

CHAPTER II

OVERVIEW OF INDEPENDENT WOMAN FIGURES AND ASIYAH'S STORY

A. An Overview of the *Independent Woman*

1. Definition of Independence

In essence, human beings are individual creatures who are born in a weak and helpless condition.³² He will involve others in his life. Even bound to need each other. But that doesn't mean that every individual isn't given freedom in himself. Involve others only in a certain context and time frame. This means that it is like a small example of an individual who breaks away from his parents with the process of seeking ego identity as the development into a steady individuality. Not always something has to be dependent on others. Each individual has the right to be responsible for his or her own decisions.

The meaning of independence itself actually has many meanings but is focused on the same meaning. Such as independence which is defined based on the word *autonomy* which is the ability to stand alone with full courage in behaving as an adult human being in fulfilling one's own obligations.³³ As for independence, the term *self* was proposed by Brammer and Shostrom in the concept of *Carl Rogers* which means that the 'self' that is the core of every human being is independence.³⁴

³² Kurnia Ayu Ningrum, "*The Meaning of Independence*", (Medan: Repository Medan University, 2022), p.8,

³³ Ibid, p.9

³⁴ Imam Musbikin, *Strengthening the Character of Independence, Responsibility and Love of the Fatherland*. (Yogyakarta: Nusa Media, 2021), p.03,

Ankle in the meaning of *Self Reliance* is the ability of individuals to manage their own rights which can give birth to knowledge on how individuals will manage time in the future, walk and think in taking risks and solving problems. Or as in general, the word independence is more familiar with the term *Independent* which means that an individual's condition does not depend on others in determining his own decisions. A person's ability to realize his own desires, full trust in the choices that come from his own ideas and not doubting the determination of the purpose of his own decisions.

From this description, it can be concluded that the meaning of independence can be interpreted as the strength of an individual in his or her efforts to stand on his own without doubt of failure when making decisions even though he does not depend on others. Independence has a lot of positive impacts on individual development because it contains a process that creates normative elements. This means that with this attitude of independence, every step and decision of each individual becomes more directed. This makes the development towards independence, according to Havighurst, an opportunity for individuals to achieve emotional, financial and intellectual freedom. Individuals can also consider which is the best and appropriate step that should be taken according to their portion without encouragement or interference from others.³⁵

³⁵ Imam Musbikin, "*Strengthening the Character of Independence, Responsibility and Love for the Fatherland*", p.4,

2. Characteristics of the Self-Reliance Form

From several explanations of the meaning of independence, ideas emerged that discussed what the characteristics and forms of independence are. Such as several things, namely confidence, being able to work alone, having skills and expertise, always respecting time and being responsible.

In the opinion of an independent parker, if he has the following characteristics:

a. Responsibility

It means carrying out the mandate to be carried out and being held accountable for the results of the task.

b. Independence

A condition in which individuals do not involve or need direction from anyone. Individuals even create the idea of their own skills in managing and solving problems.

c. Autonomy and freedom

The individual is able to control everything that can affect what will happen to himself.

d. Problem-solving skills

Encourage individuals to think more rationally in solving the problems that occur.

There are other opinions that suggest the characteristics of independence, such as the ability to carry out new roles from changes in

social activities and their ability to uphold what is considered right and what is considered wrong.³⁶

3. Aspects of Independence

Robert Havigurst has distinguished the form of independence in several characteristics, including:

a. Emotional Independence

The ability to control one's emotions and be able to control oneself well without depending on the emotional needs of others around one.³⁷

This plays a very important role in the formation of individual independence character because from there it can be seen how a person reacts in managing his emotions in making decisions about the problems in front of him. As well as having a strength that is able to compete to advance and develop in order to defend the good of themselves.³⁸

b. Intellectual or Moral Independence

Self-esteem is that it is able to overcome problems with initiative, namely how to think, understand its various conditions as the most basic form of effort in solving problems before making decisions with full responsibility.

