



**Representation of Arab Culture in the Novel "Al Hafeedatu Al
Ameerikiyah" by Inaam Kajah Jii (Literary Anthropological
Studies)**

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Abstract

Representation of Arab culture is a depiction of all forms of cultural reality that occur in the Arab region. These depictions can include social aspects, multicultural interactions and natural phenomena. In the current era, the development of Arabic culture began to be eroded by the development of the Western world. One of the efforts to promote Arabic culture again is by modernizing it in accordance with Islamic corridors that do not eliminate the essence of its values and culture. So that Muslims can easily accept the renewal. This research uses descriptive qualitative research. The data sources used are primary data and secondary data. The techniques used are reading techniques and note-taking techniques. The data analysis stage is divided into three parts, namely the data condensation stage, data representation and data inference. The representation of Arabic culture contained in this novel can be described through the elements of literary anthropology. The elements of literary anthropology contained in this novel are social culture, material culture and ecological culture. The results of the data obtained from social culture found 4 data findings. Material culture found 20 data and ecological culture found 7 data findings. With these various elements, the Arabic culture found in Iraq is increasingly recognized by some Americans who are doing state duties in Iraq. In general, the results of this study are expected to be useful for the development of literary science, especially in the field of literary anthropology.

Keywords : arab culture, literary anthropology, representation

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A. Introduction

Representation of Arab culture is a depiction of all forms of cultural reality that occur in the Arab region. It can include social aspects, multicultural interactions and natural phenomena.¹ In these various aspects, Arabic culture can also be found in a literary work in the form of a literary text. This can be characterized by the symbolic actions described in the literary text. As the position of literature is to build human life that contains cultural phenomena.²

Literature is used to express cultural symptoms found in society even though socially, economically, and religiously its existence is not a necessity. The culture contained in art or literature can beautify the works designed by humans themselves. That way, every literary work owned by the entire region can provide historical clues from the time of ancestors to their descendants. Humans as owners of culture must be able to maintain and preserve their cultural heritage.³

Every human life will not be separated from social problems, community culture, and values that grow and develop in the life of the community. So that literary works provide extensive benefits for their readers. One of them is to provide educational, moral, and cultural aspects. That way, we can take lessons from every aspect of life in order to make changes for the better.⁴ Cultural values contained in a literary work can be in the form of cultural values between humans and the powerful, cultural values between humans and nature, cultural values between humans and society, cultural values between humans and humans or other people, and cultural values between humans and themselves.⁵

In the current era, the development of Arabic culture has begun to be eroded by the development of the Western world. One of the efforts to promote Arabic culture again is to modernize it in accordance with Islamic corridors that do not eliminate the essence of its values and culture. So that Muslims can easily accept the renewal. Islamic corridors can include visionary and moderate ways of thinking, not how to present it with Western culture that is so free that it causes the fading of the *aqidah* of Muslims.⁶

These advancements are not in the form of clothing, or in the form of fashion behavior. For example, having to wear a mini skirt, wearing a bikini, or even tearing the thighs of jeans to look cool. That is not a reflection of the

¹ Mohammad Muarifin and Endang Waryanti, "A Representation of Java Culture in the Novel Ronggeng Dukuh Paruk by Ahmad Tohari," *Wacana: Jurnal Bahasa, Seni, Dan Pengajaran* 5, no. 2 (February 10, 2022): 33–45, <https://doi.org/10.29407/jbsp.v5i2.17545>.

² Sriyono Sriyono, "Motif Kargoisme Dalam Cerita Rakyat Fakfak: Sebuah Pendekatan Antropologi Sastra," *Aksara* 33, no. 2 (January 3, 2022): 187, <https://doi.org/10.29255/aksara.v33i2.602.187-200>.

³ Muarifin and Waryanti, "A Representation of Java Culture in the Novel Ronggeng Dukuh Paruk by Ahmad Tohari."

⁴ Hadi Rumadi, "Representasi Mitologis Budaya Dalam Novel Ronggeng Dukuh Paruk Karya Ahmad Tohari," *Equilibrium: Jurnal Pendidikan* 8, no. 1 (February 3, 2020): 18–25, <https://doi.org/10.26618/equilibrium.v8i1.3095>.

