



The Struggle of Princess Sultana Against Patriarchy in Jean Sasson's *Princess*

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Abstract. The relationship between men and women cannot be separated from people's lives, and various problems continue to develop, one of which has become a phenomenon, namely the dominance of the patriarchal system in the society and family. Women are victims of male domination in every aspect of life, especially regarding cultural regulations, decision making and women's bodies. This study aimed to describe the patriarchal practice experienced by Princess Sultana and explains the struggle of Princess Sultana against the patriarchal practice described in the novel *Princess* by Jean Sasson. This research is included into literary criticism that focused on the practice of patriarchy in the novel *Princess* by Jean Sasson. In addition, this study used the theory of feminism and patriarchy by Sylvia Walby, which focused on four structures of Walby's patriarchy. In the data analysis, the researchers analyzed the novel based on Walby's theory of four patriarchal structures. This analysis included four Walby patriarchal structures because the researchers found four Walby patriarchal structures in the novel, which are patriarchal relationships in the household, patriarchal relationships within the state, patriarchal relationships of sexuality and patriarchal relationships in culture.

Keywords: Patriarchy · Feminism · Literary Criticism

1 Introduction

The relationship between men and women cannot be separated from people's lives, and various problems continue to develop, one of which has become a phenomenon, namely the dominance of the patriarchal system in society and the family. Thus, women are victims of male domination in every aspect of life, especially regarding cultural regulations, decision making and women's bodies. Despite variations in levels of dominance, the fundamental truth that men are in charge remains the same [1].

This study aimed to describe the patriarchal practice experienced by Princess Sultana and explained the struggle of Princess Sultana against the patriarchal practice described in the novel *Princess* by Jean Sasson. Men and women's relationships are entwined with people's lives, and a number of issues continue to arise. One of them is the patriarchal system's domination in society and the family, which has become a phenomenon. Patriarchy is a social system that places men as the main authority figure in social organizations. The position of men is higher than women in all aspects of social, cultural and

economic life. For example, a father has authority over the mother and her children in a family. Patriarchy is a concept used in the social sciences, especially in gender reference studies that discuss power between men and women where men have an advantage in one or more aspects, such as determining lineage (using the father's last name for their children's names), the rights of the firstborn, personal autonomy in social relations, participation in public and political or religious status, and the various jobs of men and women determined by the sexual division of labor [2].

Patriarchy is a system and social structure and practice in social life in which men oppress, dominate, and exploit women. The existence of the practice of domination and subordination of women is the background for feminists to show their rejection of biological determinism, which shows that men and women naturally have differences resulting in different roles [3]. Patriarchy has emerged as a system deeply rooted in the whole order of people's lives, not just the family life, which places women as the subordinate party and men as the dominant party.

In addition, patriarchy is a social structure and practice in which men dominate, operate and exploit women. The practice of patriarchy can be identified from six patriarchal structures. They are household production, paid work, the state, male violence, sexuality and culture, which together play a role in capturing the depth, use and involvement of women's subordination [3]. From the six patriarchal structures, some of which can be found in Jean Sasson's *Princess*. Therefore, this study aimed to explain the patriarchal practices experienced by Princess Sultana and to elucidate how she struggles against those practices using Walby's patriarchy theory.

2 Literature Review

2.1 Feminist Literary Criticism

Feminist literary criticism is originated from the desire of feminists to examine the works of women writers in the past and to show the image of women in the works of male writers who present women as the ones who have been suppressed, misinterpreted and underestimated by the dominant patriarchal tradition in various ways [4]. These two desires give a rise to various ways of criticizing, which sometimes combine. Besides, feminism is not an additional explanatory model in addition to other political theories, but it unites various ideas that have similarities in three main views. First, gender is a social construct that oppresses women more than men. Secondly, patriarchy shapes this construction. Thirdly, women's experiential knowledge is the basis for forming a future non-sexist society [5]. When women begin to exist for themselves and can create their freedom, the future remains wide open [6].

