

WOMEN'S RESISTANCE TO GENDER INJUSTICE IN DIAN PURNOMO'S NOVEL *PEREMPUAN YANG MENANGIS KEPADA BULAN HITAM*

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Abstract

Gender injustice experienced by women and written by women in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. This study aims to describe the form of gender injustice problems to resistance to patriarchal culture. This research method uses qualitative descriptive methods that produce data in the form of observable words, sentences, and expressions. This research was studied with a literary feminism approach using Mansour Fakih's gender injustice theory and Sylvia Walby's patriarchal culture theory. The data collection technique used is a reading and recording technique. The discussion focused on gender injustice caused by a patriarchal culture that has been inherent in people's lives. Sumba culture—about the tradition of “kawin tangkap” (capture and wed) which has been preserved until now has reflected this and how Magi Diela fought against the injustice she experienced. The results of this study show forms of gender injustice in the form of marginalization, subordination, stereotypes, violence, and workload. This injustice encourages women to fight for their independence, existence, and abilities of women.

Keywords: feminism, gender injustice, resistance, patriarchy

Abstrak

Ketidakadilan gender yang dialami perempuan dan ditulis oleh perempuan dalam novel *Perempuan yang Menangis kepada Bulan Hitam* karya Dian Purnomo. Penelitian ini bertujuan untuk mendeskripsikan bentuk persoalan ketidakadilan gender hingga perlawanan terhadap budaya patriarki. Metode penelitian ini menggunakan metode deskriptif kualitatif yang menghasilkan data berupa kata-kata, kalimat, dan ungkapan yang dapat diamati. Penelitian ini dikaji dengan pendekatan feminisme sastra dengan menggunakan teori ketidakadilan gender Mansour Fakih dan teori budaya patriarki Sylvia Walby. Teknik pengumpulan data yang digunakan ialah teknik baca dan catat. Pembahasan difokuskan pada ketidakadilan gender yang disebabkan oleh budaya patriarki yang sudah melekat dalam kehidupan masyarakat. Kebudayaan Sumba—mengenai tradisi “kawin tangkap” yang hingga kini tetap terjaga telah merefleksikan hal tersebut dan bagaimana Magi Diela melakukan perlawanan atas ketidakadilan yang dialaminya. Hasil penelitian ini memperlihatkan bentuk ketidakadilan gender yang berupa marginalisasi, subordinasi, stereotip, kekerasan, dan beban kerja. Ketidakadilan tersebut mendorong perempuan untuk melakukan perlawanan melalui kemandirian, eksistensi, serta kemampuan yang dimiliki perempuan.

Kata-kata kunci: feminisme, ketidakadilan gender, perlawanan, patriarki

INTRODUCTION

The situation that exists in the surrounding environment today, in general, still shows and places women marginalized, marginalized, even victims and objects of a vent (Ngaté, 1998:365). This happens because women are more seen in terms of gender than possibilities,

abilities, and human characteristics in general, namely as beings who have feelings, think, and are rational (Apriani, 2008:3). This certainly has an impact on women, especially women who live in areas that still prioritize traditional values from ancestors. Until now, the tradition still puts women as objects that are not helpless compared to men. (Sakina, 2017:72) argues that women are shackled and discriminated against as a result of role restrictions by patriarchal culture.

Injustice or discrimination is an attitude and behavior that violates human rights (Ihromi, 2007:7). Injustice can also be defined as treating people differently based on race, religion, or gender. Discrimination occurs when there is harassment, restriction, or exclusion based on race, religion, or sex. Discrimination against women violates their human rights. According to Recommendation No.19 of the 11th session of the Committee on Violence against Women in 1992, which is included in the Law, discrimination includes sex-based violence, namely violence directed at a woman because she is a woman or has a disproportionate impact on women (Ihromi, 2007:54). Gender discrimination is an injustice that results in inequality of views and treatment of others based on their sex. Additional explanations of the definition of discrimination against women include gender-based violence, which is violence directly directed against a female figure because she is a woman proportionately. This includes acts that cause physical, mental, or sexual pain or suffering, as well as threats of such acts, as well as acts of violence/coercion and deprivation of liberty (Kalibonso, 2006:20).

As a work of fiction, the novel presents a world, namely a world that contains imaginative, idealized life patterns, which are arranged based on their intrinsic elements (Nurgiantoro, 2018:5). The novel tells a variety of problems of human life in detail, detail, and complex related to the surrounding environment.

