

## CHAPTER 2

### LITERARY REVIEW

In doing this study, the writer tends to utilize some theories. This study tries to reveal mostly upon the cultural studies in treating Arab women done by men. The men's ways are sometimes reputed it as Islamic teachings. Thus, the writer uses cultural studies theory to reveal the background of Arabian culture. In addition, patriarchy is used to support cultural studies. Then, this study employs some Islamic teachings based on Al-qur'an and Hadits in order to determine which ways of treating Arab women are truly based on Islamic values or the practice of culture. Hence, those theories are relevant in doing more deeply analysis. Those theories are explained as follows:

#### **1.1. Cultural Studies**

Generally, cultural study is talking about culture among society. Guerin, Labor, Morgan, Reesman, and Willingham said that cultural studies is composed of elements of marxism, post-structuralism and postmodernism, feminism, gender studies, anthropology, sociology, race and ethnic studies, film theory, urban studies, public policy, popular culture studies, and postcolonial studies (276). Those fields that concentrate on social and cultural forces can create community or cause division and alienation. It is because culture is associated first with a rapid increase in the social presence of culture. Tylor said that the culture itself is a complex whole thing

which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by human as a member of society (“Popular Science” 1). Thus, cultural study is directly related to all aspects of human’s life, especially influenced by society.

Cultural study has four goals. Firstly, it talks about cultural phenomenon. The purpose is to reveal the diverse social and political issues. In addition, it is also to reveal the struggles within the current affairs happened in society. Secondly, the purpose is to discover models of restructuring relationship among dominant and minority classes. It is because cultural studies are politically engaged. Thirdly, cultural studies have purpose to examine the practices of everyday life constructed by society. Finally, cultural studies analyze not only the cultural practices, but also the means of production. It reveals the reasons and impacts of cultural practices (277-279). Hence, cultural studies have the goals to uncover the cultural influences practiced by society.

### **1.1.1. Religion**

In cultural studies, culture was born because human beings conducting things of their ideas, behaviors, and values. Consequently, comprehending and describing the living culture are inseparable with the involvement of human’s acts. The action itself cannot be separated from religion adhered by the human. Geertz said “a cultural analysis is not an experimental science searching for values, but rather than an interpretative science searching for meaning” (qtd in Fitria 1). It means that the first

point describes the interpretative anthropology in general terms and the second point especially describes the relation between culture and religion sphere. Thus, human's acts in social life are related to religion they adhered.

#### **1.1.1.1. Islam**

Islam is a complete way of life. It is the guidance from Allah, the Creator of the Universe for all human beings in the world (Sarwar 12). Allah says in Surah Al-An'am verse 115, "And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing". It means that what Allah commands towards His followers is the most right path. In addition, no one can disobey His words because what Allah commands is for the better life (Ghoffar "Jilid 3" 278-279). On the other hand, Islam also governs all aspects of human life; the things that people do in their lifetime. It shows us the best way to conduct our private and public affairs. They include social, economic, political, moral, and spiritual activities. Hence, Islam is the most right source for human's life.

Islam is the way of peace and harmony. Those two things come from obedience to Allah's laws. A muslim, the adherent of Islam must perform the good deeds and keep away from the bad deeds. The important thing is that Islam establishes this peace because it is part of human's nature (14). All human beings absolutely have the nature to like the good things and dislike the bad things. Helping each other, showing kindness, politeness, respecting to parents and teachers, honesty, and all other forms of good deeds are always liked and appreciated. Whereas, rudeness, cruelty, lies,

hurting others, disrespect to others, drug addiction, stealing, violence, and other bad things are disliked and hated by everyone. Those good and bad things are one of Allah's commands in order to achieve peace and harmony in human's life.

#### **1.1.1.1.1. Treating Women**

Islam is the religion that governs the ways in treating women. They are as essential as men for the continuation of human life and development of society. Any discrimination based on gender is an offense. Allah says in Surah Al-Qiyamah verse 36-40, "Does man think that he will be left neglected?, Had he not been a sperm from semen emitted?, Then he was a clinging clot, and [Allah] created [his form] and proportioned [him], And made of him two mates, the male and the female, Is not that [Creator] Able to give life to the dead?". Allah illustrated in the verses that He created both sexes from one single source. There is no difference between the two sexes in terms of qualifications in humanity. In addition, Allah has the authority about our death (Ghoffar 355-356). Islam also has abolished and abrogated all the previous unjust laws that demoted women as inferior in quality and nature.

