

Fatimah Az Zahra Sermon in Developing the Character of Courage in Female Students at School

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Article Info	Abstract
<p>Article history: Received: March 13, 2026 Accepted: April 26, 2026 Published: April 29, 2026</p> <p>Keywords: Character Fatimah Az Zahra Female students School Sermon</p> <p>This article is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.</p> <p>© 2026 Vidya Karya</p>	<p>This study aims to analyze the representation of Fatimah Az Zahra's courage in the Fadakiyah Sermon through the perspective of Pierre Bourdieu's sociology of literature, as well as its relevance in fostering the character of courage in female students at SDIT Aisyiyah. The method used is descriptive and qualitative, with a literature study, using primary data in the form of the Fadakiyah Sermon text and the biography of Fatimah Az-Zahra, as well as secondary data from bibliometric analyses of various related journals. The results of the study indicate that Fatimah Az-Zahra's courage is a symbolic practice formed from habitus in the political arena. This courage is realized through the use of symbolic capital (status as the daughter of the Prophet Muhammad), social capital (relationships with the people of Medina), cultural capital (mastery of the Qur'an), and economic capital (inheritance rights of the Prophet's family) in opposing injustice related to the land of Fadak. The analysis also shows a relationship between the application of sermon values and the development of the character of courage in female students. This research suggests a potential impact of the sermon method on the development of courage in female students; this is a recommendation to conduct research on implementing this method in the world of language and education.</p>
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INTRODUCTION

The sociology of literature is a study that highlights the relationship between literary works and society, with the view that literary works are not merely products of imagination but also reflections of social, cultural, and political conditions (Eustaquio, 2025; Sapiro, 2023; Watson, 2022). One of its leading figures, Pierre Bourdieu, emphasized that the creative process of authors is influenced by their social environment, network relationships, and social position (Darmawan, 2024; Schirone, 2023). Bourdieu's theory explains that social structures shape ways of thinking and acting through the concepts of habitus, field, and capital (economic, cultural, social, and symbolic) that determine one's position in society (Lowe & Tapachai, 2021; Zafar & Asif, 2024). Because it emphasizes factors outside the text, this theory falls under the extrinsic approach used to understand the social and cultural background of a literary work (Abbas et al., 2025; Guillory, 2023; Rutsyamsun & Sakinah, 2023).

One of the most remarkable figures in Islamic history is Fatimah Az Zahra, daughter of the Prophet Muhammad. Fatimah is widely known not only for her piety and noble character but also for her courage. Her sermons in defense of justice demonstrated courage,

eloquence, and steadfast leadership (Friedman & Friedman, 2026; McCoy, 2022) Through her words, Fatimah demonstrated that women have the courage to stand up for their rights and principles, even in challenging circumstances (Erwani & Siregar, 2025; Fatimah & Nurrohmah, 2022).

Fatimah Az Zahra's sermons provide valuable moral and educational lessons that are highly relevant to contemporary character education (Alkhafagi, 2025; Harahap, 2025; Nurhapipah, 2024;). Her courage was not only physical but also moral courage based on faith, knowledge, and conviction (Azam & Afzal, 2025; Syaadah & Azhari, 2026). This example of courage can be a powerful inspiration for female students in schools today, encouraging them to become confident, critical thinkers, and principled individuals (Freire, 2025; Messaoud, 2022; Athirathan, 2025; Muslimah, 2025).

Character education plays a crucial role in shaping students' personalities into individuals with integrity, self-confidence, and morals (Cholifah, 2024; Komara, 2021; Sihombing, 2024). Self-confidence and integrity are demonstrated through a sense of courage in students, including courage in doing good deeds, courage in defending oneself, and courage in upholding justice. Therefore, courage is essential for instilling in female students (Pettitt, 2023; Zulfikar, 2022). This includes the courage to speak honestly, defend justice, express opinions, and actively participate in society (Lowery, 2022; Palmer, 2024). In education, girls still face social and cultural barriers that can limit their self-confidence and leadership potential (Herbst, 2024; Perets, 2023; Zitha, 2022). Therefore, exploring inspiring female figures in Islamic history is an important effort to strengthen character education, particularly in developing courage among female students.

Table 1 Comparison of research with previous studies

No	Title	References
1	Emulating Sayyidah Fatimah al-Zahra in Classical and Contemporary Literature for Moral Education Transformation	Masrurroh & Syathori, (2025)
2	Pride in english with reference to al fadakiyah sermon by sayyidah fatima al-zahra :a syntatic semantic study	Alwan (2024)
3	Aspiring and inspiring: the role of women in educational leadership	Mareque (2022)
4	Brief stories of successful female role models in science help counter gender stereotypes regarding intellectual ability among young girls: A pilot study.	Buckley (2022)
5	Sociological critique of men's capital according to Pierre Bourdieu's theory of types of capital in Suvashun's novel	Zabbah (2021)

From the four previous studies, it is clear that each has its own strengths and weaknesses. The first study did discuss the exemplary character of Fatimah Az Zahra, but its focus was still generally on moral values, not specifically examining courage as an attitude formed in specific social situations. The second and third studies discussed women, but more specifically, leadership and gender stereotypes in the modern world, without linking them to Islamic values or role models. Meanwhile, the fourth study used Pierre Bourdieu's theory but only applied it to male characters in novels, not to female characters in religious texts. Furthermore, these four studies also failed to connect their studies to actual practices in elementary education, particularly in shaping the courageous character of female students, and only one study used Pierre Bourdieu's sociology of literature theory. This is the gap this study aims to fill.

This study offers something new by combining several elements. First, it views Fatimah Az Zahra's courage not simply as a moral value, but as a result of social experiences influenced by her environment, position, and power. Second, this study combines religious

texts (the Fadakiyah Sermon) with Pierre Bourdieu's sociological theory of literature, thus making the approach richer and more differentiated than previous research. Third, the analysis results go beyond theory and are directly linked to the world of education, specifically to fostering courageous character in female elementary school students. Finally, this study also opens up a new idea, namely the use of the sermon method as a learning method that can be applied in language and character education.

