

GENDER COGNITION IN RELIGIOUS DISCOURSE: A STUDY OF FRAMING IN THEMATIC HOLY KORAN INTERPRETATION

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Abstract

The study is aimed at describing gender cognition phenomenon in religious discourse in thematic interpretation (*tafsir*) of the Holy Koran published by the Ministry of Religious Affairs of the Republic of Indonesia. Each interpretation book as a written discourse is different from each other due to author's cognition frame. This study employs a constructive qualitative approach with technical framing analysis. The data are language data (religious text) that are obtainable from thematic interpretation of the Koran of the Ministry of Religious Affairs of the Republic of Indonesia. Data analysis was performed on the following topics: the origins of the creation of men and women, women's leadership, women and inheritance rights, women and ownership, and women's testimony. The research findings show: (1) The lingual and religious discourse containing gender cognition are present in the forms of words, phrases, and sentences. The lingual form of religious discourse is related to the meaning of technical vocabulary that contains appropriate understanding of the discourse topic. (2) Discourse representing gender cognition is found on three topics: women leadership (nation leadership), *waris* (inheritance), and women's testimony. In terms of inheritance and women's testimony, this interpretation refers to conditions that are explicitly stated in the Holy Koran. Meanwhile, this interpretation views leadership of the nation as more worthy to be given to men than women. book looks is more worthy of leadership in the countries was given to men than women.

Keywords: cognition, gender, religious, framing, thematic interpretation

Religious discourse is by far seen as texts containing doctrine. Every discourse on the area is perceived as a form of devotion of the followers of their faith. Therefore, critical and constructive comprehension of religious discourses is commonly rare, in spite of the fact that the existence of human thought is required to understand religion, especially its interpretation. As a result, religious practices in our society are more in the form of doctrine or hegemony from the figures that have capacity and deserve to be followed. Besides as main sources of the faith (the Holy Koran and the Hadist) of which truth are absolute, there are other sources which are subjected to multi-interpretation. The interpreters use their views or frame of interpretation in interpreting controversial parts (Sumbulah, 2006, p. 1). In general, the interpreters rely their frame on experts' view (*ulemas*) that do not generate arguments (*shahih, mutafaq alaihi*).

The mode of comprehending religious discourse affects the behavior and point of view of religious practices. The believed doctrine becomes the basis on which rituals and religious activities are conducted. How meaningful comprehending religious is makes the modes of religious discourse very important. Religious discourse, in some cases, faces various issues that affect religious practices as well. The issue of feminism, for instance,

considerably affects the religious attitude and behavior of Moslem.

Interpreting religious discourse involves at least two activities, that is, explaining a concept or teaching in more detail. The existence of interpretation book is the implementation of the importance of more operational explanation of the main source of religious teaching. The other is seen in the translation from source to the target language. In the second activity, intervention of comprehension ensues from initial concept to the new perceived by the interpreter. When interpreting and translating are carried out, interpreter's background can lead the birth of new frame different from the initial concepts. The new frame is related to three facets: language, thought, and action (Chomsky, 1975).

The frame created in written discourse involves the translator's or interpreter's cognition based on his/her background, experiences, and references. Besides, gender can affect the modes of interpretation. Take for example; patriarchal cognition is more dominant than that of matriarchal as more interpreters or translators are male. In the contexts of framing, interpretation is sometimes understood from point of view of male which is different from that of female. Framing analysis is used to determine the ideology and the construction of information (Panuju, 1997; Eriyanto, 2007). In

fact, the study by Miller (2002, p. 1399) on American people revealed that there is no relationship between the attitude of traditional gender and gender differences in behavior of religious practices. Furthermore, female is more religious than male, at least seen from the intensity of visiting places of worship.

In the context of religious and religious practices in Indonesia, it is essential to view this gender cognition in the official government's thematic interpretation of the Holy Koran. Instead of enabling to explain the main source, interpretation, often times, does not end as a treasure of thought, but as a source of violent conflicts for some of Indonesian people. Violence to women, for example, could also be triggered by false religious understanding (Rofi'ah, 2009, p. 105).

Gender cognition is viewed as a construct of thought and social practice that are based on difference of role and gender (Lajnah Pentashian, 2014, p. 3). In this case, the text serves as the source of reference for understanding the role disparities. The issue of gender is often associated with defending the rights of women which, in social practices, is often overlooked culturally (Wolf, 1997, p. 29). Defense of women's rights is generally implemented through various feminist movements. However, these movements often marginalize religion as a source of injustice because of the fact that it is presented as if it favored the masculine gender rather than the feminine. Similarly, texts interpretations which are generally written by men are perceived as a source of gender bias in the society today.

This study has strategic values due to the fact that religious discourse in the form of interpretation does not receive serious attention, though it has important roles in social life of Indonesian people. Social cohesiveness is signified by the presence of harmonization of religious practices, both inter and intra faiths. In the context of plural society, proportional or moderate religious interpretation is needed not only in the context of proportion and gender bias, but also in the relation to plural religious practices.

The main problem of the study is how gender cognition is represented in the thematic interpretation (*tafsir*) of the Holy Koran published by the Ministry of Religious Affairs of Republic of Indonesia. As a religious discourse, an interpretation involves cognition and frame of the writer embodied in language of religion. Cognition can be defined as knowledge and thought construction possessed by an interpreter on gender issues while frame can be determined as an interpreter's construction on gender issues in the interpretation (*tafsir*). The research questions are as follow: (1) How is the realization of language and forms of religious discourse containing gender cognition in the thematic interpretation of the Holy Koran by

Indonesian Ministry of Religious Affairs; (2) how is the representation of gender cognition in religious discourse of thematic interpretation (*tafsir*) of the Holy Koran published by the Indonesian Ministry of Religious Affairs.

