



THE REPRESENTATION OF PATRIARCHAL IDEOLOGIES IN THE SHORT STORY “DAUGHTER OF THE BOOK” BY DAHLIA ADLER

REPRESENTASI IDEOLOGI PATRIARKI DALAM CERITA PENDEK “DAUGHTER OF THE BOOK” DARI DAHLIA ADLER

Aura Hilda Haryono

Universitas Airlangga

Jalan Dharmawangsa Dalam Unair Kampus B, Surabaya

HP: 087852134232; E-mail: aura.hilda.haryono-2023@fib.unair.ac.id

Naskah diterima tanggal: 25 Maret 2024; Direvisi akhir tanggal: 24 Desember 2024; Disetujui tanggal: 27 Desember 2024

DOI: <https://doi.org/10.62107/mab.v18i2.894>

Abstract

Literature represents and portrays variations in many aspects of life. It is a cultural product, meaning it comes from a process that aims to represent socio-cultural reality in a certain place and shows how literature and society are connected. Since it mirrors phenomena in real life, literature has many stories that relate to the community, including gender inequalities. Gender inequalities come from norms, values, stereotypes, structures, and systems that still believe that men should be ahead of women, allowing discrimination toward women. The idea that men are better than women are called patriarchal ideology. This article purposes to examine the patriarchal ideologies that Rebekah needs to deal with as a woman in the story “Daughter of the Book” by Dahlia Adler. To analyze the patriarchal ideologies in the story, the writer uses qualitative research to understand on the social phenomenon which happens in the society. The writer finds out three patriarchal ideologies found in the story. They are the “cult of ‘true womanhood’”, traditional gender role, and the objectification of women which exist in the society of Rebekah’s place.

Keywords: *feminist literary theory; literary works; patriarchal ideologies; women’s oppression*

Abstrak

Literatur merepresentasikan dan menggambarkan berbagai aspek kehidupan. Dia adalah produk budaya, yang berasal dari sebuah proses yang bertujuan untuk merepresentasikan realitas sosial-budaya di tempat tertentu dan menunjukkan bagaimana literatur dan masyarakat saling terhubung. Karena mencerminkan fenomena dalam kehidupan nyata, literatur memiliki banyak cerita yang berkaitan dengan komunitas, termasuk ketidaksetaraan gender. Ketidaksetaraan gender berasal dari norma, nilai, stereotip, struktur, dan sistem yang masih meyakini bahwa pria harus lebih unggul daripada wanita, yang memungkinkan terjadinya diskriminasi terhadap wanita. Gagasan bahwa pria lebih baik daripada wanita disebut ideologi patriarkal. Artikel ini bertujuan untuk mengkaji ideologi patriarkal yang harus dihadapi Rebekah sebagai seorang wanita dalam cerita “Daughter of the Book” karya Dahlia Adler. Untuk menganalisis ideologi patriarkal dalam

cerita tersebut, penulis menggunakan penelitian kualitatif untuk memahami fenomena sosial yang terjadi dalam masyarakat. Penulis menemukan tiga ideologi patriarkal yang terdapat dalam cerita tersebut. Ideologi tersebut adalah “kultus ‘keperempuanan sejati’”, peran gender tradisional, dan objektifikasi perempuan yang ada dalam masyarakat tempat Rebekah tinggal.

Kata kunci: teori sastra feminis; karya sastra; ideologi patriarki; penindasan perempuan

1. Introduction

Literature represents and portrays variations in many aspects of life (Hambur & Nurhayati, 2019). It can also be considered a mirror of a community in real life, a materialization of human life via language as its object (Riskian & Rindang, 2019). It is a cultural product, meaning it comes from a process that aims to represent socio-cultural reality in a certain place and shows how literature and society are connected (Prastanti & Syamsi, 2022). Literature has several forms, like poetry, short story, drama, or novel (Coşgun, 2022).

