

The Struggle for Gender Equality and Educational Values Collection *Sihir Perempuan Short Stories* by Intan Paramadita



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ABSTRACT: The problem of gender equality between men and women often occurs both in the world of work, household, public space, and politics. The struggle for gender equality arises because of the many kinds of oppression against women. This study aims to reveal the struggle for gender equality experienced by the main character in Intan Paramadita's collection of Witchcraft of Women short stories and to explain the educational values contained in the collection *Sihir Perempuan* short stories by Intan Paramadita. This study uses the theory of feminist literary criticism. The research method used in this research is descriptive qualitative. The data collection technique used in this study is the reading, observing, noting (BSC) technique. Data analysis methods and techniques are using the content analysis method and using data analysis techniques according to Miles and Huberman which have three stages, namely data reduction, data presentation, and drawing conclusions. Research data in the form of words, phrases, sentences, and discourse. The results of this study indicate that the form of struggle for gender equality found in the collection of short stories *Sihir Perempuan* by Intan Paramadita is the struggle for women's rights and justice. Public and productive role, freedom in choosing for women, and toughness in dealing with various problems. While the educational values found in the collection of short stories *Sihir Perempuan* by Intan Paramadita are moral values, cultural values, and religious values.

KEYWORDS: Struggle, Feminism, Gender, Values.

INTRODUCTION

The discussion about women cannot be separated from the traditions that are inherent, including in Indonesia, in general, the role of women is often considered below that of men. Even though women have iconic images related to liberation where they are the nucleus and foundation of society (Hijazi, 2019). The reality is that society views women as figures who must be feminine and men must be masculine so that they are identified with everything that is considered to be both feminine and masculine according to the concept of society in general (Hasibuan, 2017). The position of women is always placed in the second position or the second sex, Xu (2017) reveals that from the perspective of sociology, psychology and physiology, it is revealed that men are the culprits for women becoming number two. Even though women are brave figures who are able to think critically, and not only about the womb and household affairs (Nafia et al, 2022). The best way for women to be equal to men is to accept the roles that are actually meant for men, and not by accepting the roles of a lower order created by men (Mikulan, 2009).

The nature of a woman when she is married is no stranger to the stamps attached to it, namely the kitchen, the well and the mattress. Women are treated as second-class citizens, and they are brainwashed with doctrines, policies, and programs that push them into the domestic sphere (Candriay, 2018). Even before marriage, women are considered not to have a higher education because it is not important. In line with Mahyuddin's thoughts (at al, 2020) who stated that one of the most difficult problems for women when talking about their relationships with men is the stereotype of women in the family. The general view that has so far been confirmed in the minds of the people is that women are only "workers" in the domestic sector, unable to think rationally and lacking the courage to take risks. The differences between men and women, which are constructed socially and culturally so that the differences in characteristics and characteristics between men and women are known. Men are considered strong, rational, manly, mighty, while women are gentle, emotional, motherly and so on. At its extreme, the men are outside the house while the women are staying indoors. Likewise in various areas of life, be it socio-political, economic, religious, or cultural, the position of women has always been and is still being marginalized under the domination of the superiority of men (Simanungkalit, 2020).

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Mosse (2007) also stated that girls receive a rudimentary education or none at all, it is very difficult to face the world. They do not have the resources to enable them to effectively overcome their poverty. Without basic education, most of the secondary education is closed to them, therefore economic opportunities are limited to the informal sector. Much of the education offered to girls is a "double-edged sword", in that it reinforces and enhances their feelings about their shortcomings as girls.

Currently, the term patriarchy has a more general meaning for a term that keeps women controlled by men in various ways. This is in line with Beauvoir's statement (1993: 147) which states that "history has shown us that men have always kept in their hands all concrete powers; since the earliest day of the patriarchy they have thought best to keep women in a state of dependence; their codes of law have been set up against her; and thus she has been definitely established as the Other" which has the conclusion that men always want to dominate women because they feel more powerful than women. Men have done that since the emergence of the term patriarchal culture, women were made to depend on men, then made all kinds of rules to regulate and make women's boundaries. As long as patriarchal culture is still upheld in social life, discrimination and injustice against women will not end (Mamus, 2017).

Women's issues are generally associated with gender or the feminist movement. Gender does not only refer to the distinction of sex. Gender is specifically defined as the differentiating roles and positions of women and men in society. (Munira et al, 2018). In line with this, Samatan (2018) in his research argued that the phenomenon of Indonesian women refers to the perspectives of the Feminists in representing the conditions of social, cultural and religion that are considered to believe in women and cause gender inequalities in society. This means that the phenomenon of Indonesian women refers to the perspective of feminists in representing social, cultural and religious conditions which are considered to limit women and cause gender inequality in society. For this reason, the feminist movement was carried out to break gender inequality, fight for women's rights, and uphold women's dignity (Mustikawati et al, 2022).

