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

THESIS



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ABSTRACT

Arif, M.M. (2019). The Role of Badreya, The Illusion Figure, as Gender Conflict Trigger in the novel Zeina by Nawal El Saadawi. UIN SunanAmpel Surabaya. Advisor Lecture: Abu Fanani, SS. M.Pd

Key Word: Psychoanalytic Feminism, Feminism, Patriarchy, Mental Disease

This research is conducted to discover the causes of Bodour having psychosis disease in her life and also to describe the impact of Bodour's psychosis. This research is focused on the main character named Bodour who gets the attitudechange when she has married with Zakaria. Bodour also doing the strange behavior that such having conversation with the illusion figure on her mind.

This research was conducted with the concept of qualitative descriptive method. This method is chosen as a manner to describe the situations and problems contained in this novel. The theme of this research is related to the symptoms of psychoanalysis that occurred by the woman who get the patriarchy oppression, the researchers used psychoanalytic feminism theory to facilitate the process of classification and analysis. The researcher also uses the New Criticism theory in analyzing the effects that occurred on the life of characters. This analyzing process is taken base on the written text in this novel.

As the result,Bodour's psychosis is discovered from her traumatic experience about the male oppression. Bodour gets male oppression since she was a child and continued when she has married with Zakaria. Because of her traumatic that makes her getting psychological problem in her mind. Therefore, Bodour's life is very affected with her psychological condition. That affected is appearing the illusion figure that controlsBodour's decision to become feminist, undermining the beliefs of religion, and makes Bodour to get broken home with Zakaria.

ABSTRAK

Arif, M.M. (2019). The Role of Badreya, The Illusion Figure, as Gender Conflict Trigger in the novel Zeina by Nawal El Saadawi. UIN Sunan Ampel Surabaya. Dosen Pembimbing: Abu Fanani, SS. M.Pd

Kata Kunci: Psikoanaisis feminsime, Feminisme, Patriarki, Gangguan Mental

Penelitian ini dilakukan untuk mngetahui penyebab Bodour menderita gangguan psikis dalam hidupnya dan juga menjelaskan efek dari gangguan psikis yang dialami Bodour tersebut. Penelitian ini difokuskan pada pemeran utama bernama Bodour yang memiliki perubahan sikap ketika dia menikah dengan Zakaria. Bodour juga melakukan suattu tindakan aneh seperti berbicara dengan sosok ilusi di dalam pikirannya.

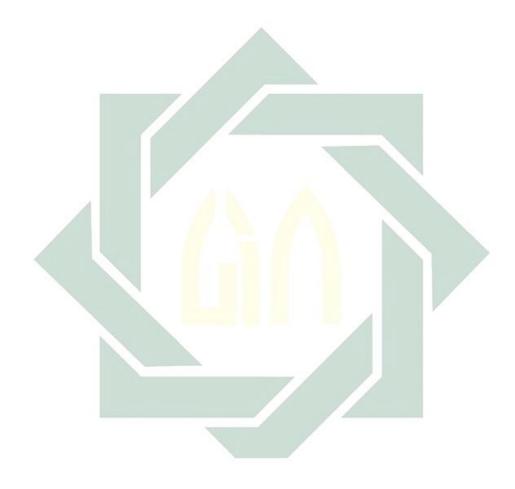
Penelitian ini dilakukan dengan metode deskrriptif kualitatif. Metode ini dipilih sebagai upaya untuk menjabarkan situasi dan masalah yang terdapat pada novel ini. Sehubungan dengan tema penelitian ini adalah tentang gejala pikoanalisis yamg di alami oleh wanita yang telah mendapatkan kekangan patriarki, maka peneliti menggunakan teori Psychoanalitik Feminism untuk mempermudah proses klasifikasi dan analisis. Peneliti juga menggunakan teori New Criticism dalam menganalisa efek yang terjadi pada kehidupan para tokoh berdasarkan naskah tulisan pada novel ini.

Hasil dari studi ini yaknigangguan psikis yang dialami Bodour disebabkan oleh pengalaman traumatiknya tentang penindasan dari pria. Bodour mengalami penindasan pria sejak dia kecil dan dilanjutkan ketika dia telah menikah bersama Zakaria. Disebabkan oleh hal traumatic darinya yang menybabkan dia memiliki masalah psikologi di pikirannya. Oleh karena itu, kahidupan Bodour sangat dipengaruhi oleh kondisi psikologisnya. Pengaruh itu adalah munculnya sosok ilusi yang bisa mengontrol keputusan Bodour untuk menjadi seorang feminis, meruntuhkan keimanannya terhadap agama, dan membuat Bodour mengalami perpisahan rumah tangga dengan Zakaria

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CHAPTER I

INTRODUCTION

1.1Background of the Study

Every person has the desire based on their own to get the satisfaction. Desire is the power of move from the self. Desire comes from the selves of human which managed by the mind and the feels from them self. Desire is the self authority to lead their decision so the person can decide something by themselves. Desire can be said as ability to make the choice, try to control the self, and make an action (Hall &Lindzey, 1993, p80). But sometime the desire which appear from the self could not controlled well, therefore it possibly make a bad impact for the self. The term of desire includes the discussion of the sense or mind, whereas the sense or mind is related to the knowledge of psychology.

