

**THE ROLE OF BADREYA ON BODOUR'S PSYCHOSIS IN  
ZEINA NOVEL**

**THESIS**



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There are the substantial number of the person who suffering the mental disorders because of the stress. For the example the data is taken from Riskesdas (2013) states that the suffering mental disorder of society in Bali occupies the number 9.329. This number shows the prevalence until 2,3 per 1000 society in Indonesia.

Mental disorders is the response of the maladaptive to the stressor from the inside surrounding or it can be shown as the thought, feeling, behavior and the attitude which are not appropriate with the local norm and culture. This case also disturb the social function, work and individual selves. (Towsend, 1996,p.31)

Lisa and Sutrisna (2013, p.6) state that the mental disorder is divided into several kind of illness such organic mental disorders (delirium, dementia, and amnesia), schizophrenia, mental retardation, neurotic disorders,(phobic anxiety, panic, worried thoroughly, depressive neurosis, obsessive compulsive, dissociative, soatofom)

Riskesdas (2017) states that the Severe of mental disorder is a mental disorder characterized with disruption of the ability of the judging the reality. Or we can say for a person who has a bad insight. The Symptoms which featured for this disorder includes hallucinations, illusions, delusions, thought process disorders, thinking abilities, and strange behavior such as aggressiveness or catatonic. Severe mental disorder is known as psychosis and one example of psychosis is schizophrenia.

Schizophrenia is the psychotic disease which featured by disturbing the thought, the sense feeling and behavior, the error thought caused of various mind



This novel tells about the main character, whose name is Bodour. She often gets conflicts with men surrounding in her live, especially her husband. Bodour often feels that she always gets bad treatment or injustice from her husband, her father, and also from the government, which has the rule adopted from the Quran and Hadith (*Syariah*). She thinks that all men who stand and obey to government and religion may hurt and disturb the existence of women. She also feels that she always gets bad treatment by her husband as bad as her father. Someday she wants to end her pressure and become free women. There are so many conflicts occurring on the characters mostly. This conflict occurred, especially for both gender men and women. But there is something interesting in this novel that may the causes of those conflicts in this novel. It is caused by the character who always doctrines the mind of Bodour, but the kind of that character has no form or body. She is an illusion person who lives in the mind of Bodour. The name of illusion character is Badreya. She is not a real person, but she is only the illusion woman who always accompanies Bodour in her life. She always gives an opinion to Bodour if she has a problem in her life.

Badreya appears in Bodour's life when she writes the novel with the title "The Stolen Novel". Bodour is the great author in her time. "The Stolen Novel" becomes her favorite literary work in his life. The interest thing in Zeina novel is the writer admires to a character that is created by her. Badreya is imagined as the strong woman and very independent. She can show the ability of woman that is not lower than man. Badreya is imagined as the women who can control Badreya in the real life. Any decision of Bodour is taken from the command of Badreya.













get something that is required by them. It is different from the man who is free to get or to do anything such as work, politic, economic, education, etc.

The basic concept of feminism is that emancipating women's strata when the values of women are degraded because of the insight of patriarchy applied for legacy. Feminism is declared to liberate the limited system for women in order to construct an equal gender. As the statement for Forbes and Hale (2018, p.57) states that if seen by the insight of feminist, feminism movement is similar to the struggle of achieving independent day for the colonized country.

Butler (1999, p.5) also states that the term of Feminism is not comprehended as the name of self women linguistically, but the term of Feminism has the value that describes a norm of liberation from restraining for each person in society. Women have the right to determine their choices and have the power to control their surroundings.

Butler (1999, p.6) assumes the patriarchal system which dominates the world has been criticized in order to reveal the existence of gender oppression in the industrial world. The effort of the feminism movement is conducted in order to maintain the balance of consciousness among humans right, particularly in case of gender oppression.

As stated by Moi (1994, p.123), feminism is an arrangement of character which is managed by cultural contraction. This reason shows that this feminism discourse discovered as static construction. Then Linkova (2002, p.119) has the same assumption with this discourse. He describes the feminist term is a considerable discourse that may develop and change during further time.

The book titled *Sexual Politic* by Millet (1977) claims that femininity is the shape of interior colonization. His assumption is that if the women who want to be feminine, they are propagated to become women who reject the role of feminine value which faced in authority.

Moi (1994, p.122) states that the term feminist, female, and feminine includes the integrated term in Femininity. He describes *feminist* as the ideological position within has the assumption of politic discourse. Then the term of a *female* is described by Prabasmoro (2007 p.331)states that the term of female tends to the condition of women biology because the female cannot be described as the same as "women." It caused the term women closely related to other aspects rather than a biological condition. Then he also describes the term *feminine* as the social construction (culture).

Feminism is divided into several kinds, based on Dinuriyah (no year, p.71-73) feminism has several strands of thought; 1. Liberal Feminism 2.Marxist Feminism 3.Socialist Feminism 4.Radical Feminism 5.Psychoanalysis Feminism 6. Post Modern Feminism. Hiraki (2018, p4) assumes that several kinds of feminism become multi faces in determining the definition. Because of that reason, it is not easy to arrange the definition of feminism which is acceptable and applicable for the entire feminist in each era

## **2.2 Psychoanalytic feminism**

Based on Nancy Chodorow (1989, p.16) with her book “Feminism and Psychoanalytic Theory”states that the theory of psychoanalytic feminism has

improved from the 1971 when the feminist began to discuss critically with psychoanalysis approach. Then the book with the title "Family Structure and Feminine Personality" was appeared in 1974. The first argument of psychoanalytic feminism was contained in the book "*Psychoanalysis and Feminism*" written by Juliet Mitchell. Another figures of this thought are Jean Baker Miller with her work "*Psychoanalysis and Women*", Jean Strouse with the book "*Women and Analysis*", Gayle Rubin, Lévi-Strauss, Dorothy Dinnerstein, Adrienne Rich.

Chodorow (1989, p.3) also states that formerly the psychoanalytic feminism has contradicted with the general theory of feminism. The argument of psychoanalytic feminism almost got oppression by feminist with the dismissal threat and devaluation. A thought of Freudian psychoanalysis is claimed by feminist as an enemy. Because of that the psychoanalytic feminist produces the writing argument excessively to the general feminist.