Feminists take advantage of the spirit of emancipation to fight for quantitative gender equality for women so that men and women have the same role, both outside and inside the household (Fadilah, 2018). This needs to be underlined that women also want to have the same opportunities as men, both in the fields of education, work, social and family. This movement does not intend to fight against existing customs, but to fix that women have the same rights does not mean that they want to compete with men. Women also want to be respected, women also want to be respected, women also want to have the freedom to choose a job, women also have the right to have a higher education.

The perspective of feminism is described not only in real life but also in a literary work. This is understandable because literary works also become a vessel as a manifestation of events experienced in real life or are limited to literary criticism as described by the author. One of the female authors in Indonesia who raises the theme of women's problems and gender issues is Intan Paramadita. Intan paramadita is a female figure who participates in the world of writing literary works, both novels and short stories. The Sydney Morning Herald identified Intan as part of a new wave of female writers working on issues around women's bodies, power, identity and resistance. Intan Paramaditha is known for *Witchcraft of Women*, a collection of short stories which was included in the top five of the Khatulistiwa Literary Award (Kusala Sastra Khatulistiwa) in 2005.

A collection of short stories entitled *Sihir Perempuan* is a dark story about disobedient women. Women can be anything: Mothers, children, good employees, to porcelain dolls. In *Magic for Women*, Intan Paramadita cultivates the horror genre, myths and old stories from a feminist perspective. This book is equipped with eleven short stories arranged with a variety of uniqueness, especially the focus on female characters who are always the main characters in each sub-chapter of the story title.

In addition to the issue of women's rights, Intan Paramadita's collection of *Magic Women* short stories also has many character education values that can be drawn from the stories. Value is something that is valuable, valuable, quality, which shows a quality and will be useful for human life. A Value will reveal what actions are praised and blamed, which views of life can be shunned or which can be adhered to, and what things are upheld. In a literary work, both short stories and other literary works must contain values that can be taken from it. There are several kinds of educational values as follows: (1) Religious educational values, (2) Social educational values, (3) Cultural educational values, (4) Moral values, and (5) Aesthetic values.

The researcher chose a collection of short stories *Witch of Women* as the object of research because it is based on several things as follows, a collection of short stories *Sihir Perempuan* is Intan Paramadita's first work which raises women's issues or a feminist perspective. In addition, it has never been studied, so the whole story in the collection of *Women of Magic* short stories, especially what are the problems of gender issues in society and the struggle for gender equality. Moreover this book is being republished after twelve years. re-published in 2017 with an interesting cover, namely a portrait of a woman crying blood but in a relaxed state, this indicates that the story in it really tells of a woman who fought for her life,

This study uses a feminist literary criticism approach as a tool in examining the struggle for gender equality in the collection of short stories *Sihir Perempuan* by Intan Paramadita. This approach is suitable for analyzing the collection of short stories *Sihir*

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Perempuan by Intan Paramadita because this book tells a lot about women's lives. The approach of feminist literary criticism in this research can utilize the theory of feminism in determining the focus on the struggle for gender equality and educational values in the collection of short stories *Sihir Perempuan* by Intan Paramadita.

This research on the struggle for gender equality is not the only one in existence, but there are several studies that have studied using a feminist literary criticism approach, namely research on the Jember State University student thesis entitled "The Struggle for Gender Equality in Educational Aspects in the *Kenanga* Novel by Oka Rusmini: A Critical Approach" Feminist Literature" compiled by Ari Minarni (2018). The subject of this research is the *Kenanga* novel by Oka Rusmini. The object of this research is the struggle for gender equality in the educational aspect.

The aim is to describe the forms of gender inequality and the struggle for gender equality in female figures in the educational aspect. The results of Ari Minarni's research (2018), found a form of gender inequality in the educational aspect found in the novel *Kenanga* by Oka Rusmini in the form of physical and psychological violence from the husband experienced by the character Kemuning. The form of the struggle for gender equality experienced by three female figures in the educational aspect experienced success in the figures Luh Intan and *Kenanga*, while the failure occurred in the Kemuning character because there were several reasons that made the Kemuning character not dare to advocate feminism which ultimately led to gender injustice which triggered occurrence of violence. Data collection methods and techniques in Ari Minarni's research (2018), used the documentation analysis method. Data analysis methods and techniques in Ari Minarni's research (2018), use the content analysis method.

