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# Violence against Women in Short Stories “*Banâtul ‘Arabi Fî Israel*” by Ali Tantawi

(*Study of Feminist Literature Criticism*)

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## Abstract

The phenomenon of war has always been accompanied by catastrophic consequences for society as a whole, women included. Within this context, it is not uncommon for women to be subjected to imprisonment and even used for the sexual gratification of soldiers engaged in war. This is the account represented in Ali Tantawi's short story, "Banâtul 'Arabi fî Israel", about an Israeli-captured Palestinian woman. The present research endeavors to classify the various types of violence against women portrayed in the aforementioned literary work, drawing upon the theoretical framework of feminist literary criticism. The research was conducted using a descriptive qualitative approach in which research questions were formulated, data was collected, and analysis was conducted. The findings of this study reveal that four types of violence against women are depicted in "*Banâtul 'Arabi fî Israel*": sexual violence, physical violence, emotional violence, and psychological violence. In conclusion, this study sheds light on the multifaceted nature of violence against women as portrayed in "*Banâtul 'Arabi fî Israel*." The analysis reveals four distinct types of violence—sexual, physical, emotional, and psychological—underscoring the complex challenges faced by women within this cultural context.

Keywords: Violence; Women; Feminist literary criticism; Ali Tantawi

## Abstrak

Perang selalu saja membawa malapetaka bagi masyarakat tidak terkecuali bagi kaum perempuan. Pada kondisi ini tidak jarang wanita menjadi incaran untuk dijadikan tawanan dan bahkan digunakan untuk kepuasan pribadi para tentara perang. Hal ini seperti yang dinarasikan dalam cerpen "*Banâtul 'Arabi fî Israel*" karya Ali Tantawi. Cerpen ini menceritakan kisah seorang perempuan Palestina yang dijadikan tawanan oleh orang Israel. Penelitian ini bertujuan untuk mendeskripsikan klasifikasi kekerasan terhadap perempuan dengan memanfaatkan teori kritik sastra feminis. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif dengan mengikuti prosedur membangun masalah, menentukan data dan menganalisis data dalam perspektif tersebut. Hasil penelitian ini menunjukkan bahwa terdapat empat klasifikasi kekerasan terhadap perempuan dalam cerpen "*Banâtul 'Arabi fî Israel*" yaitu; kekerasan seksual, kekerasan fisik, kekerasan emosional, dan kekerasan psikis.

Kata Kunci : Kekerasan; Perempuan; Kritik sastra feminis; Ali Tantawi

## 1. Introduction

What images come to mind when you hear the word "woman"? You will all undoubtedly answer, "Women are humans who can give birth, are beautiful, and so on. If that is indeed the answer, then why are there still so many women who have never been valued and respected? In fact, there is a lot of violence, oppression, and discrimination just because women are perceived as weak, inferior beings and as a means of procreation [1]. Violence can happen at any level of life and is a symbol of humiliation and the castration of human dignity [2].

Since the beginning of human civilization, there has been violence against humans; it is not a recent development or occurrence. Violence, both between tribes and nations, is inevitable since it is in line with the evolution of civilization. For instance, the violence that occurred during World War I and World War II resulted in loss of life and prolonged suffering for humans. Abuse, domestic violence, and sexual harassment are all examples of violence cases [3]. In many communities in our society, women are considered inferior and weaker than men, which contributes to violence against women. Women are also perceived as marginalized, controlled, exploited, and enslaved by men [4].

The phenomenon of gender issues is apparent from time to time; in reality, this gender difference has an impact on inequalities in status, the roles of men and women, and their responsibilities. Therefore, there is a disparity in the form of discrimination as well as oppression of women. Gender inequality is becoming more prevalent and harder to address, as is the case with the oppression experienced by women in many aspects of their lives, whether in the public domain, education, law, health, politics, family life, or even the economy [5].

According to the Dictionary of Anthropology, the characteristics of oppression or acts of violence are those that are committed either alone or in groups. Violence is an attack or invasion (assault) against a person's physical, mental, or psychological integrity [6]. At least one in five women worldwide will undoubtedly experience sexual or physical assault perpetrated by men at some point in their lives. Arselly Dwi Cahyani and Monika Pretty Aprilia stated that Komnas Perempuan had recorded at least 388,496 cases of violence against women occurring throughout 2021. It is clear from this data source that the 2020 data included an additional 50% of cases [7]. In today's human civilization, everything related to women will be intriguing to discuss and a source of news. Every facet of women's lives and activities ought to be published and broadcastable; additionally, reporting on violence against women in all forms frequently becomes the news that readers are interested in [8]. Therefore, Ali Tantawi, in his work "*Banâtul 'Arabi fi Israel*", pays special attention to women's issues.

