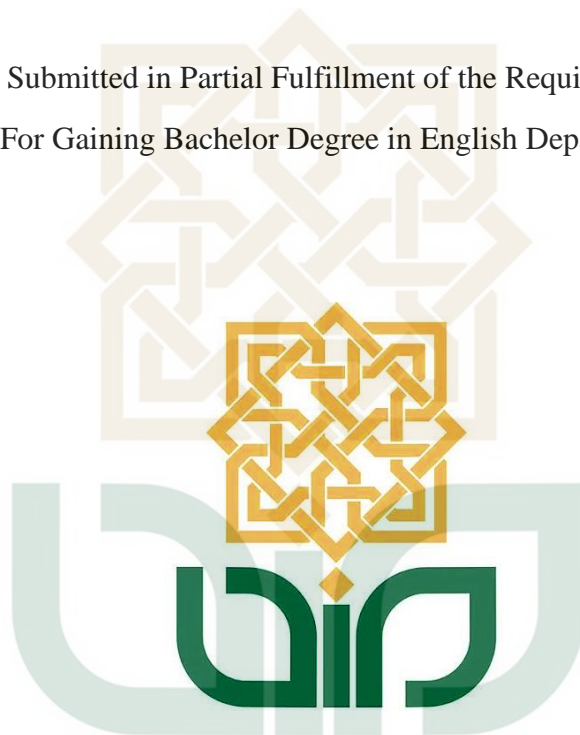


WOMEN'S STRUGGLES AS PORTRAYED IN ETAF RUM'S A WOMAN

IS NO MAN

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement
For Gaining Bachelor Degree in English Department



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ENGLISH DEPARTMENT
FACULTY OF ADAB AND CULTURAL SCIENCES
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2021

FINAL PROJECT STATEMENT

I certify that this graduating paper is originally my own work. I am completely responsible for the content of this graduating paper. Other researchers' opinion or findings included in this graduating paper are quoted or cited in accordance with ethical standards.

Yogyakarta, September 1st, 2021

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IS NO MAN**

Saya menyatakan bahwa skripsi tersebut sudah dapat diajukan pada sidang Munaqasyah untuk memenuhi salah satu syarat memperoleh gelar Sarjana Sastra Inggris.

Atas perhatiannya, saya ucapkan terima kasih.

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WOMEN'S STRUGGLES AS PORTRAYED IN ETAF RUM'S *A WOMAN*

IS NO MAN

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ABSTRACT

This research examines a novel entitled *A Woman Is No Man* by Etaf Rum that depicts two Palestinian Muslim women named Isra Hadid and Deya Ra'ad living in America and struggling to go against the confines of Arab conservative tradition. Isra struggles to protect her daughters' future to avoid the oppressive system in her community while Deya struggles by insisting on continuing her studies at university in order to break the traditions in her family. How these two women struggle after receiving the oppression and exploitation is analyzed using the theory of Islamic feminism proposed by Amina Wadud that attempts to explain misunderstandings about the status and role of women in Islam through re-reading the Qur'an and Hadith from a woman's perspective. This research also applied the Narratology as the method to explain and reveal the struggles. The result shows that gender injustice and discrimination regarding the status and role of women in their family traditions are found and still continue to the next generation. Although the patriarchal tradition persists, its intensity wanes in later generations.

