



**Against women in the novel "Raaytu Ramallâh" by Mourid Barghouti:  
A study of feminism**

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**ABSTRACT**

*A stereotype is a form of gender inequality that often occurs against women with negative labeling of their characteristics, physique, and actions. This study aims to analyze and describe the stereotyping of female characters in the novel Raaytu Ramallâh by Mourid Barghouti. The author cleverly presented interesting and relevant stories about contemporary social conditions prone to stereotypes against women. This study used a qualitative descriptive method on the object, the novel Raaytu Ramallâh, with a content analysis approach focused on examining its contents. Essential data and information collected and studied in this study were words, phrases and sentences containing elements of racial discrimination's impact in short stories. The data were collected through techniques such as reading, recording, and analyzing documents with a feminist approach as the framework of thinking. The results showed there are six forms of stereotypes against women experienced by the female characters in this novel; first, it is women's nature to immediately get proposed to marry right after graduating from elementary school; second, gender differences between women and men cause negative labeling; third, negative stigma against women's physique, attractiveness; fourth, widows are labelled as "foreigners" and "refugees from afar"; fifth, women fighters are labelled "liars" and given the stigma of "one hundred mothers for one child"; and sixth, women's actions are labelled as "lazy".*

**Keywords:** *Stereotypes; female characters; feminism.*

## ABSTRAK

*Stereotip merupakan bentuk ketidakadilan gender yang kerap terjadi terhadap perempuan dengan pelabelan negatif terhadap karakteristik, fisik, dan tindakan perempuan. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan problematika stereotip terhadap tokoh perempuan dalam novel Raaytu Ramallâh karya Mourid Barghouti. Sastrawan ini dengan peawaiannya telah menyuguhkan cerita yang menarik dan relevan dengan kondisi sosial kekininan yang rentan terjadinya tindakan stereotipe terhadap kaum perempuan. Penelitian ini menggunakan metode deskriptif kualitatif terhadap objek dokumen utama novel Raaytu Ramallâh, dengan pendekatan analisis isi yang berfokus pada telaah isi suatu dokumen. Data dan informasi penting yang dikumpulkan dan dikaji dalam penelitian ini berupa kata, frase dan kalimat yang memuat unsur-unsur dampak diskriminasi ras yang terdapat dalam cerpen. Adapun teknik pengumpulan data adalah dengan pembacaan, pencatatan, serta analisis dokumen dengan pendekatan feminisme sebagai kerangka berfikir. Dan hasil yang diperoleh dalam penelitian ini adalah bentuk-bentuk stereotip terhadap perempuan yang dialami oleh tokoh-tokoh perempuan dalam novel ini berupa; Pertama stereotip terhadap kuadrat perempuan, bahwa perempuan setelah lulus sekolah dasar langsung dipingit untuk dinikahkan; Kedua stereotip terhadap gender, bahwa pelabelan negatif diakibatkan oleh perbedaan gender antara perempuan dan laki-laki. Ketiga stereotip terhadap daya tarik fisik perempuan dengan stikma negatif terhadap fisik perempuan. Keempat stereotip terhadap janda dengan label ujaran sebagai "orang asing" dan "pengungsi dari jauh". Kelima stereotip terhadap perempuan pejuang dengan pelabelan "pembongong" dan stikma "seratus ibu untuk satu anak". Dan Keenam stereotip terhadap tindakan dan perilaku perempuan dengan label "pemalas".*

**Kata Kunci:** *Stereotip; tokoh perempuan; feminisme.*

## 1. INTRODUCTION

The biggest problem for women is that gender differences lead to inequality against women. This form of gender inequality happens in various fields; economic, political, social, and cultural (Puspita, 2019). Gender inequality occurs in several forms: subordination, stereotypes, double burden, marginalization, and violence. Gender differences that caused gender inequality eventually led to the feminist movement (Puspita, 2019). Stereotypes are a form of gender inequality in society, such as the negative labeling of certain genders, resulting in discrimination (Arbain et al., 2015). In society, stereotypes often occur against women, labeling their physical characteristics and actions are limiting, complicating, impoverishing, and harming them (Puspita, 2019). According to Baron, Branscombe and Byrne, stereotypes are "beliefs about the nature or characteristics of social groups that are believed to be" (Natha, 2017). A stereotype is a perception of a social group used to influence someone in interpreting something (Natha, 2017). Stereotypes that have become common perceptions, such as timid women, not independent, not suitable to be leaders, not assertive, irrational, or in other words, who have a low self-perception, will affect the role of these women in the future. In the end, women are led to feel "I cannot", "I am unable to", "I am weak", and so on (Ismiati, 2018).

