

Women In Gender

(Critical Discourse Analysis on Novel *I am Malala*
by Malala Yousafzai and Christina Lamb)

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Abstract. *The purpose of this study was to describe how the text of gender-based violence against the woman, and illustrate how gender-based injustice is run and produced in the Novel I am Malala, through the texts that have been written. This study used a qualitative descriptive of critical perspective (Genre of Critical Theory), perspective/paradigm used to explain the description of gender-based violence (violence against women) in the novel I am Malala. Data analysis technique this study is Critical Discourse Analysis of Norman Fairclough (Texts Analysis, Discourse Analysis sociocultural Practice and Practice). The result in this study is the violence and gender-based injustice or inequality of women presented in the novel I am Malala.*

Key words: *qualitative descriptive; critical discourse analysis; gender*

A. INTRODUCTION

Nowdays, a lot of women who has go to the public sector which has been reserved only for men only. In fact, many women who have occupy a strategic position at the time of the first post of a taboo for women. This increase is due to the demands of the economy, the increase in women's education and the increasingly opening up opportunities for women to enter the public sector.

The increasing numbers of women who carry out activities outside the home show women want gender equality between men and women. Megawangi defines

gender equality linked to the term discrimination against women, subordination, oppression, injustice and so forth. Effort to promote gender is equality in accordance with convention the elimination of all forms of discrimination against women of the United Nations (UN) which has been ratified and passed into Undang-Undang No.7:1984.

Currently, the gender issue is not a new problem in studies of social, legal, religious, or otherwise. However, a study of gender still remain actual and interesting, considering many people, especially in Indonesia and middle east countries, for example, Pakistan, Afghanistan and the surrounding region who cannot accept this issue and still a lot of imbalances in the application of gender so led to the occurrence of gender injustice.

Understanding gender issues is not easy, but necessary studies that can deliver on a true understanding of gender. The study, which is often used to understand gender issues are studies in the social sciences, especially sociology. Of the various social studies appear this is a wide range of social theory which is then used as a gender theory or often called feminist theory. Actually, there are many studies that can be used to approach the issue of gender in addition to social studies, for example, the study of anthropological and psychological studies, economic studies, though not sedominan social studies.

One of the causes of violence and the lack of legal protection for women, due to the existence of a system of patriarchal culture in the community, where the system of social institutions is based on a relationship of unequal according to the category of strong-weak, the strong dominate and oppress the weaker party or system social culture that marginalize women in fixed positions in the community, where as if to legitimize various kinds of injustice, deprivation and oppression of perpetrators of human rights of women victims (Murniati, 2004: 227–229).

As well as the injustice of gender roles in the novel *I am Malala* by Malala Yousafzai and Chritina Lamb, the novel depicted gender violence against women in Pakistan, especially in the area of Swat, the Pakistani-called Pashtun, and the use of Urdu, narrated, that the children female Pashtun, has gained injustice, marginalized and do not get equal rights as boys Pashtun, for example, equality in education, this is due, because of government policies and culture of the people of Pakistan, the girls in Pakistan are not allowed to go to school by the Taliban, the Taliban are hardliners who oppose all women's activities outside the home, the Taliban did not like television, music and cinema, this group opposed to girls aged 10 years and over attending school, for men Pakistan and the Taliban girls duties just cook, serve food, serve her husband. Due to lack of equality is finally Malala name of the character in the novel struggled mightily to get their rights even though he had to deal with the radicals in the country, namely the Taliban. They forbid a woman to leave the house let alone come home from school, because the Quran is not a single verse that explains that women may be out of the house "Fatwa Taliban". Taliban deliberately intimidating women in Pakistan, they did not hesitate to kill, whipping, and beheaded for anyone women who challenge the policies and their rules, for example, Malala, who was shot three times in her head so that Malala had to confront critical condition as a result of the bullet head, Malala was shot by the Taliban for Malala remains adamant to go to school and activities outside the home, such as, campaigned for the freedom and rights of women in Pakistan to get an education.