The big desire of the self has a positive impact for enhancing the spirit to reach something, but this also should be balanced with the sincere. The sincere plays a role if there is undesirable happening come for someone. With the sincere it may defend the disappointment and the stress. Stress is the mental disorder that occurred by person caused of the oppression. This oppression is appeared from the individual failure to fulfill their need and desire. This oppression can be origin by the self itself and the outside factor. Stress can be divided by several category: physiology symptoms, psychology symptoms, attitude symptoms. (Schuler,nd. p.200)

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 disordersis the response of the maladaptive to the stressor from the inside surrounding or it can be sown as the thought, felling, 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, soatoform)

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

that not Integrated logically, the wrong of perception and attention, the flat affects, and any disturbed motor activity as a bizarre behavior. (Eni, 2018, p.2)

Schizophrenia as the term is used for depict the major psychiatry disease which featured by the deviation of mind, thought, affect and behavior. The natural conscious sense and intellectual ability are still saved even though the particular cognitive deficit can be developed then (Eni, 2018, p2).

The notion of Schizophrenia is defined by E. Bleuler as thesynthesis between simplex schizophrenia and Kraeplin's dementia praecox. When it was appear it the knowledge ofpsychology, schizophrenia research is integrated with the relationship between Heterogenous clinical pictures. (Wing, 1989, p.4)

Hendarsyah (2016, p.2)states that Schizophrenia is the word from Greece 'schizein' means separate or brake and the word 'phren' means soul .It can be said schizophrenia is the disintegrated of the cognitive mind and the behavior. He experiences the patience of schizophreniathat gets the gripe such rage violently, accusing his wife and always be afraid. The patience often hears the sound of person who will kill him, the suspicious feeling and the anxiety makes him to be alone in his room.

According to the discussing above the researcher is going to combine it with his thesis project. Researcher is going to analyze the novel of Zeina by Nawal El Saadawi. The issue of that novel is mainly related to the discussion above with the theme of psychoanalytic where the main figure of this novel potentially gets the mental disorder.

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.

Bodour has totally changed about her behavior between the childhood and the mature. The case of Bodour is related with the discussion on the beginning of this chapter. Therefore the researcher is going to analyze more about Zeina Novel.

1.2 Statement of the Problems

With the relation of the background of this study above, the study is formulated as follow:

- 1. How does the male oppression affect Bodour's psychological condition?
- 2. How does Bodour's psychological condition affect her life?

1.3 Significance of the Study

This research is conducted fordelivering the representation of critical study in literature work. This research is contributed in delivering additional sources object. This research is used as the reference for the next writer who is related to this research. This researchis conducted to practice the critical analysis studyon literature that related to Psychoanalytic feminism theory.

1.4 Scope and Limitation

The theme of this research is mainly related to psychoanalysis. But this research is tended to the scope of psychoanalytic feminism theory for analyzing the psychological impact of Bodour. Researcher also uses theory of ner criticism as the tool of analyzing the role of Badreya. Researcher takes the Zeina Novel by Nawal El-Saadawi as the subject of the research.

1.5 Research Method

Conducting this research, the researcher follows some steps for controlling the normative rule in the research process. Researcher keeps the content of this section varies based on the theory applied. This section consists of at least the following:

1.5.1 Research Design

This research generally discusses the characteristics in literary work. This research is arranged by the researcher with a descriptive qualitative method. The researcher claims that this research only deals with the analysis of the text and does not need to use the numeric description. The descriptive method is an attempt to describe a situation, problem, or phenomenon systematically and also to provide information about the life's condition in the communities or issues. It is said that the descriptive qualitative method is a methodology that takes from the text about what is the problem and issues inside the text with reading carefully without numeric data form.

1.5.2 Data Source

The source data of this research is taken from the literature text. This research does not need to find data from the origin place directly. Almost the data sources are taken from the web page of https://z-library.org, there are so many PDF book which can be downloaded.

