Changing Mindset and Using of Language Game on Nawal Sa'dawi's Al-Mar'ah wa al-Jins: A Perspective of Ludwig Wittgenstein

Arina Haque[1], Habil Abyad[2], Iffat Maimunah[3], Suo Yan Mei[4]
[123]Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
[4]Universitas Pendidikan Sultan Idris Malaysia, Malaysia
E-mail: arinahaque.id@gmail.com

Abstract:

Each language has its own rules and pattern and a certain tendency. Language games are the rules of language for a particular purpose. Nawal Sa'dawi uses denotative meaning as criticism and disagreement about existing social phenomena. Therefore, this study aims to determine the form of language games in the book "al-Mar'ah wa al-Jins" by Nawal Sa'dawi based on the perspective of Ludwig Wittgenstein. This study uses an interpretation method to express linguistic diction in books and their meanings as human expressions. This study uses Wittgenstein's hermeneutic approach to reveal linguistic facts from the book's narrative. The source of this research data is taken from the book "Al-Mar'ah wa al-Jins" by Nawal Sa'dawi. Data collection techniques in this study used reading techniques and note-taking techniques. The analysis of this research uses the technique of analyzing the philosophy of language from Ludwig's perspective. The results of this study indicate that there are four kinds of language games in the book "al-Mar'ah wa al-Jins" by Nawal Sa'dawi, namely: (1) emphasis; (2) feminist language; (3) sarcasm; and (4) subtle persuasion. This language game aims to reveal facts and as a form of assertiveness from its users upon request or support.

Keywords:
Feminist; Language game; Ludwig Wittgenstein; Nawal Sa'dawi

INTRODUCTION

Language game applications often appear with certain grammatical rules, such as the interests of political language, da'wah language, and constitutional or legal language. It aims to attract the listener's sympathy and emphasize an idea or idea (Firdausiyah & Fikri, 2021; Hartini, 2019; Wilujeng, 2013). However, Nawal Sa'dawi's work which contains scientific facts also has a language game with unique rules. "Al-Mar'ah wa al-Jins," one of Nawal's controversial works at that time, could subtly convey the author's tendencies with the application of the language used. Not only politicians but even socio-cultural experts, women's health, family observers, and other experts were also moved (El-Shamy, 1981; Halabi, 2015; Morsy, 2013). Therefore, this study is important considering that Nawal Sa'dawi uses harsh language without parables like those found in literary works. Hence, the application of games is important to identify Nawal's intentions using these words.

Language game theory is rooted in the philosophy of language theory. Ludwig Wittgenstein put forward this theory. He was a philosopher who later became an observer

and observer of language. According to Wittgenstein, language games are a basic concept suitable for human action (Birgani & Soqandi, 2020; Das & Neog, 2021; Kaelan, 2009; Riko, 2018). Hartini reinforces this opinion that language does not only have one logical structure but is a complex form that covers various areas of life when viewed from the point of view of its use in human life (Hartini, 2019). This concept is used when words contain many contexts and are unstable so that prepositions can work more flexibly, actively, and broadly (Lobina et al., 2022; Suyitno, 2008). This is different from the opinion of Firdausiyah and Fikri that language games depend on the context, not only on the nature of the original meaning (Firdausiyah & Fikri, 2021). In language games, as concrete pragmatics, words undergo synthetic transformations that conform to semantic rules but are ultimately limited by meaning. This gives us a model for analyzing the control of angiogenesis as a pun (Faria, 2020).

Wittgenstein put forward the concepts of language analysis and analytic philosophy. This form of analysis focuses on language and analyzes various statements to find the most logical and concise form that fits the facts or meanings. Analytical philosophy generally explains the meaning of statements and concepts using language analysis. Analytical philosophy reveals linguistic concepts and expressions in the process of analysis. The main point in this analysis is the formation of definitions, both linguistically and non-linguistically, from the original or factual and contextual aspects (Mudhofir, 1996). Wittgenstein's concept stems from his attempt to clear the fog of linguistic misunderstanding in philosophy. He believed that philosophical inquiry should be directed at the context of the use of language in sentences and the relationship between these sentences and specific linguistic actions. There are very different possible uses in the same sentence, depending on what is done and in what context the sentence is used (Kaelan, 2009).

Wittgenstein coined the terms "language game" and "personal language argument." His argument about language is that ordinary language usage rules are neither true nor false, neither true nor false, and languages are only useful for the particular application in which they are applied. Language is defined not as a system of representation but as a system of devices for engaging in various types of social activities; hence 'the meaning of words is their use in the language (Kopytko, 2007).

