FEMINIST LITERARY CRITICISM IN THE NOVEL OF
WILLOW TREES DON’T WEEP BY FADIA FAQIR

A Thesis
Submitted to Faculty of Adab and Humanities
In Partial Fulfillment of the Requirements for Strata 1 Degree (S1)

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ABSTRACT


The Willow Trees Don’t Weep novel written by Fadia Faqir is the unit analysis of this research. The research aims to reveal gender relations between female characters named Najwa and Raneen with male characters named Omar, Zakir, Ashraf and Andy in the novel. This study employs qualitative analysis method on feminist literary criticism as the theory to find and reveal gender issues which contained in this novel. The results were evaluated by examining female characters’ condition in a patriarchal society through woman’s point of view based on her social life and experiences.

After analyzing this novel, the study found that gender relations in Faqir’s novel consisted into three categories. First is a male domination which happened in the city of Amman since this region remain to follow patriarchal system. Second is discrimination towards woman, this study discovered that Najwa as the main female character was being humiliated by her society and unable to access public facilities such as using internet and getting passport. And the last category is violence against woman, the writer also found that Najwa had physical, verbal and psychological violence derived by men in patriarchal society. Gender relations in this novel happened in some countries including Jordan, Pakistan, Afghanistan and London. Furthermore, among of these countries, Jordan is the most country with adhering extreme patriarchal system.

Keywords: Feminist Literary Criticism, Gender Relation, Gender Issue, Patriarchal Culture.
APPROVAL SHEET

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The thesis entitled above has been defended before the Letters and Humanities Faculty's Examination Committee on October 12th, 2016. It has already been accepted as a partial fulfillment of the requirements for the degree of strata one.

Jakarta, October 12th, 2016

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DECLARATION

I hereby declare that this submission is my own work and I do the best of my knowledge and belief. It contains no material previously published and written by another person nor material which to a substantial extent has been accepted for the award of any other degree or diploma of the university or other institution of higher learning, except where due acknowledgement has made in the text.

Jakarta, September 2016

Aini Soraya
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Bismillahirrahmanirrahim

In the name of Allah, The most Gracious, The Most Merciful

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Jakarta, September 2016

The writer
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CHAPTER I
INTRODUCTION

A. The Background of the Research

Gender relation discusses role of men and women in a society. It becomes a phenomena since patriarchal system dominated a culture. In a patriarchal society, gender relation is based on law of father (Wiyatmi, 2012: 109). Moreover, patriarchy is a system of social structure and practice that put male in dominant position so that they are able to oppress and exploit female (Muttaqim, 2004: 32). This thought continues until its preserved culture formed.

Male domination in a patriarchal culture not only happen in real life but also in literary work, especially in novel. Therefore, feminist literary criticism can help to establish gender issue represented in literature (Goodman, 2001: 2). Feminist literary criticism is a critical that investigates how women are being represented and how the text manifested through gender relation and social difference (Ruthven, 2001: 40-50). Moreover, it lends to identify women’s role inside literary works in order to uncover patriarchal system which dominates women.

Relationship between women and men in patriarchal system is not described as a relationship with each entity since women’s identity is portrayed by men. In addition, St.Thomas Aquinas stated that “women are incompleting men” (Sugihastuti and Suharto, 2002: 32). Moreover, according to Mansour, female presence become group or class who subordinated by
male as the result of social and cultural construction (Suaedy, 2000: 76). Consequently, women have less access to improve their qualities of life because their presences and natures are determined by men.

Nowadays, many authors of literary work have put heroine in their works to express their ideas such as Fadia Faqir. She is an Arab British author and often writes on gender issues, identity and culture. She is known as a feminist literary author since her works are deeply embedded to her experiences as a woman in Arabic culture. As a Jordanian, she is the first and foremost spokesperson for Arabian women who shares her experiences in most of patriarchal culture. Her experiences as a woman who was born in Jordan before immigrating and settling in Britain are deeply embedded with her works that give her immediacy of a memoir. (Black: 3rd paragraph).


Her third novel, *Willow Trees Don’t Weep* was firstly printed out in Great Britain. The idea of writing this novel came when she had an interview session with a member of Al- Qaeda\(^1\) in 1987. She was fascinated with his

\(^1\)Al Qaeda is a broad-based militant Islamist organization founded by Osama bin Laden in the late 1980s. Al-Qaeda began as a logistical network to support Muslims fighting against the Soviet Union during the Afghan War; members were recruited throughout the Islamic world. Retrieved from: [http://www.britannica.com/topic/al-Qaeda/](http://www.britannica.com/topic/al-Qaeda/) accessed on October 6\(^{th}\) 2015
life story, her curiosity about why he left his family and country and what happened to them when he prioritizes jihad.²

This novel explores what happened to the women who lived in an Islamic country that remains to follow patriarchal system as their culture without a male figure in their house. Faqir tells that since Omar as the main male character in this novel left his wife named Raneen and his daughter named Najwa then their lives become worst. Such as in term of religion, they changed it from Moslem to be secular.³ This condition makes them lose their role in their society and become different with others as the result of an absence of male figure in their lives. In addition, Faqir also shows that after Najwa’s mother’s death, Najwa unable to live alone in the house without male guardian since patriarchal system applied in this community. So that it makes her thinks that her presence is going to be rejected and humiliated by the society without her father figure around her.

Furthermore, this situation makes no other choice for her because this community would not understand about her condition. As a result, she must go looking for her father. Moreover, her effort on finding her father is not easy because she must leave her country that is Jordan to Pakistan then goes to Afganistan and the last journey is to London. Her condition to resist male

²Jihad is often translated as “holy war,” but in a purely linguistic sense, means struggling or striving. It can refer to internal as well as external efforts to be a good Muslims or believer, as well as working to inform people about the faith of Islam. Retrieved from: http://islamicsupremecouncil.org/understanding-islam/legal-rulings/5-jihad-a-misunderstood-concept-from-islam.html/ accessed on December 1st 2015

³ Secular means not religious or spiritual, not subject or to bound by religious rule. See from Compact Oxford Dictionary, Thesaurus, and Wordpower Guide. (New York : Oxford University Press. 2001)
domination in a patriarchal society that puts woman as inferior being, makes her pursuing her past in every way to find her place and right in that community.

Based on the explanation above, there are two broad reasons in this research of novel Willow Trees Don’t Weep. The first reason is the novel has perspective of feminist literature. This novel describes position of female characters related to gender relations within patriarchal culture experienced by Najwa and Raneen with their various problems that choke their lives caused by tradition and social construction. The second reason is this novel leads the main female character as a Jordanian woman who lived in the middle of patriarchal tradition towards a modern woman. For these reasons, the problems are interesting to study further.

This study aims to analyze gender relations in this novel. So that, this research employs feminist literary criticism as the theory because it is the most suitable framework to conduct the analysis in order to reveal many subordination experienced by female characters. By this approach, this study will examine the data by giving opinions that associated to gender issues such as description of the female characters in their relationship with male characters and situation when their lives were under male domination in the novel.

B. The Focus of the Research

Based on the background of the research above, this study would like to limit the research to find gender relations between female characters namely
Najwa and Raneen with some male characters namely Omar Rahman, Zakir, Ashraf and Andy in the novel Willow Trees Don’t Weep by Fadia Faqir.

C. The Research Question

Based on the limitation of the problem above, this study concentrates by formulating the research question as follows:

How are gender relations portrayed in the novel of Willow Trees Don’t Weep by Fadia Faqir through feminist literary criticism concept?

D. The Significance of the Research

It is hoped that this research can be useful for the reader. Moreover, it is provided that this research as a contribution for the scientific field of study literary criticism to become more diverse and varied. In addition, it is wished that the results of this research are expected to provide an accurate and valid information to the reader about gender relations in the novel Willow Trees Don’t Weep.

E. The Research Methodology

This research methodology includes the important aspects, such as the objective, method, data analysis, research instrument and unit of the analysis.

1. The Objective of the Research

Based on the research question above, this research aims to reveal gender relations between female and male characters in the novel of Willow Trees Don’t Weep through feminist literary criticism concept.
2. The Method of the Research

This research uses qualitative method with descriptive analysis. According to Bodgan and Taylor, “qualitative methodology as a research procedure that produces descriptive data in form of written words or spoken and behaviors of people who being observed” (Bogdan and Taylor, 1992: 21). This study also employs descriptive analysis method since this research describes the evidences of this study by using sentences to emphasize the analysis based on the verbal data.