Women have the same rights as men. It includes education and work, affection, protection, inheritance, and all other forms of good treatments (Osman 2-3). Al-Sheha also said that Islamic law protects women from intimidation and molestation, and this demands that no one of either gender commit acts that are sexually provocative or enticing to the other (9). It means that women have the rights to get the protection and good treatments, so Islam forbids anyone to oppress and

torture them. Islamic teaching does not limit its care of women to a specific need of life. This treatment can be showed by paying close attention to women's needs and rights throughout their life.

Islam grants women in all aspects of life including the aspect of relationship between men and women. Al-Sheha said that Islam deals with women in a comprehensive way in the context of their relationship with Allah, her Creator and Lord, with their self as a part of humanity, and with man, their partner and natural spouse in the family (24). The relationship in family can be seen through father and his daughters, uncle and his nieces, husband and his wife, brother and his sisters, and grandparent and his granddaughters. Whereas, the relationship outside of family can be seen through unmarried man and unmarried women, male friend and female friend, ex-husband and ex-wife, and so on. Thus, Islam never discriminates women as the inferior creature.

#### **1.1.1.1.2. Physical Hygiene**

Physical hygiene in Islam is called *at-taharah*. It is defined as purification from impurities (Salam 2). Generally, it means cleansing the physical parts of body from filth, dirt, and excreta. The purification is not only about physical hygiene, but also about spiritual purity (Ibid). It means cleansing of the soul from perpetration of sins, cleansing the mind from ignoble motives and bad thoughts which reflect the misconducts, cleansing the mind from malice, envy, undue hatred, and all other forms

of bad thoughts and deeds. Thus, purification in Islam is a form of essential part of Muslims life.

Purification can be seen through the practice of doing ablution (wudhu). Zarabozo said that ablution means washing one's face, hands, arms, head and feet with water (25). It is not done without certain reasons and purposes. There are three actions requiring ablution in order to be accepted in Islamic law. Firstly, any type of ritual prayer needs ablution before doing it. It involves five times prayers a day becoming the obligatory and *sunnah* prayers such as tahajjud, rawatib, tarawih, istikhoroh, and so on. Secondly, ablution is also needed before circumambulating the Ka'bah. It is because the Ka'bah is the holy building becoming the center of doing prayers. Hence, people doing pilgrimage must do the purification by practicing ablution. Thirdly, touching a copy of Al-qur'an must do ablution first. It is also caused by Al-qur'an is the holy book of muslims consisting of Allah's commands (65-66).

Those three actions above are not only for purifying physical hygiene, but also purifying spirituality. It is because ablution is one of Islamic laws based on Allah's commands. As we know that obeying Allah's commands is the obligation for all who believe in Islam. Every single thing that Allah commands to the believers is for their best life. He never disappoints His believers since they obey the commanded and avoid the prohibited things. The believers who show their obedience will be closer to Allah. The closeness automatically builds spiritual calm and quiet in their heart. It is because they can implement what Allah commands and forbids well. Thus,

purification is not only about physical hygiene, but also about spiritual relation between believers and Allah.

One of the important purification is circumcision. Circumcision in Islam is derived from Arabic *al-khatnu* which means ‘cut’. Mianoki said that the terminology of *al-khatnu* is removing the prepuce (foreskin or ‘hood’) which covers the penis of male and the clitoris of females (8). Imam Syafi’i and his followers said that male circumcision is the obligation. It is because the purpose of male circumcision is to clean the urine remnant existing in foreskin. That practice is one of the main obligatory before doing pray (qtd in Sauki 66). While, circumcision for female becomes debatable case among Islamic scholars (70).

Fortunately, Sauki divides female circumcision into two laws. Firstly, it is permissible thing. The law of female circumcision is permissible if it is done by following good treatment. It is just removing the prepuce of clitoris without deranging or cutting the clitoris itself. This treatment must be based on medical recommendation. In addition, this practice must be done by muslim doctors who have deep understanding about Islam. Secondly, female circumcision is forbidden thing. It becomes forbidden thing if it is done by deranging or cutting all of female genital organs; clitoris, labia mayora, and labia minora. It is really forbidden in Islam because this practice is the same as torturing female (90). Each of law is specifically seen from the beneficial effects towards female. Thus, in doing female circumcision, we must deeply understand which treatment is good and bad for female. Hence, in doing physical hygiene for everyone especially for circumcision, people must know





Ar-Rum verse 21, **“And among His Signs is this that He created for you wives (spouses) from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for people who reflect”**. It is indeed Allah’s mercy upon mankind that He created spouses for human beings from their own kind (Ghoffar 362). Imagine the world with humans living without a spouse or imagine if a spouse was not from same kind such as the spouse of a human and Jin or animals. It would have been very difficult to achieve compatibility. Fortunately, the mercy of Allah, The Almighty is vast. Thus, He has blessed the mankind with this beautiful relation of husband-wife.