This research employs the theory of discourse and interpretation as the bases in analyzing religious discourse. The study of texts is complicated yet interesting as it involves a lot of aspects. Texts are inseparable parts of the treasure of knowledge as they are effective means of spreading information. In the study of discourse, texts become the medium of transformation that is not value free, but adhere to the value of their writers. A writer will store or hide the agenda of the texts built. Therefore, texts are not only understood structurally but also functionally in the act of communication (van Dijk, 1986, p. 6).

Texting and informing is not merely using the language to rewrite a text or think through language (Kress, 1984, p. 20). Reporting is a brief way that has several levels: text deconstruction, reconstruction of the real occurrence, apperception of occurrence into the new schemata, and rearticulate an occurrence in language category to yield text scheme.

Framing analysis strives to determine theme keys in a text and show that cultural background forms our understanding of the occurrence of the text. In the study of media, framing analysis shows how structure and language of the text affects other aspects. Framing analysis is the foundation of cognitive structure that guides perception and representation of reality. Framing analysis is the analysis to unpack the ideology behind the writing of information (Panuju, 1997, p.1). What is observed in framing analysis is how media or institutions use, understand and frame the texted cases (occurrences) (Eriyanto, 2007, p. 11). Therefore, there are two key concepts related to framing analysis, including how occurrences are perceived (how it is covered by the writer and how it is the uncovered) and how facts are written (in relation to the use of words, sentences, and figures in supporting ideas) (Eriyanto, 2007, p.11).

Unlike other languages, Koran language has particular and unique characteristics. Quthb (1989) terms the particularity and uniqueness *at-tashwîr al-fanniy* 'esthetical description. This is the main instrument of the Koranic rhetoric language. The Holy Koran presents abstract meaning with the explanation that is real, lively, actual, dynamic and colorful.

The Koranic language does not refer to empirical world only, but also divine that has metaphysical and transcendental characteristics. However, it speaks in the language style *ijaj* (solid and accurate). Besides, the Holy Koran uses a lot of metaphors that have deep meaning and the broad horizon. It is understood as metaphorical expressions which with their flexibility can bridge

human's logic that has a lot of limitation with limitless divine. This, without any doubt, implicates that interpreting the Holy Koran cannot simply rely on linguistic aspects. If the Koran is readable, it is certainly interpretable using various approaches.

METHOD

This study employed qualitative method which based itself on framing theory developed by Pan and Kosicki (1993, p. 58). Pan and Kosicki model analysis was developed based on constructivism approach (Gergen, 1999) that encompasses the structure of category analysis, syntax, script, thematic, diction/phrases, and rhetoric. Category is the way the writer perceives facts/occurrences. Syntax is the way the writer assembles facts in the form of writing scheme such as *headline, lead, background information, quotation, reference, statement, and closure*. Script is explicated as the way the writer tells the story of the facts in the form of news completeness of 5W+H (what, when, who, where, why and how). Diction/phrase is defined as the way the writer selects facts in the form of detail and coherence while rhetoric is the way the writer puts the stress on facts in the form of lexicon, graph, metaphor, and modality.

Brown and Yule (1996, p. 2) affirm that in analyzing discourse, data is treated as the record of a dynamic process in which language is used as a means of communication, in a context, by the speaker or writer to express various meanings and to reach the main objective of the discourse. Based on the data, discourse analyzer attempts to explain regularity in the realization of language used to communicate the objectives and desires. Therefore, the analyzer gives description of what is carried out by the speakers and listeners, not the existing relation between a sentence and preposition with others.

The research data are qualitative data; that is the thematic discourse of Koran interpretation, the Indonesian Ministry of Religion published by *Lembaga Pentashihan Mushaf Al-Quran, Badan Litbang dan Diklat Kementrian Agama RI*, Volume 3, 2014 edition and printed by Kamil Pustaka. They are selected with the consideration that this interpretation represents views of gender from a number of modern interpretation that is theme-based *tafsir*. Besides, the data are seen as representation of the views of government institutions that has authority in religious affairs. The data are processed with documentation technique carried out by gathering and analyzing the discourse data.

The research data in the interpretation consists of several themes suited into those discussed in the Holy Koran as the main reference of the interpretation. The analyzed theme is the origin of conception of male and female, female leadership, female and the right of inheritance, and female as

witness. After the data was collected, the researcher processed the data in the following stages: analyzed all available data to obtain data that exactly fit the objectives of this research, selected and verified discourse data in the *tafsir* relevant to research objectives, classified available discourse data relevant to research objectives, analyzed religious discourse data based on the format (data card) of framing analysis, described religious discourse data suited to data finding, and prepared research report based on research questions and the data that have been processed.

FINDINGS AND DISCUSSION

The framing of the Holy Koran thematic interpretation (*tafsir*)

The *tafsir* begins with introduction explaining parts of the interpretation which will be explained later in the *tafsir*. The introduction section presents various arguments and views on gender as a linguistic construction from various languages that provide certain terms to refer to different genders. Based on this *tafsir*, the term *gender* used in this context is not the same as *gender* in a western concept that exemplifies the concept of gender with polyandry and polygamy vocabulary (Lajnah Pentashian, 2014, p. 3). However, on the other hand, this *tafsir* admits that there has been a misunderstanding toward gender role differences that have implications on imbalanced relationships between male and female. Gender is also viewed as social-cultural construction that attaches to male and female. Social issues do not vanish with the realization of gender equality since they are formed out of holistic socio and cultural values existing in the society (Amin, 2015, p. 277).

