

## CHAPTER I

### INTRODUCTION

#### A. Background of the Study

Women in Saudi Arabia have been long living under the domination of Patriarchic culture. They live in the social system which the role of male is absolute. Patriarch has all authority over woman, children and property. However, whether Patriarchic culture abuses women's right or not is a controversial issue. From the perspective of Western, Patriarchic culture has oppressed women's right in society. Women need to rebel the strict Patriarchic culture in order to get equality. And this revolt of a Western woman against Patriarchic culture is reflected in Carmen bin Ladin's *Inside the Kingdom*.

*Inside the Kingdom* is written by Carmen Dufour or also known as Carmen bin Ladin. It was first published on 14<sup>th</sup> July 2004 by Warner Books Inc. The book has 224 pages which are contained in 19 chapters. *Inside the Kingdom* is one of the International Best Seller Books that tells Carmen's life in Saudi Arabia and her view about Saudi rules which all individuals share. This book evokes many pro and contra when it was published. The pro side said that the braveness of Carmen to write detailed secret of bin Ladin clan is something need to be appreciated. To stand up as a woman and share her personal experiences and feelings, although quite subjectively about the Bin Ladin family's daily life in Saudi Arabia is surely a bold and possibly

consequential act. On the other hand, the group belonged to cons side said that this book is aimed to worsen Islam image in international world since Carmen talks a lot about Islam rules that make her feels fettered.

Carmen Dufour, is a Swiss. She was born in Lausanne, Switzerland in 1954, to a Swiss father and a Persian mother. Carmen grew up in her mother's house in Geneva. Carmen has three sisters they are Salomé, Béatrice, and Magnolia. Her mother's family, the Sheibanys, was cultivated and aristocratic. She has rebel and free personality which explicitly written in her book, *Inside the Kingdom*. In 1974, she married into Yeslam Bin Ladin, who is Osama's older brother and she started to be well-known as Carmen Bin Ladin. Carmen has three children from her marriage; they are Wafah, Najia, and Noor. Carmen is serious and intelligent person, she likes talking politics and all up to date news happening at that time. As she grew up in the West, Carmen is not like other Saudi women who mostly do not dare to oppose what their husband say or do. She always voices her thought and wants to be involved in every decision her husband makes. She took English in University of Southern California, Los Angeles but too bad she couldn't continue her study since she had to go along with Yeslam to expand his business in Saudi Arabia. Carmen Bin Ladin didn't start out as a feminist, social activist, author, or even a student of applied religion. *Inside The Kingdom: My Life In Saudi Arabia* is her personal account presenting her life in Saudi Arabia, she shares her sorrow life by writing this book.

The life of Carmen in Saudi Arabia was begun in spring 1973 when Yeslam bin Ladin, a slim bronzed handsome Arabian rent Carmen's mother's house in Geneva to spend holidays with his family. The first time Carmen met Yeslam, she had no idea that this man would change her life forever. There were many stuffs happened between Carmen and Yeslam during that summer and they could feel that they had fallen in love for each other's personality. They married on August 8<sup>th</sup> 1974 in the house of Yeslam's family in Jeddah. They have three daughters from their marriage; they are Wafah, Najia, and Noor.

It was hard for Carmen as Western to live in Saudi Arabia which in her opinion is far from modernization. For Bin Ladin women, every moment of their life was interlaced with the rituals and rules of Islamic custom. Everything seemed to be *haram*, or sinful. Playing music, walking alone the street, talking to male who is not their family related are sinful. And it was almost always *haram* and *abe* for a Bin Ladin woman to leave the house. It seemed that Saudi Arabia only the place for men, where women are only allowed to live behind the wall. Patriarchic culture in Saudi Arabia has driven her insane. Fortunately Yeslam could understand and behave as a Western husband. He gave much freedom to Carmen to do her role as a wife and mother that made Carmen stand on the defensive. But still, an ideal life Carmen wants, where female and male status no needs to be distinguished seemed never be happened in Saudi Arabia. Carmen then moved to Geneva together with her husband and her daughters in 1986.

Something was really wrong with Yeslam. Her husband who was always on her side started to change. Yeslam became more Saudis, self centered and ambitious on his jobs. Bit by bit Carmen felt more distant to Yeslam. Yeslam bin Ladin was reportedly nonchalant about the life of his former wife and daughters. He is quoted in Carmin Dufour's book as saying that he wished he had sons and not daughters. But for Carmen, the worst moment of their long story together is that Yeslam claimed that he was not Noor's father. She felt really humiliated. And in its eventual, Carmen left her husband in 1988, asking for a divorce in 1994. Carmen was finally divorced 15 years later in January 2006. Her battle to win custody over her children has made him stronger anyhow. Carmen fought for her children's freedom that they can live the lives they want to live, and free to be whom they want to be.