So far, literature studies that discuss language games tend to focus on patterns of particular interest and rely on three perspectives, namely: (1) constitutional texts and

political language have language game rules with normative, factual characters, and play in language logic, even some of them contain pretense, so that they have a great influence, especially in the democratic system (Hartini, 2019; Salazar, 2021; Wilujeng, 2013); (2) the comedians use language games to be funny and attract the audience. This language game found deviations from pragmatic principles, namely the principle of politeness and irony language style (Lilaifi, 2019); (3) language games are used as an effective translation methodology in children's short stories (Sulistyowati, 2015); and (4) language games in da'wah texts and religious interests have broad implications, including attracting listeners' interest (Amanullah, 2021; Firdausiyah & Fikri, 2021; Ottuh & Idjakpo, 2020).

Every word and language certainly carries an interest, whatever it may be (Bertens, 1996; Ilmi, 2022). Even in the Qur'an, there is a language game, "Al-Lughzu fi al-Jawab," which has a language pattern with a diversion of speech (Nugraha & Ali, 2020). The narrative text guides the reader through certain components so that these components and directions affect the reading process (Al-Ajmi, 2022). The forms of Nawal's language game in her narratives must be influenced by her background as a feminist activist. The various works created always attract the attention of the public in various circles. The distinctive smell of the narrative language used by Nawal is simple, loud, and bold. Indeed, feminists always want to spread their gender understanding. This interest cannot be avoided; even unconsciously becomes a certain pattern. However, the forms of linguistic rules and language games that surround the vision and mission of feminists are different from one another. Nawal Sa'dawi has forms of language game applications with her own characteristics. Some of the use of language in the book "Al-Mar'ah wa al-Jins" then raises linguistic patterns as the rules of the Nawal language game. Therefore, the purpose of this study is to reveal the pattern of application of Nawal Sa'dawi's language game in her novel, "Al-Mar'ah wal Jinsi".

METHOD

This study uses an interpretation method to express linguistic diction in the book and its meaning with a concept as a human expression. Wittgenstein's hermeneutic approach is used in this study to reveal the linguistic facts of the narrative of the book "Al-Mar'ah wa al-Jins" by Nawal Sa'dawi (Kaelan, 2004). The data source used is the book "Al-Mar'ah wa al-Jins" by Nawal Sa'dawi, totaling 206 pages, and first published by Maktabah al-Makbuli in Egypt in 2006 (Saadawi, 2006). Data collection in this study used two techniques, namely (1) reading techniques, carried out by reading the text in the book "Al-Mar'ah wa al-Jins" by

64

Nawal Sa'dawi; and (2) note-taking technique, which is done by recording the most important part that shows the application of language games in the book "Al-Mar'ah wa al-Jins" by Nawal Sa'dawi.

This research uses the philosophy of language analysis technique from the perspective of Ludwig Wittgenstein. Wittgenstein put forward the concepts of language analysis and analytic philosophy. These two forms of analysis focus on language and analyze various statements to find the most logical and concise forms that match the facts or meanings presented. Analytical philosophy generally clarifies the meaning of statements and concepts by using language analysis. Analytical philosophy reveals linguistic concepts and expressions in the course of its analysis. The main point in this analysis is the formation of definitions, both linguistically and non-linguistically, from the original and contextual aspects (Mudhofir, 1996). While in its stages the analysis technique uses three stages, namely: (1) data reduction, researchers simplify data that has been recorded and collected; (2) data presentation, and the researcher presents the data that has been obtained by the researcher in tabular form; (3) drawing conclusions, researchers conclude the findings that have been obtained so that they can be understood by readers (Miles & Huberman, 2013).

RESULTS AND DISCUSSION

The language game in the book "Al-Mar'ah wa al-Jins" by Nawal Sa'dawi has a unique characteristic. Nawal uses mother tongue diction in the Egypt dialect without using parable diction. Standard Arabic is the official language of Egypt, just like any other Arab country, apart from the current Egyptian dialect, which is at the same time considered the country's modern discourse (Al-Ajmi, 2022). Nawal uses it to make bold and bold statements to express disapproval. This study found two forms of language games in the book "Al-Mar'ah wa al-Jins" by Nawal Sa'dawi, namely feminist and subtle persuasive language. The explanation is as follows:

The Form of Nawal Sa'dawi's Language Game in "Al-Mar'ah wa al-Jins."

a. Emphasis

The language game used by Nawal Sa'dawi in the book "Al-Mar'ah wa al-Jins" is also emphasized. The use of denotative language shows Nawal that the ideas or ideas conveyed aim at making the public aware of harsh criticism. The form of emphasis on Nawal in the book "Al-Mar'ah wa al-Jins" is as follows:

ثم مات دون أن يعرف أن هذه المرأة تحتوي في جسمها على أعضاء تناسلية

(*Ṡumma māta dūna an ya'rifa anna hażihi al-mar'ata tahtawī fī jismihā 'alā 'aḍā'i tanāsuliyyah).*

"Then he died without knowing that this woman had genital organs other than the vagina" (Saadawi, 2006).

