

Existential Feminism in Andrea Hirata's Novel *Padang Bulan and Cinta Di Dalam Gelas*

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Abstract. Gender issues have remained a hot issue owing to various influencing factors, including gender overlap and social inequality. Gender is a social sex reconstructed by society for both men and women. The gender difference stereotypes have given rise to gender injustice detrimental to women. The presence of the concept of existential feminism initiated by Simone De Beauvoir is a bright spot and hope for all women, especially those in patriarchal system communities. The purpose of this research is to uncover the traditional paradigm that women are cultural products and their independence is delimited. This is not in accordance with the concept of human rights which basically states that every human being has the same rights in carrying out life. So it is hoped that this paper can be used as a reference to eliminate the marginalization of women. The research is carried out using a qualitative descriptive design with phenomenological method to explore or photograph social situations thoroughly, broadly and deeply and also supported by the theory of sociology of literature, the description of social reality in literary works. The data collection procedures and the data analysis are done systematically based on the existing theories of qualitative research method. The results of the research show that the protagonist implements the existential feminist concept through the ability to work, being intellectual and responsible. Throughout the research it is proved that existential feminism still exists to explore the marginalization of woman, summed up with a text that women are independent beings.

Keywords: *Existential Feminism, Intellect, Profession, Responsibility*

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INTRODUCTION

As a literary work, novel is a part of human life because basically, literature contains stories about humans, everything related to humans and their environment (Manugeren et al, 2020). Novel is a literary work built through intrinsic and extrinsic elements. Intrinsic elements are factually found when people read literary works; these are the elements that form a literary work from within which embody the structure of a literary work (Aliyev, 2021). It is these elements that cause a text to exist as a literary text; the intrinsic elements of a novel are the elements that directly participate in building the story, consisting of plot, theme, character, point of view, setting, language style, and message (Eagleton, 2015). Extrinsic elements are outside of literary works, but indirectly affect the building or organismal system of literary works, including the author's life background, beliefs, customs, political situation, historical issues, economics, religious knowledge and others prevailing at that time, all of which will affect the production of a literary work (Gorelick, 2019). Moreover, Novels and old literary works were used to express criticism as well as longing and nostalgia for everything they left behind in their hometown (Nasution, et al, 2023).

The novel chosen in this study is Andrea Hirata's novel, *Padang Bulan dan Cinta Di Dalam Kaca*. *Padang Bulan* novel begins with the story of a 14-year-old girl, named Enong, who is very fond of learning English, but is suddenly forced to quit school and take over all the family responsibilities. Little Enong is faced with life problems that are so hard for a child as small as she. Enong comes from a lower middle-class family that relies on his father who is a tin miner in her village. However, the unfortunate fate befalls his father while working, buried in an avalanche of excavations and dies on the spot. It is then that the life of Enong and her family completely changes. Enong is not discouraged even though she is to leave school and looks for work in the city. Her mother finally allows her first child to go looking for a job in the city. Bad luck continues to approach Enong, she is always rejected every time she applies for a job in the city; to be imagined a 14-year-old child coming to apply for a job without any knowledge, surely rejection will appear. Finally, she decides to return to her village. Seeing her father's former tin panning tools, at that moment Enong is determined to become a small tin miner. She becomes the butt in her own village because she is the only female small tin miner.

Connected to the first sequel, the novel still tells the journey of the little girl's destiny. Enong continues her struggle to show everyone in her village that women can also do all the jobs of men. It is in this sequel that Enong gets married but her journey is not as smooth as that of her married siblings. Bad luck still befalls her and finally she gets separated from her husband, Matarom. Matarom is known as an expert in the game of chess and this is what makes Enong dare to challenge Matarom in chess tournament for the Indonesian Independence Day of 17 August. Everyone is stunned by Enong's decision because most of the villagers think that there is no woman who could play chess in the village. Besides, even if there is, that is violating the local regulations; a woman is not allowed to play chess in the public (Hirata, 2010).

