

# The Marginalization of Women in the Novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo: A Study of Feminism

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**Abstract.** This study aims to describe the form of women's marginalization in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. The method used in this research is descriptive qualitative method of analysis. The results of this study indicate that there are 13 data on the marginalization of women. The source of the data obtained is in the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo. The data of this research are in the form of dialogues of the characters, narration, behavior and thoughts of the characters in the novel that describe marginalization. The results of this study indicate that the marginalization of women in *Dian Purnomo's novel Perempuan yang Menangis kepada Bulan Hitam* obtained 13 data in the form of (1)restrictions on women's actions, (2)accepting unilateral decisions, (3)control over women's sexuality, (4)demands on women's sexuality. the needs of men, (5)control the wealth and economic resources

**Keywords:** *Marginalization, Women, Femenism*

## 1 Introduction

The novel as a literary work was created by the author based on the reality captured by the author through his point of view, so that in the novel there is an expression of the reality of life. Therefore, the presence of the novel is part of the representation of people's lives that occurred during that period. In the novel *Perempuan yang Menangis kepada Bulan Hitam*, the author describes a portrait of the life of the Sumba people who still adhere to a patriarchal system with the impact of marginalization of women. This provides a positive value that can be absorbed and realized in the lives of readers, especially related to the issue of marginalization of women because they are bound to a culture. As the people of Indonesia who have a variety of tribes and cultures, it is an obligation to maintain the preservation of their respective traditions as self-identity and to maintain ancestral heritage. However, sometimes a tradition is no longer appropriate or not suitable to be carried out, so it may need to be adjusted without losing its essence. Dian Purnomo has succeeded in raising the tradition of marrying and capturing as a social issue, especially the issue of women, which may be new information for some people. Seeing the views of the local community and the general public in seeing this tradition.

novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo is the result of the author's residency in Waikabubak given by The National Book Committee and the Ministry of National Education to stay in Waikabubak for six weeks which brought up the true story of victims of marriage and arrest. The author interviewed women who were victims of marriage and arrest to deepen the research for the sake of this novel. Along with the times, not all Indonesian cultural heritage can be preserved for a long time. One of them is like capture marriage, which actually harms women a lot.

The problem in this research is the concept of Sumbanese women who are marginalized in the name of adat, so this research is carried out through a study of feminism literary criticism. The feminist goal is gender balance or interaction. Feminists are people who adhere to feminism. Feminism comes from the Latin word, namely femina which means having a feminine character. This research was conducted through the study of literary criticism of feminism to analyze the forms of marginalization of women.

## **2 Theoretical Basis**

### **2.1 Feminism Literary Criticism**

According to Ratna (2007: 221), the word feminism comes from the word femme which means woman. Feminism is a movement that aims for equality between men and women. The problems raised by this movement are very diverse, ranging from patriarchy to political areas. According to Sugihastuti and Suharto (2019: 6), feminism was born in the West and began to flare up in the late 1960s, influenced by several factors. This movement affects many aspects of life and affects every aspect of a woman's life. Since the development of feminist criticism as part of the international women's movement in the late 1960s, this concept of exploring feminist literary criticism has become an attractive option.

The limitation of feminist literary criticism is stated by Culler (in Sugihastuti and Suharto 2019) that feminist literary criticism is reading as a woman. What is meant by reading as a woman is the reader's perception that the meaning of literary works has gender differences and important conflicts of meaning. In line with this, Djajanegara (Prasigit, 2020:11) found that feminism which is associated with literary works is closely related to feminist literary criticism, namely the study of feminist-based literary works, justice in contemplation of the existence of women. As a writer and in his literary works, critics are aware of the existence of gender, especially in literature, culture and life. Feminist literature believes that female readers and female critics bring different perceptions, understandings, and assumptions to the experience of reading literary works compared to men. Their insights were initiated by the pioneers and later developed in many ways.

feminist literary criticism is gender analysis. In gender analysis, critics must be able to distinguish between the concepts of sex and gender. Fakhri (2019:8) explains that gender is a characteristic of men and women who are socially and culturally constructed through a long process. Therefore, gender is basically a socio-cultural construction, which is a cultural interpretation of gender differences. For example, women are known to be gentle, beautiful, shy, loyal, often emotional and motherly. Men are considered strong, brave, aggressive, dishonest, masculine, often rational and powerful. In general, there are two genders, male and female. In terms of sex, the difference between men and women lies in the shape of their bodies. This can be explained by the fact that a man has a penis, while a woman produces sperm. Women can give birth by means of reproduction such as the uterus. If a man is

considered stronger than a woman, then women are required to be weak, so women have many physical and mental limitations that make women lose their rights.

