

**MENINJAU ULANG WACANA SPIRITUALITAS DAN PEREMPUAN
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Dosen Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta

Abstract

This paper explores the concept of spirituality and its relation to feminism, and investigates feminist critics upon religion and women's spirituality in the history of institutionalized religion. It eventually examines the important role of Muslim women's reading on the authenticity of women's spirituality in Islam. Spirituality has to do with an age-old human quest to seek fulfillment in the process of being human, liberation and pointers towards transcendence. Feminism emerged as a new awareness in understanding reality and questioned the existing of androcentric, sexist and patriarchal construction of religion and spirituality. Women's involvement in the process of reading religious texts is imperative in attempt to produce more egalitarian and just reading. Muslim Women's readings arrive at conclusion that the authenticity of one's spirituality, female and male, is determined by one's piety (taqwa) which is identified by one's ability to recognize constraints and preserve equilibrium within her/his life. Piety is the ability to balance individual autonomous reasoning with social hegemony and the natural divine laws, to balance the moral-religious exhortation with reason, knowledge and experience, to balance the heart and mind. It has no relation with gender or sex.

**SPIRITUALITAS PEREMPUAN DALAM AL-QUR'AN
ABDUL MUSTAQIM**

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Abstract

The study of women's spirituality is one of the interesting themes in gender issues as it provokes controversies. There are doubting questions and negative perception about women's spirituality. There are subtle mixtures between mythology and theological argument that portray women's failure to attain spiritual power. By referring to the Qur'an, the ultimate source of values for Muslims, by way of employing thematic methods of interpretation, the author argues that contrary to the negative image spread about women's spirituality, the Qur'an states that women and men have been bestowed equal potency to cultivate their utmost spirituality and appreciate them for maintaining and improving their spiritual purity and strength. The Qur'an highlights good stories about women's spirituality; how their participation in advancing spiritual values is significant to build peaceful civilization based on belief in Unity of God, good deeds and belief in the Hereafter. Furthermore, the author points out that negative images of

women's spirituality have root from hadits which are textually and partially understood, as well as mixed and coloured with stories from biblical mythology.

**PEREMPUAN DAN SPIRITUALITASNYA DALAM PERSPEKTIF HADIS
SURYADI**

**Dosen Jurusan Tafsir dan Hadis Fakultas Ushuluddin UIN Sunan Kalijaga
Yogyakarta**

Abstract

It has been widely known that Islam is often portrayed as a religion which marginalizes and discriminates against women. This image comes from gender-biased practices of Muslim communities in some parts of the world. The author argues that if we go deeply to the authentic teachings of Islam, be they ones based on the Qur'an and Hadith, we will certainly find many riwayat that promote equality between men and women. With regard to the issue of spirituality, this article focuses on the hadith perspective, and concludes that the Prophet Muhammad had indeed provided wide space for women (as well as men) to exercise spirituality in order to attain highest state of purity in the eyes of Allah. Both in doctrinal and practical level never did the Prophet single out one sex against the other. There is no proof whatsoever that the Prophet discriminated women from engaging in spirituality.

**PEMBACAAN ULANG TERHADAP IMAMAH SHOLAT PEREMPUAN
NURUN NAJWAH**

Dosen Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta

Abstract

The debates over the degree of authority belong to women have been heavily developed on the ground of religious discourse. One of the most crucial points is the leadership of women in mixed congregation where women and men are participating in the prayers. The majority of Muslim scholars consider that women leadership in mixed congregation is out of question of contextualization reasoning of religious precept. On the one hand, the presence of Muhammad as the Prophet who conveyed the divine revelation has been seen as improving the status of women and their space as so equal to men as shown clearly in surat An-Nisa'(4):124. On the other hand, however, there are also verses that claimed by scholars, which reduce women's rights, and there are also scholars who have denied women's access and rights to compete with men in good deeds (fastabiqul khairat). This article is specifically addressing and arguing for reinterpreting the right of women to lead mixed congregated prayers by ways of integrating dialectic discourse of Qur'anic verses and prophetic exemplary actions.

**SEMANGAT FEMINISME DALAM PENGALAMAN SPIRITUAL RABI'AH
AL-'ADAWIYAH
MOHAMMAD AFFAN
Alumni Jurusan Bahasa dan Sastra Arab Fakultas Adab UIN Sunan Kalijaga
Yogyakarta**

Abstract

Sufism (tasawwuf) states strongly the equity of human beings: men and women. Existing gender differences do not hinder the spiritual achievement of men and women because spirituality cannot be universal meaning free from any particular gender identity. Spirituality concerns eternal life and values, whereas gender identity is a profane affair and constituting a worldly life. In this light, although men and women assume different gender roles in their worldly life, both of them have the same potency to achieve the highest spiritual experience and gain ascetic happiness. Sufi doctrine celebrates oneness without any individuality. The history of sufism witnessed the efficacy of women to the top highest state of spirituality. Rabi'ah Al-Adawiyah was the phenomenal example of one who initiated the concept of mahabbatullah in its holistic meaning. Through her concept of *hubb* (love) Rabi'ah reached the highest spiritual *maqam* (state) in Sufi ranks, higher than other Sufis could reach at her time. The achievement of Rabi'ah to the ultimate stage of spirituality through her notion of mahabbah is a clear and firm proof that spirituality never requires particular gender identity; both women and men have equal potency and opportunity to attain or experience such an ultimate encounter with spirituality.

**PEREMPUAN DAN SPIRITUALISME
Meredefinisi Image Jeanne D'Arc dalam Roman Historis Barat
WENING UDASMORO
Dosen Sastra Prancis UGM**

Abstract

Jeanne d'Arc has been the well-known female hero in the Western tradition. However, the opinion about this hero has varied according to how people interpret her existence. She was known using God's voice in order to convince the French army in defeating British troops. Some of the interpreters have argued that she used that voice to manipulate French troops in order to get her own glory. Others have argued that she was a real hero that passed over the French men's heroism. This article attempts to explore this female heroism from a spiritual point of view. It is argued that the spiritual approach used by Jeanne d'Arc was not a manipulation but a strategy to negotiate power mostly handled by men in the arena of conflict.

**A SPIRITUAL JOURNEY OR A JOURNEY THROUGH SPIRITUALITY THE
HAJI IN WOMEN'S ACCOUNTS**

IVANA PRAZIC

Aktivis dari salah satu NGO di Serbia

Abstract

Artikel ini bertujuan untuk mengeksplorasi fenomena haji yang dipahami sebagai perjalanan spiritual dan sekaligus historis dan sosial, terkait dengan pengalaman individu, framework Muslimah feminis, serta konteks historis dan sosial kontemporer dimana perempuan-perempuan yang menjadi responden ini hidup dan bekerja, yaitu di tengah masyarakat Indonesia. Artikel berupaya menggali pengalaman spiritual sebagai sesuatu yang terstruktur secara sosial maupun metafor dalam memori tiga perempuan, yang dipilih penulis untuk menjadi responden, yang melakukan perjalanan ke Tanah suci Makkah. Penulis mencoba menciptakan bentuk tulisan yang mempertemukan dan mengaburkan batas antara cerita tentang sebuah perjalanan, penyuguhan cerita, dan penulisan akademis, sehingga diharapkan dapat terhindar dari problem penjajahan penulis terhadap wacana. Penekatan yang digunakan dalam tulisan adalah pendekatan yang dapat menempatkan cerita tentang perjalanan haji tersebut menjadi sebuah fenomena historis dan pengalaman dari perspektif teologi feminis pasca kolonial.