³⁶ Imam Musbikin, *"Strengthening the Character of Independence, Responsibility and Love for the Fatherland"*, p. 6-7

³⁷ Lola Cahyanti, Hasmi Suyuthi, *"The Independence of the Main Character of Dakelam Novel Perempuan Bersampur Merah by Intan Andaru"*, repo.umb.ac.id, (2021)

³⁸ Alfrida Hermawati, *"The Effectiveness of Self-Development Programs in Increasing the Independence of Blind Adolescents with Disabilities at the Jakarta National Level Supervisory Slb-A"* (Jakarta: UMJ, 2023), p. 34,

c. Social Independence

The ability to interact with others and the surrounding environment without seeing how others act. Such as building relationships with others independently so that they can communicate and cooperate with each other without the help of the presence of other people around. This makes individuals more courageous in fostering social relationships.³⁹

d. Economic Independence

The ability to manage, manage and even meet their own economic needs without continuously relying on other resources or support.⁴⁰

Stainberg in his idea also revealed that the aspect of independence is formed from three characteristics, including:

a) Emotional independence Independence is characterized by a change in the closeness between emotional and individual relationships.⁴¹

It can be exemplified as independence in a teenager, which is the fading of emotional attachment between children and their parents.⁴² This means that a teenager is no longer dependent on both parents and has the desire to stand on his own but still needs influence or support from both as a form of motivation and encouragement.

³⁹ Alfrida Hermawati, Thesis: "*The Effectiveness of the Self-Development Program in Increasing the Independence of Blind Adolescents at the Jakarta National Level Supervisory Slb-A*", p.35- 36

⁴⁰ Ibid, p. 36

⁴¹ Yulia Riawan, "*Differences in Adolescent Independence Reviewed from Demographic Data (Birth Order and Gender)*", Pekanbaru: Repository of UIN Suska Riau (2016)

⁴² Supramita, S.Pd., "*Counseling Guidance Module* ", (Media Nusa Creative: March 2022),

b) Behavioral independence

The ability to make decisions independently and consequentially and carry out their own decisions without the intervention of others.⁴³ Sometimes the influence of others is only used as input or reference. From this attitude of independence, it will give birth to an aspect of independence in the form of strength against the influence of others and having confidence in *decision-making*.

c) Value Independence

In the sense of independence, this value is intertwined with independence in behavior, that is, after making decisions independently, independence is created in making and determining decisions individually that adhere to the principles of their own making compared to the principles of others around them. This can foster confidence in values that lead to their own principles. According to Sukmadinata, there is spiritual independence, namely a person's ability to understand and obey the religion or beliefs he adheres to.⁴⁴

4. Factors of Independence

The independence that exists in each individual is not created directly. The character is not an inherent innate from birth⁴⁵ but requires process after process in forming the character. In addition, it is driven by several surrounding factors that can affect independence, namely internal factors

⁴³ Ibid, p. 22,

⁴⁴ Ibid

⁴⁵ Dr. Afi Parnawi, M.Pd., "Developmental Psychology", (Deepublish: 2021), p. 98-99

and external factors.⁴⁶ Internal factors are influences that originate in individuals such as including gender role factors between men and women. Both have different independent developments, there are also intelligence factors such as intelligent individuals have high abilities so they tend to be quick in making decisions. The external factors include:

a. Environmental Factors

Environmental conditions are the main point in shaping individual values and personality. In this scope, it automatically includes social interactions that support self-adjustment with other social beings. So, it is hoped that individuals will be able to take responsibility in solving problems properly. The habits or daily activities of people in their environment are the first point of view of how individuals deal with the problems around them and appreciate the expression of adolescent potential in the form of community activities.⁴⁷

b. Parenting Factors

The way parents take care of and educate children is also the most important key. This can affect the development of independence for each individual. Because independent character must be trained from an early age. Training independence from an early age also requires the role of parents in instilling individual independence values. Apart from parenting. The genes of both also give a boost in influencing independent attitudes.

⁴⁶ Nur Faadhilah, "*Factors That Affect Independence to Improve the Quality of a Person's Self-Esteem*", Journal of the Faculty of Economics of Padang State: (2015)

⁴⁷ Ibid, 21

Usually, parents who tend to always be independent, their descendants also inherit independent character genes from their parents.

c. Educational Factors

Education is a meaningful forum and resource in building independence. This educational factor is found in the value of education in the school environment. For example, a small example is the provision of sanctions for students who do not obey the rules and the provision *of rewards* for students who win awards for success. These two things support the development of independence in individuals.

