

# Perspective on Violence Against Women Values in Autobiography *Le Voile De La Peur* as Education Process for Adolescents in University

**Subur Ismail**

State University of Jakarta, France Education Study Program, Jalan Rawamangun Muka Jakarta Timur, Indonesia. [suburismail@unj.ac.id](mailto:suburismail@unj.ac.id)

**Emzir and Yumna Rasyid**

State University of Jakarta, Arabic Education Study Program, Jalan Rawamangun Muka Jakarta Timur, Indonesia  
[emzir@unj.ac.id](mailto:emzir@unj.ac.id) and [yumna.rasyid@unj.ac.id](mailto:yumna.rasyid@unj.ac.id)

## Abstract

This paper is the result of the study of an autobiography entitled “*Le Voile de la Peur*” by Samia Shariff that has many messages. It is as media of learning for adolescents at university, like as the values of violence against women that often occur in real life. So the results of the study on this autobiography are the appropriate learning media for students to understand the incidence of violence against women. The study used a qualitative approach using content analysis of an inductive model that designed by Philipp Mayring. The collecting data used documentation of utterance in autobiography *Le Voile de la Peur* and discussion. The result of analysis data can be concluded that there are 3 (three) forms of injustice from the 5 forms characterized by Fakih. Three forms of injustice found in this autobiography include; 38 data subordination, 6 data stereotypes, and 18 data violence. From these findings, students can understand the overall violence that often occurs, so that they can make changes in attitudes to avoid forms of violence, especially against women in everyday life.

**Keywords:** adolescent, autobiography, education, women, violence

## 1. Introduction

Gender injustice is still an issue that continues to be discussed both on a local, national, regional, and international scale. Scientific discussions, seminars, research, scientific studies, news in print and electronic media, literary works are media in which information on gender injustice can be found. Besides that, literary work is one of the media in the process of language learning which is quite effective in teaching various kinds of life values such as the value of character education that has been saved in the regulations of the Ministry of Higher Education Indonesia. In addition to learning life values, students can use literary works or biographical works of someone to understand more deeply about issues that are gender, social, political, economic and so on. In Indonesia, novels often use as media of language learning and teaching character education or morals in hidden curriculum. It has long been found that tell about problems faced by women, for example in the case of forced marriage. Forced marriage is a very common problem found in Indonesian society in the past. Forced marriage generally has a bad impact on the lives of women in living; suffering in living life even leads to death. There are two novels that are very well known in Indonesia that tell of injustices in the form of forced marriage, namely Siti Nurbaya and Azab and Sengsara.

Some research shows how gender-based injustice still occurs and brings disadvantages on the part of women. For example, the results of research made and published by Cooray and Potrafke (2011), it

was shown that empirically political, cultural and religious institutions underlie the occurrence of gender inequality in education. Data was taken from around 157 countries during the period 1991 & 2006. The results of the study showed that political institutions did not significantly affect the education of girls. The autocratic regime and democratic system also do not discriminate against girls in getting an education. Gender inequality or inequality in education is precisely caused by cultural and religious factors. For example, in countries that are predominantly Muslim, discrimination occurs against girls. Although until now the gender gap is still visible, when compared to the 1980s, this gap has shrunk. Gaps still occur because there are still negative stereotypes in education for women (Ashraf & Ahmad, 2012).

Based on this explanation, it can be understood that gender issues that are closely related to violence against women are a very important part. Not only for the community but in this context is how to provide understanding to students that having a good character is very important. So that, the forms of violence against women, children or other people generally do not occur. Especially when the conditions in Indonesia are many cases of violence against women and children. In addition, teenagers from elementary school to university level often carry out violent activities in the form of Bullying. This is a problem for the world of education. Therefore, the government has mandated to provide character education in all lessons as part of the hidden curriculum. This is intended if students have good character, it will lead to good attitudes and behaviour. The character taught starts from religious teachings, morals until nationalism.

