# Siti Walidah and her contribution to Islamic women's movement: Gadamer's fusion of horizon

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## Article History

## Abstract

This research focuses on Siti Walidah and her preaching in Java in the film script of Nyai Ahmad Dahlan. By focusing on Siti Walidah, this research has several objectives., which are the fusion of horizons towards Siti Walidah to unveil interesting insights into merging cultural boundaries, investigating the transformation of traditional practices and beliefs by fusing horizons between different cultures, and exploring the experiences of Siti Walidah, who exemplifies the intermingling of Indonesian and Western cultures. This research is a qualitative study that uses a hermeneutic approach. In methodological principles, Gadamer's hermeneutics aligns with qualitative research, which aims to find a deep understanding that requires qualitative interpretation. The data source in this research is a literary work of a film script entitled Nyai Ahmad Dahlan (2017) by looking for variables or data from Siti Walidah's manuscript as the object of research on theological humanism in Javanese society in the pre-independence era through several stages: determining research questions, selecting research objects, reviewing data, data categorization, data validation, data analysis, and interpretation. The research findings on the fusion of horizons towards Siti Walidah unveil interesting insights into merging cultural boundaries. The research reveals that the fusion of horizons contributes to a multifaceted identity, allowing Siti Walidah to navigate and embrace diverse cultural perspectives. Moreover, it highlights the positive impact of cultural fusion on personal growth and the development of a unique identity that transcends boundaries. Overall, this research sheds light on the potential benefits and challenges of merging cultures.

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## 1   Introduction

In the millennial era, humanism and theology are popular issues and are still debated by social critics, psychology, philosophy, and literature (Admirand, 2019; Otoman, 2020; Petkovšek, 2019). In social practice, humanism and theology are considered two opposing camps (Perris, 2012). They never walked side by side because of their different orientations. In general, the concept of humanism is a concept that emphasizes humans as the source of social practices and the implementation of social norms and values through observations of the surrounding environment (Birus, 2019; Pradita et al., 2020). Unlike theology, this concept makes God a guide in living life (Cimino et al., 2020). These two camps result in human identity in the millennial era being at a crossroads in determining their path in life.

With the rise of humanism and theology, da'wah in modern times differs in terms of complexity and scope. In the early days, mujtahids, a person who could recognize and explore Islamic law directly through the texts of the Quran and sunnah, did not experience the rapid social changes today (Hasanah, 2017; Zaeni et al., 2020). Social reality is very different because Mujtahids can preach in their own way without the complexities of society. Due to the complexity of modern society and social changes, da'wah has become multidisciplinary and should not be hampered by the fear of abandoning Islamic teachings and laws (Qodir, 2019). Today's Islamic law is essentially the product of the preaching of Islamic scholars who made interpretations based on their time and social conditions (Rahmania, 2022). Through hermeneutics, Muslim scholars have the right to interpret Islam based on their own experiences following the conditions of their environment.

To solve the crossroads, da'wah has been an essential method of interpretation in Islamic law throughout Java culture (Shinta, 2018). Da'wah has helped re-evaluate Islamic traditions to become clear while still being guided by the Quran for social justice. Da'wah is also considered Islamic legal reasoning and creative encouragement (Qodir, 2019). Da'wah maintains the framework of Islamic values and is used as a vehicle for reform within the Muslim community. This then results in a dual function: maintaining Islamic values while translating them in line with the reality of social change.

In the Javanese context, Da'wah can lead to a new perspective on Islamic values. Da'wah avoids blind obedience to Islamic teachings and is taqlid without considering changes in societal conditions (Setyaningsih, 2020; Zuhdi, 2017). In other words, Da'wah is a way that must be carried out amidst changing times to provide intellectual injection and also maintain the sanctity of Islamic teachings in order to create social justice. Taqlid, an attitude or action in which a person follows or accepts the opinions, orders, or actions of others without having sufficient understanding or knowledge of the legal basis, causes paralysis of the minds and intellectual abilities of Muslims. Da'wah, in the field of education, is an effort to improve educational conditions and combat misunderstanding of studying Islamic teachings. Through da'wah, modernization of interpretation can be carried out to disseminate knowledge about the Quran and integrate its values into the environment. The process of da'wah allows Muslims to be flexible and to learn from other cultures and civilizations (Zaeni et al., 2020).

