WOMEN'S STRUGGLE AGAINST DISCRIMINATION

OF GENDER AND SEXUALITY AS PORTRAYED

IN THE *GENESIS* AND *AL-MUJĀDALAH*

A GRADUATING PAPER

By:

Ali Jafar

11150058

ENGLISH DEPARTMENT

FACULTY OF ADAB AND CULTURAL SCIENCES

STATE ISLAMIC UNIVERSITY SUNAN KALIJAGA YOGYAKARTA

2014

This Page Intentionally Left Blank

A FINAL PROJECT STATEMENT

I certify that this thesis is definitely my own work. I am completely responsible for the content of the thesis. Other writer's opinion or finding included in the thesis are quoted or cited in accordance with ethical standards.

Yogyakarta, 8 December 2014

The Writer

Ali Jafar

Stud, Numb: 11150058

iii

NOTA DINAS

Hal : Skripsi

a.n. Ali Jafar

> Yth.
>
> Dekan Fakultas Adab dan Ilmu Budaya
>
> UIN Sunan Kalijaga
>
> Di Yogyakarta

Assalamu''alaikum wr.wb

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama : Ali Jafar

NIM : 11150058

Jurusan : Sastra Inggris

Fakultas : Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta

Judul :

WOMEN'S STRUGGLE AGAINST DISCRIMINATION OF GENDER AND SEXUALITY AS PORTRAYED IN THE GENESIS AND AL-MUJĀDALAH

Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatian yang diberikan, saya ucapkan terimakasih.

Wassalamu''alaikum wr.wb

> Yogyakarta,
>
> Pembimbing
>
> Ubaidillah, S.Hum., M.Hum
>
> NIP.198104162009011006

NOTA DINAS

Hal : Skripsi

a.n. Ali Jafar

Yth.

Dekan Fakultas Adab dan Ilmu Budaya

UIN Sunan Kalijaga

Di Yogyakarta

Assalamu''alaikum wr.wb

Setelah memeriksa, meneliti, dan memberikan arahan untuk perbaikan atas skripsi saudara:

Nama : Ali Jafar

NIM : 11150058

Jurusan : Sastra Inggris

Fakultas : Adab dan Ilmu Budaya UIN Sunan Kalijaga Yogyakarta

Judul :

WOMEN'S STRUGGLE AGAINST DISCRIMINATION OF GENDER AND SEXUALITY AS PORTRAYED IN THE GENESIS AND AL-MUJĀDALAH

Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqosyah untuk memenuhi sebagian syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatian yang diberikan, saya ucapkan terimakasih.

Wassalamu''alaikum wr.wb

Yogyakarta,

Pembimbing

Witriani, S.Hum., M.Hum

NIP.197208012006042002

KEMENTERIAN AGAMA
UNIVERSITAS ISLAM NEGERI SUNAN KALIJAGA
FAKULTAS ADAB DAN ILMU BUDAYA
Jl. Marsda Adisucipto Yogyakarta 55281 Telp./Fak. (0274) 513949
Web : http://adab.uin-suka.ac.id   E-mail : adab@uin-suka.ac.id

PENGESAHAN SKRIPSI/TUGAS AKHIR
Nomor: UIN.02/DA/PP.009/ 026 /2015

Skripsi / Tugas Akhir dengan judul:

Women's Struggle Against Discrimination of Gender and Sexuality as Portrayed in The Genesis and al-Mujadalah

Yang dipersiapkan dan disusun oleh :

Nama	: Ali Jafar
NIM	: 11150058
Telah dimunaqosyahkan pada	: Rabu, 31 Desember 2014
Nilai Munaqosyah	: A

Telah dinyatakan diterima oleh **Fakultas Adab dan Ilmu Budaya** UIN Sunan Kalijaga.

TIM MUNAQOSYAH

Ketua Sidang

Witriani, M.Hum
NIP 197208012006042002

Penguji I

Danial Hidayatullah, M.Hum
NIP 19760405 200901 1 016

Penguji II

Drs. Khairan Nahdiyyin, MA
NIP 1968040101 199303 1 005

Yogyakarta, 12 Januari 2015
Dekan Fakultas Adab dan Ilmu Budaya

Dc Hj. Siti Maryam, M.Ag
NIP 19580117 198503 2 001

ABSTRACT

Men dominations over women take its parts in every aspect of life. It is implemented as package of rule in patriarchal culture, even it is in the role of sexuality. In patriarchal system, Men hold the entire interpretations of social-cultural and religious understanding. The *Genesis* chapter 38 is portrayal of bias relation between men and women. It talks about Tamar, Judah's daughter in law. She was married with Er as the first husband and then with Onan, her second husband. From both of her husbands, she could not conceived and bare a son because her second husband did *coitus interruptu*s. Her status in the same of between when Judah promised to give Shelah as her husband, but she should wait for very long time. She is as widow without son.

The similar case also happens to Khaulah in the book *Al-Mujādalah* verses 1-6. Her husband, Aus, forced her to get intercourse with him, but she denied it. Then, her husband did *ẓihār* toward her. Getting *ẓihār* from her husband means Khaulah lacks her right in sexuality. Meanwhile, sexuality is basic right of women in marital relation.

The primary source of data in this research are the Bible of King James Version chapter 38 and the book of *Al-Mujādalah* verses 1-6. And the secondary data are the books related to Genesis and *Al-Mujādalah*. This research is descriptive-qualitative research based on library research. To collect the data, the writer reads both books deeply and compares it.

The writer uses Radical Feminism theory to analyze the data and elaborated with Hermeneutic integrated with Science of Koran to understand the whole of the story in the data. From this research, it is found that both Tamar and Khaulah have similar discrimination; it is the discrimination in sexuality, justice and marital rule. Yet, both of them have differences in the way to struggle against discrimination. Tamar kept her struggle in calm ways and Khaulah did it in the strict ways. Either calm or strict in their struggle, both of them are giving inspiration that discrimination on behalf of everything should be denied.

Key words: The *Genesis, Al-Mujādalah*, Radical Feminism, struggle against discrimination, Science of Koran.

INTISARI

Dominasi laki-laki terhadap wanita mengambil wadahnya pada setiap aspek kehidupan. Dominasi itu diejawantahkan sebagai hukum paket dalam budaya patriarki, meskipun itu dalam hubungan sexualitas. Dalam sistem patriarki, laki-laki memegang seluruh peranan social-kebudayaan dan pemahaman keagamaan. Kitab *Kejadian* bab 38 adalah gambaran tentang hubungan yang tindih antara laki-laki dan perempuan. Adalah Tamar, menantu Judah. Dia menikah dengan Er, suami pertama dan Onan sebagai suami kedua. Dari kedua suaminya, Tamar tidak bisa mengandung dan melahirkan karena suami keduanya melakukan persenggamaan terputus. Status tamar menjadi tidak jelas ketika ayah mertuanya, Judah, berjanji untuk menikahkan dia dengan Shelah sebagai suami, tetapi dia harus menunggu untuk waktu yang lama. Tamar menjadi janda tanpa anak.

Kasus yang serupa juga terjadi pada Khaulah dalam surah *Al-Mujādalah* dalam ayat 1-6. Suaminya, Aus, memaksa dia untuk berhubungan badan, tetapi dia menolaknya. Kemudian suaminya melakukan *ẓihār* kepada dia. Mendapatkan *ẓihār* dari suaminya berarti Khaulah kehilangan hak sexualitasnya. Padahal, sexualitas adalah hak asasi wanita dalam hubungan pernikaahan.

