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**RESEARCH ARTICLE**

**Patriarchic Ideology in Rajni Sari's Novel by Andry Chang: Critical Discourse Analysis Study**

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**ABSTRACT**

Patriarchal ideology is the root of male domination over women. The ideology in the novel greatly determines the position or position of a woman. This research aims to reveal how the practice of patriarchal ideology in the novel. The approach used is Norman Fairclough's critical discourse analysis model. The results of this research indicate that patriarchal ideology operates through the use of words in the text. The content or teachings in the text show the influence of a strong patriarchal ideology. Although it contains support for the patriarchal system, the content of the text also shows complexity. On the one side, this text supports the patriarchal system. On the other side, this text also shows the aspect of taking sides with women, the influence of patriarchal ideology. The data source in this research is the novel Rajni Sari by Andry Chang.

**KEYWORDS**

Critical Discourse Analysis, Patriarchal ideology, Norman Fairclough

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**1. Introduction**

Literature is a cultural product. Literature was born from a creative process that contains the goal to represent socio-cultural reality (A. Teeuw, 1984: 11-12). Literary works and society are related to each other, which affects the existence of the literary work itself. Literary works can be used as a tool to see the development of society from time to time. In social life, humans are always bound by a social system. The social system regulates the overall pattern of human behavior, both authority, law, rights and obligations. This system must ultimately be obeyed and applied in life.

Patriarchy is a system of social structures that carry out practices in which men dominate and oppress women (Walby, 2010: 28). Wiyatmi (2015: 38) further stated that as a system of social structure, patriarchy has a very broad influence. Patriarchy has entered the family, community, and state levels. Even the patriarchal power also affects the works of art and literature. Bennett, Judith (2006: 58) explains that patriarchy is a major and biggest problem in human history. The theory of the system that makes women oppressed, namely the system of male domination, is often referred to as patriarchy and the system that alienates women from strategic work outside their homes (Young, 1990: 21). For example economic exploitation, socio-economic marginalization, lack of autonomy and power over one's work, cultural imperialism, and systematic violence (Young, 1992: 183-193). From this opinion, it can be concluded that patriarchy gave birth to a class system.

Nuryatin, Dina and Suseno (2013: 2) explain that in a patriarchal system, men inherit a social order in which men dominate the space of power and authority. For example, in terms of education, boys are prioritized over girls. Women do not need higher education because women do not have the authority and power in the household or social order. Rama (2020: 1) also explained that "the role of women has always been more dominant in domestic work, while it is men who go out of the house looking for money. This is a natural thing if there is an agreed division of tasks. In practice, many women are required to work to supplement their husbands' income while bearing the burden of housework."

The class system creates inequality or injustice for those who feel oppressed. The existence of a class system makes women shift to roles and jobs according to the wishes of men. Patriarchy is the root of male domination over women. The patriarchal system also causes women to become slaves to men to give birth to mere children.

This study examines patriarchal ideology in the Rajni Sari novel, where female characters are unable to escape from the power of the patriarchal system. The ideology that existed at that time really determined the position or position of a woman. The ideology of sons from the king's wife, both from concubines and empresses, as the successor to the leadership of a king is very strong in the royal environment. It is this hereditary tradition that makes Lastika's character fight against work because Lastika gave birth to a daughter named Rajni Sari.

The author describes women as being seen as weak and helpless because they are under the domination of men. The patriarchal ideology at that time led to differences in the treatment of sons and daughters of a king. The analysis of the characters in the Rajni Sari novel is carried out using a critical discourse analysis from Fairclough. This analysis is described in three stages, namely micro, meso, and macro.

Critical discourse analysis links language practice with social practice, which is then referred to as discursive practice. The microstructure discusses the language level. The meso structure discusses the relationship between language level and social practice by looking for intertextuality and interdiscursiveness. The macro structure is related to language, which is related to social practice by explaining the power and ideology that occurs in society.

