

THE FEMINISM ISSUES ON *PEREMPUAN BERKALUNG SORBAN'S* MOVIE AND NOVEL FROM AN ISLAMIC PERSPECTIVE

TENGGU FAUZAN TENGGU ANUAR*

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Abstract

The public often talks about feminist issues. This issue is not an exception to be displayed in national and overseas films. *Perempuan Berkalung Sorban* received numerous awards in Festival Film Bandung and the Indonesian Movie Award in 2009. Despite this achievement, politicians banned and criticised it because of its Islamic portrayal. However, this movie was not exempt from identifying feminine issues with its plot. This paper is trying to find out the issues of feminism in *Perempuan Berkalung Sorban's* movie from an Islamic perspective. This study was used the content analysis approach for feminist issues such as leadership, marital rape and domestic violence and women's status and education rights. The feminism issues should not be depicted in Islamic films, since this will adversely affect the image of Muslim women and ruin the name of Islam as a religion that values the honour of Muslim women. In producing an Islamic film, there must be a *Shari'ah*-compliant guideline on the issues brought in the film. The film can positively and negatively influence individuals, communities, and nations.

Keywords: feminism issues, film, leadership, domestic violence, women's status

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ISU FEMINISME DALAM FILEM DAN NOVEL PEREMPUAN BERKALUNG SORBAN DARI PERSPEKTIF ISLAM

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Abstrak

Isu feminisme sering diperkatakan oleh orang ramai. Isu ini juga tidak terkecuali ditayangkan dalam filem dalam dan luar negara. Perempuan Berkalung Sorban menerima pelbagai anugerah dalam Festival Filem Bandung dan Anugerah Filem Indonesia kedua-duanya pada tahun 2009. Namun begitu, disebalik pencapaian ini ia diharamkan dan dikritik oleh ahli politik kerana penggambaran Islam dalam filem tersebut. Walau bagaimanapun, filem ini tidak terkecuali terdapat isu feminin dalam plot filemnya. Kajian ini cuba untuk mengetahui isu-isu feminisme dalam filem Perempuan Berkalung Sorban dari perspektif Islam. Kajian ini menggunakan pendekatan analisis kandungan untuk isu-isu feminisme seperti kepemimpinan, pemerkosaan dalam perkahwinan dan keganasan rumah tangga serta status wanita dan hak pendidikan. Isu feminisme tidak sepatutnya digambarkan dalam filem berbentuk Islamik, kerana ini akan menjejaskan imej wanita Islam dan merosakkan nama Islam sebagai agama yang menghargai kehormatan wanita Islam. Dalam menghasilkan filem Islamik, perlu ada garis panduan yang patuh syariah tentang isu yang dibawa dalam filem tersebut. Ini kerana filem ini boleh memberi pengaruh positif dan negatif terhadap individu, masyarakat dan negara.

Kata kunci: isu feminisme, filem, kepemimpinan, keganasan rumah tangga, status wanita

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1.0 Introduction

Perempuan Berkalung Sorban (Sukardi, Abikusna, & Rahayu, 2019), released Internationally Woman with A Turban, is a movie portray the patriarchal condition in *pesantren* and the story was adapted on the *Perempuan Berkalung Sorban* novel by Abidah El Khalieqy (Adnani, Udasmoro, & Noviani, 2016). Representation of women through movies and novels showed that the main character, Anissa is a woman who masters religion, is intelligent, critical, and dares to ask for gender equality in Islamic Boarding School or *pesantren*. The protagonist tries to change *pesantren*, who her father controls as Kyai (Islamic priest in *pesantren*). *Pesantren* is similar to the *madrasah* of the Middle East and South Asia. The story of movies adapted from the novel entitled *Perempuan Berkalung Sorban* by Abidah El Khalieqy. She tries to break the patriarchal culture in *pesantren* by bringing up new insight into gender relations in *pesantren* or reproducing existing gender relations (Adnani et al., 2016). *Pesantren* are traditional Javanese Islamic boarding schools (Smith & Woodward, 2013). Abidah El Khalieqy broad up in *pesantren*. The movie story does not represent the actual condition based on a true story but represents living in *pesantren* in East Java. Nyai Muthmainnah (Widyawati casting as Anissa's mother) and Anissa (the protagonist) speak with the Javanese language (the biggest dialect user in Indonesia) to represent that movie is portrayed living in *pesantren* in East Java in the year 19854. Indonesia has 16.000 *pesantrens* in the world's most populous Muslim country; the *pesantren* system is the largest Muslim educational network. The figures are even more significant when considering similar schools in neighbouring countries with closely related religious and cultural traditions. Most *pesantren* are located in rural areas, though there are thousands in urban areas (Dhofier, 1980). The *pesantren* tradition in East Java provides a framework for understanding *pesantren* culture and especially the central role of the kyai (male Muslim leader) in its social structure (Dhofier, 1999).

