



Analysis of Dakwah Messages and Anti-Violence Messages Against Women in Muyassarotul Hafidzoh's Novel "Hilda"

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ISBN: 978-623-97987-1-0

Received: 17 October 2021

Accepted: 27 October 2021

Published: 22 November 2021

Abstract :

Da'wah is an activity to call people to the way of Allah SWT. Da'wah can be done in various ways, one of which is using written media. Da'wah with this written media is called *da'wah bil qalam*. *Da'wah bil qalam*, one of them can be done by writing a literary work such as a novel. Novel literature is one type of writing that can be used as an effective propaganda medium, one of the exciting novels to analyze is "Hilda" by Muyassarotul Hafidzoh. "Hilda" is a novel that raises the issue of violence against women with a pesantren background. This novel tells about a girl named Hilda who is a victim of sexual violence (read: rape) who struggles with various discriminations and stereotypes from her environment, which is none other than the victim. Not to mention that the terrible incident made Hilda experienced a trauma that is difficult to heal. This study aims to find the message of anti-violence against women and da'wah's message in the novel. The type of research used by the researcher is *library research*, and also uses Gadamer's hermeneutics as an analytical knife and a procedure in interpretation, namely the theory of *compelling history* (historical-effective) and horizon assimilation (fusion of horizons). In the results of the novel "Hilda" analysis, the researchers found 5 points of anti-violence messages against women and five messages of da'wah contained in the novel. The messages against violence against women in the novel include: (1) Do not Equate Rape with Adultery, (2) The Degrees of Women and Men Are Equal, (3) Elimination of All Forms of Violence Against Women, (4) Justice for Women, (5) Glorifying Women. While the da'wah messages in the novel include: (1) Prohibition of Prostitution of Female Slaves, (2) Honoring Women by Lowering Their Views, (3) Behaving Well Towards Women Is Noble Morals, (4) Behaving Fairly to Wives with Monogamy, (5) Wives Like a field that must be guarded and cared for.

Keywords : *Bil-Qalam Da'wah, Novel, Message of Da'wah, Message of Anti-Violence Against Women.*

INTRODUCTION

Da'wah is an effort made by believers to change the state of individuals, communities and conditions that are less Islamic in various aspects to become more Islamic*, or in other words da'wah is an activity to invite people to the path of God Almighty as God says in the QS. An-Nahl verse 125 as follows:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُنْهَكِينَ

* Sagir, Akhmad. *Dakwah Bil hal: Prospek Dan Tantangan Da'i*, Jurnal Ilmu Dakwah, 16.

"Invite people to the way of your Lord with wisdom and beautiful preaching and argue with them in ways good. Lo! Thy Lord is Best Aware of him who strayeth from His Path, and He is Best Aware of those who are guided. Wisdom: is a firm and true word that can distinguish between the right and the wrong. "[2] (QS. An-Nahl: 125) †

HMS Nasaruddin Latif, stated "Dakwah is every effort or activity verbally or in writing and others with the nature of calling, inviting, and calling people to always believe and obey Allah SWT in accordance with the lines of *aqidah* and *sharia* as well as *Islamic morals*. ‡

"If propaganda is simply to have a purpose as any attempt somebody (a Muslim) to influence other people to make a change, such as changes in thoughts, feelings, attitudes and behaviors toward the better, no matter what form of activities, including writing, then a writers, novelists and even columnists can be called a *preacher*. Through his work, the author tries to influence his readers and his writings are able to touch audiences in large numbers that may exceed the listeners of even large lectures. In fact, because of its documented nature, written da'wah has a longer life than oral da'wah.§

Da'wah with this writing is called *da'wah bil qalam*. *Da'wah bil qalam* is a method or way to convey a message of goodness that has da'wah value to *mad'u*. *Da'wah bil qalam* is a method of da'wah through the pen. *Da'wah bil Qalam* is also known as "*Dakwah Bil Kitabah*". This da'wah is carried out through activities that involve writing such as treatises, magazines, articles, short stories, poems, posters, books, internet, newspapers, and writings containing da'wah messages.**

One of the popular types of writing that is currently in great demand by the public is the novel. Novel is one of the literary works that is widely used by Muslim and Muslim writers as a means of conveying Islamic messages. A literary work in the form of a novel offers a world to its readers, the model offered is a model of life idealized by the author, an imaginative world, and is built through various elements.

From a certain side, a novel can be seen as a work that contains the author's desire to offer, convey or dialogue a certain message. The message can be a view of life, morals, ideas, or a message to be conveyed to the readers. Moral messages in the form of religious values are found in many novels. This is the "land" that inspires writers a lot. Because so far there are many realities of life that are not in line with expectations, and then the writers try to offer something that is idealized in their work. ††

Da'wah bil qalam is one of the methods of da'wah that is widely used by writers to convey ideas, ideas and social criticism to readers. *Da'wah bil qalam* also has advantages compared to other da'wah methods, its documented nature makes *da'wah bil qalam* has a long life and is an investment for the future, the author may have died but his writings can still be read by generations.

Currently, people's longing for Islamic values is very high, this is evidenced by the emergence of various Islamic novels that have become *best sellers* and the

† Andi, Subarkah dkk. *Al-Qur'an dan Terjemah New Cordova*, (Bandung: Syaamil Quran, 2012), 281.