Therefore, a formula is needed that is able to bridge understanding of forms of violence so that students do not just submit to various forms of violence for gender reasons. The study conducted by (Bisika, Ntata, & Konyani, 2009), this study – funded by ActionAid and UNICEF – sought to determine the extent to which violence prevents girls accessing primary school education in Malawi. The study established that girls are subject to several forms of violence as a result of their gender; that such gender-based violence is detrimental to their experience of primary education; and that it negatively affects their ability to access education in Malawi. Based on these problems, an appropriate education process is needed to provide an understanding of the prevention of this form of violence. In Chisamya, DeJaeghere, Kendall, & Khan (2012) studied the effects of rapid increases in gender parity in primary schooling in Bangladesh and Malawi on gender inequities in schools and communities. The data illustrate persistent gender discrimination related to educational attainment and learning and gender-based violence in schools. These patterns of gendered discrimination and violence largely mirrored those that girls and boys experienced in their homes and communities, raising important questions about the transformational capacity of current gender parity and schooling models. Therefore, educators must understand the form of education about it, such as the studies that have been carried out by (Erden, 2009). This study is to investigate if a semester-long course on gender equity in education has an impact on the attitudes of preservice teachers toward gender roles.

From the various results of studies, observations, and analysis of the results of literary learning, it was concluded that novels become one of the media that is easily understood by students to learn various forms of life values, morals, or learning, especially about violence against women who have many cases in Indonesia. Thus, the problem in this study is how the forms of violence against women from the novel *Le Voile de la Peur* that impact to the student's character in the French Language Education Study Program at Jakarta State University, Indonesia?

## **2. Literature Review**

### **a. Gender Stereotypes and Gender Roles**

The stereotypical word is generally interpreted as the view of someone or a group of people towards another person or party as stated by Archer and Lloyd (2002,p.19) that stereotypes are beliefs held by a group of people towards another person, example; ethnic groups, or groups of people in certain

occupations. Related to gender, the term gender stereotypes can be interpreted as beliefs towards a person or group of people based on male or female categories. Rudman and Glick (2008) provide an explanation of gender stereotypes, namely a form of cultural knowledge in believing of women and men attributes. Women are generally described who have characteristics such as; empathy, warmth, kindness, and tend to consider the feelings of others. On the other hand, women also have characteristics such as; emotional, dependent, and weak. Conversely, men are described by traits such as; competent, ambitious, arrogant, competitive, and insensitive to others. Similarly, Best explains that gender refers to psychological traits and behaviours that are believed to occur differences between two gender groups (for example, men are more aggressive, while women are more emotional) (Ember & Ember, 2003, p.11).

Several studies related to gender stereotypes and gender roles have also been carried out by Cvencek, Meltzoff and Greenwald (2011), and Bauer (2013). In 2011 Cvencek, Meltzoff and Greenwald published the results of their research on gender stereotypes that occurred in elementary schools. The study involved 247 American children between the ages of 6 and 10 years (126 girls and 121 boys) in completing Implicit Association Tests such as; I am with men (gender identity), men with mathematics (math-gender stereotypes), and I am with mathematics (mathematical self-concept). From this study produced two findings, first, in the second grade, children showed American cultural stereotypes, namely the field of mathematics for boys, secondly, boys in elementary schools were identified as stronger in mathematics than girls. So children's stereotypes in mathematics are obtained earlier by children and this affects self-concept which influences real differences in mathematical achievement.

#### **b. Violence Against Woman**

Violence is defined by the World Health Organisation (WHO) as ‘the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either result in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation’ (“WHO | World report on violence and health,” 2015, p.5). More recently, the WHO has characterised violence against women as an important public health problem (Garcia-Moreno & Watts, 2011). Many communities do not receive women and families experiencing violence in an empowering and liberating way, but legitimize violence, and encourage women to endure the violence they suffer, without considering that women are worthy human beings who deserve to have a life free, fair, and without violence. An education on gender is urgently needed in the educational and religious context in order to question and change the oppressive gender relationships taught and stimulated in culture, the schools, and by religions. Stereotypes of obedient, passive and submissive women are oppressive and destructive to the self-esteem of women, justifying acts of violence, and needs to be deconstructed (Krob & Steffen, 2015).

### **3. Methodology**

The approach of research used qualitatively. According to Creswell (2012), In qualitative research, the researcher addresses research problem where the variables are unknown and require exploration. Key concept, idea or process studied in this type of research is a central phenomenon. This type of research views something like a central phenomenon that is required to be explored and understood. The method is qualitative descriptive approach using content analysis. The procedure of analysis used Marying’s concept that are 8 steps, 1) arranging the statement of problem; 2) making categories of data; 3) analyze; 4) editing; 5) generalization of data analysis; 6) recording; 7) creating the main categories of data; and 8) recheck of the analysis result. The source of data used utterance from the autobiography “*Le Voile de la Peru*”. The process of collecting data is triangulation and documentation.