Research that is relevant to this research, namely research conducted by (Handra, 2019) with the title representation of patriarchal ideology and its influence on female characters in the novel *Canting* by Arswendo Atmowiloto. This study aims to identify various scenes that reflect patriarchal culture. The results showed that in the novel, the conclusions of the research were broadly divided into 2, namely the form of patriarchal ideology and the impact of patriarchal ideology. There are 2 forms of ideology, namely, a private patriarchal ideology which includes; as a housewife and as a wife.

The difference between Handra's research and this article lies in the perspective and object of the research. The research conducted by Handra (2019) prioritizes the depth of appreciation of the interactions between concepts that are being studied empirically with the object of research in the novel *Canting* by Arswendo Atmowiloto, while the research in this article uses a patriarchal ideological perspective with the object in the form of a novel entitled *Rajni Sari* (2020). Therefore, the research in this article has a novelty from the perspective and object of the research used.

## **2. Literature Review**

### **2.1 Patriarchal Ideology and Culture**

Patriarchal ideology has become a culture for the community. According to Millet (1970), patriarchal ideology is divided into three categories, as follows.

#### *2.1.1 Temperament*

It is a psychological component that includes grouping a person's personality based on the needs and values of the dominant group. This gives stereotypes to men and women such as being strong, intelligent, and aggressive, which are traits inherent in men, while submissive, weak, and whiny are traits that are inherent in women.

#### *2.1.2 Sex roles*

It is a sociological component that elaborates on the behavior of both sexes. This distinguishes gestures and attitudes in each sex. So there is a stereotype attached to women as domestic workers (domestic service) and men as public workers (public service) or breadwinners.

#### *2.1.3 Status*

It is a political component where men have superior status and women have inferior status. The role of men is in the top position, while the role of women is at the bottom. Women are considered to have no important role in society when compared to men. In essence, women were not created as inferior beings, but it happened because the power structure in society was in the hands of men.

Adipoetra (2016: 3) said that the word patriarchy was originally used to refer to a family-controlled by men, specifically the father and/or the head of the household. Patriarchy is a social system that places men in a higher position than women in social, cultural and economic life. Patriarchy is a concept used in the social sciences, especially in the study of gender references regarding power between men and women. Men are superior in several aspects, such as the determination of lineage (using the father's last name

for the child), the rights of the firstborn, personal autonomy in social relations, participation in public and political or religious status, and the division of labor that is determined by gender (Israpil, 2017).

This kind of patriarchal culture must be a reflection of continuing to fight for women's rights. Eliminating a culture is not easy, but reducing it can still be hope. Women as noble figures, as well as improving the morals of the human person, can be a really small step to crush the patriarchal paradigm.

## **2.2 Patriarchal Impact**

Bhasin explained that the word patriarchy literally means the power of the father or "patriarch (patriarch)". At first, patriarchy was used to refer to a type of "families controlled by men", namely large patriarchal households controlled by men (Bhasin, 1996:1). In detail, patriarchy refers to the position in the family where men dominate other family members and control economic production. A patriarchal society is a society that thinks that men should have power and control.

Patriarchal culture influences people's mindsets. Gender differences give birth to various injustices, especially against women. Gender inequality has an impact on marginalization or the process of economic impoverishment, subordination of the notion of being unimportant in political decisions, the formation of stereotypes, violence, long and more workloads and the socialization of gender role ideology (Fakih, 1999:12-13).

## **2.3 Patriarchal Ideology in Novels**

Women have always been seen as weak figures from the past. There is an assumption that women cannot be a leader, resulting in the emergence of attitudes that place women in an unimportant position. Men always occupy the most dominant position in every aspect of life. Women only act as wingking or in Javanese terms "swargo nunut neroko katut" (Fakih, 2003: 12). Women are conceived to only be able to macak, cook, and cook.

Representation as a term that develops in literary works arises because of the view or belief that literary works are actually a reflection, image, shadow, or imitation of reality (Teeuw, 1984: 220). Juliastuti (2000: 6) reveals that representation is a concept used in the process of meaning through a marking system in dialogue, writing, video, film, photography, and so on. Meanwhile, Hall (2003: 17) reveals that representation is an important part of the process by which meaning is produced through cultural members, concepts and signs.

