



Women's Glory In Islamic Perspective (Representation Of Buya Hamka's Thoughts)

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Abstract

This paper is entitled "The Glory of Women in an Islamic Perspective". This paper is also based on the importance of discussing women, more specifically from the thoughts of the great scholar, Buya Hamka. Buya Hamka's thoughts in this paper are obtained from his work, namely a book entitled "Buya Hamka Talks about Women". The purpose of this paper is to find out what Buya Hamka thinks about the glory of women from an Islamic perspective. The paradigm used in this paper is the constructivist paradigm. This paper includes a literature review using qualitative methods. In this paper, data collection was carried out by dissecting the contents of Buya Hamka's book and using books, articles, and journals as additional references. Stuart Hall's representation theory is the theory used in this paper. In Stuart Hall's theory, a problem is explained linguistically and then found the meaning of the language. The result of this paper is that Buya Hamka represents the glory of women by providing an explanation of several things, namely: women are mentioned a lot in the Qur'an, women receive the same respect as men, women are given tasks that are in accordance with their physical condition and condition, women gain self-respect, the Prophet's love for his daughters, a mother must be respected, women must be loved and respected, women (wives) are not wrong in the incident of the descent of Adam and Eve from heaven, women are glorified above angels, women are given guarantees property rights, women have special rights.

Keywords: *Buya Hamka, Women's Glory, Representation.*

Abstrak

Tulisan ini berjudul "Kemuliaan Perempuan dalam Perspektif Islam". Tulisan ini juga didasarkan atas pentingnya pembahasan mengenai perempuan, lebih khususnya bersumber dari pemikiran ulama besar yakni Buya Hamka. Pemikiran Buya Hamka pada tulisan ini diperoleh dari karyanya yakni buku berjudul "Buya Hamka Berbicara tentang Perempuan". Tujuan tulisan ini adalah untuk mengetahui seperti apa pemikiran Buya Hamka mengenai kemuliaan perempuan dalam perspektif Islam. Paradigma yang digunakan pada tulisan ini adalah paradigma konstruktivis. Tulisan ini termasuk kajian kepustakaan dengan pendekatan subjektif. Metode yang digunakan adalah kualitatif. Pengumpulan data dalam penelitian ini dilakukan dengan membedah isi buku "Buya Hamka Berbicara tentang perempuan", serta mencari tambahan referensi dan informasi dari buku-buku, artikel, dan jurnal yang berkaitan dengan tema pembahasan. Teori yang digunakan pada tulisan ini yakni teori representasi Stuart Hall yang membahas mengenai bahasa dan makna. Hasil dari tulisan ini adalah bahwa Buya Hamka merepresentasikan kemuliaan perempuan dengan memberikan penjelasan mengenai beberapa hal yakni: perempuan banyak disebutkan dalam al-Qur'an, perempuan memperoleh penghargaan yang sama dengan laki-laki, perempuan diberikan tugas yang sesuai dengan kondisi dan fisik, perempuan memperoleh harga diri, kasih sayang Rasul kepada anak-anak perempuannya, seorang ibu harus dimuliakan, perempuan harus disayangi dan dihormati, perempuan (istri) bukan orang yang salah dalam kejadian turunnya Adam dan Hawa dari surga, dimuliakannya perempuan di atas bidadari, perempuan diberikan jaminan hak milik, perempuan memiliki hak-hak istimewa.

Kata Kunci: Buya Hamka, Kemuliaan Perempuan, Representasi.

INTRODUCTION

The topic of women is an interesting and hot topic to discuss. It is the same as talking about thrones and treasures for which there is no settlement (Moh. Bahruddin, 2012). From all perspectives and times, the problem of women is not a simple matter and deserves to be investigated further and solved. Some examples of these problems are related to the role of women in social and domestic fields such as education, career, politics, to household and obedience to husbands. Thus, it is natural that women's problems are very important problems (Kholifah, 2020).

In Roman civilization, the position of women was completely over the power of their fathers or men. This can be interpreted that in the period before Islam came, more precisely during the Roman period women suffered greatly and did not have the freedom to live as they should (Shihab, 1996). In Western history according to Dr. Zakir Naik also stated that women were despised and had no rights under Babylonian law. One example of acts of humiliation and oppression of women is that a wife should even be sentenced to death when her husband kills another woman. This is in exchange for the actions or mistakes made by her husband (Naik, 2016). The attitude of not respecting and looking down on women also

occurred during the jahiliyah era. A girl must be killed for fear of being made a slave or being married off by a foreigner (Umar, 2010).

Ramli (2012) revealed that the Muslim community is very different in viewing a reality. Fadlan (2011) also revealed that in the majority of society, women are considered as creatures who need men's guidance because they have lower knowledge. This reality is really concerning and contradicts the Islamic perspective which equalizes the position of men and women. Women are given full rights in terms of the distribution of assets (Ghani, 2002) and are also given full freedom in determining their life partner without coercion (Sya'rawi, 2009). Men and women are an inseparable unit, they both have rights, obligations, and responsibilities (Mutawakkil, 2014).

