

# **Gender Equality In Islam: Discourse Analysis of Text In The Book of “Buya Hamka Berbicara Tentang Perempuan”**

**Desliana Dwita<sup>1</sup>, Fitria Mayasari<sup>2</sup>, and Dian Wardiana Sjachro<sup>3</sup>**

<sup>1</sup>Communication Studies Department, Faculty of Communication Studies, Universitas Muhammadiyah Riau, Email : deslianadwita@umri.ac.id

<sup>2</sup>Communication Studies Department, Faculty of Communication Studies, Universitas Muhammadiyah Riau. Email : fitria.mayasari@umri.ac.id

<sup>3</sup>Department of Journalistic, Faculty of Communication Studies, Padjadjaran University. Email : d.wardiana@unpad.ac.id

## **Abstract**

The notion of equality of men and women was much discussed by Buya Hamka during his lifetime in a serial writing in Panji Masyarakat magazine in the 1990s. In 2014, publisher Gema Insani Jakarta republished Buya Hamka's thought in his book entitled 'Buya Hamka Berbicara tentang Perempuan' (Buya Hamka Talking About Women). This is considering the importance of the Muslims in this century about Buya Hamka's idea of gender equality, so that Muslims, especially women, can safeguard aqidah, morals, and thoughts referring to the Qur'an and Hadith, and are proud of their Islam. The specific purpose of this study was to find out the textual discourse on gender equality in Islam contained in the book 'Buya Hamka Berbicara tentang Perempuan'. Furthermore, the benefits of this research are theoretically for the development of knowledge and analysis related to contemporary issues required by Muhammadiyah and stimulates further researchers in Muhammadiyah Higher Education to study and explore more about gender in Islamic view. The study used the van Dijk model discourse analysis method which analyzed the microstructure of a text by observing semantics, syntax, stylism, and rhetorical. Subject in this study is the text of the book 'Buya Hamka Berbicara tentang Perempuan'. The object of research is gender equality in Islam.

**Keywords:** Gender Equality, Buya Hamka, Discourse Analysis

## Introduction

In Islam, according to (Nurrochman, 2014: 268), gender discourse for most apologetics is an illegitimate child from a Western modernity project that is forbidden to be adopted into the Islamic world. This is because, long before the Western world campaigned for the issue of gender equality, Islam had first regulated the rights and obligations of women. Pre-Islamic Arab civilization was male civilization.(Nurrochman, 2014) There was no room for women to actualize themselves. But then, the arrival of Islam had a major influence on the social system of Arab society towards a more human direction. Even though Islam has regulated the rights and obligations of women, limiting women's rights to take part in public spaces and systemic marginalization of women is a phenomenon that often occurs in a country where every political behavior is based on the values or teachings of Islam.

In Indonesia, one of the largest Muslim countries in the world, the practice of gender equality is largely influenced by the prevailing social and cultural norms/laws. This is a challenge for gender equality efforts, mainly due to a rigid understanding of women's position both from a religious, social and cultural perspective. This phenomenon is then used as an example by bearers of liberalism who do not like the way Islam protects, glorifies and respects women. The information and ideas conveyed by bearers of liberalism are sought more so that Muslims, especially women, lose sympathy to the points of Islamic teachings.(Hamka, 2014)

The thought of gender equality in Islam was widely discussed by Buya Hamka during his life in his serial writing in the Panji Masyarakat magazine in the 1990s. The serial writing was then recorded by Panji Mas Publisher in 1996. In 2014, the publisher of Gema Insani Jakarta republished Buya Hamka's thoughts with the book entitled 'Buya Hamka Berbicara tentang Perempuan' (Buya Hamka Talking about Women').

This research is limited to only gender equality in Islam according to Buya Hamka's thinking. This study analyzes the text discourse contained in the book 'Buya Hamka Berbicara tentang Perempuan'. The formulation of the problem in the research is namely how is the text discourse on gender equality in Islam contained in the book 'Buya Hamka Berbicara tentang Perempuan'?

The purpose of this study is to find out the text discourse on gender equality in Islam contained in the book 'Buya Hamka Berbicara tentang

Perempuan'. Furthermore, the benefits of this study are to develop knowledge and analysis related to contemporary issues needed by Muhammadiyah Organization and to stimulate further researchers in the Muhammadiyah Higher Education to study and examine gender in the Islamic view so as to enrich on gender equality in Islam.