Since it mirrors phenomena in real life, literature has many stories that relate to the community, including gender inequalities. Gender inequalities come from norms, values, stereotypes, structures, and systems that still believe that men should be ahead of women, allowing discrimination toward women (Buenestado-Fernández et al, 2024). The idea that men are better than women is called patriarchal ideology. It believes men have masculine and dominant roles while women have subordinate or feminine roles (Soedarwo, 2014). This is an ideology that subjugates women and puts them as inferior beings (Rawat, 2014). Furthermore, this is a strong ideology that leads to a belief that men can oppress women as it can be found in many places, like families, academies, and even religious institutions (Soedarwo, 2014).

This study analyzes a literary work called “Daughter of the Book” by Dahlia Adler (2018). “Daughter of the Book” is a story about a female protagonist called Rebekah who is curious about everything. She is from a religious Jewish family who always obeys what the Torah says. She always dreams of learning about the Torah in a religious school because she is annoyed that her father always prohibits her from attending it. Her father always says that women do not need to get a high education because it is believed that it will distract women from their important task, which is to raise a religious child. Based on the explanation above, it can be concluded that Rebekah faces patriarchal ideologies because her father prohibits her from doing anything. This article examines the patriarchal

ideologies that Rebekah needs to deal with as a woman in this story. It analyzes the types of patriarchal ideologies that Rebekah experiences in this story. To help the writers to conduct this study, the writers decide to apply the feminist literary theory from Tyson (2011). This theory can become a tool to enhance women's degrees and positions to be equal to men's degrees and positions (Prasetyo & Suryaman, 2022).

There are two research which also discuss patriarchal ideologies in literary works. The first research is the research conducted by Prastanti & Syamsi (2022) which discusses the patriarchal ideologies found in the novel "Rajni Sari" by Andri Chang. They use the theory of critical discourse analysis by Fairclough to analyze the patriarchal ideologies in the novel "Rajni Sari" by Andri Chang. This is different from the research conducted by the writer because the writer uses the theory from Tyson (2011) to find out the patriarchal ideologies in the short story "Daughter of the Book" by Dahlia Adler. They found that patriarchal ideologies in the novel aim to control the hearts, minds, and feelings of women. Not only do men use patriarchal ideologies to control women, but they also use them to show their dominance towards women. Then, women must have good behaviors for husbands, kings, and God.

The second research is the research conducted by Lailawati et al (2020) which discusses the patriarchal ideologies found in two Mulan movies, which were released in 1998 and 2020. Just like the previous research, this research also uses the theory of critical discourse analysis by Fairclough (2013) to analyze the patriarchal ideologies in both Mulan movies. This is different from the research conducted by the writer because the writer uses the theory from Tyson (2011) to find out the patriarchal ideologies in the short story "Daughter of the Book" by Dahlia Adler. Their research shows that the newest movie version of Mulan fails to empower women and worsens the representations of Chinese women. The role of women is dictated and reflected by both movies, but the newest version does not even show the resistance and defiance of patriarchal ideologies. It is camouflaged behind the façade of "powerful and prodigious Mulan" in the newest version, and it also lacks the representations of value and women empowerment.

2. Theoretical Basis

Men can do anything to put women into a position that is disadvantageous for women because men believe they are better than women. Begeny et al. (2020) also argue that there

are assumptions in some cultures that men are more capable than women. This explanation also shows that patriarchy comes from the culture of one society because things are believed by a set of people in a community considering cultures are products of what the societies think and believe. Tyson (2011) explains five basic concepts of patriarchal ideologies that have existed for centuries and suffered women in many places in the world.

The first example of patriarchal ideologies is patriarchy. Walby argues that patriarchy is a system of social structures and practices that put men into a position where they can dominate, oppress, and exploit women (Khaerati and Iskandar, 2023: 53). Patriarchy can be found anywhere. Walby argues that patriarchy can be found in society, like in media, state, work, religion, or the education system, and it can also be found in the familial units that have been transmitted from generation to generation (Gupta et al.: 5).

