

The Women's Struggles for Islamic Feminism in the Shirazy's *Ayat-Ayat Cinta* (The Verses of Love)

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Abstract

*The awareness of women's struggles contributes to the effective help in promoting the equality of women in many sectors. This study examines women's struggles in Islamic feminism as they are portrayed in the novel *Ayat Ayat Cinta* (the verses of love). A qualitative method was used to seek some of their struggles. The preliminary results of the research show that women from different socio-economic conditions initially have different concepts about struggles in the perspectives of Islamic feminism. The conclusion can also be drawn that women's struggles in Islamic feminism positively correlate with their opinions and with their understanding about Islam. Some aspects of women's struggles are, for example, related to establish and spread the Islamic teachings, to help others, to increase the spirit of learning, to seek ideal husband.*

Keyword: women's struggles, Islamic feminism, women equality.

1. Introduction

The issue of how struggles influence women's lives is one of the most debatable and frequently scrutinised topics in the field of Islamic feminism (IF) (cf. Mahdi 2004, Rouhana 2003, Sachedina 2003, Salbi 2003, Abirafeh 2003). It is commonly assumed that women tend to claim their rights as equal citizens in an apparently 'non-racial and non-sexist' society (cf. Meintjes, 47). Based on this assumption, many countries have done campaigns to decrease the physical attacks and/or oral aggressions on women. For example, the Legislation of Indonesian Government No. 23 Year 2003 on the Elimination of Domestic Violence expresses its intention to discourage such assaults and the Legislation of Indonesian Government No. 44 Year 2008 on Pornography declares its purpose to also discourage some activities which seem to show physical or non-physical acts of pornography. However, the conception that women can probably sit in equal position is a hard work. Women in their naturalistic contexts are always seen as 'weaker ones' than men bodily; therefore, they are exposed to have the rights to only manage homes and children on a daily basis and to have limited exposure to love and to the world.

The paper focuses on the women's struggles in the field of IF as it is portrayed in the Shirazy's novel *Ayat-Ayat Cinta* (shortened for AAC) which literally means 'the verses of love'. The developments of Indonesian novels from ancient until today's times are generally related to religious education because it contains many positive values which are significant in this country's life.

Today, one of the novels having such values is AAC in which male and female characters are very strong in their faiths either in Islam or Christianity, obey the religious rules, know how to interact with human beings either with Muslims and non-Muslims, and keep the *muhrim* and non-*muhrim* relationship in its proportion. Shirazy—a preacher as well as a poet—is Indonesian novelist whose complete name is Habiburrahman El Shirazy (HES).

The AAC, which becomes phenomenal in Indonesia and its neighbouring countries because of its sales, is not only a novel of love but also is it a novel of education, culture, religion, jurisprudence, ethics and morals, and of propaganda. Its language flows smoothly and such smooth language, which becomes the main characteristics of every Muslim, is orally spoken by strong characters; this seems to make the novel alive. The content of education shall be associated with educational messages through the story line in its theme, while the religion is always concerned with matters relating to the transcendental in which humans may be saved by the application *tarbiyah imaniyah* (or education of faith) into action. In addition, transcendental in the spiritual sense help people solve problems of the grassrooted people who bear risks in the modern era.

As the discussion describes, in search of struggles carried out by Aisha, Maria, Nurul etc., the framework of psychology and IF is applied and as a result, some struggles are significantly found. Those characters have sought ways to solve their problems and what they have done brings good impact to AAC's readers who are dominantly young of age. Aisha is described as a persistent woman who does not easily give up especially to reach her ambition and love. She is obedient in carrying out the good and forbidding the evil deeds by consistency in implementing the religious orders and leaving some bans. She is portrayed as a gentle loving figure who requests her husband, Fahri, to marry Maria who is in fact against polygamy.

2. Review of Related Literature

When discussing Islamic feminism Mahdi (2004: 440) argued that a more realistic approach, more attune with the global changes taking place around the world, especially in the environmentalist movement, was generating individualistic defiance to state rules impinging on women's personal lives — a very effective strategy in a non-democratic, misogynistic state where any challenge to the legal definition of citizenship rights endangers life and property of the individual. These forms of resistance included non-confrontational strategies for undermining the state's power and diluting state dress codes and public appearance requirements. In addition, he stated (ibid: 441) that becoming visible and demanding across the social and political spectrum, especially in media and politics, these women focused on the tensions, conflicts, and inequalities hidden within relationships in Islamic society. To look for opportunities within a misogynistic state, women focused on their basic rights, security against the unyielding forces of fanaticism, and dignity in face of two decades of assaults on their identity and status.