As statement by Chodorow (1989, p.2), the analytic feminism approach has a substantial advantages. If be viewed by psychoanalytic theory such anthropology psychology and particular attention for sex and gender, it has been the center of practice foundation. It will be hard for psychoanalyst man to conclude that this theory is not relevant with the term of sex and gender. In the other branch of knowledge created by feminist, the figures who follow the assumption of irrationality sex and gender are the traditionalist.

Chodorow (1989, p.2) states that the self emotional of women and men are different. For the women the connection and the relation of her surrounding are important to construct her emotional. While the men tend to make a distance for the something which is not relevant with his aim, moreover he will reject it, he will keep his conviction as firm as possible. Understanding of this emotional selves has a wide sense with applying the concept off psychoanalytic theoretically.

Chodorow (1989,p.4) states that commonly the term of gender includes the definition of psychoanalysis but not ethnicity, race, class. She also explains that psychoanalytic feminism is not the process of adaptation for the differences of social statuses or relations, includes the identity and experience in various ethnic. Feminist theory is constructed with the specific culturally and historically research. It is needed when the psychoanalysis concludes the difference of gender and sexuality across history and culture with data and theory. Therefore psychoanalytic feminism has enriched with theoretical, clinical substance about the scope of psychoanalytically phenomenological for gender identity.

Based on Chodorow(1989, p.4) states that psychoanalysis is an approach to discover the potential unconscious sense and experiment of the human being. This method can be the tool of how to construct and reconstruct the feel of human being. Psychoanalysis theory is not often applied by society because applying this method should have the particular knowledge. Universal of theoretical categories is used to differentiate the conscious from unconscious mental process, assessing and labeling the defenses. Psychoanalysis theory constructs the concept of basic

ego or the self feeling. The self feeling is constructed by the experience of human's live at the past and the object of relation. But this concept is not hang on the attention of unconscious sense, the reliance of pray and self stories.

Chodorow(1989,p.4) states that the requirement of feminist understanding should have the multiplex account such a causal concept, but it no need to be wide explanation. But this requirement is not guarantee to claim the status of dynamic gender, domination, sexuality,and sexual inequality. This process gives attention to the relation of element among the process of analyzing and critiquing of male domination. Chodorow argues that explaining the male dominance is not effective.

With understanding both psychoanalytic and feminism, Chodorow (1989, p.4)has en effort to combine the role of psychoanalysis to feminism. She assumes that the emotions are definitely belonged to entire people. These emotions contains such the care feeling with another, connecting with another, sexual feeling, self esteem, senses of self etc. Allhuman being construct an identity, self and psyche. This emotion affected and influenced by the unconscious sense as well as the suggestion of conscious perception on human's mind.

When the global feminist occurred the alteration of view point, Chodorow (1989, p.6) has the own view on her psychoanalytic feminist analysis. In her first book with the title "The Reproduction of Mothering", she explains that the cause of male dominance is the women's mothering. She states that the understanding of the mother and the pre-Oedipal period must be conducted with historical and

contextual view. This approach is conducted as same as the exclusive interview with Freudian focus on the father and Oedipus Complex. It shows that all people are mothered by women. We have already know that the women have an capability of parenting responsibility rather than men. This is the fact from the social and cultural value which still has the analyzing important component. This fact potentially has the important value in the process of self's people construction and interpersonal relations. It also influences for their fantasies and psychological understanding of gender. She also argues that the inequality of women is caused by various factors not only from the masculine attitude. She gets the suggestion from Horney that if there is the men who afraid with women is caused by the rough treatment of his mother at a child.

In another argument of psychoanalytic feminism by Patricia Elliot (1991, p.224) states that the dominant form of social interaction has four fundamental discourse. These are the mastery, bureaucracy, hysteria and analysis. Eliot claims that psychoanalytic can be interpreted with all of those discourses. Eliot states that the psychoanalytic theory is not popular for the feminist or sociologist of gender caused of the mistaken of understanding. There are so many feminist understood the definition of psychoanalytic as the discourse mastery. But this perception has opposed by the feminist psychoanalytic theories. For them (feminist psychoanalytic theories) argue that this theory is the thought of the ideality of the women role as the mandate of both relevant gender behaviors.

While Eliot (1991, p.225) has the other perspective, she claims that the feminist psychoanalytic uses the discourse of bureaucracy in their theory because



they show the indisputable aspect of child's treatment by their mother. This case will appear the inevitable product of masculine and feminine gender identities. They deliver the theory of gender behavior role, there is no the emancipation and save the gender right.

### **2.3 New Criticism**

As the historical view, Day (2015, p.2) states that formerly, the New Criticism theory is the way to reconstruct the literary tradition. This tradition has stiff rules which should be contained in literary itself. This New Critic also becomes the tool system to against literary boundaries and the regard from some particular organization

Day (2015, p.2) also states that in the first decade century of America, there was a conflict between two groups of faction. That conflict first appeared and led by Avowedly Hedonistic, James Huneker, who has anti-moralistic thought and Joel Spingarn. In opposite faction were the humanistic, judicial critics – William C. Grownell, Irving Babbitt, and Paul Elmer More. From that group there some are figures who influence the appearance of New Criticism. That figures are Spingarn and Babbitt. Spingarn is from an academic scholar who becomes the saving of American Criticism. He is an influential academic because he often against the deviated doctrine. The other influential figure on appearance New Criticism is Babbitt. He is the maintaining of T.S Eliot, whoever get the champions in Harvard university about the traditionalism and classicism. He very contributes to the movement.

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Tete (cited on wallek, 1976, p.5) also delivers the argument that the historical methods of conducting the criticism would restrain the conscious of mind. This case potentially makes the brain of a person limited and not developed. A critic person will not get the destination meaning because he focuses on the historical side and ignores the pure meaning of the text.

As stated by Tyson (2015), New Criticism begins accepted in the middle of the 20<sup>th</sup> century. At that time, this theory was called formalism, but it has changed from the American literary critic, which has a new name called New Criticism. This theory was utilized to analyze the literary work of that era in discovering the intrinsic element.