⁵ Nauval Herlangga, Tia Ristiawati, and Viana Meilani, "Nilai Budaya Dalam Novel Taira No Masakado Karya Eiji Yoshikawa (Kajian Antropologi Sastra)," *J-Litera: Jurnal Kajian Bahasa, Sastra Dan Budaya Jepang* 3, no. 2 (November 29, 2021): 84, <https://doi.org/10.20884/1.jlitera.2021.3.2.4549>.

⁶ Rogers Oroock, "Chinua Achebe's Postcolony: A Literary Anthropology of Postcolonial Decadence," *Africa* 92, no. 1 (January 21, 2022): 71–92, <https://doi.org/10.1017/S0001972021000838>.

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progress of a nation or a country. Because modern Islam is the biological child of modern western civilization. In other words, its presence responds to the thoughts that develop in the West, then finds an equivalent that is in accordance with Islam.⁷

There are several previous studies that have similarities with the current research. Among them are those that discuss in three aspects, namely the aspect of modern cultural representation which aims to reveal the representation of worldview and representation of cultural elements in general, contained in the novel *Rahvayana Aku Lala Padamu* by Sujiwo Tejo,⁸ The representation of Bontang culture in the film *12 Minutes to Forever* aims to find out how the film *12 Minutes to Forever* represents Bontang culture.⁹ The representation of Bontang culture in the film *12 Minutes for Forever* aims to find out how the film *12 Minutes for Forever* represents Bontang culture.¹⁰ *Javanese Community Activities in the Novel Bumi Manusia by Pramoedya Ananta Toer: A Literary Anthropology Study* which aims to describe the cultural form of activity complexity consisting of kinship, economy, education, beauty and recreation, religion, politics, and physical needs in the novel *Bumi Manusia* by Pramoedya Ananta Toer.¹¹

The novel *Al Hafeedatul Al Ameerikiyah* has a high literary value and a variety of appeal, both in terms of language that contains cultural elements and morals that illustrate the attitude of nationalism that inspires the wider audience. One of the language that contains cultural elements contained in this novel is "there is an Ibranil who sells Isyawarna bread". The expression is one of the forms of material culture in the form of food. The shawarna bread is a bread that is filled with meat and processed by stabbing it on a long iron and baking it by rotating it around the axis of the iron on which the meat is placed. This meat is usually served and eaten with bread and some mixed vegetables. In describing the meaning of a culture, the researcher must pay attention to the benefits of the presence of the culture for the reader. So that it gives a deep impression and provides more knowledge related to the culture that develops in an Arab region.

Based on this, the author wants to analyze this object, especially on the elements of literary anthropology, the description of the culture itself and the influence of Arab culture on the characters contained in the novel. With this research, Arab culture will become increasingly recognized so that it has a positive impact on the entire community. In addition, it also proves that Arab culture is no less interesting than the culture that exists in every country. Because

⁷ Dyah Hanggraheni Purnamawati, "Kajian Antropologi Sastra Dalam Cerita Pendek Yang Berjudul 'Mudhik Total'" 6, no. 2 (2020): 1-23.

⁸ Diki Febrianto, "Representasi Pewayangan Modern: Kajian Antropologi Sastra Dalam Novel *Rahvayana Aku Lala Padamu* Karya Sujiwo Tejo," *JENTERA: Jurnal Kajian Sastra* 8, no. 1 (June 30, 2019): 12, <https://doi.org/10.26499/jentera.v8i1.1192>.

⁹ Applied Mathematics, "Representasi Budaya Bontang Dalam Film *12 Menit Untuk Selamanya*" 6, no. 1 (2018): 1-23.

¹⁰ Maulina Juherni, Dessy Wardiah, and Yessi Fitriani, "Budaya Masyarakat Besemah Dalam Cerita Rakyat Kisah Tiga Dewa Pendi Jagat Besemah Karya Dian Susilastri (Kajian Antropologi Sastra)," *KREDO: Jurnal Ilmiah Bahasa Dan Sastra* 5, no. 1 (October 17, 2021): 98-120, <https://doi.org/10.24176/kredo.v5i1.5721>.