The essence of women's struggle in the ideology of IF is not to obtain equality between men and women in the perspective of gender (see Qur'an Al-Baqarah: 228 "... and they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is mighty, Wise" and An-Nisa: 34 "Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are obedient, guarding in secret that Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them...") although feminism itself fights for equality between the two different kinds of sex or to fight for women to be human beings as a whole. For example, Aristotles (in Selden, 1991: 135) argued that female was determined on the basis of their flaws against certain qualities while, St. Thomas Aquinas (in Sugihastuti and Suharto, 2002: 32) also argued that women are men who are not perfect. The discourse on gender inequality appeared in 1920s.

In the past women were under dark condition since they suffered from oppression, violence, torture and even the extermination of the species openly. And ironically, men felt proud of these. All these, in fact, took place before the arrival of Islam where women were indicated as a commodity which could be traded as livestock. In Rome, only men had the right to purchase, possess, or sell something, or make a business agreement. Even the dowry of his wife at those times belonged to him personally. If the wife was accused of committing a crime, he alone had the right to judge her. He was entitled to his wife's sentence ranging from condemn to death penalty for her acts of adultery or theft. If a children was born with disabilities or as female, the father had the right to kill her (Patel, 2005: 2). Greeks positioned women in the third caste (the very bottom of the caste). If a woman gave birth to a disabled child, typically she would be executed. Sparta community, known as a group of elite society, imposed the death penalty for a woman who was no longer able to care for children.

They were also able to take women from their husbands in order they had children from men who were 'brave and mighty'. Greeks generally regarded women as humans who did not receive love of God. All these are evidences from Emperor Hippolytus opposing women in Euripides tragedy in 428 BC ([http://en.wikipedia.org/wiki/Hippolytus_\(play\)](http://en.wikipedia.org/wiki/Hippolytus_(play)))

The Jews in the past put women in a position as a waitress and her father had even the right to sell her. It was mentioned in the Old Testament that women did not accept inheritance as long as there were men in the her family. Jews and Christians consider women as a source of crimes and source of errors and sins. Female (Eve) was the cause of the eternal curse inflicted upon Adam and all his descendants. She was deemed inferior to men (Adam) in terms of physical, moral, intellectual, and spiritual (Muslikhati, 2004: 24). In relation to regulations of worship women are not given the right to speak in the church meeting. Hierarchy is dominated by men; women are involved in the service, but are almost never involved in decision making (Muslikhati, 2004: 24). Literary world is dominated by men, meaning the literary work is intended for male readers. Female reader is forced to read as a boy. This is called gender bias (Sugihastuti, 1991: 32). Saini (1986: 14-15) argued that there are some roles of literature in human life. First, it is concentrated to, filters, and purifies life experience. Second, it can be used as the resistance against injustice. Third, it creates fun of life.

Big Indonesian Dictionary (KBBI) (2008: 590) notes struggle has several meanings, namely (a) fight (snatch something), war, (b) a business that is full of difficulties and dangers, (c) one of the forms of social interaction including competition, violations, and conflict. All these struggles are approached by literary psychology. Basically literary psychology has three approaches as argued by Roekhan, 1990: 88): 1. The textual approach examines the psychology of the characters; 2. Receptive-pragmatic approach studies the psychological aspects of the reader as a connoisseur of literature that is formed from the influence of the works he has read, and the reception process readers enjoy to literature, and 3. Expressive approach scrutinizes the psychological aspects of the author when projecting the creative process through both authors as individuals and as representatives of the people. Struggles can also be related to the concept of image. The study on the image of women in literature archipelago in West Kalimantan was carried out by Efendy (1995: 34-35) who classified it as the non-physical image of women in which it is based on the consideration of the most dominant images as: independent, heroines, extraordinarily capable, ugly and greedy, rampart, beloved, women who lack of patience to face trial, and wise. The women's struggles in AAC is not the same as those in the flow of secular feminism which talked only about women's discrimination and under domination but the novel illustrated clearly about women who were the agents of creative planning, of change, and of improving ideas and perceptions.

