

**MALALA'S STRUGGLES AGAINST UNFAIRNESS IN MALALA
YOUSAFZAI AND CRISTINA LAMB'S *I AM MALALA***

THESIS

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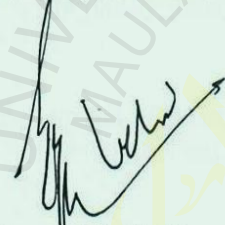
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This is to certify that Eva MiftahulUlum's thesis entitled "Malala's Struggles against Unfairness in Malala Yousafzai and Cristina Lamb's *I Am Malala*" has been approved by the thesis advisor for further approval by the Board of Examiners.

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MOTTO SHEET

Indeed the most honored of you in the sight of Allah is the most righteous. (49:13)



DEDICATION

This thesis is dedicated to my beloved parents; Supaken and Lasemi who always educate and guide me to be good girl.

Next, this is dedicated to my sister Ida Fahrestu who has been giving me a chance to school in college. I do thank you so much. And for All my older sisters Mb Titis, Mb Cicik.

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Next, this is dedicated to all of my teachers since I was in kindergarten till now, without you all, I am nothing.

Next, this is dedicated to all of my family in BTCQ, I am so blessed, happy to be with you there.

Next, this is dedicated to all of members of BSI “2012, I am so lucky meeting and studying with you in the college.

The last, this is dedicated to all of sisters and brothers who know I am.

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All praise is always to be God of the universe, Allah SWT, for his blessing and Mercy. Therefore the researcher can accomplish the thesis entitled *Malala's Struggles against Unfairness in Malala Yousafzai and Cristina Lamb's I Am Malala* as the requirement for the degree of *Sarjana Sastra*. Then, for the last prophet Muhammad SAW, May *Shalawat* and *Salam* of Allah are still delivered to you till hereafter. Aamiin.

For the great sacrificial to finish this research. There are many obstacles in the arrangement process of this research. Nevertheless, they are disappeared because of support and encouragement from all. And now, the research is done, ultimately. Therefore, the researcher should say thanks to her supervisor Dr. Syamsuddin. M, Hum, who had given his guidance and support during the process of doing this thesis.

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Ultimately, the researcher realizes that this research is still having some deficiency. Therefore, the researcher needs the constructive suggestions from the

readers to make it better. And hopefully this research can inspire the readers to conduct the better analysis.

Malang, June 20th, 2016

Author



ABSTRACT

Ulum, Eva Miftahul. 2016. Malala's Struggles Against Unfairness in Malala Yousafzai and Cristina Lamb's "*I Am Malala*". Thesis. Department of English Letters and Language. Faculty of Humanities. Maulana Malik Ibrahim State Islamic University of Malang.

Advisor : **Dr. Syamsuddin, M.Hum**

Keyword : *Struggle, Unfairness, Islamic Feminism*

The emergence of the struggles which is done by a Muslim woman in Majority Muslim country because of the unfairness controlled by men (Islamic extremist) in the society. Such in Pakistan, the conflicts appear in the Muslim society caused by misleading and misinterpreting of Islam itself. As the consequences, there are many polemics, debates, and prejudices which tend women to be inferior (UNESCO:2006), although they both men and women are in the same faith, Islam. In this study, the researcher presents the analysis as well as the objectives of the study formulated. i.e. to analyze the kinds of unfairness experienced by Malala and the other women in Pakistan as reflected in Malala Yousafzai and Cristina Lamb's *I Am Malala* and to analyze the struggles of Malala (a major character) in fighting against unfairness.

This research is categorized as literary criticism since the researcher conducts the analysis on literary work, including description, analysis and the interpretation. In conducting this study, the researcher uses Islamic Feminism approach. Islamic feminism is a discourse and practice which has been declared within Islamic paradigm (Badran:2002). The data are collected from words or sentences in the form of monologue or author's statement in the memoir which is related to the topic. In analyzing the data, the researcher uses the perspective of Islamic feminism by Islamic feminist's thought Amina Wadud (*Qur'an and Women: Rereading The Sacred Text from a Women's Perspective*:1999) which asserts the women's perspective in reading the Quran to absolve the unfairness of men.

After analyzing the data, the researcher finds that unfairness experienced by Malala and the other women in Malala Yousafzai and Cristina Lamb's *I Am Malala* divided into four; Victimization in the name of honor, Selling of Bride, Restriction of political system and Terror Factor. While the aspects of struggles which are done by Malala (a major character) divided into two; Malala's struggle in getting education and Malala's struggle for Muslim women's access to public's space.

ABSTRAK

Ulum, Eva Miftahul. 2016. Perjuangan Malala Melawan Ketidakadilan dalam *I Am Malala* oleh Malala Yousafzai dan Cristina Lamb. Skripsi. Jurusan Bahasa dan Sastra Inggris. Fakultas Humaniora. Universitas Islam Negeri Maulana Malik Ibrahim Malang.

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Kata Kunci : Perjuangan, Ketidakadilan, Feminisme Islam.

Munculnya perjuangan yang dilakukan oleh seorang wanita muslim di negara mayoritas Islam dilatarbelakangi oleh ketidakadilan yang terkontrol oleh laki laki (Ekstrimis Islam) dalam suatu masyarakat. Seperti di Pakistan, beberapa konflik yang muncul di masyarakat Islam disebabkan oleh penyesatan dan salah penafsiran terhadap Islam itu sendiri. Sebagai konsekuensinya. Muncul banyak polemik, perdebatan, prasangka yang menyudutkan wanita untuk menjadi kaum rendahan (inferior) (UNESCO:2006), meskipun posisi mereka, laki laki dan perempuan dalam satu keyakinan, Islam. Dalam penelitian ini, peneliti menyuguhkan analisis beserta kajian analisa objektif. i.e. Menganalisa bentuk-bentuk ketidakadilan yang dialami oleh Malala dan wanita-wanita lain di Pakistan seperti yang tergambar dalam *I Am Malala* oleh Malala Yousafzai dan Cristina Lamb dan menganalisa perjuangan-perjuangan yang dilakukan oleh Malala (pemeran utama) dalam melawan ketidakadilan.

Penelitian ini dikategorikan sebagai kritik sastra sejak peneliti mengarahkan analisisnya terhadap karya sastra, termasuk deskripsi, analisis dan interpretasi. Dalam pengadaan terhadap penelitian ini, peneliti menggunakan pendekatan feminisme islam. Feminisme Islam adalah sebuah wacana and praktik yang di deklarasikan dalam paridgma islam (Badran:2002). Pengumpulan data diperoleh dari kata-kata atau kalimat-kalimat pada memoir dalam bentuk pernyataan penulis sesuai dengan topik. Dalam menganalisis data, peneliti menggunakan perspektif feminisme islam oleh pemikiran Amina Wadud ((*Qur'an and Women: Rereading The Sacred Text from a Women's Perspective*:1999) yang menegaskan perspektif wanita dalam membaca Quran untuk membebaskan ketidakadilan yang dilakukan laki-laki.

Setelah menganalisis data, peneliti menemukan ketidakadilan yang dialami oleh Malala dan wanita-wanita lain dalam *I Am Malala* oleh Malala Yousafzai dan Cristina Lamb yang terbagi menjadi empat; Pengorbanan atas nama kehormatan, Menjual Pengantin Wanita, Pembatasan sistem politik, Faktor teror. Sedangkan aspek-aspek perjuangan yang dilakukan oleh Malala (pemeran utama) terbagi menjadi dua; Perjuangan Malala didalam mendapatkan pendidikan

ملخص

العلوم ، إيفا مفتاح . 2016. الكفاح مالالي ضد الظلم في مالالي يوسفزاي و كريستينا لامب "أنا مالالي". بحث علم. قسم اللغة الإنجليزية والأدبية. كلية العلوم الإنسانية. جامعة مولانا مالك إبراهيم الحكومية الإسلامية في مالانغ.
المستشار: الدكتور. شمس الدين الماجيستير

الكلمات الرئيسية: كفاح، ظلم، الحركة النسائية الإسلامية

ظهور الكفاح التي تتم بواسطة مسلمة في بلد غالبية المسلمين بسبب ظلم يسيطر عليها الرجال (الإسلامية المتطرفة) في المجتمع. هذا في باكستان، يبدو الصراعات في المجتمع الإسلامي بسبب مضللة وإساءة تفسير يد من المجادلات والمناقشات والآراء المسبقة التي تميل المرأة أن تكون للإسلام نفسه. العواقب، وهناك العد أدنى من (اليونسكو: 2006)، على الرغم من أن كلا من الرجال والنساء وهم في نفس الإيمان، الإسلام. ويعرض الباحث في هذه الدراسة، والتحليل، فضلا عن أهداف الدراسة وضعت. أي لتحليل أنواع الظلم التي يعاني منها مالالي وغيرها من النساء في باكستان كما تنعكس في أنا مالالي قبل مالالي يوسفزاي و كريستينا لامب (حرف كبير) في القتال ضد الظلم.