Marriage and pairing are one of Allah’s laws for His creatures. Pairing applies in general also for animal and vegetation (At-Tuwaijiry 5). Through marriage, a healthy environment will be maintained such as cohesiveness and reciprocal love. Marriage also helps in maintaining chastity and guards everyone from committing the prohibited. It is the best means of fulfilling sexual needs to free from related diseases. In addition, marriage also fulfills the parental and maternal senses in man through having children. It can be said that marriage is the best means of reproduction and preserving the family lineage. Hence, Allah governs about marriage for man and woman relationship.

Basically, the principles of marriage are simple. There are some requirements of a valid marriage. Firstly, the couple must be free from any legal prevention to their being able to marry one another. Secondly, the woman must have the approval of her guardian. Thirdly, there must be an offer and acceptance (Ijab Qabul). Then, when the

marriage is held, the condition must be in four rules. They are the presence of the couple, their approval, the presence of the woman's guardian, and two males; Muslim witnesses (Al-Hamad 1). Thus, Islam governs marriage rules in order to make it easy for the couple.

Unfortunately, those principles above are sometimes misapplied by some people. It can be seen through the practice of temporary marriage or called *mut'ah* marriage. The word *mut'ah* is derived from Arabic language which means enjoyment, delight, or gratification (Shomad 297). The beginning and end of this marriage are specified. A man pays her woman small *mahr* (dowry). Then, after the specified time is over, the marriage will be end automatically.

Sanusi said that the law of temporary marriage is forbidden. It is because this marriage is not mentioned in Al-qur'an. Some scholars say that Surah An-Nisa' verse 24:

“And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise”

is the source of doing temporary marriage. In fact, it actually explains about the real marriage, not temporary marriage (41). In addition, although this marriage had ever been permitted by Prophet Muhammad, but then he forbidden this marriage forever.



The spouses practicing their rights and duties well will have long lasting marriage. It is caused by many factors. Hare divides eight principles to achieve long lasting marriage. They include trusting and confiding in one another, respecting and valuing each other, expressing feelings to one another, intimacy and closeness, mutual sexual satisfaction, expressions of understanding and support, encouraging independence in one another, the last is expression of contentment and appreciation (2). Those principles will be useful for both spouses if they can understand each other.

Furthermore, if the implementation of rights and duties are not balance between two spouses, Islam opens the way through divorce. Islam lays great emphasis on the policy of matrimonial life between two spouses and divorce is the last resort to end the marriage (At-Tuwaijiry 25). Divorce is called for only spouses who do not have harmony anymore. It becomes something impossible to reach. Divorce is permissible in Islam, but Allah does not like it (Sarwat 136). It is not forbidden by Allah, but in doing divorce, there are some rules that must be followed. The rules are for avoiding divorce easily.

Divorce can be the right of two spouses. Divorce is not valid if it is issued by a person who is forced to do it or when he is drunk or when he gets anger, so he does not realize what he is saying (Sarwat 25). Divorce is unlawful to be issued when the wife is in her menstruation or postnatal period. The husband has the right in divorce pronouncement. He has three times chances to divorce his wife issued by him or by his representative (26). Divorce becomes effective when it is expressed in direct and

obvious words that do not need intention to clarify their meaning. Hence, he must be careful in the way he speaks and uses the words.

Allah says in Surah Al-Baqarah verse 229 “Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah . . .”. It describes that the pronouncement of divorce is held by the husband. He can divorce his wife and cancel it twice. In doing divorce, the husband must treat his wife with good treatments. Then, the third pronouncement of divorce becomes more complicated. It is because if the husband wants to marry his ex-wife, the wife must marry another man first (Ghoffar “Jilid 1” 452). However, that rules cannot be done by the two spouses intentionally and forcefully.

A husband can divorce his wife with specific reasons. He cannot divorce his wife thoughtlessly. For example, divorce may be caused by the wife's bad behaviors or her wickedness or when marriage becomes injurious to either of the spouses (26). In this case, there are three steps that must be done by husbands to treat his wife; by giving advice, avoiding intercourse, and hitting (Sarwat 121). In addition, divorce also can be done by wife. The case can be seen through the missing of husband. It means that he has disappeared and cannot be communicated with (Ali 8). It causes husband cannot fulfill his marital obligation towards family. Thus, divorce cannot be used arbitrarily both by husband or wife.



economic resources. Patriarchy is defined as the 'rule of the father' as patriarchs to be intrinsically superior to women.