As stated by Dinuriyah (n.d, p.26), New Criticism enhanced significantly during the Second World War and the Cold War. The developed of quality in a literary text is massive. This privileging of a literary text is potentially caused by their experience feeling in the War era. This condition could make them become the great work of art.

The concept idea of New Criticism, Selden (cited in Dinuriyah, p.20), said that the New Criticism has a function to discover the information specified in the literary text. Practically for the case such in the late Romantic era, New Criticism used in order to omit the doubted desire in the poetic works about the empirical proof in the text. But this concept does not merely leave the cultural value in the literary text. This concept still keeps the natural message from culture but not at the critic way concept.

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Wallek (1978,p.1) has assumed that New Criticism is created in order to leave the interpretation of the historical context of the text. At that time almost of professional writers were not agreed and not interested in the mixing of interpreting literature text with seeing the background of social condition

Jovanovic (1993) states that the close reading is the appropriate technique to get the meaning of a text as the citation of Hawkers " the subject and object of study – the reader and the text- are stable and independent form, rather than products of unconscious process of signification." In other word, he claims that this New Critic is the ideology of "liberal humanism." This is the way to support the interest of a person's critical process.

The function of New Criticism theory based on Esfahmi (2008, P.11) is stated that to look for the meaning from the structure of the text. The meaning of the text will be obtained by analyzing the intrinsic element and by the close reading process. The process of obtaining the meaning is only taken from the text without considering the background of the writer. A new critic has the unique and universal theme in the text purely. The text is not related to the social condition and also the wide reader's knowledge. The interpretation of meaning should be obtained based on the textual meaning in the literary work itself

Esfahmi (2008, p.3) also states that the text is the source of information entirely. Only with the text itself, the interpretation can be obtained. Certainly, with the process of formal analyzing which can be acquired well. The New Critic process is related to the process of "close reading." The close reading is the process of looking the contains of the text detailed and carefully. This way puts



particularly in Egypt. She shares her thought about feminism to raise awareness of Egypt women. (Kulsum, 2017) This research focuses on the bibliography and the reason why Nawal el Saadawi producing a literary work.

Second review literature is taken from the journal of collage academician written by IhdaHiraki. This research has the title "FeminisDalam Perspective Islam: TelaahUlang Ayat-Ayat Kesetaraan Gender." In this research, the researcher uses descriptive qualitative methods. In this research, the writer tends to criticize the paradigm of western societies, which claims that the Islamic religion does not treat women fairly; moreover, it may abuse them. The secular feminism gives the doctrine that religion does not give justice from a human being, including gender equality. There is a misconception of interpreting the meaning of Holly Qur'an, which shows an injustice to both men and women. Therefore the writer of this research wants to reinterpretation again about the misunderstanding of verse interpretation in Al Qur'an. She clarifies clearly about religion is the real guide for all people. A human being as the creature of God should believe in religion because religion is not a law resulted by the thought of human being, but religion is massager from God (Hiraki, 2018)

The third review literature is taken from the journal of YuliaNasrulLatifi, academician of UIN SunanKalijaga Yogyakarta. In her research with the title "RekonstruksiPemikiran Gender dan Islam Dalam Sastra: AnalisisKritik Sastra FeminisTerhadap Novel ZaynahKarya Nawal As-Sa'adawi," she describes the reconstruction of gender thought in the novel Zeina. This research has pragmatically oriented, which emphasizes the reader's response role in producing

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the interpretation of literary work. One of those theories is a reception. The researcher of this research discovers that this novel has the content which to be partial with the feminist movement. This novel tells the oppression of women in Egypt, which particularly committed by religious men entirely. The researcher discovers that this novel has the struggle to share the ideal Islamic feminist in the future. The ideal Islamic feminism is portrayed in the character of Zeina. The researcher also finds of this novel that the thought of oppression women is the legal norm from the Islamic law. Therefore in Arab countries, there are so many obeyed people, but they pleased to oppress women. The characters of women in this novel try to deconstruct the patriarchy system, which pretended by religion. This struggle is proved by showing the existence of women is not weaker than men. After the deconstruction of patriarchy is committed, the women characters of this novel conduct the new reconstruction. That reconstruction is about the ideal feminist women in the future, which may compete in each gender. (Latifi, 2016.)

Those researches have a suitable basic point of view from the researcher to conduct this research. The researcher is going to continue his progress by allowing the formal academic procedure.



The quotes above shows that Bodour occurs the horror experience in the first time. At that time Bodour is not definitely aware that the devil faced her is the real devil or only her illusion from her fear. She is very fear with the horror story from her friends. During that time Bodour often be alone herself in her room because to avoid the oppression rule from her father. With the loneliness causes she often imagine something that feared by her.

This occurrence often repeated in Bodour's life until she gets an adult and have married with Zakaria. She still does not believe that the guy is a devil who has the real essence. Someday, Bodour ever feel that the existence of devil has the real essence that can be felt by her senses of touch. Bodour is disturbed by the devil physically in her bedroom when she is sleeping.

A mysterious force often woke Bodour in the middle of the night. She would feel a sharp-pointed finger stabbing her shoulder blade, a foot kicking her in the belly, a razor blade moving over her wrist, or a fist rising high and falling to give her a powerful slap. She would get up from her sleep, her eyes wide open, imagining it was her husband, Zakariah al-Khartiti, who was slapping her, or Badreya rising from the heap of pages near the bed to punch her hard. Bodour wanted to raise her hand to deal an equally powerful blow, but her white hand was too heavy to lift. Her short, fat arms were glued to her sides, her heart incarcerated within the cage of her ribs, and her liver removed through the long gash on her rightside. (Saadawi, 2011,p.20)

When she is sleeping in her bed with her husband, she feels her body is touched by devil. Bodour feels there is someone who kicks and slaps her with a powerful strength until she wakes up. Bodour supposes that this occurrence is did by her husband, but her husband still asleep in the bed. At that time, Bodour tries to make sure that the devil is real or not by raising the devil's hand and removes it







When Bodour getting adult, she has writing hobby, then she becomes a writer of literary work. Bodour is a literary critic also. Bodour often writes the novel and short story. Someday she writes the novel with the title "The Stolen Novel". Bodour writes a women figure that the characteristic of her novel as same as the illusion figure in her mind, bodour gives the name "Badreya" in her novel. The interest thing from this case is the acknowledging of Bodour claims that Badreya is the figure in her reality mind. Unfortunately, in someday Bodour has lost her novel. Therefore Bodour feels missing the her valuable thing in her life.

