



Gender Injustice in the Main Character in Duaa Jamal's Novel Dalida: A Study of Simone de Beauvoir's Existentialist Feminism

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ARTICLE INFO

Article History:

Submitted/Received 01 Jul 2024

First Revised 14 Sep 2024

Accepted 20 Oct 2024

Publication Date 29 Oct 2024

Keywords:

Existential feminism

Gender injustice

Simone de Beauvoir

ABSTRACT

Gender injustice in the main character and the form of resistance in the novel Dalida by Duaa Jamal are analyzed using Simone De Beauvoir's existentialist feminism theory, which focuses on women's freedom. This study employs a qualitative descriptive approach, initially gathering data on the manifestations of gender injustice and resistance in the main character. Subsequently, the theory of existential feminism guides the analysis of this data. This research shows that the forms of gender injustice experienced by the main character include workload, psychological violence, subordination, and stereotypes, as well as the main character's form of resistance as a form of self-existence, namely freedom of choice, resistance to objectivity, and intellectual women. Existential feminism theory is used to explain how the main character fights the injustice she experiences as a form of self-existence. Analyzing the injustice experienced by the main character, provides specific insights into how gender injustice is represented in literature and how the main character provides resistance.

1. INTRODUCTION

The novel *Dalida* by Duaa Jamal is a novel that contains gender injustice in the main character named Dalida. This gender injustice is presented in a complex manner, which is manifested in the form of workload, psychological violence, subordination, and stereotypes that are shackled in a patriarchal cultural structure. Through the analysis of existential feminism, these forms of gender injustice can be resisted to gain their freedom. The forms of freedom that occur in this novel are women's struggle for freedom, fighting objectivity, and becoming intellectual women. Some of these things can be used as the main character's efforts to show her existence by with the theory of existential feminism.

Gender inequality in women is one of the interesting things to discuss. Women are often at a disadvantage compared to men in various aspects of life. In a patriarchal culture, women are often looked down upon as second-class citizens and sexual objects only (Juhana et al., 2021). Unfair treatment of women also occurs in literary works whose stories depict reality (Haq et al., 2023). In presenting the story, the author often positions women as objects while men are the subjects. The forms of gender injustice that women often experience include marginalization, subordination, stereotypes, violence, workload, and other discriminatory acts (Kaestingtyas et al., 2021).

Simone De Beauvoir is one of the most influential feminist figures in fighting for women's rights and equality, especially in the theory of existential feminism (Oliveira et al., 2018). This theory criticizes women's powerlessness and the struggle for equality and freedom for women to gain their existence (Ghiasian & Shapouri, 2019). Women are often considered the other or "second sex" in patriarchal cultures. This gender injustice appears in various forms, such as stereotyping, dependence on men, sexual objectification, and traditional roles that restrain women in the domestic sphere (Beauvoir, 2016). According to Beauvoir, women's lives today can transcend all limitations by doing various things such as working as intellectual agents, becoming independent individuals, and playing transformative roles so that women can define themselves to show their existence (Martinus, 2022).

Duaa Jamal's novel *Dalida* tells the story of a woman named Dalida. She experienced a bitter story in her life that made Dalida's life undirected. Starting from the infidelity committed by her husband when her marriage was only two months old. This affected Dalida's mentality so she was willing to abort the baby in her womb. Not only that, Dalida's situation worsened after Dalida's father died, and she had to find out the fact that her father had also had an affair. Not to mention the scope of the place where she lives, which considers that infidelity is a natural thing. From the many injustices she experienced, Dalida finally rose to show her existence by determining her life choices, becoming an intellectual woman, and resisting existing objectivity (Jamal, 2023).

As a first step, researchers searched for other articles. From here researchers have not found related articles that discuss the theme of gender injustice in the domestic sphere and how the form of resistance, but researchers found existing research that tends to discuss Simone De Bauvoir's existential feminism theory in analyzing objects in the form of novels that discuss gender injustice in the scope of society (Azzahra, 2022), the form of women's

existence and the review of feminism theory on women's existence(Sohibas, 2022), resistance strategies against gender injustice in women (Riskita & Rengganis, 2023), the form of women's existence as a form of rejection of an injustice and gender injustice in the short story anthology *al kabus* (Rahma, 2022).