Furthermore, to strengthen that Islam really glorifies and pays attention to women's problems, there are several Muslim leaders who are concerned with women's problems. They are Dr. Yusuf Qardhawi, Abbas Mahmud Al 'Aqad, and Sheikh Muhammad Ghazali who came from the Middle-East world. Not only that, in countries with a majority of Islam there are also many literatures that highlight women, for example in Indonesia (Hasyim, 2012).

In Indonesia, it was found that literature that focuses on women has a lot to do with the

media, films, and Islamic perspectives from several ulama or figures. However, it will be even more interesting and will be a new thing when the study of women from a charismatic cleric, Abdul Malik Karim Amrullah or known as Buya Hamka is added by using a representation study.

Buya Hamka's thoughts in this paper are referenced from his book entitled "Buya Hamka Talks about Women" which was previously entitled "The Position of Women in Islam". The nobility of women is explained by Buya Hamka in a firm and straightforward manner so that it becomes an enlightenment for the community to this day even though the article is a response to the secular marriage bill in 1973.

METHOD

In this paper, the author uses constructivism paradigm. "In the view of constructivism, language is no longer seen only as a tool to understand objective reality alone and is separated from the subject as a conveyer of statements. Constructivism actually considers the subject as a central factor in discourse activities and social relations (Creswell, 1998).

This paper is also a library research (Library Research). The primary data in this study is the written work of Buya Hamka, namely "Buya Hamka Talks about Women".

Meanwhile, the secondary data in this paper are writings that discuss Buya Hamka and writings about women written by other people.

Then in this paper the author uses a subjective approach. In qualitative research, the subjective approach is inductive, values-filled, holistic, and process-oriented (Moleong, 2018). For this reason, in this study, the subject that became the author's approach was Buya Hamka which was then studied in depth to obtain useful information for this research.

The method used in this paper is a qualitative method. "Bogdan and Taylor cited by Lexy J. Moleong define qualitative methodology as a research procedure that produces descriptive written or spoken words from people and observable behavior." Because qualitative research methods produce descriptive words, qualitative research is also referred to as qualitative descriptive research.

Qualitative descriptive research is not a manipulative research but provides an overview of the real reality. In this study a researcher can conduct observations, interviews, and documentation (Moleong, 2006). Therefore, in this study the researcher will provide an analysis based on the observed data from Buya Hamka's thoughts obtained from his writings in the book "Buya Hamka Talks about Women". Additional data in this paper is done by looking for

references through documentation, books, papers or articles, journal , web (internet), or other information related to the title of this paper.

THEORITICAL REVIEW

Representation of Stuart Hall

Represent is the origin of the word representation and can be interpreted as "meaning" or can also be interpreted as a symbol of something (Kerbs, 2001, p.456). An attempt to present thoughts or other meanings in the form of symbols is a representational concept (Piliang, 2003, p.21). In addition, there are also other origins of the word representation *to stand in for, to speak or act on behalf of , to re-present* (Giles and Middleton, 1999).

Shorter Oxford English Dictionary also gives the meaning that representation is a description to present an image in our minds. Representation is also an attempt to symbolize, exemplify, put something, *change* something.

A similar meaning was previously expressed by Stuart Hall that representation is the production of meaning through language. Representation is the process of how we give meaning to something through language. To present something that is to describe or describe it, to then "call" it into our minds by

describing or imagining; to first put the equation into our thoughts or feelings. To represent also means to symbolize, represent, exemplify, or replace (Stuart Hall, 1997).

Based on this statement, it can be concluded that a process for producing meaning from the concepts we have in mind through language is an important core of representation. Representation refers to all forms of problems regarding what is linguistically constructed and how we interpret it.

Women in Western Perspective

Religion has been denied entry into the public sphere by the modern West with a secular-liberal system (Adian Husaini, 2005). The application of secular-liberalism in Western civilization began since the collapse of the hegemony of church power in the 17th century (Haikal, 1989). Therefore, the ruler of the world today is Western civilization. They control all areas of life and become role models for the citizens of the world. One of the things that citizens of the world look up to is about feminism (Ratnamegawangi, 1999). The demand for women's rights is one of the keys to the feminist movement. The emergence of this movement was influenced by the thoughts of Mary Wollstonecraft through her book entitled "*Vindication of the Rights of women* ,

which was published in England in 1792. Then between 1880 and 1920 this movement grew increasingly rapidly (Jane Pilcher and Imelda Whelehan, 2004) .

Gradually , the feminist movement gave rise to a new term, namely gender, which is also a new movement. After growing rapidly, the feminist and gender movement attacked Islamic teachings because they were considered degrading to women. According to feminism, family leadership is not an absolute right for men, but for family members who can afford it, even if they are women. In terms of inheritance, feminism considers Islam to be unfair because it gives boys more inheritance rights than girls (Warsito, 2013). Feminism also criticizes Islamic law which forbids a woman to become a prayer priest for men who have reached puberty and considers it unfair if women are behind men in the prayer line (Sukri, 2002).

Women in Islamic Perspective

Women are creatures that are seen as bad in the Arab era of ignorance. The system that prevailed at that time was a system that did not respect the presence of women as human beings. In fact, women are considered as devils in an Arabic poem (2009). Burial of baby girls alive is also a common tradition in Arab society at that time. In addition, in the marriage and

household system, the ignorant society places women as merchandise which is then known as *syiqar marriage* (Syu'bah Asa, 1997) .

