

## CHAPTER III

### FELIX Y. SIAUW AND HIJAB

The chapter is the biography of Felix Y. Siaw and factors of the understanding of the hijab verses. It is because idea of author is based by his historical fact. Then it is necessary to reveal the biography of the figure. This chapter is discussion of his understanding of hijab, the introduction of the book *Yuk Berhijab*, comments about him and analisis Felix Y. Siaw's thought on the meaning of hijab.

#### A. Biography of Felix Y. Siaw

Felix Y. Siaw is born in Palembang on January 31<sup>th</sup>, 1984. He is ethnic Chinese who previously Christian Catholic. His parents named Mr. Iwan and Mrs. Yeni Ishak.<sup>1</sup> He is Catholic Christianity until the age of 12 years.<sup>2</sup> His thinking is critical when high school. He doubts his religion. He thinks about the concept of God, forgiveness of sin and the fact of the creation of man in the Catholic religion.<sup>3</sup>

Felix is looking for answers in the Scriptures, but 14 of 27 letters in the New Testament Gospel turned out to be written by men, the Saint Paul. He does not find the answer to the questions. Then he decides not religious. Felix assumes religions there are not true. Felix feel that in last Junior High School.<sup>4</sup>

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<sup>1</sup>Hidayati, *Analisis Wacana Hijab dalam buku "Yuk Berhijab" Karya Felix Y. Siaw*,43.

<sup>2</sup>Rohmah, *Analisis Busana Muslimah Pada Akun Twitter Ustadz Felix Siaw*, 48.

<sup>3</sup>Hidayati, *Analisis Wacana Hijab dalam buku "Yuk Berhijab" Karya Felix Y. Siaw*, 43.44.

<sup>4</sup>Rohmah, *Analisis Busana Muslimah Pada Akun Twitter Ustadz Felix Siaw*, 48.

Felix questions again about God at last year of Junior High School. Later, he looks for answers about its everywhere. Finally, he find the answer that God is right. He believe that God is right after he learns the biological sciences. He learns creation of human from sperm have not intellectual. He understands that humans are created from something very special.<sup>5</sup>

Felix continues to look for answers from all three big questions. The search process that ended in mid-2002, when he is in the third semester of College at Bogor Agricultural University (IPB). At the time, he decides relocate kost. In this new place of kost, he lives together with a Muslim student.<sup>6</sup>

Felix's friend suggest to meet an preacher to discuss three major questions that.<sup>7</sup> So, he met the preacher named Fatih karim.<sup>8</sup> He find views on Islam that is very much different. It turns out that he find Islam is different. The concept is amazing. Islam provides the concept of the hereafter and the world. Islam answer his questions, then he interest learning more the Noble Quran.<sup>9</sup>

He admires one of the verses in the Quran, it is al-Baqarah verse 2, namely "this is the book; in it is guidance sure, without doubt, to those who fear God".<sup>10</sup> However, at that time, he still thinks that creates the Quran is man, as well as

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<sup>5</sup>Hidayati, *Analisis Wacana Hijab*, 44.

<sup>6</sup>Hidayati, *Analisis Wacana Hijab*, 45.

<sup>7</sup>Hidayati, *Analisis Wacana Hijab*, 45.

<sup>8</sup>Felix Y. Siau, *Buku Khilafah Remake*, in felixsiau.com. Accessed on Agustus 29<sup>th</sup>, 2018.

<sup>9</sup>Hidayati, *Analisis Wacana Hijab*, 45.