يتم تصنيف هذا البحث كالتفد الأدبي حيث يقوم الباحث تحليل العمل الأدبي، بما في ذلك وصف وتحليل والتفسير. ويستخدم الباحث في إجراء هذه الدراسة، نهج "الحركة النسائية الإسلامية. الحركة النسائية الإسلامية هو الخطاب والممارسة التي أعلنت ضمن النموذج الإسلامي {بدران : 2002}. يتم جمع البيانات من الكلمات أو الجمل في شكل مونولوج أو أقوال مقدم البلاغ في مذكراته التي تتصل بهذا الموضوع يستخدم الباحث في تحليل البيانات، منظور الحركة النسائية الإسلامية بالإسلامية النسوية في الفكر أمينة ودود (القرآن والمرأة: "إعادة قراءة النص المقدس" من المنظور نسائي: 1999) الذي "يؤكد وجهة نظر المرأة في قراءة القرآن الكريم لتبرئة ظلم للرجال"

وبعد تحليل البيانات، يرى الباحث أن ظلم ذوي الخبرة من مالالي وغيرها من النساء في يوسفزاي مالالي و كريستينا لامب أنا مالالي الساعة مقسمة إلى أربعة الأجزاء باسم الشرف، بيع للعروس، تقيد النظام الساسي وعامل الازهاق . بينما م
جوانب النصال التي تتم من قبل مالالي {حرف كبير} وينقسم الي قسمين الكفاح الذي مالالي في الحصول على التعليم والكفاح فيم مالالي للوصول المسلمة الى الجمهور في الفضاء .

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CHAPTER I

INTRODUCTION

This chapter presents research background, research questions, research objective research significance, scope and limitation, research methodology, and definition of key terms.

1.1 Research Background

The status of women in Muslim majority countries are being intensively studied and debated. Their existences are often provoking polemics, nourishing prejudices, and evoking stereotypes that are often disconnected from a far more complex reality (UNESCO:2006), such in Pakistan, World Economic Forum's Global Gender Gap in 2012 gives evidence that Pakistan has 134th out of 135 countries and it became the worst place for women (World Economic Forum, 2012: 9). In addition, the United Nations Development Program (UNDP) reported that Pakistan ranked 123th out of 148 countries in the 2012 Gender Inequality Index (GII) (UNDP 2013).

Bhattacharya (2013) stated Many Muslim women mostly experience the patriarchy that cause a total disregard in society. In Pakistan, Noor (2004) stated that women have been slaves to social and cultural restrictions that are reflective of gender-based injustices in the region. The patriarchal control over women includes the Islamic extremist community. Moreover, women also face seclusion and exclusion due to socio-cultural norms based on patriarchy which ultimately

denies their access the benefits of development (Isran and Isran: 2012. P, 835 and 848).

Tragically, this unfairness treatments in Pakistan causing women are low literacy and causing deprivation and violence. As reported in Moreover, they are limited to participate in political, economic and social activities. Thus, Pakistani women are well-known as unfairness of treatment for centuries. However, Women in Islam are not a woman who hidden behind a veil, a voiceless, and silent figure. They have position as same as men that have to be respected each other. As long time ago, when Islam has not yet distributed well, the position of women were not equal to men in many social and personal condition and systems, such as, marriage or education. Although, we know the story about Khadeejah who owned business successfully. It showed that the women in their own way, they have chance to be success like men in the world.

Treating women fairly is not always about treating everyone is same, but it is about treating people in such a way how the person is. It means that putting things in place to support people to achieve similar outcomes. In this case, Islam as orientation of all Muslim have taught and stated that all people are equal in the sight of Allah but not same in the necessarily identical. In Quran (49:13) Allah Almighty says (what means). "O mankind, indeed we have created you from male and female, and have made you into another nations and tribes, that you may know one another. Indeed the most honored of you in the sight of Allah is the most righteous. Indeed, Allah is knowing and acquainted".

The Quran have clearly explicated that both men and women are created by one and the same eternal God, Allah. Women and men are equally required to fulfill all religious duties, and are equally eligible for punishment for misdemeanors. Finally, women are offered the ultimate boom: paradise and proximity to Allah (Wadud, 2002).

The Islamic world is considered with group rights and protections. (William:2014). Then, Islamic feminism is a response to the patriarchal structure explicitly stated in *shari'a* and implied in all actions of society and the state that deny women in their place in that community (Cooke:2000). Moreover, its concept is to convince the problem of equality of all human beings, and also the practice of equality between women and men (and other categories of people) which have been subverted by patriarchal ideology and practices will be dependent on Quran as the principle. By re-read the Quran and early Islamic history to evoke their religion from patriarchal interpretations and violent practices. In addition it also creates the case for women's participation and rights in a religious idiom, gives theological legitimacy to the movement for women's rights in the Muslim world. (Moghadam: 2006)

If society treats women having the same like society do with men, women can be an owner of success in the world. Many great women had been given influences to the world. One of them in Islamic world is Khadija (the first wife of Prophet Muhammad), she was famous as a business woman. Ayesha, she was well-known and respected as an expert in Hadeeth and also participated in wars.

(Saadawi, 1980). In Indonesia, there was R.A Kartini, a woman who gave her life to struggle the women emancipation.

Struggles against unfairness of women can be reflected in the literary works, especially in writings. Writing can be realized in the kinds of script, short story, novel, poem, prose, and memoir. Here, the researcher only focuses on the memoir as the object of research. Memoir tells about the report of someone's life at that time who dedicated her life to social contribution. Memoir is called as literary study since it managed by short mini stories of events and places with sense of artistic unity via narrative structures. (Danovan:2014). One of the great memoir is "*I Am Malala*".

I Am Malala is a masterpiece in the middle 2013 by Malala Yousafzai and Cristina Lamb. It has five parts with 24 chapters and 195 pages. It tells about a social condition in Islamic Republic of Pakistan. It's about Malala's daily life, violation of human's rights by the Taliban. Its story reflects to the woman's struggle to perceive equality in a hometown. The researcher choose this memoir because *I Am Malala* is an inspiring story that tells the struggle of a young girl named Malala. The strong girl who is brave to fight Taliban. Because of her struggle at 16th, she became a symbol of peaceful and the youngest who get the noble peace prize.

The other reason why the researcher is interested in analyzing *I Am Malala* memoir because it is a great memoir which tells about women's life in a patriarchy environment where they must struggle for freedom. *I Am Malala* also a

realistic historical memoir which gives us the historical women's' life include women's discrimination, women's rights, and women's struggle based on Islam view.

In analyzing this research, the researcher refers to same analysis related to the same object and theory. The first research entitled *Inequality of education for girls reflected in Malala Yousafzai & Cristina lamb's I Am Malala* (2013) memoir: (2015) by Putri Adi Pamungkas. She applies a feminist approach as theory to analyze the object which considers the same point of view, those are; women role, women position, women participation. The result of her research is to reveal the close relation between the memoir and social life in Pakistan about inequality of education for girls. In the end, Malala Yousafzai and Cristina Lamb reveal the significance of education should be equal for human life and there should not be gender inequality for boys and girls. However, this research tends to discuss using Feminism within Islamic lens, it means, the result considers about women emancipation in the form of Islamic rules.

The second research entitled *Violation of Human Right in Malala Yousafzai & Cristina lamb's I am Malala* (2015) by Niken Lestari. She applies sociological approach to analyze the social background of Pakistan and all of the aspects. Then, she analyzes the structural analysis of the memoir by describing character and characterization, setting, a point of view, plot, and theme of the novel and brief discussion. In this research, the researcher considers in looking for the unfairness which is experienced by women in the memoir by seeing the social condition of women in Pakistan.

Related to theory, some researches have the same analysis which applies with Islamic Feminism. First, entitled *Islamic Feminism: A theoretical framework for the Practical Implementation of Women's Rights in Morocco* (2013) by Emile K Clark. In the implementation of Islamic feminism, she has categorized in a variety perspectives including historical, anthropological, and developmental among others. She rises the topic through a human rights context and legal lenses by considering some books. One of them is the book of the religious context of Islamic Feminism entitled *Quran and Women: Rereading the sacred text from a women's perspective* by Amina Wadud. She has reported the issue and contextualized the use of term Islamic Feminism in the Moroccan situation specially.

Second, entitled *The Women's struggles for Islamic Feminism in the Shirazy's Ayat-Ayat Cinta (The Verses of Love)* (2016) Fauziyah Khairani Lubis et al. They analyze aspects of women's struggles in Islamic feminism relate to establish and spread the Islamic teachings. The framework used of the research are psychology and Islamic Feminism. As the result of the research is to show that women from different socio-economic conditions initially have different concepts about struggles in the perspectives of Islamic Feminism. In the end, women's struggles in Islamic Feminism positively correlate with their opinions and with their understanding about Islam.

Different from some researches above, this research determine to focus on *Malala's struggle against unfairness in Malala Yousafzai and Cristina Lamb's I Am Malala*. In the implementation of Islamic Feminism, the researcher looks for

the aspects of unfairness experienced by women in the memoir. After that, the researcher tries to explain the struggles which have been done by Malala (a major character). Through the analysis lens of Amina Wadud, this research focuses on looking for the women equality and egalitarian by considering Islamic value.