In this study, the author wants to analyze the form of gender injustice and the form of resistance to patriarchal culture from the main character in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. This literary work in the form of a novel is one of the literary works that tell the story of women. The writer is one of the female figures who care about women's issues in Indonesia. The attention he manifested in the literary works he wrote. One of the problems presented in this novel is about the tradition of “*kawin tangkap*” (capture and wed) on Sumba Island, East Nusa Tenggara which is still maintained until now. Some Sumbanese women feel aggrieved because this culture is still perpetuated, such as women being oppressed and harassed. Parents who betroth their children because of tradition is an obligation that must be carried out. Arranged marriages or forced marriages are usually handled by other people without any prior statement of consent from the person concerned, for example, parents who match their children (Wiyatmi, 2012:231).

One of the problems presented in this novel is about the tradition of “*kawin tangkap*” (capture and wed) on Sumba Island, East Nusa Tenggara which is still maintained. Some Sumbanese women feel aggrieved because this culture is still perpetuated, such as women being oppressed and harassed. Parents who betroth their children because of tradition is an obligation that must be carried out. Arranged marriages or forced marriages are usually handled by other people without any prior statement of consent from the person concerned, for example, parents who match their children (Wiyatmi, 2012:231).

Customary customs and human rights are a never-ending discussion. The two are mutually attracted and equally strong by everyone who fights for it. The novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo seems to present that. Custom, with all the teachings that come from ancestors, is regarded as passed down from generation to generation and often without question again. In the view of tradition, custom is custom and we must preserve it. Meanwhile, modern education does not always synergize with custom.

Modern education makes a person more critical and even questions customs or traditions that are already going on. Through this path, custom then intersects or dialogues with tradition.

Dian Purnomo represents what women face in Sumba through the female lead character Magi Diela. It is said that Magi Diela, the daughter of a traditional leader in Sumba, became a victim of a capture marriage carried out by Leba Ali, a middle-aged man known as the basket eye by the villagers. With power and money, Leba Ali had the power to carry out his will. Magi graduated with a bachelor's degree in agriculture in Yogyakarta and she was able to be critical of her customs. However, she never thought that the captured marriage she did not approve of was experienced by himself.

In Sumba tradition, capture marriage is a short way when someone wants to propose to a woman, but has not yet reached an agreement. With a note, this method is the last option and both families should both know. However, what Magi experienced was far from what should have happened. Leba Ali kidnaps her and forces her will for Magi to be his wife. The day the kidnapping took place, time was slow for Magi until she was abused by Leba Ali in an unconscious state. Magi's awareness of her customs was, for me, the awareness she got while studying in Yogyakarta. The realization that what she experienced at that time was something she had to fight and oppose.

This novel is not too grandiose to present a complicated storytelling technique because it focuses on the issue of intermarriage raised. This is what may make the narrative of the story from the third person all-knowing making the narrator flexibly move from one character to another. Even so, in the middle of the story, the narrator appears and ensures himself as a connector for the characters' stories. The same thing comes back when the story is almost finished. And indeed, this novel is a fictional form of real events from various sources that the author encountered while in Sumba. To be sure, this novel tries to present that customs are not always exotic without questioning what is already taken for granted when stepping on human dignity. Custom, like modernity, also harbors its contradictions.

This study aims to describe the form of gender injustice and resistance to patriarchal culture experienced by the main character Magi Diela in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo published in (2020). In the novel, which was written after receiving the 2019 Indonesian Writers Residency grant for six weeks, Dian Purnomo stayed in Sumba to explore the tradition of "*kawin tangkap*" (capture and wed) custom in Sumba, marking her struggle in the form of a novel. A novel that tells the story of gender injustice against women with various stigmas and prejudices represented. In addition, the main character presented, Magi Diela, rebels against the injustice of women due to patriarchal culture.

A study requires a literature review, the literature review serves to provide exposure to research that has been done before so that the research can be used as a reference for comparison, as well as a benchmark for this research. Some previous studies that the author has encountered include, Ikki Pramatasari Kadir (2017) *Ketidakadilan Gender yang Dialami Tokoh Perempuan dalam Novel Perempuan Berkalung Sorban Karya Abidah El Khalieqy: Tinjauan Kritik Sastra Feminism*. This study aims to explain the forms of gender injustice and the impact of gender injustice experienced by female characters in the novel *Perempuan Berkalung Sorban* by Abidah El Khalieqy. The results of research conducted by Ikki show that there is a picture of gender injustice experienced by female characters carried out by fathers or husbands as heads of families. (Kadir, 2017)

