

CHAPTER II

GENERAL VIEW ABOUT THE CHARACTERISTIC OF WOMEN

A. Definition of The Characteristic of Good and Bad Women

a. Definition of Term Characteristic

The term character means that a person, especially when you are describing a particular quality that they have or someone whose behaviour is different from most people, especially in a way that is interesting or funny.¹ Beside that in *Kamus Besar Bahasa Indonesia*, character is the nature of psychic, moral, or behavior that making a differences with the other.² The characteristic means the spesific character.³ In *Macmillan English Dictionary* mentioned about the means of term character in several meanings are:⁴

- a) Qualities of personality
- b) The qualities that make something clearly, different from anything and interesting or attractive
- c) Someone's reputation
- d) A person in book, play, film, etc
- e) A person of a particular type

¹ Cambridge English Digital Learner, London: Cambridge University Press, copyright 2008

² Tim Redaksi, *Kamus Besar Bahas Indonesia Pusat Bahasa Edisi Ketiga*, Jakarta: Gramedia Pustaka Utama, 2008, p. 623. See also, W.J.S Poerwadarminta, *Kamus Umum Bahasa Indonesia Edisi Ketiga*, Jakarta: Balai Pustaka, 2006, p. 521

³ *Ibid.*

⁴ Editorial Staff of Macmillan, *Macmillan English Dictionary For Advanced Learner International Students Edition*, Malay and London: Macmillan Publisher, 2002

- f) Good personality qualities, especially the qualities of being brave and determined when doing something difficult
- g) A letter, number, or symbol that is written

b. Definition of Term Good and Bad

Human also have same potential to be good or bad figure from their nature and behavior. In *Kamus Besar Ilmu Pengetahuan*, term good means the nature of something that could perfect of the existent and the interest object, values, desires or rational will.⁵ According to Aristotle term good mean as nature that arise if someone can realize all the potential and the nature of the ratio.⁶ Term good also mean elegant, proper, regular, useful, and not bad.⁷ The meaning of term bad is damaged or rotten, ugly, poorly, unpleasant.⁸

In *Macmillan English Dictionary* mentioned about the means of term good in several meanings are:⁹

- a) Something of high quality or standar
- b) Able to do something well
- c) With qualities to do something
- d) Honest and morally correct
- e) Giving pleasant feeling
- f) Pleasant to look at

⁵ Save. M. Dagun, *Kamus Besar Ilmu Pengetahuan*. Jakarta: Lembaga Pengkajian Kebudayaan Nusantara (LPKN), first edition, 1997, p. 91

⁶ *Ibid.*

⁷ W.J.S Poerwadarminta, *op.cit*, p. 81

⁸ *Ibid*, p. 196

⁹ Editorial Staff of Macmillan, *op.cit*, p. 612

- g) Feeling healthy or happy
- h) Fairly large amount
- i) Usable or not spoiled
- j) Showing pleasure
- k) High in society
- l) Likely to earn money
- m) Giving a lot of value
- n) Through and complete
- o) Funny or interesting

Term bad also has several meanings are:¹⁰

- a) Not pleasant or enjoyable
- b) Causing problems or harms
- c) Of very low quality
- d) Not appropriate or fair
- e) Painful or injured
- f) Evil or behaving badly

The term of Good same with righteous translated in Arabic with *al-s̄o>lih}*. Etymologically the word *al-s̄o>lih}* come from the word *al-s̄o>luh}a* in dictionaries language of the Qur'an is described as an antonym of the word *fasid* that the mean is

¹⁰ *Ibid*, p. 89

broken. So, definition of *al-s}o>lih}* or good is absence or broken off damage.¹¹ According to Toshihiko Izutsu, there is no word in the Qur'an that can show the religious of human characteristic more clear than the term *al-s}o>lih}*.¹² Toshihiko Izutsu argues that the appropriate term as the antonym of the word *al-s}o>lih}* is *fasid*, because according to him the antonym of the word *sayyiah* is not *sholeh* but *h}asan*.¹³

The majority of interpreter argued that the meaning of good and bad is a pleasure and disaster,¹⁴ it is not the effort that did by human by good and bad effort. Term *h}asanah* and *sayyi'ah* mentioned in the Qur'an have meaning pleasure and disaster.¹⁵ The term *h}asanah* or good and *sayyi'ah* or bad in the Qur'an means the pleasure and disaster.¹⁶

c. Definition of Term Women

Several ways to understand the meaning of women must not be separated from the case of gender and sex. About this case the writer wants to see in two cases, where the women in the context of gender is defined as the inherent nature of the human to be feminine.¹⁷ While women in terms of sex is one of the sexes that signed by reproductive instrument in the form uterus, the egg and the breast so that women can get pregnant, give birth and give suck. With time changing, many people have understanding about women life in the social role. However, Nasaruddin Umar gives limitation in view of