Djajanegara (in Prasigit, 2020: 12) also stated that feminist literary criticism emerged from the feminist desire to examine the works of women writers in the past and present the image of women in the works of male writers by being suppressed in various ways and ignored by patriarchal traditions. Similarly, Sugihastuti (2010:136) states the same thing that feminist literary criticism aims to show the image of women in men's writings that present women as beings who are suppressed in various ways, misinterpreted, and underestimated by patriarchal traditions.

Furthermore, Wiyatmi (2010: 16) explains that feminist literary criticism is a variant of literary criticism (literary studies) which justifies the existence of women both in women as authors and in their literary works. Feminist literary criticism examines how women exist throughout society, as evidenced by society treating women with men. Endraswara (2008:149) argues that researchers need to read as women if they want to study using feminist literature. This is because awareness as a woman in dealing with women's problems will be different from reading women's problems as men.

## **2.2 Marginalization**

Marginalization can be caused by various events, such as evictions, natural disasters, and exploitation processes. However, there is one form of impoverishment of one particular gender, in this case women, which is caused by gender. There are several differences in type and form, place and time as well as the mechanism of the process of marginalizing women because of these gender differences. In terms of sources, many come from government policies, beliefs, religious interpretations, traditional beliefs and customs or even scientific assumptions.

The Ministry of National Education (2008:716) reveals that marginalization is an effort to limit. Marginalization of women is an attempt to limit the movement of women. Murniati (Surjowati, 2014: 64) explains that marginalization means placement or movement to the periphery. Marginalization is the process of ignoring the rights that should be obtained by marginalized parties. However, these rights are abused for various reasons. According to Fakhri (2019: 14), the process of alienation is the same as the process of poverty. Marginalized parties are not given the opportunity to develop.

Women are more disadvantaged than men in terms of this gender inequality. For example in terms of work. Women who work are considered to only provide additional income for the family, so the difference in salary also applies between women and men. The same thing was also expressed by Yuarsi (in Airlandha 2017: 23) who stated that the lowest position and wages would be experienced by women, even though in terms of education and abilities they were not inferior to men. This is because the owners of capital are of the view that men are more flexible in various ways and women are considered unproductive. If women need maternity leave, give birth, and are rarely able to work overtime due to the double burden of taking care of the family at home, this is not the case for men.

According to Fakhri (2019: 15), women are not only treated unfairly in the workplace, but also in the form of discrimination against women by their own families. Women's families do not have the same rights as men in terms of family decisions. The father has absolute power over the lives of his wife and children and the position of his sons and daughters. Even if the position of the daughter precedes the position of the son, the son immediately replaces the father if the father dies. The position of men in obtaining higher education also affects women's low education. For example, if a family is in a financial crisis, fathers prioritize higher education for sons over daughters. Girls spend more time helping at home. This is due to the assumption that

in a patriarchal society, the son is the representative of the patriarchy (representative breadwinner) and the woman becomes a housewife when married.

Murniati (Surjowati, 2014: 71) also explains that the process of alienation does not only occur outside of women, but alienation within itself affects women. This is due to the distrust of women, which causes them to withdraw from the competition. There is also the insistence of a patriarchal society with a soft and gentle personality, and it seems like women are armed against all these rules. According to Bhasin (1999: 5) in a patriarchal society there are several areas of women's lives that are dominated by men. These areas of life are:

#### **Limiting the Productive Power or Labor of Women**

According to Walby (Bhasin, 1999: 5) housewives are a position where women are made slaves for their husbands and those who live in the family. A female worker here is at risk of providing everything her husband and family need. She was not much different from a working woman.

Bhasin (1999: 6) also states that women who work outside the home also do not have independence. The type of work they can do is determined by the men, which jobs are suitable for women and which are not. Here, women are excluded from high paying jobs.