Etymologically, hermeneutics comes from the Greek hermeneutic, which means expressing thoughts with words. This verb is also defined as "translate" and "interpreter" (Lengyel & Isela Peña Peláez, 2020). Then, the term hermeneutics has an etymological relationship with the Greek God, Hermes, who had the task of conveying and translating God's messages to humans in human language with the help of human words (Suddick et al., 2020). Through a historical lens, hermeneutics was first introduced by Johann Konrad Dannhauer, a German theologian, in his book entitled Hermeneutics Sacra, Sive Methodus Exponendarums Sacrarum Litterarum, written in 1654. As a theologian, hermeneutics is discussed in the book to interpret biblical texts (Friedman, 2014; Verdianto, 2020).

According to Gadamer, the interpreter's position is the main one in finding the meaning of a text. Gadamer suggested that interpreters can reveal new meanings by interpreting the text dialectically with the text itself. This meaning determines the position of ontology in the translator (Gadamer, 1986). In Gadamer's sense of hermeneutics, understanding a text aims to reveal truth that can be understood as changing, not stagnant, and a dynamic life experience under the interpreter's experience (Butko et al., 2021). In principle, the interpreter reveals new horizons of thought by exploring the meaning and considering the cover of the text's horizon, namely the interpreter's horizon and the text's horizon.

To produce a hermeneutic of understanding, Gadamer explains that the interpretation of meaning requires its assumptions. In this case, the interpreter of the text has assumptions that are at the level of the situational context. Traditions, social practices, language, and culture bind interpreters. The text always includes its relationship to the historical context. At this level, according to Gadamer, the interpretation of the text will never stop, or the truth will be dogmatic (Gadamer, 1986). To make it easier to understand Gadamer's hermeticism, a picture like the following is created.

The novelty of this research is visible when compared with previous research. Previous research made education the focus and aim to explain Siti Walidah as an influential Islamic figure in Indonesia (Mulyani & Zulkarnain, 2020; Wati et al., 2017). Not only that, Siti Walidah's struggle to elevate the dignity of women has also become a benchmark, something new in previous research (Ardiyani, 2017; Nahar et al., 2019). Previous research also failed or was unable to look at the factors, reasons, and background that made Siti Walidah able and brave to move against Javanese cultural values that were strong in patriarchy and oppression (Santosa & Ocktarani, 2020).

This research tries to add a dialectic and a research paradigm on Siti Walidah. By focusing on Siti Walidah's da'wah, this research aims to place da'wah and Siti Walidah as different entities. Siti Walidah, as a language subject, has a distinctive worldview, so she conveys her worldview through da'wah. Dakwah is a means of communication that conveys religious messages. Siti Walidah applies specific patterns by Javanese society as a means of communication. In this object of analysis, researchers use a sociolinguistic approach to examine da'wah and its socio-history.

Not only that, this research also places religion as a text and Siti Walidah as the interpreter of the text. Religion as a text is an open space that provides openness in understanding and interpreting the text. The openness of the meaning of religious teachings is not rigid or unchangeable. In other words, understanding the Quran opens up opportunities for interpreters to correct their previous understanding of the Quran. Siti Walidah, as a Muslim woman, is a necessity for her to interpret or interpret religious texts. The way Siti Walidah interpreted religious texts significantly impacted changes in class structure in Javanese society. The dialogue between Siti Walidah and the religious text is analyzed through Gadamer's hermeneutics approach.

## 2   Methods

This research uses a qualitative research method that aims to try to understand the phenomenon of Javanese society, da'wah, Islamic teachings, and Siti Walidah as a woman who brought Islamic reform in Nyai Ahmad Dahlan's manuscript, describing the words and language. In this context, the hermeneutic approach in qualitative research seeks a more profound meaning and understanding of the text or language (Sikh & Spence, 2016). So, in methodological principle, Gadamer's hermeneutics aligns with qualitative nature research. Because to find a deep understanding, qualitative interpretation or critical explanation is needed.

This research places hermeneutics as an approach within the scope of qualitative research (McCaffrey et al., 2012). Data sources or data collection techniques are needed. The source of

research data in literary criticism is a film script entitled *Nyai Ahmad Dahlan* (2017). Studying film scripts means looking for variables or data from Siti Walidah's narrative as an object of research regarding theological humanism in her preaching in the context of pre-independence Javanese society.