¹¹ M. Quraish Shihab, *Tafsir al-Qur'an al-Karim (Tafsir atas Surat-Surat Pendek berdasarkan Urutan Turunnya Wahyu)*, Bandung: Pustaka Hidayah, 1997, p. 478-490

¹² Toshihiko Izutsu, *Etika Beragama dalam al-Qur'an*, Terj. Mansuruddin Djoely, Jakarta: Pustaka Firdaus, 1993, p. 331

¹³ *Ibid*, p. 337

¹⁴ Ibn Taimiyah, *Baik Dan Buruk Menurut Al-Quran*, Terj. Abd. Aziz MR. Yogyakarta: Mitra Pustaka. 2004, 1st edition, p. 1

¹⁵ Like Q.S A>li Imra>n: 120, at-Taubah: 50, 52, al-A'r}a>f :68, 131, 130, 168, as-Syu'ara>': 48,30, al-Qas}as}: 84, Hu>d: 114, al-Furqa>n: 70, al-Ma>'idah: 49,106, ar-Ra'du: 31, al-Baqarah: 155-156. See, *ibid*, p 1

¹⁶ Ibn Taimiyah, *Baik Dan Buruk (Al-Hasanah Wa Al-Sayyiah) Agar Taat Jadi Nikmat Dan Dosa Terasa Nista*, Terj. Fauzi Faisal Bahreisy. Jakarta: PT. Serambi Ilmu Semesta. Cet. 1. 2005, p. 35

¹⁷ About this definition look at Mansour Fakih, *Analisis Gender dan Transformasi Sosial*, Yogyakarta: Pustaka Pelajar, th., p. 7-8. See also Julia C. Mosse, *Gender dan Pembangunan*, Yogyakarta: Pustaka Pelajar, 20002, p. 3.

this problem, he argues that gender more emphasis on masculinity or femininity, while sex more emphasis on growth and chemical composition of the body.¹⁸

In Encyclopedia of Islam, term woman comes from the Arabic *al-mar'ah*, plural *an-nisa'* same with term women, adult women or girls is the opposite kind of man.¹⁹ The same thing is by Dr. Nasaruddin Umar, M. A, *al-nisa'* has meant female gender, same with the Arabic word *al-rijal* which means the male gender. In English is the woman and plural form is women as the opposite of term man.²⁰ While in *Kamus Umum Bahasa Indonesia* women is defined as a female is more subtle, or a girl.²¹

Women is the species who have contributed to the biological species. Women are who can keep increase the next generations. Ironically, most of people forget about special quality of women, precisely they just use women to serve as engines of human reproduction. Even worse, ignored and their reproductive ability are only used as a means of satisfying biological needs of man, but avoided their reproductive function.²²

Woman is a creature who has the same psychic functions and roles with men.²³ According to Najib Mahfudz, woman is an integral part of the integrity of the nation or society who has rights and responsibilities as a human being. Also according to him woman is the personification symbol motherland who always gives love, protection and warmth to the people and the nation and at the same time obtaining cherished, protected and warmed by the people and the nation.²⁴ His opinion is based on normativity of the

¹⁸Nasaruddin Umar, *Argumen Kesetaraan Gender: Perspektif al-Qur'an*, Jakarta: Paramadina, 1999, p. 35-36

¹⁹ Hasan Muarif Ambary, Nurcholis Madjid, *Ensiklopedi Islam*, Jakarta: Iktiar Baru Van Hoeve, 1993, p. 125. 1st edition.

²⁰ Nasaruddin Umar, *op.cit*, p. 159.

²¹ W.J.S Poerwadarminta, *op.cit*, p. 1147.

²² Fatima Mernissi, *Wanita dalam Islam*, Terj. Yaziari Radianti, Bandung: Pustaka, 1991, p. V

²³ Bermawy Munthe, *Wanita Menurut Najib Mahfudz (Telaah Strukturalisme Genetik)*, Yogyakarta: Bidang Akademik UIN Sunan Kalijaga, 1st edition, 2008, p. 34

²⁴ *Ibid*, p. 34

Qur'an that describe women as human beings who have the opportunity to play wide and has a unique function.²⁵

The term *al-nisa'* with various forms repeated 59 times in the Qur'an,²⁶ with the classifications:

1. *Al-nisa'* in terms of female gender as a surah an-Nisa>' verse 7 and 32 which describes the rights of women.²⁷ The portion of the division in this verses are not solely determined by the biological reality as a woman or a man, but is closely related to the reality that gender is determined by cultural factors that relate to them. Meanwhile, the measure of the portion of the division of roles is determined by external factors, or according to terms of this terminology of verses, be determined by the concerned effort.
2. *Al-nisa'* in the meaning as wives in surah al-Baqarah verse 6 and 22 for example that verses mentions the names of the Prophet's wife.²⁸

²⁵ It can look from some surah in the Qur'an that discuss about women.

