

CHAPTER I

INTRODUCTION

1.1 Background

Women might become frequently interesting topic in long discussions, which are no longer due to the numerous phenomena or issues involving women, both as victims and as figures who alleviate injustice. Women are portrayed as weak and irrational, giving the impression that they are incapable of appearing to lead, and women are unable to appear free in their choices, as men are. Women are expected to always obey and follow the rules or customs that have been established. As a result, these female figures fail to become the people they want to be.

Simone de Beauvoir, in *The Second Sex* (1949), claimed that men's perception of women as inferior has made them feel even more oppressed. From a religious standpoint, people hold the opinion that women were formed from men's ribs, which imply that they are beneath a man. Men and women can come from various cultural backgrounds. Men are stronger than women physically, while women are weak. Women are gentler by nature than males are. Women's ideas are typically reliant, but men's ideas are invariably authoritative. Women are only passive and develop into receivers, whereas men are always active and develop into determiners. There are many more factors that can show that women are in a supporting role. Women should maintain silent while men speak, just as women should stay at home to care for their families and serve their spouses. As a result, women are beginning to fight against these forms of gender inequality and to fight against the men's dominance.

Women in the past faced challenges in the public sector because they still operated everything in a male-dominated world of systems, structures, and

regulations because their place in society was supposedly to be in the domestic field, such as being wives, giving birth to children, and managing the households. As a result, women felt inferior because they were created as thesecond-class citizens in almost every aspect of life, including politics, economics, culture, and education (Beauvoir, 1949). Because of such situations, the feminist movement emerged to fight for women's independence and justice.

In the perspectives of feminism, men and women have equal rights in terms of politics, society, sexuality, intelligence, and the economy. Feminism comprises movements, beliefs, philosophies, and everything else connected to gender equality issues and intended to advance women's rights. The feminism movement has gone through three waves or periods (Kristeva, 1986). The first wave of feminism concentrated on issues of social inequality, parity in political rights for men and women, as well as independence and education. Liberal feminism, which is present in this wave, defines it. The second wave of feminism is focused on concerns including severe sexual harassment in the workplace, family life, and reproductive rights. This wave is distinguished by the rise of radical feminism. The third wave of feminism includes the globalization of gender equality and the sexualization of women, as well as postmodern feminism.

The feminist movement has changed how women are treated today from how they were in the past. Women started to receive justice in the pursuit of their rights as well as equal educational and political chances. Additionally, in line with the times, women's liberties are growing. Without a doubt, the feminism movement benefits women. In today's world, women, at least, have better access to education and careers rather than staying at home and being dependent on their husband. Meanwhile, in the past, men saw and treated women as a group inferior to them, as

those who lacked power and were weak, irrational, and submissive, so they always excluded women from making decisions or giving them any special status in society.

As a result, All of the women's movements above have had an impact on the Literature. And Feminist literary criticism arose as a direct result of all the women's movement. The movement has been literary since its inception, which means that it is aware of women's stories that are disseminated in literature and recognises the importance of fighting it and questioning its authority and coherence. One of the most practical ways to influence everyday behaviour and attitudes is through feminist literary criticism. The women's movement of the 1960s was a renewal of traditional old ideas and actions, with classic books diagnosing the problem of inequality in the position of women in society and proposing solutions (Barry, 2010:143-144). The Representation of women in literature is felt as one of the most important forms of socialization because it allows the model roles that condition women and the feminine version of men the goals are acceptable and legitimate feminine aspirations (Barry, 2010: 144).

Due to the numerous phenomena or problems involving women, feminism is frequently the topic of in-depth talks. One of the interesting topics of feminism to be analyzed in a research is about the women's movements. They are portrayed as powerful figures and give rise to the notion that women are capable of showing existence in attempting to overcome and improve themselves in their lives.

Overall, the LayanganPutus novel has a unique attractiveness since it depicts the struggles and existence of women in the middle of a developing patriarchal civilization. The relationship between this problem and how people see women is thought to injure them inadvertently.

Therefore This novel was chosen as the object because it addresses an interesting issue concerning women's movements to overcome and improve herself even without the support of her husband shown by Kinan, the main female character in the novel. And among the literary functions that has been realised, novel LayanganPutus by Mommy ASF also indicates that the culture of a woman who is only at home is now changed. In the past, women were unable to work, study, were superior to men. Now this stereotype is gradually being eroded by circumstances. It is presented through literary works, one of which is the novel LayanganPutus .

Because this research discusses women's individual movements which is focused on a mother who wants to overcome and improve herself even without the support of her husband shown by Kinan, the main female character. Thus the theory considered appropriate to be applied in this study was adopted from Simone de Beauvoir's theory (Existentialist feminism) which is highly valued to analyze and identify women's movements in an attempt to overcome and improve themselves, Called Transcendences. The mother's individual movements are evidenced by four transcendences of Beauvoir's existentialist feminism to uphold existence of female characters.

In essence, This study is motivated by an interest in women's individual movements through Transcendences of Beauvoir's existentialist feminism to uphold the Existences, Particularly in an attempt to overcome and improve themselves in life. It also aims to show that all women in this world are capable of doing what the story's main female character does, which is to show that their existence is a result of women's movements to overcome obstacles and better themselves in order to survive. There has been a change in how women are treated. Women began to receive equality in the achievement of their rights as well as equal educational and

political chances. Additionally, women's independence changes with the times. In today's world, women at least have better access to education and careers than staying at home and depending on their husbands. Today women are not treated as a lower group, powerless and weak, irrational and submissive, and always excluded from decision-making or given an inferior status in society. And women also no longer occupy a secondary place but they were equal to men in society.

