

Gender Subordination in Ni Komang Ariani's Collection Short Stories of '*Bukan Permaisuri*'

Sumarni^{1,*}, Bayu Suta Wardianto², Heru Kurniawan³

Corresponding author. Email: arnimpd8888@gmail.com

¹1st Sekolah Tinggi Ilmu Administrasi Madani Klaten, Jl. Dukuh Pilang Sari, Klaten Regency, Indonesia

²2nd Lembaga Kajian Nusantara Raya, Jl. A. Yani No.40A, North Purwokerto, Banyumas Regency, Indonesia

³3rd UIN Prof. K.H. Saifuddin Zuhri, Jl. A. Yani No.40A, North Purwokerto, Banyumas Regency, Indonesia

Abstract

Gender subordination is a condition of injustice experienced by a particular gender that is manifestly invisible but can be felt. This study aims to describe gender subordination in the collection of short stories '*Bukan Permaisuri*' by Ni Komang Ariani. This research uses qualitative research methods. The data in the study were analyzed using content analysis techniques, data collection applying library techniques, listening techniques, and note-taking techniques. This study uses the validity of data involving related experts so that research data is more guaranteed and objective. The results and findings of this study are that there are three forms of gender subordination, including: including (1) physical subordination, (2) psychological subordination, (3) social subordination. The gender subordination that occurs in the perempuan figures in the collection of short stories that are treated by not considering them important and not calculated in people's lives.

Keywords: literary feminism, gender subordination, collection of short stories

1. Introduction

As part of culture, literature has a related role in recording events that occur in people's lives. All forms of events that exist in the world make literature diverse and developed. In addition to telling stories about imagination, literature is also a means of spilling stories, be it in the form of criticism, ridicule, or flattery. In general, literature is the construction of language that has entertaining properties, has an impact, and can be learned. Therefore, in addition to being useful for recording events in society, literature is also useful as a means of reflection or a means of learning.

Literary works are the result of creative skills or activities based on human expression so as to produce a work in the form of written or oral that is of artistic value or beauty that depicts the image of existing life (Sumardjo & Saini, 1986; Wellek & Warren, 2016; Winarni, 2009). Literary works can also be understood as the fruit of the author's (human) sensing of existing reality and then pouring it into the medium of language both spoken and sincere so that the results can be read or studied. Literary works are composed of a set of signs or symbols that have meaning in a particular convention. Literary work is a form of skill that contains something fictitious, imaginative, and artistic based on the overflow of emotions and inner experiences using the medium of language (Jari, 2016; Ratna, 2004).

A literary work that is born is a form of depiction of life that takes place in the society depicted. Some settings or approaches of literary works tell about reality, politics, history, and also about women's struggles. Works that are set or tell about the struggle of women in exercising their rights to the public are commonly referred to as feminism. Briefly, feminism is a transformation of the word originally *femme*, which in French means woman. From here began to emerge a feminist movement that specifically voiced theories and concepts related to women's lives (Ratna, 2005). The birth of feminism is well-founded because of the injustices that afflict women in various lines of life (political, social, economic). In relation to literary works, feminism emerged as a new realm of content meaning and writing which in the literary work discusses the upheavals of life both mental and social that occur in the life of the female character in the literary work.

According to Asylum (2014) Feminist originated from the word *femme* (woman) which means a woman who tries or fights for her rights to be accepted or well positioned in social class. Women are always struggling in their lives by nature. Starting from birth and then giving birth, the female is always placed in the shadow of the male. Because they are considered weak creatures, women try to voice their rights so that equality can be obtained fairly. Ratna (2007) posits that feminism seeks to eliminate the confrontation between strong groups and weak groups with gender backgrounds. In short, feminism tries to remove the stigma about the power of gender. Women are considered weaker than men, and men are always considered stronger than women. This has led feminism to flourish in different parts of the world because women feel the same way, namely the conflict of sex forces because they are always considered weaker.

