

CHAPTER IV

FINDINGS AND DISCUSSIONS

A. Findings

This section provides the findings of the investigation of the discourse construction in a novel entitled *Willow Trees Don't Weep* by Fadia Faqir based on the theory of Teun A. van Dijk. He analyzed the discourse construction through three dimensions, namely analytical text dimension, social cognition dimension and the last is social context dimension. In the first dimension, text analysis dimension commonly is called as a linguistic aspect because this dimension will examine the discourse construction by using the three structure namely the macrostructure, the superstructure, and the microstructure which are related to the linguistic aspects. The second dimension is social cognition. This dimension reveals the cognition of the author regarding to the phenomenon what the author made. The last one is social context dimension. In this dimension, the researcher has to correlate between some phenomena in the novel and real life which are mentioned in the novel.

1. Discourse Construction seen from the Dimension of Analytical Text

In the first the problem formulations, this research presented a discourse construction from analytical text dimension. This analytical text dimension is divided into three structures. The researcher found that there were macrostructure, superstructure, and microstructure which were interconnected each other. This dimension was used as a tool to explore the discourse construction from the

linguistic aspect in the novel. The result of identification and classification the structure of the first dimension namely text analysis dimension from van Dijk's model will be described as follows.

Table 3 Discourse Construction seen from the Dimension of Analytical Text Performed in the Novel of *Willow Trees Don't Weep*

The Structure	Category	Data	Sum
Macrostructure: General Theme	Sub-Theme: Violence towards the Woman	A.1.a.01, A.1.a.02, A.1.a.03, A.1.a.04, A.1.a.03, A.1.a.04, A.1.a.05, A.1.a.06, A.1.a.07, A.1.a.08, A.1.a.09, A.1.a.10, A.1.a.11, A.1.a.12, A.1.a.13, A.1.a.14, A.1.a.15, A.1.a.16, A.1.a.17	17
	Sub-Theme: Restriction of Woman's Movement	A.1.b.01, A.1.b.02, A.1.b.03, A.1.b.04, A.1.b.03, A.1.b.04, A.1.b.05, A.1.b.06, A.1.b.07, A.1.b.08, A.1.b.09, A.1.b.10, A.1.b.11, A.1.b.12, A.1.b.13, A.1.b.14	14
	Sub-Theme: Male Figure as a Superior	A.1.c.01, A.1.c.02, A.1.c.03, A.1.c.04, A.1.c.03, A.1.c.04, A.1.c.05, A.1.c.06, A.1.c.07, A.1.c.08, A.1.c.09, A.1.c.10, A.1.c.11, A.1.c.12, A.1.c.13	13
	Sub-Theme: Bad Statement towards the Woman	A.1.d.01, A.1.d.02, A.1.d.03, A.1.d.04, A.1.d.03, A.1.d.04, A.1.d.05, A.1.d.06, A.1.d.07, A.1.d.08	8
Superstructure: Scheme/Plot	Exposition	A.2.a.01, A.2.a.02, A.2.a.03, A.2.a.04, A.2.a.03, A.2.a.04, A.2.a.05	5
	Rising Action	A.2.b.01, A.2.b.02, A.2.b.03, A.2.b.04, A.2.b.03, A.2.b.04, A.2.b.05, A.2.b.06, A.2.b.07, A.2.b.08, A.2.b.09, A.2.b.10, A.2.b.11, A.2.b.12, A.2.b.13, A.2.b.14, A.2.b.15, A.2.b.16, A.2.b.17, A.2.b.18, A.2.b.19, A.2.b.20, A.2.b.21	21
	Crisis	A.2.c.01, A.2.c.02, A.2.c.03, A.2.c.04, A.2.c.03, A.2.c.04, A.2.c.05, A.2.c.06, A.2.c.07, A.2.c.08, A.2.c.09	9
	Falling Action	A.2.d.01, A.2.d.02, A.2.d.03, A.2.d.04, A.2.d.03, A.2.d.04, A.2.d.05, A.2.d.06, A.2.d.07, A.2.d.08, A.2.d.09	9
	Catastrophe	A.2.e.01, A.2.e.02, A.2.e.03, A.2.e.04	4
Microstructure: Rhetoric	Metaphor	A.3.a.01, A.3.a.02, A.3.a.03, A.3.a.04, A.3.a.05, A.3.a.06, A.3.a.07, A.3.a.08, A.3.a.09, A.3.a.10, A.3.a.11, A.3.a.12, A.3.a.13, A.3.a.14, A.3.a.15, A.3.a.16, A.3.a.17, A.3.a.18, A.3.a.19, A.3.a.20, A.3.a.21, A.3.a.22, A.3.a.23, A.3.a.24, A.3.a.25, A.3.a.26, A.3.a.27, A.3.a.28, A.3.a.29, A.3.a.30, A.3.a.31, A.3.a.32, A.3.a.33, A.3.a.34, A.3.a.35, A.3.a.36, A.3.a.37, A.3.a.38, A.3.a.39, A.3.a.40, A.3.a.41, A.3.a.42, A.3.a.43, A.3.a.44, A.3.a.45, A.3.a.46, A.3.a.47, A.3.a.48, A.3.a.49, A.3.a.50, A.3.a.51, A.3.a.52, A.3.a.53, A.3.a.54	54

*the quotation can be seen in appendix

a. Macrostructure

The first structure of the dimension of analytical text found in the novel was macrostructure. Based on the analysis of the novel *Willow Trees Don't Weep* by Fadia Faqir, there were four sub-themes which support and construct the general theme in this novel. They were violence towards the woman, restriction of woman's movement, male figure as a superior, and bad statement towards the woman. The data obtained in the first dominant sub-theme was 17 quotations. The main female character got this unpleasant treatment namely violence from her society especially from man figure. Najwa as a main female character faced two kinds of violence, they are psychological violence and sexual violence. In psychological violence, Najwa got ridicule, scorn, insult, and gossip that will harm the safety of this family. It made the victim (Najwa) was so afraid and traumatic. As a result the psychological condition of Najwa was disturbed and unstable.

The second dominant of sub-theme, the researcher found 14 quotations. Najwa got the limitation or restriction movement from patriarchal culture. She was expelled by her patriarchal society and man figure. She did not get the emancipation from her society. 13 quotations in the third sub-theme namely male figure as superior. In patriarchal society, men are considered as superior people. Women's position is under the position of men. Women must obey all of the request, order, or command from men. Women cannot do anything from her this pressure. Eight quotations in the last sub-theme namely bad statement towards the women. There are statements towards women. They are good statement and bad

statement. However, the statement which received by men is bad statement. People judge or give bad label to a woman from her appearance, characteristic, behavior and role in social community. All of these classifications made a unity to support the general theme. The general theme of the novel was the main female character who faced many unpleasant treatments namely gender inequality from society especially from man figure in patriarchal culture.

b. Superstructure

Superstructure in the novel referred to the framework or scheme in a discourse. Every text certainly has a scheme or plot. It was started from introduction, content, and the end. In a novel, this framework can be called as a plot. The plot of the novel contains exposition, rising action, crisis, falling action, and catastrophe. This plot or scheme shows the parts of a text which compiled and sorted so it made unity of meaning.

The plot which is used in this research is the theory from Freytag. Based on the result, the researcher classified the plot into five stages namely exposition, rising action, crisis, falling action and the last catastrophe. Every stages has different amount of quotations in the novel. It is due to the occurrence which refers to the every stages is different.

In exposition stage, the researcher only obtained 5 quotations. This stage is commonly called as a beginning of a story because it introduces the characters and settings of a story. The author introduces the main character, minor character, the setting of place, and setting of time regarding the storyline. Problems have not

yet arisen at this stage. Faqir showed and introduced Najwa as the main female character which faced many unpleasant treatments from her patriarchal society. She got those unpleasant treatments because she lived in patriarchal society which required the existence of a man figure in family. Her father, Omar left Najwa when she was three years old because Omar join and fight in Taliban war. As a result, she got bad label and unpleasant treatment namely gender inequality from her surrounding especially from man figure.

21 quotations in rising action. The most dominant occurrence in the novel is in the rising action stage which occurs 21 quotations because there are many actions which refers to the clue of the rising action stage. The tension of the problem situation in a story rises so that the emotional condition of the character becomes increase too. The main female character, Najwa got a lot of problems that she must solve by herself. There are many bad deeds, information and assumptions to Najwa and her family because her father left them. Najwa got many unpleasant treatments or deeds namely gender inequality from her society. As for example, she got insulting, exclusion, gossip. It made Najwa starts to get angry, upset and disappointed at this difficult situation. She must faces those bad deeds without the help of man figure. She did it by herself.

9 quotations in crisis stage. This stage can be considered as a peak of the problem which faced by several characters especially the main character. Najwa as main female character got some clues regarding her father's whereabouts. In this stage, Najwa heard that her father was in prison. It made Najwa was very angry to her father. She also felt that her quest was an uselessness. At this stage,

Najwa's psychological condition became unstable. Her unstable emotions made the atmosphere become uneasy and tense.

9 quotations in falling action stage. In this stage, the main character starts to fix or solve the problem by his/herself. Najwa could reveal the mystery of her father's whereabouts. She investigated and explored it by herself. She did it because of her grandmother's request. She could do anything to get clues her father's existence. Finally, she met her father and apologized to each other. They became harmonious family again.

The closing stage was catastrophe which contains 4 quotations. In this stage, the main character can fix, solve, or unravel the problem. Najwa could forgive her father's mistakes and accept her father's presence in her life. Najwa wanted to live with her father. However, Najwa's wishes are hindered. Her father had to finish his punishment in Durham prison. Najwa is advised by her father to return to Jordan. Najwa was not allowed to live in London alone without a man figure. Her father asked Najwa to stay with her grandmother, Zainab and Hanis's family that Omar had given help during the Taliban war. All of these stages construct the discourse namely novel to be a good novel and the readers will understand the content of novel and may take the lesson, message, or value in the novel.

c. Microstructure

The last structure of analytical text dimension in the novel was microstructure. It analyzed the small part of the text such as words, sentences, propositions, coherences, and so on. There were three elements of microstructure namely syntax, semantic, and rhetoric element. This research only focused on the use of

rhetoric element. The rhetoric element elicited the aesthetic function of the discourse especially in a literary work. The rhetoric involved the use of figurative language. However, the researcher only analyzed the use of metaphor in a novel because the researcher only focused on what lies behind this novel. The researcher analyzed why this novel included into the category which has high aesthetic function or high beauty value.

The researcher found 54 quotations containing metaphor in a novel entitled *Willow Trees Don't Weep* by Fadia Faqir. These quotations only contained the expression of comparing two different things or objects without the function word *like* and *as*. The purpose of metaphor usage in a novel was to compare different thing directly.

2. Discourse Construction seen from the Dimension of Social Cognition

The second dimension of van Dijk's model emphasizes how the phenomenon which occur in a discourse. The phenomenon highlighted is usually found in the form of events or problems that occur in the discourse or the figure/person which involved in a discourse. The most dominant phenomenon that can be used as a material in analyzing a discourse is the problem in a discourse. This research focused on the most phenomenon of problem in a discourse namely patriarchal culture which was applied in the story of the novel. The region which applies the patriarchal culture is a region which places the position of women under the position of men. Male figures dominate almost all aspects of the social life sector. The authority, power, right, direction, order, guideline, control are held by men.

Almost all of women accept it. Sometimes, the women cannot refuse, reject, and protest because they are aware of their position that they are lower than the men. This patriarchal cultural phenomenon raises some gender inequalities which occur in a society. This gender inequality has resulted in unfair treatment of womenfolk.

This novel entitled *Willow Trees Don't Weep* by Fadia Faqir is a life portrait in a region which applies patriarchal culture. The main female character in this novel had experienced several unpleasant treatments from her surrounding environment. The researcher found four kinds of unpleasant treatment, namely gender inequality, including stereotyping, violence, subordination and the last is marginalization. The result of describing gender inequalities from the social cognition dimension is presented below.

Table 4 Discourse Construction seen from the Dimension of Social Cognition

Category	Sub-Category	Data	Frequency	Percentage
Stereotyping	Woman as an emotional person	B.1.a.01, B.1.a.02, B.1.a.03, B.1.a.04, B.1.a.03, B.1.a.04, B.1.a.05, B.1.a.06, B.1.a.07, B.1.a.08, B.1.a.09, B.1.a.10, B.1.a.11, B.1.a.12, B.1.a.13, B.1.a.14, B.1.a.15, B.1.a.16, B.1.a.17, B.1.a.18, B.1.a.19, B.1.a.20, B.1.a.21, B.1.a.22, B.1.a.23, B.1.a.24, B.1.a.25, B.1.a.26, B.1.a.27, B.1.a.28, B.1.a.29, B.1.a.30, B.1.a.31, B.1.a.32, B.1.a.33, B.1.a.34, B.1.a.35, B.1.a.36, B.1.a.37, B.1.a.38, B.1.a.39, B.1.a.40, B.1.a.41, B.1.a.42, B.1.a.43, B.1.a.44, B.1.a.45, B.1.a.46, B.1.a.47, B.1.a.48	48	39%
	Woman as a weak person	B.1.b.01, B.1.b.02, B.1.b.03, B.1.b.04, B.1.b.03, B.1.b.04, B.1.b.05, B.1.b.06, B.1.b.07, B.1.b.08, B.1.b.09, B.1.b.10, B.1.b.11, B.1.b.12, B.1.b.13, B.1.b.14, B.1.b.15, B.1.b.16, B.1.b.17, B.1.b.18, B.1.b.19, B.1.b.20, B.1.b.21, B.1.b.22, B.1.b.23, B.1.b.24, B.1.b.25	25	20%
	Woman as a sexual object	B.1.c.01, B.1.c.02, B.1.c.03, B.1.c.04, B.1.c.03, B.1.c.04, B.1.c.05, B.1.c.06, B.1.c.07, B.1.c.08	8	6%
Violence	Psychological violence	B.2.a.01, B.2.a.02, B.2.a.03, B.2.a.04, B.2.a.03, B.2.a.04, B.2.a.05, B.2.a.06, B.2.a.07, B.2.a.08, B.2.a.09, B.2.a.10, B.2.a.11, B.2.a.12, B.2.a.13, B.2.a.14, B.2.a.15, B.2.a.16, B.2.a.17	17	14%
	Sexual violence	B.2.b.01, B.2.b.02, B.2.b.03, B.2.b.04, B.2.b.03, B.2.b.04, B.2.b.05	5	4%
Subordination	Woman's mobilities are restricted	B.3.a.01, B.3.a.02, B.3.a.03, B.3.a.04, B.3.a.03, B.3.a.04, B.3.a.05, B.3.a.06, B.3.a.07, B.3.a.08, B.3.a.09, B.3.a.10, B.3.a.11, B.3.a.12, B.3.a.13, B.3.a.14	14	11%
Marginalization	Marginalized from getting public facilities	B.4.a.01, B.4.a.02, B.4.a.03, B.4.a.04, B.3.a.03, B.4.a.04, B.4.a.05, B.4.a.06, B.4.a.07	7	6%
Total			124	100%

*the quotation can be seen in appendix

Based on the previous table, the data table shows some kinds of gender inequality which occurred in a novel *Willow Trees Don't Weep*. There were four kinds of gender inequality faced by the main female character in a novel. They were stereotyping, violence, subordination and marginalization. First, there were three types of stereotyping. Najwa as the main female character was stereotyped as an emotional person, as a weak person, and as a sexual object. Second, violence towards the woman which divided into two kinds of violence. Najwa got two kinds of violence namely psychological violence and sexual violence. Third, the subordination. The last kind of gender inequality was marginalization. The type of marginalization which faced by the main female character was being marginalized from getting public facilities.

The most dominant gender inequality faced by the main female character, Najwa was stereotyping. There were 48 actions or as much as 39% which stereotyped Najwa as an emotional person. It was followed by another gender inequality namely stereotyped as a weak person with 25 actions or 20% from gender inequalities. In this case, Najwa could not control her emotion when she faced the problem in her life. Her emotion was unstable. She got angry, sad, and afraid easily. As a result, she was considered as a weak person because she could not manage, control, and regulate her emotion by herself.

There were 17 actions or 14% gender inequality which faced by Najwa in the form of psychological violence. Her emotion was not stable. She got a lot of psychological violence from her surrounding such as insulting, offending, exclusion so she felt sad and got stressed because she could not control her

emotion well. The fourth gender inequality was subordination which woman's mobilities are restricted with 14 actions or with a presentation of 11%. Najwa's position is placed under the position of men in patriarchal society so Najwa's mobilities were limited or restricted by society especially men. Najwa was stereotyped as a sexual object. It was occupied in the fifth position because there were only 8 actions or 6% from the total of gender inequalities. There was an assumption that women are considered as a form of the men's property. Men can do anything what they want without thinking the women's feeling. She got verbal and non-verbal sexual violence from men. The same number was shown by another gender inequality namely marginalization. There were 7 or 6% marginalization which faced by Najwa. She was marginalized from getting public facilities. As for example, she did not allow to join and access the internet café and women are not permitted to make pasport by herself. Women must be accompanied by men figure. The last kinds of gender inequalities faced by Najwa was sexual violence with a frequency of 5 actions and with a presentation of 4%.

3. Discourse Construction seen from the Dimension of Social Context

In this dimension, a social context must be correlated between phenomena occurring in a novel and phenomena in a real life. The phenomena occurring in three countries which applied a patriarchal culture. They were in Jordan, Pakistan, and Afghanistan. The phenomena which occurred in a novel were interrelated to the phenomena in a real life at that time. The cases were described into this following table.

Table 4 Description Construction seen from the Dimension of Social Context

Country	Category	Data	Frequency	Percentage
Jordan	The rule of dressing style	C.1.a.01, C.1.a.02, C.1.a.03, C.1.a.04, C.1.a.03, C.1.a.04, C.1.a.05, C.1.a.06, C.1.a.07, C.1.a.08, C.1.a.09, C.1.a.10, C.1.a.11, C.1.a.12, C.1.a.13, C.1.a.14, C.1.a.15, C.1.a.16, C.1.a.17, C.1.a.18, C.1.a.19, C.1.a.20, C.1.a.21, C.1.a.22, C.1.a.23, C.1.a.24, C.1.a.25, C.1.a.26, C.1.a.27, C.1.a.28	28	44%
	The existence of male figure in society	C.1.b.01, C.1.b.02, C.1.b.03, C.1.b.04, C.1.b.03, C.1.b.04, C.1.b.05, C.1.b.06, C.1.b.07, C.1.b.08, C.1.b.09, C.1.b.10, C.1.b.11, C.1.b.12, C.1.b.13, C.1.b.14, C.1.b.15, C.1.b.16, C.1.b.17	17	27%
	The great influence of religion	C.1.c.01, C.1.c.02, C.1.c.03, C.1.c.04, C.1.c.03, C.1.c.04, C.1.c.05, C.1.c.06, C.1.c.07, C.1.c.08, C.1.c.09, C.1.c.10	10	16%
	The prohibition of woman to travel alone	C.1.d.01, C.1.d.02, C.1.d.03, C.1.d.04, C.1.d.03, C.1.d.04, C.1.d.05, C.1.d.06, C.1.d.07	7	11%
	The constraint of woman's desire	C.1.e.01	1	2%
Total			63	100%
Pakistan	The rule of dressing style	C.2.a.01, C.2.a.02, C.2.a.03, C.2.a.04, C.2.a.03, C.2.a.04, C.2.a.05, C.2.a.06, C.2.a.07, C.2.a.08, C.2.a.09, C.2.a.10, C.2.a.11, C.2.a.12, C.2.a.13, C.2.a.14, C.2.a.15, C.2.a.16, C.2.a.17, C.2.a.18	18	95%
	The great influence of religion	C.2.b.01	1	5%
Total			19	100%
Afghanistan	The rule of dressing style	C.3.a.01, C.3.a.02, C.3.a.03, C.3.a.04, C.3.a.03, C.3.a.04, C.3.a.05, C.3.a.06, C.3.a.07, C.3.a.08, C.3.a.09, C.3.a.10, C.3.a.11, C.3.a.12, C.3.a.13, C.3.a.14, C.3.a.15, C.3.a.16	16	84%
	The great influence of religion	C.3.b.01, C.3.b.02	2	11%
	The prohibition of woman to travel alone	C.3.c.01	1	5%
Total			19	100%

*the quotation can be seen in appendix

The table above shows us that there were some issues which occurred in a novel. These issues will be correlated with the phenomena in a real life at that time. The phenomena had correlation with the patriarchal issue in some countries mentioned in the novel. Faqir wrote this novel based on her observation in her surrounding in 1986. She observed the impact of Taliban war in Afghanistan to Middle-East countries in 1979 till 1989. Countries mentioned in the novel were Jordan, Pakistan and the last is Afghanistan. In novel, Fadia wrote the beginning of the story since 1986. It has the correlation between the phenomena in the novel (in 1986) and the real life (Taliban war in 1979-1989). Several phenomena which occurred in these countries are; the rule of dressing style, the existence of male figure in society, the great influence of religion, the prohibition of woman to travel alone, and the constraint of woman's desire.