Ali Tantawi is a prominent figure in the field of Islamic da'wa as well as an Arabic poet. He is also known as a writer, journalist, and fiqh scholar. He published many works, one of which is in the book "*Qissah Min Hayâti*" [9]. Ali Tantawi is a figure who is very ambitious about Palestine. In his work "*Banâtul 'Arabi fi Israel*", Ali Tantawi narrates a story about the journey of a Palestinian man who disguises himself as a foreigner to become a guest in the state of Israel. Unexpectedly, at his banquet, he was entertained by a woman who came from Palestine. The woman was made into a prostitute by the Israelis and forced to serve foreign guests. This man had the courage to inquire what happened to the woman, and the woman recounted the suffering she experienced when she felt forced to join the state of Israel. It all started when she was forcibly kidnapped from her parents' arms, beaten, abused, and forced to serve Israeli guests like animals, losing her dignity as a woman and being stripped of her chastity in the process. After this incident, the Palestinian government did nothing to save women from their homeland. She believes that many Palestinian women are forced into prostitution by Israel.

As far as the researcher's inquiry is concerned, the researcher has not come across any previous studies that utilize the material object of the short story "*Banâtul 'Arabi fi Israel*" by Ali Tantawi. This is most likely due to the lack of publication of Ali Tantawi's work. Therefore, this research is considered very significant.

The goal of this study is to reveal and describe the forms of violence against women in the short story "*Banâtul 'Arabi fi Israel*", such as physical violence, psychological violence, emotional violence, and sexual violence experienced by female characters.

This research deviates from the first two premises: first, the short story "*Banâtul 'Arabi fi Israel*" reveals the form of violence experienced by the female character in the story; second, The forms of violence include physical, sexual, emotional, and psychological violence.

## 2. Theoretical Framework

The feminist literary criticism theory was utilized as the theoretical framework to address the issue of violence against women in the short story "*Banâtul 'Arabi fi Israel*" and provide an analytical tool to summarize numerous acts of gender violence and reveal the various acts of violence that occur in the short story, particularly violence against women, which could result in misery and suffering for women physically, sexually, psychologically, and emotionally. According to La Pona, violence against women is the act of a man or a number of men doing something that results in physical, sexual, psychological, or emotional harm and suffering to a woman or a group of women and is coercive, threatening, and arbitrary [10].

The review of feminist literary criticism described in this section is an excellent choice for research to measure standards of accountability for addressing the issue of violence against women presented in the short story "*Banâtul 'Arabi fi Israel*". Feminist literary criticism is a component of literature that emphasizes research from a feminist perspective [11]. Feminist literary criticism stems from the desire of feminists to examine the works of female or even male writers that show women as components that have been suppressed, misinterpreted, and ignored in various ways by the dominant patriarchal tradition [12]. Many women are ultimately disregarded in numerous aspects of life due to male dominance, which plays a significant role in why they are marginalized [13]. Feminist literary criticism is part of women's awareness of reading as a foundation for unifying the belief that women can read and interpret literature as women [14].

According to Hasinda Mawarni and Sumartini, literary criticism is a study that concentrates on evaluating literary works with an emphasis on judgment [15]. Gender perspective Literary studies related to feminist literary criticism (feminism literary criticism) are literary studies that focus on women as the subject of analysis, demonstrating that female readers bring perceptions and expectations into their literary experience [16]. Feminist literary criticism views literary works as not stories of suffering or personal experiences but stories of struggle and patterns of power [17].

Is a movement to address gender issues and attempt to actualize what gender equality really is. The implications of gender inequality include the following: 1) marginalization; women are an aspect that must be ruled out; 2) subordination; 3) excessive workloads; 4) stereotypes; and 5) violence against women [18]. Emergence of the feminist movement is a form of women's awareness of their rights to be equal and fair. Feminism is an attempt to address structural manifestations and injustices for the sake of equal social transformation for women [19]. that contribute the emergence of the feminist movement include: 1) the political aspect; women are not taken into account by their government; and 2) the aspect of socialism; women are the foundation of men's rights to oppress them [20]. kinds of criminal acts occur every day on the streets in the form of sexual harassment, verbal harassment, or better known as catcalling, which means verbal expressions or comments about women's sexual bodies, and this has now become a social phenomenon, visible and apparent among the public [21].