Keywords: *Islamic feminism, women's struggle, gender equality, tradition*

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WOMEN'S STRUGGLES AS PORTRAYED IN ETAF RUM'S *A WOMAN*

IS NO MAN

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ABSTRAK

Penelitian ini mengkaji sebuah novel berjudul *A Woman Is No Man* yang ditulis oleh Etaf Rum yang menggambarkan perjuangan dua perempuan Muslim Palestina bernama Isra Hadid dan Deya Ra'ad yang tinggal di Amerika dan berjuang untuk melawan batasan-batasan tradisi konservatif Arab. Isra berjuang untuk melindungi kehidupan masa depan putrinya dari sistem yang opresif dalam komunitasnya sedangkan Deya dengan bersikeras berjuang untuk melanjutkan studinya di universitas demi mendobrak tradisi di keluarganya. Bagaimana kedua perempuan ini berjuang setelah sama-sama menerima penindasan dan eksploitasi akan dianalisis dengan menggunakan teori feminisme Islam yang diusung oleh Amina Wadud yang mencoba menjelaskan kesalahpahaman tentang status dan peran perempuan dalam Islam melalui pembacaan ulang Al-Qur'an dari sudut pandang perempuan. Penelitian ini juga menerapkan naratologi sebagai metode untuk menjelaskan dan mengungkapkan perjuangan dua tokoh perempuan tersebut. Hasil yang didapat menunjukkan bahwa ketidakadilan dan diskriminasi gender mengenai status dan peran perempuan terjadi dalam tradisi keluarga Isra dan Deya yang kemudian berlanjut ke generasi berikutnya. Meskipun tradisi patriarki tetap ada, intensitasnya berkurang pada generasi berikutnya.

Kata kunci: *feminisme Islam, perjuangan wanita, kesetaraan gender, tradisi*

MOTTO

Don't get too excited about life. Save your energy. Many unexpected things need more of your energy to spend in the future.

— Aisyil

You say that you are just a body, but inside you are something greater than the Universe.

— Imam Asy-Syafi'I

Life is suffering. It is hard. The world is cursed. But still, you find reasons to keep on living.

— Osa from Princess Mononoke (1997)

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DEDICATION

This graduating paper is dedicated to:

1. The researcher's beloved parents, sister, and brothers.
2. The researcher's dearest people.
3. The researcher's academic advisor and research supervisor, Dr. Danial Hidayatullah, M.Hum.
4. All the honorable lecturers in English Department of UIN Sunan Kalijaga.
5. All the readers of this graduating paper.

Yogyakarta, September 2nd, 2021



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Finally, I realize that this graduating paper is far from perfect. There may be some mistakes in writing this paper. Therefore, I allow all of the readers to give suggestions and advice for better improvement. May this paper be helpful to the readers as well.

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Yogyakarta, September 2nd, 2021

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CHAPTER I

INTRODUCTION

1.1 Background of Choosing the Subject

A Woman Is No Man is a contemporary novel that tells about two Palestinian women named Isra Hadid and Deya Ra'ad who live and struggle in the middle of the patriarchal culture and their family pressure in America. Isra and Deya must understand the meaning of being a woman and survive in an oppressive patriarchal culture. Each of those two main female characters tries to struggle with their lives as a woman because there is a condition in their society's tradition that women cannot get justice and are always considered as the second class. They are unable to make decisions for themselves. Besides, their voices cannot be heard and cannot be accepted by their own family. Here, the researcher chooses *A Woman Is No Man* because there is the inequity and injustice between women and men in the story that the main female characters experience as Arab Muslim women who live in America with a strong patriarchal culture in the family.

A Woman Is No Man is American literature set in Palestine and Brooklyn. The story was written by Etaf Rum, a Palestinian-American Muslim woman who grew up in America. On February 8th 2019, Rum published the book, and it becomes her debut novel. She writes *A Woman Is No Man* based on her experience from her community culture. Growing up in a traditional family and entering an arranged marriage motivated Rum to write a book at a young age, so *A Women Is No Man* was created as her first debut novel.

The book's settings are in the Middle East and America, located in Palestine and Brooklyn, New York. The story begins with a Palestinian Muslim woman who migrates to America following her husband. Isra, one of the main characters in the story, grows up in a Muslim family that is still closely related to a patriarchal culture. They think that if women are obedient enough to their parents or husbands, their lives will not be complicated. According to Wadud, in most Muslim families, women are taught to make sacrifices to prosper. Meanwhile, men are raised as breadwinners and protectors in the family (2006: 41).

The story begins when Isra starts to be proposed by a Palestinian man from America, whom Isra's parents choose. Isra's life changed when she gave birth to four daughters. Isra gets a lot of pressure from the tradition through her family. In her tradition, women are required to have sons because daughters are *balwa* which means a burden in English. Women also cannot stand up for themselves and fight back men in their family, including when they get physical or verbal abuse from male family members. Those oppressions are clearly shown in *A Woman Is No Man*. Isra is also considered a shame to her husband's family for not giving birth to a boy. Her husband starts beating her frequently, but she cannot fight him back. From there, she wonders what is wrong with her life as a woman. She realizes everything that happens in her life is the life she does not want. Hence, Isra still looks for her happiness and freedom, even until she dies.