The novel deserves to be read and studied because the significant issue presented by the author is the issue of the marginalization of women in the realm of patriarchal culture, often termed the issue of gender. Even though gender includes

men, in general the content of gender refers more to women who are always victims of discrimination. A society or community can progress if both genders have equal rights in all aspects of social life. Barriers given to women because they are considered lower than men actually bring bad consequences to the entire existing social system and on the other hand women will have an indifferent attitude so that they do not become productive human beings. Therefore, this novel deserves to be used as a prototype for the marginalization of women and this research is expected to trigger the awareness of every individual that women have the same potential as that of men. Looking down on women is a violation of human rights as well as cultural norms and values because women are also humans. The focus of the research is related to the struggle of a girl, Enong, to show her identity which is equal to the identity of a man through her work as a tin miner, her intellectual abilities and her extraordinary attitude of responsibility towards her family and herself.

The research is conducted using a literary sociology approach and is further supported by existential feminism theory, with the consideration that the problems faced by the protagonist in the novel, namely efforts to show her existence in the midst of family and society are also a reflection of social reality, which means that the storyline in the novel can also be found in society. Definitely the sociology of literature is analysis, discussion of literary works by considering social aspects. It is broad because it provides the possibility to analyze works as well as in relation to intrinsic and extrinsic elements, the social aspects in the work as well as the social background of the creative process ([Ratna, 2013](#)).

Sociology of literature is the study of literary works and the involvement of their social structure. Thus research on the sociology of literature is carried out by giving meaning to the system and background of a society and the dynamics that occur within it ([Wiyatimi, 2013](#)). Basically, literary works tell stories about human problems. The author directly or indirectly has revealed social problems in the nature of his work. It is influenced by what is felt, seen and experienced in everyday life ([Ratna, 2013](#)). The sociology of literature approach is used to show that literary works are products of society and are intended for society as well through authors who see, feel and empathize with everything that happens in society.

The storyline in a literary work is a reflection of the reality in society. surely, this article can be input to everyone that women cannot be marginalized for good; women should be used as role models for independence.

Feminism

An understanding of the concepts and theories of existential feminism must start from an understanding of the concepts and theories of feminism. Feminism is a term that is certainly familiar to society. In general, people associate feminism with gender equality and women. Some others understand it as a term that refers to injustice against women to have equal opportunities in a society that tends to be controlled by men or also known as patriarchy ([Qibtiyah, 2019](#)).

The important struggle carried out by the feminist movement is to empower all women to realize their full property rights. This term actually comes from the French word feminine or femininity. Feminine is an adjective which means femininity or indicates female characteristics. By this it can be interpreted, that

feminism is a flow of women's movement to fight for women's rights. This term can also be defined as a political, social and ideological movement that has the goal of fighting for women's rights, among which is to build, define and achieve gender treatment that is under the auspices of Human Rights in the economic, political, personal and social spheres (Bendar, 2019). It is always seen that men and women are treated differently; priority is given to men and this becomes a trigger for feminism to emerge. To a certain extreme extent, women are not allowed to get proper education or to make a choice (Hidayati, 2018).

The feminists continue to actively campaign for women's rights, including the right to hold political office, vote, work, get fair wages, own property, close the gender pay gap, get education, have equal rights in marriage, get pregnancy leave and enter into any business contract. In addition, through their programs, the feminists also try to protect women from all acts of social integration violence, protecting women from sexual harassment, rape and domestic violence. Some scholars consider that this campaign is the main force behind social changes in history, especially regarding women's rights (O'Reilly, 2019).

Although the main feminist movement focuses on women's matters, some feminists argue that men's liberation needs to be included in the goals of feminism because feminists believe that men are also victimized by the traditional gender roles present in society (Reckitt, Helena, 2018). Feminist theory emerges from the feminist movement which aims to understand the nature of gender inequality by examining the social roles and life experiences of women. Many movements and ideologies of feminism have developed over the last few years and represent different points of view and goals of many parties. Several forms of feminism have also received criticism, because they are considered to only take into account the perspectives of the upper class and highly educated (Anderson, 2016). These criticisms then lead to the creation of forms that are more ethnically specific.