5. Definition of *an Independent Woman*

Independent in the Great Dictionary of the Indonesian Language (KBBI) means to be independent, independent, and have a free soul, while a woman is a woman (perpetrator). So, an independent woman is an independent woman who is able to rise on her own without having to burden others. Career women who are preoccupied with working outside the home are often termed career women. The term "career" in terms of language is a term that includes not only participation in employment but rather a long-term preference or interest in gainful work, or at least a desire for advancement and improvement over a period of time. In addition, a career can be defined as a series of choices and work activities that show what a person does to be able to live.⁴⁸

⁴⁸ Muspita Sari, Andi Aprilianti, "*The Independent Woman Phenomenon on Family Harmony...*", *An-nisa'*, vol.17.No.2, (Dec 2022), p. 88

B. An Overview of the Story in the Quran

1. Meaning of Stories in the Quran (*Qashash*)

In addition to containing an understanding of creed, the law and morals of the Qur'an also talks about events both in the prophetic and future periods.⁴⁹ Considering that the Qur'an is a guideline for all mankind, the stories contained in several fragments of the Qur'anic verses can contain educational, teaching and da'wah values. Even part of one-third of the Qur'an discusses a lot about events. Therefore, the Qur'an in conveying the message contained in it uses *the qishash* method or story, namely describing the meaning, value and message contained in it and being able to pluck *the ibrah*.

The meaning of stories according to educational theory is one of the most effective methods in conveying a message. With this method, students can more easily take an important part in it. It can even build students' imagination.⁵⁰ According to Muhammad Abduh, in explaining the content of the qashash of the Qur'an, he interpreted the stories by considering their historical context, then directed them to the process of normativity and rational originality. In this way, the value or message conveyed by Allah Swt. through the qashash can be well received.

Etymologically, the word *qashash* comes from the word *qishah* which means story, story, or saga and is a form of masdar, as found in the Qur'an, for example in QS. Al-Kahfi verse 64 which reads "*fartaddā 'alā āsārihimā*

⁴⁹ Sulaiman, Aprizal Ahmad, " *Excavating the "Ibrah" of Qashash Al-Qur'an An Introductory Study in the Review of Qur'anic Science*", Mumtaz: Vol. 5, No. 02, (2021), p. 216

⁵⁰ Ana Rahmawati, Ali As'ad, "*Strengthening Character Education Through Qishash Al-Quran*", Tarbawi Journal: Vol. 15. No. 1. (January – June 2018), p. 32

qasaṣā" which means "then the two returned, following their original footsteps". The meaning of *qashash* in terms of terminology is the stories in the Qur'an that describe the events of the previous ummah and in the prophetic times. It even tells something that has happened, is happening, and will happen.

The method of delivering material through qashash in the Qur'an is effective in providing lessons for mankind. When the Qur'an conveys important messages through its stories, it is conveyed in clear and sequential statements, both containing a rejection of falsehood and strengthening the meaning of the story. This approach is very important, because in addition to providing the lessons contained in qashash, it also teaches the best way to convey *ibrah* (life lessons) through the presentation of stories.⁵¹

2. Types of Qashash Al-Quran

Qashash or stories in the Qur'an can be understood from several aspects, including:

a. In terms of time

The Qur'an divides the story in terms of time into three parts, namely the story of the past which is the event of the previous people or before the existence of the Prophet Muhammad, the story of the future which is the event that occurred when the Prophet Muhammad was alive and the story that will come which is the event of the defeat of the Roman nation.⁵²

b. In terms of material

⁵¹ Ana Rahmawati, Ali As'ad, "Strengthening Character Education Through *Qishash Al-Qurran*", p. 32-36

⁵² Sulaiman, Aprizal Ahmad, "Excavating the *"Ibrah"* of the *Qashash* of the *Qur'an* Introductory Study in the Review of *Qur'anic Science*", p. 220