¹¹ Bebryana Ratri, Sarwiji Suwandi, and Andayani Andayani, "Aktivitas Masyarakat Jawa Dalam Novel *Bumi Manusia* Karya Pramoedya Ananta Toer: Kajian Antropologi Sastra," *BAHAISTRA* 40, no. 2 (October 31, 2020): 145, <https://doi.org/10.26555/bahastra.v40i2.16010>.

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every country has its own culture and characteristics that describe the lives of local people.

B. Method

Based on the results of the exposure of the problem and the research objectives that have been described, this research uses descriptive qualitative research.¹² This type of research emphasizes more on the aspect of in-depth understanding of a problem. This type of research tries to explore the elements of Arabic culture contained in literary works.¹³ In this study, researchers also used primary and secondary data sources. The data collection techniques used by researchers are reading techniques and note-taking techniques.¹⁴ The data analysis stage used in qualitative research is divided into three parts, namely the data condensation, data representation, and data inference stages.¹⁵

C. Findings and Discussion

Elements of Literary Anthropology in Arabic Culture

Anthropological studies reveal the relationship between literary works and the culture discussed in them. literary works that have a close correlation with culture are described and appreciated by forming literary anthropology. two things are the focus of literary anthropology research. First, looking at aesthetics by examining ethnographic writings that are literary. Second, it looks at the cultural aspects of society by studying literary works in terms of ethnographic vision. So it can be seen that the presence of literary anthropology in society has a role to complement each other.

All human activities including knowledge, beliefs, art, morals, laws, customs, and other routines are forms of culture. Literary anthropology means analyzing Arab culture contained in a novel. The literary anthropology approach includes people's lives, one of which discusses Arab culture. In this novel that presents Arab culture, it will highlight stories that have elements of social, material and ecological culture. The culture contained will discuss the representation and influence of Arab culture for the novel's characters in Iraq who cannot be separated from Arab culture.

Literary anthropology examines everything related to human behavior that appears as culture in a literary work. The aspects studied in literary anthropology are looking at all forms of human culture and society as a group of interacting variables, while literature is believed to be a reflection of the lives of its supporting communities.

Social Culture

Social culture is a concept to examine the basic assumptions in people's lives. Giving meaning to the concept of a social cultural system is considered important because it is not only to explain what is meant by the social cultural

¹² Helaluddin and Hengki Wijaya, *Analisis Data Kualitatif: Sebuah Tinjauan Teori & Praktik*, Edisi 1, 2019.

¹³ Cohen, *Research Methods in Education* (Routledge, 2018).

¹⁴ Rukin, *Metodologi Penelitian Kualitatif* (Sulawesi Selatan: Yayasan Ahmar Cendikia Indonesia, 2019).

¹⁵ Muassomah Muassomah et al., "Gender Inequality in Arabic Textbook: Misrepresentation of Women in Culture and Society," *International Journal of Society, Culture and Language* 11, no. 1 (2023): 272–88, <https://doi.org/10.22034/ijsc.2023.1989944.2944>.

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system itself but to provide explanatory descriptions through reality in people's lives. Each element in society has its own function in the continuity of the community as a whole system. The continuation of society is based on cooperation and consensus on values. Thus, social life depends on unity and integrity.

Social culture can be classified into several categories, namely in the form of types of sports, arts and activities carried out in leisure time. In addition, professions or types of work are also included in the category of social culture. Some data that contain elements of literary anthropology in the field of social culture include:

Table 1. Social Culture

No.	Data	Yard	Important Points
1.	هل تعرفين أنك من موديلات غوغان؟	130	Profession
2.	تحدثني أمي عن الراهبات	40	Profession
3.	عن الرسام الفرنسي	63	Profession
4.	أغنية "يا يمة انطيني الدربين"	130	Art in the form of songs

The following is an explanation of the elements of literary anthropology in the form of social culture that will be presented in this study as a result of the data obtained in the novel by Inaam Kajah Jii, as follows:

1. Gauguin is the name of the artist who made or painted the models. Gauguin was a French post-Impressionist painter who was not appreciated until after his death. Gauguin is now recognized as an experimental painter and Synthetist of the colors he used. Gauguin was also an important figure in the symbolist movement as a painter, sculptor, print artist, ceramic artist, and writer.
2. Word راهبة is part of the cultural translation that is classified in social culture as Newmark's opinion that profession is a category of social culture. Various inner conflicts and consequences of life in the monastery that must be faced by a monk / nun can cause them to experience stress conditions due to failure to adapt to monastic life, resulting in the emergence of a desire to leave the monastery and return to being a lay person.
3. Word الرسام الفرنسي Impressionist painting is a part of culture that is classified under the category of profession in social culture. Among art lovers, the high value of Impressionist paintings, apart from the beauty of the painting itself, is also supported by its historical value. The birth of Impressionism is a very important event in the history of world painting, because it brought great changes towards the birth of modern painting, Impressionism is also said to be a genre that is very representative of its era.
4. Word يا يمة انطيني الدربين is a song created by Iraqi musician Afeefah Iskandar. This song is one of his most famous songs. يا يمة انطيني الدربين is a translated part of culture that is classified in social culture.

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Material Culture

Material culture refers to all tangible and concrete human creations. It includes findings produced by archaeologists' excavations such as weapons, jewelry and clay bowls. Material culture is physical, that is, it can be touched or seen, tangible and concrete. Material culture refers to tools, weapons, machines, ornaments, art, buildings, monuments, written records, religious images, clothing, and other objects produced or used by humans. However, the study of material culture does not actually focus solely on the artifacts themselves, but rather on what they mean to people.

Material culture provides insight into non-material culture which includes the ideas, beliefs, customs and values of a society. While an object begins as just a physical object, over time it comes to represent the non-material and symbolic aspects of a culture. In addition, material culture is physical evidence of the existence, identity and characteristics of a society such as architectural works in the form of historic buildings and is part of the culture of a particular ethnic group.

The elements of literary anthropology in the field of material culture can be categorized as food/beverages, clothing, means of transportation, shelter and buildings. Some data containing material culture contained in the novel are as follows:

Table 2. Material Culture

No.	Data	Yard	Important Points
1.	إشتري كشمش و قضاامي	114	Food
2.	إشتري كشمش و قضاامي	114	Food
3.	أتأمل الجدران العالية المغطاة بالخشب المقرنص	96	Building
4.	كان هناك إبراني يبيع الشاورما	23	Food
5.	نأكل التبولة و المجدرة و الشاورما	23	Food
6.	ويدها السميطة والسمسمة	135	Food
7.	تكتيل أقراص الكبة	98	Food
8.	تاجر الفستق الذي كان يتنقل في قرى الأكراد	85	Profession
9.	هل يمكن تعويض البيرة بقمر الدين؟	85	Drink
10.	هل تعرفين طبخ الدولمة؟	103	Food
11.	بدشداشة رمادية	130	Clothes
12.	بلحية الناعمة وبالغتر الصفرء	88	Clothes
13.	في جامعة بغداد	122	Building

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14.	ورغم اعتياده شرب العرق كل مساء	91	Drink
15.	خلط مسحوق الحناء	87	Art is a supporting object for the realisation of creativity.
16.	والبهارات لعمل الباسطمة	91	Food
17.	بدجاج مشوي أو كباب من الذي تشتتبه النفس	99	Food
18.	دولمة وبرياني و تشريب	100	Food
19.	وكان التمر في عذوق النخلات المتبسة قد جفّ وتقلص وبات في حجم العنب الصغير	170	Food
20.	في حي الأمين	94	Building

The following is an explanation of the elements of literary anthropology in the form of material culture that will be presented in this study as a result of the data obtained in the novel by Inaam Kajah Jii, as follows:

