

Safwa's Gender Injustice in Syed M. Masood's *The Bad Muslim Discount* Novel

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Abstract

This study aims to analyze the forms of gender injustice that Safwa experiences in *The Bad Muslim Discount* novel by Syed M. Masood. The method used is descriptive qualitative with read-and note-taking as data collection techniques and content analysis as a data analysis technique. This study was examined with a literary feminist approach using Fakih's theory of gender injustice and Scott's theory of resistance. The findings show that Safwa experiences gender injustice in the form of marginalization in terms of losing the right to choose a life partner, subordination in which her body is treated as an object, stereotypes that limit her role to the domestic sphere, double workload, and physical and psychological violence. As the impact of the gender injustice Safwa experienced, she exhibited her resistance overtly in the form of rejecting forced marriage, fighting harassment, and opposing orders that ignore her feelings. Meanwhile, her covert resistance includes secretly writing fake letters and continuing her education. This study strengthens the understanding of gender literacy in literary studies, supports gender literacy education so that society understands the impact of patriarchy, and provides a foundation for other researchers who wish to examine forms of injustice and their impact on the attitudes and actions of female characters in fighting injustice in other literary works, especially Muslim women in different social and cultural contexts, to broaden the understanding of equality and women's empowerment.

INTRODUCTION

Literary works such as novels not only present imagination, but also function as a medium that contains social realities, including issues of gender injustice that are often experienced by women. Through novels, authors often present women's stories, both as inspiring figures and as those who are disadvantaged. Nurgiantoro (2024) states that in many works of fiction, female characters are often depicted in a lower position than male characters. One novel that raises this issue is *The Bad Muslim Discount* novel by Syed M. Masood.

The Bad Muslim Discount novel tells the life of Muslim immigrants from Pakistan and Iraq in the United States, which is full of conflicts related to identity, religion, culture, and gender issues. The male main character is Anvar Faris, a Pakistani, and the female main character is Safwa, an Iraqi. The life of Safwa was full of gender injustices, so her character attracted most of the attention. From the beginning, she lived under her father's strict control and was traumatized by the war in Iraq. Such conditions took away her freedom to make her own way in life. Safwa's gender injustices are mainly due to patriarchal religious traditions and beliefs. Even after relocating to America, Safwa continues to be subjected to limitations that limit her lack of freedom as a woman.

Gender injustice itself refers to unfair treatment between men and women in social life, which results in one party, particularly women, being disadvantaged or being the target of discrimination (Saragih et al., 2025). This is caused by a limited understanding of the roles and equality between men and women, where women are placed as inferior while men are placed in superior positions (Jariah & Soumena, 2024). As a result, women become subordinated, losing their rights and equal opportunities in various aspects of life. Fakhri (2008) divides gender injustice into five categories: marginalization, subordination, stereotyping, double burden, and violence. This type of injustice often affects women living in patriarchal cultural systems, influencing how they are treated at home, in society, and in public.

The Bad Muslim Discount novel describes how women suffer gender injustice due to patriarchal culture through the character of Safwa. From childhood to adolescence, Safwa is oppressed and becomes a victim of violence that robs her of her freedom. This literary work contributes to raising awareness and criticism of gender injustice by showing how women struggle under patriarchy. This story helps emphasize that women should have equal rights and be protected equally with men, which is in line with the goals of feminism.

Feminism, as a movement, opposes injustice directed at women and fights for equality, especially as a reaction to the patriarchal culture that has oppressed women (Afriliani, 2023). Therefore, literary works such as this novel play an important role in strengthening the spirit of feminism by raising the issue of gender injustice that affects women as victims.