It is concluded that the study of Fatimah Az Zahra's courage is not only important in historical and religious contexts but also has strong relevance in modern education, particularly in the character development of female students. The limited research gap in examining the Fadakiyah sermon through the perspective of Pierre Bourdieu's sociology of literature and its relationship to educational practice underlies the urgency of this research.

The research questions are: (1) How is Fatimah Az Zahra's courage represented in the Fadakiyah sermon from the perspective of Pierre Bourdieu's sociology of literature? And (2) How are these values of courage relevant to the development of courageous character in female students in the school environment? In line with this research question, the objectives of this research are: (1) to analyze the representation of Fatimah Az Zahra's courage in the Fadakiyah sermon using Pierre Bourdieu's sociology of literature perspective; and (2) to examine the relevance of these values of courage to the development of courageous character in female students in schools.

Thus, this research is expected to provide contributions both theoretically in the development of sociological studies of literature and practically in strengthening character education based on the exemplary role of female figures in Islamic history.

METHODS

This study employs a qualitative descriptive approach using content analysis and is supported by bibliometric analysis. The primary data consist of the text of Fatimah Az Zahra Fadakiyah sermon and related biographical sources. Secondary data are obtained from scholarly articles and publications related to courage, character education, and female students. The content analysis technique is used to identify key themes of courage reflected in the sermon, including moral courage, intellectual courage, leadership, and spiritual values. The analysis process involves coding, categorizing, and interpreting the textual data.

In addition, a bibliometric analysis is conducted to explore research trends related to courage and character education. The data are collected from <https://app.dimensions.ai>, which collects data publications from Google Scholar and Scopus using relevant keywords such as "character," "courage," "female students," and "education." The results are visualized using VOSviewer to identify research patterns and keyword relationships. To ensure the validity of the findings, this study applies source triangulation by comparing multiple references and interpretations related to the sermon and its historical context. Figure 1 about procedure research, they are bibliometric analysis was conducted using 72,457 documents, then visualized using networking, density, and overlay. After identifying trends and needs for sermon analysis, data triangulation was conducted using the analyzed documents, sermon content, history, and observations related to student courage in schools.

Data analysis was conducted through content analysis. The researcher identified key themes in the sermon that reflect elements of courage, such as moral conviction, assertiveness, advocacy for justice, intellectual strength, and public leadership. These themes were then interpreted and connected to contemporary educational practices, particularly in the context of developing courage among female students in schools. To ensure the validity of the findings, this study used source triangulation by comparing several references discussing the sermon and its historical background. The analysis results are presented descriptively to illustrate how the values contained in Fatimah Az Zahra's

sermon can contribute to strengthening the character of courage in female students in modern educational environments.

This analysis is further supported by bibliometric analysis results that visualize the network, overlap, and density of research, as well as observations of the characteristics of female students' courage in schools. The research instrument used is a content analysis sheet. This sheet is used to identify values in the sermon text, with assessment components: analysis units of sermon sentences, value categories: moral conviction and assertiveness, advocacy of justice, intellectual strength, and public leadership. Indicators for each category, text citations, and interpretation of results. The research procedure is shown in Figure 1.