Nawal gave a very strong criticism that injustice against women was not only a social problem but also included in the issue of sexuality. Women are considered not to have the same rights as men in sexual matters to obtain pleasure. In fact, a woman has the right to be treated well in a husband and wife relationship, including in matters of sexuality (Haque et al., 2022). Nawal considers men less concerned about and indifferent to women's sexuality. This case is certainly not allowed because women and men have the same rights in the context of sex, but the neglect rights that should be obtained by women is often left out. In her criticism, Nawal clearly stated that even the death of a husband missed this point. Marriage for the husband only has value in the wife's vagina.

The emphasis made by Nawal Sa'dawi in the book "Al-Mar'ah wa al-Jins" is relevant to Ludwig Wittgenstein's opinion, namely that one of the most important elements of language games is to use the most logical and concise statements in accordance with the facts (Birgani & Soqandi, 2020; Kaelan, 2009; Riko, 2018). This is also further strengthened by Hartini and Suyitno's opinion that language games also need elements of logic in accordance with social phenomena that occur in society (Hartini, 2019; Suyitno, 2008). The emphasis used by Nawal is to use denotative meanings with real meanings without a parable that is useful for criticizing men who are selfish and do not respect women, even when it comes to sexuality issues.

b. Feminist Language

The text narratives used by Nawal Sa'dawi to express concepts related to women tend to use original diction. It selects several denotative dictions and words with real meanings. Denotative can be marked by the presence of signs, expressions, or references to real objects in an element of language (Salam & Ridwan, 2021). The denotative meaning is not tied to the context; the concepts of women that Nawal put forward in her book are depicted in various words in lexical meaning. For example, at the beginning of the chapter "Jimi al-Mar'ah," there is a concept regarding female limbs related to reproduction:

إن بعض هذه الأعضاء كانت تستأصل من جسد المرأة تماماً، وبالذات تلك الأعضاء التناسلية الحساسة لمتعة الجنس

(Inna ba'ḍa hażihi al-a'ḍāi' kānat tastaṣilu min jasadi al-mar'ati tamāman, wa billażāti tilka al-'aḍā'i al-tanāsuliyyah al-ḥasāsah limti'ati al-jinsi).

"Some of these organs are removed entirely from the woman's body, especially the vagina, which is sensitive to sexual pleasure" (Saadawi, 2006).

Nawal Sa'dawi uses lexical, original, and denotative meanings, which, without even looking at the context of the sentence, show the actual meaning in the dictionary. In her book, Nawal Sa'dawi uses the diction "الأعضاء التناسلية" *(Al-'Aḍā'u al-Tanāsuliyyah)*, which means "vagina" the diction is not discussed with connotative words aimed at smoothing and politeness in language. The concept of women is juxtaposed with original words without a figure of speech or figure of speech. Nawal uses simple words and tends to be bold. The meaning of the sentence "الأعضاء التناسلية"*(Al-A'ḍā'u al-Tanāsuliyyah)* is "vagina" by using the actual meaning of a tool for reproduction. Whereas in Arabic, its meaning is

"الأعضاء الجنس للذكر والأنثى" *(Al-A'ḍā'u al-Jinsiyyah liżakari al-Unŝā)* which is "male and female genitals" in this concept, she uses it many times and is consistent in her use of the word until the end of her book.

The use of simple, denotative, or connotative words has a specific purpose and purpose behind them (Lestari et al., 2021). Like associative expressions used in society, various purposes are important reasons for creating new expressions with references to other meanings (Submit & Daud, 2019). This follows the theory put forward by Ludwig Wittgenstein that language games not only have a logical structure, but this language phenomenon also has other complex forms based on human life. Therefore, whether language has a connotative or denotative meaning, it must have its own purpose (Birgani & Soqandi, 2020; Kaelan, 2009; Riko, 2018), just as Nawal uses a connotative or actual meaning that aims to reveal the existing facts on discrimination, injustice against women (Birgani & Soqandi, 2020).

In addition, the connotative meaning in Nawal's book shows the existence of feminist language. This language is Nawal's representation in defending women against acts of

discrimination by men. When a language is conveyed with connotations and associations and contains elements of feeling in its meaning, it is not uncommon for readers and listeners to interpret it with multiple interpretations (Kaelan, 2004). The existence of this multi-interpretation hinders the intent and tendency of the carrier of the language. On the other hand, the simple and bold language actually conveys the original intention without further ado and the long process of meaning. The facts to be conveyed become real in front of the reader. Nawal Sa'dawi brings various concepts of women based on facts with simple language games. The aims and objectives form a clear delivery pattern. This female fact is not only an offer or an opinion but is accompanied by an invitation to awareness by looking at real phenomena.

c. Sarcasm

Another form of language game in the book "al-Mar'ah wa al-Jism" by Nawal Sa'dawi is strong sarcasm. The use of sarcasm in the book differs from sarcasm in general. Nawal uses denotative sentences but sentences that are different from sarcasm in general which tends to use connotative sentences:

فالرجل هو السادي الذي يقتحم ويغتصب ويكسر، والمرأة هي الماسوشية التي تقع عليها الاقتحام والاغتصاب والتكسير، الرجل هو الفاعل دائماً والمرأة هي المفعول به. الرجل هو الايجابي والمرأة هي السلبية.

