

Gender Inequality towards Women in Novel *Ikhtilas* by Hani Naqshabandi

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Abstrak: This study discusses gender injustice against women in the novel *Ikhtilas* by Hani Naqshabandi. This novel tells the story of the lives of women in Saudi Arabia, both when they were before marriage to when they were married. This study uses the theory of gender injustice by Mansour Fakih, he divided the forms of gender injustice into five parts, namely marginalization, subordination, stereotyping, violence, and workload. The purpose of this study is to explain what forms of gender injustice against Saudi Arabian women are in the novel and what forms of injustice are dominant in the novel. The method used is a qualitative method. The results of this study are that there are all five forms of gender injustice by Mansour Fakih in the novel. The dominant forms of gender injustice are subordination, stereotype, and violence. Each of these forms of injustice has five types of cases in the novel. The gender injustice towards women that occurs in this novel is caused by the patriarchal culture that is still inherent in Saudi Arabia.

Keywords: gender injustice, novel, Arabic literature, Hani Naqshabandi, *Ikhtilas*

I. INTRODUCTION

Hani Naqshabandi is a writer who was born in Riyadh, Saudi Arabia on November 11, 1963. Hani studied in Political Science from King Abdul Aziz University (Jeddah), majoring in International Relations. As a journalist, he has worked as a correspondent for the *Alsharq Al-Awsat* newspaper and *Al-Majalla* magazine in the city of Jeddah. In 1992, he moved to London, where he founded *Al-Rayul* magazine, then worked as an assistant director of editing at *Al-Sharq Al-Awsat*, and later as editor-in-chief of *Al-Sayyidati* magazine. Then he moved to Dubai and there he was a contributor to the Dubai TV channel, organizing the "Dialogue with Hani" program on politics, economics, literature and science. He currently divides his time between journalistic analysis for various media and literary creation. The famous Lebanese publishing company, Dar Al-Saqi, has published all the novels that have been made by Hani including *Ikhtilas*, *Salam*, *Laila Wahida fi Dubai*, *NisfMuwatinMuhtaram*, *Tabaqat al-Jannah*, and *Al-Khatib*. She also actively writes opinion opinions on her social media, and the novel *Perempuan Terpasung* is her first novel published in Indonesian. One of the active social media he uses is Facebook, which can be found in the link <https://www.facebook.com/hani.nakshabandi.5>. Hani often shares status on her Facebook account until now. Good to provide motivational words, share the activities he was doing, or just simply greeting his Facebook friends.

The novel *Ikhtilas* was translated into Indonesian by TaufiqDamas with the title *Perempuan Terpasung* (The Trapped Woman) published in 2010. In this novel Hani wants to describe the story that happened in her homeland. The story is about the lives of women in Saudi Arabia based on true stories. Over 6 years Hani got hundreds of letters telling the situation of those who were not happy. That is one of the ideas from the publication of the novel. Website www.goodreads.com, there is the novel of the Women in the Middle. There anyone can give a review of the novel. On the website there are 14 people who reviewed the novel *Wanita Terpasung*, there are only those who simply judge to give their comments. This novel got a rating of 3.23 / 5 from the 14 reviews. In a television station program on February 21, 2007, he was interviewed and said that he grew up in an environment that taught that God is a torturer and did not know whether or not he would be forgiven. The same is the picture in this novel. It is planted with an understanding that if a woman opposes her husband because of an unjust thing for herself, then that woman will be cursed by God.

The choice of the novel *Ikhtilas* was chosen because it revealed the injustices felt by women in Saudi Arabia based on true stories. Injustice in this novel is not only felt by the main character named Sarah, but also felt by Sarah's friends even to her son Sarah's friend.

The method used in this research is qualitative method. The qualitative method utilizes the means of interpretation by presenting it in the form of a description (Ratna, 2004, 46). The method pays attention to natural data, data in the context of its existence. In the literary sciences in the form of works or texts. Research data used as formal data are words, sentences, and discourse (Ratna, 2004, 47).