2.2 Patriarchy

Patriarchy is a social system that places men as the main authority figure in social organizations. The position of men is higher than women in all aspects of social, cultural and economic life. The basic institution in forming patriarchal culture is the family, where the patriarchal ideology is well preserved in both traditional and modern societies. The

family encourages each member to think and behave according to the rules of a patriarchal society. Patriarchal ideology is introduced to every family member, especially a child. For instance, boys and girls learn from their parents' behavior about how to behave, character, and the right values in society [7]. Thus, this ideology is difficult to remove from society because it is still maintained and has become a culture for the community. In addition, patriarchal ideology is divided into three categories, which are temperament, sex role and status [8].

2.3 The Concept of Patriarchy

According to Sylvia Walby, patriarchy has two forms: domestic and public [9]. Domestic patriarchy is based on a man controlling women individually and directly in the household, such as the work of caring for children [10]. Whereas, public patriarchy is a form in which women have access, both in the public and domestic arenas. Forms of exploitation of women occur at all levels, but women are not formally excluded [9].

2.4 Patriarchal Structures

Walby has also conceptualized patriarchy into six structures which increasingly show that women are in a subordinate position. The six structures are:

2.4.1 Patriarchal Relations in Household Production

Women give up household chores to be taken over by their husbands. They are also required to receive maintenance in exchange for work, especially those without paid work. Homemakers are considered the producing class, while men are the takeover class. This structure also limits women's involvement in the public area.

2.4.2 Patriarchal Relations at Work

In paid jobs where women get opportunities in the public arena, they are still subordinated because there are differences in the wage system between men and women, there are differences in work positions with men, and consider women to lack skills, so there is no opportunity for women to enter better work positions.

2.4.3 Patriarchal Relations Within the Country

Patriarchy in the state is in the form of detrimental policies that do not give women the freedom to show their contribution to social life. The state does not take part in fighting against violence which can be seen as impunity for men who have committed violence, so it seems as if violence committed by men is systematically forgiven.

2.4.4 Violence Perpetrated by Men Against Women

Violence against women has grown in line with the growth of human culture. One of the forms of violence between men to women is in the household, which is called domestic

violence. However, the PKDRT Law departs intending to protect women, especially from domestic violence. We can see this goal in the General Provisions of the PKDRT Law [11]. In the explanation of Law no. 23 of 2004 concerning the Elimination of Domestic Violence, it is stated that legal reform in favour of vulnerable or subordinated groups, especially women, is very necessary in connection with the many cases of violence, especially in the household [12].

2.4.5 Patriarchal Relations in Terms of Sexuality

In this structure, there is a key form that requires heterosexuality and the existence of a double sexual standard. In heterosexual relationships, women are considered servants of men emotionally and sexually, which is not fully done by men because they are the dominant party and are raised in a masculine manner.

2.4.6 Patriarchal Relations in Cultural Institutions

Patriarchy in the cultural institutions in which this structure exists as a set of institutions that believe that women are under the control of a patriarchal society in various arenas of life, ranging from family life, religion, mass media, and education.

3 Research Method

This research is literary criticism research. Feminist literary criticism originated from the desire of feminists to examine the works of women writers in the past and to show the image of women in the works of male writers who present women as beings who have been suppressed, misinterpreted and underestimated by the dominant patriarchal tradition in various ways [4].

In analyzing the novel *Princess* by Jean Sasson, the researcher uses Walby's theory of patriarchal structure. Walby defines patriarchy as a social structure and practice in which men dominate, operate and exploit women. He also identified six patriarchal structures: household production, paid work, the state, male violence, sexuality and culture, which together play a role in capturing the depth, use and involvement of women's subordination [3].

The data source of this research is the novel *Princess* by Jean Sasson, published by Bantam Books in 2004 in London, United Kingdom. The data used to analyze the novel is in the form of a monologue or the form of words, sentences or phrases.

In collecting data, researchers classify data related to research. First, the writer reads the whole novel. The second is to underline and make sticky notes for the data found related to the research problem. Next, the three authors collected data that had been found related to the research problem. Finally, the four authors interpret the data and draw research conclusions.