<sup>10</sup>Ali, *The Holy Quran*, 23.

other religious Scriptures. However, when it comes to his explanation that the Quran not by man, then he regards it as a joke.<sup>11</sup>

Felix asks for proof that an explanation is correct. His doubting is answered through the Quran al-Baqarah verse 23 that explains, “and if ye are in doubts as to what We have revealed from time to time to Our servant (Muhammad), then produce a surah like there unto; and call your witness and helpers (if there are any besides God, if your (doubts) are true”.<sup>12</sup> He think sura al-Baqarah is a seal and open challenges create man, but man nothing could make it that way. Finally, Felix felt the Quran is a book is derived from the Creator God from universe.<sup>13</sup>

Felix’s parents are shocked and angry when Felix decides to choose Islam when he is 18 years old. However, the anger of both just disappointment not until the expulsion. However, Felix convinces his parents for three years, so his parents accept his choice.<sup>14</sup>

Since converted to Islam, Felix researches Islam and muslim. Islam is perfect religion, but muslim is slumped. He read about 60 books a year solve this problem. He discusses with ulama and intellectual researches in the effort to raise awareness of the people for eight years.<sup>15</sup> Felix became an Islamic Inspirator after recent convert to Islam. Its programs are arranged so well that evokes the divine

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<sup>11</sup>Hidayati, *Analisis Wacana Hijab*, 45-46.

<sup>12</sup>Ali, *The Holy Quran*, 25.

<sup>13</sup>Hidayati, *Analisis Wacana Hijab*, 46.

<sup>14</sup>Hidayati, *Analisis Wacana Hijab*, 47.

<sup>15</sup>Felix Y. Siau, *Khilafah Remake*, print. II (Jakarta: Alfatih Press, 2015), 111.

values within each individual. He make the Quran and Sunnah in the inspired its activity as well as changing the appearance of each individual who follows its programs.<sup>16</sup>

In the year 2001, Felix graduated from High School in Palembang. Then, he study in Faculty of Agriculture Bogor until the year 2006. He actively preach and fight for Islam on the campus. He joins the team of propagation Institute Campus BKIM (Islamic Spirituality Student) IPB, later he became chairman of the propagation Institute faculty of agriculture elSIFA.<sup>17</sup> Gait his dakwah also be originized from here.<sup>18</sup>

Felix studies Islamic teachings from alleged that Islam is rude, radical terrorists, want to win themselves, no mercy, haphazard and anti-progress. He knows the Islamic concept which is completely different from the known, about the Islamic concept about *aqidah aqliyah* (creed of the way of thinking), *Qadha* and *Qadr* (about destiny, fate, hidayah), politics, economics, education, finance until the ideology of Islam, views about Islam completely transformed after getting to know friends from HT (*Hizbut Tahrir*),<sup>19</sup>

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<sup>16</sup>Felix Y. Siauw, *How to Master your Habits*, print. XII (Jakarta: Al-Fatih Press, 2018), 171. See to Felix Y. Siauw, Muhammad Al-Fatih 1453, print. XII (Jakarta: Al-Fatih Press, 2018), 319.

<sup>17</sup>Siauw, *How to Master your Habits*, 171. See to Siauw, Muhammad Al-Fatih 1453, 319.

<sup>18</sup>See, Setya Utami, *Nilai-Nilai Edukatif dalam Karya Felix Y. Siauw, Thesis* (Salatiga: Tarbiyah and Teacher Training Faculty Department of Religious Education Islam State Islamic University Salatiga, 2015).

<sup>19</sup>See, Utami, *Nilai-Nilai Edukatif dalam Karya Felix Y. Siauw*.

Felix commented by people when he joins in HT. But, Felix argues HT is the first place to know Islam closer. Felix knows that later he is alone before Allah, not group together, not alongside HT, because it's part of a group of dakwah, that preach it for Allah, not for the party. That Islam is high from all and sundry, that ukhuwah Islam is like bond.<sup>20</sup>

In the year 2006, Felix decides to marry a muslim women, she named Parsinah or called Iin. Then have three children. The first child named Alila Shaffiya ash-Syarifah, born in 2008. The second son named Muhammad Al-Fatih Shifr, born in the year 2010. A third son named Ghazi Muhammad Al-Fatih, born in the year 2011.<sup>21</sup>

The year 2007, Felix devotes in the higher education as a lecturer of Basic Economic Knowledge, Mathematic and Marketing Management at STIE GICI Business School. Felix also profession as a Marketing Manager in the company of PT. Biotis Agrindo agro-chemicals.<sup>22</sup> In this year, he starts dakwah from facebook social media, he actives preaching on twitter in early 2010 and he has more than 250.000 followers within one and a half years.<sup>23</sup>

Felix preaches in America in 2013. Then he is arrested and considered doing work. His tour visa is canceled and he is repatriated to Indonesia in 2014. He

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<sup>20</sup>See, Utami, *Nilai-Nilai Edukatif dalam Karya Felix Y. Siauw*.

