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EFFECTS OF VIOLENCE AGAINST WOMEN IN *SUQÛTH AL-IMÂM* BY NAWAL EL-SA'DÂWI A Radical Feminism Study

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Abstract

This study aims to describe the forms and effects of violence experienced by the main female character in Suqûth Al-Imâm by Nawal El-Sa'dawi. As a woman, el-Sa'dâwi has a high sensitivity in describing the feelings of a woman experiencing violence. The method used to uncover the forms and effects of violence on women in this novel is descriptive qualitative. The data displayed are words, phrases, sentences, and discourses that contain elements of violence against women. Applying the style of radical feminism in analyzing the data, this research shows that, first, the forms of violence against the main character are physical, psychological and sexual violence; second, the effects of violence experienced by the main character are physical injury, psychological disorders, and behavioral disorders. Thus, it concludes that repeated violence against women may result in prolonged suffering and is not acceptable to women both physically and mentally.

Keywords: Violence; Suqûth al-Imâm; Bintillah; Radical Feminism

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan bentuk dan dampak kekerasan yang dialami oleh tokoh utama perempuan dalam novel *Suqûth al-Imâm* karya Nawal el-Sa'dâwi perspektif feminisme radikal. Sebagai seorang perempuan, Nawal el-Sa'dâwi memiliki sensitivitas tinggi dalam menggambarkan perasaan seorang perempuan yang mengalami kekerasan. Metode yang digunakan untuk mengungkap bentuk dan dampak kekerasan terhadap perempuan dalam novel ini adalah deskriptif kualitatif. Data penelitian berupa kata, frasa, kalimat, dan wacana yang memuat unsur kekerasan terhadap perempuan. Dengan analisis pendekatan feminisme radikal sebagai kerangka berfikir, penelitian ini menunjukkan bahwa, pertama bentuk-bentuk kekerasan terhadap tokoh utama adalah kekerasan fisik, kekerasan psikis dan kekerasan seksual; kedua, dampak dari kekerasan yang dialami oleh tokoh utama adalah cedera fisik, gangguan psikologis, dan gangguan perilaku. Dengan demikian, disimpulkan bahwa kekerasan terhadap perempuan yang terjadi berulang-ulang dapat mengakibatkan penderitaan berkepanjangan dan tidak dapat diterima oleh perempuan baik secara psikis maupun batin.

Kata kunci: Kekerasan; *Suqûth al-Imâm*; Bintillah; Feminisme Radikal

Introduction

Literary work is a creative product of an artist, expressing his/her life experiences or opinions about various social-environmental issues.¹ Thus, literature constitutes a medium for authors to express their reflections on the meaning and nature of life they experience, feel, and witness.² This article deals with a novel, a fictional work about events, figures, and places expressed imaginatively.³ One of the events that cannot be separated from this genre is the feminist movement, a movement that calls for equality of women's and men's rights. It is also called the gender equality movement originating from the West. In the 1960s, feminist politics struggled for women to be equal to men.⁴ It is this feminist movement that is carried out by Egyptian writer Nawal el-Sa'dâwi.

Nawal el-Sa'dâwi in *Suqûth al-Imâm* wrote a fictional story about an imam (leader) in an area that claims to be God's representative on earth. The Imam oppresses and deceives his people in the name of God. It then turns out that he has an out-of-wedlock daughter. Imam is portrayed as a hypocrite because he shows to people that he is a righteous person but, without people knowing, he is a drunkard. This is revealed eventually when someone named Bintillah, the main character in this novel, is chased by security forces on charges of being a murderer and adulterer. Bintillah, who from birth never knew his father, turns out to be the daughter of the Imam. She has a plan to kill the Imam because she was desperate after experiencing

injustice and the violence for years, be it physically, psychologically, or sexually.

Resistance from Bintillah is a radical act of feminism. The resistance is following the radical school of feminism which considers that the source of oppression against women is a patriarchal system that places men as heads and dominant figures in the family.⁵ This school illustrates that women are oppressed by patriarchal systems, such as racism, physical exploitation, heterosexism, and classism. According to this school, for women to be liberated, the very patriarchal structure of society must be changed.⁶

Research on the novel *Suqûth al-Imâm* has been carried out. M. Ilham Akbar wrote a thesis at UIN Maulana Malik Ibrahim under the title "*Analisis Psikologi Tokoh Utama Dalam Novel Suqûth al-Imâm Karya Nawal el-Sa'dâwi* (Psychological Analysis of Main Characters in the Novel *Suqûth al-Imâm* by Nawal el-Sa'dâwi)." Akbar focuses on analyzing the psychological problems of the main character resulted from the acts of violence she experienced. Research conducted by Nono Setiyo with the title "Tyranny on Women in Nawal el-Sa'dâwi's *The Fall of The Imam Novel* (1987) A Marxist Approach," describes the tyrannical structure in the novel from a Marxian point of view using qualitative research methods. Irina Kurniawati wrote *Problematika Gender Dalam Novel Suqûth al-Imâm Karya Nawal el-Sa'dâwi* (the Gender

¹ Masziah, Sumiharti, and Erliona Zahar, "Analisis Feminisme Radikal Tokoh Firdaus Dalam Novel *Perempuan Di Titik Nol*," *Jurnal Pendidikan Bahasa Dan Sastra Indonesia Unbar Jambi* 2, no. 2 (2018): 50–56.