Women in literary works are also not only shown as victims, but also as figures who bravely face various forms of oppression that befall them. In literary works, the injustice that female characters experience often causes pressure that has an impact on their awareness and desire to resist, either overtly or through covert symbolic actions. As Scott (2000) argues, oppressed groups often resist in two ways, either overtly through protests or direct action, or covertly with symbolic language, discourse, or small actions that mean rejection. In line with this, Sapriia et al. (2025) also explain that resistance acts as an effort to liberate society from oppression by criticizing, resisting, and fighting to create justice. As a concrete example, Safwa in *The Bad Muslim Discount* novel by Syed M. Masood is an example of a woman who experiences injustice and demonstrates the impact of that injustice through her acts of resistance. Therefore, the researchers are interested in using this novel as material for analysis to examine forms of gender injustice and resistance as the impact of the gender injustice that Safwa experiences.

Several studies related to gender injustice and resistance as the impact of injustice that female characters experience in literary works have been conducted. The study conducted by Kurniyati and Mahsusi (2023) entitled "GENDER INJUSTICE IN THE SHORT STORY *SEPASANG MATA DINAYA YANG TERPENJARA* NI KOMANG ARIANI'S WORK" used a feminist literary criticism approach and found forms of gender injustice in the form of restrictions on domestic roles, forced marriages, prohibitions on working outside the home, and full obligations to serve husbands, where these injustices have an impact in the form of resistance from female characters who are described in a covert way.

Meanwhile, Mauludina and Al Anshory (2024), with the title "Gender Injustice in the Main Character in Duaa Jamal's Novel *Dalida*: A Study of Simone de Beauvoir's Existentialist Feminism," used Simone de Beauvoir's existentialist feminism theory and found forms of injustice in the form of psychological violence, double burden, subordination, and stereotyping. The impact of this injustice is seen through the resistance of the main character, Dalida, who refuses to be treated as an object, takes the freedom to determine her own life, and tries to present herself as an intelligent and knowledgeable

woman. Furthermore, Nurbayti et al. (2023), with the title of their study "Women's Resistance to Gender Injustice in Dian Purnomo's Novel *Perempuan yang Menangis kepada Bulan Hitam*," used Mansour Fakih's theory of gender injustice and Sylvia Walby's theory of patriarchy. Various forms of injustice are found in the form of marginalization, subordination, stereotypes, violence, and double burdens. Meanwhile, in terms of impact, the character Magi Diela is depicted as actively resisting by showing independence, asserting her existence, and proving her abilities.

From some of the previous studies above, it can be seen that studies related to gender injustice and resistance as the impact of injustice that female characters experience in literary works has been done quite a lot, but there are still aspects that have not been discussed in depth. For instance, Kurniyati and Mahsusi (2023) emphasized more on the forms of gender injustice without examining resistance as an impact of the injustice that female characters experience in depth. Mauludina and Al Anshory (2024) analyzed the forms of gender injustice and resistance as an impact of injustice on female characters but only based on an existentialist feminist perspective. Meanwhile, Nurbayti et al. (2023) used Mansour Fakih's gender injustice theory, but their discussion of resistance as an impact of injustice on female characters is still limited to the patriarchal perspective.

In contrast to these studies, this study uses *The Bad Muslim Discount* novel by Syed M. Masood as the object of analysis. This study uses a literary feminist approach by combining Fakih's (2008) theory of gender injustice, which includes marginalization, subordination, stereotyping, double workload, and violence, with Scott's (2000) theory of resistance to understand the impact of gender injustice, which includes forms of overt and covert resistance. Therefore, the novelty of this study lies in the object of analysis and the theoretical framework used, because so far there has been no study that examines gender injustice and resistance as the impact of injustice that female characters experience in novels by combining these theories to provide a more comprehensive understanding of both aspects.

Based on this research gap, this study focuses on analyzing forms of gender injustice and resistance as an impact of the injustice that Safwa experiences in *The Bad Muslim Discount* novel by Syed M. Masood. It is hoped that this study can be a reference for future research on similar topics and help to understand the issue of gender injustice that still exists today.