1. Raisins are dried grapes that can be eaten directly or mixed into dishes. Apart from dates, raisins are often served as treats and souvenirs after the Hajj pilgrimage. Raisins from the Middle East are usually yellow or brownish in color, not black like the ones we usually find in Indonesia. The term raisin itself comes from Hindi and also Persian, khismish. Raisins have a sweet and legit flavor. Despite its small, wrinkled, wrinkled and unattractive shape, this fruit is rich in benefits. A genus of the currant family, they contain small, white or red bunches like grape bunches. The delicious fruit can be made into jam.
2. قضمي is wet chickpeas, roasted to dry and then eaten. Qudamy or leblebi (Turkish) is a snack made from roasted chickpeas, sometimes flavored with salt and hot spices, dried cloves, or coated in candy. It is popular in Iran, Turkey, Syria, Lebanon and Iraq, as well as in Central Asia, Greece, Sicily, India and Pakistan.
3. Muqarnas known in Iranian architecture as Ahoopay and in Iberian architecture as Mocarabe, is an ornate dome form in Islamic architecture. Muqarnas architecture is featured in the form of domes, half-domed entrances, iwan, and apses. Muqarnas can be made of bricks, stone, cement, or wood. In Syria, Egypt, and Turkey, Muqarnas are built of stone, while in North Africa they are usually made of plaster and wood and in Iraq, muqarnas domes are built with bricks covered with plaster or ceramic clay.
4. Shawarma is one of the oriental foods that is considered a staple in most fast food restaurants. Shawarma is very popular in the Levant and Egypt, especially over the past few years with the spread of Syrian and other restaurants. Shawarma was historically famous in Arab countries during Ottoman rule and the origin of Shawarma is not in the Levant, but in Turkey.

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Shawarma is a meat dish from Levantine Arabia. The meat used for this dish is beef, chicken, turkey, buffalo, or other meat which is cooked by sticking it on a long iron (generally a vertical spit in restaurants), and grilled for a day by turning it in front of a fire. Shawarma is usually eaten with bagged or pita-shaped Arabic bread, and can also be enjoyed with tabbouleh, fattoush, taboon bread, tomatoes and cucumbers.

5. التبولة (food flavored with spices, such as pepper). Taboulah is an Arabic Middle Eastern vegetarian dish that is sometimes considered a salad, taboulah is usually made of tomatoes, chopped parsley, mint, bulgur and spring onions, and seasoned with olive oil, lemon juice and salt. The main ingredients of this dish are parsley, tomatoes and bulgur. Taboulah is usually served as a mezze (can be used as a main course/dessert) in the Arab world.
6. المجدرة is a food made from a mixture of lentils and rice or mung beans and rice. Mujadara is a famous Arabic Mashreq cuisine in Syria, Lebanon, Jordan, Palestine and Iraq, this dish is quite famous throughout the Arab world. The main ingredients to make this dish are lentils and rice/bulgur and fried onions, generally mujadara uses green or brown lentils and rice, can be seasoned with white cumin, coriander, and mint, and sprinkled with fried onions and is usually served with yogurt, as well as vegetables, and other side dishes. This dish is a traditional Arabic food as mentioned in the book Al-Tabikh by Muhammad bin Hassan Al-Baghdadi.
7. السميط Simit is a Turkish bread, savory and shaped like a braided doughnut studded with sesame seeds. This bread can be said to be Turkey's bagel bread. This bread is like a mixture between pretzels and bagels. In Turkey, simmit bread is usually consumed as a breakfast menu with a cup of cay (tea), cucumber slices, tomatoes, feta cheese and olives, or as a snack menu in the morning and evening consumed with cheese, butter, or jam, it can also be eaten without any additions.
8. السمسمية is a grain, perennial plant of the Simsian tribe, the flowers are tubular, containing good seeds and food oils. In the Middle East, السمسمية is known for its sweet treats made from sesame. The main ingredient to make السمسمية is sesame, honey or sugar which is then pressed into a ball or rectangle shape. This food is very popular from the Middle East, south Asia, to East Asia. The texture varies, some are legit and also savory.
9. الكبة is a food made from a mixture of kneaded meat and bulgur, which can be eaten raw, grilled, or cooked first. Kibbeh is a specialty from the Levant region of the Middle East, made from bulgur, chopped onions, and finely ground lean beef, mutton, lamb, or camel meat. A well-known form of this type of food is fried rocket filled with minced beef or lamb.
10. الفستق or pisthacio (*Pistacia Vera L. Anacardiacee*) is a type of grain-producing plant known as the pisthacio nut that usually grows in the regions of Iran, Turkmenistan, and West Azerbaijan. الفستق is an evergreen and fruiting plant, belonging to the genus *Paltamia*, grown for its delicious fruit. Turkistan in origin, its aroma is ancient in Arab countries. The word contained in this excerpt belongs to the category of profession performed by a person.
11. البيرة is a drink made from fermented barley and wolfberry.