According to Rahmat Shafi'i, the Qur'an has been divided into two categories, namely the stories of the prophets or righteous people and the stories of those who oppose the teachings presented by the Prophet Muhammad. In this case, it is not included in the category of qashash al-Qur'an. Because it is not in line with the definition of qashash al-Qur'an that has been explained earlier. From the perspective of the Prophet Muhammad and the Muslims of his time, this is acceptable because history is indeed concerned with events in the past. However, in the view of the ummah after him, the story of the Prophet Muhammad and the ummah of his time should also be included in the qashash of the Qur'an.

c. In terms of type

In terms of its type, qashash al-Qur'an can be divided into three categories, namely, historical stories (*al-qishash al-tarikhiyyah*), parables (*al-qishash al-tamtsiliyyah*) and asahir stories. This category of asatir stories needs to be questioned, because the Qur'an only contains the truth. If what is meant by asatir is a myth, fantasy, fairy tale, or fake news, then of course it cannot be included in the category of qashash al-Qur'an.

d. In terms of integrity

From this point of view, the qashash of the Qur'an can be divided into a complete story, a story that only describes the events that occurred; and stories told in the form of conversations.

3. Purpose and Benefits of *Qashash* Al Quran

The content contained in the Qur'an does cover a lot of History, but it does not mean that the Qur'an is a book of History.⁵³ Precisely by presenting events and history in the fragments of Qur'anic verses, it can reveal important signals in the stages of historical development as well as as a basis for exploring a law that departs from historical civilization.⁵⁴ As proof of the power of Allah SWT throughout the history of mankind, *the qashash* of the Qur'an plays the most important role in the form of convincing and strengthening the faith of all mankind that His greatness will not be able to match anyone. Broadly speaking, the general purpose of the qishash of the Qur'an is to take ibrah or lessons for humans in order to know the essence of an event witnessed which will later be decided by reason or through reason so that the event is conveyed to the heart with full effect to the reader so as to encourage humans in the intelligence of thinking. According to the opinion of the manna Khalil alqahthan in his writing, the qasshash of the Qur'an has certain purposes, including as an explanation of the basics of da'wah and sharia brought by the Prophet, as a strength and strengthening of faith for the Prophet and his people in upholding the truth of the teachings of Islam and revealing the truths of the Prophet Muhammad in his da'wah.

Implicitly, it has been explained before that the stories in the Qur'an are not works of art or fictitious stories, but the words of Allah which have a very high aesthetic value, which cannot be equated with ordinary works

⁵³ Ibid, p. 38

⁵⁴ Amarullah Malik, "*The Utilization of the Al-Qashash Learning Model / Stories in the Qur'an in Scientific Discussions*", MANAGERIAL, vol.2 no.1, (2022), p.34,

of art. The Qur'an contains various important information about the life and events that happened to mankind and society in the past. Through the approach of this story, it is hoped that it can have a great impact in attracting attention, being easy to remember, and understanding, so that it can be used as a lesson for every person in living life.⁵⁵ The stories in the Qur'an are one of the methods used to convey and strengthen the preaching of the truth. The expression in the narrative of the story is a sign of the greatness of the Most High. So the purpose of the stories in the Qur'an is not only to tell the story, but also to show God's power and prove that man can have a relationship with Him. Stories that contain elements of monotheism and morals will lead students to their natural values, as well as build mental and spiritual as the foundation for noble morals.⁵⁶

C. An Overview of Asiyah's Story

1. Biography of Asiyah binti Muzahim

Asiyah's full name is Asiyah bint Muzahim. In several other commentaries, it is stated that Asiyah was a Bani Israil.⁵⁷ Meanwhile, Sayyid Quthb mentioned that Asiyah was one of the believers who lived in the palace. History also states that the ruler of Egypt who was called ikhnatun recognized the oneness of God and symbolized Him with a sunball. The mother of the brother was a woman from Asia who adhered to a religion that was different from the religion of the ancient Egyptians at that time.⁵⁸

⁵⁵ Nur Ali Subhan, *Qashash as Material and Method of Moral Education: A Study of Tafsir QS al-Lahab*, QALAMUNA, vol.11 no.01, (2019), p. 97-98