Literary works as a place to represent women's lives. At this time, many emerging female novel writers. This phenomenon is a new reference in literary works that were previously dominated by men so that when people talk about literary works, the benchmark is male writers (Djajanegara, 2000: 17). Literary works, one of which is novels, generally describe the stereotypes of women who are categorized as a culture that is still inherent in society today. The novel becomes a social document that is able to describe a condition that has and is still happening in society.

## **3. Methodology**

This research is qualitative descriptive research. According to Creswell (2010), in qualitative descriptive research, the researcher becomes the key instrument. This study uses qualitative descriptive to reveal all the problems that have been mentioned in the problem formulation. Descriptive research is used to describe the problems that are the topic in this study from the data sources obtained so that a more detailed discussion is obtained. The purpose of this method is to make a systematic description or description of the written facts and the properties and relationships between the phenomena investigated or interpreted.

The data source in this study is the novel *Rajni Sari* by Andry Chang in 2020. The data in this study are words, phrases, clauses or sentences that indicate the representation of patriarchal ideology in the novel *Rajni Sari*. The data is traced through the characterization elements of the representation of patriarchal ideology and the factors causing the occurrence of patriarchal ideology.

The data collection technique used by the author refers to the listening method and is continued with the note-taking technique (Sudaryanto, in Citra and Darmayanti 2019). The procedure for applying reading and note-taking techniques in data collection includes: (1) researchers reading, taking notes, and classifying discourses from data sources, (2) researchers reviewing each discourse and determining the part of the discourse to be analyzed, (3) researchers codifying data, (4) the researcher triangulated the data. The listening and note-taking technique is a key instrument in listening carefully, directed, and thoroughly to literary works as the research target in the form of the novel text of *Rajni Sari*. The results of the listening are then recorded to be used as a source of data to be used in the preparation of research in accordance with the aims and objectives to be achieved.

The method that the researcher uses in this research is using the critical discourse analysis research method (AWK). The process of collecting data using Fairclough theory. Fairclough (1995: 132) divides discourse analysis into three dimensions, namely text, discourse practice, and sociocultural. The text dimension is the initial dimension related to descriptive analysis, which is the first step in critical discourse analysis. Discourse practice is a practical dimension of discourse at the level of interpretation or interpretation, which is used to uncover the relationship between the production and interpretation of discursive processes. While sociocultural is a dimension that includes belief, culture, and ideology, which is the basis for making an explanation.

The three dimensions are then analyzed using three different stages of analysis, namely (1) description is used to analyze the text, including cohesion and coherence, grammar, and diction, (2) interpretation is used to analyze the interpretation of the text, including production, distribution, and consumption text, and (3) explanation is used to analyze sociocultural practices that include situational, institutional, and social levels (Fairclough, 1995:58). Fairclough divides the analysis in the novel into three, namely micro, meso, and macro.

Table 1. Data Collection Process in Fairclough

No.	Analysis Level	Problem Level	Method of collecting data
1	Micro	Text	- The script analysis method (syntamatic and paradigmatic).
2	Meso	Discourse Practice	- Analyze and observe text production, text consumption, and text distribution.
3	Macros	Sociocultural Practice	- Literature search relevant to the research theme.

The novel "Rajni Sari" can be used as material for critical discourse analysis because in some contexts, language, traditions, and ideologies that exist in society are explained in more detail in the novel.

#### **4. Results and Discussion**

##### **4.1 Micro Structure**

Microstructures are often metaphorical, pars pro toto, totem pro parte, hyperbolic forms, and so on. Rajni Sari's novel has a microstructure that is metaphorical, simile, and hyperbolic. The micro analysis in Rajni Sari's novel will be explained below.

##### **4.1.1 Metaphor**

(1) "What madman dares to disturb the peace of Idharma, the holiest mountain on Rainusa Island?" (Rajni Sari, p. 3)

The quote above shows the use of a metaphorical figure of speech. The form of the metaphorical figure of speech in data 1 is found in the word crazy. The word lunatic means a person who has lost his mind. The author uses the word crazy to describe a figure who has lost his mind because he dares to disturb Mount Idharma, which is controlled by Barong. This figure is named Rangda, who is the Queen of Leak evil witch. Queen Leak is a magical woman who wants to dominate and dominate the men in Rainusa. It can be concluded that Ratu Leak has an ideology about the power that must be led by women.