Data utama dalam penelitian ini adalah kitab Bible King James Version bab 38 dan surah *Al-Mujādalah* ayat 1-6. Data penunjang adalah buku-buku yang terkait dengan data tersebut. Jenis penelitian ini adalah *descriptive-qualitative* yang berdasarkan pada Penelitian Pustaka. Untuk mengumpulkan data, penulis membaca kedua data secara mendalam dan membandingkanya.

Penulis menggunakan theory Radical Feminisme untuk menganalisa data dan Hermeneutika yang telah diintegrasikan dengan ilmu al-Qur'an untuk memahami keutuhan cerita dalam data. Dari penelitian ini, ditemukan bahwa Tamar dan Khaulah memiliki kesamaan dalam diskriminasi; yaitu dalam sexualitas, keadilan dan hubungan pernikaahan. Keduanya juga memiliki perbedaan dalam melawan diskriminasi. Tamar berjuang dengan cara menunggu dan Khaulah dengan cara yang langsung. Baik menungu atau langsung, keduanya memberikan inspirasi bahwa diskriminasi dalam bentuk apapun harus ditolak..

Kata Kunci: *Genesis, Al-Mujādalah*, Radical Feminism, Perjuangan melawan diskriminasi, Ilmu al-Qur'an.

Motto and Motivation

For everything you have lost, you have gained something else.

Teruntuk

Mohard and Muham.

ACKNOWLEDGEMENT

بِسْـــمِ اللَّهِ الرَّحْمَنِ الرَّحِيـــمِ

الحمد لله الذى بفضله وبنعمته تتم الصالحات, نحمده ونشكره ونستزيد منه تولي النعماء حتى ننكون اغدا من زمرة اهل النعماء من للأنبياء والشهداء والصالحين وما ذالك من الله الااحسانا وتوفيقا. اللهم صلى وسلم على سيدنا ومولنا محمد, سيد السادة وعلى اله اولى المفاخي والكرامة, واصحابه الذن   اختارهم الله سبحانه وتعالى بصحبة نبيه الامين حتى نالوا اعلى الدرجة. فى هذه الفرصة العظيمة, نشكر شكرا كثيرا على كل من في هذه الجامعة الاسلامية المباركة انشاء الله.

In this memorable moment, I would like say thanks very much for our grand syaikh, الشيخ ميمون زبير الحاج (Sarang, Al-Anwar) who allows me to study in the university. For الشيخ محمد نجيح ميمون الحاج (Sarang, Dār al-Ṣahihaīn), thank very much for your guidance. For الشيخ ادريس مرزوقى الحاج (Lirboyo), and Gus Baha' (Baha'udin Nursalim, Kragan, UII), thanks very much for your affection, advice and everything that you have given me, that was so great and deep.

Thank very much also for Bapak Fuad Fudiyartanto M. Hum as the head of English Department of UIN SUKA, who gives me permission to write this graduating paper. The deepest thank is for Ibu Witriani S.S, M. Hum and Pak Ubaidillah S.Hum, M.Hum, thank very much for being both my academic advisor and my graduating paper consultant. Thank very much for the guidance, book as reference, and advice. Having two great academic advisors is like having complete parent, it is great. My deepest gratitude is also for all lecturers in English Literature Department, bu Jiah, pak Dan, bu Uli, pak Arif, pak Bambang and etc . Thank and once more again thanks.

My great thankfulness is dedicated to my mother, you're so beautiful, I love you. For my father, I'm sorry for being naughty, but I believe that your love is more

than your anger. To my limited close friend, *Geng Ajik*, Dira, Nayla, Yelli, Novi, Safrina, Nisa, Roha,Crist, and my crony in English Literature 11 class B, we are big family.

Special thanks for my teacher in Hebrew (אח אכ אכיה) *ani meod mitstaer* for not completing my study in Hebrew, but I hold my promise to read it always. My teacher in Buddhism, Samaniyyah and other ancient religion, Hup Ley and Chepinoga, Thank very much for teach me *chanting,* meditation, dharma, and being vegetarian. ☺

The last and the deepest one are for mas Musa (a philosopher to be), Agus (hardly described), mas Panji (who hides his feeling deeply), mas Dhiya' (an Arabic poet, and I'm waiting for your poem), Ivat (the best friend ever), Muham (to whom this graduating paper is dedicated) all of you are awesome, thanks very much for your patient, your love and everything you have given for me.

Yogyakarta

10 Rabi'ul Awal 1436

ARABIC-LATIN TRANSLITERATION GUIEDELINES

Common Decision of Religious Affairs Ministry and Educational and Cultural Ministry

No: 158 Year 1987-No:0543 b/u/1987

1. Consonant

No	Arabic	Latin	No	Arabic	Latin	No	Arabic	Latin
1	ا		11	ز		21	ق	
2	ب		12	س		22	ك	
3	ت		13	ش		23	ل	
4	ث		14	ص		24	م	
5	ج		15	ض		25	ن	
6	ح		16	ط		26	و	
7	خ		17	ظ		27	ه	
8	د		18	ع		28	ء	
9	ذ		19	غ		29	ى	
10	ر		20	ف		30		

2. Low Vocal :

   1. *Fatḥah* : a (A). 2. *Kasrah*: I (I). 3. *ḍammah*: u (U)

3. Long Vocal

1. *Fatḥah* and *alif* : ā (a with top line). 2. *Kasrah* and *ya'*: ī (I with top line). *ḍammah* and *wawu*: ū (u with top line)

4. Double consonant : (نزّل) : *Nazzala*

5. 1. Al- qamariyah:(الشمس) : Al-Syamsu. 2. Al-Syamsiyah:(القمر): Al-Qamaru.

GLOSSARIES

Adullam (Hebrew): it is name of city of Canaanite. Adullam in the Bible 38 refers to place where Judah runs from his father, Jacob or Israel.

Ahlu al- Kitāb (Arabic): In the Islamic tradition, it refers to community with rabbinic tradition and hold holly book from messenger of God, either Jews or Christ.

Anşār (Arabic): it refers to community which assists Prophet Muhammad from his emigration from Mecca to Medina

Balīg (Arabic): appropriate context (*muqtaḍa alḥāl*). Both of speaker and listener know the meaning of utterance.

Banī Isrāil (Arabic**):** It is the addressing of the Quran which refers to the descendant of Israel.

Bayīn (Arabic): Language that is short and clear without vagueness and ambiguity which leads to misinterpretation and misunderstanding.

Canaan (Hebrew): it is the place in the ancient Near East and as correspondent of Levant. In modern day, it was place between Jordan and Israel. It also refers to the urban race in the axial era.

Coitus Interruptus (Latin): Withdraw penis from a woman's vagina at the point of orgasm, and directed ejaculation away from vagina in effort to avoid conception.

Faşīh (Arabic**):** Clear sentences that easy to be uttered. Lack from accidental gap, either the combination are not allowed (*Tanāfur*) or not used as word (*Garīb*), or using unusual phonological operation (*khīlaf al-qānūn*).

Israel (Hebrew**):** also called as Jacob in the Genesis, as the father of great tribe of Israeli. His son are Ruben, Simon, Lewis, Judas, Zebulon, Issachar, Dan, Gad, Assayer, Naphtali, Joseph, Benyamin. All of these names then become clans of Israeli.

Khazrāj (Arabic): it is one of tribe in Muhammad's era, its rival is Awsh. This tribe inhabits Medina. Before engagement of aqābah, Khazrāj and Awsh are playing important rule and being leader of Medina

Levant (Hebrew): Ancient territory in Mediterranean, lying across Anatolia and Egypt. Now, Levant consists of Cyprus, Israel, Jordan, Palestine, Syria and Aleppo (*ḥalab*).