#### 4. Result and Analysis

The form of gender injustice in the category of violence found in this autobiography is 18 data out of 62 data found in its entirety or 29%. The following will be discussed data found that is included in the subordination category. In accordance with the United Nations Declaration, it defines violence against women as follows: all acts of violence are directed against the female sex which causes or tends to cause sexual or psychological harm or suffering such as; coercion or deprivation of arbitrary freedom, both in public and private life. Generally, various forms of violence can be classified as follows: 1) physical violence for example beatings, injuries, broken bones; 2) psychological violence, for example in the form of verbal or non-verbal such as insults, verbal attacks, jealousy, threats, control of activities, attempts to isolate from relatives and friends, including absorption and so on; 3) sexual violence: sexual relations, complete or incomplete, without consent or under duress; social violence such as legal, cultural, spatial or other; 4) economic violence: seizure of important means or property. Some forms of violence can be described in Table 1.

Table 1. Various forms of violence

No.	Various forms of violence	Sentences
1	Physical violence	(1) <i>Il me fouetta avec sa ceinture.</i> (5) <i>il la battait à son tour, car c'était elle la fautive.</i> (6) <i>Il me poussa sur le lit et commença à me déshabiller de force..</i> (10) <i>Il commença à me rouer de coups de pied au visage et au ventre</i> (11) <i>...il me gifla en me traitant de pute et de porteuse de bâtards.</i>
2	Psychological violence	(2) <i>Je peux pas dire non à mon père, car il me tuerait je lui désobéissais</i> (3) <i>« Si les invités n'étaient pas là, je t'égorgerais avec joie et je boirais ton sang.</i> (4) <i>Tu n'es pas mon sang, tu n'es pas ma fille, mais celle de Satan.</i> (13) <i>Je parie que tu as l'habitude de jouir avec d'autres hommes et que tu fais la vierge avec moi.</i> (14) <i>« Ne fais pas ta sainte nitouche en me disant qu'aucun gars ne t'a déjà touché.</i> (15) <i>« Tu crois que je n'ai pas vu ton cinéma ! Je me suis rendu compte de la façon avec laquelle l'homme à la mallette brune te regardait.</i> (16) <i>« Est-ce qu'il baise mieux que moi ? » répétait-il jalousement.</i> (17) <i>« Tu as sûrement rencontré un homme là-bas.</i> (18) <i>« Pour qui te fais-tu si belle ? Qui est-ce ? Si jamais je te vois avec lui, je t'égorge comme un mouton devant tout le monde.</i>
3	Sexual violence	(7) <i>Il voulut me pénétrer de force</i> (8) <i>Il me projeta à terre et je me retrouvai à plat ventre. Abdel pesait de tout son poids sur mon dos.</i> (9) <i>Je veux te voir toute nue, même si ton corps ne</i>

		<i>me plaît pas. Je veux que tu grossisses pour que tes seins.</i> (12) <i>Souvent il me réveillait la nuit parce qu'il avait envie de faire l'amour ou parce qu'il me frappait</i>
4	Economic violence	-

Some figures in this autobiography show actions that lead to violence in various forms

- (1) *Il me fouetta avec sa ceinture. Les coups plurent et plurent encore jusqu'à ce que je perde connaissance.* (Le Voile de la Peur, 2006: 27)  
**He whipped me with a belt.** A heavy blow was made until I passed out. (Le Voile de la Peur, 2006: 27)

This quote is put into a stereotypical category based on the meaning of the sentence **He whipped me with a belt**. This sentence was expressed by Samia to describe the treatment of his father who whipped him with belts repeatedly until Samia lost consciousness. The treatment of Samia's father is clearly included in acts of violence even though it was carried out in educating his daughter. (see Table 1)

The sentence above has implications for the process of moral language education, namely how bad behaviour has been shown by parents or other people. So that students are given an understanding that they must be able to build good attitudes and behaviour to anyone and never judge someone directly from their own perspective before finding clear evidence. This is very helpful for lecturers in teaching character education values to students.