(Fā al-rajulu huwa as-sādī allażī yaqtaḥimu wa yaghtaṣibu wa yukassiru, wa al-mar'ah hiya al-māsusyiyyah allatī taqa'u 'alaīhā al-iqtiḥāmu wa al-igtiṣābu wa al-taksīr, al-rajulu huwa al-fā'ilu dāi'man wa al-mara'h hiya al-maf'ūlu bih. Fa al-rajulu huwa al-iyjābī wa al-mara'h hiya al-salbiyyah).

"This last concept reveals the sadistic-masochistic relationship that characterizes most relationships between men and women. Men are sadists who break in, rape, and destroy, and women are masochists who are attacked, raped, and crushed. Men are always the perpetrators, and women are the objects. Men are positive, and women are negative" (Saadawi, 2006).

Nawal explained the concept of a husband-wife household and male-female relationships in the form of natural sarcasm based on the current turmoil. Nawal did not

68

hesitate to say that men raped women and destroyed them. Nawal's irony is not shown to all men in the world, but only in a few cases. But from that little, that doesn't mean it doesn't need to be mentioned. As a writer, Nawal describes social problems. This pattern further clarifies the tendency that the problems presented are at a critical and severe level. Nawal also discusses female circumcision in her book, an issue that was still considered taboo at that time, which she explained in detail and openly. This pattern of language games strengthens her position and tendencies as an author. In contrast to language that is smooth and full of implied messages, a clear, firm, and bold pattern will make the text's narrative bold and strong in refuting the dogmas that later emerged as a response.

ان غشاء البكارة ليس نوعاً واحداً وإنما عدة أنواع، النوع الشائع ويوجد في حوالى 75% من البنات.

وهو غشاء رقيق غير مطاط يسد مدخل المهبل وفي منتصفه فتحة دائرية صغيرة يمر منها الحيض كل

شهر وهي فتحة ضيقة تسمح بمرور طرف الأصبع. وهذا الغشاء حين يتمزق (لأسباب مختلفة ومنها

الاتصال الجنسي بالرجل) تسقط منه بعض قطرات دم وقد تشعر الفتاة بألم خفيف أو لاتشعر بأى

ألم على الاطلاق وهذا يتوقف على حجم عضو التناسل عند الرجل وعلى الطريقة التي يفض بها

الغشاء.

(An gasyāa' al-baqārah laisa nau'an wāḥidan wa innamā 'iddatu anwāin, an-na'u al-syai'u wa yujadu fī hawāla 75% min al-banāt. Wa huwa gasyā'un ghairu maṭāṭin yasuddu madkha al-mihbali wa fīmuntaṣaffihi fatḥatin dāiriyyah ṣaghīrah yamurru minhā al-haiḍ kullu syahrin wa hiya fatḥatun ḍīqatun tasmiḥu bimurūri ṭarfi al-uṣbu'i. Wa haża al-ghasyā'u ḥīna yatamazzaqu (liasbābi mukhtalifatin wa minhā al-ittiṣālu al-jinsī bi al-rajuli) tasquṭu minhu ba'ḍu qaṭrāti dammin wa qad tasyuru al-fatāh bialamin khafīfin au lātasyuru bi ayyi a'lamin 'alā al-iṭlā qi wa hażihi yatawaqqafu 'alā ḥajmi 'aḍuwwi al-tanāsuli 'inda al-rajuli wa 'alā al-ṭarīqati allatī yafuḍḍu bihā al-gṣyā 'u).

"The hymen does not have only one type, but there are several types. The type that is common in about 75% of girls is a thin, non-elastic membrane that blocks the entrance to the vagina, and in the center is a small circular opening through which menstruation

passes each month. This is a narrow opening that allows the fingertips to pass through. When this membrane ruptures (for various reasons, including sexual intercourse with a male), a few drops of blood fall from it, and the girl may feel little pain or no pain at all, and this depends on the size of the male genitalia and the way the membrane opens" (Saadawi, 2006).