3. Research Methods

The study was conducted in January 2015 and was addressed to the Shirazy's AAC. Qualitative research method was used and data for this study were only collected from the novel. Data were analyzed by using the technique of document analysis or content analysis. Ratna (2004: 49) argued that the content analysis was meant to pay attention to the content of messages. In addition, Sigit (2003: 240) stressed that document analysis was to learn the written documents, for example, textbooks, essays, newspapers, novels, advertisements, pictures, and so on. Additional data were also gathered from journal articles, master's theses and doctoral dissertations. Using local and national data, this study was designed to investigate the women's struggles.

4. Results and Discussion

Aisha's Struggles

- *Maintaining Islamic Teachings*

Aisha's struggles were to defend the teachings of Islam, for example, by looking for a life partner (husband) who really understood Islam so he could serve as a priest in the family. She also continued to maintain her private body parts either indoor or outdoor. Since her childhood, Aisha was taught to protect the parts as shown in the quotation:

"... *Aku bertanya sejak kapan memakai jilbab dan cadar. Ia menjawab memakai jilbab sejak SMP dan memakai cadar setelah tiba di Mesir, mengikuti bibinya...*" (AAC: 85)

'I asked her since when she wore headscarves and veils. She said wearing the hijab since she was in junior high school and the veil after arriving in Egypt, following her aunt'

Her obedience to safeguard the Islamic faith could be seen from the use of cloth exemplary when she took a shower (AAC:43). She also comprehended the rules to use perfume at the right time and place:

"...Parfumnya segar. Ia benar-benar mengetahui hukum memakai parfum. Selama memakai gaun pengantin di acara walimah, ia sama sekali tidak memakai parfum. Justru ketika di rumah sedang berdua denganku ia memakai parfum. (AAC: 249)

'... Her perfume is fresh. She really knows the law to wear perfume. During wedding event, she did not use perfume. Precisely at home when we are two, she uses it'.

- *Directing her father to the path*

After Alia (Aisha's mother) died in a traffic accident, Aisha lived with her father. After feeling lonely, he married a woman named Jeany and converted to another religion. Now they have different religion but luckily, Isha still loves her father (see p. 43).

- *Getting an ideal husband*

After meeting Fahri three times and knowing about him from Nurul and Eqbal's uncle, Aisha thought that he was to be an ideal husband and she then decided to marry him.

"Diriku sudah aku waqafkan di jalan Allah. Aku siap hidup dan berjuang di mana saja mendampingi iperjuangan suamiku tercinta." Tegak Aisha tanpa ragu sedikitpun." (AAC: 213)

'I have devoted myself to the path of Allah. I'm ready to live and fight anywhere accompanying my beloved husband when he struggles for life. Aisha made decision without doubt'.

- *Strengthening the truth*

When allegations that Fahri has made Noura pregnant was addressed to him and made him sent to jail, Aisha firmly believed that it was only an examination from God and she did not believe that her husband did such a disgraceful thing. Therefore, Aisha fought desperately to set free her husband from the false accusation.

"Aisha terisak. Aku juga sangat mencintaimu. Kau besarkanlah jiwamu suamiku. Aku berada di sampingmu. Aku tidak akan termakan isu jahat itu. Aku yakin akan kesucianmu. Kalau seandainya engkau mengizinkan aku ingin dipenjara bersamamu agar aku bias menyediakan sahur dan buka untukmu." (AAC: 327)

'Aisha sobbed. I love you so much, too. You have to be proud of your soul, my husband. I am on your side. I would not have trusted such a nasty issue. I am sure about your purity. You allow me to be in the jail with you so that I can provide a dawn meal and ifthar for you'.

- *Maintaining the integrity of household*

Some efforts Aisha did to maintain her household were by creating mutual love, a sense of belonging, and a sense of mutual need. In addition, Aisha trusted Fahri so much by giving her billions of Indonesian dollars to Fahri and he had the right to manage the wealth.

"Kaulah hartaku paling berharga. Harta dan kekayaan bisa dicari, tapi suami yang saleh dan memiliki rasa cinta sedemikian tulus dan bersihnya seperti dirimu adalah karunia dari Allah Azzawajalla. Oh suamiku" (AAC: 299).

'You're the most valuable of my possessions. Wealth and properties can be searched, but the righteous husband who has sincere and pure love is the utmost wealth and gift from God Almighty. Oh my husband'.