The research data can be found by reading the novel, then analyzes and finds the evidences to reveal women and gender issues reflected in the novel. Such as relationship between women and men in patriarchal culture, images of women and stereotype of women portrayed by the author. This study utilizes feminist criticism “woman as reader” theory to give evaluation and see women’s condition in this novel by a woman’s point of view based on her ideas about social life and experiences through woman’s perspective.

3. The Technique of Data Analysis

Technique of data analysis is the way of analyzing the research data, including statistical tools that relevant to use in a study (Noor, 2012: 163). Furthermore, this research will be analyzed and discussed in order to answer the research question above that contained of the research question by using feminist literary criticism theory from article, journal online and other books.
4. **The Unit of Analysis**

The unit of analysis in this research is a novel *Willow Trees Don’t Weep* by Fadia Faqir published by Heron Books in 2014.

5. **The Instrument of the Research**

According to Arikunto, the instrument of the research is tools selected that used by the researcher in their activities to collect data, so that the data will become systematic (Arikunto, 2006: 1630). Furthermore, the instrument of this research is the writer herself. The writer as the subject of this research is reading the novel repeatedly to get thorough understanding then taking some notes of the evidence findings and all information related to the research problem in the form of verbal description through feminist literary criticism concept.

F. **The Time and Place of the Research**

This research is began in the academic year of 2015, conducted in Adab and Humanities Faculty, Islamic State University Syarif Hidayatullah Jakarta.
A. Previous Research

There are some previous researches which are relevant to this study to serve as a reference for this research and to see the distinctions of this research problem with the previous researches have. Two researches employs the same corpus which is the novel of *Willow Trees Don’t Weep* but with different theory to this research. However, this study also adopts a research with different corpus but it applied same theory that is feminist literary criticism.

The first is an undergraduate thesis was done by Molalita entitled “The Identity construction of Najwa as a Jordanian Muslim Woman in The Novel *Willow Trees Don’t Weep*”. Molalita is a student of English Language and Literature Department, Islamic State University of Syarif Hidayatullah Jakarta, 2016. The second research was done by Majed Hamed Aladylah in Arab World English Journal (AWEJ) entitled “Crossing Borders : Narrating Identity and Self in *Willow Trees Don’t Weep* by Fadia Faqir”. Majed Hamed Aladylah was a researcher of College of Arts, Mut’ah University Al-Karak Jordan, 2015. The third research was done by Sri Yuniarti Tripungkasingtyasentitled “Relasi dan Peran Gender Perempuan Bali Dalam Novel Tempurung karya Oka Rusmini Tinjauan Sastra Feminis”. She was an
undergraduate student of Language and Literature, State University of Jakarta, 2013.

In “The Identity construction of Najwa as a Jordanian Muslim Woman in the Novel Willow Trees Don’t Weep”. The study applies qualitative method of descriptive analytic in a novel analysis. The objective of that research is to reveal the identity construction of Najwa as the main character in the Willow Trees Don’t Weep novel. It examines through the process of finding identity by the cultures of Muslim and patriarchal which have most influential aspects to the construction of Najwa’s identity.

The research finding shows that Najwa tries to change herself (physical appearance and habits) and adapts to the new culture that she meets, negotiate it and she also tries to articulate her identity which influenced her to strengthen her past identity or reaffirm to the new identity. The similarity is she employs same novel. However, this research applies a same concept which is patriarchal concept to analyze the importance of male figure as well as their power over the women and certain commodities of Islamic religion for female. The distinction is in Molalita’s research, the study utilizes a concept about identity by Stuart Hall and the crisis within cultural identity while this research uses feminist literary criticism concept that focused on gender issue which contained in literary works.

In “Crossing Borders : Narrating Identity and Self in Willow Trees Don’t Weep by Fadia Faqir”. The article applies the concept about identity, same as the research before. This research examines and explores
representation of narrative and cultural identitities, resulting from crossing multiple borders in the novel.

The research finding shows that this novel reflects the contemporary situation of fragmentation, rootlessness, unbelonging, and disorientation in world where man or woman finds himself or herself suspended in a void of meanings. Faqir’s response to these conceptions is given by those protagonists who become new individuals of their world by creating new spaces, new voices and representations formed by construction of the identity and self. The similarity is this study adopts same novel like in this study. The distinction are this article applies different concept and theory with this research in analyzing the novel. The issues raised and the objective of the research also different to this research.

In the “Relasi dan Peran Gender Perempuan Bali Dalam Novel Tempurung karya Oka Rusmini Tinjauan Sastra Feminis”. The study uses qualitative descriptive analysis method to analyze this novel. The research aims to describe forms of gender relations, gender roles and factors that affected to gender relations and gender roles in a novel entitled Tempurung by Oka Rusmini. This study focused on the problems associated with gender relations and roles of Balinese women which examined by feminist thought.

The result shows that gender relations in the novel Tempurung are divided into three types. First is women as subordinate, second is women as superordinate and third is women as coordinate. Gender roles is largely dominated by female characters, especially in domestic sector and double roles. Meanwhile, gender roles in Tempurung novel are divided into three
parts including: domestic, public, and multiple roles. Moreover, factors that
affected to gender relations and gender roles are divided into five aspects that
are: caste, cultural, confines of tradition, social and environmental along with
psychological. The similarities of this research with this study is she uses the
same theory that is feminist literary criticism and raises gender issues on her
research along with the concept of patriarchal culture which majority shows
that women’s lives were dominated by men.

B. Concept

1. Gender Relation

The word gender comes from English “Gender”, which means sex
(Kadarusman, 2005: 19). Gender is used to identify or make distinction
between men and women in term of socio-cultural (Umar, 2005: 17). In
Women’s Studies Encyclopedias explained that gender is a cultural concept
which seeks to make a distinction in terms of roles, behaviors, mentality
and emotional characteristics between men and women developed in the
community (Mufidah, 2004: 4).

Meanwhile, according to Umar, relationship means having relation
and bond to other person. So that, gender relation can be defined as human
relation based on the consideration of gender aspect’s awareness.
Moreover, gender relation also a concept and reality of social division of
labor between men and women which is not based on understanding of
normative and biological categorized but quality, skill and role based on
social conventions (Umar, 2001: 20).
According to Soemandoyo, forms of relationship between men and women both in family and society could be either dominant (master), subordinate (dominated) and equal (Soemandoyo, 1999: 62). Moreover, in the theory of nurture stated that the difference nature of masculine and feminine was not determined by biological factors, but it formed by social construction and cultural factors (Lippa, 2005: 187-188).

Marginalization towards woman not only occur in work’s places, but also in the household, community or culture and country (Mansour, 2008: 15). As a result of social construction, then women in patriarchal society are considered as the second class, liyan (the other) or being marginalized (De Beauvoir, 1989: 10-12). Whereas, inequalities and discrimination against women in society caused by many factors. The main factor caused by stereotypes which debase women’s position such as presumption that women are weak, emotional and should not to be placed in public sphere (Mas’udi, 1997: 55-56).

Female presence in a society that remains to follow patriarchal value has created various problem and issue. It is not only implicates to the women but also to the structure of human life aspects from economic, social and cultural which all of them lead to a dichotomous relationship and communication (Murniati, 2004: 253). Moreover, Bhasin contended that relationship between men and women is hierarchy since male in dominant position and female in subordinate position or under male domination. It must be admitted that female position in that society is not
as good as male position and almost all cultures of the world placed women in rear position (Soemandoyo, 1999: 57).

In short, gender relation is a pattern of relationship between men and women in family institution or even in family. It discusses men and women’s position in sharing responsibility, benefit, right and domination. Gender relation closely related to various factors such as cultural and religion until it appears gender inequalities which particularly experienced by women.

2. Feminist Literary Criticism

Criticism comes from the Greek “krinēm” means judging, comparing and examining (Semi, 1989: 7). Literary criticism examines a literary work accurately and explain its values and qualities. Then, the assement processes of literary work is by understanding, interpreting, analyzing, examining and giving opinion of the work are objectively based on the basic principles of literature (As-Syayib, 1964: 16). A critique is called feminist perspective if the researcher focuses to criticize disciplines, paradigm of traditional women and their role or nature in society in the feminist works through women’s perspective (Humm, 2002: 84).

Moreover, feminism and gender are two terms that related to each other since gender as a cause and feminism as a result (Khalil, 2003: 134-135). In addition, according to Ruthven feminist thought was born to end male domination against female that occurs in society (Wiyatmi, 2012: 12). Moreover, Showalter declares that in the study of literature, feminism is related to the concept of feminist literary criticism which is directly
focus its analysis on female characters in literary work (Sugihastuti and Suharto, 2002: 18).