The same situation happens to Deya, the eighteen-year-old Palestinian-American girl. She is Isra's first daughter, who also experiences what happens to her mother. Deya refuses to do the arranged marriages that her grandmother has

decided. Deya tries to maintain her choice to go to university and get higher education that women should not do in her family. She tries to fight the patriarchal culture that has happened to herself and her family.

Patriarchy is a social system in which men have higher power and dominate in life roles. Gilligan and Snider defined patriarchy as a culture based on a binary and gender hierarchy, which means that it exaggerates some men over other men and all men over women so that men influence self-ownership. In contrast, women are not selfish, and women quietly serve men's needs (2018: 3). The patriarchal system makes men have more privilege than women in any aspect. Men's privilege in patriarchal system has several negative impacts on women, such as male domination, domestic violence, exploitation, oppression, sexism, misogyny. It can even become a cause of mental health and trauma for several people. Their dominance can enter private places and cause violence to occur in the domestic area. As a result of this patriarchy, there has been a response and a movement to fight for it, called the feminist movement.

Feminism is a movement that fights for women's rights. According to Hooks in *Feminism Is for Everybody*, feminism is a movement to end sexism, sexist exploitation, and oppression (2000: 1). This movement aims to equalize women socially, psychologically, culturally, economically, and so on. However, during its development, feminism has many definitions, meanings, and actions. It has led the feminism movement being divided into many types after women's concepts and problems. Feminism has ways to achieve its goals; it generally promotes justice,

equality, and freedom, which has always been constrained by gender issues (Pertiwi et al., 2019: 112).

Apart from the betterment of civilization, the Muslims community in the modern era wants equality of human rights, justice, and freedom (Musawah Knowledge Building, 2015: 37). However, strict Islamic adherents support the limitation of women's rights by relying on a wrong interpretation of the Qur'an. It leads to people misunderstand that treating men over women unfairly and oppressing them is part of Islamic tradition. Those people conclude that women's rights must be limited in advancing Islam.

“For these strict adherents, granting women's rights leads to what are perceived as negative impacts, including an increase in the marriage age and a decrease in fertility, changes in mentality leading to a creation of new identities seemingly not approved by religion, and a proliferation of female independence, which, in patriarchal societies, is undesirable” (AlBader, 2020: 10).

In fact, those actions do not come from Islamic teachings. Neither the Qur'an nor the *Sunnah* mentions those practices. It should suffice to explain that there is no justification for oppressing women and depriving them of their rights. Hence, the idea that men are superior to women to treat them as they please cannot be valid in Islam.

Nevertheless, both creatures have balanced status in Islam since the Qur'an deals with each individual, whether men or women. There is no difference between those two based on spirituality (Jawad, 2003: 118). As a God's speech which Muslims believe is a guide to life, Qur'an is neutral and fair in all aspects of life,

including the issue of gender roles. It never distinguishes humans based on race, ethnicity, nationality, and even gender.

Although Islam has spread very widely in the Middle East, the traditional patriarchal culture is still very close in some conservative Arab families. In the pre-Islamic Middle East, people only continued the customs that tribes had inherited from past civilizations that dominated the Arab region at that time. Then, when Islam finally succeeded in controlling many Arab areas, their believers only accepted the habits followed by the male mindset. After Muhammad's death, the state officials did not provide radical changes regarding the abolition of the male domination culture but instead continued the existing lifestyle (Ahmed, 1992: 33). Indirectly, Ahmed's opinion means that the culture of male domination or patriarchy currently persists does not originate from Islam. It causes misunderstanding that Islam is the one that inherited the patriarchal culture based on what the old civilization's custom applied. It also brings false doctrines and radical traditional thoughts that make the male hierarchy superior and dominant over women. This issue becomes a conflict in the story *A Woman Is No Man* by Etaf Rum.