When approaching the last session of determination of Fahri's execution, Aisha proposed him to marry Maria who was the key witness but remained unconscious as well; the doctor also advised him whisper tenderly to Maria's ears to stimulate her. Aisha actually rejected polygamy but she had to save her unborn child and she did not want to be a widow and did not want her baby without a father (see p. 81).

Maria's Struggles

- *Studies*

The struggle Maria did were related to her mood to study hard all the time; therefore, she got top each semester.

"Itulah Maria, gadis paling aneh yang pernah kukenal...Ia gadis yang sangat cerdas...selalu meraih predikat mumtaz atau cumlaude..." (AAC: 11-12).

'That is Maria, the most bizarre girl I've ever known....She is a very intelligent...is always awarded *mumtaz* or *cum laude* ...'

- *Giving assistance to Noura*

When Noura was deported from home, Maria took initiative to help her. She brought Noura to her room and treated Noura as her sister although she knew that giving assistance to Noura could bring negative effects, for example, Maria consciously wanted to make her leave Islam since Maria was Coptic Christian. Or, Noura felt reluctant to perform shalat, or read Al-Qur'an. Actually, it was Fahri who requested Maria to assist Noura. Fahri's motivation was accepted by Maria.

"Tuan Bahadur memang benar, malam itu kuturun menghibur Noura. Tapi Noura tidak bias dihibur. Ia menangis terus dan tidak berbicara sepele kata pun padaku. Aku jengkel. Lalu, kutinggal dia. Setelah itu aku tidak tahu kemana dia. Ku kira dia kembali ke rumah Anda." (AAC: 117)

'Mr. Bahadur is true, that night I tried to entertain Noura. But Noura could not be persuaded. She cried all the time and did not want to talk a single word to me. I got annoyed. Then, I left her. After that I did not know where she was. I thought she went back to your house.'

- *In search of the truth*

As a Christian, Maria liked to read Maryam Verses from Al-Qur'an and her struggles to search for the truth went on; however, Fahri himself never expressed the desire that Mary should embrace Islam because Fahri believed that Mary was intelligent who did not need any help from others to find the ultimate truth.

"Di dunia ini memang banyak sekal irahasia Tuhan yang tidak bias dimengerti oleh manusia lemah sepertiku. Termasuk kenapa ada gadis seperti Maria. Dan aku pun tidak merasa perlu untuk bertanya padanya kenapa ia tidak mengikuti ajaran Al Qur'an..." (AAC: 13).

'In this world there are a lot of secrets from God which are understandable by weak human beings like me. One of them is why there is a girl like Maria. And I do not feel the need to ask him why he does not follow the teachings of the Qur'an....'

- *Looking for a prospective ideal husband*

Maria struggled to get a prospective ideal husband and she experienced a long journey. At first, there was not anything extraordinary from Fahri who was her neighbor in the flat. The deeper Maria knew Fahri, the more sympathetic was she to him and at last she was crazy to Fahri (see AAC p.p. 80-81).

Nurul's Struggles

- *Studies*

As he only daughter of a madrasa owner in East Java, Nurul pursued her higher education at University of Al Azhar (Cairo). She came to this university after leaving all good facilities she had from her family (see AAC: 89).

- *Helping Noura*

Nurul struggled to defend Noura by bringing her at Nurul's house; such act was dangerous since both of them were visitors. Noura agreed to hide here because she refused to give her virgin to a Western tourist.

"Pukul Sembilan Nurul menelepon, Noura sudah berada di tempatnya. Dia minta saya datang, sebab ada seorang anggota rumahnya yang belum bias menerima Noura tinggal di sana. Terpaksa saat itu juga aku meluncur ke Nasr City. Sampai di sana aku menjelaskan panjang lebar apa yang menimpa Noura. Aku jelaskan penderitaannya seperti yang berkali-kali aku lihat. Tentang ayahnya, ibunya, dan kakak perempuannya yang tiada henti menyiksa fisik dan batinnya." (AAC: 75-76).

'At nine Nurul called, Noura was already in certain place. She asked me to come because there was a member of the house who could not accept Noura living there. I was forced at that time to go to Nasr City. I then explained at length what Noura faced. I saw that she experienced some ordeal many times. About his father, mother, and sister who did relentless physical and inner torment....'

- *Getting an ideal husband-to-be*

Nurul also struggled to get an ideal husband-to-be is and she was interested to Fahri who was also paying attention to her. Since she was very reluctant girl so she never expressed her feelings openly. Fahri began to seek help from Ustadz Jalal and Ustadza Maemuna but the two were always busy to tell his feelings.