Some surahs of the Qur'an such as surah al-Nisa, Maryam, al-Nur, al-Ahzab, al-Mujlah, al- Muntahanah, al-Thalaq, al-Tahrim are evidence that Islam is very concerned about women's problems (Jalaluddin Rakhmat, 1991) .

In contrast to the jahiliyah tradition, the presence of Islam brings norms that uphold women as evidence of the existence of a group of divine revelations. Women have been placed in very honorable and noble positions according to their nature, and have the same rights as men (Moh. Bahrudin, 2012).

Another proof that Islam glorifies women is by eliminating traditions that are discriminatory towards women. Islam has also regulated the roles and duties of women. In this case, women have a role to take care of children and husbands as a form of duty in domestic life (Adil Fathi Abdullah, 2001) . Sabiq also said that women's rights in Islam can be mapped into rights in worship, rights in politics, material rights, the right to choose and determine a life partner, and the right to seek knowledge (Sayid Sabiq, 1983) .

RESULTS AND DISCUSSION

Haji Abdul Malik Karim Amrullah or better known as Hamka was born in Molek Village, Maninjau, West Sumatra on February 17, 1908 (Hamka, 2015). He is the first son of Dr. Abdul Karim Amrullah and Shaffiah (Irfan Hamka, 2015). Hamka or Buya Hamka is one of the famous Indonesian national figures who are multitalented and have many roles in this country. He is a politician, scientist, journalist, writer, educator, reformer (especially regarding Minangkabau customs), a famous writer who has produced many works (Yanuardi Syukur and Guci, 2017).

The figure of a scholar who is authoritative in front of the rulers is the hallmark of Buya Hamka. When he joined the Masyumi party, Buya Hamka was very strong in voicing Islamic teachings in parliament. Because of his stance, he ended up in prison because he was considered a treason (<https://m.bidayatullah.com>).

As a child, Buya Hamka was cared for and raised in Maninjau. He also demanded religious teachings at the surau while in Maninjau. Then in formal education, Buya Hamka was educated at the Diniyah school. Although Buya Hamka studied at a surau and formal school, he actually got many teachings from his father. He also learned a lot from

several scholars and figures such as Sheikh Ibrahim Musa Parabek, Sheikh Ahmad Rasyid AR, Sutan Mansur, RM Suryopranoto and Ki Bagus Hadikusumo. In addition, from several figures such as HOS Tjokroaminoto, Fakhruddin, and Suryopranoto, he studied and developed socio-political movements, namely Sarekat Islam and Muhammadiyah (Yanuardi Syukur and Aren Ara Guci, 2017).

Besides being known as a great scholar, he is also a writer and journalist. His writings are not only published in Indonesia, but also in several foreign countries. In addition, he was instrumental in the founding of the Indonesian Ulema Council (MUI) and became the First General Chair of the MUI in 1975-1981. For his work and services in advancing Islamic da'wah in Indonesia, he received an honorary doctorate degree from Al Azhar University in Egypt and Universiti Kebangsaan Malaysia in 1974. Buya Hamka died at the age of 73 years to be exact on Friday, July 24, 1981. Buya Hamka's departure left an example for Muslims. For his services, in November 2011 he was named a National Hero by the Indonesian government (Yanuardi Syukur and Aren Ara Guci, 2017).

Based on the entire contents of the book "Buya Hamka Talks about Women", it is

found that Buya Hamka's thoughts on women represent the nobility of women in an Islamic perspective. Buya Hamka's representation of the nobility of women is as follows (a) Women are mentioned many times in the Qur'an.(b) Women receive the same rewards as men.

(c) Women are given tasks according to their condition and physical condition. (d) Women gain self-respect. (e) The Prophet's love for his daughters. (f) A mother must be honored. (g) Women must be loved and respected. (h) Women (wives) are not at fault in the incident of the descent of Adam and Eve from heaven. (i) He glorified women above the angels. (j) Women are guaranteed property rights. (k) Women have special rights.

The following are sections from the book "Buya Hamka Talks about Women" which contain representations of the nobility of women, including:

a. There are many parts of the book that explain the representation of women in the Qur'an

Upon further investigation, it was found that there were approximately fifteen quotations from Buya Hamka's book which discussed or proved that women are mentioned a lot in the Qur'an.