In Jordan, there were five phenomena which are experienced by the main female character in novel. The most phenomenon which occur in Jordan is the rule of dressing style found 28 quotations or 44%. In this area, the main female character has to follow the rule of dressing style. The second dominant of phenomena is the existence of male figure in society found 17 quotations or 27%. It is followed by the great influence of religion found 10 quotations or 16%. The prohibition of woman to travel alone found 7 quotations or 11%, and the last phenomenon in Jordan was the constraint of woman's desire only found one quotation or 2%. In this country, Najwa as a main character faced some phenomena when she was three years old. She was abandoned by her father,

Omar in 1986. Her father left her because he joined and involved in Taliban war. Omar refused, fought, opposed the Soviet for the sake of Jihad.

The second country which mentioned in the novel was Pakistan. Pakistan had two phenomena which showed that this country applied patriarchal culture. They were the rule of dressing style found 18 quotations or 95%, and the great influence of religion found one quotation or five percents. The last country was Afghanistan. This country had almost the same phenomena with other countries mentioned previously such as the rule of dressing style found 16 quotations or 84%, the great influence of religion found 2 quotations or 11%, and the prohibition of woman to travel alone found one quotation or five percents.

Fadia wrote this novel entitled *Willow Trees Don't Weep* because she observed the phenomenon in 1986. In her novel, she reveals the impacts of Taliban war in Afghanistan. The Taliban war occurred in 1979 until 1989. The origin of the Taliban war was caused by a movement of Mujahideen who had deviated from the existing rules in Afghanistan. It is due to of the Taliban reconstructs or creates new creeds or rules that are not in accordance with human values or humanity for Afghans. The Soviet tried to provide assistance and defend the government in Afghanistan, namely facing the Mujahideen in Afghanistan who wanted to overthrow, control, and occupy the Afghan government. The Soviet Union gave support to Afghanistan, while the Mujahideen group got support from many countries, one of them from the USA.

At that time, the Soviet could conquer and defeat the Mujahideen forces. However, some people especially the Ulama did not want any interferences from

other countries, namely the Soviet Union to participate in resolving a problem that was happening in Afghanistan. The invasion of the Soviet Union in Afghanistan certainly led to various protests and resistances from various groups. The conditions of war at that time caused sadness, sorrow, and misery for many people in Afghanistan. The atmosphere or condition of Afghanistan is not conducive, insecure, not peaceful, and uncomfortable. The rejection, protest, and resistance led to some chaos everywhere that gave rise to this Taliban movement.

The Taliban emerged did not immediately solve a problem that arose in previous government but the Taliban also had a mission of wanting to oppose, control, and occupy the Afghan government. This case was certainly unacceptable to the Mujahideen group so that these groups fight over Afghan authority. The Taliban have a great power so that they can easily defeat the Mujahideen. The Taliban applies strict policies by making Islamic law as the basis of life in Afghanistan. The application of law and Islamic way by the Taliban is to continue to the teachings on Jihad. The aim or purpose of Taliban movement is to create and establish an Islamic state that has pure morals and beliefs. It is guided by Islamic law in taking government policies. The formation of the Taliban movement in Afghanistan had an impact on Jihad activities in some Middle-East countries.

The Taliban applies Islamic law within the Afghan government system. A controversial policy is the limitation or restriction of women's movements in Afghanistan. Women are not free to do what they want. This limitation of women's movements raise several phenomena, namely not allowed to travel

alone, these women are limited in terms of getting education, and the rules for dressing style are also limited. Women are required to cover the whole body from head to foot. Activities which carried out by the local community must be based on Islamic religion. This Taliban war not only involved Afghanistan but involved several Middle-East countries namely Jordan and Pakistan. In these countries also applies patriarchal culture that adds to women's misery because of the limitation of women's movement in private and public domain.

B. Discussions

After the classification and brief explanation of the research findings in the previous tables, the next steps were discussed in detail and in depth to get a clearer explanation or description of the research result that had been found. The discussion was presented in sequence based on the problem statement. The explanation of the findings was presented as follows.

1. Discourse Construction seen from the Dimension of Analytical Text

Deep analysis in the first formulation of the problem was text analysis dimension. This dimension was linguistic aspect analysis because it analyzes all linguistic aspects of discourse construction in a novel. The problem examined in this dimension is how the structure of the text and what discourse strategies are used to emphasize a particular theme. Text analysis dimension consists of three structures, namely macrostructure, superstructure and microstructure. These three structures must be one unit and interconnected (Darma, 2009: 88).

a. Macrostructure

The first structure of text analysis dimension is macrostructure. It emphasizes the general theme of discourse. The general theme is a core of the content in the discourse which presents the crucial or essential information in the text (Stanton, 1965: 21; Sugihastuti & Suharto, 2016: 45). The author or writer conveys the important information or messages in this part. Theme is considered as a basis of the story. This basis is also considered as the main purpose of the story. This theme gives the power and unity of all events to reveal life's problem.

The general theme which can be taken from the novel *Willow Trees Don't Weep* was Najwa as a main female character in a novel who faced many unpleasant treatments namely gender inequalities from her patriarchal society. In constructing the general theme, the writer or author used several sub-themes to support and create the general theme or idea. This sub-theme is called supporting theme. There were four sub-themes to construct the general theme. They were violence towards the woman, restriction of woman's movement, male figure as a superior, and bad statement towards the woman. The following section provides discussion deeply.

1) Violence towards the woman

The first sub-theme which supported the formation of general theme was violence towards the woman. There were many unpleasant treatments in a social life against main female character in a novel *Willow Trees Don't Weep* by Fadia Faqir. Najwa as a main female character faced many kinds of unpleasant

treatments namely violence from society, especially from male figures in a novel. The violence faced by the main female character proved that this character lives in an area which applied patriarchal culture.

Gender violence especially violence against women became a globally social issue in a social life. The treatment certainly had a bad influence and this case was very detrimental to the women. Violence was a very inhuman act. This matter got more attention from any circles, even the United Nations Development Programme (UNDP). Violence against women occurred due to the perspective that the position of women was lower than men or can be called by men as a superior figure. The superior men who have strong physique will oppress women easily because women have weak physique, helpless, and has unstable psychological or got angry easily (Madsen, 2000: 2). The weaknesses and limitations of women make the lives of women slumped. Women cannot do many things in accordance with their wishes or desires, because they are afraid if they will be oppressed by men. This unpleasant treatment really detrimental to women of all aspects. In addition, women will feel that they do not have the dignity or status in social life.

The violence received by women is diverse. There is a lot of unpleasant treatments from abuse, torture and the worst is murder. There are three kinds of violence faced by almost of the womenfolk namely physical violence, psychological violence, and sexual violence. All of these actions included in one type of human rights which occurred in a social life. From this phenomenon, it is clearly seen that there is gender inequality in a social life (Coomaraswamy, 2008:

2). This gender inequality creates many kinds of unpleasant treatment or bad deed which received by women in their life. As a result, the safety of women's lives is in danger.

There were many kinds of violence which faced by the main female character, Najwa. She faced violence from society which applied the patriarchal culture. The patriarchal culture emphasizes and requires the presence or existence of a male figure in the house and the society. Almost all of powers and authorities in a social life which held by male figure (Mann, 1986: 40). It has correlation to Najwa's life in this novel. Almost all of her neighbours did not like the presence of Najwa's family. There was no man who lives in Najwa's house. She only lived with two female character. They were her mother, Raneen and her grandmother, Zainab.

A.1.a.01 When we arrived, my grandmother brewed some tea, added fresh sage and poured it in our best tea set, the one my late mother designated for classy guests and kept locked in the display cabinet. It was never used, for no one visited us. **No male guardian, no honour, no status in this neighbourhood.**

(WTDW, 2014 : 5)

The quotation in datum (A.1.a.01) above shows that the main female character, Najwa faced the violence from the patriarchal society. Najwa only lived with her mother and grandmother. Her father, Omar Rahman, left the house when Najwa was three years old. As a result, Najwa felt that her neighborhood did not respect to her family. The surrounding people hurted the Najwa's heart and the Najwa's mental state. People considered that Najwa's family was in low level.

Almost all of the societies have bad statement to this family. There was no good status and good respect from the society. They only think that the good family has the male figure in a house. The society also did not want to visit Najwa's house because there was a perspective that Najwa's family included a bad family with absent male figure in the house.

Najwa's grandmother feel depressed because there were many gossips about the Najwa's family. After Najwa's mother was passed away, she only stayed with her grandmother in that house. Najwa's grandmother was very old. Her grandmother was affraid and worry about Najwa's destiny when she lived alone in patriarchal societies namely Amman. Amman is one of cities in Jordan which applies the patriarchal culture. In Amman, people really need the existence of male figures in the household. Therefore, male figures become number one rather than the womenfolk (Zubaidi, Al-Sammeral, & Ahmad, 2011: 70). Almost all the determining and decision of things are regulated and controlled by men. Women are always under control of men's authority.

A.1.a.02 'Now your mother is dead, you have to go and look for your father.'

My father, Omar Rahman, who walked out on us when I was three, loomed large in the past, a featureless dark shadow, without eyes, lips, or voice. I remembered very little: his strong, bushy hair, a scar at the end of his left eyebrow, the warmth of his bony fingers clasping my ribcage before flinging me up in the air. 'Why?'

'Because I don't have long to live and you'll end up alone in this house.'

'Don't say that, Grandma! And I have a job and can survive.'

'You know how it is Amman and particularly in this neighbourhood.

Chaste women don't live on their own. Tongues will wag. You'll be ostracised, *habibtī*. And you have no relatives. As they say, "Better a man's shadow than that of a wall."

(WTDW, 2014 : 6)

Datum (A.1.a.02) explains that Najwa's family lived in Amman where this city has a culture that still held by the social community. The culture which maintained by Amman's society is patriarchal culture. This culture places men over women. Almost all of authorities, powers, and rights held by men. This patriarchal culture arises many of unpleasant treatments, one of them is violence against women (Sugihastuti & Saptiawan, 2010: 177). It is reflected in Najwa's life. Najwa lived without a male figure in her house or her social environment. This family was certain to get ridicule, scorn, insult, and gossip that will harm and endanger the safety of this family.

The existence of the Najwa's family was not recognized by her social community because Najwa's father, Omar was not at her house. Omar left the house without permission from Najwa, Raneen, Zainab and the societies. Her father's attitude who left her family caused a bad stigma to the Najwa's family and this family was exiled by Amman's society. For that reason, her grandmother, Zainab, asked Najwa to find Omar. Zainab did not want if someday Najwa meets any rude people who would harm or doing dangerous thing to Najwa.

Zainab believed that the existence of a man will protect Najwa in any situation or condition and keep Najwa away from dangerous things. Moreover, Zainab was afraid if unpleasant treatments occur to her and her granddaughter. Najwa and her grandmother was traumatized because there was no one who cared to their life. People tend to gave the bad statement to this family. Najwa and her grandmother got many gossips from their surrounding. This unpleasant treatment includes the psychological violence because the victim's emotion (Najwa and Zainab) will be

disturbed and made them afraid, sad, and traumatized (Sugihastuti & Saptiawan, 2010: 171).

The next violence was experienced by main female character, Najwa is when Najwa looks different than another person in her social environment. The difference is seen in the dressing style of Najwa. The other people especially women who live in patriarchal culture and who hold the teachings of Islam were very obedient to the rules of the social community. They wore the Islamic dress when they were in a house or going to outside. These women always cover their head and their whole of the body by wearing polite clothes according to the orders of Islam (Khimish, 2014: 134). Almost all of people in Amman believed in Islam teaching. As a result, women have to obey the rules in Islam teaching. Women moslem have to cover their head by wearing a veil. However, Najwa did not cover her head with headgear or veil. It arose the bad statement from her religious neighbours. The bad statement from her social community hurts to Najwa's feeling. It can be seen through the following datum (A.1.a.04).

A.1.a.04 Although my mother didn't allow me to wear a veil, like the other women of the neighbourhood, figure-hugging clothes were also banned. **'With an absent father, people might think you're a harlot.'** So, caught in the middle, it was impossible to find the right outfit and leave the house without being reprimanded. Normally one parent dampens the temper of another, but I had to 'soar solo', as my teacher of English language would say.

(WTDW, 2014: 14)

When Omar left and abandoned Najwa's family, Raneen as a Najwa's mother was changed and decided to become a secularist. However, her grandmother still converted in Islam and obeyed all of orders and always kept away from prohibited

acts in Islam. In this case, Najwa was forbidden by her mother to cover her head by wearing veil. Raneen wanted Najwa to be a secularist and follow her mother's believe. Raneen's request was followed by Najwa. Najwa did not cover her head and her whole body with polite clothes. This incident adds bad and worse the reputation of Najwa's family. Therefore, Najwa got unpleasant treatment from her neighbourhood who called Najwa as a harlot because Najwa did not cover her body with polite dress and her head with a veil.

Najwa wore figure-hugging cloth or can be called by tight cloth which shows the contours and the curves of her body shape (www.collinsdictionary.com). Najwa got two forms of unpleasant treatment in the form of violence. They were psychological violence and sexual violence. Psychological violence was clearly seen because Najwa felt hurt and there was no male figure who defended her. The second violence was sexual violence because someone called Najwa as a harlot. Harlot was a vulgar language and it was inappropriate for women. It dealt with statement from Darma (2009: 180) that someone who has conveyed vulgar language and embarrassed a woman by using inappropriate words including verbal sexual violence.

Najwa as the main female character in a novel undergone many unpleasant treatments in Amman patriarchal society. When she wanted to find information regarding Omar's whereabouts, she got horrible thing from a man who prays in the mosque. Najwa wanted to meet Imam which is recommended by her grandmother. She wanted to ask all about Omar's life and where Omar lived.

Najwa's hoped that she could meet with Omar again. This following datum explained the unpleasant treatment which received by Najwa deeply.

A.1.a.09 The toothless mosque attendant soaked the mop in the bucket full of water, dark with grime, wrung it out, then wiped the floor. Steam rose as soon as it touched the hot marble. He stopped and gawped when he saw me leaning against the gate. 'What do you want?'
'I would like to see the imam.' My eyes met his.
He wagged his finger. '**Shoo! It's prayer time. No women, chit-chat or nonsense.**'
'Please.'
'**Shoo!** He raised the mop.
This mission was going to be harder than I thought.

(WTDW, 2014 : 24)

Datum (A.1.a.09) above shows that Najwa felt her mission in searching her father's whereabouts was harder than she thought. Her father's quest was not easy. It took a sincere struggle and sacrifice from Najwa. Najwa must have strong physique and mental to find her father. Whatever happened to Najwa and whatever the treatment was given from social community, Najwa must be willing to accept it. It was done by Najwa because she wanted to get information about her father's life. Najwa got an unpleasant treatment in the form of expulsion from other worshipers because there was an assumption that Najwa would interfere the worship procession at that time. Najwa felt that her heart was shocked because she was expelled by someone else (Campbell, 1967: 823). Najwa's psychological condition was disturbed because her mission was more difficult than what she imagined before.

2) Restriction of woman's movement

The second sub-theme which constructs the general theme in a novel is restriction of woman's movement. The area which applies patriarchal culture will limit the activity and behavior of women in her world. Almost all women's movements are restricted by male figures and common people in the patriarchal society (Kandiyoti, 1988: 283). Women cannot do anything based on their desires and wishes. They feel that their world are isolated from society. It makes disadvantage for woman's life. Almost all activities, facilities and services are regulated by men and patriarchal societies. Women cannot reject this unpleasant situation and condition. They only accept all of this fate. Women do not get many supports from the surrounding to break the rule of the patriarchal culture. Some women accept that the rule which position men higher than women is true. They think that only men can control all of regulations in the society. Women cannot do something without men's help because women have bad perspective or assumption that the men are number one. Women also believed that men can organize it well.

Women who have low status, class, and position will get restriction in accessing of something related to the movement, activity, or service from the other person or public (Moghadam, 2004: 149). That women are considered by society as powerless people. It arises bad perception from society that women cannot handle or solve the problem which are faced by themselves. They are not brave to reject the unpleasant treatment from men. Najwa as a person who has the

low position rather than her boss, got the restriction in getting self defense from her boss's impolite treatment.

A.1.b.04 She spat blood this morning. 'My mother is getting worse.'
'I am sorry, Najwa. May Allah cure her!'
She didn't believe in Allah for him to cure her. 'I have to take her to the doctor tomorrow for her chemo.'
'Fine, but you'll only be paid if your bum is on this seat.' He cackled. He never missed an opportunity to be impolite.

(WTDW, 2014 : 15)

Najwa's boss gave a nasty joke to Najwa. He thought that she will be happy with his joking but his joke made Najwa discomfort in that situation. The nasty joke delivered by Najwa's boss included in unpleasant treatment. It was correlated with the statement from Darma (2009: 180). She gives explanation that someone who delivers the nasty joke, vulgar language, or flattery included in the category of sexual abuse. This really hurt Najwa from the psychological aspect. Najwa could not do anything. She could not refuse or defend herself from her boss. Najwa could only be silent because she was aware of her position as a boss's subordinate employee who should not opposed. Najwa could only surrender to the treatment that made her upset.

Najwa also got unfair treatment from society when she came to the mosque to visit the Imam. She was expelled by other worshipers. She is treated like that because Najwa has no status and honor in her surrounding environment. However, Najwa did not realize it. Someone who has a low status and position in the community will not be recognized by the social community and certainly will experience many unpleasant treatments by limiting the movement from all forms

and expelling from social life (Moghadam, 2004: 149). It can be seen in the following datum (A.1.b.07) below.

A.1.b.07 The toothless mosque attendant soaked the mop in the bucket full of water, dark with grime, wrung it out, then wiped the floor. Steam rose as soon as it touched the hot marble. He stopped and gawped when he saw me leaning against the gate. ‘What do you want?’
‘I would like to see the imam.’ My eyes met his.
He wagged his finger. ‘
Shoo! It’s prayer time. No women, chit-chat or nonsense.’
‘Please.’
‘Shoo!’ He raised the mop.
This mission was going to be harder than I thought.

(WTDW, 2014 : 24)

Najwa only wanted to come and to meet the Imam to ask for whereabouts of her father that has left Najwa since she was three years old. Nevertheless, she was not permitted to meet the Imam and she was expelled by another person. Najwa was considered as a person who has no status and honor at all because she only lived with two women, her mother and her grandmother. She lived without the existence of a male figure in her house. Najwa lived and grew without affection of her father. Her father left and abandoned her without thinking about the Najwa’s fate and her family’s fate. Therefore, Najwa and her family were not recognized by community. Moreover, the community was reluctant to socialize with Najwa and her family. Najwa was considered as an inappropriate person in getting the same treatment as the treatment received by men.

Patriarchal culture is one of the main obstacle towards the development and advancement of the womenfolk. Men are controller in many sectors of social life. This culture results many obstacles for women to go outside and to do something

in the community (Sultana, 2011: 1). Men dominate the activity in many fields of two spheres namely private sphere or family and public sphere or social community. From that rules in a society, women feel depressed because they cannot develop, improve, or expand their ability and go outside as they want. It can be seen in Najwa's life. She was surprised when she was in an area namely Afghanistan. Najwa was confused about the situation at that time, why Najwa did not see one female figure eating in an outdoor area namely in public place.