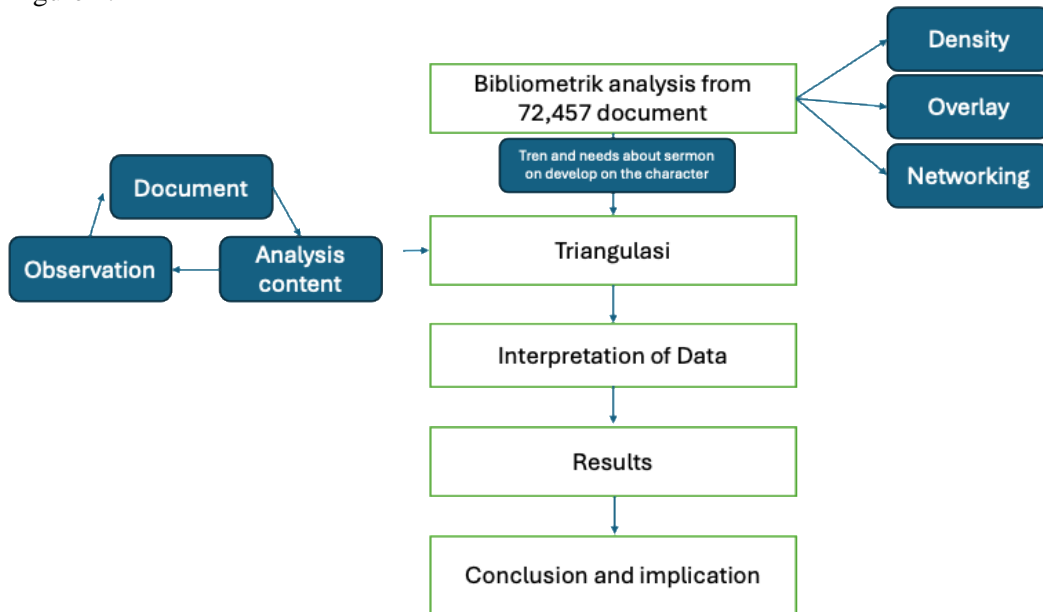


Figure 1 Procedure research

RESULTS AND DISCUSSION

Bibliometric Analysis

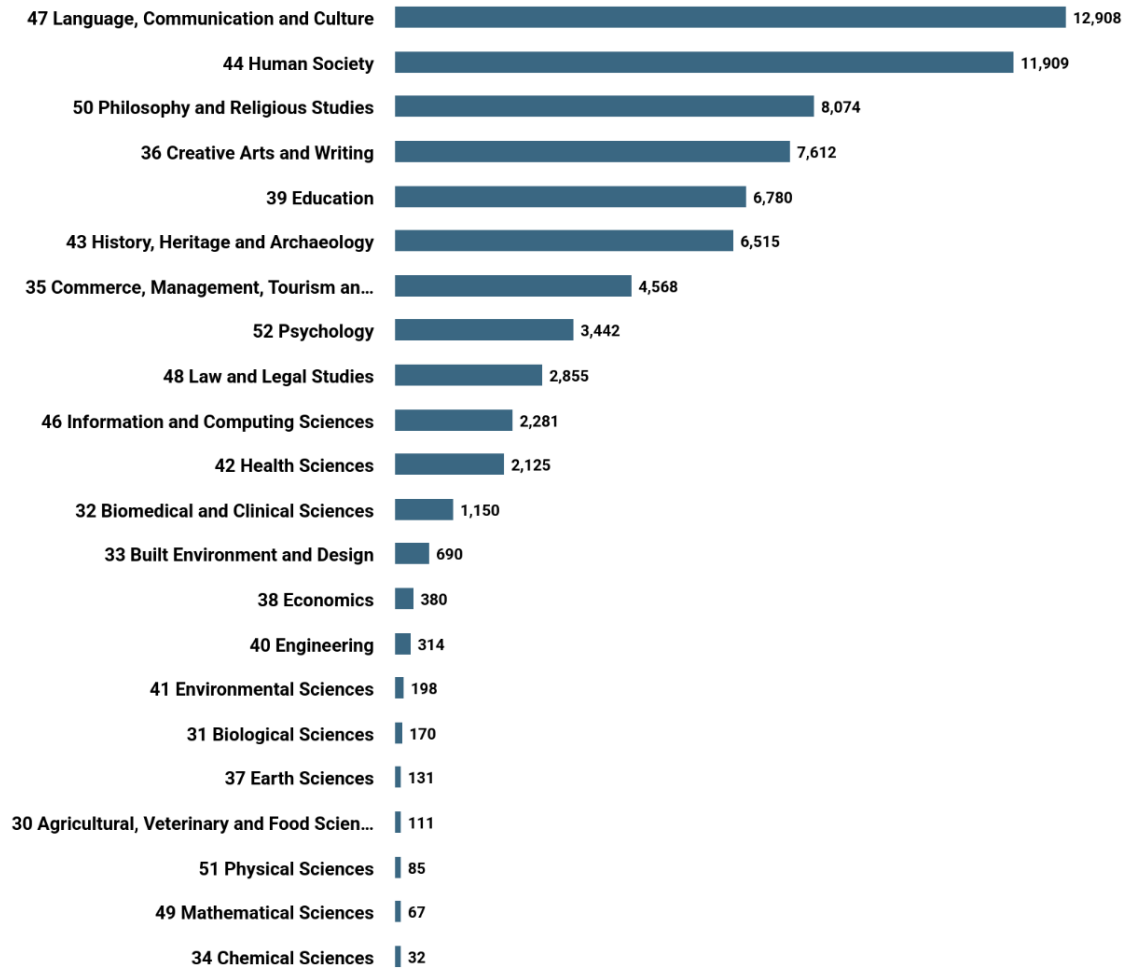
The bibliometric analysis demonstrates a substantial and structured research landscape on the intersection of courage, character, and female students in school contexts. Based on the Scopus dataset (n=72,457), the keyword combination “Character AND Courage AND Female AND Students AND School” reveals several dominant thematic clusters.

The most prominent research cluster is language, communication, and culture (12,908 documents), followed by human society (11,909 documents). This indicates that studies on courage in female students are most frequently situated within communication competence and socio-cultural development, rather than purely psychological or individual dimensions. Network visualization further shows that courage is strongly connected with terms such as voice, participation, identity, and empowerment, highlighting a shift toward agency-oriented perspectives.

Trend analysis (2017-2025) shows a consistent upward trajectory in publication output, with a sharp increase culminating in a peak around 2019 (18,000 publications). A temporary decline occurred in 2020, followed by a recovery in 2021-2022. From 2023 onward, publications show a gradual decrease. The apparent sharp drop in 2026 (dotted line) is likely due to incomplete indexing, rather than a substantive decline in scholarly interest.

Overlay visualization indicates that recent studies (post 2021) increasingly focus on gender equity, student voice, and empowerment-based pedagogy, suggesting an evolution

from general character education toward contextual and gender responsive approaches. These findings confirm that courage is not only treated as an individual trait but also as a socially constructed competence shaped by educational environments. The number of publications in each research category is shown in Figure 2.



Source: <https://app.dimensions.ai>
 Exported: March 04, 2026

Criteria: 'CHARACTER AND COURAGE AND FEMALE AND STUDENTS AND SCHOOL' in full data; Publication Year is 2026 or 2025 or 2024 or 2023 or 2022 or 2021 or 2020.

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Figure 2 Number of publications in each research category

Figure 3 shows a clear long-term upward trend in total publications from 2017 to 2025, indicating continued growth in research output during this period. Publications increased sharply in 2019, when this research was in high demand, reaching a peak of 18,000. This research declined in 2020, rebounding in 2021 and 2022, and then declining steadily from 2023 to 2025. The sharp decline shown for 2026, represented by the dotted line, likely reflects incomplete data or projections rather than an actual decline in publication output and should therefore be interpreted with caution. Therefore, this research was once a hot topic and in high demand, but has since declined again due to changing topics. However, considering the need to improve the competencies and skills of female students, this research could be conducted again with different processes, delivery methods, and treatment.