Thus, the position of women is manifested as to the position under the male. The position of women in the Middle East, especially, in Pakistan, condensed perpetuate the patriarchal system of male domination of women. Pakistani society particularly in the Swat region is a society that has certain restrictions in gender relations that show the status and role of dominant males more than females. Pakistan tended to be paternalistic society, that men have a special position.

Critical Discourse Analysis (CDA)

Discourse analysis (critical) in the last quarter century is becoming increasingly important in social research and has lots of coloring the discussion of a wide range of social phenomena. As the name attached to it, CDA (Critical Discourse Analysis) devote himself to discuss discourse or in Indonesian called the discourse, which is then connected to power, ideology, and social context in which the discourse is located.

Generally, there are two kinds of principles within the CDA. First, all the CDA approach is always oriented to problem solving. To perform this work around CDA requires a multidisciplinary approach. Second, CDA always intended to pass the demystification of ideology and power.

There are various approaches (approach) in the CDA. Teun van Dijk gives example, developing CDA known as sociocognitive approach. Ruth Wodak and Martin Reisigl develop CDA known historical approach discourse (discourse-historical approach). Norman Fairclough develops CDA called dialectical-relational approach. And several other theorists such as Theo van Leeuwen, Siegfried Jäger, and Florentine Maier.

Fairclough CDA approach consists of a set of philosophical premise, theory and methodology. Fairclough also developed a method of analysis that is complementary to the approach. For Jørgensen and Philip (2002) Fairclough approach is considered a theory and methods in the CDA's most advanced (perfect) compared with other approaches.

1. Discourse, Power, and Ideology

Before further discussing about CDA, is necessary to understand what it is and why the discourse associated with power and ideology. CDA discourse in facts inseparable from language (language as discourse). Fairclough (2003) apply the

discourse in three different ways. First, language is part of a social community, which is the language used in a particular domain, for example, political discourse or scientific discourse

Secondly, language is a social practice. The main pressure point in the CDA Fairclough is that discourse is not only prepare but also arranged social structures and power relations that many people often do not realize Third, the discourse is used as a noun that refers to the way of speaking which gives meaning to an experience from a particular perspective. For example, feminist discourse, the discourses of the environment, etc.

The discourse can never be separated from the social structure. Discourse in the CDA Fairclough is not only shaped by but also form the social structure. The nature of the relationship of discourse and social structure are dialectically. *Describing discourse as social practice implies a dialectical relationship between particular discursive event and the situation(s), institution(s)m dan social structure(s).* (Wodak and Meyer, 2003).

The use of discourse in the formation of social structure turned out to contribute to the establishment of an imbalance of power relations between social groups, such as between social class, gender (male and female), between majority and minority ethnic, etc. The imbalance of power relations is understood as an ideological effect. Ideology in the CDA does not mean a set of ideas "serious" as imperialism, liberalism, socialism, etc. However, ideology is defined as the practice that operates in the production process of everyday life are taken for granted, which accounts for injustice but not realized.

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The aim of CDA is investigating critically to injustice (that is in discourse) and attempting to make social change so that power is uneven or unbalanced can be turned into a more balanced relationship. Therefore ittu, CDA or researchers have been/are required to favor the "weak".

2. Critical Discourse Analysis of Norman Fairclough

For Fairclough (2008) discourse has three functions. First, constructs social identity, which means that the discourse has the function of identity. Second, the construction of social relations, or called the relational functions. Third, the discourse role in doing the construction systems of knowledge and meaning, also called ideational functions.

Language is the focus on the CDA contained in the conversation (talk) and writing (writing). Fairclough (2003) called the "write text" and "spoken text". Text written can be encountered as written text that we usually encounter. While the spoken text for Fairclough is defined as a written record (transcription) of what is being said. Goal discussion CDA Fairclough is the text as written text whether it comes from "the spoken text" or "write text". However, as described by Fairclough own pressure point in his analysis of the text is not the only but the most important is the discourse as a form of the process of the emergence of a text and how such discourses woven into a series of other discourses.