### 3. Research Method

This study used the descriptive-qualitative method. Taylor and Bogdan argue that qualitative research involves the attitudes of participants who are used as objects of observation and produces descriptive data that includes words, phrases, and sentences in both written and oral forms [22]. The development of qualitative methods occurs when a change in paradigm responds to a reality, phenomenon, or object that is being observed and understood as complex, holistic, dynamic, and substantial [23].

The steps taken in this study are: First, determining the research object, namely the short story "*Banâtul 'Arabi fî Israel*" by Ali Tantawi; Second, reading short stories and their reference sources as research references, which can be in the form of literary research books, literary anthropology, and related scientific journals; Third, determining the theory as a standard of analysis in accordance with the contents of the short story [24].

The data collection techniques used were note-taking techniques, literature, and instruments. The method of data analysis employed was flow analysis, which included data reduction, data presentation, and drawing conclusions.[25]. Therefore, the method of observing, recording, and classifying data with the aim of reading the short story "*Banâtul 'Arabi fî Israel*" by Ali Tantawi was employed by the researcher. Subsequently, the data was classified and interpreted in accordance with the problem formulation. [26]. Researchers do not make up a result. In this study, the descriptive method was used, which focuses on drawing conclusions based on actual issues [27]. This method was used to make it easier for a researcher to provide comprehensive, clear, and understandable information [28].

### 4. Findings and Discussion

#### 4.1. Description of the History of Sheikh Ali Tantawi and the Novel "*Banâtul 'Arabi fî Israel*"

Syekh Ali Tantawi is a literary scholar, jurist, writer, editor, poet, teacher, and salafi judge born in Damascus, Syria. He is considered one of the leading figures in Islamic da'wah and Arabic literature in the twentieth century. Syeik Ali Tantawi has been actively writing since his youth; many of his writings have been published in several Arabic newspapers, especially in the Egyptian magazine *Arrisalah*, which has continued for twenty years. He also wrote several books, including: *Al-Dzikrayât* (Memories), *Musyahadât wa Dzikrayât* (Observations and Memories), The Flagh Of History Series 1–5, Men from Story, and *Qishas min al-Hayâh* (Stories from Life) [29].

The short story "*Banâtul 'Arabi fî Israel*" is one of the short stories in the work "*Qishas al-Hayâh*" (stories from life) by Ali Tantawi, which was published in the 2011 8<sup>th</sup> edition of Darul Munarah Jeddah. "*Banâtul 'Arabi fî Israel*," written in 1952, tells about the condition of Arab women at that time. In the story, it is told that a young man from Palestine disguised himself as a guest in Israel as an official from a foreign country. It turned out that the Israeli government was very respectful and enthusiastic for the arrival of the country's official to their country, so the guest was well treated, and unexpectedly, the Israeli government also arranged a hotel room in which there were prostitutes Because the young man was inquisitive about the girl in the room, he ventured to ask where the girl was from, and unexpectedly, she came from Palestine. After learning about this, the young man's heart was torn, and that night the girl told the things she experienced, starting with being beaten, raped, and forcibly taken from her parents by Israeli soldiers. However, the girl continues to live in misery, and the young man is powerless to do anything for fear of being exposed [30].

#### 4.2. Violence Against Women

The discussion of violence against women will never end; almost every day we learn through various media about women who have been beaten, abused, raped, and even killed [31]. Violence frequently occurs in society in various forms that might have gone unnoticed by the general public [32], either in the form of gender inequality or physical, psychological, and sexual violence. If this issue was further investigated, the violence experienced by women in this millennial era goes beyond visible violence (direct acts), such as physical violence in the form of beatings and torture, and sexual violence in the form of rape. The violence experienced by women extends to invisible violence: using language and making remarks about sensitive topics on social media that lead to harassment and cause them emotional distress.

Women are entitled to receive the same level of protection for their human rights and fundamental liberties in the political, economic, social, cultural, and civil rights [10]. As a result of this social phenomenon, conflicts arise, which are caused by contravention and violence, both physical and verbal [33]. In the short story "*Banâtul 'Arabi fi Israel*", Ali Tantawi describes numerous kinds of violence directed against women as follows:

#### 4.2.1. Physical Abuse

In a variety of literary works, physical violence is often mentioned as physical harm, either by hand, foot, or other implements. Slapping, striking, kicking, choking, pushing, and stomping are all examples of this type of violence [34]. In fact, violence is strictly prohibited, and even the perpetrators will receive fatal sanctions from the government. However, physical violence frequently occurs on this very day. This kind of physical violence also occurs against women, as described in the short story "*Banâtul 'Arabi fi Israel*" as follows:

قالت: وجعلت أعدو حافية (وقد سقط الحذاء من رجلي) على التراب والشوك حتى لحقوا بي وأعادوني. ورجعت أذافع، فأحسست غرز إبرة في يدي، ثم لم أعد أشعر [30] بشيء.

