

CHAPTER I

INTRODUCTION

A. Background

Discourse about woman or anything related to the woman's life is always interesting. The woman is God's creature with many secrets. The process of woman's life is not static, but dynamic and always proceeds with a change in the nature, behavior, desire or something produced. So, it is not surprise if the discourse about woman gets a dominant portion in society and religion.

All this time, there is stigma negative against to women. If there are errors, the community blame women as a fault one. This is felt to be unfair to women. In any case, it is the one who is responsible for mistakes. Not just blame other people who have nothing to do with the mistake. Moreover, if always blame of everything to the woman. Which in her lifes full of discrimination.

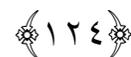
One of the virtues of Islam is this religion puts women on a good position, reinforces human values in them. Women are recognized as the same rights as men in carrying out various duties and religious responsibilities. Men and women come from the same creation; generally have the same potential and humanity characteristics. Thus, the duty and responsibility term and the right to obtain a heaven in return for good deeds that have been done throughout the life in the world.¹ Alla>h has created men and women and has given special characteristics to individual specific characteristics to distinguish it. Therefore, every male and female will maintain and retain particular traits and distinguish aspects, so that each one has a unique personality and perform their respective duties.² In this case woman's job is to take care of her husband and children in the household.

¹ Robi'atul 'Adawiyah, "Profil Wanita Shalihah: Analisis Kepribadian Fatimah az-Zahra Binti Rasulullah SAW dan Peran Edukatifnya Dalam Keluarga (Sebuah Kajian Sejarah)", *Thesis*, Semarang: Tarbiyah, 2010, p. 1

² Yusuf Qardlawi, *Markaz al Mar'ah fi al Hayat al Islamiyyah (Jangan Menyesal Menjadi Wanita)*, Terj. Asy'ari Khatib, Yogyakarta: DIVA Press, 2008, 3rd edition, p.14.

Islam has set the certainty on the identity of the woman and the rights to actively participate in social life. Allah SWT says:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا



“if any do deeds of righteousness be they male or female - and have faith, they will enter heaven, and not the least injustice will be done to them.”³

In the social life, there are certain figures often influenced personalities. There are many phenomenons occur within Muslim communities, especially for young people. They have idol figures who are far from religious moral values, good behavior and personality. Because their idols are movie stars, singers, athletes, or other figures, and the figures often show only a fictitious kindness,⁴ so that things do not motivate someone to imitate him, but the idol just as an entertainment.⁵

Nowadays many Muslim women who do not behave in good etiquette and social norms. It is written on the history of Islam in the past and understand the Qur’an⁶ verses, that there are some figures of female role models who can learn and do it in our daily behavior. When a lot of males figure model in the Qur’an, then actually exemplary

³ Surah an-Nisa>’ (4): 124, this verses mentioned that in conjunction with God between women and men are the same and that distinguishes it is the charity of worship. See, Abdullah Yusuf Ali said that *naqir* is the groove in a date-stone, a thing of no value whatever. See, Abdullah Yusuf Ali, *The Holly Quran Translation and Commentary*, New Delhi: Goodword Books, p. 219

⁴ In fact that is the displays of some idols are just an invention without an evidence or differentiation in the real situation.

⁵ Abdullah Haidir, *Kisah Wanita-Wanita Teladan*, ed. Ummu Rumaisha, Riyadh: Kantor Dakwah dan Bimbingan Bagi Pendatang, 2005, edisi 1, p. 4

⁶ Manna al-Qattan said that the Qur’an is word of God that was revealed to Prophet Muhammad through Gabriel. The Qur’an is the miracle of Prophet Muhammad, and it is the proof of his prophet hood. The aim of revealed of the Qur’an is guidance for mankind and the revelation of the Qur’an was a great event that also claimed her position for the occupants of earth and heaven. Siti Amanah said that Qur’an is the revelation which was revealed to the Prophet Muhammad as the last scripture to be a guide and a way of life to achieve happiness in this world and in the hereafter. Qur’an is the eternal miracle of the Prophet Muhammad until the end of the next day. No one who able to imitate the structure of the Qur’an. See, Manna al-Qattan, *Mabahith fi Ulum Qur’an 1973 (Studi Ilmu-Ilmu Qur’an)*, third edition, p.144, also Siti Amanah, *Pengantar Ilmu Al-Qur’an dan Tafsir*. Muhammad Ismail Ibrahim, *Sisi Mulia al-Qur’an Agama dan Ilmu*, Jakarta: CV. Rajawali, 1986, p.3

female figure had been widely mentioned in the Qur'an.⁷ Muslim women at that time had a firmness of faith, struggle and sacrifice and responsibility in defending the faith, as well as their devotion to God, it is not different from the male figure model. But they are in different portion.