What happens to Isra and Deya becomes a problem for them as women because their family oppresses them. The novel shows that Isra and Deya cannot choose to decide what they want to do because they are a woman. Their family believes that women do not belong anywhere. There is no such place for women. Their tradition teaches that silence will save women, and not speaking out their

longing is a condition of their gender. It shows the existence of gender inequality in the story.

The researcher is interested in choosing *A Woman Is No Man* by Etaf Rum since the novel portrays the unequal and injustice position between men and women in a deeply rooted culture in an Arab Muslim family, especially those who have lived in America for a long time. Isra and Deya cannot pursue the things men can do because their family believes that things will be more difficult if they are born as women. In the story, the family of the main characters is described as a religious Muslim. However, it turns out that there are still domestic violence and oppression of women. Rum describes the phenomenon in a heart-wrenching story of three women from different generations.

The background explanation encourages the researcher to analyze the struggles experienced by the two main female characters in the novel, Isra and Deya, and how they struggle and fight against the sustainable patriarchal culture in their community. As Stanley and Wise argued in *Feminist Ontology and Epistemology* that life as a feminist (gender equality fighter) will always involve oneself in a continuous and unsolved struggle (2002: 73). It means the struggle is inevitable. Every human being must struggle. The definition is generally known as an effort, an endeavor, or a fight.

In Arabic, the word “struggle” means *jihad* that comes from the verb *jahada*. The word *jihad*, often heard among people, has a meaning related to holy war. The term used often in Islam has the meaning of fighting in God’s way. On

the other hand, *jihad* is not always related to war. In Islam, *jihad* in the name of Allah means a struggle to protect Islam by sacrificing our wealthiness, our body, and soul (Anirah and Nasbih, 2020: 133). It means that *jihad* is not the same as war. The practice is not always done with violence, like what Isra and Deya do in the story. They struggle against the continuity of their oppressive culture without violence.

There is no difference between the struggle in general and Islam. Both have the same meaning as “an effort,” and sometimes it needs sacrifice, whereas the context of use can be different. Therefore, the researcher calls the efforts done by Isra and Deya a part of gender *jihad*. For Wadud, the effort that women and men try to equalize women’s status is also referred to as gender *jihad* (2006: 10). The researcher tries to examine Islam in terms of the status of women by using Islamic feminism theory by Amina Wadud through rereading the Qur’an and Hadith from women’s perspective to correct misconceptions about the quality of women in Islam.

The researcher analyzes Isra and Deya as the characters because they have the same experiences that occur at different times even though they grew up in different places. They receive the same type of oppression and exploitation but with varying ways of struggling. Repeatedly, the same patriarchal tradition that suppresses them continues from the previous generation to the next generation. Both Isra and Deya are arranged in marriage. They are not allowed to get involved in any decision-making processes and are constantly forced to obey. Their stories

portray that women still find it challenging to fight for their freedom and rights in the middle of a patriarchal family.

1.2 Research Question

As this research focuses on Isra and Deya's struggles, and also their characterizations in *A Woman Is No Man*, the researcher aims to discover the answer to the problem: "How are women's struggles as reflected by Isra Hadid and Deya Ra'ad described in the story?"

1.3 Objective of the Study

Based on the problem's formulation, this research explores two female main characters' struggles in the story.

1.4 Significance of the Study

This research's significant meaning is to become an example of applying theory in a graduating paper, specifically regarding gender roles and women's struggles in literary studies. Second, this research is also hoped to be able to enrich the study of feminism in the analysis of *A Woman Is No Man* through Islamic feminism theory. Besides, the researcher expects the readers to be more aware of gender equality and equity issue, especially in the Islamic world, which is still seen as the oppressor of women by people in general.

1.5 Literature Review

After searching through the library and various online libraries, the researcher finds two graduating papers and a journal that uses the theory of Islamic feminism by Amina Wadud and discusses *A Woman Is No Man* by Etaf Rum.

