
DISCOURSE OF WOMEN'S SEXUALITY IN USTAZ KHALID BASALAMAH LECTURES

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ABSTRACT

The purpose of writing this study is to describe how Ustaz Khalid Basalamah views the female body and what kind of patriarchal language is used by Ustaz Khalid Basalamah. The method used is a qualitative analysis using analytical theory. The data (7-minute Youtube video transcript) was taken based on deliberate stratified sampling and analyzed using the Halliday MAK transitivity system and the three-domain interaction of JR Martin and PRR White's valuation theory. It was found that from the language of Khalid Basalamah's lectures, the discourse on the female body was operationalized based on the idea of tabarruj in Islam. This operation largely spreads relational processes and negative evaluations in intensive heteroglossia expression. Basalamah, in her talk, assesses women's behavior through the purpose of women dressing up and embellishing; patriarchal language towards women's bodies in her lectures uses more material processes, followed by relational processes. With this Basalamah places women's bodies as an important discourse to be supervised and controlled by men. Furthermore, it means that men have power over women's bodies, while women must obey their husbands.

Keywords: discourse analysis, khalid basalamah, patriarchal language, woman's body.

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INTRODUCTION

Indonesia is a country that adheres to a patriarchal culture, resulting in all spaces for women's movements being influenced by the masculine (Kesumadewi & Iskandar, 2022). A man should act like a normal man, as, in general, men have a responsibility, are independent, and have leadership qualities (Hasyim, 2017).

Women are very closely related to sexuality until now in Indonesia, especially since they still consider sexuality a taboo and sensitive topic to talk about and discuss because sexuality is considered a personal and private matter (Tasijawa & Rosdiana, 2023). Women are not given sufficient space to express their sexuality; in this case, women are narrated as seducers of men, while men are narrated as predators (Kholil & Budiantoro, 2022).

Often women's bodies become objects of power that can be manipulated, trained, and corrected to become obedient, skilled, and subject to the principles of decency in the discourse of women's domestication. Even (Hayati et al., 2011), it is said that a woman's honor is judged by how obedient she is to men, that is, how loyal and able she is to maintain her marriage relationship no matter what. Women are forced to submit to male power in the domestic realm.

This becomes an important element of Foucault's concepts of knowledge and power, namely the intimate space and natural qualities of women, which form the basis for the general justification of female morality. It also functions to regulate women's duties. This is not only through learning in

daily practice through applying rules, regulations, laws, or religious teachings but also through institutions in the private and public sectors.

In Islam, women are highly respected, but they are still obliged to obey their husbands' orders at home. A wife must try to be a good life partner for her husband and cannot refuse her husband's invitation to have sex, which is justified by Allah (Zulfikar, n.d., p. 85) mentioned in Surah Al-Baqarah verse 187 women are husband's clothes and vice versa. The word clothing does not mean equipment worn around the body, but devices that still protect each other (Zulfikar, n.d., p. 88)

The ustadz's lecture can be described as a patriarchal religious "rule" that exploits most Muslim women. Patriarchy is not only related to male domination in public and private spaces (Sitompul, 2022). It also supports masculinity, the everyday practice of how men act, think, believe, emerge, and assume roles primarily of political leadership, moral authority, and social privilege, encouraging a wider personal understanding and experience (Collison et al., 2016).

Sexuality is very closely related to women and is very interesting to discuss. In the discourse on sexuality, women will not be separated from the gender that shapes it, especially regarding masculinity, because in this discourse, there is language, so the discourse on women's sexuality will be related to heteronormative masculine language. This research will discuss the language of female sexuality in Ustaz Khalid Basalamah's Lecture. Islam requires that women embrace it to wear a headscarf or head covering. In some places, it is even obligatory to wear a veil, a *burqo*, which covers the entire body and has thick material so that if a non-Muslim sees it, it will feel extreme (Rohim, 2022).

Much research has been done on women's bodies (Dewi, 2013); (Fitrianita, 2018). Studies of the patriarchal language of Salafi and Muhammadiyah scholars from the point of view of Hallidayan discourse analysis are rare. Did research on how women's bodies and sexuality and domestication issues are spread in 1 - 2-minute videos. Da'wah Instagram how physical problems, sexuality, and women's control will spread (Leiliyanti & Larasati, 2020). They found that the scholars used language representing a negative evaluation of justification. They found that the clerics used language that represented a negative assessment of decency in the form of condemnation of Muslim women who did not obey their husbands. The purpose of writing this study is to describe how Ustaz Khalid Basalamah views women's bodies and what kind of patriarchal language ustaz Khalid Basalamah uses.