A.1.b.11 The old woman stuck her leathery hand out from under the blue burqa and handed me a piece of bread. I took it then ate it gingerly. Since I'd arrived here, **I hadn't seen a single woman eat in public**. It must be frowned upon.

(WTDW, 2014 : 103)

Datum (A.1.b.11) reveals the situation where Najwa felt astonished about her surrounding. Najwa was surprised because there was no one who eats in the public area. She thought that eating in a public area is a normal thing, but there was no woman do that. People in that area who adheres to patriarchal culture have a rule that women should not eat in public areas without accompanied by male figures (male relatives). Women must be accompanied by male figure. If they are not accompanied by their male figure, they will get a trouble from that rules. The community will judge badly and it will arise bad assumption that women have no morality. The bad assumption of society will certainly harm to their life. Women were considered unable to maintain their status and their morality as well as family's honor.

Najwa felt that there were many bad treatments and obstacles from her social community to her. She was very disappointed because she got all unfair treatments from her society. She got a rejection from the family of a man whom she love. Najwa could not do anything except surrender to her situation. The social community gave a bad label and positioned Najwa and her family at the lowest position. The community have thought that Najwa's family has bad reputation because Najwa and her family did not have a male figure in her house. This unpleasant treatment received by Najwa is a form of treatment from old-fashioned rule. Someone who has not an honorary status in the community is not allowed to gain access and will not be able to do something based on her willing. This case relates to several experts who say that people who have a weak position, low status, and low authority will not be able to do anything freely (Moghadam, 2004: 149). It can be seen and explained in the following datum (A.1.b.13).

A.1.b.13I could have been married to our neighbour's son by now, but his father wouldn't hear of it. Omar Rahman alone was the culprit.

(WTDW, 2014 : 182)

Datum above explains that Najwa got a rejection because of her bad status and her position in the social community. The society positioned Najwa and her family at the lowest level. People in that area seemed to ostracize and stay away from Najwa and her family. The community did not want to have a close relationship with Najwa and her family. The community also assumed that it was inappropriate action to communicate and socialize with a person who has unclear origin and a person who has not an honorary status in the social community.

Najwa got a rejection from her candidate of the future husband's family because she came from a family who has not clear social status. It was caused by Najwa who lived without a male figure or male relative in her neighborhood who adheres to a patriarchal culture.

Moreover, there were bad assumptions that have exacerbated the image of Najwa and her family in the community. One of bad assumptions from society was related to her father's life. This bad assumption has disturbed, intimidated, and oppressed Najwa's life and her family. It was so unfavorable and detrimental towards Najwa and Najwa's family. The bad assumption which is faced by Najwa told that Omar was a perpetrator of a crime. As a result, the candidate of the future husband's family rejected the existence of Najwa and her family.

3) Male figure as a superior

The third sub-theme to create the general theme is the position of male figure as a superior. Patriarchal culture has existed since long ago. This culture considers and places men as superior beings towards women in the private sphere and even in public sphere (Meiliana, 2016: 147). As a result, this phenomenon creates a lot of unpleasant treatments received by womenfolk. The community always prioritizes the needs and interests of men rather than women. Men are considered as important and needed figures in all fields or sectors in social life. This assumption arises that men can control, handle, and resolve the problem in many fields of social life. Therefore, the presence of male figure in a society is considered as an important person.

Amman is one of the cities in Jordan which applies patriarchal culture. In this country, the Jordanian women live under men's dominance. It shows that women are underrepresented compared to men (Zubaidi et al., 2011: 70). In patriarchal societies, people usually give many bad assumptions and statements towards women. They underestimate the representation and portrayal of the women's life. Despite, they do not know the actual problem faced by women. They do not care about the problem behind women's life. People only think that a woman who lives in patriarchal society must be followed and accompanied by a male figure or a male relative. It was reflected in Najwa's life when she was in Amman, Jordan. She was an inferior person because this area dominated by men.

A.1.c.01 'You know how it is in Amman and particularly in this neighbourhood. Chaste women don't live on their own. Tongues will wag. You'll be ostracised, *habibti*. And you have no relatives. As they say, **"Better a man's shadow than that of a wall."**
'He's dead to me. They both are.'
'Don't say that!

(WTDW, 2014 : 6)

In datum code (A.1.c.01), it can be seen clearly that Amman compels and requires the male figure or male relative in the house. The family's dignity become worse if the woman lives without a man figure. The woman will be ignored and rejected by society (Campbell, 1967: 823). The social community are reluctant to socialize with this woman. They think that the woman with absent father or male figure is one of the disgraceful conduct. Najwa lived in patriarchal culture which is forced to have a male figure in her house. However, she only lived with her mother, Raneen and her grandmother, Zainab without the presence

of her father, Omar. He left the house when Najwa was three years old. When Najwa twenty-four years old, her mother was passed away and her grandmother asked Najwa to look for the existence of her father. Zainab did not want if Najwa get a serious problem in her future life because she only lived alone without a male figure in her house. Zainab was too old to live together with Najwa. Therefore, she forced Najwa to look for Omar's whereabouts.

The women's safety is threatened because they occupy under position compared to men in a patriarchal society. Women are not allowed to live alone in the house without men figure. They must be accompanied by men figure wherever they live and go. Patriarchal culture which dominated by men figure are not extremely safe for women's life. It was reflected in Najwa's life because her safety would be threatened. Najwa did not feel calm because she would face big problems without the help of man. A woman becomes a vulnerable individual at frequent jeopardy of harassment especially in sexual harassment by powerful man (Das, 2009: 909-910; Pryor, 1987: 273; Vaux, 1993: 116).

A.1.c.06I stood on the pavement in the scorching heat opposite the Grand Mosque, which, despite its delicate appearance and pink-and-white stones, dominated the square. **I had no option but to find my father. If my grandmother died, I would live alone in that house, something this city would not tolerate. Only women of ill repute live on their own without a male guardian. I would be pursued by predators, ostracised, and my door would be marked.** If I'd had any choice, I would have let him go, for he was nothing to me, not even a memory.

(WTDW, 2014 : 23).

Najwa did not have option. She forced to follow her grandmother's request in searching her father's whereabouts. She thought and cogitated all about her

grandmother's advices. She will get many problems if she lives alone in her strict area namely the area which applies the patriarchal culture. She became worried to her future life if her grandmother passed away. Najwa did not want the bad accident occur to her. If she lived alone, her life was not extremely comfort and safe because there was no man who protects her. Not only bad assumptions or gossips which Najwa got from society but also the bad deed or other unpleasant treatments from social community.

She was easily susceptible in many ways from a perpetrator. The perpetrator will give marks to Najwa's door house because she lived without a man who save her when she got bad accident in a bad condition like that. Najwa's surrounding did not have toleration and got involved in Najwa's problem. Her society did not want to know the actual Najwa's condition. It is related to the statement from Zenelaj & Derveni (2013: 541) that the woman who is under position and has low status in a social community is susceptible to get gender inequality, discrimination and harassment particularly in a sexual life.

Gender difference always becomes a popular issue in a social life until the present day. This disparity is usually related to the inequality in all conditions of the women's side especially in unequal of economic condition and the power between menfolk and womenfolk in a social community. People have assumption that only menfolk who have more power rather than the womenfolk. This phenomenon arises the difference treatment which does not give favorable thing or the advantage for women (Berry & Bell, 2012: 238). The social community have bad perception that a woman cannot stand alone and solve the problem by herself.

As a result, a woman always needs the help of man figure to handle and solve the problem which she cannot fix it by herself.

Moreover, the presence of man in a social community is also important to complete the requirements of administration in getting public access. Najwa got the horrible thing from an officer when she will make a new passport in passport-making service. An officer gave the unpleasant words to Najwa because she came alone to the office. She was disappointed to the bad deed from an officer. This following datum (A.1.c.10) described that the man figure is important in a public administration.

A.1.c.10 In the morning, I kissed my grandmother's hand and took a taxi to the Identity and Passport Service in the west side. The man by the gate asked, **'Why are you here alone?'**
'I have no male relatives.'
He sized me up. 'I don't believe you. Did you grow out of a tree?'
'My father is away, my mother is dead and my grandmother is too old to leave the house.'
He let me in. It took three hours to get to the front of the queue and hold the attention of the civil servant in charge of issuing passports. My grandmother had insisted that I wear my mother's best teaching suit and the cheap material absorbed rather than deflected the heat. The form I handed him was damp.
'Are you married? If you are I need your husband's permission.'
'No, I am not married.' I wrung my hands.
'Go over there and write a statement pledging that you are single! Don't forget the stamps.'
I wrote it, signed it, stuck the postal stamps on it, then joined the queue again.
He fingered his trimmed moustache. 'Not many women come here on their own like that to get their pasport issued.'
I bit my lower lip and handed him the papers. My grandmother had told me to keep quiet about my father. 'If they find out that you intend to travel to Pakistan, you'll be in trouble.'
'My father is away and mother is dead.'
He hesitated, stamped it and passed it. A few minutes and your passport will be ready.'

(WTDW, 2014 : 51-52)

Data presented above shows that in making a new passport, the woman must be accompanied by a male relative or got the permission from a male relative to complete the administrations and requirements. However, Najwa did not come with her male relative. As a result, she got unpleasant words from an officier. The officer did not believe that Najwa has not male relative. He hesitated and said some hurtful words to Najwa **‘I don’t believe you. Did you grow out of a tree?’**. Those words make Najwa’s feeling hurts. There was a rule that the woman has to come and get the permission or approval from male figure such as from her father or her husband. Almost all women who want to make a new passport are accompanied by their male figure and get permission from male figure. If a woman does not have a male figure or male relative, she must make a statement that she does not have a male relative such as her father or brother and make a statement that she is still single.

4) Bad statement towards the woman

The last sub-theme to build the general theme is rising bad statement towards the woman in a society. The statement of social community are various. Statements are divided into two forms. They are bad statements and good statements. However, most of the statements which are adressed to women are bad statements. This statement or comment is a general judgment which is carried out by the social community or social group to these women. It is not only from the group but also from each individual in the community. All of bad statements

give bad impacts for women's life (Ashmore & Del Boca, 1979: 221-222; Hoeritz, 2013: 14; Newman, Chama, Mugisha, Matsiko, & Oketcho, 2017: 10).

People judge and give bad or negative comments based on the assumptions that exist in the social community without clear reason and concrete evidence. This poor judgment is unfavorable for the victim's life. Women cannot do anything freely. Whatever they do and wherever they go, they was observed and watched by their surrounding community. Sometimes their movements are limited because of the ugly comments that have been adressed to these women. This unpleasant treatment is very detrimental to women's life.

Judgment and labeling to a person usually can be observed through characteristics, behaviors, and roles of this person in the social community (Endendijk et al., 2013: 577). In social life, society observes and investigates every movemet and interaction of its people with another. Najwa as the main female character got a bad response from the environment around her. The community gave Najwa a judgment and labeling based on the lifestyle, characteristic, and behavior of Najwa in a society. The comments received by Najwa were comments that did not make Najwa feels comfort. Moreover, Najwa's presence was not recognized by her neighbors.

A.1.d.01 When we arrived, my grandmother brewed some tea, added fresh sage and poured it in our best tea set, the one my late mother designated for classy guests and kept locked in the display cabinet. **It was never used, for no one visited us. No male guardian, no honour, no status in this neighbourhood.**

(WTDW, 2014 : 5)

Najwa and her family's presence were not recognized by their surrounding neighbors. The community judged Najwa and her family badly because Najwa only lived with two women without a male figure. The community considered that people who live in a patriarchal environment without a male figure are not included into good people. The community has an opinion that people who live without a male figure are people who have no status and no honor in a society. Najwa's family dignity became bad because her father left home and abandoned Najwa since she was three years old. There was no person who wanted to socialize with Najwa and her family. No one did not visit Najwa's home.

Person who lives in a patriarchal environment should understand and obey the rule which the power and authority is held and controlled by a male figure. Womenfolk should be aware and accept the consequences of this rule. Women cannot do much to oppose the culture. Jordan is a country that has a patriarchal culture where almost all of positions are controlled by men. Women are threatened and easily attacked by perpetrators. It is caused by the absence of men who protect them from all dangerous actions in difficult situation (Zubaidi et al., 2011: 70). Najwa lived in Jordan and she did not want bad things happened to her. She became worried to her future life if she stay alone without relatives especially male figures who protect her where she is.

A.1.d.02 'Now your mother is dead, you have to go and look for your father.'

My father, Omar Rahman, who walked out on us when I was three, loomed large in the past, a featureless dark shadow, without eyes, lips, or voice. I remembered very little: his strong, bushy hair, a scar at the end of his left eyebrow, the warmth of his bony fingers clasp my ribcage before flinging me up in the air. 'Why?'

'Because I don't have long to live and you'll end up alone in this house.'

‘Don’t say that, Grandma! And I have a job and can survive.’
‘You know how it is Amman and particularly in this neighbourhood.
Chaste women don’t live on their own. Tongues will wag. You’ll be ostracised, *habibi*. And you have no relatives. As they say, “Better a man’s shadow than that of a wall.”’

(WTDW, 2014 : 6)

The data above shows that Najwa lived in Jordan, a country that still strongly adheres to patriarchal culture from the past until now. She got exclusion from her neighbors because she had not male figure or male relative in her house. Her society has assumption that menfolk are important people in a patriarchal environment. Almost all of sectors are controlled by men. Whatever women do, they must get the permission from their male relatives. Women should be lived with men figure or male relatives in their house. Men will protect women in every difficult situation. It was intended to avoid major problems in their future life. If a woman lives without a man, she will be insulted, shunned, ostracized and all of kinds of unpleasant treatments are addressed to her. It is supported by the statement from Campbell (1967: 823) that this unpleasant treatment give disadvantages for women’s life such as segregation, oppression, exclusion and so on. Therefore, male figures are important to be present in Najwa’s society. The society which applied the patriarchal culture.

There are two statements given by society to someone in a society. They are bad and good statements (Ashmore & Del Boca, 1979: 221-222). However, the statement usually accepted by almost of women are bad statement. Bad statements given by social community to a woman arise bad or negative impacts on woman’s life. The woman will feel oppressed, separated, limited of woman’s mobility,

segregation, isolation and exclusion from her surrounding environment (Campbell, 1967: 823). Najwa was isolated from her environment because of Najwa's behavior that was not appropriate to local norms where the norms strongly upheld with Islamic norms.

A.1.d.04 Although my mother didn't allow me to wear a veil, like the other women of the neighbourhood, figure-hugging clothes were also banned. 'With an absent father, people might think **you're a harlot.**' So, caught in the middle, it was impossible to find the right outfit and leave the house without being reprimanded. Normally one parent dampens the temper of another, but I had to 'soar solo', as my teacher of English language would say.

(WTDW, 2014: 14)

Najwa got unpleasant treatment by her surrounding environment in the form of isolation. Najwa was ostracized because her behavior was deemed as an inappropriate action by her environment. Najwa's mother did not allow Najwa to wear a veil, like other women who wear such clothes in the community. Veil is a kind of cloth which is used to cover head and it was worn by women especially for moslem (Sechzer, 2004: 268-269). Najwa wore inappropriate clothes and it was considered as contrary to the norms of modesty by the community. People did not like Najwa's appearance. This assumption reflected that she was not a good woman. By wearing these inappropriate clothes, Najwa was considered as a prostitute or a harlot.

Someone who lives in an environment which has old-fashioned rules should obey all existing rules. If this person does not obey the rules, this person will get trouble and threaten her safety life. A woman may not live alone in an area

without male relatives. This condition is vulnerable for woman. She easily get unpleasant and detrimental things from society. Moreover, there is an assumption that man as a superior and strong being in dealing all kinds of problems. Meanwhile, the position of woman is under the position of man where woman is considered as a person who is weak, helpless and cannot stand alone without the help of man (Nandika, 2009: 45). The bad treatment obtained by women is usually in the form of physical violence, psychological violence, sexual violence, insulting, negative labeling, movement restriction, exclusion, isolation, and so on.

A.1.d.05I stood on the pavement in the scorching heat opposite the Grand Mosque, which, despite its delicate appearance and pink-and-white stones, dominated the square. **I had no option but to find my father. If my grandmother died, I would live alone in that house, something this city would not tolerate. Only women of ill repute live on their own without a male guardian. I would be pursued by predators, ostracised, and my door would be marked.** If I'd had any choice, I would have let him go, for he was nothing to me, not even a memory.

(WTDW, 2014 : 23)

Datum above explains that Najwa worried to her future life. She had no option to follow her grandmother's request. She was affraid because she would stay without relatives in patriarchal society if her grandmother passed away. Her neighbors did not care and tolerate to Najwa's miserable life. She did not want that there was a perpetrator did the dangerous thing to her. It was supported by Zubaidi et al. (2011: 70) that woman who lives in a male-dominated area has potential and is susceptible to get attack or threat for her own safety. Woman usually gets the bad treatment in the form of sexual violence. Perpetrator can easily and freely commit sexual violence whether from trivial things such as some

jokes to serious sexual harassment namely rape. The perpetrator will be free to commit this crime because there is no man who can protect and defend her rights as a woman. The perpetrator is not only carried out by one person, but also by a group.

Moreover, the perpetrator can do it anywhere and anytime. He can do or commit his crime in the private sphere and even in public sphere (Pryor, 1987: 273; Vaux, 1993: 116; Zenelaj & Derveni, 2013: 542). The perpetrator can commit his crime based on his desire and he has no slightest fear. This is because he has an argument that the position of women are only as a property and women will not dare to reject, protest and report the perpetrator to the security (Hirschon in Moghadam, 2004: 141). Furthermore, a woman will be labeled by the society badly because this woman live alone and the community have thought that woman who lives alone has bad reputation. Najwa did not want bad things happen to her in the future. Therefore, Najwa wanted to find Omar and avoid those bad things from patriarchal society.

b. Superstructure

The second structure of text analysis dimension is superstructure. It is related to the framework or scheme. Text or discourse generally has a framework, scheme, or plot from beginning to ending. This framework shows the order or sequence of parts of a text which are arranged to be a complete and good text. This organized framework forms a unified meaning which gives the meaning behind a text (Putri & Triyono, 2018: 122). The authors have to pay attention to some aspects in creating the text. They attempt to make a good text by organizing

the framework properly. It is intended to make the readers understand the content of their work easily. Moreover, they want that their work included in the best work because their work has the good aspects, clear the framework, and giving the message to the readers.

The framework can be seen in many texts such as in a song lyric, research, and literary work. In the framework of song lyric, it involves introduction, verse, bridge, chorus, refrain or reff, interlude, overtone, and coda. The framework of text can also be seen in the article or journal research consisting of title, abstract, keywords, introduction, literature review, methodology, findings and discussion, conclusion, and the last is reference. Moreover, the framework in literary work can be called as a plot. Plot is defined as a story which contains the sequence of accidents or events. These accidents or events have a relationship each other namely the causal relationship (Forster, 2002: 61; Kenny, 1966: 14; Stanton, 1965: 14). Literary works such as novel, short story, and drama manuscript contains the plot which starts from the exposition, rising action, crisis, falling action, and catastrophe. This research analyzes the novel using five parts of the plot namely, exposition, rising action, crisis, falling action, and the last is catastrophe.

The plot of the novel explains the sequence of whole accidents, events or phenomena in a novel and it has correlation each other. There are five stages to analyze the novel *Willow Trees Don't Weep* by Fadia Faqir. They are exposition, rising action, crisis, falling action, catastrophe or denouement Freytag (1984: 114-115).

1) Exposition

The first stage of plot is exposition. This stage is the beginning and starting of the story. Exposition introduces all actors or characters namely main character and minor character. Furthermore, in this stage explain the kinds of setting such as setting time or setting place. The crisis or conflict is introduced too.

Najwa as the main female character of the novel *Willow Trees Don't Weep* by Fadia Faqir. She was twenty-seven years old and born in Amman, Jordan. She only lives and grows up with her mother, Raneen and her grandmother, Zainab. She was abandoned by her father, Omar Rahman, when she was three years old. Raneen was passed away so Najwa had to live alone without parents. Raneen became a secularist because her husband, Omar, left her house without clear reason and permission. Before, Raneen was passed away, she instructed to Zainab and Najwa that she did not want Islamic funeral procession. It can be seen in datum (A.2.a.01) as follows.

