



Representation of Islamic Women in the *Novel Khadijah: Ketika Rahasia Mim Tersingkap* and Lesson Plan

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ABSTRACT

This study aims to analyze: 1) the representation of Islamic women in the novel *Khadijah: Ketika Rahasia Mim Tersingkap* by Sibel Eraslan through the perspective of Islamic feminism by K.H. Husein Muhammad, with a focus on the public sphere; 2) the lesson plan for the representation of Islamic women in the novel *Khadijah: Ketika Rahasia Mim Tersingkap*. The study uses a qualitative approach with a document analysis method. The tool used to collect research data is an observation guide sheet. Text quotation data in the novel that represent the role and position of the character *Khadijah* as a Muslim woman are analyzed descriptively. The analytical framework is based on the concept of Islamic feminism by K.H. Husein Muhammad, including women's jihad, monotheism as the basis of justice and gender equality, women's participation in the public and political spheres, and the role of women in building the future of civilization. The results of the study show that: 1) the character *Khadijah* is represented as an independent, empowered, and active woman in social, economic, and spiritual life. *Khadijah* is not placed solely in the domestic sphere, but is shown as the main subject in moral struggle, strengthening da'wah, economic management, and generation education. This representation is in line with the Islamic feminist thoughts of K.H. Husein Muhammad who emphasized women as equal subjects in social structure; 2) the learning plan for the representation of Islamic women in the novel *Khadijah: Ketika Rahasia Mim Tersingkap* involves an innovative strategy using manual teaching materials for grade XI high school students involving 3 initial activities, 17 core activities, and 2 final activities.

Keywords: Islamic women, novel, lesson plan

Representasi Perempuan Islam dalam *Novel Khadijah: Ketika Rahasia Mim Tersingkap* dan Rencana Pembelajaran

ABSTRAK

Penelitian ini bertujuan menganalisis: 1) representasi perempuan Islam dalam novel *Khadijah: Ketika Rahasia Mim Tersingkap* karya Sibel Eraslan melalui perspektif feminisme Islam K.H. Husein Muhammad, dengan fokus pada ranah publik; 2) rencana pembelajaran representasi perempuan Islam dalam novel *Khadijah: Ketika Rahasia Mim Tersingkap*. Penelitian menggunakan pendekatan kualitatif dengan metode analisis dokumen. Alat yang digunakan untuk mengumpulkan data penelitian adalah lembar pedoman observasi. Data kutipan teks dalam novel yang merepresentasikan peran dan posisi tokoh *Khadijah* sebagai perempuan Muslim dianalisis secara deskriptif. Kerangka analisis didasarkan pada konsep feminisme Islam K.H. Husein Muhammad, meliputi jihad perempuan, tauhid sebagai landasan keadilan dan kesetaraan gender, partisipasi perempuan dalam ranah publik dan politik, serta peran perempuan dalam membangun masa depan peradaban. Hasil penelitian menunjukkan bahwa: 1) tokoh *Khadijah* direpresentasikan sebagai perempuan yang mandiri, berdaya, dan aktif dalam kehidupan sosial, ekonomi, dan spiritual. *Khadijah* tidak ditempatkan semata-mata dalam ranah domestik, tetapi ditampilkan sebagai subjek utama dalam perjuangan moral, penguatan dakwah, pengelolaan ekonomi, dan pendidikan generasi. Representasi ini sejalan dengan pemikiran feminisme Islam K.H. Husein Muhammad yang menegaskan perempuan sebagai subjek setara dalam struktur sosial; 2) rencana pembelajaran representasi perempuan Islam dalam novel *Khadijah: Ketika Rahasia Mim Tersingkap* melibatkan strategi inovatif menggunakan bahan ajar manual untuk siswa kelas XI SMA yang melibatkan 3 kegiatan awal, 17 kegiatan inti, dan 2 kegiatan akhir.

Kata kunci: perempuan Islam, novel, rencana pembelajaran

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INTRODUCTION

To this day, the view that places women as a second-class group is still frequently encountered in social constructions. This perception reflects the differentiation between men and women, where women are often considered to lack equal rights and roles to men. This view has implications for the marginalization of women, including restrictions on their involvement in the public and political spheres, as well as the inhibition of their freedom to express their rights. In traditional thought, women are even reduced to purely domestic roles, which limits their freedom of movement and social participation (Sulistiani, 2020).