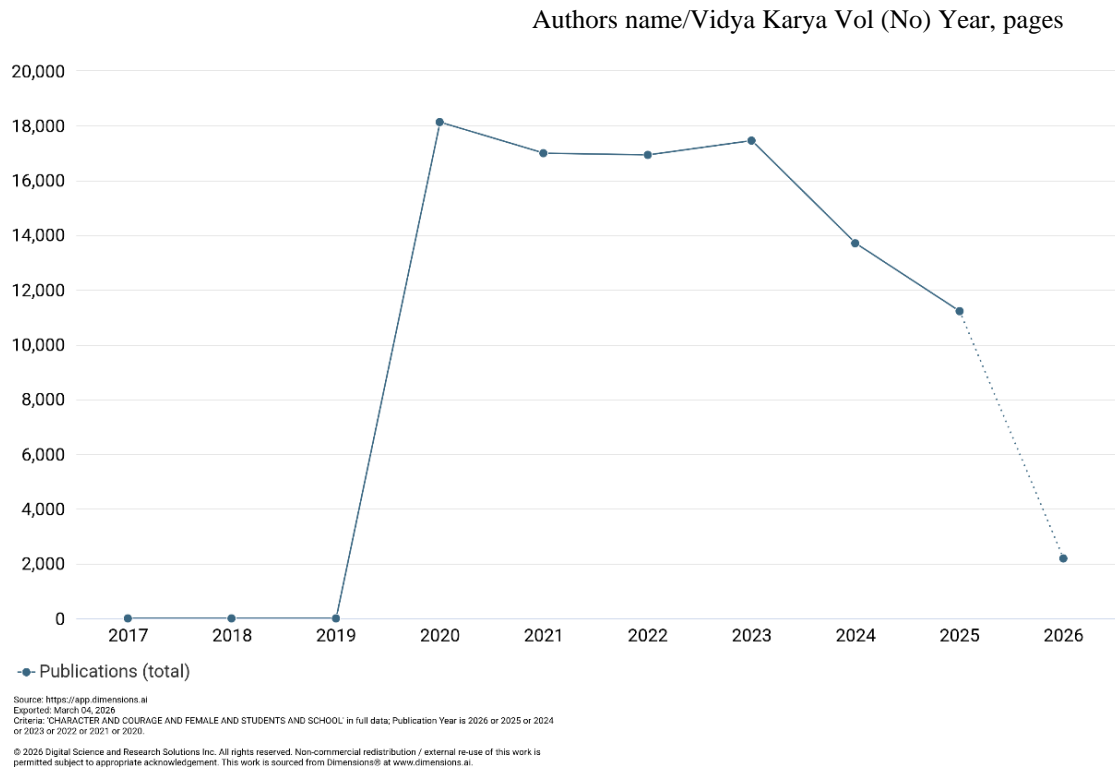


Figure 3 Publications in each year

Figures 4, 5, and 6 show the visualization of research relationships on female students' courageous attitudes. Figure 4 demonstrates the relationship between keywords in researching female students' courage. Figure 5 shows an overlay relationship, meaning this research is closely linked to keywords about qualitative adolescents and others discussed in recent years. Figure 6 demonstrates the depth of discussion on female students' courage, where the keywords "experience" and "relationship" are discussed in more depth in research discussing female students' courageous attitudes at school.

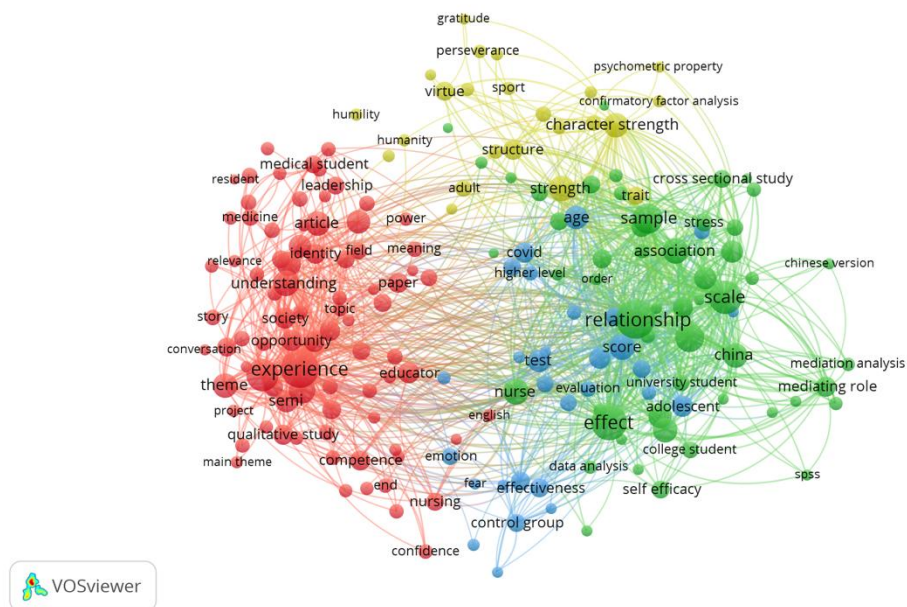


Figure 4 Networking visualization

by demonstrating through large-scale data that this relationship is not marginal but central within the research landscape, as evidenced by the highest keyword cluster.

In addition, the observed shift toward empowerment and gender-responsive pedagogy reinforces the findings of [Miller \(2023\)](#), who argues that courage must be fostered through contextual learning environments that support agency and identity formation. Unlike previous studies that rely primarily on conceptual or small-scale empirical approaches, this study provides macro-level evidence that the field is evolving toward more integrative and interdisciplinary perspectives.

However, the declining trend after 2023 suggests a possible shift in research priorities, rather than a reduced importance of the topic. This opens opportunities for future research to recontextualize courage in female students through innovative pedagogical models, digital learning environments, and culturally responsive approaches. Thus, while earlier studies establish the importance of courage, the present findings highlight the need to reframe and operationalize courage within contemporary educational challenges.

Habitus as Fatimah Az-Zahra's Courage

Fatimah Az Zahra's character was shaped by her deep faith, awareness of monotheism, and direct education from the Prophet Muhammad. This character is also evident in her courage to consider every action with the afterlife in mind. This is reflected in her statements affirming Allah as the best judge, the Prophet Muhammad as the true leader, and the Day of Judgment as the final arbiter of all matters. Fatimah not only criticized the rulers but also reminded them of their certainty of accountability before Allah. This sermon demonstrates that Fatimah Az Zahra's courage in conveying the truth stemmed from her sincere love for the Prophet Muhammad and her unwavering faith in the prophetic legacy. Faith was ingrained in her, so her words, attitudes, and calls to the people were always based on piety and obedience to Allah. Fatimah Az Zahra stands out as a role model representing the ideal Islamic character: a combination of faith, knowledge, moral courage, and a strong conscience ([Jakandar, 2025](#); [Mustain & Bakar, 2025](#)).

الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ، وَلَهُ الشُّكْرُ عَلَى مَا أَلْهَمَ، وَالتَّنَاءُ بِمَا قَدَّمَ، مِنْ عُمُومِ نِعَمِ ابْتَدَاهَا، وَسُبُوحِ آلَاءِ أَسَدَاها، وَتَمَامِ مَنَنِ الْاِها، جَمَّ عَنِ الْاِحْصَاءِ عَدْدُها، وَنَأَى عَنِ الْجَزَاءِ أَمْدُها، وَتَفَاوَتِ عَنِ الْاِدْرَاكِ أَبْدُها، وَتَدْبِيهِمْ لِاسْتِزَادَتِها بِالشُّكْرِ لِاتِّصَالِها

The habit of praising, giving thanks, and acknowledging Allah's blessings in sermon excerpts is conveyed with intellectual courage, showing that this attitude is not just lip service but a habit of courage that is rooted in the teachings of the Prophet's family. This is in line with the history of customs in the Prophet's family. Abu Ja'far said, "When the Prophet wanted to travel, he would greet his family, and the last person he greeted was Fatimah az Zahra. He would leave from Fatimah az Zahra's house and return through her house.

فَنِعْمَ الْحُكْمُ لِلَّهِ، وَالرَّعِيمُ مُحَمَّدٌ، وَالْمَوْعِدُ الْقِيَامَةُ، وَعِنْدَ السَّاعَةِ يَخْسِرُ الْمُبْطِلُونَ، وَلَا يَفْعَلُكُمْ إِذْ تَنْدَمُونَ، وَلِكُلِّ نَبِيٍّ مُسْتَقَرٌّ، وَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ

Fatimah Az Zahra's habitus is reflected in her habit of weighing every action with regard to the hereafter, which is manifested through moral courage in proclaiming the truth before the rulers by affirming Allah as the best judge, the Prophet Muhammad as the best leader, and the Day of Judgment as the final resolution. Fatimah Az-Zahra not only criticized the worldly actions of the leaders but also reminded them of the certainty of the hereafter. The Prophet's statement that Fatimah Az Zahra was "created as an angel in human form" confirms that the moral character of remembering the afterlife has become ingrained in her habitus.

عَنْ تَعَبِ هَذِهِ الدَّارِ فِي رَاحَةٍ، قَدْ حُفَّتْ بِالمَلَائِكَةِ الْأَبْرَارِ، وَرِضْوَانِ الرَّبِّ الْعَفَّارِ، وَمُجَاوَرَةِ الْمَلِكِ الْجَبَّارِ، صَلَّى اللَّهُ عَلَى أَبِي نَبِيٍّ وَأَمِينِهِ عَلَى الْوَحْيِ، وَصَفِيٍّ وَخَيْرَتِهِ مِنَ الْخَلْقِ وَرَضِيٍّ، وَالسَّلَامَ عَلَيْهِ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

Fatimah Az Zahra's habitus, as seen in this part of the sermon, is a habitus formed from faith that makes Fatimah view everything through the light of monotheism and love for the Prophet. Fatimah has the courage to speak about her father with sincere nobility, prayer, and respect. The Prophet Muhammad said, "Indeed, Allah has filled my daughter Fatimah, her heart, her limbs, and her very nature with faith so that she is always obedient to Allah." فَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، وَأَطِيعُوا اللَّهَ فِيمَا أَمَرَكُمْ بِهِ وَتَهَاجَمُوا عَنْهُ، فَإِنَّهُ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

Fatimah Az Zahra had a habitus that was evident in her way of thinking, which had been instilled in her since childhood directly from the Prophet, so that everything she said came from the education she received from the prophetic household and gave her the courage to call on the people of Medina to always obey Allah. The Prophet Muhammad said, "Whoever knows this child knows me; whoever does not know her, she is Fatimah bint Muhammad." She is my flesh and blood, the heart of my heart, and my soul between my ribs. To hurt her is to hurt me, and to hurt me is to hurt Allah."

The meaning of the sermon text and the habitus of courage are listed in Table 2.

Table 2 Meaning of the sermon text and the habitus of courage

Theme	Meaning of Sermon Text	The Meaning of Fatimah Az-Zahra's Courageous Habitus
الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ	Praise and thanksgiving for God's blessings	Fatimah Az Zahra has gratitude as a way of life.
فَيَعْلَمُ الْحُكْمَ اللَّهُ	Allah is the supreme judge; the afterlife is the destination	Fatimah Az Zahra possesses courage in her orientation toward the hereafter and truth.
عَنْ تَعَبِ هَذِهِ الدَّارِ	The afterlife is true peace	Fatimah Az Zahra possessed courage as a monotheistic faith, love, and respect for the Prophet.
فَاتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ	Piety and obedience to God	Fatimah Az Zahra had courage as a call to obedience with the courage of preaching.

The Arena of Fatimah Az Zahra Sermon as a Space for Courage

Fadak was a village located several farsakhs from Medina. There were gardens and fields belonging to the Jews. After the Battle of Khaybar ended, Allah instilled fear in the hearts of the people of Fadak, so the Jews sent envoys to the Prophet Muhammad to make peace by surrendering half of the Fadak region. The Prophet accepted the surrender. Because Fadak was obtained without war, without deploying troops, horses, or camels, the entire region became the personal property of the Prophet. Fadak had great natural wealth, with vast lands and orchards that generated high incomes. Some accounts mention that Fadak's annual income reached 24,000 dinars, and in other accounts it reached 70,000 dinars. The Prophet SAW used the proceeds from Fadak to assist the Bani Hashim, the poor, and the underprivileged in Medina. When the verse, "And give the near kinsman his due" (QS. Al-Isra: 26), was revealed, the Prophet carried out this command by giving Fadak to his daughter, Fatimah Az Zahra (Batubara, 2025).

The Prophet also knew that Allah had commanded him to appoint Ali as caliph. However, the Prophet understood that many people would not easily accept Ali's leadership because some of them still harbored resentment due to past wars, in which Ali had killed their opponents of Islam. Therefore, at the beginning of his future leadership, Ali needed economic support in order to carry out his plans for the caliphate. The Prophet realized that if Ali had sufficient wealth to help the community, their hostility would subside. This was one of the reasons why the Prophet gave Fadak to Fatimah Az Zahra, who would later show extraordinary courage in defending the trust of the Messenger of Allah and the rights of the Ahlulbait, even though she had to face the rulers directly. Fadak was a village located several farsakhs from Medina. There were gardens and fields belonging to the Jews. After

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There were two main factors that led to Fadak being seized:

1) Factors related to Aisha

History tells us that Aisha felt hurt by two things: first, the Prophet's love for Khadijah (Bahri & Batoebara, 2020; Malik, 2024), which he always mentioned, causing her to feel jealous. Second, the Prophet showed extraordinary affection for Fatimah Az Zahra, which added to her jealousy. However, this jealousy and social pressure did not weaken Fatimah Az Zahra; instead, it strengthened her determination to defend the truth with a courage that was rare for a woman at that time.