In this research, researchers carried out several stages: determining research questions, choosing research objects, building a research framework, reviewing data, categorizing data validation, and analyzing and interpreting data findings (Nassaji, 2015). The first stage determines the question. After the researcher looked at the problems regarding issues of humanism, theology, da'wah, and Javanese culture, the researcher then made two formulations and determined the object of his research, namely: (1) What were the socio-cultural conditions of pre-independence Javanese society in the film script *Nyai Ahmad Dahlan* (2017)? (2) What are the forms of humanism in the theology of Siti Walidah's preaching in the film script *Nyai Ahmad Dahlan* (2017)?

The next stage is building a research framework. The research framework critically reviews various studies appropriate to this research topic. A critical review of this research shows the novelty or state of the art of this research so that this research brings academic and non-academic contributions and benefits. The next stage is to examine the data using close reading techniques to gain an understanding of the various statements in *Nyai Ahmad Dahlan*'s text (2017). After that is data categorization. Through close reading, the researcher categorized the data according to the research objectives and questions so that 2 categories of data were obtained: data on the socio-cultural conditions of Javanese society in *Nyai Ahmad Dahlan*'s manuscript and the humanist form of Siti Walidah's preaching theology. It does not stop at this stage, and the categorized data is validated according to the results of the critical review that has been described. The final step is the analysis and interpretation of data findings. The data analyzed is in the form of Siti Walidah's narrative in her efforts to preach and change people's understanding of Islamic teachings. Data analysis will also focus on Siti Walidah's various obstacles amidst Javanese culture's solid and noble values.

## 3    Results and Discussion

To prove the hermeneutical findings on Siti Walidah, this section explores the socio-cultural condition of pre-independence Javanese society and how humanism is present in Siti Walidah's preaching.

### A. Socio-Cultural in Pre-Independence Javanese

Mecca for Islam is critical and significant. Mecca is a holy city for Muslims as it houses various holy places with high spiritual and historical value. One of the most essential places in Mecca is the Kaaba, a sacred place revered as God's house on earth. *Umrah* and *Hajj*, two necessary acts of worship in Islam, are also performed in Mecca. Performing the Hajj, an obligation for every Muslim who can afford it, allows Muslims to perform a series of meaningful and profound rituals. All Muslims turn towards Mecca when praying as a symbol of unity in belief and love for Islam. Thus, the meaning of Mecca for Muslims is profound, as it reminds them of their historical roots, unity, and strong belief in religion.

Excerpt 1

Kyai Fadhil    :    "*Nur…kamu harus persiapkan diri kamu. Sebentar lagi kamu harus berangkat ke Mekkah untuk mendalami ilmu agama.*"
'Nur ...you must prepare yourself. Soon you'll have to go to Mecca to study religion.'

Muh. Nur    :    "*Injih Bapak, Insyaallah, Nur akan siapkan diri seperti nasihat Bapak.*"
'Yes, Sir. Inshaallah. I will prepare myself as per your advice.'

(*Nyai Ahmad Dahlan*, 2017, 3)

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Mecca, Saudi Arabia's sacred city, occupies a special place in the hearts of Muslims worldwide. Mecca is a fascinating venue for anyone looking to enhance their knowledge and understanding of Islam. It operates as a fusion horizon where people can examine various facets of the religion, such as its history, culture, and spirituality.

The Kaaba, the center of Muslim prayer, is located in Mecca and is the most revered location in Islam. The Kaaba is a site of great spiritual significance, drawing millions of pilgrims from all over the globe to Mecca every year. People can watch and participate in Hajj traditions like *Tawaf* (circumambulation) and *Sa'i* (walking between two hills) by traveling to Mecca. These deeds foster the pilgrims' sense of solidarity and spiritual development, which offer a profound comprehension of the essence of devotion.

Mecca is also a center for Islamic education. The city's numerous Islamic universities, institutions, and institutes provide various courses and programs to local and international students. These educational institutes provide a safe setting for people to learn Arabic, study the Quran, and delve into Islamic disciplines like *Hadith*, *Fiqh* (jurisprudence), and *Tafsir* (Quran interpretation). Students understand the faith and its practical application in their daily lives by immersing themselves in the rich Islamic teachings.

Mecca is an essential site for anyone who wants to learn more about Islam and its principles. The city provides a unique fusion vista through its spiritual sites and educational institutions, allowing citizens to examine Islam's religious, cultural, and historical aspects. Immersing oneself in Mecca's profound atmosphere allows a transforming voyage of self-discovery and enlightenment.