Another relevant research was conducted by Bayu Aji Nugroho (2019) *Perlawanan Perempuan Terhadap Dominasi Patriarki dalam Novel Geni Jora Karya Abidah El Khalieqy Kajian Feminisme Psikoanalisis Karen Horney*. Journal of Indonesian Literature. Vol. 8 No. 2. This study aims to find a correlation between female characters in novels and resistance to

patriarchal dominance experienced by women. This study uses Karen Horney's theory of feminist psychoanalysis, which states that women's resistance is based on parenting and the social environment in which they live. Women's resistance is psychoanalytically classified into three types, namely the movement of approaching others, fighting others, and avoiding others. As a result of this resistance, women have developed various self-defense strategies such as transfer, sublimation, identification, repression, and projection (Nugroho, 2019).

Another relevant research was conducted by Desi Sunaryanti (2022) *Representasi Tokoh Magi Diela Sebagai Simbolis Perlawanan Tradisi "Kawin Tangkap" di Sumba dalam Novel Perempuan yang Menangis kepada Bulan Hitam Karya Dian Purnomo*. This study aims to describe the forms of marginalization of Magi Diela figures and the results of research conducted by Desi show Magi Diela and Dangu Toda as the main characters. Supporting characters include Ama Bobo, Ina Bobo, Leba Ali, Bu Agustin, Tara, Manu, and Rega, and the plot. Forms of marginalization such as; Restrictions on the movement against women, violence against women in the household, and forms of sexual harassment, As for the resistance of female figures, data were found in the form of women who are not easy to conquer, education for women, against violence and intellectual women. (Sunaryanti, 2022)

Another relevant research was conducted by Fajar Rozak (2023) *Resistensi Tokoh Perempuan dalam Novel Perempuan yang Menangis kepada Bulan Hitam Karya Dian Purnomo*. This research has two objectives, the first is to describe the form of resistance of female characters in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. Second, it describes the relevance of research to Indonesian learning in Madrasah Aliyah (MA). This study used Scott's resistance theory. This study produced findings, namely as many as 30 data. The conclusion of resistance that occurs is caused by differences in views, interests, opinions, and local customs, therefore there is resistance to defend their right to choose their way of life and do not want to marry forcibly without the knowledge of the person concerned.

In this study, there are two similarities in terms of objects from the research conducted by Desi Sunaryanti (2022) and Fajar Rozak (2023). As for the similarities and differences, they are:

This research has similarities with the research conducted by Desi Sunaryanti (2022), which both use the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo and this research also uses the same research method, which uses qualitative descriptive research methods.

The difference between the two lies in the theory used by Desi Sunaryanti using Simone de Beauvoir's existential feminism theory. This study uses Mansour Fakih's gender injustice theory and Sylvia Walby's patriarchal cultural theory. In addition, there is also a fundamental difference between the two, namely the difference in problem restrictions. Desi Sunaryanti only focuses on analyzing forms of marginalization and making the figure of Magi Diela a symbol of resistance. This study analyzes forms of gender injustice in the form of marginalization, subordination, stereotypes, violence, and workload. As well as analyzing the forms of resistance of Magi Diela figures against patriarchal culture.

This research has similarities with research conducted by Fajar Rozak (2023), which both use the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo and this research also uses the same research method, which uses qualitative descriptive research methods.

The difference between the two lies in the theory used by Dawn Rozak using Scott's theory of resistance. This study uses Mansour Fakih's gender injustice theory and Sylvia Walby's patriarchal cultural theory. In addition, there is also a fundamental difference between the two, namely the difference in problem restrictions. Fajar Rozak only analyzed

two forms of resistance, namely open resistance and closed resistance, and the relevance of research to Indonesian learning in Madrasah Aliyah (MA) by analyzing the message of a fiction book read. This study analyzes many forms of resistance carried out by Magi Diela figures against patriarchal culture and relates them to gender injustice that occurs in the current situation.

These things are the differences between this study and previous studies:

1. These things are the difference between this study and previous studies: The theory used in this study uses Mansour Fakih's theory of gender injustice and Slyvia Walby's patriarchal cultural theory.
2. The topic of this research is related to the current state of the situation.
3. This research can help with current problems.
4. This research can complement previous studies.
5. Novelty of research.