2) Factors related to Ali

Abu Bakr and Umar understood that Ali's piety, sacrifice, leadership, and position as one of the earliest believers were widely known. He was also the Prophet's son-in-law and a member of his closest family. If Ali also had strong financial support through Fadak or the wealth of the Ahlulbait, then many people would side with him. This was considered a threat to the stability of power. Umar even warned Abu Bakar that if Ali was allowed to obtain the rights to Fadak, the people would flock to support him. Therefore, he suggested that Fadak be taken away and Ali's access to the Ahlulbait's wealth be restricted so that the people would distance themselves from him and lean more towards Abu Bakr's leadership. It was in this politically tense situation that Fatimah Az Zahra's courage was tested, not with weapons, but with words of truth and steadfast faith.

News of Fatimah Az Zahra's speech at the Prophet's Mosque spread quickly throughout Medina and surprised many people. The people of Medina were curious about what she would say and how the caliph would react. Abu Bakr and Umar had agreed to prevent Fatimah Az Zahra from getting Fadak, and the news reached Fatimah Az Zahra. With courage that came from her faith and awareness of her responsibility, Fatimah Az Zahra was not deterred by this decision. Fatimah Az Zahra immediately put on her veil and left with her servants and women of her tribe. Fatimah Az Zahra walked in a manner similar to the Prophet, even though her long dress almost touched the ground, signifying her determination and courage in stepping towards the field of truth. Upon arriving at Abu Bakr's gathering, Fatimah Az Zahra sat down and began to sob, moving those around her to tears. After a moment of silence, she began her speech by praising Allah and sending blessings upon His Messenger, causing the people to weep once more, marking Fatimah

Az Zahra's courage as a voice of truth daring to challenge injustice in the face of power (Pamungkas, 2025; Van den Bos, 2022).

Capital as Fatimah Az Zahra's Courage

Fatimah Az Zahra's courage in the sermon can be analyzed through the capital framework as proposed by Pierre Bourdieu, which includes symbolic, social, cultural, and economic capital. These capitals do not exist in isolation but rather form a force that allows Fatimah Az Zahra to convey criticism, demands, and warnings to Muslims openly and firmly. By leveraging her identity as Ahlul Bayt, her social network in Medina, her deep mastery of the Qur'an, and her legitimate economic rights, Fatimah Az Zahra built solid legitimacy to challenge the injustices that occurred (Saleh, 2023; Al-Tamimi, 2024).

Fatimah Az Zahra Symbolic Capital

اعْلَمُوا أَنِّي فَاطِمَةُ، وَأَبِي مُحَمَّدٍ

Fatimah Az Zahra's courage in confessing in front of the community was a form of affirmation that what Fatimah Az Zahra said was based on the truth that came from her closeness to the Prophet. Aisha's account reinforces this symbolic capital. Aisha said, "I have never seen anyone whose speech was more similar to that of the Messenger of Allah than Fatimah Az Zahra. When she entered the Messenger of Allah's presence, he would take her hand, kiss it, and seat her in his place. When the Messenger of Allah entered her presence, she would rise, kiss him, take his hand, and seat him in her place."

وَأَشْهَدُ أَنَّ أَبِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ

Fatimah Az Zahra's courage demonstrated her position in society not merely as the daughter of the Prophet Muhammad, but as the heir to the values, morals, and light of prophethood that became the source of her symbolic power. The hadith of Ummu Salamah reinforced this symbolic capital when Ummu Salamah said, "Fatimah Az Zahra bint Rasulullah is the person whose face and likeness most resemble those of Rasulullah."

فَأَنَارَ اللَّهُ بِمُحَمَّدٍ ظِلْمَهَا

When Fatimah Az Zahra described the Prophet as a light that dispelled darkness, she placed herself in the line of succession, becoming a source of symbolic capital and demonstrating her courage. Aisha's hadith further strengthened this symbolic capital: "I have never seen anyone more truthful in speech than Fatimah Az Zahra, except her father."

Fatimah Az Zahra Social Capital

أَيُّهَا بَنِي قَيْلَةَ! أَهَضَمَ ثِرَاتِ آبِيهِ وَأَنْتُمْ بِمَرَأَى مَنِّي وَمَسْمَعٍ وَمُبْتَدَأٍ وَمَجْمَعٍ؟

Through social relations with the people of Medina, especially the Aus and Khazraj tribes, who had long been known as loyal supporters of the Prophet, Fatimah Az Zahra boldly addressed the Aus and Khazraj tribes by their noble social identities, reminding them of their struggles, kindness, and the trust they had once held, then challenging their silence in the face of injustice.

ثم التفتت فاطمة إلى الأنصار فتلّت آيات من القرآن

Through her courage, Fatimah Az Zahra rebuked the Ansar by reciting verses from the Qur'an that were very powerful in meaning. The people of Medina regarded her as the heir to the honor of the Prophet, someone whose words could not be separated from truth and prophetic values. The recitation of these verses was not only a form of rebuke but also an exercise of social capital that allowed Fatimah Az Zahra to speak from a position of strong influence among the people.

أَيُّهَا الْمُسْلِمُونَ أَغْلَبَ عَلَى إِرْتِيَةِ يَا ابْنَ أَبِي قُحَافَةَ

When Fatimah Az Zahra called upon all Muslims, it showed that Fatimah Az Zahra had honor, that her voice was heard and heeded. Then, her courage to openly rebuke Abu Bakar meant that the people saw her as the heir to the Prophet's honor, so her words carried great influence.

ثم التفتت إلى أهل المجلس وقالت: **أَنْتُمْ - عِبَادَ اللَّهِ - نُصِبُ أَمْرَهُ وَنَهَيْهِ**

Fatimah Az Zahra was known for her courage in reviving the role of the people of Medina as guardians of the teachings of the Prophet and encouraging them to return to their true path. Fatimah's presence was not merely as the daughter of the Prophet but as a figure who was able to speak to the hearts of the people, reminding them of who the people of Medina really were and how they should act.