Based on previous studies, this research has similarities in terms of analyzing a work using the theory of existential feminism. But what distinguishes it is the main focus on gender injustice in the domestic sphere, which has not been widely discussed, especially in Arabic culture. Issues regarding the household are a novelty in themselves, where patriarchal practices are still running even in the 2000s despite modernization. By applying the theory of existential feminism, this research highlights how women must continuously struggle to define their existence and freedom amidst the patriarchal culture that still dominates (Beauvoir, 2016). Through this analysis, it is hoped that it can provide a deeper understanding of gender dynamics in Arabic literary works while emphasizing the importance of existential feminism theory in criticizing the structure of gender injustice that still exists today.

2. METHODS

The research method used in this study uses a qualitative descriptive approach. This approach aims to accurately describe various information based on the characteristics of an object, phenomenon, or other aspects(Septiani & Chotimah, 2024). This descriptive method refers to efforts to describe the forms of gender injustice and forms of resistance that occur in the main character in the novel *Dalida* by Duaa Jamal using Simone De Beauvoir's existential feminism theory, which focuses on women's freedom in showing their existence.

This research uses two types of data sources, namely primary data sources and secondary data sources. Primary data sources come from the object of research itself, namely the novel entitled *Dalida* by Duaa Jamal. Meanwhile, secondary data sources are obtained from the book "The Second Sex" by Simone De Beauvoir and several related journals that support the analysis in this research. After the data is collected, the researcher analyzes the data using the hermeneutic method. According to Teeuw, hermeneutics is the science or expertise to interpret or interpret literary works and language expressions in a broader sense(Riskita & Rengganis, 2023).

The data collection technique used was the reading and note-taking technique. The researcher first read the novel in its original language, Arabic, and translated it. This technique is done by recording relevant information in the research by paying attention to dialog, narration, and themes that are by the theory of existential feminism(Nurdiana et al., 2023). The first data consists of four forms of gender injustice in the form of workload, psychological violence, subordination, and stereotyping. Meanwhile, the second data consists of three forms of resistance of the main character in showing her existence, namely freedom of choice, resistance to objectification, and being an intellectual woman. The collected data were analyzed using Simone De Beauvoir's theory of existentialist feminism. The analysis step begins by categorizing the data that explains the forms of gender injustice and resistance based on the theory. Furthermore, the researcher connects the two classifications of data with

the theory of existential feminism. To ensure the accuracy of the data, the researcher validates the data through discussions with literary experts to ensure the research results are consistent with the object under study and the theory used.

3. RESULTS AND DISCUSSION

Dalida by Duaa Jamal is a novel set in Egypt in 2000. This novel discusses the gender injustice experienced by the main character in the domestic sphere. One of the feminist movements that discusses the injustices experienced by women is the study of Simone de Beauvoir's existential feminism. Existential feminism draws heavily on existentialist philosophical theories, especially on aspects of human relations. This relationship is based on a conflict in which each individual tries to maintain their subjectivity by making others the object (Azzahra, 2022).

Women are often considered the secondary sex, seen only as the “other” or as an object, while men are seen as the primary subject. This view is the basis of gender inequality, because it does not recognize women as autonomous individuals with their abilities and desires (Ratih, 2019). To achieve femininity, women must position themselves as objects and prey to assert that they must reject their claim as sovereign subjects (Beauvoir, 2016). Gender injustice perpetrated by a man can be combated by the awareness of the woman herself. According to Beauvoir, women who are aware of their freedom can determine their lives. Thus, women are no longer objects of men (Juraidah et al., 2023). In line with this theory, in the novel *Dalida*, there are several acts of gender injustice and forms of resistance in the following discussion.

Forms of Gender Injustice in the Novel *Dalida* by Duaa Jamal

Gender injustice is a system where one gender is victimized, be it men or women. This gender injustice can also be in the form of discriminatory treatment, which is unequal treatment aimed at certain genders (Zuhri & Amalia, 2022). The forms of gender injustice contained in the novel *Dalida* Karya Duaa Jamal are represented in the following table:

Table 1. Forms of Gender Injustice in *Dalida*'s Novel

No	Form of Gender Injustice	Total
1.	Workload	1
2.	Psychological Abuse	1
3.	Subordination	2
4.	Stereotyping	1

From Table 1, there are five forms of gender injustice experienced by the main character, which are described by the theory of existential feminism as follows:

1. Workload

The workload in this case does not only involve economic issues but also other issues. This is often the case in domestic life, where a woman must carry out her

duties and responsibilities, such as serving her husband (sex), taking care of housework, taking care of children, and doing other work related to the household(Beauvoir, 2016). The quote that refers to the workload action is as follows:

حمزة : "داليدا ماذا يحدث كلما اقتربت منك تقولين ذات الجملتان لن يحدث ولا يجوز الآن هل لي أن أفهم ما يحدث!!!! أم أنني أصبحت بحاجة إلي امرأة أخرى كي تلي رغباتي لأنك لا تريدين ذلك ولا يوجد أسباب حتى!؟"

Hamzah: "Dalida, what is going on? Every time I approach you, you always say the same two sentences. That is not going to happen, and it is not allowed now. Alternatively, should I take it out on another woman to satisfy me because you will not indulge me, and there is no reason for that?" (Jamal, 2023).