1.2 Research Questions

The questions of this research are:

1. What kinds of unfairness experienced by Malala and the other women reflected in Malala Yousafzai & Christina Lamb's "*I Am Malala*"?
2. How are Malala's struggles against unfairness in Malala Yousafzai & Christina Lamb's "*I Am Malala*"?

1.3 Research Objectives

The objectives of this research are to find out the kinds of unfairness experienced by Malala and the other women which reflected in *I Am Malala*. Then, to find out the Malala's struggles against unfairness which are described in *I Am Malala*.

1.4 Scope and Limitation

The analysis of this novel focuses on the detailed and related information on the memoir Malala Yousafzai and Cristina Lamb's *I Am Malala*. The research especially focuses on the unfairness of women and a woman's struggle. This study concentrate on the main character (Malala Yousafzai) in the memoir *I Am*

Malala by seeing the aspects of unfairness reflected in memoir and then finding the aspects of struggles which have been done by Malala. In conducting the research, the researcher analyzes women who are portrayed as *women* in the memoir.

1.5 Research Significances

This research are supposed to give contribution both practical and theoretical. Practically, First, as education for Muslim women who claims their rights in the name of Islam by re-read Quran and early Islamic history. Second, evoking their religion from patriarchal interpretation and violent practices. Third, creating the case for Muslim women's participation. Fourth, giving better insight to the movement for women's rights in Muslim world. Theoretically, the result of this research is supposed to contribute and develop the knowledge and lesson in the field of literature, especially to people which do research in the same object or theory which the researcher use right now.

1.6 Research Methodology

Research is the way used to get the objective of research, and how the researcher arranges the work step and get the clear clarification about the writer has been done. Therefore, in order to get good result, the researcher should use the appropriate methodology which is very important. In this chapter the researcher will discuss some sections namely; Research design, data sources, data collection, and data analysis.

1.6.1. Research Design

The object of this research is a memoir that is included as a literary work. Likewise, the research can be analyzed by using theory of literary criticism. Feminism is a form of literary criticism which discusses about the effort of women to get an equality of men. This approach relates to the extrinsic elements of literary work with the functional aspects made by author in the story. However, in this case, feminism is focused on Islamic perspective. The researcher focuses on Islamic feminism by Islamic Feminist of Amina Wadud's *Quran and Women: Rereading the sacred text from a women's perspective* (1999). She raises the equality by using Quran Weltanschauung (world view), the Quran exegesis through women lens. The primary concepts of her hermeneutic is used to claim mistreatment and marginalization of women in Muslim cultures in the form of misinterpretation of text.

1.6.2. Data and Data Sources

The data are the phrases, sentences and discourses which containing the kinds of unfairness of women and the way Malala hold the equality among women. While the data sources was taken from memoir e-book entitled *I am Malala* published in 2013 by Weidenfield and Nicolson London. The right of Malala Yousafzai and Cristina Lamb to be identified as care authors of this work have been asserted in accordance with the Copyright, Designs and Patents Act 1988. The page of memoir contains of 195 pages. While secondary sources are taken from some related books, articles, journals. Doctoral dissertation.

1.6.3. Data Collection

In obtaining the maximum result of this research, the researcher focuses on stages of collecting data in detail and accuracy. First of all, the researcher reread the memoir in details and carefully to specify the needed information. This step is conducted firstly to understand the whole story.

Then, the researcher underlines the phrases or sentences or discourse containing the important paragraphs which have read. Then puts those data in classified order and analyzes them in accordance with the research problems in the previous chapter. These techniques have both comprehensive and imperative aspects since they are aimed at finding the relevance data based on the research background.

Finally, the researcher identify the data by reducing the phrases or sentences or discourse which is not containing the aspects of research background

1.6.4. Data analysis

After collecting the data, the researcher begins to analyze the work in some stages by trying to find the ideas and spirit aspect of Islamic Feminism by reading the work carefully. Then, mark the statements or paragraphs, which is claimed containing them and kept looking the connection among the unfairness experienced by women and a woman's struggle in the work.

The researcher tries to analyze them by using Feminist Literary Criticism. This story claims the way we can understand the text of literature by categorizing, interpreting, understanding, and evaluating the work of literature. The theory also

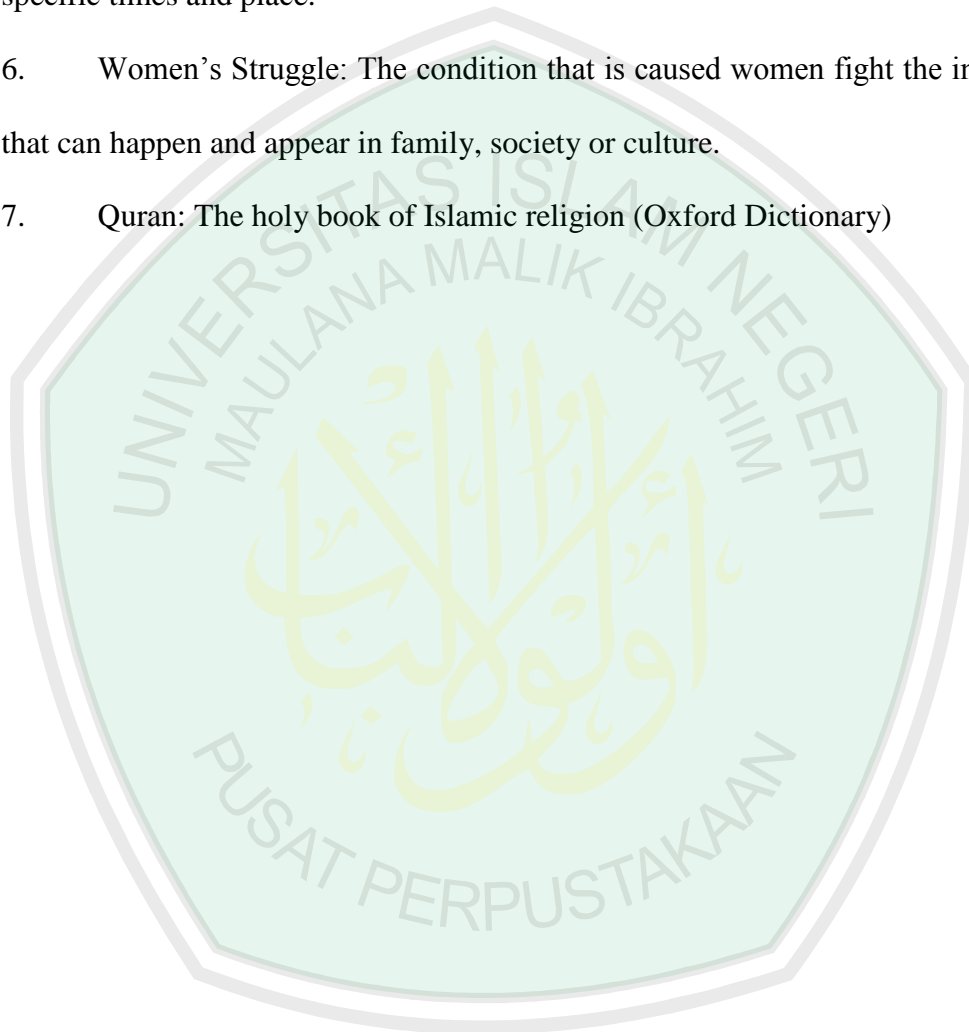
explains the discussion on the condition of women according to the aspects of unfairness that mostly devaluated the roles of women in the society. Therefore, by using the theory we can interconnect the past, present, and the next condition of women's roles by medium of text in the literary work.

The researcher classifies the phrases or sentences to prove the unfairness of women reflected in *I Am Malala*. Secondly, the researcher classifies the phrases or sentences are described in memoir to prove struggles of Malala against unfairness. After researcher succeeds analyzing the data by using the theory and put them into the result and discussion. After all are in good order. Lastly, the researcher draws the conclusion from the data analysis and give suggestion. For the next researchers who want to do research this topic deeply.

1.7 Definition of the Key Terms

1. Unfairness is meant as mistreatment of women which is done by men in the society. those treatment consists of the miserable plight of women in legal system, religious extremism and abuse of religion (Badawi:1971)
2. Equality can be meant as the equality of being equal; having the same rights, social status, etc. (Merriam-Webster dictionary)
3. Feminism is women's movement to represents women's problems and suffering in addition to their dreams in equal opportunities in societies controlled by man. (Ghorfati: 2015)

4. Islamic Feminism is a discourse of educated urban women who re-read the Quran and early Islamic history to evoke their religion from patriarchal interpretation and violent practices. (Moghadam: 2006)
5. Memoir is a historical written of somebody's life and it is arranged by specific times and place.
6. Women's Struggle: The condition that is caused women fight the injustice that can happen and appear in family, society or culture.
7. Quran: The holy book of Islamic religion (Oxford Dictionary)



CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents some theories related to this research. It presents Feminism, Islamic Feminism, The unfairness experienced by women in Pakistan, the Quranic view of woman in this world. Moreover, this chapter also encloses synopsis of *I Am Malala*

2.1 FEMINISM

Feminism is women's movement to demand the expansion for their inferior status of society in their social position. Carter (2006) stated that the common goal of feminism is to raise the consciousness of women's roles in all aspects of literary production (as writers, as characters, as readers in literature. etc.). In order to be able to stand up and express their problems, feelings and wishes, women campaign their existence to spread it in all over the world, make it a symbol of equality, and make all people believe that men and women deserve equality in all opportunities, treatments respect and social rights.