The first review is a graduating paper by English Department Student from Sunan Kalijaga State Islamic University, Wilda Khoiriyah. It is entitled *The Portrayal of Woman's Struggle in Qaishra Shahraz's Zemindar's Wife*. In her research, Khoiriyah discussed a Muslim woman named Noor confined in the domestic and public areas. She wants to escape from the constraints that she gets in her family's cultural environment, which assumes that women cannot do things men do—for example, working outside the home and socializing with other people, especially if they are married. Noor's background was the reason why Khoiriyah reviewed her research by using Islamic feminism theory by Amina Wadud. This theory of feminism has almost the same goals as liberal feminism theory. Both of them want women to have rights and positions in the public and domestic sphere. However, Islamic Feminism refers to the status of women through Qur'an and Hadith. Her study reveals that how a wife or any other women can interfere in public matters. Noor finally succeeds in reaching her right to meet the villagers and influence to the public area (Khoiriyah, 2019: 53).

The second review has a similar author that was written by Alfatih Nur Indah Sari from Maulana Malik Ibrahim State Islamic University under the title *Patriarchal Oppression to The Main Characters in Etaf Rum's A Woman Is No*

Man in 2020. She analyzed the patriarchal oppression portrayed in the story by using the radical feminist perspective and Walby's theory of patriarchy. The research in Sari's thesis explains how the main characters in Rum's *A Woman Is No Man* experience patriarchal oppressions. She used the radical feminist perspective and Walby's theory of patriarchy to know the structures of patriarchal oppression suffered by women in the story. Her research shows four forms of patriarchal oppression suffered by the main characters and four ways to struggle against patriarchal oppressions in the story. Those structures are patriarchal mode of production, male violence, patriarchal state, and patriarchal culture. Although, there are four ways to struggle against patriarchy in the story, there are struggles to get education, get birth control, build self-consciousness, and get involved decision-making (Sari, 2020: 58).

Just like Sari's thesis, the journal that the researcher finds has the same research object. The journal entitled *Women's Resistance towards Oppression in Etaf Rum's A Woman Is No Man* was written by Frisky Nur Salvianny and Eka Nurcahyani from Jakarta State University and was issued on 20 November 2020. This study discusses women's oppression and their struggles to cope with patriarchy by using the theory of Matrix of Domination by Collins and the theory of women's Self-Definition. The researchers used the two approaches to analyze women's oppression in a patriarchal society that features pressure within four domains of power and to know women's power in defining themselves and realizing self-worth as an act of resistance (Salvianny and Nurcahyani, 2020: 252).

Of the four studies above, all of them discuss women and their struggles. What distinguishes this research from those studies is the issue raised by the researcher. Religion used as a legitimator by characters to approve and continue the system in the patriarchal tradition is clearly shown in the story. So, this research not only focuses on the struggle of women in *A Woman Is No Man* but also explores the reading of Islamic sacred texts according to Wadud's theory related to women's rights. Basically, Islam as a religion believed by the characters does not support the patriarchal tradition and all actions that oppress women. Thus, the researcher wants to examine and highlight how a mother-daughter pair, Isra Hadid and Deya Ra'ad, struggle against patriarchal tradition passed down from old generation to young generation and dare to take risks for what they have always believed all this time.

1.6 Theoretical Approach

The researcher uses feminist criticism as a theory to explore the problem in this paper. Feminist criticism is a movement that supports the role of women, whether in culture or politics, to achieve their rights in society. This criticism arises when a patriarchal culture is practiced in many communities, where men have a higher status and role than women. They dominate and control women in all cultural domains (Abrams, 2009: 111).

Patriarchy is a scourge for women, especially those who still apply this system in their families. What happens to Isra and Deya is one of them. A patriarchal culture dominates their family and creates pressure and limitations for Isra and Deya to do what they want as women raised in a Muslim religious

family. Since this research is related to Muslim women's struggle, apart from feminist criticism, the researcher uses the Islamic feminism theory.

Islamic feminism emerged from the Western view that Islam supports patriarchy, whereas Islam views its concept and patriarchal culture as apart. Islam upholds the existence and the position of women. Besides, it has mentioned the degree of women which means woman is a complete human being. Even in it, there is a *surah* that specifically addresses women named *An-Nisa*. So, it is a sign that Islam does not look down on women.