The researcher collects data about the patriarchal practice experienced by the main character in the novel *Princess* by Jean Sasson and his struggle against patriarchal practices. After collecting the data, the researcher classified it according to Sylvia Walby's theory. Next, the researcher started the analysis by using Sylvia Walby's theory by focusing on the four patriarchal structures of Walby. The last step is concluding by referring to the analysis results with the formulation of research problems.

4 Findings and Discussion

4.1 The Patriarchal Practice Experienced by Princess Sultana in the Novel Princess

This section analyzes the patriarchal practices described in the novel. There are four structures in the novel, namely the first is the patriarchal relationship in the household. Three patriarchal practices were experienced by the daughter of Sultana, namely, the daughter of Sultana should not receive an education, Sultana's daughter has no right to property and Sultana's daughter is neglected by her father. The second is patriarchal relations within the state. There is a patriarchal practice in the state, namely the daughter of Sultana, whose birth is not registered in the state. The third is patriarchal relationships in sexuality. There is one patriarchal practice in sexuality, namely Sultana's daughter is polygamous by her husband, Kareem, and the fourth is the patriarchal relationship in culture, there are two patriarchal practices in culture, namely Sultana's daughter is not allowed to drive a car, and Sultana's daughter has to give birth to a son.

4.1.1 In the Household

The origin of the word patriarchy comes from Greek which means 'father who manages the family [7]. It has other connotations, such as power, family relationships, and social hierarchy. Patriarchy means paternal rule to describe a certain type of male-dominated family, including junior men, children, enslaved people, and housemaids, all under this dominant male rule. This domination is based on the family system where the father has absolute power over the household and its members: the mother and the children of any gender.

Women give up household chores to be taken over by their husbands. Women are also required to receive maintenance in exchange for work, especially those without paid work. Homemakers are considered the producing class, while men are the takeover class. This structure also limits women's involvement in the public arena. Furthermore, the husband fully holds the patriarchal relationship in the household, namely everything related to the household. Men control women's lives, so women here do not have any rights to manage their household.

4.1.1.1 Princess Sultana is Not Allowed to Get an Education

The following data shows that Princess Sultana is not allowed to get an education since she is a woman.

"My mother, encouraged by King Faisal's wife Iffat, managed to educate her daughters, despite my father's resistance. For many years, my father refused even to consider the possibility. My five older sisters received no schooling other than to memorize the Koran from a private tutor who came to our home." (p.44)

Princess Sultana was not allowed to get an education by her father. Princess Sultana only memorized the Qur'an from a private teacher who came to her house. The private teacher was named Fatimah, a teacher from Egypt who was about forty-five years old. Princess Sultana studied in the afternoon, six days a week. One day the teacher

asked permission from the parents of daughter Sultana to develop education for daughter Sultana and her siblings by including additional science, history and mathematics. Furthermore, his father responded with a firm word of “no”. Only the recitation of the Prophet’s hadiths kept buzzing in his house.

“Father responded with a firm no; and the recital of the Prophet’s words, and his words alone, continued to ring throughout our villa.” (p.44)

Princess Sultana was not allowed by her father to get an education. Princess Sultana was only allowed to stay home and learn the Koran from a private teacher who came to her house.

The data shows that Sultana’s daughters cannot move freely and do not have any freedom to choose what they want, such as choosing a life partner, continuing their studies, and choosing friends. Saudi Arabian women are controlled by men and expected to be subservient to men. Men take care of them in any activity. Various rules and regulations limit women’s access to public procedures, courts, medical care, and travel based on the guardian’s permission [13]. Thus, women and men do not have the same position. The husband fully holds all matters relating to the household. Here, the wife does not have the full right to manage the household, even regarding children’s education.

4.1.1.2 Princess Sultana has No Right to have a Valuable Thing

In her life, Princess Sultana has no right to have a valuable thing, including Rolex.

“When he was ten years old, Ali received his first gold Rolex watch. I was particularly distressed, for I had asked my father for a thick gold bracelet from the Souq (market-place) and he had brusquely turned aside my request. During the second week of Ali flaunting his Rolex, I saw that he had laid it on the table beside the pool. Overcome with jealousy, I took a rock and pounded the watch to pieces.” (p.49)

Princess Sultana’s father only cares about his son, while Princess Sultana and her sister get nothing from her father. Ali is Princess Sultana’s older brother. Her father loves her very much. Princess Sultana hated her brother Ali because of that; finally, Princess Sultana took the stone and destroyed the clock, and of course, in a week, bought another new gold Rolex watch. Daughter Sultana was angry and revengeful against Ali, her brother.

