

THE WOMAN IN THE BOOK OF KINGS (LITERARY STUDIES AND HERMENEUTICS)

Marudut Bernadtua Simanjuntak¹

State University of Jakarta

Postgraduate Faculty - Applied Linguistic Study

marudutbernadtuasimanjuntak_9906921013@mhs.unj.ac.id

Sutrisno²

Moriah Seminary College (Sekolah Tinggi Teologi Moriah)

christdeon@gmail.com

Marthin Steven Lumingkewas³

Moriah Seminary College (Sekolah Tinggi Teologi Moriah)

marthinstevl@gmail.com

ABSTRACT

In many cultures, literature, and kingdoms, the position of women, whether they are daughters, sisters, wives or mothers, often has an important position of influence and share. The existence of female characters in Biblical studies always has an important position and has a large enough influence so that it can strengthen or weaken men. In the Book of Kings, women can be found in their positions as queens, mothers, wives, and daughters who are directly involved with the King and his kingdom. This study aims to examine the position and role of women in their existence in the biblical narrative, especially the Book of Kings, where women often have very important positions and functions in a historical influence and the continuity of the kingdom. This study was carried out in the Bible, especially the Book of Kings which was studied as literature, and the researcher used a hermeneutic approach to describe the relationship between culture and customs at that time.

Keywords: biblical studies, woman literature, hermeneutics, book of kings

INTRODUCTION

Culture is an inseparable part of society. Certainly, human beings in numerous components of the sector construct themselves in a patriarchal culture where guys are distinctly exalted and advanced with their masculinity side whilst the role of females with their femininity is most effective as a supplement to men or subordinates (Herdt, 2020). The gender variations between masculine and female in patriarchal cultures are very clear, and those gender variations can be discovered in societies in many parts of the arena. One society that clings to a patriarchal way of life is a society that lives in the tradition of many countries. In many cultures, masculinity and femininity are not statuses given from birth, but a social construction. It is like one-of-a-kind poles or like a bow, every of which if drawn the value will provide a special degree of masculinity and femininity (Egerton, 2020).

According to Cornwall & Lindisfarne (2016), gender observers state that an appropriate masculine discern is a man who's robust, good-looking, and captivates the hearts of many women-ladies. In many cultures, a proper guy is a man who has the potential to be answerable for incomes a residing and may bypass down offspring and power which means that guys will dominate women and females might be dominated. Behind this male domination, the position of women is questioned, so wherein is the real function of women-ladies. In this lifestyle, women are the property or item of fellows. Gender specialists additionally point out that dominance over women-ladies is a symbol of male virility that is regularly seen in many cultures (Muchembled, 2020). In this case, females also do not have independence due to the fact the submission, dependence, and submission of women-ladies to guys is an image of the Aristocracy of a female's coronary heart. From diverse cultural phrases, it can be concluded that women are in a roundabout way located as gadgets, whereas guys inside the challenge function can offer an idea of the way women's roles, duties, and positions ought to be.

The placement of women-ladies as gadgets additionally makes females ' perspectives typically described from the point of view of guys as topics (Scanlon, 2020). This will be seen from numerous pieces of literature, especially in the royal circles or the imperial patriarchy. According to Biehl-Missal (2015), in phallogocentric discourses and research that take a male point of view, clearly describe bodily characteristics (from head to toe and genitals) and are compared with the man or woman of women who are suitable and ideal as other halves, this indirectly discredits females as objects that may be categorized into sure kinds with the aid of the men who stand as subjects. Beginning from this patriarchal tradition, which in the long run influences how females see themselves, gives an overview of the ideology of the patriarchal way of life closer to women-ladies thru the point of view of many feminists study texts (Hendel, 2018).

Feminism is an awareness of gender injustice that afflicts women, both within the family and in society. According to Yang (2016), feminists as a bridge to call for the same rights among men and women. Feminists have which means broader than emancipation. Emancipation tends

for used as a time period that needs the same rights in factors of community lifestyles. Emancipation best emphasizes females' participation without wondering about gender injustice, whilst feminists have questioned women-ladies' rights and hobbies which have been considered unfair. The examination of feminism is considered as a form of politics that aims to intervene and alternate the unequal strength of members of the family among women and men. Express personal dignity and of all women (Hillenbrand, et al, 2015). Primarily based on this, feminism is a bridge to demand identical rights of females with guys.

Feminism usually questions oppression and injustice that reasons women-ladies to experience discriminatory treatment, harassment, humiliation, and marginalization in almost all systems and systems of society. According to Fiorenza (2015), feminist theology cannot be easily and certainly formulated as theology by using women-ladies and about women-ladies alone. Feminist theology is not about women-ladies themselves, but approximately God. While women-ladies do theology, their theology is primarily based on statistics and enjoy below the mild of God's word, and urban moves closer to equality among men and women (Walker, 2015). Therefore, the advocacy for equality and friendship and the pursuit of a new, identical way of lifestyles inside the systems and systems of church and society are on the agenda of the conflict of feminist theologians. According to Mellor (2018), this consists of questions raised about non secular symbols, the androcentric dating between men and women, and the relationship between men and women. Among people who're sex-biased and express a genuine imagination and prescient of redemption as a form of liberation from the sexism that turns out to have an unfair effect on females. This form of consciousness has to begin from interpretation and exploration of the Bible to discover the imaginative and prescient and which means of the supposed liberation. as a consequence feminist theology is a theology this is driven to recommend equality and partnership in which women-ladies and men are seeking transformation and liberation of dignity and well worth. Human dignity is nevertheless oppressed inside the lifestyles of the church and society at large (Plantak, 2016).