A society becomes patriarchal when males receive privileges. Males are identified as the society and the society is male centered. A society where cultural ideas of what is good, desirable, preferable or normal are identified towards males is patriarchy (27). Patriarchy becomes male centered when focus is placed on men and their actions, while female rights are limited by male authority.

Patriarchy is characterized by male domination and power. Hooks stated that patriarchal rules still govern most of the world's religious, school systems, and family systems (2). Then, it shapes the values of our culture. We are also socialized into this system. Most of us learned patriarchal attitudes in our family as the origin system. Thus, those values are reinforced in schools and religious institutions.

This system becomes the main trigger of feminist movement causing women's protest. The purpose is to voice female marginalization (Carter 91). Feminist movement analyzes all of the causes and the performer of doing oppression towards female. This movement is to end male domination happened in society (13). It means that there are female rights that must be struggled. Hence, the habits of oppressing female as the victims in society, family, culture, even country can be uncovered through feminist movements through its thoughts and practices.

Patriarchy will not be the problem if it is practiced based on humanity values. Although the basic rules of life are held by men, but they can deeply see and understand what women faced in their life. It will give them the appropriate rights

such as work and education, protection, and affection. Since women (wives) can be responsible with their duties as daughters and wives, the equality in achieving their rights must be struggled. Hence, feminist movement will appear when patriarchy really discriminates women.

#### **1.1.2.1.1. Background of Arabian Culture**

Arabian culture refers to the culture in the countries in which the official language is Arabic. Arab countries are often called as Islamic country. It is because Islam is firstly spread in Arab Saudi, one of Arab countries. Then, Islam becomes strong religion believed by its inhabitants (Budiman 1). Islam not only changes the spiritual beliefs of Arabs, but also influences their whole aspects of life. In addition, Islam becomes strong base in building the new civilization. Hence, Islam also becomes the main source in practicing the action in daily life.

Oftentimes, Islam is connected with Arabian culture. Many people said that they are the same; Islamic culture and Arabian culture. In fact, Arabian culture is the culture originating from Arabs and developing in Arabian regions. While, Islamic culture is the culture originating from Islamic teachings including physical and spiritual deeds (Falahudin 1). Furthermore, those explanations can be concluded that Arabian culture is not definitely based on Islam, while Islamic culture is definitely based on Islamic principles.

Arabian culture strongly maintains the principles of honor and shame. Those are the most fundamental principles governing social organization and interaction in



Arab societies. Honor determines social status, forms the basis of social etiquette, relations between families, lineages and tribes. If those are not maintained well, they will feel really shame and the honor will be difficult to regain (“The Arab World: An Introduction to Cultural Appreciation” 6). Sexual honor also becomes the important thing to maintain. The honor of a family is strictly related to its women members (8). Any violation of the strict prohibitions done towards women will automatically have a severely detrimental impact upon the honor of the family.

Furthermore, males are the head of the household and in charge of duties that are usually found outside the household such as protecting and providing for his family. Family identity is also tied to the father. In addition, a man is said to be honorable if he can prove his virility by having many children, especially sons. His honor depends on his ability to prove his bravery and to protect his family from its enemies (8). Hence, the men’s authority is the most fundamental thing in Arab world.

#### **1.1.2.1.1.1. Treating Women**

Arab countries have certain rules to treat women. One of them is in Arab Saudi. The rules are caused by the interaction between individuals of the opposite sex is a very different matter. In public displays, the intimacy between men and women, even when they are married are strictly taboo. It is considered as embarrassing and offensive thing (“The Arab World: An Introduction to Cultural Appreciation” 13). Thus, women in Arab Saudi have the certain rules to obey.

The rules in treating Arab women become culture among Arabian societies. The culture itself is also influenced by practices of treating women in pre-Islamic era. Women in pre-Islamic tribal society in Arab and in the earliest days of Islam had a far more public role. It was caused by Judaism and Christianity saw woman in the form of Eve, as introducing evil into the world and Judaism allowed polygamy and strong male privilege in divorce (Keddie 14).

