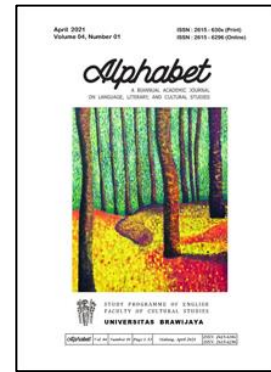


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The Egyptian Community Culture in Nawal El-Sa'dawi's Perempuan di Titik Nol : A Literary Anthropological Study

Selly Marita

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The Egyptian Community Culture in Nawal El-Sa'dawi's *Perempuan di Titik Nol*: A Literary Anthropological Study

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Selly Marita ¹

Abstract

This study aimed to reveal the Egyptian community culture portrayed in Nawal El-Sa'dawi's novel, *Perempuan di Titik Nol* (abbreviated as *PdTN*). The method used in this study was descriptive qualitative with a literary anthropological approach. The data in this study were taken from *PdTN*, while the data were the events experienced by Firdaus as the main character in the novel. The study revealed some of the customs of Egyptian community in *PdTN* as a cultural representation of Egyptian society. The results of this study showed four cultures of the Egyptian community, including: 1) matchmaking culture, as an effort to obtain material benefits; 2) patriarchal culture, that considers men as subjects who have power while women as objects whose roles are marginalized; 3) materialistic culture, which sees things based on material possessions; and 4) bribery culture, which is practiced by using money or exploiting women's bodies.

Keywords: Egyptian culture, literary anthropology, *Perempuan di Titik Nol*

Perempuan di Titik Nol (*PdTN*) is a controversial novel which portrays the story of a prostitute who indirectly reveals strong patriarchal culture in Egypt. Sexual harassment and prostitution are boldly exposed by el-Sa'dawi in her novels, even at a time when her writings were denounced and banned in Egypt. Firdaus, a prostitute waiting to be executed by hanging, begins her narrative with the story of her childhood. She lived in a patriarchal culture, where her father was like a king who had to be served for everything that he needed. She also witnessed her father beating her mother a lot, which is common to happen in Egypt.

Little Firdaus was sexually abused by her peers. After the death of her cruel parents, she

felt more secure in the care of her gentle uncle, even though she often experienced harassment even when she did not understand that the pleasure she felt while playing or in her uncle's arms was forbidden. When she grew up, she married an old man with a disfigured face. The man who was actually more suitable to be his grandfather was a miserly man who liked to torture her. Because she could not stand him any longer, she left her old husband.

Firdaus, in her search for a decent life, was raped many times. The harsh and cruel journey of her life shaped her to become a world-class prostitute. Not only the nobles in her country, even the officials from neighboring countries also wanted to be pleased by her. In

¹ Faculty of Cultural Sciences, Universitas Gadjah Mada. Yogyakarta Indonesia.
E-mail: selly.sholihat18@gmail.com

the middle of her journey of being the prima donna of the night world, a pimp forced to marry her. She refused him because, to her, being a successful prostitute is higher in level than being a wife who is enslaved, tortured by her husband. That refusal led to murder which later took her to prison to be hanged. There was no regret in her. Her courage to kill the pimp was the most favorable happiness she perceived because she had succeeded in breaking the stigma of society that considers women to be weak.

The life journey of Firdaus in *PdTN* depicts the various cultures of Egyptian community. Therefore, the novel is interesting to study to reveal the cultures as they are portrayed in the literary work. To answer the problems of the study, the approach used in examining the novel is literary anthropology.

This study used a qualitative descriptive method with a literary anthropological approach. According to Moleong (1989), qualitative methods can be used to study, uncover, illustrate, or describe something as it is. Meanwhile, the literary anthropology approach is used to describe the cultural form of society in a literary work, in this case the culture of the Egyptian community reflected in *PdTN*.

Literary anthropology is closely related to cultural anthropology because a literary work portrays various cultures produced by human activities, such as language, religion, historical myths, law, customs, and art (Ratna, 2011a). Endraswara (2013) added that culture is the entire human activity, including knowledge, beliefs, morals, customary law, and other habits. In other words, the analysis of literary anthropology is an effort to understand literary works in relation to culture (Ratna, 2011b).