(2) "Lastika, who had been standing at the other end of the pavilion, couldn't hear the King's whispers, so this time she couldn't use her tongue to defend her daughter anymore." (Rajni Sari, p. 23)

The quote above shows the use of a metaphorical figure of speech. The form of the metaphorical figure of speech in data 1 is found in the word martial arts. The word silat tongue in question is a person who is good at talking or lying or reasoning. The author uses the word bersilat tongue to describe Lastika, who cannot provide a reason to defend Rajni Sari. Sari is accused of harming Crown Prince Ardani through Empress Ratna's version. Sari was hurt because the King of Marakarta defended his younger brother, who he always spoiled. It can be concluded that Lastika and Sari tried to control themselves with the accusation of the King of Marakarta.

(3) "It's better than being lonely in a golden cage called Astana Nusa." (Rajni Sari, p. 33)

The quote above shows the use of a metaphorical figure of speech. The form of the metaphorical figure of speech in data 1 is found in the word golden cage. The word golden cage in the sentence describes Rajni Sari, who lives in restraint in the palace due to the different treatment of Ardani and Rajni Sari. It can be concluded that Sari controlled herself while at Astana Nusa because all the rules in the palace restricted Sari.

- (4) "The King of Marakarta has died. Sari burst into tears. He hugged his father's cold and stiff body while crying bitterly. 'Father! Do not leave me! There are still many dances I want to show Daddy! If I had performed more often, Daddy wouldn't have gotten this sick, would he? Ayaaah!' Sari's face sank into the late King's chest...." (Rajni Sari, p. 37)

The quote above shows the use of a metaphorical figure of speech. The form of the metaphorical figure of speech in data 1 is found in the word has passed away. The word has died in question is the King of Marakarta, who has died. Sari was very saddened by the death of the King. It can be concluded that Sari is holding back sadness and regret so deeply over the death of her father. Sari regrets knowing that her father loves her very much. And the King felt that the world was so beautiful. All that beauty was centered and radiated from Sari's dance.

- (5) "Sari tried to cross her tongue; her face was not surprised. 'Don't get me wrong. We deliberately let you stalk even from the Usangha Forest. After all, sooner or later, you and Tuba will definitely show up without us having to waste our energy. At the same time, Tuba the bull demon charged towards Sari and Jaka.'" (Rajni Sari, p. 111)

The quote above shows the use of a metaphorical figure of speech. The form of the metaphorical figure of speech in data 1 is found in the word martial arts. The word silat tongue in question is a person who has lost his mind. The author uses the word bersilat tongue to describe Sari's reasoning to let Nira and Tuba follow them. Finally, there was a fight between Sari, Jaka, Nuri, and Tuba. It can be concluded that Sari was able to break away from the patriarchal system, which was shown by her battle against Nira and Tuba. Sari has the power to fight against Nira and Tuba.

#### **4.1.2 Hyperbole**

- (1) "However, the procession of the Palace troupe moved very slowly so that the heat of the sun burned the skin of the pedestrians and horsemen. Only the King, Empress, and Crown Prince who boarded the chariot with the roof of a large colorful umbrella were not disturbed by the heat." (Rajni Sari, p. 26)

The quote above shows the use of hyperbole. The form of the hyperbole figure of speech in the data above is found in the word roasting the skin. The sentence above describes the skin of the pedestrians and horsemen who were stung by the very hot sun. The word roasting the skin is felt to be an exaggeration because it likens the heat of the sun to the skin being baked. The conclusion of the text shows that the culture is that the King is very powerful because they ride a golden chariot with a large umbrella roof, while others do not.