The discussion of feminism must begin with an understanding of the concepts of sex and gender. This is very important to note so that there is no misinterpretation in viewing real feminism. (Fakih, 2007: 7-8) views the two things as having different concepts. According to Fakih, sex or sex is the fattening or division of two biologically determined human sexes attached to a particular sex. Biologically, the sexes are not interchangeable because they are God's natural provisions. Changes in the traits of those traits can occur over time and from place to place.

In a different sense, gender is a distinction between men and women that is constructed socially and culturally by humans themselves, not by nature. (Fakih, 2007:12) explained that gender differences are not a problem as long as they do not give birth to gender injustice. However, the problem is, that it turns out that gender differences have given birth to various injustices, especially against women. As a renewal movement, feminism elicited a strong reaction to gender prejudice that subordinates women. Such a reaction stems from the fact that women are not only harmed by biological factors but that injustice is culturally reconstructed. This second reality contributes the most to shaping social inequality.

Gender injustice is a system and structure in which men and women are victims of the system. Gender differences cause various gender injustices, to understand gender differences that cause injustice, it can be seen from the various manifestations. Gender injustice or discrimination manifests in several forms, namely, marginalization, subordination, stereotype, violence, and workload. Forms of injustice due to gender discrimination have occurred in many communities.

In patriarchal culture, women are valued as weak and require male protection. As a fiction author, Dian Purnomo fights against injustice through her works. According to (Walby, 1989: 213-220), patriarchy is a societal structure and practices that place men in a dominant position, and oppress, and exploit women.

Nowadays there are many women authors. This tendency is credited with reviving Indonesia's literary scene. The emergence of literary works based on the ideas of female authors creates a new environment and desire for limitless work. In a patriarchal culture that shackles women, even female authors can transgress many taboos. The patriarchal attitude regards women and men as distinct human beings with different needs. Stereotypes about men and women are formed as a result of differences. A male must be bold, have a strong body, and not cry easily, but a woman must be a mother, delicate, and sensitive.

Women leaders are portrayed as victims of the traditional system, and the ideals behind the traditional system injure and confine women. Feminism can be defined as a set of thoughts or ideas that strive to evaluate social life by defending women. That is the subject in question, presumably the lady he will defend, is presumed to be oppressed or marginalised.

The theories used to justify and try to change the situation of these women are likewise highly different and rely on how the problem is viewed. This range of theories is simply an expression of the diversity of women's perceptions.

In connection with this, the author feels that the phenomenon raised by the author into a slick story is very interesting to be studied with a literary feminism approach. This novel not only tells the events but the culture in Sumba is also told. The author tries to illustrate by showing the real differences between the lives of people who are bound by customs and the modernity of society in big cities. In addition, this novel also tells about the culture of the people in the Sumba region and the struggle of the character Magi Diela who had to fight against the entire village, customs, and even her parents who wanted to take away their independence. This background is the interest of researchers choosing the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo.

METHODOLOGY

This research is qualitative research that uses qualitative descriptive methodology. According to Bogdan and Taylor (Djamal, 2015:9), qualitative research is defined as research that produces descriptive data in the form of written or spoken words of people or observable behavior. Djajasudarma (Nugroho, 2019:197) explained descriptive research methods that aim to make descriptions, drawings, and paintings systematically, factually, and accurately regarding the data, properties, and relationships of the phenomena studied. In addition, the author uses the listen-and-record technique, where the author records important data in the novel as research data.

The data presented in this study are in the form of words, phrases, and sentences that show forms of gender injustice and forms of resistance to patriarchal culture in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. Thus the discussion in this study will contain data quotes to give an idea of the problem. The source of data in this study is secondary data. Secondary data sources are sources that do not directly provide data to data collectors, for example through other people or documentation (Satori and Komariah, 2012: 148). This research is literary, so the secondary data source is in the form of literary works. The literary work used in this study is the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. This novel was published at Gramedia Pustaka Utama in Jakarta in 2020 with 320 pages.

The steps of data analysis related to resistance to forms of gender injustice by Mansour Fakih experienced by women in this study are as follows:

1. Identify data related to forms of gender injustice experienced by women by Mansour Fakih's theory of forms of gender injustice.
2. Classifying data related to forms of gender injustice experienced by women following Mansour Fakih's theory of forms of gender injustice. The forms of injustice according to Mansour Fakih are (1) Marginalization, (2) Subordination, (3) Stereotypes, (4) Violence, and (5) Workload. The data collection technique in this study is content analysis. In addition, the author uses reading and recording techniques, where the author reads and records important data in the novel as his research data.
3. Analyzing forms of resistance to patriarchal culture in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo.
4. Infer results based on overall data analysis.