Another method used is library study. Library study is a library data collection method, read, recorded, then the data is processed. The research data collection was carried out by searching for books, journals, printed and digital documents, and also sources that are still relevant for research (Supriyadi, 2016, 85).

Gender differences actually do not matter as long as it does not cause gender injustice. Gender is a trait inherent in men and women socially and culturally constructed (Fakih, 1996, 8). However, this gender difference causes gender injustice for both men and women. The theory used in this research is the theory of gender injustice by Mansour Fakih. He mentioned five forms of gender injustice, namely:

marginalization, subordination, formation of negative stereotypes or labeling, physical and psychological violence, and workload (Fakih, 1996, 12).

Marginalization means marginalization due to gender differences resulting in impoverishment (Rokhimah, 2014, 142). According to Muniarti (2004: xx), places women on the margins or shifts women. This action is a disregard for women's rights that women should be able to get. Marginalization of women is also an adverse action. Often women are seen as not needing to get education and employment, because they are considered sufficient to take care of domestic matters. Marginalization of women often occurs in the family, community and state.

Subordination according to Muniarti (2004, xxiii) the assessment of the role of one sex is considered lower than the other. Women are considered unable to surpass men in terms of mind and strength. Subordination also limits women in certain activities. In additions Suryadi (2010, 77) states that subordination is the view that women are weak creatures, which means men are strong creatures. This makes men come as protectors of women. However, in this case there were deviant restrictions in the form of full control over women by men who came as "protectors" of these women.

Stereotypes are labeling or labeling of a person or group. Labeling can also be done as a justification for what one group does for another group (Rokhimah, 2014, 141). Stereotypes are labeling or labeling of a person or group. Stereotypes usually lead to negative things that harm a person or a certain group. Stereotypes also cause gender inequality, most of these stereotypes generally occur in women (Fakih, 1996, 12).

Violence is a form of attack that leads to physical as well as mental. Fakih (1996, 17-20) describes several forms of crime that can be categorized as violence against gender, namely rape, physical assault in the household or environment, torture that leads to genitals, violence in the form of prostitution, violence in the form of pornography, forced sterilization in family planning, covert violence, and sexual harassment.

The workload on women becomes injustice, when the workload becomes double. Double workload is the workload received by one sex more than the other sex (Rokhimah: 2014, 143). The workload on women becomes injustice, when the workload becomes double. Where a woman must work to support the daily needs of her family and must take care of household matters such as domestic matters in general (Muniarti, 2004).

Another theory that is also used in this research is the theory of literary psychology. Endraswara revealed that the psychology of literature means the study of literature in terms of psychology. The combined two sciences are united because literature tells a lot about psychological conditions related to text, author, and reader (Endraswara, 2008, 70).

The benefit of writing this research is that the writer and reader can find out the form of gender injustice against women told by Hani Naqshabandi in the novel. And to find out the form of gender injustice against women that predominantly occurs in the novel.

II. DISCUSSION

This research will use the theory of gender injustice according to Mansour Fakih which forms gender injustice into five parts, namely marginalization, subordination, stereotyping, violence, and workload. In the novel *Ikhtilas*, all forms of gender injustice are found. The five forms of gender injustice against women are explained one by one in detail.

1. Marginalization

Marginalization is economic impoverishment or discrimination against a gender (Fakih, 1996: 14). Marginalization can occur in the workplace, households, communities and countries. Muniarti (2004: xx) states that marginalization is shifting or ignoring something or rights to the marginalized people. Marginalization of women means impoverishment or restriction on women to do something.

The first case of marginalization contained in the novel is a limitation in dress.

"Face masks are made so we don't know anything around us!" This is what Sarah said one day. If the purpose of wearing a face covering is to maintain respectability, the ultimate cover is the dignity and shame of a woman, not a piece of cloth. (Naqshabandi, 2010: 10-11)

Sarah's figure doesn't understand the idea that covering one's face is to protect a woman's honor. He believes that self-esteem and shame are the basis for a woman to maintain her honor. Face covering is just a hereditary tradition, causing a woman's clothes to be limited. Women are forced to obey these regulations if they want to be accepted in their environment, and also not to deal with the religious police.