Hamzah, Dalida's husband, wanted to satisfy his lust by threatening her that he would have relations with other women if his desires were not fulfilled. Dalida did this for a strong reason: she did not want to have a relationship with a husband who betrayed her. Dalida already knew that her husband was having an affair, but she remained silent until Hamzah got angry because his desires were not fulfilled. Hamzah's threat can be said to be a gender injustice in which women only function as reproductive and as mere lust satisfiers.

In principle, a married woman is required to always make her husband happy and comfortable, but in contrast, a married man is not required to serve and please his wife(Adawiyah & Hasanah, 2020). Sometimes when a husband wants his wife, he always demands without burden, with the reason that the husband is not bored and looking for an escape (Beauvoir, 2016). A woman seems to have to carry out a responsibility that makes it an obligation for a wife to implement her husband's orders (Putri et al., 2022). In a patriarchal society, it has been explained that women are placed solely in a reproductive function, can only be at home to give birth and raise their children, and do household chores, which are considered an obligation and the responsibility of the woman herself (Jumitasari et al., 2023).

2. Psychological Abuse

Psychological violence is an act that causes fear, loss of self-confidence, loss of ability to act, helplessness, and psychological suffering in a person (Hudaya, 2018). In this novel, some quotes reflect the psychological violence experienced by the main character in the following data:

لم تمر ساعتان ووجدت الجميع في منزلنا يتحدثون عن غُسل وشهادة وفاة ووداع وأشياء لا افهمهما قط ولا أعلم منها شيء سوي أن قطعه من قلبي قد تمزقت فتاتا ولا أقوي علي جمعها بعد رحيل أبي وروح فؤادي

"Not two hours had passed; I found someone at home talking about work, death certificates, separation, and things that I did not understand and did not know except for my heart, which was already aching and could not be expressed anymore after my father's departure"(Jamal, 2023).

Dalida has experienced psychological violence inflicted by people around her because not even two hours after her father died, Dalida heard someone around her talking about work, death certificates, separation, and things she didn't know. The statements of the people around her are conveyed vulgarly, which should not be done by people around her because it can disturb Dalida's mental state(Haque et al., 2022). She should be comforted because of her father's passing, but instead, she listens to things that damage her psychological health.

In this case, everyone has a different reaction when facing death; some feel depressed, and some accept the situation by being given support by the people around them (Nurhaflah, 2023). In her book, Beauvoir explains that women are weak creatures; they cannot accept someone's treatment harshly and hurt their hearts because it will cause pain mental pain (Beauvoir, 2016).

3. Subordination

Subordination of women can be defined as the subordination of women, where the role of women is considered lower than that of men. This difference often occurs because of the social culture in certain societies that are taught for generations(Jumitasari et al., 2023). In addition, subordination also occurs when one gender is considered inferior to another. This gender injustice is also found in the novel entitled Dalida in the quote below:

يرر رجال مجتمعا الخيانة والعدد بذات السبب دوما وهو شهوتهم الجنسية وأن امرأة واحدة لا تستطيع أن تكفي تلك الرغابت والشهوات في حين أن هناك دراسة أثبتت أن كل رجال من أصل أربع رجال يعاني من الضعف الجنسي أصلا! مهل أليس كذلك

"Men in our society have always justified infidelity and polygamy on the same grounds, namely their sexual appetite. The view that one woman cannot satisfy that desire. However, some studies prove that every fourth man suffers from sexual weakness. Isn't that so?" (Jamal, 2023).

Women are only seen as satisfying men's desires. So infidelity and polygamy are considered normal. This often places women in a subordinate position where their interests, feelings, and needs are considered less important than those of men. In addition, polygamy commonly reinforces power structures where men have many rights to manage a household relationship. Subordination is motivated by cultural aspects that place women in a lower position than men(Febrianti et al., 2023).