Kuiper reveals feminist literary criticism’s purposes as follows: to criticize literary work and raise women’s issues in patriarchal culture, show underestimated texts written by women, analyze the texts that focused on women and explore gender or identity by cultural and social constructions (Sugihastuti and Suharto, 2002: 68). In addition, Djajanegara classifies feminist literary criticism into six types that are ideological, gynocritic, socialist-marxis, psychoanalytic, lesbian and race or ethnicity. However, kind of feminist literary criticism which relevant to this study is ideological feminist literary criticism since it is a critique involves women as reader. The center attention of this criticism are images of women and their stereotypes in literary work. Beside that, this criticism also examines misconceptions about women and the reasons why women are often being ignored (Djajanegara, 2000: 27).

Reading as a woman as triggered by Culler means read with an awareness to dismantle of prejudice and ideological of male power in patriarchal culture (Sugihastuti and Suharto, 2002: 19). In addition, according to Endraswara reading as a woman means the researcher uses her special awareness with belief, ideology and life experiences that associated to gender issues in understanding the text of literary work (Endraswara, 2008: 147). Furthermore, the important goals in analyzing through this theory are related to expose literary works written by women authors in the past and present time, to reveal variety of pressures on
female characters in literary works written by men authors and to show an ideology of women and men such as: how they see themselves in a real life (Endraswara, 2008: 146).

Feminist literary criticism belongs to the literary critics as mapped by Abrams including expressive (women authors), mimetic (how women portrayed in literary work in her relationship with men and in her public sphere) and feminist theory (Endraswara, 2008: 146). Central issues for this theory and practice talk about how are women’s oppression, gender relations and all social information (Jeffreys, 1991: 1).

In short, feminist literary criticism can help the researcher to explore female character’s condition in literary work according to opinion, perception, thought and idea expressed by woman’s perspective. It also reveals how literary work undermines certain of women’s stereotypes and the way of women authors depict female characters in their works.

3. Patriarchal Culture

Patriarchal (ruled by father) is male-centered, controlled, organized and conducted in such a way to subordinate female in all cultural domains including: family, religion, political, economic and social (Abrams, 1999: 89). According to Walby, patriarchy is a cardinal concept of the radical second-wave feminist which define it as a system of social structure and practice in male domination such as exploit and oppress the women (Walby, 1990: 214).

In more elaborate definition provided by Marilyn French, patriarchy is manifestation of male domination over female and children in family
and society. This perspective makes male hold more authority in important institutions of society and it does not imply to the female who is totally powerless and getting limited access to find their rights and resources (Wilson, 2000: 1493-1494).

In other words, patriarchal is a system that places men in higher position than women since this culture believes that men have more power and authority over them. In addition, women’s positions in a community that remains to follow this system are under men’s control and their presences are not taken into consideration. Their access in public sphere also become limited because this culture requires male figure as a leader or protector in female life.

From the explanation above, this research applies feminist literary criticism theory to whereas it can help her to find the evidence data about gender relations experienced by female characters that are Najwa and Raneen. By reading as a woman, this study focuses to analyze their relationship with male characters in their family and society by examining female characters’ conditions in a patriarchal society through woman’s point of view based on her social life and experiences.
CHAPTER III
RESEARCH FINDING

In this chapter, this study describes the research data and discussion in the novel of *Willow Trees Don’t Weep* to answer the research question with the concept used in this study that is feminist literary criticism. This research focuses on gender relations between female characters named Najwa and Raneen with male characters named Omar Rahman, Ashraf, Zakir and Andy which presented in the novel.

A. Gender Relations in the Novel of *Willow Trees Don’t Weep*

This study classifies gender relations that occurs in this novel into three categories. First is a male domination, the second is discrimination towards woman and the last category is violence against woman. Moreover, gender relations in this novel happen in some countries including Jordan, Pakistan, Afghanistan and London.

1. Male Domination

After reading this novel repeatedly, this study finds that male character who dominates Najwa and Raneen’s lives is Omar Rahman. Faqir shows the reader that Najwa and her mother endure all consequences of an absent of father figure in a patriarchal society. Najwa as the main female character in this novel and her mother are abandoned by Omar. He also considers that his family is not important in his life. Consequently, as a daughter of missing father Najwa faces some marginalization from her society.
Gender relation occurs as a result of patriarchal system and it appears when there is an unequal relationship which women are placed as the men’s shadow (Humm, 2002: 332). As the story developed, Faqir tells that Omar Rahman is a father who leaves his wife and daughter in a society that still follows patriarchal system. It can be seen by his acts of never coming back home without worrying about the consequences that will happen to his family later. Although Najwa never sees her father since he left her when she was three years old but she still remember about her father characteristics. As the author told in the novel as follows:

My father, Omar Rahman, who walked out on us when I was three, loomed large in the past, a featureless dark shadow, without eyes, lips, or voice. I remembered very little: his strong, bushy hair, a scar at the end of his left eyebrow, the warmth of his bony fingers clasping my ribcage before flinging me up in the air.

[...] He left us and never looked back. No cards or recorded messages, like the ones you hear on the Greetings For You radio programme”. “Why would I go search for him? He should look for me, his daughter. (Faqir, 2014. P.6)

From the text above, it indicates that Omar’s departure is the beginning of the female characters’ problem. This research finds that Omar does not carry out his role and responsibility as a head of household well. Since he abandoned his family in 1986, he never coming back home again to meet or even contact his family. In this case, Faqir explores about how women’s lives in a country that remains to obey patriarchal system by showing the reader at some quotations described that this community distinguishes women and men.

In the household of patriarchal society, man is the breadwinner because he has more authority over the woman so that the life of his wife
and children are depend on him. This study discovers that Faqir demonstrates the reader that in the country of Jordan, men have higher position than women. The strength of patriarchal system in this country leads the community to create stereotypes of women and men. As stated by Mansour, the history of gender difference is going through very long processes and it caused by many things. The processes was formed, socialized, amplified, through the social and cultural constructions with religion and countries’ teachings (Mansour, 2008: 9).

In the text above, Faqir utilizes the word “his strong” in describing Omar’s characteristic. It shows that stereotype of men in patriarchal society are powerful meanwhile women are weak. It can be seen by Faqir as Najwa cannot do anything against her father’s act over her and her mother, also she does not have authority over him. It supposed to be her father who must go looking for her daughter since he still has many responsibilities over his family, but in reality Najwa who must go looking for her father. Consequently, there is a difference of gender role which men have more authority over the women so that women’s position becomes subordinate.

This novel tells that after Najwa’s mother death, her grandmother said that Najwa is unable to live in the city of Amman alone without male guardian since her condition in this community is vulnerable. Moreover, her grandmother also said that she belongs to her father because only him who can help her to discover her place in that society. If she ended up on
her own in the house without male figure, then it will be so shameful whereas this society believes that male figure is very important as a protector rather than big wall in the house. As the author told in the novel as follows:

**Grandmother:** “Now your mother is dead, you have to go and look for her father. Because, I don’t have long to live and you’ll end up alone in this house.”

**Najwa:** “Don’t say that Grandma! And I have a job and can survive.”

**Grandmother:** “You know how it is Amman and particularly in this neighbourhood. Chaste woman don’t live on their own. Tongues will lag. You’ll be ostracised, habibti. And you have no relatives”. As they say, “Better a man’s shadow than that of a wall.” (Faqir, 2014. P. 6)

The text above shows that Najwa is depicted as an independent woman since she can face all of the consequence alone. And she has a job so that she thinks that she does not need her father figure in her life anymore. However, Amman is a region with adhering patriarchal system so this society considers that men are stronger than a big wall house in the house as women’s protector. This environment is more appreciate female who has male figure in their house since this community’s thought that male as an important figure as a guardian. Consequently, this culture’s thought creates various problems to an inequality of gender relations which mostly happen to the women in social and cultural life.

In her novel, Faqir tells that during Omar’s departure, his family’s life became worst and changed. Najwa’s mother really hated Islam then she raised her daughter up with secular lifestyle. The reason why she hates Islam is because of her husband’s deed which prefers to leave his family and country to Afghanistan for jihad with his friend than stay in the city of
Amman with his family. As a consequence, it makes Najwa and Raneen lose their roles until Raneen raised her daughter up to be different with other children in this community. Such as: she did not allow her daughter to cover her head with veil like other girls, wear long uniform or trousers, recite the Qur’an, participate in the Ramadhan procession or even wear prayer clothes and go to the mosque. As the author told in the novel as follows:

When he left twenty - four years ago, my mother changed. She took off her veil, cut her veil, packed her father’s clothes, Qur’ans, books, prayer beads, aftershave, comb and tweezers in a suitcase, hurled it in the loft and forbade me from mentioning him […] She cried over him for months, but she would wake up in the morning dry - eyed, put on her suit and trudge to school. She said that she had to hold on to her job to put food on the table.