² Ali Imron Al-Makruf, *Pengkajian Sastra; Teori Dan Aplikasi*, I (Surakarta: Djiwa Amarta Press, 2017). 2

³ Ali Imron Al-Makruf.

⁴ Syarifatur Rizqi and Sri Mastuti P, "Tuntutan Feminisme Radikal Terhadap Sistem Patriarki Pada Pemikiran NH. Dini Dalam Karya Sastranya," *Avatara; Jurnal Pendidikan Sejarah Universitas Negeri Surabaya* 2, no. 3 (2014): 272–84.

⁵ Khoirul Faizain, "Mengintip Feminisme Dan Gerakan Perempuan," *Jurnal Egalita UIN Malang* VI, no. 2 (2012): 70–79, <https://doi.org/10.18860/egalita.v0i0.1951>. feminist theories grew such as liberal feminist, radical feminist, marxist veminist and socialist feminist. During the growing process of those theories, women movement voiced theirv resistencies that theories may put women on undesirrable position like what was proposed by Eco feminism group in 1980. for moslem world, emancipation discourse is firstly proposed by Syeikh Muhamad Abduh (1849-1905

⁶ Tia Mutihah Umar, "Propaganda Feminisme Dan Perubahan Sosial," *Jurnal Mediator Komunikasi UNISBA Bandung* 6, no. 2 (2005): 205–14, <https://doi.org/10.29313/mediator.v6i2.1189>.

Problems in the Novel *Suqûth al-Imâm* by Nawal el-Sa'dâwi). Kurniawati explains the nature of feminist literature and gender issues contained in the novel using descriptive methods. From the research above the effects of violence against women experienced by the main character are abandoned. Therefore, the study of the effects of violence against the main character in *Suqûth al-Imâm* is very significant.

This research aims to examine the novel with a radical feminist approach to uncover, *first*, forms of violence against the main characters such as physical, psychological and sexual violence and, *second*, the effects of such violence experienced by the main characters such as physical injuries, psychological disorders, and behavioral disorders.

The article has two assumptions; *First*, the *Suqûth al-Imâm* depicts various forms of violence against the main character, Bintillah; *Second*, the violence has affected the main character.

Radical Feminism and Rearranging Men's Supreme

In this section I will explain the theoretical framework of radical feminism, which I regard as an alternative model for conducting qualitative research. Furthermore, I use it as a standard to see the violence against women that appears in the novel *Suqûth al-Imâm*, and the consequences it brings.

According to Talbot, radical feminism is the antithesis of liberal feminism. The latter also called the first wave of feminism focuses on achieving equal opportunities and legal rights between men and women. This is because libertarians believe that women are rational creatures capable of making the same decisions as men and must be treated equally under the law.⁷ The radical feminist movement emerged

in the late 1960s and early 1970s, saying that the status of women as "oppressed" actually appeared in a very liberal society. They initially gave freedom to women, but at some point in time stopped doing so. Radical feminists eventually became anti-liberalism movements.⁸

Kurnianto said, men were associated with productive characters, superior (created to conquer), aggressive, and are capable of doing expansion of power. Physical differences between men and women which are then strengthened by the hegemony of tradition, customs, cultural structures, education, and so on, gave rise to feminism that demands gender equality between men and women.⁹ In other words, the radical feminist movement is resistant to violence and even oppression of women by men. This makes radical feminists bring up the slogan "the personal is political".¹⁰ With this slogan they want to say that violence or oppression that occurs in the private sector also takes place in the public sphere. The radical feminism movement gives priority to efforts to make women realize that they have full rights over their own body and therefore have full freedom to decide everything related to their body, including virginity.

According to Muhammad Burak Zembat, radical feminism is a feminist perspective that calls for a radical rearrangement of male supremacy and eliminates gender inequality in all social and economic contexts. Besides, radical feminism also wants to free men and women from rigid gender roles imposed by society on them. They think that this arena of the gender system has created oppression. Thus, the mission of radical feminists is to overthrow this

(2013): 146, <https://doi.org/10.24014/marwah.v12i2.520>.

⁸ Talbot, "Radical Feminism's Opposition to Liberty."

⁹ Ery Agus Kurnianto, "Pandangan Empat Tokoh Perempuan Terhadap Virginitas Dalam Novel Garis Perempuan; Perspektif Feminis Radikal," *Kandai; Jurnal Bahasa Dan Sastra, Kantor Bahasa Sulawesi Tenggara* 13, no. 2 (2017): 281, <https://doi.org/10.26499/jk.v13i2.194>.

¹⁰ Kurnianto.