#### **Control Over Female Reproduction**

Women sometimes have no reproductive freedom and everything is controlled by a man. In fact, Bhasin (1999: 6) states that modern reproduction is determined by the state (dominated by men). As in India, the family planning system is mandated by the state to have only two children to curb population growth. Unlike Indonesia and India, Malaysia and Europe even encourage women to have many children. This is because Malaysia wants to boost its domestic economy, while Europe has a low population growth rate. This shows that there are restrictions and restrictions imposed on women regarding reproduction. Women are marginalized in making decisions and women's rights are ignored by the state and authorities.

#### **Control Over Female Sexuality**

Women's sexuality is controlled by men, in line with what Bhasin (1999: 8) says which states that women must provide sexual services to men according to the needs of men, not women. Men have the power for sexual desire. This means that women cannot deny men's desire for sexual intercourse and women cannot force men to have sexual desires. Current legislation also limits women over men.

According to Bhasin (1999: 8), this is seen in patriarchal societies where women are forced to wear closed clothes rather than asking boys to bow their heads when meeting girls. This means that women are seen as the cause of crime (sexuality) denying the lack of self-control. in men.

#### **Restricted Movement of Women**

Bhasin (1999: 9) states that there are clear boundaries in the women's movement in a patriarchal society. This is shown when there are many rules that restrict girls. This limit can be illustrated when a woman leaves the house. There are rules for dealing with the opposite sex and dealing with each other. Sometimes there is even a tradition of isolation for adolescent girls, which occurred during the period before Indonesia's independence.

#### **Property and Other Economic Resources Owned by Men**

According to Bhasin (1999: 10), most of the wealth and productive resources managed by men are passed on from one person to another. This is reflected in religious and social laws that give male heirs more than female heirs. Even if a woman inherits her father's property, if she has a husband, the wealth is managed directly by her husband, who acts as the head of the family managing her wealth. Bhasin (1999: 5) argues that the restrictions imposed on women are determined by a patriarchal society. Women don't even have independence in themselves. This is shown when reproduction, movement, and sexuality are still controlled by men. Women's independence is also reflected in the clear division of labor from men to women. Women are

only subject to various things to meet the needs of men. They are not given the opportunity to grow as they wish.

### **2.3 Novel**

Nurgiyantoro (2015:11) reveals that the word novel comes from the novella language, which in German is called *novelle* and *novel* in English, and this is what later entered Indonesia. *Novella* literally means a small novelty, which is then interpreted as a short story in the form of prose. Nurgiyantoro's opinion seems to be different from Semi's opinion. Semi (in Susiati: 2016) suggests that the novel is a type of narrative literary work, which is characterized by actions and reactions between characters, especially between antagonists and protagonists. Antagonists and protagonists are always featured in novels. His presence raises various problems (conflicts) that arouse the reader's excitement and curiosity about the end of the story. The stories presented are always interrelated. Therefore, it is not an exaggeration to say that the novel is a work that requires great concentration in its creation.

Zaidan, et al (2005:136) reveal more detailed things as well, namely the novel is a type of prose that contains elements of character, plot, setting, fiction that unfolds human life on the basis of the author's point of view, and contains life values, processed with storytelling techniques and the form that forms the basis of the writing convention. Meanwhile, Aziez and Abdul Hakim (2010:7) reveal that the novel is a work that was created by involving all the imagination of the author.

## **3 Research Methods**

This research is a qualitative research that examines the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo . The source of the data used is the Novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo . The data of this research are in the form of dialogues of the characters, narration, behavior and thoughts of the characters in the novel that describe the marginalization of the male characters against the female characters. The data collection technique used in this research is the literature study method, which uses techniques by collecting data in the form of document archives, including books and journals containing opinions, theories, and those related to the research to be carried out.

The data analysis technique used is descriptive-qualitative analysis technique. The steps are as follows:

- a) The first step taken by the researcher was to read and study carefully the novel *Perempuan yang Menangis kepada Bulan Hitam* by Dian Purnomo .
- b) Furthermore, the categorization of data according to its type is based on the type of gender problem, namely marginalization
- c) After going through all the processes above, then the data obtained is interpreted by describing the forms of marginalization contained in the novel.
- d) The final stage is drawing conclusions as answers to all the problems in the research.