The second example is traditional gender roles. Tyson argues that traditional gender roles believe that men are naturally rational, strong, protective, and decisive while traditional gender roles believe women are irrational, weak, nurturing, and submissive (Izzuddin et al., 2021: 4). This thought comes from the manifestation of a social institution. Chusna et al (2017) believe that social institution “divides” men and women based on their roles in the family. Men are “determined” by society to provide the income for the family, which is why society considers ideal men must be strong, rational, protective, and decisive. In contrast, society expects women to be the caretakers of the home and the emotional relations of the family. Hence, women are considered irrational, weak, nurturing, and submissive.

Then, the objectification of women is also a part of patriarchal ideologies. According to Tyson (2011), the objectification of women happens when the patriarchal considers that women who adhere to traditional gender roles are “good girls” and women who violate traditional gender roles are “bad girls”. The feminists believe that the patriarch does not view women as independent human beings because women are evaluated only in terms of their usefulness to patriarchal men. However, when it comes to the objectification of women, the most common case of objectification of women is sexual objectification. Kellie et al (2019) explain that sexual objectification is an act of viewing another person as an instrument to be used for sexual goals. Objectified women are always

seen as less than other humans as they are perceived to have less of a mind for thoughts or decisions.

Furthermore, sexism is the next form of patriarchal ideology. According to Tyson (2011), sexism is the belief that women are naturally inferior to men, which means that women are less intelligent, less rational, or less courageous than men. Women are also considered mentally weak by men who believe in sexism. Glick & Fiske (2011) explain that men who believe in sexism think that women are also mentally weaker than men. This relates to the previous explanation from Tyson (2011) which explains that sexism is an ideology that believes that men are more superior than women.

Finally, the last example of patriarchal ideologies is the “cult of ‘true womanhood’”. According to Tyson (2011), in the Victorian era, Victorian patriarchy introduced the concept of ‘true womanhood’, which idealized what it called the “true woman”. The “true woman”, who fulfilled her patriarchal gender role in every way, was considered fragile, submissive, and sexually pure and it also limited women to “womanly” domains like the cultivation of personal beauty, cooking, and home fashions. She also explains the implementation of ‘true womanhood’ was ironically done in women’s education in the early nineteenth century. Perkins (1983) explains that the aim of women’s education was reinforcing the idea of women’s natural position of subordination and focusing on women being loving wives and good mothers.

3. Research Method

This article uses the qualitative research method because the data are not manipulated and it consist of words and phrases. According to Creswell (2013), qualitative research is used to explore and understand the meaning of individuals or groups ascribed to a social human problem. It means that this qualitative research focuses on understanding social phenomenon that happens in society. In addition, Zohrabi (2013) argues that qualitative research use interviews, diaries, journals, classroom observations and immersions, and open-ended questionnaires. It aims to obtain, analyze, and interpret the data content analysis of visual and textual materials, and oral history. Based on that explanation, the writer aims to interpret the patriarchal ideologies found in the society of Rebekah in the short story because patriarchal ideologies are considered social phenomena.

The data collection in this article is taken from the short story “Daughter of the Book”, which is a part of short stories in a book called “The Radical Element: 12 Stories of Daredevils, Debutantes, and Other Dauntless Girls”. The data collection consists of 23 pages which will be analyzed by using feminism theory. Furthermore, the existence of patriarchal ideologies can be concluded after the research results are found. The data of this study are in the form of the character’s monologue, dialogue, and the author’s narration collected from the short story. This study uses content analysis to understand how patriarchal ideologies influence the main female character, Rebekah, in this short story, considering it can reveal important information about certain phenomena in the text (Kleinheksel et al., 2020).

4. Discussion

This part will discuss the result of this study. The writer finds out three patriarchal ideologies which will be discussed in this study. They are the “cult of ‘true womanhood’”, traditional gender roles, and the objectification of women which exist in the society of Rebekah’s place.