⁵⁶ Ma'zumi, et al., *The Value of Education in 'Ibrah Qashash Al-Qur'an*, JAWARA, vol.7 no.1, (2022), p. 20

⁵⁷ M. Quraish Shihab, *"Tafsir al-Misbah"*, (Jakarta: Lentera Hati, 2002), p. 335

⁵⁸ M. Quraish Shihab, *"Tafsir Al-Misbah"*, p. 187

According to Ibn Kathir there were some of them who studied things related to the teachings of the Prophet Abraham. It is likely that he was one of the remnants of the celestial religion before the Prophet Moses was sent.⁵⁹

Pharaoh had many wives but one was the most loved, Asiyah. She was one of Pharaoh's wives who was known to be gentle and kind. She was so special in her position by Pharaoh's side compared to the other wives.

From the opinions of the commentators, there is indeed a khilafiah, but the most important thing is that Asiyah is a person who believes and does not worship Pharaoh. Asiyah is not an ordinary woman, she is a woman in addition to having a beautiful physique, intelligence, and also having high faith. In fact, she is one of the four most important women of heaven inhabitants.⁶⁰ From Imam Ahmad narrated that Ibn Abbas r.a said:

"The best women of the inhabitants of Paradise are: Khadijah bint Khuwailid, Fathimah bint Muhammad, Maryam bint Imran and Asiyah bint Muzahim wife of Pharaoh".

Asiyah is also a woman who has her own advantages compared to other women. In the narration of Ash-Shahihain from Abu Musa Al-Ash'ari, from the Prophet (peace and blessings of Allaah be upon him); that he said:

"There are many perfect people among men, while of women there is no one who is perfect except Asiyah the wife of Pharaoh, Maryam bint Imran, Khadijah bint Khuwailid, and the virtues of Asiyah over other women such as the virtue of Tsarid porridge over all other foods.⁶¹

⁵⁹ Sayyid Qutbh, *"Tafsir fii Dzilalil Qur'an"*, (Jakarta: Gema Insani press, 2004), p. 343.

⁶⁰ Wiji Susanto, *"The Concept of Righteous Women in the Story of Pharaoh's Wife"*, ILMUNA, Vol.1 No.1, (2019), pp. 120-121,

⁶¹ Al-Bukhari (5418) and Muslim (2431/70)

2. Asiyah's Marriage to Fir'aun

She became Pharaoh's wife after Pharaoh forced her to marry him. Pharaoh being able to marry Asiyah is a form of colonization and oppression. When Pharaoh was alone because he was left to die by his wife, he heard the news that there was a beautiful girl from Imran's family named Asiyah. Pharaoh was tempted by the news, so he sent Haman to propose to him. The proposal was rejected by Asiyah.

The proposal was a tough test for the Asiyah family because the Asiyah family is a family of believers who obey Allah. How could they accept the proposal of Pharaoh, an apostate, a disbeliever and a shirk. However, because of the fear of Pharaoh's violence, Asiyah's parents were forced to ask Asiyah, "Are you ready to marry Pharaoh?". Hearing the question, Asiyah immediately answered firmly, "how am I willing to marry Pharaoh? And he is famous as a king who disobeys Allah?" hearing this, Haman's minister returned to Pharaoh.⁶²

Asiyah's unpleasant answer was immediately conveyed by Haman's minister to Pharaoh and Pharaoh was very angry to hear it. Therefore, Pharaoh ordered Haman to drag Asiyah's parents, torture him, and put him in prison. This was done by Pharaoh in order to pressure Asiyah to accept his proposal. In the presence of Asiyah's parents who were almost helpless, Pharaoh said to Asiyah, "O Asiyah. If you are a good child, you must love your parents. Therefore, you may choose one of the two options I propose.

⁶² Baitul Kilmal Team, *Encyclopedia of Qur'an and Hadith Knowledge*, (First Edition, Volume 7, Yogyakarta, Kamil Pustaka, 2013), p. 344.