There are two dimensions become an important focal point in the CDA. First, the communicative event, for example, the language use as used by the newspaper articles, film, video, or interviews. Second, the order discourse, the form of all types of discourse, consisting of genres and discourses, which is used in social

institutions. Genre is the use of a specific language that make up part of a certain social practices, such as its genre interviews, news genre, or genre ads (Fairclough in Jørgensen and Phillips, 2002).

For example, the order of discourse we can see in a hospital discourse. Inside the hospital order of discourse is discourse practice there are bound to occur between doctors and patients usually involves consultation, the language used by hospital staff whether written or oral, and language promotion by promotion staff both written and verbal.

3. Three Analysis of Fairclough

Fairclough developed the concept of the CDA analysis in three forms the so-called three-dimensional models. Every communicative event (eg the language used by newspapers, films, speeches, etc.) Always consists of three dimensions, namely, first, text (conversation, writing, drawing, or a combination of the three). Second, the practice of discourse consists of consumption (interpretation) and the production of texts. Third is social practice.

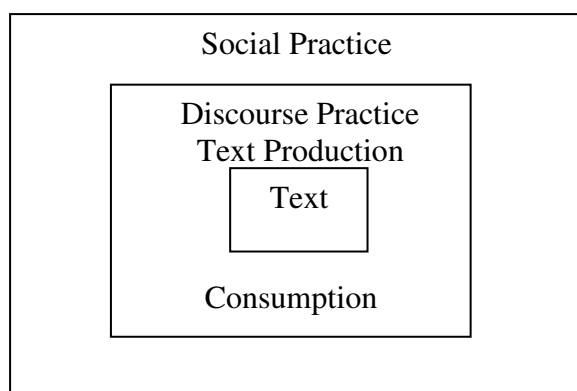


Figure 1. Three Dimensional Model Fairclough

Based on the figure above, an analysis CDA developed by Fairclough. Text analysis focused discussion on the formal features of the text (linguistically) like syntax, diction, grammar, and others. Analysis of discursive practice focuses on

the production of discussion, namely, how the process of making the text. Discussion also focused on the consumption of the text, that is, how the text receiver (receiver) did consumption and interpretation of the text. While the analysis of the social practice of focusing the discussion on how discourse/practice discourse formed or shaped by socio-cultural conditions.

Concept of Gender

Gender is often associated with gender (sex), whereas a different gender to gender. Gender is often understood as a gift of God or the divine nature, whereas gender is not solely so. Etymologically the word 'gender' is derived from the English language meaning 'sex' (Echols & Shadily, 1983: 265). The word 'gender' can be defined as 'the apparent differences between men and women in terms of values and behaviors (Neufeldt(ed.), 1984: 561).

Table 1. the Differences among Gender and Sex

Gender	Sex
<ul style="list-style-type: none"> • Mutable • Exchangeable • depending on the season • depending on the culture of each • not natural (made public) 	<ul style="list-style-type: none"> • cannot change • cannot interchangeable • apply all the time • apply everywhere • Nature (divine creation); female-menstruation, pregnancy, childbirth, breast-feeding.

In terminological, 'gender' can be defined as cultural expectations of men and women (Lips, 1993: 4). Another definition of gender proposed by Elaine Showalter, according to her, 'gender' is to distinguish male and female views on the socio-cultural construction (1989: 3). Gender can also be used as an analytical concept that can be used to describe something (Umar, 1999: 34). More specifically mentioned in Women's Studies Encyclopedia that gender is a cultural concept that is used to distinguish the role, behavior, mentality, and emotional characteristics between men and women is growing in society (Mulia, 2004: 4).