Feminism and literature are not the same thing, but they can be related. According to Ratna in (Emzir & Rohman, 2015) on a brief definition, namely in literature, feminism has a relationship with how to interpret a literary work that includes a production process or reception process that involves women as figures, ideas or writers. Feminist literature has its roots in feminism, in addition to the movement of the struggle to fight for rights, politics, social class and also economics, literary feminism has also become a scope or focus on the study of a literary work. In relation to the feminist movement and literary works, Register in (Darma, 2009) reveals that the assessment of literary works is one of the signs that explain the greatness or direction of women. In literary works it is never encountered in the absence of female figures. Literature and women have always been side by side, women become enhancers of charm in literary works. In the absence of women literature becomes something bland.

Feminism in it is in the form of an analysis or scalpel that analyzes elements of gender injustice. Gender injustice is a problem that causes losses experienced by certain genders. According to Hedy (in Sulaiman & Hamid, 2009) differences between genders are not a problem when they do not cause existing socio-cultural problems, the existence of these gender differences has an impact on the existence of inequalities in certain genders which results in various forms of oppression and injustice to certain sexes in society. In women, gender injustice causes them to have the position of the number two citizen so as to make the impression of being a servant of men (Wahyuni in Sugihastuti & Suharto, 2016).

The gender differences that occur in this area are caused by the patriarchal culture that has taken root in society. This inequality results in women being seen as something inferior to men, from these views and social controls hope that women will cause gender injustice against women to continue (Rokhimah, 2014). As a result of the confirmation of gender attitudes that occur in these societies, manifestations of gender injustice often occur against women or men who are finally believed that it is natural and generally acceptable (Astuti et al., 2018).

This gender injustice can also be divided into three parts, such as gender injustice in the social, political, and also economic fields (Suparman, 2020). Apart from the three parts of gender injustice, Fakhri (2013) suggests that gender injustice is manifested into five divisions, namely 1) marginalization, 2) subordination, 3) stereotypes, 4) violence, and 5) double workload. From that gender injustice, subordination in gender is a condition that is often felt by certain genders because of their position that is considered important. Subordination is an irrational or emotional assumption or view that results in women not being able to appear in public because they are seen as incapable so as to put their position in an unimportant position (Fakhri, 2013).

Subordination can also be said to be an attitude or action of society that puts women in a lower position than men. The prevailing values in society have separated and sorted out the roles of gender, male and female. Women are responsible for and have roles in domestic or reproductive affairs, while men are in public affairs or production. This can happen because the belief in the sex that is considered more important or superior is male, has been conceptualized for generations (Suarni et al., 2015). Subordination occurs due to the physical helplessness of women (Mu'minin, 2012).

The variety of classifications of literary works, short stories are an option used by the author in expressing his ideas about feminism. Short stories or commonly abbreviated as 'short stories' are part of a type of prose. Prose is a type of literary work that has the following characteristics: 1) it has the form of a description or narrative, 2) the existence of a message or meaning contained in its paragraphs, and 3) uses a broad language (Jari, 2016). Short stories are part of non-factual works of fiction which means they are the fruit of the author's imagination which does not all use facts and data but still has meaning and upholds truth (Sapdiani et al., 2018). In short stories, characterization is emphasized to one person, the typical events and the setting that runs become the image of the story being told, and with a cover or ending that conveys the meaning of the story (Rampan, 2013). Short stories focus the story on only one theme and focus on one character only. The theme and plot are not complicated and do not confuse the reader. On one short story there will be only one central character and one theme. Therefore, it can be concluded that a short story is a fictitious story or essay that tells a person's life or something that involves about his life in which there are social, political, economic, religious and cultural elements written in detail and concise but still have a message and meaning.

One of the short stories in which feminism values in the form of gender injustice is a collection of short stories entitled *Bukan Permaisuri* by Ni Komang Ariani (2012). This collection of short stories has a community setting on the island of Bali which tells the story of everyday events that place the position of women as a second-class society and are not considered important even though their struggles and work in the family can be said to be very brilliant, but still the female characters in this collection of short stories do not get a significant position.