Midian (Hebrew) or Madyan (Arabic): A place laying in the north west of Arabic peninsula and east shore of Red Sea (*Al-Baḥru Al-Aḥmar*). in the Old Testament Midianite also refers to the descendent of Midian, son of Abram from Keturah.

Pentateuch (Hebrew): called also as torah. It is the first five book of Hebrew scripture or Old Testament; it consists of Genesis, Exodus, Leviticus, Numbers and Deuteronomy**.**

Ẓihār (Arabic): It refers to Arabic culture in lacking woman's right in sexuality within marital relation.

.

.

TABLE OF CONTENTS

CHAPTER I

INTRODUCTION

1.1.   Background of Study

Man dominations over woman are often found in the literary works. Literary work is a creative and valuable language written as an art with personal touch including idea, feeling, motivation and expression which captures the value of human experiences. This domination either in economical, social or political role institutionally has called as patriarchy (Goldman, 2007:70). This patriarchy is depicted in many forms of literary work, either in prose, drama, poetry or even in sacred text. Bandel says that in the literature, women are merely as the object of men's writing with all their perspectives and their biases (2006:3). This bias placed women as second class who have no voice to talk about themselves, women's words are representation of men's voice.

In *The Second Sex*, Beauvoir explained that in the classical literature, men are holding the rule in composing literary work. She also argued that women are second class who have no chance to talk about themselves. They are placed as object of writing, not as subject (2003: 332-374). Only after raising wave of feminism in the late of nineteenth and beginning of twenty century, women can freely talk and write for themselves. These phenomena called as women's freedom.

Talking about women in literature, they cannot be separated from basic issues around them. Those are about gender and sexuality. Gender is the term of

1

denotes the social produced meaning, and sex is term used to refer the biological construction (Hughes, 2002:12). Thus, gender is social nurture and sex is naturally given.

In modern era, the phenomena of gender and sexuality discrimination have inspired many authors to write literary work talking about those issues, gender and sexuality. Such as *Gadis Pantai, Lajja, Women at Point Zero,* and etc. All of the fictional women in literary work above are usually constructed beautifully, they are adored in the beginning but they are humiliated in the end of story. Besides in literary work which presents patriarchal culture, there is rule which is interesting to be analyzed. It is the rule of religion in composing patriarchal culture.

In English literature, arising term of "New morality" in the 1960s and 1970s is the impact of reformulation of male and female relation. Before it, the concept about moral, ethic and male and female relation are controlled strictly as part of religious dogma (Sanders, 1994: 135). *The Scarlet Letter* with puritan age's background by Nathaniel Hawthorne and *Tess D'ubberville* which depicted Victorian society by Thomas Hardy are little proof from literary works that across long history in every period of English Literature. Sexuality and norm ethic are controlled by religion apparatus strictly.

In the literary works and religion, the topic about gender and sexuality is very sensitive issue. This issue in many forms is suspected as issue that reduces morality and religiosity (Bandel, 2006:6). Meanwhile in particular society, the

stories about gender, sex and sexuality in literatures are considered taboo. Either norm of society or norm of religious deny it and placed it privately. Mernisi said that social ethic and sacred text is merely used as weapon to break down this issue. In addition, she said that sacred text is effective weapon to domesticate women with social ethic (1991;15). Likewise Mernisi, Bandel also said that literary work which promotes sexual issues assumed as porn story which can contaminate norm, ethic and religion (2006:4). Thus, the term of sexuality and religion will get different respond in particular society; sexuality is shameful and religiosity is sacred.

Indeed in many times, as particular interpretation about sexual desire in religious texts, there are many assumptions that sexuality should be avoided if someone would be truly more religious. Priests and official ministers of church, Buddhist monk, some of preachers who live in celibate to purify their spirit from any temptations are result of particular interpretation of religious texts which describes sexuality as dirty and tinged with evil. Sexual desire will be spot which damages purity and forbidding them from heaven. In the same way, celibacy also becomes personal power and self-esteem to those who mastered his/her own body. They were successfully freeing their mind from temporal beauty. Apart from debatable idea about sexuality and religion, the writer wants to talk about them together.

The writer is interested with the issues of gender and sexuality in the field of religion. Then, the writer found two sacred texts in the *Genesis* chapter 38, and the Koran chapter 58th. These texts are very important to be analyzed since these

texts provide valuable stories of women struggle in facing discrimination, in which these texts also the most widely read text. First, both of these texts talked about discrimination of gender and sexuality in which there are many basic assumptions that divine religions are not taking side toward woman. Second, these cases are the phenomenal cases about women's demand in prophetic age which involved same religious figures.

Genesis is one of the book in the Bible. It is a canonical sacred text of Judaism and Christianity (Jews-Christ). It is as rabbinic of Christendom, Old Testament. Mostly, *Genesis* talks about antiquarian history of human civilization and agreement between God and human being. The most interesting one in the book of *Genesis* is the chapter thirty eight (38). It talks about Judah's family. When Judah had old, he had daughter in law named Tamar. His old son, Er, did something wrong in the sight of God, and then God killed him. Tamar became a widow without child. Then, she married with Onan the second son of Judah, but Onan did something wrong also in the sight of God, he did *coitus interruptus*. Tamar became widow again and Judah gave her back toward her father within marital status. She was in the same of between, between married woman and has no husband.

In other sides, *Al-Mujādalah* in the verses 1-6 also talks about woman named Khaulah, her husband need to get intercourse with her, but she denied it. Her husband was angry and promised to not have intercourse with her again. In the pre-Islamic culture of Arab, this phenomenon called as *ẓihār. Ẓihār* is lacking women's right in sexuality within marital relation. Khaulah who felt discriminated

by her husband, she plead her case toward prophet Muhammad, but he has no answer except ruling what already exists about *ẓihār*. Both of Tamar and Khaulah are representation of discrimination over women in the generation where women were neither divorced nor fulfilled their right as wife, they are in the same of between. Their stories were written in the sacred texts and being valuable stories for mankind. In this research, the writer focus on analyzing Tamar story in the *Genesis* and Khaulah in *Al-Mujādalah*

Both of *Genesis* and *Al-Mujādalah* are sacred texts which divinely and supernaturally revealed or inspired to human being. These texts talk about the real history of human civilization. They come from different times and places. Furthermore, the cases about discrimination over women are going on and being universal phenomena. Because these stories are talking about inequality problems and struggle of women against men dominations, the writer interested to analyze both of these stories through feminism theory. It is because feminism is theory which concern about unequal justice between men and women.

To be focus in this research, the writer focuses only in the case of Tamar and Khaulah in facing discrimination of gender and sexuality. Struggle in feminism view is an effort to be equal with men either to protect women's right or to against men discrimination (Friedan, 2012: 2). The writer also uses comparative literature to analyze both of them. Here, comparative literature is a study of cross cultural text. The focus on this study is seeking for relation between two or more literary works based on the time and place, (Endraswara, 2011: 9-10).

These texts are able to be analyzed from different perspectives of study, like its moral values, character and characterization, conflict and etc. Yet, this paper is focused on the conflict, it talks about women's struggle against discrimination of gender and sexuality in the *Genesis* and *Al-Mujādalah*. The main figures in these stories are struggling to get their right in marital relation. Tamar struggled to get children from Judah family and Khaulah struggled to gain right as wife from her husband.