The second case of marginalization is a limitation in reading story books. In this novel it turns out Sarah found bad comments on what she had read since she was a child. Reading story books is considered useless, it might be considered to be a pointless fantasy of the story. Here Khalid tells Sarah not to read love stories.

Sarah remembered her husband's last words before leaving last night, when he held a diary and he thought he was reading a book, "Read what's useful, don't tell stories of love or madness that can drive you absolutely crazy! Don't waste your time on something that is useless." (Naqshabandi, 2010:215)

Khalid thought the book Sarah was holding was a story book. Sarah also got a bad comment on the book she was holding. Sarah gets uncomfortable treatment, if it's really a story book what's the harm. No problem in reading story books and with the theme of love. From the books Sarah read, she also understood that humans must be able to bend their body and mind to be able to instill love on earth.

The third case of marginalization is a limitation in activities. Women in Saudi mostly do not work and only take care of the household. Not infrequently it is the orders of their husbands. In this novel, activities are limited when Sarah is not allowed to drive her own car. If he wants to go somewhere, he must be escorted by the driver.

I imagined if I could drive a car wherever I wanted. But my destiny says that I must be accompanied by a driver. (Naqshabandi, 2010: 327)

The Saudi Arabian government has indeed issued a regulation for women that they cannot drive their own vehicles. Because women there when traveling must be with their guardian, there must be a driver who drives his car.

The fourth case of marginalization is women should not know sexual knowledge. Women are considered strange when finding out about sexual matters. It is also considered as a whisper from Satan who tries to possess women so that they do things that they think are unnatural.

Sarah is not hopeless. This time he asked a middle-aged mother who used to give religious lectures. But when asked, the preacher immediately reads istigfar, begs forgiveness from God, and asks Sarah not to think about hallucinations of demons. (Naqshabandi, 2010: 346)

Previously Sarah also asked a few people and only found that sexual intercourse is nothing more than a way to have children. Then Sarah asked the lecturer what was meant by an absurd sexual relationship. And the lecturer also answered Sarah's question like that. There was no answer to Sarah's question because it was considered bad if known by a woman.

There are four types of marginalization contained in the Novel *Ikhtilas*, namely restrictions in dress, restrictions in reading story books, restrictions in activities, and not knowing about sexual knowledge.

2. Subordination

Subordination is a presumption that is not important in a decision (Fakih, 1996: 12). An assessment that a role performed by one sex is lower than another (Muniarti, 2004: xxiii). Subordination to women can mean that women's statements or decisions are not considered, so that women are excluded.

The first subordinated case contained in the novel *Ikhtilas* is a woman who was demeaned by her father. When their daughters get divorced or divorced, the daughters' fathers do not want to accept the situation of those who are widowed.

Fathers have another story. They do not want their daughter back home divorced. It doesn't matter if their daughter becomes a widow, but not divorced. Because, being a widow is already God's destiny. (Naqshabandi, 2010: 176)

If her daughter becomes a widow because her husband died, the girl's father is not very concerned. It's as if a widow here because divorced by her husband is a shame that is a shame.

The second case of subordination is subordination of sexual desire. Sarah figure the situation at that time was pregnant, it was natural that there was a sense of wanting to be loved and cared for more by the husband. That day Sarah felt different, Sarah felt again it felt like wanting to meet with Khalid. When everything was prepared, the unexpected suspicion that Khalid had not looked at the slightest to Sarah, Sarah's feelings had vanished even more so until now.

He did not see my clothes, did not smell the scent of my body, did not touch my breasts, did not smell the smell of my body that was "burning", and did not see the smoke coming from my lips. (Naqshabandi, 2010: 322)

It became increasingly apparent that Khalid was not concerned with Sarah's sexual desires, which Khalid did when he was passionate about Sarah.