⁷ Biancal L Talbot, "Radical Feminism's Opposition to Liberty," *Journal of The Western Australian Jurist* 6 (2015): 259–67; Saidul Amin, "Pasang Surut Gerakan Feminisme," *Marwah: Jurnal Perempuan, Agama Dan Jender* 12, no. 2

system in any way. Sometimes radical feminists believe that they must wage war against men, patriarchy, and a gender system that limits them to social roles. They completely reject these roles, all aspects of patriarchy, and, in some cases, they also reject men.¹¹ It is based on this gender inequality that violence, repression, and other inequalities occur.¹²

Abdul Karim says that radical feminism is a feminist movement that calls for the existence of women that is more real and more fully independent so that in turn could prevent gender subordination which was traditionally taught.¹³ Therefore, this movement rejects any collaboration and takes practical and theoretical steps to develop gender analysis. This movement relies on the view that the oppression of women is due to a patriarchal system that is centered on men. It seeks to destroy the patriarchal system which bases itself on the biological functions of women's bodies.¹⁴ In other words, repeated violence against women may result in prolonged suffering and cannot be accepted by women both psychologically and mentally.¹⁵

Bearing all these in mind, many analyzes of radical feminism are carried out by researchers, including; article by Mawaddah Mus entitled "Analysis of Radical Feminism of Novel *Ronggeng Hamlet Paruk* by Ahmad Tohari".

¹¹ Muhammad Burak Zembat, "An Analysis of The Concept of Feminist Theory and Historical Changing and Developments of Feminism," *Jurnal Gottingen Georg-August Universitat* 01, no. 1 (2017): 3–14, <http://www.albayan.ae>.

¹² Jelena Vukoičić, "Radical Feminism as A Discourse in The Theory of Conflict," *Journal of Sociological Discourse* 3, no. 5 (2013): 33–50, <https://doi.org/10.7251/socen1305033v>.

¹³ Abdul Karim, "Feminisme; Sebuah Model Penelitian Kualitatif," *Sawwa; Jurnal Studi Gender UIN Walisongo* 10, no. 1 (2014): 83–98.

¹⁴ Abdul Karim, "Kerangka Studi Feminisme; Model Penelitian Kualitatif Tentang Perempuan Dalam Koridor Sosial Keagamaan," *Fikrah; Jurnal IAIN Kudus* 2, no. 1 (2014): 57–74.

¹⁵ Mardiyana, "Feminisme Radikal Dalam Kumpulan Cerpen 1874 Karya Tamara Geraldine Dan Kawan-Kawan," *Prodi BSI FKIP Universitas Maritim Tanjungpinang* (2016), <https://doi.org/10.1017/CBO9781107415324.004>.

It argues that gender injustice in the form of subordination, stereotypes, acts of violence, double burden, economic exploitation, and restrictions on social roles, has occurred to the main character in the novel *Ronggeng Dukuh Paruk*.¹⁶ Second, the writings of Maziah, Sumiharti, and Erlina Zahar entitled "Analysis of Radical Feminism of Paradise in Novels of Women at Zero Point," points out that radical feminists must address the problem of oppression of women in the realities of life.¹⁷

Methodology

This study uses a descriptive qualitative method, a method that emphasizes notes with detailed, complete, in-depth descriptions to describe the actual situation.¹⁸ This method focuses on in-depth analysis of content, comparison between data, categorization, presentation of data, and making inferences about the contents of written information. Data validity is conducted by repeated reading (semantic validity), referring to primary sources (referential validity), and peer discussion (interpreter reliability).¹⁹

This research is qualitative in that it emphasizes the appreciation of the interaction between concepts that are being studied empirically.²⁰ In this case, I directly refer to the novel *Suqûth al-Imâm* as the main data source. These data are then identified and collected

¹⁶ Mawaddah Mus, "Analisis Feminisme Radikal Novel *Ronggeng Dukuh Paruk* Karya Ahmad Tohari," *Jurnal Onoma FKIP Unoversitas Cokroaminoto Palopo* 3, no. 1 (2017): 29–43.

¹⁷ Rizqi and P, "Tuntutan Feminisme Radikal Terhadap Sistem Patriarki Pada Pemikiran NH. Dini Dalam Karya Sastranya."

¹⁸ Farida Nugrahani, *Metode Penelitian Kualitatif* (Surakarta: Cakra Books, 2014).

¹⁹ Burhan Nurgiyantoro, "Transformasi Cerita Wayang Dalam Novel Amba Dan Pulang," *Litera: Jurnal Penelitian Bahasa, Sastra, Dan Pengajarannya*, 2016, <https://doi.org/10.21831/ltr.v15i2.11823>.

²⁰ Dewi Istiqomatul Karomah, "Citra Perempuan Pada Autobiografi Perempuan-Perempuan Harem Karya Fatima Mernissi," *Jurnal Pendidikan Dan Pengajaran Untan* 3, no. 11 (2014): 1–13.

in the form of words and sentences, not in the form of numbers. Also, I use data from other sources that are to be related to this research. Data collection, classification, and identification are conducted by active and continuous reading techniques.

Results

Observing the concept of violence and its effects illustrated in *Suqûth al-Imâm*, especially using the radical feminism approach,²¹ I can conclude that; *First*, el-Sa'dâwi has described forms of violence perpetrated by an Imam against women, physically, psychologically and sexually. This violence is made possible by the dominance of men over women. This dominance can be seen from the way men control, use, and oppress women. Also, this violence occurs because of gender inequality;²² *Second*, violence against women committed by Imam, security officers, and his aides have caused physical injuries, psychological disorders, and behavioral disorders. By writing this, el-Sa'dâwi is expressing the idea of the importance of women's resistance to the arbitrariness of men subordinating women, consider them only as instruments, and do not want to recognize the freedom of women's subjectivity.