“Teaching the children, with their ready laughter, help somehow,” she said. But that was she started taking tranquillisers. She would pop a pink pill into her mouth then fiddle with the towel until she calmed down. (Faqir. 2014. Pp. 7-8)

From the text above, it implies that there is an impact of being abandoned by the husband experienced by Raneen. In this case, Faqir explores of what happened to the woman when her husband left his wife without his responsibility over his family. Until it makes Raneen hates Islam because she thinks that Omar more concerned to go fight for religion in another country rather than to protect and stay together with his family in Amman. Consequently, she took off her veil and packed all things related to Islam like Qur’ans, books and prayer beads in a suitcase.

An absence of male figure in a patriarchal society makes female condition and situation of their lives become worst since there is no leader who can leads them into the right way of life. Moreover, since Omar left
her, Raneen also vent her anger by using drugs to make her more calm down until she raised her daughter up with secular lifestyle. As the author told in the novel as follows:

I knew I was different. I was not allowed to cover my head, wear a long school uniform or trousers, recite the Qur’an, participate in the Ramadhan procession or wear prayer clothes and go to the mosque in the evening with other children, who carried lanterns. I would stand by the gate, listening to them sing, ‘Welcome Ramadhan!’ The house was ‘secular’ and it took me years to understand the meaning of that word. I stood out as if I had a birth defect with unruly hair, western clothes and uncovered legs. Once, a schoolmate gave me a silver ‘Allah’ pendant for my birthday and my mother confiscated it and locked herself for hours in the guest reception room. ‘No religious words, deeds, texts, symbols, jewellery or dress in this house!’

(Faqir. 2014. P. 9)

From the text above, it can be seen that not only give the impact to Raneen but Omar’s acts also give the influence to Najwa. An absence of male figure in female life makes their lives become disorganized not only in term of social life but also in religion matter. Since they had no a leader to support and guard them therefore their lives were changed. They lose their roles in a conservative society and their lives also become different with others in this neighbourhood. In addition, although they were moslem but they did not do prayer, cover head with veil, recite Qur’an, participate in the Ramadhan procession, go to the mosque and there was no religious words, texts, symbols or dress in their house as conducted by other moslem.

Male presence in a patriarchal society is very influence to the female conditions. It because in this community, male is considered to be a leader in a family so that female life is depend on him. In addition, according to Islamic’s teaching, man is a leader for the woman and one of his task in
family is providing religious education to his wife and children also teach and lead them to the truth (Al-Atsariyyah, 2011: 5th paragraph).

In this novel, Faqir shows the reader that Najwa is considered as humiliated person by this society since she lived in this community without a father figure. Consequently, this society underestimated and ignored her presence. In this culture’s mindset, women have role that they should serve men well while men should be served well by women.

By this idea, then it appears some discriminatory practices over the women. Beside patriarchal culture as the factor that affects gender relation, Faqir also shows the reader that social environment is another factor of women’s oppression in society. In this novel, Faqir indicates the reader that Najwa’s presence is not seen by this community as a result of she lived in a house without father figure since this community required male presence as a protector or guardian. As the author told in the novel as follows:

Being the daughter of an absent father, they saw me as common land, without fence or borders. (Faqir. 2014. P. 15)

From the text above, Faqir opens personal identity of a woman who lives without protection, guardian and supporter has unpleasant treatment from the local community. Just because she has no father in her life then she is dissociated by this community. Faqir also explains the reader that relationship between women and men in this society is formed by ideology of patriarchal culture that cause women could not escape from men’s shadow. It can be seen by Faqir that as the effect of patriarchal thought, Najwa has no other choice except she must find her father since it is only
him who can help her to face this world and she does not have place in this community without her father.

In order to get fair treatment from her environment and deprive her grandmother’s worries about her life later without her father. Eventually, it makes her to consider carefully and decide to find him because of the strength patriarchal culture in this community that required male figure in her life. As the author told in the novel, a woman is unable to live alone without male relatives in the house. As we know, Jordan is a country with adhering patriarchal system. Moreover, this situation will endanger and threaten her condition who lived alone without male figure. Although her father was irresponsible over her and her mother but Najwa had no other choice since she thought that she still need him as protector in her life. As the author told in the novel as follows:

I had no option but to find my father. If my grandmother died, I would live alone in that house, something this city would not tolerate. Only women of ill repute live on their own without a male guardian. I would be pursued by predators, ostracised, and my door would be marked. If I’d had no choice, I would have let him go, for he was nothing to me, not even a memory. Who could help me in this big city? The world was a maze and I didn’t know where to enter it, how to navigate it and whether I would find a way out.

(Faqir, 2014. P. 23)

From the text above, it shows that Najwa’s condition in this neighbourhood is so vicious for a loose woman like her. In addition, there is an unwanted act must be done by Najwa that is go looking for her father in unknown places. Although she considers that her father is nothing for her because she thinks that she can live alone without his figure in her life. However, patriarchal system that applied in this community threatens her
condition. This situation makes her being humiliated and mistreated by this community. As a woman who ever lived in the country of Jordan, Faqir explores how the life of Jordanian women based on her own experiences. Her depiction of everything that happened in patriarchal society is the results of her observation.

In addition, in the quotation above Faqir uses word “predator” which is destined to men. In Oxford Dictionary, predator means a person who ruthlessly exploits others. It can be seen by Faqir that there is a rebellious act of Najwa since she does not want to be marginalized by this society anymore. An absence of her father figure in her life threatens and endangers her safety life since she thinks that men are such a beast on the prowl. By the quotation above, Faqir tells the reader that this community will not tolerate her condition who lives without a father figure. Moreover, Faqir also informs that Jordan is well-dominated country which means that in this region female life is under male domination. Other than that, Faqir also indicates the reader that in this community women always become victims or objects of men.

In this novel, Faqir informs that Najwa becomes different among others as a consequence of an absent father figure in her life. When other woman went to the gold market to buy some jewellery with their husband, it differs to her condition. On other hand, she must keep checking from the neighbourhood’s gossip that she sold her family’s assets in order to get
some penny as the cost to go looking for her father. As the author told in the novel as follows:

If I were like other girls I would be shopping for a set with my future husband, not skulking like a thief. My grandmother had advised me to keep checking for nosy hags, relatives with wagging tongues and neighbourhood gossips. No one must find out that we’ve resorted to selling our assets. (Faqir, 2014. P.24)

From the text above, it can be concluded that male presence has big influence in female life. Then, it makes Najwa will do anything to get her right in every way through her father figure. Moreover, his absence in Najwa’s life makes her life becomes different from other woman. It also affects to her marriage life because she always gets rejection from men in this community. It can be concluded that in a patriarchal society, only men who can provide place and right for women since their presence never taken into consideration.

In this community relationship between man and woman who has no male guardian is not good. In this novel, Faqir tells that Najwa’s grandmother has reminded by a pedlar since she worried about Najwa’s life later without her father figure in her life who should protect her whenever or wherever she will go. She said to her grandmother that she must keep herself and cast down her glance from men because it can open invitation to trouble. As the author told in the novel as follows:

The pedlar told to my grandmother in her broken Arabic that women in the part of the world were modest, discreet, and beautiful. ‘Your grand daughter must hide her flesh! Never look men in the eye : an open invitation to trouble.’ What would happen if I raised my eyelids? what would they do to me? (Faqir, 2014. P. 64)
From the text above, it shows that Najwa’s condition is threatened by this community. It implies that a woman must hide her flesh and body from men to avoid an unwanted act. In this case, Faqir also shows the reader that a woman always be an object while man is the subject by telling the reader that “looking men in the eye: an open invitation to trouble”. From this quotation, it can be concluded that women always being victims of men’s deed since this situation makes women constrained due to restriction to men. In this neighbourhood men seems to be a frightening figure to the women because women always being oppressed by them.

