

## Islamic Female Clerics' Preaching on the Discourse of Woman's Body, Sexuality and Domestication: A Study through Transitivity and Appraisal Analysis

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### Abstract

This text-oriented discourse analysis aims to evaluate and compare the language voiced by the two Islamic female clerics' (Ustazah Aisah Dahlan and Mamah Dedeh) in their preaching as well as their stances on the Discourse of Muslim Woman's Body, Sexuality and Domestication posted on their affiliated Youtube accounts during this Covid-19 pandemic. The data (two video transcripts with the duration 09 minutes 04 seconds and 42 minutes and 54 seconds, respectively) were taken based on stratified purposeful sampling. Using transitivity system (ideational metafunction of language) postulated by M.A.K. Halliday (2014) and language evaluation theory (interpersonal metafunction of language) developed by Martin and White (2005), it was found that Aisah Dahlan's preaching was dominated by attributive relational process and positive judgment in heteroglossic expressions to justify Muslim men's attitudes and behaviors, whereas negative judgment in force expressions were deployed in discussing the Muslim woman's body, sexuality, and domestication discourse. On the contrary, Mamah Dedeh's preaching was dominated by the material process and positive judgement of sanction, which indicates that the husband and wife share equal responsibility in the household.

**Keywords:** Ustazah, Text-Oriented Discourse Analysis, Muslim Woman's Body, Islamic views on Sexuality, Domestication of woman, Transitivity analysis, appraisal analysis

## INTRODUCTION

The language role and use on gender related topics in social environment has been widely studied (Hu et al., 2019; Mshweshwe, 2020; Yalley & Olutayo, 2020; You et al., 2019), including religious fields such as lectures and sermons. Patriarchal culture positions women as powerless and domesticated (Dzuhayatin, 2020; Siagian et al., 2018)(Dzuhayatin, 2020; Siagian et al., 2018). This can also be seen from the visible positioning of the Ustazah (female cleric), which is not comparable to the Ustaz (male cleric) in the public sphere. This can also be seen from the female clerics' (Ustazah's) visibility that is not comparable to the visibility of male clerics in the public sphere, especially related to discussing the topics of woman's body, sexuality, and domestication. Even though the number is small, not all these female clerics speak out about this imbalance. The imbalance positioning and discourse of Ustazah and Ustaz in public sphere can be seen on the topic of woman's body, sexuality, and domestication of women (Dzuhayatin, 2020).

Men are the leaders for women means that men have power over women, so women must submit themselves to men as a form of obedience (Isti'anah, 2019; Waltz, 2016). This may happen to the relationship between a woman and a man in marriage and in general. Talking about the role of women as wives in the perspective of the study of 'doing gender' (Goffman, 1976), this role represents the manifestation of gender, i.e., the performance in the context of social institutions (in this case the family), which segregate the labor division as well as roles of men and women in the domestic area in the patriarchal family system (Eslen-ziya et al., 2021). This discourse was then challenged. Eslen-ziya et al. (2021) found that during the COVID-19 pandemic, Turkish men who then worked at home were involved in many activities that represented 'gender undoing,' i.e. showing their alternative masculine faces in the form of doing domestic work – raising children while doing housework with their wives. This discourse in the lens (Eslen-ziya et al., 2021) echoes the division of roles and duties of husband or wife in Islam.

In contrast to Eslen-ziya et al. (2021), an Indonesian study of the discursive language of female domestication through two religious preaching of Ustaz Gus Muwafiq from Nahdlatul Ulama in this Covid-19 pandemic era demonstrate that the Ustaz employed the plausible positive evaluative lexis

in seeing the wife's position in the domestic realm (Leiliyanti, dewi, et.al., 2020). Eslen-ziyn et al. (2021) based on discursive language of female domestication through two religious preaching of Ustaz Gus Muwafiq during the first year of pandemic sees a positive positioning of wife in the domestic realm. This positive lexis was used to lead Muslim women to the discourse of devotion, piety, and obedience to their husbands (read also: and family) as controllers and discursive fences. Muslim women's efforts of obedience in the form of doing domestic work (raising children, caring for the house, serving the husband) as wives will be granted by transcendental rewards as their keys to heaven. Gus Muwafiq's language seems to glorify women/wives. But, this, on the other hand, shows a tendency to Muslim women domestic preoccupation, as his argument indicates that such preoccupation is seen more appropriate for wives.