According to Zambat, gender inequality has created oppression, the mission of radical feminists is to overthrow this system in any way possible. Therefore, they completely reject the roles of patriarchy, subordination, and, in some cases, they even reject men.²³ This rejection

and resistance are seen in the behavior of the main character of Bintillah. First, she plans to kill the Imam and is even ready to accept the death penalty. She has all these plans with a big main goal that is to free other girls from the Imam. Second, Bintillah risks her life to save her mother from the Imam. Thus, based on male domination of women and based on this gender inequality, there is an act of radical feminism in the form of rejecting any collaboration and resisting male superiority.

Discussion

1. Brief Description of *Suqûth al-Imâm* and Its Author

Nawal el-Sa'dâwi was born on October 27, 1931 in Kafr Tahla, a village in the Egyptian Delta. Her father was a scholar who worked as a general supervisor of the education department in the Province of Menoufia. Her mother was educated in French schools.²⁴ El-Sa'dâwi is known as an Arab feminist, playwright, novelist, and thinker. She is also known as one of the most controversial literary figures in contemporary Arabic literature.²⁵ She received early education from her parents, especially on religious knowledge. She also took formal education at the Muharram Bey Alexandria women's school, then continued her education at secondary school. She also completed higher education at Cairo University Medical College (1954)²⁶ and earned a master's degree at

Feminism."

²⁴ Elizabeth Giglio, "Talk Like An Egyptian; Applying the Theory of the Subaltern to the Works of Nawal El-Sa'dawi," *Agora - Online Graduate Humanities Journal* 16, no. 5 (2017): 1-17.

²⁵ Ebtehal Al-Khateeb, "Women Lost Women Found; Searching for An Arab-Islamic Feminist Identity in Nawal El-Saadawi's Twelve Women in a Cell in Light of Current Egyptian Spring Events," *Journal of International Women's Studies Bridgewater State University US* 14, no. 5 (2013): 4-27.

²⁶ Maryam Habibah Kamis and Indriaty Ismail, "Tema-Tema Feminisme Dalam Novel-Novel Nawal El Saadawi," *Jurnal Islamiyat Faculty of Islamic Studies UKM Malaysia* 37, no. November (2015): 107-12.

²¹ I define this approach as a way in which resistance movement against violence and even the oppression of women by men. In other words, this movement gives priority to efforts to make women aware that they have full rights over their own bodies, so that women have full freedom to decide everything related to their bodies, including in terms of virginity Kurnianto, "Pandangan Empat Tokoh Perempuan Terhadap Virginitas Dalam Novel Garis Perempuan; Perspektif Feminis Radikal."

²² Vukoičić, "Radical Feminism as A Discourse in The Theory of Conflict."

²³ Zambat, "An Analysis of The Concept of Feminist Theory and Historical Changing and Developments of

Columbia University in New York in the field of health (1966).²⁷

El-Sa'dâwi then worked as a doctor in Kasr Al-Aini hospital in 1955 and 1958 moved to the hospital in Abbaseya. In 1963, she served as a health education consultant at the Egyptian Ministry of Health. In 1972 she was fired because of her work entitled *al-Mar'ah wa al-Jins* which condemned the Egyptian government's fundamental violence against women. Then in 1973 until 1976 she served at the Higher Institute of Science and Literature. Since then she began writing fiction such as *Maut al-Rajul al-Wahîd 'ala al-Ardh* and *Al-Mar'ah 'inda Nuqthah al-Shifr*.²⁸

According to Drei Herba Ta'abud, Nawal el-Sa'dâwi is not the first woman to write literature and write on women's themes. However, thanks to her contribution Arabic feminist novels became a separate genre in the world of modern Arabic literature. What's interesting about el-Sa'dâwi is her success in building the right momentum. She was also very successful in attracting the attention of many circles with her nonfiction works. Therefore, also because her works often invade traditional Egyptian culture, she is known as a radical and controversial Arab feminist figure.²⁹

The novel *Suqûth al-Imâm* is a monumental work of Nawal el-Sa'dâwi which illustrates sexual openness. In this novel she does not hesitate to describe the intimate parts of women's bodies openly and vulgarly. Thus, many critics consider that Nawal el-Sa'dâwi has transcended patriarchal boundaries.³⁰ Published in Cairo in 1987, this novel tells the reality of the life of

a society, led by Imam depicted as cruel and oppressing his people. The Imam claimed to lead the earth as a representative of God. Every decision he took is always based on God's law so that no one would oppose it. From time to time in his authority, Imam turned out to have a daughter out of wedlock, Bintillah. At the beginning of this story the girl is looking for her father, whom she did not know ever since she was born. Long story short, Bintillah finally knew that Imam is her father.³¹

In his writing, el-Sa'dâwi describes the hypocrisy of the Imam who often appears before the people as a religious leader but he is a drunkard. This hypocrisy is then revealed when Bintillah is being chased by the police. It is this Bintillah figure who plays the main role, who wants to kill Imam because she has despaired of witnessing and experiencing injustice and acts of violence, whether physical, psychological, or sexual. The radical resistance behavior of Bintillah may belong to a radical school of feminism. This school of feminism considers that oppression of women comes from a patriarchal system that places men as heads of families and is a dominant figure in the family.³² Overall, what is interesting in this novel is the courage of Nawal el-Sa'dâwi in breaking down the system and manipulation of religious teachings that often occur. All those are revealed in many dialogues that took place between Bintillah and the followers of the Imam and also with her friends.