1.2 Research Questions

Based on the background of research above, the writer formulated some research questions as stated below;

1. What are the aspects of gender and sexual inequality in the *Genesis* and *Al-Mujādalah*?

2. How do women in the *Genesis* and *Al-Mujādalah* against gender and sexuality discrimination?

3. How the discrimination of women in both sacred texts finally resolved?

1.3 Objectives of Study

The objectives study of this paper are; firstly, to explain the portrayal of women's struggle in facing discrimination of gender and sexuality in both of those texts. Secondly is discussing the factors of gender and sexuality discrimination. Thirdly is describing the resolution of Tamar and Khaulah as pictured in the *Genesis* and *Al-Mujādalah.*

1.4 Significances of Study

Generally this research hopefully will be useful reference and good source for the following writer who wants to analyze sacred text with similar topic. The writer also hopes by this thesis, the readers can enrich their knowledge about women's struggle in the sacred texts. Specifically this paper expected to be useful for

- English Literature Student, especially for English literature student of State Islamic University of Sunan Kalijaga which has main core to integrate the science of literature and religion. This research gives a help for them in understanding the theory of literature which also can be applied in the sacred texts. It also guides them to deliver their own opinion about text interpretation presented in the texts. This research also expected to stimulate them in doing other researches based on feminism theories.

- Researcher, this research can be compared with the other researches by using others similar theorist. In hope, this research will be improved to be more perfect research

- Islamic Studies student, this research helps them to analyze and to understand the text and how the theory of literature does applied in the other sacred text. This research is also expected to be stimulus for Islamic studies student to do another research based on feminism theory or hermeneutic theory.

- Cross Religions and Culture Studies student. This research is expected to be additional source for them in understanding different religions, culturally, historically and literally.

- Religious people, this research can give another side or another view in how to interpret the sacred texts. Besides, it is kind of encouragement for them to enlighten their knowledge and enlarge their understanding in the sacred texts.

- Common people, this research hopefully will give new information about the analysis process and giving interpretation about a text. In hope, they will be more sensitive in the build feminism issues. Although this research is focused in religious text, but this research talks about basic issue in humanity, it is justice.

1.5. Literature Review

The *Genesis* and *Al-Mujādalah* have been analyzed for specific purposes. Here are related researches of *Genesis* and *Al-Mujādalah*: In the thesis "*Nilai-Nilai Pendidikan Islam Dalam Surah Al-Mujādalah ayat 11*" by Donny Khoirul Aziz, student of Islamic Education in the State Islamic University of Sunan Kalijaga, (2008). This research based on library research with qualitative method. The writer formulated questions about what are the moral values contained in the book *Al-Mujādalah* verses 11-13 and message characteristic of these verses. The writer found that the moral value contained in the book *Al-Mujādalah* is very useful for Islamic education. It is about belief in God and moral ethic in the

meeting. This research uses content analysis or new criticism approach. This research focused in analyzing the book of *Al-Mujādalah* in the verses 11-13.

In the thesis entitled *"Nilai-Nilai Pendidikan Akhlak Dalam Surah Al-Mujādalah"* by Komarullah Azami, student of Islamic Education in the State Islamic University of Syarif Hidayatullah, Jakarta (2014). This research used library research with qualitative method. The writer formulated several questions; what are moral value contained in the book *Al-Mujādalah* for education, what are the concepts of moral value in daily activity and what are its obstacles. In this research, he found that the *Al-Mujādalah* contents moral value that can be useful in Islamic education.

In the thesis *Nilai Pendidikan Akhlak Dalam Al-Qur'an, Study Tafsir Al-Mujādalah 11-13* by Siti Qomariyah, Student of Universitas Pendidikan Indonesia (2012). In this thesis, the writer formulated three problem statements, what are the opinions of *mufassīr* toward these verses, what are the moral values of these verses and what is its implication in Islamic education. This research based on library research, and she found that the messages contained in the verses are relevant for Islamic education.

In the thesis entitled "*The Structure Comparison to Recognize Adam and Eve's characterization method in Genesis of new Standard version of Bible and Those of The Holy Bible*" by Setya Ningrum Sri Hapsary, English Literature student of Sanata Darma University, (1999). This thesis used library research with structuralism theory. The writer of this thesis formulated a question about what

are the differences of characterization of characters in the *Genesis* before and after revised. In this research, she found that characterization of Adam, Eve and some characters related to them such as Judah and his family are different in the *Genesis* after revised in New Revised Standard Bible and before revised.

Unlike previous studies about *Genesis* and *Al-Mujādalah*, this paper is different since the objects are different. In the *Genesis*, the writer only focuses in the chapter 38 and in *Al-Mujādalah* the writer only focuses in the verses 1-6. This limitation is aimed to avoid large discussion of research.

1.6. Theoretical Approach

In this paper the writer focuses on the texts, the extrinsic aspect of texts are involved to support the data. However this research will focus on how the texts talk about the stories by its represent. The explanation about the context surrounding the texts, the occasion revelations of text are for supporting the analysis and as bridge for understanding the text. There are many theories that can be used to analyze the data. However, the writer uses feminism theory elaborated with Hermeneutic. Feminism is the study of gender that concerns about how men and women should be equal politically, economically, socially. Adam in The *New America Encyclopedia* says that feminism as social, educational, industrial and political freedom movement for women on the same basis as men (1957:483).

According to Holdman and Harmon in *A Hand Book to Literature*, they say that feminism is position in general, it is not merely pointing out to women. It deals with advocacy and encouragement for women to have opportunities and

equal right politically, socially, psychologically, personally and aesthetically (1986:201). Furthermore, there are many kinds of feminism depending on its categories. These categories are based on the goals affiliation and strategies. Some of them are Marxist feminism, Radical feminism, psycho-analysis feminism, post-Modern feminism, Islamic Feminism and etc. The feminism movements mentioned below are movements which concerns about basic principal issue about discrimination based on biological fact and religious understanding.

1.6.1   Radical Feminist

The basic essential of this ideology is women domination by men in the sexual class. Radical feminist focuses in the relationship between social inequality and sexual difference (Medsen, 2000: 152). The start point of radical feminism is sexual discrimination of men over women based on biological nature. As quoted in The New York Radical Feminist Manifesto, they claim that;

> "Radical feminism recognizes the oppression of women as a fundamental political oppression wherein women are categorized as an inferior class based on their sex. It is the aim of radical feminism to organize politically to destroy this sex-class system. As radical feminists we recognize that we are engaged in a power struggle with men, and that the agent of our oppression is man in so far as he identifies with and carries out the supremacy privileges of the male role" (Mitchell, 1971: 51).

Thus, radical feminism pays more attention to patriarchy as social system that discriminates women naturally. Men domination over women based on sex is main problem in patriarchal culture. Radical feminism argues that misogynistic practices is as masculine control toward feminine sexuality, as Medsen said about

misogynist "It is systematic practice of women-hating and usually describes the institutionalized subordination of women and all that designed feminine" (2000: 10). Radical feminism emphasizes that gender relation is basic of cultural oppression and another relative oppression. Biological relation between male and female maintained to continue physical violence and psychological aggression over women. Gender-sexual oppression is very systemic and laying under patriarchal culture. Part of oppression over women, such as sexual violence, rape, beating women and etc, has shown in patriarchal culture without guilty (Firestone, 1970:156-160.

In the development of radical feminism, this movement is divided into two parts, radical feminism libertarian and radical feminism cultural. Radical feminism libertarian denies the legitimacy of social intervention in any area of life that constrains self determination. Radical feminism cultural refuses the origin system of gender. Any kinds of gender should be read as gendered subject (Medsen, 2000:150). Thus radical feminism cultural refused any subject and its value based on the gender. Apart from the separation between libertarian and cultural, radical feminism has similar corner stone. Both of them argue that any kind of oppression toward women is not immanent, but constructed by patriarchal system.