Gender inequity is viewed in this *tafsir* as a marginalizing process and impoverishment of female that possibly happen as a result of a government policy, belief in tradition, religious interpretation, habit and assumption of knowledge (Lajnah Pentashian, 2014, p. 4). This gender bias is found not only in translated texts, but also in many of folklore texts, for example in *Syi'ir Muslimat* that distinguishes the degree and the roles of both domestic and public between male and female (Said, 2015, p. 339). In terms of government policies, the development of roles of gender in Indonesia is perceived to have rapidly developed since 1951 when the Minister of Religious Affairs, Mr. A. Wachid Hasyim, granted the rights to female to be a judge of religious affairs while Islamic boarding house was still struggling with male domination.

This interpretation also views that the emergence of thematic interpretation is important in the development of contemporary interpretation especially in relation to gender development. This interpretation writes: "It is undeniable that the majority of *mufasir* (Koranic interpreter) is male,

and if sexes are seen as the most influential factor that dominates the thought of people, hierarchical relation in relation to female subordination is acceptable if then some people assume this as a source of injustice” (Lajnah Pentashian, 2014, p. 4).

In other words, from the beginning, this interpretation had sensitivity toward assumption and actual belief that develops in society about gender that is the existence of male domination in many interpretations that is perceived as a source of injustice. In this context, this interpretation discusses about female in all dimension. However, in response to this view, the position of gender is explained in the Koran (al Ahzab/33:53; an-Nahl/16:97; dan al-Hujurat/49:13) that positions female equal to male. The verses are the responses to the existence of bias impression of the Holy Koran and some religious discourse that positions female as second class citizen.

The Origin of Male and Female Conception

The topic of the origin of male-female conception has gender controversy on the origin of female and male. This interpretation begins this topic with the issue and views seen as false by some people about the conception of male and female. Low position of female was revealed at the beginning of Islam arrival to Arab land. Description of that condition is explained in the following sentence. “Islam then came to overhaul the unfavorable conditions to female” (Lajnah Pentashian, 2014, p. 14). Other arising perception is that Eva – female symbol—is perceived as the cause the worldly disaster seducing Adam to eat *Khuldi* (apple) that made them descended from heaven. For that perception, this interpretation explains that the cause was Satan’s temptation, not Eve’s temptation. This *tafsir* sees that male and female are equal in the essence of human (Lajnah Pentashian, 2014, p. 14).

Concerning conception of female, this interpretation explains that the detail of Eve’s conception from the backbone of Adam is not found in the Koran, but found in Hadists (traditional collection of stories relating to words or deeds of Prophet Muhammad as the chief source of guidance for understanding religious questions) that have become the object of feminists’ criticism (Lajnah Pentashian, 2014, p. 14). However, Hadist that is perceived as the valid one by ulemas is still understood differently. The Hadist is seen as “metaphor” (Lajnah Pentashian, 2014, p. 14); that is a reprimand to male about ways dealing with female. This interpretation explains a Koranic verse (An-Nisa/4:1) about *nafs wahidah* explained as the following: “...the interpreters have different ideas about who is actually referred to “the one (*nafs wahidah*), who refers to a pronoun (*dhamir*) “from her” (*minha*), and what is meant by couple (*zauj*) in that verse” (Lajnah Pentashian, 2014, p. 14).

In that case, this interpretation affirms: “ up to this point, we can say that there is no definite clues (*qat’i*) from the Holy Koran that lead us to state that female is conceived from the rib of man, or the elements of conception is different from that of male (Lajnah Pentashian, 2014, p. 14). This view is strengthened by the idea of Abu Syuqqah who perceives the Hadist not in literal meaning, but in the form of guidelines for male to be patient to face the behavior that comes up from female as a result of something that is bent.

Based on framing analysis, the text above can be explained as follow. In categorical aspect, fact of text is understood as a form of argumentative ideas with some qualitative data. The focus of that opinion ends up in how the Koran interpretation in relation to the origin of human conception in the context of female position. This is to answer the view that from the aspect of human’s conception, female (Eva) is male’s subordinate (Adam) as she is conceived from the rib of man. This view apparently doesn’t have strong arguments as ulemas have different views. Some Koranic verses cited are al Baqarah/2:26; al Isra/17:70; al Baqarah/2:30; Ali Imran/3:59; an Nisa/4:1; al Hujarat/49:13; al Araf/7:189; Taha/20:55; al Hijr/15:26; al Kahfi/18: 50; Sad/38:67; Nuh/71:17; Rum/30:20, etc.