2. Research Methods

The research uses qualitative descriptive research methods. Researchers are trying to examine the elements of gender injustice found in the short story collection *'Bukan Permaisuri'* by Ni Komang Ariani. This method is applied to answer complex problems by collecting and compiling, clarifying, analyzing, and interpreting (Ratna, 2007).

The data collection technique carried out by the researcher is by applying literature study techniques to find and unite materials and information from literature related to the object under study (Faruk, 2012). The data in this study has passed the validation stage by expert experts considered to have expertise or expertise in accordance with their fields, the validation is used to check the validity of the data in this study (Moleong, 2017).

The stages or steps carried out in this study are to plan three stages, namely: (1) the stage of collecting data, (2) the stage of reducing data, and (3) the stage of presenting data. Data collection is carried out by finding or digging for citations in the form of sentences or dialogues that contain elements of gender injustice which will be the data of this study. The next step that will be done is data reduction. The data will then be reduced according to the group or classification of data that has been determined. After the data is collected and reduced, the data will be analyzed so as to produce an overview or interpretation of gender subordination contained in the collection of short stories *'Bukan Permaisuri'* by Ni Komang Ariani.

3. Results and Discussion

The results of the analysis carried out on the book of short stories *'Bukan Permaisuri'* by Ni Komang Ariani show several elements in the gender subordination it contains. The gender subordination contained in this collection of short stories includes: (1) gender subordination in the form of physical to women, (2) gender subordination in psychological form, and (3) gender subordination in the form of social status.

3.1. Physical Gender Subordination

Women are known to be weak creatures when compared to men which causes the subordination of women in physical form. Subordination occurs due to the physical helplessness of women (Mu'minin, 2012). Data on the collection of short stories *'Bukan Permaisuri'* by Ni Komang Ariani which shows the existence of physical subordination is contained in the short story entitled 'Nyoman Rindi'. This short story tells the story of a woman named Nyoman Rindi who is almost 40 years old but has never been married. Rindi felt in her life that she did not need a man as a life partner. She felt that she could do everything in her life without a man. Note the following excerpt.

"He didn't have the heart to see his sister stand alone in his entire life. For Suntrig the female body will not be strong enough to stand upright forever." (Nyoman Rindi's short story, p. 67)

In the data, Suntrig can be seen feeling sorry for his sister's decision, he does not agree with every decision of his sister who is able to survive alone for the rest of his life. According to Suntrig, women's bodies are not too strong or even weak if they are forced to endure and work forever in the absence of a mutually reinforcing life partner. But Rindi persisted in his stance and decision.

The data can be said to be physical subordination because Rindi continues to uphold his principles. Rindi's decisions that she held continued to make other women start to think and understand why Rindi kept her decision. This is in accordance with what Fakhri (2013: 15) said that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions. In addition to not being considered a woman in the public sphere, subordination is an assessment or presumption that a role performed by one sex is inferior to another. Women are seen as underprivileged. This view for women causes them to feel that they are worthy of being helpers, shadow figures, and dare not show their abilities as a person. Note the following excerpt.

"Twenty years into his life, he was a servant to Jinnah and a servant to his two sons."

"For a long time, Klanggi felt that he had lost pride in himself. In fact he hates himself. Klanggi hates his somewhat grumpy teeth and his stupidity." (Nyoman Rindi's short story, p.70)

Both data describe if marriage causes gender injustice. Klanggi, is also the older brother of Nyoman Rindi. Klanggi advises Rindi that she get married, just like Suntrig, she eventually resigns herself to her sister's decision to remain a servant to men. Klanggi is well aware of how she became a servant to her home, a servant to her husband and children. That's what made Rindi feel reluctant and didn't think about marriage.

As a woman, Klanggi feels that she occupies a low place, all her decisions and choices will be meaningless. Men, it is her husband who works and earns money, so she is placed in a high seat. Klanggi felt low because Jinnah was the one who made money to support the family. That's why Jinnah's place is always higher, better, and more comfortable than Klanggi.