In terms of sexuality, Nawal also touched on the virginity of women. In the quote from the book above, Nawal describes women's blood membranes, ranging from various types of blood membranes and the percentage of blood membranes that are 75% owned by women. Then Nawal also explained the cause of the rupture of the blood membrane, and most of it could be caused by several things, including sexual intercourse (Sa'dawi, 1990). Nawal explained that the diction in her quote is a form of sarcasm towards men, which makes women's virginity necessary. Most men blame women if their hymen is damaged and think women are wild and dirty, so men can quickly divorce them. Men. Most men think that virginity is only lost during sex, even though innocence can be lost due to other factors, one of which is an accident or a fall that damages the blood membrane.

The analysis of the two data above is based on Wittgenstein's theory, which considers the language game to have its role used by its users (Birgani & Soqandi, 2020; Riko, 2018). Nawal's language games contain denotative or original meanings such as rape, female circumcision, and virginity. The use of this language acts as sarcasm or satire on acts of discrimination and injustice against women committed by men (Fushshilat & Apsari, 2020). Such as sex that women do not like, female circumcision, which is very painful for women and can even lead to death, and the public perception of virginity which can only be lost during sex, so that when the husband finds out that his wife is not a virgin, the husband will harass, criticize and even criticize. Divorced him (Saadawi, 2006). The language played in this diction is a form of sarcasm that does not use connotative meaning but denotative meaning, emphasizing the facts and the author's disagreement (Birgani & Soqandi, 2020; Kaelan, 2009; Riko, 2018).

d. Subtle Persuasive

Moving from a simple language pattern, Nawal has a form of language pattern that leads to persuasive but subtle. This is in line with Wittgenstein's thought that language can only be understood when the language framework is in line with the context in which the language is used (Gufron, 2017). Nawal sentences in a paragraph are regularly

70

formed following the flow. Each sentence is tried to follow the previous context until it moves little by little to the next concept. One sentence is explained and explained in detail with many repetitions of words. For example, in the following paragraph:

أغلب الناس يجهلون الكثير عن ذلك الشيء الذي اسمه غشاء البكارة ويعتقدون أن كل بنت لابد وأن يحتوي جسدها على هذا الغشاء، وأن هذا الغشاء لابد وأن يفض في اللقاء الأول بين الفتاة والرجل، وأن نتيجة هذا الفض لابد وأن يكون دماً أحمر تراه العين فوق الملاءة. فهل هذا صحيح ؟ والاجابة على هذا السؤال هي : لا.

(Aghlab al-annāsi yajḥalūna al-kaṡīra 'an żalika al-syai'i allażī ismuhu ghisyā'u al-bakarati wa ya'taqidūna anna kulla binti lā budda wa an yahtawī jasaduhā 'alā hażā al-ghasyā'u, wa anna hażiā al-ghasyā'u lā budda wa an yafuḍa fī al-liqā'i al-awwali bayna al-fatāh wa al-rajul, wa an natijatan hażā al-faḍḍu lā budda wa an yakūna daman ahmara tarāhu al-'ainu fauqa mulāah. Fahal hażā ṣaḥīḥ? Wa al-ijābah 'alā hażā al-suālu hiya: lā).
"Most people don't know much about this thing called the hymen, and they believe that every girl's body should contain this membrane, and this membrane should be removed at the first meeting between a girl and a man and that the result of the separation process should be red blood. Visible on a sheet. Is this true? The answer to this question is: No." (Saadawi, 2006).

Nawal raised the concept of the hymen in Bab Mafhum al-'Udzriyyah, which means an understanding of women's udzur. Nawal uses provocation language patterns to initiate criticism. Actual social facts and societal phenomena are explained. This form of language pattern is persuasive, but with a language game with a coherent and detailed plot. Calls don't become subtle and don't come right away. This pattern creates coherence in the delivery to bring up a solution at the end, wrapped with questions and narratively answering ideas. Readers seem to follow the author's language game by being invited to understand his mindset. Confused, then asked in a subtly persuasive manner, without being provocative.

The language pattern played by Nawal Sa'dawi in the book "Al-Mar'ah wa Al-Jins" is increasingly visible by describing the blood membrane without missing a single detail

of information about the blood membrane. Nawal describes the phenomena and community data throughout this book until the end. This language game is uniquely owned by a more detailed woman who pays attention to small and complicated things and likes to explain them at length. Persuasion, a game of the author's language, certainly has a goal: to change and awaken mindsets. Nawal holds this goal in line with her mission, as seen in her other works, namely feminism. Feminist theory has been shaped by women's protests against their condition in society and reflected in the literary production of women writers who support them. The spread of the feminist trend in the West led to its space in eastern Arab and Islamic societies, where writers such as Nawal Sadawi conformed to this trend and objected to the status of women according to the spread of feminist views (Anṣari et al., 2022). A feminist always conveys resistance but is wrapped in various forms of delivery. Nawal has a distinctive but very clear language game with feminist rules.