1.6.2   Islamic Feminism

Islamic feminism is religious movement which concerns about discrimination over women by men in religious concept. This movement insists to

reinterpret religious dogma such as the *Qur'an*, *ḥadīṡ*, and Islamic law to be more equal between men and women. The basic ideas of this movement are the *ayāh* and *ḥadīṡ* that interpreted as inequality in sex based on religious dogma. This movement was not only concerning about sexual relation but also extending to political and social-culture. In the field interpretation, Islamic feminism submits verses and *ḥadīṡ* to be reviewed and reinterpreted. For the example, they quoted the *ḥadīṡ* which talks about discrimination over women in political-sexual based on religious dogma. Mernisi cited the *ḥadīṡ* which explain the political discrimination, such as *"Those who entrust affairs to a woman will never know prosperity"* (as cited in Mernisi, 1991: 49).

Mernisi said that the impacts of this *ḥadīṡ* are extending to political right of women in Islamic countries. Women are lacking their right because the religious text interpreted by men (1991: 52) This *ḥadīṡ* is included in *Ṣaḥīḥ al-Bukhāri,* so it will be considered as true and authentic. Mernisi said that to get proof in contrary, the text of *ḥadīṡ* should be seen with its historical context including what does the word signify, its logic and justification, when inaugurated for whom and why (1991:81). Therefore, Islamic feminism insists to interpret the texts contextually. It will reduce the bias between men and women.

Women's Studies Center of Sunan KaliJaga also demands to rebuild and reinterpret the religious text to be more equal. One of basic argumentations is the *ḥadīṡ* from Prophet Muhammad, as Muhammad said that "Men and Woman are like the teeth of a comb, standing tall side by side in equality" narrated from

Ahmad, Abi Dawud, and Tirmiżī from ʿAisyah (PSW UIN Sunan Kalijaga, 2009:2).

In this paper, the writer uses radical feminism added with hermeneutic theory which is integrated with science of Koran. The main focus in this theory is women discrimination by men because of their weaknesses naturally. Radical feminist is very controversial in leading debate on women violence and sexuality. They are articulating against women discrimination loudly. While other feminists have described discrimination based on the economical class, social class, religious dogma, psychological factor and etc, radical feminism shotted it based on biological reality or based on sexual class.

1.6.3. Hermeneutic Integrated with Science of Koran

To interpret the religious texts, the writer uses hermeneutic theory by Jorje J.E Gracia. It is chosen for specific reason that hermeneutic theory is effective theory to interpret religious text and has closeness to science of Koran (ʿUlumu al-Quran) in giving interpretation (Tafsīr) and explanation (Taʾwīl) toward text. The tasks of interpreter then are seen through language used in the texts and explain the historical context surrounding the texts without distortion.

In the text interpretation, Gracia argued that text is as historical entity or as cultural product; it was produced and emerged with specific purposes. In the extension, he said that text is a sign either language or non-language, naturally, conventionally or artificially, produced by author in particular time and place (1995:42). As the historical document, the meaning of text is not only presented

by the text as it is, but also from the context around the text. The interpretation then is not only directed to textual interpretation, but also contextual interpretation.

Gracia also introduced two categories of interpretation, textual interpretation and non-textual interpretation. Textual interpretation is "an interpretation of text that adds to the text whatever is told by the interpreter to be necessary to get certain results in contemporary mind in relation to the text" (1995:164). And non-textual interpretation is an effort to uncover the original or historical meaning of text and reveal what are beyond the texts (Syamsuddin, 2014:22). In this analysis, the writer will use textual interpretation in which some of additional text (*interpretant*) will be inserted to explain the text interpreted (*interpretandum*). Considering the data interpreted are religious texts, hermeneutic theory used elaborated with science of Koran's theory ('*Ulūm al-Qurān*), with considering date of revelation (*Tarīkh al-nuzūl*), occasion of revelation (*Asbāb al-nuzūl*), spirit of revelation, interpreter's views toward text (*aqwāl al-mufassīr*), shift of meaning (*Ihtikāk al-ma'na)* and etc.

Ibnu Rusydi in *Tahāfut al-Tahāfut* (*The incoherence of The incoherence*) gives confirmation that integration of Greek tradition and science of Qur'an is possible to reveal the meaning of text and its context to get certain result such as in jurisprudence problem, although it is very difficult or not all the verses can be analysed trough hermeneutic, such as theological problem in the religious text. Although interpreters know the meaning of language, they have no direct access to the text based on historical culture and author condition authentically. The

interpretation process will make the interpreter trapped in the dilemma of interpretation and hermeneutic circle (*Dāur wa al-tasalsul fī al-tafsīr*) (1930: 5). Thus, it is safe for writer to avoid theological debate and directed text interpretation based on the meaning of language presented in the text. By considering these steps, the writer avoided large discussion and subjectivity in interpreting the text.

1.7. Methods of Research

1.7.1   Type of Research

The writer used descriptive qualitative method based on library research. The writer collects sources and some of literary review that have same objects of the research in the field of libraries. Qualitative research is concerned with collecting and analyzing information in as many forms (Blaxter, 1996:61). Thus, qualitative method is proper method to be used to analyze, explain, and narrate data in words or paragraphs.

1.7.2   Data Sources

The primary sources of the data in this research are the *Genesis* chapter 38 by King James Version. This Bible translation is the most accurate version with its original source in Hebrew and as pioneer of New International Version of Bible. The second data is *Al-Mujādalah* (verses 1-6), a chapter in Qur'an and its translation by John Medows Rodwell. This translation was chosen for the accuracy, without sacrificing the unique power of the Koran in his translation.

Then, the supporting data are another *sūrāh* or verses from the Koran and Bible such as non-biblical book or *tafsīr*. The secondary sources are some books and article related to this topic, such as *Tafsīr Al-Mujādalah*, traditional book of *Genesis* and etc.

1.7.3 Data Collection Technique

In order for gathering the data, the writer submits several literatures as sources. The data collected have similar or related to the object studies. The data included are articles, journals and books, Islamic classical book (*Turāṡ*), feminism studies, and hermeneutic studies. Some theories and other understanding related to the object of studies are gathered as well. The writer took some steps in the data collection technique. First is reading and comparing Tamar and Khaulah's case to see how both of these characters against discrimination. Second is finding the typical of discrimination. Third is reading the context of text based on its occasion of revelation the culture and social condition and the last is analyzing discrimination based on radical feminism.

1.7.4 Data Analysis Technique

Having identified the data, the writer took some steps. Firstly, the writer described the culture and historical condition of texts and determines kind of discrimination of gender and sexuality. Second, applying the theory of feminism and hermeneutic. Third, exploring the portrayal of women's struggle against discrimination of gender and sexuality in the *Genesis* and *Al-Mujādalah*. The last step, the writer drew a conclusion with giving connection between the texts and its

implication. To interpret religious texts, the writer uses textual interpretation whereby producing the meaning of text as presented by the author.

1.8 Paper Organization

This paper is divided into four chapters. The first chapter is the introduction of paper including the background of study, research questions, objectives of study, significances of study, literature review, theoretical approach, method of research, and paper organization. The second chapter is elaborating both of these data from intrinsic and extrinsic elements. Such as what around the *Genesis* and what are around *Al-Mujādalah*. This chapter also provides historical context of both these texts and intrinsic elements of the texts.

