

# CHAPTER I

## INTRODUCTION

This chapter deals with six components, such as the background of research, statement of problem, research objective, research significance, the definition of key term, and organization of writing.

### 1.1 Background of Research

To discuss about the woman, certainly is never ending story. Where and when, woman always being a good topic. In line with what we call as feminism, indeed the ideology that comes firstly from a woman's movement to fight for their freedom in public speaking, has a beginning but has no ending. We are being in accord that woman has two unique sides. Like "*recto verso*" in a book.

Each sides of them has a different characteristics. In one side, the woman is a beauty. Her grace is awesome. Of course we still remember of Fir'aun story. The king that claimed himself as a God, has submitted of his wife's wish, to take care a Musa baby in the palace. However, in that time, the all of son of Bani Israil clan, must be killed. Yet, in another side, obviously the woman is a weak figure in physical and also mentality. These weakness that capitalized in many times by the wicked man. In literary work, "Patsey", one character of Solomon Northup Memoir, *12 Years a Slave*, so enough become the evidence that the rapping have been done by Epps (her employer), is not about the racial issue only, but the helplessness of a woman personally.

From both sides above, there is also a thought worse of women. They assume that the woman was despicable. Second-class who though beautiful, but not acknowledged its existence. Tragically, from among philosophers, some of them consider that God created woman only to accompany the men. Aristotle (in Selden, 2005: 127) states that, "female is

female by virtue of certain lack of qualities”. While Thomas (in Selden, 2005: 127) says that, “Woman is an ‘imperfect man’.”

Although in reality, the imperfection of the woman was able to make a man feel perfect, in fact until now women's issues are not endless. There is always a limit which defines that woman really a second-class of human being. What if one of the many problems that originated from a religious ideology? Sure, it's so very interesting to study. Although traditionally, research on women, sits at the bottom in the list, because it is considered to be limited, involving only a special group and sort her problems are not inevitable. Not to mention the assumption that a woman's world only limited to families, children and the home. But if we run away from it, is not that going to lead us to a more general problem that is related to politics? According to Nawal (1980: 25) that, “The political ‘higher’ than each country is building on many bricks little bricks, on details that weave themselves into a common form.” The details here are intended as personal needs; desires are also the problems of individuals, in this case “the women”.

Starting from that point, it would be more interesting, when we are out of the zone and found the fact that the rest of the world that is not the place to understand feminism came from, there are efforts made by the women, to liberate themselves as aligned with what is called the American and European women as Feminism. In Saudi Arabia, which is actually upholding Islamic law for example, not a few women who live there feel oppressed of their rights. That is what is felt by Carmen Bin Ladin, who had also been settled there for several years, until finally decided to leave and settle in Geneva Swiss.

In her book, *Inside the Kingdom* (2005), Carmen devotes her complaints during her stay in Saudi Arabia. However, what makes the researcher feel challenged to make the research materials are, what view it on an ideology that is considered as a result of thinking brought

about by a Sheikh from Najed, namely Sheikh Muhammad bin Abdul Wahhab, who in fact today is often associated with the term “Wahhabi”.

Every one of us almost has a different definition of the Wahhabi. What the Wahhabi, but in fact, not a few of us who can only say that Wahhabi is Saudi Arabia. Haneef in the book *The Wahhabi Myth* (2002: 8) says that, “What was dubbed ‘Wahhabi’ are trying to implement the understanding of the basic principles of the teachings of Islam, namely monotheism, and tried to restore from any form of ‘shirk’ and ‘heresy’ and ‘superstition’ in religion.” Even so, James (2002: 8) also said that, “None of the Muslims, never attributing itself to the term. In other words, the term is still debated.” In contrast to Haneef James Oliver, in *Confessions of a British Spy and Saud Histories*, Von Edison Alouisci (2001: 4), states that, “Wahhabi sect is a hard and rigid follower of Muhammad ibn Abdul Wahhab lay and deep religious knowledge in *muthola'ah*, (studying the book), self-taught with a sense of his own thoughts.”

Therefore, in order to more widely, conduct research using the perspective of a woman is an interesting thing. As the Wahhabi term itself is still debated its origin. However, because of Saudi Arabia which is labeled as Country of Wahhabi, then the relationship with literary works, how the book *Inside The Kingdom* is set in Saudi Arabia, it could give us explanations about what Wahabi is, exactly by using the woman’s view, in this case Carmen bin Ladin as the author.

Because of that, it is necessary to include some previous studies concerning the roman of this biography. Those previous studies are as follow, first *A Translation Analysis of Conjunction on Novel: Inside the Kingdom by Carmen bin Ladin and its Translation*, (Hartanti, 2011). This is a paper comes from Muhammadiyah University of Surakarta. Second is *Gender Inequality in Carmen Bin Ladin’s Inside the Kingdom: A Feminist Approach*. This is the paper comes from Muhammadiyah University of Surakarta (Arina, 2008). Third is *Mother’s Sacrifice reflected in Inside the Kingdom by Carmen bin Ladin* by Mega Nur (Hidayati, 2004). This is a

paper comes from Muhammadiyah University of Surakarta. Fourth is *The Longing of a Woman To Get Free From The Influence of Partriarcism a Feminism Approach to The Novel Inside The Kingdom by Carmen Bin Ladin*. This is a paper comes from University of Balikpapan (Marten, 2008).

From those previous studies, it can be summarized that this research has the differentiation with them. This is because this research analyzes about the woman's view of "wahhabisme" in *Inside the Kingdom*, Carmen bin Ladin. The chapters that follow will explore this in detail.

## 1.2 Statement of Problem

Based on the research background above, the researcher limits the analysis on Carmen bin Ladin's *Inside the Kingdom*, into two research questions as follow:

1. How does the *Wahhabism* reflected in Carmen bin Ladin's *Inside the Kingdom*.
2. What are the influences of *Wahhabism* to woman's life as reflected in Carmen bin Ladin's *Inside the Kingdom*.

## 1.3 Research Objective

Based on the research questions above, the researcher has two purposes of this research as follow.

1. To know what the *Wahhabi* is, in Carmen bin Ladin's *Inside the Kingdom*.
2. To know deeply the influences of *Wahhabism* to woman's life according to the author in Carmen bin Ladin's *Inside the Kingdom*.

## 1.4 Research Significance

In conduct this research, the researcher expects that this research will be has the significant. Practically, this research expected to be a reference for the reader who wants to analyze the similar problem. Then, this research also expected to provide the knowledge to the reader in understanding what the *Wahhabi* is by using the woman's perspective.

## 1.5 Definition of Key Term

### 1. Wahhabism

*Wahhabism* refers to the ideology of Islam that has been brought of Sheikh Muhammad bin Abdul Wahhab from Najed. This ideology urges the people come back to the purity of Islam.

### 2. Carmen bin Ladin's *Inside the Kingdom*

*Inside the Kingdom* is a roman biography. It has been written by Carmen bin Ladin in 2005. This novel was published by Grand Central Publishing New York Boston. This novel has been translated into twenty-eight languages in thirty-two countries.