This is different from society's view in general about Islam dan women. Wadud rectifies Western views, especially Western media, through *Inside the Gender Jihad: Women's Reform in Islam*, by using the term "Islam" for everything Muslims do. The Western think that everything Muslims do is Islam, including oppressing women (2006: 21). For the Western party, Islam is the reason why Muslims are rude. They put aside the tradition of true Islamic principles and values. It gives widespread tendency to blame Islam for oppressing Muslims rather than blaming Muslims for misreading Islam (Barlas, 2019: 2) Therefore, there comes a destruction of Islam.

As a result, Muslim women start asking for more rights and voices in their private and public lives. Aware of an ethical and justice in Islam, they demand egalitarian policies to affect not only their society but also their family life which is still uphold patriarchy. Thus, they gradually assert themselves on the Muslim stage, and begin to seriously resist the dominant culture that is hostile to women (Jawad,

2003: 111). Their attitude symbolizes the struggle of Muslim women. Wadud calls it as gender *jihad*. Gender *jihad* is the struggle to uphold gender justice in Muslim thought and practice, including women in all aspects of Muslim practice, performance, policy construction, and political and religious leadership (2006: 10). Some women choose to move by confronting gender inequality openly, such as Islamic feminist activists and intellectuals. They express the struggle through writing journals and forming organizations that advocate women's rights and justice. At the same time, the rest of them choose to fight in the shadows.

It becomes a challenge for egalitarian if society is always influenced by misunderstandings of sacred texts that always involve gender in many aspects. It is one of the causes of the emergence of gender-biased interpretations in which women become subordinate objects. The fact that the Qur'an never textually changes, but its interpretations follow the space and time of the humans, is still difficult to be accepted by some Muslims (Anirah and Nasbih, 2020: 133). That is why some intellectuals and Islamic scholars like Amina Wadud try to research and open up a discussion space because in the Islamic world, the discussion of gender cannot be separated from understanding the sacred text.

The bias causes the rejection of women's position in the interpretation of the Qur'an in terms of gender, which is not accommodating to the human values of women. Therefore, Amina Wadud as an Islamic feminist activist, tries to re-explain the sacred text about women issues. She uses a linguistic-hermeneutic approach with philological analysis. More fully, Wadud uses the theory of double movement and the thematic approach from Fazlur Rahman (2006: 14). In addition to using

hermeneutics, Wadud also uses the Qur'anic exegesis method to analyze all verses that provide specific instructions for women. Whether Qur'an mentions them separately or mentions them together with men, especially in the essential themes of the Qur'anic as *tawhid* (oneness of God), *khalifah* (moral agent), and *taqwa* (ethical awareness). By using these terms in changing and reconstructing the understanding of human nature in Islam, Wadud concluded the idea of what it means to be human is built on the dynamic relationship between *tawhid* (the unicity of God) and the *khilafah* (agency) (2006: 14).

Islamic feminism has the same goals as liberal feminism. They want gender equality for women to get their rights in the public and private areas. The big difference is that Islamic feminism focuses on voicing women's rights upon misreading of the Qur'an and Hadith. The Qur'an never eliminates the distinction between the positions of men and women.

On the other hand, the Qur'an affirms the spiritual equality of women and men. It gives women the right to lead, to own property and not to be considered property, to seek a livelihood, to marry only with their consent, to divorce and care for their children, and to be educated (Elgenaidi). The Qur'an confirms God's words by explaining the rights own by women in this century to Muslim women since long time ago.

The Prophet said that men and women are like the teeth of a womb, standing tall side by side in equality, as narrated from Ahmad, Abi Dawud, and Tirmizi from Aisyah. As one of the supporters that Islam respects women, the Qur'an

acknowledges that men and women have the same function as individuals in society (Wadud, 1999: 8). It is emphasized once again; women have the same capacity as men as individuals who act independently and can participate in society.