RESULT AND DISCUSSION

The results of the research that will be presented in this study are in the form of data analysis based on feminist studies, namely the existence of gender injustice or discrimination manifested in several forms, namely, marginalization, subordination, stereotype, violence, and workload. In this novel, the female protagonist fights patriarchal culture. Men's rights are obtained in a variety of ways. Based on data analysis, it is possible to conclude that the author, Dian Purnomo, positions feminism in the novel *Perempuan yang Menangis kepada Bulan Hitam* in fighting for the fate of women.

A. Forms of Gender Injustice in the Novel *Perempuan yang Menangis kepada Bulan Hitam*

1. Marginalization (Economic Impoverishment)

Marginalization is a process that leads to poverty, which affects both men and women and is triggered by a variety of events such as evictions, natural catastrophes, or exploitative activities. However, there is one type of destitution that is gender specific, in this case, women. There are numerous changes in type and shape, location, timing, and mechanism. Women's marginalization is a result of gender differences (Fakih, 2013:13).

"...harinya diisi dengan diskusi bersama kelompok-kelompok tani, terutama petani perempuan, juga membuat vlog berisi perkembangan yang dicapai organisasi tempatnya bekerja sekarang, wawancara dengan para petani, tips-tips pertanian, dan profil para dampingan." (PYMKBH, 2020:180).

"...the day was filled with discussions with farmer groups, especially women farmers, as well as making vlogs containing the progress achieved by the organization where they work now, interviews with farmers, agricultural tips, and profiles of mentors."

The data above is evidence of the Magi's form of resistance after she escaped. The resistance placed the position that she had the right to work so that the form of marginalization experienced could eventually be overcome by her. The quote above shows that she has slowly returned to real life. Although it was not easy at first because she had to leave her family and hometown, especially in terms of the economy that had made her have nothing, because of her determination she was able to prove that women have an inalienable right, namely work.

"Sudah dua kali Magi mengikuti pelatihan di Weetabula untuk pemberdayaan petani perempuan dan kesetaraan gender di sana." (PYMKBH, 2020:217).

"Magi has twice attended training in Weetabula for the empowerment of women farmers and gender equality there."

The above data is the last form of marginalization and gender injustice found. In this part of the narrative, the Magi tells the form of resistance proven by the Magi by holding a training on women farmer empowerment and gender equality in a village supported by the *Gema Perempuan* organization. This tells how the struggle of Magi figures gives understanding to the village people that so far everything that is often experienced by women in the Land of Sumba must be ended immediately and women deserve fair treatment by not getting rid of their rights.

2. Subordination (Assumption of Unimportance in Making Decisions)

The view of gender can cause subordination to women. The occurrence of subordination to women is caused by the absence of men's sense of understanding towards women. The belief that women are irrational or emotional such that they cannot appear to lead results in the creation of attitudes that place women in unimportant roles. This happens in all kinds of different forms from place to place and from time to time in roles and positions as well as jobs (Fakih, 2013:15).

“Resmi sudah berita yang akan beredar, Magi Diela ditangkap oleh Leba Ali. Yappa mawine. Diculik, ditangkap, untuk dikawini.” (PYMKBH, 2020:19).

“Ada yang mengatakan kawin culik juga bisa dijadikan sebagai salah satu solusi jika keluarga laki-laki gagal mengambil kesepakatan adat dengan perempuan.” (PYMKBH, 2020:19).

“Officially the news is about to circulate, Magi Diela was arrested by Leba Ali. Yappa mawine. Abducted, captured, to mate.”

“Some say abduction marriage can also be used as a solution if the man's family fails to take a customary agreement with the woman”

The above data is a form of subordination carried out from the male side to the female. Magi Diela has been captured by Leba Ali to marry and be used as a wife. There was a decision that was taken unilaterally because it began with rejection from the female side told in the novel. Therefore, the event of “*kawin tangkap*” (capture and wed) becomes an option based on custom as a reference.

“Perjalanan menuju kampung di mana Magi sedang disembunyikan kali ini terasa begitu jauh, seolah Dangu tidak akan pernah sampai di sana.” (PYMKBH, 2020:22).

“Travel to the village where the Magi is being hidden.”

The journey narrated from the above fragment of the narrative is something Dangu did. He is a character who acts as Magi's best friend. In this case, Dangu tries to pick up Magi and bring her back so that Magi gets her right as a woman to participate in making decisions. Unfortunately, Dangu's efforts failed because fighting Leba Ali was not something easy. Instead, he drove himself to be injured because he was beaten by the bodyguards of Leba Ali.