²⁷ Mamdukh Budiman, "Ketidakadilan Gender Dalam Cerpen Qissatu Fathiyah Al-Misriyyah Dalam Antologi Cerpen Adab Am Qillatu Adab Nawal Sa'dawi," *Jurnal Lensa Fakultas Bahasa Dan Budaya Asing Universitas Muhammadiyah Semarang* 2, no. 1 (2012).

²⁸ Maryam Habibah Kamis and Ismail, "Tema-Tema Feminisme Dalam Novel-Novel Nawal El Saadawi."

²⁹ Drei Herba Ta'abudi and Nurul Asqi, "Nawal El-Sa'dawi Dalam Tradisi Feminisme Barat," *Jurnal Nady Al-Adab Universitas Hasanuddin* 16, no. 2 (2019): 103–19.

³⁰ Ta'abudi and Asqi.

³¹ Nono Setiyo, "Tyranny On Women In Nawal El-Saadawi's The Fall Of The Imam Novel (1987)- A Marxist Approach," *Prodi Pendidikan Guru, Universitas Muhammadiyah Surakarta* (2018).

³² Faizain, "Mengintip Feminisme Dan Gerakan Perempuan." feminist theories grew such as liberal feminist, radical feminist, marxist veminist and socialist feminist. During the growing process of those theories, women movement voiced theirv resistencies that theories may put women on undesirrable position like what was proposed by Eco feminism group in 1980. for moslem world, emancipation discourse is firstly proposed by Syeikh Muhamad Abduh (1849-1905

2. Forms of Violence against Women

Violence against women according to Dewi Fitriani is an act of violence committed based on gender differences and resulting in physical, sexual, psychological, or behavioral disorders or suffering. Such violence is a result of direct power relations between men and women. This is because men have the interest to dominate women fundamentally and concretely. They do so by controlling, using, and oppressing women. Fitriani adds that domination occurs in every relationship where the dominant parties, individually or collectively, succeed in making other subordinated parties (individually or collectively) and become merely a 'tool' for fulfilling their desires. This dominant party will refuse to recognize the subjectivity freedom of the subordinated party. On the other hand, the subordinated party will perceive themselves only as a tool for pursuing the will of the dominant party.³³

Therefore violence against women is one aspect of radical feminism found in the novel *Suqûth al-Imâm*. This violence stems from the nature of the cruelty that has penetrated the mind of the Imam. This character in turn gives birth to actions that can result in misery or suffering for women. This character can be seen when he says; "And among the many women there are, no one is my enemy besides two people. The old wife who I had dumped with my old *galabeya* and an illegitimate child who came staggering in a stupor."³⁴ Reading the novel thoroughly, it can be seen that violence against women has been classified in physical, psychological, and sexual violence;

First, physical violence. Physical violence appears when Imam makes physical threats against Bintillah's mother. It is in the form of

a sentence of tongue-cutting which ends with the death sentence. "Before the death, they had sentenced her to have her tongue cut out. Imam gave a punishment based on the Shari'a, stoning those who commit adultery, cutting off the hands of thieves, and cutting off the tongues of anyone who denies the obituary and those who throw a child in the river."³⁵ It is clear here that the violence against Bintillah's mother is inevitable. Furthermore, people, especially men, living in the circle of Imam have an assumption that "a buffalo is much more expensive than a woman. A man can have four women but only one buffalo."³⁶ This shows the low dignity of women in the eyes of men of the community.

Bintillah also announces other forms of violence committed by the Imam against her mother. "But with mother, she does not know the concept of *wasṭh* (balance/justice). During the day, dad hits mom, and at night, mom hits dad back. I've heard my mother moaning all night and in the dark of the night, I've also heard my father moaning."³⁷ This quote shows the Imam often wreaks his anger on Bintillah's mother, triggering quarrels and them beating each other.

Bintillah also experiences physical violence, namely beatings by Imam's guards. "At the night of Eid al-Adha, after a long rain that had stopped and before dawn, one of them hurt me from behind. At that time I was running in the dark, looking for a mother with my dog. They stabbed me in the back. I turn around my face to them, but they have disappeared."³⁸ At some point later it turns out that the stabbing was under the order of the Imam.

The other day, Bintillah has to face the head of security. She is tortured on charges of not being a virgin. Both her legs and hands are tied together. She is then stoned. el-Sa'dâwi stated;

³³ Dewi Fitriani and Wildan, "Kekerasan Terhadap Perempuan Dalam Novel Bidadari Hitam Karya T.I. Thamrin," *Jurnal Prodi MPBSI PPs Unsyiah Banda Aceh* 5, no. 2 (2017): 79–87.