Meanwhile the reference in this text covers the views of experts in interpreting and in various disciplines, like classical interpreting experts (Lajnah Pentashian, 2014, p. 15) about the first human created by Allah Swt. (Adam), an Arabic and interpreting expert (Lajnah Pentashian, 2014, p. 16) about the origin of the word *basyar*, ar Razi (Lajnah Pentashian, 2014, p. 17) about the wisdom of human created from soil, M. Quraish Shihab (Lajnah Pentashian, 2014, p. 20) about the potential of human, Ibnu Kasir (Lajnah Pentashian, 2014, p. 20) about the way Allah shows the omnipotent in the creation of human, Muhammad Syayid at Tantawi (Lajnah Pentashian, 2014, p. 21), the explanation of verses about human, Abu Muslim al Isfahani (Lajnah Pentashian, 2014, p. 23), about the meaning of the word *minha* as the gen of Adam, Nasarudin Umar (Lajnah Pentashian, 2014, p. 23) about the meaning of open verse, at Tabatabai (Lajnah Pentashian, 2014, p. 23) interpreting *nafs wahidah* as ruh (*soul*), and Rasyid Rida (Lajnah Pentashian, 2014, p. 24) discussing Hadist about “rib”. Those experts’ views strengthen the view on equality of male and female and there is no Koranic reference that Eva was conceived from the rib of Adam.

Based on syntax, text scheme depicts how the writer constructs facts. The text is not constructed based on the *headline* and the *lead* as the text is not in the form of news. However, this text has background of information in the form of long history about how low the position of male was in the past. This interpretation writes:

When Islam firstly emerged in the Arab land, the position of female was awfully low. Their rights were ignored, and their voices were never listened. Islam, then, arrived and totally revolutionized the unfavorable condition for female. Their position was then recognized and elevated (Lajnah Pentashian, 2014, p. 14).

The text has a lot of citations, various sources and varied statements that end up in problem focus. Citations, sources, and statements, in this way, strengthen the views and arguments uttered by interpreting writers that there is no strong source to claim that the origin of male is from male's rib, that female position is seen as subordinate to male.

In conclusion, the text confirms the writer's views on the matter. This can be seen in the statement as follow.

It is obvious that Koran puts female in equitable position, and straightens out all false views related to the position and dignity of female equal to other fellow human (Lajnah Pentashian, 2014, p. 27).

The closing paragraph gives meaning that the views of women as subordination to men as the latter were conceived from the rib of man is wrong. This wrong view ensues as a result of wrong interpretation of Koran and Hadist, for instance, metaphorical or connotative language is interpreted classically and denotatively.

Based on script point of view, the completeness of text which should include 5W + H is not fulfilled since the *tafsir* is not in the form of news. The *tafsir* simply covers the elements of What, Who, and Why. Those elements are used for the reason that interpretation is opinion and doesn't contain occurrences or real facts. *Tafsir* is different from news texts that are written based on occurrences or incidents which generally have 5W +H elements. Interpretation is an explanation of theme (what) and comes with strong arguments in putting forward opinion.

Based on thematic aspect, it is seen that his text has detail elements in explaining arguments with explicit meaning since the topics discussed are controversial issues. The arguments and meanings are represented in sentences with obvious meaning, the existence of inter-sentence coherence depicting ideas, varied sentences to fit the needs (active-passive, singular-plural), written in cohesive and coherent paragraphs, the use of prepositions to connect one sentence into another to achieve continuity, and the use of pronouns to come up with varied presentation. To describe object, this text also uses appositives as supplementary important data about the objects (Lajnah Pentashian, 2014, p. 27). The following statements show obvious arguments and meanings in this interpretation.

And the detail of Eva's conception from Adam's rib is nowhere in the Holy Koran, but in the Hadists in the conception of Eva that has been the source of

criticism by feminists (Lajnah Pentashian, 2014, p. 27).

Based on dictions/phrases, this text is written in denotative language, some explanations of terminologies with connotative meaning are actually explained denotatively resulting in unclear meanings. Take for example, the phrase "conceived from the rib of man" according to some ulemas has connotative meaning, in this interpretation, it is given clearer meaning. Additionally, differing views on terms in the conception of human or the word "*insan*" and "*basyar*". In the same way it applies to the explanation of the phrase "from the one body" which is understood as deriving from one gen (the origin of human).

Based on the rhetoric, this text can strictly have different graphics to emphasize meaning in certain concepts. Since the numerous sentences are written with denotation, in this theme, there are no distinctive metaphors or idioms that require special attention in giving interpretations. Metaphorical view can be found in the explanation of Hadist in female conception. The use of standard language in this interpretation doesn't make it difficult for the readers to understand and digest the presented concepts, even requires sufficiently high level of intellectuality. Graphically, the difference is in the writing of the title of topic and subtopic that is generally conducted in writing texts.

Female Leadership

Female leadership has recently become a sensitive issue, especially in democratic countries. Democracy has become inspiration for some people in the world to position the issue of gender as a non-limiting factor. In Indonesia, ulemas have different opinions on female leadership, some allow, but many do not. In this *tafsir*, the theme of female leadership is a theme of its own and is discussed exhaustively that comes up with a clear final conclusion.

This theme is initiated with a concept of the importance of leadership that includes the models of successful Islamic leadership. An example of leadership is that of the President of South Korea, Park Chung Hee, who has changed his country after war in 1950s into an economically developed country. Park was inspired by the Koranic verse ar Ra'du/13:11 saying that the God will not change a group of people if the people do not change themselves. Another example is Mahatir Muhammad who has changed Malaysia with his leadership vision. Similarly, in the history of Islam, one example is that the leadership of prophet Yusuf that prevented Egyptian from poverty and famine, up to the leadership of Prophet Muhammad Saw. who had changed the world in 23 years. Those

examples show that leadership is essential in the life of human being, especially in the contexts of leader on the Earth (Lajnah Pentashian, 2014, p. 31-32).