Badran (2002) stated the term feminism appeared in the late of 1880, which has been declared in France by Hubertine Auclert in her journal *La Citoyenne*. She tried to criticize male pre-dominance (and domination) and also demand the woman's right and emancipation promised by the French Revolution. By first decade of the twentieth century, the term appeared in English first in Britain then in 1910s in America and by 1920 in the Arab World as *nisa'iyya*.

Therefore, feminism was not western, although it was originated in west, France. American feminism is not French. Egyptian also is not French. However, there where notion that they consider that feminism is western, it means that those notion ignore its history or it can be meant as legitimizing tactic (Badran, 2002 p, 243)

2.2 ISLAMIC FEMINISM

Islamic feminism as Badran (2002) stated that it is a feminist discourse and practice which has been declared within Islamic paradigm. In various global location, its term was appeared in the 1990 from the writings of Muslims. However, its term became visible and was used insistently in the 90s by Iranian feminists published in *Zanan* magazine, the Turkish Göle Nilüfer, Yesim Arat, Feride Acar, as well as the Saudi Mai Yamani. In her collection on feminist articles in 1996 stated that the paradigm of Islamic feminism describes the discourse and the actions of those who protect women's rights within the context of authentic or well-understood Islam.

Badran (2002) added that the producers and users of Islamic feminist discourse are those who may accept or not of the Islamic feminist label or identity. They are included religious Muslims (by which is meant the religiously servant), secular Muslims (whose ways of being Muslim may be less publicly evident), and non-Muslim. The concept of Islamic feminism is that its term convinces that the problem of equality of all human beings, and also the practice of equality between women and men (and other categories of people) which have been subverted by patriarchal ideology and practices will be dependent on Quran

as principle. According to Moghissi (1999) stated Islamic feminism becomes the only culturally suitable solution for Muslim societies. To discover the spirit of equality in Islam communities is not a *feminist* project, but the correct *Islamic* one. Because the status of women in Muslim communities often misinterpret and mislead the Islamic law. Many Muslim women being again reduced (as in the clearly disavowed orientalist scheme) to their “Islamic” identity, their regional, ethnical, religious, cultural, and class differences being ignored.

As the consideration of Islamic feminism as an approach of this analysis, the researcher is using the Quranic exegesis of Amina Wadud. The result of Wadud’s hermeneutic in her book *Quran and Women: Rereading the sacred text from a women’s perspective* (1999) reveals that there is no judgment in the Quran which claims women is inferior. She proposes that the Quran does not support a specific and stereotyped role for its characters, male or female. They both have the same rights in the society without complaining the roles of each other. In addition, women’s position cannot be denied as the factor to justice their rights as the number of social organization. Because women themselves are stated in Quran as human of individual. It means that women are not human who must depend on human called men in social, nor cultural in the society. Thus, women must be given their space to join and maximize their ability as same as men to make the gender justice in Islam and subvert the sex-role stereotyping in the holy text by emphasizing three main points.

2.2.1 Empowering women to agree with new history of Quran in contemporary circumstances

Interpretation of the text as agreeing with new histories in contemporary circumstances. The reader is brought to the now days condition, therefore, the Quran is relevant for the development period to period. For instance, the women in the history are forbidden to look for an education because it is not reflected as the period of Prophet's Muhammad. However, through the Amina's Wadud main point, the history cannot be valid in this period, women now days are not hidden behind their veil. The needs to look for education become the women's right in order to women get the same chance to develop their knowledge. Then, their existence are not depended on the existence of men in all of aspects. Moreover, women also have the same right to choose what they want as long as it brings the good things and correlates to the contemporary circumstance today.

2.2.2 Empowering women to liberate and voice their perspective in the Quran

Interpretation of text by considering the effects of an historical absence of female voices in the interpretative process for most of intellectual legacy. Women are viewed distinct from men within the Quran and Muslim cultures.

It is blatantly apparent that the results of male domination over the very meanings of Allah and text have been a major determinant of women's inferior status within Muslim histories and cultures. Women have been silenced, shunned, mutilated and even killed, following these primarily andocentric interpretations and applications. They are disempowered as individuals, members of family and community, as well as in their primary responsibility as khalifah, or agent before Allah.
(Wadud:1999.p,3)

Regarding the statement above, Wadud asserts the injustice or unfairness among women are visible because of the male domination in the meaning of

Allah. Therefore, empowering the women voice is necessary to promote women's perspective based on their experiences in analysis and application of textual meaning. Therefore, the readers (women) are brought to interpret and read the text (Quran) to liberate them from unfairness or injustice bias Quran among men. Women are absolved in the same manner as men in promoting the justice.

2.2.3 Empowering Women to Participate in the Structural Development of Government

The third point is to unite those two previous main points to liberate the theological dynamic of practical importance. The basis interpretation is done to include women's perspectives and experiences in analysis and application of textual meaning. On the practical level this means that women must also be empowered to participate in all levels of Muslim governance and culture. Therefore, this main point asserts to empower women to participate in the structural development of government, as well as in implications and applications on social roles in relevant cultures, means women's full rights in terms of policy and development, and women's to self-determine their role in the family and the society at large. Thus, the existence of women as the number of structural government consists of the empowering of the rights in the social aspect, the rights in economic aspect and the rights in political aspect.

2.3 THE UNFAIRNESS EXPERIENCED BY WOMEN IN PAKISTAN

Women in Pakistan as reflected in the memoir *I Am Malala* experience the miserable plight of women in legal system, religious extremism and abuse of religion. Critelli (2010) evidence that the dominance forms of social evils of

women at times under the garb of religion and sometimes as part of custom. Therefore, the phenomenon can also be identified in terms of gender violence meted out to women in form of forced marriage, victimization in the name of honor, selling of bride, and marriage with Quran, restriction in political arena, acid attack and terror factor.

2.3.1 Forced Marriage

Forced Marriage is kind of unfairness experienced by women in Pakistan. It happens because of parents' choice to marry their daughter when she is controllable of her entities. She has no right to choose her own decision in her own marriage (Noor: 2004,p,41). Actually, this marital choice is unfair treatment which appoint the name within Islam. This perspective also asserted by Islamic law that woman cannot be forced to marry anyone without consent (Badawi :1980).

A country which force its citizen to marry are driven by dogmatic interpretation of local customs. And thus, the society are driven by brutal custom of justifying male violence and atrocities.

2.3.2 Victimization in the Name of Honor

Victimization is a form of a daughter's sacrificial into family. This is kind of unfairness experienced by women in Pakistan. Women are victims of their family. They are seen as the sole representative of the values and honor of their families. When women against, they will be murdered. However, the community accepts this social evil and state's judicial system as a legitimate defense for

murder. This honour is considered as measure against female ‘crimes’ such as marrying a man of their own choice, seeking divorce, or even having been raped by another man. (Noor: 2004,p,57).

2.3.3 Selling of Bride

Selling bride is kind of unfairness experienced by women in Pakistan. In some tribal of Pakistani usually apply the tradition sell their daughter or ‘brides’ to the highest bidder regardless of his age or character, and the sale is legitimized under the pretext of a custom. The female victims are usually in their early teens; pretty girls (Noor: 2004, p.48). Therefore, Women’s reality is a piece of property, a commodity, is reflected in the ways in which society continues to dispose of her body.

2.3.4 Marriage with Quran

Marriage with Quran is kind of unfairness experienced by women in Pakistan. The literally means of Marriage of Quran is ‘renouncing the right to marry’. Marriage to the Quran is a ceremonial practice that forces the female involved to spend her life in celibacy. It means that, the female cannot marry a man, because it is believed to be used by male relatives to keep their land and property intact. The victims of marriage with the Quran are likely to be those who would otherwise inherit property and pass it on to their husbands or children. Hence, this kind of marriage doesn’t reflect to the Islam, because there is no approval of celibacy in Islam and the practice of marrying a woman to a holy book is simply another creation of patriarchal males (Noor:2004,p.42)

2.3.5 Acid Attack

Women who has beautiful face usually targeted in these attacks because a woman's worth is linked to her appearance and, through it, to her marriage ability and social status (Zia: 2013. P, 17-18). As a consequence, this practice damage the psyche and cause women are not confidence in society. Acid violence is a form of gender-based violence prohibited by both international and local laws and it increase continuously because of deep-rooted of patriarchal structures, a weak law and other situation and the cheap availability of acid in markets (Zia:2003. P, 40)

2.3.6 Restriction of Political System

The various social which exist in Pakistan restricts women to participate in the political arena. This kind of restrictive mind-set is also against the very basic tenet of Islam. Moreover, the political miserable is the norm of society that force women from practical participation and assertion of their respective political choice. It claims that the women's honor is based on inside the four walls of home-*chardivari* and when she must go out, she has to be wrapped from head to foot in a sort of winding sheet-*chadar* (South Asian for Human Rights: 2009.p,5). By this case, the restriction on women are not based on Islam worth. And the most restriction on women originated from the machinations of religious zealots.