The importance of women's role is determining and creating the next Islamic generations. It because if the women are good, they can create the generations with good moral. Conversely, if women have deviated from the norm and religion then it will concern the destruction and extinction.⁸ So, the discussion about women must be current in the search for women true identity. The actualization about women is related to the Qur'an, because the Qur'an had mentioned some issues with some story about women.

Some stories about women mentioned in the Qur'an directly or indirectly word. Women in the Qur'an have two kinds of characters: good and bad character. Women who have good character often referred to as *al-mar'atus al-s}o>lih}ah*. Women who have bad character usually mention as *al-mar'atus al-sayyi'ah*. For example the verse that said about good character of women figure in the Qur'an like the verse:

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا امْرَأَةً فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِحَسْبِي مِّن

فِرْعَوْنَ وَعَمَلِهِ وَبِحَسْبِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

“And Allah sets forth, as an example to those who believe the wife of Pharaoh⁹: behold she said: "O My Lord! Build for me, in nearness to thee, a mansion in the

⁷ Many figures are mentioned in the Qur'an verses. Not only male figure that explained but also there are many Qur'an verses that mentioned who can we make it as human figure in our live. Read Mahmud Mahdi al-Istambuli and Mustafa Abu Nasr Asy-Syaibi, *Wanita-Wanita Sholihah Dalam Cahaya Kenabian*, Terj. Muh. Azhar, LS, Yogyakarta: Mitra Pustaka, 2002, p. xii

⁸ *Ibid*, p. xiv

⁹ The traditionally she is known as Asiya, one of the four perfect women, the other three being Mary the mother of Jesus. Khadija the wife of the holy prophet and Fatima his daughter. Pharaoh is the type of arrogance, godlessness and wickedness. For his wife to have preserved her faith, her humility and her righteousness was indeed a great spiritual triumph. She was probably the same who saved the life of the infant Moses. See, Abdullah Yusuf Ali, *op.cit*, p. 1573

garden, and save me from Pharaoh and his doings, and save me from those that do wrong."¹⁰

Some women who have good character mentioned in the Qur'an are: Eve is the first woman who created by Allah to accompany Adam. Being able to carry out the mandate provide tranquility for the husband through marriage. Sarah is a beautiful woman who first believes in the mission of Prophet Ibrahim. Firmness of her faith in God and obedience to her husband tested when she is seduced by a wealthy king for adultery, but she clung to her faith and devotion to her husband.

Then Hagar is a beautiful woman who known for her firmness of faith, and piety to God. So that was memorialized by God in one of syari'a hajj, namely *sa'i* or jogged between S}ofa and Marwa hills. Assiya is the wife of Pharaoh. She has good personality of kings and rulers were very cruel. Her faith and determination, made her appointed by God to protect the little Moses from the commands to murder male babies born at that time. Her faith in Alla>h altogether unaffected, even though she lives in a polytheistic environment to God. Mosses's mother is a mother figure who willingly sacrifices for the safety of her children, very patient in bringing up her children, even though she had given her son to be adopted by Asiyah. Queen Balqis, wealthy rulers who can conquer their pride of the truth that comes from God through the preaching of Prophet Solomon. She does not hesitate to abandon disbelief and follow the preaching Prophet Solomon, to worship Allah and live according to syari'a established by God. Mary, is one example *al-s}o>lih}ah* woman born of a pious family, courage and piety to God in the life to make herself an example of God to women in general. Aisya is a wife of the Prophet Muhammad that with patience and determination to put their trust in God in the face of slander and exams that had hit home that is spread by the hypocrites of the time. Some of Prophet Muhammad's wife also include in good women.