4.1 The “Cult of ‘True Womanhood’”

“Daughter of the Book” is a short story about a main female protagonist called Rebekah who always wants to learn about the Torah, but she is annoyed with the fact that her father always says that women don’t need to learn further about the Torah because the main aim of women is to raise a religious child for the family. Her father also says that if Rebekah always keeps wondering about anything, she will not become a proper Jewish like she is supposed to be. This shows that her father is obsessed with his daughter being “a true Jewish woman”, or it is called the “cult of ‘true womanhood’”.

Here is the evidence of the previous explanation about the “cult of ‘true womanhood’ that Rebekah experiences.

“You do not need any such instruction, child,” Papa said firmly. “Our Sages are very clear that it is most important for the women of Israel to focus on nurturing a family and maintaining a kosher home. How can you have time to learn everything you need to know in order to be a proper Jewish bride and mother if you’re filling your head with other things? If you marry a scholar, how will you support his Torah study if you do not learn the skills needed to maintain a boarding house or store?” (Adler, 2018, p. 9 – 10).

This quotation shows that the “cult of ‘true womanhood’” exists in this short story because Rebekah’s father always forces Rebekah to become a proper Jewish bride and he does not like that Rebekah wants to study a lot of things because he believes that being a proper Jewish woman means that woman should just stay at home and support everything her husband does. He always says to Rebekah that if she keeps distracted without learning how to maintain a boarding house, it means she does not support her husband to learn Torah.

Furthermore, this indicates that Rebekah is being forced to be a ‘true woman’ by her father because Rebekah can’t determine her own future as her father forces her to become what he wants. This actually proves what Lois Tyson says that women are always forced to become ‘a true woman’ because men believe that ‘true woman’ will fulfill her patriarchal gender roles in every way. According to Tyson (2011), the patriarch in the present days idolizes ‘helpless women’ whose abilities are limited to “womanly” domain like the cultivation of personal beauty, cooking, and home fashions and who makes men feel capable, powerful, and in control.

The next quotation below also shows another example of the “cult of ‘true womanhood’” that Rebekah needs to deal with in this short story.

“With his wife . . . She had known, deep down in her heart, that this suggestion would arise, but hearing the words spoken aloud made her wish she could shed her skin like the serpent of Eden.

“Papa, I . . . I do not feel . . . I am not . . .”

“You want to someday wed, do you not? To fulfill the mitzvah of Pru U’Rvu and bring more children into the Jewish community?”

Rebekah nodded numbly. She did. But not yet.” (Adler, 2018, p. 20).

This underlined quotation shows another example of the “cult of ‘true womanhood’” that Rebekah father applies to his daughter. Rebekah’s father believes that the ‘true Jewish woman’ must get married to a man as soon as possible to fulfill what the Torah says. Furthermore, her father catches up with his daughter and Caleb, someone who hasn’t married, in Caleb’s house. Based on the religion that they believe, man and woman being together could be considered as big sins because they have not married yet. Actually, Rebekah realized that this arranged marriage would happen in one day, but she did not expect it to be like this. She was thinking that her father was just furious with her because

she was learning Torah without agreeing with her parents, but did not expect that her father would discuss about his plan to make her marry to Caleb.

Even though the reason why Rebekah was in Caleb's house was because she was studying Torah with him, her father does not want to listen to her. He still believes that Rebekah should get married as soon as possible, especially after being found in a man's house, because he believes that is what 'the true woman' must do, getting married and raising ~~up~~ children. This clearly indicates that her father believes in "the 'cult of true womanhood'". According to Tyson (2011), the patriarch in the present days idolizes 'helpless women' whose abilities are limited to "womanly" domain like the cultivation of personal beauty, cooking, and home fashions and who makes men feel capable, powerful, and in control. This supports what Tyson states that women are always forced to become 'a true woman' because men believe that 'true woman' will fulfill her patriarchal gender roles in every way.