Similarly to the findings pertaining to the language evaluation on Gus Muwafiq's preaching on the discourse of Muslim women domestication, the research of Leiliyanti et al. (2020) also found that Ustaz Adi Hidayat's preaching on women's body discursive regulation concerning grooming and display of their corporeal beauty, the ustaz employed patriarchal negative evaluative judgment on women's social behavior with intensified heteroglossic expressions (not individual statements - bare declaration). Adi Hidayat (in Leiliyanti et al, 2020) deployed this to indicate the integration of disciplining the Muslim women's social behavior, i.e., the way they discipline their bodies through facial cosmetics and dressing based on the religious attributes of 'right' or 'wrong' according to Islam and by way of positioning the husband (and family) as the controller, gear, and 'regulatory institute' when Muslim women want to express their bodies and sexual desire. Simultaneously, Adi Hidayat (in Leiliyanti et al, 2020) positions women within the religious attributive chasm of "*jahiliyah*" versus "*non-jahiliyah*" when they attempt to display their corporeal beauty in public spheres. In order to make this patriarchal habitus as well as habituation of Muslim women's corporeal discipline based on men's collective consciousness socio-culturally acceptable and normal, Adi Hidayat's (in Leiliyanti et al, 2020) constructed his thesis based on his interpretation of hadiths and verse of the Qur'an pertinent to the religious concept of *tabarujj* (which means "display of

beauty”, see Nordin et al., 2016). *Tabarruj* in language means to manifest (Al-Buhaili in Azmi, 2022). Sheikh Dr. Yusof Al-Qardawi in Nordin et al. (2016) stated that the activities of women in the Jahilliyah period when leaving the house by displaying some of their beauty such as hair, neck, and chest, so that they can be disturbed by evil men (wicked). *Tabbaruj* can be defined as an excessive ornamental activity and displaying it in public (Nordin et al., 2016). Ash-Shiddieqy (in Azmi, 2022) also argues that *tabbaruj* is an act of women displaying the beauty of their face and body and “their jewelry” to the public.

In line with Adi Hidayat, Ustadz Khalid Basalamah from Salafi (Leiliyanti et al., 2020) also uses negative evaluative lexis in discussing the discourse of Muslim woman’s sexuality through the employment of relational dominant processes, i.e., using relational verbs to define/identify and negative judgment of propriety in a heteroglossic expression. The efforts to define/identify were aimed primarily at regulating, disciplining and normalizing the sexuality of Muslim women in their covered clothes. Simultaneously, women are positioned as the figures who place the financial condition of their husbands as their basic standard in measuring the stability of a man, whereas the men are seen merely as sexual predators who are neither able to suppress nor control their biological desires/basic instinct. This is then functioned as his core basis to justify their regulatory acts in disciplining and normalizing the Muslim woman’s corporeal display of beauty and sexuality. This in his lens is conducted for noblesse oblige, i.e., to protect women. This chasm was then re-emphasized in Basalamah’s preaching entitled Husband and Wife manners and courtesy which positioned women as wives to satisfy her husband’s corporeal drive which is closely related to *eros* (life) and *thanatos* (death) drives. These then lead to the fulfilment of the male pleasure principle (in this case in the form of visual desire), sexual (procreation and sexual recreation), and food (hunger). However, men are rewarded with transcendental responsibility for their wives.

The findings above do not necessarily indicate that Islam closes access for women to actualize themselves in the public sphere and merely constitutes as domesticated sexual objects. Arisandy (2016) notes that in the Qur’an women have the equal position as men in community groups, such as in education and career as the representation of their *Muamalah* actions

(having a significant role) in their social environment as part of their worship, HS, 2019). The ustazah represents the woman standing by representing her as an intermediary figure who transmits knowledge and a role model in society as well as her family, must all times refer to the Al-Quran and Hadith (Kusmana, 2019) in her *Muamalah* actions. However, the obligations of ustazah, and women for domestic duties (Dzuhayatin, 2020) perpetually follow suit.

