



Women's Emancipation in *Hanung Bramantyo's Kartini Film*: Naomi Wolf's Feminist Perspective

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Abstract. Women are closely related to the word feminism. Women are very interesting to study, because women have a very important role. Likewise with documentaries that talk about emancipation. This study aims to describe the reality of women's lives during the Dutch colonial period, as well as their relationship with feminism in the perspective of Naomi Wolf. Naomi Wolf is a feminist figure who speaks out loud about women's rights and gender justice. This research method is descriptive qualitative with Naomi Wolf's feminist approach model. The object of this research is the film *Kartini* by Hanung Bramantyo. The source of research data is documentary data or dialogue in the *Kartini* film. The data in this study were obtained from the Listening and Recording Techniques. Data analysis was carried out by synchronizing data with Naomi Wolf's feminist theory. The results of this study are the existence of feminist thought movements from Naomi Wolf's perspective which include (1) women and the way of life, (2) women's emancipation movement, (3) women and the expression of truth, (4) women and the principles of life, (5) ideas for women and girls. Women, (6) women's human rights and (7) the rise of women's education. This research is important to do so that gender inequality that occurred during the Dutch colonial period does not happen again today.

Keywords: Film · *Kartini* · Feminism · Naomi Wolf

1 Introduction

During the Dutch colonial period, not all women received education, only the nobles received formal education. The other group is illiterate. This is based on the opinion of N. Dwijo Sewojo, an instructor at a teacher education school in Yogyakarta. He stated that the Javanese society during the Dutch colonial period was divided into four classes with different statuses of women, namely the poor, the middle class, the santri group, and the priyayi group [1]. However, in this all-digital era, women in Indonesia have had careers outside the home, and even aspire to get an education, enter a well-known university so that it becomes a guarantee to be accepted in the company. Many women have appeared in public, they work as teachers, reporters, doctors, artists, presenters and

others. This makes women feel free. Women are free to express and actualize themselves to the public and do things that usually only men can do. Women and men have equal rights in all aspects of life. This discourse is called the emancipation of women.

Emancipation means liberation from domination. Emancipation is a struggle to be free from the bonds of customs and traditions that bind women at that time, namely during the Dutch colonial period. Kartini in her letters expresses her thoughts related to women. Namely the desire to be free, get an education and do not want to be polygamous [2]. Because during the Dutch colonial period women lived to get married and were ready to be married, without seeing and caring about the love and how many wives of their future husband.

We can get knowledge anytime and anywhere, we can get it from reading books, internet, radio, even from educational films. Indonesia has a lot of history that we must know, the history of Heroes who risked their lives to fight for independence. They died on the battlefield and were willing to leave their children and wives for independence. Similarly, the struggle of R.A. Kartini in fighting for gender equality in the 1900s. in films such as Kartini's courage against Javanese traditions that have existed for a long time, to her intelligence which she disseminated to Indonesian women who were not allowed to undergo education, because at that time only the nobles were entitled to education and women could not be smarter. From men. Today, history can be found in books, articles, or on television in the form of films. This title is interesting to study. Based on what's happening right now. Women are free to actualize themselves in public without any pressure from anyone. Indonesian women must continue to defend what Kartini has fought for for Indonesia.

Kartini film by Hanung Bramantyo has a duration of 119 min. The cast in this film include Dian Sastrowardoyo as R.A. Kartini, Acha Septiarsa as Roekmini, Ayushita as Kardinah, Reza Rahardian as Kartono, and Christine Hakim as Ngasirah. Kartini's father was a governor who was later appointed regent of Jepara. In the Dutch colonial era, a regent had to marry a nobleman. Therefore, the father of Raden Mas Ario Sosroningrat had to remarry a woman of noble descent, this was because Kartini's mother, MA Ngasirah, was not of noble descent. So, the father remarried to Raden Adjeng Woejan descendant of the king of Madura.

Although Kartini's mother was the first wife of her father. However, it has a different status because of differences in caste or degrees which were regulated by the Dutch colonial government at that time. Therefore, Kartini felt awkward and stiff if she had to call her own mother with the nickname Yu (aunt) which is usually used to call a maid or housemaid. Meanwhile, his mother had to call him Ndoro Ayu (Tuan Putri). In addition to the difference in degrees, Ngasirah's mother had to live in the maid's room, so this made little Kartini feel unable to let go of her longing even though she just wanted to sleep with her biological mother because it was forbidden by customs and traditions at that time.