4.2 Traditional Gender Roles

This short story also contains the examples of traditional gender roles that Rebekah experiences. She is experiencing traditional gender roles because she wants to learn Torah all by herself, but her father does not let her do that. He does not even let her determine her own future because he believes that is a logic choice for Rebekah just to stay at home instead of studying in a school that she has always been hoping. Furthermore, her father thinks that Rebekah will be distracted from the main aim of woman, which is growing up a child, if she goes to school.

Here is the evidence of the previous explanation about traditional gender roles that Rebekah experiences.

"What about school?" she pleaded, taking one last chance. "You mentioned Miss Gratz's school in Philadelphia. . . ."

Her father laughed, and his mirth had never sounded so cruel. "You reckon your mama and I would send you away from your home and family to study under the tutelage of that woman? I think not. I am kind enough to give you a choice here, Rebekah. You will speak to the matchmaker tomorrow, or Mama will ask Mrs. Baron to take you as an apprentice at her boarding house; I am certain she could use plenty of assistance with her sweeping and washing, and you would learn some much-needed skills in return. It seems I made a poor choice in your education once, and I will not make that mistake again." (Adler, 2018: 21).

This underlined quotation shows the example of traditional gender role that Rebekah experiences in this story. Rebekah is always told that Jewish women can't attend school because it is believed that women do not need to get a higher educational degree as their important task is to grow up a Jewish kid. However, when she finds out that there is actually a school for both Jewish men and women in Philadelphia, she is relieved because she thinks it is her chance to fulfill her curiosity. It is actually proof for Rebekah that women can actually get a similar educational degree as men, but, unlike Jewish women in Philadelphia who can get a privilege to attend school, Rebekah grows up in a traditional family which still believes in male superiority. She lives in a family where activities like studying or working can only be done by men and women are supposed just do the housework.

This clearly illustrates how Rebekah is experiencing a traditional gender role in her own family. If Jewish women supposedly prohibited from attending school, Jewish women in Philadelphia should also be unable to attend school. This actually shows that Rebekah's father does not allow his daughter give her opinion about her own future as he believes that the only one who should determine her future is Rebekah's father. He believes that letting Rebekah determine her own future was a mistake because he feels that giving Rebekah a choice just makes her a "rebellious woman", who only believes in her emotion. This example aligns with Tyson's (2011) theory of traditional gender roles, which posits that men are viewed as naturally rational, strong, protective, and decisive, whereas women are seen as naturally irrational, weak, nurturing, and submissive. Women today continue to face exclusion from equal access to leadership and decision-making positions, both within the family and in the broader realms of business and politics. There is another example of traditional gender role that Rebekah experiences in this story, which will be explained below.

"I do not have time for this nonsense, Rebekah. I have a son who needs to learn Talmud, as does Mr. Laniado. The community has decided what you need to know, and you need to trust your community. Kol Yisrael arevim zeh lazeh — all of Israel is responsible for one another. You need to accept that your elders know what is best." (Adler, 2018:19).

This utterance also shows another example of how Rebekah is facing traditional gender role in this story. Rebekah asked her father what she should do to become a good person because she did not want to disobey her parents. Instead of getting an answer which

can erase her confusion, her father says that Rebekah just needs to trust what he has set for her future. This clearly shows that women are not allowed to determine their own future because most men think that women can not make a rational decision. This supports what Tyson says about traditional gender roles. According to Tyson (2011), in traditional gender roles, men are seen as naturally rational, strong, protective, and decisive while women are seen as naturally irrational, weak, nurturing, and submissive. Women today are still excluded from equal access to leadership and decision-making positions in the family as well as in the world of business and politics.

4.3 The Objectification of Women

Finally, this story contains the objectification of women that Rebekah needs to deal with. Rebekah really wants to get a proper education, but she can't reach that because her family doesn't support her idea. Rebekah grows up in a family which believes that if women do "what women must do", which are getting married and growing up children, women will be considered as "good women". Otherwise, if women violate "what women must do", they can get bad consequences from their family, or the society.