This novel also shows women’s stereotypes in a patriarchal society which this community believes that women are weaker than men. So that, this culture’s thought makes women are placed in disadvantaged position. Therefore, it can be concluded that gender relations in this novel make women’s position become different to men. Faqir also tells that in this society men always want to be a superior as a result of women always be in an inferior position. Unequal relationship of men and women in a patriarchal region not only can be seen by Najwa and Raneen who always get discrimination by men and society. But, it also can be seen at some of the texts in Faqir’s novel that shows an expression of Najwa’s anger and her resentment to Omar. As the author told in the novel as follows:

From the text above, it implies an expression of Najwa’s anger which indicates her disappointment to her father. She accuses Omar as a murderer, baby-abandoner, a wife jilter, revolutionary, a chaser of dreams and wider horizon. In a family, it supposed to be a father figure who has role to provide protection in social and economic needs to his family members. In contrast, Omar does not have responsibility over his family since he does not give protection to Raneen and Najwa. Instead, he let them to live alone in a patriarchal society without him which definitely will give many impacts to their lives.

As a consequence, Najwa blamed her father for she has been isolated and ignored by the community. Until it makes her to leave her grandmother and send her to Mecca along her journey to find her father in another country. She also has to leave her country to Afghanistan and go alone without any friend or guardian to protect her. Because in a patriarchal society men have higher position than women so that they cannot escape from men’s shadow whereas their lives are controlled by men. Najwa’s anger expression is also can be seen by the author as follows:

‘I was angry, It’s because of you I left my country, my grandmother, and travelled here. It’s because you are a cruel father without a shred of compassion in your heart. I hate you.’ (Faqir, 2014. P. 85)

From the text above, it implies that there is an expression of Najwa’s disillusionment to Omar since he does not provide protection to his family. This research concludes that Najwa and Raneen’s presence are not
important in his life because he does not need their permission to do anything as he wants. It shows that gender relation in this community is unequal since men have more authority over the women.

Through her novel, Faqir explores a woman’s condition who abandoned by her husband experienced by Raneen. She tells that Raneen is aggrieved and dumped by Omar. It can be seen by Faqir through her novel that after Omar left Raneen for jihad, she became depressed. It makes her spent most of her life uptight, drugged and sick as a result of she got angry to her husband whose left and never coming home again. Until one day she passed away caused by Cancer that totally destroyed her organs. As the author told in the novel as follows:

My mother spent most of her life uptight, drugged and sick. She was angry with my father for leaving us just like that without a second glance. Nothing for her. No letters, photographs or voice messages from him, like the ones received by other families of absent fighters. And that resentment consumed her totally and destroyed her organs. Cancer. (Faqir, 2014. P. 79)

From the text above, it shows that there is sense of disappointment of Rannen to her husband, Omar. After he abandoned her, she has to face all of her life problem with some dangerous or harmful way to herself. Faqir conveys the reader that Raneen has tried to survive from the strength of patriarchal culture in this society. She had deal with all of her various problem by using drugs that hurting herself as an expression of her anger that she is neglected and unappreciated by her husband. Beside that, Faqir also indicates the reader that in this community man is able to dump and leave his wife easily when she did not tend or treat him well. As the author told in the novel as follows:
Romance was also on the list of forbidden things in our house. ‘Men are predators and they’re wired to betray you.’ She did not know how to tend my father and drove him away. (Faqir. 2014. P. 105)

From the text above, it can be concluded that Raneen is degraded by her husband as in the institution of marriage, Omar has more dominance to renounce his wife. In a patriarchal society, women are often being a source of problem so that men can easily leave them too. Moreover, Faqir tells that “men are predators and they’re wired to betray you”. It can be seen by this quotation that stereotypes of men which they are traitor while women are gullible. Furthermore, negative labelling of women which has been constructed by social construction in this community makes their position are not as good as men.

Unequal relationship between Najwa and Omar also can be seen by Faqir in her novel through some of the text shown that Najwa blamed her father as a cause she is being rejected and ignored by this community. Besides, she has to leave her grandmother and country to another countries only to meet him. As the author told in the novel as follows:

I was gripped by anger with this father who was supposed to protect me, provide for me, make sure that I was warm and well fed, but brought me nothing but grief. His departure had eaten at my mother slowly until she developed cancer and died, putting an extra burden on my grandmother’s shoulders so that instead of enjoying her old age, she had to care for us and the house, and it had deprived me of any chance of happiness. I could have been married to our neighbour’s son by now, but his father wouldn’t hear of it. Omar Rahman alone was the culprit. I’d left my country looking for him, found his alternative family, the one he cherished, and here I was alone in this big city on a forged visa. The money was also running out. (Faqir. 2014. Pp. 181-182)

From the text above, it implies that Najwa is depicted as a brave woman who can go to another country alone without any leads which is
not many women having a courage like her. The quotation above also shows the situation of Jordanian woman when her life was under patriarchal culture domination. Until it makes Najwa to face all consequences of Omar’s deed by herself since she has a worst life after she is abandoned by her father. Her condition is very apprehensive in this community since her movement becomes limited whereas she cannot escape from her father’s shadow.

In this novel, Faqir tells about Raneen’s feeling because she thinks that she cannot be a good mother for her daughter since her husband left her. As a consequence of her husband’s deed, she becomes trauma then she protects herself to be in love again with anyone else to avoid from getting hurt. In addition, Raneen also does not want if her daugher has a same fate like her who was left by a husband without any responsibility.

As the author told in the novel as follows:

Raneen: “Najwa?”
Najwa: “Yes, Mama?” I helped her have a sip of water.”
Raneen: “I haven’t been a good mother to you.” She had never said that before.

“It’s fear, daughter of mine, Losing your father to build barriers to protect my self from getting hurt again. I vowed no to love anyone. ‘Fear took hold of me and you need courage to live. If I had been brave, I would have got angry, shouted, cried, broken something. I would have travelled the world to look for him. I would have found him and told him what I thought of him. Or, Najwa, I would’ve had the courage to forgive him, move on, marry the neighbourhood doctor. He doted on me.” She clasped my hand “Don’t be like me, sweetheart!” (Faqir. 2014. Pp. 183 - 184)

From the text above, it shows that there is an impact of being abandoned by a husband experienced by Raneen. In this novel, Faqir depicts Raneen as an uncourageous person unlike her daughter. It can be
seen by Raneen’s act who does not have a courage to find her husband. However, she commands her daughter to be brave so that Najwa can meet her father. In this case, it can be concluded that in a conservative society if there is no male figure in the house then worries and fears will appear in female life because this society will not tolerate about this condition.

In the novel, Faqir tells the reader that Omar has no function in his family. It can be seen by the author when Najwa arrived at London, she knew from someone that her father was in prison. This situation makes her becomes more angry to her father because she thinks that not only an abandoner and traitor of her and her mother, but he is also a criminal in a foreign country. Moreover, one of Najwa’s processes to find her father is she must follow all his steps until she met criminal and risked everything in foreign country. As the author told in the novel as follows:

You were also criminal; an abandoner, traitor, deserter of wife and child, saviour, fighter and convict. Great! My anger welled up. I came all this way, risked everything, probably criminalised myself in the process, only to find you behind bars. I sucked both lips and bit hard to stop myself from falling apart. The best thing to do was to put all of this behind me, take a train to London and fly back home. What else could I do? That nearness, that embrace I had craved all my life was not possible. Here we were. All the histories, politics and laws of the world had conspired against me, us. (Faqir. 2014. P. 219)

From the text above, it shows that Najwa’s position is oppressed by her father until she has to risk everything which is threaten her life. In addition, she has to deal with something that is very harmful for her in order to meet her father and get her role and right in her society. However, because of the strength of patriarchal system in Jordan so that she has to
struggle to find her father although her father was not responsible and abandoned her and her mother.

As a result, Najwa must risks everything as the impact of being left by a father. Moreover, the journey conducted by her to find him is same as conducted by Omar, it shows that her father’s domination still exist in her life. Therefore, during his absence in her life she must replace her father role in her family. As the author told in the novel as follows:

Some morning I woke up shaking up with anger and others I woke up soaking wet. Then shame gripped me: I had held my mother responsible for your departure, had hated her and hadn’t even cried at her funeral; I had left my grandmother behind; I had given my stepmother a hard time. What if I was guilty of unspeakable crimes? I felt dirty. (Faqir. 2014. P. 251)

From the text above, it can be concluded that an absence of male figure in female life makes her life becomes different. As a result, she replaced her father’s role in her family. An unpleasant treatment experienced by Najwa from her father indicates that man holds more dominant position than woman. Therefore, it breaks a harmonious relationship between men and women. Accordingly, male domination happens because of strength patriarchal culture. Although Najwa believes that she can live alone without her father since she thinks that he is nothing for her, however this culture requires male figure in female life. Until this situation results some inequality role which men have higher position than women. Eventually, this study finds that male domination over female life only happens in Jordan since this research discovers that male domination does not happen in Pakistan and Afghanistan.
Gender relation in this novel is not only shows woman as subordinate or female life is under male domination. However, this research also finds that relationship between Najwa with Zakir and Ashraf shows an equality because these men respect and appreciate her. It can be seen by Faqir’s novel that Najwa does not get any discrimination or bad treatment by Zakir and Ashraf but they are equally appreciate each other. Women are not always portrayed by the author in literary work as having bad relationship to men. Since this study discovers that there is no problem in her relationship with these men as they have good relationship, no dominating act and they also can be friends. Although they already know her identity as a daughter of missing father.