- (2) "He swiftly changed the movement of his head from patting to sweeping to the side. Unfortunately, Jaka and Sari were within reach and were about to be swept into the sea of fire." (Rajni Sari, p. 94)

The quote above shows the use of hyperbole. The form of hyperbole in the data above is found in the word sea of fire. The sentence above describes Sari and Jaka's fight with Taksaka, the giant snake. Taksaka spewed fire around him until the entire battle area was filled with flames. The word sea of fire is felt to be an exaggeration because it likens the sea in the form of fire, even though only the battleground is affected by the fire, not the entire mountainous area. This battle happened because Sari still chose to go to the Valley of the Skull Trees, and finally, Jaka followed Sari's will. The conclusion from the text is that Sari is the character who still chooses and leads the fight with Taksaka. Sari can break away from the patriarchal system, which is shown by her battle against Taksaka. Sari can decide to still come to the Valley of the Skeleton Trees even though Jaka advises her not to go. Sari dominates Jaka from the decisions taken.

#### **4.2 Meso Structure**

Fairclough (1995: 132) explains that discourse practice is a practical dimension of discourse at the level of interpretation or interpretation that is used to uncover the relationship between the production and interpretation of discursive processes. The dimension of practice analysis (discourse practice) of discourse is also called the meso structure. The meso structure consists of intertextuality and interdiscursiveness. The analysis of intertextuality and interdiscursivity is as below.

##### **4.2.1 Intertextuality**

- (1) "The departure of the spirit of the late King Marakata to the afterlife is accompanied by a ceremony which in Rainusa is called Ngaben. In this ceremony, the body of the King is paraded in a state process, passing through the mass of people who are also mourning." (Rajni Sari, p. 38)

In the quote above, there is the word "ngaben". Ngaben is generally defined as a cremation ceremony. Ngaben is intertextuality because, in the Hindu holy book, it is written that every Hindu who dies his corpse must be turned into ashes so that his spirit reaches moksha.

#### **4.2.2 Interdiscursivity**

- (1) "The first step, let me find out if I have really obtained the ultimate power like mother said" (Rajni Sari, p. 158)

The quote above shows the existence of interdiscursivity. Interdiscursivity is shown in words such as the word mother. In words conveyed by the mother (Lastika) to Sari that she got or received the ultimate energy. Sari finally tried to focus and muster up her strength. The wooden shackles that bound his legs and arms were broken due to Sari's strength.

- (2) "It turned out to be true what mother said, Sari thought. My old strength is not necessarily able to open this shackle. Well, now I have to take the next step." (Rajni Sari, p. 158)

The quote above shows the existence of interdiscursivity. Interdiscursivity is shown in the mother's words. In this case, Sari refers to the words conveyed by her mother that her old strength is not necessarily able to open the shackles that are in Sari's feet and hands. Sari thinks her mother is telling the truth that Sari has the ultimate energy that has been channeled by her mother.

#### **4.3 Macro Structure**

##### **4.3.1 Ideology**

- (1) "Because the Leak area is forbidden to men" (Rajni Sari, p. 127)

The data above shows the existence of a macro structure, namely the ideology of the Ni Dyah character. The ideology is illustrated by Ni Dyah's actions forbidding Jaka to go to the Valley of the Skull Trees. The ideology is formed from Ni Dyah's belief that Leaks are seen as aggressive and narrow-minded, so they will not tolerate women, especially men.

- (2) "Leaks are free from the restraints of anyone, including men! We must dominate the men, not the other way around!" (Rajni Sari, p. 139)

The data above shows the existence of a macro structure, namely the ideology of the Leaks. The ideology of the Leak, which is also believed by Lastika, is that women are free from any restraints and must dominate men. The ideology that is formed from this belief is that if a man sets foot in the Valley of the Skull Trees, it is a blasphemy for the Leaks.

- (3) "I was the one who invited Jaka here, Mother! I want to show that men and women can live side by side in peace, harmony, equality and love!" (Rajni Sari, p. 139)

The data above shows that there is a macro structure, namely the ideology that Rajni Sari believes in. According to Sari, women and men can coexist with love. In contrast to Lastika and the Leaks, who believe that love is weak and fragile, if love is extinct, it will result in the destruction of women.