A.2.a.01 The day was perfect for departure. It was dry as usual, the sky clear, sun shining, but there was a chill in the air that goose-pimpled you all over. **No Islamic funeral! were my mother's last words, but my grandmother ignored her wishes. She asked our 'religious' neighbour, who was never allowed into our house when my mother was still alive, to wash her and perform religious rituals.** I spent all morning spying on her, something that was second nature to me. She scooped water, reciting verses from the Qur'an, poured it over mother's bald head, scrubbed her body with a loofah, performed her ablutions, dried her and then wrapped her scraggy corpse in white haj clothes. If she were alive and heard her say, 'In the Name of Allah, the Compassionate, the Merciful,' she would have gouged out her eyes.

(WTDW, 2014 : 3)

Datum (A.2.a.01) explains that her grandmother, Zainab did not hear and ignore what Raneen said to them. Zainab continued to carry out Raneen's death ceremony with Islamic procession. Zainab performed all the rituals before the funeral from the ritual of bathing Raneen's body until she putting the shroud on Raneen. Zainab carried out the entire procession by the help from her neighbors who follow Islam and fully understand all Islamic processions. Actually, Raneen follows Islam like her mother, but after her husband left her, she became a secularist. She did not follow any Islamic teaching. She did so because she blamed Omar for leaving Raneen and her family because Omar preferred jihad rather than her family's condition.

Raneen could not accept all of treatments from Omar. Jihad was the main problem why Raneen did not like to Omar. She thought that Omar concerned with jihad rather than his family. Therefore, Raneen hated Islam and left Islam. She also did not want if there were objects related to Islam present in her life. She wanted to forget her husband, Omar, by forgetting everything related to Islam by becoming a secularist.

A.2.a.02 My grandmother arranged for her coffin to be carried to the mosque, where they performed the Funeral Prayer, and then to be driven in a van to the local cemetery. Women were not allowed to go there, but she insisted. The driver sped over uneven roads and we huddled on mattresses in the back, holding on to the coffin.

(WTDW, 2014 : 3)

A.2.a.04 No tears from me, Najwa, daughter of Raneen and Omar Rahman and granddaughter of Zainab! I stood there a cripple, unable to grieve for you, my so-called father, or for her.

(WTDW, 2014 : 4)

Datum (A.2.a.02) and (A.2.a.04) explain about the next procession of Raneen's funeral. Zainab was still carrying out the Islamic Raneen funeral procession. Zainab did not follow Raneen's ridiculous wishes. She delivered and carried Raneen's body to be prayed in the mosque together with very religious neighbors. Zainab and Najwa got unpleasant treatment when they entered and followed the procession in the mosque. They were intercepted and not allowed by the guards. They were also not allowed to go to the local cemetery. They were treated like that because they lived in a social environment which applied the patriarchal culture, so women's movement is limited by local people. However, Zainab insisted on entering and participating in every funeral procession for Raneen.

This datum below (A.2.a.05) describes that after Raneen was passed away, Najwa only lived with her grandmother, Zainab in a small house in the countryside of Amman. Amman is one of cities in Jordan. This city applied the patriarchal culture that must be obeyed by all of the community (Mehtap et al, 2017: 8). Patriarchal culture means that all of the power and authority held and controlled by male figure. Man dominates almost of the fields in the society. The man is positioned in the highest position rather than the woman. The man must be present in every situation. The honour and dignity of the family is based on the presence of man in the house and in the society. As a result, the presence of man is very important in Najwa's society.

A.2.a.05 When we arrived, my grandmother brewed some tea, added fresh sage and poured it in our best tea set, the one my late mother designated for

classy guests and kept locked in the display cabinet. **It was never used, for no one visited us. No male guardian, no honour, no status in this neighbourhood.**

‘Najwa, sweetheart!’

Sweetheart was an indication that the discussion would be serious. I tucked my fringe behind my ear, tied my hair and sat down on one of the cushions my mother had scattered in the garden. She used to arrange and rearrange them to make it look homely.

‘Now your mother is dead, you have to go and look for your father.’

My father, Omar Rahman, who walked out on us when I was three, loomed large in the past, a featureless dark shadow, without eyes, lips or voice. I remembered very little: his strong, bushy hair, a scar at the end of his left eyebrow, the warmth of his bony fingers clasping my ribcage before flinging me up in the air. ‘Why?’

‘Because I don’t have long to live and you’ll end up alone in this house.’

‘Don’t say that, Grandma! And I have a job and can survive.’

‘You know how it is in Amman and particularly in this neighbourhood. Chaste women don’t live on their own. Tongues will wag. You’ll be ostracised, *habibti*. And you have no relatives. As they say, “Better a man’s shadow than that of a wall.”’

‘He’s dead to me. They both are.’

‘Don’t say that!’

‘He left us and never looked back. No cards or recorded messages, like the ones you hear on the *Greeting for You* radio programme.’

(WTDW, 2014 : 5-6)

The datum presented above explains that a family must have a man in the house. It was intended to maintain the dignity, degree, and status of the family in the social environment. In a conservative patriarchal society, the presence of a male figure is very important. People assume that the male figure is the most important person to handle and manage all social activities. If there is no male figure in a family, the woman will get bad statements or gossips from her surrounding. It is reflected on Najwa’s life who lived in a patriarchal environment, Amman, Jordan. She must bear and carry the moral burden because she lived without a male figure in her house. Her father had left home when Najwa was three years old.

There were not people want to socialize and visit Najwa's house. It appears in the statement above "**It was never used, for no one visited us.**". The Najwa's family had no status in the community. After her mother was passed away, Najwa was urged by Zainab to look for her father's whereabouts. Zainab did not want this situation to worsen her family's dignity. She did not want bad things, bad deeds, and unpleasant treatments happened to her granddaughter, Najwa. Zainab recommended and instructed to Najwa that she must look for her father's whereabouts to protect in her future life. Zainab also advised to Najwa that she would get big problems if she lived alone in a patriarchal environment. They are bad statement or gossip to Najwa and her family, ostracism from society, the limitation of movement. Therefore, Zainab told and asked Najwa to look for her father.

2) Rising action

The second stage of Fyetag's model is rising action. This stage explains that the conflict, problem, or tension of atmosphere increase and warm. One by one, the problems began to appear in a story. The main character experiences and faces the problem from the surrounding environment. The tension of the character's environment has begun to rise.

At this stage, characters have begun to face some problems. Minds of the characters were slightly disturbed. This situation was also experienced by Najwa. She was urged by her grandmother to immediately find her father's whereabouts. Actually, she did not want to find her father, but her grandmother insisted and

forced Najwa to look for Omar. Najwa had too hated with her father who had left her since she was a child. Najwa thought that her father was a cruel father. Najwa was forced to look for her father just for the sake of her grandmother. Her father had left without permission. She grew up without the affection from her father so that Najwa really hated her father.

A.2.b.01 ‘Why would I go searching for him? He should look for me, his daughter.’

‘Darling! He sent you letters, gifts and photographs, but my daughter – my Allah forgive her – destroyed or hid them.’

[...]

‘Najwa! You’re twenty-seven so stop acting like a child.’

(WTDW, 2014 : 6-7)

Actually, Najwa did not want to look for her father who had abandoned her when she was three years old. She was very disappointed because her father did not think the condition of Najwa and her family. As a result, he could easily leave Najwa and her family at that time. Her disappointment and anger made Najwa can survive without her father. Najwa thought and considered that Omar was a bad man. Her father always told and gave news about her father's whereabouts to Najwa. However, all the letters, gifts, photos from her father were always hidden and even destroyed by Raneen. It was intended that her mother did not want Najwa knew about her father’s whereabouts. This situation made Najwa's disappointment and anger towards Omar became increase.

Najwa’s disappointments and anger were not only caused by Omar who left Najwa without clear reasons, but also due to the unpleasant treatment received by Najwa from the surrounding community. Najwa received bad statement or gossip

from the surrounding neighbors. She was considered as a bad woman because she lived without a man in her house. Omar as her father left Najwa when she was a child. Najwa could not do anything to oppose the scorn and insult because Najwa had not the power and the clear reason about why Omar left and abandoned her.

A.2.b.02 Our 'religious' neighbour told my grandmother the whole story. His family married him off to the daughter of Syrian merchant. **'Najwa is not marriage material,'** his father said, **'because, rumour has it, her father is a drug baron somewhere on the borders of China. Also, brought up in a house without men,** she wouldn't know how to show my son respect and tend him. **Their's is a joyless house, with three shrivelling women rattling about in it.'**

My heart fell, banged against the tiles and broke into pieces like a demitasse. I sat with my mother under the lemon tree. **'Why did he abandon us, leave us like this, fending for ourselves?'**

'It's this ugly thing called religion. Allah is more important to him than us.' My mother gathered up her thinning hair.

My grandmother sucked her last tooth. 'Some say he got married to an Asian beauty and now lives like a king in the mountains of the Himalayas.'

My mother's chin quivered. She was still in love with you.

(WTDW, 2014 :10-11)

Najwa who lives in a patriarchal environment got a lot of problems in her life. Patriarchal culture which requires the presence of a male figure in every family very disturb her psychological condition. Najwa got various problems because she lived without a male figure or male relative. Her father who was supposed to live with Najwa in the neighborhood instead left Najwa without thinking the risks posed by her father's departure. Najwa got scorn from her neighbor and it made Najwa hurt. She did not know why Omar left Najwa when she needs Omar's help. She was very upset and it made the disturbance of Najwa, Raneen and Zainab's mind. They were forced to accept all bad treatments generously because they did

not have the strength to fight the bad statment or gossip from their patriarchal society. Everyone gave negative view, pespective, and statement to Najwa and her family.

Najwa always imagines and remembers the advice given by her grandmother. Her grandmother did not want that Najwa will got a big problem if Najwa only lived alone without being accompanied by a male figure. Najwa understood well the situation of her living environment. Najwa lived in a patriarchal environment and required her to live with a male figure. However, Najwa only lived with two women, her mother and grandmother. Her grandmother's advice made Najwa worried about Najwa's life later.

A.2.b.03I stood on the pavement in the scorching heat opposite the Grand Mosque, which, despite its delicate appearance and pink-and-white stones, dominated the square. **I had no option but to find my father. If my grandmother died, I would live alone in that house, something this city would not tolerate. Only women of ill repute live on their own without a male guardian. I would be pursued by predators, ostracised, and my door would be marked.** If I'd had any choice, I would have let him go, for he was nothing to me, not even a memory. Who could help me in this big city? The world was a maze and I didn't know where to enter it, how to navigate it and whether I would find a way out. If I asked the imam about my father's whereabouts, he might give me a clue or two. My late mother told me that before he abandoned us, my father went there every Friday to pray and returned home late. The call for Noon Prayer rose out of its two minarets and filled the market with its eternal sound.

(WTDW, 2014 : 23)

Najwa started to think about how her future life when she was left by her grandmother. She thought that there would be a bigger and worse problem if she lived alone without relatives or even male relatives. Najwa could not depend her life on her very old grandmother. Najwa could not possibly live long together with

her grandmother. Her grandmother ordered and told Najwa to immediately find her father because her grandmother felt that she would not live long anymore. This message is always remembered by Najwa and made Najwa worried because she would live alone. The worry and fear made Najwa uncomfortable with those situation. Patriarchal culture made Najwa trapped in a difficult situation. Najwa had no another choice. She had to find her father. Najwa could not live alone in a patriarchal environment. Najwa will be gossiped as a bad woman, ostracized in her environment, and prone to get unfair treatment from the perpetrators of crimes surrounding.

Zainab always gave good advice to Najwa's life. She always told and urged Najwa to find her father quickly. Her grandmother always assured Najwa that Najwa would look for her father's whereabouts. She did not want there was a person who commits a crime against Najwa. She only wanted there was a man who could protect Najwa wherever she leaves.

A.2.b.05 My grandmother ran her fingers over it. 'I have lost her and now I will . .
' Her chin quivered.
'I could stay.' Her hand was swollen and stiff in mine.
'No, **you must go and look for your father.** The past might make you whole.'
'What about you?'
'I'll not last long. **You cannot live in this house on your own after I am gone. What would people say?'**
'But . . .'
'**If you end up on your own in this house, it will be so shameful. Only loose women, 'ahirat, live alone. You belong with your father.'**

(WTDW, 2014 : 28)

Her grandmother's encouragement to Najwa in searching her father greatly made Najwa nervous. Najwa's anxiety increased because there were several

gossips to Najwa and her family. Najwa had to bear shame if the bad statement or gossip was not immediately resolved. Moreover, Najwa received unpleasant treatments from her surrounding environment. Najwa and her family seemed to be disrespected by society. Another unpleasant treatment was the presence of Najwa's family. Her presence was not considered and recognized by her neighbors. There was no honor status for Najwa and her family in the neighborhood. In the end, Najwa obeyed what was suggested by her grandmother. However, Najwa was also worried about the condition of her grandmother who must be left alone when Najwa goes to look for her father. Zainab continued to convince Najwa that it was not a big problem for her. She emphasized that Najwa's father was an important person than her.

3) Crisis

The next stage is crisis stage. At this stage, crisis explains about the tension of the atmosphere of the story which has peaked. A conflict or problem occupies the top position in a story. Actors in the story face the problem with high emotions. The main actor has many problems that make this actor got nervousness, anxiety, apprehension, or uneasiness. This stage of the scene become the most important point of a story.

Najwa got difficulty in the process of searching her father. The process of searching her father was not as easy as she imagined. She had to find her father's whereabouts tirelessly. Najwa hoped that something good will come to her as soon as possible. One by one of the instructions or clues related to her father's

whereabouts were revealed by Najwa. When Najwa got one clue, Najwa finished, resolved, unraveled the clue immediately. She tried to open the mystery that had been shadowing her. She could not calm down and she could not delay in solving the problem.

A.2.c.01 I arrived at a town square dotted with trees and branches. Baskets full of flowers were hung on the street lamps, which were old and ornate. I sat to catch my breath. A man with short ginger hair, blue eyes and a beard, holding some blue prayer beads, appeared suddenly and sat next to me, I smoothed my jacket, mopped my brow, tucked my hair behind my ears. He counted the beads. 'You must be Najwa.'
His voice was deep and smooth like that a muezzin.
'How did you know?'
'You look like him, *masha Allah*.' He smiled, revealing chipped front teeth.
'My father' My heart stopped. I cleared my throat, coughed and breathed out. 'You have met him.'
'Yes. Sheikh Omar Rahman.' He watched the traffic.
I held on to my rucksack. 'You're not just saying this.'
'No.'
'Really?'
'Yes. 'He caressed the prayer beads.
'Where?' My voice was hoarse now I was close to the end of the trail.
'I was inside.'
'Inside?'
'Yes. Inside. A guest of Her Majesty.' He winked.
'I don't understand.'
'In prison.'
'That were you met him?' My English abandoned me.
'Yes. Inside.'
'Is he in prison?'
'Yep.'
'My dad is in prison.'
He nodded and counted his prayer beads quickly. The beads clicked against each other.

(WTDW, 2014 : 218-219)

In searching her father, Najwa met an informant based on previous instructions. The informant was named Edward or can be called by Ed. He

conveyed all information about her father's most recent existence. This informant has a close relationship with Omar. He was Omar's friend who knows all about Omar's life, the ins and outs of Omar. Ed has told where and how Najwa can meet Omar. Ed said that Omar was in prison. Najwa was shocked. Najwa felt astonished, and did not believe what Ed said. Najwa did not expect or thought that the man she look for had been in a prison. Therefore, Najwa asked again and confirmed that Omar was in a prison.

Najwa got information about Omar who was locked up in prison. It made Najwa angry and hurted. It was not appropriate to Najwa's expectations that she will meet a good man who will protect Najwa in every situation. She wanted to meet a man who will live with Najwa in a conservative patriarchal environment. However, Najwa's expectation became ruins. She regretted and she thought that all her struggle was a useless action.

A.2.c.02 You were also a criminal; an abandoner, traitor, deserter of wife and child, saviour, fighter and convict. Great! My anger welled up. I came all this way, risked everything, probably criminalised myself in the proces, only to find you behind bars. I sucked both lips and bit hard to stop myself from falling apart. The best thing to do was to put all of this behind me, take a train to London and fly back home.

(WTDW, 2014 : 219)

Najwa was very angry because Omar who had been sought after with great struggle and sacrifice was prisoned. This information exacerbated Omar's image in Najwa's mind. Najwa hate Omar very much. Najwa assumed that Omar was a high-class criminal or a kind of gangster so he was in a jail. She felt that her struggle and sacrifice for Omar was a futility. Najwa has been very angry towards

Omar when he left and abandoned Najwa and Najwa's family since Najwa was three years old. Najwa's anger became increased when Omar was in jail. Najwa's hopes about their nice meeting and living together in their house became lost. Najwa's desire to meet her father became lost immediately. She considered that her father as a perpetrator who did a crime or offense. She did not want to meet her father again and she only wanted to return to her hometown. However, Najwa have to continue in her searching of her father because of Zainab's order that must be done or obeyed by Najwa.

Najwa only got a little information about her father who was in a prison. Ed did not tell in detail where Omar was imprisoned. Because of Najwa's strong desire, Najwa asked again to Ed related to the whereabouts of her father's prison. Then Ed told in detail where her father was imprisoned. Najwa as a foreigner, who did not know the direction and places in the city felt very difficult and confused in her father's searching. Najwa did not know how she could go to her father's prison.

A.2.c.03 I held the mug with both hands, seeking warmth. 'Ed?'

'Yes.'

'Where is my father?'

'Your dad is in a high-security prison in Durham.'

'Durham?'

'A town up north.'

'Is it far?'

'No. Less than an hour by train.'

'Can I travel there today?'

'Yes. I'll drive you to Leeds.'

(WTDW, 2014 : 224-225)

Ed told that Najwa's father was imprisoned in Durham. Ed shared the location of Durham and what transportation Najwa could use to there. However, Najwa

still did not know the exact whereabouts of her father because Najwa had never visited the place. Ed also said that in Durham was an area where this prison has a high level of security and protection. Seeing Najwa's confusion, Ed could not bear to let Najwa go to Durham alone. Ed also knew the exact location and conditions in the prison. Then, Najwa was escorted and accompanied by Ed to meet her father in a Durham's prison who had a very tight security level.

Ed drove Najwa to the Durham's prison. By Ed's help, Najwa arrived in Durham safely. Najwa did not need to think about the direction of the road to Durham. This place was the starting point of Najwa's new life because she will meet her father who has left Najwa long time since she was three years old without news.

A.2.c.08 **'Najwa?'** A silky voice. He took off his glasses, wiped the corners of his eyes, which were bright with unshed tears. The scar at the end of his left eyebrow was barely visible, his beard grey, cheeks blotchy, chin sagging, neck covered with moles, elbows scabby, and hands knitted with veins.

I had a sudden urge to leave all this behind me, travel back to my country, take care of my grandmother and keep her alive as long as possible. I was doubt to stand up. Then the are where my ribs met, and her blood trickled, felt warmer. I cleared my throat. **'Yes.'**

He gestured something to the guard, who seemed flushed, and he nodded his approval. **The betrayer, deserter, heart-breaker, absconder, traitor stood up, walked around the table, took hold of my arm, pulled me up and hugged me.** His scent, unpleasant and familiar, reminded me of my mother. My head on his chest, I could feel his heartbeat against my twitching cheek. Then the warmth of his arms around my shoulders seeped through the fabric of my shirt. I remembered our neighbour's son's rejection and Andy's frosty farewell. Resentment welled up inside me and I stepped back. He sat down, took off his glasses again and wiped them.

I willed myself to be kind and to free my heart from all its fear, but couldn't. If only I could place my hand gently over his. But my mother rocked in her plastic chair in the garden, tranquillised, broken and bitter. **I was angry with you and for you.**

(WTDW, 2014 : 244-245)

When Najwa was given the opportunity to meet her father by prison officials, she was confused, uncomfortable, and did not know what to do at the time. Najwa was so nervous and worrying because she has not met her father since she was three years old. Najwa was also angry because her father did not think Najwa's condition at that time. He left and abandoned Najwa without mercy. Her father caused the agony which received by Najwa and her family. Omar was the main cause of all the unpleasant treatments which received by Najwa and her family in the patriarchal community. If Omar did not leave Najwa and the Najwa family, they will not experience big problems in their life. There will be no gender inequalities if her father beside Najwa and her family. When Najwa met by her father, Najwa was not strong enough to hold and control her emotions. She wanted to come back quickly and preferred to take care of her grandmother in Amman. Najwa's emotions were very upbeat. She was very angry at someone who abandoned her and her family. Najwa has a bad perspective that Omar was one of the cruel person and irresponsible person.