Female leadership in this interpretation is divided into four dimensions: female leadership in family, in worship, in society, and state. The four dimensions, in this interpretation, are distinguished based on each functions and roles. Those dimensions discussed are based on arguments that leadership adheres to accountabilities. The interpretation writes:

Therefore, from the point of view of accountability, we see female leadership and not merely viewed from equality. Leadership is commitment and accountability, not the right. Leadership is for the good virtue of individual, family, group, society and nation. Leadership is giving service to people (Lajnah Pentashian, 2014, p. 35).

Based on the above principles of four dimensions, this interpretation provides different views on each other. In the dimension of family, leadership is complementary to the roles of that of husband's. This interpretation writes:

.... It is known that husband's responsibility is guiding, sheltering/and protecting his wife, and earning a living for family. Meanwhile, a wife is responsible for obeying husband on the bases of conformity to the God, *Allah The Almighty*. and protecting herself, family and treasure (Lajnah Pentashian, 2014, p. 37).

In terms of family leadership, this *tafsir* emphasizes the equality of duties and obligations of husband and wife. The main obligations of the husband are to make a living and to be the primary responsible person in the family. The wife is responsible for being obedient to her husband and for preserving the honor of the family. In terms of children education, the responsibility to educate the children is a shared responsibility although the husband is still fully responsible for fulfilling the needs of the children. In this position, the wife is allowed to work to help supplement the needs of the family. This principle places the husband as the head of the family even if economically the wife has a greater access to meet the needs of the family.

In the dimension of worship, this interpretation writes:

.... In particular for specific worship (mahdah) and activities in mosques, men and women are different. The differences do not show discrimination, but differing characteristics in accordance with their nature, and physical conditions of men and women (Lajnah Pentashian, 2014, p. 42).

In the context of worship, men and women earn the same status in eyes of Allah the Almighty both in worship that is direct to Allah the Almighty and in worship which has social nature. Even women who do good will not gain ugliness of a man's wrong doing in the family. However, a good husband must take responsibility for the action or

wrongdoing of the wife. In this context, the worship of women and men gain an equal appreciation in the eyes of Allah the Almighty. The difference is only the technique of the worship.

In relation with people (society), this interpretation writes:

Therefore, women can be leaders in relation to societal activities useful for development (Lajnah Pentashian, 2014, p. 45).

In terms of leadership in society, women are granted a large space, especially those engaged in social and education. Women's leadership in social activities, such as foundations (NGO), is wide open. Similarly, leadership in education can be obtained by women who have achievements and reputation. Many women hold leadership positions in universities and social foundations. This *tafsir* has similar views with the views of the *ulemas* in general that allow women to lead in social and educational institutions.

Meanwhile, in the contexts of female leadership in state, the interpretation has the following view:

..... the writer affirms that viewed from their immense tasks and responsibilities, national or local leader is not proper to be given to women. A nation's/local leader has to definitely know problems faced by his people and nation (Lajnah Pentashian, 2014, p. 47).

Compared with the previous three aspects, the aspect of women's leadership in the country according to this *tafsir* is that women do not have the decency, either as the head of the regional or the head of the state. The reason is the heavy responsibility carried by the head of the state and the head of the government. It is this view that may be considered biased by some parties, especially the women who are active in the political world. In practice, such a view is not fully followed by the people of Indonesia, as both in terms of the head of the region and the head of the state, Indonesia has experienced being led by women. Today many regional leadership positions are held by women, regent /mayor and the governor.

Based on categorical aspect, the facts of this *tafsir* are seen as arguments referring to the Koran as the main source of truth and the Hadist. The supporting visions in this theme are rarely talked about, just citing Muhammad Ali as Sabuni (Lajnah Pentashian, 2014, p. 37) interpreting surah An Nisa/4:34 about the meaning of male's eminence over female. The data discussed are in the form of the history of Islam in the previous leadership, including female leadership contain in the Koran, that is the leadership of queen Bilqis and her people called Saba (Koran verse an Naml/27:23-24). The history of this leadership is the mirror and parameter to treat leadership at present day.

Based on its syntax, the text scheme is not built through *headline* and *lead* as it is not a form of news. The background information given is in the form of concepts and history of leadership in the past both explained in the Koran and Hadist. As discussed above, the references and sources refer mostly to both Koran and Hadist, among others, Koran verses Yusuf/12:55; al Baqarah/2: 166-167; al Mumtahanah/60:1; al Maidah/5:51; al Furqon/25:74; an Nisa/4:59; an Nisa/4:34; ar Rum/30: 21, etc.

Based on script, this text is not complete as a text with 5W+1H. The text only covers the element of what, who and why. These elements are used as the interpretation takes the form of opinion based on the Koran and occurrences in the past of Islamic leaderships. Unlike news that is written out of events or occurrences, it generally has the elements 5W + 1H. However, interpretation is more on the explanation of theme (what) with strong arguments in the explanation of opinion.

Based on its thematic aspect, detail is achieved by citing many Koranic verses and Hadist. It is also used to build frame of point of view previously developed. What is meant by the sentences in this text is presented clearly and with obvious meaning. Sentences are built in paragraphs with good coherence to make up good paragraphs. Prepositions and pronouns are also used in each sentence and paragraph to strengthen interrelatedness of a sentence or paragraph to other sentences or paragraphs.

Based on diction/phrases, all words, phrases, and sentences are written in denotative meaning. This can lead to obvious meaning that is clear and easily understood. In this text, connotative sentences are used to explain the relationship between husband and wife as in the Koran al Baqarah/2:187. In that verse, we find metaphoric phrase with connotative meaning, that is, "You are the clothes for them", that means husband and wife are a pair/couple with whom they complement each other, covering each other's weaknesses. In the context of leadership in the family, even though the husband is the leader in the family but the role and leadership of the wife are required to complement the leadership in the family, especially in educating the children.

