

POWER RELATIONS IN PATRIARCHAL SOCIETY AS SEEN IN ZOË

FERRARIS'S *KINGDOM OF STRANGERS*

A GRADUATING PAPER

Submitted in Partial Fulfillment of the Requirement for Gaining the Bachelor

Degree in English Literature



By :

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FACULTY OF ADAB AND CULTURAL SCIENCE

SUNAN KALIJAGA STATE ISLAMIC UNIVERSITY

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2021

A Final Project Statement

I certify that this thesis is definitely my own work. I am completely responsible for the content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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KINGDOM OF STRANGERS**

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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MOTTO

Raise your words, not voice. It is rain that grows flowers, not thunder.

- Jalaluddin Rumi



DEDICATION

For my family who trust in me



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Yogyakarta, August 11, 2021

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**POWER RELATIONS IN PATRIARCHAL SOCIETY AS SEEN IN ZOË
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By : Amir Syamsuddin

ABSTRACT

Power often defined as a threat to control weaker societies by those who are stronger for their own power. This definition was deconstructed by a French philosopher, Michel Foucault, who defined power as a relation in which power spreads to individual subunits in society. Power always has a big impact on society especially discipline body both in men and women. In *Kingdom of Strangers*, both men and women received discipline body. The purpose of this study is knowing how power relations operate on the discipline body in society as depicted in Zoe Ferraris's *Kingdom of Strangers*. The method of research used in this research is qualitative research. Based on the problem formulations, the results showed that: (1) power relations in the *Kingdom of Strangers* is over the body which is divided into power relations over social and sexual body, (2) the types relation of power over social body are controlling, stigmatization, obedience, manipulation, while the power relations over sexual body are controlling and obedience.

Keywords: Discipline, Power Relation, Sexual Body, Social Body

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**POWER RELATIONS IN PATRIARCHAL SOCIETY AS SEEN IN ZOË
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Oleh : Amir Syamsuddin

ABSTRAK

Kekuasaan seringkali didefinisikan sebagai alat untuk menguasai masyarakat yang lebih lemah oleh mereka yang lebih kuat untuk kepentingan kekuasaan mereka sendiri. Definisi ini didekonstruksi oleh seorang filosof asal Prancis, Michel Foucault, yang mendefinisikan kekuasaan adalah sebuah relasi dimana kekuasaan itu menyebar hingga subunit individu dalam masyarakat. Kekuasaan selalu memiliki dampak yang besar pada masyarakat terlebih pada pendisiplinan tubuh pada laki-laki dan perempuan. Penelitian ini bertujuan untuk menganalisa bagaimana relasi kuasa beroperasi pada tubuh seseorang di masyarakat yang tergambar dalam novel dari Zoe Ferraris yg berjudul *Kingdom of Strangers*. Hasil penelitian ini menunjukkan bahwa: (1) Novel ini terdapat relasi kuasa atas tubuh yang terbagi menjadi relasi kuasa atas tubuh social dan seksual. (2) Relasi kuasa atas tubuh sosial yang tergambar dalam novel ini berupa kontrol, stigma, kepatuhan, dan manipulasi, sedangkan dalam relasi kuasa atas tubuh seksual berupa kontrol dan kepatuhan.

Kata kunci: Disiplin, Relasi Kuasa, Tubuh Seksual, Tubuh Sosial.

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CHAPTER I

INTRODUCTION

1.1 Background of Study

Power has to be known as a diverse and spread relations such as networks that have a strategic scope. Power is not an institution, structure, or possessed, but power is used to describe complex strategic situations in society (Mughis, 2013:79). The state is not mainly something that owns power, but rather something which builds a system of relations between individuals so that the political system works (Balan, 2010:3).

Power spreads everywhere and it can influence people. Power is not always related to a government institution. It may come from a small unit like a family, society and religious institution. Society shapes the “normal” norm while religion institution, which is considered a highly oppressive institution, shapes which one is wrong and right.

Foucault said that power is not understood in a relationship of ownership as property, acquisition, or privilege that can be held by a small group of people and which can be threatened with extinction. Power is also not understood to operate negatively through repressive, coercive, and suppressive actions from an institution that holds power, including the state. Every state has a power relation to control society and the people (Mughis, 2013: 77).