The third chapter is analysis and discussion. This chapter focuses in analyzing the *Genesis* and *Al-Mujādalah* through radical feminism and hermeneutic theory. This chapter also provides the sketch of culture in ancient Israel and prophetic age. In this chapter also, the writer compares both of Tamar and Khaulah's case with discussing the texts and its implications toward society. The last chapter is conclusion. The last chapter states some conclusion of the analysis, Islamic perspective about the cases and some suggestions.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

In comparing women's struggle against discrimination of gender and sexuality as portrayed in the *Genesis* and *Al-Mujādalah,* the writer finds several conclusions; Firstly, both women in *Genesis* and *Al-Mujādalah* should struggle to get their basic essential right in sexuality. Sexuality as radical feminism said is basic essential right for women in marital status. Either in heterosexual relation or homosexual relation, sexuality is basic right which influences relation. Sexuality as presented by Tamar in *Genesis* and Khaulah in *Al-Mujādalah* are not only portrayal of relation between men and women in marital status, but also as power relation between superior and inferior in which superior hold the entire rules of relation.

Second is sexual violence. Part of women discrimination can be seen in the sexual violence in both of Tamar and Khaulah. Sexual violence in feminism view is tool to domesticate women and to perfect their obedience toward their husband. Tamar got sexual violence trough *coitus interuptus* done by Onan, her second husband. And Tamar got sexual violence trough coercion to get intercourse done by Aus bin al- Ṣāmit. From both of these cases, either takes part in ignoring women's sexuality or forcing them, women were exposure what Dworkin said as sexual violence.

Third is marital rule. Sophisticated patriarchal system extends to social control which fetters women in a set of rule that not taking aside toward women. Marital system faced by Tamar made her in the same of between. After her first husband died she should follow the rule of culture to marry her brother in law. This rule was made to continue male's descendant with controlling that woman should conceive and bare a son. While in *Al-Mujādalah,* Khaulah was in complicated marital rule. It about divorcing women in their right in sexuality in marital status, this divorce called as *ẓihār*. The Arabic culture in prophetic age cannot be denied that is still influenced by ultra conservative of Arabian patriarchy. On behalf of justice, Khaulah complained it to Allah.

Both of Tamar and Khaulah have similarities and differences in their struggle against discrimination. Their similarities are both of them against patriarchal system of marriage, and their discrimination was based on sexual discrimination. Both of them are also similar in the type of their struggle. The type of their struggle is defensive struggle in which they defend their selves to get justice from sexual discrimination. Both of them also have differences in their struggle; Tamar tends to calm and waiting for appropriate moment, while Khaulah is stricter in doing her struggle. However both of calm and strict are the ways, the pinpoint is how both of them are not passive and keep silent in facing discrimination.

Both of their stories were depicted in the religious texts, Old Testament and the Koran. In the time where religiosity is assumed as an extension of male's authority in controlling women, religious texts are talking in contrary. Cannot be

denied from historical fact that both of the Koran and Old Testament revealed in patriarchal culture, but the spirit brought by these books is equality and justice.

In the Old Testament, how men should respect his wife and his marital status can be seen in the God's saying toward Israeli, as seen in Malachi "For the LORD, the god of Israel, said that he hateth   putting away, for [one] covereth violence with his garment, said the LORD of hosts; therefore take heed to your spirit, that you deal not treacherously (Mal [2] :14)"

The verse above has shown that the Lord of Israel deprecated man's violence toward wife. Likewise violence, the God of Israel also hated divorce on the injustice ways. The spirit of eradicating discrimination also stated in the Koran explicitly. In the book of *Al-Ṭalāq* (The Divorce), Allah gives command toward Prophet Muhammad and believers in divorcing their wife in good manner. As written in the book *Al-Ṭalāq*

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا (1) فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا(2).

"*O Prophet! When ye divorce women, divorce them at special times. And reckon those times exactly, and fear God your Lord. Put them not forth from their houses, nor allow them to depart, unless they have committed a proven adultery. This is the precept of God; and whose transgresseth the precept of God, assuredly imperilleth his own self. Thou knowest not whether, after this, God may not cause*

something new to occur (1). And when they have reached their set time, then either keep them with kindness, or in kindness part from them. And take upright witnesses from among you, and bear witness as into God. This is a caution for him who believeth in God and in Latter Day. And whose feareth God, to him will he grant a prosperous issue, and wll provide for him whence he reck-oned not upon it." (Al-Ṭalāq [65]:1-2), (Rodwell, 2004:415)

These verses are such averment toward believers in divorcing their wives. Keep them in kindness or divorce them in kindness. In keeping woman, Husbands are not allowed to hurt them and when they have divorced, they should keep their relation until the time of wife set up. These rules of marital relation would fortify women from men's discrimination in their marital status. From both of these sacred texts can be pulled a red-thread that discrimination over women is common enemy for religions which emphasize basic principle of justice.

4.2 Suggestion

The research of Women's Struggle Against Discrimination of Gender and Sexuality as portrayed in the *Genesis* and *Al-Mujādalah* is analyzed by radical feminism theory which added with hermeneutic integrated with science of Koran. The writer realizes that the data was limited, and the analysis was not deep. If this research is not satisfied, it is purely the weaknesses of writer in composing the data. However, hopefully this research will be booster for those who are interested in study about religion and literature.

Regarding the extensive of literature field, the writer believes that this research can be explored deeper, and sharper. Literature was not merely talking about human text, but also extended to sacred text. Both of *Genesis* and *Al-Mujādalah* are great book chapter in the sacred texts. Both of them inspired men and women in build a good relation, to respect each other and to respect relation and etc. Both of Tamar and Khaulah's stories give us firmness that whoever they are, they cannot be blamed from our ignorance. Understanding relation and believe that the truth does not come from one direction.

REFERENCES

Abrams, M.H. 1971. *Glossary of Literary Terms*. Third Edition. USA: Corronell University.

Altenber Nd, Lynn and Leslie. L. Lewis. *A Hand Book for The Study of Poetry.* New York: Macmillan Publishing Co. In

Armstrong, Karen. 2001. *Sejarah Tuhan*. Bandung: Mizan.

Armstrong, Karen. 2007. *The Great Transformation*. Bandung: Mizan.

Arnez, Monika and Cahya Ningrum Dewojati**.** 2010. "Sexuality, Morality and the Female Role: Observation on Recent Indonesia Women's Literature", Asiatische Studien 0004-4717: 7-39.

Aziz, Dony Khoirul. 2008. "Nilai Nilai Pendidikan Islam Dalam Surah Al-Mujadalah". *Graduating Paper*, Sunan Kalijaga State Islamic University.

Bandel, Katrin. 2006. *Sastra Perempuan Seks*. Bandung: Jalasutra .

Bagdādī, Imām. 2006. *Al-Farqu Baina al-Firāq*. Beirut: Dār al-kutub al-'ilmiyyāh.

Beauvoir, Simone de. 1953. *The Second Sex*. First Edition, Great Britain: Penguin Book.

Bik, Muhammad Khuḍari. 1387 H/ 1967M. *Tarikh al-Tasyri' al-Islamī*. Beirut: Dār al-Fikr.

Carter, David. 2006. *The Pocket Essential Literary Theory.* England: Pocket Essential.

Coogan, Michael D. 2009. *A Brief Introduction to the Old Testament: The Hebrew Bible in Its Context*. England: Oxford University Press.

Dworkin, Andrea.1995. *Intercourse*. USA: Basic Book. PDF

Endraswara, Suwardi. 2011. *Metodologi Penelitian Sastra Bandingan*. Jakarta: Wedatama

Firestone, Sulamith. 1970. *The Dialectic of Sex, The Case For Feminist Revolution*. USA: Bantan Book.

Fohrer, G. 1972. *A History of Israelite Religion*. New York: Bantan Book.