The use of Nawal's language is in line with Wittgenstein's opinion that the use of language is expressed through confident lexical choices according to the intent to be conveyed. Each language has its way of representing objects, radiating through a series of words into sentences (Eswary & Aman, 2014). Nawal's sentence sequence reflects coherence. The confusion then invites clear rules subtly without being provocative. This goal is supported by the many aspects discussed, and most of the details not only convey the essence. Wittgenstein states that there is a close relationship between understanding and the capacity to implement an expression and between knowledge and the ability to obey a rule. Using language, we construct a reality according to our needs (Arsith, 2011). Nawal uses the pattern of language rules in creating facts about understanding the blood membrane for the community. She tries to convey her information and arguments by adjusting people's ability to understand her narrative. Nawal's tendencies are contained in this language game.

This study found that the forms of language played in the book "al-Mar'ah wa al-Jism" by Nawal Sa'dawi are emphasis, feminist language, sarcasm, and subtle persuasion. This research is by the theory of philosophy of language put forward by Ludwig Wittgenstein, which states that this language game was born because of a social phenomenon that is based on a person and reflects it in a different form of language in general, which aims to awaken and reveal the facts (Birgani & Soqandi, 2020). This

72

research is further strengthened by the opinion of Hartini and Suyitno, who consider language games to have one logical structure and complex forms that cover various fields of human life (Hartini, 2019; Suyitno, 2008). A language depends on context, not just the nature of its original meaning (Firdausiyah & Fikri, 2021). Language can be written in various ways, which makes a language can be extracted in various forms.

Language does not only have one logical structure, but it has a complex form that covers various areas of life from the point of view of its use in human life (Hartini, 2019). This concept is used when the use of words contains multiple and unstable contexts so that prepositions can work more flexibly, more actively, and more broadly (Suyitno, 2008). The meaning of a word is related to its use in language, while the meaning of language is related to its use in life.

The logic of language is related to social phenomena related to democratic systems, such as the pretense of attracting sympathies (Salazar, 2021; Wilujeng, 2013). Wittgenstein's concepts stem from his attempts to clear the fog of linguistic misunderstandings in philosophy. He believed that philosophical inquiry should be directed to the context of language use in sentences and the relationship between these sentences and certain linguistic actions. There are very different possible uses in the same sentence, depending on what is being done and in what context the sentence is used (Kaelan, 2009). Language and meaning develop continuously, so it always gives rise to new types of language. Thus, the term language games mean that, according to the fact that language is used, it is part of an activity or a form of life (Kaelan, 2009).

Language games are events that cannot be predicted because they are spatiotemporal (conditioned by the context of a certain time and place). In language games, there is no one standard norm that binds and applies absolutely to every variety of use, even in the same variety of usage, for example, in the variety of command languages on two different events. It can be said that the language game in the variety of commands is different from the language game in the variety of other commands. Orders now can be redundant in the future. Commands in the past may no longer be actual to be carried out in the present. Therefore, language games are unique, dynamic, mutable, and in context (following the situations) (Kaelan, 2009; Rohman, 2018).

Language games are related to simple everyday language. It has become a natural process in the use of natural language since childhood. Therefore, Wittgenstein calls

language games a primitive language. More broadly, the act of using language in the context of human life is always intertwined in a grammatical relationship of language games. Each language variety has a certain grammar game. In other words, language is the appearance of language games (Kaelan, 2009; Kopytko, 2007).

Based on the opinions of experts and also by other researchers, researchers provide interpretations of language games which have an important role not only in leading to language rules but also in influencing people's lives. It is a language game that impacts making people aware of bad habits, directing people to the right thing, and showing the firmness and consistency of users in voicing their opinions. However, language games can also be used for negative things, such as pretending in terms of democracy to attract public sympathy. If people believed, users would easily betray them. Therefore, language users must be wise in applying the rules of language games.

CONCLUSION

Nawal Sa'dawi's language play in his book, "Al-Mar'ah wal Jinsi", uses four forms: (1) emphasis, this form shows Nawal's firmness in expressing his ideas about injustice against women, where Nawal violates the rules of language. Decency and use of connotative or actual meanings; (2) feminist language, namely as a form of feminism movement voiced by Nawal; (3) sarcasm, namely Nawal's satire on existing social phenomena. Interestingly, satire uses denotative, which is different from satire in general which uses connotative meanings; and (4) subtle persuasion, which plays a role in changing and generating thought patterns. The results of this study can be used as a reference for the use of language game patterns, especially Egyptian writing, which has an important contribution to teaching Arabic.