Men are gods, women are corpses ready to be left behind. (Naqshabandi, 2010:9)

The husband's concern arises when his sexual desires ask to be satisfied. (Naqshabandi, 2010: 16)

For food, Khalid needs more than half an hour. But for Sarah's body, he only needed less than five minutes. Then he slept. (Naqshabandi, 2010:116)

It is not important my desires and desires. What's important is when he desires me, when he wants to channel his libido into my body! (Naqshabandi, 2010: 328).

Men and women do have differences in their sexual desires. Satisfaction for a woman includes her feelings. But what happens in this novel, Sarah never gets that feeling, even Sarah's sexual desires are always ignored by Khalid. Khalid only concerned with sexual satisfaction for himself.

The third subordination case is that women are prevented from divorcing. Both blocked by her husband and family. Women actually have the right to ask for divorce when they feel their marriage cannot be saved anymore or when they often get ill treatment that is harmful physically and mentally.

One day Sarah decided to ask for a divorce from her husband. As usual, this decision was thwarted by both the child and his family. (Naqshabandi, 2010: 332)

Sarah decided to ask for divorce from Khalid because Sarah felt empty as a wife in her domestic life. His life was only filled with misery due to her husband who never cared about his wife's feelings. No one can understand Sarah's loneliness but herself. So the intention to divorce was always prevented by Sarah's family.

This case also happened to Sarah's friend named Afra when it was discovered that her husband had been having an affair with another woman. It was seen that the Afra family also blocked her desire to get a divorce from her husband.

"My family prevented me from getting divorced. They prevented me coming out of my prison. All people see that I

am the one who will be guilty if he leaves my betrayal husband! Can you imagine that?" (Naqshabandi, 2010: 375)

Sarah and Afra have different reasons to ask for a divorce from her husband. But they get the same response by their families when they ask for their husband's divorce. And it appears that whatever the problem, there are still efforts to prevent them from divorcing their husbands.

The fourth case of subordination is that women can be treated as they wish. The form of treatment that women get is unreasonable restraint. In this novel the case occurred to Nur. Nur's husband treated her with things that were out of bounds.

On Sunday morning in the first months of her marriage, Nur was shocked by her husband who was enclosing his villa with a four meters high iron wire. The villa became more like a holding cell! (Naqshabandi, 2010: 436)

She was forbidden from leaving home, as her husband used to lock the door before leaving for the office. Doors should not be opened when her husband is not at home, even though the window. So it is with television. Television is only limited to local channels. (Naqshabandi, 2010: 437)

Nur can only accept what her husband does. When Nur asked what all these things were like, her husband argued that these things were for the good and kept Nur from her neighbors, where the right-hand neighbor had a boy who was growing up, the left-hand neighbor was always visited by many guests, and the neighbors at behind has one more wife.

The fifth case of subordination is that women's voices or opinions are ignored. Men make decisions without asking women's consent. They assume that all the best decisions. So they do not open discussions and do not involve women's voices in deciding on a matter.

However, her husband did not ask for his opinion. In fact, she is the mother of her child. (Naqshabandi, 2010:443)

In the novel *Ikhtilas*, there is a case where Nur's husband wants to marry his daughter at a young age. The decision was made by her husband without asking what opinion from Nur. Her husband insisted on marrying his daughter, who also did not ask for his opinion.

There are five types of subordination contained in the novel *Ikhtilas*, namely women are despised by their father, subordination of sexual desire, women are prevented from divorcing, women are treated as they wish, and women's opinions are ignored.

3. Stereotypes

Stereotypes are labeling or marking of a certain group (Fakih, 1996: 16).. One type of stereotype is sourced from a gender perspective. This labeling often brings negative impacts, especially for women.

The first case of stereotypes in the novel *Perempuan Terpasung* consists of labeling a woman's life. Women are underestimated by men and even religious

teachers underestimate the life of a woman. As the quote below.