And this study also appreciates writers such as Mommy ASF, who depicts the women's movements through the main female characters in the novel. Furthermore, the novel *LayanganPutus* is an example of motivation provided to readers in the form of a sense of optimism that a reader can experience while reading a novel. More importantly, as a manifestation of woman's movements, this novel provides an inspiration for woman who is attempting to overcome and improve themselves in life.

1.2 Problem Identification

Based on the research analysis, the Formulation of the problems are:

1. How can Kinan work to fulfill her family's demands as a mother?
2. How can Kinan be intellectual to achieve her ambition?
3. How can Kinan work to achieve social transformation when she is a single parent?
4. How can Kinan refuse the role of other (object status) when she is a single parent?

1.3 Objective

Based on the problem of the study stated above, This study's objectives are:

1. To describe how Kinan can work to fulfill her family's demands.
2. To describe how Kinan can be intellectual to achieve her ambition.

3. To describe how Kinan can work to achieve social transformation.
4. To describe how Kinan can refuse the role of other (object status).

1.4 Scope

This study is only focused on how Mother's Individual movements are portrayed in Novel *LayanganPutus* through the main woman character by Using Beauvoir's existentialist feminism, particularly Beauvoir's strategies in upholding the transcendence as a manifestation of mother's individual movements portrayed in the novel: Women can work , Women can become intellectuals, Women can work to achieve social transformation, and Women can refuse the role of the other (object status).

1.5 Significance

Theoretically, This research is expected to become a scientific work which is able to contribute to the development of science in particularly, and for society in generally, give additional studies in the field of literature and provide more information about feminism and feminist literary criticism to future research of literary works, particularly novels, and lastly this research is expected to be used as a guideline or model for other related research projects.

Practically, Instructors are expected to able to apply this research as a source of inspiration and more information while developing new, creative, and innovative ideas to additionally teach about feminism and feminist literary criticism to improve students' analytical understanding. And readers can also enrich insights about

existentialist feminism, particularly the existentialist strategies as a manifestation of mother's individual movements in Mommy's novel *LayanganPutus*, and can be compared to other works, particularly when analyzing the women's movements through the female characters.

CHAPTER II

LITERATURE REVIEW

This chapter contains theoretical framework which consists of some related theories that will be used in analyzing the novel and the review of related studies.

2.1 Feminism

The word "feminism" itself originated from the French word "féminisme" in the nineteenth century, which was used either as a medical term to describe the feminization of a male body or to describe women who had masculine traits. Early in the 20th century, it was only ever used to refer to one particular group of women in the United States: "particularly that group which asserted the uniqueness of women, the mystical experience of maternity, and women's special purity" (Jaggar 1983: 5). It gradually became known as someone who was politically committed to transforming the social status of women. Since then, the term has come to refer to someone who thinks that women are oppressed because of their sex and that they need to have at least legal equality in the eyes of the law. Despite the fact that the usage of the term is relatively recent, it has become common practice to refer to early writers and thinkers – for example the eighteenth-century writer Mary Wollstonecraft – as 'feminist' in acknowledgement of the connections between their arguments and those of modern feminism (Pilcher and Melda, 2004 : 48).

Even before the name "feminism" got popular, feminist writers and activists had the same desire to envision a society in which women could realise their full potential as people. When women did not have a legal identity as individuals, they had to conceptualise concepts that were practically unknowable. Therefore, feminist

knowledge has long been viewed as unofficial or illegitimate in some way, and for contemporary feminists, it became crucial to establish the legitimacy of feminist ideas by disseminating their ideas broadly and inviting the contributions and comments of other women. It was also important that other women would not encounter boundaries in terms of gaining access to feminist ideas, especially by feeling they lack the entitlement to call themselves 'feminist' for any reason. This assumption that, effectively, any woman who chooses to call herself feminist is one, disallows the production of a feminist dogma or unitary position and it also accounts for the multiplicity of positions that can be held under the umbrella of this title. For good and bad reasons it becomes ultimately impossible to talk about feminism in terms other than the plural (Pilcher and Melda, 2004 : 48).

Since the 1980s it has become common to use the plural form when talking about feminism in order to signify that although all feminists may share a basic commitment to ending female oppression, they do not always approach this problem from the same philosophical or political base. It is also an acceptance that part of the richness of feminism's legacy is this diversity and heterogeneity of positions. We can say that all feminists agree that women suffer social and/or material inequities simply because of their biological identity and are committed to challenging this, but the means by which such challenges might be made are many and various. As a result, the term "feminism" becomes unwieldy and overburdened with meaning. Given that all feminists agree on the central fact of women's subordination, most feminists regard feminism's heterogeneity as a sign of healthy debate, whereas detractors see it as a sign of feminism's inherent weakness. It is also clear that, while some critics ascribe this dispersion to feminist thought, feminists have always emerged from

diverse cultural and political perspectives, focusing on issues relevant to the time and place in which they live (Pilcher and Melda, 2004 : 48).

In order to understand feminist literary criticism that will be applied as the approach in this study, It is first necessary to comprehend further some fundamental feminism concepts, which includes the definition, development, and types of feminism. This is Due to emergence of feminist literary criticism is closely related to the emergence and development of thoughts and feminist movement in society. It is impossible for feminist literary criticism tcan be emerged, Without any arising of thought and the feminist movements (Wiyatmi, 2012: 12). So the furthermore explanation of feminism including the definition, development, and types of feminism is presented as the following.