¹⁰ Q.S at-Tah}rim (66): 11

Some women who have bad character mentioned in the Qur'an are: Lut}'s wife, Noah's wife, Abu Lahab's wife, and Zulaih}a. Like the verses of Qur'an Surah at-Tah}rim (66): 10 which read:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأةَ نُوحٍ وَامْرَأةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ

فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ﴿١٠﴾

"Allah sets forth, for an example to the unbelievers, the wife of Noah and the wife of Lut}."11 they were (respectively) under two of Our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"12

Muslim women in general need a women role model who became a symbol of the noble lady, who had been told in the Qur'an. Beside that, women must be avoid from bad attitude and make the bad women figures in the Qur'an as a sample to teach and remind them. The women figure in the Qur'an as an inspiration and motivation to women today to be a good woman like the Qur'an verses talk about several women figures.

With time changing, many women have many kinds of erosion, such as deterioration in personality, character also *aqidah*. One of reason is the crisis exemplary female figures as the example to women today in their daily activities. Nowadays, Muslim women are not only more far from role model, women can do a positive action, but also they must be far from bad character model. Therefore, the research about classification of good and bad women in the Qur'an according the typology of the characteristic is important by some reasons. *First*, women figure in the Quran as a role

¹¹ The wife of Lut} has already been mentioned more than once. The world around her was wicked and she sympathized with and followed that wicked world, rather than her righteous husband. She suffered the fate of her wicked world. *Ibid.* p. 1573

¹² Q.S at-Tah}rim (66): 10

model and symbol of women in Islamic history. *Second*, a review of good and bad women stories in the Qur'an contain moral value and lesson to the reader. *Third*, is the moral significance of the story of women in the Qur'an to the context of today.

Women who has good attitude or *al-mar'atus al-s}o>lih}ah* who mentioned in the Qur'an are figures that can be used as a source of inspiration and role model for women living today, so we, especially women, can take lessons from the content of the verses of the Qur'an and can be Muslim women who are obedient to Allah and His Messenger. Beside that, women who has bad attitude or *al-mar'atus al-sayyi'ah* in the Qur'an are figures that can not be follow or imitate in our life. So, this study will explain some of women figures in al-Quran who have good and bad character.

B. Research Questions

Based on the background above, the problems are formulated as follows:

- a) Who are the women figures included in good and bad women according to the Qur'an?
- b) What are characteristics of good and bad women figures according to the Qur'an?

C. The Aim of Research

The aim of the research is to answer research problems included in the question above. They are:

- a) To know the women figures according to the Qur'an
- b) To know the characteristics of good and bad women figures according to the Qur'an

D. The Significant of Research

The significances of this research are:

- a) To enrich the treasure of Islamic thought in the interpretation of the Qur'an

- b) To give a contribution to science in the study of the Qur'an in general and the study of the interpretation of the Qur'an by using thematic study
- c) To give motivation to the Muslim women of today in order to imitate the good character, personality and behavior of some women and avoid the bad character mentioned in the Qur'an

E. Prior Research

The writer realize that the writer is not first person who discuss about women in the Qur'an. Among those writers are:

- 1) "*Wanita dalam al-Qur'an dan al-Kitab (studi Komparatif)*" written by Nur Indarti Khotimah, this thesis just discusses about definition about woman and compare between Qur'an and Bible. This thesis conclude that among the Qur'an and Bible has similarity and dissimilarity. The similarity between Qur'an and Bible are both of them agree that Eve is an Adam's partner in heaven before sent down to earth. While, the Qur'an and Bible has many dissimilarity are: in the Qur'an although woman does a fault, but this is excusing, women did not come from men (Adam), woman has good position and woman has active role play in the society. But in Bible: woman as seducer of man, woman comes from flank of man (Adam), women same as man.
- 2) "*Konsep Aurat Wanita Dalam Al-Qur'an (Studi Komparatif Menurut Hamka, al-Qurtubi dan Syahrur)*" written by Sya'adatul Udhiyah. This thesis discusses about genitals concept of women in Qur'an and everything that relate with this topic and compare between the thought of Hamka, Qurtubi and Syahrur, so this thesis does not discuss about the characteristic of good and bad women in the Qur'an.
- 3) A thesis by Kusna Arifah under title "*Wanita Karir Dalam Perspektif Al-Qur'an (Pendekatan Tafsir Tematik)*", the research focuses on woman career in Qur'an perspective. This thesis explains that Islam women be

able to have career, as long as she can manage her career outside and her responsibility in her household.