²⁶ 'Abdul Baqi', *Al Mu'jam Mufahras Li Al Fadil Qur'an*, p. 699

²⁷ Alla>h says in Q.S an-Nisa>' (4): 7

لِلرِّجَالِ نَصِيبٌ مَا تَرَكَ الْوَالِدَانِ وَالآقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مَا تَرَكَ الْوَالِدَانِ وَالآقْرَبُونَ بِمَا قَاتَ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ﴿٧﴾

"from what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share." Abdullah yusuf ali has resisted the temptation to translate "next of kin" as this phrase has a tecnical meaning in Indian Law, referring to certain kinds of heirs, whereas here rhe people mean are those whose in heritance is to be divided. The share are spesified. Here the general principles are laid down thet female inherit as well as males and that relatives who have no legal shares, orphans, and indigent people are not to be treatedshly, if present at the division. Their "feed" may be charged to the property as part of the funeral expenses."

And surah an-Nisa>'(4): 32,

وَلَا تَتَمَنَّوْ مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِلرِّجَالِ نَصِيبٌ مَا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مَا اكْتَسَبْنَ وَإِنَّ اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٢﴾

"and in no wise covet those things In which Allah hath bestowed His gifts more freely on some of you than on others: to men is allotted what They earn, and to women what They earn: but ask Allah of His bounty. For Allah hath full knowledge of all things."

²⁸ Nasaruddin Umar, *op.cit*, p. 161-162.

Qur'an has many versions of term women, such as: *al-nisa'*, *al-mar'ah*, *al-untha*, *al-umm*. Term *al-nisa'* becomes one of the names of surah in the Qur'an.²⁹ In another verse the word *al-nisa'* indicates female gender. Besides that, *al-nisa'* also mean wives.³⁰ Term *al-mar'ah* is the simple form of *al-nisa'* that mean wife.³¹ Women profiles in the Qur'an have variation, covered good and bad women.³²

Term *al-nisa'* is the plural of *al-mar'ah* mean adult women.³³ *Al-untha* means the female gender in general, from the infant to the elderly. Term *al-umm* in terms of the biological mother,³⁴ and means a place to stay or return.³⁵

B. Good and Bad Women in Islam at Glance

Islam raises women and men status and puts them in the same position.³⁶ Like hadith:

إِنَّمَا النِّسَاءُ شَقَاقُ الرِّجَالِ

"Actually women are siblings of men."³⁷

²⁹ Lajnah Pentashih Mushaf Al-Qur'an, *Kedudukan Dan Peran Perempuan (Tafsir Al Qur'an Tematic)*, Jakarta: Lajnah Pentashih Al Mushaf Qur'an, 1st, 2009, p. 3, see also surah an-Nisa>' verse 7 and 32

³⁰ See surah al-Baqarah (2): 187, 222, 223, 226, 231, 236. Also surah an-Nisa>' (4): 15 dan 23, al-Ah}zab (33): 30, 32, 52, A>li Imra>n (3): 61, at}>T}ala>q (65): 4 dan al-Mujadalah (58): 2-3

³¹ See surah at-Tah}ri>m (66): 10 on imraah Lut}, imraah Noah, and at Tah}ri>m (66): 11 on imraah pharaohs. Said *an-nisa'* and *imraah* never used for underage girls, even these two words used more for women in relation to women's reproductive tasks.

³² Surah al-Qa>riah (101): 9 see also, *ibid*, p. 9

³³ *Ibid*, p. 15, excerpted from Ibnu Munzir, *Hisamul Arab*, jilid XV, p.. 321 compare with 'Abdul Baqi', *Al Mu'jam Mufah}ras Li Al Fadhil Qur'an*, p. 513

³⁴ See, surah al-Qas}as} (28): 7

³⁵ Lajnah Pentashih Mushaf Al-Qur'an, *op.cit*, p.16

³⁶ Hasan al-Banna, dkk, *Profil Wanita Muslimah*, Terj. A. Mujab Mahali, Solo: CV. Pustaka Mantiq, tth, p. 14.