2.1.1 Definition of Feminism

As mentioned above that the word "feminism" itself originated from the French word "féminisme" . That's in a line with Seldon(1989) who stated that the word "feminism" is derived from the French word "feminisme," which was created by the utopian socialist Charles Fourier. But he stated that Etymologically feminism comes from the word femme (woman), means women (single) who struggle to fight for the rights of people women (plural), as a social class. In this connection it is necessary to distinguish between male and female (As an aspect of biological difference, as a nature natural), masculine and feminine (as aspects of psychological differences and cultural). In other words, male-female refers to gender or gender, as he and she (Selden, 1986:132). And It was originally used in English in the 1890s to refer to the movement for women's equal political and legal rights.

A similar opinion was also expressed by one Indonesian feminist, Ratna (2004), she stated that Feminism comes from the word "Femme" (woman), means woman. (singular) who struggle to fight for women's rights (plural) as a social class (Ratna 2004: 184). Ratna added that the goal of feminists is to balance gender relations. Feminism is a movement carried out by women to reject everything that is marginalized, subordinated and demeaned by the dominant culture, both at the political, economic and other social levels.(Ratna 2004: 184).

There are numerous definitions for the term Feminism. According to Humm (in Wiyatmi, 2012: 12) feminism incorporates doctrines equal rights for women who became an organized movement to achieve women's rights, with a ideology of social transformation that aims to create world for women. Furthermore Humm stated that Feminism is an ideology of women's liberation the belief that women experience injustice because of gender. Feminism offers a variety of analyses regarding the causes, perpetrators of women's oppression (Humm, 2007: 157–158).

Ruthven (1985) (in Wiyatmi, 2012: 12-13) stated that Feminism thought and movement was born to end the domination of men toward women that occurs in society. Through projects (thoughts and movements) of feminism must be able to destroy the structure of culture, art, church, law, family based on Patriarchy and country, And also all images, institutions, customs, and habits that make women as an unappreciated and invisible victim.

And the next related Theory of Feminism is Mary Wollstonecraft's feminism theory. This Feminism theory arose from the struggle for women's rights, which began in the 18th century with the publication of Mary Wollstonecraft's A

Vindication of the Rights of Woman (Tong, 2006). It is initially concerned with the politics of women's authorship and representations of women in literature.

According to Mary Wollstonecraft in her book entitled *A Vindication of the Rights of Woman* (1792), Feminism is defined as a movement for women's emancipation, a movement to improve women's positions, and a movement to reject the difference in degrees between men and women. And she also stated that Feminism is the belief in gender equality on social, economic, and political levels. Although it originated primarily in the West, feminism has spread throughout the world and is represented by a variety of institutions dedicated to advancing women's rights and interests.

For the most of Western history, women were relegated to the home, while males were expected to participate in public life. Women were not allowed to possess property, pursue education, or take part in public life in middle Ages. In some regions of Germany, a husband still had the authority to sell his wife in the late 19th century. In late 19th century France, they were still required to cover their heads in public. Women were not allowed to vote or run for office in most of Europe and the United States until the early 20th century (where some territories and states granted women suffrage long before the federal government did). Women are not allowed to conduct business without a male representation, whether that person is a parent, brother, spouse, lawyer, or even a son.

As a result, Feminism fights for two things that most women lack. They are the equality of rights or rank with men, as well as the freedom to choose what is best for them. Women are inferior to men in many ways; they have a lower social status than men. They are supposed to be the second sex, and in many situations, only men

are given more opportunities, forcing women to accept them. Women are not given the rights or autonomy to make certain decisions; they are designed to be dependent on men.

2.1.2 Types of Feminism

Rosemarie Putnam Tong (2006) (in Wiyatmi, 2012: 19) argued in *Feminist Thought* that feminism is not a single thought, but that its emergence and development often support each other, correcting and refuting earlier feminist thinking. According to Tong (2006) (in Wiyatmi, 2012: 19), There are eight types of feminism: liberal feminism, radical feminism, marxist and socialist feminism, psychoanalytic and gender feminism, existentialist feminism, postmodern feminism, multicultural feminism natural and global, and ecofeminism.

1. Liberal Feminism

Liberal feminism developed in the 18th and 19th centuries, pioneered by Mary Wollstonecraft's book entitled "Vindication of the Right of Woman". Its contents would be said to lay the foundation of the principles of feminism in the future. The book was followed by John's *The Subjection of Women* Stuart Mill (1969) and *Women in the Nineteenth Century* (1845) by Margaret Fuller. In the years 1830–1840 in opposition to the abolition of slavery, the rights of women began to receive attention, and their working hours and salaries were repaired, and they were given the opportunity to participate in education and the right to vote, which had previously only been enjoyed by men (Tong, 2006: 2–26; Abrams, 1981: 88; Wiyatmi, 2012: 19).

In the history of its development, according to Tong (2006: 16–17) liberal feminism can be divided into three variants, namely classical liberal (libertarian)

feminism, welfare liberal feminism, and contemporary liberal feminism. In the discussion of the attitudinal and structural barriers that impede progress classical liberal feminism women are sure that after the law and discriminatory policies were eliminated, since then formally women are enabled to compete on equal terms with man. Welfare-oriented liberal feminism assume that society should not only compensate women for past injustices, but it also removes socio-economic barriers as well as barriers laws for the advancement of women today. Therefore, Tong (2006: 50) argues that liberal welfare feminism advocates that female applicants attend schools or job must be selected over male applicants as long as applicants the woman can carry out the work properly. Contemporary liberal feminism desires to liberate women from oppressive gender roles, namely from roles used as a reason or justification for giving lower place, or do not give the same place once for women, both in academies, forums, and markets (Tong, 2006: 48). According to Tong (2006: 49) this goal is emphasized because patriarchal society mixes sex and gender, and assumes only linked jobs with a feminine personality worthy of women (Wiyatmi, 2012: 20).