Excerpt 2

| Walidah | : | "*Walidah ingin sekolah seperti anak-anak priyayi itu, Pak. Walidah kepingin merasakan bagaimana sekolah. Tidak di rumah terus.*"<br>'Walidah wants to go to school like the priyayi children, sir. Walidah wants to experience what school is like. Not at home all the time.' |
|---|---|---|
| Kyai Fadhil | : | "*Apa salahnya belajar di rumah? Bapak memberikan banyak ilmu untuk kalian, khan? Kalian bisa hafal dan tau isi Al Quran.. Bisa tau kitab-kitab. Bisa menulis huruf Arab. Jadi harus bersyukur karena masih boleh belajar.*"<br>'What's wrong with studying at home? I've given you a lot of knowledge, haven't I? You can memorize and know the contents of the Quran ... You can know the books. You can write Arabic letters. So you should be grateful that you can still learn.' |

(*Nyai Ahmad Dahlan*, 2017, 4)

Fusion education, sometimes known as homeschooling or unschooling, is an alternative educational strategy in which children learn primarily at home rather than in a regular school setting. This type of education promotes personalized learning experiences, customizable content, and scheduling flexibility. Many families prefer fusion education because they believe the home atmosphere is more favorable to learning than schools.

One of the primary benefits of fusion education is the possibility for parents to adjust the curriculum to their children's needs and interests. Unlike traditional schools, which follow a set curriculum, fusion education allows parents to choose materials and teaching techniques corresponding to their child's learning style and preferences. This tailored approach ensures that children fully interact with the information and absorb what they are learning.

Furthermore, home learning allows students to learn in a more relaxed and comfortable setting. Children can focus on their studies in the quiet of their own homes, away from the distractions and

pressures that are frequent in traditional institutions. They are free to examine diverse topics at their leisure and go deeper into topics that interest them. Furthermore, the absence of peer pressure and social dynamics may produce an environment in which students feel more comfortable expressing their opinions and ideas, resulting in greater creativity and critical thinking skills.

Fusion education opens up new avenues for learning within the context of one's own home. It enables tailored curricula, customized teaching methods, and the elimination of frequent distractions seen in traditional institutions. Families who embrace fusion education allow their children to study and grow in an atmosphere that is both supportive and appropriate to their unique needs and interests.

Excerpt 3

| Walidah | : | *"Tapi kenapa anak perempuan tidak bisa sekolah seperti anak-anak priyayi itu, Kyai?  Kan kita harus banyak belajar agar ibadahnya banyak dan menjadi pintar? Kalau ibadahnya banyak kan disayang Allah."* <br> 'But why can't girls go to school like the priyayi children, Kyai?  Don't we have to study a lot so that we can worship a lot and become smart? If we worship a lot, we will be loved by Allah.' |
|---|---|---|
| Kyai Fadhil | : | *"Memang sudah tradisinya. Tetapi kalian harus bersyukur bisa belajar Al Quran dan isinya di langgar dan belajar mengurus rumah bersama ibu kalian masing-maaaa...sing  Itu memang sudah kewajiban anak Perempuan."* <br> 'That is the tradition. But you should be grateful that you can learn the Quran and its contents in the langgar and learn to take care of the house with your respective mothers...sing That is indeed the obligation of girls.' |

(*Nyai Ahmad Dahlan*, 2017, 6)

Fusion of knowledge refers to integrating and harmonizing different branches of knowledge to attain a deeper understanding and wisdom. When it comes to learning the Quran, it is often believed that the horizons of fusion are broader and more profound than other areas of knowledge. Learning the Quran, the holy book of Islam, is considered a religious obligation for every Muslim, as it contains divine guidance and teachings for leading a righteous life.

The horizon of fusion in learning the Quran surpasses the boundaries between religious and worldly knowledge. While secular education focuses primarily on acquiring knowledge about the physical world and materialistic achievements, learning the Quran transcends these limits. It includes wisdom and direction that apply to the divine realm and every area of human existence. The Quran teaches morals, ethics, justice, and compassion and encourages people to work together to create a harmonious society. The synthesis of knowledge gained from studying the Quran enables individuals to construct a holistic worldview that considers both life's spiritual and material aspects.