LITERATURE REVIEW

Literary Feminism

Literary feminism is an approach used to understand how women are portrayed in literary works and how much their role or voice has a place in the story. This approach was born as a response to the general view that tends to favor men and often ignores the position of women (Tyson, 2023). According to Wiyatmi (2017), literary feminism can be applied to any work, both male and female, as long as there is a depiction of oppression or injustice towards female characters. Through this approach, readers can understand the extent to which the power of women's voices is present in a work, and see whether female characters are portrayed as subjects who actively struggle or only as victims (Mohammed, 2021). In other words, the main focus is on how women are represented in the story, not on the identity of the author, regardless of whether the author is male or female. Martini (2015) adds that literary feminism not only shows the existence of gender injustice, but also displays how women can be more empowered and fight against oppressive systems. Thus, this approach helps readers understand the role of women more fairly while seeing their struggle against injustice depicted in literary works.

Gender Injustice

In contrast to sex, which is natural and biologically determined, gender is the traits, behaviors and roles that are attached to men and women through cultural and social processes (Liya Yuliyani & Maharani Intan Andalas, 2023). For example, men are often perceived as strong, authoritative and rational, while women tend to be seen as emotional, gentle and motherly. This assumption does not come from nature, but is the result of social construction formed by society and maintained through culture, religion, and the state system (Darwis & Abbas, 2022). Problems arise when these gender differences create gender injustice. According to Azisah (2016), gender injustice can be defined as a condition when there is inequality and different treatment of men and women to the detriment of one party, especially women. This condition shows a hierarchy where men are usually placed in a higher (superior) position and women are considered to be in a lower (inferior) position.

Fakih (2008) explained that forms of gender injustice appear in various aspects of life, such as marginalization (women are excluded from various opportunities), subordination (women are considered inferior to men), stereotypes (negative labeling), violence (in the form of physical, verbal, and sexual), and double burden (the demands of

the workload received by someone more). Therefore, if gender differences are narrowly understood and used as a tool to dominate, various forms of injustice such as marginalization, subordination, stereotypes, violence, and double workload will continue to be experienced, especially by women.

Resistance

Basically, resistance is a form of rejection of conditions that are considered unfair. Mawarni et al. (2022) defines resistance as an act of opposition or rejection, either overtly or covertly, against rules or power that cause physical or psychological discomfort. In line with this, Pujiati and Tjahjono (2023) defines resistance as a form of protest against a degraded position in social, economic and political aspects. Then, Scott (2000) divides resistance into two types, namely overt resistance and covert resistance. The characteristics of overt resistance (public transcript) are that it is carried out directly, clearly visible, and usually organized such as demonstrations, rebellions, or protests. Meanwhile, covert resistance (hidden transcript) is resistance that takes place in a hidden, private, and unplanned manner, such as gossip, swearing, or rejection in the heart. In short, resistance can appear in various forms, both large and small, overt and hidden. But all of them show the efforts of oppressed people to fight injustice.

RESEARCH METHODS

This study is included in the type of qualitative study. Based on Judijanto et al. (2024), qualitative study requires interpretation from the researcher of the data obtained, then presented descriptively. The data of this study are not in the form of numbers or graphs, but sentences, paragraphs, or dialog. Literary feminism is used as an approach in this study. Literary feminism is an approach to literary studies based on feminist thought, with the aim of understanding the experiences, roles, and struggles of women in literary works, while emphasizing gender equality, justice, and empowerment of women both as writers and as characters in literary texts (Kurniyati & Mahsusi, 2023).

The data source used in this study is *The Bad Muslim Discount* novel by Syed. M. Masood. While the data of this study are words, phrases, sentences, or expressions related to Safwa and contain indications of gender injustice and forms of resistance. The data were collected using the read and note-taking technique. According to Wicaksono et al. (2022), the reading and note-taking technique is done by reading carefully and thoroughly the data sources, both in the form of main literature and supporting literature relevant to the research topic being discussed. Data collection steps include reading carefully to

understand the content, recording relevant data as study material, then analyzing the data according to the study objectives.