Apart from the quote above, there are also acts of subordination in Dalida's novel, which are described in the following quote:

حمزة : إذا فعلت ذلك لن نكن مع بعض ثانية ياداليدا أنا أحذرك! إذا اجهضتي الطفل سانفصل
عنك

"If you do that, we will never be together again, Dalida. If you abort the baby, I will separate from you." (Jamal, 2023).

In the quote above, it can be seen that Hamzah threatened to divorce Dalida if she aborted her pregnancy. This was motivated by Hamzah's infidelity, which caused Dalida to want to terminate her pregnancy. In a household, the threat of divorce by the man is something that does not benefit the woman. Because only men have the power to determine their rights. In this case, women are placed in the second position after men, so the dominance of power seems to be held by men who are free to organize women according to what they want (Aprilia & Aji, 2024).

4. Stereotyping

Stereotypes are negative markings of women that lead to various forms of injustice (McCormack & Graham, 2024). Bad judgment here can make her seem limited when socializing in society (Jumitasari et al., 2023). In this novel, there is also no stereotyping of the main character in the following data:

كانت أمي مصدرمة من تشخيص طفلتها ذات التسع أعوان بشئ كالإكتئاب في مجتمع لا يفهم
عن الأمراض النفسية شيئاً ويعاملها معاملة الخرافات

"My mother was shocked that her nine-year-old daughter was diagnosed with depression in a society that knew nothing about mental illnesses and regarded them as hallucinations." (Jamal, 2023,).

Society's perception of the main character makes Dalida more depressed because she does not get support from her environment. This made Dalida and her mother have to move from Cairo to Alexandria just to avoid bad assumptions from the surrounding community. Stereotypes are often considered valid in the eyes of the public, especially during the development of patriarchal culture. This negative labeling can have an impact on a woman's freedom in life so that she cannot develop like a man (Azzahra, 2022).

Forms of Existence of the Main Character as a Form of Resistance to Gender Injustice

In addition to several gender injustices against the main character in Dalida's novel, there are also forms of resistance carried out by the main character, such as self-existence (Mrovlje & Kirkpatrick, 2023). As is known, one of the characteristics of existential feminism is that it emphasizes and supports women having freedom; they always strive to learn new things so that they gain extensive knowledge, struggle to take action to highlight their existence and succeed in getting the right to freedom to live a sustainable life (Riskita & Rengganis, 2023). In this novel, there is also a form of existence for the main character as a form of gender injustice experienced in the following data:

Table 2: Forms of Resistance to Gender Injustice in Dalida's Novel

No	Forms of Resistance	Total
1.	Freedom of choice	2
2.	Resistance to objectification	2
3.	Intellectual Women	2

From Table 2, there are six forms of existence for the main character in fighting the gender injustice she experiences, which are described as follows:

1. Freedom of choice

Beauvoir's feminism often emphasizes a woman's freedom. Women here have the freedom to choose to free themselves from social constructions that can limit their freedom. Beauvoir states that existence is needed to fight the injustice that happens to her. A woman has complex thoughts, attitudes, and actions that are not the result of internal or external stimuli (Kusuma & Sudaryani, 2019). The form of freedom carried out by the main character in the novel is found in the following data:

المتكررة لي, بعد أن جاعني محضر بقسيمة طلاقتي دخلت إلى فراشي وغصت في نوم عميق
كأنني لم اتم منذ شهور استيقظت مساء

"Again and again, after I made the report, my divorce certificate finally came. I slept soundly after months of not sleeping and waking up at night." (Jamal, 2023)

The first form of freedom is the choice of the main character, Dalida, to divorce her husband, who has betrayed her. The betrayal caused Dalida to experience mental and psychological distress that affected her life. She chose to live alone and took care of all her divorce papers until she finally got a divorce certificate. After she got the certificate, she felt free and could sleep well after months of not sleeping and constantly waking up at night. Beauvoir says that the meaning of free here is a person who is free from physical coercion, a person who is not deprived of his rights, a person who is free from mental or psychological pressure, a person who is free from moral coercion, and a person who is free from inauthenticity and alienation (Siswadi, 2022).

According to Beauvoir, in the domestic sphere, women who receive unfair treatment can choose to resist their husband's treatment by filing for divorce. Therefore, in this realm, Beauvoir considers that this resistance is a way to prevent women from becoming narcissistic, in love, and mystical (Prameswari et al., 2019).

تزوجنا بعدها بعدة أشهر وحملت بأسية بعد زواجي مباشر

"We got married a few months later, and I got Asiya pregnant not far after my wedding" (Jamal, 2023).