- (2) *Je peux pas dire non à mon père, car il me tuerait je lui désobéissais.* (Le Voile de la Peur, 2006: 50)  
 I could never say no to my father **because he would kill me if I disobeyed him.**  
 (Le Voile de la Peur, 2006: 50)

This quote is included in the stereotypical category based on the meaning of the sentence **because he would kill me if I disobeyed him**. This sentence was expressed by Samia to describe the attitude of his father who would kill him if Samia was not obedient to his master's people. The treatment of Samia's father is clearly included in acts of violence. (see Table 1)

The sentence above has the implication that the parents of either father or mother are inappropriate to speak harshly to their child. from the quote, students are taught how to build an attitude of obedience to parents and vice versa how parents should guide and provide understanding to children to be obedient and polite.

- (3) « *Si les invités n'étaient pas là, je t'égorgerais avec joie et je boirais ton sang, fille de malheur, commença-t-il avec rage.* (Le Voile de la Peur, 2006: 67)  
 "If the guests do not come, **I will gladly scratch you and I drink your blood, bad girl,** she starts to get angry. (Le Voile de la Peur, 2006: 67)

This quote is included in the stereotypical category based on the meaning of the sentence in the genre of **I will gladly scratch you and I drink your blood, bad girl**. This sentence was uttered by Samia's father who was furious at the Samia. Samia's father is with his anger wants to kill Samia, even wanted to drink Samia's blood. Samia's father's statement clearly included no verbal violence with threats. (see Table 1)

The sentence above teaches students to always keep their sentences or words. In addition, students are taught the student to maintain emotions when facing unpleasant problems or actions. Because anger will bring bad actions.

- (4) *Tu n'es pas mon sang, tu n'es pas ma fille, mais celle de Satan. Tu m'auras can be empoisonné la vie jusqu'au dernier jour passé chez moi. C'est le diable which is t'envoie, n'est-ce right? (Le Voile de la Peur, 2006: 67).*

**You are not my blood, you are not my child, but Satan.** You poison my life until your last day at home. Did the devil send you? (Le Voile de la Peur, 2006: 67)

This quote is included in the stereotypical category based on the meaning of the sentence **You are not my blood, you are not my child, but Satan**. This sentence was said by Samia's father who was angry with Samia. Samia's father said that Samia is not as the blood of his flesh but Samia was the manifestation of Satan. The statement of Samia's father belongs to the category of verbal violence. (see Table 1)

The sentence above teaches students that harsh words are an act of violence that can hurt other people's feelings. Therefore, the story quote teaches students to always take care of every word.

- (5) *À chacune de mes bêtises, mon père la tenait responsable de ma faute et l'accusait de mon manque d'éducation. Quand mon père en avait fini avec moi, il la battait à son tour, car c'était elle la fautive. (Le Voile de la Peur, 2006:27)*

Every mistake I made, my father was responsible for my mistakes and accused him of my lack of education. **After beating me, it was my father's turn to beat my mother because this was her fault.** (Le Voile de la Peur, 2006: 67)

This quote is included in the stereotypical category based on the meaning of t. **After beating me, it was my father's turn to beat my mother because this was her fault**. This sentence was expressed by Samia to describe the attitude of his father who would beat his wife who was considered a failure to educate Samia and it was a mistake. Samia's father's actions were clearly included in acts of physical violence. (see Table 1)

The sentence above teaches students the form of physical violence such as hitting. This gives students an understanding that beatings can be a form of crime, as is often the case at this time. Such actions often occur when students have a problem with their friends. Therefore, the lecturer gives an understanding to students that if there are problems with other people do not prioritize criminal actions such as hitting. but it is better for them to hold discussions or deliberations that prioritize mutual agreement.

- (6) *Il me demanda de me déshabiller, ce que je refusai. Il me poussa sur le lit et commença à me déshabiller de force.*

*(Le Voile de la Peur, 2006:72)*

He asked me to undress but I refused. **He pushed me to bed and started to take my clothes off forcefully.** (Le Voile de la Peur, 2006: 72)

This quote is put into a stereotypical category based on the meaning of the sentence. This sentence was expressed by Samia to describe the actions of Abdel, Samia's husband who pushed Samia and forcibly removed Samia's clothes. Abdel's actions included acts of physical sexual violence. (see Table 1)

The sentence above teaches students to sample cases of rape or sexual acts by force. This includes criminal acts that are capable of harming women and disturbing the lives of a woman's life until they

die. Therefore, lecturers teach students especially for men not to commit a crime and for female students to always take care of themselves.