The validity of the data used used a transferability check technique by means of a detailed description. This research was carried out carefully and thoroughly to describe the context of the research carried out

## 4 Results And Discussion

### 4.1 Research result

The form of marginalization of women in *Dian Purnomo's novel Perempuan yang Menangis kepada Bulan Hitam*, obtained 13 data quotes in the form of limiting various women's actions, accepting unilateral decisions, controlling women's sexuality, demands for men's needs, and controlling assets and economic resources available. in the following table.

**Table 1.** Marginalization

No	Marginalization	Quote	Amount of data
1	Limiting women's actions	<p>Not only will she be married by kidnapping her, she will also become a second wife, if it turns out that Leba Ali is not officially divorced. (page 59)</p> <p>The culture of taking women forcibly as if they were goods that could be carried here and there without being asked what they wanted. Not much has changed in his village and Magi feels like he's running alone (p. 88)</p> <p>Manu says their father will not send Manu to school. Manu could be the keeper of the cellphone counter or the only convenience store keeper in Waikabubak, the important thing is that once there is a mate, they will immediately marry off. (p. 196)</p>	3
2	Accept unilateral decision	<p>"Sa as the representative of the Leba Ali family has come to deliver the happy news," said the one who looked the most senior. In the middle of his sentence he spat red saliva on the sidelines of the bamboo floor. "Ama has a child, Miss, Magi Diela Talo, is in we have a house." Several voices mumbled to join Ama Bobo's house. "We have a sister, Leba Ali, a bachelor of education, there is a desire to take my daughter as a wife." (page 18)</p> <p>Customary agreements have been made. Magi would be bought with 50 or 70 animals, Tara didn't know for sure. Dangu's head was getting dizzy. He has not slept well for two nights (p. 32)</p> <p>Working after the kidnapping was completely different. Now Magi is not allowed to bring his own motorbike, there is always someone else who takes him to the office, then picks him up home. Although embarrassed, on the one hand Magi felt safer. The paths he took sometimes still reminded him of that fateful day. One more thing that is different is his father's new habit of checking Magi's cell phone (p. 107)</p> <p>Ama Bobo doesn't want to send Manu more than high school because he doesn't want any more daughters to</p>	4

		disappoint him. Children go to college, spend a lot of money on therapy, return home to be dissidents, fight otangrua, smear their father's face with dung, forget cloth and forget kebaya. So now let Manu stay in Waikabubak and work there while waiting for the man to propose to her. (p. 197)	
3	Control over female reproduction	-	-
4	Control over women's sexuality	<p>It's official news that will circulate, Magi Diela was arrested to be married by Leba Ali. Yappa mawine". Dangu's blood boils. He knows this is not true. This is not the yappa mawine that it should be. There has never been an agreement between the Magi family and Leba Ali's family. All he knows is one thing: Leba Ali is famous for being a hooker. Even though he has never proven it himself but everyone knows who he is.(p. 19)</p> <p>Leba Ali put Magi on top. Magi tried to attack with his right hand, but failed. Leba Ali immediately grabbed the hand and held it above Magi's head. Likewise with his left hand. Both of Magi's hands were easily held by Leba Ali's one. Their bodies pressed against each other, Magi could feel Leba Ali's body odor, including the nauseating smell of his mouth from the smell of cigarettes and alcohol. Leba Ali's head is to the right of Magi's head so every word he says goes straight to Magi's ears. "I want so I have a wife. There are no other bad intentions. So shut up and be a good wife for me." At that moment Magi felt nauseous. For a moment Magi was grateful that he was unconscious when Leba Ali raped him, because if he woke up, the intercourse would taste like being cooked alive in a big stove. Terrible and cursed! (pp. 53-54)</p> <p>But there's no guarantee that a man will be good to me. Being a dong pu wife is the same as letting me have my body raped every day. "I feel like he just wants to make me like a trophy (page 186)</p> <p>Leba Ali backed away releasing the stranglehold on Magi's neck, holding Magi's chest with his left hand while his right hand pulled Magi's culottes down and ripped her panties off. Magi struggled, but he knew this was futile. Leba Ali had already lowered his own underwear. Magi could feel something hard and disgusting on his two thighs which he pressed tightly together. (p. 291)</p>	4
5	Demands on the needs of men	He felt every beat that Leba Ali made while slapping his face and biting his breasts. I realize the devil woman! then he bit Magi's shoulder, "Wake up!" Leba Ali bit every part of Magi's body he could bite, trying his best to make Magi come to his senses. He felt every second, so vividly, as	1