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12. بقر الدين is the apricot juice, بقر الدين This is a Middle Eastern drink made from dried apricots and has a sweet, delicious and thick flavor. This drink is commonly consumed during the holy month of Ramadan. بقر الدين It was first produced in Ghouta, which is the producer of the apricot variety most suitable for qamar ad-din. The drink is very popular and enjoyed throughout the Middle East, North Africa and in Somalia. Some argue that the name of this drink "بقر الدين" was named after its inventor, a handsome Syrian named Qamar Al-Din.
13. الدولمة is a Middle Eastern specialty that serves as the main course and is commonly enjoyed to break the fast during the month of Ramadan. Dolma is rice wrapped in grape leaves. Dolma can be filled with beef or without beef. Dolma with meat is best served warm with sauce. While dolma without meat is usually served cold and given other seasonings such as onions, parsley, mint leaves as well as spices as an addition. Unlike the typical lemper in Indonesia, this Middle Eastern lemper has rice, meat and other ingredients such as parsley, mint leaves and onions mixed together and then wrapped in grape leaves. الدولمة is a common dish in the Middle East and surrounding regions that include the Balkans, Caucasus, Russia, and Central Asia. الدولمة is a main dish or meze that can also contain vegetables, usually tomatoes, peppers, onions, zucchini, eggplant, and garlic. This filling may or may not include meat. Meat dolma is usually served warm, topped with tahini, egg-lemon, or garlic yogurt sauce. Meatless dolma is usually served cold.
14. بدشداشة is the traditional clothing of the Arabs, dressed in dishdasha if you pay close attention on the head there is a black cloth and ties and in the middle of the fitting above the nose there is usually a cloth that pops out. People who wear dishdasha are usually more recognized in the surrounding environment. Recognized in the sense, he is an Arab, although in appearance already looks Arab. Usually also, in official events the dishdasha must be attached. If not, then the value of honor is slightly reduced.
15. الغترة is a traditional head covering commonly used in the Middle East and the Arab world. Gutrah is identical to the white color of the soft fabric. The basic fabric for the gutrah varies, during the summer/shaif cotton is preferred. During winter, linen is used to make it feel warmer.
16. Baghdad University is the largest university in Iraq and the second largest in the Arab world after Cairo University. The university was devastated during the Iraq war, with 90% of its students leaving and moving out of fear, and the kidnapping of some of its students.
17. العرق liquor that is extracted by distillation from grapes or the like. While alcohol will be a part of life in Riyadh, consumers should be careful where they drink and how they behave afterward. Under current Saudi regulations, penalties for consuming or possessing alcohol can include fines, imprisonment, public flogging, and deportation for unauthorized foreigners.
18. Henna powder or henna powder is commonly used to decorate body parts such as hands and feet, henna can also be used to color nails and hair. The making of henna powder has been done since thousands of years ago by Indians to the Middle East. How to make henna powder is done by

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processing henna leaves or Lawsonia Inermis which grows in Asia, Africa, the Middle East, and Australia. The henna leaves are dried and pulverized to form a powder. This powder is later mixed with water or oil to form a paste.