*Inside the Kingdom* offers interesting aspects to be studied. There are four aspects that make this work is interesting. First, *Inside the Kingdom* is a controversial book; it unveils the life of bin Ladin family, the most powerful clan in Saudi Arabia in detail. Aside from Bin Ladin's status that is respected by Saudi people due to their contribution to the Mecca's reconstruction, one of Bin Ladin family members, Osama who was tangled in plane hijacking on September 11<sup>st</sup> makes this clan get highlighted. However, people are curious about this clan, and by reading this book they can fulfill their curiosity. That is, though *Inside the Kingdom* evokes many protests, but its sale can hit the top.

The second aspect is the character and characterization of this work. Carmen is definitely an independent woman grown up in Western culture. It is interesting to examine how Carmen tries to break the domination of Patriarchic culture of Saudi Arabia by herself. Readers can feel mental battle happened inside Carmen's self. In one side Carmen wants to live freely as what her nature personality is, but on the other hand she is married to Saudi man which means that she is expected to obey the Saudi culture. How Carmen overcomes these problems makes *Inside the Kingdom* is highly breathtaking.

The third aspect is the moral value given by this work. The way of Carmen struggle to get equality inspires many people, especially women to fight for what become their rights. Instead of being silent to be trampled on, Carmen chose to battle for herself and her daughters. And at the end of her story, it's narrated that she finally gets her freedom, though it took so long of effort. Besides, it also gives readers moral value of not being narrow minded to judge whether something is wrong or right. In the story of *Inside the Kingdom*, it shows that something commonly done by Carmen in Geneva or America may be totally a sinful thing to do in Saudi Arabia. Something considered as unethical matter in one place may be ethical in another place, because society makes it that way.

The last is the ideology of Carmen reflected in *Inside the Kingdom* is one aspect that is interesting to be studied. Reading *Inside the Kingdom* can lead reader to think what actually Carmen's intention is by writing such kind of book as part of this book mainly talks about Islam rules which is very

sensitive to be offended. Carmen's social background, knowledge, belief, and norms may influence the way she views Islam rules that is written in *Inside the Kingdom*.

Based on the previous aspects I will analyze *Inside the Kingdom* book by using Critical Discourse Analysis. So I formulates the title by **“REVOLT AGAINST THE DOMINATION OF PATRIARCHIC CULTURE: A CRITICAL DISCOURSE ANALYSIS ON CARMEN BIN LADIN'S *INSIDE THE KINGDOM*”**.

## **B. Literature Review**

Researches on *Inside the Kingdom* have ever been conducted by researchers. First is Henry Arina (Muhammadiyah University of Surakarta: 2008) in her study entitled *Gender Inequality in Carmen bin Ladin's Inside the Kingdom: A Feminist Approach*. This study aimed to analyze gender inequalities principles in Carmen bin Ladin's *Inside the Kingdom* viewed from A Feminist Approach. Besides, this study is also aimed to examine the structural elements of the book. Based on the analysis, I draws some conclusions as follow: First, Carmen's faced two cultures, West culture and the East culture. West is by America and East by Saudi Arabia. Carmen showed in Saudi Arabia that women as an object that must against patriarchal culture to get equalities in position, role right, and participation that is reflected in her character. Second, in this book the major character is also as the narrator because this book is autobiography types of book.

The second researcher is Esti Munjariyah (UMS: 2010). The title of the study is *Limitation of Women's Right Reflected in Carmen Bin Ladin's Inside the Kingdom (2004): A Feminist Approach*. The purpose of her study is to analyze the limitation of women's right in Carmen bin Ladin's *Inside the Kingdom* viewed from A Feminist Approach. Besides, this research also examines the structural elements of the novel. There are similarities between this research and the research of Henry Arina. First, the research shows that Carmen deals with two different cultures, namely Western and Eastern culture. Her Western culture comes from her childhood in Swiss, and her Eastern culture comes from Saudi Arabia. Carmen conveys that woman who lives in Saudi Arabia needs to fight against the Patriarchic culture in order to get equality in position, role, role and participation. Second, author of *Inside the Kingdom* plays the role of main participant, because this work is categorized as autobiography.