This incident occurred when Dalida remarried her best friend, Murad, and had a daughter named Asiya shortly after marriage. Dalida's second marriage proves that she has managed to get through her downturn after her first marriage. By remarriage, she was able to free herself from the trauma and suffering of her past.

The study of existential feminism explains that women who are aware of their freedom will be able to determine their life path freely, and women must refuse to be objects (Harun, 2023). A woman who dares to break out of patriarchal constructions and public opinion is something that can be done to determine and plan the direction of her own life (Staniyah & Malik, 2023). This aligns with what Dalida has experienced: she realizes that she must move forward and bury her past by starting with a new person to continue her life.

2. Resistance to objectification

In existential feminism theory, there is the term objectification of women, where women are only considered objects. Men are free to do anything to women because women are only reduced to objects or commodities using social mechanisms (Murdaningrum & Prasetyo, 2019). Women can fight against this objectivity by living independently to be free from male restrictions. Women can take control of themselves to maintain their self-esteem and dignity as women who deserve respect. Among the forms of resistance that occur in the novel entitled Dalida against the objectivity of women are as follows:

سأخطوا أولي خطواتي مبتعدة عنك اليم يا حيي الأول و أعدك لب يكن الأخير... أعدك ساهدهم
ما تبقي منك داخلي بكل ما اوتيت من قوة, ساحطم حبك وقلبي سويا دون رحمة, أعدك أنني
لن أحبك كما اعتدت, لن أهتم بتفاصيلك.. عملك, صحتك, اصدقائك, مشاعرك و اختيار
اتك بعد الآن, لن تكن من اهتمامات داليدا ثانية, أنا الشخص الذي جعلك تحيا و أنا التي
ستأخذ منك حياتك وتتركك بلا حياة, أعدك أنك ستكون أشد البشر ندما علي يا حمزة

"I will take my first painful step towards you, my first love. I promise you that you are not the last person in my life. I promise that I will keep an eye on them as long as you are still mine with my abilities. I will destroy your love along with my day. I promise you that I will not love you again like I have done. I will not care about you; your work, your health, your friends, your feelings, and your choices will no longer be my concern. I am the one who made you live, and I am the one who will take your life and let you die. I believe that you will be the cruelest person in my life. " (Jamal, 2023).

Dalida's statement was made when she managed to obtain evidence of her husband Hamzah's infidelity. Before that, Dalida disguised herself as a friend and invited Hamzah's affair to meet at a cafe. She also invited Hamzah to go to the cafe. While Dalida and Hamzah's mistress were chatting, Hamzah arrived. The woman

immediately hugged Hamzah because she still did not know about Dalida's status as his wife. Dalida remained silent without forbidding this, and then she told all the truth in the quote above. The woman was stunned to hear Dalida's words. Dalida, who had noticed this, was satisfied that she had succeeded in uncovering the truth of who Hamzah was. She also felt relieved that she could protect her pride and dignity from a traitorous man like Hamzah.

In the existential feminism concept, women can be free from the shadow of men, so women must maintain their existence. Dalida has proven that she managed to reveal the truth about who Hamzah is and she can maintain her self-respect and dignity. Women are not figures to be underestimated. She can do everything she can to protect her dignity. Women can have the freedom and responsibility to create meaning in their lives (Meivitasari & Widyatwati, 2023).

داليدا : أريد خبر في الصفحة الرئيسية بعنوان "تعيف النمساوي لزوجته حتي فقدت جنينها" وها هو التقرير الشرعي لفقدان طفلي من شدة ما عانيته تلك الليلة وصورة حمزة المفضلة طبعاً فأنا اخاف علي مظهر زوجي وضعف قلبي الأولز

ضحكت مريم قالت لي : حسنا يا داليدا سيحدث كل ما طلبتية صباح الغدا إن امكان لا تقلقي سأعمل علي الأمر بنفسي لا تأكد أن كل شئئ مثلما تريدن والأن هل يمكنني

"Dalida: I want the news on the main page titled "Hamzah Al-Nmasawi's Maltreatment of His Wife to the Point of Losing Her Fetus," and this is the forensic report on the loss of my child due to the severity of the suffering I went through that night, and this is Hamzah's photo. Of course, I am afraid of my beloved husband's appearance and the weakness of my heart." Maryam laughed and said to me, Well, Dalida, everything you ask for tomorrow you will get if possible. Don't worry, I will do the work myself to make sure everything is to your liking. " (Jamal, 2023).