2.3.7 Terror Factor

The war on terror is an Islamist extremism act to intimidate girls and women. It happens in order to exclude them from the public sphere and deny

them the opportunities for education. Education establishment for girls are among the main targets of terror, primarily in the tribal areas. The war and terror which forced the state of Pakistan to re-strategize its support of fundamentalist forces and posit 'Enlightened Moderation' and a 'soft' image that protects women's rights (SPDI,2007-2008:12)

2.4. THE QURANIC VIEW OF WOMAN IN THIS WORLD

Wadud (1999) stated Quranic exegesis of Quranic *Weltanschauung* (world view) gives evidence that the subject of women include a review of the roles fulfilled by the female character mentioned, whether explicitly or indirectly in the text. As a result, she proposes that the Quran does not support a specific and stereotyped role for its characters, male or female.

Hereby, Wadud categorizes the roles of the women who have been referred into three; 1. The women's role which represents the social, cultural, and historical context in which that individual woman lived – without compliment or critique from the text. 2. The women's role which fulfils a universally accepted (i.e. nurturing or caretaking) female function, to which exceptions can be made. 3. The women's role which fulfils a non-gender specific function, i.e. the role represents human endeavors on the earth and is cited in the Quran to demonstrate this specific function and not the gender of the performer, who happens to be a woman.

2.4.1 The significance of the Women Mentioned in the Quran

Quranic examples give the concrete information to applicate the moral precepts use practical understanding by readers in order to apply the moral principles of the Quran. The readers who interpret the Quran usually come to the text with their notions of appropriate functions for women. However, the Quran is not a manual of directives which only give responses to the individual reader to perform certain actions or particular characteristics, therefore Quran reveals the concrete events to make conceptual ideas tangible. The female and male characters are particularly important to demonstrate certain ideas about guidance which those finally have the same goal.

The Quran does not portray women as universal “examples” in inconsequential purpose to the overall Quranic purpose of guidance and it also does not function women in accordance to the social constraints of their particular circumstance. However, Quranic examples provide concrete information about the application of moral precepts. Wadud argues that, a reader must have some practical understanding practices are rooted in contexts. Therefore, Readers who interpret the significance of the women cited in the Quran often come to the text with notions of appropriate functions for women.

2.4.2 Woman as an Individual

For Quran recommendation to the individual, Wadud considers the difference between woman as an individual and woman as a member of society. And for the most part of the Quranic consideration of woman on earth centers on her relationship to the group, i.e. as a member of a social system. In this case,

Quran focuses on woman as an individual because the Quran treats the individual, whether male or female.

Quran often states the term *nafs*. The term *nafs* has literary meaning the soul of human being. It indicates each of human being on earth has responsibility and capacity to determine the recompense of the individual in the hereafter. From this case, Amina Wadud proposes that the Quran describes human individuals as having inherently equal by looking at three stages in human existence. First, in the creation of humans, the Quran emphasizes the single origin of all humankind: He created you (all) from a single *nafs*' (4:1). Second, Quran figures the potential for change, growth and development lies within the *nafs* of the individual (or the group) as well: Allah does not change the condition of a folk until they (first) change what is in their *anfus*' (13:11). Finally, all human activity is given recompense on the basis of what the individual earns (4:124)

2.4.3 Distinctions between Individuals: *Taqwa*

The most attention of Quran directed to his creature is that He establishes that the hereafter is of greater value than this world. As in surah *Al-Hujurat* (49:13): we created you male and female and have made you nations and tribes that you may know one another. *Inna akarma-kum 'inda Allah atqa-kum* [Indeed the most noble of you from Allah's perspective is whoever (he or she) has the most *taqwa*]. The Quranic meaning above reveals that every humankind both male and female are the same in the view of Allah except *taqwa*. The term *taqwa* according to the Quranic Weltanschauung (world view) considers to mean 'piety', that is, a pious manner of behavior which observes constraints appropriate to a

social-moral system; and consciousness of Allah. Hence, Wadud believes that the heart and deeds are genderless on the basis of this verse: ‘Whoever does good, from male or female, and is a believer, all such will enter paradise’ (4:124)

There are three significant stages of human development as revealed in the Quran: Creation, the hereafter (*al-akhirah*) and all of life in between. The most concerns to use is life in between (‘*aalam al-shahadah*). The human being are expected to do here in the *dunya* (this world) is related to what we believe about the nature of Allah, His creation, and the ultimate outcome of actions in the *al-akhirah* (the afterlife).

2.4.3.1 Creation

Oh human kind, We created you from male and female and made you into nations and tribes so that you might know one another. Verily the most noble of you in the sight of Allah is the one with the most taqwa. (Al-Hujurat 49:13)

The verse above explicates that Taqwa is the key Quranic term for moral integrity as described in *Al-Hujurat 49:13*. This verse takes note of both male and female, explicitly, as a part of the creative design. Therefore both male and female must be considered responsible for the formulation of laws and policies and be equal beneficiaries of the justice inherent in those laws and policies. Moreover, the verse of Quran reveals that both male and female are leader in the world, as verse of Quran says in (*Albaqarah 2:30*) with the meanings “*I will create on the earth an agent or trustee*”, the purpose of the verse of *Albaqarah* tends to human which live in on earth. Because human beings are created to moral agents. There is no distinction made between male and female in terms of this divine mandate.

2.4.3.2 The Hereafter

There are two verses to convey about hereafter. The Quran cites both male and female as morally responsible promising reward or punishment for both based upon their faith, actions and intentions, whether they act alone, in the family, in the community, or in the wider world. As the Quran says;

Whoever does a good deed, whether male or female, and is a believer, all such shall enter the Garden (Ghafir 40:40) It also says....

And remain conscious of (the coming of) a day when no human soul in the least avail another soul, nor shall intercession be accepted of them, nor ransom taken from them (for or from another) and none shall be helped. (Albaqarah 2:48)

The Quranic verses above emphasizes moral responsibility and the certainty of reward or punishment for both male and female. No human soul (*nafs*) will be able to gain any benefit from or lose any virtues because of another human soul.

2.6 SYNOPSIS OF I AM MALALA

Malala is one of girl who was born in a country which is full of provoking polemics, nourishing prejudices, and evoking stereotypes, Pakistan. When she was born, many people in her village commiserated to her mother whereas nobody congratulated her father. As a member of Pashtun family, the birth of women in the family is considered as unexpected moment. It is proven by some people who celebrate and come to Malala' home. However, Malala's father look her daughter with love, Ziauddin Yousafzai views Malala would grow and be different from another woman. He asks his friends to throw dried fruits, sweets and coins into Malala's cradle, it is something which usually do only for boys.

The name Malala was to imitate the name of the greatest heroine of Afghanistan, Malalai from Maiwand. She inspired the Afghan army to defeat the British in 1880 in one of the biggest battles of the second Anglo-Afghan war. She was killed under fire because she shouted men to struggle and appease the War. Surprisingly, her words and bravery inspired the men to turn the battle around. They destroyed an entire brigade, one of the worst defeats in the history of the British army. When Malala was a baby, her father used to sing her a song which saw the resurgence of Malala in the second period that is her daughter. With parents and two younger brother, Malala lives in a beautiful valley, the Swat valley. It is a heavenly kingdom of mountains, gushing waterfalls and crystal-clear lakes. Whereas her town is named Mingora, it is the biggest town in the valley. Islam came to Malala's valley in the eleventh century which is the ruler is Sultan Mahmud of Ghazni after a long time ago Swat was a Buddhist kingdom. In Pashtun family, they are a proud people of many tribes split between Pakistan and Afghanistan. They live for centuries by a code called *Pashtunwali*, which obliges their member to give hospitality to all guest and in which the most important value is *nang* or honor. The worst thing that can happen to a Pashtun is loss of face. Shame is a very terrible thing for a Pashtun man. They have code "Without honor", the world counts for nothing. When the tribes, Pashtun leaders and saints, often through poems that he reads in a melodious voice. Malala's family are Yousafzai tribes which are originally from Kandahar and are one of the biggest Pashtun tribes, spread across Pakistan and Afghanistan.