From an Islamic perspective, discussions regarding the position and role of women have developed dynamically over the course of history. Islam does not recognize the terms feminism and gender, with their various concepts and implementations, in challenging the values of women's subordination, because Islam does not differentiate a person's position based on sex and does not contain gender bias (Anisa, 2021; Rokhmansyah, 2018). According to Ahmad et al. (2024), in pre-Islamic times, or the period of ignorance (*jahiliyyah*), women were subordinate and often viewed as a second-class group, with rights limited by male dominance. These conditions often led to women being treated as objects of property, completely under the authority of men. Patriarchal cultural practices that disadvantaged women became deeply rooted during this period, giving rise to inequality in gender relations.

The arrival of Islam subsequently brought about a significant transformation in women's position in society. Islamic historical sources record that Islam introduced an egalitarian concept of humanity, in which women were recognized as dignified beings with spiritual, legal, and social rights (Sephiana, 2024). In the Quran and Hadith, women were granted inheritance rights, the right to a dowry as personal property, the right to a voice in social agreements, and access to education and

participation in community life. This social reform marked a major shift from the patriarchal social structure of the *Jahiliyah* period to a social order that more fully respected women's dignity.

According to Wahidatul (2022), the arrival of Islam elevated women's status by granting them numerous privileges. Before the arrival of Islam, women were considered mere tools for satisfying lust and worthless. Husbands insulted wives who bore daughters and believed that daughters were a disaster. One feminist figure who developed this perspective was K.H. Husein Muhammad, an Islamic scholar and thinker known for his efforts to translate Islamic teachings in an inclusive and anti-gender bias manner.

When discussing school lesson plans, learning using literary texts is inseparable from language skills. Furthermore, field observations have found that students' creative writing skills in secondary schools are still considered weak (Oktarina et al., 2021). Furthermore, declining interest in reading literature is another issue due to the dominance of fast-paced digital media (Purnomo, 2025). Language skills are essential to support literary learning. Likewise, literature is also used as a medium for language learning (Sukowati et al., 2017). Therefore, this study utilizes the literary novel "*Khadijah: Ketika Rahasia Mim Tersingkap*" by Sibel Eraslan. "*Khadijah: Ketika Rahasia Mim Tersingkap*" (2015) is a translation of the work of Sibel Eraslan, a writer and Muslim women's activist from Istanbul, Turkey, known for her works rich in humanitarian and Islamic values. This novel was chosen as the research object based on the consideration that it presents a representation of Muslim women through the depiction of strong and distinctive characters. Through her main character, Khadijah, the author successfully portrays a woman who plays a significant role not only in the domestic sphere but also has a significant presence and contribution in the social, economic, intellectual, and spiritual spheres.

The novel "*Khadijah: Ketika Rahasia Mim Tersingkap*" (2015) presents a profound and meaningful narrative, depicting the life and



struggles of a highly influential Muslim woman, Khadijah bint Khuwailid, known as the first wife of the Prophet Muhammad (peace be upon him). In this work, the author not only recounts Khadijah's life's twists and turns but also highlights various relevant feminist values that can be implemented in an educational context. The novel provides valuable insights into the role of women in Islamic history and the challenges Khadijah faced in navigating her life in a patriarchal society (Puspitasari, 2018). By exploring Khadijah's strong and independent character, the author invites readers to reflect on the importance of courage, perseverance, and integrity in the face of various obstacles.

Research on translated novels is an integral part of literary studies and translation studies. Translated literary works are not merely viewed as secondary texts, but rather as linguistic and cultural products with their own characteristics that warrant scientific study. This aligns with the opinion of academics who state that literary works, including translations, have been widely used as research subjects, both in terms of linguistics, stylistics, and translation criticism. Research with the formal object of translation criticism on translated novels aims to examine the process of transferring meaning, style, and cultural values from the source language to the target language (Fitriyantisyam, 2021). Thus, this theoretical and empirical evidence confirms that translated novels are a valid research object in translation and language studies, both in terms of translation techniques and text analysis itself.

In this study, the researcher used the theory of Islamic feminism according to K.H. Husein Muhammad (2004). There are four forms of Husein's feminist thought in the public sphere: first, women's jihad, second, monotheism for justice and gender equality, third, women and political participation, and fourth, Indonesian women building the future. Furthermore, in the domestic sphere, these include: first, changing perspectives, second, the creation of women, and third, the veil and hijab.