Existential Feminism

Existential feminism is one of the feminist ideas that has the understanding that women can exist themselves. Existential feminism emphasizes that women are able to be what they want and align themselves with men (Yusuf and Susilo, 2020). The view of existential feminism expressed by Simone de Beauvoir in her book *The Second Sex* begins with the question "What is a woman?" some people think that women are only total mulier in utero, that is, women are the womb. She explains how difficult it is for women to be themselves. Then it becomes "the other" (Beauvoir, 2016). As some people may know, women are often seen as objects and do not have freedom over themselves because the patriarchal system is still strong. Through such a system, there are several rules that are formed such as women are not allowed to work like men. This is a debate, especially in terms of freedom to determine one's identity. The limitation of being a subject certainly has strong problems from a woman's perspective (Desmawati, 2018).

According to Beauvoir (Bettin & Mills, 2018) strategies to be implemented by women: Women can work to regain their transcendence. Through work, women will concretely confirm their status as subjects, determining the direction of their destiny.

Determining the direction of fate can have a broad meaning which of course is important for women in pursuing work to get glorious achievements in their careers.

Women can become intellectuals, that is, become members of groups that will build change for women. Intellectual activity is activity when one thinks, sees and defines, and is not in inactivity when one becomes the object of thought, observation and definition. Freedom in acquiring knowledge and having equal rights in intellectual achievement will be able to change the mindset of both women as individuals and as members of certain groups. Becoming an intellectual is one of the steps for women in forming and realizing the value of their existence.

Women again have to work to achieve the socialist transformation of society. Beauvoir believes that one of the keys to women's liberation is economic power. If a woman is to achieve all that she desires, she must help create a society that will provide her with the material support to transcend the boundaries that surround her. Economic strength is indeed very influential and can also be said to be the key to women's liberation which can be achieved or realized by working. Work is one way that can be done by anyone, including in this discussion, women to achieve socialist transformation which will ultimately have a broad influence not only on themselves but also on their environment.

Women can give rejection by identifying themselves through the views of the dominant group in society. The only way for a woman to be herself in society is for a woman to free herself from her body, for example refusing to waste time in beauty salons if she can use her time more by doing activities that are more creative and more productive. One thing that is inherent in women is beauty even though beauty is not only about the body but also about the heart or inner beauty.

Then, Beauvoir in [Bettin & Mills \(2018\)](#) also explains that every woman must define her own destiny. The legal, political, economic, social and cultural situation that hinders women does not make it a limitation for women to determine their fate, in the sense that women have the freedom to exist themselves.

Existential feminism has its roots in Simone de Beauvoir's *The Second Sex* and Jean-Paul Sartre's *Being and Nothingness*. Sartre's work is heavily influenced by G. W. F. Hegel, Edmund Husserl, and Martin Heidegger. Hegel's thinking about the psyche as a self-alienated spirit has the most influence on Sartre's thinking. Hegel sees consciousness as being in a separate arena. On the one hand, consciousness resides in the transcendent self (being beyond awareness and cognition) or the observing ego; and on the other hand lies the immanent self (inherent) or the observing ego ([Bettin & Mills, 2018](#)). Based on Hegel's thinking, Sartre develops the concept of "being for itself" (*poursoi*) (existing for himself) and "being in itself" (*ensoi*) (existing within himself). The concept of being in itself refers to something constant, namely material existence in which humans live together with animals, plants and minerals. Meanwhile, being for itself refers to something that moves, namely the existence of consciousness where humans live it only with other humans. Sartre also adds a concept, namely "being for others" (*mitsein*) (existing for others), namely a togetherness with something. Being for others is a conflict that occurs continuously, because each for itself seeks to liberate its being in a direct way to create an object outside of the other self ([Pulkinen, 2020](#)).

According to Sartre, being for others is a conflict between oneself trying to free oneself from others, and the other trying to free oneself. Inherently, social relations formed through conscious actions in a society are always in a situation of conflict, because every being for itself creates itself as a subject (as others). This shows that the process of self-determination is a the search for power over the existence of others. While someone tries to free himself from other people; the other person is also trying to free himself from that someone. In other words, while someone is trying to enslave another person, another person is also trying to enslave that person ([Pulkkinen, 2020](#)).