<sup>21</sup>Siauw, *How to Master your Habits*, 171. See to Siauw, Muhammad Al-Fatih 1453, 319.

<sup>22</sup>Hidayati, *Analisis Wacana Hijab*, 48.

<sup>23</sup>Rohmah, *Analisis Busana Muslimah Pada Akun Twitter Ustadz Felix Siauw*, 51.

visited Hokaido in 2013. He met his teacher named *ustadz* Evi Taufik. *Ustadzh* Evi Taufik teaches very discipline. Felix is expelled because he could not read Arabic. He had studied at 22.00-24.00 WIB at the *ustadz* Evi Taufik's house. *Ustadz* Evi Taufik say the argumentation must be accompanied by data.<sup>24</sup>

Felix is Islamic Inspirator. He teaches the Islamic studies in offices, campuses and mosques throughout Indonesia.<sup>25</sup> Felix has a dream leveling Jakarta with the idea of Islamic Sharia and Caliph.<sup>26</sup> He produces seven books from his studied, experience and discussion of Islamic religion for four years,<sup>27</sup> he writes to produce ten books.

In addition active in preaching and writing on social media, Felix also writes on Islam, then published into a book. Works by Felix are:

1. Beyond The Inspiration, it is published in 2010, it is the book which gives the inspiration to the muslim teens to pursue dreams.<sup>28</sup>
2. Muhammad Al-Fatih 1453, it is published in 2011, the book that tells the story of a Muslim named Muhammad Al-Fatih, he is a young man who can bring the good name of Islam.<sup>29</sup>

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<sup>24</sup>TV One: *Satu Jam Bersama Ustadz Felix Y. Siauw* in account Youtube *Smile, Laugh and Loving*. Accesed on January,23<sup>th</sup>, 2018.

<sup>25</sup>Siauw, *How to Master your Habits*, 171. See to Siauw, *Muhammad Al-Fatih 1453*, 319.

<sup>26</sup>Hidayati, *Analisis Wacana Hijab*, 46.

<sup>27</sup>Siauw, *Khilafah Remake*, 111.

<sup>28</sup>See, Felix Y. Siauw, *Beyond The Inpiration*, print. IX (Jakarta: Alfatih Press, 2017).

<sup>29</sup>See, *Muhammad Al-Fatih 1453*.

3. *How to Master Your habits*, it is published in 2013, this book is about how a muslim should have an Islamic personality. In this book, can learn how to can build good habits and Islami.<sup>30</sup>
4. *Udah Putusin Aja*, it is published in 2013, this book contains about advice for teenagers not to establish relationships (dating), if not yet mating requires time.<sup>31</sup>
5. *Yuk Berhijab*, it is published in 2013 contains about why muslim women should use a hijab. In addition this book contains advice-advice so that muslim women always use the hijab.<sup>32</sup>
6. *Khilafah Remake*, it is published in 2013, the contain is Khilafah Islamiyah, criticism of secularism, the pillars supporting the triumph of Islam, namely, piety, charity and State which applies the Islamic jurisprudence.<sup>33</sup>
7. *Islam Rahmatan Lil Alamin*, it is compiled by Hafidz Abdurrahman, Felix Y. Siau, Tim Yuk Ngaji and Emeraldita Noor Achni, it is published in 2013, the contains is basic material about Islam.<sup>34</sup>
8. *The Cronicles of Ghazi The Rise of Ottomans*, it is written by Sayf Mohammed Isa and Felix Y. Siau, it is published in 2014, the novel is

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<sup>30</sup>See, Siau, *How to Master your Habits*, print. XII (Jakarta: Alfatih Press, 2018).