‡ Aziz, Moh Ali. *Ilmu Dakwah (Edisi Revisi)*, (Jakarta: Kencana, 2017), Cet ke 6, 11.

§ Muhtadi, Asep Saeful. *Komunikasi Dakwah*, (Bandung: Simbiosis Rekatama Media, 2012), 93.

** Sukayat, Tata. *Quantum Dakwah*, (Jakarta: PT Rineka Cipta, 2009), Cet. 1, 91.

†† *Ibid*.

emergence of religious films that are popular with the public which are inspired by a novel. A *da'i* is now required to play an active role in various things, one of which, *da'i* now must have skills in writing to be able to convey *da'wah* using the method *bil qalam*. This is because the current state of society, especially the bustle of the metropolis, is difficult to find time to attend religious studies or *taklim* councils due to various work backgrounds.

One of the young Muslim writers who chose to use the method *bil qalam* as a medium for conveying Islamic messages was Muyassarotul Hafidzoh. Muyassarotul Hafidzoh has succeeded in publishing a novel that can trigger a *turning point* in the lives of its readers, entitled "Hilda". Muyas courage in targeting the sensitive themes in the novel "Hilda" needs to be appreciated. "Hilda" is a novel that is full of spiritual nuances to strengthen women who are hurt by men, specifically "Hilda" is a novel that tells the story of a woman who experiences sexual violence, an event that women in any part of the world do not want to experience.

One of the important issues that attracts the writer's attention is the issue of sexual violence. Hilda is a student who was a victim of sexual violence by one of her friends when Hilda was still in high school. The incident made Hilda expelled from school because she was considered a carrier of disgrace. Hilda has to endure insults from her friends and neighbors in the neighborhood where she lives by a crime she doesn't want and hates so much but unfortunately has to befall her, this is the harsh reality experienced by Hilda the main character.

Hilda is a victim of sexual violence who should be protected because of the heavy burden she has to bear, but on the contrary, stereotypes in society conclude that women are considered the cause of these heinous acts. Hilda tried her best to heal from the wounds of her past, trying to forget the terrible and dark tragedy, forget the events that almost buried her dreams and the experiences that made her always in the shadow of fear. This novel takes the theme of the social context in the form of the issue of violence against women, which is packaged with the nuances of an unusual or Islamic boarding school *anti-mainstream*.

Research on written works in the form of fiction and non-fiction books has been carried out by many other researchers, especially students of Islamic Communication and Broadcasting. Among them, there is Farida Royani (2020) Student of KPI (Islamic Communication and Broadcasting) Faculty of Ushuluddin Adab and Da'wah IAIN Ponorogo, conducting Discourse Analysis of Teun A. Van Dijk. In her thesis entitled 'Messages of Da'wah in the Novel *Hati Suhita* by Khilma Anis (Discussion Analysis of Teun A. Van Dijk)', Farida uses a qualitative approach with the method of discourse analysis. The next researcher, Desti Nurhayati (2019), a student of KPI Faculty of Da'wah and Communication Studies at Uin Raden Intan Lampung with the title of his research, 'Messages of Da'wah in the Novel *Cinta Suci Zahrana* by Habiburrahman El Shirazi. This study uses a qualitative approach with the type of literature study in order to find the message of da'wah contained in the novel 'Cinta Suci'.

This study aims to find the message of da'wah and also the message of anti-violence against women in the novel "Hilda" by Muyassarotul Hafidzoh. The author of the novel who is familiarly called Muyas is none other than a *da'i* Muslim also a female activist who is still relatively young and productive. The first printing of the novel "Hilda" was published in January 2020, this novel is fairly new when viewed

from the year of publication. Therefore, this becomes an interesting point for researchers to analyze the novel "Hilda".

RESEARCH METHOD

This research uses a qualitative approach with the type of *library research*, which has the main source in the form of the novel "Hilda" by Muyassarotul Hafidzoh. Apart from that, this study also uses hermeneutics as an analytical tool and as an interpretive procedure. The researcher uses hermeneutic analysis *Effective History* Gadamer's (History-Effective) in the process of extracting da'wah messages (messages against violence against women) and da'wah messages in the novel "Hilda". Process of data collection This research uses library technique (library study). The library technique is a technique of collecting data by conducting studies on books, notes, verses of the Qur'an, literature and so on that are coherent with research. The data analysis technique that the researcher uses in this research is the technique text analysis. Text analysis is an approach used to explain and interpret or interpret the meaning of the message that has been documented in the novel "Hilda". Researchers use this analysis to make decisions and seek conclusions.

FINDINGS AND DISCUSSION

Theory *Effective History* in Gadamer's hermeneutics makes text as something that is inseparable from history. Like the novel "Hilda" which cannot be separated from the history of its author (Muyassarotul Hafidzoh). Therefore, to get a perfect understanding of the text, the researcher assimilated (melting) the horizon of understanding between the researcher (as the reader), the text in the novel "Hilda" and Muyassarotul Hafidzoh (as the author and historical owner). The process of assimilation Horizon done by relation-dialogical or dialogue with the text and the author of the novel to then find the understanding and interpretation of the rich and productive by not ignoring the horizon authors, it is as pieces of ideas Gadamer *Assimilation Horizon* "Consolidation Horizon"

The Message of Anti-Violence Against Women in the Novel "Hilda"

Researcher found the message of anti-violence in the novel "Hilda" using the assimilation horizon, namely, the horizon of the researcher (as a reader), the text of the novel "Hilda" and also the author of the novel (as the owner of history).