Based on its rhetoric, the *tafsir* does not have distinctive graphics to build meaning in particular concepts. Due to the fact that the sentences contain a lot of denotative form, in this theme, only one distinctive metaphor and idiom is found about the relationship between husband and wife and has to be paid attention in its meaning. The use of standard language in this interpretation is not difficult should the readers have sufficient intellectuality. Graphically, the difference is only that the writing of the title of the theme and subtheme is, in fact, common in writing of the text.

Women and the Right of Inheritance

The issue of inheritance is sensitive and often becomes instrument to measure alignment of a religion to gender equality. The concept and provision of inheritance is often seen to be in favor of male, since the provision of which twice than that of for female. Frequently, that the concept is not fair and showing patriarchy of Islam. The differences in treatments are even perceived as violation against gender equality. Is that so? At the beginning of the topic, the interpretation states the following:

In one respect, Islam recognizes and teaches equality between men and women, in another, Islam values differences in both due to the differences structurally and biologically which are beyond their wish. It is considered despotic to equalize among two things that are indeed different in their construction, roles and functions.... If further observed, the provision of inheritance in Islam not only treats women fairly but also gives a lot of privileges to women (Lajnah Pentashian, 2014, p. 104).

There are at least two reasons why provision of inheritance in Islam is regarded as a form of discrimination. The first reason is that they see women as individuals, not as family members consisting of husband and wife that is mutually complementing. The other reason is that the view is partial, in comprehending verses on inheritance. Of the provision of inheritance which is perceived as different, the research by Sultan (2004) proves that not always do women get lower provision. It applies only in four conditions that women get a half of that of men's. Meanwhile, there are 30 cases in which women are possible to get the provision equal or even more than that of men's. This shows that women do not always get a smaller inheritance than men (Lajnah Pentashian, 2014, p. 125).

Therefore, this interpretation concludes that the system of inheritance is not discriminative to women, but fair and proportional. Women do not always get provision lower than men. In many conditions, women get it equal or even more than men (Lajnah Pentashian, 2014, p. 127).

Based on its categorical aspect, the *tafsir* is written with some facts, that is, occurrences having to do with gender equity issue (Lajnah Pentashian, 2014, p. 105). The facts supporting this topic are also stated in the form of inheritance comparison conducted in the traditions of other religions (Lajnah Pentashian, 2014, p. 111-115). This text includes experts' views, both that have similar and different comprehension to the interpretation (the detail can be found in final notes)

Based on syntax, *tafsir* scheme is written using actual issue in inheritance and gender fairness. The background information revealed relates to international society's stance in gender equality and experiences of some countries in understanding and applying gender equality. Many quotations refer to

the Holy Koran like al Baqarah/2:233, al Hijr/15:15, al Anbiya/21:89, al Qasas/28:58, al Muminun/23:10, etc. This scheme of writing is divided into subtheme definition of inheritance, the right of inheritance as God's rule, the right of inheritance for women in history, the system of inheritance provision in Islam, the contexts of women's inheritance in the Koran and comparison of inheritance between men and women. The paper doesn't provide conclusion as a whole, but the stance and views of this interpretation is already explicit.

Based on its script, this *tafsir* is mostly dominated by what and how. Almost similar to other texts, the paper is dominated by what and how women's position in the provision of inheritance. Therefore, the *tafsir* tends to be more descriptive and argumentative. Some supporting data explain and prove the stance of this *tafsir*, and at the same time as arguments of all statements noted in this paper.

Based on its thematic aspect, this *tafsir* develops detail, as in defining inheritance referring to Koranic verses (Lajnah Pentashian, 2014, p. 106), the rules of inheritance provision (Lajnah Pentashian, 2014, p. 107-108), provision of inheritance in history (Lajnah Pentashian, 2014, p. 111). The detail is conducted in the provision of inheritance (Lajnah Pentashian, 2014, p. 127). All details are meant as arguments that Islam is not discriminative toward women in the provision of inheritance. The meaning of the sentences, in general, is explicit in the coherence of sentences and good paragraph.

Based on its diction/phrases, some words in this *tafsir* is given deep definition, such as that the word '*waris*' (inheritance) derives from Arabic, and '*jamman*' (excessive), '*hudud*' (limitation), '*auliya*' (protector) as well. Some of the technical words are directly or indirectly related to the issue of inheritance. However, all words have denotative meanings that their reference is dictionary words which need further explanation.

Based on its rhetorical aspect, the presentation of the *tafsir* is supported by graphics or other creations in explaining provision of inheritance in accordance with each scenario. Graphically, table and graphs, even with different graphics, the image is not yet strong. Nevertheless, this way can relatively differentiate text in this topic from other sections.

Women's Testimony

The issue of testimony has been an important issue in gender equity. For most people, women's civil right in giving testimony is seen as a form of discrimination; particularly since a male witness is equal to two that of female. The hesitation on that women's right is explained in the Koran (al Hujarat/49:13). At the beginning of the topic, this interpretation writes:

When there are differences, that's simply resulted from the main functions and responsibilities Islam gives to each sex, that the differences do not lead to the perception that one has advantages over the others; they are complementary and have to help each other (Lajnah Pentashian, 2014, p. 141).