Fatimah Az Zahra Cultural Capital

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (سورة ال عمران: ١٤٤) (إِذْ يَقُولُ: وَوَرِثَ سُلَيْمَانُ دَاوُدَ) سورة النمل: ١٦، وَقَالَ فِيمَا اخْتَصَّ مِنْ خَيْرِ يَحْيَى بْنِ زَكَرِيَّا إِذْ قَالَ: رَبِّ هَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ) سورة مريم: ٦، وَقَالَ: وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ (سورة الانفال: ٧٥)، وَقَالَ: يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ الْإُنثَى (سورة النساء: ١١)

Fatimah Az Zahra demonstrated a very strong cultural capital in the form of a deep mastery of the verses of the Qur'an. Fatimah quoted verses from the Qur'an about inheritance, starting from the inheritance of Prophet David to Solomon, the inheritance of the family of Jacob, the principles of kinship in Surah Al-Anfal, to the provisions of faraidh in Surah An-Nisa. The Prophet said, "Fatimah is part of me; what angers her angers me, and what pleases her pleases me." It is clear that Fatimah's courage in reciting verses was a direct inheritance from the Prophet, a symbol that Fatimah represented the prophetic voice in the public sphere.

Fatimah Az Zahra Economic Capital

أَفِي كِتَابِ اللَّهِ أَنْ تَرِثَ أَبَاكَ، وَلَا ارِثَ أَبِي؟

Fatimah Az Zahra had legitimate economic capital through her inheritance of Fadak from the Prophet. With the courage to speak firmly before the Muslim community, she defended her economic rights while exposing injustices. Her defense was not only about wealth but also about protecting the honor, dignity, and continuity of the Prophet's family.

وَرَعَيْتُمْ إِلَّا حِطَّةً لِي، وَلَا ارِثَ مِنْ أَبِي وَلَا رِجْمَ بَيْنَنَا إِفْخَصَكُمُ اللَّهُ بِأَيِّهِ أَخْرَجَ مِنْهَا أَبِي أَمْ هَلْ تَقُولُونَ أَهْلَ مَلَكَيْنِ لَا يَتَوَارَثَانِ أَوْ لَسْتُ أَنَا وَأَبِي مِنْ أَهْلِ مِلَّةٍ وَاحِدَةٍ؟ أَمْ أَنْتُمْ أَعْلَمُ بِخُصُوصِ الْقُرْآنِ وَعُمُومِهِ مِنْ أَبِي وَابْنِ عَمِّي؟

Fatimah Az Zahra had the economic capital and courage to demand her rights to ownership and inheritance that should have belonged to her as the daughter of the Prophet. When she said that society considered her to have "no share" and "no inheritance" from her father, she was actually asserting that Fatimah Az Zahra had ownership of the Fadak land and other inheritance rights, but those rights were taken away by political decisions after the Prophet's death.

أَهْضَمَ ثَرَاثَ أَبِيهِ وَأَنْتُمْ بِمَرَأَى مَنِّي وَمَسْمَعٍ وَمُبْتَدَأٍ وَمَجْمَعٍ؟

Fatimah Az Zahra's courage in making her appeal to the Aus and Khazraj tribes clearly shows that her economic capital was not only the Prophet's inheritance but also social recognition that the wealth was rightfully hers and should be defended by the Medina community, who witnessed firsthand the status of her family. The meaning of the sermon text and the capital of courage are listed in Table 3.

Table 3 Meaning of the sermon text and the capital of courage

Theme	Meaning of Sermon Text	Type of Capital	The Meaning of Fatimah Az Zahra's Courageous Habitus
اعْلَمُوا أَنِّي فَاطِمَةُ، وَأَبِي مُحَمَّدٌ	Know that I am Fatimah, daughter of Muhammad.	Symbolic Capital	Fatimah Az Zahra's statement regarding her identity was not merely an introduction but a symbolic act of courage. Fatimah asserted herself as the Prophet's daughter in public, making her prophetic lineage a legitimate symbolic asset

Theme	Meaning of Sermon Text	Type of Capital	The Meaning of Fatimah Az Zahra's Courageous Habitus
وَأَشْهَدُ أَنَّ أَبِي مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عَبْدُهُ وَرَسُولُهُ	I also testify that my father Muhammad is His servant and His messenger.	Symbolic Capital	This statement of faith shows that Fatimah positioned herself as a witness to the truth of the message, not just as the Prophet's daughter. This demonstrates the prophetic value within her.
فَأَنَارَ اللَّهُ بِمُحَمَّدٍ ظُلْمَهَا	Then God illuminated their darkness with my father, Muhammad.	Symbolic Capital	This statement places the Prophet as the source of divine light and Fatimah Az Zahra as part of that line of enlightenment, thereby granting Fatimah Az Zahra symbolic legitimacy to speak and act.
أَيُّهَا بَنِي قَيْلَةَ!	"O Aus and Khazraj tribes," Fatimah called out	Social Capital	This call was a symbolic act of courage. By invoking their honorable identity, Fatimah evoked memories of the Ansar's struggle and used them to criticize their silence in the face of injustice.
ثم التفتت فاطمة إلى الأنصار	Then Fatimah turned her gaze toward the Ansar.	Social Capital	This action demonstrates Fatimah's social capital. The Qur'an was used as a source to expose injustice and raise awareness among the Ansar.
أَيُّهَا الْمُسْلِمُونَ	"O Muslim," Fatimah called out to the Muslims	Social Capital	This is the height of social courage. Fatimah speaks as a public figure whose voice is recognized and heard.
ثم التفتت إلى أهل المجلس	Then Fatimah turned her gaze toward the Ansar.	Social Capital	Fatimah dared to appear as a driver of awareness for leaders, reviving the identity of the people in upholding prophetic values.
أَفِي كِتَابِ اللَّهِ أَنْ تَرِثَ أَبَاكَ، وَلَا أَرِثَ أَبِي؟	Is there a provision in the Book of God that you inherit from your father and I do not inherit from mine?	Economic Capital	Fatimah presented arguments based directly on the Qur'an before the Muslim community regarding inheritance rights.
وَرَعَمْتُمْ إِلَّا حِطْوَةَ لِي، وَلَا إِرْثَ مِنْ أَبِي وَلَا رَجَمَ بَيْنَنَا	You assume that I have no share and no inheritance from my father.	Economic Capital	Fatimah expressed her distrust of the leaders and denied her rights as the Prophet's daughter.
أَهْضَمَ ثِرَاثَ أَبِيهِ وَأَنْتُمْ بَمَرَأَى مَنِي وَمَسْمَعٍ وَمُتَّبِعًا وَمَجْمَعٍ؟	Was my father's inheritance taken while you just watched and listened and sat and gathered?	Economic Capital	Fatimah filed a public lawsuit against Aus and Khazraj as social witnesses to the injustice of the leaders regarding the inheritance that should have been given to Fatimah.