Dalida was meeting Maryam, her sister. Dalida asked Maryam to write a story about Hamzah with the title "Hamzah Al-Nmasawi's Persecution of His Wife to the Point of Losing Her Fetus." Maryam is a well-known journalist in Cairo. Therefore, Dalida asked for her help. Not to forget, Dalida also attached forensic results about her miscarriage and photos of Hamzah to strengthen the news. With this, Dalida felt satisfied because she could avenge Hamzah's betrayal, which hurt her physically and psychologically. Dalida wants to show Hamzah that she is not a weak woman who is easily oppressed by men. Hamzah's actions are not something that can be taken lightly. Dalida wants to make Hamzah regret having betrayed her.

According to Beauvoir's view, every individual can exist without limits, as do women, who have autonomous freedom. Women must reject the limitations imposed by their circumstances and strive to build a better future. If resignation

means submission and escape, then women must avoid that (Heriyanti et al., 2020). By reporting on Hamzah's infidelity, Dalida has shown how the position of women cannot be underestimated. Dalida does not want what happened to her to happen to other women. A man who has been arbitrary towards women must be taught a lesson because if that does not happen, the man's actions will not stop there.

3. Intellectual Women

Transcendence is a strategy used by women to get out of the patriarchal culture that has taken away their freedom. Transcendence here can be in the form of a woman's efforts to become someone intellectual in thinking, seeing, and defining. Being an intellectual can bring women freedom in the face of a patriarchal society that tends to underestimate women's abilities (Geleuk et al., 2017).

نهى الطالبة داليدا أحمد خليل بحصولها علي درجة الماجستير في قسم علم النفس السلوكي بتقدير امتياز مع مرتبة الشرف

"We congratulate the student Dalida Ahmad Khalil, who has obtained a master's degree in the Department of Psychology with a very satisfactory predicate" (Jamal, 2023).

The congratulations Dalida received from Alexandria University, where she studied, Dalida became the best graduate and obtained a master's degree in psychology. Dalida decided to continue her studies after divorcing her ex-husband, Hamzah. Being an intellectual woman can show her intelligence and ability to determine her future direction well and, of course, be appreciated by others (Munaris & Nugroho, 2021). Dalida managed to prove that she was not a weak woman. After what happened to her, she chose to continue her education to get out of the situation that affected her mentally and physically. After several years passed, Dalida managed to forget her past and achieve what she aspired to in the past with her struggle for a master's degree. A person's success in the intellectual field cannot be separated from their ability to gain knowledge from themselves (Putri et al., 2022).

In theory, the feminist movement leads to the struggle of female characters to align themselves and know how to place their existence. The struggle is a specific action or effort carried out over a long time and through several stages that are not easy (Kharisma & Andalas, 2022)

تعلمت أساسيات النحت أيضا فقد كانت في الفترة التي اقضيها دائما مابين الكتابة والنحت

"I also learned the basics of sculpture. While I was at home, I was always doing something in between writing and sculpting." (Jamal, 2023).

The statement above explains that after Dalida divorced, she did not just stay quiet and go to college. Dalida fills her busy life at home by learning sculpture and writing, which has become her new hobby. Dalida shows that she is not a lazy person

and only wants to be silent to mourn her fate. Dalida always does everything possible to eliminate what has happened in her life by exploring the potential in herself.

In showing their existence, women can show their abilities through various things. This ability makes a woman who has the motivation to show herself or exist as a woman whose ability cannot be doubted so that it can minimize the existence of gender injustice in women (Staniyaturohmah, 2019).

Based on the discussion above, several acts of gender injustice occur towards women in this novel. Women are only considered objects for men by society, so they can do arbitrary things to women. However, women can also fight this injustice by stepping forward and showing their existence

4. CONCLUSION

This study analyzes the forms of gender injustice and resistance experienced by the main character in the novel *Dalida* by Duaa Jamal. The forms of gender injustice experienced by the main character include psychological violence, unfair workload, subordination, and stereotypes that limit her social freedom. The main character fights the injustice she experiences through various ways, such as freedom of choice, objectivity, and becoming an intellectual woman. In the study of existential feminism, the emphasis on women's freedom is a way to fight injustice. This is evident through Dalida, who manages to show self-existence as a form of resistance to the injustice she experiences.

Thus, this research is expected to provide an in-depth understanding of existential feminism theory to unravel forms of gender injustice in literary works, especially in Arabic literary studies. This research also provides a better understanding of the role of women in fighting gender injustice through literature. Although the focus of this research is limited to one novel, so the results may not be generalizable to other works. It is hoped that this research will be a source of information for further research on Dalida's novel with other theoretical approaches.

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