Furthermore, the scope of fusion in Quran research extends beyond time and location. Despite the fact that the Quran was given over fourteen centuries ago, its teachings remain relevant and relevant to modern culture. By studying the Quran, people can connect with the wisdom of the past and gain insights that can influence their current and future actions. Individuals can bridge the gap between different historical periods, cultures, and civilizations by combining information in this context, resulting in a rich and diverse view of the world and its inhabitants.

The scope of fusion in understanding the Quran extends beyond the constraints of secular education. It blends religious and secular knowledge and transcends time and location. Individuals can get insight and guidance from studying the Quran, which can help shape their lives, develop a just society, and connect with the collective knowledge of previous generations.

Excerpt 4

| Mbok Yati | : | "*Nyai ini kan sedang hamil besar kayak Juminten anak saya. Tapi kenapa saya lihat nyai ndak pakai jimat???*" |
|---|---|---|
| | | 'Nyai is heavily pregnant like my daughter Juminten. But why do I see her not wearing an amulet?' |
| Nyai | : | "*Jimat? Jimat apa mbok?*" |
| | | 'Talisman? What talisman?' |
| Mbok Yati | : | "*Eee.... Kok masih nanya Jimat yang bikin Nyai selamet! Yang bisa jaga si jabang bayi dari betoro Kolo.*" |
| | | 'Eee.... How come you're still asking about the amulet that keeps you safe! The one that can protect the baby from *Betoro Kolo*.' |

*(Nyai tersenyum menggeleng-geleng. Dengan gaya lucu dan nyinyir Mbok Yati mengeluarkan beberapa jimat dari badan Juminten anaknya yang cantik, lugu dan polos secara berturut-turut.)*

'(Nyai smiled and shook her head. In a funny and sarcastic manner, Mbok Yati removes several amulets from the body of her beautiful, innocent Juminten in succession.)'

(*Nyai Ahmad Dahlan*, 2017, 20)

The meaning of amulets as protectors in the past and present has changed in line with changes in culture and society's views. In the past, amulets were often regarded as magical objects that could provide protection and good fortune to their owners. People of different faiths often wore amulets as a means to protect themselves from danger and disaster.

In traditional communities, amulets can take on certain forms and have considerable cultural value. Amulets, for example, can be pendants with calligraphy or certain textures that are supposed to have magical properties. Wearers of these amulets believe they will be protected from the world's misfortunes and tragedies. On a deeper level, however, these amulets may provide the user with psychological tranquility and satisfaction since they believe a force is protecting them.

## B. Siti Walidah's Preaching to Modern Humanism

Nowadays, however, people's views on amulets have changed. Many people wear amulets or similar objects for reasons of personal belief and family tradition. However, along with the development of the times and science, there is a tendency to criticize the existence of amulets and the magical powers they believe in. More people prefer to rely on logic, intelligence, and effort to achieve protection and luck.

The meaning of manners for Islam refers to the practices and ethics Muslims should follow daily. These manners cover various aspects, including relationships with God, fellow humans, animals, the universe, and oneself. In essence, manners for Islam aim to produce a civilized, friendly, and loving society.

In the relationship with God, Islamic manners require obedience to His commands, such as observing the five daily prayers, fasting, and paying zakat. Muslims are also expected to pray fervently, follow the teachings of the Quran, and avoid sinful acts. In relation to fellow human beings, manners for Islam encourage Muslims to be fair, courteous, and respectful of the rights and dignity of others. This includes speaking softly, maintaining a smile, and giving greetings when met.

Excerpt 5

| Nyai | : | "*Perempuan harus memiliki tanggung jawab yang tinggi dalam hidup, hormat kepada orang tua, jujur, tidak boros, sederhana, tidak kikir, berani, dan memiliki unggah-ungguh tata krama yang baik.*" |
|---|---|---|

> 'Women must have a high responsibility in life, respect for parents, be honest, not wasteful, simple, not miserly, brave, and have good manners.'
>
> (*Nyai Ahmad Dahlan*, 2017, 58)

The importance of women retaining good manners is an idea that has existed and continues to exist. In the past, women were cherished and regarded as the bearers of good in society. They are required to respect family honor, be polite, and adhere to moral principles. This was represented in proper attire, discourse, and attitudes that supported Christian principles. Women in the past played an important role in preserving traditions and passing on cultural values to future generations.