Badreya was only one of the characters in *The Stolen Novel*, but she lived in Bodour al-Damhiri's world as though she were a woman of flesh and blood. Bodour felt her lying next to her in bed or sitting with her in her study, gazing at her in silence as she read or wrote. They often exchanged words, fought together, and made up exactly as Bodour and her husband, Zakariah al-Khartiti, would. Badreya sometimes crossed out a few sentences she didn't like from the novel, at times even deleting or adding whole chapters. Sometimes she condemned herself to death by firing squad or under the wheels of a train. (Saadawi, 2011, p.18)

The quotation above shows that Badreya is the Character of The Stolen Novel which created by Bodour. She imagines that Badreya is not only having a role in The Stolen novel, but Badreya looks like woman who has a physical essence in Bodour's reality. Badreya can contribute to Bodour's life. The portrait of reality essence is showed in the quotation above that when she is sleeping then is accompanied by Badreya who lying in her bed. Other case is proved when she is studying accompanied by Badreya who sitting beside her. Even more, Badreya can correct and criticizes her writing of a novel project.

The existence of Badreya can be realized that she is not a human being. Badreya is the illusion that same like the ghost who has no physical body. Badreya only appears in Bodour's mind and dream.

The reason was perhaps that Badreya was an ethereal presence, without a body, like the spirit of God or the Devil or the other unseen entities. Badreya was an idea in the head of the sleeping Bodour, and she came to her during sleep. But when the light was on, she vanished. (Saadawi, 2011, p.73)

The quotation above shows that Badreya is the kind of ethereal presence, but she has a soul that can be felt by Bodour. In common sense, the term of Ghost is a creature that cannot be seen by a human being, but she has their own realm outside of this real world. That quotation also explains that Badreya always appears in her dream when she is sleeping.

The psychosis symptom of Bodour is not only tend to the existence of illusion figure named Badreya, but there is either figure who appears in Bodour's mind.

Badreya, the heroine of her novel, and Nessim might have left her alone and stopped chasing her. Those two ghosts lived on top of her bed. She saw them in the flesh lying next to her in bed, and when they left it, she saw them walking like shadows on the wall, going to and fro. They didn't leave the bedroom when she slept or the study when she sat at her desk spreading the papers in front of her (Saadawi, 2011, p.67)

In the paragraph above shows that the other illusion figure is Nessim. He is her first love in college students. He becomes a person who gets admired by Bodour greatly because of his perfect physically and his critical attitude toward the political situation in Egypt. He had died when he committed the critical demonstration of government in Egypt. Bodour's love was too much. Nessim is



Paragraph above is the conversation of Bodour with the psychiatrist. That paragraph shows that Bodour consults herself to the doctor/psychiatry. It means that Bodour having psychological problem in her life. Bodour feels oppressed with the condition therefore the consultation is the way to reduce her psychological problem. in paragraph above tells that the psychiatrist tries to dig the information about Bodour. Based on doctor's experiences and his knowledge doctor gets the diagnosis about the causes of Bodour having psychosis. It is potentially caused by her past experiences. Doctor follows Bodour to tell her stories in the past. In the beginning Bodour feels difficult to remember her past story, then Bodour can remember it.

The doctor was at a loss concerning Bodour's case, for he couldn't get to the source of her pain, and was unable to decide whether it resided in her mind or her body. Her conscious mind was in control of her past memories and stopped them from surfacing. Her unconscious mind was a chain of accumulated fears, one layered on top of another, one generation after another, starting from her mother and going back thousands of years to her ancestral grandmothers and the vilification of Eve and the original sin. (Saadawi, 2011, p.36)

In paragraph above tells about the doctor has concluded his diagnosis that the unconscious mind of Bodour is influenced by her deep trauma in the past. Doctor explains that the trouble of her mind is the psychological trauma that occurred by her motherhood. The interesting thing in that quote is that psychic symptoms who experienced by Bodour is sets as the common occurrence for women entirely for many years. It looks like a woman is created to get the great trauma in her life. Psychosis symptom of Bodour is caused by several traumatic things in her past. Something bad that occurred by her when she live together with

her husband that getting violence in her household. This case is mentioned in the following paragraph.

They would stand and talk on the marble staircase, laughing every now and then. Zakariahal-Khartiti could recognize his wife's laugh from among a thousand, a soft elongated laugh that trailed into an intermittent gasp which sounded like suppressed sobs. He couldn't bear that laugh and often slapped her on the face in bed to stop her laughing. And if she cried, he slapped her, for her tears were identical to her laughter as he lay on top of her. She never raised her hand to slap him back. She'd look down and suppress the tears or the laughter, stifling the urge to raise her hand and bring it down on his face. She wouldn't slap him or hit him, and she wouldn't tell him what she thought of him. If he told her that he loved her, her lips might open to produce the stifled words buried deep inside her, but only a stream of voiceless hot air would come out. (Saadawi, 2011, p.24)

He massaged her childhood memories and tried to awaken her lust during sleep or death, pulling her gently by the hair to wake her, or hitting her softly on the cheek. If her coldness upset him, he'd slap her on the face or whip her with his belt on her belly and thighs. (Saadawi, 2011, p.31)

This paragraph shows that the family violence occurred by Bodour. Bodour's husband is being hard and selfish. Zakaria often slap Bodour even though it was caused by something trivial. The trivial thing is exemplified such when Bodour laughs and cries. Zakaria does not like the laughing model on Bodour does. Zakaria also does not like when Bodour cries, Zakaria considers that crying is an attitude which can makes the self-esteem dropped, for Zakaria this case must be thrown far away. But when Bodour occurred like that, she could not do anything. Bodour cannot do what is doing by Zakaria such slapping, hitting, mocking, etc. Bodour understand that condition will be worse if she responded. From the treatment of zakaria to Bodour's self, it discovers that Zakaria is a very

authoritarian husband. He can only accept the thing that he wants. Whereas when there is something disliked by him, he will absolutely reject it.