Aisah Dahlan is a certified hypnotherapist and neuro-parenting skill practitioner with a medical background and a drug abuse management consultant. In her preaching, she intensively discussed how to build a harmonious family life based on Shari'a and medical science. While Mamah Dedeh is known as an Ustazah with a distinctive style of speech, who started preaching in 1994 Bens radio broadcast. She was nationally well-known through her religious shows on national TV stations, Indosiar and TVOne.

This study evaluates and compares the language voiced by the two Islamic female clerics' (ustazah Aisah Dahlan and Mamah Dedeh) in their preaching and their stances toward Discourse of Muslim Woman's Body, Sexuality and Domestication posted on their affiliated Youtube channels during this Covid-19 pandemic. The data (two video transcripts with the duration 09 minutes 04 seconds and 42 minutes and 54 seconds, respectively) were based on stratified purposeful sampling. This is organized by discussing the discourse of the female body, sexuality, and domestication, as well as the language evaluation theory.

## RESEARCH METHOD

This text-oriented discourse analysis deployed two preaching transcripts (entitled "Kebutuhan Suami yang harus Dipenuhi Istri menurut Islam" and "Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu") taken from their affiliated Youtube accounts (Pecinta dr Aisah Dahlan, CHt account and religiOne account, respectively) based on stratified purposeful sampling. The total clause in Mamah Dedeh's lecture is 419 clauses with 348 clauses using appraisal analysis. The total clause in Aisah Dahlan's lecture is 249 with 109 clauses using appraisal analysis. The data was then coded according to the female body, sexuality, and domestication. They were analyzed by evaluating the lexis in two layers: (a) based on the

ideational metafunction, i.e., transitivity system, and (b) interpersonal metafunction. The transitivity system is used to examine how each speech represents Aisah Dahlan’s and Mamah Dedeh’s stances, while interpersonal metafunction is deployed in evaluating their attitudes toward the discourse of woman’s body, sexuality, and domestication.

## RESULTS & DISCUSSION

This section provides findings and discussion of body discourse, sexuality, and domestication represented by Aisah Dahlan and Mamah Dedeh in their videos. This is divided into three parts: lexicogrammatical features, (focusing on the ideational and interpersonal analysis), logical structure, and social function. Table 1 shows Aisah Dahlan and Mamah Dedeh’s views on topic under different processes.

**Table 1.** Process Types

Process Types	Aisah Dahlan	Mamah Dedeh
	<b>Kebutuhan Suami yang Harus Dipenuhi Istri Menurut Islam</b>	<b>Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu</b>
Behavioral	47 (19%)	39 (9%)
Existential	2 (0,8%)	-
Material	46 (18%)	197 (47%)
Mental	18 (7,2%)	56 (13%)
Relational	112 (45%)	33 (8%)
Verbal	24 (10%)	94 (22%)
Clause	249 (100%)	419 (100%)

## LEXICO-GRAMMATICAL FEATURES

The following sub section discusses the table of analysis based on the transitivity system and language evaluation theory (appraisal system) based on Aisah Dahlan’s and Mamah Dedeh’s preaching texts.

### The Discussion of Aisah Dahlan’s Preaching Text

Aisah Dahlan's preaching was dominated by the relational process (112 clauses/45%). At the beginning of her preaching, Dahlan explained the differences in the size of the hypothalamus of men and women prior to entering into the discussion of the husband and wife obligations in the household.

Dahlan justified all men's attitudes and behaviors based on her medical background knowledge as hypnotherapist and general practitioner in her preaching. Her language tends to be patriarchal, as she at all-time positions women as the ones who are always required to understand the actions and attitudes of their male partners in the household. The hypothalamus is positioned as the main element to reason this inclination.