The inclusion of women's experiences for the interpretation of the Qur'an is one of the radical but simplistic justifications that demonstrates the primacy and necessity of gender in intra-Islamic theory as fundamental to the means and methods of actually implementing justice (Wadud, 2006: 16). It means that many things cause fatal interpretations of women, such as society's culture and the background of the primarily male interpreters. Therefore, all the verses about women should be interpreted by women themselves based on their own experiences, perceptions, and thoughts.

1.7 Method of Study

1.7.1 Type of Research

This type of research is qualitative research. Qualitative research is an approach that explores the meaning of social characteristics and individual behavior (Lapan et al., 2012: 69). The researcher explains the problem by analyzing the data related to the problem issued from the novel *A Woman Is No Man*.

1.7.2 Data Sources

The researcher uses two data, primary and secondary data. The primary research data source is the novel *A Woman Is No Man* by the Palestinian-American novelist Etaf Rum from Harper Collins Publishers. Secondary data is the supporting

data such as books, academic writings, and articles from the internet and the library that relate to the issues and problems in this research.

1.7.3 Data Collection Technique

To collect the data, the researcher uses the narratology method. By using narratology method, the conception that has implications for texts and readings, subjects and object, production and analysis, in the act of understanding helps the reader to interpret the text (Bal, 2009: 227). First, the researcher does a close-reading *A Woman Is No Man*. After reading the novel, the researcher takes notes of parts of the novel's narrative that show how Isra and Deya experience women's struggles. The research data unit is the smallest linguistic unit that describes the struggle. Next, the researcher collects all data to get the novel's detailed information related to the problem to answer the research question. Last, the researcher puts all data in two relations between women and men in public and domestic areas and in three categories of struggles: authoritatively controlling the body, seeking knowledge and getting education, and making decisions.

1.7.4 Data Analysis Technique

In this research, the researcher uses several steps to analyze the data. The first step of analyzing the data is when the researcher reads *A Woman Is No Man* by Etaf Rum and marks the words, sentences, or paragraphs that narrate the phenomenon of women's struggles. Second, the researcher classifies the struggles of the characters based on their dialogues and narrations. The researcher separates dialogue and narration because both have different discourses. The narrator can

clearly describe the ideology of the characters through their narration and the dialogue includes the thoughts, actions, and feelings of the characters that are conveyed directly. Both are important to be involved. Third, the researcher puts in the evidences such as sentences and paragraphs that narrate Isra and Deya's struggles based on the theory in the categories above completed with the analysis each of them.

1.8 Paper Organization

This paper is divided into four chapters. Chapter one is the introduction, chapter two is intrinsic elements, chapter three is data analysis, and chapter four is the conclusion.

The first chapter explains the background of choosing the subject, including the problem, research question, objectives, significance of the study, literature review, theoretical approach, method of study, and paper organization. The second chapter describes the intrinsic element consists of novel summary, theme, plot, character and characterization, settings, and point of view. The third chapter explains the data analysis. The last chapter consists of conclusion and suggestion.

CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

As a result, *jihad* or struggles by Isra and Deya in the story are divided into three categories; struggling to authoritatively control her own body, struggling to seek knowledge and get education, and struggling to make a decision. Using the Islamic feminism theory by Amina Wadud, the researcher finds the patriarchal traditions in *A Woman Is No Man* cannot be separated from Islamic religious values. Hence, Islamic feminism helps to regain Isra and Deya's rights and freedom that are lost in their traditions mixed with religious belief through re-reading the Qur'an. Besides the inter-gender relations will also be balanced, Isra and Deya can fight without being haunted by God's anger and their disobedience to Him while struggling to break the system.

Isra Hadid and Deya Ra'ad are two women who struggle to face the oppressive patriarchal culture in their family. The oppression that they get does not only happen in domestic matters but also in public places. The tradition creates a distance in their position as women in every aspect of life. The impact of oppression and pressure on those women is a change in Isra's mental and spiritual. It also applies to Deya. Although she does not feel the change as shocking and significant as her mother does, Deya experiences an identity crisis and a great fear within her. All of this creates feelings of disgust and humiliation for both of them for being a