METHOD

Based on the title taken, the method that will be used is the analysis of qualitative methods using the theory of critical discourse analysis by Norman Fairclough, supported by the transitivity system of MAK Halliday and the theory of judgment by J.R Martin and P.R.R White to analyze the transcript of Khalid Basalamah's lecture which contains patriarchal language in discussing women's bodies in his talk. Sources of data are words, sentences, phrases, and clauses contained in the conversation. The data was obtained by watching video lectures from YouTube carefully and then transcribed, after which it was re-selected into the M.A.K Halliday transitivity system and continued with the assessment theory table by J.R Martin and P.R.R White.

RESULTS AND DISCUSSION

This part, will explain the findings and discussion of patriarchal language in the discourse of women's bodies in Khalid Basalamah's lectures. The results of this study focus on the transitivity system from Systemic Functional Linguistics and appraisal theory. The results are divided into two parts: conceptual analysis and interpersonal analysis, while the discussion includes lexical and grammatical, logical structure, and social functions.

Table 1. Process Type

Process Type	Explanation About Tabarruj - Khalid Basalamah	
Verbal	17	9%
Material	84	44%
Mental	24	13%
Relational	43	22%
Existential	17	9%
Behavioural	7	4%
Jumlah	192	100%

From the table above, the dominant type of process in the transcript of Khalid Basalamah's lecture is a material process, with a percentage of 44%. The material process is used to represent the behavior of women who are involved in the context of lectures and comments from scholars. The second dominant process is the relational process. Relational processes are divided into two types: relational identification and relational attributive. Relational identification is used to identify women's moral principles, and relational attributives are used to characterize women's physical appearance, as scholars comment about women's behavior.

Table 2. Total Of Appraising Items

Three Interacting Domains of Appraisal		Khalid Basalamah	
Attitude	Affect	(+)	13
		(-)	18
	Judgment	(+)	52
		(-)	37
	Appreciation	(+)	11
		(-)	12
Engagement	Monogloss		27
	Heteroglossia		71
Graduation	Focus		44
	Force		72
Total		357 Appraising Items	

From table 2, Khalid Basalamah focused on assessing women in his lectures. Khalid Basalamah specifically uses positive judgment in evaluating women's appearance and behavior. Then Khalid Basalamah delivered his lecture using the heterogloss form; this was done to ensure that what was delivered was acceptable and trusted by his congregation. This is also strengthened by the many uses of quality in graduation. Therefore, these findings show the position of patriarchal language and Khalid Basalamah's position towards women. The following table and chart below are the results from each of the three deep domain appraisal systems.

Table 3. Classification Of Attitude

Classification of Attitude		Frequency	Percentage	
Affect	Positive	13	9%	22%
	Negative	18	13%	
Judgment	Positive	52	36%	62%
	Negative	37	26%	
Appreciation	Positive	11	8%	16%
	Negative	12	8%	
143 Appraising Items			100%	

From table 3, judgment dominates the section attitude with a percentage of 62%. Then judgment positive with a percentage of 36%, while a negative assessment of 26%. The judgment relates to assessing human character through ethical references and social norms and is divided into two types: social esteem and social sanction (Martin & White, 2005). The positive assessment used by Khalid Basalamah in his speech can generally be categorized as judgment included in the category of social sanctions. This is usually directed at women's behavior which is considered immoral according to Islamic law.

Table 4. Classification Of Engagement

Classification of Engagement		Frequency	Percentage	
Monogloss		27	27,5%	27,5%
Heteroglossia	Contract	44	45%	72,5%
	Expand	27	27,5%	
48 Appraising Items			100%	

From table 4, we can see that Khalid Basalamah, in delivering his lectures, generally uses heteroglossia speech forms. Heterogloss dominates the section engagement reached 72.5%; contract reached 45% meanwhile expand reached 27.5%. From this, there is a gap between the two sub-sections. This shows that Khalid Basalamah is trying to limit, as shown by how often it contracts heterogloss.

Khalid Basalamah uses the monoglots form in delivering his lecture only based on his point of view; this occurs because of a lack of references that include and support both the Qur'an and Hadith; this explains that even though Khalid Basalamah tries to use patriarchal language in delivering his lecture, but he is a professional people who include genuine evaluation, and not just their ideas.