The third researcher is Nova Suryatiningsih (UMS, 2011) with her research entitled *Women's Discrimination in Saudi Arabia Reflected in Carmen Bin Laden's Inside the Kingdom Memoir (2004): A Feminist Approach*. The research studies how women discrimination in Saudi Arabia is reflected in Carmen bin Laden *Inside the Kingdom*. The objective of this study is to analyze the memoir based on its structural elements and to analyze the memoir based on the feminist analysis. In analyzing *Inside the Kingdom*, she uses qualitative method and feminist approach. The data sources consist of primary data and secondary data sources. The primary data source is the

memoir *Inside the Kingdom* itself and the secondary data sources are the other sources related to the analysis such as the author's biography, books of literary theory and feminism. The method of the data collection is library research. The technique of data analysis is descriptive analysis. The outcomes of the study show the following conclusions. First, from the structural analysis of the memoir shows that Carmen Bin Laden wants to convey her idea about women's discrimination. Second, based on Feminist Approach, the conclusion is that there is women discrimination in Carmen Bin Laden's memoir *Inside the Kingdom*. Saudi Arabia tradition implicitly practiced that women being placed as inferior. The discrimination for women is position, role, right and participation.

Based on the previous study, I have similarity with the previous writer, which is using Carmen bin Ladin's *Inside the Kingdom* as primary data. The thing that differentiates this research from the previous ones is the approach which is used. Arina analyses gender inequalities principles reflected in Carmen bin Ladin's *Inside the Kingdom* from Feminist perspective, Esti studies the limitation of women's right reflected in *Inside the Kingdom* using Feminist Approach, and Nova analyses women's discrimination in Saudi Arabia reflected in Carmen Bin Laden's *Inside the Kingdom* also from Feminist perspective. In the present research I mean to study *Inside the Kingdom* using Critical Discourse Analysis.

### **C. Problem Statement**

The problem of the study is how “the revolt against the domination of patriarchic culture is reflected in Carmen bin Ladin’s *Inside the Kingdom*”

### **D. Objectives of the Study**

The objectives of the study are as follows:

1. To describe the revolt against the domination of patriarchic culture reflected in *Inside the Kingdom* based on its structural elements.
2. To reveal the dominant ideology reflected in *Inside the Kingdom*.

### **E. Limitation of the Study**

I focus this research in analyzing the revolt against the domination Patriarchic culture in Carmen’s *Inside the Kingdom* book based on Critical Discourse Analysis.

### **F. Benefit of the Study**

I hope that this study gives some benefits as follows:

1. Theoretical Benefit

I hope that this result of this research can be useful for additional information; particularly the literary study on Carmen bin Ladin's *Inside the Kingdom*.

2. Practical Benefit

I hope that this research can be used to open new ideas and thought of me and other students of Muhammadiyah University of Surakarta or other universities who have interest with literary research using Critical Discourse Analysis.

## **G. Research Method**

### **1. Type of Research**

In this study, I use descriptive qualitative research because I try to relate the discussion of analysis based on the underlying theory.

### **2. Object of Research**

The object of this research is the revolt against the domination of patriarchic culture reflected in *Inside the Kingdom* and its analysis.

### **3. Types of Data and Data Source**

In this study I use text as its type of the data. There are two data source that are needed to do this research, namely:

#### **a. Primary Data**

I use *Inside the Kingdom* book written by Carmen bin Ladin as primary data.

#### **b. Secondary Data**

The secondary data can be books, journals, and other sources that support the analysis.

### **4. Method of Collecting Data**

In collecting the data, I use library research. The procedures of collecting data are as follows:

a. Reading *Inside the Kingdom* for several times to get deep understanding.

b. Finding the issue reflected on this book.

c. Classifying and determining the relevant data.

- d. Taking notes from the material and some other resources related to this book and the analysis.

## **5. Method of Analyzing Data**

In analyzing all the data, I use descriptive analysis. It focuses on the interpretation of the discourse and analysis of *Inside the Kingdom*.

## **H. Research Paper Organization**

This research paper is elaborated into five chapters. Chapter I is introduction consisting of Background of the Study, Literature Review, Problem Statement, Objective of the Study, Limitation of the Study, Benefit of the Study, Research Method, and Research Paper Organization. Chapter II is Underlying Theory presenting Notion of Critical Discourse Analysis, Structural Element of Critical Discourse Analysis that consists of macrostructure, superstructure, and microstructure, Social Cognition, Historical Context and Theoretical Application. Chapter III deals with Structural Analysis of *Inside the Kingdom*. Chapter IV will be Social Cognition and Historical Context. Chapter V is Conclusion and Suggestion.