Therefore, the researcher uses Naomi Wolf's feminist view. Naomi Wolf is an initiator who speaks out loud about the strength and defense of women and provides opportunities for women to play a role in all aspects of life.

Feminism is a study that discusses the women's movement regarding the resistance to the division of labor. It establishes men as the rulers of the public sphere, while

women are only housewives without any rights in the public sphere. They carry the entire workload for almost 24 h in family life [3].

When discussing feminism, the fundamental question arises "what is the role of women?" There are essentially four answers to this question. First, women's positions and experiences in most situations differ from those of men. Second, the position of women in most situations is not only different, but also less favorable or unequal to that of men. Third, the situation of women must also be understood from the point of view of direct power relations between men and women (women are subordinated). Fourth, women experience differences, inequalities and various oppressions based on position in stratification or oppression factors and privileges based on class, race, ethnicity, age, marital status and position in the current era of growing globalization [3].

Women are synonymous with feminine words. As explained in Helgeson that gender roles refer to expectations that are in line between men and women [4]. Basically, men are strong, independent, and competitive. On the other hand, she is caring, expressive, polite, gentle, and helpful. In other words, women here are closer to the word feminine. Wolf emphasizes that there are always two approaches to the issue of feminism. The first is called victim feminism and power feminism [5].

Victim feminism is based on the assumption that there is an essence of female goodness that applies universally, along with powerlessness, which is also universal. Of course, here men are considered as cruel criminals. Victim feminism can be considered obsolete because the psychological condition and living conditions of women have changed a lot, so it is no longer possible to pretend that the urges to dominate, to attack, to take over or to exploit others are the 'trademarks' of men. Men only [5].

Victim feminism slows down women's progress, hinders self-knowledge, and is responsible for some patterns of thinking that are inconsistent, negative, chauvinistic, and in all respects regressive or regressive. One of the features of this feminism is the abuse of the fact that women are really victims [5]. Meanwhile, power Feminism argues that neither men nor women have a monopoly on defects in human character. Not attacking men as a gender, but challenging the disproportionate power held by men. And views the social assessment of 'men are better than women' as a wrong judgment [5].

Power feminism wants to include more women. The ideology he upholds is flexible and inclusive, it is encompassing. The following is the essence of the principles, namely: (1) women and men both have great meaning in human life; (2) women have the right to determine their own destiny; (3) women's experiences have meaning, not just unimportant nonsense; (4) women have the right to tell the truth about their experiences; (5) women deserve more of everything they don't have just because they are women: respect for others, respect for themselves, education, safety, health, representation, and finances [5].

Kartini film is chosen as the object of study because this documentary is a true story of an Indonesian women's emancipation figure who was very instrumental for Indonesian women, besides that, this documentary also received positive responses, especially from Indonesian women. The most important thing is because of her thinking that Indonesian women can live life freely without any restraints from all aspects of life. Based on the discussion and background above, the purpose of this study is to describe the reality

of women's lives during the Dutch colonial period in the Kartini film through Naomi Wolf's feminist perspective.

In compiling this research, the researcher conducted a literature search with the same theme as the one being studied as a consideration and reference. This search is also to avoid plagiarism and prove that the title of this research does not yet exist or to complement another research. The results of several previous studies that have a correlation with the research studied are as follows: First, a study concerning feminism in the Marlina film. It conveyed the things that the main character does in fighting for his rights with a sense of courage. It described the struggle of the main character in the film. Then the conclusion that can be drawn is an invitation for women to fight the patriarchal culture that harms women as well as an invitation to always stand on their own feet and not depend on men [6].

Second, study entitled "Women's Resistance in the Film for Sama: A Study of the Middle East from Naomi Wolf's Perspective of Feminism". Using descriptive qualitative approach and library research as research methods. The purpose of this study is to explain and describe the forms of women's resistance efforts in the middle of the Middle East conflict in the film For Sama as a Middle Eastern study from Naomi Wolf's feminist perspective. The conclusion drawn from this research is about the resistance of women as journalists, wives, and mothers who dare to be responsible for each gender role and even risk their lives and have strong resilience to stay in a place where there are still many conflicts and bloodshed for the sake of justice, leaders and freedom of Syria [7].