Endraswara (2013) stated that literary anthropological research focuses on two aspects, namely: 1) examining ethnographic writings with literary characteristics to see their aesthetics, and 2) examining literary works from an ethnographic point of view to see cultural aspects of society. This study focused on researching literary works to see cultural aspects

of society. In this anthropological analysis of literature, the researcher emphasized four cultures in society, namely: 1) matchmaking culture, 2) patriarchal culture, 3) materialist culture, and 4) bribery culture.

First, matchmaking is defined as a marriage arranged by both parents or close relatives, in which the couples who experience the matchmaking cannot choose their own partner to be their life partner (Ningsih & Handoyo, 2015). Thus, it can be understood that the matchmaking culture is a marriage culture in which the bride and groom are chosen by third parties, either they parents, family, or other close relatives and not by the groom or the bride themselves.

Second, patriarchal culture is a culture in which men are considered to have authority and tend to have the freedom to do anything to women. This certainly leads to a high number of domestic violence and verbal or non-verbal harassment, for example, sexual harassment. In this case, women's bodies are often used as the cause of acts of violence. There are indeed numerous cases of sexual harassment in which the women become victims. They become the object or target of the incident, and the culture do not consider men as the perpetrator (Sakina & Hasanah, 2017).

The third culture discussed in this study was materialistic culture. Materialists are people who are concerned with materialistic things (for example, property, money, and so on). Thus, materialistic culture can be seen as a culture in which certain societies are more concerned with material belongings in the form of assets, money, etc., rather than things based on humanistic, social, and other aspects (Kasser, 2002).

The last, bribery in legal matters is an effort to escape legal threats by giving money or other valuables to law enforcers (Syafe'i, 2003). *Risywah* or bribes is a social disease or behavior that deviates from social life and is not justified in the teachings of Islam (Dahlan, 2013). In addition, Irfan (2011) explained that in terminology the word bribery or *risywah* refers to something that is given to justify the

wrong or to blame the right. Thus, the culture of bribery can be interpreted as the habit of a society in committing social deviations in the form of inducements or bribes to other people to be free from legal threats and/or justify the wrong or vice versa.

Based on the aforementioned theoretical explanation, this study examined the culture of Egyptian community which is reflected in *PdTN*, with an emphasis on the culture of matchmaking, patriarchy, materialist, and bribery. By using the qualitative methods and literary anthropological approach, this study intended to describe in detail the results of the analysis of the cultural diversity of Egyptian society depicted in the novel. The process of studying the culture of the Egyptian community in *PdTN* is seen from the life journey experienced by Firdaus, the leading character. The complexity of events encountered by Firdaus since her childhood represents the activities of Egyptian community and their various cultures.

MATCHMAKING CULTURE IN EGYPTIAN COMMUNITY AS PORTRAYED IN *PEREMPUAN DI TITIK NOL*

Life in society is always bound by rules and customs because human beings are basically social creature. An individual is usually able to survive in a certain community only if they obey the customs practiced in the community. When these shared customs are violated, they will be punished. In addition, the social life and activities of a society are always based on an understanding of the culture and beliefs prevailing in the local area. In *PdTN*, there are several social and cultural aspects that are reflected in Firdaus' activities as illustrated in these quotations below:

"Ayah saya seorang petani miskin, yang tak dapat membaca maupun menulis, sedikit pengetahuannya dalam kehidupan, bagaimana menuai hasil panen, bagaimana menukar anak perawannya dengan imbalan mas kawin...." (El-Sa'dawi, 2003: 13)

"My father was a poor farmer, who could neither read nor write, had little knowledge in life, how to reap the harvest, how to exchange his virgin daughter in exchange for a dowry..."

"Jika ia mau membayar uang seratus pon, itu akan merupakan suatu rahmat dari Allah, saya akan melunasi hutang-hutangku dan membeli pakaian dalam, juga satu dua baju untuk Firdaus." (El-Sa'dawi, 2003: 59)

"If he will pay a hundred pounds, it will be a grace from Allah, I will pay off my debt and buy underwears, also one or two clothes for Firdaus."

"Saatnya pun tiba ketika saya berangkat meninggalkan rumah paman dan hidup bersama Syekh Mahmoud. Usianya sudah lebih dari enam puluh tahun, sedangkan saya belum lagi sembilan belas." (El-Sa'dawi, 2003: 67-68)

"The time came when I left my uncle's house and lived with Sheikh Mahmoud. He is more than sixty years old, while I am not yet nineteen."

The first quote is Firdaus's story about her father who considers her daughter to be an object. The second quote is her uncle's attempt to marry her off to an old man to profit from her marriage. Then, the third quote is Firdaus's surrender to her uncle's matchmaking.