Of this testimony, differences ensues between *mahzab* (school of) Hanafi, Syafii, and Zahiri. However the differences lead to similar statements that men and women are equal in the eyes of the Lord; what makes the difference is the degree of devotion. Therefore the interpretation confirms that testifying 2:1 of men and women is often interpreted textually, not contextually resulting in the view that female humanity is not perfect; women is seen as unequal to men.

Based on the aspect of category, the text above has a fact and opinion from experts in relation to the matter. They have different opinions that are based on different arguments. From the beginning, this text gives stern statement that Islam gives civil rights to women. The differing opinions and views end up with two main issues: the meaning of women testimony and the rules of women's testimony in the Holy Koran.

Based on syntactical aspect, the text scheme begins with general statement and clarification of some basic terms that build the concepts of testimony. This scheme is carried out to explain some differing views and build arguments about differences in testimony between men and women. Therefore, this topic is developed into two main issues: the meanings and views of the Holy Koran concerning women's testimony.

From script aspect, this discourse stresses only on aspects of *what* and *how*. What is related to this topic of testimony developed in this *tafsir* and how to explain the position and the roles of women's testimony in the Holy Koran. All are developed in the frame of arguments based on the Holy Koran and Hadist. Several experts mentioned in this *tafsir* have generally enriched the views that, at its conclusion, are used to support this *tafsir*.

Based on thematic aspect, detail is achieved by giving explanation to terms to be presented and the detail of some good views both in favor and against of this interpretation. Since the beginning, detail is carried out by presenting several schools that support an idea delivered in formal and academic language. The language use, like sentence coherence, paragraph, preposition, and pronouns are in support to an idea delivered in the language that is formal and academic.

Based on diction/phrases, some vocabulary items are strengthened in this interpretation, that is, *asy syahadah* (testimony) and *al bayyinah* (evidence). The two words are presented denotatively that semantically can be understood and simple. The word "women" or the word "*an nisa*" since, in Arabic, there is a more specific word

compared to that of in Indonesian. The key words are clarified in relation to the key concepts in this interpretation.

Based on its rhetorical aspect, there are no graphical differences in this interpretation resulting in the lack of variation that is unable to give comprehension and stress on meaning or concepts to be emphasized in this *tafsir*. The academic impression is incredibly strong in physical and graphical display, including the rhetorical presentation in this *tafsir*.

Lingual form and gender representation

Women, since the time in the past up to present, have been the subjects of many forms of injustices, socially and politically. It happens due to cultural factor, lack of comprehension of religious teaching, economy, and politic (Djohantini, Muhadi, & Setiowati, 2008, p. 65-67). Comprehension of religious teaching that is interpreted with hegemony of the interest of certain parties or due to being too textual often position women in a helpless theological position. Many texts on religion still position gender from the aspects of degree and roles (Said, 2015, p. 339). The injustice is historically structured through authorities and on the hands of tyrannical Kings. Not only do women not get their rights fairly but they are also conditioned to remain deaf in their fight for their rights. As a matter of fact, justice is the main public morality and very close to devotion (Djohantini et al., 2008, p. 32). In the context of justice toward women, it is further stated that:

Justice is one of the products of equilibrium. It cannot be realized in the situation that is full of domination, that is those dominating and being dominated. This condition paves the way the emergence of violations by dominant group over those dominated, and vulnerable to be the victims of violations (Djohantini, 2008 et al., p. 52).

Violation is a form or manifestation of gender injustices, beyond the other four: marginalization, subordination, stereotype, and workload. Those five forms of injustices exist in our society up to the present time, in the forms of point of views, social construction, and structural engineering. This injustice maker is seen due to the attitude of patriarchy domination happens in life dimension involving gender domination of male as the main actor. Besides, the view on pluralistic faith can be classified as formal-traditional views, ignorance, radical, and critical-moderate views (Sarjuni, 2013, p. 130).

Meanwhile, government has to make justice explicit and clear as the word of God in al Maidah/5:8, an Nahl/16:90, an Nisa/4:58, an Nisa/4:135, and al An'am/6:152. The verses explain the command of God to do justice universally and make it foundation of social life, both for personal and public affairs. The actual justice in the context

of gender is providing protection and independence to women to decide rights of their life as guaranteed in the Holy Koran.

This interpretation also sees that the existence of thematic interpretation is important in the development of contemporary interpretation mainly related to gender development. This interpretation writes: "It is undeniable that the majority of interpreter is men, and if sexes is viewed as the most influential factor and dominates the thought of people, hierarchical relationship related to female subordination is reasonable if then some people assume it as source leading to injustices" (Lajnah Pentashian, 2014:4). Different from the *tafsir* written by an individual, this modern thematic *tafsir* was written by a group regardless of the fact that it was still dominated by men. However, this *tafsir* has involved women in its discussion. From 15 experts in the group of the writers of this *tafsir*, there were two women, namely Prof. Dr. Huzaimah T. Yanggo, M.A. and Dr. Hj. Sri Mulyati, MA (Lajnah Pentashian, 2014:4).

Linguistic Manifestation and Variation of Religious Discourse

As stated by experts in discourse, such as Schiffrin (2006, p. 103), that language can give image of existing social reality, including in religion. Religious discourse in this research is identified with the use of lingual forms depicting how female's problem is interpreted and how the concepts of patriarchy are put forward. All views in this interpretation are shown in various arguments as the bases.