This research also has benefits for the community, so that Muslims, especially women, can maintain aqidah, morality, and thought referring to the Qur'an and Hadith, and are not easily influenced by the liberal view of Islam regarding gender equality.

## **Material and Method**

### **a. Gender**

Nuket Kardam in (Dzuhayatin, 2015) explains that gender as a socio-cultural construction was developed by constructionist feminists who asserted that gender is a social reality formed by certain structures of belief, social, economic and political.

According to (Wahid, 2012), the word gender is a concept that refers to a system of roles and relations between men and women that are determined by biological differences but by the social, political, economic and cultural environment. Technically operational, a gender perspective is a perspective that is used to distinguish everything that is normative and biological with everything that is a product of socio-culture in the form of agreement and dynamic flexibility. In this sense, Islamic teachings provide support for the existence of gender justice through the general principles it contains.

In recent times, religion is still often accused of being a source of injustice in society, including the injustice of relations between men and women, often referred to as gender injustice. In fact, Islam views women as noble and honorable beings, beings who have various rights besides obligations. Islam forbids slavery and persecutes women. Islam sees the same between men and women except its piety (Al-Qur'an, Al-Hujurat: 13). Islam also places women in the same position as men in carrying out religious obligations (Al-Qur'an, Al-Taubat: 71), carrying the burdens of faith (Al-Qur'an, Al-Burûj: 10), and other problems mentioned in the Qur'an.

However, in this case there is still a slight difference between women and men, for example in terms of the status of women being witnesses, the size of

women's share in inheritance, and the opportunity for women to become heads of state. (Wahid, 2012) What is certain is that naturally women are different from men. Thus, it is clear that Islam gives an equal position to men. This equality does not mean making women exactly the same as men in everything. Of course there are certain limitations that distinguish women from men.

### **b. Buya Hamka**

Buya Hamka has the real name of Haji Abdul Malik Karim Amrullah. He is a scholar and ulama who was born in Maninjau, West Sumatra, on February 17, 1908. Hamka is known as one of the leaders of Muhammadiyah, besides being known as one of the Masyumi figures. In addition, he is known as one of the leading literary scholars.

Buya Hamka wrote many books. Buya Hamka's works are not only in demand in Indonesia, but also in Malaysia, Singapore, Brunei Darussalam, and Southern Thailand, to become one of the reference books in the fields of religious sciences and social sciences as well as other scientific groups. Buya Hamka's books include Falsafah Hidup, Tasawuf Moderen, Lembaga Budi, Pribadi Hebat, Lembaga Hidup, Sejarah Umat Islam, Tafsir Al-Azhar, Tenggelamnya Kapal van der Wijck, dan Di Bawah Lindungan Ka'bah. (Dartim, 2016)

### **c. Discourse Analysis**

Discourse is a language unit based on words used to communicate in a social context. The language unit is a line of words or utterances. Discourse can be in the form of oral or written and can be transactional or interactional.

In the event of oral communication, discourse is a process of communication between communicators and communicants. Whereas in written communication, discourse can be seen as a result of expressing ideas by the author. Discourse analysis is a study that examines or analyzes language that is used naturally, both in written and oral forms.

Discourse is said to be intact if the words in the discourse support a topic that is being discussed, while the discourse is said to be unified when the words are arranged regularly and systematically so that they show the truth of the ideas expressed. According to Littlejohn (2002), discourse analysis in communication science comes from Critical Marxist's thinking. There are three schools of

thought that fall into this category, namely Frankfurt School, Cultural Studies, and Feminist Study.