If you accept my proposal, it means that you will live happily and surely free your parents from this damned prison. On the other hand, if you refuse my proposal, then I will order the executioners to burn your parents alive, right in front of you." ⁶³

Under the threat of Pharaoh the tyrannical king, Asiyah was forced to accept Pharaoh's proposal with conditions. First, Pharaoh had to free his parents. Pharaoh had to build a house for his father and mother, which was beautiful and furnished. Second, Pharaoh must ensure his health. eating, drinking both his parents. If both conditions are met. so Asiyah was willing to become Pharaoh's wife.⁶⁴

On certain occasions Asiyah was present with Pharaoh, but she was not willing to sleep with Pharaoh. If the requests are not approved, Siti Asiyah is willing to die with her mother and father. Finally, Pharaoh agreed to the terms proposed by Asiyah. Pharaoh then freed Asiyah's parents. Siti Asiyah also lived in the luxury of the palace with Pharaoh.

Even though Asiyah lives in the luxury of the palace, she still obeys Allah's commands and continues to worship Allah SWT. At night, Asiyah always got up to perform the night prayer (according to the Shari'a of the Prophet Ibrahim) asking Allah so that her honor would not be touched by the infidel king Pharaoh. To maintain his honor, Allah SWT created a devil that is very similar to Asiyah. He is the devil who sleeps and hangs with

⁶³ Ibid, p. 334

⁶⁴ Ibid, p. 334

Pharaoh every night. So even though Pharaoh had an Asiyah wife, he made love to her every night with the devil.⁶⁵

3. Asiyah's Meeting with Prophet Moses

One day Pharaoh had a dream. In his dream, Pharaoh saw a speck of light that turned into a fire that burned all the houses of the Qibti people. Surprisingly, the settlements of the Children of Israel survived the fire. Not a single fire touched their houses. It is as if an invisible partition protects the settlement of the Children of Israel from the licking of fire. At first, Pharaoh did not really care about it, he only thought of it as a sleeping flower, but the dream came repeatedly every night. This made Pharaoh uneasy. Pharaoh then gathered astrologers from the palace to translate the meaning of his dreams. Astrologers interpreted Pharaoh's dream as a sign that a baby boy would be born from the Children of Israel who would later defeat Pharaoh and destroy his power when he grew up. Then they agreed to pass a law on the killing of baby boys from the Children of Israel, allowing the birth of baby girls and employing the Children of Israel as slaves. Yacabed, a righteous woman descended from the Prophet Isaac (as), gave birth to a son. God inspired him to throw the baby into the Nile.⁶⁶ As promised by Allah in surah al-Qashash verse 7.

وَأَوْحَيْنَا إِلَىٰ آلِ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاذًا خِفَتْ عَلَيْهِ فَالْقِيَهُ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

⁶⁵ Umar Sulaiman Abdullah Al-Asyqar, "14 Noble Women in the History of Islam (Translation of Nisa' Lahunna Muwaqif)", (Cet. 5:Pustaka Yassir, 2008), p. 211

⁶⁶ Fachruddin, "Encyclopedia of the Quran, Vol. II: M-Z", (Jakarta: P.T. Melton Putra, 1992), pp. 140-141

"And We inspired the mother of Moses," whisper him and if you are worried about him, then throw him into the river (Nile). And do not be afraid and do not be grieved, for we will return it to you, and make him one of the Messengers."

Thus, Jacob, a mother of Moses, with the sincerity of her heart in carrying out Allah's command, immediately put her baby in a coffin and put it in the Nile. Musa's biological mother asked Musa's brother to watch with his eyes where the river current carried Moses' baby coffin.

Allah SWT commanded the waves to bring Moses in a calm and gentle state until he reached the territory of the Pharaoh's palace safely. The Nile river calmly washed the coffin of Moses' baby to the territory of Pharaoh's palace. Upon arriving at the Pharaoh's palace, there the waves brought the lightning of the baby Moses to the mainland.

Allah brought the ark to the place where Asiyah and Pharaoh were. Allah SWT put love into Asiyah's heart so that she would be willing to take care of Moses. Asiyah asked for Pharaoh's approval to make Moses an adopted son. Her request was then granted by Pharaoh because Asiyah was Pharaoh's favorite wife.