Kyai is a charismatic Muslim leader, and scholar whose status within the *pesantren* is much like that of the king in a traditional Javanese state. In the movies, there is a similarity that the central role is Anissa's father, Kyai Hanan, who became a dominant figure and controlled the *pesantren*. Foucault (1978) understands the concept of power to *pesantren* life, that power in the *pesantren* is not centred on a place or position, but it exists everywhere (p. 93). In this *pesantren*, power operates locally; it circulates in the capillaries of the social body and emanates from every point in the social field. Usually, Nyai (wife of Kyai) possesses the power to regulate *pesantren* which are agreed with *santri* in a democratic (Rahayu, 2013). To identify who has what kind and how much power, what is considered to be power and what the sources of power are, is not easy in a *pesantren*. In the movies, Nyai was cast by Widyawati act as an ordinary housewife who is caring for her children, but has a little power to support Anissa and fail to equal the power of her husband.

The *santri* also was prohibited from reading other's secular books except for religious books and was censored and burnt. This action reflects Indonesian *santri* and *ulama* (Muslim priest) distance to Dutch colonial and not embrace "modern" education even after Indonesian Independence in 1945. "Modern" education was not entirely accepted by traditional *santri*, nearly the end of the twentieth century because of its association with colonialism and "unbelief" (Woodward, 2011).



The *pesantren's* life in the movies and the novel was suppressed women and, most of the systems favoured males and systematically suppressed the female to give voice. Anissa read many secular books besides religion and information from her uncle Khudori who later became Anissa's husband. There, Foucault says: "Where there is power, there is resistance, and yet, or rather consequently, this resistance is never in a position of exteriority about power" (p. 95) (Foucault, 1978). Anissa challenged the regulation, her father and brothers, teacher and the *pesantren's* preaching. Discipline is one mechanism for the operation of power (Foucault, 1988), evidence of the vitality which the Kyai have shown in the face of secularist tendencies in Java in the twentieth century (Dhofier, 1980).

Unfortunately, behind the compelling storyline highlighted in this story, this movie was protested by one of the Muslim priests in the Detik News (Indonesian digital newspaper) that the movies against Islam (detikNews, 2009). However, Hanung Brahmantyo, the director, said that the movies questioned the people who know Al-Quran, but still forced their will to women and show that the male is more powerful than a woman, and not interpret Al-Quran script fully (detikNews, 2009). In his movies, he suggests other Al-Quran verses in Al-Baqarah that women and men complement each other. Even though this movie received many awards, it was banned and criticized by politicians because of its Islamic portrayal. This movie touched on the feminist issues against Islamic law. The research objective was discussed on the feminist issues in this movie, such as leadership, marital rape and domestic violence and women's status and education rights.

There are many definitions of 'feminism' by scholars. According to Raina (2017), feminism is a wide range of political movements, ideologies and social movements that share a common goal to define, establish, and achieve political, economic, personal and social equality of the sexes. While for Glas and Alexander (2020) explain feminism as gender equality and women's empowerment. In short, the term 'feminism' is trying to seek women's equality and justice in every aspect of life. It was contrasted with the Islamic view on feminism term.

Mir-Hosseini (2019) stated:

The Muslim legal tradition does not treat men and women equally. At the heart of its unequal construction of gender, rights lie two key assumptions: one theological - that God has given men authority over women; the other sociological, reflecting an ancient premise - men are strong, they protect and provide, while women are weak and obey. These assumptions are reproduced in legal rulings that the classical Muslim jurists derived from Islam's sacred texts. They continue to constitute the conventional interpretations of the *Shari'a* (p. 108).