³⁷See, Abu Dawud on chapter *T}aharah*: 94, Tirmidzi on chapter *t}aharah*: 82, ad-Darimi chapter wud}u': 76, Ahmad bin Hanbal chapter 6 p. 256 and 377

The differences between women and men are just based on naturally instinct, interests and to protect the rights of them. Between men and women there is a strong interaction instinct that is the main basic relations, so they can help each other.³⁸ Islam has given rules relating to women. In the Qur'an there is a special surah called *an-nisa'* and the meaning of *an-nisa'* is women. Women who are good in Arabic is called *al-mar'atus al-s}o>lih}ah* which implies fairly broad, *al-s}o>lih}ah* is *mu'annas* derived from the word *al-s}o>lih}* in Arabic, literally means opposite from word *fasid* in Arabic, imperfect or damaged.³⁹ This meaning indicate that something is not broken, the meanings of the righteous or *al-s}o>lih}* is like the healthy, strong, sturdy, decent, appropriate, proper, useful, peaceful and kind.⁴⁰ In English *al-s}o>lih}* means good, right, proper, sound, solid, virtuous, useful, fitting, suit-able, and appropriate.⁴¹ So good women or *al-mar'atus al-s}o>lih}ah* that has the meanings that mentioned above, such as: wives, mothers, children, educators, teachers, employees, officers or leaders. Good women are women who have the skills and expertise in any field she choose.⁴² Good women is a expectation to everyone, like as the hope of the good man and a good husband or a good child.

In the Qur'an there are many verses that discuss about cases relating to women, like the concept of good women or *al-mar'atus al-s}o>lih}ah*.⁴³ This shows that Qur'an also gives attention to the status of women in her life and even strengthens their identity by providing the special rules to them that suitable with her nature. By that concept the

³⁸ Like surah ar-Ru>m 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا تُشْكِنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لَتَفَقُّرُ مِنْ تَفَكُّرِكُوْنَ ﴿٢١﴾

"and among His Signs is this, that He created for you mates from among yourselves, that ye may Dwell in tranquility with them, and He has put love and Mercy between your (hearts): Verily In that are Signs for those who reflect."

³⁹ Faqihuddin Abdul Kodir, *Bangga Menjadi Perempuan Perbincangan Dari Sisi Kodrat Dalam Islam*. Jakarta: Gramedia Pustaka Utama. 2004, p. 81

⁴⁰ See, *Lisan Al-Arab*, II/516-517 dan *Al-Mu'jam Al-Wasith*, juz I, p. 520

⁴¹ See, *Mu'jam Al-Lughah*, p. 523

⁴² Faqihuddin Abdul Kodir, *op.cit*, p. 88

⁴³ Word *al-s}o>lih}ah* is *mu'annas* derived from the word meaning *al-s}o>lih* virtuous woman, the woman who is strong in virtue and always try to make it happen. See Ahsin W. Al-Hafidz, *Kamus Ilmu Al-Qur'an*, Jakarta: Amzah, second edition, 2006, p. 265

women are expected to follow it, so women can achieve the degree of *al-s}o>lih}ah* or we call them as good women.

Nowadays the reality of women indicates that not all women said *al-mar'atus al-s}olih}ah*, therefore to call a woman is *al-mar'atus al-s}o>lih}ah* need some criterias. To mention the criteria the writer will refer on Qur'an:

الرّجَالُ قَوَامُونَ عَلَى النِّسَاءِ إِمَّا فَضَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَإِمَّا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحُاتُ
قَانِتَاتٌ حَافِظَاتٌ لِلْعَيْبِ إِمَّا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُورُهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطْعَنْكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَيِّلًا إِنَّ اللَّهَ كَانَ عَلَيْنَا كَيْرًا ﴿٣٤﴾

*"Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because They support them from their means. Therefore the righteous women are devoutly obedient, and guard In (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (and last) beat them (lightly); but if They return to obedience, seek not against them means (of annoyance): for Allah is Most High, great (above you all)."*⁴⁴

This verse shows that good women or *al-mar'atus al-s}o>lih}ah* has two characters, there are: obedient and keep their respectability. Among the signs of piety are submissive and obedient to God in carrying out His commandments, exercise rights and domestic leadership, such as obeying her husband's leadership, keeping secrets of marital and household.

In verse 34 surah an-Nisa>' has mentioned that the characters of good women or *al-mar'atus al-s}o>lih}ah* are *qanitat* and *hafiz}at lil ghaib*. For more details, the writer will describe these characters by following description:

⁴⁴ Q.S an-Nisa>' (4): 34

1. *Qanitat*

Term “*qanitat*” is a form of *jama’ mu’annath* of word “*qanit*” the meaning is “who humble themselves to God”, “obedient”, “submissive”. Surah *an-nisa’* verse 34 covered the life regulation married couple, so term “*qanitat*” in many definitions means obedient to her husband. Obedient means follow the right and good command from her husband and the commad not contrary to religious orders. Not called obedient if follow the wrong command and contrary with religious order. Obedient to her husband also means precede husband command then her self need.⁴⁵