The text of the novel is not only the primary one because we must find another quotation that concern with the theory. Other related data are taken from other research which is avowed academically.

1.5.3 Data Collection

The data are chosen by the researcher with finding the keyword which mentioned in the literary work then it will be collected. The data is taken by researcher with downloading PDF file in the sites of https://z-library.org. Then the PDF book is printed by researcher to make an easy with the process of analyzing. Other collection data is taken from journals or another thesis that has a relevant discussion with this research.

The primary data of this research has taken from one of the literary works by Nawal el Saadawi with the title "Zeina". This novel is printed by researcher from PDF. This E-book is published in 2011 by Saqi Books, London.

The secondary data of this research is taken from other research which integrated with this topic. The secondary data is needed because it to support the researcher's idea of this research. The researcher takes the quotes of theories and also summarizes the conclusion of those researches. Then it is noted in the soft note and hard note to complete the content in chapter 2

1.5.4 Data Analysis

Every researcher has a method to make clear about the data and analysis process. There are some methods in the research field. In this source, the writer uses descriptive method for this study. The function of descriptive analysis relates to the processes of describing phenomena, classifying it, and seeing how the concepts interconnect. In presenting the data analysis, the writer takes some steps as follows:

1. Reading and understanding Zeina Novel by Nawal el Saadawi

- 2. Collecting the secondary data that relates to the statement of problems, it could be a journal, thesis, E-book, web article, etc.
- 3. The researcher classifying the data based on the objectives of the study and analyzing the data one by one.
- 4. Giving the conclusion from the analysis result.

1.6 Definition of Key Terms/Operational Definitions

- **1.6.1 Feminism**: Feminism is the movement of emancipating the women right to reach the gender equality.
- **1.6.2Psychoanalytic** Feminism: The thought of child reconstruction rearing practices from the mothering treatment and the experience of subject relation
- **1.6.2 Patriarchy**: Patriarchy is the social system which lies male as the power holder of women, and dominating in the role of leadership, politic, moral authority, social right, and property
- **1.6.3 Religion**: Religion is an integrated system deal with beliefs and practicing holy thing
- **1.6.4Mental Disease**: disorder which disturbs the function of the mind which makes the unintegrate

CHAPTER II

THEORETICAL FRAMEWORK

2.1 Theory of Feminism

There are several definitions of feminism by several researchers. Generally, the term Feminism correlates with women's rights, as stated by Butler (1999, p.3) that the women, particularly for feminist women, have the moral self which should adduce in society. They have existed for the women's basic advantage criteria, which ought to expose in any aspect.

Elaine (1985, p.3) states that in the study of literary view, a gender perspective is relevant to feminism literary criticism. This theory refers to the focus of analyzing women. If there is an assumption for the person who represents the reader and writer of western literary work is male, feminist literary criticism shows that the female reader brings their perception and hope into their literary experience.

Elaine (1985, p.144) also describes that literary feminism includes the way to reveal the stereotyping of women in common literature or literary criticism. It also shows that there are pedagogies which is used to reviewing the writer of a woman unfairly.

Another researcher, Based on David Carter (2018, p.38), has a statement that feminism has the aim to make women aware of unfair treatment by a male. Female gender wants to be equaled as same as male occupations or levels. General society realizes that the women in this world are limited to conduct or to

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, p123), 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 discuse critically with psychoanalysisapproach. 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 Mitchel. Another figures of this thought are Jean Baker Miller with her work" Psychoanalysis and Women", Jean Strousewith 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 depravation. 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.

Chodorrow (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 toconstruct 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 statues 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 pastand 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 feminime 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, irvingBabbit, and Paul Elmer More. From that group there some are figures who influence the appearance of New Criticism. That figures are Spingarn and Babbit. 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 Babbit. He is the maintaining of T.S Eliot, whoever get the champions in Havard university about the traditionalism and classicism. He very contributes to the movement.

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 20th 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 massage from culture but not at the critic way concept.

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

attention on the structure and the various kinds of the type of text. This attention especially also was taken for the formal elements such as the "characterization, setting of place and time, the point of view, imagery, plot, metaphor, and the theme."