Saudi Arabia's society is a tedious environment: "*We are born, we grow up, we die. We don't know about women other than three things: she menstruates and we don't, she gives birth and we don't, we can be wrong and she can't be wrong.*" (Naqshabandi, 2010:34)

Even religious teachers emphasize that women are menstruating creatures, something that is disgusting. On that basis, women have less religion. The religion teacher also said, women have less sense. (Naqshabandi, 2010: 34)

Hisham asked his teacher in middle school, "Why is her piety and reason lacking, teacher?" "Because the woman is menstruating so she does not offer prayers and because women have caused Adam to come out of heaven so that his mind is lacking," the teacher replied. (Naqshabandi, 2010:35)

No one has any thoughts other than that women are creatures who experience menstruation, who are intercourse with men, and then give birth to children. (Naqshabandi, 2010: 37)

They say as if life and being a woman are just menstruation, giving birth, and going awry. Women are also underestimated by saying that women with less religion are also less common sense, just because women are creatures that can menstruate. Though menstruation gifts from God are given specifically for women.

In the four quotations above it is not directly said to a woman, but in that case, they are men who even also work as religious teachers say that women are so apparently. Women are such a shameful shame.

The second case of stereotyping is labeling widows. Women who have been widowed are considered difficult to find a partner again.

"How did he choose? Choose who? She is a widow! Praise be to God if you can find a man who can accept it," he told Sarah. (Naqshabandi, 2010: 100)

They say as if life and being a woman are just menstruation, giving birth, and going awry. In this novel, Sarah is asked by her friend to find a prospective husband for his divorced child. Sarah told her friend to let the child look for her future husband. However, her friend Sarah's reaction showed that her son could not find a man who would accept him because his son was a widow.

The third case of stereotypes is women who are aggressive when the first night is considered a bad woman.

Sarah told me about her girlfriend on the first night. He first took the initiative to fight before her husband took the initiative first. Do you know what happened? Her husband refused it outright. Classical traditions and conventional thoughts have told the husband that the wife's activeness and passion on the first night shows that that night was not his wife's first night. (Naqshabandi, 2010: 240)

They say as if life and being a woman are just menstruation, giving birth, and going awry. Sarah's husband's husband considers that the night was not the first night for his wife just because the wife took the initiative to start the first night first. Sarah here criticizes that what causes this stereotype is the conservative thinking of Saudi society.

The fourth stereotype case is that every woman has a lot of virgin blood. That thought became a benchmark for Saudi men, if they found a wife who, during the first night, did not bleed too much, the men would shout in protest.

I have a friend who is married. On her first night, her husband had taken full rights. A drop or two drops of blood flowed from my friend's body. Seeing this, her husband immediately roared, "Just two drops?" (Naqshabandi, 2010:279)

They say as if life and being a woman are just menstruation, giving birth, and going awry. In this novel Sarah tells the story of her friend who was married and when she did the first night, only one to two drops of blood came out. Her friend's husband looked disappointed with two drops of blood coming out of his wife's body. Sarah

The fifth stereotype case is women who cause problems in the household. Fighting in the household is normal if it does not continue to hurt between partners. In essence, women are placed in positions that are considered always wrong.

At that time Sarah called to find out why Sarah continued to feel uncomfortable with her husband, he also called to an event there was a resource person in the field of domestic relations.

"My son, in fact it includes the actions of the devil who want to separate you and your husband. Ask Allah for protection from cursed demons, take ablution and pray before you sleep." (Naqshabandi, 2010:169)

They say as if life and being a woman are just menstruation, giving birth, and going awry. Sarah was astonished by the interviewee's answer. He regretted the answers associated with the devil. Why did the interviewee not ask how his married life had been so that Sarah said her complaints. Finally, it was seen that it was the fault of Sarah who always felt uncomfortable with her husband.

Then in the same case when Sarah was telling me what she had heard a lot about the wives who lived around her, who had fled their homes because they couldn't stand their domestic life.

Oh, strange thought! The wife runs away from her husband, then her family reports it to every "smart person" on earth, not to her husband to find out why. (Naqshabandi, 2010: 287)

They say as if life and being a woman are just menstruation, giving birth, and going awry. But if a woman leaves the house due to a fight between the two of them, the people around her assume that the root of the problem lies with women. Not even the thought that her husband had a share in the event the woman ran away from home.

There are five types of stereotypes contained in the novel *Ikhtilas*, namely labeling of women's lives, labeling of widows, aggressive women judged not good, women having a lot of virgin blood, and women causing problems in the household.