Values of Courage Found in Fatimah Az-Zahra's Sermon

The analysis of the sermon delivered by Fatimah az-Zahra reveals several core values that reflect the character of courage. These values are not limited to physical bravery but emphasize moral, intellectual, and spiritual strength.

First, moral courage is clearly demonstrated through her firm defense of justice and truth. She spoke publicly in a critical political situation to defend her rights and uphold principles rooted in faith. This indicates that courage involves standing for truth even when facing social and political pressure (Mert, 2025).

Second, intellectual courage appears in the structure and content of her sermon. She articulated arguments based on religious teachings, logical reasoning, and deep understanding of Islamic principles. This shows that courage is closely connected to knowledge and critical thinking (Williams, 2023).

Third, leadership courage is reflected in her ability to address a public audience confidently. As a woman in a predominantly male public sphere at the time, her presence and eloquence challenged social norms and demonstrated that women are capable of leadership and active participation in societal matters (Yemenu, 2020).

Fourth, spiritual courage forms the foundation of her strength. Her bravery was rooted in faith and reliance upon Allah, which gave her resilience and steadfastness in adversity (Akhtar, 2024).

Implications for Developing Courage in Female Students

The findings indicate that the values embodied in Fatimah Az Zahra sermon are highly relevant to contemporary character education in schools. Courage in female students can be developed through several educational strategies:

1. Integrating role models in the curriculum
Presenting historical female figures like Fatimah Az Zahra provides students with relatable and empowering examples of brave women who contributed significantly to society (Dar, 2023)
2. Encouraging critical thinking and expression
Since intellectual courage is a key element of her sermon, classroom activities such as discussions, debates, and presentations can help female students build confidence in expressing their ideas (Naqiyah, 2024).
3. Building moral awareness
Schools should emphasize ethical reasoning and moral responsibility so that students develop the courage to stand for justice and honesty in daily life (Hafi, 2025)
4. Creating supportive learning environments
Teachers play an important role in fostering safe spaces where female students feel valued, heard, and respected. Supportive environments strengthen self-confidence and reduce fear of judgment (Rahmawati, 2025).

Relevance to Modern Educational Contexts

In modern society, many female students still struggle with self-doubt, fear of public speaking, or reluctance to take leadership roles. The model of courage demonstrated by Fatimah az-Zahra shows that bravery is not about confrontation alone but about conviction, knowledge, and integrity.

Her sermon illustrates that women's voices matter in social transformation. When schools intentionally cultivate courage as part of character education, female students are more likely to develop self-confidence, resilience, and leadership potential. Thus, the integration of Islamic historical values with modern pedagogical approaches can contribute significantly to empowering young women.

Overall, the results of this study confirm that Fatimah az-Zahra's sermon contains profound educational values that can serve as a framework for developing the character of courage among female students in school settings.

CONCLUSION

This study analyzes and describes the trend of courage represented in Fatimah Az Zahra Fadakiyah's sermon using Pierre Bourdieu's sociological perspective of literature. The findings indicate that Fatimah Az Zahra's trend of courage is not merely an emotional reaction but a symbolic practice shaped by habitus, arena, and various forms of capital, and this needs to be instilled in the character of students at school. Her habitus was formed through strong faith, moral convictions, and direct education from the Prophet Muhammad, which shaped her intellectual and spiritual strength. The arena of the Fadak case became a socio-political space where her courage was publicly expressed through a powerful sermon that challenged injustice and defended the truth. Furthermore, the analysis reveals that Fatimah Az Zahra used several types of capital to strengthen her position. Symbolic capital emerged from her identity as the Prophet's daughter; social capital from her relationship with the people of Medina; cultural capital from her deep mastery of the Quran and religious knowledge; and economic capital from her legitimate claim to the land of Fadak. The integration of these capitals enabled her to deliver arguments firmly and boldly before the Muslim community. The values reflected in her sermons, including moral courage, intellectual courage, leadership courage, and spiritual courage, offer meaningful inspiration for character education, particularly for developing courage among female students in schools. Integrating historical female role models like Fatimah Az Zahra into educational practices can help strengthen students' self-confidence, ethical awareness, and ability to express their ideas publicly.

This research is limited to a literature-based analysis and does not involve empirical implementation in educational settings, nor does it involve evaluation and assessment of students' levels of courage in schools. Therefore, further research is recommended to examine how the values embodied in Fatimah Az Zahra sermons can be applied in classroom learning or character education programs for female students. Such studies would provide deeper insights into the practical impact of this model in contemporary education.

CONFLICTS OF INTEREST

The authors declare that there is no conflict of interest.

AUTHOR CONTRIBUTION STATEMENT

Aisyah Salsabila Arsa contributed to the conceptualization of the research, literature review, data collection, and writing of the original manuscript draft. Prof. Dr. Akmaliah contributed to the research supervision, conceptual development, and critical review of the manuscript. Mohammad Rosyid Ridho contributed to the research methodology, theoretical framework, and formal data analysis. Dr. Iis Nurasih contributed to the writing process, editing, and final revision of the manuscript, as well as strengthening the discussion on educational implications. All authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work.

AI DISCLOSURE STATEMENT

The authors used *dimensions.ai* during the preparation of this work to retrieve a database of papers for systematic literature review and bibliometric discussion. After using the service, the authors thoroughly reviewed and edited the content as needed and take full responsibility for the content of the publication. The authors declare that this research was

conceived, researched, written, and edited without the aid of artificial intelligence (AI) techniques.

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