As for data analysis, this study uses content analysis techniques. According to Pujiati and Tjahjono (2023), content analysis is a method for obtaining valid conclusions from a text. Content analysis aims to describe in detail the content of the text with a focus on important ideas in the text. The stages of data analysis include, identifying quotations in the novel that show gender injustice that Safwa experienced and resistance as the impact of the injustice, classifying forms of injustice according to Fakhri's (2008) theory and forms of resistance according to Scott's (2000), analyzing the data with both theories, interpreting the analysis results using the framework of literary feminism, and drawing conclusions based on the overall analysis results.

FINDINGS AND DISCUSSION

Forms of Gender Injustice Safwa experienced in *The Bad Muslim Discount* Novel by Syed M. Masood

Safwa's life in *The Bad Muslim Discount* novel depicts various forms of gender injustice that women often experience in patriarchal societies. Throughout the story, Safwa lives under social pressure and family rules that limit her freedom and rights as a woman. Referring to Fakhri's (2008) concept of gender injustice, the forms of injustice that Safwa experiences include marginalization, subordination, stereotyping, double burden, and violence that often harm her as a woman.

Being Deprived of Human Rights

One form of gender injustice that Safwa experienced in *The Bad Muslim Discount* novel is when she loses her human right to choose a life partner. Abu Fahd, her father, forces Safwa to marry Qais without allowing her to express her consent or refusal. The decision to marry was made entirely on the promise he had made to Qais, as seen in the quote, "You will marry him. I gave my word" (Masood, 2021, p. 256). This statement reveals that his promise to Qais was more important to him than Safwa's happiness and wishes, his own daughter.

In fact, even though Abu Fahd himself realized that Qais had a rude attitude and could hurt Safwa, he still went ahead with the marriage plan, as illustrated in the quote, "Like he was barely in control of himself. When you marry him, my child, this side of him will cause you pain. I'd thought maybe he would make you happy, but after seeing his fury today... It will be your life's work to make sure he doesn't ever get upset" (Masood, 2021,

p. 256). It can be seen that Abu Fahd knew the possible suffering Safwa would experience if she married Qais. However, he still forced Safwa to marry Qais, "After seeing what he really is, why would you still force me to marry him?" (Masood, 2021, p. 256). He does this to maintain his honor and dignity as a man and as a Muslim who must keep his promise.

Her father's unilateral decision victimized Safwa. She lost control of her life and no longer had the right to choose her own life partner. This injustice shows that in a patriarchal culture, women's rights as individuals are often ignored. Based on Fakhri's (2008) view, the conditions that Safwa experienced fall into the category of marginalization, which is when women are restricted from important rights or roles in personal and social life. In this case, marginalization is seen when Safwa is not given the freedom to make important decisions in her life, such as choosing a partner. In other words, she is deprived of her human rights as a woman and human being who should be free to choose.

Being Treated as an Object

Safwa experiences another form of gender injustice when her body is treated like an item that can be owned and exchanged by men. This happens when Qais makes a promise that forces Safwa to give up her body to be touched in exchange for freedom or the opportunity to go to America. Qais says, "You'll let me touch you when I come back. I'll come back with proof that I can take you to America. Then I'll have something you want, and you'll let me have you" (Masood, 2021, p. 147). The quote shows that Qais treats Safwa's body like merchandise, as if Safwa's body can be exchanged for something he wants.

Safwa's situation worsened when her father, Abu Fahd, without asking for her consent, decided that Safwa must marry Qais. From that moment on, Qais felt he had complete rights over Safwa, as reflected in his words, "You're mine now, Safwa, until I don't want you anymore... You'll always be available for me, when I want you" (Masood, 2021, p. 153 - 154). This statement shows that Qais considers Safwa's body to be his property. Safwa is treated with contempt, and her body is considered to be the property of a man who can use it whenever he wants and discard it when he no longer desires it.