The similarities and differences in this research with Ari Minarni's research (2018) are found in the objects, subjects and research objectives. The similarity is that the research object used by Ari Minarni (2018) with this research is that they both examine the struggle for gender injustice. The difference is that the subject used by Ari Minarni (2018) uses the *Kenanga* novel by Oka Rusmini. While the subject of this research is a collection of short stories *Sihir Perempuan* by Intan Paramadita. The purpose of this research is a form of gender inequality and the struggle for gender equality. While the purpose of this study is to describe the struggle for gender equality and the values of character education in the collection of short stories entitled *Sihir Perempuan* by Intan Paramadita.

Etymologically feminist comes from the word *femme* (woman), which means women (singular), who fight for women's rights (plural) within the scope of social class (Ratna, 2004: 184). Feminism is a movement carried out by women to reject everything that is marginalized, subordinated and degraded by the dominant culture, both at the economic, political and other social life levels (Suaka, 2013: 126).

"The feminists had only one model, one image, one vision, of a full and free human being: man. For until very recently, only men (though not all men) had the freedom and the necessary education to realize their full abilities, to pioneer and create and discover, and map new trails for future generations. Only men had the vote: the freedom to shape the major decisions of society. Only men have the freedom to love, and enjoy love, and decide for themselves in the eyes of their God the problems of right and wrong" (Friedan, 2001: 106).

In connection with the quote above, Friedan (2001) states that feminists only have one model, one image, one vision, of a complete and free human being: human beings. Because until recently, only men (though not all men) had the necessary freedom and education to realize their full potential, to pioneer and create and discover, and chart new paths for future generations. Only men have voting rights: the freedom to shape major decisions in society. Only human beings have the freedom to love, and to enjoy love, and to decide for themselves in the eyes of their God the matter of right and wrong.

"The problem of identity was new for women then, truly new. The feminists were pioneering on the front edge of woman's evolution. They had to prove that women were human. They had to shatter, violently if necessary, the decorative Dresden figurine that represented the ideal woman of the last century. They have to prove that woman is not a passive, empty mirror, not a frilly, useless decoration, not a mindless animal, not a thing to be disposed of by others, incapable of a voice in her own existence, before they could even begin to fight for the rights of women needed to become the human equals of men" (Friedan, 2001: 104).

The Development of the Feminism Movement The feminist movement can be divided into three waves. The first feminist movement developed from the 1800s to around the 1930s. In general, this first wave has the aim of increasing the equal rights and degrees of women with men in this matter concerning the right to vote. Feminist figures in the first wave were Mary Wollstonecraft, Sejourner Truth, and Elizabeth Cady Stanton. The first wave was divided into three major groups, namely liberal feminism, radical feminism, and socialist feminism (Anoegrajekti, 2010:31).

Fakih (2013: 12-13) says that gender inequality manifests itself in various forms of injustice, namely marginalization or processes of economic impoverishment, subordination or presumption that it is not important in decisions, stereotype formation or negative labeling, violence, large workloads, and ideological socialization of role values. gender.

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As a modern movement, feminism, which began to develop messages around 1960, began to have a broad impact. This movement makes people aware of the position of women which is almost ignored. The impact of this activity is also felt in the field of literature. Women are starting to realize that even in literary works there are inequalities in the human outlook on the characters. This is what ultimately gave rise to feminist literary criticism. Feminist literary criticism is a variety of literary criticism that utilizes the theoretical framework of feminism in interpreting and evaluating literary works. Furthermore, feminist literary criticism is a variety of literary criticism which is based on the idea of feminism which wants equality or justice in viewing the existence of women (Wiyatmi, 2012:11).

Wiyatmi (2012: 11), the aim of feminist literary criticism is to analyze gender relations, the socially constructed relationship between women and men, among other things, to describe situations where men are more dominant over women. Through feminist literary criticism, it will be described the oppression of women contained in the literary work. In its development, there are several kinds of feminist literary criticism. Showalter 1986 (in Wiyatmi, 2012: 30) distinguishes the existence of two types of feminist literary criticism, namely: 1) feminist literary criticism that sees women as readers (the woman as reader/feminist critique), and 2) feminist literary criticism that sees women as writer (the woman as writer/gynocritics). In this research, using a variety of feminist literary criticism that sees women as readers, namely focusing on studies on the image and stereotypes of women in literary works, looking at the misunderstanding and neglect of women's rights, and looking at forms of women's struggle for their rights. So that in a literary criticism feminists can use women as readers with awareness to dismantle the preconceived notions and ideology of male power which is endocentrism or patriarchy (Yoder in Sugihastuti and Suharto, 2011:17).