In general, what is conveyed in the narrative fragment does not tell of the Magi's attempt to obtain his rights. But what is told shows how important and applicable women's rights are in making a decision. Thus, the quote contains an implied meaning related to the theory of gender injustice, and subordination in terms of roles and positions presented by Fakih.

3. Stereotypes (Labeling/Marking)

In general, stereotypes, namely labeling or marking a certain group always harm and cause gender injustice. There are several injustices against specific genders, particularly women, as a result of preconceptions (Fakih, 2013:17).

“Seharusnya kamu tidak lagi berpikir bahwa perempuan dan laki-laki itu berbeda. Apa yang bisa dilakukan laki-laki, bisa dilakukan perempuan, begitu juga sebaliknya. Hanya satu yang kami tidak bisa, melahirkan dan menyusui. Kasihan kalau Magi-

Magi lain di luar sana yang mendengar kamu bicara seperti tadi. Bisa patah arang mereka.” (PYMKBH, 2020:185).

“You should no longer think that women and men are different. What men can do, women can do, and vice versa. There was only one thing we couldn't do, giving birth and breastfeeding. Pity the other Magi's out there who heard you talk like that. Can break their charcoal.”

The above data is part of a conversation between Om Vincen and Magi. Om Vincen asserts that there is no labeling or other marking between women and men. According to him, there is no difference other than breastfeeding and giving birth. For the rest, men and women are the same. Therefore, Om Vincen tried to appease the Magi and said that he was the hope of women to prove women's rights.

“Manu mengatakan bahwa ayah mereka tidak akan menyekolahkan Manu. Biar saja Manu jadi penjaga konter hape atau jadi penjaga toko serba ada satu- satunya di Waikabubak, yang penting begitu ada jodoh langsung dikawinkan.” (PYMKBH, 2020:196).

“Manu says that their father will not send Manu to school. Let Manu be the guard of the cellphone counter or be the only convenience storekeeper in Waikabubak, The important thing is that once there is a soul mate immediately married.”

The data above is evidence of the form of gender injustice contained in the novel. This injustice is not only experienced by Magi characters but also felt by Manu as a Magi younger brother. In concept, Manu after finishing school was forbidden by her father to continue college. This is due to fear of repeated stories such as the Magi opposing the parents' decision. Meanwhile, in terms of gender injustice, labeling education is something that cannot be ruled out, but in that event it is secondary. The restriction on the right to continue education experienced by Manu figures reflects that women's right to education is secondary. That way something described above is related to the theory of labeling gender injustice because all forms that subordinate education are prohibited women's rights.

4. Violence

An attack or invasion of a person's bodily or psychological mental integrity is defined as violence. Violence against other people can occur for a variety of reasons, but one type of violence against one sex caused by gender bias is known as gender-gender violence. (Fakih, 2013:17).

“Magi Diela mencoba menjemput kematian dengan mengigit pergelangan tangannya sendiri sampai robek, berharap nadinya terkoyak dan darah menetes habis segera.” (PYMKBH, 2020:7).

“Magi Diela tried to pick up death by biting her hand until it was torn, hoping that her pulse would be torn apart and blood would drip out soon.”

Based on the above data, it is clear that Magi is very tormented mentally by what happened to her. The actions committed by Leba Ali not only made him physically injured but also made her mentally disturbed. She roared, cried, and said she just wanted to die.

“...Magi mengigit tangannya sendiri sampai darah mengalir bagai sungai kekecewaan. Rega tidak bisa membayangkan apa yang sudah dilalui adiknya sampai dia harus melakukan itu.” (PYMKBH, 2020:10).

“...Magi bit her hand until blood flowed like a river of disappointment. Rega couldn't imagine what his sister had gone through until she had to do that.”

The data from a narrative in the novel is the voice of the mind of the character Rega. He thought hard about the reason why Magi wanted to commit suicide by torturing himself, which was biting his wrist. If you understand more deeply, the narrative implies non-physical violence experienced by Magi characters. Psychically, the Magi are disturbed because of the actions done by Leba Ali, so it all makes his mind just want to die.

The non-physical violence experienced by Magi is related to the theory presented by Fakih. This indicates that an inappropriate action can make a person's mind and mentality careless and do things that should not be done such as suicide.