Next, the researcher looked for other narratives in the novel that contained anti-violence messages, both implied and explicit, to be used as quotations. After finding the narration of the necessary quotations, then giving an interpretation based on pre-understanding which was elaborated on the results of interviews with Muyassarotul Hafidzoh as clarification or clarification as well as some literature. The narratives about the message of anti-violence against women, both implied and explicit, which the researchers found are as follows:

a) Don't Equate Rape with Adultery

Many think that rape has something in common with adultery. And not infrequently women are also considered as the main cause of rape that occurs on the grounds of not covering the genitals, preening excessively and being too beautiful. Although rape and adultery are both included in the sexual category, they are two different things. If adultery is sexual intercourse outside of marriage carried out 'consensibly', then rape is a sexual relationship that is 'forced' because

there is a coercive party (suspect) and a coercive party (victim). This is as the narrative quotes in the novel as follows,

"Indeed, rape and adultery are both sexual categories which are prohibited by religion. But the two are different. Adultery is sexual intercourse carried out outside the marriage bond and is usually carried out voluntarily between the two parties. Meanwhile, in rape there is an element of coercion, so there is a coercive party, namely the rapist, and there is a forced party, namely the victim. In this case the men as perpetrators have committed two crimes at once; he commits adultery and acts of coercion on women so he is forced to do it. Therefore, women who are victims of rape should not be equated with those who commit adultery, because they are forced, hurt, tainted, and this is different from adultery. Women victims of rape should not be punished because they did not commit an offence. They are victims. On the other hand, it is the man who did the rape who should be punished because he was the one who committed the offence."

(The quote above is a sentence conveyed by Hilda's figure in a seminar on religious dialogue).

From the quote above, it is clear that equating rape with adultery is fatal. Because it really hurts the victim. Muya in this narrative wants to emphasize the difference between rape and adultery. In the case of rape, women have been coerced, hurt and insulted, this is clearly different from adultery. Women who are victims of rape should be given protection and justice, and perpetrators of rape should be punished for their crimes. Equating rape with adultery will make the victim hurt again.

Furthermore, the novel also explains how a man should behave when he feels he can't contain his desire, as the following quote:

"You must have memorized the following hadith 'ya ma'syara al-syababi man istatho'a minkum al-ba'ata fal yatazawwaj, fa innahu aghoddhu lilbashori, wa ahshonu lilfarji, waman lam yastathi' fa'alaihi bi al-shoumi fa innahu lahu wijaun.' O youths, whoever among you is able to bear a marriage, then marry. For verily, marriage is lowering the eye and more caring for the genitals. And whoever is not able, fast, because fasting actually can reduce (desire) for him, "this time Hilda's tone sounded lower."

"So, if a man cannot contain his desire when he looks at a woman, then lower his gaze and fast. Not even raping women, even though he doesn't cover his nakedness!"

In the quote above, it explains how men should behave towards women, as explained in the hadith. Men who already have the ability are encouraged to get married immediately, and for those who are not capable, it is recommended to lower their eyes and fast instead of raping women. Muya's argued that, "Don't blame the woman when there is sexual violence, if there is a man who can't contain his lust, it's done by lowering his eyes and fasting."

The main message in the narrative quote as Muya's statement is the message of *Ghadldul Bashar* (controlling perspective) and *hifdhul farji* (maintaining honor, not genitals). According to Dr. Nur Rofiah, The word *bashar* does not mean physical eyes like the word '*ainun*', but a mental state when looking at something. *Ghadldul Bashar* is thus not subject to the eyes, but control over perspective. When our perspective on the opposite sex is only limited to sexual beings, the interaction becomes limited to males and females. Therefore, *farji* become difficult to maintain.

In this perspective, interaction with the opposite sex can be a common arena to hone intellectuality and spirituality. This is the basic difference between humans who are gifted with reason and other creatures, such as animals, for example, who are not. *Libasut Taqwa* and *Ghadldul Bashar* in this sense are equally important to build a partnership relationship between men and women who can maintain *farji* (and various sexual harassments), as well as productively give birth to various benefits on earth.