Zakaria is the husband who has a high sexual desire. When he wants sexual relations with Bodour, then Bodour must obey to him. Certainly this case is common thing for a husband and wife. But ironically, when Zakaria cannot get the biological need from Bodour, Zakaria does not hesitate to injure Bodour with an hand slapping or other forms of violence. Indeed, when this case be viewed from the perspective of Islamic law, women serving their husbands is an obligation. But the response of Zakaria is too worse if his desire is rejected by Bodour. Bodour prefers to be patient. The husband as the head of the household must manage her slowly and gently to avoid conflict in the household as much as possible.

Household violence can occur due to several things. An example is the lack of love between them. The violence case carried by Zakaria to Bodour can be caused from the lack of truly love towards the Bodour. This can be found in the following paragraphs.

He married Bodour without love and without sincerity, a marriage of convenience. From the moment he saw her father's picture in the paper alongside top government officials, and from the moment her father became head of the great cultural and literary establishment concerned with art and journalism, his subconscious mind told him to pay heed, for this was his last and only chance to achieve his dreams in journalism. (Saadawi, 2011, p.28)

He only married her because she was the daughter of the great al Damhiri, whose photograph appeared next to those of the eminent personalities of the state and whose image flashed on television screens. (Saadawi, 2011, p.24)



Paragraph above shows that Zakaria does not have the love desire to Bodour. Zakaria married Bodor because he wants to take the advantage of Bodor's father authority. With marrying Bodor, Zakaria can potentially become a famous writer in Egypt. With the reason of the lack of love owned by Zakaria to Bodour, it can be concluded as the main cause of Bodour getting household violence by Zakaria. Their marriage is not based on love which potentially appear the emergence of household violence. If love is not belonged by the husband, then the person who will be harmed is his wife.

In other case, Zakaria also has a principle which is generally owned by the ability of middle east society. He considers that the husband has the right to reprimand and even beat his wife. His principle is noted bellow.

No, a woman could not raise her eyes to meet those of her husband, just as a slave could not raise his eyes to meet those of his master. By the same token, a husband had the right to hit his wife, just as the master had the right to hit his slave. A woman had no such right. This was prohibited by religious and secular laws, by social customs, and by family ethics. (Saadawi, 2011, p.32)

Paragraph above shows that the household violence that committed by Zakaria to Bodour is considered as normal behavior. Otherwise, a woman or wife does not have this kind of right in the household. Because of this reason, this case can be said that the cause of Zakaria committed a household violence. But there is interest something about this paragraph. It is about the statement of the husband who has the right to beat his wife is covered in a religious context. This case shows that the statement above is set by the novel's author (Nawal El Saadawi) to be absolute. Because the statement in religion is the absolute law and cannot be denied anymore. Behind this discussion that statement is potentially make a

controversy from various people, especially religious scholars. Because there is no the law of religion imposes the household violence.

The household violence that happened by Bodour and Zakairia has been going for years from the beginning of the marriage to the end of their marriage separation. Their quarrel is witnessed by their daughter who has name Mageeda.

In bed, Mageeda trembled. Through the wall she heard the slaps and the smacks. She had no idea who was hitting whom. Was it her father hitting her mother, or the opposite? Since childhood, she had heard them quarrel at night. The fights continued year in year out, for twenty-four long years. In the morning, everything was back to normal. They drank tea, read the papers, exchanged smiles or glances of love or blame. But a word, a gesture, or a furtive glance sometimes escaped, carrying the full weight of their enmity and hate.(32)

From the paragraph above it shows that the dispute that was experienced by Zakaria and bodour is witnessed by his daughter named Mageeda. But after the quarrel has done, they returned to normal again as the situation showed that Zakaria and Bodour have no a problem. Their quarrel is committed continuously as it has become their daily routine.

From the explanation of paragraphs above is enough to prove that Bodour gets the bad treatment from Zakaria. From that violence, Bodour finally gets trauma in her mind. Then with that trauma turns her to be worse with the forms of psychosis.

## **3.2 Bodour's Psychological Condition Affects her life with the Form of Badreya's Controls**

### **3.2.1 Bodour's Decision Is Influenced By Badreya's Whisper**

As the research problem of this thesis, the researcher wants to discover the role of Badreya in triggering conflict. The researcher has assumed that the reason of happening conflict gender in this story is potentially caused by Badreya. The previous section in this chapter shows that the existence of Badreya is an ethereal essence that can contact Bodour physically and spirituality. Badreya always been in Bodour's mind when she in her consciousness and unconsciousness.

Badreya conducts something which is normally doing by a human being, one of these conducts is whispering. The voice of her whisper is about the idea which latterly able to influence and control Bodour. As the quotation below:

Bodour turned around perplexed, Badreya's voice talking to her from the depths of her being. "Go to her! Confess to her! Take her in your arms and hold her close to you. Weep hot tears on her chest and ask her for forgiveness. Say to her, 'Forgive me, my child, forgive me!' and Zeina BintZeenat will forgive you because she has a warm heart. Instead of having one mother, she will have two, in addition to the third, Miss Mariam." Bodour chased that phantom. She drove away Badreya's voice and image when the stifled voice inside said to her, "Death is better than the scandal, Badreya. What's the point of confessing the truth after all these years? Zeina BintZeinat no longer needs this confession. Zeina doesn't need you, Bodour, in her life, but you, Bodour, need her now. You're trying to compensate for your failures, both in writing and in life. You're trying to cure yourself of sadness and depression. But it's pointless, utterly pointless. You should have done it a long time ago. The time is past, and you can't turn the clock back." (Saadawi, 2011.p.91)

That quotation above shows that Badreya whispers and talks to Bodour clearly as seem as human being do. Badreya asks Bodour to take her nonmarital daughter, who is named Zeina. The first thing in Bodour's mind is letting her nonmarital daughter go because she has her new success world, which becomes an artist, if Bodour comes to her, it will disturb her popularity. All of her fans will discover that she is the child of sin. But Bodour decides to conduct it because Badreya's suggestion is very strong and reasonable for Bodour. Badreya explains to Bodour that someone is more needed is Bodour. Because Zeina can comfort her life and erases her bad experience in doing free sex with Nessim with asking to apologize to Zeina, this case can be said that Badreya has the ability to whisper something to Bodour by using provocative language and influences Bodour's decision.