2.3 Literature Review

This research will be conducting with discovering wide insight from other resources. The researcher looks for other research which has a similar topic and scope of his research. There are two kinds of research which become the main related viewpoint of the writer; these are mentioned below:

First review literature is taken from the journal of academicians from the Islamic University of Madura which written by Ummu Kulsum. In her research, she discusses the activity of Nawal el Saadawi in her struggle for gender equality. Her research is arranged in journal cover with the title "Nawal El-Saadawi: MembongkarBudayaPatriarkhiMelalui Sastra." This research delivers a story of Nawal el Saadawi life becoming a Feminist. Ummu Kulsum describes the negative effects of patriarchy behavioral in the Islamic country around the oriental countries, particularly in Egypt. Nawal el Saadawi sheds the Arab's behavioral daily in oppressing women. It can be said that for the view of western thought, Arabic countries applied the patriarchy system in a social role. This social role becomes a culture and keeps continued until this era. Nawal got a cultural treatment which gives her a traumatic sense in her further life. Therefore she wrote several literary works that describe the condition of Arab's social role,

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

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.

CHAPTER III

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

Zeina novel tells about the male oppression to women in the story. The oppression is happened by Bodour (the wife of Zakaria), Safi (writer, Bodour's friend), Mageda (Bodour's daughter), and Zeina (artist, Bodour's nonmarital daughter). But this research focuses on the oppression of Bodour, the main women character in this story. The male oppression makes the psychological effect for Bodour. This effects are going to discus by the writer below

3.1 Bodour Having Psychosis that Makes Create an Imaginary Figure

3.1.1Psychosis Symptoms

It is begin from the childhood of Bodour. When she was a child, she often gets the story of devil by her surrounding friend. As time goes by, her mind was filled with the curiousness of devil.

At eleven, she saw the Devil's face for the first time. As a child, she was always afraid of opening her eyes while asleep. When she was a little older, she became more curious and wished to see the features of the Devil: his nose, head, forehead, ears, and mouth. She sometimes felt the Devil's breath on the nape of her neck while she lay prostrate. But she never had the courage to open her eyes to see him (...) She fell into a state of drowsiness as Satan tickled the sole of her foot. She feigned sleep so as to allow him to continue his flirtatious act. But by keeping this event a closely guarded secret from her parents, she became Satan's partner in sin. She would bury her head in the pillow, stop her breath and pretend to be dead, thus encouraging him with her feigned death to continue, reaching the focal point buried in the folds of the flesh, deepinside the womb of existence.(Saadawi, 2011, p.10)

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 inBodour'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 bydevil. 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

way from her body. But she cannot do that because she feels her body such has no power enough to remove the devil's Body.

The other physical touch which also mentioned in this novel as quotation bellow

At night, Badreya touched her belly under the covers. She could feel the little heartbeats, the kicks of the tiny feet against the walls of her womb. She pressed with her hands to stop the sound and wrapped her fingers around the little neck to strangle it, wishing it were dead but at the same time hoping it might live to see the light of day. ... Bodour walked in the dark alleyways, dragged by Badreya like a cow being driven by a farmer. Her eyes didn't see the road ahead of her, because she was either blindfolded or fast asleep. Or because she had left her destiny in the hands of Badreya, who urged her to rebel" (Saadawi, 2011, p.21)

In the quotation above, it shows that Bodour seems to feel the touch of the devil's hand in her womb when she has a non marital pregnant with Nessim. Her natural mind shows her that it is not her real fetus, but that case is caused by the hand of the devil. And she ever unconsciously walks alone in the wall street, she feels that it is the devil who controlled her body to walk in the street. It is impossible for her if she walked without the consciousness of her mind.

3.1.2 Bodour's Psychosis Makes the Imaginary Figure (Badreya)

Based on the writer's analysis, the psychosis symptoms described above is the first wave of Bodour getting a disorder with her emotion and behavior. This case also can be said schizophrenia. In the condition of having pressure in her alive causes Bodour appearing the hallucination in her mind. Bodour's hallucination is seemed like a reality for Bodour. Bodour's hallucination is formed like a woman who is admired by Bodour. This hallucination becomes the

imaginary figure for Bodour's life. The wide explanation of imaginary figure is going to discuss bellow

"Longer, doctor. Each day I ask myself why I still live with him. I can't make a serious decision, doctor. My friend Safi is much more courageous, for she got rid of her husband and is now free. Badreya is also more courageous ..."

"Badreya?"

"She was with me in primary school. We called her a child of sin and wrote her name on toilet walls."

Bodour struggled to open her eyes. The images and names were confused in her mind. She couldn't distinguish between reality and fiction. She lay on the couch, and the psychiatrist looked at her with sympathy. (Saadawi, 2011, p.69)

In quotation above shows that Bodour realizes she gets the mental disorder until she decides to have consultation in psychiatry. During the process of therapy doctor uses the questions to identify the psychological condition of Bodour, the doctor tries to get the information about Bodour's bad past time. During the therapy Bodour tells about the strange thing in her child. Bodour used to meet the hallucination creature. ThereforeBodour feels something that follows her mind. Yetwhen Bodour on child, she does not understand who is the follower of her mind. Bodour only let it flow in her life until adult. That illusion figure is imagined as the woman who has the courageous and strong character. That figure shows her courageousness to shake the world. At the beginning, Bodour was afraid with the existence of her illusion figure, but as the time is running Bodour can adapt for her condition. Even more Bodour have admired with her illusion figure.