Malala studies in Kushal school, a place where is founded by her Father. His own village school had been just a small building. Many of his classes were taught under a tree on the bare ground. There were no toilets and the pupils went to the fields to answer the call of nature. Yet Ziauddin says that he was actually lucky. Then, Malala's aunts, did not go to school at all, just like millions of girls in her country. Education had been a great gift for him. He believed that lack of education was the root of all Pakistan's problems. Ignorance allowed politicians to fool people and bad administrators to be re-elected. He believed schooling should be available for all, rich and poor, boys and girls. The school that Malala's father dreamed of would have desks and a library, computers, bright posters on the walls and, most important, washrooms. However, Ziauddin faces many problems to bring His dream into reality, a man named Ghulamullah considers that women are shamed when she has to go out and studies with boys. Interestingly, Ziauddin succeed to stop the Mufti's evil planning. In addition, another community introducing themselves as *Jihadi* or struggler in Islam. Their community named Taliban which is lead was Maulana Fazlullah. They warn people to stop listening to music, watching movies and dancing. Fazlullah's broadcasts are often aimed at women. He'd say, 'Women are meant to fulfil their responsibilities in the home. Only in emergencies can they go outside, but then they must wear the veil.' Sometimes his men would display the fancy clothes that they said they have taken from 'decadent women' to shame them. He also begins to preach against education and insist that those who go to school would also go to hell.

However, Fazlullah's group was not the only one causing havoc. All across north-western Pakistan different militant groups had emerged which led by people from various tribal groups, the Burqa Brigade who are young women and girls. The biggest female madrasa in Pakistan part of Lal Masjid, the Red Mosque in Islamabad. It was built in 1965 and got its name from its red walls. This group boast that they have trained many girls to become suicide bombers. Every group has they own vision to declare *sharia* in Pakistan. However, this condition lead for war and discrimination. Especially, for women. Many rules and prohibition should be obeyed, for instance women must be at home and cannot go outside home without emergence necessity, and she must always be in Purdah. She is forbidden to go to school, go to work, and go without husband beside her. If she doesn't, she will be stroked and killed brutally. As tragedy which happen to Malala, she was targeted and was shot her head by Taliban. Malala campaigns the brutality and unfairness done by Taliban to media TV and writes in BBC's blog by Urdu language. However, the tragedy brings her to the miraculous impacts for world. Many people in the world recognize her by Malala is strong girl, moreover, she also categorizes as youngest girl who gets a piece a price Noble by PBB and another countries around world. *I Am Malala* is the remarkable tale of a family uprooted by global terrorism, of the fight for girls' education, of the father who, himself a school owner, championed and encouraged his daughter to write and attend school, and of brave parents who have a fierce love for their daughter in a society that prizes sons (Malala, 2013)

CHAPTER III

ANALYSIS

This chapter presents the data found in the novel and discusses them to answer the research questions as declared in the research questions. The discussion is divided into two major sections, which are in line with the research objectives, i.e. The Forms of unfairness experienced by Malala and the other Women in *I Am Malala* and Malala's Struggles against Unfairness.

3.1 The Forms of Unfairness Experienced by Malala and the other Women in *I Am Malala*

3.1.1 Victimization in the Name of Honor

The first form of unfairness experienced by Malala and the other women in *I Am Malala* is Victimization is a form of a daughter's sacrificial into family. Women's existence in the family is a victim of the sole representative of the values and honor. When women fight, they will be murdered. This honor is considered such as marrying a man of their own choice, seeking divorce, or even having been raped by another man.

In the following sentences reveal the evidence of victimization in the name of honor.

There was a beautiful fifteen-year-old girl called Seema. Everyone knew she was in love with a boy, and sometimes he would pass by and she would look at him from under her long dark lashes, which all the girls envied. In our society for a girl to flirt with any man brings shame on the family, though it's all right for the man. We were told she had committed suicide, but we later discovered her own family had poisoned her.(p.38)

The statements above reveal that a woman named Seema has been victimized in the family because of her crime making her own choice to love a man. This kind is categorized as making ashamed in the family. As the consequence, the tradition in the society which is fully accepted is murdering the girls to deal with honor in the family. Although as the statement above asserts that this honor is not valid for man. Thus, this is kind of unfairness which dominates men to be safe than women.

3.1.2 Selling of Bride

The second form of unfairness experienced by Malala and the other women in *I Am Malala* is Selling bride. Women “brides” are sold by their family to the men “bidder” in the highest price which is considered to the age of brides. Women are usually chosen is they who have in their early teens and beautiful face.

In the following sentences reveal the evidence of selling of bride.

“A woman named Shahida who worked for us and had three small daughters, told me that when she was only ten years old her father had sold her to an old man who already had a wife but wanted a younger one”.(p.38)

Regarding the statement above, the unfairness appear in the form of selling bride which is experienced by a woman named Shahida. Here, the authority which is owned by man (father) is used to do everything for the sake of him. As the consequence, selling his daughter to the men who has upper distance of age is not a problem as long as the man can pay with the highest price to father. Therefore,

women eternally cannot use their own choice to make decision who is one she will marry with.

3.1.3 Restriction of Political System

The third form of restriction of political system experienced by Malala and the other women is the restriction to participate in social organization. It happens because woman is always considered as a human on inside the four walls of home. She cannot go to school nor look for job. Moreover, when she goes outside home, she must be wrapped from head to foot in a sort of winding sheet-*chadar*. Therefore, she has no power and chance to perform herself in the society and avoid to the domination of politic in the society. Here the evidence in Malala Yousafzai and Cristina lamb's I am Malala.

“Women are meant to fulfil their responsibilities in the home”. (p.61).

Women, as statement above, are meant a thing that just play the role at home at all. Their roles will not be considered as something else without home. Therefore, another case which related to outside home is not their business. As we know that the job at home is nurturing and cooking. All of responsibility at home is claimed to women, whereas men don't play role inside it.

“A man goes out to work, he earns a wage, he comes back home, he eats, he sleeps. That's what he does. Our men think earning money and ordering around others is where power lies. “(p.61)

The statement above reflects the authority can be achieved by making money, and it is acknowledged that making money is man job. Moreover, by

carrying out job, he claims the power is in his position. Whereas woman is limited to do another activities. In fact, woman's basic job restricts her to participate in the society. Thus, Men's thought always considers women to be inferior to theirs:

For the sake of man's existence, he benefits the authority as a leader in society that considering his position as a husband, a brother, or a ruler that can lead the system and politic in the society. As long as women cannot do as same as man to work, it means women should obey her husband in all aspects.

"As in most families, the girls stayed at home while the boys went to school. 'They were just waiting to be married,' says my father". (p.20)

The restriction of political system causes woman to have one image as women with the job at home. This image is not only considered by some people or rulers in the society, but also is considered in the family. As an evidence above which happen in Malala's father village, Barkana. In the story represents that the village is primitive which requires woman to do her full job in the home until she is adult and gets married. Moreover, she also has no opportunity to get education at school. Society just considers that school becomes an opportunity to man. Because through education and knowledge which man has, it will be considered to look for money and wage for family. Whereas woman is not necessity to do it.

"Yet he says he was actually lucky. His sisters – my aunts – did not go to school at all, just like millions of girls in my country". (p.26)

The statement above corroborates the evidence that almost women in Pakistan are not educated. As experience which happen with Ziauddin or Malala's

father that he feels lucky that he was born as man and therefore got the opportunity to go to school. *“Education had been a great gift for him” (p.26).*

Whereas the feeling unlucky is experienced by women who cannot get the same treatment to get education in the school.

“School wasn’t the only thing my aunts missed out on. In the morning when my father was given cream or milk, his sisters were given tea with no milk. If there were eggs, they would only be for the boys. When a chicken was slaughtered for dinner, the girls would get the wings and the neck while the luscious breast meat was enjoyed by my father, his brother and my grandfather. ‘From early on I could feel I was different from my sisters,’ my father says”. (p.21-22)

Regarding the statement above, the power which fully owned by man is not only in the basic of job, but also in the case of family’s treatment to woman. As result above, in the family of Malala’s father, woman’s position is considered to become the second choice in the family. When her brother is given cream or milk, women just get tea. If her brother eats chicken, women eats eggs. This treatment becomes injustice system in the family. Therefore, men’s authority makes him acts injustice to women.

“Women in the village hid their faces whenever they left their purdah quarters and could not meet or speak to men who were not their close relatives”.(p.37)

The statement above reveals the unfairness of women also happen when they are required to wear burqa all the time, it is a command from a Mufti or Islamic secular that claims to woman that in Islam women must wear burqa when go outside home. The culture can be lord over the society and it must be obeyed. When women who don’t wear burqa seems as women who don’t obey to religion. Moreover, women are not allowed do outside home without accompanied by

husband. As the consequence, they will be attacked by community (Taliban) which become bodyguard of the Mufti.

“One day Sufi Mohammad proclaimed from jail that there should be no education for women even at girls’ madrasas.” (p.62).

Regarding statement above reveals that one of Taliban extremist named Sufi Mohammad tries to convey that women are not allowed to get education in the name of Islam. He takes upon to say that there is no history which tells that Islam allows women to go to school. The statement of Sufi Mohammad indicates to create an evil dogma that Islam never teaches women to look for a knowledge. This kind of lapse of justice system to misinterpret the Islam teaching.

“Though she cannot read or write, my father shares everything with her, telling her about his day, the good and the bad.” (p.17).

