during the fivecompulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness sand a great reward (i.e., Paradise)" (Al-Ahzaab33-35).

One of muslim woman portrayal is *haya'* (modesty). There is no single interpretation of the word *haya'* in the English Dictionary. It is taken from Arabic language. According to Islamic phrasing *haya'* is the great quality; it is the distinguishing characteristic of Islam. It covers several meanings like- dignity, unobtrusiveness, modesty, bashfulness, and hesitancy. Most of the cases *haya'* is defined asshyness. But this shyness is not for an indication of shortcoming or absence of certainty or experience rather, it is an indication of self-control and

certainty. It is a decent way to be modest and this bashfulness is to control one's self not to do any off-base. This feeling of cognizance is called *haya* (Nahar et.al, 2019).

The Islamic perspective of *haya*' involves five characteristics, namely: (1) lowering the gaze (*ghaddul basar*); (2) modest self-presentation; (3) positive speech; (4) safeguarding one's chastity/dignity; and (5) being aware/sensitive to the judgement of others (Sawai, 2019:27).

The first characteristic refers to safeguarding/ lowering one's gaze in order to avoid looking at prohibited things. Muslims are asked to lower their gaze instead of staring at another person with lust. The Prophet Muhammad SAW called on his followers to always be mindful of what they look at and prohibited them from lingering in public places as women passing by may feel uncomfortable at being stared at. Where this cannot be avoided, they have to maintain their manners and refrain from untoward acts, such as by lowering their gaze. The Prophet SAW said,

“Do not sit on the edge of the road. However, when you sit on the edge of the road, you should hold the gaze, answer prayers, help those who are lost and help the weak”.

Muslims are enjoined to refrain from looking at things that are forbidden. Allah SWT mentions in the Quran that on the Day of Judgement, we will all be held responsible for what the parts of our bodies did (Ibnu Kathir, 1998: 285). Surah al-Isra' verse 36 states:

“And do not follow that of which you have no knowledge, Verily! The hearing, the vision and the heart; and each of those men will be questioned about them by Allah SWT”.

Another characteristic of Muslims with *haya*' is that their speech is always positive. The importance of good speech is related to guarding one's tongue from any evil. Uncontrolled speech can have serious consequences and only good words should be spoken (Faidh, 2008: 14).

There is a chapter in the Quran titled Surah al-Humazah which means slanderer. Allah SWT cautions slanderers with the word ‘woe’ at the beginning of the verse. Disparaging others, laughing at their weaknesses, or humiliating them are acts that are prohibited in Islam.

Safeguarding one’s chastity is related to the rules of gatherings and the meeting or mixing of men and women which aim at protecting family lineages. The basis for the rules of gathering is based on several Quranic verses (e.g., Surah al-Ahzaab:35; Surah al-Tahrim:12)

“Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.” (Al-Ahzab: 35)

“And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.” (At-Tahrim: 12)

The prophet prohibits unmarried males and females to be in seclusion together. In a hadith, Prophet Muhammad SAW said:

“No man should be in seclusion (khalwah) with a woman without her mahram”.

Islam believes that men and women should not be in seclusion together because Satan may influence them to indulge in indecent behaviour. A hadith narrated by Muslim states that.

“Whoever believes in Allah SWT and the Day of Judgement should not be in seclusion with a woman without her mahram for the third (person) that will be with them is the Shaytan”.

Another characteristic of those possessing *haya'* is modest self-presentation. Both sexes are obliged to wear clothes based on Quranic standards of modesty. Islam prescribes several requirements and prohibitions concerning gender clothing based on the concept of covering the *aurah*, which is compulsory in Islam (El-Guindi, 1999: 24). The wisdom behind Allah SWT's commandment to cover the *aurah* is in protecting individuals from arousing the sexual desires of others. In addition, clothing are not only religious symbols but also serve as a form of behavioural check in which the wearers critically reflect on their public actions. Cross-dressing or wearing the clothing of the opposite sex is against the teachings of Islam. As narrated by al-Bukhari,

“the Messenger of Allah SWT rebuked men who seek to resemble women and the women who seek to resemble men”.