5. Workload

Women are nurturing and diligent, and are not suitable to be the head of the household. As a result, women are responsible for all domestic tasks. As a result, many women must work long and hard hours to keep their homes clean and neat, from scrubbing and mopping floors to cooking, washing, getting water for bathing, and raising children. This huge load must be carried by women in disadvantaged families. Furthermore, if the woman is required to work, she is burdened with a double workload. (Fakih, 2013:21).

“Siang dia kasih sa rotan, malam dia tunggangi sa seperti hewan. Habis memang sa punya harga diri ketika itu,” kenanganya. (PYMKBH, 2020:217).

“Day he gives me rattan, the night he rides me like an animal. It was after I had self-esteem at that time,” she recalled.

The above data in addition to suggesting violence, also implies that all family burdens are carried by the wife. He said that he was working at that time and if he didn't work he would be beaten with rattan. While at night she was ridden like an animal. It is clear that the quote represents a woman's right that should not have a double burden, instead, she is the one who carries all the burden.

From the five problems that have been found in the forms of gender injustice, it can be concluded that the most dominant crime that occurs in the current situation is violence against women. The current case among the people of Southwest Sumba on Thursday, September 7, 2023, is related to the problem found in gender injustice, namely violence. The kidnapping was recorded by residents' cameras and went viral on social media. Based on the video circulating, the action is narrated as a *“kawin tangkap”* (capture and wed).

Therefore, the government needs to explore and socialize every custom that has led to a shift in behavior from the Sumba people. There needs to be awareness in the community so that women are not alienated from access to power and men should not control power over all important roles in society. The results of this study can also be used as material to conduct an in-depth gender analysis, especially gender injustice that afflicts women.

B. Forms of Resistance to Patriarchal Culture

Concerning women being able to work, women can tear down and fight patriarchal culture. Women who can work can change their position above or on par with men. As Magi Diela did, women can change their position by becoming independent and able to work without getting a helping hand from men.

“...Dia tidak seperti itu. Dia memang mau saya kawin, tapi nanti setelah saya kerja, jadi PNS dan punya uang sendiri.” (PYMKBH, 2020:58).

“...She is not like that. She does want to marry, but later after work, become a civil servant and have her own money.”

The data above shows Magi's independent side, she will marry if she later works, becomes a civil servant, and has her own money. What Magi does is an attempt to uphold its independence in society. This is certainly a preventive effort in the face of arbitrary treatment against him. By being independent or independent of men, women can take their transcendence back. Women actively and concretely determine their lives and say unequivocally their status as subjects.

“Wangi berusaha membuka pikiran perempuan di ruangan itu untuk mandiri. Semakin kita menggantungkan hidup kepada orang lain, maka semakin susah kita untuk keluar dari lingkaran kekerasan itu.” (PYMKBH, 2020:219).

“Wangi tried to open the minds of the women in the room to independence. The more we depend on others, the harder it will be to get out of that cycle of violence.”

The data above shows the efforts of Wangi, a resource person from Jakarta, to fight patriarchy. Reflecting on the events that happened to Mama Bernadet, Wangi tried to open the minds of women who attended training in Weetabula to be more independent. According to her, to get out of the cycle of violence, women should not depend on others for their lives. The rebellion against patriarchal culture and the existence of women not only in the domestic sphere is also shown by the figure Magi Diela. Before marrying Leba Ali, Magi had already shown her independence. To pass the time, apply the knowledge he gained in college, and wait for the registration of prospective civil servants, Magi worked as an honorary worker at the Waikabubak Agricultural Service. When she was married to Leba Ali, Magi was still eager to work. Her current job is agricultural extension and economic empowerment in West Sumba and East Sumba.

“HARI-HARI YANG DIRINDUKAN MAGI DATANG juga, yaitu hari bekerja. Sebetulnya dia tidak berkewajiban berkantor cepat-cepat, tetapi dia tentu saja tidak mau lama-lama menganggur di rumah untuk melayani suami.” (PYMKBH, 2020:285).

“THE DAYS THAT MAGI LONGS FOR COME too, that is the day of work. She is not obliged to work quickly, but she certainly does not want to stay idle at home for long to serve her husband.”

The data above shows that the kidnapping and captive marriage events that have befallen Magi, did not dampen her enthusiasm to rise and become an independent woman. Since childhood, Magi did not like housework. She prefers to work in the garden. After

marriage, Magi continued to work on outreach, data collection, and providing agricultural extension and economic empowerment. According to her, she would rather work until her back is gout and her body is lethargic than linger under the roof with Leba Ali.