From the definition above can be understood that gender is a trait that is used as the basis for identifying the differences between men and women in terms of social and cultural conditions, values and behavior, mentality, and emotions, as well as factors other nonbiologis. Gender is different from sex, although etymologically means the same as with sex, is sex (Echols & Shadily, 1983: 517). In general, sex is used to identify differences in men and women in terms of biological anatomy, gender was more concentrating on the aspect of social, cultural, and other nonbiologis aspekpek. If the study of sex more emphasis on development aspects of biological and chemical composition of the body of a male and a female, then gender studies more emphasis on development aspects of a person's masculinity and femininity.

Table 2. differences between women's and men's views of the nature, functions, scope, and responsibility

Aspects	Men	Women
<ul style="list-style-type: none"> ▪ Characteristics ▪ Functions ▪ Scopes ▪ responsibility 	<ul style="list-style-type: none"> ▪ Masculine ▪ Production ▪ Public ▪ Main provider 	<ul style="list-style-type: none"> ▪ Feminine ▪ Reproduction ▪ Domestic ▪ Additional income

The history of gender are differences between a man and a woman going through a very long process and formed by several causes, such as social and cultural conditions, the condition of religious and state conditions. With this long process, the gender differences are often considered to be a provision ultimately God is as if the natural or biological nature that can not be changed anymore. This is exactly what causes the onset of gender inequality in the society.

Construction of Biological	Construction of Social	Konstruktion og Religious
Different physical characteristics of women and men, and	Different roles and responsibilities of women and men, and	Different position of women and men, and can not be exchanged for

can not be exchanged for natural products (hormones)	can be exchanged for products of culture (values)	religious teaching (dogmatic)
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Figure 2. Construction of Biological, Social, and Religious

In an effort to alter the behavior of people towards the understanding of gender, there are some terms you need to know:

- a. Gender blind, a condition/state of a person who does not understand the notion/concept of gender because there are different interests of men and women.
- b. Gender awareness, a condition/state of a person who is already aware of the equality of rights and obligations between women and men.
- c. Gender sensitive, the ability and sensibility of a person in view and assessing the results of development and other aspects of life from the perspective of gender (adjusted interests that differ between men and women).
- d. Gender perspective, ie the ability of a person looking at a situation from the perspective of gender.
- e. Gender concern/responsive, which is the policy/program/activity or condition that has been done taking into account the interests of both sexes.

Gender theory influential in the discussion of gender issues, as follow:

- a. Psychoanalysis theory or identification; (Sigmund Freud) (This theory reveals that the behavior and personality of men and women since the beginning determined by the development of sexuality).
- b. Structuralists-Fungsionalism theory; (Hilary M. Lip, Linda L. Lindsey, R. Dahrendolf) (This theory saw the fundamental elements that influence in a society, define the function of each element and explain how these elements function in society).
- c. Theory of Conflict; (Karl Marx, Friedrich Engels) (To suggest that gender differences and disparities between men and women is not due to biological

differences, but is part of the ruling class oppression in the relations of production applied in the concept of the family).

- d. Feminism Theory; Feminist theory consists of: 1) Liberal feminists (Margaret Fuller, Harriet Martineau, Angelina Grimke, Susan Anthony). (Recognizing the reproductive organs is a consequence, this theory emphasizes that are men and women are created equal and harmonious). 2) Feminist Marxist-Socialist (Clara Zetkin and Rosa Luxemburg). (Attempting to eliminate the class structure of society based on gender with the catapult issue that inequality is a natural cultural factor). 3). Radical feminists (Suing all of which smelled of patriarchy, even extreme argued not need men, the sexual satisfaction can also be obtained from other women, tolerate the practice of lesbian). Socio-Biological Theory (Pierre Van Den Berghe, Lionel Tiger and Robin Fox) (Combined biological and social factors cause men are superior to women. The function of reproduction is considered resistor to match the power and the role of men).