<sup>31</sup>See, Felix Y. Siau, *Udah Putusin Aja*, print. V (Jakarta: Alfatih Press, 2017).

<sup>32</sup>See, Felix Y. Siau, *Yuk Berhijab: Hijab tanpa Nanti dan tanpa Tapi*, print. V (Jakarta: Alfatih Press, 2017).

<sup>33</sup>See, Siau, *Khilafah Remake*.

<sup>34</sup>See, Felix Y. Siau, *Islam Rahmatan lil Alamin*, print. II (Jakarta: Alfatih Press, 2017).

the story of the coming of Islam in the Ottoman Sultanate to mainland Europe.<sup>35</sup>

9. *Art of Dakwah*, it is published in 2017, this book contains about dakwah Islam and preach creatively tips.<sup>36</sup>
10. *Wanita Berkarir Syurga*, it is written by Felix and Dakwah Hijab Alila team, it is published in 2017, this book is about the history of women, the rise of feminism and the glory of the women know in Islam.<sup>37</sup>

Felix is very critical. It can be seen from doubted his religion before Islam. Then, he chose Islam because according to logic. He is the person of strong determination. It is known from a strong passion for studying Islam. He is an intelligent and creative people, it is known from his works is in great demand. He is very loving Islam, it is known from the spirit of the activity of his religious proselizing. Felix Y. Siauww's thought about Islam, including his thought on the position of women, the association of man and woman, the system of government and most important his view on hijab.

Felix argues on gender issues that Islam is not like secular patriarchy, that is making the degree woman lower than man. Not different between man and woman in Islam. Man and woman have equal degrees on the Allah. Human

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<sup>35</sup>See, Sayf Muhammad Isa dan Felix Y. Siauww, *The Cronicles of Ghazi The Rise of Ottomans*, print. III (Jakarta: Alfatih Press, 2016).

<sup>36</sup>Felix Y. Siauww, *Art of Dakwah*, print. II (Jakarta: Alfatih Press, 2018).

<sup>37</sup>Felix Y. Siauww, *Wanita Berkarir Syurga*, print. II (Jakarta: Alfatih Press, 2017).



happiness is not on wealth, and love to sheer, but lies in the pleasure of Allah. Therefore, both men and women had an equal chance to grab it..<sup>38</sup>

Islam gives the path of worship to women with these advantages which Allah gave to the women, not the men you met Allah give different advantages. For example, Islam glorifies men and women with their respective positions. Men gets the glory from working and women from household.<sup>39</sup>

Felix argues that Islam governs relations between men and women is very well. Islam allows men and women who are not *mahram* meetings or interact in some of the following, namely: sale, learning, Hajj and umrah, the holy war in the way of Allah, medical activities and others. Of course, that doesn't invite a libel.<sup>40</sup>

Felix describes the government of that country would triumph, if the government implemented the caliphate system. The rise of Islam came because his people hold on to religion and religion as the law makes in life. While leaving the religion is the cause of the destruction of Muslims. Applying Islamic law practically this becomes the task of the Caliph. Therefore, the Caliph must be raised amongst the Muslims. Awakening the Muslims will come when people apply the Sharia thoroughly in shade Empire Islamiyah and destruction of

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<sup>38</sup>Siauw, *Yuk Berhijab*, 34-35.

<sup>39</sup>Siauw, *Yuk Berhijab*, 34. See to Siauw, *Wanita Berkarir Syurga*, 96-97.

<sup>40</sup>Siauw, *Udah Putusin Aja*, 41.

Muslims started when people dismiss the application of Islamic law, as well as apply Islam in ritual worship only.<sup>41</sup>

## **B. Introducing of the Book *Yuk Berhijab***

The work of an author who is loaded into a book, usually having the characteristic style of its own language and writing of systematics. It became the attraction for readers. In this discussion will be explained about the General overview and Systematics of the writing of the book *Yuk Berhijab*. It is important to facilitate the understanding of the research study.