2. Radical Feminism

In contrast to liberal feminism, which fought for equal rights for women in all areas of social, political, economic, and personal life, radical feminism emerged from their participation in one or more radical social movements in the United States in the early 1960s and has a desire to improve the condition of women (Tong, 2006: 68). Radical feminism is based on the thesis that women's oppression is rooted in patriarchy as the primary governing system of values and the authority relationship between men and women in general. As a result, the main concern of radical feminism is the campaign against violence against

women (Wiyatmi, 2012: 21).

3. Marxist Feminism

Marxist feminism is influenced by the class ideology of Karl Marx. Marxist feminism identifies classism as a cause oppression (oppression) against women (Tong, 2006: 139). Oppression of women is not the result of one person's deliberate action, but rather of the political, social, and economic structures in which the individual lives (Tong, 2006: 139). As a result, the goal of Marxist feminism is to describe the basis of women's material submission and the relationship between models of production and women's status, as well as to apply theory women and class on family roles (Humm, 2007: 270; Wiyatmi, 2012: 21- 22).

4. Psychoanalytic Feminism

Psychoanalytic feminism advanced the idea that the fundamental explanation for how women act is rooted in the psychology of women, particularly in the way women think. Psychoanalytic feminists argued that gender inequality stems from a series of early childhood experiences based on Freud's concepts such as the odipal stage and the Oedipus complex. In the other words, psychoanalytic feminism is focused on the differences between men and women based childhood psychosexual development. This experience influenced not only how society perceives femininity, but also how society perceives masculinity as superior to femininity (Tong, 2006: 190; Wiyatmi, 2012: 22).

5. Gender Feminism

In contrast to psychoanalytic feminism that sees the difference between men and woman is based on psychosexual development of boys and girls. Gender feminism is based on psychomoral development. According to gender feminism,

boys and girls grow into adults with distinctive gender values and goodness, which reflects the importance of separation in life men and the importance of interest in women's lives and serves to empower men and disempower women in a patriarchal society (Tong, 2006: 224; Wiyatmi, 2012: 25).

6. Existentialist Feminism

Existentialist feminism is a feminist idea pioneered by Simone de Beauvoir in her book *The Second Sex* (2003). According to the existentialist philosophy of Simone de Beauvoir, males are called "the Self," while females are called "the Liyan" (the other). If the Other poses a threat to the Self, then a woman poses a threat. As a result, if a man wishes to remain free, he must subordinate women (Beauvoir, 2003: 89; Tong, 2006: 262; Wiyatmi, 2012: 25).

According to Simone de Beauvoir, the world of women will always be associated with the world of men as proof of men's dominance over women. Beauvoir used the institution of marriage as an example of an institution that restricts women's freedom. Existential feminism is defined as women's struggle through individual movements in the domestic sphere, as opposed to other feminist schools that fight in the public sphere.

In addition, De Beauvoir claimed that women in this world only became liyan for men. Women are the objects, while men are the subjects. According to Beauvoir, existentialism occurs when a woman is no longer an object but has become a subject for herself. De Beauvoir also stated that women will achieve "complete economic and social equality," which will result in an inner metamorphosis. And both man and woman will exist for themselves as well as for the other: "mutually recognising each other as subject, each will remain an other for the other." The "slavery of half of humanity" will be abolished through

this recognition and reciprocity.

This existentialist feminism theory Will be fundamentally used in this study to solve the problems in the novel. Because this study discusses women's individual movements which is focused on the main female character who wants to overcome and improve herself even without the support of her husband shown by Kinan, the main character. Thus the theory is considered appropriate to be applied in this study and supposed highly valued to analyze and identify women's movements in an attempt to overcome and improve themselves, known as Transcendences. And through Beauvoir's transcendences strategies that can be launched by women in proving women's movements in an attempt to overcome and improve themselves in life. So that the mother's individual movements in the novel are supposed can be evidenced by Beauvoir's existentialist strategies which are applied to uphold transcendences of female characters as a manifestation of mother's individual movement portrayed in the novel. And the furthermore explanation about Existentialist feminism Will be presented in the next part, Specifically in the part of Existentialist feminism.

7. Multicultural and Global Feminism

Multicultural and global feminism is linked to multicultural thinking, which is an ideology that promotes diversity (Tong, 2006: 310). As a feminist thought that supports diversity, multicultural feminism welcomes the celebration of the diversity of multicultural thinkers and regrets that previous feminist theory frequently failed to distinguish between women's conditions white, middle class, heterosexual, Christian living in a developed and rich country, with very different conditions from other women with different backgrounds (Tong, 2006: 310).

Multicultural feminism recognises that women's oppression cannot be explained solely through patriarchy, but that there is a connection between issues of race, ethnicity, and so on. Meanwhile, in global feminism, oppression of women is associated not only with race and ethnicity, but also with First and Third World colonialism and the dichotomy (Tong, 2006: 315; Arivia, 2003: 154; Wiyatmi, 2012: 25).

8. Ecofeminism

Ecofeminism is a feminist thought that seeks to understand the relationship between all forms of human oppression and nature, as well as the role of women in the overall ecosystem (Tong, 2006: 359; Arivia, 2003: 154; Wiyatmi, 2012: 25). According to Tong (2006: 350), ecofeminism contends that because women are culturally associated with nature, there are symbolic and linguistic relationships between feminists and ecological issues. Ecofeminism is a relatively new variant of ecological ethics. According to Tong (2006: 366), this term first appeared in 1974 in the book *Le Feminism or the Death* by Francoise d'Eaubonne. The book explains that there is a direct relationship between female oppression and environmental oppression (Tong, 2006: 359; Arivia, 2003: 154; Wiyatmi, 2012: 25).