Several previous studies have examined this topic. Mubarokati (2022) in "Portrait of Women's Struggle by Isra Hadid and Deya Ra'ad in *A Woman Is No Man*" found that women struggle against patriarchy using Islamic feminist theory. Nugraha and Suyitno (2019) in "Representation of Islamic Feminism in Abidah El Khalieqy's Novels" highlighted the representation of Islamic feminism and women's position in society. This research is generally still dominated by historical and normative religious approaches. Studies that utilize the perspective of Indonesian Islamic feminism, particularly the thoughts of K.H. Husein Muhammad, are still relatively rare. Therefore, this study offers a novel approach by analyzing the representation of Muslim women in the novel "Khadijah: Ketika Rahasia Mim Tersingkap" (When the Secret of Mim is Revealed) through the perspective of K.H. Husein Muhammad's Islamic feminism, with an emphasis on women's role in the public sphere as active and empowered subjects.

The representation of Muslim women in literary works should also be communicated to Indonesian language teachers in Islamic schools. In other words, this material should be integrated into external learning, namely Indonesian language and Islamic Religious Education and Character Education. This article only analyzes lesson plans using dual techniques: copying assignments (Razak, 2021) and tests using specialized teaching materials.

Based on the research background, the problem examined in this study is how the representation of Muslim women is presented in Sibel Eraslan's novel "Khadijah: Ketika Rahasia Mim Tersingkap" (When the Secret of Mim is Revealed) from the perspective of K.H. Husein Muhammad's Islamic feminism in the public sphere. Furthermore, this study also questions how the form of women's jihad, the concept of monotheism as the basis for justice and gender equality, women's participation in the public sphere, and women's role in building the future of

civilization are represented through the character of Khadijah in the novel.

Based on the description above, this study aims to analyze the representation of Muslim women depicted in Sibel Eraslan's novel "Khadijah: Ketika Rahasia Mim Tersingkap" (When the Secret of Mim is Revealed) through K.H. Husein Muhammad's theory in the public sphere. This study is considered important because it is expected to make a significant contribution to the development of a more inclusive, contextual, and gender-sensitive educational curriculum. Furthermore, the results are expected to be useful in encouraging readers to develop a critical awareness of humanitarian values, equality, and the role of women in various aspects of life, including social, cultural, and spiritual contexts.

METHOD

This study employed several qualitative data collection methods to obtain comprehensive data. Document analysis was used to obtain data from written sources, both literary texts and educational documents. The novel "Khadijah: Ketika Rahasia Mim Tersingkap" (2015) served as the primary data analyzed to identify the representation of Muslim women.

Furthermore, the curriculum, as a planned program of activities to support education and a sound teaching process, was developed. In this case, the curriculum refers to activities planned since the inception of education in Indonesia (Alwi, et al. 2023). Therefore, curriculum documents and Indonesian language teaching materials in high schools served as secondary data to examine the potential application of the analysis results in narrative text learning.

The data collection technique in this study employed documentation techniques. Documents are records of past events, which can take the form of writing, drawings, or monumental works of art (Sugiyono, 2013; Abubakar, 2021; Razak, 2017). The novel "Khadijah: Ketika Rahasia Mim Tersingkap" by Sibel Eraslan serves as the document used in this study.

The data collection instruments in this study were documentation sheets and text analysis guidelines. The documentation sheets were used to record quotations from the novel "Khadijah: Ketika Rahasia Mim Tersingkap" (When the Secret of Mim is Revealed) that represent Islamic women. The text analysis guidelines served to classify the data based on K.H. Husein Muhammad's concept of Islamic feminism, ensuring a systematic and focused analysis.

Data analysis was conducted by carefully reviewing all collected data, then classifying it and examining its contents in depth. This study employed a qualitative approach, where the data were analyzed and presented in descriptive form. In the analysis process, this study referred to the theory of Islamic feminism put forward by K.H. Husein Muhammad (2004). This feminist thinking encompasses four main aspects in the public sphere: (1) the concept of women's jihad, (2) monotheism as the foundation of justice and gender equality, (3) women's involvement in political participation, and (4) the role of Indonesian women in building the future. In addition, the analysis also covers the domestic sphere, which includes: (1) changes in perspectives on women, (2) the concept of the creation of women, and (3) the meaning of the veil and hijab.