Furthermore, the data shows that Sultana’s daughter has no property rights from her father. Walby defines the concept of patriarchy now not only occurring in the domestic sphere but manifests in all parts of social life [3]. This implies that men have privileges in all important institutions of society while women do not. Subordination also occurs in various forms, such as discrimination, neglect, humiliation, exploitation, oppression, and violence; in the family, work, and community. Men here have more privileges than women.

4.1.1.3 Princess Sultana is Punished by her Father

“My passion for the I am one of those women who were ignored by their father, scorned by their brother, and abused by their husband.” (p.30-31)

Princess Sultana is one of the daughters neglected by her father. His father only cares about his son, Faruq and whatever Faruq wants, his father always obeys him. When Princess Sultana and her siblings brought the puppy, Ali happened to pass by to see the puppy, and instantly Ali liked the puppy and wanted the puppy to be his. Finally, Ali snatched it from Princess Sultana, but Princess Sultana kept the puppy in her hands. Then her father ordered her to give it to Ali because Ali said he wanted the puppy; finally, daughter Sultana could not do anything and immediately handed it over to Ali's brother. That boy.

“One afternoon we were pushing Basem, which means ‘smiling face’ in Arabic, in a pram. Ali happened to walk by with his friends. Sensing his friends’ excitement over our puppy, Ali decided that the puppy should be his. My sisters and I screamed and fought when he tried to take Basem from our arms. Our father heard the commotion, and he came from his study. When Ali told him that he wanted the puppy, our father instructed us to hand him over. Nothing we said or did would change our father’s mind. Ali wanted the puppy; Ali got the puppy”. (p.52)

When Sultana's daughter was given a red apple from a Pakistani cook, Ali wanted to take it, and Ali thought that whatever he wanted, he had to do.

“Ali slapped me to the ground, but I declined to hand over the shiny red apple just given to me by the Pakistani cook. Ali’s face began to swell with anger as I hovered over the apple and quickly began to take huge bites and swallow them whole. Refusing to give in to his male prerogative of superiority, I had committed a grave act and knew that I would soon suffer the consequences. Ali gave me two swift kicks and went running for our father’s driver, Omar, an Egyptian. My sisters feared Omar almost as much as they did Ali or my father. They disappeared into the villa, leaving me alone to face the combined wrath of the men of the house”.

“Moments later, Omar, followed by Ali, rushed through the side-gate. I knew they would be the victors, for my young life was already rich with precedent. I had learned at an early age that Ali’s every wish would be fulfilled. Nevertheless, I swallowed the last bite of the apple and looked in triumph at my brother.” (p.52)

Furthermore, his father was irritated with Princess Sultana, a girl he seemed never to want if he did not do what his son wanted.

“Struggling vainly in the grasp of Omar’s huge hands, I was lifted into the air and transported to my father’s study. Reluctantly, my father looked up from his black ledger and with irritation at his seemingly ever-present unwanted daughter while holding out his arms in invitation to that treasured jewel, his eldest son.” (p.33-34)

Here Sultana's daughter does not want to speak while her brother Ali is allowed to speak, whereas Sultana's daughter wants to talk about what has happened to her father, but only Ali is allowed to speak by her father.

4.1.2 State Patriarchal Relations

The patriarchal relationship in the state is in the form of destructive policies that do not give women the freedom to show their contribution to social life. This makes women more isolated and subordinated. The next structure is violence perpetrated by men against women in the form of physical, verbal, and psychological violence. The state does not take part in fighting against violence which can be seen as impunity for men who have committed violence, so it seems as if violence committed by men is systematically forgiven.

Women are largely under-represented anywhere in the world of parliaments, legislatures, military and other institutions [14]. However, little has been done to improve the position of women in the public sector. The structure of this patriarchal system is that women are under state power and regulations that harm women. In the following section, it shows how princess Sultana's birth is not registered in the country.