"Memangnya hipotalamus apa bu Aisah fungsinya? Banyak, ada beberapa yang kita bahas hari ini ya.. *1 adalah pusat syahwat birahi. Saudara-saudaraku sayang, ya, laki-laki syahwat birahinya memang lebih lebar, jadi istri memang harus siap sedia dicolek dikit untuk ajak hubungan intim ya, siaplah.* (What is the function of the hypothalamus, Mrs. Aisah? Many. There are several [functions] that we [will] discuss today. One is the center of lust. My dear sisters, yes, men's lust is higher, so the wife must be prepared to be poked a little [as he wants] to have sexual intercourse [with his wife]. [My dear sisters], yes, [you must] be prepared. [our literal translation])" [Clauses 14-21] in *Kebutuhan suami yang harus dipenuhi istri menurut Islam* by Aisah Dahlan].

The second position of the process that dominates Dahlan's preaching is the behavioural process (47 clauses/19%). Dahlan attempted to regulate women's attitudes and behavior towards their male partners in the household: "Bu Aisah saya engga bisa bu Aisah, saya ada cancer, saya ada cancer mulut rahim, nah itu harus dibicarakan sama suami. Suami yang bijak ya dia sangat-sangat paham. Gimana caranya bu Aisah untuk saya juga mau bantu suami saya supaya birahinya tersalurkan, tapi nggak perlu dengan saya carikan perempuan untuk jadi istrinya. Ya ibu harus pintar, harus cerdas gimana caranya ya, tentu mungkin tidak lewat vagina kah, itu bisa kok. (Mrs. Aisah, I can't. Mrs. Aisah, I have a cancer. I have a cervical cancer. [This] must be discussed with your husband. A wise husband, he will fully understand. How to do it, Mrs. Aisah? For me, I also want to help my husband to channel

his lust, but I don't need to find a woman to be his wife. Yes, you have to be smart. You have to be clever how to do it [sexual intercourse]. Your husband's lust may be channelled not through your vagina. This [method] can also be conducted, [our literal translation]" [Clauses 57-69 in *Kebutuhan suami yang harus dipenuhi istri menurut Islam* by Aisah Dahlan].

### **The Discussion of Mamah Dedeh's Preaching Text**

At the beginning of her preaching, Mamah Dedeh mentioned the obligations of the husband in domestic life. Even though the title of the lecture is 'Wives Must Watch This!!! Husband's Rights Need to Know', Mamah suggested that household obligations belong to both parties. Husband and wife have their respective roles related to their rights and obligations.

Mamah Dedeh's preaching was dominated by the material process (197 clauses/47%). These were used to indicate the actions that the husband and wife must take in exercising their rights and obligations in their marriage (based on the Shari'a).

*"Suami **wajib berikan** makanan sesuai dengan yang dimakan suami, suami wajib berikan pakaian sesuai yang dipakai suami, tidak boleh memukul wajah istrinya.* (The husband is obliged to give food according to what his husband eats, the husband is obliged to give clothes according to what his husband wears, he must not hit his wife's face. [our literal translation])" [Clauses 2 in *Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu* by Mamah Dedeh].

The second dominant process in Mamah's preaching is the verbal process (94 clauses out of 419 clauses/22%). Mamah Dedeh frequently cited hadith as her basis to justify her stance on the right and proper attitude of the husband and wife in marriage.

*"Rasul bersabda, "kalau seorang suami meminta istrinya tidur, istri wajib melaksanakannya"* (The Prophet prayed, "if a husband asks his wife to sleep, the wife is obliged to do it". [our literal translation])". [Clauses 48 in *Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu* by Mamah Dedeh].