The research results are compiled according to a qualitative approach with the following steps: (1) data description, (2) data analysis, and (3) data interpretation. All data are taken from the text of the novel Khadijah: When the Secret of Dreams is Revealed and the author analyzes Islamic feminism based on the theory of K.H. Husein Muhammad. There are four forms of Husein's feminist thought in the public sphere, First, women's jihad, Second, monotheism for justice and gender equality, Third, women and political participation, Fourth, Indonesian women build the future. In addition, in the domestic sphere, these include First, changes in views, Second, the creation of women, and Third, the veil and hijab.

The lesson plan for the representation of Islamic women in novels uses special teaching

materials. These materials include copying assignments and tests. Therefore, the special teaching materials contain blank spaces where students can copy aspects of the representation of Islamic women in the novels being studied.

RESULTS

1. Public Sphere Analysis

1.1 Women's Jihad

In Islamic terminology, jihad is defined as a struggle that utilizes all human potential and abilities for a goal (2004). Generally, the goals of jihad are goodness, truth, nobility, and peace. This novel presents a representation of women's jihad through the character of Khadijah, a woman who demonstrates extraordinary resilience in the face of various pressures, both physical trials and social challenges.

One example of Khadijah's resilience is clearly demonstrated when she remains strong despite being abandoned by the elite women of Mecca during childbirth. "Words that are sharp, winged, and inappropriate for relatives and neighbors. Words that are dirty and hurtful. However, Khadijah has friends and servants who are loyal to her for the sake of Allah." (p. 262)

This illustrates jihad as not only connoting physical resistance, but rather spiritual steadfastness and social commitment to facing injustice and life's challenges. Khadijah's attitude and role align with Husein Muhammad's view that women's jihad is a continuous struggle against injustice in many dimensions of life, focusing on liberating women from patriarchal structures and social oppression.

1.2 Tawhid for Justice and Gender Equality

According to Husein (2004), Tawhid is not merely a belief, but also a firm stance against all forms of injustice and oppression, especially those manifested in violence and discrimination against women. True unity is believed to provide equal rights and roles for every human being regardless of gender. In the novel, Khadijah appears as a protector and defender of universal human dignity,

especially for the marginalized and vulnerable. She shows deep respect for slaves and widows, striving for independence and a more dignified life, including helping them find partners to escape loneliness and social limitations.

"Khadijah never treated pregnant women, slaves, or servants badly. In fact, she often freed or married them off." (pp. 213–214)

Khadijah also emphasized the value of monotheism to her husband:

"O my uncle's son! Don't say such things! Allah will never harm you!" (p. 264)

According to Husein Muhammad, monotheistic feminism combines awareness of gender injustice with the values of monotheism, which rejects servitude to anyone other than God, and places equality and justice at the core of its teachings. This approach challenges traditional interpretations that often reinforce patriarchy and discrimination. In this context, Khadijah is not only a social feminist figure but also a symbol of feminist theology, prioritizing human justice and liberation from oppression, based on the principle of equality rooted in the ultimate unity of God. This approach demonstrates that the feminist struggle is not only socio-political but can also be built from a spiritual and humanistic monotheistic perspective.

From the explanation above, it can be concluded that the connection between monotheism and feminism in this context demonstrates that true faith must be reflected in social action that opposes discrimination and gender hierarchy. Complete monotheism is not only about the oneness of God, but also demands the liberation of humanity from all forms of social oppression, especially gender-based oppression. Thus, monotheistic feminism becomes an important path to realizing true justice and equality in society, offering a vision of humanity that is inclusive, just, and respectful of the dignity of every individual regardless of gender.

1.3 Women and Political Participation

Husein Muhammad emphasizes that women have the same rights and abilities to be active in

the public and political spheres, not merely as spectators but as influential actors. In the novel, Khadijah is depicted as playing a central role in three important aspects: first, as a skilled economic manager capable of running a business with modern strategies and reliable management; second, as a strategic figure in da'wah and migration, playing a role in organizing and strengthening socio-religious struggles; and third, as a mental strengthener who builds the resilience of her family members amidst significant challenges.