Qais' actions reinforce the extremely low social status of women in patriarchal societies. Safwa has no control over herself or her life because all decisions are made by the men around her. According to Fakhri's (2008) theoretical framework, this condition is called subordination, which is when women are placed in an inferior position and are easily controlled by men. In this context, the subordination experienced by Safwa is clearly seen

through Qais' actions, which demean women by treating Safwa only as an object to satisfy male lust.

Being Confined to Domestic Roles

After her mother died, Safwa faced a new form of gender injustice, namely being forced to perform domestic roles solely because of her status as a woman. Abu Fahd, Safwa's father, demanded that Safwa take over her mother's duties in running the household. Her father said firmly, "You're the woman of the house, Safwa. The kitchen is yours. The days of mourning are over. Time to go back to living now... The Kitchen, Safwa" (Masood, 2021, p. 45). This statement indicates that Safwa was given no choice but to carry out domestic duties. In her father's view, housework has become an obligation that must be carried out by Safwa, as a woman. This situation illustrates how patriarchal society limits women to domestic roles alone, thereby preventing Safwa from developing herself and living her life as she wishes.

The situation that Safwa experienced is an example of gender stereotyping, as described by Fakhri (2008) as traditional labeling or views that limit women to certain roles, such as only taking care of the household. In this case, these stereotypes limit Safwa's freedom and reinforce injustice between men and women, because she is not treated as an individual who is free to determine her own path in life but is instead forced to follow a role that has been determined by social norms.

Being Burdened with Excessive Household Duties

Not only that, gender injustice is also evident when Safwa has to shoulder many responsibilities at home. In addition to caring for Fahd, her sick brother, Safwa also has to take care of all the housework. This is illustrated when Safwa is resting on the sofa after taking care of Fahd, then her father comes and says, "You've given Fahd his medicine? He's resting?... And have you no housework to do?" (Masood, 2021, p. 82). Even though Safwa had already taken care of her sick brother, her father still demanded that Safwa do other household chores. Safwa had to bear two jobs at once, namely caring for family members and taking care of household chores. In fact, all household tasks should be shared with other family members, including her father. However, her father instead handed over all household responsibilities to Safwa because it was considered a woman's duty, while her father did not feel the need to help at all. As a result, the workload at home became unbalanced between men and women. According to Fakhri (2008), this condition is called

double burden in the domestic sphere, which is when women have to bear greater responsibilities than men in household matters.

Being Subjected to Physical and Psychological Abuse

The most severe form of gender injustice experienced by Safwa was when she became a victim of physical and psychological abuse from those closest to her. Abu Fahd, her father, once tortured Safwa because he considered her the cause of the death of his son, Fahd. Every time he heard Safwa mention Fahd's name, his anger would peak, and he would vent his rage with violence, as described in the following excerpt: "Abu struck my right cheek with the back of his hand, and my head twisted sharply... And I knew. I knew he was going to hit me again. And he did, though he didn't hit my face. He struck my back, and he punched my stomach, and when I went down he kicked me and kicked me and kept kicking me and screaming for me to be silent, to never say his son's name again, ..." (Masood, 2021, p. 129). This quote clearly shows that Safwa's body became the target of her father's anger. Just because Safwa mentioned the name of Fahd, his deceased son, her father beat her body and even kicked her repeatedly while screaming at her to be quiet and not mention his son's name again. Abu Fahd tortured Safwa to vent his anger at Safwa, whom he suspected of causing his son's death, even though the tragedy that befell Fahd was not actually Safwa's fault and was beyond Safwa's control.

Safwa also experienced sexual violence by Qais, a man whom she initially trusted to help her escape from war-torn Iraq. Under the pretext of helping her gain freedom in America, Qais demanded sexual relations in return. When Safwa refused his request, Qais then committed an inappropriate act by trying to touch Safwa's body without permission, as described in the following quote, "He reached up and with a single finger started to trace a line down my jaw" (Masood, 2021, p. 147). This act illustrates Qais' attempt to harass Safwa. Touching Safwa's face without permission not only violated her personal boundaries but also caused her psychological discomfort.