Gender studies basically pay attention to the cultural production of residing beings, male and lady (Cranny-Francis, et al, 2017). Gender is regularly interpreted or maybe contrasted with sex, which biologics are described in male and female categories. In layman, both may be translated as "gender", however, the connotations of the 2 are still extraordinary. Sex refers to an organic meaning whilst gender refers to social which means. Gender studies can't be separated from anthropological studies. While infants are born, they have already got a gender, but do now not but have a gender. Someone's organic sex is decided by means of physical anatomical views, culturally that is the basis of reviews, emotions, and behaviors primarily based on personal institutions (Collins, 2016).

FINDINGS

In connection with this research, the author wants to examine that women actually have a big role in a literary study, especially the books used by a group or many people as scriptures. The book of Kings is a part of the Bible that describes the journey of the kingdom of a nation, especially Israel after the request of its people to be freed from the guidance of judges who became God's voice. From the title of this book alone, the king interprets the power of men in having power, namely the King. The king is the holder of the highest power in a kingdom that does not require democratic principles to lead. Especially for the book of Kings, Kings begins with King Saul positioned as the patriarch whose orders must always be obeyed either or without the advice of his advisors and even God around them. Of course, in this study, when viewed from a gender perspective, women do not seem to have a role, but this view seems to be wrong if readers and literary researchers see that women have an important role in the study of the Book of Kings.

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a. *Bathsheba*

Bathsheba is fine appeared for the biblical narrative wherein she modified into summoned by way of King David, who had visible her bathing and lusted after her. She has become the mother of Solomon, who succeeded David as king, making her the Queen's mother. In medieval typology, Bathsheba has recognized as the antitype foreshadowing the function of Ecclesia, the church personified, as David changed into the antitype for Jesus. As a queen and mom, she became moreover associated with the Blessed Virgin Mary as Queen of Heaven. Bathsheba's son, King

Solomon, rises to greet her, bows down in veneration, and furnishes her a seat at his proper hand. This demonstrates her exalted reputation and shares inside the royal kingdom. Bathsheba acts as an intercessor for her topics, turning in their petitions to the King Pray to invite King Solomon, he will not refuse you to provide me Abishag the Shunammite as my spouse. Of route, this function and movement run for making Salomon (Sulaiman) be an extraordinary King of all time in the script of religion, particularly for Christianity, Muslims, and Jews. The feature of Bathseba is one of the satisfactory roles as a lady who stands as a queen, partner, and mother.

b. Tamar

Tamar changed into the daughter of King David and Maacah, who was the daughter of Talmai, king of Geshur. Absalom becomes her brother and Amnon is her half of of-brother. in the narrative, Amnon has become obsessed with Tamar, declaring herself to be beautiful like her brother, Absalom. Amnon's pal and cousin Jonadab devised a ruse in which Amnon feigned contamination and requested Tamar to put together his wife. Whilst she added it to him in his chamber, Amnon pressed her for sex. in spite of her vehement refusal, he raped her. in some time, Amnon dealt with her disdainfully and despatched her home, hating her more than he had loved her. Desolate, Tamar tore her robe and marked her brow with ashes. She went to Absalom, who fruitlessly attempted to consolation her. when David heard of her rape, he became angered but did not do anything. years later, Absalom took his revenge by means of having Amnon murdered, then fled to Geshur. In Biblical regulation, it became unlawful for a man to have intercourse alongside together with his sister. Rav says that Tamar became not, thru Biblical regulation, David's daughter, nor Amnon's sister. Tamar changed into the sooner born daughter of David's partner, and as a result now not biologically related to David, nor Amnon. a few biblical and literary student says that it will become feasible for Amnon to marry Tamar. however, in the end, Amnon is killed with the useful resource of Tamar's brother. This function is truly indicated that girls with the resource of the painting of Tamar, are cherished and protected in the circle of relatives.

c. Jezebel

In step with the biblical narrative, Jezebel, on the aspect of her husband, instituted the worship of Baal and Asherah on a country wide scale. further, he ruthlessly purged the prophets of Yahweh from Israel, damaging the popularity of the Omride dynasty. For this transgression, the Omride dynasty become annihilated, with Jezebel herself struggling with the loss of life of defenestration. Jezebel is brought into the biblical narrative as a Phoenician princess. in line with the family tree given in Josephus and different classical sources, she turns into the first-rate aunt of Dido, Queen of Carthage. because the daughter of Ithobaal I, she modified into moreover the sister of Baal-Eser II. Jezebel in the long run married King Ahab of Samaria, the northern state

of Israel. Ahab and Jezebel's bridal ceremony is recorded. Jezebel, like Solomon's overseas spouse, needed facilities to carry out her worship, so Ahab built the altar of Baal in Baal's residence, which he constructed in Samaria. Some students argue that it changed into a Phoenician exercise to rent a royal lady as Astarte's priestess, so she might have had a further energetic function within the temple and court docket members of the family than changed into popular within the Hebrew monarchy. This function absolutely suggests that a female can hold and concentrate well to the King. Despite the fact that they have an effect on of ladies and the presence of girls isn't so robust, the life of Queen Jezebel shows that Jezebel has a massive hand in influencing the dominion or maybe the king himself.

CONCLUSION

Women did tasks as important as those of men, managed their homes, and were equals in diurnal life, but all public opinions were made by men. Men had specific scores they were needed to perform for their women including the provision of apparel, food, and sexual relations. Especially in the Books of Kings, women are really helpful in aiding, minding, and situating good men. In literary study and hermeneutics, women are really positioned in a good part due to her/their well-contribution and taking a part in the history of Kings.

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