In the novel *Raaytu Ramallâh* by Mourid Barghouti, the problem of women is described as a problem of gender injustice that has occurred because of society and men's perspectives. The form of gender inequality that often occurs against women in the novel is stereotypes. Stereotypes against women have limited and isolated their freedom in education, marriage, work, struggle, physical attractiveness, and behaviour. As an author, Mourid Barghouti paid particular attention to stereotypes in his novels as an expression of his sadness and criticism of his grandmother and mother, who received unfair treatment in Deirghasanah society.

Mourid Barghouti is a Palestinian poet famous for his novel *Raaytu Ramallâh* tells the historical events and tragedies of the Israeli occupation of Palestine. Mourid recounts his journey to return to his homeland in 1967 after a six-day war where he had spent his life in exile for thirty years and wandered around the world without peace; being separated from family members for many years; never clear whether he was a tourist, a refugee, a resident, or a guest; he also describes the behaviour of the Palestinian people and the changes that occurred after Israel came. With his experiences, this novel features female characters that labelled who were directly involved in Mourid's journey (Barghouti, 2006). What caught the researcher's attention to be furthermore studied in this novel is the stereotype of several female characters using a feminist approach.

Several researchers have previously researched the novel *Raaytu Ramallâh* by Mourid Barghouti. The first research conducted by Abzari Ja'far entitled "*Riwâyah Raaytu Ramallâh Limourid Al-Barghouti; Dirâsah Tahliliyah Binyawwiyah Wa Ratsiyah*" from Gajah Mada University in 2012. This research focused on analyzing the novel's internal elements, such as themes, characters, plot, and environment, using Goldman's theory of structuralism. The second study was conducted by Mar'atu Shalilah entitled "*Al-Muhassinât Lafdziyyah Fî Riwayah Raaytu Ramallâh Limourid Al-Barghouti*" from UIN Sunan Ampel in 2018. This study focused on Balaghah, which analyzed *muhassinât lafdziyyah* in the novel. The third study was conducted by Nadyan Ananda Pratama entitled "*Dirâsah Al-Qiyamah Al-Ijtimâ'iyah Fî Riwayah Raaytu Ramallâh Limourid Al-Barghouti*" from the State University of Jakarta in 2020. This study focused on analyzing social values with a sociological approach to literature. The studies that were previously conducted show various aspects of this novel, except the stereotypes against female characters. Therefore, studying stereotypes against female characters in the story *Raaytu Ramallâh* becomes very significant.

This research departs from the assumption that in the novel *Raaytu Ramallâh*, there are various stereotypes against female characters, such as stereotypes against women regarding their nature, gender, physical attractiveness, widow status, fighter status, and actions and behaviour. This study aims to describe those stereotypes of female characters in the novel *Raaytu Ramallâh* with a feminist approach.

## 2. LITERATURE REVIEW

In this section, the researcher will explain the theoretical framework used as an alternative in conducting qualitative research or as a measuring tool for analyzing and describing stereotypes in Mourid Barghouti's novel *Raaytu Ramallâh* with a feminist approach. The word feminism comes from the Latin "*femina*", which in English is translated into *feminine*, which means "having feminine characteristics". Furthermore, the *ism* is added at the end to become feminism, which means understanding from women's perspective (Echol

& Shadily, 1993). In a more general definition, feminism is a women's movement to reject everything that is subordinated, marginalized, and demeaned by the dominant culture, both in the political and economic fields as well as social life in general (Hutagalung, 2015). According to Sugihastuti Suharto, feminism was born and began to develop in the late 1960s in the West (Tanahitumesseng et al., 2017). This understanding departs from feminist experts who were very apriori to the products of social and literary theories full of male perspectives, while women were only subordinates (Sukarto, 2019). There are branches within the feminist movement, including liberal, Marxist, socialist, radical, and existential feminism (Kania, 2015).