Klanggi, who has an imperfect physique, also makes him feel like a low human being. Klanggi feels more lace than Jinnah, with her unemployed self and imperfect physique. Klanggi's desires are clear, he feels a sense of pride in himself. Klanggi knew he was never happy, but it was too late for him to repeat his life history. Klanggi hated his somewhat gritty teeth and his stupidity. However, he still feels unable to stand alone in the sense of not getting married, just like Rindi is not married. Klanggi was secretly amazed at Rindi's stance and attitude.

The data can be said to be subordinated because Rindi continues to uphold his principles. Rindi's decisions that she held continued to make other women start to think and understand why Rindi kept her decision. This is in accordance with what Fakhri (2013: 15) said that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions. In addition to not being considered a woman in the public sphere, sometimes there is also an assessment or assumption that a role performed by one sex is inferior to another. Women are seen as underprivileged in many ways. This view for women causes them to feel that they should be an insignificant figure, a shadow figure, and dare not show their abilities as a person.

3.2. Gender Subordination Psychology

Psychological subordination is subordination caused by the nature of women who have a high sense of sensitivity, because women always use their feelings in facing and living things. In contrast to men who prioritize logic in acting and solving problems. According to Mu'minin (2012) states that women are always presented as women who are sentimental, weak, tasteful, need protection, and so on. Fakhri (2013) also stated the concept of gender, which is a trait inherent in men and women that is socially and culturally constructed. For example, that the female is known to be meek, beautiful, emotional, and motherly. The role of men has always been highlighted as a human being who is firm, rational, intelligent, independent, courageous, non-sentimental, and so on (Mu'minin, 2012).

Data on the collection of short stories '*Bukan Permaisuri*' by Ni Komang Ariani which shows the subordination of psychology is contained in the short story entitled "A Pair of Imprisoned Dinaya Eyes". This short story tells the story of a woman or wife named Dinaya who is forcibly snatched away from her career by her family and husband. Dinaya was forced to quit her job as a lecturer, after which Dinaya was only limited to being at home. Incarcerated and only being a woman dealing with kitchens, wells, and Mattresses Note the following quote.

"Dinaya regrets never giving room to her own feelings. He should have said that feeling of choosing a man who would be his life companion." (Short Story A Pair of Imprisoned Dinaya Eyes, P. 21)

From the data, it illustrates that Dinaya cannot determine a man to be her own life partner. Because of the customs and regulations of her parents, Dinaya finally couldn't be with the Javanese man who was her college friend.

In a custom and culture of a place that is still thick, differences in customs or cultures can separate two people who love each other. Traditional differences in female characters and their lovers result in them not being able to continue their relationship. But on the other hand, Dinaya and other women could have performed marriages with different customs.

However, in these data subordination is still inherent in women. Whatever decisions are made by women as in quotes will not be considered important by people. Women's decisions or choices on the data are not considered by their surroundings. This is in accordance with what Fakhri (2013: 15) stated that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions.

Because of this subordination, Dinaya could not marry a Javanese man from her college classmates. In addition to not being able to determine in her marriage, Dinaya also felt that in the past, her education was only a place to satisfy her parents' passions or only limited to the prestige of her parents, not for Dinaya's own good. Data in the form of psychological subordination are also found in other short story excerpts, note the following data.

"Dinaya became more and more aware, for her husband she was not a wife, but nothing more than the jewellery of her house. A woman who will grant all her dreams of perfection and power as a man." (Short Story A Pair of Imprisoned Dinaya Eyes, P. 26)

"He felt confined to a prison reserved for women. It's as if the kitchen is the only destiny for women even if cooking is not her passion." (Short Story A Pair of Imprisoned Dinaya Eyes, P. 27)

From these two data we can finally know the end of this story, and Dinaya's destiny in particular. Dinaya felt that she was being treated unfairly by the world. Her husband felt great and proud of him. Dinaya is only considered a shadowy figure who has never been considered by her husband.

This subordination was always accepted by Dinaya who actually came from those closest to him. This is in accordance with what Fakhri (2013: 15) stated that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions. Dinaya seemed to be just an audience for her husband's success. Even though all the success of the husband is due to the hard work of a wife who helps him. But Dinaya never got an

award from her husband, but it was just an appreciation. Dinaya is nothing more than a shadow who always follows her husband's stuttering.