19. الباسطرمية is preserved lamb, beef, or turkey. Pastrami comes from the Romanian "pastra" which means "to save food, to store something for a long time." The Artisan Jewish Deli at Home explains that pastrami comes from jerky-like pastirma, which was developed by the Ottoman Turks by drying and salting meat as a way to preserve it, then sprinkling it with spices. The meat that is commonly used is beef, lamb or lamb.
20. كباب that is, slices of meat grilled over a fire. Kebabs are a variety of meat dishes that originated in the Middle East. Kebabs are a fast food dish consisting of beef grilled like satay, then sliced with fresh vegetables and mayonnaise or other sauces and then wrapped in tortilla skin.
21. برياني is a dish in the form of rice (rice from basmati) that is cooked with spices and then added with vegetables, or meat, be it beef, chicken, fish, shrimp, or goat. Biryani is a dish that originated in South Asia (India and Pakistan). In Indonesia and Malaysia, this dish is called by the addition of the word "rice" to nasi biryani/nasi briyani. The name of this dish comes from the Persian word which means fried or grilled. In ancient times, rice was fried in samin oil before being boiled in water with spices until half-cooked. Biryani is made from rice that has been boiled in a separate pot. After the rice is half-cooked, then the rice is mixed with the spiced broth, tightly covered in a saucepan and cooked until cooked, until the broth absorbs into the rice. Travelers and traders from the Persians introduced the Indians and Pakistanis to the Indians and Pakistanis how to cook biryani. This dish is not only popular in India and Pakistan, but also in Iraq, Iran, Afghanistan, Bangladesh, and among the Muslim population of Sri Lanka.
22. تشريب Or tashreeb is the name given to any dish with bread soaked in broth with meat or vegetables. The word "tashreeb" in Arabic means "to immerse," making it a very fitting name. At first, it was a very rural Iraqi concept that started as a dish made by poor people who could only afford to put whatever they had in a stew and then serve it on bread to fill up. Today, this dish is a staple dish in Iraqi and Middle Eastern households. Tashreeb is a dish that belongs to the Arabic culture. The easiest way to eat tashreeb is to dip bread in broth and eat it with meat.
23. التمر is a rutab whose meat is cut into small pieces and dried. It is usually known as dried dates. Tamr (dried dates) has the function of strengthening intestinal cells and helping to smooth the urinary tract because it contains fibers that are in charge of controlling the rate of bowel movement and strengthening the uterus, especially during childbirth.
24. الأمين is the name of an area in New Baghdad. Al-Amin is a neighborhood in New Baghdad, a district located on the east side of Baghdad.

Ecological Culture

In the science that studies human biological ecology can tell us a lot about how humans adapt, the cultural aspect of adaptation must be studied through ecological culture. The flexibility of human adaptive responses requires the study

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of how humans learn, the way they socialize, intelligence levels, and basic needs to help understand how people and cultures can cope and find solutions to their everyday problems.

Cultural ecology is a science that explains how and why culture can adapt in one way and not in another. In essence, culture itself is an adaptive mechanism. Culture contains a number of elements, such as settlement patterns, technology and storage that are adaptive in form and evolve as the environment changes. Ecological culture is also the study of human adaptation to the social and physical environment. The classification of literary anthropological elements in the field of ecological culture can include flora, fauna, hills, wind, seasons, land, rice fields and forests. Some of the data that contains elements of ecological culture contained in the novel include:

Table 3. Ecological Culture

No.	Data	Yard	Important Points
1.	كانت سخونة الصيف لا تتطاق	169	Season
2.	في الهواء الطلق تحت شمس الربيع	171	Season
3.	وكان ما شاهدته عاصفة رملية لم أر مثيلا لها من قبل	167	Wind is a natural phenomenon that results in sandstorms
4.	مضى الشتاء وحلّ الربيع	171	Season
5.	أم أنه العود أشعلته أمي	172	Flora
6.	لكنّ النَّخيل خلق لكي يعيش	172	Flora
7.	وين العندليب الأسمر؟	126	Fauna

The following is an explanation of the elements of literary anthropology in the form of material culture that will be presented in this study as the results of data obtained in the novel by Inaam Kajah Jii, as follows:

1. الصيف is one of the four seasons that occur from 21 June to 21 September in the Arab country. Many people choose to stay indoors, while some in Baghdad bathe under a shower they make themselves. The extreme heat has worsened the situation amid the limited existing electricity source.
2. الربيع It is one of the four seasons of the year that occurs from 21st March to 21st June in the Arab country. Iraq is the fifth most vulnerable country to climate damage. Given harsh climatic phenomena such as high temperatures, lack of rainfall, drought and water scarcity, as well as the frequent occurrence of sand and dust storms and floods.
3. عاصفة رملية is something that is blown by a strong wind. People in the Arabian Gulf region often refer to sandstorms as "Shamal" which means north wind. This refers to the phenomenon of the direction of the wind when a storm occurs. However, some experts link it to deforestation and desertification.
4. الشتاء is one of four seasons that geographically lasts for 3.4 months, from 22 November to 4 March, with an average daily high temperature below

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22°C. The coldest month of the year in Baghdad is January, with an average low of 5°C and a high of 16°C.