1.1 Current Review

The movie *Perempuan Berkalong Sorban* (Woman with a turban) means a woman wearing a turban as her necklace. Sorban/turban is often known as the headgear worn only by male Muslims (Arimbi, 2009). This movie is an adaptation of a novel by Abidah El-Khaliq (Hellwig, 2011). The story focuses on the life of Anissa, who is the daughter of KH Hanan Abdul Malik, a famous *kyai* (a religious leader in an Islamic boarding school, so-called *pesantren*), and he is the head of *Pesantren Salafiah Putri Al-Huda*. Ever since she was a child, Anissa always wanted to get higher education and be treated equally with a man (Arimbi, 2009; Hellwig, 2011). This has created tension between the protagonist, Anissa, and the men around her. The men did not consider themselves equal to women and always treated women inferior to men—these movies brought upon the issues of feminism and other issues that revolve around it.

Perempuan Berkalong Sorban is a film with a breath of Islam as the movie's storyline. Anissa (played by Revalina S. Temat), the main character in the film, is Kyai Hanan's daughter who lives in *Pesantren Al-Huda* in the conservative East Java. Anissa feels uncomfortable living in the environment of *pesantren* (the Islamic boarding school) and his family as they always differentiate her status as a woman on the ground beliefs of Islam. In their view, the proper knowledge is only Al-Quran and Hadith. Modern books are considered deviant and wrong. In the *pesantren*, girls are taught to be Muslim women. Anissa has the impression that Islam only advocates men while women are considered weak.

Anissa's family and culture in the *pesantren* emphasized that the duties of a woman are to serve her husband and manage the family. Gender is an ideology that is told in this film. The culture of society socially differentiated the functions, responsibilities and roles based on gender. This film tells the story of a woman who wants to fight for justice. The position of women in this film is implicitly shown to be different from the men. This has caused many women to lose their rights and freedoms in taking every good decision for themselves and society. It is proven as many women still become victims of physical and sexual violence. The film relates to feminism theory which can be seen through Anissa's struggle to defend her rights. Anissa's life journey from childhood to adulthood is illustrated clearly in the film. It shows that Anissa lives as a woman who firmly persevered to overcome challenges against discrimination against women within *pesantren* (Islamic boarding school) *Kyai's* (religious leader) family. Anissa wants to be given freedom, freedom to choose her partner, and freedom of speech. This show that the movie has a radical feminism's message. The oppression of women in many areas and the fight of the female protagonist to be given the same opportunity as men in almost every aspect of life. The *Perempuan Berkalong Sorban* raised three issues on feminism; a woman trying to become a leader, marital rapes or domestic violence, women's status, and education rights.



1.2 Leadership

Anissa is the movie's protagonist in the story that resembles Abidah El Khalieqy's thought, who criticizes formal and informal institutional. Anissa challenges the Islamic patriarchal interpretation of her family, school and *pesantren*. In the movie, Anissa wants to be a class monitor in the school, she becomes a winner, but her teacher sacks her and chooses the boy. Leadership is not just about position, power and influence. It is also related to cognitive behaviours, skills, capacities and culture (Mahazan Abdul Mutalib et al., 2017). Various scholars discussed women leadership.

Rohmatullah (2017) stated that:

Most of the classical and contemporary scholars, looking at women has the same political rights as men, except holding the court of the Government (President) with the first reason, that men and women have the same rights and obligations in Islam (Al-Baqarah: 228, Al-Hujarat: 13, at-Tawbah: 71 and AN-Nur: 30-31). The second reason for the opposing opinion, the scholars' views on women's leadership, stems from the understanding of An-Nisa verse: 34, which states, "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Most of the *mufasssir* stated that *Qawwam* means leader, protector, a person in charge, educator and organizer. Furthermore, they say that the excess of men over the quarter is due to the superiority of his mind and physical (p. 104).

Furthermore, Islam outlines the foundation of authentic leadership and calls to the determination of the women's rights and responsibilities and gives them a space to engage in the government and legal obligations because Islam accepts the leadership of women and their Independence as a leader, but emphasized the suitability and ability of women to breadwinner the task that suits the feminine characteristics (Tasnim Abdul Rahman, 2018). It was supported by Muhibbu-Din (2019) that Islam commands the Muslim women, as it commands the men, to be concerned with the affairs of the community because women are permitted and encouraged to engage in political participation as long as this does not compromise their primary roles as wives and mothers.