The concept of gender in women's studies, according to Bemmelen least two reasons. First, dissatisfaction is the static notion of gender. The difference between men and women figure only refers to biological and therefore not adequate to describe the diversity of meaning men and women in pelabagi culture. Second, gender implies that category of men and women are a social construction that forms men and women. (In Ibrahim and Suranto, 1998: xxvi)

Therefore, gender is a term that is socially and culturally for a long period of time, that socialized generations the sense that the raw concept of gender is also not materialized until now, because the distinction of men and women based on gender relations dimaknai differ from one place to another, from one culture to another and from time to time. Yet attempts to define the concept of gender is still being done and one of the definitions of gender has been put forward by Joan Scott, a historian, as *“a constitutive element of social relationships based on*

perceived differences between the sexes, and...a primary way of signifying relationships of power.” (1986:1067)

Gender can be exchanged with each the others, gender can change and vary from time to time, in an area and other areas. Therefore, identification of a person using a gender perspective is not universal. Someone with male gender may be motherly and gentle so it is also possible for him to do his homework and other jobs that have long been regarded as women's work. Vice versa a person with the female gender can be bodied strong, smart and can do a great job-a job that is considered masculine and is considered a territory of men.

A Brief History of Novel I am Malala Karya Malala Yousafzai dan Christina Lamb

Malala tells of that life-shattering moment in a riveting memoir, [“I Am Malala,”](#) published this past week even as she was being cited as a possible candidate for the Nobel Peace Prize. Co-written with Christina Lamb, a veteran British journalist who has an evident passion for Pakistan and can render its complicated history with pristine clarity, this is a book that should be read not only for its vivid drama but for its urgent message about the untapped power of girls.

Malala Yousafzai was born on July, 12,1997, in the Swat District of Pakistan’s northwestern Khyber Pakhtunkhwa Province, into a Sunni Muslim family of Pashtun ethnicity. She was given her first name Malala (meaning "grief-stricken") Malalai of Maiwand, a famous Pashtun poetess and warrior woman from southern Afghanistan.

Her Last name, Yousafzai, is that of a large Pashtun tribal confederation that is predominant in Pakistan's Swat Valley, where she grew up. At her house in Mingora, she lived with her two younger brothers, her parents, Ziauddin and Tor Pekai, and two pet chickens. Swat has always remained a popular tourist spot

and attracted thousands of tourists due to its natural and scenic beauty. Queen Elizabeth II once during her visit to the area called it "the Switzerland of the east".

Fluent in Pashto, English, and Urdu, Yousafzai was educated in large part by her father, Ziauddin Yousafzai, who is a poet, school owner, and an educational activist himself, running a chain of private schools known as the Khushal Public School. She once stated to an interviewer that she would like to become a doctor, though later her father encouraged her to become a politician instead. Ziauddin referred to his daughter as something entirely special, permitting her to stay up at night and talk about politics after her two brothers had been sent to bed.

Yousafzai started speaking about education rights as early as September 2008, when her father took her to Peshawar to speak at the local press club. "How dare the Taliban take away my basic right to education?" Yousafzai asked her audience in a speech covered by newspapers and television channels throughout the region.

B. METHOD

The purpose of this study are: to describe; a) how the text of gender-based violence against women presented Novel I am Malala by Malala Yousafzai and Christina Lamb; b) illustrates how gender-based injustice is run and produced presented in the novel through the texts that have been written.

This study used descriptive qualitative method with a critical perspective (Genre of Critical Theory). Perspective/paradigm used to explain the description of gender-based violence (violence against women) at the novel I am Malala. Given this perspective paying attention/emphasis on conflict of interest that led to inequality and oppression in society. Critical theories seek to understand the social conditions of the oppressed (marginalized groups) and acting (advocate) to

overcome the oppressive powers, in order to promote the emancipation of women and community participation more freely (Foss dan Littlejohn, 2005: 46-47).

This study sought to describe the process of critical discourse analysis of the text / language generated in the novel I am Malala against violence of women (gender based of violence). The subjects were texts gender-based violence at the novel I am Malala Through the study of Critical discourse analysis, researchers wanted to illustrate how the text violence against women (textual interrogation) is presented as it was in the novel I am Malala? How injustice is run and produced through texts?