		Leba Ali's genitals forced its way into him and created excruciating pain (p. 292).	
6	Mastering wealth and economic resources	Leba Alilah was the mastermind behind the kidnapping. Fear and anger raced to occupy Magi's mind, he was afraid because he knew the power of Leba Ali. The man's closeness to powerful people, his possessions, as well as his coquettishness. (page 44)	1

#### 4.2 Discussion

The Ministry of National Education (2008:716) reveals that marginalization is an effort to limit. Marginalization of women is an attempt to limit the movement of women. The marginalization of women that appears in the novel *Perempuan yang Menangis kepada Bulan Hitam* is as follows.

*"Sa as the representative of the Leba Ali family has come to deliver the happy news," said the one who looked the most senior. In the middle of his sentence he spat red saliva on the sidelines of the bamboo floor. "Ama has a child, Miss, Magi Diela Talo, is in we have a house." Several voices mumbled to join Ama Bobo's house. "We have a sister, Leba Ali, a bachelor of education, there is a desire to take my daughter as a wife." (page 18)*

The quote above tells the truth about the alleged news that Magi Diela had been kidnapped to be married by Leba Ali, Magi, who reportedly had not returned home from morning until night and there was an allegation that Magi was kidnapped for marriage. This is feared because these cases are common in their village, and have become a custom that should not be rejected. Women are kidnapped and forced to marry, the rights that should be obtained by women to be able to choose their own life partner are ignored by adat. There was a unilateral decision and Magi was treated unfairly because Leba Ali wanted Magi to be his wife without Magi's consent, including a form of marginalization accepted by Magi Diela as a woman. In line with the opinion of Nimrah & Sakaria (2015:175) which states that men dominate women, and women are always seen as second only to women. male, then male who has the right to make decisions. Magi's rights as women to choose and make decisions have been marginalized and ignored by adat in a patriarchal society which considers women's decisions to be unimportant.

*It's official news that will circulate, Magi Diela was arrested to be married by Leba Ali. Yappa mawine". Dangu's blood boils. He knows this is not true. This is not the yappa mawine that it should be. There has never been an agreement between the Magi family and Leba Ali's family. All he knows is one thing: Leba Ali is famous for being a hooker. Even though he has never proven it himself but everyone knows who he is. (p. 19)*

This quote explains that Magi Diela was kidnapped, captured by Leba Ali for marriage. Leba Ali, who is well-known as a slave by all the people in the village, wants to marry Magi Diela just to satisfy Leba Ali's lust, including in the form of marginalization, namely control over women's sexuality. Women's sexuality is controlled by men, in line with what Bhasin (1999:8) said that women are required to provide sexual services to men according to the needs of men, not women. Men have power over their sexual desires. This means that women are not allowed to refuse men's desire to have sexual intercourse and women are not allowed to force their desire to have sexual relations on men. The applicable law also limits women more than men.

This made Dagu Toda's blood boil, he was angry because of the yappa mawine (marriage of capture) which should have happened if there was an agreement between the Magi family and the Leba Ali family. But the yappa mawine (capture marriage) that happens to Magi is only based on lust. The kidnapping marriage that should have taken place is one of the solutions if



the male family fails to reach a customary agreement with the female family. If this is the case, then the woman's family may not be aware of the plan beforehand. After the bride-to-be is kidnapped, then the woman's family surrenders and finally there is a customary agreement between the two families. This is included in forced marriage but is still accepted by Sumbanese customs, so it can be concluded that the quote above is included in the marginalization of the decision of one party, namely by the Leba Ali family.