The quote is **first** , "The human self is essentially one, then divided in two, one being

the male part and the other being the female part, or male and female, essentially the type remains one, namely human. Men and women are both human" (p. 2). **Second** , "In this verse (still in Surah An Nisaa' verse 1) we meet two things which are the center of the problem. First, Allah as the Creator of nature and humans. The two *arhams* , namely friendship or affection and the relationship between each other. Inside the mother where the child is conceived is called the womb. It is in the womb that the self is conceived..." (p. 3). In the first and second quotations both contain the Surah An Nisaa 'verse one. Surah An Nisaa' is a surah whose name is a woman's name, as well as the contents in it also contain a lot of information about women.

third quote is , "For example, the 19th sura which was revealed in Mecca. This Surah uses the name of a woman, namely Surah Maryam. Maryam, the mother of Jesus Christ. When this Surah Maryam is read, you can imagine the purity of a virgin, her piety, and her *zuhud* life" (Page 4-5). It is also clearly stated in the quote that besides the name An Nisaa' there is also the name Maryam as a form of Islamic concern for women. Maryam is a beautiful, pious, and *zuhud* woman. It also describes the character of a woman who is beautiful and noble in Islam. With the image of

women like Maryam, of course there will also be many women like Maryam in the period after Maryam until now. Of course this is an appreciation of the image of women in Islam.

Fourth , "It is also said that among these women there was a special revelation from God, namely the mother of the Prophet Moses, who was commanded by God to throw her son in a chest into the current of the Nile" (Page 5).

Fifth , "Besides that, it was also the first wife of Prophet Ibrahim, namely Sarah, who was visited by the angels of God's messengers and conveyed to her God's message that even though she was very old, she would give birth to a son, that is Isaac" (Page 5) . **Sixth** , "It is also mentioned in the Qur'an about the Prophet Musa's sister, who was told by her mother to peek where her sister was drifting" (p.5). The fourth and sixth quotations are the same story, namely the story of the drowning of the Prophet Musa (as). In the disappearance of Moses, there are extraordinary women's roles that are remembered by history to this day as well as enshrined in the Qur'an. Apart from his mother and sister, there is also another woman, namely Asiah, who then takes care of Musa as. Not forgetting that the fifth quote also mentions one of the most important women in

history as well as the wife of Prophet Ibrahim, namely Sarah. After marrying Ibrahim, Sarah had not been blessed with children for a long time until finally Ibrahim married Hajar and a son was born who also became an Apostle namely Ismail who was no less historic for Muslims. After being blessed with Ishmael, Ibrahim was again blessed with another child from Sarah's womb, namely Prophet Ishaq.

Seventh , "It is also mentioned in the Qur'an that the two daughters of the Prophet Shu'aib were herding goats in the land of Madyan, one of whom became the wife of Moses" (Page 5). **Eight** , "It is also mentioned in the Qur'an about the wife of Pharaoh Yang named Asiah, who adopted Moses as a child and defended Moses until he was an adult. It is this woman who is mentioned in the sura h at Tahrim, who pleads with Allah to make a house in heaven in the life in the hereafter because the palace of Pharaoh, which is so magnificent in this world, he sees only for hell" (Page 6). The seventh and eighth quotations apparently still have something to do with the fourth and sixth quotations, namely discussing the figure of Musa as. In the previous section, it was explained about the noble role of Musa's mother and brother, but it turns out that there are other women in the history of Moses' life who are also immortalized in the Qur'an,

namely the woman who later became the wife of Prophet Musa and Asiah, who was Moses' caregiver. The case of Asiah's suffering is still experienced by many women today where a man is a husband who opposes God while his wife is a faithful servant of God. In a sense that is, many cases of pious women are found to date while their husbands are infidels.

Nine , "In Surah An Naml, it is told about a queen in the land of Saba', namely Queen Bilqis. It was explained about his political relationship with Prophet Sulaiman. In a few short verses it is explained how the authority of the great woman ruled..." (p. 6).

Ten , "In Surah Yusuf is explained the luxurious life in the palace, the splendor of the wives of the princes" (Page 6). **Eleven** , "Surah Al Mujaadilah tells of a woman who came to file a lawsuit against the Messenger of Allah. Because her husband abuses his wife." **Twelve** , "Surah Al Mumtahanah tells the test of the strength of faith of the women who came to the Messenger of Allah. after the hijra left their land, Mecca" (p. 7). **Thirteen** , "Surah An Nuur explains the etiquette of women in the household" (Page 7). **Fourteen** , "Surah al Ahzab also describes the terms of decency and attitude to life" (Page 7). **Fifteen** , "Surah ath Talaq completes what has been mentioned in Surah an Nisa and al Baqarah regarding

household matters" (Page 7). In addition to telling the stories of ancient women such as Queen Balqis, Zulaikha in the story of the Prophet Yusuf, it turns out that the Qur'an also provides household explanations as a guide for women in their lives. This is of course a man who is obedient to worship and reads the Qur'an and understands the contents of the Qur'an also gains enlightenment so that he can glorify women.

Analysis:

Based on the description above, the concept of the nobility of women appears in the representation through the language construction contained in the excerpts of the book. Based on the information above, it can be interpreted that women are mentioned a lot in the Koran. The proof is that in the Qur'an there are suras An Nisaa 'and Maryam whose surah names are only female names. In addition, the names or discussions of women in the Koran are also found in the Surahs An Naml, Yusuf, Al Mujaadilah, Al Mumtahanah, An Nuur, Al Ahzab, and Ath Talaq. As for the women mentioned or narrated by the Qur'an, namely Maryam, the mother and sister of Prophet Musa, Sarah the wife of Prophet Ibrahim, daughter of Prophet Shu'aib,

Pharaoh's wife Asiah, Queen Bilqis, and other stories. So it can be concluded that based on the description of the explanation of the language, it can be interpreted that women are mentioned a lot in the Koran. Thus, women are indeed noble in Islam.