Table 5. Classification Of Graduation

Classification of Graduation		Frequency	Percentage	
Force	Focus	44	38%	38%
	Intensification	60	52%	62%
	Quantification	12	10%	
116 Appraising Items			100%	

From table 5, we can see force dominates from focus with a percentage of 62%, while focus only gets 38% in analysis graduation. The percentage comparison between force and focus is striking, i.e., 25%. In detail, focus gain 38%. Out of a total of 116 items, graduation, the focus appears 44

times; meanwhile, force-quantification appears 60 times, and force-intensification appeared 12 times out of 116 items analyzed graduation.

Because postgraduation in the review was found in the form of intensification, Khalid Basalamah tends to intensify their quality in conveying his opinion.

Lexical Grammatical Features

Explanation of tabarruj - ust. Khalid Basalamah, in his lecture, Basalamah presented and explained the meaning of tabarruj in Islam and presented religious teachings about Islamic ideas called tabarruj; this leads to the use of patriarchal language in the female body. In his lecture, Basalamah assesses the behavior and behavior of women. For the most part, the preacher judges women's actions, and he describes how that tabarruj. In delivering his lecture, out of 192 clauses, 84 were carried out with material processes. The material process is a process that shows the real activities or actions carried out by participants (Halliday, M. A. K., 2013). In this lecture, this serves to describe the actions of the participants involved in the lecture, both the Basalamah itself and the congregation. We can see material process verbs in his lectures, such as attracting, showing, making, using, starting, etc. Examples of material processes (in bold) are:

Tabarruj Is a Term from Something That exposed Intentional

Basalamah, as a speaker, begins his lecture by answering questions from his audience and explaining what is meant by tabarruj in Islam. The conjunction "which" in the clause above tends to signify a woman's actions, and having a role as a bearer of the attribute "shown" shows that tabarruj is something opening and exposing itself so that it is visible to others, and this is done on purpose. Moreover, the material process here explains the actions of women who deliberately appear in public on purpose. Basalamah also emphasized that there is nothing wrong with dressing up or preening. If a woman beautifies herself so her husband can see it on purpose, she is considered right. However, on the contrary, if it is intentionally intended for other people, then this is what it is called tabarruj.

Then Too enter in This Tabarruj, Uses yuhroh Clothes, Which Form the Body

In the above clause, Basalamah intends to explain tabarruj more specifically. In the first sentence, the conjunction "then" functions as an attribute carrier explaining what is meant by tabarruj, which includes tabarruj wearing yuhroh clothes or the like, and women are prohibited from wearing tight clothes that reveal the shape and curves of her body.

The Woman Who get Dressed but Naked

In the above clause, Basalamah intends to provide type confirmation tabarruj, i.e., a woman dressed in clothes that do not cover her private parts and give the impression that the woman is not wearing clothes. Basalamah quoted the Prophet's Hadith in his lecture to strengthen his opinion. The conjunction "that" in the clause above brings the material process that a woman who wears clothes but exposes part of her body deliberately reveals the beauty of her body or wears thin clothes so that the inside of her body is visible. A Nawawi in Muslim Syarah, when explaining the Hadith above, said there are several meanings related to being dressed but naked. First: A woman who receives favors from God but is not grateful. Second: Women who wear clothes but do not do good deeds and are more concerned with the needs of this world than the hereafter. The three women deliberately opened their body parts to show off and show the beauty of their bodies. Fourth: women who wear thin clothes, so their body parts are visible. The woman is dressed, but naked (Al-Nawawi. 1980).

Will not Kiss the Smell of Heaven, And Owners into It Like That

In the above clause, Basalamah explains that women who wear clothes are included *tabarruj*, the same as sin, so you do not get to heaven; you cannot even smell it. The pronoun "will not" in the clause emphasizes that women who are clothed but naked will not smell of heaven. In Islam, the position of women is very noble, women should maintain this honor by covering their genitals perfectly in front of men who are not mahram. In the sense that women are not allowed to reveal their body parts that are not allowed to be seen by other men who are not related to them. Covering the genitals can be said to be perfect if it fulfills the conditions, including (1) the clothing must cover the entire body, so it is not permissible to wear short clothes that reveal the limbs. (2) The clothing must be loose and not tight to form the body's shape. (3) The clothing must be thick and not thin to show what is underneath the clothing (Putri Bakrian, 2022).