On the other hand, Simone de Beauvoir refers to men as self and women as other. If the other is a threat to the self, then women are a threat to men. If a man wants to be free from that threat, he must subdue or control a woman; so the myth is created that women are irrational, complex, not understood, but at the same time men are looking for 'ideal' women to make themselves complete and perfect. There are three perspectives used by Beauvoir to categorize women as other, from the perspective of biology, psychoanalysis, and historical materialism. From a biological point of view, she looks at the process of fertilization of a woman's egg by a man's sperm. Meanwhile, from the perspective of psychoanalysis, she sees the struggle of women against their masculinity and femininity. From the perspective of Marxism, according to de Beauvoir, women are oppressed because of the forms of life they have to carry out in class society, where the masses of men and women have been oppressed by a small group of the ruling class. For Marxists, the material conditions of life are ultimately the fundamental facts of human history as it is based on the way humans exist (existentialism), liberation for existential feminism is the elimination of the desire to become a subject. If there is no self, there is no desire to control or dominate or objectify the other. From a woman's point of view, women's freedom is when women reach transcendence, -in the sense of standing on an equal footing with men. So, Woman must have strength to survive in life. When we want something in life, we must do and accept a consequence to get that ([Mulia & Pardi, 2020](#)).

According to Beauvoir, transcendence is achieved by working, refusing to internalize one's other status. The relationship between men and women will not automatically change, even if there has been a change in the system in society from capitalist to socialist. Women will always be other, both in capitalist and socialist societies. Existential thought adapted to feminist thought is Kierkegaard's view of human nature. In essence, being (existentialism) refers to a free individual who is actualized through self-commitment to a radical choice of possibilities. Being human means defining oneself through those choices. Existential feminism sees that in order to exist, women must live by making difficult choices, and living them with responsibility, both for themselves and for others. That is freedom ([Nicholas, 2021](#))

RESEARCH METHOD

The research is conducted by means of descriptive qualitative design, describing systematically, factually, and accurately things regarding the facts and the causal relationship of phenomena studied and supported by phenomenological method ([Moleong, 2013](#); [Neuman, 2016](#)), to gather information that illustrates how individuals experience a phenomenon and how they feel about it. The data are in the

forms of records from the novel *Padang Bulan dan Cinta di dalam Gelas* by Andrea Hirata which are broken down into words, not numbers. The data sources used are objective data, taken from the utterances directly spoken out by the protagonist and comments or utterances from other parties in the novel, all of which are linked with the points of discussion regarding elements of existential feminism; those are women can work, be well-educated and intellectual.

The data collection techniques are done by comprehending the whole novel and other sources to support the analysis of existential feminism such books, articles and other related ones. The steps in the data collection procedure include: understanding the related novel, noting matters relating to the research focus, classifying data that have been obtained for further analysis by following the research steps initiated by Miles and Huberman: 1. Data reduction: the process of selecting, focusing on simplification, abstracting, and transforming raw data that emerges from research notes. 2. Data display, a set of structured information that gives the possibility of drawing conclusions and taking action. The most frequently used representation of qualitative data is narrative text. 3. Verification, a clarification of the data obtained during the research. The meanings that emerge from the data must be tested for truth, robustness, and accuracy. 4. Summing up the results of data analysis (Miles and Huberman, 2019).

RESULT AND DISCUSSION

This study is designed to show that that existential feminism has become a topic of discussion among the scholars as so far women are always marginalized in their positions in society as shown in the novel *Padang Bulan dan Cinta di Dalam Gelas* by Andrea Hirata, whose plot is centered on a woman named Enong. Enong, the protagonist of this novel, tries her best to prove to her surroundings that she is able to stand on an equal footing with men; she is a representative of the existential feminism concept, disclosing the view that women can exist by themselves; women are able to be what they want and it is again emphasized that they are able to align themselves with men. This individual movement is triggered by the view that women are always used as objects and do not have freedom over themselves because the patriarchal system is still strong, for example, women are not allowed to work like men. This becomes a conflict, especially from the side of freedom to determine one's identity. Being a subject is not easy for women.