- 4) Thesis about “The concept of ideal wife according to Serat Wulang Putri written by Pakubuwono IV (an Islamic Perspective)” by Lia Alief Muflihah. This research discusses about criteria of ideal woman in Qur’an, does not discuss about characteristic good and bad women in the Qur’an, so the object of research is different.
- 5) The book entitled “*Qur’an Menurut Perempuan*” by Amina Wadud Muhsin. This book discusses about women figures who mentioned in the Qur’an. She divides the women into three levels with two major categories. The list is according to sequence of their era. There are: *first category* as the first level includes the women who mentioned but just little explanation about them. At the Mecca period, they just mentioned in some of stories about certain prophet. Besides that, at Medina period usually they become theoretic model. *Second category* as second level, include women who did certain action or said something. But, the significance of their action or statement limited to certain event in their lives and prophet’s life. In this level, women didn’t show the significance of religion clearly. *Third category* as third level is special women, because relate to people who have participation in perspective of Qur’an. Like: Eve, Hannah, Anna or Anne, *imraah Imran*, Assia, Pharaoh’s wife, Moses’s mother, Queen Balqis.
- 6) The book entitled “*Perempuan Dalam Al-Qur’an (Studi Tafsir al-Manar)*” written by Mundhir, M. Ag. This book discusses about the basic mission of the Qur’an to women, because Qur’an reduced in patriarchy era. At that time, especially in Mecca where Arabic tradition disparage the women position. So, this book explains about women position in the Qur’an according to *Tafsir al-Manar*. According to the writer of that book claimed that *Tafsir al-Manar* is one of interpretation

book that explain the Qur'an verse clearly, especially when talking about relation between women and men.

- 7) The book entitle "*Al-Qur'an Bercerita Soal Wanita*" written by Jabir Asysyaal explains about the women stories in the Qur'an that covered about some of women characters, but that book does not discuss comprehensively yet the case about typology good and bad women in the Qur'an, also the method that use in the book different with this research, because this research use thematic method and that book didn't use it. This research also make limitation about case of research, it is about the characteristic of good and bad women in the Qur'an.

As far as the writer know, there is no study has comprehensively that talking about the characteristic of good and bad women in the Qur'an. Despite there is a research that discuss about the women character, but this research and the other research has different on focus study. So, this is as a motive of the writer to research about this case. This research wants to discuss about good and bad women models in the Qur'an. So women today can take lessons from previous stories that have been mentioned in the word of God and make the Qur'an as a guide in the human life, as the purpose of the revelation of the Qur'an is to guide all of human to attain happiness in this world and the hereafter.

F. Methodology

1. Research Type

The research under title "The Characteristic of Good and Bad Women in the Qur'an (Thematic Study)" is a qualitative research; the writing process is the library research by collecting data, writing, classifying and analyzing. That is adopted from written sources.¹³ The object points of research are reading books and literature related

¹³ Noeng Muhajir, *Metodologi Penelitian Kualitatif*, Raka Sarfasin, Yogyakarta, 1989, p. 43

to the issue above. This research is descriptive interpretative. With this method the writer tries to uncover and understand the meaning contained in the Qur'an.¹⁴

2. Methods of Collecting Data

As research in general, this research also refers to texts from several sources. The data referenced as a source in this study is qualitative data which qualitative data are divided into two primary data and secondary data.

a) Primary Data Source

The primary data source is the information obtained directly from the subject of research as a source of information searchable.¹⁵ The primary sources for this study are verses of the Qur'an which discuss about the characteristic of good women and bad women in the Qur'an are: al-Baqarah (2): 35, T}a>ha> (20): 115-123, Hu>d (11): 71,81, Yu>suf (12): 20, 23-24, Ibra>hi>m (14): 37, al-Hijr (15): 29,30, 60, A>li Imra>n (3): 35 and 36, 42-42, an-Nu>r (24): 11, al-Qas}as} (28): 7-9, 23-25, al-Muja>dalah (58): 1-5, at-Tah}ri>m (66): 3-5, 10, 11, 12, al-Ah}zab (33): 37-38, 52 and 59, an-Naml (27): 20-25, 41-44, 57, surah al-Lahab (111): 4 and 5.

b) Secondary Data Source

Secondary data is obtained from the supporting data sources related to and support the primary data.¹⁶ The other informative materials in the form of books, articles, dictionary, encyclopedia and references like that deserve to be related to the theme and purpose of this research, the complement of the primary sources.

All of Qur'an Translation in this thesis is refer to The Holy Qur'an by Abdullah Yusuf Ali, New Delhi: Goodword Books. To make this research full

151 ¹⁴ Lexy J. Moloeng, *Metode Penelitian Kualitatif*, PT Remaja Rosdakarya, Bandung, 2009, p.