9. Islamic Feminism

In addition to the various types of feminism that have been described above, there is also Islamic feminism, which primarily develops in countries where the majority of the population is Islam, such as Arabic, Egyptian, Moroccan, Malaysian, and Indonesian. Islamic feminism first became popular in the 1990s (Mojab, 2001). Islamic feminism seeks to dismantle the sources of problems in

Islamic teachings and to investigate the causes of the emergence of male dominance in the interpretation of hadith and the Koran (Fatma, 2007: 37). Through various feminist perspectives, gender biased normative knowledge that is used as an orientation of religious life, particularly concerning gender relations, is dismantled or deconstructed and returned to the spirit of Islam, which places more liberation women ideology within the ideological framework of liberating human dignity (Dzuhayatin, 2002: 22; Wiyatmi, 2012: 28).

In that spirit, various ideas and studies on the interpretation of Qur'an verses and Hadith by Muslim intellectuals known as Muslim feminists emerged (Rachman, 2002: 34; Nadjib, 2009; Dzuhayatin, 2002: 5; Wiyatmi, 2012: 28). In other words, The emergence of these ideas and studies is consistent with the spirit of Islamic feminist theology, which guarantees the alignment of Islam against women's integrity and human authority, which has been distorted by the grand narratives of classical Islamic discourse and continues to dominate the process of socialisation and learning contemporary Islam (Dzuhayatin, 2002: 22; Wiyatmi, 2012: 29). Several Muslim feminist figures include Riffat Hassan (Pakistan), Fatima Mernissi (Egypt) Nawal Sadawi (Egypt), Amina Wadud Muhsin (USA), Zakiah Adam, and Zainah Anwar (Malaysia), as well as several Indonesians, including Siti Chamamah Soeratno, Wardah Hafidz, Lies Marcoes (Mojab, 2001: 128– 129; Rachman, 2002: 34; Nadjib, 2009; Dzuhayatin, 2002: 5; wiyatmi, 2012: 28).

2.2 Feminist Literary Criticism

Feminist literary criticism emerged from feminists' desire to examine the works of women writers from the past and to show the image of women in the works of male writers who presented women as beings suppressed, misinterpreted, and neglected by the dominant patriarchal tradition (Djajanegara, 2000: 27). In the other words, Feminist literary criticism arises when the image of women in literature is almost always placed as a victim, sentimentalist, and has a spiritual sensitivity amidst the power of a confined man (Djajanegara, 2000: 27). And additionally, The feminist movement in literature is what encourages the emergence of feminist literary criticism, which starts with women realising that even in writing, women are still portrayed as inferior parties (Djajanegara, 2003: 27).

According to Sholwalter (in Sugihastuti and Suharto, 2005: 18), feminism in literature is associated with the concept of feminist literary criticism, namely literary studies that focus on women. If it has previously been assumed that men represent readers and creators in Western literature, feminist literary criticism demonstrates that women bring perceptions and expectations into their literary experience.

The feminist movement that emerged in the United States in the 1700s cannot be separated from feminist literary criticism. As said by Ruthven (in Wiyatmi, 2012: 53), Stated that literary criticism Feminists are regarded as revolutionary critics because they seek to subvert the dominant discourse formed by traditional patriarchal systems. The focus of feminist literary criticism is to examine gender relationships and the situation in which women are subjected to male superiority (Flax, in Nicholson, ed., 1990: 40).

The women's movement of the 1960s was a renewal of traditional old ideas and actions, with classic books diagnosing the problem of inequality in the position

of women in society and proposing solutions. Feminist literary criticism arose as a direct result of the 1960s women's movement. The movement has been literary since its inception, which means that it is aware of women's stories that are disseminated in literature and recognises the importance of fighting it and questioning its authority and coherence. One of the most practical ways to influence everyday behaviour and attitudes is through feminist literary criticism (Barry, 2010:143-144). The Representation of women in literature is felt as one of the most important forms of socialization because it allows the model roles that condition women and the feminine version of men the goals are acceptable and legitimate feminine aspirations (Barry, 2010: 144).

According to Wiyatmi (2012: 1), Feminist literary criticism is a variety of literary criticism which utilizes the theoretical framework of feminism in interpreted and provide an evaluation of literary works. She added that Feminist literary criticism is literary criticism that focuses on a feminist perspective (Wiyatmi, 2006: 113). Feminist literary criticism is a type of literary criticism that focuses on the issue of gender justice (equality) in relation to characters (fiction, drama, or poetry) in the work or the author (Wiyatmi, 2012:). According to Madsen (in Wiyatmi, 2012: 53), feminist literary criticism is a type of literary criticism (literary studies) based on feminist thinking about women's existence as writers and in literary works.

Through feminist literary criticism, oppression experienced by women Will be found in literary works (Humm, 1986: 22). Humm (1986: 14–15) also states that the writing of history literature before the emergence of feminist literary criticism, was constructed by male fiction. Therefore, feminist literary criticism does building and re-reading these works with focus on women, their sociolinguistic nature, describes women's writing with particular attention to usage the words in his writing.

Feminist literary criticism was pioneered by Simone de Beauvoir through her book, *Second Sex*, which was followed by Kate Millet (*Sexual Politics*), Betty Freidan (*The Feminine Mystique*), and Germaine Greer (*The Female Eunuch*) (Humm, 1986: 21; Wiyatmi, 2012: 11).

There are various types of feminist literary criticism that have emerged over time. Showalter (inWiyatmi 2012: 54) differentiates two types of feminist literary criticism: 1) feminist literary criticism that views women as readers (the woman as reader/feminist critique); and 2) feminist literary criticism that views women as writers (the woman as writer/gynocritics).