Beside being portrayed with a modesty, a muslim woman should have the character of *taqwa* (piety). *Taqwa* is to obey Allah's orders and to stay away for all that has been forbidden by Him, in such a way that we strive towards the light of His guidance, acceptance and rewards and fear His torment and severe punishment in the hereafter. The theoretical definition of Islamic spirituality is the responsibility between one's self and Allah and theoretically Islamic Social responsibility is the responsibility to one's self and other human beings and nature at large (Bhatti, 2015).

Allah says in Qur'an surah Al-Maidah: 35

“O you who believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.”

Allah commands the believers to fear Him and seek the way that can make them closer to Him by doing good deeds and not to be deceived by their religion, as experienced by *ahlul kitab*. It was reaffirmed by Allah, by explaining, that victory

and happiness can only be obtained by these two things. Therefore, whoever does not do it, later on the day of resurrection he will meet various kinds of suffering.

As a muslim woman, paying attention to her hijab is one of her obligation. In modern usage, hijab refers to head coverings worn by muslim women. While Islamic headcoverings can come in many forms, hijab often specifically refers to a cloth wrapped around the head and neck, covering the hair but leaving the face visible (Juergensmeyer, 2012).

The term *ḥijāb* was originally used to denote a partition, a curtain, or was used generally for the Islamic rules of modesty and dress for females (Juergensmeyer, 2012). This is the usage in the verses of the Qur'an, in which the term *hijab* refers to a curtain separating visitors to Muhammad's main house from his wives' residential lodgings. This has led some to claim that the mandate of the Qur'an applied only to the wives of Muhammad, and not to entirety of women (Leila, 1992). Another interpretation can also refer to the seclusion of women from men in the public sphere, whereas a metaphysical dimension may refer to "the veil which separates man, or the world, from God".

Islam protects women from all things that can tarnish their honor, and demeans their dignity by regulating how to dress that covers the whole body so that they are protected from slander, Allah says in Q.S. Al-Ahzab: 59

"O Prophet, say to your wives, your daughters and the wives of the believers: "Let them extend their veils over their bodies. That is so that they are easier to identify, therefore they are not disturbed. And Allah is forgiving, most merciful" (Al-Ahzab: 59)

This verse clearly states that the reason the woman is obligated to cover herself is to distinguish her to be identified as a respectable muslim lady, to avoid the

annoying glances and glares of the men. As we all know, provocative clothes urge some men to make advances, and expose women to molestation. This may be encouraged and marketed in some societies, but not among the respectable faithful Muslims (Al-Sheha, 2000: 128).

The Messenger of Allah SAW said:

"Allah has written the portion of Zina (fornication or adultery) which a man will commit, and it must occur inevitably. The Zina of the eye is looking (at a woman), Zina of the tongue is speech, the heart yearns and desires, and then the private parts confirm it or deny it."
(Reported by Bukhari, Muslim others)

This tradition specifies that a certain amount of sinfulness will take place by men, and therefore all protective measures should be taken to guard from excess temptation, which are explained in the Islamic jurisprudence. Some of them are related to the women. Attire like loose fitting body wrapping, head covering, and according to the authentic interpretations of the scriptures of the Qur'an and *Sunnah*, the face veil (Al-Sheha, 2000: 129).

2.1.5. Socio Historical Background of Bahitsah Al-Badiyah

Bahitsah Al – Badiyah is the pseudonym of Malak Hifni Nasif. She was born in 1886s, the first of seven children, to a middle-class Egyptian family. Her father, Hifni Nasif, was an Azhari graduate and a student of Jamal al-Din al-Afghani, with close ties to some of the Islamic reformers of his age. As a life-long educator and judge, Hifni Nasif took his dedication to universal education seriously, making sure to inculcate his children with a love of learning. While her mother, Saniyya Abd al-Karim Jalal (a voracious reader with a sharp intellect), had received a more traditional in-home education, she was enrolled in a newly inaugurated women's school, the Saniyya School of Cairo. In 1900s, she became one of the school's first

graduates, receiving a teaching degree in 1903s. she later returned to her alma mater as a teacher until her marriage in 1907s (Yousef, 2011: 73).