4. Violence

Violence is a form of physical and mental attack on a person (Fakih, 1996: 17). Violence against gender usually occurs because of inequality in society.

The first case of violence contained in the novel is a physical and verbal threat. This case happened when Sarah was at the market and she was wearing a body covering that the religious police felt was not perfect.

One time a religious policeman yelled at Sarah in the market while threatening a long stick in her hand. He forced Sarah to fix the clothes so that her whole body was completely covered: from her face to her feet to her clothes sweeping the ground as she walked. (Naqshabandi, 2010:12)

The reaction of Sarah's character who received such treatment can only accept and cannot protest what has been done by the Sharia police. Because he knew that if he protested, the Shari'a police would not hear Sarah's defense.

The second case of violence is rape in the household. Sarah's figure looks uncomfortable when her husband is at home. This happens because Sarah is only used as an outlet for her husband's lust when her husband is lusting for her.

At that time, before going to sleep, her husband forced her around forcefully. Sarah does not like being around her husband, even in a state of sleep. (Naqshabandi, 2010: 118)

When Khalid was at home, Sarah often stood in front of the mirror asking herself, "What should I do?" Every woman would want to look beautiful. However, Sarah actually felt afraid to look beautiful in front of Khalid because it would make him die more than once. What happened between the two in bed was not sexual intercourse, not pleasure, but rape with a religious contract! How can pleasure come if we don't want it? For this reason, Sarah wore simple clothes and jewelry while her husband was at home even though he was still afraid of the repeated death on the bed that was ready to come to him. (Naqshabandi, 2010:156-157)

But for me, the first night was a tragedy. (Naqshabandi, 2010: 228)

Five minutes. That's what I can remember. The little time I remember is what I will always remember forever. (Naqshabandi, 2010: 275)

That night, the national hero slept soundly while smiling, while I did not. (Naqshabandi, 2010: 276)

Finally he managed to crush me. Do you know what he said to me? "I want my rights ..." Thus, I am not his wife, but a cow that he just bought that he wants to suck his milk immediately and devoured his flesh! (Naqshabandi, 2010: 233)

There are six quotations in which Sarah became a victim of Khalid. Khalid only selfish and lust, because Khalid considers that a wife is obliged to provide services to her husband. But Sarah always felt pain when Khalid vented her lust. Sarah felt that way because Sarah was not involved at that time, where Sarah was ignored by her mood, was not mentally minded, and finally only Khalid was satisfied after venting her lust.

The third case of violence is rape of another woman. This incident happened to Rahimah, a maid from Indonesia. There was nothing Rahimah could do to sue the rapist. Rapists can take refuge in the image of their piety in society. And Rahimah will not get justice either.

The husband who is known for being consistent with religion has preyed on a weak and helpless Rahimah. Who would believe if a righteous man prey on thin servants? Nobody will believe. (Naqshabandi, 2010:409)

The fourth case of violence is physical assault. Physical attacks here take the form of beatings on women. Here the violence happened to her friend Sarah's child.

Sarah has a female friend whose daughter is married young to a man whose age is more than thirty-five years. The marriage did not last until one year. Before divorcing, the husband often beat him. Then when he was divorced and returned to his family home, the father also hit him. (Naqshabandi, 2010: 99)

The girl was hit by the father when he divorced her husband. The girl is considered to have caused the divorce to occur. Even though the father did not know that his son often got hit by her husband. The child does not dare say to his father because no one will believe in the treatment of her husband first, because her husband is a mosque imam where it is impossible for religious people to do so.

Cases of physical violence also occur in Afra figures.

He showed the photos to her husband. But her husband immediately tore the photos, scolded, and hit her for the first time. (Naqshabandi, 2010: 370)

Afra previously had a bad feeling about her husband. Initially Afra did not want to care about his feelings and keep thinking positive. But one day Afra found pictures of her husband with several girls in an eccentric style. But when Afra showed her husband she had to receive more rewards. She must feel physical pain as well as physical pain because her husband cheats on her husband. It is seen that here the husband is wrong, but Afra instead gets unfair treatment from her husband's mistakes.