In this modern era, women still maintain manners, as shown by their ancestors. Although women's roles and responsibilities have evolved, modern women still maintain their dignity and uphold the traditional values that have existed since the past. They understand that manners are one way to build and maintain harmony in social life.

However, the manners of today's women can be slightly different from those of the past. Modern women are also involved in different areas of life, both professionally and socially, which can affect how they maintain their manners. Nonetheless, women are still aware that maintaining honor and moral values is essential daily. In this modern life, women still uphold etiquette in relationships, politeness, and upholding the prevailing social norms. Thus, modern women are role models for the younger generation in maintaining good manners and upholding noble values inherited from the past.

The meaning of prayer discipline refers to the importance of prayer discipline in Islam. Prayer, or *shalat*, is one of the fundamental pillars of Islam. Prayer is a means of worship and a way to establish a direct relationship with Allah. However, disciplined prayer goes beyond simply fulfilling the physical obligation to pray at the appointed time. It involves developing a disciplined mindset, maintaining focus, and adhering to prayer etiquette.

Disciplined prayer requires people to adhere to a set prayer schedule and prioritize it above all other tasks and distractions. This reflects a commitment to fulfilling religious obligations and demonstrates the sincerity of one's faith. By adhering to the appointed time, believers develop a sense of responsibility, punctuality, and orderliness. This instills discipline in terms of worship and other aspects of life, promoting a structured and balanced routine.

Excerpt 6

Nyai : "*Di sini akan kita ajarkan pendidikan keimanan dan praktik ibadah, Shalat berjamaah, hingga latihan pidato Pendidikan bermasyarakat juga akan diajarkan Dan ingat Kedisiplinan adalah hal utama ditempat ini Sholat berjama'ah tepat waktu, bangun pagi, disiplin melaksanakan tugas.*"
'Here, we will teach faith education and worship practices, congregational prayers, and speech training. Social education will also be taught. Moreover, remember, discipline is the main thing in this place: Prayers on time, getting up early, and discipline in carrying out tasks.'

(*Nyai Ahmad Dahlan*, 2017, 58)

Prayer is an obligation that Muslims must perform five times a day. This prayer has a deep meaning in terms of discipline in life, both past and present. In the context of the past, the discipline of praying teaches Muslims the importance of respecting time and organizing daily routines.

Muslims used to be quite rigorous when it came to praying. They were devoted to praying at the allotted hour every day, without fail. They placed a high importance on time and scheduled their

actions accordingly. The quality of their prayers mirrored this discipline. They pray with focus, honesty, and sincerity, remembering that prayer is a form of adoration to Allah Swt.

However, in today's environment, prayer is frequently overlooked. Many things contribute to this, including hectic lifestyles, increasingly advanced technology, and a lack of understanding of the value of prayer. Many Muslims skip or perform their prayers less somberly. Daily activities are sometimes emphasized over prayer, resulting in a reduction in the quality of prayer. As a result, it is critical for every Muslim to understand the significance of maintaining discipline in prayer, both in terms of saying the prayer on time and with sincerity.

The essence of silence lies in remaining calm and maintaining inner balance in the face of adversity. This philosophy emphasizes the importance of not rejecting or resenting the circumstances that exist in life but instead accepting them with open arms. It encourages individuals to have a positive outlook, understanding that every problem or difficulty is an opportunity for personal growth and development.

Practicing silence requires deep self-awareness and inner reflection. It encourages individuals to develop patience, understanding, and empathy towards themselves and others. One can experience inner peace and liberation from unnecessary suffering by accepting and embracing challenging situations. This philosophy teaches that accepting life's trials with a calm and peaceful mind allows one to tap into their inner strength and resilience so that they can navigate the ups and downs of life with grace and wisdom

Excerpt 7

Nyai : "*Jangan merengek, karena itu bisa membebani suamimu. Janganlah kamu minta untuk dibelikan ini dan itu, Karena itu bisa membuat suamimu bersusah hati, Nanti suamimu mencari-cari uang yang tidak halal. Dalam hal pakaian, janganlah kamu meminjam kepada tetanggamu. Apa yang kamu miliki, itulah yang baik untuk kamu pakai.*"
'Do not whine, for that will burden your husband. Do not ask to be bought this or that, for it may cause your husband distress, and he will look for money that is not lawful. When it comes to clothing, do not borrow from your neighbor. What you have is good for you to wear.'