*Customary agreements have been made. Magi would be bought with 50 or 70 animals, Tara didn't know for sure. Dangu's head was getting dizzy. He has not slept well for two nights ( p. 32)*

The quote above tells that the customary agreement will be carried out, Magi will become Leba Ali's wife without Magi's prior approval, including the form of marginalization accepted by Magi Diela as a woman. Magi rights as women are marginalized in determining these decisions, Magi rights are ignored by adat in a patriarchal society which considers women's decisions to be unimportant. Because Ama Bobo is Magi's father, he has accepted the proposal and offer from a spokesman sent by the Leba Ali family. Even his own father did not seek approval from his son, this proves that Magi only accepted a one-sided decision. His father has absolute power over Magi's life.

The next quote explains that men control the wealth and economic resources contained in the following quote.

*Leba Alilah was the mastermind behind the kidnapping. Fear and anger raced to occupy Magi's mind, he was afraid because he knew the power of Leba Ali. The man's closeness to powerful people, his possessions, as well as his coquettishness. (page 44)*

The data above shows the marginalization of women that men are the rulers of economic resources. According to Bhasin (1999:10), most of the wealth and productive resources controlled by men are then passed on from men to other men. This can be seen in religious and social laws which give more shares to male heirs than female heirs. This makes Magi feel scared and angry because he can guess the mastermind behind the kidnapping, Magi is scared because he knows Leba Ali is the mastermind behind the kidnapping, Leba Ali has the power and strength of wealth with his coquettish nature. The man had a long list of the names of the girls and widows he had dated. The patriarchal system that is still entrenched in society causes women to continue to be used as second humans after men. Patriarchy is a social system that in practice places men in positions of power and oppresses women. Men have power and are free to do anything because men control the wealth and economic resources, while women who are treated unfairly cannot even choose their own way of life because everything is determined by men. In line with the opinion of Bhasin (1999: 5) that, the things mentioned above are the limitations given by patriarchal society for women. Women have no independence even in themselves.

After Magi was kidnapped, then Leba Ali who raped Magi with a sense of innocence just to satisfy male lust is included in the marginalization of demands for the needs of men contained in the following quote.

*Leba Ali put Magi on top. Magi tried to attack with his right hand, but failed. Leba Ali immediately grabbed the hand and held it above Magi's head. Likewise with his left hand. Both of Magi's hands were easily held by Leba Ali's one. Their bodies pressed against each other, Magi could feel Leba Ali's body odor, including the nauseating smell of his mouth from the smell of cigarettes and alcohol. Leba Ali's head is to the right of Magi's head so every word he says goes straight to Magi's ears. "I want so I have a wife. There are no other bad intentions. So shut up and be a good wife for me." At that moment Magi felt nauseous. For a moment Magi was*

*grateful that he was unconscious when Leba Ali raped him, because if he woke up, the intercourse would taste like being cooked alive in a big stove. Terrible and cursed!* (pp. 53-54)

The quote above explains that Leba Ali raped Magi just to fulfill a man's lust, including the marginalization of control over women's sexuality. Women are required to provide sexual services to men according to the needs of men, not women. Men have power over their sexual desires. This means that women are not allowed to refuse men's desire to have sexual intercourse and women are not allowed to force their desire to have sexual relations on men. Leba Ali who convinced Magi to be a good wife by forcing her will to fulfill her own lust and not based on mutual desire.

The next quote that raises marginalization in the form of limiting the actions of women that Magi will become Leba Ali's second wife is as follows.

*Not only will she be married by kidnapping her, she will also become a second wife, if it turns out that Leba Ali is not officially divorced.* (page 59)

Magi is not only married by kidnapping but will also become a second wife, because Leba Ali is not yet officially divorced. Official words are quite difficult to describe in traditional Magi village life. There are many people who marry according to adat but do not register their marriage in the civil registry.

*The culture of taking women forcibly as if they were goods that could be carried here and there without being asked what they wanted. Not much has changed in his village and Magi feels like he's running alone* (p. 88)

This restriction on women's movement is applied in a patriarchal society. The goal is that women continue to be marginalized and do not surpass men who are destined to be rulers. The laws in adat are made to limit women's space and highlight the domination of men. The cultural rules take women forcibly as if they are goods that can be carried here and there without being asked what they want, making Magi not have the opportunity to make his own life choices, including in terms of choosing a life partner. By not making women independent, men can continue to make them slaves according to their wishes. This shows that cultural law is made to perpetuate male power which is included in the form of marginalization.