5. العود which means wood. Unlike other woods, oud wood produces a delicious aroma when burned. Generally, this tree grows in the tropics of Asia, especially in the mountains and hillsides of India, Cambodia, Vietnam, Indonesia, and Malaysia. Major importers are the Gulf countries. In Saudi Arabia, people often put oud wood into incense burners to produce an alluring aroma. One of the Saudi consumers, Bader al-Mansuri, said that oud is an important tradition in Saudi society and is used for social events, as well as in religious rituals such as Friday prayers.
6. التَّخِيل is from the palm tree group that is abundant in Arab countries, especially in the Hijaz, Iraq and Egypt, and the fruit is known as dates. Known date palms belong to the palm tree group that lives in hot weather countries. It has a straight and long stem, has fronds and fruits that are delicious to make murobbiyat and an alcoholic variant known as balh wine.
7. العندليب It is a bird of the genus invasive species, small in stature, and has a good voice. Nightingales or songbirds are known for their beautiful songs. In fact, this animal once existed in the story of the Prophet Solomon (as) who was helped by a bulbul. This bird species is spread over most of Africa and into the Middle East, Tropical Asia to Indonesia, and as far north as Japan. Some species appear on tropical islands in the Indian Ocean.

The representation of Arab culture contained in the novel "Al Hafeedatu Al Ameerikiyah" by Inaam Kajah Jii can be described through elements of literary anthropology and a literary work. The elements of literary anthropology contained in this novel are in the form of social culture, material culture and ecological culture. The results of the data obtained from social culture found 4 data findings. Material culture was found to have 20 data and ecological culture was found as many as 7 data findings. From the overall findings, the data that has been obtained can provide an overview of the representation of Arabic culture through elements of literary anthropology.

This research related to the representation of Arab culture in the novel "Al Hafeedatu Al Ameerikiyah" by Inaam Kajah Jii uses a literary anthropological approach that examines Arab culture through literary works. This approach to literary anthropology is very relevant for studying literary works related to culture. Because anthropology studies will discuss human beings who have a close relationship with the culture embraced in daily life. This culture encompasses various aspects of life such as language, social, material, and ecology. So that each country or region has its own culture and makes it a certain characteristic by the community.

Saudi Arabia has a remarkable culture and heritage, which confirms the depth of its civilisation as well as its presence in history over the centuries on which the country is founded today. The idea of this travelling exhibition, through a number of well-known museums in Europe and the United States, will introduce Saudi culture to the world, and will highlight the importance of Saudi Arabian antiques to understanding the chain of human history and the recent progress witnessed in Saudi Arabia. The exhibition exhibits more than 320 archaeological masterpieces spanning many historical periods ranging from the ancient Stone Age (one million years BC) to the Saudi Renaissance.

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In the study of literary anthropology, there is a need for an expansion of the study of the elements of literary anthropology. In order to get to know more and more about what cultural elements are contained in literary works. Therefore, there needs to be an expansion in selecting data and describing the results of the research. This way, it can provide more information related to the development and spread of culture, especially Arabic culture in a country. So that others can represent the concept of culture that they know well and wisely.

D. Conclusion

Based on the results of research related to Arab culture contained in this novel, the representation of Arab culture in the novel "Al Hafeedatul Al Ameerikiyahl" by Inaam Kajah Jii is depicted with elements of literary anthropology contained in the novel. Among the elements of literary anthropology discussed in this study are elements of social culture, material culture, and ecological culture. With these various elements, the Arabic culture in Iraq is increasingly known by some Americans who are doing state duties in Iraq. In general, the results of this research are expected to be useful for the development of literary science, especially in the field of literary anthropology. This can be used as a means of conveying representations of people's lives, especially in Iraq by the author. It is hoped that further research will be able to pay more attention to the development of Arabic culture, either directly following it or through literary works. Because Arab culture is very interesting to study using the study of literary anthropology with various perspectives in the study.

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