Qanit is one of the characters that owned by a believer. After someone believes in, then the next level is to carry out orders and avoid His prohibitions and we call them obey. A dependable steadfast and obedience woman called *qanit*. The Qur'an mentioned many words about *qanit* that indicated the woman is obedient and believe in her religion. Among the verses that show this case is:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتَاتِ وَالصَّادِقَاتِ
وَالصَّادِقَاتِ وَالصَّابِرَاتِ وَالصَّابِرَاتِ وَالْحَاسِعَاتِ وَالْمُتَصَدِّقَاتِ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمَاتِ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرَاتِ
أَعَدَ اللَّهُ لَهُمْ مَعْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

“For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give In charity, for men and women who fast (and deny themselves), for

⁴⁵ M. Thalib, *Analisa Wanita Dalam Bimbingan Islam*, Surabaya: Al Ikhlas, 1987, p. 11.

men and women who guard their chastity, and for men and women who engage much In Allah's praise,- for them has Allah prepared forgiveness and great reward.”⁴⁶

Verse above explains that a believer has no choice except obeying the command of Alla>h and His Messenger. Decision of Alla>h and His Messenger are the laws contained in the Qur'an and hadits that have come to this generation and maintained its purity. *Qanit* is character of a believer, so a *qanit* always hold on to the Qur'an and hadith, without turn from them.

One of the differentiation between Muslim woman and other woman is the deep of her faith in God and a sincere belief that whatever happens in this universe and whatever fate to humans only happen by the will and decree of Alla>h. Whatever happened to a human being can not be avoided, and whatever does not occur in humans cannot be forced to happen. In this life people have no choice but to fight hard on the right way and do good deeds and worship. She always believes that she always needs God's help and guidance.⁴⁷

2. *Hafiz}at lil Ghaib*

“*Hafiz}at lil Ghaib*” means women who keep themselves behind their husband. According to the explanation in the Tafsir Al-Maraghi, “*bima hafiz}allah*” means because God commands that maintain them, and they obey Him and do not obey their lust. In this verse there is an advice and a barrier for women to spread the secrets of husband and wife. Similarly, women are requiring maintaining the property of the men and matters that related to it from loss.⁴⁸ A very important thing to protect by a woman is the secret of her husband, that unknown by others. The husband also has to keep the secret of his wife. The explanation same as words of the Prophet:

⁴⁶ Q. S al-Ah}za>b (33): 35

⁴⁷ Muhammad Ali al Hasyimi, *Muslimah Ideal*, Yogyakarta: Mitra Pustaka, 2000, 1st edition, p. 2.
⁴⁸ Ahmad Musthafa Al Maraghy, *Tafsir Al Maraghy*, Semarang: Toha Putra, 1986, 1st edition, p. 44.

وَلَا تَخَالِفْهُ فِي نَفْسِهَا وَمَا لَهَا بِمَا يَكْرِهُ.

"And she (a nice lady) did not deny her husband with something that he hated in (keeping) himself and his property."⁴⁹

If a woman wants to be a pious woman, it is enough for her to learn the courtesy from the Qur'an then executes according properly. Civilization contained in the Qur'an is higher than all of civilization and decency, and would be appropriate to use for every nation, in every place and at all times. Thus, based on surah an-Nisa>' verse 34 it can be concluded that the characteristics of good women or *al-mar'atus al-s}o>lih}ah* are:

a. Obedience to God

Obedience to God is to be obedient and loyal to all the rules of Allah in this life, including life rules of married couple. This character is based on the other character. Obedience to God is specifically means to comply or do God's commandments that relate to religious worship. A woman *al-s}o>lih}ah* is woman who can keep the relationship with God by doing her obligations such as: prayer, fasting, charity, and so on. Like word of the Prophet Muhammad:

إِنَّ امْرَأَةً إِذَا صَلَّتْ خَمْسَاهَا وَصَامَتْ شَهْرَهَا وَوَحْفَظَتْ فَرْجَهَا وَأَطَاعَتْ زَوْجَهَا

قِيلَ لَهَا أَدْخُلِي الْجَنَّةَ مِنْ كُلِّ بَابٍ مَا شَاءَتْ.

*"If a woman pray five times, the fasting a month Ramadan, maintaining his honor, and obey her husband, so said to her: "Go you into heaven from whichever door you like."*⁵⁰

⁴⁹ Imam Nasa'i, *Sunan Nasa'I Juz V*, Beirut: Dar al Ma'rifah, 1993, p. 377.

b. Obedience to husbands

Obedience to her husband means precede commands of husband than her or other purposes. Obey means follows the good and right order, and does not oppose to religious instruction. If the husband gives something that against religion, it is not obligatory for the wife to fulfill, even she has to avoid the order.

c. Keeping Honor

There are several kinds of keeping honor: to maintain herself honor when the husband not at home, keep away from all stain and dishonor include maintaining treasure husband.⁵¹ The core of the guard of honor of a woman lies in the consciousness of its dignity as a human being in this context as a wife. Aware of self-esteem also means leaving things that are not worth doing, for example, does not close properly genitalia.

d. Trustworthy

Al-mar'atus al-sayyidah or good women are always far away from treacherous nature. If her husband is far from her, she carries out the obligation to keep them well and her husband's property even though devoid of oversight husband. Also she can keep secrets between her home life and her husband. In carrying out her duties, she is merely looking for blessings of God.