1.3 Marital rape and domestic violence

Marital rape can be defined as any unwanted intercourse or penetration through vaginal, anal, or oral that is obtained by force, threat of force, or when the wife cannot consent (Ahmed & Shaba, 2016). Furthermore, marital rape is unwanted intercourse by a man with his wife obtained by force, threat of force, or physical violence, or when she cannot give consent (Mohd Mukhlis Mohd Nasir & Mohd Afandi Awang Hamat, 2017). The further define marital rape as the rape of wife or



husband by their partner that refers to unwanted sexual intercourse by a man with his wife done by force, threat of force or physical violence or she is unable to give consent (Mohd Mukhlis Mohd Nasir & Mohd Afandi Awang Hamat, 2017). In comparison, marital rape is a rape that occurs between a wife husband in a marital relationship where a wife is sexually violent by a husband in marriage or a household without the consent and consideration of the condition wife experienced (Samsudin, 2010). Besides, marital rape is a violent or coercion committed by husband to wife to perform sexual activities without considering the wife's condition (Ayu, 2019).

Furthermore, marital rape is an act of coercion of sexual intercourse in marriage. The act often knows that of rape in a marriage where the husband forced his wife to have sexual intercourse in unnatural or disliked ways. Still, his wife refused to have sexual intercourse (Sukardi et al., 2019). If the husband forces his wife to have sexual intercourse without her consent, it should be treated as rape, for which the wife deserves legal protection (Susila, 2013). Rape against the wife, commonly called marital rape, is categorized as direct violence refers to actions that directly attack the physical or psychological person. That action interferes with human rights, namely the right to live safely and enjoy sexual well (Samsudin, 2010).

According to Indonesian Law no 23, 2004, Sexual coercion is unwanted sexual activity that happens when you are pressured, tricked, threatened, or forced in a nonphysical way. Malaysia is an Indonesian neighbour country with a similar law on marital rapes. The issues on marital rape in Malaysia was clearly stated under the exception in s. 375 of the Panel Code (Act 574) 20. In Panel Code, section 375A, a husband that causes hurt to have sexual intercourse which is any man who during the subsistence of a valid marriage causes hurt or fear of death or hurt to his wife or any other person to have sexual intercourse with his wife shall be punished with imprisonment for a term which may extend to five years ("Laws of Malaysia Act 574 Panel Code," 2015). A husband who uses violence upon his wife to have sex, he is not committing rape offence, but he is considered as sinful and his wife can sue her husband in Shari'ah court and be charged for abusing her right. Furthermore, under panel code section 375 stated that a man who has sexual intercourse against the woman's will, without her consent, due to her misconception or fright, due to her mistaken beliefs, without her capability of understanding the act, she is underage whether with her consent or not (Norazlina Abdul Aziz, 2015).

Sexual intercourse can be regarded as worship, and in worship, there must be no force or harassment since it should be based on the principle of voluntariness (Susila, 2013). Marital rape is forbidden in Islam because the husband cannot do sexual intercourse using force but let her go if she is unwilling. However, the Angels will scold her until she comes back to him; as a hadith on those women who have refused their husband's sexual desire without any valid reason and a wife who does not sleep with her husband while he requests her in having sexual activity, she commits a sinful and Angel will curse her till she comes back to her husband (Mohd Mukhlis Mohd Nasir & Mohd Afandi Awang Hamat, 2017).



إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ فَبَاتَ غَضَبًا عَلَيَّهَا لَعْنَتُهَا الْمَلَائِكَةُ حَتَّىٰ تَصْبِيحَ

If a man calls his wife to his bed and she refuses (and does not come), and he spends the night angry with her, the angels will curse her until morning. (Sahih Muslim 1436 d)

Perempuan Berkalong Sorban explicitly shows Annisa's husband, Samsudin, forcing Anissa to have intercourse, although she got a period. However, the husband forced his wife to have intercourse during the period is against *Shari'ah*. It is clearly stated in Surah Al-Baqarah verse 222:

وَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ
حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ
الْمُتَطَهِّرِينَ

They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly, and He loves those who keep themselves pure and clean (Al-Baqarah, 2:222).

Even though sexual intercourse is done between husband and wife, it remains unlawful if the following situations or conditions are present such as it is conducted when the wife is at the moment of *haid* (menstruation), it is conducted during fasting Ramadhan, it is conducted when the wife is at the moment of *nifas* (parturition), penile penetration upon the wife's anus (anal sex) (Susila, 2013). Furthermore, the exceptional situation such as while she is performing *umrah* or pilgrimage (*Hajj*) and she is in *ihram* if a husband puts away his wife by likening her backs to the backs of his mother (*az-zihar*) and does not expiation (*kafaarah*) yet, if she is in an advanced stage of pregnancy for fear that it may cause harm to her health condition as well as the fetus in her womb and if she knows that her husband had contracted sexually transmitted diseases such as Syphilis, Herpes, HIV, Gonorrhoea or AIDS (Mohd Mukhlis Mohd Nasir & Mohd Afandi Awang Hamat, 2017).