METHODS

This type of research is descriptive qualitative. The subject of this research is a collection of short stories entitled *Sihir Perempuan* by Intan Paramadita. the object of this research is the struggle for gender equality in the study of feminist literary criticism. The struggle for gender equality that will be examined in this study is divided into two parts, namely; (a) the struggle for gender equality, (2) Forms of educational values.

The data collection technique used in this study is the reading, observing, noting (BSC) technique. The reliability used to check the validity of the research data used intra-rater and intra-rater techniques. Test the validity of the data in this study using data triangulation.

Data analysis methods and techniques are using the content analysis method and using data analysis techniques according to Miles and Huberman which have three stages, namely data reduction, data presentation, and drawing conclusions.

ANALYSIS AND DISCUSSION

Gender Equality Struggle

Following are some forms of struggle from the results of research in the collection of short stories *Sihir Perempuan* by Intan Paramadita.

Struggle

Every human being has the same rights including women. The struggle that women carry out in demanding justice and their rights is a form of feminism. Therefore, the role of women is very important in fighting for their rights. One proof of the form of struggle in the novel *Sihir Perempuan* by Intan Paramadita can be seen in the following quotation.

"Larat did not live happily ever after as many people think. She died giving birth to her 6th daughter. Almost every year she gets pregnant because the kingdom needs a crown prince. She was no longer beautiful, she was covered with fat and her stomach was soft like tofu. He died from prolonged bleeding." (pg 33)

The quote above is a form of a woman's struggle to fulfill her husband's wish to have sons. Larat is a beautiful woman in her city. After marriage, her body changed and even more sadly, Larat died after giving birth to her sixth daughter. For the sake of the husband who wants a son so he doesn't think about his wife's safety.

Public and Productive Role

The role of women is not only limited to the domestic or household sphere. But it can also play a more productive role in the public sphere. Women can be anything, for example teachers, lecturers, doctors, pilots, engineers, businessmen, entrepreneurs, writers, actresses, etc. Women who have a career in the world of work usually have a productive role. In the novel *Sihir Perempuan* by Intan Paramadita, this public and productive role can be seen in the main female characters as follows.

"It's great, even though their mother is busy working. I really fought hard so that nothing skipped a bit in my life. Growing career. Very sweet children. If there's an award for a superwoman, a woman with six hands, I'm the one who deserves it." (pg 37)

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The quote above shows that a mother acts as a career woman as well as a mother and wife. Even though Karin works as a doctor, she is not negligent in taking care of her children. Karin fought hard for a good future for her children, so it's not a coincidence that she has children who have achievements but it was because of her hard work in educating her children even though she is a career woman.

Freedom of Choice for Women

Every human being has the same right to determine the freedom to choose his way of life. Including women also have the right to choose the freedom of their lives. In the novel *Sihir Perempuan* by Intan Paramadita, this freedom of choice for women can be seen in the main female characters as follows.

"The night before my car broke down, Bram and I had a big fight. Now that I think about it, it seems pointless. I don't want my family to fall apart and risk returning to zero. There is no reward for those who fail. So later, after Bram returns from abroad, I will be sweet. You want me to make you warm bread in the morning or do Kegel exercises every time you drive, Bram? Not a problem. Life is a series of compromises. So let's toast the glorious ending." (pg 37)

The quote above shows that women have the freedom to choose their own way of life even though it has risks and consequences that they have to accept. Karin is a career woman who works as a doctor. Karin and her husband are both busy in the world of work, so they rarely see each other because her husband is often abroad. But even so, that doesn't mean Karin doesn't know that her husband is having an affair with his own staff. After knowing that her husband was playing behind her, Karin tries to accept Bram's mistakes. Karin chose to remain silent and maintain her household which had been built from scratch, as well as protect the feelings of her children who were at school. Not choosing to divorce, Karin chose to continue to improve her relationship with her husband.

Tendency

Rigidity is the main foundation in realizing gender equality. Women often feel that they are weak creatures compared to men. Therefore, it is very important for women to have the courage to be able to escape from oppression. In the novel *Sihir Perempuan* by Intan Paramadita, this toughness can be seen in the main female characters as follows.