Furthermore, if we look at the point that explains about Ratu Bilqis having a political conflict with Prophet Sulaiman, this also means that women in the Islamic perspective are given space in the political field. Queen Bilqis with her authority as queen has provided an example and an illustration that women in Islam are not weak figures. Women in Islam do not only play a role in the domestic field or at home. So the assumption that we often hear that women's duties are only for the kitchen, wells, and mattresses is not a true assumption. There are many things that women can do in all fields, including politics. With women involved in politics, there are many things that she can do, many thoughts or ideas that she can pour out, which will then help improve the social order. With women playing a role in politics, this also strengthens the statement that women are also very allowed to play a role in all fields such as social and education, even if they want to continue their higher education. This is also reinforced by the hadith, "Seek knowledge from the cradle to the

grave". This means that whenever we are encouraged to continue studying, we as women also cannot be banned if we want to continue our education.

b. The part of the book that explains that women get the same rewards and duties as men

There are at least eight quotes from Buya Hamka which state that women receive the same awards and duties as men. This means that in Islam women are not ruled out regarding awarding, while some tasks that can be done by men can also be done by women. As for the statement, namely, **first**, "It is clear and clear that the similarities in their duties with men are clear. Both share responsibilities and share rights. The bitterness and sweetness of religion are shared" (p. 9). **Second**, "It was explained again clearly what the common tasks they faced were. It is clear how difficult the task is. The first is in upholding the religion, *commanding ma'ruf*. Upholding truth and justice, strengthening high morals in community development. Likewise *nabi munkar*, prevent munkar..." (p. 9). **Third**, "Then, it will be explained again about the joint task of issuing zakat" (p. 10). **Fourth**, "In addition to praying and paying tithe, women are also obliged to fast like men, and are obligated to perform Hajj like men." **Fifth**, "... that the success

achieved by Muhammad saw. mostly because of the presence of a believer beside him” (p. 12). **Sixth** , "... they take on a role at an important and critical time, as was the attitude taken by Khadijah in the time of Mecca and Umm Salamah in the era of Medina" (p. 15). **Seventh** , "If the woman is good, the country will be good, and if it is corrupt, the country will be corrupt" (p. 15). **Eighth** , "Some of them are helpers for others, taking care of each other, defending each other, and encouraging each other so that it is not only male believers who can raise the dignity of their souls in faith, women too can do the same thing so that they, both of them, are equally great. in their respective fields” (Page 16).

Analysis:

Based on the description above, linguistically it is stated that women and men have the same task, namely to do good and bad deeds, pay tithe, pray, fast. This is conveyed in the first to fourth quotations. This means that women have the same duties as men in terms of worship. When someone does worship, of course they get a reward or reward as a sign of appreciation for them. Thus, when men and women both have obligations in worship, then they both get the right in the form of rewards or rewards, on the contrary if they leave

worship, both men and women will get sin as a consequence of being a servant of Allah.

Furthermore, the fifth to eighth quotations focus more on the discussion of the importance of the role of women. How important is the role of women so that in the success of the da'wah of the Prophet Muhammad, the great and noble prophet alone will not succeed without the support and assistance of a woman, namely, Khadijah. Khadijah is a woman who so strengthened the Prophet Muhammad in the early days of his preaching, even at the beginning he received prophetic revelation. Apart from Khadijah, it turns out that there are several other women's roles who helped the success of her da'wah, one of which was Salamah when she was in Medina. Based on this explanation, it can also be justified the expression we often hear that in the success of men, there is a woman's role behind it. Likewise, in terms of achieving a state glory that the country will be strong, will be good and progress also thanks to women. For this reason, for a country in which there are women who have good morals, good care for their nature, and even the country must be good in respecting women, then surely the country will achieve its glory.

Furthermore, in quote eight it is also explained that women and men must take care

of, defend, and encourage each other so that both of them can grow up in their respective fields. This also means that women have a role to protect, defend, and encourage men. Women and men must work together, in this case, men and women in the household or husband and wife fields. Women are also allowed to raise their souls in faith and are allowed to play a role in order to be able to raise themselves in a field.

Broadly speaking, the points discussed above mean that women receive the same rewards and duties as men. Women get the same reward as men if they do good or worship. This also means that women are not excluded by Islam, but are also elevated in rank, have the same position as men, and have a very important role in the success of men, and the solidity of the civilization of a country.

c. The part of the book that explains that women are given tasks that are appropriate to their physical condition

Buya Hamka's quote which explains that women are given tasks that are appropriate to their physical condition and condition, contains approximately four points. **First** , "To the point of doing worship, Islam imposes orders that are suitable for women's conditions" (p. 20). **Second** , "Due to her responsibility in maintaining the household,

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women are not obliged to go to Friday prayers like men" (p. 21). **Third** , "Many of us have experienced that our success in leaving the house through the struggle of life really depends on the loyalty of the wife to guard the household fortress" (Page 22). **Fourth** , "... that it is men who are obliged to go to war to save their lives. However, if one day a woman wants to go with her husband or with her child, the door is opened for her to do jihad. They went to the battlefield to provide food and bandage the wounded" (p. 23).