Language games in a text are usually used to attract sympathy from the reader. The patterns of language games that are more often used and put forward by the public are mostly political and constitutional texts (Hartini, 2019). Language games are sometimes also used by writers to beautify language, emphasize ideas, and add to the uniqueness of literary works as used by Nawal Sa'dawi in the novel "Al-Mar'ah wa al-Jins" which uses rude and disrespectful language as an emphasis on Nawal's ideas. This pattern can lead us to find the writer's hidden purpose. The analysis of language games is very interesting if it is studied further in further research because it will be useful to know the character and hidden goal of the initiator of the text.

74

REFERENCES

Al-Ajmi, M .A. A. (2020). Al-Hijāj wa al-Māfuẓāt al-Naṣṣiyah fi Riwāyāt (al-Aḥmar wa al-Aṣfar). *Majalat Buḥūṣi al-Syarqi al-Ausaṭ*, *10*(79), 199-224. 10.21608/MERCJ.2022.260061

Amanullah, F. A. (2021). *Analisis permainan Bahasa dalam konten Dakwah Jumat Call pada Akun Instagram GP Ansor perspektif Ludwig Wittgenstein*. Surabaya: UIN Sunan Ampel Surabaya.

Ansari, N., Moradi, L., & Sadeqi, L. (2022). Representation of Family from the Feminist and Islamic Perspectives in Arabic Novel Case Study: A Novel Titled" Zainab bint Al-Ajaweed" by Khawla Al-Qazwini. *Studies on Arabic Language and Literature*. https://doi.org/10.22075/LASEM.2022.26886.1332

Arsith, M. (2011). Ludwig Wittgenstein and language games (a literary application). *Acta Universitatis Danubius. Communicatio*, *5*(2), 14-21.

Bertens, K. (1996). *Filsafat barat abad XX: Inggeris-Jerman*. Jakarta: PT Gramedia.

Birgani, S. Z., & Soqandi, M. (2020). Wittgenstein's Concept of Language Games. *Britain International of Linguistics, Arts and Education*, *2*(2), 641-647 https://doi.org/10.33258/biolae.v2i2.280

Das, D., & Neog, R. (2021). Language Game: Ludwig Wittgenstein. *International Journal of Management (IJM)*, *11*(12), 143-148. https://doi.org/10.34218/IJM.11.12.2020.016

El-Shamy, H. (1981). The Brother-Sister Syndrome in Arab Family Life, Socio-Cultural Factors in Arab Psychiatry: A Critical Review. *International Journal of Sociology of the Family*, vol. 11, 313–323.

Eswary, E., & Aman, R. (2014). Permainan Bahasa Wittgenstein: Kajian Leksikal Bahasa Melayu dan Indonesia. *Jurnal Melayu*, *13*, 52-60.

Faria, M. (2020). Word games and molecular recognition – The creative control of endothelial cell function. *Biosystems*, *187*, 104041. https://doi.org/10.1016/j.biosystems.2019.104041

Firdausiyah, U. W., & Fikri, K. (2021). Reinterpretasi Teori Language Game dalam Bahasa Dakwah Perspektif Ludwig Wittgenstein. *Journal of Islamic Civilization*, *3*(2), 80–92. https://doi.org/10.33086/jic.v3i2.2374

Fushshilat, S. R., & Apsari, N. C. (2020). Sistem Sosial Patriarki Sebagai Akar dari Kekerasan Seksual terhadap Perempuan Patriarchal Social System As The Root Of Sexual Violence Against Women. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, *7*(1). 121-

127. https://doi.org/10.24198/jppm.v7i1.27455

Gufron, M. I. (2017). Pemikiran Ludwig Wittgenstein Dalam Kerangka Analitika Bahasa Filsafat Barat Abad Kontemporer. *Misykah: Jurnal Pemikiran Dan Studi Islam*, *1*(1), 118–144.

Halabi, R. (2015). The faith, the honor of women, the land: the Druze women in Israel. *Journal of Asian and African Studies*, *50*(4), 427–444. https://doi.org/10.1177/0021909614533094

Haque, A., Izzuddin, A., Maimunah, I., Wargadinata, W., & Mei, S. Y. (2022). The Domestic Rights of The Wife (Viewed From Kh. Husein Muhammad's Thoughts). *Egalita*, *17*(1), 66-82. https://doi.org/10.18860/egalita.v17i1.15934

Hartini, L. (2019). "Tata Permainan Bahasa" Wittgenstein Dalam Teks Konstitusi. *Jurnal Wawasan Yuridika*, *3*(1), 41–54. http://dx.doi.org/10.25072/jwy.v3i1.204

Ilmi, M. (2022). Gaya Bahasa dalam Syair Ikhtārī Karya Nizar Qabbani: Studi Stilistika. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, Dan Budaya Arab*, *4*(2), 168–182. https://doi.org/10.17509/alsuniyat.v4i2.37261

Kaelan. (2004). Filsafat Analitis menurut Ludwig Wittgenstein: Relevansinya bagi Pengembangan Pragmatik. *Humaniora*, *16*(2), 133–146.