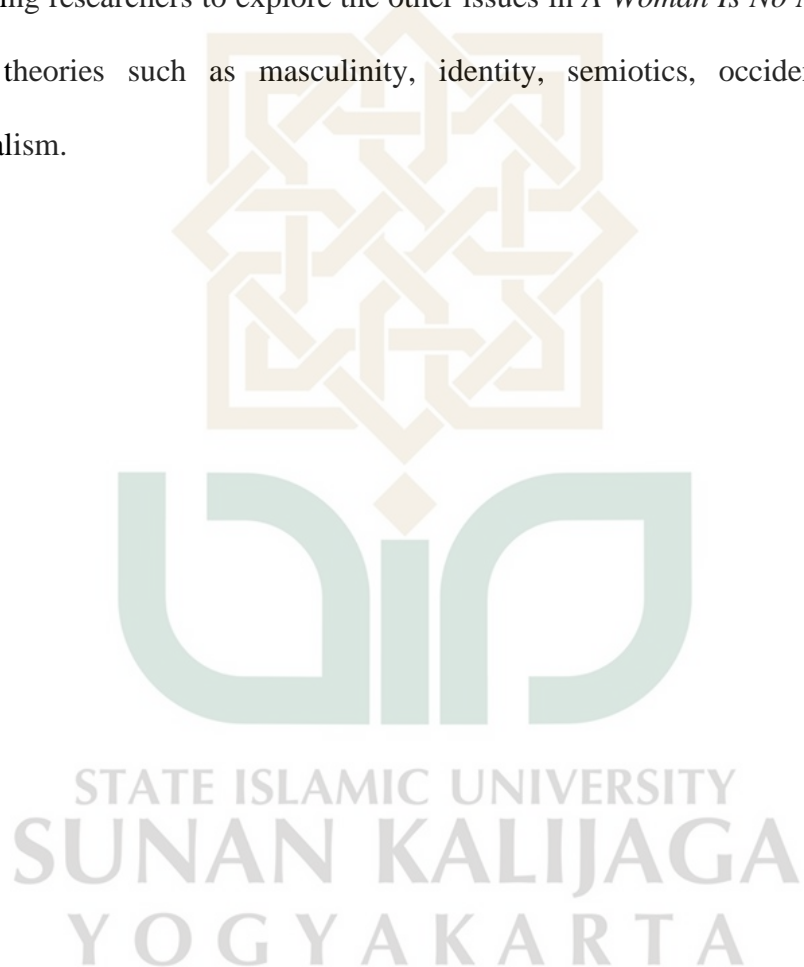
woman. However, the changes in the two characters above lead them to courage so that they struggle to break their tradition bravely.

Isra and Deya's resistance to their family is not only aimed at achieving their freedom and rights as women and individuals. It shows indirectly that they also want to break the social class structure in their culture: men dominate women in all access to life and the gender structure that uses religion as its legitimator. This hierarchy governs women's bodies as men's rights, as Isra experience during her children's pregnancies. In addition, there is also a hierarchy about proper education that women cannot receive. At the same time, men get education access freely, as experienced by Naseer, Deya's suitor, who can decide to continue his studies or take care of his family business. All of these involve decisions and choices that both men and women should make of their own accords without pressure from others. As the Qur'an mentions in Ali 'Imran verse 30, humans are the *khalifah* of the Earth. Humans, not only men but women too, have the equal right to authority over choices that they want in life. It also means every human being is equal.

In *A Woman Is No Man*, Isra wants freedom for her daughters so that no generation will experience the same thing as her. Meanwhile, Deya stands up for herself and her sisters' dreams. Both face the same goal and yet also have a different way of struggling. Isra struggles with the courage to leave Ra'ad's house and take her daughters. Deya fights against the tradition by explaining to her grandparents that marriage is not the only option for women. She asserts something that Isra cannot tell them and the world that every human has complete control over their lives.

4.2 Suggestion

A Woman Is No Man tells about patriarchy and feminism story. Hence, the researcher applies the Islamic feminism theory by Amina Wadud that focuses on the two main female characters of the novel. Thus, the researcher hopes for the following researchers to explore the other issues in *A Woman Is No Man* by using other theories such as masculinity, identity, semiotics, occidentalism, and orientalism.



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