However, it would be better if the women also took care of themselves by covering their genitals. Because the recommendation to cover the genitals is also contained in the Qur'an Surah Al-Ahzab verse 59 which reads:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيسِهِنَّ ذَلِكُمْ أَذْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet! Say to your wives, your daughters, and the wives of the believers: 'Shall they extend their headscarves all over their bodies.' That is so that they are easier to identify, so that they are not disturbed. And Allah is Forgiving, Most Merciful." ##

Verse above explains that the recommendation to cover *aurat* is one of the functions to keep women from being disturbed. Thus, if a man does not yet have the ability to marry, then he must lower his gaze and fast, as well as women to always guard their private parts by lowering their eyes, fasting and covering their genitals. If this is done by both of them, the number of sexual crimes in the form of rape will decrease.

b) The degrees of women and men as

Human beings before Allah SWT are the same, what distinguishes the two is their piety. Allah never discriminates against humans based on their gender, both male and female, all are the same, namely created as servants. Therefore, any form of slavery based on gender differences is strongly discouraged. Men are forbidden to forcibly have intercourse (rape) and prostitute women if he wants chastity even if the woman herself is a slave. This is as quoted in the novel as follows:

"Do you know, in the Qur'an Allah forbids people to mix or prostitute a slave if they want purity. You can read the words of Allah in Surat An-Nur verse 33, Wala tukrihu fatayatiku 'ala al-bighai in aradna tahashanan fainna allaha min ba'di ikrahihinna ghofurohohim.' And do not force your female slaves to commit prostitution-while they themselves want chastity-because you seek worldly gain. And whoever forces them, indeed Allah is Most Forgiving and Merciful" Hilda pulled the end of her hijab and wiped away her tears.

"Let's look at the status of women in the verse. He was a slave, who was considered acceptable by the Arab community to be raped and prostituted. But in that verse, God explicitly protects women even though they are slaves from heinous acts of rape and prostitution. Then how can you easily say that the act of rape was caused solely by women?"

Here is Hilda's expression still in a religious dialogue. The above quotation contains the prohibition of raping and prostituting a slave girl when she wants chastity. The statement is based on the Qur'an Surah an-Nur verse 33.

This is as stated by Muyassarotul Hafidzoh as follows, "A woman even a

Subarkah, Andi dkk, *Al-Qur'an dan Terjemah New Cordova*, Bandung: Syaamil Quran, 2012. Hlm. 426.

slave is protected by Allah SWT when she wants chastity, where we know, slaves can be treated as their master wants, but the Qur'an clearly mentions this. If this slave is not able to maintain his chastity (his master still wants to have sex) then Allah is Forgiving and Merciful. This means that the slave does not need to feel dirty, as well as a helpless person like Hilda, who is clearly a victim, so she does not bear any sin, because God is merciful and merciful to a woman who is helpless, not ostracized, expelled from school, made material gossip, marginalized. On the other hand, victims like Hilda should be helped, protected, guided, and given their right to education, social security, etc."

The long history of mankind is colored by the awareness that women are not human, so that women are treated inhumanely just because she is a woman. As recorded in the Qur'an, Islam came in a society that treated women like objects and property. For example, a woman when born as a baby, is usually buried alive just because she is a woman. They are also used as gifts, debt security, and inherited. This is an example of Arab society before the advent of Islam and also in various other parts of the world, women have not been treated as human beings, they are treated like dead objects. §§

God created human beings with their various differences, namely the differences of gender, race and ethnicity all in order for human beings to know each other, not to dominate and hurt each other. This has been Allah says in Surah Al-Hujurat verse 13 as follows:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*"O people! Surely We have created You are of a male and a female, then We made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most pious. Indeed, Allah is All-Knowing, All-Knowing. Careful. *****

The verse above explains that, in fact, the degree of human before God is equal and equal, both men and women. The difference between the two is the level of piety. Therefore, the act of dominating each other and hurting one another is an act that is not justified by religion, especially if it is an act of rape that really hurts women.

Islam does not discriminate between men and women, even Islam as a carrier of salvation for the whole world. This is as a continuation of the quote in the following novel:

"This is a social fact in society, the equality of men and women is quite weak. According to KH. Sahal Mahfudz, from the Maslakul Huda Islamic Boarding School, Kajen, Pati, the biased assessment of women basically starts from three basic assumptions about belief in religion. First, dogmatic assumptions that explicitly place women as complements. Second, the dogma that women's ethical moral talent is lower. Third, the materialistic view, the ideology of the pre-Islamic Meccan society which looked down on the role of women in the production process. On the other hand, Islam is actually ideally normative not to distinguish between men and women. Even Islam as the bearer of salvation and mercy for all of nature (Rahmatan lil alamin) places the elevation and position of women as proof of their primacy.

§§ Rofiah, Nur. *Nalar Kritis Muslimah*, (Bandung: Afkaruna.id, 2020), 35.

*** Andi Subarkah dkk., *Al-Qur'an dan Terjemah New Cordova*, (Bandung: Syaamil Quran, 2012), 517.

Hilda nodded confirming Khotim's explanation. "Women in the Jahiliyah era were not respected. With the arrival of Islam, women have a place of honor, get an education, and provide wider opportunities for self-actualization and development," Khotim continued.

"If someone thinks that women are weak in science, so that their education period is not supported, then that person thinks backwards, sis?" Hilda interrupted.

The quote above re-explains how society treated women in pre-Islamic times. Women at the time of ignorance were very unappreciated, then Islam came and put women in a position of honor and treated with dignity. Therefore, if anyone thinks that women are weak human beings and treats them inhumanely, then that is a backwards thought.