In this statement, Mamah re-emphasized the rights and obligations of the husband and wife in the household, i.e. that the husband has the right over his wife's body and the wife must serve her husband. However, this does not mean that the woman's body belongs to her husband, as Mamah conveyed:

*"Artinya kalau perempuan begitu menikah dengan laki-laki dikatakan "Engkau milikku, aku milikmu". [kepemilikan bermakna perempuan] boleh ditampol, boleh dipukulin, boleh kasih pinjem temennya, boleh buat bayar utang. Maka nya [karena] Allah Maha Agung, dikatakan [Allah bukan kepemilikan tetapi] [jawwaz] pasangan (This means that if a woman marries a man, it is said, "You are mine, I am yours". [This indicates ownership] the woman can be slapped, be beaten, be borrowed to a friend, be used to pay off debt. [As] Allah is Great, [Allah] said [it is not ownership but] [Jawwaz] partner)". [Clauses 40—45 in Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu by Mamah Dedeh].*

**Table 2.**

Table of Appraising Items: Aisah Dahlan's and Mamah Dedeh's preaching texts.

Three Interacting Domain in Appraisal			Clerics	
			Aisah Dahlan	Mamah Dedeh
Attitude	Affect	+	1	29
		-	11	11
	Judgment	+	12	82
		-	10	58
	Appreciation	+	1	7
-		1	9	
Engagement	Monogloss		9	4
	Heterogloss		11	62
Graduation	Focus		18	23
	Force		35	63
Total			459 Appraising Items	

Evaluation theory serves to evaluate spoken and written texts. This system has three parts, namely Attitude, Engagement, and Rating. The attitude assessment system serves to assess several aspects in the form of objects, people, and emotions and their effects, which can be positive or negative in the text.

In the attitude domain, Aisah Dahlan used positive judgment dominantly (12 clauses out of 111 clauses/11%) to justify men's attitudes and behaviors. *"Anak-anak laki-laki walaupun masih kecil dan laki-laki suka bermain, tapi kalau ibunya sakit, laki-laki, **anak laki yang jagain** dibanding anak perempuan."* "(Even though boys are still kids and boys like to play, but when their mother is sick, boys are the ones who take care of girls compared to girls [our literal translation])" [Clauses 123-127 in *Kebutuhan suami yang harus dipenuhi istri menurut Islam* by Aisah Dahlan]

In the attitude domain by Mamah Dedeh, Mamah's positive judgement was predominant (82 clauses/24%) in wife's obedience to her husband and religious orders.

*"Tapi itulah yang **dikendaki** oleh Rasulnya buat kita para istri, bakti sama suami."* "(But that's what the Apostle **wants** for us wives, filial piety with husbands, [our literal translation])" [Clauses 180 in *Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu* by Mamah Dedeh].

In the graduation domain, the force subsystem dominated (63 clauses/18%), as Mamah wanted to frequently emphasize the equal responsibility of the husband and wife. Seen in the repetition of the clause "jangan sampe ..." ("Don't let ...") used by Mamah for the wives (congregation) it is also shown to husbands who work outside.

*"**Jangan sampe** kesucian rumah tangga kita dinodai oleh orang. **Jangan sampe** kemuliaan rumah tangga kita dirusak oleh orang. **Jangan sampe** harga diri rumah tangga kita dihancurkan oleh orang."* ("**Don't let** the sanctity of our household be tempted by people. **Don't let** the glory of our household be damaged by people. **Don't let** the pride of our household be destroyed by people" [our literal translation]). [Clauses 183--185 in *Para Istri Wajib Nonton Ini!!! Hak Seorang Suami yang Perlu Kamu Tahu* by Mamah Dedeh].

In the graduation domain by Aisah Dahlan, the force subsystem dominated (35 clauses/32%), Aisah Dahlan assigns a high scale to male characters compared to female characters by using the words more powerful, stronger, smarter.

*"Laki-laki **lebih hebat, lebih jago, lebih pandai** menjaga keamanan dibanding perempuan"* "(Men are more powerful, stronger and smarter in

maintaining security than woman [our literal translation]]". [Clauses 110-111 in *Kebutuhan suami yang harus dipenuhi istri menurut Islam* by Aisah Dahlan]

### **Logical Structure**

These two preaching texts are in the genre of analytical exposition, consisting of thesis, argumentation, and repetition of the preaching. Aisah Dahlan's lectures were dominated by relational processes and behavioral. At the same time Mamah's lectures were dominated by material and verbal processes. As well as a positive assessment evaluation.