Feminist literary criticism of women as readers (woman as reader) focuses on the study of images and stereotypes of women in literature, the neglect and misunderstanding of women in previous critiques, and the gaps in the history of literature created by men (Showalter, 1985: 130). Gynocritical feminist literary criticism aims to investigate the history of women's literary works (women as writers), writing style, themes, genre, structure of women's writing, creativity of women writers, the profession of women writers as an association, and the development and regulation of tradition (Showalter, 1985: 131).

To comprehend the imagery of symbolic resistance to patriarchal hegemony in education and roles of women in the public sector in Indonesian novels used by feminist literary criticism of women as readers (woman as reader), which focuses on the study is the image and stereotypes of women in literature, as well as the neglect of and misconceptions about women, which are carried out in previous literature criticism (Wiyatmi, 2012). To comprehend the imagery of symbolic resistance to patriarchal hegemony in education and roles of women in the public sector in Indonesian novels used by feminist literary criticism of women as readers (woman as

reader), which focuses on the study is the image and stereotypes of women in literature, as well as the neglect of and misconceptions about women, which are carried out in previous literature criticism (Wiyatmi, 2012).

According to Endraswara (2003: 146), when analysing literary works through feminist literary criticism, the following factors must be considered:

- a. The position and role of female characters in literature.
- b. Women lag behind in all aspects of life, including education and social activities;
- c. Paying attention to literary readers' responses to women's emancipation in literature.

In conclusion, Feminist literary criticism is related to the concept of reading as a woman, because so far it seems as if literary works are aimed at male readers, with this criticism there is a renewal of recognition of the existence of female readers. This can be said to reduce gender prejudice in literature. And due to Feminist literature is a representation of women in society, Feminist literature is also able to influence its readers at the same time offers a solution through the author's mind. And the purpose of the feminist literary criticism itself is to elevate women.

Thus through Feminist literary criticism in literature, The purpose of analysing and identifying women's movement can be achieved. Because feminist literary criticism is used to see the image of women and their efforts to achieve existence in a literary perspective. Therefore, Feminist literary criticism is used as an approach for literary studies which apply feminist thought to analyze literary texts.

2.3 Existentialist Feminism.

As elaborated in previous part (types of Feminism), Existentialist feminism is a feminist idea or concept pioneered by Simone de Beauvoir in her book *The Second Sex* (2003). The existentialist philosophy of Simone de Beauvoir is adopted from the ontological and ethical language of existentialism. De Beauvoir observed that men named “man” the self and “woman” the other. If the other is a threat to the self, then woman is a threat to man. Therefore, if man wishes to remain free, he must subordinate woman to him (Beauvoir, 2003: 89; Tong, 2006: 262; Wiyatmi, 2012: 25). Women's oppression is a mutually exclusive historical fact, a historical event that has been repeatedly questioned and reversed. It also demonstrates that women are always subordinate to men (Tong , 2006: 262; Wiyatmi, 2012: 25).

Beauvoir revealed that her theory about women refers to the existentialist theory of Jean Paul Sartre. According to Sartre, every relationship between humans is originated from conflict which is the essence of intersubjective relations. And according to him, the intersubjectivity relationship failed or was never achieved, Which meant that each of them maintained their subjectivity or world and trying to include other consciousness in the world. So that an attempt is made to objectify another person. In the relationship between men and women, men objectify women and make them the other. Then the man confesses himself as an identity and woman as another. It can be said that men as subjects and women as objects. Despite the fact that mutual relationships are required for human existence, these relationships can be occurred because of the relationship between the subject and the subject.

Simone de Beauvoir claimed that the world of women will always be associated with the world of men as proof of men's dominance over women. Beauvoir used the institution of marriage as an example of an institution that restricts women's freedom. Existential feminism is defined as women's struggle through individual movements in the domestic sphere, as opposed to other feminist schools that fight in the public sphere.

De Beauvoir additionally stated that women in this world only became liyan for men. And The Liyan" or the other's problems started when a woman began to think of herself as a creature that needed to be protected due to the weakness of her body. She started to believe that she could not survive without a man because she was made from a man's rib. As a result, Women is supposed depend on men. Men are the subjects, they are absolute whereas women are either objects (the other").

She further added by giving the examples, If the role of wife limits women's self-development, the role of mother limits it even further. Although de Beauvoir acknowledged that raising a child to adulthood can be existentially challenging, she insisted that bearing a child is merely an event rather than an action. She emphasised how pregnancy separates a woman from herself, making it difficult for her to chart the course of her destiny unencumbered. De Beauvoir, like radical libertarian feminist Shulamith Firestone, questioned the supposed joys of pregnancy, observing that even women who want to have children appear to have a difficult time of it. De Beauvoir, like Firestone, was concerned about how easily the mother-child relationship can be distorted. At first, the child appears to liberate the mother from her object status because she "obtains in her child what man seeks in woman: an other, combining nature and mind, who is to be both prey and double." However, as time passes, the child develops into a demanding tyrant-a

toddler, an adolescent, an adult, a conscious subject who, by looking at "mother," can turn her into an object, a machine for cooking, cleaning, caring, giving, and, most importantly, sacrificing. Reduced to an object, the mother, predictably, begins to see and use her child as an object, as something that can compensate for her deficiencies.

Wifing and mothering are clearly two feminine roles that limit women's freedom, but so is the role of "career" woman, as Betty Friedan discussed in the *Second Stage* (see Chapter 1). De Beauvoir emphasised that a career woman cannot escape the trap of femininity any more than a wife or mother can. Indeed, the career woman is in a worse situation than the stay-at-home wife and mother in some ways because she is expected to be and act like a woman at all times and in all places. In other words, a career woman must add to her professional duties those implied by her femininity, which society appears to mean a certain type of pleasing appearance (Tong, 2010: 263).