Equal relationship occurs to Najwa with Zakir is can be seen in the novel when she arrived at hotel in Pakistan, she met him who works as a hotel maid in that hotel. Although Najwa came to a foreign country alone without male guardian however she could make a good relationship with a strange man there. It can be concluded that in every country of this world, they have different culture and teaching so that they also have different way in treating women. Moreover, in the country of Pakistan, Najwa does not experience a harassment or violence act from man as usually she got from men in the city of Amman. As the author told in the novel as follows:

I stood up, leant on him and we walked to the breakfast room together. It was full of tables with colourful cloths and see-through covers. They shone in the dim light. Suddenly I was aware of his arm, hairy and warm, against mine. The pedlar had cautioned me against looking men in the eye. ‘Always cast down your glance! Men are easily encouraged.’ My gaze went against her advice. His irises were the colour of dark honey, which my mother used to buy from a gypsy. I smiled. He smiled back. He came back carrying a tray laden with food and placed a plate, some bread and a small of yogurt on the table.
Najwa: “Thank you.”
Zakir: “My name is Zakir.”
Najwa: “Thank you, Zakir.” I hesitated before saying his name. It felt like intimacy. (Faqir. 2014. P. 88)

From the text above, it implies that although Pakistan is an Islamic country which is most of that country follows patriarchal system. However, when Najwa came to this country she has good relationship with a strange man in this country and they are respect each other. It proves that not all of countries in this world treat a loose woman like her with bad treatment since in Pakistan she is appreciated by Zakir. Moreover, she also can be friends with him although she came to this country alone.

Encounter of men and women is something that usually happen. Since each of them must work together to build a good relationship so they can interact each other without creates undesirable things. As the story developed, at the first time Najwa met Zakir, she was afraid to directly interact or face to face with him. It because of her bad experiences in the city of Amman which she never be appreciated by men in that society. Moreover, she remembered that she has been warned by her grandmother to keep her eyes and body from men wherever she was. However, her fears did not happen in this country since she got good treatment from Zakir. It can be seen by the author in the novel as follows:

Najwa: “Zakir, I am looking for my father.”
Zakir: “A beautiful girl like you with no father! Gosh almighty!”
Najwa: “Yes. And he’s somewhere in Afghanistan.”
Zakir: “Much more complicated that I thought.”
Najwa: “Will you help me?”
Zakir stood up, looked at the ceiling, rubbed his chin and sat down.
Zakir: “I’ll try.”
I spent the next hour drinking tea, munching pistachio, almond and chasew nut biscuits and chatting with Zakir. He grimaced, frowned, smiled and squinted. When I finally excused my self, Zakir looked ruffled. I smiled.

Najwa : “Good night, Zakir.”
Zakir : “Good night, madam.” He stood up and pressed his arms against his body as if standing at attention. […]
Zakir : “I enjoyed talking to you yesterday.” He placed his hand over mine.
Najwa : “Me too. I never speak openly to anyone. It must be this place - how alive and fragrant it is.” I pulled my hand away. (Faqir, 2014. Pp. 90-92)

From the quotation above, it implies that an encounter of Najwa and Zakir does not occur a badness unlike she met in Amman. Although Zakir knows that Najwa went to this country alone without male figure as her protector but he does not humiliate or degrade her as usually Najwa has in Amman. It can be seen by Faqir when Najwa asked him for help to find her father then he said that he will try to help her. Moreover, Najwa also said that she felt comfort and enjoyed to chitchat with him. An equal relationship between women and men occurs depend on men’s treatment to the women. If they meet a good man then there would not appear an inequality gender to woman such as discrimination or violence.

An equal relationship in this novel also can be seen by Faqir between Najwa with a British man who ever lived in England but he already moved to Afghanistan named Ashraf. When she trapped in a terrorist organization in Afghanistan, she met him there. He also informed her about her father during her father was there and told her about now him whereabout. As the author told in the novel as follows:

Najwa : “Where is my father?” My voice quivered.
Ashraf : “Your father, Sheikh Omar Rahman, joined the resistance in 1986 and travelled to Afghanistan in 1987. He worked as a medic in Mazar, not far from here. Seven years after he’d arrived here. He got married.”
Najwa: “Please Ashraf I need to see him. Can I see him?” For the first time in my life I begged. Ashraf mopped the sweat off his forehead with the end of his turban. “I am afraid you cannot.” I pulled out his sleeve. “Where is he?”

Ashraf: “He joined global jihad and travelled west.” I howled. Ashraf stepped back, then forward, held my arms and shook me, his eyes blazing. I tried to free myself. He gathered up my hair, tilted my head back and kissed me. Grief-stricken, I didn’t feel his skin against mine. I resisted, twisting and turning. (Faqir. 2014. Pp. 149-150)

From the text above, it can be concluded that in another country like Afghanistan, Najwa can be friends with a strange man there. It differs with her condition that she experienced in Jordan where she always be demeaned by men. It can be seen by Faqir in this novel that Najwa and Ashraf have a harmonious relationship since he does not do any harm action to her. However, Ashraf wants to help her to find her father by giving some information related to her father.

Furthermore, Najwa and Raneen’s relationship with male characters in this novel is different from place to place. Moreover, Najwa’s condition as a daughter of a missing father when she was in Jordan makes her life becomes horrible since she never be appreciated by men in her society. Moreover, in another countries such as Pakistan and Afghanistan Najwa gets respect and appreciate from Zakir and Ashraf since her identity as a daughter of an absent father was never be questioned by them.

2. Discrimination towards Woman

Discrimination over woman in a patriarchal society happens when Najwa is humiliated as a result of an absent father and she is also unable to access public facility as men. Faqir represents that in a patriarchal society that male figure is really important in female life. As a
consequence, Najwa is degraded by her neighbour’s father just because she lived in the house without men in it. In addition, Faqir also shows the reader that in this community women do not have the same right as men. In addition, Najwa is unable to access public facility such as using internet which this community considers that it is a place only for men so that women cannot go there. Moreover, Najwa’s movement in this society becomes limited whereas she must have male permission to do or get everything as she wants like in term of getting a passport. As a result, it makes her breaks the rules of this society since she must find some information related to her father whereabout and have a passport to go trip in another country.

This novel tells that Najwa is discriminated by the society in her marriage life as a consequence of an absent father. In this novel, Faqir informs that when Najwa started to make a love affair with her neighbour’s son but in the end she got rejection from his father. Her dream to marry him never be come true since his family has married him off to a daughter of Syrian merchant. Moreover, his father said to her neighbour that “Najwa is not marriage material” because she is a daughter of a missing father and brought up in house without men. So that, he considers that she will not know how to show his son respect and tend him. He also said that her house is joyless as a result of an absent male figure in it. As the author told in the novel as follows:

Our religious neighbour told my grandmother the whole story. His family married him off to the daughter of a Syrian merchant. ‘Najwa is not marriage material,’ his father said, ‘because rumour has it, her father is a drug baron somewhere on the borders of China. Also, brought up in a house without
men. She would not know how to show my son respect and tend him. Their’s joyless house with three shrivelling women rattling about in it’. My heart fell, banged against the tiles and broke into pieces like a demitasse. I sat with my mother under the lemon tree. ‘Why did he abandon us, leaves us like this, fending for ourselves’. (Faqir, 2014. Pp. 10-11)

From the text above, it can be seen that Najwa’s condition is threatened in this society. Moreover, it implies that without male figure in the house she is ignored and humiliated by the society. She is rejected and neglected just because of a missing father, with little honour and decorum then she got fewer opportunity to get everything she wants. A woman’s nature and her qualities in a patriarchal society is determined by men. It because of patriarchal system gives privilege to men and it does not accommodate of gender equality in this culture as a result of women always being oppressed. In addition, patriarchal culture is based on men’s rule so that it affects to the relationship of women and men that is usually shows a relationship of subordination in that society.