Of Course in Models Like Hair, Made like Many Forms, He Is Even Bigger Than the Slander

Through the above clause, Basalamah explains in more detail about *tabarruj* by giving an example: women who wear the hijab. However, the hijab is modeled in such a way that it affects the essence of the hijab itself. Both in the first sentence and in the second, a material process modifies the veil in such a way that it comes out of the purpose and essence of the hijab itself. As is happening nowadays, a new phenomenon has emerged in the modern world regarding the headscarf, namely the hijab wig. Indeed, it is an instant headscarf made of cloth, not from hair-like fibers. This hijab consists of several layers of cloth, which are given accessories in the form of layers, such as hair that is deliberately made out. The front is in the form of bangs that are parted to resemble hair of various colors and shapes, but this is still an instant hijab, not hair. And Basalamah is of the opinion that wearing the palace headscarf that is shaped like hair is more slanderous than the hair itself.

The Goal Is to Close Genitalia Like That

In the above clause, Basalamah wants to explain that Islamic law orders its followers to wear clothes to cover their genitals. The conjunction "for" contained in the clause above carries a material attribute, namely the purpose of Islamic Shari'a in giving orders to its adherents. This is stated in Al Ahzab verse 59. According to the interpretation of the Ministry of Religion (Kemenag), Allah SWT ordered all women to wear modest clothes accompanied by a headscarf covering their chests (Alawiyah, 2022). This is confirmed by Ibn (Khoirina, 2022), who argues that what is meant by the hijab is the cloth used to cover the head. The command to wear the headscarf does not mean limiting the space for movement or actualization of women (Mulia, 2022). Hijab is also a symbol of weakness, backwardness, or defeat for women. However, the purpose of the order to wear the headscarf is to maintain the honor of the women themselves.

Logical Structure

Explanation of *tabarruj* - ust. Khalid Basalamah provides an understanding of Islamic sharia law called *tabarruj*; this law regulates how women decorate to beautify themselves. In Islam, there is no prohibition for women to decorate and beautify themselves in order to get a household that is *sakinah*, *mawaddah*, and *rahmah*, but Islam regulates and teaches adherents, especially women, how to decorate properly and correctly, without harming the women themselves. In her lecture, Basalamah explained that there is nothing wrong with women decorating and beautifying themselves if it is to be seen by their husbands, but if the purpose of decorating and beautifying themselves is intended to be seen by other men who are not mahram, this is the problem, this is called with *tabarruj*.

Basalamah began his lecture by answering questions from the audience, at this point he explained the points and what was considered *tabarruj*. In this case, he explains and emphasizes the parts of the female body that are common *tabarruj*, Especially the part of a woman's body that is often considered the most beautiful, namely her face.

After that, Basalamah explained specifically what was included in the category *tabarruj*. He claimed that women wearing clothes *syuhroh* or a tight shirt is an act of *tabarruj* and forbidden in Islam. Even Basalamah emphasized that anyone who commits an act *tabarruj* then he has sinned. He also quotes the Hadith, which says that deed *tabarruj* can result in them not smelling the smell of heaven and entering it.

After that, Basalamah explained the purpose of Islam in ordering its adherents to wear the headscarf. At this point, he explained that wearing the headscarf was not to humiliate and belittle women but, on the contrary, to maintain the dignity and honor of the women themselves. At this point, he also gave an example of the current hijab trend, which is modeled like hair. He even emphasized that this hijab is more slanderous than the hair itself.

In this lecture, we can see that Basalamah exclusively evaluates women in his speeches. He tries to punish women as immoral women by using negative words, like *tabarruj*, and most importantly, not going to heaven to attract men who want to show the shape of his body. Therefore, this application of negative modesty implies that women do not have the freedom to choose what they want to wear on their bodies.

Social Function

Explanation of *tabarruj* - ust. Khalid Basalamah, in this case, would like to say that her husband can only accept a woman's decoration or grooming; if a woman dresses up and adorns herself intentionally to be seen by other men who are not her mahram, then this cannot be accepted and allowed. Basalamah also asserted that if a woman adorns herself for another man who is not her mahram, it can be categorized as an act *tabarruj*. Basalamah also told his congregation that a woman who deliberately opens some of her limbs or dresses up for a man who is not a mahram is categorized as a woman with no morals.

CONCLUSION

Ustaz Khalid Basalamah, in his lecture, assessed women's behavior through the purpose of women dressing up and decorating, patriarchal language towards women's bodies in his lectures mostly used material processes, then followed by relational processes using negative judgments of decency in statements *heteroglossia* then reinforced with judgment to punish and judge women who are immoral, immoral, and will not go to heaven. Basalamah disagrees with women who wear tight clothes so that their body curves are visible, use clothes that open some of their limbs, dress up, and make ornaments intended for men who are not mahram, and women who wear jewelry in public spaces. With this Basalamah places women's bodies as an important discourse to be supervised and controlled by men. Furthermore, it means that men have power over women's bodies, while women must obey their husbands.

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