Muyassarotul in this narrative wants to convey the message that "Women are not just *kanca wingking* (cook, *macak*, *manak*,) because this concept is like returning to the position of women in the era *jahiliyah*. Islam really glorifies the position of women, both men and women are equally noble.

c) Elimination of All Forms of Violence Against Women

All forms of violence must be eradicated, because all crimes are very dangerous to human life. Violence against women shows actions that have no manners and are inhumane. Therefore, in this case the government must be present and provide legal protection to women from all forms of violence. This is also discussed in the novel "Hilda" with the following quote:

That night Rindang could not sleep. He tries to study this case and look for legal grounds to be used as reinforcement when Hilda and her mother want the problems they face to be processed legally. He understands very well that the role of the state must be present in such cases, because since 1984 the Indonesian government has ratified the CEDAW convention (Convention on The Elimination of All Forms of Discrimination Against Women Convention on the Elimination of All Forms of Discrimination Against Women-) through law (law) to eliminate all forms of violence against women.

Muyas in this narrative wants to provide an understanding of the legal basis for the elimination of all forms of violence against women. Muyas hopes that the government will pay more attention to the importance of protecting women. As Muyas stated as follows, "If there are readers from the legislative and executive groups, hopefully they are aware of this, so that they try their best to stop the practice of sexual violence and protect women with fair policies".

CEDAW itself is one of the international conventions that defend women's rights as stated in the General Court resolution no. 34/180 dated 18 December 1979. However, in Indonesia, there seems to be a lack of harmonization between National law and CEDAW – especially considering the relationship between State law, Islamic law, and customary law – making it difficult to synchronize national law with the convention. Whereas countries in the world should not be exempt from complying with the provisions of CEDAW based on the provisions of their national laws. If national law reduces the enforcement of an international treaty, the national law must be amended. This obligation is added to the CEDAW article which states that countries participating in CEDAW are obliged to amend their national laws in order to eliminate discrimination against women and protect women's rights. ^{†††}

^{†††} Agustina, Arifah Millati, *Hak-hak Perempuan dalam Pengarusutamaan Ratifikasi CEDAW dan*

The elimination of all forms of violence must be pursued and taken seriously. Women as citizens must receive legal protection, so that women feel safe and protected. So that gender-based crimes such as domestic violence, rape, discrimination and others no longer occur in Indonesia, at least if the government takes a firm stance, crimes like this can be reduced.

d) Justice for Women

In a patriarchal society, which has a way of thinking and also an attitude that is strongly dominated by men. Women who become victims of rape tend to be blamed by various parties, including the media. Everything is seen from the point of view of writing a news headline that is full of masculinity and as if the sexual violence happened because of the woman's own fault. This is as the following quote narration:

"Pay attention to the first news headline 'Because Often Dressed Sexy, A Teenager Was Raped By His Stepfather', then the second news headline 'Pregnant Out of Wedlock This Student Is Prohibited from Continuing School'. Try to notice the similarities in the two titles."

"Yes, this is only news, but the effect will be much different for the person who is the victim. News can be something terrible for the victim. Mistakes to take a point of view in the news, will be more painful for the victim. So, in my opinion, a writer or journalist should have a fair and balanced point of view."

"What Hilda said is true, when writers or journalists do not have a good understanding of gender, news like this example will always be misunderstood. The effect is that it is women who are always considered to have caused the crime, it is women who have to bear the burden of other people's crimes, it is women who are cornered, ostracized, discriminated against, so that women are seen as weak." Khotim explained

"Therefore, you as a prospective writer must have a good gender perspective. So that we can speak out for truth and justice."

The quote above explains that the media are also involved in patriarchal culture. In fact, the media must have a balanced point of view. Because if the media is not balanced in writing a news title, of course this will determine the perception of the readers. Here the women are hurt again by the media by writing titles that seem to blame women, and the perpetrators of crimes are free from public discussion.

As Muyas stated, "Sometimes the media also presents things that are not friendly to the news about sexual violence. In fact, many titles seem that the woman is being blamed. If there are journalists or writers who read this, hopefully they will be taken into consideration to re-learn about gender justice."

Therefore, it is very important to build awareness of gender equity for a media. In the last paragraph the quote above explains that, a journalist must have a good gender perspective in order to be able to voice a truth and justice. On the contrary, it is not the other way around to be the party that hurts the women who are the victims.

Maqasid Asy-Syari'ah, Jurnal Al-Ahwal IAIN Tulungagung Jawa Timur, Vol 9, No. 2, Desember 2016M/1438H. 2101-210.

Furthermore, the novel also explains about essential justice for women, namely as follows:

"Well, the concept of true justice for women is to ensure what is called *maslahah*, it does not make women more sick when experiencing women's biological conditions such as during menstruation, pregnancy, childbirth, postpartum, and breastfeeding. Then ensure that women do not experience stigmatization, marginalization, subordination, violence and a double burden just because they are women. This is what is called the social condition."

Biologically, women experience things such as menstruation, pregnancy, childbirth, postpartum and breastfeeding. The duration varies, can be minutes, hours, days, weeks and months to years. All the biological things that women feel give the sensation of pain in addition to psychological happiness. Not to mention if a woman is pregnant, giving birth, giving birth and breastfeeding it is the result of a rape. Of course this will give pain physically and mentally (physically and psychologically). Muya in this narration wants to provide an understanding of true justice for women and the level of the common good.

