

CHAPTER I

INTRODUCTION

A. The Background of the Study

Gender as the ethnic of human group in society is the main factor that constructs human status. Gender also the cause of conflict and social exchange which expands in patriarchy system that placed women in unfortunate position including cultural, structural and ecology (Umar, 1995:84). They thought that being women belongs to be a house keeper and baby sitter.

For a long time ago, women has been categorizes as a soft and lovely creature, due to that they were a wife and mother for their children. In many cultures, women are forbidden to freely participating and expressing opinion in social environment. They were scared to pop out feelings perhaps they were under pressure because of the society rules and traditions.

In 1998, when the political downfall of the Suharto administration marked the end of new order, which has characterized by a 32-year period of authoritarian rule and opening the way for democracy, women in Indonesia started to working actively on women's right issues within the context of woman's movement or commonly called feminism. Many of them concern issues of gender and have triggered profound debates about women's right and gender equality (Aris, 2008:1).

Feminism is a range of movements and ideologies that share a common goal: to define, establish, and achieve equal political, economic, cultural, personal, and social rights for women. Feminism refers to a series of campaigns for reforms on issues such as reproductive rights, domestic violence, maternity leave, equal pay, women's suffrage, sexual harassment, and sexual violence.

Feminism also considers the traditions, practices, texts, and theologies of religions from a feminist perspective. Its goals include increasing the role of women among the clergy and religious authorities, reinterpreting male-dominated imagery and language about the deity or deities, determining women's place in relation to career and motherhood, and studying images of women in the religion's sacred texts. In liberal branches of Protestant Christianity, women are now allowed to be ordained as clergy, and in Reform, Conservative and Reconstructionist Judaism, women are now allowed to be ordained as rabbis and cantors. In some of these groups, some women are gradually obtaining positions of power that were formerly only held by men, and their perspectives are now sought out in developing new statements of belief. These trends, however, have been resisted within most sects of, Roman Catholicism, Orthodox Christianity and Islam.

Islamic feminism is concerned with the role of women in Islam and aims for the full equality of all Muslims, regardless of gender, in public and private life. Islamic feminists advocate women's rights, gender equality, and social justice grounded in an Islamic framework. Although rooted in Islam, the movement's pioneers have also utilized secular and Western feminist discourses and recognize

the role of Islamic feminism as part of an integrated global feminist movement. Advocates of the movement seek to highlight the deeply rooted teachings of equality in the *Quran* and encourage a questioning of the patriarchal interpretation of Islamic teaching through the *Quran* and *hadith* (sayings of Muhammad) towards the creation of a more equal and just society.

Barlas (2002:17)) stated Islam as a sexist and patriarchal religion that puts a sacred tempts onto female subservience. Muslims read Islam as a patriarchy partly because of how they read the *Qur'an*, who read's it, and the context on which they read it.

Islamic feminism is very much work in progress. Even the terms of Islamic feminism are still crucial in western feminist, but Islamic feminism has elicited strong responses ranging from outright dismissal to enthusiastic approval from sections of traditional religious establish men as well as some secular feminists. As shahzad (2001:1) in *theorizing the politics 'Islamic Feminism'* examines the developments in Islamic feminism and offers a critique of feminist theory, which construct it as an authentic and indigenous emancipatory alternative to secular feminism. Islamic feminism can be better understood through the strategies employed, ranging from re-interpretation of holly source to recovering re-indisputable Islamic right of women. Badran (2008:21) defines its liberation in the sense both of being inclusive and being based in notions of justice that across spurious and unproductive binaries and production. Based on its uniqueness, Islam and feminism indicate the woman perspective which also considers the

different personal experiences. Perhaps the entire Women's right has been written in Islam sacred text (Quran).

Ayat-ayat cinta and *Surga yang tak dirindukan* are a love story, among a couple marriage, between a woman and a man. But this is more than that. This is a story about living the ups and downs of an Islamic life. Perhaps *Ayat-ayat cinta* and *Surga yang tak dirindukan* movie have the main women characters *Aisyah* and *Citra Arini* which present the spoken utterances related to the Islamic feminism issue. For instance, the utterance which is spoken by *Aisyah* deals with the *Equality of Status* “*Kita sudah menikah, gak ada batasan materi, uang aku kan uang kamu juga sayang.*” while another utterance of *Citra Arini* deals with the *Polygamy Consideration* issue “*Tidak ada yang salah, tidak ada yang perlu dimaafkan. Aku ikhlas*”. Due to the different personal experiences, the reasons why this study is referred to reveal Islamic feminism in both main woman characters of *Ayat-ayat cinta* and *Surga yang tak dirindukan* movie are firstly, toward feminism in Islam, *Ayat-ayat cinta* and *Surga yang tak dirindukan* are two Islamic movie literary story which has the fundamental message toward women in Islam. They are a kind of movie that was starring the women perceptions and perspectives inside of it. Secondly, through its main women character *Aisyah* in *Ayat-ayat cinta* and *Citra Arini* in *Surga yang tak dirindukan*, Islam become more reliable in Feminism because of the equality of *Qur'an* toward women has been shown in those main women characters.

Based on the explanation of feminism and Islam, reasons and previous researchers, this study belongs to main woman character of *Ayat-ayat cinta* and

Surga yang tak dirindukan and it will be analyzed and elaborated based on Islamic feminism theory point. This study will reveal how they are presented the way they behave in their daily lives. So that, it can be known what are actually the relationship toward feminism and Islam itself.

B. The Problem of the Study

The problems of the study in this research are formulated as the following:

1. What are the Islamic feminism issues reflected in the main women character in *Ayat-Ayat Cinta* and *Surga yang tak dirindukan* movie?
2. How is the Islamic Feminism issue reflected in those two main women character?

C. The Scope of the Study

There are so many aspects which is contain in two movies (*Ayat-ayat cinta* and *Surga yang tak dirindukan*). Therefore, it is impossible to discuss everything about those movies elements. So that, the focus will be narrowed down in order to make the specify research. The study will be focused on the Islamic feminism as reflected in main woman character in two movies. In general scope, the analysis is basically done only in one genre of literary works. The genre then is analyzed and become large in forms.

D. The Objectives of the Study

The objectives of this Study are constructed as the following:

1. To find out the Islamic feminism issues as reflected in the main woman character of *Ayat-ayat cinta* and *Surga yang tak dirindukan* movie?
2. To explain Islamic feminism issues as reflected in the main woman character in two movies based on the elements of Islamic feminism.

E. The Significance of the Study

The findings of this study are expected to be useful in expanding the knowledge in literature study, especially in feminism perspective. Theoretically, this study will prove the reader interesting and give more understanding toward Islamic feminism. Practically, this study will be useful for teachers as the source of how to find out the feminism perspective especially Islamic feminism used for learning and may give deeper understanding about Islamic feminism.