These three roles demonstrate that women are capable of contributing not only to domestic life but also to decisions and actions that have broad socio-political impacts. This simultaneously affirms the spirit of feminism, which values equality and recognizes women's full capacity in all aspects of life.

When sending her daughter off to emigrate, Khadijah acts as a moral reinforcer:

Khadijah reassuringly said, "You are the daughter of the Prophet Muhammad. Don't forget that!" (p. 358)

Khadijah also led and managed trade: "Because Khadijah knew she was spiritually connected and witnessed her husband's good behavior, she began to provide more support to him. She began to take on some of his responsibilities in trade. She also paid close attention to activities related to his religious days" (p. 256).

Khadijah's involvement in trade and long-distance travel reflects a strategic and socially grounded form of women's political participation, in which she not only managed wealth but also established a network of influence across regions. This pioneering role aligns perfectly with Hussein Muhammad's vision of feminism, which asserts that women have the right and ability to contribute significantly to the public sphere and the common good. According to this view, Khadijah's story serves as enduring evidence that true emancipation arises from women's concrete actions in society, opening the door to an equal and mutually

supportive gender order, enabling every individual, without patriarchal constraints, to realize their full human potential.

1.4 Women Building the Future

Husein Muhammad views women as key agents shaping future civilization, with their irreplaceable power in fostering a conscious and empowered generation. In the novel "Khadijah," this is clearly manifested through Khadijah's role as the center of education for the Prophet's children. She not only imparts practical knowledge about everyday life but also instills values of mental toughness, business ethics, and a broad social vision to face the challenges of the world. Her educational role goes beyond mere nurturing, becoming the foundation for the development of the character of inclusive and just future leaders.

"These three children, who received a good education from their mother, will always live a life filled with love and charity for their father, who will become the final prophet." (p. 154)

The home is depicted as the center of life's pulse:

"Women are the center of life's pulse at home." (p. 277)

This exposition emphasizes the central role of the home in the process of forming individual values and character. The home is not positioned as a passive or limited space, but rather as the center of civilization formation on a micro level, where the values of humanity, justice, and social solidarity are instilled from an early age. Within this framework, women, through their role in the domestic sphere, have a broad influence on the direction and quality of civilization. This view implicitly critiques the dichotomy between public and domestic spheres, which has tended to diminish women's roles, while also emphasizing that the domestic sphere is a strategic basis for realizing sustainable social change.

Based on this description, it can be concluded that through the representation of Khadijah and the emphasis on the home as the center of life's pulse, this novel reinforces Husein Muhammad's



view that women are active subjects and determiners of the direction of civilization. Education provided by women is not merely interpreted as a form of nurturing, but rather as the primary foundation for developing a generation of inclusive, ethical, and just leaders. Therefore, women are positioned as a key pillar in the future development of the people and society.

2. The Lesson Plan

2.1 Initial Activities

The initial activities in the Indonesian language lesson plan for grade 11 involve three activities. First, students respond to the teacher's greeting when opening the lesson. Second, each student receives special teaching materials. Third, the teacher facilitates students' understanding of how to use the special teaching materials. Fourth, the teacher facilitates students to fill in the attributes on the cover of their respective teaching materials.

2.2 Main Activities

The core activities in the Indonesian language learning plan in grade XI involve many activities. First, students are facilitated by the teacher to copy manually in the blank field about fragment-1 of the synopsis of the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Second, students are facilitated by the teacher to copy manually in the blank field about fragment-2 of the synopsis of the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Third, students are facilitated by the teacher to copy manually in the blank field about fragment-3 of the synopsis of the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Fourth, students are facilitated by the teacher to copy manually in the blank field about fragment-4 of the synopsis of the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Fifth, students are facilitated by the teacher to copy manually in the blank field about fragment-5 of the synopsis of the novel *Khadijah: When Mim's Secret is*

Revealed using special teaching materials. Sixth, students are facilitated by the teacher to copy manually in the blank field about the 6th synopsis of the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Seventh, students are facilitated by the teacher to copy manually in the blank field about the 7th synopsis of the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Eighth, students are facilitated by the teacher to copy manually in the blank field about the jihad of female characters in the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Ninth, students are facilitated by the teacher to copy manually in the blank field about the Tauhid for Justice and Gender Equality of female characters in the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Tenth, students are facilitated by the teacher to copy manually in the blank field about women and political participation of female characters in the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials. Eleventh, students are facilitated by the teacher to copy manually in the blank fields about women reading the future of female characters in the novel *Khadijah: When Mim's Secret is Revealed* using special teaching materials.