Analysis:

Based on the description above, linguistically it is stated that women are also given tasks and responsibilities that are different from men, such as not being required to fight and praying Friday, being asked to look after and maintain the household. Then a snippet of the sentence " *It comes to doing worship, the religion of Islam imposes orders that are suitable for women's conditions* ". The snippet explains that it is not obligatory for women to pray when it comes to menstruation, and it is also not necessary for women to change their prayers during this period. This means that women are given tasks according to their physical condition and condition. This explanation does not mean gender bias or exclusion of women, this is a form of honor for women by not

placing a heavy burden on women. There are tasks that are suitable for both women and men, both of whom must share tasks with each other. This explanation also cannot be interpreted as a gender gap because there are tasks that are not mandatory for women, such as fighting wars. Although women are not obliged to fight, but then there is a further explanation that if women really want to go to war it is permissible, as for the task that they can do, namely to feed or bandage the wounds of people who are fighting.

d. The part of the book that explains how women gain self-esteem

There are four points from Buya Hamka's quote which explains that women gain self-respect. As for the **first** quote , "After the Messenger of Allah. sent by Allah to be His final Messenger, He also reproaches the bad habit of hating girls" (p. 28). **Second** , "Divine revelations descended from the time of Mecca which strongly denounced burying daughters alive" (p. 29). **Third** , "It began to be reproached and it was mentioned that it is a great sin for people to hate their daughters. Hell is the abode of such an evil person" (p. 29). **Fourth**, "Since these verses were revealed, Arab women have regained their personality" (p. 30).

Analysis:

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From the description above, it is clearly explained that in the jahiliyah era, the birth of a girl was reproached and unwanted, buried or killed alive. However, after the Prophet became the Apostle, this custom was reproached and opposed. This means that in Islam women gain self-esteem. This also means that after the existence of Islam and the birth of explanations for women in the Qur'an, women (especially Arab women at the time of the Prophet) regained their personality. This is made clear from the quote " *Since these verses were revealed, Arab women have regained their personality* ". The personality and self-esteem that women gained after Islam and the information in the Qur'an should not only liberate the lives of Arab women in the jahiliyah era, but these values should be maintained until now and in the future. . So that way, women will always be respected, have identity and self-respect. When this has been implemented, there should be no more reproach against women. When a child is born into the world is a girl, it should be welcomed with joy as the Prophet (PBUH) exemplified and ordered.

e. The part of the book that explains the Prophet's love for his daughters

In this discussion, there are at least five quotes from Buya Hamka that explain the

Apostle's love for his daughters. **First** , “Everyone witnessed his gentle, gentle, and loving attitude towards his daughters” (p. 36). **Second** , "When Fatima was a child in her arms, she once kissed Fatima near her friends and it was still the time of Mecca" (Page 40). **Third** , "Ali bin Abi Talib was very in love with his wife. Ali felt the love of the Prophet. to her daughter and how is Fatima's love for her father” (p. 41). **Fourth** , "Painted love for girls in his words, *Raihanatun nasyummuba, wa rizquba 'alallaabi* " (Page 44). **Fifth** , "Sometimes he calls the daughter of *Raihanab* , the medicine for labor. How smooth the feelings of the Messenger of Allah. (p. 56).

Analysis:

From the above description in language it can be concluded that the Prophet was always gentle, gentle, and in love with his daughters so that he mentioned to his daughter *Raihanatun nasyummuba, wa rizquba 'alallaabi* which means *a fragrant flower, we kiss. And, the sustenance has been guaranteed by Allah* . This illustrates the Prophet's love for his daughters which then the nature and attitude of the Apostle was imitated by Ali who also loved his wife Fatima or who was none other than the daughter of the Prophet. This also means that Islam glorifies women and asks fathers to love their daughters as well, as exemplified by the

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Prophet. The presence of a daughter is not a disaster, not to be hated, but the presence of a daughter is like a flower, and Allah Himself has guaranteed sustenance for every girl.

f. The part of the book that describes a mother should be glorified

There are four points of discussion that explain that women, namely mothers, must be honored. **First** , “Through this verse (Luqman verse 14), the Qur'an gives special honor to both parents” (p. 45). **Third** , “Someone asked the Messenger of Allah, 'To whom should I give dedication?' Rasulullah replied 'Your mother!' He asked again, still answered, 'Your mother!' He asked again, still answered, 'Your mother!' The fourth question was then answered, 'Your father!'” (p. 46). **Fourth** , “Even if they have different beliefs or religions, they must be respected, as happened to Sa'ad bin Abi Waqqash...” (p. 52). **Fifth** , "The position that is so high given to the mother is the teachings of Islam which are written in black and white, and disobedience to the mother and father is included in the *sab'il mubiqaat* (seven very big sins)" (Page 52).