Kaelan. (2009). Filsafat Bahasa Semiotika dan Hermeneutika, Yogyakarta: *Paradigma*.

Kopytko, R. (2007). Philosophy and pragmatics: A language-game with Ludwig Wittgenstein. *Journal of Pragmatics*, *39*(5), 792-812. https://doi.org/10.1016/j.pragma.2006.04.011

Lestari, D. I., Lubis, N., & Barus, F. (2021). Analisis Analisis Makna Denotatif dan Konotatif Pada Umpasa Dalam Pernikahan Adat Batak Toba. *ALFABETA: Jurnal Bahasa, Sastra, Dan Pembelajarannya*, *4*(2), 41–48. https://doi.org/10.33503/alfabeta.v4i2.1308

Lilaifi, Z. (2019). Permainan Bahasa Komika Ridwan Remin dalam Acara Grand Final Stand Up Comedy Indonesia (Suci) 7. *BASINDO: Jurnal Kajian Bahasa, Sastra Indonesia, Dan Pembelajarannya*, *3*(2), 271-282.

Lobina, D. J., Demestre, J., García-Albea, J. E., & Guasch, M. (2022). Default Meanings: Language's Logical Connectives Between Comprehension and Reasoning. *Linguistics and Philosophy*, *5*, 1-34. https://doi.org/10.1007/s10988-022-09359-w

Miles, M. B., & Huberman, A. M. (2013). *Qualitative Data Analysis: A Methods Sourcebook*. USA: Sage Publication.

Morsy, S. A. (2013). 30 Sex Differences and Folk Illness in an Egyptian Village. In *Women in*

the muslim world (pp. 599–616). Harvard University Press. https://doi.org/10.4159/harvard.9780674733091.c34

Mudhofir, A. (1996). Kamus Teori dan Aliran dalam Filsafat dan Teologi. *Cet. Ke-1*. Yogyakarta: Gadjah Mada University Press.

Nugraha, I., & Ali, M. (2020). Penggunaan Al-Lagzu Fî Al-Jawâb dalam Al-Qur'an. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab*, *3*(1), 32-46. https://doi.org/10.17509/alsuniyat.v3i1.23566

Ottuh, P. O., & Idjakpo, O. G. (2020). Ludwig Wittgenstein: Language-Game and Religious Belief. *Interference: Journal of Language, Literature, and Linguistics*, *1*(2), 166-181. https://doi.org/10.26858/interference.v1i2.17978

Riko. (2018). *Permainan Bahasa Ludwig Wittgenstein: Suatu Perkenalan melalui Kontekstualisasi dan Manfaatnya bagi Studi Pemertahanan Bahasa*. Jakarta: Bidik Phronesis Publishing.

Rohman, T. (2018). Analisis Semantik: Polisemi Verba Qama dalam Al-Qur'an. *ALSUNIYAT: Jurnal Penelitian Bahasa, Sastra, dan Budaya Arab*. *1*(2), 98-111. https://doi.org/10.17509/alsuniyat.v1i2.23552

Sa'dawi, N. (1990). *Al-Mar'atu wa al-Jinsu*. Beirut: Daar wa Mathabi' al-Mustaqbal.

Saadawi, N. (2006). *Al-Mar'ah wa al-Jins*. Kairo: Maktabah al-Makbuli.

Salam, W. A., & Ridwan, A. (2021). Makna Denotatif Dan Konotatif Pada Iklan BMW Berbahasa Jerman. *E-Journal Identitaet*, *10*(2), 247-258.

Salazar, M. G. (2021). Re-thinking rorty´s ethical-political pragmatism from perspectivism and language games. *Contemporary Pragmatism*, *18*(1), 57-71. https://doi.org/10.1163/18758185-bja10003

Subet, M. F., & Daud, M. Z. (2019). *Makna denotatif dan konotatif dalam slanga pelacur*, *3*(1), 29-43. https://doi.org/10.31226/osf.io/9qjpe

Sulistyowati, I. (2015). Menerjemahkan Permainan Bahasa dalam Novel Anak Judy Moody, Girl Detective. *RETORIKA: Jurnal Ilmu Bahasa*, *1*(1), 220-232. https://doi.org/10.22225/jr.1.1.25.220-232

Suyitno, H. (2008). Hubungan antara bahasa dengan logika dan matematika menurut pemikiran Wittgenstein. *Humaniora*, *20*(1), 26–37. https://doi.org/10.22146/jh.v20i1.917

Wilujeng, S. R. (2013). Bahasa Politik dalam Perspektif Filsafat Bahasa Ludwig Wittgenstein.