Concerning women being able to become intellectuals, education has made women hegemonized by men, so that women do not have a way of thinking equal to men. This patriarchy has made women's position even more marginalized if they know that they cannot have each other and be acquired. Therefore, society compares education between men and women. That way, the intellectual level between them is also very different. If this is the case, men can think and change the world, while women only think about their husbands and children.

“Demi para leluhur, Magi tidak akan diam saja diperlakukan seperti binatang. Tidak habis pikir dia membayangkan bagaimana seorang yang dilahirkan perempuan tega menyakiti perempuan. Tidakkah mereka membayangkan jika anak-anak perempuan mereka diperlakukan serupa?” (PYMKBH, 2020:44).

“For the sake of the ancestors, Magi will not stand idly by to be treated like animals. He couldn't help imagining how a woman born had the heart to hurt women. Didn't they imagine if their daughters were treated similarly?”

The above data shows that Magi's ability goes against the view that women are only able to think about husbands and children. She showed society that women can think and have high intellect. Her mindset can be compared to men who have high intellectuals even better than them. The intellectual Magi got when studying in college. Magi vows that she will not stand idly by when treated like an animal and her freedom is taken away. Magi feels sad if a woman hurts a woman. Evidence that women can be intellectuals is also shown by Magi Diela. She had a different idea, giving himself to Leba Ali was tantamount to letting his independence be taken away.

“Namun, Magi berpikir berbeda. Menyerah pada paksaan sama dengan membiarkan kemerdekaan dirampas, membiarkan tubuh dimiliki orang lain dan diperkosa setiap hari.” (PYMKBH, 2020:62).

“However, Magi think differently. Giving in to coercion is equivalent to allowing freedom to be deprived, allowing the body to be possessed by someone else, and being raped every day.”

The above data shows evidence that women can be intellectuals is also shown by Magi Diela who believes that when she surrenders to a culture that she considers to be deviant and far from noble values, then it is the same as allowing her freedom to be taken away, allowing her body to be raped every day and tamed like an animal.

“Yang tidak Leba Ali Tahu, ini semua adalah bagian dari rencana panjang Magi. Para petugas sudah mendapatkan pelatihan dari Gema Perempuan. Magi juga diam-diam sudah memperkenalkan diri kepada banyak pihak yang dia tahu suatu saat mungkin dapat menolongnya.” (PYMKBH, 2020:301).

“What Leba Ali doesn't know, this is all part of the Magi's long plan. The officers have received training from *Gema Perempuan*. Magi has also secretly introduced himself to many parties who she knows might someday be able to help her.”

The data above is evidence of the Magi's successful resistance, namely putting Leba Ali in prison for his actions that have been done so far against the Magi. To fight against a force as great as Leba Ali's power, fortunately, Magi did not fight alone. In seeking justice, she was also supported by many parties. Starting from her childhood best friend, Dangu Toda; to a women's based institution, *Gema Perempuan*. From these two parties, Magi received a lot of help to demand justice against her.

CONCLUSION

Based on the results and discussion of gender injustice research in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Punomo, the form of gender injustice and the form of resistance to patriarchal culture in the novel can be concluded as follows:

1) Marginalization (Women's economic suffering). The overall message of the novel is that women's work is limited to domestic duties. This is considered taboo and contrary to the prevailing culture in the Sumba tribe if it is violated or not done by women. 2) Subordination (Decision making does not depend on assumptions). Because it starts from rejection from women, there is a decision made unilaterally in the novel. As a result, by using custom as a guide, the event of “*kawin tangkap*” (capture and wed) becomes an option by basing custom on it as a reference. 3) Stereotypes (Labeling/Marking). In this regard, Magi stressed the need to show that women can achieve success regardless of the path they take. 4) Violence. Women are treated harshly both physically and verbally, as told in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. 5) Workload. Women's rights in this situation should not be burdened with double burdens, but instead bear all burdens and responsibilities.

In the form of patriarchal cultural resistance, the existence and abilities possessed by women are judged by their physiological form, meaning that they are meaningless to society with a way of thinking that is still conceptualized with patriarchal culture. So to work, women only work in the domestic sphere. But women can work like men in general. This is shown by Magi Diela, the main female character who prefers to work outside the home rather than working inside the home and doing women's work in general. In addition, the mindset of Magi Diela can be compared to men who have high intellect and are even better. The intellectual Magi got it because she had tasted the world of lectures.

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