"Let's bury it tightly, Bram. Forget that I know of your affair. Forgivable petty infidelity in the household ark. Even if you get bitten by a shark, plastic surgery is always available. Embarrassing divorces don't need to happen because anything can be patched up and covered up. Save all microscopes. No one needs to wonder: Was your marriage unhappy with Karin, that you had an affair, Bram? Is your wife too busy with her own world? Is he boring in bed?" (pg 42)

The quote above shows that Karin is very strong in facing her household problems. Even though Bram was cheating on her behind his back, he didn't even exaggerate the problem with his husband and even pretended he didn't know. Karin doesn't want anyone to know that their household is not doing well. Karin doesn't want to take big risks so she is strong in facing problems in her family.

EDUCATIONAL VALUES IN A COLLECTION *SIHIR PEREMPUAN* SHORT SHORT STORIES

Moral values

Moral values are teachings that lead to good or bad received regarding attitudes, actions, obligations, ethics, etc. Moral is often referred to as manners and morality. In the novel *Sihir Perempuan* by Intan Paramadita, this moral value can be seen in the main female characters as follows.

"Come on, he won't last long. Her siblings took turns donating, and since two years ago the daughter has officially been underemployed. They buy large televisions so they don't get bored. Dahlia never complains even though she doesn't often go out with her friends or on dates." (pg 51)

The quote above shows that moral values. The character Dahlia is the youngest daughter who is loved by her father so much that her older siblings are a burden to look after her father who is retired and old. So Dahlia gave in and sacrificed her future to protect her father. The moral value that can be taken from the quote is the positive value that was carried out by Dahli who gave in to protect his father.

Culture value

Cultural values are abstract concepts regarding basic issues that are very important and valuable in human life. The culture set forth by the author in this collection of short stories is Malay culture which has customs when there is a celebration after two weeks of marriage, in addition to this customary custom when there is a wedding, that is, all residents gather, especially mothers who help each other make dishes for the preparation of the event while Gentlemen, you only need a little bit. In the novel *Sihir Perempuan* by Intan Paramadita, this cultural value can be seen in the following quotation.

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"You don't know there is a big banquet, the celebration of nunduh in law after two weeks of my wedding. You weren't invited. The large black-floored kitchen was muddy and thick with the smell of chilies and saffron and garlic and armpits. Dozens of women sat kneeling or stretching in front of a large basket filled with different vegetables. They use their rough, scaly hands and sometimes dull kitchen knives to cut, slicing, and tearing. They gossip, joke, laugh sometimes in Malay which I don't understand." (pg 64)

The quotation above shows that there is cultural value because it shows the cultural traditions that have been carried out by the Malay community, namely the Ndownload Mantu activity which is carried out after two weeks of the wedding. Besides that, the activities of mothers cooking in mutual cooperation are also a form of cultural values that have been carried out by the Malay community for a long time.

Religious Value

Religious value is a belief that is religious or divine value. Religious values have a high spiritual level that comes from human belief and belief in their god. In the novel *Sihir Perempuan* by Intan Paramadita, this religious value can be seen in the following quotation.

"Ustadzah said. Your mistakes are not the responsibility of your parents anymore, but yourself. So bow your head when you see a man. Have some shame. Don't talk loudly." (pg 122)

The quote above shows that there is a religious value because it shows the level of belief that God exists and believes that a sin is a form of a mistake that humans make when they make mistakes.

CONCLUSIONS

The stories of female characters in the collection of short stories entitled *Sihir Perempuan* by Intan Paramadita reveal several problems in the form of the struggle for gender equality. This can happen because there are various assumptions that men and women have significant differences such as power, role, position, rights and customary alignments that men dominate, while women occupy second position. So that there are several forms of struggle carried out by women to fight oppression and gender injustice. In addition, Intan Paramadita's collection of Magic Women short stories also contains educational values that are applied in everyday life.

The form of struggle for gender equality found in the collection of short stories *Sihir Perempuan* by Intan Paramadita is the struggle for women's rights and justice. Public and productive role, freedom in choosing for women, and toughness in dealing with various problems. While the educational values found in the collection of short stories *Sihir Perempuan* by Intan Paramadita are moral values, cultural values, and religious values.

RECOMMENDATIONS

A collection of short stories by Intan Paramadita shows that there are various forms of struggle for gender equality and also educational values that are closely related or often occur in real life. Apart from that, the various roles of women who are the main characters of this collection of short stories give a lot of messages and impressions of the struggle of a woman who is still a teenager, an adult, even an old woman that women have the right to get rights and justice.

- a. The results of this study are expected to be useful for students to be used as a reference for learning literary appreciation, by analyzing literary works with feminism studies.
- b. The results of this study are expected to be a reference for research related to the study of feminism.

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