Here is the evidence of previous explanation about the objectification of women that Rebekah experiences.

"A woman's role in the home is very important, Rebekah," he said, his voice patient but firm. "Men would not be able to both learn and provide for our families if women didn't—"

"I know." She exhaled sharply. "I know. I hear so much about the woman's role in Klal Yisrael, and I know it is important. But Papa learns and works, and so do the other men of Mickve Israel. If you all have time to do both, why don't we?" (Adler, 2018:13).

This quotation shows that the objectification to women exists in this story because Rebekah is indirectly told by Caleb that women who do "what women must do" are good women. Rebekah says that she wants to learn more about everything in her religion as she believes that if men can work and learn at the same time, women should be able to do similar things. Caleb responds it by saying that a woman's role in the home is important to support his work and study. This implies that women who disobey this will be considered as "bad women" because they don't help their husbands to study and work. This actually supports Tyson's argument about the objectification of women. According

to (Tyson, 2011), women who adhere to traditional gender roles are considered “good girls” because they are “useful” to their husbands, brothers, or fathers. In contrast, women will be considered “bad girls” if they violate traditional gender roles, particularly violating the rules of sexual conduct for patriarchal women. Patriarchy never sees women as independent human beings with their own goals, needs, and desires because women are only judged in terms of their usefulness to patriarchal men.

Based on the result of this study, it shows that Rebekah faces three patriarchal ideologies which put her, and women in general, in a disadvantage position; they are the “cult of ‘true womanhood’”, traditional gender roles, and the objectification of women. In the “cult of ‘true womanhood’”, the patriarchal men in the place where Rebekah lives are obsessed to make Rebekah become what they want, a ‘true woman’ that the main purpose of her life is to serve her husband. Then, traditional gender roles experienced by Rebekah happens when she wants to learn Torah all by herself, but her father does not let her do that. Finally, the objectification of women experienced by Rebekah happens when Rebekah really wants to get a proper education, but she can’t reach that because her family doesn’t support her idea.

5. Closing

This study shows that Rebekah faces three patriarchal ideologies which put her, and women in general, in a disadvantaged position; they are the “cult of ‘true womanhood’”, traditional gender roles, and the objectification of women. Based on these findings, it can be concluded that patriarchal ideologies in the case of Rebekah can be found in her family, which comes from her father. Rebekah’s conservative father believes that patriarchal ideologies are the correct way to raise his daughter. "Furthermore, Rebekah’s father applies these patriarchal ideologies due to their societal background". “They grew up in a society where men believe that women must follow men to become ‘true Jews’”. The norms, values, and stereotypes in their society do not favor women developing themselves to become what they want”.