Data analysis technique in this study is Critical Discourse Analysis of Norman Fairclough (Texts Analysis, Discourse Analysis sociocultural Practice and Practice) (Fairclough, 1995: 57-62 & 289-316). Fairclough's claimed process texts as microlevel analysis, discourse practice as mesolevel and analysis processes sociocultural practices as macrolevel (Fairclough in Krolokke dan Sorensen, 2006: 52-53).

C. FINDING AND DISCUSSION

1. Text gender-based violence against women presented at the novel I am Malala by Malala Yousafzai and Christina Lamb.

On 9 October 2012, a Taliban gunman shot Yousafzai as she rode home on a bus after taking an exam in Pakistan's Swat Valley. The masked gunman shouted "Which one of you is Malala? Speak up, otherwise I will shoot you all", and, on her being identified, shot at her. She was hit with one bullet, which went through her head, neck, and ended in her shoulder. Two other girls were also wounded in the shooting: Kainat Riaz and Shazia Ramzan, both of whom were stable enough to speak to reporters and provide details of the attack. After the shooting, Yousafzai was airlifted to a military hospital in Peshawar, where doctors were forced to begin operating after swelling developed in the left portion of her brain, which had been damaged by the bullet when it passed through her head. After a five-hour operation, doctors successfully removed the bullet, which had lodged in her shoulder near her spinal cord. The day following the attack, doctors performed a decompressive

craniectomy, in which part of the skull is removed to allow room for the brain to swell.



From the quote above, illustrates that gender-based violence has occurred against women in Pakistan, especially for the Taliban, women are the main enemy outside the home, so they ban for women over the age of 10 years are forbidden to leave the house, laughing out loud, is not allowed without mahromnya or friend of a sibling, it is recommended to use burqah for women, both children and adult women, while for men are required to grow a beard, and so forth. Taliban had restricted all movement of women, those women were not encouraged to do as men do, women simply run its destiny as it has god given, namely, women quite at home alone, childbirth, cooking, serving their husbands, educate children, and all what has become an obligation of a woman.

It is also the same as at the time under the Zia regime, the lives of women in Pakistan are much more limited. Jinnah said, "No struggle can be successful without the participation of women in the men. There are two powers in the world; women and power. Zia regime had restricted all women's rights, their testimony in court and their fairness in the society. So, many girls are raped without getting justice and thrown in jail, because of the lack of evidence in court.

Under Zia's regime life for women in Pakistan became much more restricted. Jinnah said, 'No struggle can ever succeed without women participating side by side with men. There are two powers in the world; one is the sword and the other is the pen. There is a third power stronger than both, that of women.' But General Zia brought in Islamic laws which reduced a woman's evidence in court to count for only half that of a man's. P. 29.

In the Al-Quran emphatically God 'unites' obligations and rights of men and women: help each other, get someone else to do the good and evil deeds and prevent, equally establish the prayer, issued alms together, both of us equally obey Allah and His apostles. And right they are: God promised to lower his affection to the men and women who do so. Moreover, for men and women who have believed of Allah, SWT. He has prepared the heaven in which rivers flow. Dwellings either Heaven 'Adn (Eden) also belongs to them. That all is Allah's favor on good deeds that they do (Qs. At-Taubah (9): 71-72).

While the women in Islam have another privilege: the right to study. This is the other side of the majesty of women in Islam. And the right to study for women in Islam does not discriminate whether he was a free woman or a slave. In the history of Abū Burdah mentioned that the Prophet of Muhammad, Saw, said, "Anyone who has a female slave and teach science and culture as well as possible. Later, he was freed and married her then he gets two rewards."

According to Islam, science has become a fundamental right that should not be omitted. Because the people will not go forwards because of the food, beverages, clothing, and shelter only. Because of this all is the right material. There must be meaningful and spiritual rights, the science. And life may not run properly without this. That is why the heart, soul, and reason must continue to "updated" with science.