³⁴ Nawal El-Sa'dawi, *Suqûth Al-Imam* (Cairo: Dar El-Saqi, 1987). Hal. 41

³⁵ El-Sa'dawi. Hal. 12

³⁶ El-Sa'dawi. Hal. 6

³⁷ El-Sa'dawi. Hal. 116

³⁸ El-Sa'dawi. Hal. 12

وهي مربوطة في الأرض ذراعها مفتوحتان وقدماهما
مشدودتان، قدم إلى أقصى اليمين والقدم الأخرى
إلى أقصى اليسار، وفي نقطة الوسط حيث علامات
الشيطان يقذفون الحجر وراء الحجر، وهي
في مكانها ثابتة لا تتحرك، وجهها نحيل شاحب،
عينها واسعتان تتسعان لثبات العالم والنَّيِّ
أسود بلون الليل وعقلها صافٍ كماء النهر.³⁹

*At that moment she was bound to the ground,
her hands outstretched and her feet tied. One to
the right and one to the left. And at the midpoint
of the devil's sign, they continued to throw
stones at her. But she remained silent. Her face
was thin, pale and her wide eyes were enough
to contain the whole world and her black pupils
were like the color of the night, but her brain was
clear as river water.*

This happens in a dark room under the ground, to the point that he yells at Bintillah saying that cows and women were the same for breastfeeding and having breasts.⁴⁰ To make matters worse, all those violence were, as they say, in the name of God. A bodyguard of Imam says "God will win and double our merits only after we cast you out from this world."⁴¹

Second, psychological violence. This form of violence also exists in this novel. I define it as an act that results in fear, loss of self-confidence, loss of ability to act, feelings of helplessness, or severe psychological suffering on a person.⁴² In other words, psychological violence is an act that targets or is aimed at hurting women psychologically, suppressing women's emotions, lowering the image of a woman through words or acts. It may come in the form of shouting, insulting, and threatening.⁴³

³⁹ El-Sa'dawi. Hal. 122

⁴⁰ El-Sa'dawi. Hal. 122

⁴¹ El-Sa'dawi. Hal. 129

⁴² Wiyatmi, *Kritik Karya Feminis Teori Dan Aplikasinya Dalam Sastra Indonesia* (Yogyakarta: Penerbit Ombak Yogyakarta, 2012). Hal. 254

⁴³ Fitriani and Wildan, "Kekerasan Terhadap Perempuan Dalam Novel Bidadari Hitam Karya T.I. Thamrin." Hal. 83

Bintillah has received harsh words from an Imam's bodyguard; "Your mother died because she was stoned and you are an illegitimate child."⁴⁴ The harsh words are very painful to Bintillah. She almost faints. Bintillah later denies and says that her mother died to defend the nation. Yet the bodyguard even insults his mother. "Your mother has never known loyalty to the nation, nor God and the priest. She died as an infidel. Her place is in hell."⁴⁵ He even threatens Bintillah; "Shut up! Should your tongue break."⁴⁶ The bodyguard's rude attitude disturbs Bintillah's mental;

Third, Sexual violence. This violence is any action aimed at hurting or damaging female sexual organs or leading to insulting female sexuality. Sexual violence can also be in the form of indecent speech related to sex, a sexual touch of body parts without any consent, to coercion to have sexual relations, generally accompanied by promises.⁴⁷ In the novel, *Suqûth al-Imâm* el-Sa'dâwi also tells a part of the story depicting sexual violence.

وصرت كل شهر حين يصبح القمر بدرا أتزوج بنتا
بكرا أزيل بكارتها وأقتلها في ليلتها، وبقيت على هذه
الحال عشرين عاما حتى ضجت الناس وهربت
بناتها ولم يبق في الدنيا بنت تتحمل الوطء.⁴⁸

*And every month, in the night of the full moon,
I begin to marry virgin girls, snatch away
her virginity and kill her that night. This has
been going on for twenty years until people are
frightened and have evacuated their daughters to
this day so that there is no more out-of-wedlock
pregnancy.*

⁴⁴ El-Sa'dawi, *Suqûth Al-Imam*. Hal. 12

⁴⁵ El-Sa'dawi. Hal. 12

⁴⁶ El-Sa'dawi. Hal. 12

⁴⁷ Fitriani and Wildan; Nurmalia Sari, "Kekerasan Perempuan Dalam Novel Bak Rambut Dibelah Tujuh Karya Muhammad Makhdlori," *Jurnal Literasi FKIP Universitas Galuh Ciamis Jawa Barat* 1, no. 2 (2017): 41–48, <https://jurnal.unigal.ac.id/index.php/literasi/article/view/792/696>.

⁴⁸ El-Sa'dawi, *Suqûth Al-Imam*. Hal. 103

In the above quotation it is clear that Imam sexually assaulted the women of his choice. Often he uses his power to choose beautiful women to be raped. He then kills the woman to remove the trace. This bad habit makes people uneasy.

3. Effects of the Violence

Every physical, psychological, or sexual violence against women certainly has effects that may be a physical injury, psychological disorders, and behavioral disorders. In this section I try to describe the effects of violence described in the novel *Suqûth al-Imâm*;

First, Physical injury. I did not see any physical injuries that result from sexual violence. It's just that el-Sa'dâwi describes Bintillah as if she were no longer a virgin. This is seen in the scene when security guards, bodyguards, and even Imams came to Bintillah's house and snatched her virginity.

فهي تعرفهم واحداً فواحداً ابتداءً من الإمام إلى
الحارس والخفير، وجميعهم كانوا يأتون إليها
في الظلمة بوجوه تنكرية، وفي فراشها في بيت
السعادة يخلعون الوجوه المطاط وشعر الشارب
واللحية والعباءة والسرورال.⁴⁹

She knew them one by one from the Imam to security guards and guards. They had all come to her in the dark in disguise. And on her bed, at the House of Happiness, they took off the rubber faces, mustaches, and pants.