There are some principal aspects of Arabian culture becoming rules for women. Arab women dress is *abayah* that cover the full length body. It concerns on the modesty becoming reason for the dress. It also covers their faces as well as the bodies in veils. On the other hand, men have the higher level jobs than women because they are always associated with the domestic sphere such as nursing, midwifery, child-care and teaching. Oftentimes, jobs in a society for woman are expected to be nothing but a housewife. In addition, the laws surrounding marriage, divorce and inheritance tend to be held by males. Women are in a similarly weaker position if they wish their marriage to end. They have obligation to obey the patriarchy (“The Arab World: An Introduction to Cultural Appreciation” 24). Those are some ways in treating women in Arabian culture becoming the rules for women to obey it.

#### **1.1.2.1.1.2. Physical Hygiene**

The practice of physical hygiene becomes important thing in Arab Saudi. Personal hygiene is extremely fundamental to Arabs for both spiritual and practical

reasons. It is because meals are frequently eaten by hand, so washing the hands before and after eating are the typical rules. In addition, formal washing of face, hands, and forearm are required before daily prayers or fasting (“Arab Cultural Awareness” 19).

Physical hygiene also practicing in Arab is male circumcision. As we know that circumcision for male is related to purification before doing pray or all other forms of praying. In addition, male circumcision has some advantages based on health researches. The advantages are the decreasing risk of urinary tract infections, the reducing risk of some sexually transmitted diseases in men, giving protection against penis cancer, the reducing risk of cervical cancer in female sex partners, and all other healthy advantages (Mianoki 20-21). Circumcision also makes easier to keep the penis clean. Hence, this practice is part of Islamic culture in Arab.

Unfortunately, circumcision for female is still practiced in some countries which keep maintaining culture from long time age. The practice of female circumcision is often called as *Female Genital Mutilation* (FGM) or *Female Genital Cutting* (FGC). FGM is when parts or all of the external female genitalia are removed or injured for no medical reason. There are four types of FGM. Firstly, the clitoris or the clitoral hood is cut off. Secondly, the clitoris and inner lips are cut off. Thirdly, the clitoris, inner lips and outer lips are cut and sewn together or sealed, leaving only a small opening. Fourthly, all other harmful practices which could include pricking, piercing, cutting, scraping and burning of female genitalia (Lane 3).

FGM is practiced because of some reasons. The first reason is because of myth. Female are regarded as tempter or the source of sexual desire towards male. Society believed that if female's clitoris is circumcised, it will reduce female's libido. Then, female will not have big sexual desire to tempt male because their obligation towards male is only giving sexual services. The second is sexual myth. Females do not have rights to get sexual satisfaction because they are the complement towards male's sexual desire. In this case, females do not need stimulation before having a intercourse. Thus, circumcision is practiced towards female. The third reason is social culture. Female circumcision is practiced to determine or show the virginity before getting married. Uncircumcised female is claimed as cruel person and disaster for society. The last reason is because of cleanness. Some communities regard that female's clitoris is dirty thing. It is the main sexual desire of female that cannot be controlled well, so it needs to circumcise (Sauki 39-43). Hence, female circumcision is not part of physical hygiene, but the practice of culture.

#### **1.1.2.1.1.3. Man and Woman Relationship**

Man and woman relationship in Arab countries, especially Arab Saudi can be seen through the interaction between two sexes in some situations. The interaction before marriage or outside family relationship is really governed in this country. Men and women must respect each other. They are forbidden to eat or socialize in the same room. Men are also forbidden to shake hands with an Arab woman unless she offers her hand first. They are forbidden to talk in public unless it is business related and forbidden to stare each other or

doing eye contact. For women, they must wear long dress and veil in order to avoid male tempters (“Arab Cultural Awareness” 06-11). Those are the rules for man and woman outside family that must be obeyed by each person.

Furthermore, if man and woman want to get marry, there is the culture practiced. Marriage in Arab societies remains a social and economic contract between two families. Then, marriage within the same lineage or cousins is still a norm. It is because this type of marriage remains rooted in tribal tradition that is pre-Islamic era (Abudabbeh 6). Marriage to close kin ensures the kind of economic and blood kinship needed to continue and enhance the position of tribes.

On the other hand, there is marriage under the age 20 years old, even the age under 5 years old. It is called as early marriage. Finally, early marriage is one important reason that girls leave school. It makes more difficult for young women to escape from the poverty because they do not have enough knowledge caused by leaving school (Rashad, Osman, Fahimi 3-4).