Based on five topics investigated: the origin of male and female conception, female leadership, women and the rights of inheritance, and women's testimony, the topic of female leadership, it contains stance and statement about rooms for women to perform in social and economy that has different views with the demand for female justices in social life. This interpretation provides huge rooms to accommodate the roles of women in family, job, education, and social activities. However, in respect of nation leadership, this interpretation views that male is more proper than female if seen from the scope of responsibilities. Such attitudes and views are included explicitly in the following text:

... The author argues that the viewed from the enormous duties and responsibilities, the head of state or head of region is not worthy to be awarded to women. A head of state / head of region should know very well the problems faced by the community and the nation (Lajnah Pentashian, 2014, p. 47).

The vocabulary items used in the five topics above are generally technical which fit the topics. Those items as "*asy syahadah*" (testimony), "*al bayyinah*" (evidence), "*perempuan*" (women), "*an nisa*" (female), "*mahar*" (dowry), "appreciation",

“inheritance”, “*jamman*” (excessive), “*hudud*” (retaliation), “*auliya*” (protector), “family”, “*fitrah*” (natural tendency), “*al ayama*”, “*jilbab*” (head cover), “*aurat*” (genitalia), “clothes”, “female muslim” and “*waqarna*” (stay at home), “work”, “*amal salih*” (good deed) and “*iqra*” (read). The use of the items depicts textuality of this interpretation so that some terms get quite long definition before the topics are discussed. In conception of male and female, this interpretation confirms that there are no reasons for subordinating female on the bases of the origin of the conception. Women’s social activities are equals to that of men’s due to the equality to do good in the eye of God. The right of women in inheritance is proven with the arguments that female get a bit less. This interpretation emphasizes on the right of women in ownership and guarantee of the rights.

Patriarchal Cognitive Representation in Religious Discourse

Patriarchal cognition (not always meant negative), exists in three topics: nation leadership, the right of inheritance, and women testimony. The issues of inheritance and testimony are stricter and clear (doctrine) since the rule is given by God in the Koran. Meanwhile, state leadership is interpretative which is different from this interpretation. Nevertheless, whether interpretation of state leadership is only seen from appropriateness and responsibilities, and limitation of roles of women, this interpretation is clearly just one of the references. It is possible that the interpreter is perceived to adhere to patriarchy due to the limitation viewed from point of view of men.

In the context of interpretation of religious discourse, the spirit of supporting justice for women tends to be ignored by the society due to some factors. First is because of comprehension of religious texts or limited to merely the sounds of the texts. Second, interpretation of texts in religion is, up to present, dominated by men that tend to ignore special conditions of women that are not experienced and known by men. Third is ignorance of contemporary social conditions of women in re-reading religious texts while the changing of present condition can possibly lead to the emergence of different textual messages out of the same texts (Rofi’ah, 2009, p. 105).

This ideology of interpretation actually positions the roles of women in certain limitation. The limitation can be seen as control in communication tailored from various views (Hodge & Kress, 1993, p. 6). This limitation is justified through various statements and propositions which is, in reality, safer in male’s position, since the roles and responsibilities of women cannot be just ignored in the name of justices and equality. In this context, the language used in depicting the ideology of interpretation is explicitly contained in texts. The

ideology used in constructing text is reflected in text, similar to the ideology and language structure.

The battle of ideology in three areas above is difficult to end and it is accepted due to different point of views in interpreting justices. The *tafsir* in this context can be positioned as the stage for hegemony contests and interpreters’ domination just like mass media (Fahmi, Abdullah, Noviani, & Udasmoro, 2015, p. 62; Asadi, Gofam, Aghagolzadeh, & Afrashi, 2015, p. 1). Similarly, this interpretation gives appreciation to women not in the position of equality in rights, due to the fact that the roles of gender are different. Justice is not understood in the equality of rights and responsibilities. Justice is thus given by taking into account different conditions in responsibilities of men and women. Therefore, it is repeatedly stated in this interpretation that aspects that seems different and unfair for women position, should be viewed comprehensively in the contexts of human responsibilities (male and female) in the perspective of Islam. If these positions and points of view are accepted, the differences regulated in the Holy Koran (Islam) will be well accepted by people from all walks of life.

CONCLUSION

Based on the analysis, the forms of religious discourse containing gender cognition in the *tafsir* are in the forms of words, phrases, and sentences. Special words generally quote the Holy Koran or Arabic language. Lingual manifestation of religious discourse in terms of meaning is related to the terms that contain different understandings of each other. Vocabulary such as *ash syahadah* (testimony), *al bayyinah* (evidence), *an nisa* (women), *mahar* (dowry), appreciation, inheritance, *jamman* (exaggeration), *hudud* (retaliation), *auliya* (protector), family, *fitrah* (nature), the veil, *aurat* (genitalia), clothing, Muslim and *waqarna* (still at home), work, charity, pious and *iqra* (read). The use of such vocabulary illustrates the textuality of the *tafsir* is the manifestation of gender issues in the construction of this *tafsir*.

The representation of patriarchal gender cognition in religious discourse of this *tafsir* is found on the themes of women's leadership, inheritance, and testimony. This *tafsir* takes side with man with all the responsibilities and virtues in leading the country. This *tafsir* considers that men are more worthy of leading the country because of the huge responsibility which means there is a patriarchal gender construction (gender bias) considering that this responsibility is only given to men. If this interpretation is made a reference, then the head of the state and the head of the region must only be a man. In regards to the issues of inheritance and witnesses, although there are differences between men and women, they are more clearly understood as the provisions are explicitly stipulated in the Holy Koran.

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