This quote gives us an understanding that Bintillah is no longer a virgin. Allegations that he had committed adultery and had planned to kill the Imam are conveyed to cover up this sexual crime.

On another occasion, Bintillah says; "None of you will be able to get my brain. Nobody. Even though you have obtained my body, my brain is

still far from your reach."⁵⁰ This reinforces our initial assumption. Finally, Bintillah's body was buried alive by security officers without trial and opportunity to defend.⁵¹

Second, Psychological disorder. This is a condition when victims of violence feel full of revenge, anger, and hatred. After experiencing trauma, they will feel sadness, discomfort, tiredness, annoyance, and confusion all of which will end in a sense of vulnerability. This kind of psychological reaction can occur after they experience a life-threatening traumatic event or face a situation of extreme stress.⁵² Bintillah experiences this as well. She often brings fear to the Imam even in her dreams;

في بيت الأطفال كنت أصلي ويتجسّد الله في أحلامي
على شكل رجل يمرّ يده الحانية على صدري ويرتفع
بطني بالمسيح، في الصباح وأنا أصلي أسمع صوت
الله غاضباً، يلعني ويهددني بالعقاب، أستغفره
وأسجد حتى يلامس الأرض رأسي، وأكرر الركوع
والسجود والتوبة لكن صوته يظل غاضباً.⁵³

In the past, at the orphanage, I prayed. In my dreams, God appeared to me in the form of a man. He touched my chest with his delicate hands and made my stomach pregnant with the baby al-Masih. And in the early morning, when I pray, I hear the voice of God [Imam] being angry. He cursed me and threatened me with punishment. I begged for mercy and bowed to him until my head touched the ground. I continue to bow, prostate, and repent, but he remains angry.

When Bintillah felt revenge, anger, and hatred, against Imam, it all comes even in her dream. This is a post-traumatic stress disorder. Feelings of sadness, discomfort, and confusion to the point of being vulnerable also surround

⁵⁰ El-Sa'dâwi. Hal. 158

⁵¹ El-Sa'dâwi. Hal. 158

⁵² Muh Anwar Fu'ady, "Dinamika Psikologis Kekerasan Seksual: Sebuah Studi Fenomenologi," *Jurnal Psikoislamika Fakultas Psikologi UIN Malang* 8, no. 2 (2011): 191-208, <https://doi.org/10.18860/psi.v0i0.1553>.

⁵³ El-Sa'dâwi, *Suqûth Al-Imam*. Hal. 50.51

⁴⁹ El-Sa'dâwi. Hal. 155

Bintillah when the judge asked her questions at the trial. She is accused of adultery and sinned by then. When the judge asks; "Do you have other words?" Then Bintillah answers in a vulnerable condition;

أعيش في بيت السعادة وليس في قلبي إلا الحزن،
النهار عندكم هو الليل عندي، والسعادة عندكم
هي حزني، واللذة عندكم هي عندي الألم،
النصر عندكم هو هزيمتي، وجنتكم هي جحيمي،
وشرفكم هو عاري، وعاري هو شرفكم، وعقلي هو
جنونكم.⁵⁴

I live in the House of Happiness and what is in my heart is only sadness. Your happiness is my sadness. Enjoyment for you, for me is pain. Your victory is my loss. Your paradise is my hell. Your honor is my humiliation and my humility is your honor. My consciousness is your madness

This shows the prolonged sadness and heartache in Bintillah's heart. She also considers herself down and out. This belief is a cognitive distortion caused by violence. Violence against women will cause trauma, feelings of sadness, and feelings of discomfort. Violence also creates a feeling of vulnerability and insecurity.

عرفت من النساء كثيرات لكن الفقر يحوطني
كجلدي والخوف من الجوع يلazمني ومهما أكلت لا
أشبع ومهما أمنت المستقبل لا آمن.⁵⁵

I have known many things from a woman. But poverty wrapped around me like skin. And the fear of hunger pressed me. Even though I eat, I never feel full. Even though I believe in the future, I can never be calm.

The violence committed by Imam, especially against Bintillah's mother, left a sort of psychological impact on Bintillah. She gets hit by the poverty of the body and soul. Whatever she eats never makes her full. Whatever she did

never calmed her down. This discomfort in turn makes her distrustful of the future.

Third, Behavioral disorders. When there is a clash between women's apprehension of their existence and violence against themselves, women experience a sort of disorder in their behavior. Disruption in the radical level gave birth to certain attitudes in accepting violence.⁵⁶ This kind of violence also occurs in Bintillah's life and this section I will explain especially her defense mechanism to show existence.

Bintillah's attitude we can discuss here is her decision to sacrifice herself to liberate other girls from violence committed by men. This attitude is depicted by el-Sa'dâwi; "So she said, 'I live and exist only for the sake of daughters of this country and to award them freedom from their Imam.'"⁵⁷ This shows that, although Bintillah was a fugitive of security guards of the country, she had prepared herself to fight back with plans to kill the Imam. She is also ready to accept the death penalty with one big goal; to liberate the daughters of the country.

Bintillah also risks her life to save her mother from the Imam, even though she had never met her mother and did not know whether her mother was still alive or not.