After successfully bringing Safwa to America, Qais continued to demand that Safwa fulfill the promise she had made while they were still in Iraq that she would have sex with him if Qais succeeded in helping her escape to America. However, every time Safwa refused to comply, Qais responded with threats and physical violence. This is clearly illustrated in the following quote, ... "he held up a warning finger "I'll take your life from you. Whatever it is you're trying to build, I'll knock it down... He stepped forward and grabbed my arm so hard that I knew I would bruise... I tried to pull away from him, but he just held on tighter, his grip a ring of pain. Then he pushed me and I stumbled back, my

shoulder hitting the gate I'd just walked out of" (Masood, 2021, p. 177). These threatening words and physical attacks show how Qais uses violence to intimidate Safwa so that she feels pressured and will obey his wishes.

Not only Qais, but also Abu Fahd, her father, returned to violence in the form of insults and physical attacks against Safwa when she refused his order to marry Qais. Her father hurled insults at Safwa, as seen in the following quote: "Immoral," he hissed. "Depraved" (Masood, 2021, p. 256). The above quote shows the verbal abuse in the form of insults that Abu Fahd directed at his own daughter, Safwa. He insulted and belittled Safwa by calling her immoral and despicable simply because she rejected her father's decision. In fact, when Safwa continued to insist on her refusal, Abu Fahd became even more angry and physically attacked Safwa, as described in the following quote: "He slapped me hard across my face with the back of his hand... He hit me again... Don't make me do this, Safwa. Say you will marry Qais..." (Masood, 2021, p. 257). This quote shows that Safwa was once again a victim of violence from her father. Her father, Abu Fahd, slapped Safwa to punish her and force her to obey his wish for her to marry Qais.

The various acts of violence committed by Abu Fahd and Qais against Safwa not only caused her physical injury, but also psychological suffering in the form of trauma and fear. The violence mentioned above is also an example of how women usually suffer as a result of male domination, with men feeling entitled to use violence to suppress and control women. As stated by Fakhri (2008) violence is one of the manifestations of gender injustice which causes the victim to suffer physically or psychologically and is a means used by men to oppress and control women so as to retain their dominance.

The Impact of Gender Injustice Safwa Experienced in *The Bad Muslim Discount* Novel by Syed M. Masood

The various forms of gender injustice that Safwa experienced had an impact on her decision to resist in order to defend her rights and freedom. Safwa showed her resistance to the pressures of the patriarchal culture around her in two ways, both overt and covert resistance, in accordance with the theory of resistance proposed by Scott (2000).

Refusing a Forced Marriage

Safwa showed resistance when her father, Abu Fahd, forced her to marry Qais. Safwa firmly rejected her father's decision, saying, "But I didn't," I said, trying to speak as gently as I could" (Masood, 2021, p. 256). Although Safwa's words were spoken in a calm tone, they showed her resistance to her father's decision and her determination to defend her own rights. Safwa's actions, which directly opposed her father's decision as the

authority figure in the family, showed an overt form of resistance. According to Scott (2000), overt resistance is an act of defiance against authority that is carried out directly in front of those in power. Therefore, Safwa's refusal can be considered a form of overt resistance because she directly rejected the patriarchal authority that sought to control her life, even though this attitude ultimately led to her having to endure violence from her father.

Rejecting Sexual Harassment

Safwa also resists when Qais, the man who promised her freedom in America, tries to touch her body without her consent. Safwa firmly rejected Qais' actions against her, as seen in the quote, "I slapped his hand away... "Get away from me." My voice somehow sounded strong, like the wall behind me, unwilling to yield. "Now" (Masood, 2021, p. 147). In the quote, Safwa fought back to protect herself from Qais by pushing his hand away and then firmly telling him not to touch her body again. This attitude is Safwa's attempt to stop the harassment she is experiencing while maintaining her dignity as a woman. More than that, this decisive action is also a form of resistance against patriarchal views that place men in a position of power over women's bodies and often treat them as they please.