When state policies and religious benefits are only formulated by men who have never experienced them, is it possible for men to understand this biological experience which also involves the psyche well. Not to mention other injustices that women experience such as *stigmatization, marginalization, subordination, violence* and *the double burden* of being a woman. ^{##} Therefore, women and men must be able to integrate (assimilate) their respective unique experiences in formulating a policy and benefit, because both have the same rights so that there are no more weak and hurt parties in this case are women.

e) Glorifying Women

Women must be seen as whole human beings who should be protected and glorified. Not the other way around, seeing women as sexual objects. If women are seen as sexual objects, then what happens is an act of harassment and even sexual violence. This is illustrated by the following quote from the novel:

"So, please tell men to lower your gaze, lower your perspective if you want to see women, don't make them sexual objects. But look at them as human beings who should be glorified, not abused, worthy of being loved and loved, not tainted and hurt." Hilda is increasingly unable to contain the pressure of her feelings when delivering these last sentences."

As said Muya that, "The narrative is almost the same as *yea* with the previous about concept *basyar ghodul* or perspective"

The quote above hints about how it should be men view women. This perspective will determine the treatment of women themselves. Therefore, look at women as complete human beings who must be protected, respected and glorified, not hurt and oppressed on the other hand. This is also said by the Prophet SAW:

وَأَسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

"You should carry out my will to do good to women ...". (Muttafaq 'Alaih and his Lafadz according to al-Bukhari). ^{§§§}

In line with the above hadith regarding the Prophet's will to do good to women, the next quote also reinforces the recommendation to be kind to women, the following is the quote:

^{##} Rofiah, Nur, *Nalar Kritis Muslimah*, Bandung: Afkaruna.id, 2020. Hlm. 43-44.

^{§§§} Maulida, Ali. *Kurikulum Pendidikan Akhlak Keluarga dan Masyarakat dalam Hadits Nabawi*, Edukasi Islami Jurnal Pendidikan Islam, 729-763.

"It's quite hard to understand, try later in that article you pack it lighter and add a religious text. so your argument is stronger. For example, did the prophet do the same with extremist groups in the name of that religion? Or instead, the prophet taught us to protect and honor women, because women are symbols of love, not making them just objects, let alone sacrificed objects."

"Oh yes, sir, I remember a hadith in Sunan Turmudzi, number 1195 which reads '*An Abi Huroirota radhiyallahu 'anhu qala, qala Rasulullah SAW, Akmalul mu'minina imanan ahsanuhum khuluqan, wa khiyarukum linisaihim khuluqan*,'" I said.

"Right, that the most perfect believer is the one who has noble character and the best of you is he who behaves well towards women."

The quote above is a conversation between Hilda and also a male Wafa who is currently close to Hilda, they are discussing the position of women in extremist groups. The quote above contains a hadith that describes the description of a good believer. As a believer, one should have noble character and an indicator of noble character is one who behaves well towards women.

Muyas said that "This is also related to texts, extremists who tend to give narratives that corner the role of women, even though there are hadith texts that clearly state that it is best for you to behave well towards women".

In this case, the novel "Hilda" is quite observant and detailed in conveying messages against violence against women, this is evidenced by the various verses and hadiths that are included in the narratives.

The Message of Da'wah in the Novel "Hilda"

Besides looking for messages against violence against women, the researcher also absorbs the message of da'wah which is the core of the whole novel "Hilda". This da'wah message is obtained from several narrative quotes which are then interpreted by looking at the whole text based on the issue raised, namely "sexual violence" against women.

Muyassarotul Hafidzoh is a writer who has a concentration on issues about women. His concern for women makes him sensitive to everything that happens to women. In the novel 'Hilda', Muyas's efforts to empower women, especially women who are victims of sexual violence are very visible to get back up and organize their lives and not lose hope.

The message of da'wah or universal message that the researcher found in the novel "Hilda" is the message of 'morals to women', more precisely the morals to humanize women.

The following is a narrative in the novel that contains a moral message to women:

a. Prohibition of Prostitution of Female Slaves

Narrative 1

"Do you all know, in the Qur'an Allah forbids people from intercourse or prostitution of a slave if they desire chastity. You can read the word of Allah in Surah An-Nur verse 33, '*Wala tukrihu fatayatikum 'ala al bighai in aradna tahashanan litabtaghu 'aradha al biologi al dunya wa man yukrihhunna fainna Allaha min ba'di ikrahihinna ghofururohiim*.' And do not force your female slaves into prostitution when they themselves desire chastity. Because you want to seek worldly gain. And whoever forces them, surely Allah is Forgiving and Merciful", Hilda pulled the hem of her veil and wiped her tears.

The quote above is found in chapter 2 on page 28. This quote is Hilda's argument in a religious dialogue. In the dialogue, Hilda was refuting one of the dialogue participants who said that women were the cause of rape. Hilda thinks that blaming women in such cases is wrong, because she herself knows very well how it feels to be blamed for a crime that she didn't want but unfortunately had to happen to her. Hilda argued by including the argument in the Qur'an Surah An-Nur verse 3.