قلت لن يصلوا إليّ قبل أن أبلغ الرسالة، سأخاطر
بحياتي لأنجو بها، فهي حياتي، سأخاطر بالموت
رجما بالحجارة كما فعلت مريم العذراء لتلد
المسيح، وكما فعلت أمي لتلدني.⁵⁸

They will never make it to come after me before I deliver this letter. I will risk my life to save her because she is my life. Even I will die by being stoned as Mary did to give birth to al-Masih and as my mother did to give birth to me.

⁵⁴ El-Sa'dâwi. Hal. 157

⁵⁵ El-Sa'dâwi. Hal. 38

⁵⁶ Yudi Prasetyo and Haryadi, "Kekerasan Terhadap Tokoh Perempuan Dalam Novel Seperti Dendam Rindu Harus Dibayar Tuntas Dan Lelaki Harimau Karya Eka Kurniawan," *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 6, no. 2 (2017): 153.

⁵⁷ El-Sa'dâwi, *Suqûth Al-Imam*. Hal. 106

⁵⁸ El-Sa'dâwi. Hal. 71

This shows that all the violence has made Bintillah ready to risk her life to save her mother who is under the authority of the Imam. Bintillah illustrates this attitude as the bitterness of the struggle of Mary to conceive and give birth to the Messiah despite the scorn of many people.

Given that the mission of radical feminists, as explained above, is to overthrow the patriarchal system in any way, people belonging to this group of radical feminism believe that they must wage war against men, patriarchy, and a gender system that limits women to rigid social roles. They completely reject these roles, reject all aspects of patriarchy, and even in some cases, they also reject men. Bintillah also does something more or less the same. She even wants to kill the Imam. El-Sa'dâwi; "If I grow up, I'll kill you."⁵⁹

Enduring the pain for a long time made him want to kill the Imam. Long before, Imam's young wife had reminded him that a daughter might kill her father.

زوجتك القديمة مكسورة الجناح، ليس منها
خطر، لكن ابنتك تضمرك لك السوء ولن يشفي
غليلها إلا القتل.... أنت تحبها والحب أعى وأنت
واقف تحت الضوء وهي خلف الصفوف في
الظلمة تنتهز الفرصة لتصوف الضربة.⁶⁰

Your old wife's wings have broken and she is not dangerous. But your daughter has bad intentions towards you. Her revenge will never be treated except by killing you. You love her while love is blind. You stand under the light while she is in the dark behind the line, taking the agreement to attack.

Imam's young wife had predicted that Bintillah might kill the Imam. This tendency is the result of violence against Bintillah's mother. In other words, the dominance of men

over women made possible by a system that supports gender inequality has made a feminist reject any collaboration, and take practical steps. This applies to radical feminists who hold that oppression of women occurs due to patriarchal systems. In some basic levels, this school seeks to destroy the patriarchal system that makes the biological functions of women's bodies as a basis for consideration.⁶¹ Finally, repeated violence against women resulting in prolonged suffering and is thus not accepted by women both psychologically and mentally.⁶²

Conclusion

This research shows in Nawal el-Sa'dâwi's creativity in presenting her thoughts in the novel *Suqûth al-Imâm*. She described the figure of a leader (Imam) who oppressed and deceived his people in the name of God. People have praised him but he turns out to be hypocritical and often commits violence against women. One of the women victims, named Bintillah, then gave resistance to him.

There are premises made in this research, which are; *First*, behind the good image of Imam as a religious person, it turns out he has committed violence against women physically, psychologically, and sexually. All the violence is made possible by his superiority which is then strengthened by the hegemony of tradition, customs, and cultural structures; *Second*, the violence has had an impact in the form of physical injury, psychological disorders, and behavioral disorders. The perspective of radical feminism makes clear that women oppressed by patriarchal systems such as racism, physical exploitation, and heterosexism will bring an attitude of resistance to pursue liberation.

⁶¹ Karim, "Kerangka Studi Feminisme; Model Penelitian Kualitatif Tentang Perempuan Dalam Koridor Sosial Keagamaan."

⁶² Mardiyana, "Feminisme Radikal Dalam Kumpulan Cerpen 1874 Karya Tamara Geraldine Dan Kawan-Kawan."

⁵⁹ El-Sa'dâwi. Hal. 29

⁶⁰ El-Sa'dâwi. Hal. 41

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We invite scholars and experts working in all aspects of *Ushuluddin* studies to submit their manuscripts either in the form of research and theoretical papers, prospective, and case studies. The topics of interests include but are not limited to Islamic theology, Qur'anic exegesis, hadith sciences, comparative religion, and sociology of religion. Articles should be original, unpublished and not under review for publication in other journals.

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasathan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
5. Zainal Arifin, "Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut Para Kyai di Daerah Mlangi Nogotirto Gamping Sleman)", *Tesis*, UIN Sunan Kalijaga, 2013.
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7. Azyumardi Azra, "Kaum Syiah di Asia Tenggara: Menuju Pemulihan Hubungan dan Kerjasama" dalam Dicky Sofjan (ed.), *Sejarah & Budaya Syiah di Asia Tenggara* (Yogyakarta: ICRS, 2013), 5.

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Suryadilaga, Muhamamd Alfatih. *Metodologi Syarah Hadis: Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)*. Yogyakarta: Kalimedia, 2017.

Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasathan* dalam al-Qur'an", *Skripsi fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta*, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis, Pascasarjana UIN Sunan Kalijaga*, 2013.

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