"I have often asked myself: Does this mean that we women of the desert do not exist, if our coming and our passing go unrecorded? If no-one knows of my existence, does that mean I do not exist?" (p.30)

"The history of our women is buried behind the black veil of secrecy. Neither our birth nor our death is made official in any public record. Although births of male children are documented in family or tribal records, none is maintained anywhere for females. The common emotion expressed at the birth of a female is either sorrow or shame. Although hospital births and government recordkeeping are increasing, the majority of rural births take place at home. No country census is maintained by the government of Saudi Arabia." (p.30)

Princess Sultana is one of the women whose births and the state does not record deaths. In Saudi Arabia, there is no justice in favor of women. Walby defines patriarchy as a system and social structure and practice in social life in which men oppress, dominate, and exploit women [9]. Patriarchy has emerged as a system deeply rooted in the whole order of people's lives, not just the family life, which positions women as the subordinate party and men as the dominant party. The general public never records the births or deaths of women, while the births of sons are documented in tribal records. Furthermore, the birth of a daughter is sorrowful and shameful. Women are not valued at all.

4.1.3 Patriarchal Relationship in Sexuality

Patriarchal relationships in terms of sexuality. In this structure, there is a key form that requires heterosexuality and the existence of a double sexual standard. In addition, heterosexuals, lesbians, and homosexuals use sexual orientation as a reason for those who can build patriarchal relationships and forms of sexuality that men dominate, so this is a central question for radical feminists in conducting their analysis. In heterosexual relationships, women are considered servants of men emotionally and sexually, which men do not fully do because they are the dominant party and are raised in a masculine manner. Walby considers heterosexuality a very important patriarchal structure because it can strengthen a patriarchal structure.

Patriarchal relationships in sexuality and patriarchal relationships in sexuality have been determined socially as the norm [15]. The goal is to distinguish between homosexuals and lesbians. However, the norm is more directed that men marry women to serve them. The following section describes how princess Sultana involves in polygamy.

“I still had no notion of what message my husband wanted me to hear, but without doubt his words were meant to prepare me for news I would not embrace. I felt numbness creep into my face; I knew with certainty that I did not want him to reveal what change I would soon know as actuality.” (p.245)

Putri Sultana knew that her husband was preparing news that she might not be able to bear, and without realizing it, Princess Sultana’s tears flowed.

“Sultana, I am a man that can afford many children. I desire ten, twenty, as many as God sees fit to give me.’ He paused for what seemed a lifetime. I held my breath in fear. ‘Sultana, I am going to another wedding. As the second wife, she will be there to provide children. I need nothing further from her, only children. My love is always with you.” (p.246)

Princess Sultana’s husband wants to remarry another woman because her husband wants to have ten, twenty, or even more children.

“The year before, during a routine examination at the King Faisal Specialist Hospital and Research Center here in our city, I had been diagnosed as having breast cancer. Kareem and I were shocked, for we thought of illness as belonging only to the aged. I had remained disease-free all of my life and had borne my last two children with ease. The doctors were certain I was now clean of the killer cells, but I had lost one breast. Further, I was also warned not to become pregnant.”

Princess Sultana had accompanied Kareem for the past seven years, and Kareem easily left her and wanted to marry another woman. Princess Sultana could not do anything about what happened to her. She accepted the fate of what happened to her even though it was not her wish.

All the data above shows that Sultana’s daughter is only for sexual objects or the pleasure of her husband’s manhood. Here the daughter of Sultana is oppressed and cannot defend whatever happened to her. Walby defines patriarchy as a system and social structure and practice in social life in which men oppress, dominate, and exploit women [9]. In heterosexual relationships, women are considered servants of men emotionally and sexually, which men do not fully do because they are the dominant party and are raised in a masculine manner. Walby considers heterosexuality a very important patriarchal structure because it can strengthen a patriarchal structure.

4.1.4 Patriarchal Relations in Culture

Patriarchy in the cultural institutions in which this structure exists a set of institutions that believe that women are under the control of a patriarchal society in various arenas of life, ranging from family life, religion, mass media, and education. Walby said that these

institutions play an important role in generating variations in gender subjectivity in different forms. This structure also describes ideas that include masculinity and femininity in all social relations, where there are differences between the two.