Najwa could not control and organize her emotions when she met her father at the first time. However, Najwa forced to meet him. At that time, Najwa brought Amani's letter. Amani was a step sister of Najwa. She thought and considered that only Amani was a real daughter of Omar. She felt that she was not considered as a child of Omar. Omar left Najwa and remarry with Amani's mother without thinking the fate of Najwa in her future life.

A.2.c.09 **‘I came here to give you this letter and leave.’ Ed’s friend had got me permission to give him one sheet of paper. ‘It’s from your real daughter, Amani. She’s dead, by the way. My mother too. You killed her.’**

He howled, flung himself at me, was restrained by the guards and pulled out. His screams echoed inside the prison and followed me all the way out and through the yard. Standing at the bus stop, I could still hear them.

(WTDW, 2014 : 245)

Najwa gave Amani's letter to her father. She also told that Amani was passed away. Not only that, Najwa also said that her mother, Raneen also was passed away. Najwa blamed Omar for her mother’s death. Even though Omar did not know the real problem, Najwa still blamed him. Her mother was suffering the cancer and stressed or depressed because of over thinking of Omar’s whereabouts until finally Najwa's mother, Raneen became sick and died. After Najwa completed the mandate from Amani and told of her life when Omar left Najwa, she rushed to leave Omar. Najwa could no longer hold back what was being felt at that moment, only anger and disappointment held in Najwa's mind. Omar shouted at Najwa's name and tried to chase Najwa but Najwa continued to walk away leaving Omar in jail without ignoring at all.

4) Falling Action

The fourth stage of Freytag’s plot is falling action. This stage occurs when the tension in the story begins to fall or drop. The problems faced by the main character begin to break down. The main character begins to find the point of the problem and solve it immediately. This stage directs to the last stage of the story namely catastrophe.

In the first meeting with her father, Najwa still angry with him. She did not know what to do when she met her father. She could not think anything. Anger and disappointment was in Najwa's mind. At that time, Najwa ignored what her father said. Najwa did not care about the fate of her father who was in prison. Najwa only thought about the messages and advises of her grandmother to look for her father's whereabouts and met her father.

A.2.d.01 The calls from Ed began.

‘He speaks about you all the time.’

‘Her hair dark, spiky and her skin olive. Najwa is like a bulbul.’

‘He remembers clearly when you had a fever and he stayed up all night, applying cold compress to your forehead. Your ribcage rose up and down in his grip.’

‘When you were a baby, you loved mashed bananas mixed with orange juice.’

‘You had your siesta on his chest.’

You crawled out of your cot and slept next to him. You must’ve loved him when you were a baby.’

‘How can you not forgive your dad? I wish I had a dad to forgive.’

(WTDW, 2014 : 249-250)

While in prison, Najwa only met with her father for a short time. Najwa only gave Amani's letter before she rushed to leave him. The meeting happened very short because Najwa's emotions were unstable at that time. She wanted to end the meeting as soon as possible. She did not want to be on the side of the person who had left and abandoned Najwa since she was childhood. She thought that her father was a selfish person because he did not think of the fate of her and her family in a patriarchal environment. Her father's leaving seriously hurt Najwa and her family. Not only that, his leaving made Najwa and her family ostracized

and isolated from society. The Najwa and her family's movement was limited by her surrounding. They also got a lot of unpleasant treatments from the community.

At that time, Najwa was unable to forgive Omar's mistakes for Najwa and her family. Najwa was told and advised by Ed about her father's life while in a prison. Ed said that Ed often listened the stories about Najwa's childhood from Omar. Omar loved and care Najwa so much before Omar left Najwa at that time. Ed knew all about Najwa's life. Omar did it because Omar was fond of Najwa. However, Najwa did the bad deed to Omar. Ed continued to advise Najwa that Najwa would forgive Omar's mistakes.

Najwa also told to her grandmother. Her grandmother who had ordered and forced Najwa to look for her father's whereabouts. Najwa told all the processes in her father's quest until Najwa's meeting with her father in prison. Najwa told the struggle and sacrifice in searching for her father's whereabouts. Najwa really angry with Omar when she called and told about their meeting to her grandmother by a phone.

A.2.d.02 'Did you find your father, sweetheart?'

'Yes, he's in prison in the UK.'

'In prison? A gentle man like him?'

'Yes. He also has a family in Afghanistan.'

'That explains it.'

'He had a daughter. She died.'

'I see.'

'I don't want to see him, Grandma.'

'It's time, my child, to see the contents of that box.'

'What box?'

'The box I left you. I wanted you to open it when you were about to meet him. You forgot to take it with you. Our neighbour found it in the garden and kept it for me.'

'Oh! Can you please post it?'

'Yes.'

‘Grandma, I did some awful things.’ Amani wept in the kitchen. Ashraf kissed me. A masked man gave me the sewing kit full of lethal data. Andy pushed his fingers into me.
‘No one is squeaky clean.’
‘Not even you?’
‘Don’t waste your money chatting me!’ Hugs and kisses, granddaughter of mine. Give your address to our neighbour!
‘I love you, *tita*.’
‘I love you too.’

(WTDW, 2014 : 254)

Najwa told the story about her father’s life who has a new family in Afghanistan and has a daughter to her grandmother. Najwa was really disappointed because all of her struggles did not correlated to Najwa's hopes and expectations. Najwa also explained that Omar had to finish a punishment in Durham's prison. It made Najwa even more angry and disappointed with Omar. Najwa seemed unable to accept this bad reality. Najwa also told to Zainab that she did not want to see her father again. She was not willing to meet with a person who hated and disappointed Najwa. Najwa who at that time was excited in telling stories was stopped by her grandmother. Her grandmother asked Najwa to open a box. It was intended to open Najwa’s mind about the fact of her father. However, the box was left. Najwa forgot to bring it.

The box that was not taken by Najwa will be sent by Zainab to Najwa. Zainab wanted Najwa to open it as soon as possible so that Najwa knew what was the reason behind all these problems. The box contained all of the memorial things related to Omar's past life. Actually, Omar had always given news about his life and Omar's whereabouts to Najwa but, Raneen damaged it and threw it all away

so that Najwa did not know the true story. However, Zainab always picks it up and saves it if needed at any time.

A.2.d.08I spread my memorabilia on the table. Under the watchful eye of the guard, I lined up the empty perfume bottles: Ramage eau de cologne, with azure top and a gold plate inside; L'air du Temps, with a dovescrew top; and Charlie.

He gawped. 'Where did you find them?'

'In a tin in the kitchen. She used to take a pink pill, spray herself with perfume and sit in the garden, thinking of you.'

He pressed his hands on his cheeks. '**So sorry.**' His velvety voice had lost its smoothness.

'She couldn't get rid of them. She also kept all your things in the loft, including an untouched box of Black Magic chocolates.'

'I loved her. She was a good woman, but too wound u.'

'Is that enough of an excuse, father?' My tongue faltered over 'Father'. I showed him the wedding photo, my mother's hair gathered to one side. Then I got out the pearl hair comb with organza flowers.

(WTDW, 2014 : 267-268)

After Najwa opened a box containing Omar's memorabilia, Najwa's mind became open because of the box which was sent by her grandmother. Najwa became aware of the facts. Najwa understood the situation at that time. The letters, photographs, gifts, and things which were given by Omar were hidden by Raneen from Najwa. Raneen did it because she hated and wanted to forget all of memorable moment with Omar. Raneen did not want that Najwa know and expect the presence of her father. Raneen had many bad assumptions that the fault and miserable of their life caused by Omar so that Raneen always blamed Omar. After knowing the truth, Najwa came and met her father in Durham's prison. Najwa brought all of the memorable things which were related to Omar's past with her mother, Raneen. Najwa explained that her mother was depressed because she always thought too much about Omar who left her without permission. Hearing

Najwa's story about her miserable mother, it made Omar was so sad and repentant for leaving Raneen and Najwa at that time. Omar apologized for all the mistakes what he made.

Najwa got difficulty to forgive the Omar's mistakes. She asked the reason why Omar left Najwa and her family for granted. It became a big question during Najwa's life. It was stuck in Najwa's mind. Najwa wanted to reveal it in front of her father. Najwa wanted all her confusion to be revealed immediately and clearly. She did not want that she had to live with anxiety and confusion. Najwa asked everything in detail to Omar. Najwa did not want to miss one question that she considered important thing to her life.

A.2.d.09 'How innocent and unaware we were!'

'What happened? What made you leave?'

'Hani. What you don't know won't hurt you . . . or might.'

I pointed at the bracelet adorning my wrist. 'What does *falak* mean?'

'Fate, destiny. Allah has written our story.'

'What about choice? Do you think we can change what has been ordained?'

'Allah is the knower of all things; nothing exists outside of his will and decree. He inscribed all things in the preserved tablet fifty thousand years before he created the universe. A person is not forced to obey or disobey, but Allah can predicate our motives and deeds.'

'So, more or less, our life is mapped out.'

'Our characters are, therefore, our fate.'

'You leaving us, my travels and my half-sister's death are all part of a design?'

'It could be. Or as a result of the way I am.'

'A grand narrative?'

He pointed at my neck. 'You're wearing the locket. It passed through the iron curtain.'

'No; I found it in "your" suitcase after my mother's death.'

'I'm sorry she's dead, Najwa.' He kissed my forehead.

(WTDW, 2014 : 268)

At the second meeting, the emotion of Najwa had decreased. Najwa could control her emotions or psychological condition. Najwa's emotions were no longer as fiery as in the previous stage. Najwa's psychological condition has begun to soften. Najwa was already knew what was the reason behind her father leaving Najwa and her family. Najwa was so happy because the truth was revealed by her. Najwa no longer blamed her father continuously. Najwa was aware of the mistakes made to her father and vice versa. Najwa's father apologized her daughter because he has made Najwa disappointed and angry at this unpleasant situation. Omar also apologized for his leaving because it made her mother got sick. Her mother was so depressed and thought too much about Omar's whereabouts.

5) Catastrophe

The last stage of Freytag's model of plot is catastrophe. Some experts call catastrophe as denouement, resolution, and conclusion. This stage is the last or ending of the story. At this stage, the tension in the story has come down. The main character can resolve the problem or conflict which are faced in the previous stage. This character also determines and makes some decisions about what to do after the problem faced by the character. In this stage, the reader can take the lessons from some problems which faced by the characters in the story. At this stage, it is also seen clearly about how the ending of a literary work, whether it ends in happiness or even ends in sadness or calamity.

At this stage, Najwa visited her father in a prison for the third time. The psychological condition of Najwa at this third meeting was calm. Najwa could control her emotions as well. Najwa's relationship with her father was as good as a child with the parents. But at that time, Najwa was agitated because there was a new problem which required Najwa to ask for a solution to her father.

A.2.e.02 When I went to visit my father, I was full of cold.

With his beard shaved, hair longer and without his crochet cap, he seemed younger. 'Take some tahini and honey for that cough!'

'Is that good?'

'Yes. Soothing. Listen to your old man! He's a "doktor".'

When he smiled, the crescent-shaped scar disappeared.

'How did you get that?' I pointed at my temple.

'I used to tease Hani so much. I once hid all the marbles he had won. He looked for them everywhere. Then he hurled himself at me and scratched my face. I was seven years old.'

When he laughed, I had a glimpse of the man my mother had fallen in love with, the one in flared trousers and sideburns. He seemed carefree.

'What changed you?'

'What do you mean?'

'What changed you from a Westernised man who loved jazz, to a . . . ?'

'Life, death, other people.'

'Dad, Elizabeth died.' I bit the inside of my lower lip.

'Yes, Ed told me. That kind landlady. May she rest in peace!'

'There is nothing left for me here, except you. But you're in prison.'

'I know.' He pulled at the sagging skin of his Adam's apple.

'Why?' I was asking him about his crimes.

'One day you'll forgive me for leaving you. Perhaps when I am dead.'

'Why?' I pointed at the guards.

'One should keep one's heart wired to one's head.'

'Will you ever be released?'

'Perhaps a few weeks before I die.'

(WTDW, 2014 : 273-274)

In prison, Najwa explained the problems that were blocking her heart and her mind at that time. Najwa told that Elizabeth was passed away. Elizabeth was a woman who helped Najwa in difficult situation. Elizabeth was a friend of Ed's

sister. During Najwa in Durham, Najwa stayed at Elizabeth's house. After Elizabeth's death, Najwa was confused and did not know where to go and where to stay. She wanted to live with her father, Omar. However, Najwa's wish could not be fulfilled by her father because he must still to complete his punishment in Durham's prison.

Seeing Najwa's anxiety and confusion, Omar could not do anything because Omar had to complete his obligations as a prisoner in Durham. Omar was unable to see Najwa's anxiety. There was no place to live for Najwa in Durham. Najwa did not know and had no relatives in Durham. Therefore, she decided to return to her home in Amman, Jordan. In Amman, Najwa will live with her grandmother and take care for her grandmother until the end of her grandmother's age.

A.2.e.03 **'Then I should go back, make some money, save up for flights.'**

'I think that's best.'

'But my grandmother won't hear of it.'

'Why?'

'She'll die soon, she said, and tongues will wag if I live there on my own.' I rubbed my right cheek.

He grasped my hand with his flaky fingers. 'I have one debt that I haven't cashed. It's long overdue.'

'You do?'

'I'll arrange for you to live with Hani's parents.'

'Will they agree to that? A stranger in their house?'

'Yes. You're like a granddaughter to them.'

'Did Hani have any children?'

'No.' He peeled a scab off the side of his knuckle.

'Long life to my grandmother! So, when she dies, I can move in with them?'

'Yes. Taking care of you will rejuvenate them.'

'You loved him, Dad?'

He took off his glasses and wiped them. **'Too much, perhaps.'**

'Too much?' I put my hand over his.

'One of Prophet Muhammad's sayings: *Ahbib habibak hawnan ma*. Love those you adore with moderation, for they may be your foes one day.'

And hate those you despise with moderation, for they may become your beloved one day.'

(WTDW, 2014 : 274-275)

Najwa remembered her grandmother's message. Her grandmother did not want that Najwa lived alone without relatives who protected her. Zainab also did not want if Najwa got a bigger problem in her future life. Najwa will be isolated and exiled by her surrounding neighbors. Neighbors who did not know the meaning of the word "tolerance" to others. Her old-fashioned neighbors followed a patriarchal culture that requires someone to live with male relatives.

Her father took the initiative to recommend Najwa. Her father asked Najwa to stay with Hani's parents. Hani was Omar's friend who had once been helped by Omar while they were carrying out jihad. Najwa agreed Omar's suggestion and recommendation to stay with Hani's parents. Najwa will stay and care for her grandmother first. After her grandmother was passed away, Najwa will move and took care of Hani's parents. Najwa accepted Omar's suggestion because Najwa did not want to hear and face the scorn or insult from the surrounding neighbors where Najwa lived alone without relatives or even male relatives. While waiting for Omar to finish his punishment, Najwa lived with Hani's parents.

c. Microstructure

The third structure of text analysis dimension is microstructure. There are three elements of microstructure namely syntax, semantic, and rhetoric. However, this research only describe about rhetoric because it is one of the important thing in creating a literary work to be a good literary work. It is intended to persuade,

influence, convince, or even provoke the feelings, emotions, and thoughts of people when they read, listen, or watch the literary work. Usually, the author or writer make the literary work by using the metaphor to arise the aesthetic function of literary work. Metaphor is one of the figurative language which compares one thing to another thing without using function word such as *like*, *tubs* and *as*. It is used in explaining about something but it does not have literally meaning (Keraf, 2009: 139; Kövecses, 2010: ix; Mcglone, 2007: 109; Nurgiyantoro, 2017: 224; Richards & Schmidt, 2010: 363). Only few people use metaphor in their speech because of lack background knowledge in metaphor and sometimes they do not realize if they use metaphor in their speech or their writing.

Datum (A.3.a.16) clarifies that the following sentence is included in metaphoric sentence. It did not have a literal meaning or can be called by non-literal meaning. It did not contain the actual or real sense. In this case, person is compared with an animal. It did not have correlation between human and animal.

A.3.a.16 **She was a sparrow in my arms:** warm, her ribcage small, heart throbbing. I whispered in her ear.

(WTDW, 2014 : 29)

The datum above was not literal meaning. *She* was a pronoun for human, particularly for a woman and it could not be replaced by an animal. The pronoun for animal or thing used *it*. *She* was a person and *sparrow* was a bird. *She* did not have wings and could not fly in the air like other birds. Najwa (she) is compared with sparrow because there was a resemblance for their appearance. *She* and *sparrow* has similar body shape. *Sparrow* was a kind of bird which has a small

body. *She* was compared with *sparrow* because *she* has a small body too. When Najwa (she) was a baby, she has a small body. It looked small because *she* can be carried by her father's arm who has a bigger body rather than Najwa's body. Moreover, the construction of the sentence without used the functional word *like* and *as*. However, the construction of this metaphoric sentence used the old model of metaphoric sentence which used linking verb *was*.

The second metaphoric sentence can be seen in the following datum (A.3.a.27). It explains that this sentence did not give literal meaning. It was included in figurative meaning. The sentence could not be correlated between abstract element and actual element. The abstract element is an element which cannot be seen, touched, and captured by five senses. Meanwhile, the actual element can be felt through the five senses.

A.3.a.27 Hani's father shuffled in, fixed his white kaffiyeh and said, 'Ahlan! Welcome to my house! **You brought light and gladness to this darkness.**' He urged me to sit down.

(WTDW, 2014 : 47)

The metaphoric sentence usually contains two elements namely abstract element and actual element. The data above consisted of both. The word *light* and *darkness* included the actual element because it could be seen from the five senses. While, the word *gladness* could not be seen, touched, or caught by five senses. *Gladness* included into the abstract element. *Light* in this case did not refer to the literal meaning but referred to the unliteral meaning. It involved the figurative meaning. *Light* means bright or sunny. It has correlation with happiness, joy, pleasure, and peace. *Light* is compared to *gladness* because these

words have the same meaning and have a relationship each other. Based on the context, the word *darkness* above was not included in the category of actual meaning. The word *darkness* has the figurative meaning. It means dark or dim. People could not see the view, scene, or panorama by their vision. The word *darkness* is related to sadness, gloom, deterioration, and something that causes anxiety and tears. The sentence above means that the person (*you*) made the happiness in the sadness felt by Hani's family. The person (*you*) made the Hani's family felt happy again, because Hani's family had previously been saddened by Hani's death when Hani was doing *Jihad*.

This data code (A.3.a.46) below consisted of metaphoric sentence. It was included in indirect speech. The following sentence used non-literal meaning. People need more time to analyze the sentence which contains non-literal meaning. In analyzing this sentence, it must be seen and correlated in terms of the context of this sentence delivered by addressor (Dunn, 2013: 39-40).

A.3.a.46 My grandmother's voice travelled all the way from Mecca to my ears. She rebuked me: I didn't bring you up to be cruel, Najwa. That family has taken good care of you, housed you, fed you. Is this how you repay them? She is your half-sister. God is compassionate and all-forgiving.' **Perhaps my heart would thaw in the morning.** Before I dozed off, I decided to give her a hug tomorrow and make a dress for her naked doll, finishing the job my father had started.

(WTDW, 2014 : 153-154)

From the datum above, it can be seen clearly that the sentence did not express meaning literally. *Heart* was a solid thing in human body parts. *Thaw* was a liquid thing, a form of the melting process from a solid form or frozen form into a liquid thing. When frozen thing was heated, it will undergo a thawing process. In this

case, *heart* was not interpreted as a solid thing but has the meaning that this *heart* was correlated with the emotions of someone, a person's psychological condition. This sentence means that the mental condition experienced by the character (*my*) is being unstable. The emotions were not conducive. The character (*my*) hoped that the heart or emotion will be better in the next day. In the disclosure of *will be better* used the figurative meaning namely *thaw*.