The three quotes above explain the matchmaking life that is common in Egyptian culture in the *PdTN*. Both her father and uncle are the same in terms of upholding this culture. Whoever becomes the guardian of a virgin girl, they will marry her off to someone who is willing to pay a high price. No matter how high the age gap is between the two or how bad the personality of the man is, the girl is eventually like an item that can be bought and sold. Moreover, the economical background of Egyptian society in *PdTN* mostly shows the lower middle class, where the practice of matchmaking virgin girls from poor families is considered a solution as presented by the aforementioned, quote one and two above. This is merely because they will benefit

from the matchmaking, both in terms of social and material status.

Furthermore, Firdaus, as a girl who lives in that culture, is unable to avoid and free herself from the shackles of matchmaking. Her obedience to her uncle and her inability to refuse it makes her surrender and accept the old man who has been arranged for her. This is also caused by the understanding of Egyptian society, as portrayed in *PdTN*, that men are superior so that women and their roles are marginalized. This causes a woman's life to depend on which man is with her, either her guardian or her husband. However, no matter how rich the man is to accompany a woman, women are still no more than servants to them.

PATRIARCHAL CULTURE IN EGYPTIAN COMMUNITY AS POR- TRAYED IN *PEREMPUAN DI TITIK NOL*

Domestic harassment and violence often occur in Egyptian society, which become normal and understandable. Kulsum (2017) explained that both in terms of social construction and culture, Egyptian society still subordinates women in various aspects of life. Patriarchal culture is still strongly rooted in Egypt (Ochsenwald & Fisher, 2004; Peretz, 1963). In the novel, the patriarchal culture is illustrated in various events that Firdaus experienced, as described in the following quotes:

“Apabila yang mati itu anak laki-laki, ia akan memukul ibu, kemudian makan malam dan merebahkan diri untuk tidur. Pada suatu malam saya memberanikan diri untuk mengulurkan tangan ke arah piringnya, tetapi ia memberi sebuah pukulan yang keras pada punggung dan jari-jari saya.” (El-Sa'dawi, 2003: 26)

“If it is a boy who dies, he will beat the mother, then have his dinner and lie down to sleep. One night I encouraged myself to reach out to his plate, but he gave a heavy blow to my back and fingers.”)

“Pada suatu peristiwa, ia memukul seluruh badan saya dengan sepatunya. Muka dan badan saya menjadi bengkak dan memar. Lalu saya tinggalkan rumah dan pergi ke rumah paman, tetapi paman mengatakan bahwa semua suami memukul istrinya, istrinya menambahkan bahwa suaminya juga seiring memukulnya. Saya katakan bahwa paman adalah seorang syeikh terhormat dan terpelajar tak mungkin memiliki kebiasaan memukul istrinya, dia menjawab bahwa justru laki-laki yang memahami agama itulah yang memukul istrinya. Aturan agama mengizinkan untuk melakukan hukuman itu.” (El-Sa'dawi, 2003: 70)

“On one occasion, he hit me all over with his shoe. My face and body became swollen and bruised. Then, I left the house and went to my uncle's house, but uncle said that all husbands beat their wives, his wife added that her husband also beat her. I said that the uncle is a respectable and educated *sheikh* who cannot possibly have the habit of hitting his wife, he replied that it is indeed the man who understands religion who hits his wife. The religious law permits the carrying out of this punishment.”)

The quote explains that domestic violence is considered legal and permissible in Egyptian society. The same as what happened to Firdaus when she was beaten by her husband, instead of defending, his uncle and aunt agreed to the actions done by Firdaus's husband. He even uses religion as the background of his argument. This is because the patriarchal culture in which men are considered to have more power in society is still rooted in Egyptian society. This culture makes men treated like kings in the family while women are like children and wives as servants. If the servant is not able to serve the king properly, then punishing the servant is something that is allowed, maybe even a necessity based on some academic arguments (Syed, 2013).