Dinaya finally felt her bitterness confined to the house. All his words will no longer be able to make him better. He ended up with the kitchen as a place he frequented. All the household challenges he had to face in order to get Dinaya used to the new life. The world is indeed unfairly treating Dinaya, as dangerous as it is so that she should not continue to develop in the world out there? Until finally he was just confined to the house. Note the following data.

"Could it be that the world is so afraid of girls' minds? Is it true that women's minds will incarnate a time bomb that will blow up the world?" (Short Story A Pair of Imprisoned Dinaya Eyes, P. 27)

At the close of the short story A Pair of Imprisoned Dinaya Eyes there is a very poignant quote. Is the world afraid of women's thoughts, so that all the injustices that afflict women arise. Subordination is an example of how women are removed from their careers in the public sphere.

Women are seen as underprivileged in many ways. This view for women causes them to feel that they are worthy of being helpers, shadow figures, and dare not show their abilities as a person. Males consider females incapable of thinking as their size. Women are considered unimportant in political decisions. This term refers to women's roles and positions that are inferior to men's roles and positions. Women are identified with certain types of work.

This form of subordination towards women is in accordance with what Fakhri (2013: 15) stated that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions. Is it afraid of the world if women take over many roles in the public sphere, resulting in gender injustice committed by men against women.

3.3. Gender Subordination of Social Status

Women have never been separated from the label of domestic workers and inferior creatures, who have physical space (home) as their production capacity. Her work is limited to giving birth, caring for and teaching children, taking care of all the tidiness and needs of the house, and being involved in activities to support family status. In literary works, women are generally portrayed as domestic figures who do not have authority or power in the economic, political, social, and cultural fields (Verah et al., 2022). Women are often seen as housewives, both married and unmarried women, this is a form of marriage as an effort to identify women's social identity, where economically women depend on men (Ratna, 1997).

Data on the collection of short stories '*Bukan Permaisuri*' by Ni Komang Ariani which shows the subordination of psychology is contained in a short story entitled "The Woman Who Is Infatuated with Her Ideas." This short story tells the story of a husband/man who is waiting for his wife who is hospitalized with lung cancer. Note the following data.

"It's not enough for her to be a normal woman, like I'm her husband who feels like she's living enough as an ordinary person." (The Short Story of a Woman Who Is Infatuated with Her Ideas, P. 1)

The data describes a man or husband who does not like his wife to be an unremarkable woman. Her husband thinks his wife should be able to be an ordinary woman. The data can be said to be subordinated, because the female characters in the short story become women who often work in the public sphere and consume a lot of their labor and health. Because of her decision, the husband felt disappointed until finally the female character was treated intensively because she experienced declining health conditions and severe illness.

Women find it difficult to get recognition from men if they often voice decisions or work that are usually done by men. Moreover, in the short story, the female character is described as working as an advocacy dealer. Gender differences are indeed felt in work, especially the work that women do in short stories involves many people and is done in the public domain. This is in accordance with what Fakhri (2013: 15) stated that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions. So that many men who have settled down do not want or even expect the woman who becomes his wife to be a mediocre woman.

Data in the form of gender subordination of social status are also found in the short story entitled "A Pair of Imprisoned Dinaya Eyes". This short story tells the story of a woman or wife named Dinaya who is forcibly snatched away from her career by her family and husband. Dinaya was forced to quit her job as a lecturer, after which Dinaya was only limited to being at home. Incarcerated and only being a woman dealing with kitchens, wells, and Mattresses Note the following quote.