Who would have guessed that in the end it turned out that the baby Moses who was washed away in the Nile river was collected by Pharaoh's own family who did not have any descendants. Pharaoh who had made the decision to kill every baby boy that was born, actually wanted to kill Moses as well. But Asiyah prevented it. Finally, Pharaoh was heartbroken, when

Asiyah, his beloved wife, made a request to Pharaoh.⁶⁷ As narrated in surah al-qashash verses 8-9:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا
كَانُوا خٰطِئِينَ

It means: "Then it is taken by the family of Pharaoh, and it will be an enemy and a condolence for them. Indeed, Pharaoh and Haman and his army were the wrong people." (QS. Al-Qashash/28:8)

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنِي لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ
وَلَدًا وَهُمْ لَا يَشْعُرُونَ

Meaning: "And Pharaoh's wife said: A light of eyes for me and for you! Do not be killed, hopefully he will be useful to us or we will take him as a son (adopted). And they are unaware of the consequences." (QS. Al-Qashash/28:9)

Such was the will of God who wanted to save Moses. Until finally Moses was taken as his son, he took care of him with love and affection. And Allah prevented the baby Moses from suckling to another woman so that it could be returned to its mother. Allah SWT infiltrated Pharaoh's heart so that Pharaoh's pity for Moses arose. Since the desire and affection for Moses had penetrated into Pharaoh's heart, the palace officials were instructed to find a milk mother for Moses. One after another, the mothers came to Pharaoh's palace to nurse Moses, but none of them were accepted by Moses. One day news reached Pharaoh about a mother who was looking for wages to nurse a baby. Pharaoh also ordered his servants to look for the

⁶⁷ St. Hadidjah, "Asiyah bint Muzahim: The Power of Women in Educating a Prophet (Musa As.)", MUSAWA Journal, vol.6 no.2 (December 2014), p.229

mother, so she was brought to the palace. Jacob became a milkmaid who was paid by Pharaoh to nurse Moses. Moses grew up and flourished in the court of Pharaoh under the care and affection of Asiyah, a believing woman who hid her faith. Asiyah Succeeded in protecting her faith and protecting Moses.⁶⁸

4. Pharaoh's Cruelty and Asiyah's Death

During his many years of marriage to Pharaoh, Pharaoh did not know that Asiyah, who was his favorite wife and even his most beloved wife, believed in Allah. Asiyah's faith was known to the pharaoh when the incident revealed the faith of masyithoh, a comber of pharaoh's daughter named Ana. He told his father that the people did not believe and did not have God to him. Hearing this statement, Pharaoh was very angry and ordered Haman to put the people and his family in the great qali.

When Pharaoh found out that his beloved wife was a god of Allah, the unrighteous king was furious. He ordered that his beloved wife Asiyah be buried with her feet in the ground and placed a concrete peg on top of her so that she would disobey Allah and make Pharaoh her god, but Asiyah remained in her faith and prayed to Allah as stated in the Qur'an surah at-Tahrim verse 11.⁶⁹

"And Allah made Pharaoh's wife a parable for the believers, when she said: O my Lord, build me a house with You in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoers."

⁶⁸ Ibid, p. 231

⁶⁹ Ibid, p. 232

Allah will not spare His servants who have to suffer for defending their faith in Him. Allah sent the guardian angels into the desert when Pharaoh's executioners left Asiyah alone in the desert, the angels spread their wings to cover the sun. Sheltering Asiyah from her sting. The sky became shaded for the woman. When the executioners returned to the place to see Asiyah's condition, the angels again withdrew their wings. The sky became scorching again, as if it had been that way all the time.⁷⁰

Asiyah's prayer was heard by Allah SWT and sent an angel to Asiyah who was being tortured to show her place in heaven in the future. Finally, Asiyah bint Muzahim, a descendant of the Prophet Isaac (as), died at the hands of Pharaoh's army as a martyr who defended the faith.

D. An Overview of Feminism Theory

1. Feminism Theory

Some people still assume about the understanding of feminism, namely as a movement of rebellion or rebuttal against men over the nature and nature of women in social culture. However, in general, this theory was born not as an effort to rebel or an effort by women in denying their nature but to end oppression, improve the position and role of women and fight for human rights fairly. In this case, it refers to social movements or social movements both carried out by women and men.