Analysis:

From the explanation above, it is explained in language that we must honor mothers and fathers, even this is stated in the

Qur'an. When a person disobeys his parents, namely his mother and father, then that person has committed a major sin because he is disobedient to his parents and belongs to one of the seven major sins. This means that we must worship and honor our parents, even though our beliefs or religions are different from those of our parents. It can also be deduced that in the context of discussing women, a mother is clearly highly venerated, not only the father but the mother must be glorified. In fact, honoring or filial piety is more important than father, as the words of the Prophet Muhammad asked us to worship the mother three times, then worship the father.

The explanation above should be clear enough to be practiced in everyday life by the community. We as humans, society, and children in particular must respect our parents, especially mothers. A mother has conceived us, cared for, raised and educated us. So bitter sweet, salt and sour he has gone through for our growth. There are also many mothers who, apart from acting as a mother for their children, take care of children at home, but also work outside the home and play a role in earning a living for their children. A mother who works to earn a living for her children, we encounter many cases or the motive is to help

the father whose income may not be sufficient for his children, or even a mother is a victim of divorce or left by her husband died. We can imagine how much suffering and sacrifice of a mother is extraordinary from a child born to adulthood and even to marriage. For that, let us not as children be disobedient to the mother. It is very sad and unfortunate that in some cases we meet in the community that there are still many children who don't care about their mothers or are disobedient to their mothers. We also meet many mothers who are old and helpless, but instead of being happy by their children, they are wasted and cursed by their children.

g. The part of the book that explains that women should be loved and respected:

There are four quotes that state that women, whatever their position, must be loved and respected. The quote is **first** , "One rule in Islam that is not found in other religions is to view women who have breastfed us as a child as legal as our own biological mother" (p. 53). **second** , "Sisters were warned by the Messenger of Allah. to be noticed and loved" (p. 58). **Third** , "If someone educates and raises the child of his employer so that he becomes a civilized person, is taught to become an educated person, that person will

be given a double reward" (p. 59). **Fourth** , "In all things, we men are commanded to be kind to our wives and not to be rude, hold her well, or divorce her well" (Page 113).

Analysis :

Linguistically, the description above explains that we must respect women, be it other people who breastfeed us, sisters including our mother's sister or sister, and those who take care of us. We are also asked to love women by providing good care and education for girls, and it is forbidden for a husband to be rude to his wife. This means that Islam requires us to love and respect women, whether they are children, wives, brothers, or others.

When we are asked to love daughters, provide good care and education, this is actually a savings for parents in the afterlife. If we are able to educate a daughter well, even if we marry her to a good person, the parents will be rewarded with rewards and heaven. A note is also made to the point that explains that men are commanded to be kind to their wives and rude. If we understand this in depth, it is related to a statement that we often hear that if a man or husband is rude to his wife, then one day when his daughter has a husband, her husband will also be treated harshly. For this reason, a husband must love his wife, be gentle,

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gentle, and kind so that later his daughter will get a good husband too. This also means that the actions of a husband towards his wife will decrease towards his daughters.

h. The part of the book that explains that women (wives) are not the ones who are wrong in the incident of the descent of Adam and Eve from heaven

The quote from Buya Hamka's statement which explains that the woman (wife) is not the wrong person in the occurrence of the descent of Adam and Eve from heaven in this discussion, there are three points. **First** , "In surah al A'raaf verse 20 it is also explained that those who were deceived and given misgivings so that they eat the forbidden fruit are both, meaning that they are equally responsible and equally guilty" (p. 63). **Second** , "In Surah Thaahaa it is further explained that the first person between the two, who is responsible for his mistakes is Adam, strictly speaking is a man" (p. 63). **Third** , "It is explained again in verse 120 that the one who deceives is the devil himself, directly from the devil, not from the seduction of his wife" (p. 65).

Analysis:

From some of the descriptions above, it is clearly explained that there were several reasons for the descent of Adam and Eve from

heaven. The first reason is the fault of both Adam and Eve. However, it is explained again that the fault is Adam as a man. Then it was explained again that it was the devil who was wrong because he had deceived Adam and Eve. Thus it can be interpreted that in this incident the woman, namely Eve, as a wife, was not the one who was wrong and did not have to carry the burden of her guilt alone. This is also evidenced by the descent of Adam and Eve (both) to earth to account for their wrongdoings for the tricks of the devil. This can also be interpreted in domestic life today, that a woman or wife also does not always make mistakes and must be blamed. When the household experiences trials or rifts, this is also the fault of a husband or wife. Because both have an obligation to both maintain the integrity of the household.

i. The part of the book that explains the glorification of women over angels

The part of the book that explains the glorification of women above angels in this discussion contains only two quotation points. The **first** is Buya Hamka's statement which reads, "Which is more noble, O Messenger of Allah, a woman in this world or a child of an angel in heaven?' The Messenger of Allah replied, "The woman of the world is more honorable than the daughter of an angel, as

outer garments are nobler than undergarments!" (P. 81). **Second** , "The women of this world will enter Paradise because of their deeds, prayers, piety, loyalty to their husbands, and sacrifices for their children. Meanwhile, the nymphs got that place by not knowing how high the value of the place they lived in was because they couldn't get it through hard work and struggle" (p. 81).