"Dewa Made Dinaya had already guessed where it would end. In this place with this kind of position. this is the reason why Dinaya used to always refuse to continue her schooling. However much he loved the knowledge that seemed to catapult him to the horizons of the world, he knew it would be in vain." (Short Story of a Pair of Imprisoned Dinaya Eyes, P. 19)

"Dinaya felt that it was not important for her to continue her studies. The transition will open his mind and make him wander to distant places. Make what? After all, in the end, he will return to where he came from. Here, with this kind of position." (Short Story A Pair of Imprisoned Dinaya Eyes, p.19)

The two data describe Dinaya, the character in the short story, already knowing that she will suffer the fate that was already imagined, even though she received a higher education from her parents. Women get subordination because the people closest to them or society often do not see or do not consider what the woman has done. As told by the character Dinaya, women with education without even education women will end up in the same place, namely domestic work. This is an example of subordination, this is in accordance with what Fakhri (2013: 15) argues that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions.

The female character in the short story already knew that she would end up with how. Ending here does not end in the form of the end of life, but ends in his career. Dinaya and women in general must have their dreams and aspirations. But women get gender injustice in the form of subordination that causes them to be unable to be in the prime of their careers. Women who experience gender injustice in the form of subordination get a motion of no confidence in terms of leading and appearing in the public domain.

In the two data presented above, Dinaya as a woman even though she already has a high education, there is an assumption from her parents or those closest to her that the woman will not be able to work hard in the public domain. It was this subordination that made Dinaya feel the end of her career. In addition, Dinaya and her work were not appreciated by her husband, pay attention to the following data.

"Gusti Nyoman is a civil servant. A job that always made her husband puff up his chest and straighten his shoulders. On the contrary for Dinaya, work is nothing more than skin." (Short Story A Pair of Imprisoned Dinaya Eyes, P. 20)

"Ghana more often looks like a monologue, talks and then makes its own comments on its talks. Where was Dinaya's position at the time, maybe she just became a mirror reflecting the image of her husband." (Short Story A Pair of Imprisoned Dinaya Eyes, P. 20)

The two data above describe Gusti Nyoman Ghana, Dinaya's husband, who looks so puffy up and proud of his job as a civil servant. Her husband Dinaya did not seem to consider Dinaya who also worked, even Dinaya also did not get appreciation from her husband. The data explains Ghana which only exaggerates itself. He always made himself proud without involving others, even with Dinaya his own wife.

Some of the articles and news that researchers found, mentioned that in Bali it is indeed difficult for men to find a job. In bali.bisnis.com mentioned that the number of unemployed men in Bali is 2 times that of women. The article titled "Half a Century Ago, Balinese Women Have Responded to Feminism" by a lecturer published on the Udayana University FIB page even mentions that Balinese women are not valued, behave *nrimo*, and Balinese men only live in fun while petting their roosters, and so on. Because of these several aspects, Ghanaians who work as civil servants become better men than other men in Bali.

Both data are subordinated, Dinaya's husband does not consider Dinaya's work important. Even though Dinaya also has a job that is no less honorable than her husband, namely as a lecturer. Gusti Nyoman (Ghana) has always been proud of his work, and does not consider Dinaya's work equally important. Dinaya's hard work as a lecturer working in the public domain did not get appreciation and was not even recognized by her husband. This is in accordance with what Fakhri (2013: 15) stated that women are irrational or emotional so that women cannot appear to lead, resulting in the emergence of attitudes that put women in unimportant positions. It is because of this work that Dinaya, who is a woman, seems to have beaten her Ghanaian husband in work. That's why Dinaya was asked to no longer do her job.

Dinaya really experienced subordination because she felt that she had never been considered by her husband. The female character in this short story is even portrayed only as a shadow, something that will always follow her husband's stuttering. Women can actually decide the fate of their own households, it's just that women are not trusted to be able to determine their own lives.

4. Conclusion

Based on the discussion and results of the analysis carried out on the collection of short stories *Not Empress* by Ni Komang Ariani, data containing gender subordination were found in the form of, (1) physical subordination, (2) psychological subordination, and (3) social status subordination. Gender injustice in the form of the three forms of subordination that occurs in female characters in the short story collection *Not Empress* by Ni Komang Ariani occurs because of the unequal position or position between men and women that occurs in society. This condition gives birth to many gender injustices, one of which is gender subordination that occurs in women, because the female figure is portrayed as a figure who

is not considered important, so that whatever women do in the public domain does not receive appreciation and recognition from society as the same social class as men.

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