In this case, discrimination towards woman is clearly demonstrated by Faqir in the novel. She shows us that men should be treated well by women, while women have to serve them well. Women are the options to men whereas men who choose among them. In this case, it is clearly seen by Faqir that patriarchal thought puts men as the subjects whereas women are the object of men. The mindset of patriarchal culture considers that a woman who lives without male figure is not marriage material shows how this society treats her as an insulted person as a result of she is a daughter of missing father.
Every trait that is usually attached to specific gender during it can be exchanged, it was the result of social construction and not a god’s will (Mansour, 2008: 10). Gender construction happens depend on the context and culture in the area of the community. It mostly occurs in a country with adhering patriarchal system that male has absolutely legal to control female life. Because of social construction, then the society considers that men have more dominant position than women. It means that social and cultural construction as the causes of unequal gender relation which women always be in subodinate position.

Moreover, in her novel Faqir tells that Najwa cannot do anything as she wants such as wearing fashionable clothes as other women. Although her mother raised her up with secular lifestyle however with an absent father then this society might think that she is a whore. As the author told in the novel as follows:

> Although my mother didn’t allow me to wear a veil, like other women of neighbourhood, figure hugging clothes were also banned. ‘With an absent father, people might think you’re an harlot.’ (Faqir, 2014. P.14)

The text above shows that Najwa cannot find her identity in this society. However, her identity is formed by social construction which this community believes that a woman who lives without a father figure has a negative attitude. It is because there is no leader in her life who can tell her what to do or show her which is right or wrong for her. In addition, this environment also underestimates her as a negative woman even though in fact she is not. It can be concluded that women’s identity in patriarchal
In addition, besides Najwa is humiliated and rejected by men in her society, however this study finds some discrimination experienced by Najwa in term of getting public facility like she is unable to use internet. Faqir tells that Amman has rule that women cannot go to internet café because that place is only available for men. It can be seen by Faqir when Najwa tried to find her father by go looking for some information related to her father. One day, she went to Hani’s family house and eventually she knew from Hani’s father that Omar was fighting for religion as the soldier in Afghanistan with his son. He told her that his son who invited Omar to go jihad in Afghanistan. Therefore, it makes she breaks the rule of this society to visit the internet café which is a chaste woman cannot go there. In order to find some information related to her father then she will do anything until she has been chased away and humiliated in front of men there. As the author told in the novel as follows:

I went to the local internet café, a space out of bounds for chaste women. Only men went there, to sit in front of the computer screens, cracking roasted watermelon seeds, smoking hubbly bubbly and searching for sites of il repute. If I walked in, they would think that I was looking for chance encounters. Breaking the rules of community was easy. One of foot after another and I was right in the middle of that cloud of smoke and nicotine. I asked for two dinar pass and sat down. [...] The cyber café attendant said, ‘Now the system has truly crashed. Certain words make the censor jittery. OK shabab! You can go home now. The server is down.’ Suddenly all the men turned and ogled me. I buttoned up my mother’s jacket and walked out, tainted and with little information on Mazar e-Sharif. (Faqir, 2014. Pp. 49-50)
From the text above, Faqir explains clearly the different of right between female and male in a patriarchal society since this study discovers that female presence in this community is considered as the second class as the result of social and cultural construction. Faqir also informs the reader that Najwa always meet resistance derived by men in this society also she suffers gender inequality because of patriarchal system in her environment. It can be seen by Faqir that in this neighbourhood, women are powerless to escape from men’s shadows as the result of patriarchal culture’s perception which men are placed in higher position than women.

Even though Najwa had a courage to break the rule of the society, however she still got rejection and expelled by men but she did not put up fight or act in response to men who has humiliated her. Faqir shows the reader that Najwa’s presence is unappreciated by men in this community and she only keep silently over men’s deed to her. It can be seen that Najwa’s presence in this culture is not only reflected as not taken into consideration but also she is unable to get same right as men. As this neighbourhood thought that male presence is more important than female. So that, she always gets poorly treated and oppressed by male and community. Beside that, this research also finds that Najwa is depicted as a courageous person. It can seen by Najwa’s act that she has a courage to go alone to a place which is only available for men.

In addition, her efforts in order to meet her father leads her to break another rules of this society in term of getting passport. In the city of Amman, it is difficult to get passport especially for women, since this
region requires male permission as a requirement to get the passport. If their status are unmarried so that they must have their father’s permission. But, if they are married then they must have their husband’s permission. In this novel, Faqir tells that Najwa is reckless to go to the Identity and Passport Service alone since there are only few women come there on their own to get their passport. Furthermore, she deceives the officer when he asked her about her purpose and reason why she makes passport. She hides her main purpose that is travel to Pakistan in order to find her father because if she told him the truth then it will be a trouble. As the author told in the novel as follows:

In the morning, I kissed my grandmother’s hand and took a taxi to the Identity and Passport Service in the west side. The man by the gate asked, ‘Why are you here alone?’ ‘I have no male relatives.’ He sized me up. ‘I don’t believe you. Did you grow out of a tree?’ ‘My father is away and my mother is dead and my grandmother is too old to leave the house. Are you married? If you are I need your husband’s permission. ‘No I’m not married,’ I wrung my hands. ‘Go over there and write a statement pledging that you are single! Don’t forget the stamps.’ He fingered his trimmed moustache. ‘Not many women come here own like that to get their passport issued.’ My grandmother had told me to keep quiet about my father. ‘If they find out that you intend to travel to Pakistan, You’ll be in trouble.’ (Faqir, 2014. Pp. 51-52)

From the conversation between Najwa and the officer of Identity and Passport Service above, it shows that her presence is not taken into consideration in this environment. It proves that in patriarchal society, men and women’s right are different whereas women’s rights are more limited than men. In this case, it implies that in term of getting public facility, Najwa cannot obtain and use the facility that should be used by all people in that neighbourhood. It can be concluded that men are more appreciated and respected class meanwhile women do not have an important position.
in this society or even in their family. Accordingly, women’s needs, rights and interests always after the men’s rights fulfilled.

Moreover, different of gender role and right become a problem when it occurs a gender inequality. Whereas, men are placed in a better position and profitable than women because this society considers that women’s position is lower than men. Therefore, it results various forms of injustice and oppression to the women who are vulnerable as the victims. Different of role which subordinates women is usually starts in the family environment afterwards in the community which it makes lack of the opportunity for women to get their rights as men. Reality of social cultural presented in this novel is clearly shows about gender relations that are unbalanced and discriminate women.

3. Violence against Woman

Besides gender construction which puts women in subordinate position, Faqir’s novel also shows that patriarchal culture’s domination embodied Najwa in arbitrarily act and sexual abuse derived by men in society. Kinds of violence experienced by Najwa are physical through sexual harassment and non-physical including verbal violence perpetrated by painful words and psychological violence through Andy’s gesture and body language that shows his rejection to her.

It can be concluded that Najwa’s position closed to gender inequality since it occurs an oriented - act related to disadvantaged position. Faqir tells that as a daughter of an absent father, Najwa always get sexual harassment from men in Jordan. It happens when Najwa was heading to
town alone, there is a strange man around her who touched her bum. However, she kept silently because she thought that if she shouted, people in her surrounding would find out that violation and all the shamed would be hers. As the author told in the novel as follows:

Someone touched my bum and I leapt forward silently. If I resisted or shouted, people would find out about the violation and all the shame would be mine. I bit my tongue, something I am used to doing. (Faqir, 2014. P. 23)

From the text above, it can be seen that patriarchal society considers that a woman who went out house alone without male guardian around her then she is easily become a victim of violence. This situation can invite into a trouble as Faqir told in the novel that Najwa has physical contact in her private part derived by a strange man. However, she just keep silently and does not ask for help from others since this community thought that a woman who experienced a sexual harassment derived by men is usually a woman who has negative attitude. Therefore, Najwa is decided to keep quiet of what happened to her from others’ sight. In this case, it implies that in a patriarchal society, woman position is not as good as man.

It can be concluded that this community considers that gender relation in a patriarchal society is unequal since woman always being opressed by this community. In addition, beside social construction that makes woman’s stereotype, violence act which experienced by Najwa is also caused by patriarchal culture’s thought that considers if there is no male presence to guard her then she will never be appreciated by men in this society that requires male figure in female life.
Furthermore, negative labelling or woman’s stereotype in this culture assumes that women are placed in disadvantaged position. It is seen in the novel that Najwa cannot do anything since she does not have the courage to fight against man who abused her. It because if people know that she is abused by men then this community will more underestimate her.