4.1.4.1 Princess Sultana had to Give Birth to a Boy

Saudi Arabian culture insists that women have to give birth to sons. When Sultana's daughter gave birth, her husband Kareem and her family expected Sultana's daughter to give birth to a son because they would be very honored if a son were born if a daughter was born, it was a big disappointment for them, especially Kareem, the husband of Sultana's daughter.

“Without doubt, they were, as were my husband and family, praying for the birth of a son. Their reward would be great if a male child appeared; if a female child was born, there would be a great disappointment. As far as I was concerned, a female child was my desire. My land was bound to change, and I felt myself smile with anticipation of the agreeable life my baby daughter would know.”

“The cheating of the physician and his staff awoke me from a shadowy hollow. A son was born! I was sure I had heard the physician whisper to his head nurse: ‘My mind protested at this insult to my husband, but a deep slumber took me from the room and the remark was not recalled for many weeks. By that time, Kareem had awarded the physician with a new Jaguar and fifty thousand English pounds. His nurses were presented with gold jewelry from the Souq along with five thousand English pounds each. The jubilant hospital administrator from Egypt received a substantial contribution to be used for the maternity wing. He was overjoyed with a bonus of three month’s salary. (p.199)

Kareem was very happy because daughter Sultana gave birth to a son, even though he said the number of sons that will be born again from daughter Sultana.

“Kareem gave little thought to the future of his son. He was enamored of fatherhood and quite of sons we would produce together.” (p.27)

Whatever will be done by all men in Saudi Arabia to get male offspring, not women, the value of child birth in Saudi Arabia is still measured by the presence or absence of male organs.

“Yet there is nothing men will not do, there is nothing they have not done, in this land to ensure the birth of male, not female, offspring. The worth is still measured by the absence or the presence of a male organ.” (p.28)

Religious laws derived from the Qur'an and as-Sunnah are used as a tool to defend the opinions of men.

“It is wrong, however, to blame our Muslim faith for the lowest position of women in our society. Although the Koran does state that women are secondary to men, much in the same way the Bible authorizes men to rule over women, our Prophet Muhammad taught only kindness and fairness towards those of my sex. The men

who came behind Prophet Muhammad have chosen to follow the customs and traditional of the Dark Ages rather than to follow Muhammad's words and example. Our Prophet scorned the practice of infanticide, a common custom in his day of ridding the family of unwanted females. Prophet Muhammad's very words ring with his concern at the possibility of abuse and indifference towards females: 'Whoever hath a daughter, and doth not bury her alive, or scold her, or prefer his male children to her, may God bring him into Paradise.' (p.28)

The data above shows that the daughter of Sultana must give birth to a son because they will be very honored if a son is born; if a daughter is born, then they feel a big disappointment, especially Kareem, the husband of the daughter of Sultana. Furthermore, whatever will be done by all men in Saudi Arabia to get male offspring, not women, the value of childbirth in Saudi Arabia is still measured by the presence or absence of male organs. Religious laws derived from the Qur'an and Sunnah are used to defend the opinion of Sultana's men and daughters not being allowed to drive a car because Sultana's daughter is a woman who must be at home. All of that includes customs that occur in Saudi Arabia.

4.1.4.2 Princess Sultana is Not Allowed to Drive a Car

Princess Sultana is not allowed to drive a car because she is a woman. Saudi women are not allowed to drive a car because it is absurd. This type of action does not want to be done by women because their biggest fear is that the concessions will only make women move forward and continue to demand their rights. Furthermore, Kareem believes in the custom that women should stay at home.

"Did he not know? Women had broken the first of the unyielding barriers – they were claiming their right to drive! Kareem's response sobered our reaction. I knew his opinion on the matter; there is no mention of such in our religion, he would say. He, like many other Saudi men, had always thought it absurd that Saudi women were not allowed to drive. With a weary tone, my husband now voiced the unthinkable. 'This is exactly the type of action that we did not want you women to take! We have been battling the fanatics for every concession!' (p.273) Their biggest fear is that our decisions will result in women moving towards more privileges. What is more important to you, Sultana, 'he cried out to have soldiers to protect our lives from the Iraqi menace, or to choose this time to drive?"