Bahitsah embodied many of the contradictions and tensions of her time. As a nationalist, she strongly advocated the return of Egypt to Egyptian hands, urging her audience to keep the best interests of the nation in mind and to dispense with foreign goods and people as much as possible (Yousef, 2011: 74).

However, her hostility to foreign intervention did not preclude her advocacy of educational and social changes along European lines with its implicit (and often explicit) acceptance of “modernity” and European preeminence. Likewise, the Islamic reformism upon which her also relied to articulate her feminism was equally beholden to “modern” assumptions about society. By accepting Western, middle-class notions of womanhood, motherhood, education, and to limited degrees, freedom, she often came to conclusions that traditionalists found shocking. However, she was no secularist. She consciously rooted herself in Islamic principles of *adab* (manners) and *akhlaq* (morality), invoking the *shari‘a* and Islamic authenticity in her call for women’s liberation. In this regard, she echoed the other Islamic modernists of her time who adopted overtly modern values from Europe (constitutionalism, freedom of religion, sciences, new educational models, women’s rights, etc.), while fully embracing Islam’s ability to incorporate these European ideals and derive strength from them. They saw the tension between Islamic faith and modern values as a historical accident, not an inherent feature of Islam (Kurzman 2002, 4).

Bahitsah saw no intrinsic contradiction in her calls for reform along Western lines and her deeply held religious beliefs or cultural pride, even as it put her in conflict with some local religious authorities. (El sadda, 2001). However, she accepted Western culture selectively, which put her at odds with other prevailing

strains of the feminist discourse of her time. For example, she believed that dancing and acting were inappropriate activities for Egyptian girls. She also had a strong distaste for missionary schools that ignored Eastern history and the Arabic language, believing that in language and conduct, Egyptian girls should be well-grounded in their own cultural and national milieu.

During the early 1900s, many elite women began using unveiling, or the public removal of their face veils, as a symbol of feminism. Writers like Qasim Amin advocated unveiling as a strategy for women to show their power and liberation. Bahitsah, on the other hand, was opposed to unveiling and did not believe that it should be used in this way. She believed that many of the wealthier women who unveiled were doing so because of an obsession with European fashion, not because of a desire for freedom or because they felt repressed by the veil. She also argued that the veil had been a part of the culture for a long time and that banning it would be too abrupt a change for many women (Ahmed, 1993).

Ultimately, for Bahitsah, the idea of taking European standards of female conduct uncritically struck her as the inverse extreme of those who would advocate the complete seclusion of women from society. Western ideas informed, but did not dictate, her stance on the role of women in society. Thus, her feminism was born of a complicated set of intellectual currents. Her explicit rejection of unveiling stemmed from her nationalistic refusal to favor Westernized ideals over what she saw as indigenous Egyptian priorities.

After getting married with Abd al-Satar al-Basil Pasha in the 1907s, she was quite from teaching. At the time, Egyptian law forbade women from teaching while married. At this point, she moved with al-Basil to al-Fayyum in the desert. It was

there that she found out her husband already had a wife and a child. The treatment she received from al-Basil, as well as the observations she made of other women, led her to write thoughtfully and directly about the status of women in Egypt. Bahitsah stayed with al-Basil for 11 years until she died.

By the time of her marriage, she began writing for the liberal/ nationalist paper *al-Jarida*, a new publication headed by Ahmad Lutfi al-Sayyid, one of the founders of the Umma Party around the time of her marriage in 1907s, she began regularly contributing with outspoken commentaries on a variety of women's issues, including education, labor, female seclusion, marriage, and polygamy. In 1909s she was invited to become one of the first women to speak at a series of all-women lectures hosted at the Umma Party headquarters.

The following year, that lecture, some letters, and a series of her columns from *al-Jarida* appeared in a collected work entitled *al-Nisa'iyat* (The Feminist/Feminine Discourses). In 1911s, she submitted a speech to the nationalist gathering of the Egyptian Congress in Heliopolis, which included demands for wider opportunities for female education and work, the reform of marriage and divorce practices, and other social and religious reform. She engaged in public exchanges with May Ziyada and Nabawiyya Musa, leading figures in the nascent feminist movement (Yousef, 2011).