Thus, the depiction of gender-based violence experienced by women in particular Pakistan in the novel I am Malala by Malala Yousafzai and Christina Lamb is not in accordance with the teachings of their ideology, not in accordance with the law of human rights, and so forth. To reduce gender-based violence, especially the ruling government should be more involved for the sake of welfare.

2. Illustration of gender-based inequities that run and produced the novel *I am Malala* by Malala Yousafzai and Christina Lamb.

I was a girl in a land where rifles are fired in celebration of a son, while daughters are hidden away behind a curtain, their role in life simply to prepare food and give birth to children. For most Pashtuns it's a gloomy day when a daughter is born. P. 13

The quotation above is a public culture that is existing in Pakistan, as a family, where his wife gave birth to a daughter then nobody have congratulated, they will feel sympathetic towards the family. Thus, each country has a culture in accepting the presence of a girl.

However, when we got older, I know that the girls are expected to remain in the house. We were expected to cook and serve brother and our father. While boys and men can explore the city freely, my mother and I could not go outside without being accompanied by male relatives, though only a boy of five years old! This is tradition. P. 34

In the quotation above, illustrates that the tradition of the Pashtun is not to allow a woman to go out alone, they must be accompanied by relatives although relatives are still toddlers or children age 5 years, and when they had entered puberty for girls they were forbidden to play outside the home, they should there is always at home. As this picture of injustices based on gender, so easily boys get their rights, while girls had to fight for the sake of their rights.

"I have a new dream ... I must be a politician to save this country. There are so many crises in our country. I want to remove these crises"

We have a custom called swara by which a girl can be given to another tribe to resolve a feud. It is officially banned but still continues. P. 63.

Mullah Ghulamullah said, referring to not just one but two organisations of Muslim scholars to give himself gravitas. 'I am representing good Muslims and we all think your girls' school is haram and a blasphemy. You should close it. Girls should not be going to school,' he continued. 'A girl is so sacred she should be in purdah, and so private that there is no lady's name in the Quran as God doesn't want her to be named.' P. 87.

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. I also knew from watching my own mother that Pashtun women are very powerful and strong. Her mother, my grandmother, had looked after all eight children alone after my grandfather had an accident and broke his pelvis and could not leave his bed for eight years. P. 107-108.

One day Sufi Mohammad proclaimed from jail that there should be no education for women even at girls' madrasas. 'If someone can show any example in history where Islam allows a female madrasa, they can come and piss on my beard,' he said. Then the Radio Mullah turned his attention to schools. He began speaking against school administrators and congratulating girls by name who left school. 'Miss So-and-so has stopped going to school and will go to heaven,' he'd say, or, 'Miss X of Y village has stopped education at Class 5. I congratulate her.' Girls like me who still went to school he called buffaloes and sheep. P.109.

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. 113."

From the quote above, shows that the image of the Taliban violence has hurt a lot of things, they are depriving the life of a girl, they are depriving a woman's life in the work, they are depriving the life of a mother to feed her child, and everything. The Taliban without compassion have caused chaos and fear for the families of the women in Pakistan. With the shooting of Malala in the novel character I am Malala Malala Yousafzai work and Christina Lamb has proved how cruel the Taliban against Women.

In Islam, women and men have equal rights. For reference the basic principles of Islamic societies, the Qur'an shows that basically the position of men and women are the same (Q.S. an-Nisa 4: 1). Both are created from a single nafs (living entity), where one does not have the advantage against the other. On that basis, the principle of the Qur'an to the rights of men and women are equal, in which the rights of the wife are recognized fair (equal) to the right of the husband. In other words, men have rights and obligations of womens, and women also have rights and obligations towards men. That is, why the Qur'an is considered to have a revolutionary outlook on human relationships, which gives fairness rights between

men and women. Especially, it is associated with the context of the pre-Islamic society that ditransformasikannya (Fakih, 2000: 50-51).