(*Nyai Ahmad Dahlan*, 2017, 51)

The meaning of women's silence in the present and the past has created patriarchal and restrictive views of women in society. In the past, women were considered household keepers and caretakers of children. They were expected not to talk too much or have different opinions from men. Their role was considered only to fulfill the physical and emotional needs of the family.

However, this view is increasingly being criticized and controversial nowadays. Women are no longer perceived as creatures who should only be silent. They have proven that they have the same abilities and potential as men in various fields of life, including politics, business, the arts, and science. They are active in various social movements, feminism, and human rights struggles.

Maintaining these stereotypes can also hinder a society's social and economic progress. When women are silenced, they lose the opportunity to improve their capacity and contribute positively to the development of society. They may have ideas that can bring about positive change but cannot express their opinions. They may also experience oppression, harassment, or violence if they try to break these traditional rules.

The notion that women should remain silent is becoming increasingly irrelevant in the current context. Everyone, including women, has the right to express their opinions, participate in decision-making, and live according to their will. In the quest for gender equality and justice, society must eradicate views that limit women to silence and value diversity in all aspects of life.

Excerpt 8

Nyai : "*Semua perempuan itu harus pintar ngaji, membaca dan menulis Bukan hanya pinter masak, manak macak, Perempuan itu adalah madrasah buat keluarganya.*" 'All women must be smart in reciting the Quran, reading, and writing, Not just good at cooking, giving birth, and dressing up. Women are madrassas for their families.'

(*Nyai Ahmad Dahlan*, 2017, 40)

The idea that women should be able to recite the Quran in the present and the past emphasizes the significance of religious knowledge for women. In the past, learning and being able to recite the Quran was an essential advantage for women in carrying out religious duties and being a role model for children and families. Women who could recite the Quran were thought to have spiritual wisdom and could give religious advice to their families in the past. As a result, ladies who can recite the Quran hold a better social status and are revered by people around them.

Meanwhile, in today's context, the meaning of women being able to recite the Quran has become increasingly important with the emergence of various social and moral problems in an increasingly complex society. Women who have firm religious knowledge and the ability to recite the Quran will be able to guide their families with the correct teachings of Islam and avoid misunderstanding. In addition, women who master religious knowledge can contribute positively to maintaining and strengthening social harmony in society because, with their knowledge, they can also provide the correct understanding of Islam to those around them.

Finally, the ability of women to recite the Quran both in the past and the present is of essential importance in carrying out religious and moral duties as women. The capacity to recite the Quran and master Islamic knowledge would give a better future for women, their families, and the surrounding community. As a result, every woman must prioritize religious education and increase her comprehension of Islamic beliefs.

## 4 Conclusion

Siti Walidah, a notable figure in the Islamic Women's Movement, has contributed significantly to the growth of women's rights and empowerment in Islamic communities. Her work has had an impact on opposing patriarchal conventions and advocating a more inclusive and egalitarian interpretation of Islam. Walidah's initiatives have aimed to bridge the gap between the Islamic tradition and the current feminist movement, arguing for a fusion of views that allows for the reinterpretation of religious texts and practices to align them with gender equality principles better. The contribution of Walidah to the Islamic Women's Movement can be understood via the prism of Gadamer's horizon fusion. Gadamer contends that diverse understandings and interpretations of truth coexist and overlap within our society and that development and understanding can be accomplished through communication across these varied horizons. Walidah's work is similar in that she engages in discourse with traditional Islamic authorities and scholars, criticizing their interpretations of religious scriptures that perpetuate gender injustice and exclusion. Walidah hopes to connect the Islamic faith with feminist ideas by pushing for a fusion of horizons. She claims that patriarchal interpretations of Islam have disguised the genuine message of Islam, which is anchored on justice and equality. She advocates reinterpretation and reevaluation of religious texts to promote gender

equality through her publications and public involvement, emphasizing that women's rights do not conflict with Islamic principles but rather a natural extension.

Siti Walidah has contributed to the Islamic Women's Movement by questioning traditional patriarchal interpretations of Islamic teachings and pushing for a fusion of views. Her contributions have been critical in promoting female equality and empowerment within Islamic civilizations, bridging the gap between Islam and the modern feminist movement. Walidah seeks to integrate the real message of Islam with feminist ideas in order to build a more inclusive and egalitarian vision of the religion through communication between diverse horizons

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