The statement above reveals that Malala’s mother, as a woman, depends on her husband in all of aspects and she cannot be independent. By this case, mostly women cannot teach their children education because mother who being the first school of children actually cannot read at all. Moreover, women who are not educated means they don’t have ability in some aspects. With the result, women cannot join and participate to politic arena because they don’t have ability and knowledge. As the consequence, the authority tends to man possession eternally. Those the evidence of justice system reflected in *I Am Malala*.

In short, society is dominated by men for all aspects. There is no space for women to become the member of social organization such as looking for education and some jobs, because she is considered to be human at home,

nurturing and cooking. Moreover, women are not allowed to go outside home and she must use burqa all the time. By this case, Men exploit their authority to oppress women's position.

3.1.4 Terror Factor

The fourth form of unfairness experienced by women experienced in Malala Yousafzai and Cristina Lamb's *I Am Malala*, is an extremist action to intimidate girls and women from public who participate and attend to school in order to deny women to look for education. As the consequence, they will attack and smash up the school.

“When we arrived back at school after Eid, we saw a letter taped to the gate. ‘Sir, the school you are running is Western and infidel,’ it said. ‘You teach girls and have a uniform that is un-Islamic. Stop this or you will be in trouble and your children will weep and cry for you.’ It was signed, ‘Fedayeen of Islam’.” (p.64)

The statement above reveals that extremist community named Taliban try to threaten Malala's school by forbidding the students wear uniform which represents western style. By sending a poison pen letter in the name of '*Fedayeen of Islam*', Taliban warn head master who is Malala's father to replace the uniform style. Taliban consider that a community which is similar as in a style, attitude, or culture will be declared same as the western culture. They seek an excuse that the school counted western culture by wearing western-style shirt and it is not reflected and educated within Islam.

The first school to be blown up was Shawar Zangay, a government girls' primary school in Matta. We couldn't believe anyone would do such a thing.” (p.72).

Regarding the statement above, Taliban reason for warning the uniform school is not enough. However, they target the girls' school by booming and blowing the schools Shavar Zangay. The Taliban's brutality are done more and more in every district, Taliban continuously look for the school where the women still exist. Then many more bombings followed, almost every day.

Even in Mingora, there were explosions. Twice bombs went off when I was in the kitchen, so close by that the whole house rattled and the fan above the window fell down".(p.72)

Regarding the statement above, seemingly, the terror which is conveyed by Taliban more and more increase. Although there are many victims, Taliban don't show affection to anyone who breaks out the Taliban's rule, even some people in the society are not over a barrel and they don't be brave to fight Taliban back. However, this action are named of Jihad to warn for all women to exclude from school.

"By the end of 2008, around 400 schools had been destroyed by the Taliban".(p.75)

Regarding the statement above, Taliban's terror which has been done to close the school attain the number of 400 girls' schools are destroyed. It is numerably since January till December, 2008 Taliban have been destroyed around 400 schools. Inhumanly, they want to create the uneducated country for women in Pakistan.

I didn't see the two young men step out into the road and bring the van to a sudden halt. I didn't get a chance to answer their question, 'Who is Malala?'. (p.120)

The statements above reveal a Taliban's attack. After months later, Taliban ultimately attack and Shoot Malala in order to shut down her. It happens when Malala and her two friends are riding bus depart for her school. Suddenly, two men come close to the bus and stop it, then they engage sharpshooting to those girls and say "*Who is Malala?*" (p.120). However, No one says anything, but several girls looks at Malala. She was the only girl with face not covered. That's when Taliban lift up a black pistol. Some of the girls screamed. "*My friends say he fired three shots, one after another. The first went through my left eye socket and out under my left shoulder. I slumped forward onto Moniba, blood coming from my left ear, so the other two bullets hit the girls next to me. One bullet went into Shazia's left hand. The third went through her left shoulder and into the upper right arm of Kainat Riaz.*" (p.10-11).

In short, the term of terror factor which has been done by Taliban is to prevent women from looking for education. Some of terror such as booming and murdering the schools. They try to stop all of education's systems for women. Tragically, there is no anyone is able to fight Taliban's brutality because Taliban will kill those who are not obedient. Thus, this kind of unfairness which restrict women's position in Islamic society.

3.2 Malala's Struggle Against Unfairness in Malala Yousafzai and Cristina Lamb's *I Am Malala*

The status of women in Pakistan as reflected in *I Am Malala* are being polemics and debated. The patriarchal tradition which has been declared to be culture in the society are difficult to avoid. However, these conditions don't cause Malala (a major character) gives up. She wants to perceive her rights by

struggling in getting education, and struggling for Muslim women's access to public's space.

The following analysis of Malala's struggle is considered from Amina Wadud's thoughts. Women who are looking for justice from the perspective of Quran are they who have been empowered to agree with new history of Quran in contemporary circumstances. In this case, the contemporary circumstance is tended to focus on getting education as a kind of women right. Getting education becomes an essential needs to Muslim woman in getting the same equality of men in the Islamic society. Jihad for justice of Quran gives evidence that looking for education is not only for men but also for women. Therefore, the emergence of Quran in the new history can empower women to declare and campaign that in Islam women have the same right to get education as like men. Then, Women who are looking for justice in the meaning of Allah by using their perspective is considered to the struggle for Muslim women's access to public's space. It is done to promote women's perspective based on their experiences in analysis and application of textual meaning. It consists of Malala's critics to Islamic Extremist (Taliban) for injustice or unfairness treatments to women in the meaning of Allah. Malala tries to claim that in Quran especially there is no judgement to underestimate the existence of women in the Islamic society.

3.2.1 Malala's Struggle in Getting Education

The first form of Malala's struggle considers to get an education. As History in Islam has ever told that there was not any statements revealing that women should look for an education. However, by consideration of Amina's

looking for justice in Islam, women empower themselves to agree with new history where the condition around happen. Moreover, the development of period lead Quran to the new history in the contemporary circumstances. Therefore, women who are looking for education today are not revealing that they don't obey the Quran but the Quran actually can be adapted and be used as the best interpretation among periods. Dealing with this case, Malala tries to reveal and prove that education is the right for all human being in the world which is not tended for specific background or degree.

The following data will show Malala's struggle in getting education:

Once Muslim Khan had said girls should not go to school and learn Western ways. This from a man who had lived so long in America! He insisted he would have his own education system.

The Taliban is against education because they think that when a child reads a book or learns English or studies science he or she will become Westernised.

But I said, 'Education is education. We should learn everything and then choose which path to follow.' Education is neither Eastern nor Western, it is human". (p.83)

In Malala Yousafzai and Cristina Lamb's *I Am Malala*, one of Taliban's member named Khan who included as Islamic extremist tries to prevent the education system in Pakistan. He considers that education is similar with western style, whereas all the Muslims should follow Islamic tradition which is thought by prophet Muhammad SAW long times ago.

However, the reality above cannot be judged that education represents badness. By so doing, Malala struggles to fight this perception that education is not about the history lesson for Muslims but it is about the importance of humanity. For instance above, there is statement stated by the Taliban "a child

reads a book or learns English or studies science he or she will become Westernised". (p.83). Women are not allowed to learn knowledge which is originated from western like "English and science". Although those knowledge are from western, but it is important for the needs today. English is declared as international language which all people today can at least speak English. Then science, it is a knowledge which is used along period to period. When Muslims are not master in all science they will be less developed in the world.

'I know the importance of education because my pens and books were taken from me by force,' I said. 'But the girls of Swat are not afraid of anyone. We have continued with our education.'(p.108)

Regarding statement above, Malala tries to speak up, represent her friends to acknowledge in TV and some media how the education is very important for girls. She claims that everyone can know how important the knowledge is after she or he loss their pens. Pens can be meant as a tool to bind the science and it represents as important things for people who are looking for education. Therefore, there is no anyone can stop their rights to study.

"I began to think that maybe I should go to Peshawar or abroad or maybe I could ask our teachers to form a secret school in our home, as some Afghans had done during Taliban rule". (p.83)

After Malala's school has been closed, her desire to school is not broken. However, she even looking for the way how the girls can defend their desire to study. The school can be broken, but Taliban cannot stop the students to think about education anymore. Thus, she struggles to begin her journey to follow the way people in Peshawar Afghanistan. Where its city declare secret school after

booming and attacking by Taliban. For this case, Malala wants to follow their system which have been applied there.

“We passed nine resolutions calling for an end to child labour and asking for help to send the disabled and street children to school, as well as for the reconstruction of all the schools destroyed by the Taliban. Once the resolutions were agreed, they were sent to officials and a handful were even acted on”.(p.100)

Another way still being struggled by Malala to get education. Several days after closing Malala’s school, she attends to participate in an event of District Child Assembly Swat which has been declared by UNICEF and by the Khpal Kor (Malala’s house) Foundation for orphans. In this occasion, Malala has been elected as the winner. Therefore, in this great moment, there are planning will be held, included removing child labour and also asking for help the disabled and street children to school. Again and again, Malala will never give up to speak up about education.