Existentialism occurs when a woman is no longer an object but has become a subject for herself. De Beauvoir also stated that women will achieve "complete economic and social equality," which will result in an inner metamorphosis. And both man and woman will exist for themselves as well as for the other: mutually recognising each other as subject, each will remain an other for the other. However, when encouraging women to transcend the boundaries of their existence, Beauvoir did not ask that they negate themselves, but rather that they release all of the pressures that will improve their lives and lead them to the authentic self (Tong, 2010:264).

According to Beauvoir, "her condition has remained the same through superficial changes, and it is condition that determines what is called "character of woman" (1953: 567). Nonetheless, Beauvoir claims that a wife or a woman are better at dealing with bad situations; crises, poverty, misfortune, even physical pain, they can face it more energetically than their husbands, and they can withstand all of the conditions much better than men. Women are strong enough as humans, but they are still underestimated.

Due to the circumstances above, Beauvoir (in Tong, 2010:264) stated that If women want to cease being the second sex or liyan, women must overcome the forces of circumstances. Women should have opinions and ways as much as men, Particularly in an attempt to overcome and improve themselves in life. Called Transcendence. on the way to transcendence in proving that women can overcome and improve themselves in life, Said De Beauvoir, there are four strategies that can be launched by women in proving women's movements , which is known as Beauvoir's transcendence strategies, These are: Women can work , Women can become intellectuals, Women can work to achieve social transformation, and Women can refuse the role of the other (object status) .

2.3.1 Women Can Work

Simply it can be said women can go to work. De Beauvoir recognised that working in a patriarchy can be oppressive and exploitative, especially when it requires women to work two shifts: one in the office or factory and one at home. Nonetheless, de Beauvoir insisted that no matter how taxing or exhausting a woman's job is, it still provides her with opportunities she would not otherwise have. Woman "regains her transcendence" by working outside the home alongside

men; she concretely affirms her status as subject", as someone who is actively charting the course of her destiny" (Tong, 2010: 265).

Since this time, an increasing number of women have entered the labour force, indicating a societal decision to renegotiate the unwritten terms of industrial-era marriage contracts that confine wives to child and housekeeping responsibilities. Women's actions, whether they are moving from a suburban home to a job in town or to rural acreage with demand for home production activities, make statements about their lifestyle preferences.

Many women are demanding new options for career and household responsibilities. They do believe that they can accomplish their daily activities. Qualified carers can provide care for children both inside and outside the home. Household responsibilities can be shared with husbands and children to the benefit of all family members. They think that no matter what happens to them—whether it's a solid marriage, a divorce, or staying single—they should expect to be fully or partially responsible for themselves and for any children they may have. So This very desire to work is driving more women into the workforce.

2.3.2 Women Can Become Intellectuals.

Second, women can become intellectuals, members of the vanguard of change for women. And Intellectual activity is, after all, the activity of one who thinks, looks, and defines, not the nonactivity of one who is thought about, looked at, and defined. De Beauvoir encouraged women to study writers such as Emily Brontë, Virginia Woolf, and Katherine Mansfield, who took themselves seriously enough as writers to probe death, life, and suffering (Tong, 2010: 265).

As mentioned above, Intellectual activity is, after all, the activity of one who thinks, looks, and defines, not the nonactivity of one who is thought about, looked at, and defined. And that women's intellectual activity is evidenced with higher education. It means that Educational structure influences women's daily lives. Not only that, but women must also play a role as self-identity and knowledge grow and develop. The more perfect when knowledge is animated by the owner in living life and is able to merge yourself with society (Ollenburger and Moore , 1996:139).

2.3.3 Women Can Work to achieve Social transformation

Like Sartre, Beauvoir has the same hope that the subject-object conflict, the Self-Liyan among humans in general, and men and women in particular, will be resolved. Not only that, De Beauvoir also believed that one key to women's liberation is economic power, as she emphasised in her discussion of the independent woman. De Beauvoir reminded women that their circumstances will, of course, change. Of course, they should limit their efforts to define themselves. Just as the marble block at hand limits a sculptor's creativity, the size of a woman's bank account limits her freedom, for example. If a woman wants to be all that she can possibly be, she must help create the kind of society that will provide her with the material support to transcend her present limits (Tong, 2010: 266).

It is also stated that there is no prohibition in Islam for women to play an active role in society. Women have the right to develop and express their potential. Women are also figures who can become role models for a generation, so they must be carefully prepared to lead social transformation. Women and men have the same rights and obligations as members of society, are entitled to good treatment

from society, and are obligated to create a healthy society. Women's direct roles in society include work as educators, doctors, economists, and preachers, among other things. It is recommended, however, that women's activities outside the home do not interfere with their primary responsibilities as a wife and mother(Qur'an surah An-Nisa': 32-33).

2.3.4 Women are Capable of Refusing the Role of the Otherness (Object Status)

As De Beauvoir stated that women can refuse to internalizing their otherness, by identifying themselves through the views of the dominant group in society. Accepting the role of the other (Liyana), according to Beauvoir, is accepting the status of an object, which means "rejecting the Self-Subject who is creative and has autonomy towards herself" and take the risk of experiencing insanity as a result of involvement in continuing to lie (Tong, 2010: 266). And refusing to internalize their otherness (Liyana) can be occurred if the women Accept the role of the subject (The self). In the other words, By accepting the role of subject, Women are capable of accepting the role as men. one of the examples can be showed by the women is they should spend more time to being creative and providing services to the public rather than focusing on their attractiveness. For a mother, The examples can be showed in evidence that women are capable of accepting the role as men is by replacing the father's role in the family Such as being a leader of the family, earning for living, etc.