Analysis:

Based on this explanation, it is explained that angels are indeed their place in heaven. Women in the world also have the potential to enter heaven when they have done good deeds, worshiped, prayed, were faithful to their husbands, and sacrificed for their children. This means that indeed the position of worldly women who enter heaven is higher, more noble than the angels, even though the angels reside or were created in heaven from the start. This is because the nymphs get heaven without any effort, while the women of the world get heaven with difficulty.

To get to heaven is so difficult for women to achieve. He must sacrifice time and istiqomah for worship, tired and bitter to undergo trials in a world of various kinds. All obligations as hard as he does, even to the sunnah. All prohibitions in Islam he must be willing to leave even though it is sometimes

difficult to do. So as beautiful as an angel is, a woman's position in heaven is more noble, even when a woman enters heaven she can become an angel above an angel, or can be called the queen of angels. For this reason, women in the world should be able to be grateful for one of these awards because even men are not described in such a way as women regarding their comparison with angels.

j. The part of the book that explains that women are guaranteed the right to vote and property rights

In this section there are three quotations from Buya Hamka's statement which explains that women are guaranteed the right to vote and property rights. The quote is **First** , "Women have the right to themselves. He is free to refuse a prospective husband proposed by his guardian to him if he does not agree with the man" (p. 73). **Second** , "The coming of this verse (an Nisaa verse 7) provides an explanation that it is not only men who get inheritance, women also get inheritance, and not based on age" (P. 83). **Third** , "In Islamic regulations, women are given the freedom to have property rights. The assets obtained can come from the inheritance of their parents, or gifts from their husbands, and gifts from their brothers and sisters" (p. 91).

Analysis :

From the explanation above, it is stated in language, in the first point it is explained that women are allowed to choose their own mate according to their will. This freedom applies to widows and virgins, both of whom have rights over themselves and their spouses. The existence of these freedoms forbids us or other parties such as families to impose the will of women.

Apart from that, in the second and third discussion points, it is linguistically explained that women should also get inheritance rights. This is of course very different if we look at the conditions of the pre-Islamic period in the previous discussion. Although women get inheritance rights, the share of women is less than men, in the sense that men get a bigger share. However, that doesn't mean it's unfair. Because we both know that women get a smaller share just for themselves without having to bear the burden of supporting their husbands and children.

Broadly speaking, the explanations above can be drawn to mean that women are guaranteed the right to vote and property rights. In a sense, women are also given freedom, their will is not restrained, including in the matter of mate. Women in Islam are also

not underestimated with regard to inheritance rights.

k. The part of the book that explains women have special rights

There are four points quoted from Buya Hamka's statement which explains about women having special rights. **First** , "Syiqaq, that is, if there is a dispute in the household, and it cannot be brought together again, and the husband can no longer lead his wife properly, and the wife can no longer entrust the leadership over herself to her husband, at that time the relatives and the environment should intervene" (pp. 125-126). **Second** , "Khulu', ie if a wife feels that in her association with her husband there are things that make her suffer, she can also ask for a peaceful divorce" (Page 129). **Third** , "About determining who will be her soul mate, women have the right to themselves" (p. 130). **Fourth** , "By presenting these three facts, syiqaq with its hakam, the right of khulu' (compensation) to redeem talaq, and the rights of women to herself when married, we have put forward some real (concrete) rights" (p. 133).

Analysis:

The quote above linguistically explains the existence of syiqaq for women, khulu', and the right of women to determine their mate. With these three facts, it can be given the

meaning that women have special rights. When women, namely wives, have problems in their household, Islam does not ignore women's feelings, Islam does not force women to silently accept the reality or pain for their husband's behavior in the household. In this case the woman has the right to take a companion to help her resolve the dispute with her husband. Women can also ask for divorce from their husbands when the problem really cannot be resolved. Thus, it is very clear that when women have problems in their household, have problems with their husbands, they are not left to carry the burden on their own, women are not allowed to solve these problems on their own. Islam is so concerned about women's problems that when they have problems they must still be assisted and accompanied and given the rights that make them special.

CONCLUSION

From the results of the discussion and interpretation of the above writings, the following conclusions are obtained:

- a. The glory of women according to Buya Hamka is that women are mentioned a lot in the Qur'an, women get the same respect as men, women are given tasks that are in accordance with their physical

condition and condition, women gain self-respect, the Prophet also gave an example to love girls, a mother must be glorified, women must be loved and respected, women (wives) are not wrong in the occurrence of the descent of Adam and Eve from heaven, women are glorified above angels, women are guaranteed property rights, women have special rights.

- b. Buya Hamka's explanations are based on the Qur'an and hadith, and are complemented by the histories of Islamic figures and comparisons are given about the lives of women in the jahiliyyah era, the West, and the orientalist/secularists. Thus, Buya Hamka's thoughts can be easily accepted and used as guidelines by the Islamic community, especially in treating women.

SUGGESTION

Preferably, research on the glory of women in an Islamic perspective should not only be seen from the thoughts of Buya Hamka and his book (Buya Hamka Talks about Women), but can also be seen from the perspective of other scholars or interviews with religious leaders and other intellectuals. This is because literature studies or dissecting the contents of

Buya Hamka's book are not sufficient to provide a broader explanation of the description of the glory of women.

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