Third, the title of this research is "Patriarchal Culture in the Kartini Film (2017) by Hanung Bramantyo". The purpose of this study is to describe the representation of patriarchal culture, the resistance of Kartini's character to patriarchal culture; and the reactions of other characters to Kartini's resistance in the Kartini film. Then, the conclusions are (1) The representation of patriarchal culture in the Kartini film appears in the order of Javanese cultural values. (2) Kartini's rejection of patriarchal culture was shown through her attitude of defiance and opposition to the order of Javanese values. (3) In an effort to fight patriarchal culture, Kartini was supported by her older brother, Raden Kartono, and Raden Ario Sosroningrat [8].

Fourth, the research has the title "The Struggle for Women's Emancipation in the Film "Kartini" by Hanung Bramantyo in Roland Barthes' Semiotic Perspective". The aim of this research is to semiotically analyze the struggle for women's emancipation in the Kartini film by Hanung Bramantyo. Then the conclusions of this study are (1) the emancipation of women in the field of education in the Kartini film is seen from Kartini who sharpens the mind, (2) the emancipation of women in the field of work in the Kartini film is seen from the actions of Kartini and her sisters who bring a work to be shown, (3) The emancipation of women in politics in the Kartini film is seen as Kartini meeting an engraver in the village to order some carvings to be sent to the Netherlands, which means that Kartini is trying to solve the problems of rural communities where carving orders are not available [9].

The similarity of the four studies with this current research is that they both have the theme of women, and use qualitative research methods. The difference lines in the blade of analysis or the view used to analyze. Third and fourth research both use the Kartini film as the object of research in different perspectives. However, the second research

made the film *For Sama* the object of study, then the first research made the film *Marlina Si Killer in Four Acts* the object of research. Based on the investigation of previous studies, it can be concluded that this research is a continuation of previous studies.

2 Method

The method used in this research is descriptive qualitative method and literature study. The data source for this research is a documentary by Hanung Bramantyo, namely *Kartini*, which was released in 2017 and can be accessed on Youtube, Vidio, Netflix and other applications. Other references are also obtained from literature studies to support and develop research data.

2.1 Data Collection

Data collection techniques go through several stages as material to answer and solve research problems. Namely: (1) observing or listening to every scene and conversation of each character in the *Kartini* film. (2) note every important point related to the formulation of the problem in detail and descriptively. (3) looking for references or supporting data through libraries such as journal articles, theses, or related books.

2.2 Data Analysis

After the data was collected, then the data were analyzed descriptively using Naomi Wolf's feminism theory as an analysis material. The data processing process is carried out in the following steps: (1) Determining the relevant data. (2) Disaggregating data related to Naomi Wolf's feminist theory. (3) Processing data. (4) Draw conclusions as an answer to the problem formulation.

3 Findings and Discussion

This article tries to describe the reality of women's lives during the Dutch colonial period in *Kartini's* film, as well as its relationship with Naomi Wolf's feminist theory. And here the researcher finds some descriptions and realities of the lives of women during the Dutch colonial period and of course it has something to do with Naomi Wolf's feminism theory.

Raden Adjeng Kartini was born in Jepara, Central Java on April 21, 1879 and died in Rembang, Central Java, on September 17, 1904 at the age of 25 years [10]. R.A. Kartini is a figure who builds the spirit of women at that time so that they don't just fall in the bed, well, and kitchen. She is a friendly girl who likes to humble herself and refuses to be arrogant. She is the pioneer of women's emancipation discourse.

3.1 Women and Way of Life

During the Dutch colonial period, noble daughters had to become Raden Ayu (a term for married nobles), the requirement for marriage was that women had to undergo a period of seclusion, which was to lock themselves up at home since their first menstruation until they were proposed by noble men they didn't know, no matter what. If made the first, second, third and even fourth wife. Women are just resigned to waiting for an application to come, not having the right to make their own life choices.

This is in accordance with the second principle of Naomi Wolf's feminism power, namely that women have the right to determine what they think is right for themselves and has the right to determine their way of life [5]. Only men deserve education and women are only used as jewelry at home. Within the structure of Indonesian society, and the world in general, there is a gap between the status (rights and obligations) and roles of men and women caused by the patriarchal system, which perpetuates male superiority [11].

The image of Javanese women is closely related to the manners that accompany it. The view that women must be obedient, loyal and gentle has been embedded in social life in Java. Culture and values in society that have been shaped in such a way, create a division of roles between men and women where the public role is played by men, while the domestic role is played by women. The public role played by men produces both material and position that give him a superior position. While the role of women who do not produce material or position makes them placed in an inferior position [12]. As a result of this group difference, men look down on women, because they cannot produce material things.