"I was furious with Kareem. Many times, he had protested against the silly custom that chains Saudi women to their homes. And now his fear of the men of religion brought his cowardly soul to the surface. How I yearned to be wed to a warrior, a man with the hot flame of righteousness to guide his life." (p.274)

Women and men do not have the same position. Women cannot move freely and do not have any freedom to choose what they want. Saudi Arabian women are controlled by men and expected to be subservient to men. Men keep them in any activity. Various rules for women's access to public procedures, courts, medical care and travel are based on the guardian's permission [13]. However, little has been done to improve the position of women in the public sector. The structure of this patriarchal system is that women are

under state power and regulations that harm women, like in Saudi Arabia. Saudi Arabian women have not been treated as citizens who are equal to men [13].

4.1.5 The Efforts Against Patriarchal Practices

In this section, the author analyzes how the main character, Putri Sultana, fights patriarchal practices. The researcher found that the main shop, Putri Sultana, was against some of the above patriarchal practices. Among others, Princess Sultana took reckless actions by refusing to obey the superiority of men's prerogatives. Princess Sultana decided that women should have the right to speak because, in her country, women are prohibited from speaking or having opinions. Putri Sultana continues to fight a worthy rebellion against men's absolute power, Putri Sultana against the social rules in her country that sacrifices women. Princess Sultana says she wants to divorce Karim, i.e. her husband. She cannot accept the humiliation of a husband who remarries and Putri Sultana fight for women to also drive cars on the streets like men.

“My passion for the truth is simple, for I am one of those women who were ignored by their father, scorned by their brother, and abused by their husband. I am not alone in this. There are many more, just like me, who have no opportunity to tell their stories.” (p.30)

Princess Sultana is a woman who is neglected by her father, belittled by her brothers and abused by her husband. Therefore, she wants to tell everyone her story to get justice for oppressed women and to make women aware that women are unwitting victims of patriarchal practices.

“Ali slapped me to the ground, but I declined to hand over the shiny red apple just given to me by the Pakistani cook. Ali's face began to swell with anger as I hovered over the apple and quickly began to take huge bites and swallow them whole. Refusing to give in to his male prerogative of superiority, I had committed a grave act and knew that I would soon suffer the consequences. Ali gave me two swift kicks and went running for our father's driver, Omar, an Egyptian. My sisters feared Omar almost as much as they did Ali or my father. They disappeared into the villa, leaving me alone to face the combined wrath of the men of the house.” (p.33)

From the data above, it can be seen that Ali wanted the apple given to Princess Sultana by the Pakistani Cook. However, Princess Sultana refused and immediately ate the apple. This proves that Princess Sultana committed a reckless act by refusing to obey the superiority of men's prerogatives. Princess Sultana also knows the consequences she will get if she does not obey men or obey men's wishes, and she does not care about that.

“This intimate view of my beloved sister's predicament filled me with a new resolve: it was my thought that we women should have a voice in the final decision on issues that would alter our lives forever. From this time, I began to live, breathe and plot for the rights of women in my country so that we could live with the dignity and personal fulfillment that are the birthright of men.” (p.72)

The data above shows that Princess Sultana decided that women should have the right to speak, and Putri Sultana was secretly planning to fight for women's rights in her country so that she and other women could live with more dignity and be able to fulfil personal needs that had only been the rights of men. - male from birth.

“It did not help his attitude that his younger daughters were in a kind of rebellion against the absolute rule of men. Our talk and actions were unprecedented and unappreciated. Knowing full well we would never reach the heights we desired, our talk alone was a victory of sorts, for no Saudi women had ever approached the topics we discussed with such great abandon.” (p.74)

Princess Sultana continues to fight a worthy rebellion against men's absolute power because her words and actions are never appreciated and taken into account.