- (7) Il me saisit par les épaules et s'allongea sur moi. **Il voulut me pénétrer de force ; je criai, car j'avais très mal.** (*Le Voile de la Peur*, 2006:73)  
He grabbed my shoulder and lay down on my body. **He tried to penetrate as hard as he could; I cried because I was very sick.** (*Le Voile de la Peur*, 2006: 73)

This quote is included in the stereotypical category based on the meaning of the sentence. **He tried to penetrate as hard as he could; I cried because I was very sick.** This sentence was expressed by Samia to describe Abdel's actions which forcibly wanted to penetrate the intimate relationship of husband and wife. Abdel's actions included acts of sexual violence. (see Table 1)

This sentence teaches students the form of love and love in relationships such as husband and wife relations. If this has been built, then when they will have intimate relationships will be based on love and affection. This will affect the sense of mutual care.

- (8) *Il me projeta à terre et je me retrouvai à plat ventre. Abdel pesait de tout son poids sur mon dos.* (*Le Voile de la Peur*, 2006:75)  
**He threw me down and I stretched out. Abdel with his heavy body resting on my back.** (*Le Voile de la Peur*, 2006: 75)

This quote is included in the stereotypical category based on the meaning of the sentence **He threw me down and I stretched out. Abdel with his heavy body resting on my back.** This sentence was expressed by Samia to describe Abdel's actions which could be categorized as acts of sexual violence. The sentence above teaches the value of goodness to students that they must always be careful in acting so as not to hurt others. (see Table 1)

- (9) *Je veux te voir toute nue, même si ton corps ne me plaît pas. Je veux que tu grossisses pour que tes seins prennent du volume ! Tes petits seins ne me suffisent pas ! »* (*Le Voile de la Peur*, 2006:77)  
**"I want to see you naked, even though your body does not lure me. I want you to be fat so your breasts are bigger! Your small breasts don't satisfy me!"** (*Le Voile de la Peur*, 2006: 77)

This quote is included in the stereotypical category based on the meaning of the sentence **I want to see you naked, even though your body does not lure me. I want you to be fat so your breasts are bigger! Your small breasts don't satisfy me!.** This sentence is spoken by Abdel who verbally denigrates Samia's physical state. Abdel's actions belong to the category of acts of sexual violence. (see Table 1)

The sentence above teaches students that words are not polite and bad will hurt other people's feelings. Therefore, this quote teaches how to be polite to others.

- (10) *Il commença à me rouer de coups de pied au visage et au ventre.* (*Le Voile de la Peur*, 2006:94)  
**He began to beat and kick on my face and stomach.** (*Le Voile de la Peur*, 2006:

94)

This quote is put into a stereotypical category based on the meaning of the sentence, **He began to beat and kick on my face and stomach.** This sentence was expressed by Samia to describe the actions of

Abdel who hit and looked at Samia's face and stomach. Obviously, Abdel's actions belong to the category of acts of physical violence. (see Table 1)

The sentence above teaches students that hitting is a bad attitude and can be punished. Therefore, they are given an understanding that if they have a problem do not immediately commit acts of violence, but they should discuss seeking solutions together.

- (11) *...il me gifla en me traitant de pute et de porteuse de bâtards. (Le Voile de la Peur, 2006:106)*  
**... he slapped me, called me a bitch and a bastard.** (Le Voile de la Peur, 2006: 106)

This quote is included in the stereotypical category based on the meaning of the sentence **... he slapped me, called me a bitch and a bastard.** This sentence was expressed by Samia to describe Abdel's act of slapping and calling him a bitch. Abdel's actions included the category of physical and psychological violence. (see Table 1)

The sentence above teaches students that bad sentences are said to be a form of violence or humiliation to others and this includes criminal acts. Therefore, students must take care of their actions and sayings.

- (12) *Souvent il me réveillait la nuit parce qu'il avait envie de faire l'amour ou parce qu'il me frappait pour un motif quelconque. (Le Voile de la Peur, 2006:113)*  
**Often He wakes up at night because he wants to make love or because he wants to hit me for various reasons.** (Le Voile de la Peur, 2006: 113)

This quote is included in the stereotypical category based on the meaning of the sentence **He wakes up at night because he wants to make love or because he wants to hit me for various reasons.** This sentence is stated by Samia to describe Abdel's treatment which sometimes builds Samia at night to invite intimate relations and also often hits without reason. Piercing Abdel certainly includes acts of sexual violence. (see Table 1)

The sentence above teaches students that the desire that forces others is not good. Such desire is a crime and in religious teachings is a persuasion of satan who is able to create misery in life. Therefore, students must always be able to control excessive emotions and desires.