Wolf defines feminism as a theory about personal self-esteem and the dignity of all women. In this understanding, a woman will believe in themselves (Vida, 2017). On the other hand, Budianta provides an understanding of feminism as an ideological critique of the paradigm that ignores the problems of injustice and inequality in providing roles and social identities based on gender differences (Werdiningsih, 2016). This injustice manifests in several forms: marginalization, subordination, stereotypes, violence, and workload. There are many forms of injustice due to gender discrimination in society. Feminism demands that women are equal in all aspects of life is a manifestation of women's desire to be independent or perhaps also a general hatred reaction against men or certain individuals because they have usurped women's interests as someone who wants to be more advanced and wants to uphold the truth. (Astuti et al., 2018). Based on the ideas of feminism above, this study will use a feminist approach to show and describe the stereotypes of female characters in the novel *Raaytu Ramallâh*.

Based on the conceptions, many studies have used feminist approaches, particularly in studying stereotypes. The first research was conducted by Yenny Puspita entitled "*Stereotypes in Novels by Abidah Al-Khaliqy: Feminist Literary Review*" from PGRI Palembang University in 2019. This research concludes that stereotypes originating from gender views include stereotypes that women received, such as being stupid, a source of error, having no manners, loving drama, tainting the family's name, and parasites in the house (Puspita, 2019). The second research was conducted by Fajar Islam entitled "*Stereotypes of the Main Characters in the Novel Kembang-Kembang Petingan by Holisoh M E: Gender Studies*" from Padjadjaran University in 2020. This study concluded that gender inequality in society has led to the negative labeling of women, where these stereotypes resulted in women that always be second after men. The stereotypes attached to women in the KKP novel are divided into three aspects: cognitive, affective, and conative (Islam, 2020).

### 3. METHOD

A methodology is a path or steps to understand a reality to solve a series of problems (Fonna & Syarifuddin, 2021): This research used the content analysis method, one of the most relevant text analysis methods. This method analyzes the text to discover the content and intention of the text. There are two analysis models: latent content analysis and communication content analysis. The latent content analysis produces stated meaning, while communication content analysis produces interpreted meaning. When referring to qualitative methods, the basis of the content analysis method rests on the interpretation or interpretation of the text (Santosa, 2015).

The research data are facts, information, and the novel *Raaytu Ramallâh* by Mourid Barghouti. The data is used to answer the questions of the problem in this study. The data sources in this research are the novel *Raaytu Ramallâh* by Mourid Barghouti and related scientific books and articles. The validity of the data obtained is based on rereading, references to source books, and peer discussions (Nurgiyantoro, 2016).

Systematic data collection was carried out by carefully reading the novel *Raaytu Ramallâh*. After that, finding and recording narratives show stereotypical actions in the story *Raaytu Ramallâh*. The data analysis methods used were collecting, reducing, presenting, and drawing conclusions. *The first* step was collecting data from facts, information, novels and stereotypical problems contained in the novels. *Second*, the data was reduced by selecting data that are considered essential. *Third*, the data was then presented analytically and synthesised in descriptions. *Fourth*, concluding what has been obtained from data reduction, data collection, and data presentation.

## 4. FINDINGS AND DISCUSSION

### 4.1. *Brief Description of the Author and Novel*

Mourid Barghouti is a modern Palestinian poet born and grew up in a village called Deir al-Ghasna, in the West Bank, in 1944 (Barghouti, 2011). Mourid comes from a family of Al-Barghouti, a family highly respected by many in Palestine, and his mother's full name is Sakinah Mahmud Ali Al-Barghouti (Barghouti, 2011). Mourid never mentions in his biography his father's name. However, he stated that his father was loving, compassionate, and gentle towards his family. His mother was a kind and caring person and had a very assertive and ambitious personality. He was so consistent in his education that he could satisfy his thirst for knowledge, so he attended higher classes when he was twenty years old and taught his children that the essential thing in life is knowledge and knowledge (Barghouti, 2011). His grandfather's name was Mahmoud al-Barghouti, and his grandmother's name was Sitti. Mourid spent his childhood and youth in Deir Ghasna and Ramallâh; then, in 1960, he continued his education at the expense of his brother Munif at the University of Cairo's study program of English Literature. During Mahmoud al-Barghouti's higher education, Munif worked in Qatar and paid for all of Mourid's needs at a monthly fee of eighteen pounds. In 1970 Mourid married a prominent Egyptian academic and novelist named Radwa Ashour, and in 1977 they had a son named Tamim Al-Barghouti (Barghouti, 2011).