Besides, this culture also encourages Egyptian men to easily burden and blame women for problems that occur in the household, which leads to domestic violence. The death

of Firdaus' brother makes her father beat his mother. Even though death is the power of God and humans do not have power over an individual's life and death, he does not care. In their culture, women are used as objects to vent emotions over men's dissatisfaction and failure to achieve happiness in their lives. In the novel, Firdaus said:

"Semua wanita adalah korban penipuan. Lelaki memaksakan penipuan pada perempuan, kemudian menghukum mereka karena telah tertipu. Menindas mereka ke tingkat terbawah dan menghukum mereka karena telah jatuh begitu rendah. Mengikat mereka dengan perkawinan dan menghukum mereka dengan kerja kasar sepanjang umur mereka atau menghantam mereka dengan penghinaan atau pukulan. Perkawinan adalah lembaga yang dibangun atas penderitaan yang paling kejam untuk kaum wanita." (El-Sa'dawi, 2003: 142-143)

("All women are victims of trickery. Men force trickery on women, then punish them for being deceived. Oppressing them to the lowest level and punishing them for falling so low. Tying them up in marriage and punishing them with manual labor for the rest of their life or hitting them with insults or beatings. Marriage is an institution built on the cruelest suffering for women.")

In the quote above, women are depicted as having no power, even over their own lives. They are treated like cattle. The practice is like taking care of small cows to be sold to others after they have grown up. After being sold, the full rights are held by the owner of the cow, whether to raise it, to use it to plow the fields or to simply enjoy its meat. The Egyptian community in the novel also treats women in the same way, as what happened to Firdaus, Firdaus's mother, or her aunt. Women are raised by their guardians to be arranged in a matchmaking as an adult. The man who marries (buys) the woman will have full control over the life of the woman he marries. Women are assigned to serve, satisfy their desires, and meet their needs.

Firdaus' view of a woman's freedom is limited by marriage based on what she saw from childhood and on what she felt since marriage. As a wife who is obedient to her husband, she should never fight back; even if she wants to, she does not have the ability to do so.

"Tidak, yang mulia, tidak," sambil mengelakkan lengan atau kaki dari pelukan suaminya. _____ "Apa yang tidak, perempuan?" _____ "Tidak, yang mulia, demi Nabi. Tidak, ini bawa nafsu." _____ "Kau perempuan, kau.... nafsu apa dan apa Nabi? Aku adalah suamimu dan kau adalah istriku". (El-Sa'dawi, 2003)

("No, Your Majesty, no," as she pulled her arm or leg from her husband's embrace. _____ "What is not, woman?" _____ "No, Your Majesty, for the sake of the Prophet. No, this is lust." _____ "You woman, you.... what lust and what Prophet? I am your husband and you are my wife.")

"Dia melompat ke arah saya bagaikan seekor anjing gila, lubang pada bisulnya sedang mengeluarkan setetes nanah yang baunya bukan kepalang. Saya tidak memalingkan muka atau hidung saya kali ini. Saya menyerabkan muka saya ke mukanya dan tubuh saya pada tubuhnya, pasif tanpa perlawanan, tanpa suatu gerakan seperti tidak bernyawa." (El-Sa'dawi, 2003)

("He jumped at me like a mad dog, the cut in the boil was releasing a drip of pus that smelled absurdly. I didn't look away or turn my nose this time. I turned my face to him and my body to his body, passive without resistance, without a movement as lifeless as it is.")

The first quote is a conversation between Firdaus' uncle and his wife, while the second quote is about Firdaus' story of being asked to have sex by her husband. The two quotes make it clear that men have complete power over their wives. Men exploit women's bodies, employ and order women to serve their needs. If women refuse the orders, they will be punished with harsh words or beatings. Moreover, they believe that religion allows this, as stated

in the previous quote. This is an argument used by men so that they could torture their wives and children as punishment or education. In fact, in reality, the torment and beating women experience is nothing more than men's dissatisfaction with service or the fulfillment of their desires and emotions.

Farid (2019) argued that violence against women is still rooted in patriarchal understanding and culture, in which there is gender inequality and power relations held by men. Thus, the point of view that women are weak and helpless has psychologically affected both women and men. Men feel stronger and more powerful so they can easily act harshly on women, while women feel weak and helpless so that they are unable to refuse men's orders because refusing means choosing to be tortured (Dziallas, 2019). They will obey men's order, whether conscious or not, happy or otherwise, as shown in the following quotes:

"Demikianlah saya tergeletak di bawahnya tanpa bergerak, kosong dari segala berahi, atau rasa nikmat, malahan dari rasa nyeri, tidak merasakan apa-apa. Sebuah tubuh yang mati tanpa kehidupan sama sekali di dalamnya, seperti sebatang kayu." (El-Sa'dawi, 2003: 80)

("So, I lay beneath him motionless, empty of all lust, or pleasure, instead of pain, feeling nothing. A dead body with no life in it at all, like a stick of wood.")