As a result of the previous explanations, it can be inferred that the existentialist feminism movement leads to the movements of women to align themselves and also know how to place their existence in an attempt to overcome

and improve themselves in life. Furthermore, existentialist feminism encourages women to consider their movements in order to produce knowledge about women. Women need to get an independent life where they can make their own decisions without depending on men.

This existentialist feminism theory is fundamentally used in this study to solve the problems in the novel. Because this study discusses women's individual movements which is focused on the main female character in the novel who wants to overcome and improve herself even without the support of her husband shown by Kinan, the main character. Thus the theory is considered appropriate to be applied in this study and supposed highly valued to analyze and identify women's movements in an attempt to overcome and improve themselves, known as Transcendences. And through Beauvoir's transcendences strategies that can be launched by women: Women can work, Women can become intellectuals, Women can work to achieve social transformation, and Women can refuse the role of the other (object status), the mother's individual movements in the novel are supposed can be revealed in the novel. In essence, Those Beauvoir's existentialist strategies to uphold transcendences by the main female characters are applied as a manifestation of mother's individual movement portrayed in the novel.

2.4 Review of Related Research.

A description of previous research on a similar topic is extremely important for use as a comparison for current research to avoid duplication of research conducted by previous researchers. Because if there is a duplication, the research results may be considered as plagiarism. Because of this, every researcher needs to be careful to do a comprehensive investigation to make sure that the research results

are absolutely unique and maybe have a different brand. Researchers are required to read various research findings that address the same or a subject that is nearly identical to the study research problems that are being carried out by highlighting the shortcomings and weaknesses that need to be improved or by stating that the research is being worked on will discuss other perspectives that have not been analysed. Thus, the definition of the issue will be more narrowly focused, and it will be possible to prevent duplicated research (Suhadi, Manugeran, And Purwarno, 2021:15).

It's been realized that This research was not conducted start from the blank point. There are some previous research in the same field that discuss feminism. The research was inspired from those previous research. However, the researcher takes the different focus from the previous research. Basically, there have been many researchers conducting their research in the case of feminist perspective, in particular woman's movements or woman's struggles. Therefore some related research discussing about woman's movements or Woman's struggles are presented below.

The first previous related research is a thesis written by FirstcaKenyHaryoko entitled "Mina's Struggle against Patriarchy Portrayed in Carolyn Cohagan's Time Zero: A Feminist Criticism "(2019). This research aimed to reveal woman's struggle against the patriarchal oppression portrayed in the novel. The study is focused on Mina as the main character who experiences the discrimination toward women in her society. The theory applied in this research is liberal feminism theory proposed by Mary Wollstonecraft. The reseacher Used the theory to reveal Mina's effort to free herself from all forms of patriarchal oppression and get education. The findings of this study show that Mina is an empowered woman who can struggle against the oppression in her society and she also proves that women who have education are possible to have the equal position

as men. As an educated woman, Mina can prove her ability in hacking and operating Twitcher's costume which uses an advanced technology. She used it to gain any information and set a plan to get out of Manhattan. It shows that women are not always inferior to men if they get education and have more knowledge.

The second related research is still a thesis written by Jarije (2016). It's entitled *Anastasia's struggle against Grey's violence in E.L James' Fifty Shades of Grey*. This research aims: 1) to identify the types of violence experienced by Anastasia in E.L James' Fifty Shades of Grey; and 2) to identify Anastasia's struggle against Grey's violence in E.L James' Fifty Shades of Grey. The data in this research are taken from E.L James' Fifty Shades of Grey. The main focus of this research is about the main character Anastasia Steele who experiences violence by Christian Grey. This research uses radical feminism theory by Schulamith Firestone (1974) which describes the condition of women as the most fundamentally oppressed class within a misogynic patriarchal culture. The result of the research shows that the violence experienced by Anastasia in E.L James' Fifty Shades of Grey is divided into four types: physical violence, psychological violence, economical violence, and sexual violence. The second problem which has been formulated by the researcher is about Anastasia's struggle against Grey's violence. In conducting struggle, Anastasia has done several actions. Along with the actions, the researcher has divided Anastasia's struggle against Grey's violence into three: struggle in rejecting some points of the contract, struggle in getting education, and struggle in establishing financial independence. All the actions mentioned are intended to resist Grey's violence in order to be able to equalize men's position then being free from men's violence.

Finally, The third related research is still a thesis written by Eva MiftahulUlumI (2016) entitled *MALALA'S STRUGGLES AGAINST UNFAIRNESS IN MALALA YOUSAFZAI AND CRISTINA LAMB'S I AM MALALA*. In conducting this study, the researcher used Islamic Feminism theory proposed by Badran (2002). Islamic feminism is a discourse and practice which has been declared within Islamic paradigm (Badran ,2002). The data are collected from words or sentences in the form of monologue or author's statement in the memoir which is related to the topic. In analyzing the data, the researcher uses the perspective of Islamic feminism by Islamic feminist's thought Amina Wadud (Qur'an and Women: Rereading The Sacred Text from a Women's Perspective:1999) which asserts the women's perspective in reading the Quran to absolve the unfairness of men. After analyzing the data, the researcher finds that unfairness experienced by Malala and the other women in Malala Yousafzai and Cristina Lamb's I Am Malala divided into four; Victimization in the name of honor, Selling of Bride, Restriction of political system and Terror Factor. While the aspects of struggles which are done by Malala (a major character) divided into two; Malala's struggle in getting education and Malala's struggle for Muslim women's access to publics space.