'Started running barefoot (the shoes fell off my feet) over dirt and thorns until they caught me and brought me back. I came back to hold on, but I felt a needle sticking into my hand, and then I no longer felt anything...'

The above quotation tells the story of the woman (name) who fled from the Israeli army barefoot on thorny ground. However, this effort was not successful because the Israeli soldier managed to capture her and return her to captivity. The torture went on there. The Israeli soldier then stuck a needle into the woman's hand (name), so she could not feel anything.

Furthermore, the woman recounted the physical violence directed at her:

[30] لقد قتلوا أمي يوم الواقعة، أفندري كيف قتلوها؟ إنهم وضعوا البندقية في... كيف أقول؟ في مكان العفاف منها، فوقعت أمامي تتخبط بدمها

[They murdered my mother that day. Do you know how they killed her? They pointed a gun at... how can I say? In a place that is sacred to her, my mother then collapsed in front of me, bleeding]

When the Israeli troops forcibly took the woman from her parents, her mother was tormented by pointing a gun into her genitals and shooting her so that she was bleeding. Her mother then collapsed into a pool of blood and passed away. Here we can see how heinous the Israeli army was in abusing women and forcing them to come to Israel by force.

#### 4.2.2. Sexual Violence

Prostitution is another way that violence against women is perpetrated. There are occasions when prostitution is a kind of violence against women committed by an unjust economic system. In the short story "*Banâtul 'Arabi fi Israel*," this woman is turned into a prostitute for the sake of the State, which is even very detrimental to the women themselves. The Israeli army forced these women into prostitution, as described by Ali Tantawi:

وتتمرت واستبسلت دونها، ولكنهم غلبوني وأخذوها مني، ثم وضعوني في سيارة جيب مع وطفقت أذافع بيدي ورجلي وأعض بأسناني حتى عجز عني، أنا البنت [30] الضعيفة، ثلاثة الرجال.

[I bluffed and steeled myself without her, but they beat me and took her away from me. Then they put me in a jeep with three Jewish soldiers, and I began to assault with both my hands and feet. I bit them down with my teeth until I went limp. I was just a child who was weak against three men...]

The expression "*akhadzûha minnî*" implies that they took her virginity against her will after committing acts of violence. This image shows the sexual assault perpetrated against Palestinian women.

In his novel, Ali Tantawi also describes sexual violence perpetrated against women. It is mentioned in the plot of the novel that the main character is turned into a sex worker after being passed from one guest of the Israeli government to another, as if her human dignity had been taken away. The phrase below demonstrates this:

[30] «أشياء» تُباع وتشتري ويساوم عليها، صارت لحومنا قرى لضيوف اليهود. وصرنا ننقل من يد إلى يد، أنا وبنات قومي العرب؛ كالإماء في سوق الرقيق. لم تُهدر كرامتنا وحدها ولم نضع أعراضنا فقط، بل لقد فقدنا صفات الإنسانية، غدونا

[Me and the girls from my Arab clan were treated like slaves in a slave market as we were passed from hand to hand. Not only have we lost our honor, but our cause has also gone unnoticed. We have also lost our human qualities. We turned into "something" that could be traded and bartered; for Israeli visitors, our bodies became a valuable commodity]

The previously mentioned quotation also describes the story about the violence experienced by Palestinian women who are forced into servitude as guests of Israel. By turning the girls into prostitutes and selling them as if Palestinian women were not humans, they violate the girls' chastity.

#### 4.2.3. *Psychic Violence*

Psychological violence is an act that results in fear, loss of self-confidence, and loss of the ability to defend oneself or act. Women may experience psychological abuse, such as insults, humiliation, threats, or shouts intended to instill fear. Psychological violence has the power to degrade self-esteem, suppress the mind, and even trigger retaliation. Neglect, rejection, or accusations are further examples of this type of violence. In the short story "*Banâtul 'Arabi fi Israel*", Ali Tantawi narrates the problems experienced by the main character in the form of intense psychological pressure as a result of acts of violence committed by the Israeli army against her and her family, as the following quote says:

أما أبي فقد هرب مع أختي وأنا وركضوا حتى طاردوه، فقاموا بضربه بأعقاب بنادقهم وأيديهم وأرجلهم حتى سقط، وسحبونا بعيداً ... وبدأت أنا لأقابلهم عندما كنت [30]شبهه غاضب من الذعر، ينادي: والدي، والدي.