Badreya not only affects Bodour with the whispers but also be able to control Bodour's physically. This control is not managed through her mind, but it can directly move her body unconsciously.

Since childhood, she pushed her to go out on the streets, to play truant from school, to join demonstrations and to shout against God and the nation, against her father, mother and grandfather, against teachers, both male and female. It was Badreya who drove her to enter the basement room, to fall in love with Nessim. It was Badreya who wanted to have his child, a child that would inherit his gracefulness and his proud walk, a child that would become heir to his unwavering eyes, which turned dark blue at night and light blue in the daylight. She imagined him a different man called Naim, who was her first love before she got her period. It was Badreya who opened her eyelids to see the eyes before they disappeared into the darkness. She saw them for a split second, but she never stopped looking for them afterwards (Saadawi, 2011, p.21)

In the quotation above describes that Bodour's experience when she was a child, she often committed the taboo behavioral for her family. Bodour's father asks her to keep stay in the house and did not get a permit if she wanted to join in the demonstration. Since that, she became more be naughty. It proved when Bodour's often leave the class during the lesson is presenting, be brave to contradict her teacher and also her parents. If she did not get what was she desired, Bodour's would commit the behavioral which was forbidden by her father. The worst occurrence for Bodour is when she was a student of the college, she committing the adultery with the activist college in the university which named Nessim. Those cases were caused by Badreya, who controls Bodour's body doing that. It is proved in the quotation that Badreya wanted to have a baby with Nessim in the basement. And also, Badreya wanted to inherit the perfect face and body of Nessim. Bodour was not conscious if she has done the adultery with him; it was controlled by Badreya directly.

But when she saw him from the back, she would be overcome by memories, as though she was a different woman, a woman who was not Bodour but perhaps Badreya. Badreya was nineteen when she joined the great demonstrations. Next to her walked Nessim, with his graceful, erect bearing. His large eyes radiating a bluish-black luster that was similar to the color of the night or the sea reflecting the rays of the sun (Saadawi,2011, p.40)

This quotation also shows that Badreyais able to control Bodour's body. Bodour commits the behavioral which is not used by her. Bodour does not look like herself naturally, but it pretends as other people. Bodours is drove by the other soul. Bodour joins in the demonstration as usually did by Nessim, it was Badreya's desire to join that event. She wanted to be close to Nessim.



(Syariah). If he finds something which does not make suitable with the Islamic law, he will criticize even though it is from his wife. When Bodour writes her work, her work should correct to her husband. If her husband discovers a problem in her work, it will be prohibited to publish.

He read out his column to her more than once, each time asking her for her opinion. But she would involuntarily doze off while he read. Repetitiveness was boring and it underlined the bankruptcy of his mind, even when it was a feature of one of the books of God. This last statement was not hers, but Badreya's, the heroine of her stolen novel. Her husband no doubt stole it, for he called Badreya a woman lacking in reason and faith because she was making anti-religious statements. The miracle of God's three books was really beyond her deficient reason. (Saadawi, 2011, p.60)

Quotes above show that when Zakaria read his daily written, which is contained about the religious value, Bodour does not pay attention to him. Instead, Bodour ignores him until she falls asleep without any respect. Zakaria reading his written has the purpose of reminding Bodour to do the religious values in her daily life. Someday Zakaria reads Bodour's written texts. He is shocked when he reads the character of Badreya in that text. Zakaria discovers that the figure of Badreya has the characteristic which contrasts with the religion value. Zakaria assumes that this text can mislead the readers potentially. Therefore to omit the bad possibility, Zakaria takes that novel and puts it in the saved place. This case shows that Zakaria is very intolerant of something related to religion.

As time goes by, Bodour feels disappointed, and what she does is useless. The desire of Badreya that wants to be freedom and not to be managed, is different from the desire of her husband, who has a fanatic religion rule in his life.





writing a novel and not literary criticism, which is a parasitic activity, a profession akin to tapeworms living off the blood of others.”(. . .) “I’m a failure, doctor. I’ve failed in the most important thing in life.”” (Saadawi, 2011, p.70)

That quotation shows her consultation with the psychiatrist. She expresses all of the conditions in her heart. She complains about her life about her limitations to write. As long as this time, she only writes anything that she doesn't want to write. Her job is only making a critic at the literary work. For her, this job is not too important; moreover, her writing should be suitable for the criteria of her husband. This own critic often to be denied by her husband. It pretends to be the curse for Bodour, the curse which carries the sadness and the disease of her heart deeply. The activity that she wants is writing the novel because this kind of literary can show the nature of self-expression, but she can do that because of the limitation of her husband. Anything that is not desired from the person's aim may cause a dislike of something. Therefore Bodour conducts her job with the heavy heart and disrespect to it. The hate sentiment begins to arise in her heart, pretended this emotion is the perfect way to complain about the condition of her life. Her husband who always shares the bed with her, knows become a stranger man.

In the quotation above also shows her desire to divorce her husband. This desire appeared in her heart since her daughter (Mageda) was a child. At that time, Bodour and her husband often to get a quarrel. This is shown in the quotation of the novel which states that "In the dead of the night, before falling asleep, I heard my father and mother quarrelling. I was fifteen then, a student at the secondary school. I recalled the words of my teacher when he said that I





time more increased and heats up when Bodour's response also be unkindly. The bickering mounts and mocking utterances are occurred by them until they hook on the regretting desire about their marriage. No one by them who makes concessions to each other, Zakaria, who wants to be appreciated and to be acknowledged, cannot even get by her wife. Bodour does not appreciate him instead gives a comparison to other person's works, which is better than his works. Bodour is lazy to understand what he wants because she feels disappointed. She is disappointed because of Zakaria often appears a problem from the trifles thing, such as the case of reading news column.

Almost every day they used to get conflict, Bodour begins to feel decreasing her love with Zakaria. The loving desire is not higher than the first they met. Bodour begins to distort his heart, and she is interested in another person.