2.3 Final Activities

The closing activities in the Indonesian language lesson plan for grade 11 involve two activities. First, students and teachers conduct an *appersi* (*appersi*). Second, students listen to the teacher's instructions regarding the post-test (take-home examination). Third, students respond to the teacher's greeting at the conclusion of the learning activity.

DISCUSSION

This discussion argues the research findings regarding the representation of Muslim women in Sibel Eraslan's novel *Khadijah: When Mim's Secret is Revealed*, using the Islamic feminist perspective of K.H. Husein Muhammad, and its

relevance to the public sphere and Indonesian language lesson plans in high school.

First, the findings regarding women's jihad indicate that the character of Khadijah is represented through non-physical struggles such as spiritual steadfastness, social resilience, and moral courage. From an Islamic feminist perspective, women's jihad is not interpreted as war, but rather as a continuous effort to fight structural injustice and patriarchal culture (Muhammad, 2004). This view aligns with Anisa (2021), who asserts that women's subordination is more due to patriarchal interpretive constructs than to Islamic teachings themselves. Conversely, the normative-traditional perspective tends to interpret jihad in a masculine manner and limits women's roles to the domestic sphere, potentially excluding women's contributions to social struggles. Thus, this novel serves as a cultural critique of narrow interpretations of jihad and opens up space for more gender-just interpretations.

Second, research on monotheism as the basis for justice and gender equality shows that the value of monotheism in the novel is not limited to theological aspects but is embodied in social practices that reject discrimination. From the perspective of K.H. Husein Muhammad's monotheistic feminism, the oneness of God must imply the elimination of oppressive power relations, including gender relations (Muhammad, 2004). This finding is supported by (Sephiana, 2024), who states that Islam normatively recognizes spiritual and social equality between men and women. However, critics from a traditional perspective argue that linking monotheism with a feminist agenda risks blurring the lines between theological doctrine and modern social discourse. Nevertheless, Islamic feminism utilizes monotheism as an ethical foundation for establishing substantive justice, not merely formal equality.

Third, regarding women's participation in the public sphere, research shows that Khadijah is represented as an economic manager, a supporter of da'wah, and a strategic actor in socio-political

life. From an Islamic feminist perspective, this representation has historical and theological legitimacy, given that women's involvement in public activities has been documented since the early days of Islam (Puspitasari et al., 2018). However, historical literary criticism argues that the depiction of Khadijah risks positioning her as an idealized figure difficult to replicate in the context of contemporary women. Responding to this criticism, Mubarokati (2022) asserts that historical figures in Islamic feminist literature serve as symbolic legitimation to open up space for contemporary women's participation, not as normative standards to be literally imitated.

Fourth, the finding that women are the future builders of civilization positions the domestic sphere not as a space of subordination, but rather as a strategic basis for the formation of values and character. The Islamic feminist perspective views the domestic and public spheres as intertwined, not dichotomous. This view differs from liberal feminism, which tends to separate the two hierarchically (Ahmad et al., 2024). Through the character of Khadijah, the novel emphasizes that women's educational and nurturing roles have a long-term impact on the quality of civilization. Thus, this research broadens the meaning of the domestic role as a transformational force, not a social limitation.

In terms of research strengths, this study excels in its sharp textual analysis through the use of K.H. Husein Muhammad's Islamic feminist perspective, which is rarely applied in Indonesian literary studies, particularly in translated novels. Focusing on a single novel allows for in-depth reading and detailed contextual analysis. However, the limitations of this study lie in the sample size, which included only one literary work, and the limited theoretical variables that did not include comparisons with the Islamic feminist thought of other figures, such as Amina Wadud or Fatima Mernissi. These limitations impact the generalization of the findings, which remain contextual. Based on these arguments, further research is recommended to use a comparative



approach involving more than one literary work or diverse Islamic feminist perspectives to provide more comprehensive results and enrich the discourse on Islamic feminism in literary and educational studies.