1.4 Women's status and education rights

Women's status and rights are not equal; the beginning of the movie shows Anissa's complaint with their parents that she doesn't allow her to ride a horse, but her brother allows. Anissa's mother did not say or argue about unequal treatment in her life. However, she dares to defend her daughter when Annisa is falsely accused of adultery with her uncle, Khudori.

The community often says women's status. Sometimes this status was compared to men in certain aspects. According to Jeffry Mohd, Teck, and Kamarul Azmi Jasmi (2012), Allah does not judge his servants by gender but evaluates them from the God-consciousness as mentioned in Surah Al-Hujurat 49:13.

يَتَأْتِيَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, ' We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful" (Al-Hujurat, 49:13).

In Islam, there is the same, either male or female. There are various numbers of verses in the Quran mentioned about an equity of male and female. Bhat (2019) mentioned that Quran is clear that there are no inborn differences between men and women, as stated in surah Al-Baqarah verse 2:187

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٍ لَكُمْ وَأَنْتُمْ لِبَاسٍ لَّهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ فَخْتَانُونَ ۚ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْغَنَ بِدِشْرُوهُنَّ وَأَتَّعُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَبَيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۗ ثُمَّ أَتَمُوا الصِّيَامَ إِلَىٰ اللَّيْلِ ۚ وَلَا تُبْشِرُوهُنَّ ۚ وَأَنْتُمْ عَنْكِفُونَ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ ۚ فَلَا تَقْرُبُوهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾



Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments, and ye are their garments. Allah knows what you used to do secretly among yourselves, but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink until the white thread of dawn appears to you distinct from its black thread; then complete your fast Till the night appears, but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint (Al-Baqarah, 2:187).

Furthermore, according to the Quran, males and females are equal in the eyes of Allah, as stated in verse 4:1 of the Quran (Khan, Gul, & Zahid, 2019).

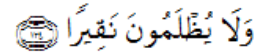
يٰۤاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَّاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُوْنَ بِهِۦمُ وَالْاَرْحَامَ ۗ اِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيْبًا



O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them, twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you. (An-Nisa', 4:1)

Aziz, Z. (2016) stated that the Quran also says in many places that God equally rewards males and females in this world and the Hereafter for their good deeds (4:124, 16:97, 40:40).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ نَقِيْرًا



If any do deeds of righteousness- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them (An-Nisa', 4:124).



مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٦٩﴾

Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions (An-Nahl, 16:97).

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure (Al-Ghafir, 40:40).

Aziz, Z. (2016) said every good moral quality could be attained equally by men and women, as mentioned in surah Al-Ahzab verse 33:35.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
وَالْمُتَصَدِّقَاتِ وَالصَّاتِمِينَ وَالصَّاتِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

For Muslim men and women- for believing men and women-for devout men and women, for faithful men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and a great reward (Al-Ahzab, 33:35).



Lone, Bashir, and Karima (2015) point out that the Quran states that both men and women are equal and that 'Men are the protectors and maintainers of women as mentioned in surah An-Nisa' verse 34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ
أَمْوَالِهِمْ ۗ فَالصَّالِحَاتُ قَنِبَتْنَ حَنِفَظْنَ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ
ذُشُورَهُنَّ فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۗ فَإِنْ أَطَعْتَكُمْ فَلَا
تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Men are the protectors and maintainers of women because Allah has given one more (strength) than the other and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them, guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all) (An-Nisa', 4: 34).

From the various verses in Quran about women, Islam puts women at the same level as males. Islam places women in a noble and high place as well as men so that there is no issue of oppression, abuse, injustice and fundamental violations if the Islamic law is certified and fully executed by Muslim individuals because Islam is a religion that always elevates the women (Sharifah Nooraida Wan Hasan & Raihanah Abdullah, 2016). The Quran demand women are treated with just respect, kindness, and love as surah An-Nisa verse 5; it prohibits any injustices and ill-treatment of women and their children (Ali, Abdul, Wasifu, & Chausiku, 2019).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا
لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer. (An-Nisa', 4:5)

Quran emphasized women's rights as human beings and men's partners from a spiritual, economic, social, and political standpoint (Bhat, 2019). While for the women's education rights, this issue also



has been talking by the community. In Islam, men and women must seek knowledge (Jeffry Mohd et al., 2012). As stated in hadith from Ibnu Majah:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Seeking knowledge is compulsory for every Muslim. (Hadith from Ibnu Majah)

Knowledge is an essential part of the Islamic faith. The Quran makes no distinction between the pursuit of education and knowledge acquisition for men and women because it is a duty for every Muslim (McDonnell, 2017). In education, men and women have the same rights in acquiring education because Islam does not distinguish and gives the same chance between men and women in education (Choirunniswah, 2012).