"Ustadz Jalal merasa sangat menyesal dan merasa bersalah kepada Nurul. Sudah berkali-kali Nurul mendesaknya untuk menemui aku dan menjelaskan masalah itu tapi Ustadz Jalal selalu mengulur waktu karena konsentrasi memperbaiki disertasi doktoralnya....." (AAC: 229)

'Ustadz Jalal felt very sorry and guilty to Nurul. Many times Nurul urged him to meet me and explained the problem but Ustadz Jalal always played with the time because he concentrated on revising his doctoral dissertation....'

Noura's Struggles

- *Making a case and telling the truth*

In the beginning Noura was a good girl but since she was kicked out by her adoptive parents and step-brothers from Bahadur the Cold Face's home, she became to change. She was raped by Bahadur and would be sold to a Caucasian man in exchange of ten thousand pounds but she rejected him. She was then sent out so she tried to look for her own parents. When she found them, she was pregnant and made an alibi that Fahri did so. Her parents reported this case to police and Fahri was arrested. In the court, Noura said that Fahri never did anything to her and her statement made Fahri was released from prison.

- *Looking for an ideal husband*

A letter sent to Fahri by Noura indicated that she loved him and she wanted him to be her husband since Fahri could be her ideal husband-to-be. However, her love was rejected by him because he considered her as a sibling rather than a lover. When she was taken out by her step parent, she was helped by Fahri and his wife and she stayed with them. She then created a case that she was impregnated by Fahri although she was actually raped by Bahadur the Cold Face.

- *Noura's efforts to revenge*

Silently Noura promised to herself to carry out an avenger to Fahri who rejected her love; she made a statement that he raped her since he gave 20 pounds to her although Nurul made a different testimony that Fahri did not do it at all. However, Noura refused such a testimony.

"Noura menolak kesaksian Nurul....Saat itu aku juga mengira uang dua puluh pound itu ikhlas diberikan oleh Fahri sebagai ongkos pergi ke Masakin Utsman. Aku tidak mengira sama sekali saat itu kalau itu adalah sebagai harga atas kegadisanku yang direnggut Fahri. Aku tahu kebusukannya..." (AAC: 347).

'Noura refused Nurul's testimony ...At that time I also thought that Fahri did not need reward to give me twenty pounds which I could be used to go to Masakin Utsman. I did not expect at all at that time that it was a price to my virgin. I know his bad behaviour...'

Alicia's Struggles

- *Endeavours to spread truth*

As an American and a journalist Alicia held some interviews to several Moslems; she tried to know why opinions in West about Islam was bad especially about why Islam treats women arbitrarily. At last she got valid truth that Islam is absolutely correct.

"Tidak benar ajaran Islam menyuruh melakukan tindakan tidak beradab itu. ...dan memang dalam Alqur'an ada sebuah ayat yang membolehkan seorang suami memukul isterinya. Tapi harus diperhatikan dengan baik untuk isteri macam apa? Dalam situasi seperti apa? Tujuannya untuk apa? Dan cara memukulnya bagaimana? ..." (AAC: 87).

'It is not true that Islamic teaching suggested to do uncivilized act. ... and indeed in the Qur'an there is a clause that allows a husband to hit his wife. But it must be well-understood to what kind of wife? In what situation? What is its purpose? And how is it carried out?'

Madame Nahed's Struggles

- *Making Maria happy*

As Maria's mother and child specialist Madame Nahed understood why her daughter was unconscious for several days; she was sick because she could not marry Fahri. After reading her only daughter's diary Madame Nahed then begged Fahri and Aisha to help.

The only way to help Maria, according to doctors who treated her, was to bring Fahri in Maria's side; he should stimulate her with intimate words, fondling, and utter the expression of love. Maria was painfully suffered because Fahri married Aisha. She felt she did not have hope.

Alia's Struggles

- *Studies*

As Aisha's mother, Alia gave good example to her daughter; she studied hard and got top ten in her class when she pursued higher education in University of Istanbul in Turkey and got scholarship in Germany. She was awarded master's degree as a heart specialist within two years. Normally, four years should be spent by a student who took master's degree in Germany.