Foucault wanted to show that we are part of power mechanism. From this awareness, it will produce the ability to use the power properly and be useful for others. Anger comes from the awareness of one's own place in the power

constellation. The problem in life is that people do not realize their role in the map of power. If people are aware, then people will accept and appreciate the plurality of roles that exist in power relations. From this unconscious willing, various oppressive, uniform actions, and systems were born (Saifuddin, 2018:141).

One of the states which exemplify repressive conduct of power is Saudi Arabia. Women live in oppression, and they do not have the same right in social status. This condition is caused by the patriarchal system in the society. Patriarchy means the men's power. It is initially to refer to a type of family dominated by men. All family and household services are under the authority of men's rules (Bhasin, 1996:1). In Saudi Arabia, Nader Said-Foqahaa said that traditional patriarchy is built upon a hierarchy of roles and authorities. It is represented in the power of the old over the young, men over women, the rich over the poor, and the majority over minorities. Throughout history, men have possessed the right to make decisions in all public and private aspects of life. Women's participation in the decision making process has been limited within the context of a patriarchal system that imposes itself at all levels (2011:235). Men and women are different creatures who live in separate spheres. Women do not have rights to participate in society as equal as men. Men live in the public sphere where they work and fulfill the family necessity while the women stay at home. As a result, men control women's life in many aspects (Norwegian National Commission, 2006: 6).

Moreover, Nader Said-Foqahaa describes that the socially-rooted conceptualizations of differences in women's and men's sexualities, and their

biological nature is frequently evoked to the extent that they become part and parcel of the individual and collective consciousness. In this regard, women's "natural role" is one of the most deeply rooted interventions at the conscious and unconscious levels. Consequently, women's fulfillment of their "natural role" associated with the reproductive process becomes compulsory and coercive. In the end, this leads to women's lives becoming regulated through the *sharia*, constitutions, laws, and predominant social norms in ways that far exceed what applies to men (2011 : 236).

This reality is portrayed in the novel *Kingdom of Strangers* by Zoë Ferraris. She was born in Oklahoma. In 1991, she married a man from Saudi Arabia and lived in Jeddah. When she lived in Jeddah, she learned something new from social and culture there, especially the men and women's culture in public. As the author, she describes the social culture in Saudi Arabia and how the government set many rules for men and women differently. This novel tells how Katya Hijazi and Nayir Sharqi help the police and detective in Jeddah to solve every murderer crime. The story start by Usman asking for Katya to reveal the person behind murderer crime where of victims are a women. That is why Usman needs Katya to help him because there are many interactions with people in every investigation. Otherwise, it forbidden to talk with other people without having a family relation. The novel also describes the social conditions in Saudi Arabia as a whole how power spreads through rules that barrier men and women in the public area and in the household area so that in the process of investigating cases moreover the opposite sex. It will become increasingly difficult to resolve. As told in the novel,

the Homocide Team consists of all men, because men have greater opportunities than women in employment, a male investigator should not investigate a female. It will be more difficult when in the investigation she has to be with part of her family. This novel also tells how difficult to ask permission for investigation purposes when a woman, Katya, helps in the investigation of their case. This happens because women does not have the same rights in various aspects of life. For example, in law, the evidence of a woman only counts for a quarter than a man. There is needs to four women to be equal to one man.

Literary works can be regarded as fictitious and imaginative, to capture social buildings directly. However, literary works also describe the objects in the world of experience. One of the objects in the world of direct experience is a matter of power. There is a power relationship that defines the complex nature of the relationship between the masses of the people and groups of community leaders. It means that the relationship is a matter of politics in the narrow sense and about the problem of ideas and awareness (Faruk, 2012:144).

One type of literary work that can be used as media to imitate reality is novel. Novel can be functioned as a media to record objects and movements in the real world and see power relation between nations and society, society and society, society and individuals.

For several reasons above, the researcher is interested in analyzing the power relation by Michel Foucault, a French philosopher on his analysis of power relation. One crucial point is that Foucault's theory of power is not gender-neutral. Power in patriarchal society is male; thus the term 'bio-politics' conceals the

reality of male power over female bodies and particularly over female sexuality. Therefore, the phrase ‘Discipline and Punish’ is gender-specific: the discipline and the gaze are males (Synnot, 1993:234-235). Hopefully, the readers will understand that society, the state, or the sovereign do not always represent power in a repressive way, but it can also be a gentle way.