This novel is chosen as the object of study because Andrea Hirata clearly gives a picture of a gender perspective through the protagonist. The same picture is also found in society, especially patriarchal society. From the gender perspective, there are two descriptions of the existence of women, gender equality and gender inequality. Access, participation and control are the details of gender equality; while the marginalization of women is a gender injustice perspective. Through this research, it is hoped that the reading community as the spokespersons for the wider community can provide input that basically all humans have the same rights in carrying out their lives and the loss of rights from certain parties in society can trigger social and cultural instability. Women can exist, without any dependency. This is a picture of existential feminism, a movement that is expected to change the paradigm of society towards the existence of women.

In this study, the focus goes to significant part of existential feminism, that, a woman can work, especially outside home, become intellectual and responsible.

Ability to Work Outside Home

Working a job is natural; everyone works and everyone has to work, not only to make a living but also to expand their horizons of thinking (Mapp & McPherson & Androff & Gabel, 2019). However, women who work in communities that adhere to the patriarchal system, women who work outside house, is considered something out of the ordinary. Women should work inside the house, taking care of the family and also the house as discussed in the article by Bursztyn, Alessandra and David, (2020) which shows that women are always constrained in the professional field in patrilineal society.

The view of gender is a concept of socio-cultural construction that distinguishes masculine and feminine characteristics. From this concept, society perceives certain characteristics inherent in men and women, for example, men are identified as tough, strong and rational, while women are said to be soft, weak and emotional. On this basis, society generally views that the roles expected of men and women are different. Men are expected to be the head of the family whose job is to earn a living, while women are in charge of domestic affairs such as managing the household and taking care of the children. This division of roles tends to make women subordinated to men, which even has an impact on forms of injustice such as marginalization, stereotypes, and even violence, but today, the gender view that separates the roles of men and women is no longer relevant and related to this concept.

From some of Enong's friends in the village, Enong learns that some of her friends, including some of her girlfriends, have gone to Tanjung Pandan to work; some work as laundry workers, shopkeepers, household assistants and factory workers. Enong has a strong desire to work. She initially asks her mother for permission to go to Tanjung Pandan, just like her friends, but her mother refuses, considering that Enong is still 14 years old. Her mother is worried about Enong living alone, far from her hometown (Hirata, 2010: 25).

The data show the beginning of Enong's desire to work, to prove that she is also able to work; all women are able to work; this has been proven by the existence of several female friends who are already working. In this case Enong stands as a spokesperson for women to get the opportunity to work and be paid equal to the wages given to men. The female friends who are working are all unmarried, and when they do get married, they will enter into a patriarchal system that has been inherent in their community for a long time which will eventually force women not to work outside the home.

Finally, her mother allows Enong to go to Tanjung Pandan to work. After several weeks in Tanjung Anom, Enong feels that there is no hope for her to find work there. She lives with her friend and her friend does not mind it at all, but Enong feels uncomfortable living with her friend. Finally, Enong returns to her village and she is very disappointed because she does not get a job in Tanjung Pandan; she is disappointed but not discouraged.

Arriving at home, Enong takes her father's hoe and tray, then immediately goes to the lake. She rolls up her sleeves, gets down to the bank and starts digging in the mud. She keeps digging and digging; her sweat dripping, her body covered in mud. She collects the excavation into a pan and filters it with water and sifts the mud. That afternoon, the world's first female tin miner is born ([Hirata, 2010: 4](#)). So far there is no female tin miner in Enong's place because the residents feel that women are not suitable to work in tin mining; women have to work at home. In this case Enong finally proves that as a woman she could also be a tin miner.

Enong works seriously; she really wants to succeed her father in the tin panning; she really becomes a representative of the existential feminism concept. She hits the hoe hundreds of times in thick mud and burns her own spirit by mumbling sacrifice, honesty, freedom! Then she is surprised to see black flakes of earth. She trembles looking at the layer of dirt in her hands. That object is none other than tin. Enong does not understand all the coefficients of tin measurements. She could have been fooled by anyone. All she could think about is how to get money as soon as possible to deal with an emergency situation at home. She receives a handful of change. She is proud beyond measure, she could then buy rice ([Hirata, 2010: 61-62](#)).