Beside that, women who do not good deed or we call them bad women or in Arabic is called *al-mar'atus al-sayyi'ah* are women who try to leave the right of a husband and wife, arrogant and disobeyed central leadership, even violate their human demands nature, that consequently lead to the destruction life of married couple. To this kind of woman or wife surah an-Nisa> verse 34 above provide a way to correct it, is the husband gives guidance and leadership. Her husband has to cope with a variety of

⁵⁰ Imam Hanbal, *Musnad Ahmad Ibnu Hanbal*, Beirut: Dar al kutub al-Ilmiyyah, 1993, p. 243.

⁵¹ M. Thalib, *op.cit*, p. 11.

ways, such as gives warnings, broke away from the bed, or if need to hit her. But keep in mind that this means levels need to be adjusted to the type of women.

So automatically, the characteristics of *al-mar'atus al-sayyi'ah* or bad woman is the opposite of the characteristics of *al-mar'atus al-s}o>lih}ah* above, and always tends to do negative actions that are opposite to the teachings of the Qur'an and the hadith.

C. The Existence of Women pre-Islamic Period

Generation is to keep the existence of a species. Every living naturally has motivation to keep their generation. Unusual thing is there is a father who hates his daughter. According to the views of Arabic people before Islamic era, someone considered has children if he has male babies. For them, the true family and the most respected of others is a mother who successfully gave birth to more than three boys. The strange thing is why must they hate women? Infact, all of children born through the mother's womb. According to Aisyah Abdurrahman in her book said that the living condition in the past that forced them to add males and minimize female births.⁵² For them, women could not be used to fortify and keep family's good name, even they are always the target of the enemy. This is as a damage of the good name of their tribe. This tradition is not only exist in the Arabic place, but also occurs in other place.⁵³

More ironic for the Arabic people, they are hate women, but on the other hand they are very respect to their mothers particularly in terms of nicknames. In the

⁵² Aisyah Abdurrahman binti Syati', *Sayyidati Baiti an-Nubuwah* (Putri-Putri Nabi SAW), Terj. Abdul Kadir Mahdamy, Solo: Pustaka Mantiq, 1990, p. 52

⁵³ Like Alla>h says:

دُرْيَةً بعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾ إِذْ قَالَتِ امْرَأَةٌ عَمْرَانَ رَبِّي إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحْرِزاً فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّي إِنِّي وَضَعْتُهَا أُنْثِي وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الدَّكَرُ كَالْأُنْثِي وَلَيْسَ سَمِيُّهَا مَرْتَمٌ وَلَيْسَ عَيْدُهَا بَلْ وَدُرْيَةً مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾

Offspring, one of the other: and Allah heareth and knoweth all things.Behold! a woman of 'Imran said: "O My Lord! I do dedicate unto Thee what is In My womb for Thy special service: so Accept This of Me: for Thou hearest and Knowest all things. "When she was delivered, she said: "O My Lord! Behold! I am delivered of a female child!"- And Allah knew best what she brought forth- "And no wise is the male like the female. I have named Her Mary, and I commend her and her offspring to Thy protection from the evil one, the rejected." Q.S ali Imran (3): 34-36

nicknames sometimes they do not use his father's name, but they use the name of his mother.⁵⁴ Stranger ting is sometimes they also called the angels with female names.⁵⁵ Also say that the angels are the daughters of God.⁵⁶ While offerings case to slaughter they have their own way. For example, something that useful and tasty will distributed to the men, except if the animals were offered it dies, and then the meat is eaten by men and women together.⁵⁷

Most of *Jahiliyyah* people hate their daughters. So with their ruthless, they kill their innocent babies. Most of them do it, because they think that daughters will embarrass their family.⁵⁸ A man who do that action first is Lukman bin Ad of the Ancient Arab tribes. He killed all his wives treasonable to him; he also killed all of his daughters, because he afraid if sometimes they will be treason.⁵⁹

Another thing that cause to murder girls is afraid if their daughters as captives or marriage to people who are not equal.⁶⁰ In addition, because their love is so deep for their children and they know the risk will be borne by their children because they assume that her daughter has a lot of weaknesses.