57 ¹⁵ Rianto Adi, *Metodologi penelitian Sosial dan Hukum*, Jakarta: Granit, 2004, first edition,, p.

¹⁶ Moh. Nazir, *Metode Penelitian*, Jakarta: Graha Indonesia, 1998, p. 235

of information, so all the interpretations are refer to al-Maraghy, al-Qusyairi, Fakhruddin ar-Razi, Tantowi al-Jauhari and al-Qurtubi.¹⁷

3. Research Approaches

This research uses the method of literature discussions in a way to research the history of the down of the Qur'an to find out the causes of the down of the Qur'an and since the object of this research form the verses of the Qur'an is separate in several verses and surah that focus on a theme, this research approaches to *tafsir maudju'i* methods (thematic).¹⁸ This study uses a thematic approach according to Quraish Shihab by the following steps:¹⁹

- 1) Choosing the problem or theme will be discussed.²⁰
- 2) Arranging the verse according to the time revelation.²¹
- 3) Knowing and understanding the vocabulary of verses by referred to the Qur'an it self (don't have to).
- 4) Explaining *asbab an-nuzul* of verses.

4. Method of Analyzing Data

After the data is collected and arranged systematically, the next step is to analyze. In this case the writer uses a content analysis by thematic study (interpretation *maudju'i*) methodology. It means collecting some verses of the Qur'an that has same content and talking about the problem and arranging *asbab al-nuzul* and understanding

¹⁷ According researcher, the five of interpreter as represent of several types of interpretations.

¹⁸ *Maudju'i* is the method of interpretation by way of collecting the verses of the Qur'an that discuss specific problems of the various surah in the Qur'an and sorted by time decrease, while watching for falling and *munasabat* between verses (as long as that does not affect understanding is highlighted), and then analyzed by the aid of science relevant to the issues discussed later gave birth to the conclusions of the issues discussed as an integral concept in the Qur'an. See, Al-Farmawy, *al-Bidayat fi al-Tafsir al-Maudu'i*, Maktabat Jumhuriyat, Mesir, 1977. p, 52. Also see: M. Quraish Shihab, *Tafsir Al-Qur'an dengan metode Mawdu'iy dalam beberapa aspek ilmiah*, Jakarta: Perguruan Tinggi Al-Qur'an, 1986. p, 36.

¹⁹ M. Quraish Shihab, *Membumikan al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, Bandung: Mizan, 2007, p. 176-179

²⁰ It is better if the issues that discussed suitable with the common issues in the community. look, *ibid*, p. 177

²¹ It is an effort to determine the development of the Qur'an instructions relating to the subject matter that discussed, especially if there any opinion about nasikh and mansukh. See, *ibid*.

the vocabulary of verses.²² The writer gives some elaboration and the last conclusion and explains it.²³ There are two kinds of interpretations *maud}u'i*, namely: *maud}u'i ayah* and *maud}u'i surah*.²⁴ While the researcher use *maud}u'i ayah*. In this research, the writer uses thematic study method of Quraish Shihab.

G. Writing Systematic

This research was arranged by using the systematic as follows:

The first chapter is an introduction which leads to the subsequent chapters. This chapter provides background, research questions, and the aim of the research, significance of the research, prior research, methodology, writing systematic.

The second chapter discusses the theoretical basis of the themes discussed. In order to obtain a general view about women, in terms of the definition of the characteristic of women, good and bad women in Islamic at Glance, the existence of women pre Islam and the thought of several opinions about the characteristic of women.

The third chapter discusses about general view of good and bad women in the Qur'an, term women in the Qur'an, verses interpretation with thematic study, *asbab annuzul* of verses, the interpretation of some mufassirs.

The fourth chapter is an analysis of the data that had been presented in the previous chapters. That will discuss about the Qur'an view on good and bad women, the characteric of women according to the Qur'an.

The fifth chapter consists of a conclusion that answers the question in the research problems and concludes with suggestions. And the last, contains a bibliography.

²² See, *ibid*.

²³ Abdul al-Hay al-Farmawi, *op.cit*, p. 36

²⁴ Maud}u'i is the new method from a new scholar today. There are two kind of Maud}u'i verses and surah, verses mean that collecting verses of Qur'an which has same topic to discuss a problem and then arrange them based on chronology of revelation and further the interpreter giving explanation and take simple conclusion. *Ibid*.