### 1. Description of the Book

The book *Yuk Berhijab* is the fifth book written by Felix Y. Siau. Felix's books invites for wearing hijab based on Islamic rules. The book is published by Alfatih Press as many 148 pages in 2013. The book is reprinted until the fifth printing by printing Alfatih Press in Jakarta until the 2017.<sup>42</sup>

The book is also published by PT Mizan Pustaka Publisher, in 2013 in Bandung, as many 140 pages. The difference in PT Mizan Pustaka page because there is a reduction in printing on the page 73-74, 94-95, 110-111, 136-137, but the reduction is adjusted with page numbers, so it does not appear there is a reduction in page. The book is also published by PT Mizan Pustaka and reprinted until the mold is ninth in 2014.<sup>43</sup>

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<sup>41</sup>Siau, *Khilafah Remake*, 289-291.

<sup>42</sup>See, Siau, *Yuk Berhijab*.

<sup>43</sup>See, Felix Y. Siau, *Yuk Berhijab: Tanpa Nanti dan Tanpa Tapi*, print. IX (Bandung: PT Mizan Pustaka, 2014).

Felix and creative team of visual the book, namely Emeraldal Noor Achni makes those books with great pictures and color. It is none other than to make the readers aren't bored. Model material such as comic books. This is because Felix also loves reading comics and people will be more interested and quickly absorb the meaning of the book if there is a good visualization.<sup>44</sup>



Cover of Book *Yuk Berhijab* Part of the contents of the book *Yuk Berhijab*

## 2. Systematics of the writing

The book consists of nine chapters, as follows :

- a. *Dunia memandang wanita* (The world view woman)
- b. *Pandangan Islam tentang wanita* (Islamic view of woman)
- c. *Wanita dan aurat* (A woman and genital)
- d. *Menutup aurat dan pakaian syar'i penutup aurat* (Cover genital and Islamic clothes cover genital).
- e. *Berpakaian tapi telanjang* (Dressed but baked)

<sup>44</sup>Hidayati, *Analisis Wacana Hijab*, 43.

- f. *Tabarruj* (a dazzling display)
- g. *Hijab bukan perhiasan* (Hijab is not ornament)
- h. *Kata orang* (People say)
- i. *Berhijablah dan taatlah* (Veiled and obedient).

It is the history of woman and position of woman in the world, phenomenon of hijab style and sharia of hijab.



Table of contents of book *Yuk Berhijab*



One of the chapters, *Catatan si Benefiko*

Systematics in the writing of the book *Yuk Berhijab* by Felix, as follows:

- a. Before the explanation of the material on each chapter, presented an overview of the material in the form of the words of the author related to a discussion accompanied by pictures.
- b. Explaining the material with a lightweight and easy to understand accompanied visualization.
- c. Content that there is the evidence (of the Quran or Hadith), written evidence subsequently provided the explanation.

- d. Giving personal opinions, impressions and messages to the reader as well as the conclusions after the discussion on each chapter.
- e. In each chapter are *Catatan si Benefiko* (Emeralda Noor Achni), namely travel hijrah Muslim woman. They are made like the story in the comic.

These writing systematics make the reader easily understand. It is coherent, light, and interesting. However, when loading the evidence sometimes Felix just mention the translation. This can be seen on the page 41-42, it only renders the translations of some of the Hadith.

### **C. Comments on Felix Y. Siau**

Felix have many followers of Islam, particularly the Indonesian youth. His works are much favored until reprinted. The creative ways of proselizing makes many intereted people. His proselizing method is also widely followed by people especially for young. It is because language of easy, so understand and follow the development of an age of social media. Felix gives a new view for many societies about Islam. In addition to getting a good welcome, Felix is also reaps criticism.

1. Mohammad Sulton Fatoni is caregiver of boarding schools an-Nahdhah Depok, West Java and the PBNU chairman. He criticizes the views of Felix of Hijab. According to Sultan, Felix does not explain the meaning of closing the genital as the core teachings of Islam, that is part of the body that should not be in the open in front of other people. In the context of Indonesia, the genital is restricted to male and female independence.