Friedan. 2012. *Feminism Class Struggle*. USA: Hell Book.

Gracia, Jorge J.E. 1995. *A Theory of Textuality; The Logic and Epistemology*.

State University of New York: Albany.

Hapsary, Setya Ningrum Sri. 1999. "The Structure Comparison to Recognize Adam and Eve's characterization method in Genesis of new Standard version of Bible and Those of The Holy Bible". *Graduating Paper*, Sanata Darma University.

Holdman, William and Hugh Harmon. 2008. *A Hand Book to Literature*. USA: Book Zombie.

Ismā'il, Abī al-Fidāʾ. 1966. *Tafsīr al-Quran al-ʿAẓīm*. Syria: Dār al-Andalus.

James, King. 2004. Bible, *The Translation of Old Testament out of Greek to English*. USA. Dan Cogliano.

Little, Margaret Hilyard. 2000. *Women's Sexuality; On the Socialist Feminist Road to Discovery*. USA.

Makhlūf. 2005. *Al-Jauhār al-Maknūn; fi al-Ma'ānī wa al- Bayān wa al-Badī'*. Jeddah: Haromain.

Manẓūr, Ibnu. 1992. *Lisān al-'Arāb al-Muḥīṭ*. Lebanon, Beirut : Mursalā al-Yasū'iyyah.

Ma'ṣūm, Muhammad. 1994. *Al-Amṡilah al-Taṣrīf*. Jombang: Kwaron. Maktabah al-Saikh Sālīm bin Said Nabhan.

Medsen, Deborah L. 2000. *Feminist Theory and Literary Practice*. London: Pluto Press.

Mernisi, Fatima. 1991. *The Veil and The Male Elite*. *A Feminist Interpretation of Women's Right in Islam.* USA: Persues Book.

Nurgiantoro, Burhan. 2002. *Teori Pengkajian Fiksi*. Yogyakarta : Gajah Mada University Press.

Rodwell, Jhon Medows. 2004. *The Koran*. New York. Bantam Classic-Random House.

Rusyd, Ibnu. 2005. *Tahāfut al-Tahāfut.* Lebanon, Beirut: Dār al-kutub al-'ilmiyyāh.

Ṣabūnī, Alī. 1996, Vol 3. *Ṣafwah al- Tafāsīr*. Lebanon. Beirut: Dār al- Fikr

Sanders, Andrew. 1994. *The Short Oxford History of English Literature.* Great Britain: Oxford University Press.

Shihab, M Quraish. 2002. *Tafsīr Al-Misbāḥ, Pesan Kesan dan keserasian al-Quran* Jakarta: Lentera Hati

Smit, Mark S. 1990. *The early History of God: Yahweh and the Other Deities in Ancient Israel*. San Francisco.

Sorensen, Richard B. 2010. *Religion and The Corruption of Eroticism*. USA: Unholy Grail Book.

Suyuṭī, Abdu al-Rahman Abi Bakar. 1988. *Al-Takhbīr fī al-Ilmi al- Tafsīr*. Beirut: Dār al-Fikr.

Syamsuddin, Sahiron. 2014. "In Search for The Integration of Hermeneutics and 'Ulum Al-Qur'an". International Conference on Language and Religion. 24 Oct. 15-30.

Tabari, Abī ja'far Muhamad bin Jarīr. 1976. *Jāmi' al-Bayān*. Beirut: Dār al-Ma'rifah

Ṭabrasi, Abu 'Ali Al-Fadhal bin Ḥasan. 1996. *Majma' al-Bayān fī al-Tafsīr al-Qur'an.* Beirut: Dār al-Ihyāʾ al-Turaṡ al-'Arabi.

Watt, W. Montgemory. 1988. *Muhammad's Mecca; History and The Qur'an*. Edinburgh.

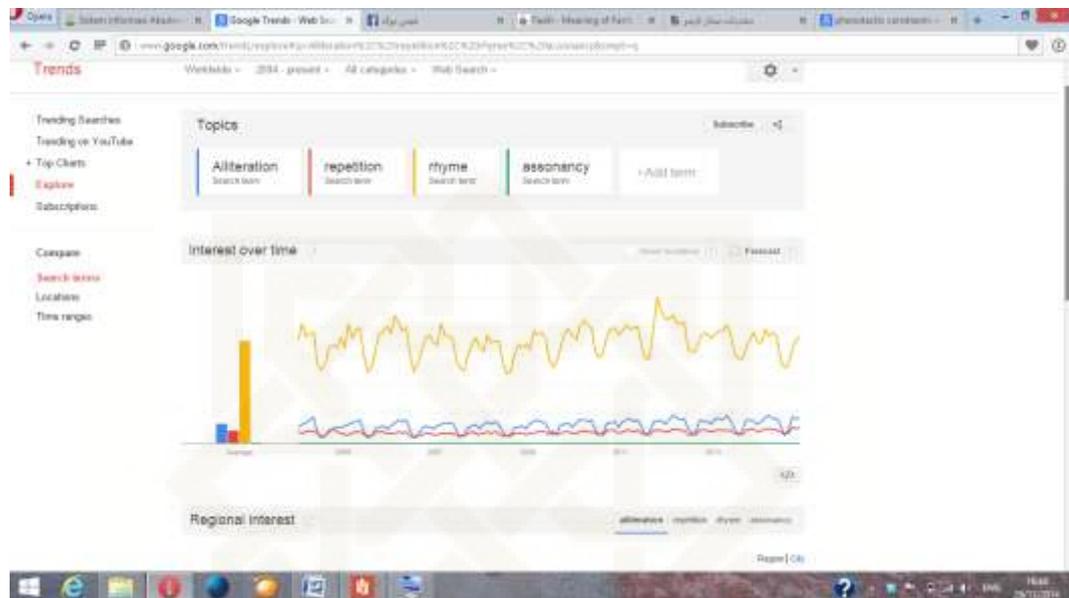Wellek, Rene. 1949. *Theory of Literature*. USA. Harcoult, Brace and Company.

APPENDIX 1.1
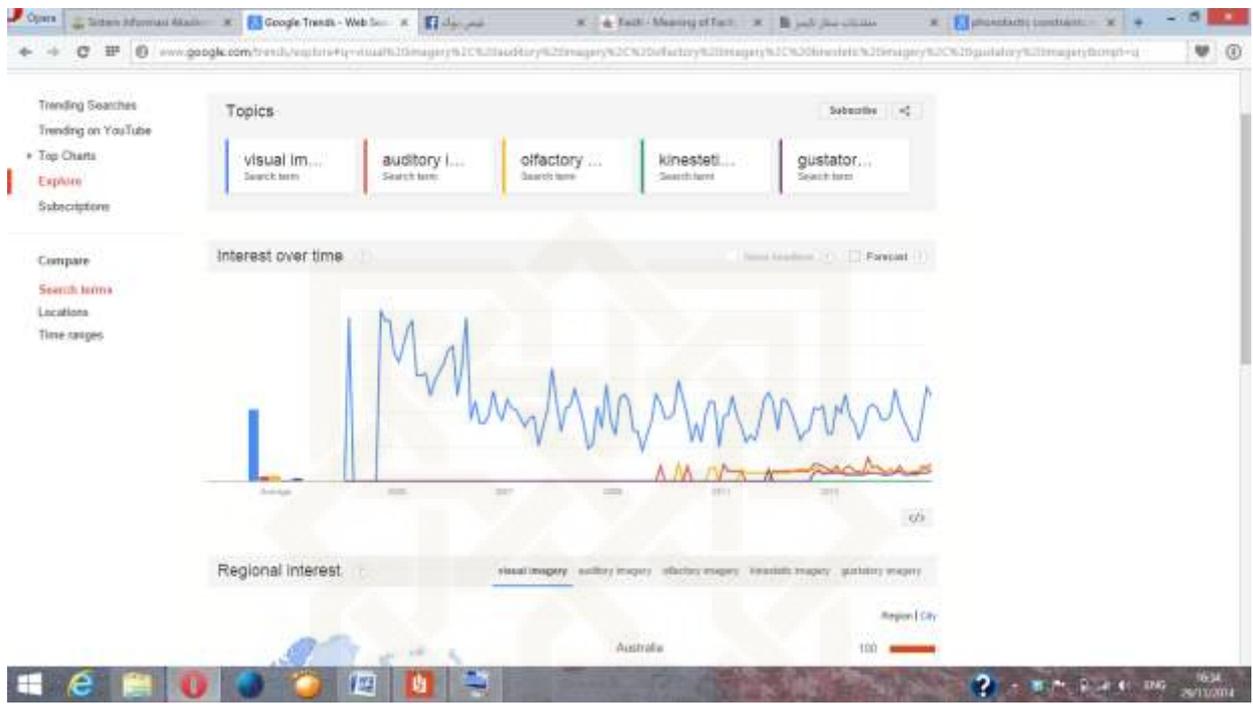
1.1 Based on the data in the Google trend, with five keywords of type imagery,