The message of da'wah in the quote above is to treat women as whole human beings, they should not be forced to do things that can bring suffering to themselves just to seek personal gain. And if women are powerless to refuse and continue to be forced, then Allah is Forgiving and Merciful. So women don't have to feel disgusted with themselves, don't feel like they don't deserve to live, and don't have a future. As long as women continue to try to improve themselves and get closer to Allah, Allah will forgive all their sins.

b. Honoring Women by Subduing Views

Narrative 2

"So, if a man can't contain his desire when he looks at women, then lower his gaze and fast. Not even raping women, even though he doesn't cover his *aurat*."

The quote above is found in chapter 1 page 29. The quote is Hilda's argument when responding to statements from other participants. Hilda could not hold back her tears, she remembered the terrible incident that made her life in darkness as if she had no hope for the future.

The message of da'wah in the quote above is about how men should behave towards women. Men should see women as complete human beings, not as sexual objects. Because when men see women as sexual objects, then what happens is harassment, not even rape. Lowering one's gaze is one way to glorify women.

Narrative 3

"So please tell men if you want to see women, don't make them sexual objects. But look at them as human beings who should be glorified, not abused, worthy of being loved and loved, not tainted and hurt." Hilda was increasingly unable to contain the pressure of her feelings when delivering these last sentences.

The quote above is found in chapter 1 page 30. This quote is Hilda's last argument in religious dialogue activities. Hilda couldn't hold back the pressure in her heart when she said this closing sentence, she was reminded of the rape incident that happened to her.

The message of da'wah in the quote above is almost the same as the second narrative, which is about how men should view women. Women are creatures who should be glorified, respected and loved, not on the contrary, dominated and even hurt.

c. Behaving Well towards Women Is Noble Moralssir

Narrative 4

"Oh yes,, I remember a hadith in Sunan Turmudzi, number 1195 which reads 'An Abi Hurairota radhiyallahu 'anhu qala, qala Rasulullah SAW, akmalul mu'minina imanan ahsanuhum khuluqan, wa khiyarukum linisaihim khuluqan, " I said.

"Right, that the most perfect believers are those who have noble character and the best of you is he who behaves well towards women. Whereas extremist understanding is very contrary to the hadith, is that what you mean?" Ask Mr. Wafa.

The quote above is found in chapter 17 page 223. The quote is a conversation between Hilda and Wafa by chat WhatsApp. Hilda and Wafa are discussing extremist ideas which will be the material for writing opinions to be sent to the print media. In that conversation, Hilda and Wafa also discussed the hadith in *Sunan Turmudzi* about the most perfect believer according to the Prophet SAW.

The message of da'wah in the quote is about the morals that the Prophet SAW loved. In the hadith, it is explained that a perfect believer is one who has noble character, and the best morals are those who behave well towards women. In this case, the Prophet taught his people to always protect and glorify women, because women are symbols of love, and do not make them as objects of sacrifice.

d. Behaving Fairly to Wives with Monogamy

Narrative 5

"Comparing and judging the past with the present is not wise. The Messenger of Allah had more than four wives and of course we cannot compare them with his people, let alone his people who live today. Long ago, in the time of the prophet, there were many kings who had an infinite number of concubines. Not to mention the unlimited number of female slaves. If we compare the kings who lived at that time with the Prophet, the difference is very clear. The Prophet did have more than four wives but his status was official as the wife of the Prophet, not concubines or slaves. From that story, actually the Prophet was teaching the rulers, the kings at that time to treat women well, not to play with their feelings."

The quote above is found in chapter 24 page 301. In that quote Hilda is giving advice to Miss Rere who is married but has not yet been blessed with a child. She was forced to give up her husband to remarry because of pressure from the male family, even though her husband did not approve of this. Hilda then gave advice to Miss Rere by telling the story of the Prophet SAW.

The message of da'wah in the narrative above is an order to treat women well and not to play with their feelings. When the Prophet (PBUH) married more than one wife, the aim was to help women who were in trouble at that time, such as widows who were abandoned by their husbands because they were martyred in the way of Allah. From this story, actually polygamy in Islam is actually a rule that applies when there is a social emergency, not under normal conditions. All women would expect a monogamous marriage not polygamy.

e. A wife is like a field that must be protected and cared for.

Narrative 6

"Thank you for your question, Ms. Hilda. Before I go any further, I want to ask all of you. Please answer my question; wife is like a field to her husband, so the wife must...?"

The participants looked at each other. Most of them answered that the wife must obey her husband. Meanwhile Hilda was silent and did not answer the question. He himself did not agree with the answers of most of the participants.

"So the wife must be treated well," one participant raised his hand and answered loudly.

"Well, this is the answer I've been waiting for. The text in this verse has absolutely no error, and Allah is Most True with all His words. However, to understand the text we need a perspective. If indeed the verse describes the wife as a field that can be cultivated, then treat the field well, by fertilizing it, cleaning it, not being hurt, not polluting it and so on."

The quote above is found in chapter 37 page 479. The quote is a conversation between Mrs Nur Rofi'ah who is the speaker in the discussion "*Recite Gender Justice Islam*" with several discussion participants. Mrs Nur Rofi'ah explains the metaphor in Surah Al-Baqarah verse 223 'Your wife is a field for you that you can cultivate in any way you want'.

The message of da'wah in the quote above is that if the wife is metaphorized as a field, then the field must be guarded, cared for and given fertilizer so that it can bring goodness to those who plant it. Likewise with a wife, if she is treated well, given love and cared for by her husband, then she will become a wife who can bring goodness to her husband and children.