2. Discourse Construction seen from the Dimension of Social Cognition

The crucial thing which emphasizes in the social cognition dimension is the phenomenon which occurred in the novel. The phenomenon which appears in this novel is the life portrait of the main female character who experienced the gender inequality in patriarchal culture. The main female character of the novel entitled *Willow Trees Don't Weep*, Najwa, lived in an environment where the social community places the position of women under the position of men. The position of women in the patriarchal society were very limited, almost all of activities were hold by men. Moreover, women also get other unpleasant treatments from society such as violence, stereotyping, marginalization, subordination and so on.

The researcher found several phenomena related to the gender inequalities in the region which applied patriarchal culture. The gender difference arises and creates the gender role between men and women. This gender role causes various kinds of gender inequalities among them. They are stereotyping, violence, subordination, marginalization and the last is workload (Meiliana, 2016: 148). Based on the table 2, the researcher found four kinds of gender inequality faced

by the main female character, Najwa. They were stereotyping, violence, subordination and marginalization. The following section is the deep explanation of those kinds of gender inequalities in a novel *Willow Trees Don't Weep* by Fadia Faqir.

a. Stereotyping

The first kind gender inequality in a novel was stereotyping. Stereotyping is a compilation of beliefs and principles regarding the attribute of person in a group of people. It can be positive and negative attribute. Attributes or labels which given to women are usually bad attributes and has bad impact for women's life (Ashmore & Del Boca, 1979: 221-222; Hoeritz, 2013). Sometimes, men as superior people will give bad label to women. Not only that, the people who live in a patriarchal society also give bad attribut, statement, comment or label to women. Society has perception that only male figure who has a good personality, behavior, trait or attribute. There are various kinds of bad labels which are accepted by woman, namely woman as an less of self confidence, dependent, passive, illogical, childlike, unskilled in business, sensitive, emotional, weak, sexual person and so on (Bem, 1974: 156; Broverman, Vogel, Broverman, Clarkson, & Rosenkrantz, 1972: 63; Jewell & Brown, 2013: 594-595; William & Bennett, 1975: 330-331). In Faqia Faqir's novel, *Willow Trees Don't Weep*, the main female character, Najwa is stereotyped as an emotional person, as a weak person and as a sexual object.

1) Woman as an emotional person

The first kind of stereotyping is woman as an emotional person. Woman get this bad attribute because she lived in a culture which applied the patriarchy. This attribute is a generalization which is made by ethnic groups or social community. The bad label or bad attribut which arose in a society is unjustified by some observers and experts (Brigham, 1971: 31). This bad assumption is considered as an unfair treatment to woman because it only take a momentary or brief observation which is held by common people. Observations that are not done clinically by psychiatrists or experts. This inappropriate observation is very detrimental action to the survival of the victim especially woman. People who do not know the real condition or situation of the victim will be provoked to participate in giving bad or negative labels to the victim.

Najwa was considered as an emotional person because she was easily provoked by anger. Najwa grumbled and annoyed because of the presence of Abu-Alaa. He had confiscated Najwa's identity card. Abu-Alaa was a good priest so that Omar became a follower of Abu-Alaa. At that time, Najwa could not do anything. She just followed and obeyed what Abu Alaa said to her. She could not reject Abu Alaa's request.

B.1.a.32 I lay in bed shivering. Who was this Abu Alaa? What type of information was on the cards? Were they going to kill people using the messages I had couriered? If I was not supposed to open a bank account, use a computer or keep the same phone number longer than a month, then I had become part of this network, whatever it was. An illegal criminal? And for what? Delivering the data? **'I hate you!' I shouted at the curtains, stiff with grime.**

(WTDW, 2014 : 189)

Abu-Alaa was considered as someone who knows and understands how and where Omar is. Najwa wanted to find out and look for her father's whereabouts through Abu-Alaa's instruction or clue. Whatever was done by Najwa to get information from Abu-Alaa even though she took risks. Abu-Alaa asked Najwa to submit all her identity cards and not allow her to open a bank account. Najwa at that time was eager to get information about her father and followed all of the Abu-Alaa's request immediately. Najwa was so suspicious because of what Abu-Alaa did to Najwa. These suspicions made Najwa confused and wondered what the real purpose of Abu-Alaa. It worsen to Najwa's annoyance and anger. Najwa's anger was delivered with high-pitched words and high tension by using the word **'I hate you!'**. Najwa let out her emotions by shouting because she did not accept the unpleasant treatment from Abu-Alaa.

Najwa was considered as an emotional person because she could not control her emotional to face her problems. She got angry when she listened that her father went to jail. She could not accept this fate. Najwa's anger arose because there were many disappointments which received by Najwa from her father.

B.1.a.38 'You look like him, *masha Allah*.' He smiled, revealing chipped front teeth.

'My father . . .' My heart stopped. I cleared my throat, coughed and breathed out. 'You have met him.'

'Yes. Sheikh Omar Rahman.' He watched the traffic.

I held on to my rucksack. 'You're not just saying this.'

'No.'

'Really?'

'Yes. 'He caressed the prayer beads.

'Where?' My voice was hoarse now I was close to the end of the trail.

'I was inside.'

'Inside?'

‘Yes. Inside. A guest of Her Majesty.’ He winked.

‘I don’t understand.’

‘In prison.’

‘That were you met him?’ My English abandoned me.

‘Yes. Inside.’

‘Is he in prison?’

‘Yep.’

‘My dad is in prison.’

He nodded and counted his prayer beads quickly. The beads clicked against each other.

You were also a criminal; an abandoner, traitor, deserter of wife and child, saviour, fighter a convict. Great! **My anger welled up.** I came all this way, risked everything, probably criminalised myself in the process, only to find you behind bars. I sucked both lips and bit hard to stop myself from falling apart. The best thing to do was to put all of this behind me, take a train to London and fly back home.

(WTDW, 2014 : 219)

Najwa could not control and hold her psychological condition. She did not expect that the person she had been searching for had actually added her disappointment. Najwa's anger was even more fiery. She felt that her sacrifice and struggle to find her father was a vainness or uselessness. All obstacles and difficult situations were faced by Najwa by herself. Najwa took all the risks because of one reason namely meeting with her father. However, it was not happiness got by Najwa but a deep disappointment. This added Najwa's anger to her father who had left and abandoned her since Najwa was three years old.

Najwa's anger was also seen in datum (B.1.a.41) and datum (B.1.42) below. When she met her father in prison, Najwa told her anxiety about her life and her mother when Omar left home. Najwa could not control her emotions when she met her father. Najwa was very disappointed to Omar because he had abandoned Najwa when she was a child. Moreover, Najwa’s disappointment was increased because she met a wrong person. Najwa’s hope and expetation was not relevant

with the reality because she has to meet her father when her father was received a punishment in prison.

B.1.a.41 I willed myself to be kind and to free my heart from all its fear, but couldn't. If only I could place my hand gently over his. But my mother rocked in her plastic chair in the garden, tranquillised, broken and bitter.
I was angry with you and for you.

(WTDW, 2014 : 245)

B.1.a.42 'I came here to give you this letter and leave.' Ed's friend had got me permission to give him one sheet of paper. 'It's from your real daughter, Amani. She's dead, by the way. My mother too. You killed her.'
He howled, flung himself at me, was restrained by the guards and pulled out. His screams echoed inside the prison and followed me all the way out and through the yard. Standing at the bus stop, I could still hear them.

(WTDW, 2014 : 245)

Najwa was unable to control or manage her psyche. Najwa's psychological condition was unstable. Najwa just wants to be angry with her father, Omar. Najwa's disappointment was not only that. The disappointment arises because it turned out that Omar already had another wife and had a child named Amani. All information was not accepted by Najwa sincerely. Najwa's anger was delivered by blaming Omar for her mother's death. Her mother kept thinking about Omar until Najwa's mother became sick and finally died. Najwa did not accept Omar's arbitrary treatment to her mother. After Najwa left Omar, Najwa ignored Omar who called Najwa to return to meet Omar. Najwa left Omar in prison without paying attention to him again.

Najwa who at that time was in a state of disappointment and anger got a call from Ed. Ed advised Najwa to immediately resolve the problem with Omar. Ed

shared what Omar had told Ed. He did it so that Najwa's heart was not covered by her emotion. Ed asked and advised Najwa to forgive the mistakes of Omar had made it in the past life.

B.1.a.44 The calls from Ed began.

‘He speaks about you all the time.’

‘Her hair dark, spiky and her skin olive. Najwa is like a bulbul.’

‘He remembers clearly when you had a fever and he stayed up all night, applying cold compress to your forehead. Your ribcage rose up and down in his grip.’

‘When you were a baby, you loved mashed bananas mixed with orange juice.’

‘You had your siesta on his chest.’

‘You crawled out of your cot and slept next to him. You must’ve loved him when you were a baby.’

‘How can you not forgive your dad? I wish I had a dad to forgive.’

(WTDW, 2014 : 249-250)

Ed was unable to see and meet Najwa's condition. Ed also could not see Omar's situation where Omar got Najwa's scorn which constantly blamed Omar as a murderer of her mother. Ed told Najwa about Omar's past life when Najwa was a child. It was intended to make Najwa's heart and emotion calm down. Ed hoped that Najwa could accept this fate gracefully. Ed did not want any hostility between father and daughter. Ed only wanted that they will be a normal family. He helped to solve the problems they faced. Ed did it because he really understood the real situation based on the reality what Omar told.

2) Woman as a weak person

Najwa was also labeled negatively by people around her. This bad labeling because Najwa's behavior in dealing with her problems. Najwa was considered as

a weak person because she could not do anything when her father leaved Najwa in patriarchal culture. She could not rebel and protest against all this treatment. Najwa could not resist all this suffering to Omar. Najwa's heart was so fragile that Najwa could not manage and control her emotions. She shed tears because of the disappointment which she got from her father.

B.1.b.04 'Najwa! You're twenty-seven so stop acting like a child.'

You're as bad as each other. You abandoned me and she deceived me. My chest tightened, the muscle in my right cheek twitched and my eyes itched. I rubbed them, praying for wetness. They were dry.

(WTDW, 2014 : 7)

Najwa was so powerless to hold all of her father's treatment when Najwa was a child. She was so angry and disappointed but she did not have the strength to dealt with it. She was a weak person because she did not have someone who gave her spirit and strength. Najwa only could cry because there was no power to rebel and find the truth for all these problems.

Najwa's father left Najwa since she was a child. It made Najwa stressed and depressed. Her father's leaving made Najwa got unpleasant treatment from her surrounding environment. Najwa got scorn and rejection from her patriarchal society. Najwa lived in a patriarchal society that requires her to live with a male figure or male relative. However, Najwa only lived with her mother and her grandmother. It was the main reason of the scorn and rejection from Najwa's neighbors. It can be seen in the following data (B.1.b.05)

B.1.b.05 Our 'religious' neighbour told my grandmother the whole story. His family married him off to the daughter of a Syrian merchant. 'Najwa is not marriage material,' his father said, 'because, rumour has it, her father

is a drug baron somewhere on the borders of China. Also, brought up in a house without men, she wouldn't know how to show my son respect and tend him. Their's is a joyless house, with three shrivelling women rattling about in it.

My heart fell, banged against the tiles and broke into pieces like a demitase. I sat with my mother under the the lemon tree. 'Why did he abond us, leave us like this, fending for ourselves?'

(WTDW, 2014: 10-11)

Najwa got unpleasant treatment from her patriarchal neighbor because Najwa was left behind by a male figure in her house. Najwa was left by her father, Omar since she was three years old. There were so many unpleasant treatments received by Najwa. Najwa could not resist because Najwa has been isolated in her patriarchal environment. Najwa became a weak person because there was no one person who support, protects, and defends Najwa when she got oppression from her social environment.

Najwa was a weak person because Najwa could not resist or reject the bad treatment from others. Najwa felt that she was threatened by her surrounding environment. She could not protect her safety by herself. Najwa could not do anything based on her desires. Najwa could only surrendered and accepted all treatment from others. Najwa had weaknesses namely physical weakness and psychological weakness.

B.1.b.11 Holding my pasport, she walked out of the mosque, her emerald veil trailing behind her. My heart sank. What if I don't see her or it again? **I was in a foreign city, surrounded by strangers, without any identity papers. Great. If the police arrested me, how would I explain visiting a mosque after claiming that I was interested in music? What would I do if I could not travel forward or back?** I was angry. It's because of you I left my country, my grandmother, and travelled here. It's because you are a cruel father without a shred of compassion in your heart. I hate you.

(WTDW, 2014 : 84-85)

Najwa has a physical weakness when she had to deal with strangers. The strangers who could commit dangerous crimes for her. Moreover, she also has a psychological weakness because Najwa could not refuse and defend herself in the presence of people who wanted to belittle or underestimate on Najwa and her family. Najwa could not do anything when all of her identity cards were borrowed by someone else without having any identity card. Najwa so worried if something bad happened to her.

Najwa's weakness was also seen in her attitude when she asked for help from others. Najwa asked Zakir for help in participating in her father's quest. Najwa wanted and asked Zakir to accompany her in finding information based on the clues and instructions she had. Najwa did not know the places that she will visit if she got information about her father. Najwa was unable to find her father's whereabouts alone.

B.1.b.12 His parents seemed hard-working, kind. 'Zakir, I am looking for my father.'

'A beautiful girl like you with no father! Gosh almighty!'

'Yes, and he's somewhere in Afghanistan.'

'Much more complicated than I thought.'

'Will you help me?'

Zakir stood up, looked at the ceiling, rubbed his chin and sat down. 'I'll try.'

(WTDW, 2014 : 90)

From datum (B.1.b.12) above it was seen clearly that Najwa has physical weakness because Najwa asked for help from Zakir. Najwa did not have a strong energy to carry out a series process in searching her father alone. She was unable

to find her father in a strange place full of many foreigners. Najwa felt that she was isolated by surrounding. Her movement was limited because there was no free access to Najwa. As a result, Najwa asked Zakir to guide Najwa if she got lost or got trouble in searching her father's whereabouts.

3) Woman as a sexual object

In a situation of classical patriarchy, social community put men in a high position (superior) than women (inferior). Men dominate almost all sectors in the society. Almost of authorities are held by men figure so that the movements of women are limited by society and especially from men. Men can do anything what they want. Not only that, women also get unpleasant treatments from men or society. Women are considered as a form of the men's property (Meiliana, 2016: 147; Moghadam, 2004: 141). Men can act and do everything to women because men assume that women are only men's property that can be treated according to men wishes and desires.

Najwa as the main female character got the unpleasant treatment from the man in her surrounding. Najwa as a woman without the presence of a male figure in her life was very prone to get indecent treatment in a form of sexual harassment (Zenelaj & Derveni, 2013: 541). Women were very vulnerable in getting sexual harassment because there was no male figure who protects them. Women felt that they threatened by men because of the different position that place men over. Men can do anything to women based on men's desire (Das, 2009: 909-910). It can be seen in the following datum.

B.1.c.01 Although my mother didn't allow me to wear a veil, like the other women of the neighbourhood, figure-hugging clothes were also banned. 'With an absent father, people might think **you're a harlot.**' So, caught in the middle, it was impossible to find the right outfit and leave the house without being reprimanded. Normally one parent dampens the temper of another, but I had to 'soar solo', as my teacher of English language would say.

(WTDW, 2014: 14)

The datum presented above reveals that Najwa was seen as a disrespectful woman from her environment. Najwa was treated like that because her clothes were not appropriate to the norms in her environment. People have bad perception that Najwa was not a good woman and people considered that she was a prostitute. Najwa got verbal sexual violence because someone has delivered vulgar language and made a woman embarrassed and uncomfortable by using obscene words. This action is violating the law. This unpleasant treatment included in sexual violence (Darma, 2009: 180).

The area which applied the patriarchal culture will be concerned with all matters, interests, and welfares of men. Men will be number one in society. There is no one can violates the patriarchal culture. All about the need of men who will take precedence over women such as in delivering a assumption, view, prespective or idea. Assumptions conveyed by women cannot be used as a benchmark in deciding problem solving in a community life. Women are only used as property by men. Therefore, women get unpleasant treatment easily. Women are only used as objects to satisfy man's lust. Women are only used as sexual objects by men (Hirschon in Moghadam, 2004: 141). It was reflected on Najwa's life. Najwa was considered as a sexual object by man because man

assumed that Najwa was able to satisfy male sexual desires. Man also assumed that Najwa will not rebel or protest against sexual harassment experiences to authority or some kind of women's protection agency.

B.1.c.03 Taxis swerved tooting around buses, a truck full of breeze blocks was stuck in the traffic, street peddlers lined the pavements offering imitation watches and smuggled cigarettes, and the tamarind and carob drink peddler struck his cymbals rhythmically. 'Quench your thirst!' The pedestrians, a mixture of farmers, natives and immigrant workers, surged forward under the colourful kaftans and scarves hung above our heads. **Someone touched my bum and I leapt forward silently. If I resisted or shouted, people would find out about the violation and all the shame would be mine.** I bit my tongue, something I am used to doing.

(WTDW, 2014: 22-23)

In datum (B.1.c.03) above, it can be seen that Najwa got the sexual harassment on the street. This crime occurred on the street and was carried out by a stranger. This action made Najwa shocked and depressed. The act of sexual harassment on the street is usual in form of obscene behavior, glancing, gazing, wistling, lingering, staring, catcalling, and touching (Dhillon & Bakaya, 2014: 2). Najwa got physical sexual harassment from a stranger. The perpetrator touched on forbidden body parts of Najwa without permission from the owner of the body. The act of touching the forbidden part of the body or sensitive body part is an act of physical sexual harassment (Jewell & Brown, 2013: 594-595). This unpleasant treatment was certainly made Najwa was so angry. However, Najwa could not do anything because she was aware of her position was under men's position. Najwa could not fight and defend herself because people will not believe her denial or renunciation.

Najwa got a treatment which did not make her comfortable with her environment. She got the deviant sexual action from a stranger on the street. The perpetrators of sexual deviations will harass and even destroy the dignity, degree and honor of women (Shohel, Hossain, Jahan, & Siddiqua, 2014: 596). Sexual harassment obtained by Najwa was a form of catcalling. It is characterized as a form of other sexual harassment such as whistling and winking. The perpetrator does not have a clear reason and purpose to do this action towards the victim (Bowman, 1993: 517; Fairchild & Rudman, 2008: 340; Fisher, Lindner, & Ferguson, 2017: 1-2; Saunders, Scaturro, Guarino, & Kelly, 2017: 325).

B.1.c.04 A man stopped his car next to me. **‘Psst! Psst! Come here!’**

He thought I was a prostitute in disguise. Some wore the Islamic dress to hide their identity. ‘just wait there!’ I said.

‘Police!’

“Your loss!” He pressed down on the accelerator and raced away.

(WTDW, 2014: 26)

The perpetrator did not have a specific intention to Najwa. This action taken against Najwa was only used as an entertainment for perpetrator. He just wanted to attract Najwa's attention because there was an assumption that a man could do anything to a woman. Women are only used as property that can be played based on men's desire. The assumption that positioning women as a man's property is very detrimental to the woman's life. If Najwa responded to the temptation of the perpetrator, Najwa's safety is also threatened because of the indecent action from the perpetrator.

b. Violence

Violence is included into the category of human right violations. The violence against women is used as a case of global issues that require resolution. The emergence of violence cases against women in the community because of an unfair attitude and bad presumption of social communities. Moreover, the perpetrator of the crime feels that he is a creature who is in the highest position in the society and feels as the strongest person so that the perpetrator of the crime can do anything in accordance with wishes and desires of the perpetrator (Nandika, 2009: 45). This condition is associated with the existence of patriarchal culture that emerged from ancient times. The culture places the position of men as superior beings and women as inferior beings in the social environment (Meiliana, 2016: 147).