To be admitted, being a tin miner is not an easy job, it takes energy and a strong will. Miners have to stay underwater while collecting mud from the lake under the hot sun. Enong is a very tough woman; she is able to do all the mining processes without issuing a complaint. Enong proves that she can work to support her family.

There is a paradigm that has become a tradition that only men can work in mining and this is supported by the physical appearance of a man connected with the work in mining which also requires physical exertion. But not all women have a weak physique; Physical strength is greatly influenced by mental strength. In this case Enong has the mental strength that is strong enough to say that she is able to replace her father working in the mining and she succeeds in proving it; From the perspective of existential feminism theory, she has succeeded in proving that existential feminism theory is real.

To Be Intellectual

To be intellectual means that a person must possess qualified knowledge, wisdom, understanding and also horizon of thinking. By all these qualities, every human being can lead a better and nobler life. Going to school to gain knowledge, holding on to faith to attain wisdom, and reflecting on one's own actions to gain understanding are things that must be done continuously.

To acquire knowledge, one must spend time and energy to know something by reading, listening, seeing, experiencing, learning, and knowing certain things. Without interest or passion, one can hardly acquire knowledge. To acquire wisdom, one must first have knowledge, and then use faith to make sound judgments from that knowledge. Without the strength, courage and confidence to make decisions one cannot acquire wisdom. No matter how intelligent or knowledgeable a person is, if he cannot discern right from wrong, he cannot be considered a wise person. To gain understanding, one must first have knowledge and wisdom, and then apply them. In order to gain insight, one must possess all of the above: knowledge, wisdom, and understanding. By continuing to practice and meditate on it, one can gain insight

and have more certainty about the future. Without patience, self-control, persistence, and consistency, one can hardly develop insight (Ross, 2020).

All the steps described above are carried out by Enong, so that finally there is recognition from her environment that Enong is an intellectual woman. Enong does not want to remain a tin miner. While working, she continues to study English because Enong loves English since she is young. On the day of her graduation, the master of ceremony calls her name: fifth best graduate Maryamah binti Zamzami. Enong covers her mouth, she is very surprised when her name is called. Enong gets up and steps forward towards the podium. She accepts the certificate with a look of disbelief that she has become one of the best graduates. Enong just says 'sacrifice, honesty and freedom'. That is it, then she backs off. The whole audience simultaneously stand up and applaud her, a very long and incessant applause. Enong wipes her tears with the end of her headscarf (Hirata, 2010: 30). Enong manages to prove herself as an intellectual person even though her family is poor. From her young age, Enong has shown talent in the field of education.

Zamzami, her father, often hears Enong talking about the English dictionary. From the tone of her voice, he could tell that her daughter would really like to have a dictionary. On the other hand, even though she is still very young, Enong understands that her father is poor. She never asks her father to buy a dictionary (Hirata, 2010: 11). Enong is not only smart at school, she is also a wise girl; she knows her father could not afford to buy her an English dictionary, and she never asked or even forces her father to buy her school supplies.

"Give me the hardest lessons, then I will learn. I will study." Enong is a special person who does not have the habit of self-pity. She never begs. For her grieving over a loss creates feelings of guilt, it is a new mistake because sadness should be part of the truth (Hirata, 2010: 103).

Enong is not from a rich family and she is well aware of herself and her family; but at the same time she also realizes that education is needed to change one's fate. By no means, as she is a woman, then her education could simply be neglected. She wants to prove that a woman also has the right to get proper education so that she can change her fate. What Enong does to get education is a reflection of existential feminism. She exists in obtaining education and also expanding scientific insights. Another thing that stands out from the existential feminism movement in Enong is that she never complains in the process of getting her education. No complaint in any enterprise from women is a picture of existential feminism.

Responsibility

Responsibility is doing all the obligations seriously and ready to take all risks for one's own actions. Everyone has essentially been given responsibility, which has become part of human life. However, not everyone can know and understand what responsibility actually means. A responsible attitude will teach a person to be stronger in dealing with all the problems he gets and to be more careful in acting and always plan everything he wants to do carefully. Not only that, having a responsible attitude will also make it easy for someone to be trusted, respected, appreciated and liked by others. Enong is a woman who has a responsibility (Lestari, 2018).