- (13) —*Je parie que tu as l'habitude de jouir avec d'autres hommes et que tu fais la vierge avec moi. (Le Voile de la Peur, 2006:80)*  
**I bet that you used to enjoy sex with other men and you pretend to be a virgin with me.** (Le Voile de la Peur, 2006: 80)

- (14) *« Ne fais pas ta sainte nitouche en me disant qu'aucun gars ne t'a déjà touchée. Je vous connais, jeunes filles ! Vous faites semblant pour qu'on vous donne de l'importance, mais je ne suis pas dupe. » (Le Voile de la Peur, 2006:72)*  
**"Don't pretend to be holy by saying there has never been a man touched you.**  
I know women like you! You pretend to be important, but I am not fooled. (Le Voile de la Peur, 2006: 72)

Both of these quotes (13) and (14) are included in the stereotypical category based on the meaning of the two sentences containing verbal actions which demean Samia's position as a wife. Abdel accused and suspected that Samia was actually pretending to be a virgin even though Samia was accused of



having a relationship with another man. Abdel's actions belong to the category of verbal and psychological acts of violence. (see Table 1)

The sentence above teaches students that accusing or slandering is a crime and in the teachings of religion is not liked by God. This is a big sin. Therefore, students are given an understanding that never accuse someone else if the evidence of the accusation is unclear. However, students should ask and discuss with the person to establish the truth.

(15) « *Tu crois que je n'ai pas vu ton cinéma ! Je me suis rendu compte de la façon avec laquelle l'homme à la mallette brune te regardait. C'est ce que tu voulais, n'est-ce pas ?* (Le Voile de la Peur, 2006:81)

**You think I don't see your signal! I know there is a man carrying a brown bag about you. This is what you want right? I remind you. If I hear you are lying, I will slit you, and I will wash with your blood.** (Le Voile de la Peur, 2006: 81)

(16) « *Est-ce qu'il baise mieux que moi ?* » répétait-il jalousement. (Le Voile de la Peur, 2006:86)

**"Is he better than me? His question was jealous.** (Le Voile de la Peur, 2006: 86)

(17) « *Tu as sûrement rencontré un homme là-bas ! Et je suis sûr qu'à cause de lui, tu ne voudras pas te laisser faire ce soir !* (Le Voile de la Peur, 2006:130)

**"You might meet a man there! And I'm sure because he, you don't want to leave him tonight!** (Le Voile de la Peur, 2006: 130)

(18) « *Pour qui te fais-tu si belle ? Qui est-ce ? Si jamais je te vois avec lui, je t'égorge comme un mouton devant tout le monde, même si je devais passer le reste de ma vie en prison.* (Le Voile de la Peur, 2006:120)

**"Who made you beautiful make up? Who is that? If I see you with him, I scratch you like a sheep in front of everyone, even though I have to spend the rest of my life in prison.** (Le Voile de la Peur, 2006: 120)

The four quotations above are included in the stereotypical category based on the meaning of the sentence containing Abdel's verbal actions that accuse Samia. Abdel accused Samia of attracting the attention of other men with Samia's behaviour, Abdel also accused Samia of meeting a man even Abdel threatened to kill Samia. This verbal action can be categorized as an act of verbal and psychological violence. (see Table 2)

Tabel 2. The data of violence

No.	Various forms of violence	Data number	Total	%
1	Physical violence	1,5,6,10,11	5	27,8 %
2	Psychological violence	2,3,4,13,14,15,16,17,18	9	50 %
3	Sexual violence	7, 8,9,12	4	22,2 %
4	Economic violence		0	
		Total amount	18	

Based on the findings of the data as described above, it can be seen that there are 18 data violence. The three forms of injustice found in this autobiography include; 38 data subordination, 6 data stereotypes, and 18 data violence.

The subordination category is the most common form of violence, which is around 6.1.3%. Activities that tend to subordinate women to this autobiography for example; giving different treatment between boys and girls: girls are not given the same rights as boys; girls may only be at home, children, duties of women (girls) cooking, tidying houses, duties of women (wives) serving husbands (men), women must prove themselves virgins during the first night of marriage, and other forms of subordination.

Samia gets treatment or is subordinated both in the extended family such as; Samia's mother, father and aunt, while in her own family from her husband. Subordination as explained in several libraries such as; Fakih, subordination is a lower position related to the belief that a community believes that women's position is lower than men. Sultana explains the subordination of women is a situation, where there is a relationship of power and men dominate women. The subordination of women is how men continue to maintain their position which is considered superior to women, and women are considered second class, subordinate and under men.