visual and auditory imagery are the most famous keyword in the search engine

during 2005-2014. Visual imagery (blue-graphic) and auditory imagery (red

graphic). (accessed on 29 November 2014)

   Source:

http://www.google.com/trends/explore#q=visual%20imagery%2C%20auditory

%20imagery%2C%20olfactory%20imagery%2C%20kinestetic%20imagery%2

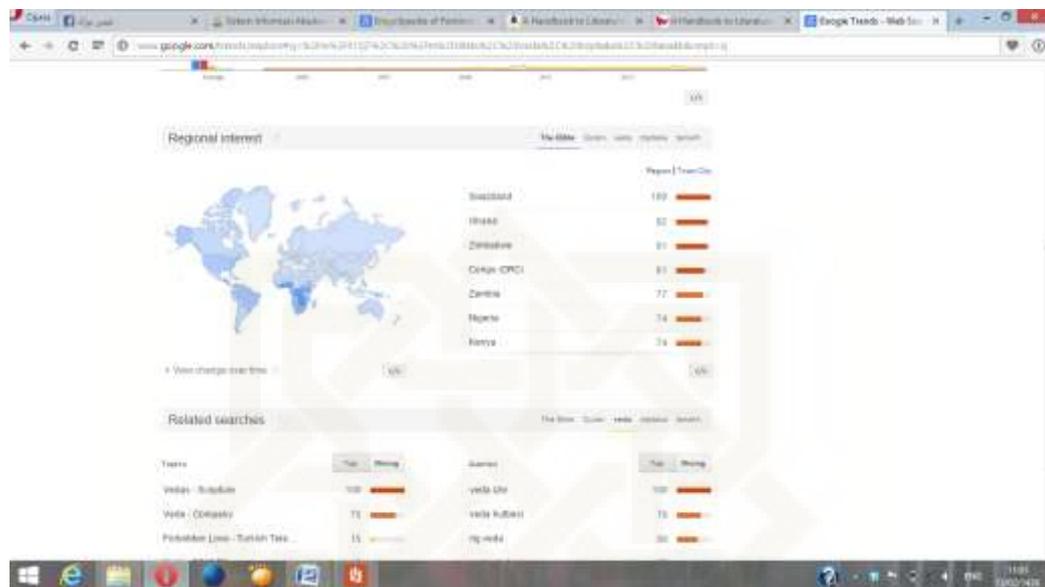C%20gustatory%20imagery&cmpt=q

Appendix 1.2

1.2 In the language of poem, only rhyme, alliteration and repetition that the most

popular keyword in the search engine during 2005-2014. Rhyme (Yellow

graphic), alliteration (blue graphic) and repetition (Red graphic). While

assonance is flat and it has no significant rising. (accessed on 28 November

2014)

Source:
http://www.google.com/trends/explore#q=Alliteration%2C%20repetition%2C%2
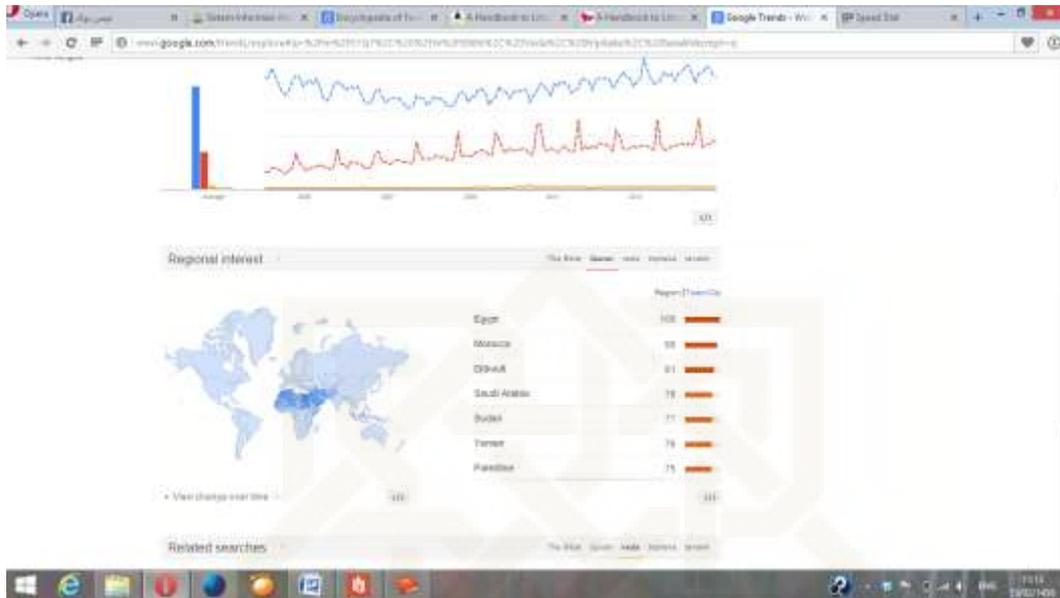0rhyme%2C%20assonancy&cmpt=q

Appendix 1.3

1.3   Based on regional interest in Holy Book (the Blue one), the bible
        with similar key word is the widest read book. In range of Papua
        New Guinea, the countries of Middle and south Africa   continent
        and spread evenly in Europe and half of America. (accessed on 28
        November 2014)
        Source
        (http://www.google.com/trends/explore#q=%2Fm%2F015j7%2C%2
        0%2Fm%2F096tx%2C%20Veda%2C%20tripitaka%2C%20tanakh&cm
        pt=q)

Appendix 1.4

1.4. The Qur'an or the Koran is the second widest read book. In range of Indonesia, Malaysia, Brunei, the countries in the middle east such as Saudi and etc and south of Asia such as Pakistan, the countries in the North Africa, Egypt, Sudan, and very little in Europe. (Accessed on 28 November 2014)

Source :(http://www.google.com/trends/explore#q=%2Fm%2F015j7%2C%20%2Fm%2F096tx%2C%20Veda%2C%20tripitaka%2C%20tanakh&cmpt=q)

Note: the Google trend based on data Beta search engine. It is for measuring keyword or similar topic accessed in the search engine. Another famous holy book is Veda and Tanakh, but they are no more than 2% from. And the other Holy books are not enough to be shown because it is no more than one million access/ years.