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 somedayBodour has lost her novel. ThereforeBodour 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 squador 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

always present in Bodour's mind and becomes an illusion figure. Therefore from paragraph above tells that the existence of Nessim is like the existence of Badreya. They have a similar feature in their essence. But the appearance of Nessim is as not much as Badreya in this novel. They always stay in her bedroom and always present before she wants to sleep. Both of illusion figures are the product of Bodour's admired remembrance. Badreya is the best and favorite character of her novel, which is stolen ago, while Nessim is her first love, which cannot forget by Bodour. Something which can make her admired in her life will always be remembered and being unforgettable. This memory will turn into something tangible in her life.

3.1.3 The Causes of Bodour's Psychosis

The occurrence of mental disease for Bodour has certainly caused by several factors. Those factors certainly bring the traumatic thing for Bodour. Those factors can be the condition of Bodour when she gets the bad events who is denied by her. In this research the writer has analyzed some factor that potentially causes the psychosis to Bodour. It is discovered in the some paragraph in the novel that tells about Bodour is consulting herself to the psychiatrist.

The psychiatrist asked her about her childhood. "Anything bad happen to you when you were a child, Bodour?" Nothing at all, doctor. I had a happy childhood." She lay on the couch in the psychiatrist's room and he kindly patted herwhite hands.

"Try to remember, Bodour!"...

She whispered, "They stole her from me, doctor!"

"Who is she?"

"The novel, doctor ..." (Saadawi, 2011, p.35)

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 pas story, then Bodour can remember it.

The doctor was at a loss concerning Bodour's case, for he couldn't get tothe source of her pain, andwas unable to decide whether it resided in hermind or her body. Her conscious mind was in control of her past memoriesand stopped them from surfacing. Her unconscious mind was a chain ofaccumulated fears, one layered on top of another, one generation afteranother, starting from her mother and going back thousands of years to herancestral 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 symptomof 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 herhand 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 exampled such when Bodor 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 Bodur'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.Bodor 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. Anexample is the lack of love between them. The violence case carried by Zakaria to Bodor 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 toBodour 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 thatthe 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 makea

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 oftheir 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 Bodourhave 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

3.2.1Bodour's Decision Is Influenced ByBadreya's Whisper

As the research problem of this thesis, the researcher wants to discover the role of Badreya in triggering conflict. The researcher has assumes 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 Badreyahas 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.

Her husband woke up when he heard the thud. His eyeballs protruded with fear, for his wife Bodour wasn't really herself. Her body, which joined them, was now setting them apart, and her writing, which connected them, created a wedge between them. sBadreya, the Devilish woman occupying her body, was pushing her toward vice. There was also her illegitimate daughter, born in sin, Zeina BintZeinat, who was, in fact, the fruit of countless sins. There was also the novel she wrote at night, filled with ghosts, phantoms, shadows walking on the walls, and the finger tickling the sole of her left foot.(Saadawi,2011, p.71)

In that quotation describes that Badreya also controls Bodour when she is writing the novel. Bodour writes the sentences and words which is contained about the thought of Badreya. Badreya wants the woman figure who has an extraordinary self in Bodour's novel. This figure is a great woman who can surpass the ability of men. The existence of a woman is the priority because if there is no woman, a human being will not birth in the world. Badreya has aimed to write her thought in the novel of Bodour is caused by her disappointment with the social condition in Egypt. The majority the woman looks like be oppressed by the patriarchy inherit which covered by religion. Badreya wants to destroy the culture of patriarchy. Badreya also wants to destroy the religion norm, which makes the patriarchy system keep solid.

3.2.2Badreya Triggers the Conflict of Bodour and Zakaria

As a result of Badreya's whisper, Bodour looks like a disappointed with the condition of her life. Formerly she was a productive woman who always writes a novel and critical literature. But in latterly, she cannot do that because her written is often being criticized by her husband. Her husband is the writer of the daily magazine in Egypt. Her husband is very strong to hold the concept of Islamic law

(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 antireligious 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 contras 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.

Obeying the rule is identical with the behavior of the management of self.

Therefore this case can decrease their harmonic life.