Safwa's resistance, which took the form of direct confrontation with Qais as the perpetrator of violence, was an overt form of resistance. As stated Scott (2000), overt resistance is a form of resistance that is clearly visible and directed directly at the oppressor. With this courage, Safwa shows that women are not only capable of rejecting abuse but also have the right to control their bodies and maintain their dignity.

Defying Orders that Ignore Feelings

Safwa's resistance to other patriarchal values was evident when, just three days after her mother passed away, Safwa was still immersed in grief, but her father, Abu Fahd, asked her to return to taking care of the household. Ignoring his daughter's feelings, he insisted, arguing that as the only woman in the house, Safwa was obliged to return to the kitchen and serve the family. However, Safwa refused her father's order, which disregarded her feelings, by saying firmly, "No" (Masood, 2021, p. 46). Although it was only one short word, it implied Safwa's resistance to her father's view that women must always serve men without regard for their feelings, even when they are grieving. Safwa dared to assert her right to grieve, while also asserting that women also have emotional boundaries that deserve respect. Based on Scott's (2000) theory, this action also constitutes overt resistance

because it was carried out directly against the person in power, namely her own father. With her courage to refuse, Safwa emphasizes that women do not always have to obey oppressive orders or rules, especially when they ignore their feelings and humanity.

Plotting Evil by Writing Fake Notes

Safwa's resistance was also seen when she secretly made plans to protect herself from Qais, the man who had previously promised her freedom to go to America in exchange for sexual relations. Qais continued to pressure and threaten Safwa to have sex with him and even forced her to marry him. This made Safwa try to resist and break free from Qais's grip. Safwa devised an evil plan without Qais's knowledge. She secretly wrote many notes in her diary containing false accusations against Qais as a terrorist and plans for crimes that Qais had never actually committed. These notes were made so that Safwa could trap Qais and have him arrested by the authorities so that he would no longer threaten and hurt her.

Safwa's resistance is seen in the following illustration: "From my backpack, I pulled out the notebooks that I'd been filling up with deception. My notebooks called Qais a terrorist and recorded in detail how he'd told me his plans to kill as many innocent people as possible. They talked about the fact that he'd gotten his hands on guns to further his schemes and that he wanted to get many more. I'd gathered other information as well, like maps marked with "targets," the works of radical preachers from the internet. I had everything the Americans would need to put Qais away forever" (Masood, 2021, p. 274 - 275).

This action demonstrates Safwa's intelligence and courage in protecting herself while responding to Qais' violence and threats against her. Because it was done secretly, Safwa's resistance against Qais was a form of hidden resistance, as Scott (2000) argues that covert resistance is a type of resistance carried out secretly by the oppressed without directly confronting the oppressor but still aiming to bring down the oppressor through indirect ways.

Continuing Education

Safwa's next act of resistance came when she defied her father, Abu Fahd's, ban on her leaving the house and continuing her education. Even after moving to America, her father continued to treat Safwa in a patriarchal manner and restricted her freedom. However, Safwa did not remain silent. Safwa fights against her father's unfair actions by secretly looking for ways that she can go back to school. Without her father's knowledge

she seeks information ranging from asking the help of her apartment owner, Hafeez Bhatti to contacting the local library so that she can join the adult education program as described in the following quote, “One day, I’d asked Mr. Bhatti where to get started, and he had me call the local library, which gave me information about adult education programs. I’d have classes again for the first time in a decade. I worried that Abu would object. He was so used to me staying at home that he might not like my leaving the house. That was how he’d kept his wife” (Masood, 2021, p. 173).