"Saya berikan hanya kulit luar saja, saya menyimpan hati dan jiwa saya, dan membiarkan tubuh saya memainkan peranannya, peranan pasif tak berdaya dan tak berperasaan. Saya belajar untuk melawan dengan cara bersikap pasif, untuk menjaga keutuhan diri tanpa memberikan apa-apa." (El-Sa'dawi, 2003: 141)

("I only give the outer skin, I save my heart and soul, and let my body play its role, a helpless and heartless passive role. I learned to fight back by being passive, to keep myself together without giving anything.")

The quotes above are Firdaus's expression that reflect a woman who lost herself, her

body, and life to be controlled by her husband. For Firdaus, she does not have enough physical strength to fight the men who tried to rape her. On the other hand, Firdaus tries not to experience the usual pleasures of sexual relations. For her, being silent, empty, and feeling nothing is a form of her inner resistance to the view that women are helpless, easily abused and hurt both mentally and physically.

MATERIALISTIC CULTURE IN EGYPTIAN COMMUNITY AS PORTRAYED IN *PEREMPUAN DI TITIK NOL*

Women often become the object of men, especially among those who are poor and have no property. The poor always have a low social status, because high social status belongs only to the bourgeoisie, who are only a few in the land of Egypt. Basically, low social status and difficult economic conditions can trigger depression and domestic violence (Tuasikal et al., 2019). Low social status and patriarchy make women deprived of human rights (Brown & Bjawi-Levine, 2002). Women can be respected if they have high social status or a lot of money. In the novel, a prostitute can be honored with the money she has, as demonstrated in the following quotes:

"Pada suatu peristiwa mereka memasukkan saya ke dalam penjara, karena menampik salah seorang dari tokoh-tokoh penting itu. Lalu saya menyewa seorang pengacara yang sangat ternama dengan biaya yang amat besar. Tak lama kemudian saya dibebaskan dari segala tuduhan tanpa tuntutan. Pengadilan telah memutuskan bahwa saya seorang wanita yang terhormat. Kini saya telah belajar, bahwa kehormatan memerlukan jumlah uang yang besar untuk membelanya. Setiap orang punya harga dan setiap profesi dibayar gajinya. Semakin terhormat profesi itu, semakin tinggi gajinya dan harga seseorang akan naik bila ia menaiki tangga masyarakat. Pada suatu hari, ketika saya memberikan sumbangan sejumlah uang kepada sebuah perkumpulan sosial, surat-surat kabar membuat gambar-gambar saya dan

menyanyikan sanjungan-sanjungan untuk saya, sebagai contoh warga negara dengan penuh pengertian tanggung jawab seorang warga, demikian sejak saat itu apabila saya memerlukan suatu takaran kehormatan atau nama, saya tinggal mengambil sejumlah uang dari bank.” (Sa’dawy, 2003: 150-152)

“On one occasion, they put me in prison for turning down one of the important figures. Then, I hired a very well-known lawyer for a very large fee. Soon I was acquitted of all claims without charge. The court has decided that I am a respectable woman. Now I have learned that honor requires a large amount of money to defend it. Everyone has a price and every profession is paid a salary. The more respectable the profession, the higher the salary and an individual’s price will go up if they climb the social ladder. One day, when I donated a sum of money to a social association, the newspapers made pictures of me and sang adulation to me, as a model of a citizen with a full understanding of the responsibility of a citizen, so since then, when I need a measure of honor or an image, I just need to take some money from the bank.”

The above quotation explains that a materialist culture remains exist in Egypt. An individual’s social status depends on how much they can give and to whom they want recognition. An individual who wants to get recognition from a society’s “honor” needs money to buy that recognition. Similar as Firdaus did when she wanted recognition, she gave money to people. Whatever Firdaus’ job is, everyone praised her for her generosity. Therefore, the novel portrays a stigma in Egyptian culture that “giving is the same as buying recognition from an individual who is given” or an individual’s honor is measured by how much they give.

Moreover, an individual’s honor is also measured by their social status, and a high status is obtained only if they have money. In other words, an individual’s honor is measured by how much money they have, no mat-

ter what profession, how, and from where the money is earned. As long as they have a lot of money, that honor is acquired. This is the same as Firdaus who has a lot of money by being a prostitute, but still respected because of her money.