2.2. Review of Related Study

1. Hermawan, Acep et al. 2022. Representation of Moral Education Values In the Poems of Abū al-'Atāhiyah

The poem is one of the literary works that is often used as a medium to convey messages of life. Through rhythmic language and imaginative content it can

stimulate feelings and thoughts about the meaning of life. Therefore, it is often used as an educational medium that is believed to effectively influence a person's behavior through moral and ethical messages. Among the collections of poems that contain the message of life are the poems by Abū al-‘Atāhiyah.

This research aims to reveal in-depth the values of moral education contained in the 4163 stanzas of Abū al-‘Atāhiyah in the book entitled *Abū al-‘Atāhiyah: Asy’āruhu wa Akhbāruhu*, edited by Syukrī Faishal from the book *Dīwān Abī al-‘Atāhiyah*. This research uses a qualitative descriptive method with a genetic structuralism approach. The results showed six themes of life, namely death, worldly life, self-forget, ruler lifestyle, concern for others, and self-introspection. These themes show the formation of a person who has religious behavior, creative and healthy thoughts, honest behavior, hard work attitude in achieving goals, politeness, love of peace, tolerance for others, and responsibility.

The similarity between this previous study and the current one lies in the same approach that is the genetic structuralism, both of the studies use an Arabic poem as the object of the research. The previous study uses Abu Al-Atahiyah’s poem, while the current study uses Bahistah Al-Badiyyah’s poem. The difference lies in the research analysis, the previous study concerns in analyzing the moral representation, while the current study concerns in analyzing the Muslim woman portrayal.

2. Nur Jayanti, Lukitaning. 2020. Worldview in Maya Angelou’s Poems: Lucien Goldman’s Genetic Structuralism Approach.

A work of literature was born inside society as a reflection of the author’s imagination and representation in their life. Thus it can be said that the background of the authors as a member of their society can influence the works that they create as it

consists of the social reality of the life they lived. Maya Angelou is one of them, as she had influenced her literary works, as it represented through her thought and ideology as an individual.

Therefore, the purposes of the study are to test the validation of the Goldmann theory of Genetic Structuralism in understanding the Worldview approach and to verify David Kelly's statement in his personal opinion of Maya Angelou. The research was conducted by analyzing Maya Angelou's three poems in the eyes of the Genetic Structuralism point of view by Lucien Goldmann. There were two different sources of the data taken for this study. As a result, it shows that a collective subject that all human behavior with historical dimensions is connected, and worldviews are constructed by the coherence of the context within literal work with real-life social contexts of the author, have been approved and validated and that they can be viewed in Maya Angelou's works.

The similarity of the previous study and the current one lies in the same approach that is genetic structuralism. While the difference lies on the object of the study. The object of the previous study is Maya Angelo's poem while the object of the current study is Bahitsah Al-Badiyyah's poem.

3. Fazio, Chandio et al. 2021. Examining the Portrayal of a Muslim Woman in Ayisha Malik's Novel "Sofia Khan is not obliged" from Orientalist Perspective.

The paper discusses Ayisha Malik's *Sofia Khan is not obliged*. This is a debut novel by the author published in 2015. The story revolves around a Muslim girl named Sofia, living in London city with her family; hence it gives a fine narrative of how a Muslim experiences in London. The study discusses how the novel responds to the western concept of Muslim women. As in the popular narrative a Muslim woman is viewed as docile, meek and submissive.

The study explores how far that popular notion is accurate or the opposite. Hence to conduct this kind of reading of *Sofia Khan is not obliged*, theoretical framework of Orientalism is chosen. As discussed in Orientalism by Edward Said East has maintained certain assumptions of West which view East particularly Islamic world as barbaric, uncivilized, and dangerous. "Orientalism carries within it the stamp of a problematic European attitude towards Islam. As data in the study is text hence the method of research is textual analysis. The study finds that Sofia defies the western notion of Muslim women being confident, independent authoritative, and assertive.

The similarity of the previous study and the current study lies in the research analysis, both of the studies concern with analyzing Muslim woman portrayal. They are different in the approach and object study. The previous study use novel as an object study while the current study uses the poem. And the approach in the previous study uses orientalist perspective while the current study uses genetic structuralism within sociology of literature.