Safwa's actions show her courage in defying her father's restrictions without having to oppose him directly. She realizes that her father will not approve because he has always restricted her freedom and movement, just as her mother did, who only stayed at home. In this way, Safwa tried to free herself from her father's rules that restricted her movements and prove that women also have the right to education and a better life. According to Scott (2000), Safwa's quiet decision to continue her education is a form of covert resistance because it was done secretly to fight against oppressive power without having to oppose it directly.

An analysis of Syed M. Masood’s novel *The Bad Muslim Discount* depicts Safwa as a woman living under the pressure of a patriarchal culture that limits her freedom and rights as an individual. In the story, Safwa faces various injustices that show how women are often placed in unequal positions and must submit to male authority.

These findings are in line with the notion of gender injustice proposed by Fakhri (2008), in which women often experience marginalization, subordination, stereotyping, double burdens, and violence. These forms of injustice are also very evident in Safwa’s life. She lost her right to choose a life partner, her body was treated as an object to be exchanged, and her life was limited to the domestic sphere. In addition, Safwa also experienced physical and psychological violence in the form of slaps, insults, threats, and harassment. All of these things show that patriarchy is not just a social norm, but also a tool to control women’s bodies and decisions.

However, Safwa did not totally surrender to the system that oppressed her. All forms of injustice had an impact that drove her to find ways to improve her welfare. Her various acts of resistance showed that the injustice she experienced led to a reaction of resistance. Safwa showed her resistance through both overt and covert means, in line with the perspective of resistance presented by Scott (2000). Safwa’s overt resistance to the injustice she experienced was demonstrated by her courageous refusal of forced marriage, her rejection of sexual harassment, and her opposition to orders that ignored her feelings.

Meanwhile, her covert resistance emerged in her actions of devising evil plans by writing false notes and secretly trying to continue her education.

Within the framework of literary feminism, Safwa's attitude and actions in the story show the awareness of a woman who is trying to regain control of her life. She rejects all forms of violence that shackle her, opposes views that demean women, and fights for education and the freedom to choose her own path in life. Instead of being a victim of male-dominated patriarchal culture, Safwa is portrayed as a courageous woman who has the determination and spirit to break free from the shackles of traditional roles and demand the right to be free, respected, recognized, and treated equally with men.

The findings of this study are important for literary and gender studies because they show that literary works such as novels are not merely fictional readings, but also social reflections that reveal gender injustice and its impact on attitudes and actions to fight against oppression. The *Bad Muslim Discount* novel depicts a patriarchal culture that oppresses and restricts women, while also raising their awareness to dare to fight against this oppression in order to achieve freedom.

This study also contributes to gender literacy education, enabling the public to better understand the impact of patriarchy on women. Furthermore, this study can serve as a basis for other researchers who wish to examine forms of injustice and their impact on the attitudes and actions of female characters in fighting injustice in other literary works, especially those depicting Muslim women in different social and cultural contexts. Therefore, this study not only discusses issues of injustice and resistance but also broadens the understanding of women's awareness and their struggle to achieve equality.

CONCLUSION(S)

Based on the analysis of *The Bad Muslim Discount* novel by Syed M. Masood, this study shows that Safwa experiences various forms of gender injustice, ranging from losing her right to choose a partner, being treated as a commodity by men, being restricted and burdened with domestic roles, to experiencing physical and psychological violence that limits her rights and freedom as an individual. These various forms of injustice have an impact that drives Safwa to take action against the injustice that continues to oppress her, both overtly and covertly. Safwa's overt resistance came in the form of refusing forced marriage, rejecting sexual harassment, and opposing orders that ignored her feelings, while her covert actions of devising a plan by writing fake notes and secretly continuing her education showed her covert resistance.

These findings confirm that literary works can describe issues of gender injustice that often occur in women and their impact on women's attitudes and actions in fighting such oppression. This research also contributes to gender literacy education so that the public can better understand the impact of patriarchy on women and can be a reference for further research that seeks to examine forms of injustice and their impact on the attitudes and actions of female characters in fighting injustice in other literary works in order to broaden understanding of women's equality and empowerment.

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