Mourid Al-Barghouti has many literary works, including his first collection of poems published in January 1972 in Beirut. Then two years later, his collection of poems *Qasâ'id al-Rasif* followed. One of his most famous works is the novel *Raaytu Ramallâh*, translated into Dutch, English, Spanish, and Italian (Barghouti, 2011). This novel tells the story of Mourid after being barred from returning to his homeland after the 1967 Six-Day War. Mourid spent thirty years of his life in exile, wandering through cities all over the world without feeling peace. When he returned to Palestine for the first time since the Israeli occupation, he crossed a wooden bridge and headed for his hometown of Ramallâh, which he no longer recognized. Screening out the memory strands about his past that he now encounters has only changed due to the occupation (Barghouti, 2011).

## 4.2. Novel Stereotypes against Female Characters in the Novel

### 4.2.1. Stereotypes Against Women's Nature

Fi Linguistically, the word nature is taken from Arabic "*qudrah*", which means "stipulation", "measurement," or "power" (Malouf, 1975). When the word nature is combined with the word woman, a new meaning is aimed at the female body, such as menstruation, pregnancy, childbirth, and breastfeeding (Kusmana, 2019). In society, there are various perspectives on the role and position of women in terms of expectations, values and social civility (Kusmana, 2014). Based on the basic understanding of women's nature, women should also get equality in social roles, such as equal education to men and other social roles (Kusmana, 2014).

In the novel *Raaytu Ramallâh*, the perspective of the people of Deir Ghasanah towards the women's nature is that after graduating from elementary school, they are immediately secluded at home to be married. This perspective shown by the following quote:

كانت مدرسة البنات في "دير غسانة" تعلم البنات حتى الصف الرابع الابتدائي فقط، ولم يكن ذلك لصعوبة إضافة صفوف دراسية أخرى ولا لقلة المدرّسات في فلسطين، ولكن لأن البنات بعد الصف الرابع يصبحن في نظر القرية نساء ينبغي "خزنها" في بيوتهن إنتظاراً للعريس، ويجب أن يتوقفن عن الخروج من البيت حتى ولو إلى المدرسة. (Barghouti, 2011)

[The school for girls in Deir Ghassanah at that time was only up to the fourth grade of Elementary school. It was not due to the difficulty of adding new classes to the school, nor the scarcity of female teachers in Palestine, but due to the standard view in the village that after the fourth grade of primary school, girls become 'secluded' women at home and wait for their marriage. Furthermore, they are forbidden to go anywhere, including school.]

Based on the quote, the negative labeling in Deir Ghasanah society towards girls after graduating from the fourth elementary grade, where they became "secluded", meaning they are locked up at home and prohibited from going out for any reason because the people of Deir Ghasanah believe that it is the women's nature to get married and live at home after graduating from elementary school.

This negative labeling results in a loss of women's freedom since they should have been able to get higher education but are hindered. The negative labeling made a female character named Sakinah give up her education to a higher level in Ramallâh because it was forbidden by the people of Deir Ghasanah shown in the following quote:

إسمعي يا أم عطا، بنتك ممنوع تروح على رام الله. مفهوم؟ خذوها واخزنيها في الدار، بنتك غاسل وممنوع تظل تلعب في الساخة. مفهوم؟ (Barghouti, 2011)

[Listen Umm Ata', girls are forbidden to go to Ramallâh, you understand? Take her secluded at home. Do you know that girls are banned from playing in this square?]

From the quote above, the Deir Ghasanah community prohibits Umm Ata's daughter, Sakinah, from going to Ramallâh to continue her education to a higher level. Umm Ata' was

ordered to bring Sakinah into the house and then forbid Sakinah from leaving the house or playing outside. This prohibition shows negative labeling of women's nature where they must not learn in higher education.