The Feminism movement was first initiated by Mary Wollstonecraft who appeared at the end of the 19th century in a work of writing that discussed women's emancipation or women's justice. In the Work, Mary

⁷⁰ Trisanti Tri Wahyuni, *Asiyah Wanita Beriman, Berhusbandi Tiran...*, p.117

argues that oppressed women must rise from their domestic, economic and social bondage. Women are often in a situation of attachment. Women's non-independence occurs as a cultural structure created by humans themselves, not because of natural causes like other socially recognized world cultures.⁷¹ After Mary's first idea of fertilizing feminism, there were several waves in the development of feminist theory. These developments run from year to year by focusing on the main goal of achieving gender equality and ultimately spreading to all corners of the world. The world has again placed women in the same high position as men. The enactment of rules that have given women a place to play a role in the public sphere, politics and in social life so that the spirit of women's emancipation becomes very high.

The theory of feminism is a theory of social life and human experience that is reviewed from the perspective of women. Feminism comes from the term '*feminim, femme or women*' which means Woman. When viewed from the broad meaning of feminism, it is a rejection of something that has been presented by the dominant social culture to women, whether in terms of politics, economics or social.

The concept of feminism consists of three elements: *first*, the belief that there is no gender difference (gender equality), which rejects the existence of a hierarchy between genders, emphasizing equality in quantity and quality. *Second*, recognition of the existence of social structures that are detrimental to women. *third*, Feminism challenges gender differences and

⁷¹ Nuril Hidayati, "*Feminism Theory: History, Development and Relevance to Contemporary Islam*", HARKAT, Vol. 14 No.01, (2018), p. 24-29

mixes and positions women as separate groups in society. In general, the term feminist refers to individuals who are aware of and seek to abolish the subordination experienced by women, as well as fighting for women's rights as part of social class.⁷² Therefore, it can be concluded that the theory of feminism is an approach in understanding, analyzing and even changing gender inequality and injustice that can affect women in various aspects of life.

2. Schools of Feminism

In feminist theory, feminism is divided into 4 schools:⁷³

a. Liberal feminism

According to the view of Angger and Friedan, they believe that women can improve their position in the family and society through personal initiative and achievement. One of them is to communicate rationally with husbands (men) to fight for their gender roles, as well as to be involved in decision-making related to childcare, and others. In liberal feminism, women can choose roles that are appropriate to the individual and must be accounted for. Whether the woman chooses to play the role of a career woman, a housewife or something else.

b. Radical Feminism

As discussed in *Firestone* and *Atkinson's* writings. Radical feminism views the existence of a system of oppression in various institutions and basic structures of society that creates the dominance of one group over

⁷² Guntur Ari Wibowo, et al., "*Gender: A Theory of Feminism*", Seuneubooklada, (2021), p. 123,

⁷³ Hanifa Maulida, *Women in the Study of Gender Sociology: The Construction of Social Roles, Public Space, and Feminist Theory*, Journal of Polycracy, Vol.01 No.01, (2021), p. 74-76

another. This view posits that Overcoming patriarchal culture can awaken women's basic awareness, so that every woman can recognize their own worth and strength.

c. Cultural feminism

One of the main themes in contemporary cultural feminism presented by Carol Gilligan is the idea that women use a different way of thinking morally from men. Women tend to follow the ethics of compassion while men place more emphasis on the ethics of justice. Compassion ethics focuses on outcomes when their needs are taken into account, while justice ethics are more oriented towards protecting equality for all individuals. In the context of social change, this school argues that the way women interact and understand the world can be a source of power to create a more just society compared to men who emphasize endocentric culture in ways of thinking and acting.

d. Socialist feminism

In this socialist feminism, it is the view that women cannot achieve social justice without dissolving the culture of patriarchy and capitalism. In this school, it emphasizes gender and economics in the oppression of women and demands equality between rights and women so that the domestic work carried out to them has economic value⁷⁴

⁷⁴ Rizem Aizid, "*Introduction to Feminism*", Anak Hebat Indonesia, (January 2024), p. 41,43