Murder of girl is a tradition of the ancient relics, where a girl used as sacrificial offerings in their Gods.⁶¹ Like in Egypt before Islamic era, a girl is throwed into the Nile.⁶² In her book, Aisyah Abdurrahman said that it might be something to do with the reason they are called angels and idols with her name.⁶³ This is a tradition that has been ingrained among them.

⁵⁴ Aisyah Abdurrahman binti Syati', *op.cit*, p. 54

⁵⁵ This case shows in the Qur'an surah an-Najm (53): 26-27

⁵⁶ See surah an-Najm (53): 19-22, at-Tu'u'r: 39, al-Isra': 40 and an-Nahj: 57

⁵⁷ See, surah al-An'am (6): 139

⁵⁸ Aisyah Abdurrahman binti Syati', *op.cit*, p. 57

⁵⁹ *Ibid.*

⁶⁰ *Ibid*, p. 58

⁶¹ *Ibid*, p. 59

⁶² *Ibid*,

⁶³ *Ibid*,

Another reason that cause they kill their daughter afraid of shortage and destitute. But, all of that occurs are because misery and disbelief.⁶⁴ This is bad image and miserable about the women condition in the *jahiliyyah* era that cover the good side of women. Unstrangely if the abomination hides something beautiful and good in the past.⁶⁵

Different with that case, most of the cultural heritage of the Arabic people have to identify themselves or their tribe with the name of their mother. They call their angels, their idols by the name of women.⁶⁶ This legacies is raise the women level and save them from slaughter. Among the Arabic people there is an instinct that is related to the rescue to prevent the massacre. Everyone has a mother, wife, sister or girlfriend who can undermine their willing to kill their daughters. Actually, the female babies grows up, they will play a role in life. Without women, there would be no birth.

Starting from the case above, it can be seen that the killing of female babies only occur in some of tribes, not all of Arabic countries.⁶⁷ This is evidenced by the respect in the Arabic society to women. It is usual if in an area there are two opposing traditions. This also happens in today's, in an area where there are two opposing events.

D. Several Views About The Characteristics Of Women

a) Psychological Perspective

Woman known as God's creatures have a special behavior. World of women have scheme and certain basic structures of women's behavior.⁶⁸ The main source of women's nurture based on the birth of a baby.⁶⁹ With it, the women

⁶⁴ Like Q.S al-Isra>' (17): 31

⁶⁵ *Ibid*,p. 63

⁶⁶ *Ibid*,p. 65

⁶⁷ *Ibid*,p. 67

⁶⁸ Kartini Kartono, *Psikologi Wanita I Mengenal Gadis Remaja dan Wanita Dewasa*, Bandung: Mandar Maju, 2006, p. 3
⁶⁹ *Ibid*.

increase an adaptive dynamics and new situation for adaptable, it is increase thin patterns of femininity and special nature of motherhood.⁷⁰

From that point, it appears that the physical characteristics of women different from men. The differences of anatomical and physiological between them also cause the differences in behavior patterns of women and activity structures of men. The differences of natural physiological are reinforced by the structure of the culture, customs and especially the influence of education. So women are trying to find and understand theirself.

In the transcendental relationship as the embodiment of their spiritual element, women are always trying to improve themselves.⁷¹ This is prove that women are dynamic, not static. Therefore, the physical form of women is different with men. The existence and characteristic of women is different with men.⁷² Women also have an independence substance or *zelfstandigheid*. So, every woman always fights for her existence or her being and to establish the reality of her life to develop them.⁷³

The substance of women in terms of ontology⁷⁴ is stand-alone, *zelfstandig*, independent. In a psychological sense, women are interpreted as someone who has the establishment, her own choice based on their needs.⁷⁵ In an ethical sense, the substance of a woman is that she has ability to evolve and

⁷⁰ *Ibid.*

⁷¹ Women are dynamic with a variety of behavior and expression. Although different in terms of expression, women always have changes of personality, but the core remains essentially identical to that woman as a man who authentic of personality and autonomous nature. See, *ibid*, p. 6

⁷² The existence of women includes physical and spiritual mode of existence, including how women are aware of and appreciate the nature and meaning of her personality, namely: understanding relationships with the world around her, with everything in it and with our fellow human beings. See, *ibid*, p. 5

⁷³ *Ibid.*

⁷⁴ The doctrine of the existence or being with all the characteristics or properties; become part of metaphysics.