"Like God, I don't exist." Speaking to herself, Bodour said, "I'm a literary critic and not a novelist. I'm good at nothing except polishing the shoes of others, for this is the function of literary criticism. In a newspaper interview, I confessed that I felt proud to shine my husband's shoes. I got votes at the university elections but lost my own voice. I lost my ability to write, and my pen was as broken as my heart." (Saadawi, 2011, p.69)

That quotation explains that Bodour's disappointment. She has her own skill to write literary work in the college. She gets the title of Ph.D. She is the head of the literary criticism department at the university. And she also gets the award from the president of the country on the Art and literature day. It properly makes her disappointed because her passion shall be limited; she cannot write freely as her desire. She feels she lost her life without her passion in writing. Her disappointment is too deep which appears the hate desire to her husband. She imagines that what she did in the university is only to polish the shoes of her husband. It means that her struggle in reaching the knowledge in university is futile if her passion not to be utilized in the world. She must obey to her husband in anything, includes the authority of producing literary work and critic. Her heart is very hurt and cannot to be dammed. She changes her attitude to her husband, while formerly, she was the obey women and further, she is disobeyed. This condition makes her to be pressured. She really cannot accept this condition in her life, and decides to consult in the psychiatrist

"Writing is a curse, doctor. It is suffering, pain, tears, and blood. Writing is endless patience and work, day and night. It is a chronic disease, doctor, which can only be cured by writing, real writing,

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 jobis 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. ThereforeBodour 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 hearth 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

would turn out to be a famous writer like my father, Zakariah al-Khartiti." (Saadawi, 2011, p.7). It is the Mageda's statement in delivering prolog for beginning of the story. She was curious why her parents used to do that in the bedroom. But in the next day, their treatment was like nothing such no problem between them. Because of many conflict happened in her life with her husband, she wants to end this suffering. Now is the appropriate time to conduct her plan because there are too many challenges which faces her live. The psychiatry try to make her to be calm, he praises about anything that she belonging. But Bodour keep sharing her sadness to psychiatry.

"And what is the most important thing in your life, Bodour?"

"I don't really know, but I feel I've given up the most important thing in life in return for trivial things."

"Trivial such as what?"

"Like a chair at the university, for example, my name in large font in the paper, a photograph inside a frame, the honor of the family, a greatly respected husband, the large villa in Garden City, the luxury and wealth and all this rubbish." (Saadawi, 2011, p.70)

In the quotation above looks clearly that she wants the happiness and pleasures in her life. But in reality, she cannot get all that because she supposes that it is hampered by her husband's behavior. The recent life of Bodour is different from her life when she was a college student. At that time, she often got the gift pleasure that she wants. The distinction of life condition becomes one of factor that changes her mood. Moreover, the condition of further life is not good as before when she unmarried. Naturally, the oppression of hearth comes to push and dispose of her sadness and disappointment.

Her husband said sarcastically, "You seem to be a great fan of his column!"

"The truth is, his column is truly excellent."

- "Better than mine?"
- "I haven't read yours yet, Zakariah."
- "You read his before mine?"
- "Yes, Zakariah!"
- "You mean his column is better than mine?"

She looked at him out of the corner of her eye. He seemed draped in the yellow color of jealousy, and his voice rang in her ears as if saying, "My phallus is better than his". Columns, rods, and pillars were often used interchangeably with the word "penis" or "phallus".

- "What are you laughing at, Bodour?"
- "I'm not laughing at anything, Zakariah!"
- "I know what you're laughing at. I know you consider me mediocre and you've never liked my writing.

From the day we got married, I've never seen an admiring look in your eyes for what I write. All your life, you've admired al-Feqqi's column, and he has always admired you. You should have married him. I don't understand why you married me!"

- "And you! Why did you marry me?"
- "A mistake, my dear! Youth and inexperience!"
- "Yes, that's right! A mistake, Zakariah!"
- "A life-long mistake!"

This was their conversation year in year out, each admitting that their marriage was a huge mistake, but neither trying to fix it. (Saadawi, 2011, p.37)

The quotation above is the conversation from Bodour and her husband, Zakaria. In the quotation above describes the lack of harmoniousness in her household. The lack of harmoniousness is discovered by the diction of their utterance, which is not kindly. It begins with the jealousness feeling of Zakaria when he saw his wife reading the other's written column. Bodour looks like enjoy reading Mahmoud Al-Faqqi's newspaper column. Zakaria response it with heavy hearth feeling because his column news was not read yet by Bodour. Zakaria feels more disappointed when her wife does not appreciate her column news. Instead, she gives the admired to Mahmoud al Faqqi's column. Then Zakaria shouts his unkindly utterance to his wife because of his jealousness. The atmosphere at that

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.