Another case of physical assault also occurred to the figure Nur.

One morning, Afra called me and informed me that Nur had been rushed to the hospital after being beaten by her husband. When asked about the reason for hitting, her husband answered, "Verily, Allah has allowed a man to beat his wife!"(Naqshabandi, 2010:440)

The incident began when Nur disagreed with her husband's family. Nur said that women could drive a car. But it was completely opposed by her husband's family. When Nur and her husband were on their way home, the anger that her husband harbored when Nur said her opinion had exploded. Her husband beat and grabbed Nur. It can be seen that the opinions of wives who are different from their husbands can lead to brutal violence.

The fifth case of violence is psychological mental violence. It is known that Nur's husband secretly married Sirri to a girl from Syria. But unfortunately the girl finally only used as an outlet for lust only.

But what was most saddening for her was that her husband had married a girl the same age as her daughter, then abandoned her just like that when she was carrying a fetus that no one knew what her fate was and what her future would be like. (Naqshabandi, 2010: 443-444)

This became a mental abuse because the girl was just abandoned when she was pregnant. This is a bad thing that can make mental health unstable.

There are five types of violence contained in the novel *Perempuan Terpasung*, namely physical and verbal threats, rape in the household, rape against women, physical attacks, and psychological mentality.

5. Workload

Workloads result in gender injustice against women because of the assumption of women who have a nurturing and diligent nature. This resulted in domestic matters considered as women's work (Fakih, 1996: 21). As a result, there is a perceived low value of domestic work and is categorized as non-productive which cannot be calculated in economic statistics. But here not only in domestic matters, women also have to work to support their families so that it becomes a double workload (Muniarti, 2004).

There is one case of workload in the novel of the Woman in the Shape when Afra is divorced from her husband, but the husband does not want to provide for his ex-wife also for the child.

But Afra's husband, who had divorced him a few months ago, was reluctant to support his son. (Naqshabandi, 2010:173)

Divorce is indeed a separation between husband and wife, but in divorce does not immediately eliminate the obligations of a man to his ex-wife and child. Men must continue to provide for their ex-wife and children within the allotted time. In this novel, the treatment of Afra's ex-husband is inversely proportional to the court's decision. This makes Afra experience a double workload, namely to support her and her child, and not get their rights after the divorce.

III. CONCLUSION

Based on the description above, the forms of injustice that exist in the novel *Ikhtilas* are marginalization, subordination,

stereotyping, violence, and workload. The most common forms of injustice found in the novel *Ikhtilas* are subordination, stereotyping and violence. Each has 5 types of cases in the form of these injustices. Subordinate to the type of case, namely, women are demeaned by their father, subordination of sexual desire, women are prevented from divorcing, women are treated as they wish, and women's opinions are ignored. Stereotypes with the types of cases, namely, labeling of women's lives, labeling of widows, aggressive women considered not good, women have a lot of virgin blood, and women cause problems in the household. Violence by the type of case, namely physical and verbal threats, rape in the household, rape against women, physical assault, and psychological mentality.

Gender injustice towards women in the novel *Ikhtilas* is caused by a patriarchal culture that is inherent in Saudi Arabian society. Conservative traditions and environment also support the occurrence of gender injustice against women. Women there seem to be fully owned by men, there is no gap for themselves for women. When women are not married, they are entirely owned by their fathers or brothers, where women must obey their words. When a woman is married, she fully belongs to her husband, where she violates or deviates from things that her husband wants will be called ungodly. Though people do not know what has been passed by the woman.

Religion becomes a refuge for men who commit acts of injustice in which these things can be forgiven and accepted by the people there, as if that is normal and even blames the woman for the injustice. Saudi women who protest their husband's ill treatment will get a stamp of lawless wife. Many nuclear families deal with problems between their daughters and their husbands, instead of asking their husbands why their children can be like this, and instead assume that there are

whispers from Satan that affect their daughters, so that they are brought to "smart people".

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