The forms of violence received by women vary greatly. There are three kinds of violences. They are physical violence, psychological violence, and sexual violence. In physical violence, women can be kicked, slapped, punched, tortured and all that can be hurt a woman physically. The most heinous violence is a murder. It is very detrimental to the woman's condition. Another form of violence are humiliation, condemnation, insinuation, expulsion, limiting the woman's independence to be included in psychological violence. The psyche or mentality of women will be disturbed and tend to be unstable (Coomaraswamy, 2008: 2). In sexual violence, they are sexual abuse, including forcing women to do things related to sexual activity with other people or it can be called by rape, asking about sexual activity to women, conveying vulgar and inappropriate language to

women, delivering a nasty joke with women, embarrassing with that pervert joke, and touching female body parts without permission from the owner of the body (Darma, 2009: 180). Based on the result of this research, there were two kinds of violence faced by the main female character, Najwa namely psychological violence and sexual violence. The following section will explained clearly.

1) Psychological violence

Psychological violence is most widely accepted by main female character in patriarchal society based on the novel *Willow Trees Don't Weep*. The limitation of woman's movement caused a lot of mental stress which experienced by this character. Society often hurt the feeling and disturb the psychological condition of the main female character, Najwa. Najwa felt depressed when she experienced such unpleasant things. The treatment which often occurred and accepted by Najwa was increasing of bad statement or gossip about Najwa's family where Najwa lived without her father as a male figure in her home. Najwa's social environment limited her movements in her surrounding. The restriction and prohibition by the public triggered the emergence of unpleasant words that hurt on Najwa. This action was marked by people who would insult, ridicule, insinuate, stay away from Najwa's family and seemed to refuse the presence of Najwa's family. This action clearly seems to be included in psychological violence as well as the statement of Coomaraswamy (2008: 2).

The first psychological violence occurred when Najwa wanted to go outside in an area applying patriarchal culture. Patriarchal society is portrayed by male figure domination. In this society, there are some limitations and restrictions to the

behavior of women (Moghadam, 2004: 149). Almost all of sectors are organized and arranged by men in a private sphere or even in a public sphere. One sector dominated by men is the use of facilities in public sphere such as the use of internet café. There was no woman who visits this place. It can be seen from Najwa that is treated by society in the following datum code (B.2.a.12).

B.2.a.12 Clasp the photo, I went to the local internet café, a space out of bounds for chaste women. Only men went there, to sit in front of the computer screens, cracking roasted watermelon seeds, smoking hubbly bubbly and searching for sites of ill repute. If I walked in, they would think that I was looking for chance encounters. Breaking the rules of the community was easy. One foot after another and I was right in the middle of that cloud of smoke and nicotine. I asked for a two-dinar pass and sat down. I keyed in *Mazar* and the search engine packed up.

[...]

When I keyed in *Mazar Taliban War*, the screen went blank, but before it did I was able to read, *Afghan massacre. The convoy of death.*

The cyber café attendant said, 'Now the system has truly crashed. Certain words make the censor jittery. OK, *shabab!* You can go home now. The server is down.'

Suddenly all the men turned and ogled me. I buttoned up my mother's jacket and walked out, tainted and with little information or Mazar-e-Sharif.

(WTDW, 2014: 49-50)

Datum above shows that Najwa got unpleasant treatment when she went to the local internet café to find all about information related to the existence of her father, Omar. She wanted to find the area which mentioned Hani's parent to Najwa. When she was in the internet café, she got bad deed from the attendant who were in. Male visitors have thought why a woman can enter to this place. Men felt that only male figure who can enter, join, and participate in that place. They were surprised and suspicious of the purpose of Najwa's arrival at that time. One of the visitor of internet café said that the computer system was damaged and

asked Najwa to come back her home. Immediately, all of the men in that room stared at Najwa with astonishment and seemed to underestimate Najwa's presence. That action done by men at the internet café and it made Najwa's psychological condition disturbed. She felt that her mental and her emotion being depressed by her surrounding.

The act of psychological violence is also performed in datum (B.2.a.13). This datum shows that Najwa got a verbal abuse namely embarrassment and humiliation. The perpetrator did not use physical violence but he used harsh words that hurt Najwa's feeling and mental. Verbal abuse is one of categories which violates human rights in United Nations Development Programme in psychological violence (Leite, Amorim, Wehrmeister, & Gigante, 2017: 9). It can be explained as follows.

B.2.a.13 In the morning, I kissed my grandmother's hand and took a taxi to the Identity and Pasport Service in the west side. The man by the gate asked, 'Why are you here alone?'
I have no male relatives.'
He sized me up. 'I don't believe you. Did you grow out of tree?'
'My father is away, my mother is dead and my grandmother is too old to leave the house.'
He let me in. It took three hours to get to the front of the queue and hold the attention of the civil servant in charge of issuing passports.

(WTDW, 2014 : 51)

In datum (B.2.a.13) above, Najwa as a main female character got bad treatment from the management staff in making a new pasport. In making a new passport, a woman is required to be accompanied by a male relative, but Najwa only came to the office lonely. She did not invite and was not accompanied by male figure. When one of the officers asked the question about the presence of a

male figure who was accompanying her, Najwa replied that she did not have male relatives. Immediately, the officers did not believe and responded the Najwa's answer cynically. The officer conveyed some words that made Najwa hurt. The officer said that she was born and growth from the tree. It made Najwa disappointed. It was so impossible that there was a person who was born and grow from a tree.

Datum (B.2.a.14) explained that Najwa got verbal abuse from the Imam. When she wanted to ask the existence of Omar's life, the Imam delivered painful words to Najwa. These words hurt Najwa and made her emotions became unstable. The aim of psychological violence is to hurt, coerce, control, and intimidate the women's emotion and all of things that will endanger their psychological condition (Follingstad, 2007: 442). It was reflected on Najwa's life in a patriarchal society. It can be seen clearly in the following section.

B.2.a.14 'What's he like?'

'Absent-minded medic.'

'Absent-minded?'

'Always thinking, thinking. Not pious enough.'

'What do you mean?'

'Did not pray regularly.' He spat another splinter.

'Did you?'

'Yes. Five times a day, plus night prayer.'

'Why pray, then train to shoot?'

'Because the world is full of kafirs, like you, who are killing Muslims wherever they find them.'

'Like me?'

'Yes. The old woman told me. You don't know how to pray.'

'Is that a crime?' I turned into Raneen, my mother.

Her revenge was complete.

'It should be.'

(WTDW, 2014 : 94)

Najwa felt that her emotions were disturbed and uncomfortable at this time. She underpressured and intimidated by the tongue from Imam. Najwa asked question about the figure of her father, Omar. She wanted to know about her father's life. However, the Imam intimidated Najwa. He said that Najwa was an infidel who never worshiped and he had the assumption that *kafir* is one of a cruel person because *kafir* will kill the moslems viciously. This bad treatment certainly hurt Najwa's feelings. There was no one dared to say and insult that Najwa as an infidel or *kafir* before. Only Imam who could saying it and it deeply hurts Najwa's feeling.

Another bad deed from patriarchal society is isolation. Isolation is one of psychological violences related to the absence of any important and valuable moment and interaction with other people in a society. Najwa lived with her family in a country which applied patriarchal culture without male relatives. As a result, Najwa got many unpleasant treatments from society. One of the unpleasant treatment which got by Najwa was in form of isolation. It can be proved through data below.

B.2.a.15 I dozed off then woke up suddenly. My heart was pounding. I took in my surroundings. Where was I? A reel of the past few months ran through my mind's eye. **The boy next door rejecting me because I was the daughter of a missing father, with little honour and decorum. [...]**

(WTDW, 2014 : 113)

The data presented above told to the readers that social community have presumption that male figure was an important person rather than female figure. Woman who lived without a male figure or male relative was a meaningless

person. There was no dignity in society's view. The reputation of Najwa's family became worse because Omar left Najwa's family. There were many humiliations or scorns to Najwa and her family so that people avoid her family. This condition made Najwa isolated by her surrounding. This bad treatment was supported by the statement from Lairla & Gil-Lacruz (2017: 5) say that isolation can occur in many situations and conditions. Furthermore, there are two types of isolation, they are isolation from family members and social community such as friend, roommate, workmate, neighbour and so on. It depends on where this person lives in a society. In this case, Najwa was isolated by her roommate and her roommate did not want to see and join with her. Her roommate had thought that the family without a male figure was a wrong thing. Patriarchal society could not accept a family without a male figure.

2) Sexual violence

The second kind of violence against the woman is sexual violence. Sexual violence is a forcible action related to the sexual activity done by a perpetrator to a victim without permission of the victim. Women are under position in a patriarchal society that are easily susceptible and vulnerable to the sexual harassment and sexual discrimination. Perpetrator may harass or annoy more than one victim because of men domination in a society (Pryor, 1987: 273; Vaux, 1993: 116; Zenelaj & Derveni, 2013: 541). There are many forms of sexual violence action done by a perpetrator. Two classifications of sexual harassment to women are: *First* verbal harassment as for example when the perpetrator calls the

woman by using the offensive name, giving sexist statement or comment, sexual jokes, talking about sexual body of woman, and humiliating of woman's body parts. *Second*, physical harassment. The perpetrator was done by touching, rubbing, grabbing, sexual assaults and so on. Another type of harassment is sexual gesturing, leering, and staring (Larkin, 1994: 270-273; Witkowska & Menckel, 2005: 9-11).

The first sexual violence faced by Najwa was getting sexual joke from the the owner of the hotel where Najwa worked. Najwa asked the permission to the boss because she wanted to take her grandmother to a doctor. However, the boss delivered some impolite words to Najwa. The word which contains sexual statement or comment is included into verbal sexual harassment (Larkin, 1994: 270-273; Witkowska & Menckel, 2005: 9-11). Although he wanted to entertain Najwa, his action did not make Najwa happy or laugh instead Najwa felt uncomfortable beside him.

B.2.b.02 She spat blood this morning. 'My mother is getting worse.'

'I am sorry, Najwa. May Allah cure her!'

She didn't believe in Allah for him to cure her. 'I have to take her to the doctor tomorrow for her chemo.'

'Fine, but you'll only be paid if your bum is on this seat.' He cackled. He never missed an opportunity to be impolite.

(WTDW, 2014 : 15).

The datum (B.2.b.02) presented above shows that Najwa got bad deed from her boss. Najwa worked in a hotel and have to face her indecorous boss in her daily life. Her boss's action to Najwa was very unnatural and inappropriate treatment. The boss could do it to Najwa based on his desire. Her impolite boss

often did sexual harassment to Najwa. It can be seen from Najwa's statement that **"He never missed an opportunity to be impolite"**. However, Najwa could not do anything. She was aware that she only a subordinate worker who must be submissive and obedient to her boss.

Najwa's boss as a person had the highest position rather than Najwa and she had many authorities in all sectors of the office. He was a holder of the activity in the office. He felt that he could do anything like verbal sexual violence to Najwa easily. Her impolite boss was related to some experts (Das, 2009: 909; Lee, Heilmann, & Near, 2004: 302; Pryor, 1987: 273; Sugihastuti & Saptiawan, 2010: 177) say that a man who has a good position, power, and strength can do anything based on his desire and his willing. Her boss was brave to do it because he had authority in all aspects and there was no one who will refuse or protest to her boss, another person, or women's protection agency.

The second sexual violence received by Najwa was violence that did not take the form of sexual verbal abuse but it was in the form of physical sexual abuse. Physical abuse was clearly included in the classification of sexual violence. Perpetrators commit their crimes through inappropriate acts to women without their permission deliberately. Perpetrators can do anything such as groping, touching, raping and many more which related to the physical sexual violence of the victim (Larkin, 1994: 271; Witkowska & Menckel, 2005: 9-11). Anyone can be a target of sexual abuse. However, an adult woman who has attractive sexual attention remains the target of the most frequent sexual harassment such as unwanted touching and invasion of personal space (Berdahl, 2007: 425). Najwa

as an adult woman got this violence in form of touching her sensitive part of body by someone who walked on the street. Najwa was treated like that when she wanted to go to the mosque to meet the Imam.

B.2.b.03 Taxis swerved tooting around buses, a truck full of breeze blocks was stuck in the traffic, street peddlers lined the pavements offering imitation watches and smuggled cigarettes, and the tamarind and carob drink peddler struck his cymbals rhythmically. ‘Quench your thirst!’ The pedestrians, a mixture of farmers, natives and immigrant workers, surged forward under the colourful kaftans and scarves hung above our heads. **Someone touched my bum and I leapt forward silently. If I resisted or shouted, people would find out about the violation and all the shame would be mine.** I bit my tongue, something I am used to doing.

(WTDW, 2014: 22-23)

Related to datum (B.2.b.03) above, it was explained that Najwa got indecent treatment by a brash man on the street. When Najwa was on the way to mosque, Najwa met and got bad experience from a stranger. The man had done something that made her uncomfortable by touching Najwa’s body part without Najwa’s permission. This moment really made Najwa’s psychological condition disturbed. Najwa did not accept the bad or unpleasant treatment from this stranger. Actually, she wanted to scream out because there was a person who has committed immorality towards her but she could not do it and she just kept silent. Najwa did not report this incident to everyone at that time because she was afraid that everyone would not believe and she was considered as a liar by everyone.

Sexual harassment or sexual violence can occur in everywhere like in private place or even in public place, as for example in private place where the sexual violence occurred in the family while in public places such as school, university, dormitory, shopping mall, public transportation, and even on the street

(Fisher et al., 2017: 1-2; Lenton, Smith, Fox, & Morra, 1999: 524). Najwa got a bad deed namely catcalling from a stranger on the street. Catcalling was defined as an action type of sexual harassment in the form of unwanted verbal sexual attention delivered by a stranger because they do not know each other. Sometimes catcalling is supported or accompanied by winking, loud whistling, or even grabbing (Bowman, 1993: 517; Fairchild & Rudman, 2008: 340; Fisher et al., 2017: 1-2; Ramadhan, 2018: 3). The following datum (B.2.b.04) would be described deeply and clearly.

B.2.b.04 A man stopped his car next to me. **‘Psst! Psst! Come here!’**

He thought I was a prostitute in disguise. Some wore the Islamic dress to hide their identity. ‘just wait there!’ I said.

‘Police!’

‘Your loss!’ He pressed down on the accelerator and raced away.

(WTDW, 2014: 26)

Someone who was on the street did sexual violence in the form of sexual verbal abuse. A stranger gave a “catcalling” to Najwa on the street. The man said **“Psst! Psst!”** and told her to come and join with him. It (*Psst..Psst*) was a sign of a catcalling where the man intended to tease Najwa with a whistle and temptation to attract Najwa’s attention. This action had no clear purpose to the victim. The perpetrator only wanted to tease or harass the woman’s life. Najwa did not know what is the real purpose or aim of the man’s action. He only wanted to attract Najwa’s attention and Najwa’s sexuality. The man did it to Najwa because he was interested in Najwa’s sexual body. She did not cover her body by the Islamic dress like other. As a result, the sexual desire of man became arose because she looks like a sexy girl.

Najwa was considered as a woman with more a sensual personality and she did not wear Islamic dress like the other Muslim women. In line with Das (2009: 909-910) that a woman who has a more sexual personality or characteristic consciously or unconsciously gives a signal that is interpreted as acceptance of sexual attention. The stranger tried to tempt Najwa so that her sexuality was provoked to follow the sexuality of the man. The vagueness or ambiguity of the intent and purpose of the perpetrator is in one line with the statement conveyed by several experts (Fairchild & Rudman, 2008: 340; Saunders et al., 2017: 325).

Now the perpetrators of sexual harassment do not only carry out their actions in quiet places, but also the perpetrators have dared to commit sexual harassment in crowded places or even in public places. The perpetrator does not hesitate to embarrass or discomfort the victim (Fisher et al., 2017: 1-2). Najwa got the sexual harassment on the public place especially at mobile phone shop when she wanted to buy a phone from a man. The man did indecent treatment by staring at the sensitive body part of Najwa. Staring on the sensitive body part of a woman is one of the sexual harassment (Larkin, 1994: 273; Witkowska & Menckel, 2005: 9-11). It can be seen on this following datum (B.2.b.05).

B.2.b.05 My next taks was to go to a mobile phone shop. I asked Charles id he knew of any. He said that there was one by the Tube station and that I had to hurry because they would shut in half an hour. He gave me a map and located it for me. I ran through the streets, trying to avoid people, probably students, businessmen, tramps, and policemen. When I got there, the African shopkeeper smiled, which was the first time in London. ‘What can I do for you for?’

I tucked my fringe behind my ear. ‘ I need a mobile phone.’

‘Contract? Pay-as-you-go? Smart phone?’

A contract seemed like a commitment. I didn’t know how long I would be staying in England. ‘Pay-as-you-go.’

‘A sexy number?’

‘No. Ordinary number.’

He got a pink phone of a box, slipped in a SIM card and dialled a few numbers to connect it, **his eyes lingering over my breasts.**

I paid him the thirty pounds and left the shop. **Men in the old country never looked at you openly and were experts in stealing glances.**

(WTDW, 2014 : 180-181)

Datum (B.2.b.05) shows to readers that the man did an inappropriate treatment to Najwa in a public place namely in a phone shop. This treatment certainly made Najwa embarrassed and reduced her confidence and her comfort when buying a cellphone, even made Najwa felt depressed. Not only that, Najwa also felt that there was a strange, anxious, and awkward thing so she rushed to pay it and leave the shop. The impact of sexual violence in the public is to make the victim especially the woman become embarrassed, reduce the comfort and certainly make the victims angry, worried, and under pressure or mentally depressed (Bowman, 1993: 517). Actually, a woman is more sexual rather than man because consciously and unconsciously she sends a signal to get sexual attention from someone else (Das, 2009: 909-910). Najwa unconsciously gave a signal to attract other people’s sexual attention by tucking her fringe behind her ear. Furthermore, Najwa wore an open cloth so that the other person was provoked to stare at her breasts.

c. Subordination

In patriarchal culture, men figure have authority, power and control to the womenfolk in all sectors. The domination of men lead to the restriction of women’s mobilities in making decision and getting something from social

community (Moghadam, 2004: 149). The arising of bad assumption of woman that woman as a emotional, irrational, and sensitive person puts or makes the position of woman under the position of man. Their different position can be applied in the domestic domain or even in public domain (Sugihastuti & Saptiawan, 2010: 84-85). Men can do anything what they want. They can do the gender inequality in domestic domain like in their family domain. Meanwhile, in the public domain can be occurred in the society, shopping mall, supermarket, school, university, or even on the street.

Someone's movement is limited when there is someone else dominates that movement. Woman feels that her movement is restricted because there is a man who dominates the woman's movement in her surrounding. Woman cannot do anything because there is a rule since long ago. Subordination arise because of the traditional patriarchal culture. A woman is forced to accept all of the consequence of her position which is under position of patriarchal society. It is reflected on Najwa's life. Najwa felt that she had no power or control to avoid and refrain from gender inequality which accepted by Najwa. She felt that her life was limited by her surrounding which put man as a superior person in her patriarchal culture. It can be seen in the following datum.

B.3.a.02 Our 'religious' neighbour told my grandmother the whole story. His family married him off to the daughter of Syrian merchant. **'Najwa is not marriage material,'** his father said, 'because, rumour has it, her father is a drug baron somewhere on the borders of China. **Also, brought up in a house without men,** she wouldn't know how to show my son respect and tend him. **Their's is a joyless house, with three shrivelling women rattling about in it.'**

My heart fell, banged against the tiles and broke into pieces like a demitasse. I sat with my mother under the lemon tree. **‘Why did he abandon us, leave us like this, fending for ourselves?’**
‘It’s this ugly thing called religion. Allah is more important to him than us.’ My mother gathered up her thinning hair.
My grandmother sucked her last tooth. ‘Some say he got married to an Asian beauty and now lives like a king in the mountains of the Himalayas.’
My mother’s chin quivered. She was still in love with you.

(WTDW, 2014 :10-11)

Data (B.3.a.02) above shows that Najwa got a kind of gender inequalities namely subordination from her society. Actually, she could not accept all of bad deeds from her candidate of future husband’s family but she could not do anything. She only accepted all bad deeds from her society. Najwa’s presence was rejected by him. It was caused by Najwa who lived without a male figure or male relative in her neighborhood who adheres to a patriarchal culture. A man was considered as an important person in Najwa’s society. She realized that her position as a woman only had a lower position than man in her surrounding. Najwa as an inferior person could not reject or refuse it. The bad deed accepted by Najwa was supported by the statement from Hooks (2000: 14) that the status of woman becomes worse because the woman is considered as an inferior person and social community assumes that man is a better person than woman.