Aisah Dahlan's preaching text introduces the topic by accentuating the comparison between the size of the man's versus woman's hypothalamus (the man's hypothalamus is larger than woman's) using relational attributive process type. In the orientation part, Dahlan discussed 4 functions of the hypothalamus: 1) the center of lust, 2) maintaining security, 3) the center of thirst and hunger, and 4) the centre of sleep. In this section, Dahlan positions the hypothalamus as the main element in regulating women's attitudes, behaviors, and actions towards their partners in the household. As previously discussed, the man's hypothalamus becomes the overarching entity used in the argumentation parts of her preaching, and repetition part by this female cleric in justifying her patriarchal disposition. This was employed to reason that women should always understand the condition of their partner regardless of the woman's misfortune condition/corporeal impediment (see the analysis of Clauses 14-21] in *Kebutuhan suami yang harus dipenuhi istri menurut Islam* by Aisah Dahlan). By this, when the negotiation phase between the husband and wife cannot be reached (i.e. in order to overcome the wife's corporeal impediment), a Muslim woman must then be willing to share her husband with another woman. Understanding this dubious judgment was then framed by Dahlan as an epiphany.

In the orientation section, Mamah provided an overview of the obligations between the husband and wife in her lecture. She opened her preaching by firstly accentuating the husband's rights and obligations towards his wife. This was then followed by the rights and obligations of the wife towards her husband. The rights and obligations of the husband and wife

are equal. In the argumentation parts, Mamah Dedeh suggested five Shari'a-based teachings pertinent to the rights and obligations of the husband and wife:

The husband's: 1. provides food according to what he eats, 2. gives clothes according to what he wears, 3. not allowed to hit the wife's face, 4. not allowed to call the wife with non-preferable/favorable appellation, 5. Not allowed to leave your wife other than at home.

The wife's: 1. must not leave her husband's bed, 2. must not hide her husband's rights towards her body, 3. must obey her husband, 4. must not leave the house without the husband's permission, 5. is not allowed to enter anyone into the house, especially the ones whom the husband dislikes.

### **Social Function**

Aisah Dahlan's preaching aims to induce the aforementioned epiphany and indoctrinate the patriarchal conception of the discourse on the body, sexuality, and domestication of Muslim women that women are described as passive agents in the public sphere, but active in the domestic sphere. Serving her husband is one of the priorities of Muslim women.

Conversely, Mamah's preaching is aimed at teaching the audiences to recognize and practice the rights and obligations of partners in building a harmonious marriage life. Marriage itself is a lingering religious practice that demands that husband and wife realize their positions, rights, obligations, and duties in the household.

### **CONCLUSION**

Aisah Dahlan arguably perceived the discourse of Muslim woman's body, sexuality, and domestication in patriarchal-inclined linguistic manners, i.e., to induce and forge Muslim woman's understanding of their partner's male-centric behaviors and attitudes. The male hypothalamus is positioned as the overarching element to justify her thesis. Women are portrayed as passive agents in the public sphere, but active in the domestic sphere. Serving a partner is one of the Muslim woman's priorities. Dahlan also used heteroglossic expressions and positive judgement for men's social/self-esteem pertinent to the discourse, but negative ones for women in

adumbrating and corroborating the Muslim woman's body, sexuality, and domestication. On the contrary, Mamah Dedeh attempted to find a middle way, as she deployed heteroglossic expressions, as she frequently referred to other voices/points of view to justify this middle way.

On the other hand, Mamah Dedeh views household affairs as being sincerely carried out by both parties. No party is harmed as they understand each other's roles, rights, and obligations according to the Shari'a law. Respect for husbands is inherent, inevitable, fundamental, and essential in Islamic married life. Women are strongly suggested to carry out activities outside home (getting higher education as well as having a career). However, when entering the house (read also: the domestic domain), respecting the husband (as their partner) is intrinsic. Using heteroglossic expressions, Mamah Dedeh often refers to the other voices/points of view to justify this middle ground, i.e. positioning the husband-wife relationship as a partnership, not ownership.

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