Human glory is not solely because of gender but because of his laughter and good deeds, this is explained in the QS. Al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind! a woman, then We made you into nations and tribes so that you might know one another. Indeed, the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is Knowing, All-Aware." ****

From The verse above explains that Allah SWT creates differences in humans whose function is to get to know each other, not to hurt or dominate each other. Continued in the verse that the noblest human being is the most pious. Indeed, the degrees of men and women are equal before Allah, and what distinguishes the two is the level of piety.

The duty of human beings in this world is to worship and also do *amar ma'ruf nahi munkar*. Worship only to Allah, and in fact *amar ma'ruf* has the meaning of obedient behavior to Allah and His Messenger and glorify other human beings. Among them is one of the morals that the Prophet SAW praised him, namely the good morals of a man to a woman. As the hadith of Abu Hurairah r.a that the Prophet SAW said:

وَأَسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

"Should you carry out my will to do good to women...". (Muttafaq 'Alaih and Lafadz according to al-Bukhari)

The above hadith explains that the Prophet (peace and blessings of Allah be upon him) advised men to do good to women, in other words glorifying women instead of hurting them and imposing the will on him to rape women. The will conveyed by the Prophet in his hadith is a form of moral message to women.

Based on the verses in the Qur'an and also the hadith that have been narrated, Islam has broken this relationship and asserted that women are not servants of men, because both have an inherent status as servants of God Almighty. Men are also not patrons (role models) of women, because they both trust attached as *carry the caliphs fil ardh* so they must be partners in prospering the earth. It is as stated in Surah Al-An'am verse 165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

Andi Subarkah dkk. *Al-Qur'an dan Terjemah New Cordova*, (Bandung: Syaamil Quran, 2012), 517.

Means: "And He it is who made you rulers in the earth and He has raised some of you above some (others) by degrees, to test you of what He has given you. Lo! Your Lord is swift in punishment, and lo! He is Oft-Forgiving, Most Merciful. "

The word *caliph* in the verse does not refer to any particular gender or ethnic group. Men and women have the same function as *caliphs*, who will duties of the *caliphate* be responsible for the earth, just as they must be responsible as God's servants.

Apart from that, Muya also said that, "Unjust interpretation of *nash* or religious text, will cause injustice. For example, the difference between adultery and rape, if someone equates the law of adultery and rape, then the victim will feel dirty, disgusted, unworthy to be a wife. Not a few victims of sexual violence end in death. Educational institutions should be safe homes for victims ". That is the hope of the author of the novel "Hilda".

CONCLUSION

"Hilda" is a novel that carries the mission of empowering women victims of sexual violence. The issue raised in the novel is about sexual violence which is packaged with a detailed and neat background of a boarding school nuance. Based on the results of research on the text of the novel "Hilda" by Muya, the author draws conclusions from the results of the analysis of the message of anti-violence against women and also the message of da'wah contained in the novel "Hilda" as follows, Don't Equate Rape with Adultery, The degrees of women and men as, Elimination of All Forms of Violence Against Women, Justice for Women, Glorifying Women.

And message of Da'wah in Novels, follow: Prohibition of Prostitution of Slave Women, Glorifying Women by Subduing Views, Behaving Well Towards Women Is Noble Morals, Behaving Fairly to Wives with Monogamy The, A wife is like a field that must.

The message of da'wah or universal message in the novel "Hilda" is a message of morality to women, more precisely morality to humanize women. Man's glory is not solely because of his gender but because of his laughter and good deeds. Allah SWT created differences in humans whose function is to know each other, not to hurt or dominate each other. Indeed, the degrees of men and women are equal before Allah, and what distinguishes the two is the level of piety.

The task of humans in this world is to worship and also to do *amar ma'ruf nahi munkar*. Worship only to Allah, and in essence *amar ma'ruf* has the meaning of obedient behavior to Allah and His Messenger as well as glorifying other fellow human beings. Including among them there is one of the morals that the Prophet Muhammad gave praise to him, namely the good character of a man to a woman. Rasulullah SAW advised men to do good to women, in other words glorifying women instead of hurting them and forcing their will on them, let alone raping women.

Islam has broken this relationship and emphasized that women are not servants of men, because both of them have the inherent status of being servants of Allah SWT. Men are also not female patrons, because both of them carry the inherent mandate as *caliphs of the earth* so they must be partners in prospering the earth.

Preaching can now be done with a strategy *da'wah bil qalam* or da'wah with a pen to convey a message of kindness to the readers. *Da'wah bil qalam* is a fairly

effective method with range of *honey* a broad, massive and can penetrate across generations because of its documented nature. For this reason, the *da'i* must hone their skills in writing, whether in the form of books, short stories, novels, articles and so on so that later *da'wah bil qalam* can be implemented.

Having a good gender perspective is a must as a basis for thinking in order to better understand the nature of the existence of men and women who both carry out the mission of *caliph fil ardh*. In an effort to make it happen, of course it requires cooperation from both, in the sense that, men and women must have the awareness that they are partners who continue to work together to achieve the benefit of the world and the hereafter. Therefore, it is important for everyone to get an understanding of this gender.

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