Bibliography

- Begeny, C. T., Ryan, M. K., Moss-Racusin, C. A., & Ravetz, G. (2020). In Some Professions, Women Have Become Well Represented, yet Gender Bias Persists—Perpetuated by Those Who Think It Is Not Happening. *Science Advances*, 6(26), 1–10. <https://doi.org/10.1126/sciadv.aba7814>
- Chusna, A., Taufiqurrohman, M., & Suzanna, L. (2017). Gender Role in Rural Life: An Audience Reception Analysis on Banyumas Films in Reformation Era. *Lingua Cultura*, 11(2), 115. <https://doi.org/10.21512/lc.v11i2.1818>
- Coşgun, G. E. (2022). An Exploration of Literary Genres Through the Eyes of Pre-Service English Teachers. *Educational Process: International Journal*, 11(1), 14–27. <https://doi.org/10.22521/edupij.2022.111.2>
- Creswell, J. W. (2013). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*. Pearson Education Limited
- Glick, P., & Fiske, S. T. (2011). Ambivalent Sexism Revisited. *Psychology of Women Quarterly*, 35(3), 530–535. <https://doi.org/10.1177/0361684311414832>
- Gupta, M., Madabushi, J. S., & Gupta, N. (2023). Critical Overview of Patriarchy, Its Interferences With Psychological Development, and Risks for Mental Health. *Cureus*, 15(6), 1-11. <https://doi.org/10.7759/cureus.40216>
- Izzuddin, I., Dalimunthe, R. P., & Susilo, S. (2021). The Portrayal of Women in Arabic Textbooks for Non-Arabic Speakers. *SAGE Open*, 11(2), 1-14. <https://doi.org/10.1177/21582440211014184>
- Kellie, D. J., Blake, K. R., & Brooks, R. C. (2019). What Drives Female Objectification? An Investigation of Appearance-Based Interpersonal Perceptions and the Objectification of Women. *PLoS ONE*, 14(8), 1–21. <https://doi.org/10.1371/journal.pone.0221388>
- Khaerati, A. M. (2023). The Representation of Patriarchal Ideology in Amy Poehler’s Movie “Moxie.” *Journal of English Literature and Linguistics Studies*, 2(2), 51-62. <https://ojs.unm.ac.id/jell/article/view/46521>
- Kleinheksel, A. J., Rockich, N., Tawfik, H., & Wyatt, T. R. (2020). Qualitative Research in Pharmacy Education: Demystifying Content Analysis. *American Journal of Pharmaceutical Education*, 84(1), 127–137. <https://doi.org/10.5688/ajpe8417113>
- Lailawati, R., Hutahaean, S., Islami, Q., & Nursafira, M. S. (2020). The Camouflage of “Tough Woman”: The Resistance of Female Character Against Patriarchal Ideology in Mulan. *Elsya: Journal of English Language Studies*, 2(3), 72–76. <https://doi.org/10.31849/elsya.v2i3.4926>

- Perkins, L. M. (1983). The Impact of the “Cult of True Womanhood” on the Education of Black Women. *Journal of Social Issues*, 39(3), 17–28. <https://doi.org/10.1111/j.1540-4560.1983.tb00152.x>
- Prasetyo, A. F., & Suryaman, M. (2022). Women’s Resistance Against Patriarchy in the Novel *Garis Perempuan* by Sanie B. Kuncorotle. *International Journal of Linguistics, Literature and Translation*, 5(2), 28–33. <https://doi.org/10.32996/ijllt.2022.5.2.5>
- Prastanti, P. N., & Syamsi, K. (2022). Patriarchic Ideology in Rajni Sari’s Novel by Andry Chang: Critical Discourse Analysis Study. *International Journal of Linguistics, Literature and Translation*, 5(4), 225–232. <https://doi.org/10.32996/ijllt.2022.5.4.27>
- Rawat, P. S. (2014). Patriarchal Beliefs, Women’s Empowerment, and General Well-Being. *Vikalpa*, 39(2), 43–55. <https://doi.org/10.1177/0256090920140206>
- Riskian, N., & Rindang, F. B. (2019). Culture Mirroring in Female Dimension: Feminism Research Based on Short Stories *BH* by Emha Ainun Nadjib. *Proceeding of the International Conference on Literature*, 1(1), 824–831. <https://doi.org/10.24815/.v1i1.14824>
- Soedarwo, V. S. D. (2014). Political Ideology Meaning and Patriarchal Ideology of Female Politicians in Indonesia: A Case in Malang. *Procedia Environmental Sciences*, 20, 486–495. <https://doi.org/10.1016/j.proenv.2014.03.061>
- Tyson, L. (2011). *Using Critical Theory: How to Read and Write About Literature*. Routledge.
- Zohrabi, M. (2013). Mixed Method Research: Instruments, Validity, Reliability and Reporting Findings. *Theory and Practice in Language Studies*, 3(2), 254–262. <https://doi.org/10.4304/tpls.3.2.254-262>