Meanwhile, in Indonesia there is no slavery. Felix also does not explain about the difference in closing the genital of law. Felix only interprets verses and interpret the opinions of Commentators. Felix does not use the methodologies in the exciting conclusion when quoting a couple of Hadith to reinforce his thought about hijab.<sup>45</sup>

After learning about the thought of Felix of Islam, it is understood that he is intelligent, critical and realistic. This is apparent from its very detailed about the association between men and women. On the system of government, he also argues that the Islamic system of government needs to be applied so that the country can move forward, peaceful, secure and at peace. His thought is affirmed with the history of Islam.

Every human being has a deficiency and excess, so is Felix. In addition to the advantages in itself that can be imitated, there is also an important thing to note. The thing about his understanding of Islam. Felix needs to understand Islam comprehensively before preaching. He needs to learn Islamic teachings from studies side, such as the studies of Islamic law, commentary, unity of Allah and others. He also needs to learn the methodology in concluding a law. This will make understanding of Islam is comprehensively.

#### **D. An Analysis of Felix Y. Siauw's Thought on the Meaning of Hijab**

Felix Y. Siauw uses the terms of Muslim women's clothing is hijab. His thought is Muslim women will be able to keep his honour and glory to himself,

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<sup>45</sup>See, Fatoni, *Catatan untuk Felix Siauw*, 91-102.

remembering the moment a lot of women who exposes the genital or not yet dressed according the Islamic law.

Felix explains that the genital of muslim women is all part of his body, except the face and palms of his hands.<sup>46</sup> Muslim women should cover her body with the hijab. Hijab contains of three components, namely : clothes houses (*al-tsaûb*), veil (*khimâr*) and outerwear (*jilbab*).<sup>47</sup> Muslim women should wear her outerwear as a sign of obedience to Allah in public life or outside the house and her place of residence. This is called the *hijab syar'i*.<sup>48</sup>

Hijab should not follow the trend with excessive piercings and a model that does not close the chest as well as transparent. Muslim women are not only faithful to Allah, but it should be wearing hijab and not just wearing hijab, but should be perfecting the hijab with Islamic hijab, that is his obedience to Allah or a sign of Thanksgiving to Allah.<sup>49</sup> Briefely, Felix makes formula of Hijab used the verses of the Quran, namely: *khimâr* (according to Q.S. an-Nûr: 31) + *jilbab* (Q.S. al-Ahzâb: 59) – (Q.S. al-Ahzâb: 33) = *Hijab Syar'i* (Hijab of Islamic law).<sup>50</sup>

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<sup>46</sup>Siauw, *Yuk Berhijab*, 55.

<sup>47</sup> Siauw, *Yuk Berhijab*, 64 .

<sup>48</sup>Siauw, *Yuk Berhijab*, 83.

<sup>49</sup>Siauw, *Yuk Berhijab*, 114-119.

<sup>50</sup>Siauw, *Yuk Berhijab*, 110.

The meaning of hijab according to Felix Y. Siau is Muslim women's clothing. It is like the explanation of encyclopedia of the Quran that hijab is often used to show ideas from Muslim women's veils and more generally to show separation between sexes. Hijab in the history of the world is generally used as a protective device for women from foreign male disorders.

Understanding of Felix Y. Siau can be seen from the factors that influence his writing, namely his education in the HTI organization, reading Islamic books and discussions with Muslim scholars. As stated in his biography, there were two teachers who are very influential on Felix Y. Siau's thought patterns, namely *ustadz* Fatih Karim and *ustadz* Evi Taufik. *Ustadz* Evi Taufik is the one who educated him very discipline and teaches Felix how to read Arabic letters until he is able to read books in Arabic.

The social condition of the community when Felix wrote the *Yuk Berhijab* book is the environment of Muslim women who wore hijabs wearing various models. This can be seen from the development of hijab in Indonesia since 2010 until the following year. The phenomenon of the hijab emerged as a fashion trend that is designed by young Indonesian designers at that time. So, appear the terms "hijab" and "hijabers". Therefore, Felix Y. Siau had an ambition to change the paradigm of the hijab as a trend to become a hijab as an order of Allah with the Islamic hijab procedure.