In terms of analysis, the characteristics and nature of discourse can be presented as follows (Sobur, 2009):

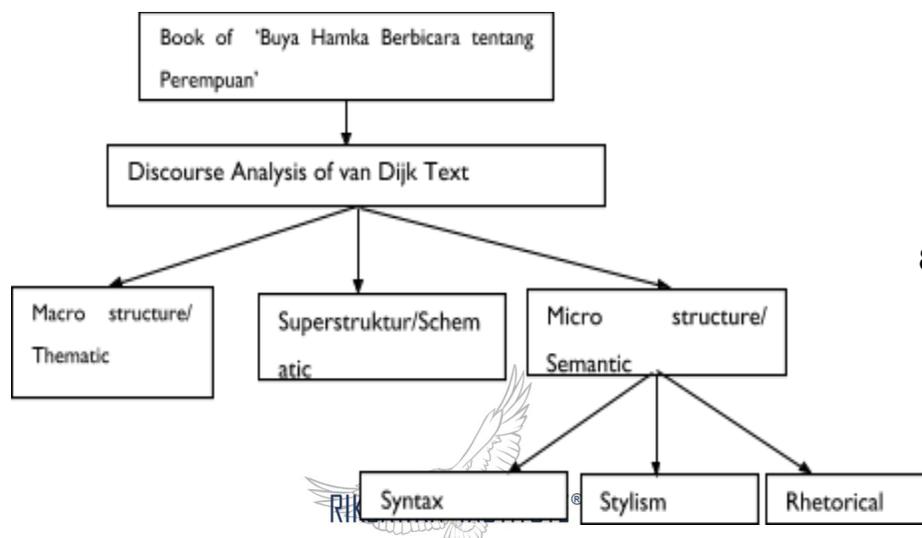
1. Discourse analysis discusses the rules of using language in society
2. Discourse analysis is an attempt to understand the meaning of speech in context, text, and situations
3. Discourse analysis is an understanding of speech sequences through semantic interpretations
4. Discourse analysis is related to understanding language in language acts
5. Discourse analysis is directed at the problem of using language functionally

#### d. Teun A. van Dijk's Model

According to Dijk (Eriyanto, 2001) research on discourse is not enough based solely on text analysis, because the text is only the result of a production practice that must also be observed. In this case, it must also be seen how a text is produced, so that we obtain knowledge of why the text can be such. Text output cannot be separated from the background of a phenomenon why the text must appear. Text is the product of a phenomenon, and its output will result in a conflict of interest. Text is not an independent vacuum, but text is formed in a discourse product, a discourse practice.

The model used by van Dijk is often referred to as social cognition. This term is actually adopted from the field approach of social psychology especially to explain the structure and process of forming a text. Through his work, van Dijk sees a discourse consisting of various structures or levels, each of which supports each other. These levels consist of macro structure, super structure, and micro structure. (Sobur, 2009)

#### e. Theoretical Framework



### Figure Theoretical Framework

This research is a qualitative study using the discourse analysis approach of the van Dijk model. Furthermore, the method of analysis is carried out with a qualitative analysis method approach that is specifically looking for correlation, coherence, and relevance, to bring up conclusions that are in accordance with the expected goals.

The discourse analysis approach is used to see the hidden meaning of a text. The basis of discourse analysis is interpretation, because discourse analysis is part of an interpretive method that relies on the interpretation of the researcher. Each text in a discourse analysis can basically be interpreted differently and can be interpreted in a variety of ways.(Sobur, 2009)

Data collection techniques are used by the method of documentation or literature. Primary data in this study were obtained from the text in the book "Buya Hamka Berbicara tentang Perempuan", while secondary data were obtained by getting information about the social situation of the community when Buya Hamka wrote articles about women in the book "Buya Hamka Berbicara tentang Perempuan" through reference books and journal articles.

### Results

In this study, researchers examined three chapters that explained gender equality in Islam in the book "Buya Hamka Berbicara tentang Perempuan". The book consists of 14 chapters which all talk about women from various sides. However, in this study the researchers only chose 3 chapters because the three

chapters explained the meaning of equality between men and women in Islamic teaching.

The chosen chapters do not explain about gender inequality or inequality. The three chapters studied all explain about equality between men and women. Because the title of this research is text discourse analysis, only the text will be dissected in this study.

In the three chapters studied, there is an explanation of the guarantee of equal rights between men and women. In addition, there are also stories of the wives of the Prophet Muhammad who took an important attitude in supporting her husband. The three chapters studied are 'The Same Awards', 'Task Distribution', and 'Right of Ownership'.

The three chapters are examined using the van Dijk text discourse analysis which consists of three elements that support each other and explain each other. The three elements are macro structure (thematic), superstructure (schematic), and micro structure (semantics).