#### 4.2.2. Stereotypes against Gender

Gender can be defined as sex (Ret., 2008). However, Prof. Nasaruddin Umar defines gender as a visible difference in values and behaviour between men and women (Sakdiyah, 2021). Mosse argues that gender is a match for roles, values, and rules carried out as well as uniforms to distinguish women or men (Fibrianto, 2018). A gender is a group of tools culturally shaped by men and women or the paradigm of society in viewing men and women in their social environment (Jalil & Aminah, 2018). In society, men are seen as stronger and active, and women are seen as weaker and passive, paying more attention to a relationship, nurturing, and conceding. Those societal views produce a good image of men and a bad image of women (Jalil & Aminah, 2018). This image labeling is then referred to as negative labeling (stereotype) (Retnowati & Partini, 2021).

In the novel *Raaytu Ramallâh*, there are differences in gender views between women and men which manifested in negative labeling (stereotypes) against women, which showed by the following quote:

كان آل البرغوثي لا يسمحون بزواج بناتهم من غير أبناء المائلة، مما أدى إلى تزايد عددهم مع مرور الزمن. لكن الشبان العائلة إذا كان زواجهم من بنات العائلات الأخرى كان مسموحا به طوال الوقت. (Barghouti, 2011).

[The Barghoutis do not allow their daughters to marry outside the family because it causes, over time, the family to get bigger and bigger. As for the men of the family, they are allowed to marry women from other families].

Based on the quote, the Barghouti people negatively label women as the cause of the increasing size of their families. This contradicts their view of the men, where they were allowed to marry into other families and were not labelled as the cause of the increasing number of family members. This pattern is an act of negative labeling of gender, which positions women as those who make the Barghouti family grow bigger.

#### 4.2.3. Stereotypes Against Women's Physical Attractiveness

Physical attractiveness is one of the most important indicators of all attractiveness, both men and women, because beauty and good looks are often combined with things that are indicators of success in life, friendships, success in reaching positions, and success in marriage (Faturachman, 1988): Since ancient times, women have been defined as beautiful creatures combined with beauty. In the form of social relationships, physical attractiveness is the first thing that is judged in a woman. Thus, women pay more attention to their physical appearance than men because there is an assumption that the view of society indicates success in social relations in assessing women's physical appearance (Hutapea, 2019): The stereotype of women's physical attractiveness is the belief that an attractive woman will have a physique

that is preferred by the social environment and is considered to have a better life than women who do not considered as beautiful (Rengganis et al., 2015).

In the novel *Raaytu Ramallâh*, there is negative labeling of women's physical attractiveness, such as the following quote:

"شهيمة" و "زغلولة" هما السيدتان الوحيدتان هنا، متقاربتان في السن، تجاوزتا السبعين، ولم تتزوج أبداً، لأن متقاربتان في حجمهما المائل للقصر لكن زغلولة أقصر من شهيمه قليلاً. (Barghouti, 2011).

[Shahima and Zaghula are the two girls who live here. They were both over seventy years old. They were never married because both of them were short. Zaghula is smaller than Shaima. The wrinkles on their faces are very similar.]

Based on the quote above, Shaima and Zaghula are two women who are more than seventy years old. The two are described as never married due to their short appearance, and both have wrinkled faces. Then the negative labeling of women's physical attractiveness also occurred to a woman named Madame Sosotris, as quoted below:

صحابة الشقة التي كنت أسميها مدام سيزوستريس وكانت امرأة شقراء صفراء ملونة وبدينة بشكل متطرف. (Barghouti, 2011).

[The owner of the flat, whom I call Madam Madame Sosotris, is a woman with yellow blonde hair and an unusually large build.]

Based on the quote above, the physical attractiveness of Madame Sosotris, a female innkeeper, is described as having blonde hair and a fat body. This is the reality of the negative labeling of women's physical attractiveness.

#### 4.2.4. Stereotypes Against Widows

A widow is a term for a woman who does not have a husband anymore, caused by divorce or being left by her husband (Gatriyani et al., 2018). Life as a widow has two challenges: first, the difficulty of being a single parent for her children and second, the problem of carrying the psychological burden due to negative assumptions about widows from society (Astutik, 2018). In social life, people still label widows, where they are considered a disgrace. It happens because people think the best women are those who have husbands (Astutik, 2018). Society gives negative labeling widows as women who are greedy, dangerous, and snatchers of people's husbands. Those are what make widows unable to be respected in society's social class (Suhan et al., 2020).