[As for my father, he had fled with my sister and me, and they chased him until they beat him with their butt stocks, fists, and feet until he fainted and dragged us far away. Then, when I was on the verge of losing my mind from stress, I began calling; my father, my father...!]

The above quotation explains that the woman experienced panic and psychological pressure due to the actions of the Israeli army, which abused her father, who was trying to save her and her sister. Furthermore, Ali Tantawi explained:

لقد كانت هذه الساعة بداية الآمي التي سأحملها معي إلى القبر؛ فقدت الأب والأم، ثم فقدت العفاف وغدوت مثل البغايا، فأين عينا أبي ترياني؟ أين أبي؟ هل هو حي [30]معذب مثلي أم قد مات واستراح؟ إنني لأرجو أن يكون قد مات. أفرأيت ابنة تتمنى الموت لأبيها؟ نعم؛ حتى لا يرى ما حل ببنته فيجد ما هو أشد عليه من الموت.

[This moment is the beginning of my suffering, which I will carry until I die in the grave. I lost my father and mother, then lost my chastity and became a prostitute. Where can I go to see my father? Where is my father? Is he living in torment like me, or is he dead and resting? I really wish he was dead. Have you ever seen a daughter wish her father was dead? Yes, in order to keep him from witnessing what happened to his daughter. Because he will discover a crueller punishment than death ...]

From the quote above, the woman felt angry and vengeful towards Israel for what happened to her and her family, so she wished that her own father had passed away so that he would not have witnessed his daughters being treated like slaves by others as they are now.

#### 4.2.4. *Emotional Violence*

Emotional violence is violent behavior that includes attacks of manipulative behavior such as belittling, demeaning, or intimidating. This action makes the victim feel emotionally disturbed [36]. In the excerpt from the short story "*Banâtul 'Arabi fi Israel*," the Arab nation declares a firm commitment to protect women:

وعادت تنتشج ذلك النشيج الذي يفتت القلب. لقد أراقت دم عفافها لأن رجال قومها لم يريقوا دماء أجسادهم في سبيل الأرض وفي سبيل العرض. لقد خدروها بهذه [30]الإبرة كما خدروا.

[She shed her sacred blood because the men of her country did not do the same for the sake of the land and for honor. They drugged her with these needles while simultaneously they were drugged by the Arab leaders with promises and deceit and the ruins of the world ...]

In the aforementioned quotation, the woman expresses her annoyance and desperation over the numerous false agreements the Arab nation's leaders have made to protect women's honor. The Arab nation shows little concerns for its women, who are subjected to torture without any protection or release.

[30]بنات العرب صرن رقيقاً لليهود، لا للعمل ولا للخدمة بل للخزي والفجور. وهأنذا مثل ذلك الرقيق، كل ما أتمناه أن يجمع الرق الأبيض بيني وبين أختي.

[The daughters of the Arabs became slaves of the Jews, not because of work or service but because of humiliation, shame, and immorality. And here I am like that slave; all I hope is that white slavery brings me and my sister together...!]

The woman in the above quotation expresses her helplessness. She feels extremely humiliated, and her chastity was destroyed because of Israel, in which she is forced not to work or serve but to be humiliated. She was separated from her sister to become a prostitute.

## 5. Conclusions

This study demonstrates Ali Tantawi's aptitude to tell this story based on a true story; he read this story in the writings of a book by Prof. Namrul Khoti. Ali Tantawi intended to provide an overview of the agony that numerous Palestinian women endured. They should be loved and respected, but instead, they experienced unspeakable anguish, starting with being forcibly deprived of their rights and abused. As was already noted, the general public should be aware that human rights in many other places are still far behind.

This study is based on a review of feminist literary criticism, which aims to encourage readers to uphold justice, particularly for women, so that women naturally have the same rights as other people and that violence should be eliminated throughout the world.

All violence and torture, whether physical, psychological, or economic, violate the human rights of women as individuals that must be protected. These provisions are regulated for legal protection in Law no. 23 of 2004 and Law no. 21 of 2007 concerning the elimination of domestic violence and human trafficking are regulations deliberately made by the government of Indonesia to protect women from the threat of all forms of violence that violate women's rights. These regulations, enacted by the government, aim to intentionally safeguard women from any forms of violence that infringe upon their rights. [37].

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