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

condition, which is no longer interested. There are many of the lack in his physical body also. Bodour seems to realize that she has married someone who has no special appearance. Bodour begins to feel interested with other writers of her daily subscriber column, Mahmoud al-Feqqi. Bodour knows Mahmoud al Faqqi because he is the friend of her husband. Bodour even is invited by her husband to play golf with Mahmoud al-Feqqi. Automatically Bodour knows the appearance of al Feqqi. He has a graceful face and younger than her. Bodours is very interest in his written words. Bodour as the literary critic, can be able to appraise the quality of works.

As a consequence of those occurring, Bodour totally has no love feeling with Zakaria. She gives up with her struggle to keep the harmoniousness of the household.

. . She married a man she did not love, and loved a dead man who lived only in her imagination or her dreams. Love did not exist except in the mind. It came in the shape of fragments of a dream or pages of a novel. From these scattered pages her imagination created another man who filled the blanks between the letters on the page. On the page the man she loved took shape and his features were drawn in ink, although those features belonged to a man she did not know. The less she knew the man, the more she loved him. (Saadawi, 2011, p.89)

The quotation above shows that Badreya has no love feeling in her husband. The wish husband of Bodour does not belong by her real husband Zakaria. She only wants the husband which having the attitude as same as her wish. But the man who fulfills her wish only belonged by the man in her dream. Her real love changes to be an image of her dream. Even though she never sees him, but it makes her more love with him. She expresses her love with the writing

form in the novel. She just loves the man in the character of her novel. Bodour can express her wish man perfectly in the novel, the man of her novel as the imagination of her wish.

I should have presented my resignation to the university. Every day, I tell myself I must make up my mind to resign and must take the step of leaving my husband. Every morning I tell myself, "Bodour, enough is enough. You've got to decide to get a divorce from your husband and literary criticism. You have to free yourself from the two things that have choked you, the two things that have ruined your life." (Saadawi, 2011, p.70)

That quotation shows Bodour's desire in her deep heart. Bodour shows her regret belonging to a household with Zakaria. Because of many conflicts that occurred by her and alsoBadreya's suggestion can makes her keep away from the reality. Bodour shows her things which make her being oppressed and being sad. Moreover, the characteristic of Bodour cannot to be managed and has a desire to be free, it is not suitable for the character of Zakaria, who is very normative and has a stiff establishment. She has a dream to become a writer of a novel but is forbidden by her husband. Therefore she wants to be free and be able to write the novel based on her own ideas and arts. Bodour has a way to become a free woman in her mind. She plans to divorce her husband; neither leaves his husband away. It is the best way for her to omit all of her oppression, which can limit her skill to write, especially the oppressions of his husband.

... She opened her eyes with great difficulty and saw her husband sleeping beside her, his snoring as regular as a ticking clock. She extended her hand from under the cover, hit the clock and threw it off the bedside table to the floor. Her husband, woken by the sound, screamed at her, "What did you break the clock for?"
"Because I can't break your neck." (Saadawi, 2011, p.90)

The quotation above, Bodour increasingly annoyed with Zakaria. It discovers by her behavior and response. Bodour feel s 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 responses 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

effects of her sorrow. Badreya suggests that besides the sad feeling of sorrow, there is something pleasure which cannot be expected. With the experience of getting sorrow, it may make her to be strong and independent. She does not need a man to fulfill her daily needs, and also it can make them free to express something. Then Bodour decides to leave her husband without any doubt, and she does it with a sincere heart.

3.2.3Badreya appears the Feminist Behavior on Bodour's mind

In the past at the early of her marriage with Zakaria, her life was so happy and harmony. Formerly Bodour was an obedience wife to the husband and religion. But Bodour's obedience begins changing and reducing when the illusion figure comes to whisper her. When Bodour gets advice from her husband, she is influenced and rethinking again whether that advice are good for her or even worse. The whisper of Badreya has the power to affect Bodour because the frequency of whispering is delivered repeatly since she was a child. Badreya tries to affect Bodour to free herself.

Badreya whispered in her ear, "The price of freedom is high, Bodour, and there is no writing without freedom. Break your chains, Bodour, break free of your prison and reach out for the forbidden tree. If you eat from it, you will not die, for knowledge leads you to life and not to death. You will live forever." Badreya's voice sounded like that of the serpent luring Eve.