BRIBERY CULTURE IN EGYPTIAN COMMUNITY AS PORTRAYED IN PEREMPUAN DI TITIK NOL

Money is not everything, but everything gets easier with money. This can be proved by honor that can be bought with money, as mentioned above. A decent life and self-satisfaction are always desired by everyone. An individual can even justify all means to get it. In the process of achieving both, an individual sometimes justifies any means that might cause problems. In this case, bribery becomes a solution to solve a problem instantly. In the end, bribery has become a common habit and culture in a community. In the novel, the culture of bribery is illustrated in the following quotes.

“Dia seorang germo atau calo. Saya pikir saya dapat menyogoknya dengan sejumlah uang, cara yang saya lakukan dengan polisi.” (El-Sa’dawi, 2003: 152)

“He is a pimp or broker. I thought I could bribe him with some money, the way I did with the police.”

“Dia mempunyai kawan dokter yang digunakan jika salah seorang pelacur hamil dan perlu menggugurkan kandungannya, seorang kawan di kepolisian yang melindungi dia jika ada penggerebekan, seorang kawan di pengadilan untuk menggunakan pengetahuan dan kedudukannya untuk mencegah terjadi kesulitan dan membebaskan setiap pelacur yang dituntut di pengadilan.” (El-Sa’dawi, 2003: 156)

“He has a doctor friend who is needed if a prostitute is pregnant and needs to have an abortion, a friend in the police who protects him in case of raids, a friend in court to use his knowledge and position to prevent trouble and release every prostitute sued in court.”

These quotes above explain that the culture of bribery is common in Egypt. Doctors who work in social and humanitarian fields use their profession to cooperate with pimps to abort babies in the womb of prostitutes who get pregnant unwantedly. This certainly violates the medical code of ethics as well as the values of humanity.

Beside social workers, law enforcement officials also practice bribery. Those who are supposed to eradicate injustice and enforce the law have violated the law by accepting bribes from criminals. The rich, who have power and position will easily play with the law. These social and legal deviations are caused by the low morality of the nation, which has resulted in the culture of bribery in law enforcement. Bribes can also be done in other ways, as depicted in the following quotes:

“Saya membayar kau, jangan mengira saya mau memakaimu dengan percuma. Saya bukannya seperti petugas polisi lainnya. Berapa kau minta? Kau seorang pelacur dan menjadi tugasku untuk menangkapmu ... tetapi saya tidak suka menggunakan kekerasan. Barangkali kita dengan diam-diam dapat mufakat tanpa pertengkaran.” (El-Sa’dawi, 2003: 100)

(“I’m paying you, don’t think I want to use you for nothing. I’m not like other police officers. How much do you ask? You are a prostitute and it is my job to arrest you... but I don’t like to use violence. Maybe we can come to a consensus without fighting.”)

The above quotes explain that bribery is also practiced to exploit a woman’s body. Illegal prostitutes are promised not to be caught if they serve low-spirited policemen. Besides, those who stumble upon a criminal case will easily be escaped by bribing the authorities with a woman. The exploitation of a woman’s body is not only done by her husband or father, but also carried out by law enforcement officials. Thus, the police, as law enforcement and justice apparatus, are even active in com-

mitting crimes against the weak and doing unfair practices.

CONCLUSION

Perempuan di Titik Nol represents the culture of Egyptian society through the story of the main character, Firdaus. The novel portrays the matchmaking culture in Egyptian society, where Firdaus as the main character is arranged to be married to an old man who is full of boils on his face. The patriarchal culture has resulted in exploitation of women who are treated like servants by their husbands, which leads to domestic violence. Even the practice of prostitution is common because of this culture. Furthermore, the materialistic culture reflected in the novel shows that money can buy all things such as trust, freedom, and honor as what happened to Firdaus when she was put in prison for refusing to serve foreign guests. In fact, money is sometimes also the reason for a matchmaking, which is represented by Firdaus’ marriage. She married an old man because he was able to give a large dowry for his uncle and aunt. Finally, the novel portrays the culture of bribery which happens in Egypt. Those who have relations with people in government and law enforcement bodies easily escapes legal consequences, especially if they have money to bribe the law enforcers. In the novel, this is represented by the pimp who wanted to marry Firdaus. He knows people who have power in the government which makes it easy for him to practice prostitution. If money cannot be given, then a woman can replace it as done by the police who released Firdaus after enjoying her body.

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