3.2 Kartini and the Emancipation Movement

Kartini felt that her life was constrained and limited by gender. He couldn't do anything for his life and just waited for the fate of the future to come to propose to him. Kartini has a brother named Kartono. He was the one who opened Kartini's mind so she wouldn't fall and change her life.

Kartono: The body can be swallowed by the ground or burned on firewood, but your mind has no time limit.

Kartono: *Mblebuo neng kamar ku, nang kono onok lawang kanggo metu sako kamar pingitan.* [Go to my room, there is a door to get out of the seclusion room].

Kartono: Don't let your mind be imprisoned, don't wait in the Netherlands.

By following the orders of his master. Kartini entered Kartono's room and opened the cupboard. There are some books there. He took a book entitled Hilda Van Suylenberg by Cecile de Jong. He read page after page of the book. Kartini was very motivated by Hilda. Hilda is a lawyer and activist for the poor and women's rights. Hilda is married and has a child. But Hilda is not bound by her profession as a mother and wife. He can still actualize himself and even help others. The phenomenon that occurs in today's society is the increasing number of women helping their husbands to find additional income, apart from being driven by the economic needs of the family, women are also increasingly able to express themselves in the family and society. The economic situation

of the family affects the tendency of women to participate in the labor market, in order to help improve the family economy [13].

This is also in line with Naomi Wolf's opinion that at one level, all women should be able to have the word 'feminism' as a theory that tells of personal self-esteem and the dignity of all women. In this sense, admitting "I am a feminist" should be equivalent to saying "I am a human being". It is at this level that we can put pressure on women who believe in themselves, whatever their beliefs, to enter the public debate. This level demands that the world opens its doors to all women indiscriminately, regardless of the 'scale' of goodness. Just as men can freely exploit themselves [5].

3.3 Women and the Expression of Truth

Kartini received a letter from kang mas Kartono. In the letter Kartono said:

Kartono: What you have right now will mean nothing if it's only for yourself, you have to share it. Change can't go alone.

Kartini: *Njeh Mas* [It's okay mas].

Kartini's younger siblings, Kardinah and Roekmini, have started their time in seclusion with her. Kartini plans to share what she has and her experiences with her two younger siblings. In accordance with the fourth principle of power feminism promoted by Naomi Wolf that women have the right to reveal the truth about their experiences [5]. Kartini wanted to reveal the truth that the traditions they had been doing so far were very detrimental to women. They have the right to determine their lives. Kartini invited her two younger siblings to change their traditions. So that women are no longer used as decorations that can be thrown away when they are not needed. Kartini influenced her two younger siblings. He said that if we were Raden Ayu, we would serve men who were not of your choice. Finally, Kardinah and Roekmini participated in Kartini's struggle, in order to get out of this tradition.

Feeling that women are treated unfairly in society because of the concept of gender makes some feminist psychologists aware of and analyze the errors of gender theory. They invite the whole community, especially women, to realize that they have been treated unfairly by the concept of gender and develop a new concept that erodes the difference in treatment for women and men. It must be realized that the concept or ideology of gender makes humans so divided [14].

3.4 Women and the Principle of Life

Kartini, Kardinah, and Roekmini wanted to go to Mrs. Ter Horst to deliver his writing which will be published tomorrow. However, their kang mas named Slamet did not allow them to leave the house. Slamet did not want Kartini to be more advanced, smart, and developed than men, especially herself. At that time women could not be more advanced than men. Their reputation as men will decline if this happens. Slamet asked his priest for permission to take over the care of his younger siblings. Even though Kartini and her two sisters were not allowed to leave the house. However, they had the idea of getting his writings to Mrs. Ter Horst. They slipped a piece of paper in the food to be given to Mrs. Ter Horst. On the paper it was written that they were asking for help because they

were locked up at home. This narrative is in accordance with the feminism principle of Naomi Wolf's power, namely that women and men both have great meaning in human life [5].

Men are considered better than women are a common thing at that time. Women are bound by the cultural traditions of society, which prohibit women from developing as they wish, freely expressing themselves. As stated by Naomi Wolf, power feminism argues that both men and women do not monopolize defects in human character, do not attack men as a gender, but challenge the disproportionate power held by men. And views the social assessment of 'men are better than women' as a wrong judgment.