In this study, the researcher intends to explore the idea of power relations expressed in the country in *Kingdom of Strangers*. In this novel, the author explicitly mentioned that there are rules that harm women’s everyday lives in patriarchal society.

1.2 Research Question

According to the explanation on the background of study, this research is intended to answer the following question: “How is the power relation represented in the *Kingdom of Strangers*?”

1.3 Objective of Study

Based on the research question above, the objective of study in this research is to explain how power relation in the Saudi of Arabia works as seen in *Kingdom of Strangers*.

1.4 Significances of Study

The significance of the study of this graduating paper is to show the reader that the issues of power relation can be used as reference for a study that analyzes the same topic. For lecturers, this research can be a reference for the case of Foucault’s power relation. This study contributes power relation theory in literary analysis. It also can be used as the study of power relation in society.

1.5 Literature Review

The researcher finds one researcher, Nesreen Abdullah Al-Harby (2017), who is an art student of Leicester University. The title of his research is *Veiled Pearls: Women in Saudi Arabia in Contemporary Fiction*. The similarity between this research and the previous research is using *Kingdom of Strangers* novel as the object. However, the difference in these research are the theory and the focus because Nesreen focused on analyze veiled pearl women in Saudi Arabia.

The researcher finds two types of research about similar theories from the researcher before. Both of these research are graduating paper from Universitas Negeri Yogyakarta. The first is “Relasi Kuasa Dalam Novel *Entrok Karya Okky Madasari*” by Swadesta Aria Wasesa and the second is “Relasi Kuasa Dalam Novel *Merajut Harkat Karya Putu Oka Sukanta*” by Cahyo Waskito Pur Antomo. Both of them explore the idea of power relation in the novel.

1.6 Theoretical Framework

1.6.1. Power Relation

The classical age discovered the body as object and target of power. It is easy enough to find signs of the attention paid to the body—to the body manipulated, shaped, trained, which obeys, responds, becomes skilful and increases its forces (Foucault, 1987:136).

In every society, the body was in the grip of stringent powers, which imposed constraints, prohibitions or obligations (Foucault, 1987:136). Government always has a strategy to control the people. What was formed was a coercion policy that acted upon the body, a calculated manipulation of its elements, gestures, and

behaviour. The human body enters machinery of power that explores it, breaks it down, and rearranges it. A 'political anatomy,' which was also a 'mechanics of power', was being born; it defined how one may have a power to control others' bodies. It is not only make them do what one wishes, but also they may operate as one wishes, with the techniques, the speed, and the efficiency that one determines (Foucault, 1987:138).

There are some ways of the distribution of power. The meticulousness of the regulations, the fussiness of the inspections, the supervision of the smallest fragment of life, and the body will soon provide, in the context of the school, the barracks, the hospital or the workshop, a laicized content, an economic or technical rationality for this mystical calculus of the infinitesimal and the infinite (Foucault, 1987:140).

Foucault defines power relations as something that makes people obedient. The concept of power relations, such as the practices of power from subjects to objects through various media and forms of power intended not to be obtained from repressive ways, but manipulatively and hegemonically (Sulistya et al., 2011: 135).

Foucault describing power is a matter of concrete practices which then creates realities and patterns of behavior, producing regions of objects of knowledge and specific rituals of truth. These practices create norms which are then reproduced and legitimized through teachers, social workers, doctors, judges, police, and administrators. Power manifests itself in knowledge, but knowledge also breeds power.

Furthermore Foucault in *Discipline and Punish: The Birth of Prison* (Sulistya et al., 2011: 135), says that power is channeled through social relations, producing behavior such as good and bad, and creating procedures and rules that are able to subjugate society. (Sulistya et al., 2011: 135)

There are five ways in which that power operates.

- a) Power is not taken, obtained or shared. Power runs from various points, in unequal, and always moving relations.
- b) Power is not solid. The meaning of power is the direct effect of division, differentiation, inequality, and imbalance.
- c) Power relations are not in a superstructure position. Power comes from below. It means that there is no binary opposition between the dominant and the subdominant. Such relationships are formed in the production apparatus, such as in families, groups, and institutions.
- d) Power relations are intentional. There is no power without a set of targets. The power rationality is a hidden tactic at the top level.
- e) Power always gets another match of power wherever located. Power always breeds anti-power. The anti-power is actually to manifest other powers as a resistance.