"Kurasa ibuku adalah wanita paling mulia di dunia. Ketika berumur 22 tahun, ibuku menjadi lulusan terbaik Universitas Istanbul. Beliau mengambil beasiswa ke Jerman. Dalam keyakinan ibu, menekuni bidang ilmu dengan serius adalah dakwah. Dalam waktu dua tahun beliau mampu meraih gelar master untuk spesialis jantung. Padahal master di Jerman rata-rata empat tahun. Saat itu juga beliau diterima bekerja di sebuah rumah sakit di Munchen sambil meneruskan program doktor". (AAC: 253-254).

'I think my mother was the most precious women in the world. When she was 22 years old, she became the best graduate from the University of Istanbul. She took the scholarship to Germany. In my mother's faith, serious study was propaganda. Within two years she was able to achieve a master's degree as a heart specialist. Actually a master degree in German could only be finished within four years. At the same time, she was accepted to work in a hospital in Munchen and she also continued to her Ph.D. program there'.

- *Spreading religious information*

Alia's efforts of struggle to spread Islam and its symbols were something extraordinary. Alia argued that the tendency over religion is absolutely important. When she decided to accept a conglomerate's proposal rarely happened. Only certain people were interested to follow what she had shown. She herself came from not very bad economic condition and was proposed by a high official's son. Alia argued marriage was the highest kind of propaganda. In fact, Alia was motivated by her blood mother. Another thing that Alia inherited to her daughter was to cover the whole body in front of man and to wrap her genitals while taking shower.

"Umur ibu saat itu 25 tahun dan umur lelaki itu 45.... Akhirnya kakek merestui juga. Jadilah ibu menikah dengan konglomerat itu..." (AAC: 255).

'My mother was 25 years old and the man 45....Grandfather finally approved. Then my mother married to the tycoon'

- *Making her kid happy*

Alia spent all energy to make her daughter happy; she worked hard and paid attention to her although she was always busy all the time. What she did not forget was that she shared her wealth to her daughter in order she could live happily with Fahri. Some assets had been given to her (see AAC: 119).

Struggles of Fahri's Mother

Fahri's mother was always acting fairly, for example, about coins; she taught her children how to respect to justice, how to strengthen a sense of community belonging by sharing some provisions they had. All this was done as part of blessings to Allah. She did not also forget to show her noble character to them, especially to Fahri whom she hoped to exemplify ideals everyday.

"... Setelah makanannya habis kami akan membuka daun pisang yang tadi dibuat alas makan. Lalu kami berebutan mengambil uang receh dengan serunya, semua kebajikan. Sebab jika ada yang dapat uang lebih dan ada yang tidak dapat maka sudah jadi kewajiban yang dapat lebih untuk membaginya pada yang tidak dapat. Biasanya ibu sudah menghitung jumlah anak yang akan diundang dan uangnya sesuai dengan jumlah anak itu..." (AAC: 107-108).

'... When the food ran out we would open a banana leaf that had been made as eating mats. Then we scrambled to pick up coins with a thrill and all got coins. Because, if one of us got more coins while the other did not get, so it was an obligation of those who got more to share the coins. Mother always determined the number of children whom she invited'.

Mona's Struggles

What Mona always thought was that she felt jealous to Noura. She was black like the offspring in Sudan while Noura had delicate, white, and blond skin. Her jealousy was proved when she tortured Noura and made an attempt to sell her to a foreigner to get ten thousand pounds.

Jeany's Struggles

Jeany was a type of woman who liked to have pleasure all the time and wanted to marry Rudolf Creimas since he was the owner of an old supermarket. She was clever and at last she got Creimas; however, he became to hate his blood daughter (Aisha). All his valuable assets were taken by Jeany but did not belong to Aisha (see AAC: 42).

5. Conclusion

The results show that the AAC consists of struggles carried out by some women. Aisha fights to defend the teachings of Islam, to get an ideal husband, to seek the truth, and and to maintain the integrity of her household. Maria always tries to find the truth, to get an ideal husband, and to help others. Nurul struggles in her study, looks for an ideal husband, and help others. Noura's efforts are to defend Islam, to search for an ideal husband as well as to revenge. The only thing Alicia struggle is to get the essential truth. Madame Nahed works hard to make her daughter happy. Alia always concentrates on her studies, spreads Islam, and creates happiness to her daughter. Fahri's mother tries to keep harmony in her family. Mona always competes with Noura and Jeany does everything to make her rich by marrying Aisha's father.

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