In this case, it implies that negative labelling or stereotype as a result of social construction which debases to tend women than men. By this mindset female presence in this society is degraded. Consequently, she faces some marginalization and suffers violence derived by men. In addition, men who abused women are usually feel so proud after they did it and there is no shameful on themselves.

Social construction that occurs in patriarchal culture is oppressed and placed women in disadvantaged position while men are in advantaged position. It can be concluded that Faqir informs the reader that gender difference in patriarchal community leads men to discriminate women. In addition, gender is different in every place and culture. According to Rueda, patriarchal culture is the main cause of women’s oppression. The reason is because a lot of people justified that men hold highest position and have more authority over the women and they also considered that women are the weak class (Rueda, 2007: 120).

This novel also tells that in the city of Amman, a woman who went out of the house without man around her then she will be abused by men since this society considers that she belongs to everyone. It actually
happens to Najwa, she has a sexual harassment on the street after she went to the gold market to sell her family’s jewellery. When she returned home, there was a strange man who stopped his car next to her then he teased her. It happened because Najwa went out of house alone without a male guardian around her so that men in this community thought that she was a whore. As the author told in the novel as follows:

A man stopped his car next to me. ‘Psst! Psst! Come here!’ he thought I was a prostitute in disguise. Some wore the Islamic dress to hide their identity. ‘just wait there!’ I said. ‘Police!’ ‘Your Loss!’ He pressed down on the accelerator and raced away. People thought that I belonged to everybody because my father was not around to protect me. (Faqir, 2014. P. 26)

From text above, it shows that negative perspective of this community happens since Najwa has verbal violence from a man in her society. Just because she go alone out of house without male figure then men in this environment treats her like she is a harlot which it makes her in disadvantaged position. The strength of patriarchal system and Islamic values in this country make women have limited access to be in public sphere. First is this society considers that women still need men to protect and make them safety in public sphere. The second is men can do anything as they wants to the women without thinking about their feelings. The last is men have higher position than women so that they are who can determine women’s identity in a community. By this case, it implies that Faqir depicts Amman as well - dominated region which means that this society placed female under male domination.

Furthermore, not only in Jordan Najwa get rejection by men however Faqir also tells that Najwa is underestimated by a man in London. When
she was on the plane to London, she met a British man named Andy. One day, he let Najwa to stay at his house for a while since she asked him for help from a dangerous terror from a strange man in her hotel. At last, when she abided in his house, Najwa and Andy had sexual intercourse before married but it happened as they wanted without a coercion from each other. Afterwards, when Najwa must leave his house to continue her trip to looking for her father. She felt that she is degraded and rejected by him as a result of she is a daughter of missing father. As the author told in the novel as follows:

I stood on the platform, waiting for the train and shifting my weight from one foot to the other. No kiss, hug or a proper goodbye. Why was he so cold with me? My grandmother had said that men were predators. ‘You must not give yourself on a plate to them before they knock on your front door and ask for your hand in marriage. ‘Was that the way people did things in this country? Did men lose interest in women after they had slept with them? Or he might not have wanted to get involved with a foreigner. Perhaps he didn’t approve of women travelling without an escort. But I went to Afghanistan to look for my father. Could it be my father again. Who would want the daughter of a terrorist? (Faqir, 2014. Pp. 209-210)

From the text above, it implies that Najwa has psychological violence from Andy since there is a reaction that shows his ignorance and humiliation to her. In her novel, Faqir tells that Najwa is insulted by Andy because after he took an advantage from Najwa in term of sex and got of what he wants then he contempted and left her like there is no something happened before. Sometime female has poorly treated as a consequence of male assumption which considered that female presence could invite an immoral or unwanted act.
Eventually, this study assumes that this novel contains of gender issues since the novel identifies gender difference that had been built by social construction. In addition, unequal relationship bring out to an injustice which mostly happen to women than men. Moreover, negative labelling that occurs in patriarchal society is directly as a cause of various violence acts derived by men againsts women. Moreover, it also set a harmful position for women but profitable for men.

Furthermore, gender difference and the concept of patriarchy are often bring women to the conflict with men. The conflict is solely put women’s position as the victim like the women issues that contained in this novel as Najwa had violence derived by men in Jordan. Unequal role that occurs in this society makes her does not understand about her right in her place. Then, she assumes that violence against her is a natural thing.

Based on the results of the research above, this study concludes that gender relations in the novel *Willow Trees Don’t Weep* are divided into three categories. First is a male domination, the male character who dominates Najwa and Raneen’s lives is Omar Rahaman. Furthermore, male domination only happen in the city of Amman at Jordan because this society considers that male presence is important as female protector. However, the different condition happens in Pakistan and Afghanistan. In these countries, she can be friends with Zakir and Ashraf. The second is discrimination towards woman, this research finds that Najwa is humiliated by society and unable to access public facility as men in her
society. And the last category is violence against woman, this study classifies the violence experienced by Najwa into three types. First is physical violence, it can be seen by Faqir when Najwa had a sexual harrassment from a strange man by touching Najwa’s private part. The second is verbal violence, Najwa is degraded by a man through the painful words that he claimed Najwa as a prostitute or harlot. And the last type is psychological violence, it happens through Andy’s gesture and body language that shows his renunciation to Najwa.

In addition, this study also finds that almost of gender relations in this novel shows an unequal relationship between female and male characters. It is because she discovers that female characters’ lives in patriarchal community are under male domination. Moreover, this novel also contains of feminist values since this study discovers that there are some efforts conducted by Najwa to get her right and role along with an acceptance from men in her society.

After analyzing this novel, eventually this study presumes that Jordan is the most country with adhering patriarchal system. It can be seen by Faqir through her novel that in this country male presence is important rather than female presence. In addition, male are placed in an important position and have more authority over female so that his presence will influence to the female life. As a consequence, female position in this community always in subordinate position or under male domination.
Furthermore, presumption that occurs in this novel through feminist literary criticism concept is this study assumes that Faqir explores about how women’s lives in Islamic countries based on her experiences in Jordan, without intend to marginalize women in this society. She shows the reader that Najwa and Raneen as the traditional women with or without awareness, they lived in a dependency of life as a result of patriarchal system that applied in her society. In addition, by depicting Najwa as a courageous and independent woman, Faqir tries to reveal that men and women have an equal position so that there is no more gender inequality against women happen later.
A. Conclusions

This study analyzes the novel of *Willow Trees Don’t Weep* by Fadia Faqir. The focus of this research is to reveal gender relations between female characters named Najwa and Raneen and some male characters named Omar Rahman, Zakir, Ashraf and Andy in the novel of *Willow Trees Don’t Weep* through feminist literary criticism concept. By using qualitative analysis methods, this study discovers the results of this research that gender relations portrayed in Faqir’s novel through feminist literary criticism concept are divided into three categories.

First is a male domination, in Faqir’s novel the female characters had to endure all consequences of an absence of male figure in a patriarchal society since this community requires male presence as an important figure to guard and protect his family. The second is discrimination towards woman, it happens to Najwa because she is humiliated by men and society. In addition, she is unable to access public facility as men. And, the last category is violence against woman, this study finds that Najwa had physical, verbal and psychological violence derived by men in patriarchal society. In addition, this research also discovers that Faqir’s novel contained of feminist values since there are some efforts conducted by Najwa that she wants an acceptance from men in her environment also get her right and place in a patriarchal society.
Moreover, gender relation is different from place to place or country to country due to the environment and culture based on their teachings also systems used in that society. Besides, gender is not a God’s will meanwhile it had been built by social and cultural construction. It can be seen by Faqir in her novel when Najwa came to another countries such as Afghanistan and Pakistan. In these countries, she is being appreciated by men unlike when she was in the city of Amman which she is being discriminated by men and society. Furthermore, gender relations in Faqir’s novel occurs in some countries including in Jordan, Pakistan, Afghanistan and London however this study finds that a country which has strength of patriarchal system is Jordan.

B. Suggestions

In this research, this study focuses in analyzing gender relations in the novel of Willow Tress Don’t Weep by Fadia Faqir through feminist literary criticism concept. It is realized that there must be more aspects which can be analyzed. Moreover, it is hoped that this research can be studied and more expanded by other literary perspectives. Furthermore, it is suggested to other researcher who wants to analyze Don’t Willow Trees Weep novel by using another theory or approach. So that, it can be focused on another problems or aspects in this novel which this study has not analyze yet in order to get broader comprehension from this novel.
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APPENDICES