Anyone can be the target of power either individual or group. Power relations are operated by thought (ideology) to the body, which ultimately influences behavior (Jones, 2003: 175). Foucault analyses the relations between individuals and society without assuming that the individual is powerless compared to institutions, groups, or state. He does not minimize the restrictions imposed to

individuals. However, he thinks that power is not concentrated, but diffused throughout society (Balan, 2017:6).

1) Power Relation of Body

Foucault (Jones, 2003: 173) shows that modern society has two reasons why systemic regulation of the body becomes essential. The first is because of population pressure as a result of urbanization. The second is because of the need for industrial capitalism. In addition, Jones (2003: 173-174) explained that urbanization impacted on the population explosion in urban areas. The explosion had a continuing effect on politics and the economy of urban society. It leads to the birth of rules that regulate the body sexually, also known as anatomy politics and the body socially, which is called bio politics. As for the second one, Foucault (2007: 181) says that modern capitalist societies aggressively promote a healthy body as a central and cultural solid characteristic. Modeling body shapes associated with urban culture makes the body a place where the capitalist product is traded.

Foucault also explained that the industry or state regulations because of urbanization also came from religion and culture. In the pre-modern world, religious rules are centered on the spirit, which emphasizes the importance of living a good, honest, and free from sin so that one day the followers obtain a good life the afterlife. Because the norms and science remains lasting and subconsciously, the body accepts it (Jones, 2003: 181).

Describing the power relation over body, Foucault's divides political body into a social body, which is a natural symbol between nature, society, culture,

politics and sexual bodies, for example the body of the individual self (Synnott, 2007: 372). An explanation of the social and sexual body is as follows:

a) Social Bodies

Foucault explains that the body in the social realm is a natural symbol between nature, society, culture, and politics. In the midst of all that, there are some rules that require how the body should be ideally displayed according to these rules. In *Discipline and Punish*, Foucault (Synnott, 2007: 372) explained that these rules form a policy of coercion on the body, manipulation that has been calculated through elements, attitudes, and behavior. In the social sphere, the human body has become a social body into the engine of power that investigates, strips, and reorganizes it.

Foucault (Jones, 2003: 175) mentioned that biopolitics became one of the parts of the manipulation of the social body. What is meant by bio politics is the management and regulation of the body with specific goals and objectives. Furthermore, Jones (2003) exemplifies planning and planners start to organize the use of urban areas, and the transportation experts appear to regulate body movements in space. Experts and legal devices emerge to regulate sanctions on the body, including the panopticon concept. These forms of modern knowledge are needed to control and supervise the accumulation, concentration, and congress of the body in the modern environment.

In addition, Foucault (Jones, 2003: 182) also exemplifies fetishism as a part of the social body. Fetishism of the body develops uncontrollably, driven by the beauty industry, the fashion industry, the teen industry, the food industry, and

other fitness industries. Nothing is more meaningful than how the body is displayed. How the body is displayed to others has new significant implications for consumption and production. Body-centered production floods the market, advertises it everywhere, and people buy it in droves (Jones, 2003: 182)

b) Sexual Bodies

The sexual body or personal body for Foucault (Suyono, 2002: 476) is on a small and large scale. Planting or coercion how the private body should be used continues and forms transformation matrices. On a small scale, the actualization of the private body is implanted in family, school, and nurses. While on a larger scale, the planting is carried out by the state. State control over sexual bodies is linked to body control on a small scale implemented in the infra of the law or state regulations.

One example of how the sexual body is regulated by the state and affiliated in these small-scale arrangements, according to Foucault (Jones, 2003: 179), is the medicalization of childbirth. Medicalization is a way to regulate the individual body just to be a means of reproduction. The arrangement is then passed down to nurses or other health institutions that will conduct oversight of reproductive development. Another example is the medicalization of marriage (Jones, 2003: 179-180) where the body is functioned only to the extent of sexual activity governed by certain conditions. These conditions are produced by elements close to the individual body.

1.7 Methods of Research

The methods of study can be field research (class action, case, or survey) and library research (study of film, novel, or book).