Negative labeling of widowed women also occurs in the novel *Raaytu Ramallâh*, as quoted below:

ستي التي انتقلت من "دار عبد العزيز" لتتزوج في "دار رعد" تعامل كغريبة. تعامل كوافدة من شعب آخر! من كوكب آخر!، رغم أن المسافة بين الدارين هي صف من أشجار اللوز لايزيد امتداده عن مائة متر. (Barghouti, 2011).



[Sitti, who moved from Dar' Abd al-Aziz to marry in Dar Ra'ad, was considered like a foreigner, as a refugee from another tribe, another planet, even though the distance between the two houses was only a row of almond trees, which was no more than a hundred meters.]

Based on the quote above, Sitti is a widow who has just been left by her dead husband, trying to return to her mother-in-law's house in Dar Ra'ad but is labelled as a foreigner and a refugee from afar, even though the distance between her house and her parents-in-law's house is very close. The negative labeling occurs because the people of Deirghasanah still regard a widow with a negative label which does not only happen to Sitti but also to other widows in the village of Deirghasanah, as quoted below:

خلفهم تجلس الجدات والعمات والخالات والأرامل التسع والأربعون. أما الأطفال فلم يتوقفوا عن الحركة في كل الإتجاهات مندهشين من تحوّل ساحة قريتهم إلى مسرح!. (Barghouti, 2011).

[Behind them sat the grandmothers and aunts and forty-five widows. Like children, they keep running around, happy to see their village square turned into a theatre.]

Based on the quote above, the people of Deirghasanah give a negative label to their forty-five village widows, with the labeling of children, because they are considered running around so happy that their village square is used as a theatre performance.

#### 4.2.5. Stereotypes against Women Fighters

The Israeli occupation makes Palestinian women have to become fighters which is unusual for other middle eastern women; Palestinian women recruit participants to fight against the Israeli occupation, just like what men did (Afdholy, 2019). Palestinian women become freedom fighters and are prepared for war. They announced their eagerness to join the fight with men against the Israeli occupation, and even Palestinian women were involved in suicide bombings (Afdholy, 2019). In September 2000, the Al-Aqsa Intifada, or the Second Intifada, was created; where they are famous for its provocative and controversial dynamics of resistance, the Al-Aqsa Intifada had such an impact due to the participation of women (Afdholy, 2019). Since the first Intifada, the Israeli army used violence and arrested the Intifada fighters at that time, mostly Palestinian children and teenagers who used stones to fight the Israeli soldiers (Rahman et al., 2018).

In the resistance of Palestinian women against Israel, there have been many bad treatments by Israeli soldiers towards Palestinian women, one of which is the negative labeling of women fighter stated in the following quote:

ييدي لها الجندي الإسرائيلي دهشته من أمر يتكرر بالفعل على إمتداد سنوات الإنتفاضة وهو أنه عندما ترى النساء شابا مقبوضا عليه من قبل جنود إسرائيل يهاجمن الجندي وتصيح أكثر من واحدة منهن : -إبني إبني اتركو ابني! صرخ الجندي في وجهها وهو

يجر جر الشاب : -روحي كذابة ، كم أم لولد واحد؟ مئة أم لولد واحد؟ إمشي من هون.  
بالله. (Barghouti, 2011).

[During the years of the Intifada, when the women saw a young boy being captured by the Israeli army, they would attack the soldier, all of them would cry and shout, "My son, my son, let go of my son!" At that moment, the soldier, dragging the young man, yelled at Farha: "Go away, you liar! There are indeed several mothers to one child! One hundred mothers for one child? Get out of here, go!".]

Based on the quote above, when the women intifada fighters saw an Israeli soldier trying to catch a young Palestinian boy, the women intifada ran screaming at the Israeli army to prevent the young Palestinian man from being arrested. The Israeli soldiers responded to the actions of the women fighters by labeling them "liars" and continuing with the words "one hundred mothers for one child". The negative labeling by Israel of the female fighters was due to their statement saying that the arrested child was their child.