Table 1: Text Analysis of Book 'Buya Hamka Berbicara tentang Perempuan'

Chapter Title	Macro Structure (Thematic)		Superstructure (Schematic)/ Information Arrangement	Micro Structure (Semantics)	Page	
	Topic	Subtopic				
The Same Award	Position of woman before God	The task of men and women in amar ma'ruf nahi munkar	<b>Introduction:</b> Explanation of a verse regarding guarantee of equal position of men and women	<b>Explicit Meaning:</b> Men and women have the same position before Allah	8-10	
		Success of the Prophet Muhammad is due to the support of his wives	<b>Content:</b> Stories of the support of the Prophet's wives in important moments		<b>Implicit Meaning:</b> Women should support men because women are pillars of a state	11-14
		Men and women	<b>Closing:</b>			15-16

		should encourage each other	Women are the pillars of a state			
Task Division	The Role of Women in Islam	Division of men and women tasks is based on condition	<b>Introduction:</b> Women task is based on condition	<b>Explicit Meaning:</b> In Islamic teaching, the tasks of men and women depend on condition	17-18	
		Stories of women and their tasks	<b>Content:</b> Hadiths narrate about women demanding the same duties as men, but Islam imposes orders that are suitable for women's conditions		<b>Implicit Meaning:</b> Women with physical conditions created by God in a situation not as strong as men, there is a role for women who are given a balanced value with what men do, even though the activities carried out are not the same	19-23
		Women are commanded to be loyal and obedient to their husbands	<b>Closing:</b> Obedience and loyalty of women is balanced with the struggle of husbands on the battlefield		24-25	
Right of Ownership	Women's Right of Ownership	Women have the right to inherit	<b>Introduction:</b> Explanation of the verse concerning the distribution of inheritance for women	<b>Explicit Meaning:</b> Women get a share of inheritance from their families with certain shares	82-83	
		Stories about the distribution	<b>Content:</b> Explanation of hadiths regarding		<b>Implicit Meaning:</b>	84-90

	of inheritance for women	the distribution of inheritance	Distribution of inheritance for men and women is adjusted according to the amount of responsibility. However, women are given the freedom to manage their own assets	
	Women are given freedom to have ownership rights	<b>Closing:</b> Islamic regulations free women to have property rights, can trade, and must pay alms		91-92

From the results of the study, the researchers described the Macro Structure, Superstructure, and Micro Structure of the Book 'Buya Hamka Berbicara tentang Perempuan' in the table above. Furthermore, from Micro Structures, it can be examined again based on syntax, stylistic and rhetorical. For more details, it is described in the following table:

Table 2. Micro Structure Derivation of Text Analysis of the Book 'Buya Hamka Berbicara tentang Perempuan'

Chapter	Syntax (Pronoun)	Stylistic (Language Style)	Rhetorical (Expression Style)
The Same Reward	We	Affirmation	Women as the pillar of nation
Job Division	I	Comparison	An upright man at the helm, an upright man in the bow
Right of Ownership	We	Opposition	Supplies of Tabuk Battle

## Discussion

The 'Same Award' chapter is preceded by a quote from the Qur'anic verse At-Taubah verses 71-72. This verse confirms that believers, both men and women, become helpers to others. The two verses cited affirm the guarantee and equal position before God among male and female believers. Men of faith and women of faith have the same duty in amar ma'ruf nahi munkar. In this chapter, it is even explained that in some cases, not only men lead women, even women lead men.

Gender equality in this chapter is explained in the style of affirmation about the obligation to pay alms for men and women with the same amount. Both men and women are obliged to do Hajj, and other obligatory Islamic services.

In the 'Same Award' chapter some history is written about the involvement of the Prophet Muhammad's wife when the prophet was in a very precarious situation. The Prophet's wife, Khadijah, encouraged the Prophet Muhammad to be able to assume the responsibility that Allah had placed on the Prophet Muhammad.

In this chapter, Buya Hamka as a communicator who wrote the book explains the equality between men and women by bringing his communicant involved in observing the history he tells. Buya Hamka uses the pronoun "we" on page 12 of the book "Buya Hamka Berbicara tentang Perempuan". The history told on the page is about the story of Khadijah who gave encouragement to the Prophet.

In the last interview, Buya Hamka explains in a style of expression, about 'women as pillar of nation'. It means that if a woman is good, then a country is good.