CONCLUSION

Based on the analysis results derived from the research problem formulation, it can be concluded that Sibel Eraslan's novel *Khadijah: When the Secret of Mim is Revealed* represents Muslim women as subjects with equal spiritual, social, and intellectual capacities. This representation is evident through the depiction of women's jihad in the form of non-physical struggle, such as steadfast faith, social resilience, and moral courage in the face of injustice. These findings indicate that the concept of jihad in the novel is not limited to the masculine realm but is interpreted contextually and inclusively.

Furthermore, this study demonstrates that the value of monotheism (*tawhid*) is presented as an ethical foundation for the realization of justice and gender equality. *Tawhid* in the novel is presented not only as a theological teaching but also as a social principle that rejects the practice of subordination of women. Furthermore, women are represented as having the legitimacy to participate in the public sphere, particularly in the economic and *da'wah* spheres, without negating their role in the domestic sphere. The domestic and public spheres are depicted as interconnected and equally strategic in building civilization.

Thus, the overall results of this study confirm that the novel *Khadijah* presents a gender-just and empowered representation of Muslim women, in accordance with the Islamic feminist perspective of K.H. Husein Muhammad. This conclusion is entirely a generalization of the analysis that addresses the research problem formulation regarding the form of representation, the meaning of jihad, and the position of Muslim women in the novel under study.

Research results related to the integration of the novel *Khadijah* into Indonesian language lesson

plans in high schools indicate that this novel is a relevant literary work for use in teaching narrative texts and novels. Through literary works, readers can be more responsive and critical in responding to various social issues and problems that arise in society. The more social upheaval and dialectics that occur in society, the richer the literary world becomes with ideas and concepts (Sumiyadi & Durachman, 2014). From a pedagogical perspective, utilizing novels with religious-humanist values can develop the ability to analyze intrinsic and extrinsic elements while simultaneously instilling character education (Eagleton, 2005; Sukowati et al., 2017; Razak, 2020). However, from a practical perspective, the use of translated novels requires teachers to be prepared to bridge cultural and linguistic contexts to avoid misconceptions among students. Therefore, the development of contextual and adaptive teaching tools is necessary.

Scientific articles containing learning using copying assignment techniques are widely found in various online journals. First, Razak & Elmustian (2024) wrote an article entitled *Penerapan Pendekatan Keterampilan Proses dan Teknik Tugas Menyalin dalam Pembelajaran Online Keterampilan Memperkuat Rima Pantun*. Second, Delfiana (2024) wrote an article entitled *Pembelajaran Keterampilan Menulis Paragraf Prosedur Topik Perkalian Menggunakan Teknik Scaffolding dan Teknik Tugas Menyalin*. Third, Doda & Achmad (2025) wrote an article entitled *The Student Responses to the Application of Copying Assignment Techniques in Student Worksheet through Pantun Writing Learning*.

Penggunaan bahan ajar manual yang berisi materi formatif diyakini mudah dipakai dan dipahami oleh para siswa. Hal ini disebabkan bahan ajar itu berisi deskripsi semua indikator. Dengan kata lain, bahan ajar untuk satu atau dua kali pertemuan berisi deskripsi materi yang mendalam, mencukupi, dan objektif (Ranem et al., 2018; Nurhana et al., 2020; Niswanti & Novmarengga, 2025).

Khadijah bint Khuwailid, a woman whose name is engraved in gold ink in Islamic history. As the first wife of the Prophet Muhammad ?, Khadijah was not only known for her position as a wife, but also for her important role in supporting her husband's preaching. Her life story is a source of inspiration for many, demonstrating strength, wisdom, and determination. The following is Khadijah's review when Mim's secret was revealed by Sibel Eraslan.

In Islamic history, Khadijah played an important role as Ummul Mukminin, mother of the Muslim community. He was a figure who provided moral and financial support to the Prophet Muhammad ? in the early days of the spread of Islam. Her courage in facing the social and economic challenges of the time made her an enduring role model for women and men throughout the world.

The novel "Khadijah When Mim's Secret is Revealed" is a work that digs deeper into Khadijah's life. With an engaging narrative, this novel takes readers to explore Khadijah's life journey, starting from her youthful days full of courage to becoming a strong pillar for the Prophet Muhammad? This novel not only tells the story of Khadijah's personal life but also shows how she plays a role in a wider context, namely the history of Islam itself. Through this review, we will explore how this novel succeeds in bringing Khadijah's story to life in a way that is inspiring and relevant for today's readers. We will see how the values upheld by Khadijah still have a strong resonance in modern times.

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