. . .She saw her husband lying asleep beside her, the sound of his snoring as regular and continuous as a ticking clock. His face was as pale as the faces of other columnists. It also had the ashen color of the smoke coming out of his nostrils when he puffed his cigar with his head lifted toward the sky. He reproached God for giving him less talent than others, particularly Mahmoud al-Feqqi. His wife read Mahmoud al-Feqqi's column before she read his. She thought of him as a gifted writer and secretly stared at him as she strolled around the golf course. He was tall and graceful, and held the club with sturdy fingers. The fingers had the same strength as his words and the muscles of his phallus. He hit the ball with the power of forty horses, sending it high in the sky to fall far away where no eye could see it. His wife, Bodour, clapped for him, saying, "Bravo, Mahmoud. Bravo!"(Saadawi, 2011, p.88)

In the quotation above shows that Bodour's love decrease to her husband, Zakaria. This feeling appears when Zakaria sleeping, Bodour looks at his physical





The quotation above, Bodour increasingly annoyed with Zakaria. It discovers by her behavior and response. Bodour feels disturbed when her husband is snoring beside her. Snoring is the natural thing produced by the body, which has no mistakes significantly for the other human. But Bodour responds him improperly with breaking the ticking clock in the floor. Bodour also says the rude sentence. This case enhances the proven that Bodour begins to hate her husband. Breaking the ticking clock is the releasing for her annoyed because she must not hurt her husband normatively.

Before going out in the morning, Bodour prepared her suitcase. It was greyish blue and moved on wheels. She put in it all she needed for a long trip. But before that, she sat on the edge of the bed, thinking about what she should take with her. Her eyes roamed around the bedroom, looking at the large beechwood wardrobe with decorative patterns... She noticed the grey silk pajamas on a hanger beside the wardrobe. Her husband had taken them off before he went to his office at the newspaper. The pajamas took the shape of his sagging and flabby body and shook a little with the breeze.... (Saadawi, 2011, p.111)

The quotation above describes the decision of Bodour to leave her husband forever. It is discovered by her suitcase which has prepared which is ready to bring on. For this time, Bodour cannot keep her patience more. For day by day, she felt the condition of her marriage getting worse. It is the right decision by her to reduce the warming atmosphere and women's oppression at her household. There are so many conflicts that happened in her life. Before she commits to leaving her husband, she looks at the Zakaria's clothes in her bedroom. She is stared while she is looking at her husband's clothes. She remembers the nostalgic time with Zakaria; she ever sleeps at that room and

accompanied by Zakaria. All of her memories appear in her mind. Because of those memories makes Bodour to get sorrow. But Bodour does not have other decisions, either leaving her husband. This decision is chosen by her because she has support from her illusion friend, Badreya. With any reasonable from Badreya's argument, Bodour looks agreeable with the thought of Badreya

Sorrows come, Bodour, we don't know where from or when. They hit us unexpectedly, and we feel the pain in our chest, under our ribs, and in our head. We blame ourselves for sins we haven't committed, words we haven't written, sounds we haven't produced, or a heartbeat we haven't realized existed. Sorrows are harder than death ... But sorrows are something else, for they sever us from reality. This is when the wheels of life grind to a halt. Food loses its taste and falls in the stomach like a piece of rock. The taste of the water changes also, as does the smell of the air. Our faces look so different in the mirror that we hardly recognize ourselves. Sorrows don't come at once, but in waves and intermittent currents. Sorrow is a sudden realization of death and a sudden rejection of life. The knees shake, the eyes become blurred, the rituals of everyday life become absurd and the brain cells tremble. The waves of sorrow are like fleeting waves of light that make the body as light as a feather. They enable the body to soar in the sky of happiness before it grows heavier and heavier with sorrow and finally falls down like a log.  
(Saadawi, 2011, p.112)

The paragraph above is the advice from Badreya to Bodour. that paragraph describes that Badreya always appears in bodour's mind for any condition. In this part of the novel, Bodour gets a sadness of her decision. Bodour gets dismayed when she imagines about the effect of this divorce. It may cause her to be sad than before. Her sorrow makes her to think again of deciding the decision. But Badreya always appears in her mind to forces her to leave Zakaria. If be viewed by the whisper of Badreya above, it can be discovered that her purpose is to separate Bodour and Zakaria. Badreya affects Bodour to keep committing her decision, although it is very heavy for her. Badreya gives her suggestions and positive





to be a success with writing. With this opportunity, Badreya makes propaganda about the successes of writing is affected by the freedom of expressing her mind. The more freedom of someone and without the pressure of life, it will be easy to get success. Badreya encourages Bodour to run away from the pressure of her life and must findings the way to free herself. Badreya's whisper is accepted in Bodour's heart, Badreya's whisper is heard like the holly voice come to the sky because it affects Bodour decision. The whisper looks very real by Bodour because she felt Badreya's hot breath and voiced like a hiss of snake in her ears.

Seeing her dragging the suitcase behind her, Badreya whispered in a low voice, "Loneliness isn't pleasure in itself, but it may create new pleasures. You may write a new novel or live a bigger love than your first stunted love. You may write using the first personal pronoun, I, instead of hiding behind another woman and using the third personal pronoun, she. You may abandon literary criticism and stop polishing other people's shoes, including those of your husband. You may begin to polish your own shoes and see your real self on the page. You may banish from your mind the babble of critics and their claim that the use of the first person has less value than the third person, as well as their contention that women's writings are weakened by overly concentrating on the self. Literary critics, Bodour, have lost the self and the truth. Whoever loses the self will lose others as well." (Saadawi, 2011, p.112)

In this quotation shows that the approach of Badreya affects Bodour in order to follow what is delivered by her to Bodour. Badreya uses the sentence which related to her wish. Badreya delivers that with freedom, it will guarantee Bodour's successes in writing her work. Bodour will find her pleasure with the condition of freedom and does not oppress by anything. There is no one who disturbs and prohibits her from writing about anything. Writing is a good job rather than following Zakaria's instructions. Accomplishing Zakaria instruction only makes her being paralyzed and cannot improve her skill quality to be better.

Badreya asks Bodour to arrange her self. With this behavior, it may enhance the quality of Bodour's life. She can write the novel with a certain form which looks so beautiful and expressive. Badreya persuades Bodour to begin writing a good novel and leave the literary critic activity, she supposes that literary critic is not appropriate with Bodour's passion.