“I was presented with a cheque for half a million rupees, about \$4,500, for my campaign for girls’ rights”.(p.108)

After speeches have been voiced in struggling education, Malala is invited by the chief minister of Punjab, Shahbaz Sharif, to speak in Lahore at an education gala. In which this aim is to build the network for new schools. For this occasion, Malala is given \$4,500, a respect gift for her campaigns to girls’ rights.

“We decided to spend the rest of the money on people who needed help. I wanted to start an education foundation. This had been on my mind ever since I’d seen the children working on the rubbish mountain. I still could not shake the image of the black rats I had seen there, and the girl with matted hair who had been sorting rubbish. We held a conference of twenty-one girls and made our priority education for every girl in Swat with a particular focus on street children and those in child labour. (p.109)

Malala pockets much money from several communities which respect about her campaigns in education. By this case, Malala struggles to contribute some of her money to buy some of her needs and also spend for people who need. Since her dreams before, when she was in junior high school, she found unlucky people that she met them and promised that in the future Malala would help them in order to get the same rights to study. Here, at the time, as a child, she thought that it was her truly struggle.

In short, those who Malala, a young girl who stands for her life especially to dedicate and contribute the equality and egalitarian of education in her hometown Swat, Pakistan. As long as she is presented a life from Lord, Allah, she tries to prove the importance of education for all people, both men and women. In addition, Malala also wants to reveal us that education should be struggled for they who want get the chance to study. Because, the origin problem which appear in Malala's life and also faced by another women in Swat Pakistan are originated from the uneducated person. Because life is so dark without the light, and the light is education.

3.2.2 Malala's Struggle for Muslim Women's Access in Public's Space

The second form of Malala's struggle for Muslim women's access in public's space. In interpretation of Islam, women are also invited to liberate and voice on her perspective about Quran. By considering their experience on analysis the meaning of Quran. It is done to give space for women to participate their ability in the social organization. Besides, it also suggests the peaceful among

people, both men and women have the same rights to purpose the equality as humankind of Lord with the same manner in the world.

Dealing with this case, Malala reveals the role of Islam that there is no discrimination in Islam to women. Islam doesn't teach extremism to underestimate women's role. However, Islam is claimed as a liberation's religion for all people. Hence, Islam shows that Islam itself is a peace religion for all people in the world which should not be any judgment and discrimination among members inside it.

In the following statements below, Malala's struggle for Muslim women's access in public's space.

"I was confused by Fazlullah's words. In the Holy Quran it is not written that men should go outside and women should work all day in the home. In our Islamic studies class at school we used to write essays entitled 'How the Prophet Lived'. We learned that the first wife of the Prophet was a businesswoman called Khadijah. She was forty, fifteen years older than him, and she had been married before, yet he still married her". (p.61)

Regarding statements above are about Fazlullah or the leader of Taliban who declares that all of women are forbidden do something aside home's activity. It is because women are claimed as a human who is created by God, Allah special to produce children, cook, and nurture. It's true that those kinds of women's responsibility. However, the reality which is claimed by Taliban that women cannot be outside home is wrong. In fact, women also have the rights to do something else which related to good things and develop their knowledge. As like statement above reveals that a Prophet Muhammad's wife was a businesswoman. It indicates that she was not at home at all. She had ability in trading so that she could make income for the importance of Prophet Muhammad's jihad and Islam.

Therefore, Islam as a peace religion teach its member to benefit the chance in the world as good as possible.

“If I am speaking for my rights, for the rights of girls, I am not doing anything wrong. It’s my duty to do so. God wants to see how we behave in such situations. There is a saying in the Quran, ‘The falsehood has to go and the truth will prevail.’ If one man, Fazlullah, can destroy everything, why can’t one girl change it?”.(p.74)

Regarding statements above reveal that Malala, as a Muslim, tries to convey to her Lord, Allah, about the complicated condition which attack her and another women in her hometown. In Islam, the members believe that their God, Allah is always with his slaves as long as they are obedient for all Allah’s commands and avoid all of Allah’s prohibitions. Then, the members of Islam also believe that Allah grants their prayers as long as it tends to a goodness. In this case, Malala believes that her action to campaign and demonstrate the women’s rights is not wrong action. She also believes that Allah will guide the truth to the win and success. Because she is sure of Allah’s promise in the Quran that says Allah will show the right things and the wrong way will be annihilated. This purpose is supposed to Taliban in which their treatment have been wrong. Therefore, this kind of Quranic verse show to Malala’s belief that Islam is engaging the liberation for humankind, both male and female.

I couldn’t understand what the Taliban were trying to do. ‘They are abusing our religion,’ I said in interviews. ‘How will you accept Islam if I put a gun to your head and say Islam is the true religion? If they want every person in the world to be Muslim why don’t they shown themselves to be good Muslims first?’(p.77)

Regarding statements above reveal that Taliban's brutality has created perception for mostly people in the world about Islam that it is considered as terrorism religion. As the result, the complicated problems happen in Pakistan for instance attacking and booming in many places, tragically those events are reasoned as tenet of Islam. However, Islam doesn't teach killing to the sisters and brothers in Islam. Taliban claim that anyone who doesn't obey their command will be the hell. On the other hand, Taliban's treatments don't represent the Islamic value that is peace for human beings. Taliban have made religion abuse to succeed their mission. By this case, in an interview of TV, she campaigns and demonstrates about the Taliban's fault to religion. Islam is peace, it doesn't teach violence.

Islam has given us this right and says that every girl and boy should go to school. The Quran says we should seek knowledge, study hard and learn the mysteries of our world".(p.80)

Regarding statements above reveal that Malala is doing interviews to BBC radio about the rights which women should have as Muslim is getting education. She tries to speak up that the truly Islamic teaching allows the member to look for education to develop their knowledge and think about the God's creation in the heavens and in the universe.

"In Pakistan when women say they want independence, people think this means we don't want to obey our fathers, brothers or husbands. But it does not mean that. It means we want to make decisions for ourselves. We want to be free to go to school or to go to work. Nowhere is it written in the Quran that a woman should be dependent on a man. The word has not come down from the heavens to tell us that every woman should listen to a man". (p.110)

Regarding the statements above reveal that Malala tries to break down the Taliban's doctrine for their abuse about Islam religion. Many Pakistani believe that their tradition about women should not go outside home and she is forbidden to stand alone looking for some jobs become the rules of Islam. Because of the sayings of some people who declare themselves as Muslim scholar in society forbid this action. However, actually, there is no saying or statement in Quran forbids women to do like that. By this case, Malala reveals that the Taliban's doctrine about women is false.

In conclusion, those some of Malala's struggle for Muslim women's access to public's space is one of Malala's declaration to the world that Islam doesn't mean hiding women behind their *cadar* and veil, but it is about justice religion for all humankind both men and women to have the same position and rights in the society. She tries to declare that the implementation of Islam religion is not such Taliban's action which teach its member to do booming, murdering, and attacking. Yet Islam is about affection and peaceful teaching for all human beings. In this case, Malala also tries to reveal that Islam purely doesn't take the reins to women to develop their knowledge by getting education, and getting some brilliant jobs for their needs. Moreover, women are not indicated as a human with burqa all the time. Because the purpose of burqa is not only close the face but also burqa in truth is in the deep heart.

CHAPTER IV

CONCLUSION AND SUGGESTION

After analyzing Malala Yousafzai and Cristina Lamb's *I Am Malala* by using Islamic Feminism, finally, the researcher comes to the next part which consists of conclusion and suggestion. In this part, the researcher will give the conclusion which deals with the analysis which has been done in the previous chapter. Besides, the researcher is also going to give suggestion related to this study for the readers, especially for the next researcher which use the same theory or object.

4.1 Conclusion

Regarding the analysis which has been done in previous chapter, the researcher has concluded that the unfairness which has been experienced by Malala and the other women in *I Am Malala* as resulted in chapter III shows that Malala and the other women have been misinterpreted and misled by community which is named their own as "Islamist". By this miserable cases, Islam has been tended to the violence and oppression to women in many aspects of life. However, Islam actually which has been brought and introduced by Prophet Muhammad is Islam which shows the affection for all human beings in the world, both men and women, either Muslim or non-Muslim should get the same treatment in the social life. Therefore, Malala has appeared as the woman in that society to prove that as Muslim, as woman, she claims to the society that she and the other women should

have the same rights as the truly Muslim which need the Justice in the name of Islam.

4.2 Suggestion

In this study, the researcher was analyzing literary work in the form of memoir entitled *I Am Malala* which is written by Malala Yousafzai and Cristina Lamb. To analyze this literary work, the researcher uses Islamic Feminism, hence, this study was only focusing on analyzing female problems. For readers who are interested to analyze in the same object or theory. The reader can consider some Islamic feminist as like Fatima Mernissi, Asma Barlas, Riffat Hasan, etc. every Islamic feminist has their own interpretation to Quran. Therefore, the reader can consider the aspects which is appropriate with the object that will be analyzed. Then, if reader is also interested to use this memoir as analysis, it will be good to classify the context of story as a whole after that conducting with the theory which related to literature.

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