#### 4.2.6. Stereotypes Against Women's Actions and Behavior

According to Davidoff, action is the evaluation of what has been studied and related to our thinking patterns, feeling, and behaviour. For example, in the way of thinking or a thinking pattern, someone will think and judge something based on their experience and the information they found (Harsyah, 2015). The existence of behaviour in the composition of attitudes affects how someone acts towards something (Harsyah, 2015). From most theories about behaviour, a person's behaviour can display characteristics between masculine and feminine (Setyaningsih, 2019). Gender background also influences individual behaviour. In social life, society has views and labels the differences in the nature of men and women; for example, men are labelled as a dominant, independent, aggressive, achiever, and tough, while women are labelled as having to nurture, love to gather, has low self-esteem, and only giving help when they are cornered (Setyaningsih, 2019). Society labels women as emotional, while men are not (Saguni, 2014).

In the novel *Raaytu Ramallâh*, negative labeling is given to the behaviour and actions of women, as in the following quote:

مجنّدة إسرائيلية شقراء تضاهي بكسل روتيني أرقام الحقائق على الكمبيوتر بالرقم المصلق  
على جواز السفر. (Barghouti, 2011).

[A blonde-haired Israeli military girl lazily matches the bag numbers registered on her computer with the numbers on her passport.]

The quote describes an Israeli female soldier as having blonde hair and getting a negative label as "lazy." Palestinians give the woman a negative title because of her actions in matching bags and passport numbers. The negative labeling is given based on the thinking pattern of Palestinians, just like the definition of action by Davidoff previously.

The negative labeling of women's actions and behaviour does not only occur to the Israeli woman but also to a Palestinian woman named Umm Ata', as quoted below:

وجدت بيديها مقاعد صالون قديم لاتصلح لشيء فقامت بعمل نجار ومنجد ومصمم معا  
وأعدتها جديدة. (Barghouti, 2011)

[Umm Ata', one time as a designer and another time as a carpenter to fix and replace the upholstery of the living room chairs and sofas.]

Based on the quote above, Umm Ata' is given two labels by the people of Deirghasanah: designer and carpenter. The labeling was given to her actions in fixing and replacing the chairs at her home.

Observing all forms of negative labeling experienced by female characters in the novel *Raaytu Ramallâh* has extensively explained the form of gender injustice to female characters in their daily lives, which can be understood with a feminist approach. The approach provides and expresses awareness of gender injustice experienced by women in families and communities and demands equality that should exist between men and women (Kurnia et al., 2013). In other words, this approach leads to all forms of problems of gender inequality in people's lives and literary works, which reflect the life of society itself. Gender inequality is a scheme that makes women victims (Abidin, Bulqis, Valensi, Abidin, 2018), one of the forms of gender inequality is stereotyping (negative labeling). Those are why the feminist approach is valuable in examining negative labeling as a gender injustice in the novel *Raaytu Ramallâh*.

It is part of gender inequality because the novel *Raaytu Ramallâh* involved many negative labeling of female characters in the conflict between Palestine and Israel. It occurs because society deemed female characters unable to contribute to people's lives at that time like men. Women leaders get social discrimination due to negative labeling and are constrained by regulations and societal stigma.

Because of gender inequalities, resistance is unavoidable because women, like other humans, naturally want to be free and contribute to every aspect of life. These women demand justice which is shown by the courage of a female character Umm Ata'. She became an ambitious and critical woman in speaking and acting to express the gender mistreatment experienced by her and other female figures in the Deirghasanah community.

## 5. CONCLUSION

This study shows the excellence and artfulness of Mourid Barghouti by pouring out his life journey in the novel *Raaytu Ramallâh*. The author exposes various unfair treatment against women at that time. Mourid Barghouti also dared to reveal the tyranny of the Israeli regime and their occupation of Palestine.

This study concluded that; The society described in the novel *Raaytu Ramallâh* had committed gender inequality through negative labelling of women, which led to the female characters getting social discrimination. The forms of negative labelling experienced by female characters are stereotypes against; nature, gender, physical attractiveness, widow status, fighter status, and actions and behaviour.

However, there are other important aspects that still need further study by future researchers on the novel *Raaytu Ramallâh*, such as focusing on the impact of stereotypes on women's lives in the novel, mainly because the prolonged war between Israel and Palestine as described by Mourid Barghouti affected the women behaviour and character, psychologically, such as discrimination, marginalization, and gender inequality. Another aspect that will need

further study is the impact of war on Palestinian children, such as the limited education for children and prolonged trauma.

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