Moreover, woman who has not a man figure or male relative in her family will get bad deed or unpleasant treatment from patriarchal society. It has a close correlation with Najwa’s life in patriarchal culture. Najwa’s society gave bad deed namely subordination towards Najwa and her family. Najwa’s social community considered that man was an important person in all aspects of social life. As a

result, Najwa's movement and her family movement were restricted by society because of their assumption which placed man as a superior person in her surrounding.

The limitation of woman's movement can be seen when a woman wants to survive and defend herself in a difficult situation. It does not give advantage to her. The low status and low position will limit her movement in her environment. When a woman faces something in a difficult situation and meet a man who has the high position, the movement of woman is limited automatically. The high position of man in society benefits his life. Woman cannot do anything. She cannot resist the bad deed from man. The woman must be submissive and obey all of orders, commands and directions from man. It can be seen from Najwa's life in patriarchal society. She got a sexual harassment from her boss. However, she could not refuse her boss's treatment because there was an assumption that womenfolk are lower than menfolk.

B.3.a.04 She spat blood this morning. 'My mother is getting worse.'

'I am sorry, Najwa. May Allah cure her!'

She didn't believe in Allah for him to cure her. 'I have to take her to the doctor tomorrow for her chemo.'

'Fine, but you'll only be paid if your bum is on this seat.' He cackled. He never missed an opportunity to be impolite.

(WTDW, 2014 : 15)

Based on the datum (B.3.a.04) above, it explains that Najwa got unpleasant treatment from her boss. She got sexual harassment from her boss when she worked in a hotel. Her boss always delivered obscene or offensive words to her. Nevertheless, she only kept silence and she was not brave to reject or attack her

boss. Najwa realized that her position was under the boss's position. Her boss who had more power and authority rather than Najwa will always be respected by Najwa. It was supported by the statement from Suarni (2015: 31) that the menfolk who have the good position than the womenfolk can do anything what they want. The menfolk can do it without thinking the feeling of the womenfolk. It was reflected when Najwa's boss took indecent action towards Najwa whether in a crowded situation or not. Najwa was faced with someone who had a high position. It made Najwa unable to avoid, refuse, and protest from her boss's obscene treatment.

The limitation of women's movement were not only occurred in domestic domain, but also in public domain (Sugihastuti & Saptiawan, 2010: 84-85). There are various women's movement restrictions in a society. One of which is self-defense in the public domain. Women feel that they are not in luck because only a few or no one who believe and support when facing problems in difficult situations. This unfavorable position of women make them unable to do many things freely. The social community only believes and focuses on man's speech rather than woman's speech.

B.3.a.06 Taxis swerved tooting around buses, a truck full of breeze blocks was stuck in the traffic, street peddlers lined the pavements offering imitation watches and smuggled cigarettes, and the tamarind and carob drink peddler struck his cymbals rhythmically. 'Quench your thirst!' The pedestrians, a mixture of farmers, natives and immigrant workers, surged forward under the colourful kaftans and scarves hung above our heads. **Someone touched my bum and I leapt forward silently. If I resisted or shouted, people would find out about the violation and all the shame would be mine. I bit my tongue, something I am used to doing.**

(WTDW, 2014: 22-23)

In datum (B.3.a.06) above, it was seen clearly that Najwa could not protect and defend herself in a difficult situation. Najwa wanted to rebel him by shouting when she was disturbed by man in a public area. However, she canceled it because she realized that Najwa was not a person who had a high position in the community. Not only that, she will also be embarrassed because no one who will believe her accusation. So, she did not want to exacerbate her dignity because people tend to trust the man's speech rather than her speech.

The limitation of women's movement is also seen in local regulation where women are not allowed to eat or drink in a public domain. This rule limits women's movement. It is detrimental to women's life. Women feel that they are isolated by their surrounding. Not only women who get such restrictions but men are also not allowed to eat in public domain. However, the restriction on the movement are more accepted by women than men. There are lots of rules limit the space for women to move in her life of patriarchal society.

B.3.a.10 I could cross its borders, take a taxi for hours or board a plane. Under the watchful eye of the Pasport Service guards, I went to the nearest kiosk and bought a bottle of fizzy drink to celebrate. **My grandmother told me that Muslim men and women were not supposed to eat in public.** They were dicredited and their testimony would not be accepted in court. I unscrewed the top and drank. Its couldness and sweetness was so refreshing. Men were stealing glances at me.

(WTDW, 2014 : 52)

In datum (B.3.a.10) presented above, it explains that Najwa was surprised and confused by the situation at that time. Najwa did not find a woman who ate in public places. It was caused by the local rules which control the people. There

were rules that Muslim women were not allowed to eat and drink in public places. However, Najwa ignored her grandmother's advice. Najwa kept drinking in the public place. At that moment, the people around her saw Najwa's movement confusedly.

d. Marginalization

Patriarchal society have the belief and put the womenfolk in the second position after the menfolk's position. A woman as a person who lives in lower position, class or status is marginalized in almost all of the sectors of social community. This unpleasant treatment namely marginalization makes a woman cannot do anything based on her desire and her willing. Woman feels that her movement is restricted from society. There is a number of woman's movements restricted by society such as the restriction in getting public facilities, getting public health, getting education, having heritage, and so on. The type of marginalization found in the novel *Willow Trees Don't Weep* by Fadia Faqir was marginalized from getting public facilities.

Najwa who lived in the patriarchal society made she got the problem of gender inequality namely marginalization. She could not reject and defend herself to get gender equality from the surrounding environment. She had no power to resist the unpleasant treatment from social community. It has correlation with the statement from the expert that the woman who lives in patriarchal society usually has no power to attack the gender inequality. As a result, this woman get many

kinds of gender inequality like marginalization, stereotyping, violence, subordination, and workload (Sugihastuti & Saptiawan, 2010: 87).

Different gender creates the unpleasant treatment from the society between men and women. The society which concerns or applies the patriarchal culture will treat men and women differently. The significant difference can be seen in the level of economic welfare and the power of authority in a society (Berry & Bell, 2012: 238). This situation does not give advantages to womenfolk. The unpleasant treatment of women such as the oppression towards women and the limitation of women's space (marginalization) is a part of bad behavior of men (Zubaidi et al., 2011: 70). The existence of patriarchal culture in an area is evidenced by marginalization of women in two sectors. The first sector is in public sector such as in an education, labor market, economy, politic, and many other which relates the limitation in the public area. The second sector is in the domestic sector or can be called in a family such as household affairs and inheritance (Makama, 2013: 116).

Najwa got marginalized in a public sector from her neighborhood. She was marginalized in accessing public facilities. Marginalization was not only accepted by Najwa but also accepted by her grandmother and another woman. Najwa was treated unfairly because she lived in a patriarchal environmentt where a woman was marginalized from almost all aspects and sectors in society. Najwa was marginalized when she was grieving of her mother, Raneen. Najwa and her grandmother were so disappointed because they did not get the same right in social life. It can be seen in datum (B.4.a.01) below.

B.4.a.01 My grandmother arranged for her coffin to be carried to the mosque, where they performed the Funeral Prayer, and then to be driven in a van to the local cemetery. **Women were not allowed to go there**, but she insisted. The driver sped over uneven roads and we huddled on mattresses in the back, holding on to the coffin.

(WTDW, 2014 : 3)

Najwa was marginalized when she wanted to join and to go to the local cemetery. There was someone who wanted to obstruct and did not allow her and her grandmother to participate in the funeral ceremony of her mother's death. This regulation was made by the patriarchal society. It was so detrimental to womenfolk's life. Najwa felt that she received unfair treatment from her surrounding. She could not enjoy and access the facility or infrastructure in the public area. Najwa who lived without a male figure or male relative in a patriarchal environment made Najwa stressed and did not know what to do in her surrounding.

The second marginalization received by Najwa in the public area is in getting access of public facility, namely in accessing in a local internet café. There was a rule which limit the activity of woman in a society. This limitation caused woman to be limited in obtaining information digitally or electronically. Woman felt that she had less intelligent than men because the men could access the internet café in getting more information freely. Woman was considered as a strange person if she dared to enter and join in the internet café. People would give a bad label to this woman because this woman had done inappropriate thing and it is not suitable with the rules or norms of social community. Najwa was treated this unpleasant treatment from her society. It can be seen in the quotation below.

B.4.a.04 Clasp the photo, **I went to the local internet café, a space out of bounds for chaste women. Only men went there, to sit in front of the computer screens, cracking roasted watermelon seeds, smoking hubbly bubbly and searching for sites of ill repute.** If I walked in, they would think that I was looking for chance encounters. Breaking the rules of the community was easy. One foot after another and I was right in the middle of that cloud of smoke and nicotine. I asked for a two-dinar pass and sat down. I keyed in *Mazar* and the search engine packed up.

[...]

When I keyed in *Mazar Taliban War*, the screen went blank, but before it did I was able to read, *Afghan massacre. The convoy of death.*

The cyber café attendant said, 'Now the system has truly crashed. Certain words make the censor jittery. OK, *shabab!* You can go home now. The server is down.'

Suddenly all the men turned and ogled me. I buttoned up my mother's jacket and walked out, tainted and with little information or Mazar-e-Sharif.

(WTDW, 2014: 49-50)

Najwa was treated unfairly by the community. At that time, women's space was limited by the rules which set by patriarchal society. The limitation or restriction on women's movement have violated the human rights of women. Najwa did not see a single woman visited the internet café. However, Najwa still visited this place because she desperately needed information about her father's whereabouts through the internet service. She decided to enter the internet cafe because she wanted to find clues to meet her father who has left and abandoned her. She was able to enter the internet café easily but soon the computer which used by Najwa died suddenly. There is very little information obtained by Najwa. When the computer server was having a problem, Najwa was asked to leave the internet café by the officer and she could not do anything. Then, she decided to go home with shame because the male visitors looked at Najwa sarcastically.

The role of men is needed in all fields because men are considered as an important person by society. The social community has the assumption that only men can do and control all sectors in social life. There are several rules that require the presence of a male figure to fulfill administrative requirements in social life. Another unfair treatment received by Najwa was when she wanted to make a new passport. Someone must get the permission from the male figure in her house, whether it is from her father, her husband, or other male relatives. It is reflected in Najwa's life. She came to the passport making service office by herself. Moreover, she did not get permission from male relatives. It can be seen in datum (B.4.a.05) below.

B.4.a.05 In the morning, I kissed my grandmother's hand and took a taxi to the Identity and Passport Service in the west side. The man by the gate asked, **'Why are you here alone?'**

'I have no male relatives.'

He sized me up. 'I don't believe you. Did you grow out of a tree?'

'My father is away, my mother is dead and my grandmother is too old to leave the house.'

He let me in. It took three hours to get to the front of the queue and hold the attention of the civil servant in charge of issuing passports. My grandmother had insisted that I wear my mother's best teaching suit and the cheap material absorbed rather than deflected the heat. The form I handed him was damp.

'Are you married? If you are I need your husband's permission.'

'No, I am not married.' I wrung my hands.

'Go over there and write a statement pledging that you are single! Don't forget the stamps.'

I wrote it, signed it, stuck the postal stamps on it, then joined the queue again.

He fingered his trimmed moustache. 'Not many women come here on their own like that to get their passport issued.'

I bit my lower lip and handed him the papers. My grandmother had told me to keep quiet about my father. *'If they find out that you intend to travel to Pakistan, you'll be in trouble.'*

'My father is away and mother is dead.'

He hesitated, stamped it and passed it. A few minutes and your pasport will be ready.'

(WTDW, 2014 : 51-52)

The datum shows to readers that Najwa felt that her movement was complicated because the officer did not allow the woman to come alone in making a new passport. Najwa made a new passport to travel on her father's searching mission. There are several rules that require the presence of male figure to accompany a woman in making a new passport or get permission from a male relative. Najwa's sincerity in making passport was doubted by an officer because she only come by herself. Najwa was not accompanied by a male relative because her father left home long ago. She only lived with her mother and her grandmother. The officer did not believe if Najwa lived without male relatives. Najwa explained the reason of coming to the officer. Finally, the officer allowed Najwa to continue in making a new passport. However, Najwa had to make a statement that Najwa's status was still single. It has correlation with the statement from Campbell (1967: 823) that the presence of male figures in a society are very important in a social life because there is an assumption that only men who can control, handle, and manage all the fields in a society. Moreover, male figures are needed in all sectors or fields to fulfill several administrative needs in a social life. If a woman does not have male relatives in her house, she will get the problems in her life such as exclusion, humiliation and so on. So, the presence of a male figure was considered very important in Najwa's life.

3. Discourse Construction seen from the Dimension of Social Context

The last dimension of van Dijk's discourse construction model is social context dimension. Van Dijk highlights the correlation between phenomena in the novel and in real life. There were several issues contained in the novel *Willow Trees Don't Weep* by Fadia Faqir. There was a rule of dressing style towards the woman, the existence of male figure in society, the great influence of religion, the prohibition of woman to travel alone, and the last is there was the constraint of woman's desire. These issues occurred in three countries, they were Jordan, Pakistan, and Afghanistan. The deep explanation of the finding result will be described below:

a. Jordan

Based on research held by United Nations Development Programme (UNDP) in 2012, Jordan was included in a constitutional monarchy which the constitution declared on January 8, 1952. It was led and controlled by second king, named King Abdullah. This country belongs to a country that is undergoing development. However, this country is one of some countries that applies patriarchal and paternalistic culture where it upholds the existence of male figure in a society. Men had power and authority in many sectors than the woman had. Women had to get permission, decision, and approval from her father, husband or other male relatives in her house (Mehtap, Pellegrini, Caputo, & Welsh, 2017: 8). This country had a government system that was influenced by Islam because almost all of the population in Jordan believes in Islam. Some people assume that

the norms, rules, or laws which based on Islamic religion lead to unfair treatment in a society. The social community always elevates the highest position of men compared to women. As a result, there is a great deal of unpleasant treatment, discrimination, or gender inequality accepted by women (Shteivi, 2016: 15; Tabet, 2005: 1). These issues can be applied and correlated between the real life and the social life of main female character in the novel entitled *Willow Trees Don't Weep* by Fadia Faqir.

Amman is a big city in Jordan. Jordan is a religious country because this country dominated by Islam religion. The great influence of religion make Najwa's neighbour becomes very religious people. Almost all of her neighbours believe in Islam. It can be proved from Najwa's statement toward the neighbour. She always said "our religious neighbour" to her neighbours. Moreover, her religious neighbour obey and follow the order of Islam's rule about the dress style worn by woman. Woman has to wear the Islamic dress which cover her body and her head. It is related to the instruction in Qur'an *surah* An-Nur verse 31. This verse commands women and men to keep and lower their gaze, their genitals, and do not show their jewels to other people. A woman is not allowed to show her body and her head (*aurat* or *zeenah*) to other men. She is only allowed to show it to her husband, father, husband's father, son, brother, sister, another muslim woman, and old male servant who has no sexual desire toward the woman. She was instructed to wear decorous clothes which cover her body and her head. It can be seen when Najwa and her neighbors wore the Islamic dress such as veil/jilbab,

abaya, yashmak, kaftan, scarf, *ihram*, haj clothes, headscarf, and shawl in the outside of her house or in society.

The presence or existence of man is considered as a important person in almost of the sectors to complete the administration of social life. Najwa as the main female character faced many problems when she lived in Amman, Jordan. She only lived with her mother, Raneen and her grandmother, Zainab. Najwa did not live with her father, Omar because he left and abandoned Najwa when she was three years old. Najwa lived in Amman, Jordan which applied the patriarchal culture. It requires the presence of male figure in the society. Because of her inferior status, she got many unpleasant treatments namely gender inequalities from her surrounding neighbours such as restriction Najwa's movement like the constraint of woman's desire, marginalization in getting access of public facilities, bad statement towards the woman like stereotyped as an emotional person, stereotyped as a weak person, stereotyped as a sexual object, and even she got the violence from society. The reason of all these unpleasant treatments because of the assumption that there is no man who protects and accompanies her. The woman was not allowed to travel alone because the woman will get bad deed from perpetrators. However, the main female character, Najwa was forced to travel alone because she had not a male figure or male relative who can protects her wherever she goes.

b. Pakistan

The social context in Pakistan is characterized by a patriarchal culture system. This patriarchal culture places the position of Pakistan in the third place from the most dangerous country for woman's survival and security. This culture places the position of women under the position of men. Men have more authority towards women. Men figure controls and organizes the regulation in a society. It arises gender inequality between men and women. This case creates a lot of unpleasant treatment from social community. As a result, it makes a woman as a weak person and causes the limitation of woman's accessibility and mobility. It can not be separated from the influence of Islam. Islam is the biggest religion in Pakistan. Pakistan has another name Islamic Republic of Pakistan. All of the laws in Pakistan government have to be related to the Islam religion (Adeel, 2016: 14; Hadi, 2017: 300; Moheyuddin, 2006: 8).

Pakistani society strongly adheres to the teachings of Islam. People always obey all orders and stay away from prohibitions that have been set in the teachings of Islam. It can be seen in the main female character's life based on the novel entitled *Willow Trees Don't Weep* by Fadia Faqir. The main female character, Najwa faced various problems during her father's quest. When she was in Pakistan, she had to obey the rule. The rule that must be obeyed by Najwa is the way to dress Pakistani women in social life. Pakistan has a dressing style or dressing suit that conforms to Islamic norms. A woman must wear polite clothes. The cloth which covers the entire curve of woman's body part and woman's head. Woman must wear it when she was going outside of the house. Islamic dress that

must be worn by a woman includes veil, scarf, headscarf, shawl, *chador*, hijab, and *burqa*. Moreover, the Islamic atmosphere in Pakistan also feels very thick. It can be seen when Najwa is on the way. She listens to the strains of the Koran from her car.

c. Afghanistan

Afghanistan has also patriarchal culture which man has more power, control, and authority over the woman. Almost all of people believe in Islam is around 99% of Afghanistan's population. There are decrees or rules from Koran and Hadith that strengthen and reinforce the norms and values of patriarchal culture. It can be seen in the restriction on woman's movements, activities, freedom, and expression. The rule of dressing style of woman and woman's behavior regulated by government. The Afghanistan government have adopted this rule from the Islamic teaching. This decree can be called by *fatwa* (religious decree). This *fatwa* states that purdah and decorum must be obeyed by a woman in Afghanistan. There is also a prohibition not to allow woman get along with a stranger. Woman must be careful with stranger and minimize contact with foreigners, outsiders or strangers. Other *fatwas* which regulates the woman's life include not being able to use a perfume, not being able to preen, not wearing tight clothes, rules for covering the whole body parts, not wearing male clothes or tomboyish clothes, not wearing the dressing style of infidel, not wearing anklets, not travelling alone, not going outside without approval and permission from her male relatives, not

speaking/looking with another man/stranger man, not laughing out loudly (Saigol, 2002: 11-13).

Almost all of the Afghan woman follow this *fatwa*. The situation in Afghanistan can be seen and correlated in the novel *Willow Trees Don't Weep* which faced by main female character, Najwa. During the process of her father's searching, Najwa found several new phenomena. Najwa had to adjust her appearance to the situation that occurred at that time. Najwa was wearing an Islamic dress according to what Afghan women worn. Islamic dress which is used by Afghan women includes veil, *chador*, shawl, and *burqa*. Najwa was also shocked when she reached out to shake hands with someone else. However, this person did not want to shake hands with Najwa, because this person did not allow to shake hands with strangers or foreigners. Moreover, Najwa worried if she got a big problem because she was desperate to go alone without her male relatives. She was in a foreign country with a stranger and she thought about her safety. The Najwa's thought make her not calm and her psychological condition became unstable.

C. Limitation of the Study

This research only focuses on one discourse, namely using a novel with the theme of gender inequality in patriarchal society. This study only uses the theory of critical discourse analysis from Teun A. van Dijk. This research is qualitative and should be supported by quantitative methods to determine accuracy in a discourse making. This research is also focuses only on the metaphor usage from

microstructure. It was intended to analyze what behind this novel became best selling and has high aesthetic value because the language is used in this novel is very touching and arousing the feeling of readers. All of these limitations can be taken into consideration for next research.