- (4) "For Sari, demanding equal rights and equality between men and women is right. What is wrong is when women cross the threshold of equality and turn to want to dominate men. Thinking of men as free horses or plowing cows. The way to sue him is also wrong, namely through coercion and bloodshed." (Rajni Sari, p. 162)

Data 14 above shows that there is a macro structure, namely ideology. According to Sari, women may demand equal rights and equality against men, but they must not go beyond the limits of equality and even want to dominate men by means of violence.

- (5) "It's not that Ajnadewi doesn't want to fight for it, but because the strong cultural roots that glorify men cannot be changed by a queen without imposing her authority. There is no proper event to change this. Perhaps the world didn't need equality between men and women in this Age of Ancient Civilization. After all, Ajnadewi became queen because the existing male heir had become king in Madangkara, not because of her own intelligence, ability, or achievements." (Rajni Sari, p. 162)

The quote above shows the existence of a macro structure, namely the ideology regarding the status of women who are under men. This ideology is formed from the belief of the community from generation to generation that places men as rulers.

- (6) "Those Leaks think they shouldn't be selfish. There are still many women who are colonized by men out there. So, it is the powerful Leaks who must be the retainers of their people, fighting for their freedom." (Rajni Sari, p. 162)

The quote above shows the existence of a macro structure, namely ideology regarding the struggle for the freedom of the Leak or women. They want to become rulers in Rainusa by taking over the kingdom by force and violence.

#### 4.4 Power

(1) "I am the queen of this valley, and all my actions are for the good of my people and Rainusa." (Rajni Sari, p. 138)

The data above shows the existence of a macro structure, namely the power possessed by Lastika, which is none other than Calon Arang, Si Ratu Leak. Lastika took advantage of her position as the Leak Queen to punish anyone in the Valley of the Skeleton Trees. Lastika showed her power as the Leak Queen in the Valley of the Skeleton Trees.

(2) "Looks like I don't have to go any further. So with the power that is available on the Padauk, I sentence Ajnadewi and that man to death... whatever his name is!" (Rajni Sari, p. 140)

The data above shows the existence of a macro structure, namely the power possessed by Ratu Leak. The form of the power of the data above is in the sentence ... I sentenced Ajandewi and the man to death. Queen Leak took advantage of her position as a ruler or leader in the Valley of the Skeleton Trees. The context that describes the form of power is the death penalty for Jaka, who has set foot in the Valley of the Skull Trees and Ajnadewi, who has violated the agreement by bringing Jaka to his territory.

#### 5. Conclusion

In the analysis above, it can be concluded that in the Rajni Sari novel, there are 7 micro-analyses, with 5 metaphorical analyzes and 2 hyperbole analyzes. Meso structure analysis contains 2 data including interdiscursivity and 1 data including intertextuality. Furthermore, for macro analysis, there are 8 data with 6 ideological analysis data and 2 power ideology data.

Based on the results of the discussion on micro and macro structures in Rajni Sari's novel, patriarchal ideology operates through the use of words in the text. The patriarchal ideology that is clearly present at the time of this text is focused on controlling the hearts, minds, and feelings that women should have. Although disguised, patriarchal ideology can still be seen from the use of words that indicate the power of men who are more dominant than women, the power relations between women and men are disguised through the power relations of the king to his wife (concubines and empresses) and their children.

In the meso section, the content of the text shows that an ideal woman must have good attitudes and behavior. These attitudes and behaviors are aimed at husbands, kings, and God. Behind the teachings regarding attitudes and behaviors that must be owned by women, there is actually a positioning of women who are under the domination of men. The context of patriarchal ideology shows that the ideology that existed in society at that time was still strong. Therefore, it is not surprising that the content or teachings in the text show a strong influence of patriarchal ideology.

Although it contains support for the patriarchal system, the content of the text also shows complexity. On the one hand, this text supports a patriarchal system. On the other hand, this text also shows an aspect of taking sides with women, namely when this text shows things that are contrary to the initial assumption, women are unable to escape the power of the patriarchal system. Therefore, the representation of women in this text is strongly influenced by the power of the patriarchal system.

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**Conflicts of Interest:** Patriarchal ideology is the root of male domination over women. The ideology that exists in the novel greatly determines the position or position of a woman. This study aims to reveal how the practice of patriarchal ideology in the novel.

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