The Quran also indicates that men and women have the same level of intelligence to study the working of nature, as mentioned in surah Al-'Imran verse 190-191.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ هُوَ يَتَفَكَّرُونَ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ
رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Behold! in the creation of the heavens and the earth, and the alternation of night and day, -there are indeed Signs for men of understanding, - Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire (Al-'Imran, 3:190-191).

This means that women can think, learn, and then practice what they are embracing from *Zikrullah*, as well as what they know from the nature of the environment that contained various disciplines of knowledge, so that from this verse can be understood that Women are free to learn anything, according to their desires and tendencies.



2.0 Methodology

The research methodology used for this study was content analysis. The *Perempuan Berkalong Sorban* raised three issues on feminism: women trying to become a leader, marital rapes or domestic violence, women's status, and education rights.

3.0 Findings and Discussion

Based on *Perempuan Berkalong Sorban's* movie, there are contained three feminist issues that can be highlighted: the issues related to leadership of women, marital rape or domestic violence, and women's status and education rights. These issues were debated in the current review part, and it was supported with Quran and Hadith.

Currently, women leadership has become a habit either in government or private sectors and the national political level. Islam does not push for women to be leaders, but they need to be focused and not neglect her primary role as wives and mothers. Marital rape and domestic violence are not allowed and are illegal in Islam. The issue of marital rape in Malaysia is clearly stated under the Penal Code Section 375 A. The status of women and education rights was highlighted in this paper. Islam does not distinguish between men and women. Females have also had the same education right as men for self-development, religion and race. All in all, feminism issues should not be bombed in Islamic films because women images will be seen worse and contaminate the name of Islam as a religion that upholds the honour of Muslim women.

Indonesian movies produced many movies after Soeharto era, which use Islam as their theme such as *Bulan Terbelah di Langit Amerika* (2016), *Hijab* (2015), *Ada Surga di Rumahmu* (2015), *Ayat-Ayat Cinta* 2013, *Sang Kiai* (2013), *Sang Pencerai* (2010) etc. A few of them were not accepted and became political issues, or the politicians influenced their followers not to watch the movies. One of the banned movies is *Perempuan Berkalong Sorban*. Markers of Islam identified include turbans, skullcaps, headscarves, language, the Qur'an, prayers, prayer beads, mosques, and the *Kaaba*, all of which was used to portray an Islamic identity do not show much in the movies in the Suharto era (Woodrich, 2018). *Perempuan Berkalong Sorban* explicitly shows Islamic identity and considers the *pesantren* as *Santri* or orthodox Islam (p.126) (Geertz, 1976) distinguish the Indonesian who lived in Jawa into two *Abangan* Islam and *Santri* who are considered orthodox Islam. The terminology identifies Javanese obeying Islamic law and those who did not obey Islamic law (*abangan*) (Fathoni, 2016). *Abangan* Islam still influences and practices many Javanese traditions, such as *slametan* (a communal feast) with rice cone. In the movie, Anissa is not considered an *abangan* and does not show many Javanese traditional ceremonies during a wedding or the birth of her baby. Anissa tries to educate the *santri* to learn other secular books or become more modern. In East Java, some *pesantren* in Jombang embrace more modern educational systems with the ligitle of their traditional character (Turmudi, 2010). Issues related to Islam increased after the fall of Soeharto 1966-1998, including that films with Islamic themes will become political issues, especially if the movies are considered contrary to Islamic teachings.



4.0 Conclusion

From the above discussion, it can be concluded that the film contains propaganda that can influence the audience to apply it in everyday life. Films that contain good elements can have a positive impact on the audience. However, films that contain harmful effects negatively affect them. Hence, quality films are needed to make benefits and useful knowledge to educate the community indirectly. The religious film needs to be scrutinized and refined to avoid negative pictures of Islam. Islamic films should be evaluated and validated by experts in religion to be accurate and useful.

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