Al-Qur'an teaches on women are generally part of the Qur'an effort to strengthen and improve the position of partial or vulnerable groups in the life of pre-Islamic Arab society. What are the main objectives of the Qur'an about women is to eliminate the parts that treat women brutally (Nasution, 189-192.)

As for women's rights, as we know, that, there are some Muslims who has apply unjust to prohibit women from enjoying their rights in the deepening of religious knowledge, play a role in the world of work, and go to mosques for worship or study, but it was all allowed by Islam. There is also forcing women to marry a man who does not like, even obliging women imprisoned in the house her entire life (al-Qardhawi, 2006:5).

However, behind this phenomenon, there is still another phenomenon interesting things, some Muslims are rejecting the rigid and inhuman attitude. Among the rights that are owned by women in the view of the teachings of Islam are as follows.

1) Rights of Women in Political Affairs

When examined in the Qur'an, there are verses that can be used as the proposition that women have the same opportunities as men to participate in the public sphere, as well as their role in domestic areas (Ilyas, 173). One verse that is often advanced by Islamic thinkers in relation to the political rights of women is stated in Q.S at-Taubat 9 verses 71 which contains an overview of the obligation to cooperate between men and women in different spheres of life depicted by sentence ordered work ma'ruf and prevent what is wrong. Thus, every Muslim man and Muslim woman should be able to follow the development of society so

that each of them is able to see and give advice (advice) in various areas of life (Shihab, 273).

2) Rights of Women in a Job

Women in the Islamic view has the right to work in all areas of legal work, as men have the right to work in all areas of legal work (Fadhullah, 2000: 49). If we re-examine the involvement of women in employment in the early days of Islam, it is no exaggeration to say that Islam justifies them active in various activities. The women were allowed to work in various fields, inside or outside the home, either independently or together with others, in public and private institutions, as long as the work is done in an atmosphere of respect and courteous, as long as they can maintain their religion, and can avoid and the impact the negative impact of such work on themselves and their surroundings (Shihab, 275-276)

3) Rights and Obligations Learning

The end of the 19th - 20th century brought many important changes in the history of women's status. The Western educated intelligents, who are in Muslim countries trying to launch a social and political reforms, those who propose a program of radical emancipation of women and their integration in society in a fully equal footing with men. They asserted that women's education is necessary to relieve them of laziness and empty of life, to prepare them proficient in work, training them to build a harmonious family, as well as in their role as mothers and educators of modern. (Lapidus, 1999: 533)

In the view of Islam, science has a value of common humanity and become a benchmark of virtue among men. This is in accordance with the teachings of the Qur'an contained in Surah ar-Ra'd (13) in a paragraph 19. Islam regards every human being, whether male or female, is responsible for the value of faith in Allah and the Last Day. Especially in matters of faith, are not allowed to the blind

imitation. Because the values of faith requires the achievement of the thought process and the acquisition of knowledge to expand the horizons of thought and knowledge, then women, as men, require the development potential of rationality with science. (Fadhlullah: 47)

D. CONCLUSION

Based on the data, it can be concluded if the text of discourse analysis in this research is done by looking at two stages. First, the text of gender-based violence against women presented in the novel I am Malala; in some citations were presented several gender-based violence has been presented in the novel I am Malala, as experienced by Malala itself, namely, Malala was shot with three shots in the head and she was shot in front of her friends, so that, for other women get the lessons of what happened to Malala and be scared if against the policies and regulations that girls should stay at home and all the activities are in the house. Second, illustrates how gender-based injustice is run and produced in the novel through the texts that have been written; it is also demonstrated in the novel I am Malala to describe how tortured women in Pakistan, such as, the injustice that happened to women who work as dancers in a place of entertainment, the women were flogged many times in public, then died and finally beheaded, there is also a girl who had been raped and prison since losing in the trial, it was due to lack of male witnesses who presented.

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