The early marriage also causes temporary marriage done by Arab men. It is because they can easily marry women even they are still teenagers to satisfy their own sexual desire. Temporary marriage itself (Mut’ah marriage) is a marriage contract that has a finite end with a negotiated amount of sexual acts and payment for the woman upon the end of the marriage. This marriage is often practiced by Shiite Muslims. Temporary marriage is also practiced in Arab Saudi because Shi’ah Muslims are also spread in this country (Fuller & Francke 1). In addition, the practice of temporary marriage dates to pre-Islamic times. According to Sunni scholars, the

Prophet Muhammad outlawed *mut'a* marriage. Whereas, Shi'ah scholars believe that *mut'ah* marriage was permitted by the Prophet and outlawed by the second caliph Umar. He was regarded as person who made this marriage illegitimate (Shmuluvitz 2).

In modern times, temporary marriage is faced by poor families which effectively sell their daughters to wealthy men. Then, the daughters visit foreign men in order to obtain the *mahr* (dowry). At the end of their visits, the men simply abandon their brides who become unmarriageable and lost their virginity (Ibid). In addition, poor women and girls are forced into *mut'ah* marriages because of coercion and economic hardship. They are often uneducated and unaware of their rights. Those affairs become strong culture practiced by men in Shi'ah sect which is also part of Arabian society.

In marriage, if the spouses cannot get the family harmony anymore, they will do divorce. It is repudiation or dissolution of marriage by husband towards his wife. After a man pronounces the formula of repudiation twice, he can still take it back. However, after the third time of divorce, husband cannot remarry the same woman. She must firstly get marry with another man. Then, she is divorced and can go back to the first husband (Keddie 38).

In many Arab countries, the husband can easily divorce his wife. Whereas, it is impossible thing for a wife to divorce her husband. It is because Arab societies practice over patriarchy. The wife is supposed to obey her husband or she is considered as disobedient wife. The refusal to obey husband may constitute justification for him to stop payment of support. However, she can divorce her

husband by consent of a law court because of some extreme cases such as neglect, maltreatment, nonsupport, indefinite absence of the husband, or impotence (Barakat 7-8). After divorce, the father or his family gets legal guardianship of children, while the mother gets custody of minor children until an age of legal school (Keddie 38). Those are the culture for man and woman relationship practiced in Arab countries.

## 1.2. Review of Related Studies

In this thesis, the writer uses previous studies having same ideas or relation with the topic about cultural studies and the portrayal of Arabian culture in treating women reflected in the novel *Princess Sultana's Daughters* by Jean Sasson. However, the writer does not find previous studies having same novel, so the writer uses previous studies using same theories, ideas and same author.

Firstly, Umi Hanik's thesis (2005) from State Islamic Institute of Sunan Ampel Surabaya, the title is *A Comparative Study on Woman Positions in Things Fall Apart & Siti Nurbaya's Novels from Cultural Studies*. In her research, she analyzes woman position in novels *Things Fall Apart* and *Siti Nurbaya*. The result is the woman position in both novels is influenced by culture from each society causing them subordinated.

Secondly, Sekar Arum Garnitasari's thesis (2010) from Airlangga University, Surabaya, the title is *The Portrayal of Aristocratic Arab Women As Seen by Sultana in Jean Sasson's Princess*. In her research, she analyzes the portrayal of Aristocratic Arab women depicted in the novel and their struggle against the oppression by using

Islamic feminism. Then, the result shows that Aristocratic Arab women are marginalized under the patriarchal system, so their struggles are by choosing the good husband and raising the education and work for women even though they will get the punishment.

Thirdly, Siti Masturoh's thesis (2010) from Syarif Hidayatullah State Islamic University, Jakarta, the title is *The Representation of Feminist Ideology in Sultana's Characteristics on Princess by Jean Sasson*. In her research, she analyzes the feminist ideology represented by Sultana as the main character. The result shows that Sultana has some characteristics which represent feminism; educated, optimistic, courage, independent, and decisive women.

From the three previous studies above, there is the difference between those theses and the writer's thesis. The difference is the novel used, but both of them have same theory and approach; cultural approach and cultural studies theory. The next difference from the second and third thesis is the novel used, but both of them are the same author as the writer's thesis. Both of them use the first trilogy of Jean Sasson's *Princess*, while in this thesis, the writer uses the second trilogy of Jean Sasson's *Princess Sultana's Daughters*. In addition, both of those theses use feminism as the main theory, while in this thesis, feminism uses as the supporting theory. Although there are not previous studies using the same novel as the writer uses in this thesis, but the three previous studies above have same ideas. Hence, the writer uses them as the reference.