3.5 Women's Idea

Kartini wanted to give the carpenter's carpenter with a puppet patterned design made by her sister, so that they could be carved and sent to the Netherlands to be sold. Father Sosroningrat agreed to this. However, Mr. Mas Sosrobuono was against it. He mocked Kartini, for entrusting the carving to a carpenter who could not speak Dutch. At first the carpenters were also unsure of their abilities. They are afraid because their timber sales are declining. But Kartini did not give up trying to convince the carpenters. He said that if this pattern was made it would be beneficial for their village. Their income will increase. Thanks to the help of the priest, the carpenters finally agreed to make the carvings. This can be seen in the following dialogue:

Sosroningrat: *sing nentang kartini, podo karo nentang aku.* [Those who oppose Kartini are the same as those who oppose me].

This is in accordance with Naomi Wolfy's statement that women's experiences have meaning, not just unimportant nonsense. The proof is that when Kartini proposed to use the wayang style for wood carving, the village's income increased. And they can live a better life. Women and men are creatures that have the same potential. Cooperation or gender relations can accelerate development progress in all fields, both social, economic, and political [15].

3.6 The Rise of Women's Education

Women deserve more and more of everything they don't have, including respect for others, respect for themselves, education, safety, health, representation, and finances. This is one of the principles of power feminism presented by Naomi Wolf. Women have the right to education, regardless of caste. Kartini taught women at that time the Dutch language. He didn't want them to be blind to science just because they were women. Even at that time women married at a very young age. Women are despised because they are blind to education. Awing Yunita argues that the development of roles and opportunities for women is motivated by the increased ability and educational background of women themselves, which makes their minds open to be able to actualize themselves as much as possible without having to be confined by the "power" of men [16].

Women have an important role in life. Women are the educators of children who will control their next life path. On that basis, to improve the quality and improve the position of women, education is needed. In this case, efforts need to be made to improve the ability of women, both in the intellectual, personality or skill fields [17]. R.A. Kartini argues

that education cannot be distinguished just because of the gender difference between men and women. Because for Kartini, education is not only about achieving success, but also as a dedication to the mind, soul and mind that are embedded [18].

In substance, the future of the Indonesian state, today and in the future, is in the hands of the generation living today. In the midst of the complexity of various problems faced by the Indonesian state, it has demanded the participation of all components of the nation to jointly develop this country. Likewise with the participation of women in it. Like it or not, their involvement is very important, especially with their existence which can be seen as one of the very potential assets [19].

3.7 Women's Rights

It has been explained above that women during the Dutch colonial period were forced to marry men they did not know at all, ignoring love, even though the man already had a wife. But as daughters of nobility, they must obey tradition. This happened to Kartini's younger sister, Kardinah. Kardinah was very sad when she married one of the Pematang nobles. His family does not care about the feelings of his own child. It is very sad, when women's feelings are not respected, while women are the source of human life that deserves to be respected. Men can dance with other women in front of their wives. This really hurt Roekmini's heart. She cried seeing the husbands of the women who were at Kardinah's wedding dancing with the other women.

In essence, every human being has human rights that have been attached to each of them since childhood. Real human rights are when humans are free from the authority of other humans, and are not subject to the will of any human being without their own consent [20]. Patrick's statement is in accordance with the case of Kardinah, who was forced to marry a man Aryo who she did not love. In the feminism principle of power, Naomi Wolf also states the same thing, namely that women have the right to determine their own destiny. Marriage in terms of social aspects, is actually a sacred moment that will happen once in a lifetime. And it is hoped that it will not only be limited to the completion of the pronouncement of the contract and then it will be completed, so that in social reality it is as if marriage is just a game, a place to vent the lawfulness of lust. Marriage by forcing one's will is inappropriate and does not bring any good, although perhaps one or two marriages that occur due to coercion are going well [21].

4 Conclusions

Based on the discussion above, the conclusion in this study is that there is a Women's emancipation movement that is in accordance with Naomi Wolf's thoughts, which include (1) women and the way of life, (2) women's emancipation movement, (3) women and the expression of truth, (4) women and girls. Principles of life, (5) women's ideas, (6) women's human rights and (7) the rise of women's education. This research is important to do so that gender inequality that occurred during the Dutch colonial period does not happen again today.

Women should be respected. Because we are present in this world by a woman, we call mother. The hope of this research is that it can provide a deeper understanding of

gender justice and women's rights. The shortcomings of this research, the researcher hopes to be a lesson for other researchers. Researchers hope other researchers to look for other objects so that they are not fixated on what has been written.

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