“When our plane touched down in Riyadh, I prepared myself for more unpleasantness. At fourteen, I knew that I would now be considered a woman, and that a hard fate awaited me. As precarious as my childhood had been, I had a sudden longing to cling to my youth and not let go. I had no doubt that my life as a woman would be a perpetual struggle against the social order of my land, which sacrifices those of my sex.” (p.94)

The data above shows that Princess Sultana will fight against the social rules in her country that sacrifice women.

“Only we modern educated women could change the course of women's lives. It was in our power, within our wombs. I looked to my wedding date with determined anticipation. I would be the first of the Saudi women to reform her inner circle. It would be my sons and daughters who would remodel Arabia into a country worthy of all its citizens, both male and female.” (p.162)

Putri Sultana is one of the educated women, she believes that educated women can change the path of a woman's life, and she believes that everything is in the power of a woman because later a woman will conceive and give birth to a child from that woman can change it. He said he would change it through his sons and daughters, who would then shape Saudi Arabia into a country that respects all its citizens, male and female.

“My strong character was formed by the age of five. I have the tendency to be nervous at the sight of trouble looming. As the danger draws near, I become less nervous. When the peril is at hand, I swell with ferocity. As I grapple with my assailant, I am without fear and fight to the finish with little thought of injury.” (p.182)

Princess Sultana is not afraid and will fight to the end without considering the consequences. This shows that Princess Sultana struggles to fight against the patriarchy experienced by women.

“At last my rage was spent. A deadly calm fell over me. My mind was made up. I told Kareem that I wanted a divorce; I would never submit to the humiliation of

his taking another wife. Kareem replied that divorce would be out of the question unless I chose to give up my children for his second wife to raise. He would never allow them to leave his home.” (p.247)

Princess Sultana said she wanted a divorce from Karim, her husband of Princess Sultana. She could not accept the humiliation of a husband who remarried. Princess Sultana's husband wants to remarry because Princess Sultana cannot have any more children.

The data above shows that Sultana's daughter is only an object to give birth to children. Furthermore, Princess Sultana struggled to resist that, so she wanted to divorce her husband if he remarried and made her his second wife.

“In a temper, I hotly replied that we women could not be ‘beggars with conditions’. What a luxury to be able to pick our time and place! We had to take what small opportunities were presented. Now was our time, too, and Kareem should stand by our side. Surely, the throne would not be toppled over the fact that women drove in our streets!” (p.274)

Princess Sultana took the slightest opportunity in front of her and hoped that Karim, her husband, was on her side. Princess Sultana struggles for women also to drive cars on the streets like men because her husband is against the stupid custom of chaining Saudi women at home. Furthermore, what he had done made Karim, i.e. his husband, angry with all the women and told Princess Sultana loudly that this incident would delay women's rights for decades.

The data above shows that Putri Sultana fought against patriarchy and did not care about her safety even though she sacrificed herself to fight for women's rights.

5 Conclusion

This analysis concludes that there four patriarchal structures in the novel. Among them are patriarchal relationships in the household, patriarchal relationships within the state, patriarchal relationships of sexuality, and patriarchal relationships in culture. The first is the patriarchal relationship in the household, described by daughter Sultana that she is not allowed to get an education. In addition, Princess Sultana has no right to acquire property, and her father ignores her daughter Sultana. The second is the patriarchal relationship within the state, described by the daughter of Sultana, whose birth is not registered in the state. The third is the patriarchal relationship of sexuality, represented by the daughter of Sultana that the daughter of Sultana is polygamous with her husband. And the fourth is the patriarchal relationship in culture, illustrated by the daughter of Sultana that the daughter of Sultana must give birth to a son, and the daughter of Sultana is not allowed to drive a car.

The main character's efforts, namely princess Sultana, in fighting patriarchal practices include Princess Sultana taking reckless actions by refusing to obey the superiority of men's prerogatives. Princess Sultana decided that women should have the right to speak because, in her country, women are prohibited from speaking or having opinions. Princess Sultana continues to fight a worthy rebellion against men's absolute power, Putri

Sultana against social rules in her country that sacrificed women. Putri Sultana said she wanted a divorce from Karim, her husband. She could not accept the humiliation of a husband who remarried, and Putri Sultana fought so that women also rode cars on the streets like men.

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