After the death of her father, Enong could not sleep at night. She is confused about what people always say about the eldest child. But she does not even fully understand the meaning of the word responsibility. She is afraid to imagine the consequences of that word. Should it work? How will she support her family, a mother and three younger siblings? Should she stop going to school? She really loves school. She is confused because she is still too small to be hit with such a heavy matter. Now she understands why at that time many mourners look at her (Hirata, 2010: 25). Here it is illustrated how Enong has a great sense of responsibility towards her family; although she is still very young.

It is here that Enong asks permission from her mother Shalimah to work in Tanjung Pandan. At first her mother refuses. It is hard for her mother to let Enong leave school and have to work away from home. The child is only in 6th grade. But in the end, she melts because Enong says she could not accept that her younger siblings have to stop going to school because of money. She herself is willing to sacrifice her school for her siblings. This is the most difficult decision for Shalimah (Hirata, 2010: 25). The sense of responsibility towards her mother and younger siblings cannot be blocked anymore. Enong is ready to sacrifice anything, for the sake of her family, a reflection of an extraordinary attitude of responsibility.

Being given responsibility and seeking responsibility are two opposite poles. In a patrilineal society, women are usually given responsibility for the benefit of other parties such as taking care of the family or home, without any consideration of the physical and mental condition of the woman concerned and there may be distortions in this regard because the responsibilities given can become a burden. However, a woman seeking responsibility is an extraordinary image, an action that is highly commendable because with full awareness and without dependence on any party, the woman exists to protect other parties. This is a true picture of existential feminism and is done by Enong to protect her family from hunger and other hardships. She makes sacrifices for others; she is not dependent on anyone.

Based on the analysis and discussion and references to two previous studies already presented before, it is found and reconfirmed that the protagonist of the novel, Enong, a poor village girl, has proved her existence as an inseparable part of her community; in other words she has implemented the concept of existential feminism in running her life. She has got three significant aspects of her firm attitude; she manages to challenge the traditional paradigm that only men could work in the mine. She is able to replace her father working in the mine. Enong shows the world that women can also contribute to economic development. Women are actually needed for the development of human civilization. The space for women to move can no longer be limited by the domination or power of the patrilineal system. Enong also shows that women's intellectuals are not under those of men. She manages to improve her cognitive abilities by studying seriously and manages to gain appreciation from her environment. Enong succeeds in learning English well. These first two aspects of attitude direct Enong to be a responsible person, not only to her family, but also to herself and most importantly to society that women can be given the mandate to do something.

This analysis is supported by two previous studies. The first is by Yusuf (2020) with the research results stating that women can work, can become intellectual and can also transcend the boundaries, not depending on any party; the second by Quinan (2016) with the research results stating that it is time to eliminate the paradigm which describes that women are the product of social and cultural construction and women are Others; this means that women must be able to demonstrate their independence and no longer be second-class members of society. Both studies are carried out by the support of existential feminism theory initiated by Simone de Beauvoir, the same theory used for the current study, a very appropriate theory to be used in researching issues related to the role and existence of women in society. The use of this theory is a picture of confirmation, which means that the theory of existential feminism is still feasible to be used today regardless of the instability of social and cultural conditions of society.

CONCLUSION

The novel has a theme about the power of women and the power of ideals that are dreamed of. Enong glimpses a hope for a traditional Malay woman with a below-average economy against a Malay cultural background in Belitung Island. This hope comes from a social structure system that is dominated by men so that women are marginalized. Enong in this case succeeds in proving that a woman also has a role in society. Enong gives an illustration that women can be anything according to their dreams. A woman should not be dragged into the full patriarchal system. Male domination in this system builds barriers for women to progress. It cannot be denied that throughout the storyline, Enong proves that she is a very responsible person. People can be successful in education or work, and in conducting. Responsibility is a noble attitude, being able to feel empathy for other people's difficulties and this attitude of responsibility is owned by Enong. So, the research results illustrate the elements of existential feminism in Enong; she becomes a tin miner, well-educated especially in English, and responsible for her family. Through this research it is recommended that everyone respect and realize the roles and existence of women in society. Marginalization on women is to be eradicated.

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