Although the name Eve meant throbbing with life, it became connected in the minds with the serpent and death. Bodour quivered in her reveries, and her hot breath came out of her mouth like intermittent waves of light. (Saadawi, 2011, p.71)

That quotation shows that Badreya explains Bodour about the advantages of freedom. Badreya knows that Bodour has a hobby in writing and has a dream

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 Bodoour 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 massage 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

believed. Inside the religion, certainly, there is a lot of roles to manage the life; the obedience of religion cannot make Bodour be free. Therefore Badreya tries to omit her husband and religion to make Bodour get freedom.

3.2.4 Badreya Tears Down Bodour's Believe in Religion.

Badreya is an illusion figure who has no beliefs in the existence of religion. She has a form like a ghost and also has the same aims to mislead the truth for the human being. This behavioral is discovered when she often talks to Badreya, which discuss the deconstructing the accepted norm in Egypt.

Bodour believed in the Holy Books, while Badreya, like her friend Naim, believed that the future of humanity lay in science and art, that the universe has been evolving over millions of years, and that Adam wasn't created out of clay. (Saadawi, 2011, p.23)

In the quotation above describes that Bodour at the former is the obedience Muslim who believes in holly books such Torah, Bible and Al Quran. But the close persons of her life are different. They do not believe in religion and something related to Islam. It is discovered by the statement of the quotation which tells the process of appearance this world is not suitable with the concept of religion. The world and all of the universe is evolved naturally. Including the appearance of the human being is evolved from the monkey to become a human being, not created from the lay. Whereas the concept of religions explains that the human being is created from the lay and who the first human being is Adam.

(...)Don't keep your tears locked inside, let them loose the way you scream out in the face of God and the Devil. Don't fear death or hellfire. You've had enough hell on earth."

Bodour tottered in her sleep. Badreya's voice quivered before it disappeared, melting in the night as though she had never been. The

ink also melted on the page. The letters vanished and the pages became empty. The whiteness stuck to her eyes and prevented her from seeing anything except the blackness.

Sorrow and depression overwhelmed her and she spoke aloud during sleep. No one was there, not evenherself.

"Like God, I don't exist." (Saadawi, 2011, p.69)

From the quotation above shows that the whisper of Badreya has aims to ask Bodour to be brave in expressing her writing idea. Bodour has the same feature mindset with Badreya because what Bodour's idea is influenced by Badreya. With this opportunity, Badreya suggests Bodour to follow her instruction. From the beginning, Bodour has no power and desire to push her work spread in society because Bodour still has a little fear to her husband. If she has a mistaken or writing about out of Islam concept in her writing, she will get a critic by her husband. In this quotation above Badreya seemingly gives the consciousness to Bodour that all this time, she has trapped in useless rules. Badreya also tells Bodour to not worry about the punishment for the sin which she has committed in the world. In all of the religion has a clear insight that anything which breaking through the religion rules is forbidden and will get the punishment in the hereafter. From the last sentence of that quotation, Bodour uses metaphor sentences in her condition life. When her writing is controlled by her husband, Her writing skill seems to be intangible as the nothingness the existence of God. This case can be discovered as a way of Badreya to weak Bodour's believe in religion.

"But God, Badreya, told me I would die if I ate from the tree."

"That was the voice of the Devil, Bodour, and not God. If it was God's voice, it wouldn't be any different from the Devil's. I ate from the tree, Bodour, and so did all the creative men and women in

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.

high school. This case also seems like the question about the time of Muslim prayer, the reason for polygamy, and the statement of the paradiceis 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 solvingthat 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 isnot rationalist and has no correct of logic. These are the cause of Bodor begins to undermine her beliefs in religion, especially Islam.

CHAPTER IV

CONCLUSION

This part of the research is contained the conclusion of analyzing the Zeina novel. This research is conducted to discover the causes of Bodour having psychosis and the impacts of Bodour psychosis. The researcher uses the theory of Psychoanalytic Feminism and New Criticism as the approach of directing the discussion.

This novel tells about the story of women who have named Bodour from the child until adulthood. Bodour lives in the honor family. Bodour gets oppressed dominantly from the close man surrounding herself, including her father and her husband, Zakaria. At the beginning, Bodour was a kind and obedient woman, whether with her parents, teacher, and religion rules. But as the further time, her obedience is reduced.

As the result of this research, Bodour's psychosis is discovered from her traumatic experience about the male oppression. Bodour gets male oppression since she was a child and continued when she has married with Zakaria. Because of her traumatic that makes her getting psychological problem in her mind. Therefore, Bodour's life is very affected with her psychological condition. That affected is appearing the illusion figure that controls Bodour's decision. That illusion figure has named Badreya. Actually, Badreya is Bodour's favorite character in the novel written by Bodour. Badreya looks like the real person in Bodour's mind.

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. Badreyais 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 havethe tolerant 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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