She whispered in her ear as she stared scornfully at her novel, "You're too mediocre to be a novelist, for you're clean and innocent and virginal and incapable of creativity. You can't write a novel, Bodour, until you have known evil and until you have drunk the cup of pleasures dry. You need to forget first of all about this world and the afterworld, about punishment and reward, about hell and heaven. Honesty and disgrace will become identical after you remove the mask from your face and see yourself naked. Only then will you realize that loneliness is far better than an obnoxious companion. Divorce, Bodour, is the solution. You need to free yourself from this abhorrent marriage. (Saadawi, 2011, p.100)

That quotation above describes that Badreya convinces to Bodour about freedom. The Badreya's whisper has a message to dispose of in the ideology of feminism. Badreya tries to reconstruct Bodour's mind to the insight of women emancipation. She wants the freedom as no managerial rule from formal or informal authority. In The quotation above shows that the struggle of Badreya to forces Bodour leaving anything which makes her bridled. First, Badreya tends to ask Bodour to leaves her husband. Badreya always gives the insight that loneliness is better than marriage. Badreya asks Bodour to divorce her husband. Badreya knows Zakaria is the person who is very obedient to religion. In this quotation, Badreya's also begins to weaken Bodour's believe about religion. It is shown in the talk of badreya to forget the term of sin and reward, world and afterward, hell and heaven. Those are the features of religion that must be





all the areas of knowledge, from philosophy and art to science. Human civilization was built on their ideas.

We've never tasted anything better than the fruit of this tree. We enjoyed the pleasure of knowledge and the exuberance of life, and not a fake dead life. If God stopped you from enjoying life, then He was not God but the Devil. Satan's pointed finger stole your life and your novel, Bodour."(Saadawi, 2011, p.71)

In the quotation above describes that Badreya and Bodour have a conversation. They discuss the story of prophet Adam and Hawa, who live in paradise. Bodour curious about that and wants Badreya to tell it. Badreya tells that story with her own version, which is very contradictive with the version of religion. She tells that who gives the prohibition of eating fruit on one of the trees from paradise, which called Kuldi, is not from God. The figure who said this prohibition is the ghost. This case is discovered that Badreya tries to manipulate the true story from religion. Indirectly, Badreya affects Bodour to doubt the story in religion. In this way, Bodour will do not believe in the entire rule which accepted in the law of religion and begins to leave it. Badreya imagines that Kuldi fruit seems like the pleasure of human beings. The pleasure is the result of the thought and work of a human being. A human being can reach those all, and Badreya tells that God does not forbid us to enjoy the pleasure in this world. Including the freedom of expressing thought and committing based on self-desire.

But if be viewed by the religion side, certainly the pleasure is the gift from god to us. All people can enjoy and utilize the entire content in this world, but they should know the limitation of enjoying the pleasure. There is the right way and also the wrong way to enjoy pleasure. Not all of the pleasure can be enjoyed by the human being because there are some of them are forbidden by religion.

The example of pleasure forbidden by religion is having free sex, drinking alcohol, moneylender, etc. All of those can be classified as the pleasure because it will make someone to be happy getting them.

From her primary school days, Badreya was more courageous than Bodour and never hesitated to speak her mind. "Why did God create Muslims and Copts? Why do Copts confess their sins to the priest if God already knows everything that goes on in their hearts? Why do women stand behind men in church? Why is silence imposed on them? Why do Muslims pray five times a day and not three or four? Why does a man marry four wives and a woman marries only one husband? Why do men get female nymphs in paradise, while women do not get male nymphs? Why is having a father's name an honor and having a mother's name a disgrace?" Badreya read in the Qur'an that paradise lay at the feet of mothers. She wondered, how can paradise lie at the feet of mothers when their names bring disgrace to their children? (Saadawi, 2011, p.90)

The quotation above shows that Badreya asks the questions to the Bodour when she was a child. If be viewed generally, these questions look like normal. Those questions are uttered to know something because of the Badreya's curiousness. But if be viewed by the potential of children's insight and knowledge, it is not appropriate and impossible. For example, in the term of Copts, Copts is the largest group of the Christian religion in Egypt. The population number of Copts in Egypt almost 10 percent for the total of citizens in Egypt entirely (Ibrahim, 1998, p.10). Bodour is discovered as the Moslem because of her praying follows the Islam religion as committing by her parent. When she was a child, she potentially has no understood yet about the activity of Copts. In the primary school does not deliver the knowledge of religion deeply more ever. This kind of knowledge discusses the comparison of religion. Certainly, the term of Copts activity hears like strange for the children in primary

high school. This case also seems like the question about the time of Muslim prayer, the reason for polygamy, and the statement of the paradise is located in mother's foot, etc. This kind of discussion is not delivered yet in primary school. Those are the discussion of theology, which usually delivered at least senior high school. Bodour would be confused to hear those terms. Those questions are delivered by Badreya to appear Bodour's rational mind. Badreya makes Bodour to suggest that religion is not rational. It was the appropriate time for Badreya to suggest bodour

In this section explains that Badreya tries to tear down the religious beliefs by Bodour. Badreya tries to divert Bodour's mind with the way of exploiting Bodour's problems. With various problems experienced by Bodur, Badreya always provides solutions to solve these problems. That problem solving that doctrine by Badreya is a deviation error in the concept of religion. Badreya tries to criticize religion and relates it to the logical form. Badreya influences Bodour that religion is not rationalist and has no correct of logic. These are the cause of Bodour begins to undermine her beliefs in religion, especially Islam.





As the impact of Badreya in Bodour's life, the researcher also discovers the Bodour's wish to become aggressive is caused by the whisper of Badreya. Badreya shows the badness of the patriarchy system, which affects Bodour to follow Badreya's thought and against the patriarchal system in the household. Badreya seems to ask Bodour to become a feminist. Badreya is able to control Bodour, therefore the move of Bodour is affected by Badreya decision.

The researcher also discovers that Badreya affects Bodour to undermine the religion and the existence of God. This case is contradicted with the thought of her husband, Zakaria. Zakaria is the obedience man to follow the religious rules, but he does not have the tolerance with the term related to religion. The change of Bodour's characterization is very significant, start from disobeying her parents and becomes being freedom herself to do something. The writer also discovers that Badreya also affects the conflict of Bodour and Zakaria. Their Married relationship is ended with the separation.

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