The stereotypical category is found in 6 data or around 9.6%. A stereotypical view is generally found in the Samia family, such as; the view of girls who are considered a disgrace to the family, the behaviour of women who should be gentle does not attract the attention of men. The Shariff family and the Algerian community generally considered girls to be a disgrace to the family. Therefore, women do not get a good place in society. In line with some of the opinions that stereotypes are negative views on women regarding women's physical, psychological and attitudes. Stereotypes are also formed based on characteristics such as women are: affection, cheerful, loving children, loving, feminine, gentle, sensitive to other people's needs and sympathetic, while the following attributes are found as masculine characteristics: acting as leaders, aggressive, ambitious, athletic, competitive, dominant, masculine, independent and willing to take risks.

The category of violence includes the form of injustice found in this autobiography of around 29%. The actions found in this autobiography include; actions physically and verbally in the form of threats and demeaning. Samia received physical and verbal abuse from her father, her mother, and her husband. Samia's husband often commits physical violence when doing intimate relationships with him, sometimes accompanied by degrading him as a woman. Besides that, Samia also received threats from her husband, was accused without evidence, and others. Samia's husband committed various acts of verbal and physical violence sometimes triggered by jealousy. All acts of violence against Samia's husband have been included in the 1993 declaration on the Elimination of Violence against Women. In the declaration, the definition of violence against women is all acts of violence directed at the female sex which cause or tend to cause sexual or psychological harm or suffering, including the threat of such acts such as; coercion or deprivation of arbitrary freedom, both in public and private life. The forms and manifestations of violence against women are very diverse such as sexual violence, rape, domestic violence, sexual abuse, intimidation, incest.

## **5. Conclusion**

Generally various forms of violence can be classified as follows: 1) physical violence for example beatings, injuries, broken bones; 2) psychological violence, for example in the form of verbal or non-verbal such as insults, verbal attacks, jealousy, threats, control of activities, attempts to isolate from relatives and friends, including absorption and so on; 3) sexual violence: sexual relations, complete or incomplete, without consent or under duress; social violence such as legal, cultural, spatial or other; 4) economic violence: seizure of important means or property.

The values of violence against women that have been presented in this biography provide an understanding of the teachings to students how they must behave and act. All forms of physical and verbal violence are crimes and this can be processed in the legal sphere. In religious teachings, the forms of violence are prohibited and considered as a sin. Therefore, this novel is a real medium to provide examples of attitudes that should not be taken by students. So that, from the example of this media can build the value of character education in accordance with ethics, government regulations or religion. Thus, this study is expected to be an appropriate alternative learning media so that crimes which are often carried out by students as of now can be overcome. The learning process through real and exemplary examples is a very appropriate learning process for students in the global era.

This research has practical implications in teaching French, especially to raise awareness to students not to commit violence against women. Through language teaching, especially literature teaching, students learn to understand the negative impact of violence against women. Students are taught to behave well between each other regardless of gender.

Theoretically, this study has an impact on theories related to the formation of gender behavior that triggers violence against women, such as; gender studies, social science studies, religious studies.

This study has limitations, namely in terms of selecting data sources. The source of this data is taken from an autobiography written by an Algerian woman. Thus the cultural and socio-political backgrounds between Aljzair and Indonesia are different. So the data found only reveals the similarities to what happened in Indonesia, not exactly the same situation.

For further research, it is hoped that it can examine data sources that can provide an overview of violence against women that occurs in Indonesia.

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## Biographies

**Subur Ismail** is a lecturer in the French Language Education Program at the Jakarta State University, Indonesia. He has conducted several studies in the field of French language teaching and French literature. He has written and published scientific papers in journals.

**Emzir** is a professor at the Jakarta State University, Indonesia. He teaches at the Bachelor, Masters and Doctoral degree. His educational background is Arabic language education, and doctoral degree in languages. He did a lot of research and also wrote several books such as *Qualitative Data Analysis research methodology Theory and Teaching of Literature*. Some of his scientific writings have also been published in scientific journals.

**Yumna Rasyid** is a professor at the Jakarta State University, Indonesia. She teaches at Bachelors, Masters and Doctoral degrees. She has carried out several studies in the fields of teaching Arabic, foreign languages and literature. She has also written and published scientific writings in journals.