Furthermore, in the 'Tasks Division', an explanation by the communicator is presented in a comparative language style. Buya Hamka provides a comparison of the work done by men and women. The same rights and obligations between men and women do not mean that work that has only strong men's shoulders should carry them. Women are also told to carry them.

In this chapter, several stories are told about women who demand equality at the time of the Prophet. Buya Hamka as a communicator then explains with a pronoun "I" about the explanation of the model sample of the Prophet Muhammad. Buya Hamka wrote down what he knew about Khadijah and Umm Salamah in fostering a family and building a household.

It is told in this chapter, a hadith that was brought about by al-Bazzar that one day a woman named Asma bint Yazid who was acting on behalf of a messenger from women, asked the task section for women. Asma bint Yazid questioned why the duties of men were more numerous and why men were more than women. Then the Messenger of Allah replied, "Convey to your friends, the women who sent you here, that obedience and practicing what he is pleased with is more to compensate for all the advantages that the man has."

Aside from Asma bint Yazid, there were more women who asked why men were ordered to jihad, while women guarded the household. The Prophet replied, "Tell your fellow women if you meet, that being obedient to your husband and acknowledging your husband's rights is of equal value to the struggle of men as you ask. It's just a pity that few of you who obey do it. "

Even though men and women are both obliged to do five daily prayers and are encouraged to perform sunnah prayers, when women meet menstruation, they are not obliged to pray. They cannot pray and are not obliged to pray for their menstruation.

In the 'Division of Tasks' chapter, there is an expression style about 'An upright man on the steering wheel, an upright man in the bow. Buya Hamka wants to explain about the division of duties of husband and wife. The husband is upright at the helm, which means that the husband runs and leads the household. Whereas the wife stands up in the bow, meaning that the wife becomes a supporter of the husband in carrying out domestic life.

In the 'Right of Ownership Guarantee' chapter, Buya Hamka as a communicator again explains with the pronoun 'we'. He wants to invite the reader as his communicant to both read the history of the hadith about zakat, which is found on page 91 of the book 'Buya Hamka Berbicara tentang Perempuan'.

In this chapter Buya Hamka tells about inheritance and property rights, by giving opposition to the era of jahiliyah and at the time after Allah's revelation came to the Prophet. In the era of ignorance, if a man (husband) dies, the closest family (male) has the right to bring the wife of the deceased person. If you like, a woman is married, or married to someone else or just held back without marriage. This is what is called taking women as inheritance by force. Then Allah's command came to men to properly associate wives.

In the last line of this chapter, there is a style of expression 'tabuk war supplies' which means women are also told to give provisions during the Tabuk

war. Women donate jewelry as provisions, and men go to war. This last instance gives an explanation of women being given the same rights and obligations as men. Women are also guaranteed rights of ownership by God.

### **Conclusion**

The text discourse on gender equality in Islam is found in 3 chapters in the book 'Buya Hamka Berbicara tentang Perempuan'. These chapters are 'The Same Awards', 'Task Distribution' and 'Rights of Ownership'.

In the three chapters, issues about gender equality in Islam are explained, namely the equality of rights and obligations of men and women in carrying out the obligation of worship, in matters of *amal ma'ruf nahi mungkar*, and for the distribution of inheritance rights.

Buya Hamka as a communicator for readers gives explanations in various styles of language and style of expression. There is affirmation, comparison, and opposition. In the expression style, Buya Hamka adds several expressions to emphasize what he has explained in each chapter.

Gender equality in Islam in the 'The Same Award' chapter gives an explanation of men and women being given the same award by Allah, when performing worship. Men of faith and women of faith have the same duty in *amal ma'ruf nahi munkar*. It is also explained that in fact women must support men, because women are the pillars of the state.

Gender equality in Islam in the 'Division of Tasks' provides an explanation that in Islamic teachings, the duties of men and women are adjusted to their respective conditions. Women with physical conditions created by God in a situation not as strong as men, there is a role for women who are given a balanced value with what men do, even though the activities carried out are not the same.

Gender equality in Islam in the 'Right of Ownership Guarantee' section explains that women get the distribution of inheritance from their families with certain divisions. Distribution of inheritance for men and women is adjusted according to the amount of responsibility. However, women are given the freedom to manage their own assets.\*\*\*

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