1.7.1. Type of Research

Research types or designs are plans and the procedures for research that span the decision from broad assumptions to detailed methods of data collection and analysis (Creswell, 2009). Qualitative research is used to complete this study. It is a method that involves an interpretative and naturalistic approach to its subject matter. According to Creswell, qualitative research is a method used to explore and understand the human or social cases whether individual or groups, then making interpretations from them (2009:1). With this method, the researcher can study things in their natural setting to make sense of our interpret phenomena or case in terms of the meanings people bring to them. This research uses qualitative research because the problem is complex and not clear enough. All data sources are from the novel. Furthermore, the library research is also used in conducting the research.

1.7.2. Data Sources

The primary sources of the data in this research are *Kingdom of Strangers's* novel by Zoe Ferraris. The secondary data are supporting sources related to the issue of research such as information on the internet, journal, article, reviews, and books.

1.7.3. Data Collection Technique

The researcher uses documentation technique to collect the data. Documentation technique is the observation or close reading that directly to the object of research to see more deeply to the object of research (Keraf, 2004:104). Firstly, the researcher close-reads the *Kingdom of Strangers* to understand the story. After that, the researcher identified the important dialogue, paragraph, or sentences. After understanding the story, dialogue, paragraph, or sentences, the researcher reads the power relation theory by Foucault to get more data. Then, the research takes note frame the novel that includes the concept of power relations.

1.7.4. Data Analysis Technique

The researcher uses several steps to analyze the data. Firstly, the researcher classifies the data based on the sentences, paragraphs, and the words that contain the concept of power relation. Secondly, the researcher classifies the data based on type of power relation. Thirdly, the researcher analyzes the word, sentences, and paragraph based on the theory concept. The researcher also gives some explanations to make the analysis clearer.

1.8 Paper Organization

This paper consists of four chapters. The first chapter is the introduction of the paper including the background of study, research question, objectives of study, significances of study, literature review, theoretical framework, methods of research, and paper organization. The second chapter consists of intrinsic elements in *Kingdom of Strangers*. The third chapter is analysis and discussion,

and it focuses on analyzing the data. The last chapter is the conclusion of the research and also the suggestion.



CHAPTER IV

CONCLUSION

4.1 Conclusion

The objective of study of this research is to understand about power relations that is shown in the *Kingdom of Strangers* novel by using power relations of sexual body and social body theories. Based on the analysis in chapter III, this research shows that the power relation of the body in *Kingdom of Strangers* is sexual body. The first type of power relations of the sexual body is controlling. This is a religion's product which prohibits touching the opposite sex who is not a makhrom (not part of the family) so that the power relation continues and becomes a truth. The second type of power relations of the sexual body is stigmatization. This power relations is a product of a culture society that has been going on for generations. The third type of power relations of the sexual body is objectification. It shows in the novel how the women's body had been controlled in society. It happens because it is alarming that a man would see, so the rule was made to prevent men from seeing the woman's curves when wearing a seat belt. The fourth is manipulation of body. It shows how this power relations as a product of religion which is used to manipulate the real definition of Islam. Assuming that Islam forbids looking at women's *awrah*, that also applies when women are exposed in photos even for the sake of police investigation.

The power relation of the body in *Kingdom of Strangers* is social body, it is shown that there are multiple types. The first type is stigmatization. There is a power relation over the individual's body in controlling a man's body who does

not want to touch a woman in every public place. This is a product of religion which prohibits touching the opposite sex who is not a mahram (not part of the family) so that the power relation continues, and it is trusted. The second type of power relation of social body is obedience. This power relations spread into individual man and woman. This is the product of religion producing how to divorce a wife. The third type of power relation of social body is controlling. It happens because of a culture that narrows access between men and women to talk to each other in the public area and a culture that always separates men and women in public places. The fourth type of power relation of social body is manipulation. These power relations occur as a result of a patriarchal society that puts men and women subordinates.

4.2 Suggestion

The researcher realized that this research was still far from the perfect graduating paper. The researcher has not explained all kinds of power relations theories by Michel Foucault in the *Kingdom of Strangers* novel. The researcher only focuses on power relation of body that shown in the novel. Therefore, the researcher expects some suggestions from the readers to improve this power relation research. The researcher also suggests to the next researcher who wants to analyze the *Kingdom of Strangers* novel as an object of research to find another power relation on the novel by using power relation of mind by Michel Foucault.

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