⁷⁵ *Ibid*, p. 6

establish herself based on the pattern of her own choice, to the higher standard of living.⁷⁶

With all the potential of women make them be an authentic personality. As an independent person, a woman is a provider and former. In communication theory, women are the person who cannot stand alone without her world, without her communication and participation in daily life. So that means women living in her world.⁷⁷

Women are personal social; they are personal psychophysical and need relationship between physical and psychic with another man. Women also want loved, she wants to be appreciated and recognized.⁷⁸ Women are willing to open up and make other people be happy. As the last purpose, she not too concerned with herself and thinks of the happiness of others, especially her children and her husband happiness.⁷⁹

In interpersonal space, women try to find the meaning and significance of her self to establish itself.⁸⁰ Thus, women also become social beings, who can enjoy the perfection with the others. In essence, women also can work well with men. At different times, sometimes women are passive and select patterns of behavior tend to be succumbing to the man.⁸¹ Some characters of woman are: beauty,⁸² gentleness⁸³ and humility.⁸⁴ In addition, women also act to take care, protect, more settled.⁸⁵ This is suitable with the nature of motherhood is women.

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*, p. 7

⁷⁸ *Ibid.*, p. 9

⁷⁹ *Ibid.*

⁸⁰ Women feel meaningful if she useful for others, especially the children and her husband. See, *ibid*, p. 11

⁸¹ *Ibid.*, p. 15

⁸² Traditional opinion says that the beauty of women covering beauty, loveliness, elegance, and refinement of behavior. See, *ibid*, p. 16

⁸³ An element of smoothness and softness always spreads fun. See, *ibid*, p. 17

⁸⁴ Humble means not arrogant, does not surpass her, always willing to give in and try to understand the conditions of other. See, *ibid*.

⁸⁵ *Ibid.*, p. 19

b) Theological perspective

In this case the woman has characteristic that relates with feminine qualities such as love, beauty and compassion.⁸⁶ Beauty owned by women has its own greatness. In addition woman is a figure that is likely to receive.⁸⁷ Analogically, all of natural things have a pair of each, such as: motion with silent, high and low, inside out, gentle rough, hot and cold, up and down, male-female.⁸⁸ Women and men have the balance of characteristic, always in line and cannot be separated.⁸⁹ Women are also identical with her.

Women beauty show that women have a relationship with the inner region of a private woman, so the beauty of nature's has effect to women's lives.⁹⁰ This shows her feminine attitude. The beauty of nature which makes women related with greatness possessed by men.⁹¹

The nature and essence of the softness of a woman is more dominant in women personalities. Women also have the ability to control her. By her natures like love, mercy, kindness, gentleness, grace and beauty, so that she is able to create intimacy with others.⁹² But, the nature of which is owned by women cannot serve on the social level, because these nature will undermine the authority of the law.⁹³ So that the level of social need the nature masculine of men that the resulting structure is more stable and stronger.

In short, the nature of women and men are two characters that complement and inseparable each other. Both of them have properties be interdependence and mutual support. Among men and women have the perfect nature to each

⁸⁶ Sachiko Murata, *The Tao of Islam: a Sourcebook on Gender Relationship in Islamic Thought (Kitab rujukan Tentang relasi Gender dalam Konsmologi dan Teologi Islam)*, Terj. Rahmani Astuti and M.S Nasrullah, Bandung: Mizan, 1996, p. 88

⁸⁷ *Ibid*, p. 90

⁸⁸ Like Q.S Hu>d (11): 40

⁸⁹ Sachiko Murata, *op.cit*, p. 93

⁹⁰ *Ibid*, p. 108

⁹¹ *Ibid*, p. 109

⁹² *Ibid*, p. 113

⁹³ *Ibid*, p. 116

other. So between them put into pairs and make a family of marriage.⁹⁴ Islam has taught that married each other well behaved, which raised the sense of comfort between them. Women have the potential to balance the mood in the household, to restore the strength of her husband's heart.

Women as a place from what comes out of it. So women tend to give a sense of comfort, and not surpass the others. Women also do not have the same level with men.⁹⁵ Heart women also tend to their children and husband. Women have the power to hide or store something. Locus of a mother is a proof of her affection to her children.

c) Cosmological Perspective

From the cosmology perspective, human come from the marriage between natures that exist in the physical and spiritual reality.⁹⁶ And then human who leads the high reality and low reality. High reality is referred to as the father and law reality is called mother.⁹⁷ In this case mother as someone who receives the influence and father is someone who gives influence.⁹⁸ Woman is the locus of the changes that can givesbirth a child⁹⁹ and also the locus of the receiving activity. Beside that, women have ability to attract the opposite sex.¹⁰⁰ In the other hand, women also have a feminine nature that tends to surrender.¹⁰¹

⁹⁴ See, surah ar-Ru>m: 21

⁹⁵ See, surah al-Baqarah (2): 228

⁹⁶ *Ibid.*, p. 199

⁹⁷ Mother is all-encompassing in terms of motherhood. See, *ibid*, p. 203

⁹⁸ *Ibid*, p. 200

⁹⁹ *Ibid*,

¹⁰⁰ As Aisyah said that women have taken the heart of the Prophet when he chose them and they chose. See, *ibid*, p. 249

¹⁰¹ *Ibid*, p. 210