After the incident that traumatized Magi, Magi was no longer allowed to bring his own motorbike and there must be someone to pick him up, including in the marginalization of limiting various women's actions. Magi's father who began to be protective and always checked Magi's cellphone included the marginalization of unilateral decisions, as contained in the following quote.

*Working after the kidnapping was completely different. Now Magi is not allowed to bring his own motorbike, there is always someone else who takes him to the office, then picks him up home. Although embarrassed, on the one hand Magi felt safer. The paths he took sometimes still reminded him of that fateful day. One more thing that is different is his father's new habit of checking Magi's cell phone* (p. 107)

Knowing her father was spying openly made Magi very upset. Magi knew his father was trying to check who was communicating with Magi. Due to his father's new habit, now every day the magi is forced to delete all the messages he wants to keep secret from his father before he gets home from work. The treatment received by Magi is included in the form of marginalization of unilateral decisions. The deprivation of women's rights is also carried out by men in terms of women's freedom in general. That is, women have many limitations to do something. Women must have permission from men (who are considered more powerful) when going out of the house or making important decisions in their lives. Magi is forbidden to bring his own motorbike with the reason to keep it from things that will damage it outside.

The prohibitions that his father gave to Magi were made to keep Magi as he wished. Restricting a woman's movements meant that her father had limited Magi's opportunities to develop. Restrictions on movement for women are set in a patriarchal society. The goal is that women continue to be marginalized and do not surpass men who are destined to be rulers. The next quote also shows marginalization in the form of control over women's sexuality which is contained in the following quote.

*But there's no guarantee that a man will be good to me. Being a dong pu wife is the same as letting me have my body raped every day. "I feel like he just wants to make me like a trophy ( p. 186)*

The quote above tells that Magi imagines being the wife of a man like Leba Ali is like allowing herself to be raped every day. According to Bhasin (1996:9) rape can be seen as an effective political tool and this action is carried out by the ruling class against members of the lower class. Women are the ones who are more disadvantaged and unable to fight back in reproduction and sexuality which should be their personal rights. In line with Bhasin's opinion (1996:8), that women are required to give sexual services to men according to the needs of men not women. This means that women are not allowed to reject men who invite him to have sexual relations, including in terms of position.

Magi, who was traumatized by Leba Ali's actions because he had been harassed and raped like a trophy, was included in the marginalization of control over women's sexuality. Women are required to provide sexual services to men according to the needs of men, not women. Men have power over their sexual desires. This means that women are not allowed to refuse men's desire to have sexual intercourse and women are not allowed to force their desire to have sexual relations on men. Magi had imagined that if he became his wife, Leba Ali would force his will to fulfill his own desires and not based on mutual desires.

Over time, Magi, who had migrated from his hometown, heard news from Sumba that Magi's father did not allow Manu to continue his studies and only ordered him to become a cellphone counter keeper or become a convenience store keeper, including marginalization of limiting the various actions of women contained in the following quote.

*Manu says their father will not send Manu to school. Manu could be the keeper of the cellphone counter or the only convenience store keeper in Waikabubak, the important thing is that once there is a mate, they will immediately marry off. (p. 196)*

Magi was devastated to hear the news that Manu, the only sister he had was not allowed by his father to continue his education until he was in college. Even though Magi has a beautiful dream about his sister who will attend college maybe in Kupang or in Java. But that dream is now gone. The treatment that Manu received was a form of limiting women's actions. Women have a lot of limits on what to do. Women must have permission from men (who are considered more powerful) to make important decisions in their lives.

The ban that his father gave him was made to stay made Manu according to his father's wishes. Restricting women's movements means limiting opportunities for development. According to Bhasin (1996:9) this restriction of movement for women is applied in a patriarchal society. The goal is that women continue to be marginalized and not beyond men destined to rule. This is because when there are restrictions on movement, there are also restrictions for women get an education. In fact, education is one way awareness of women, including awareness of their position marginalized by men. These restrictions prevent women from having the opportunity to learn to live independently outside or to have choices for their own lives.

This restriction on Manu's movement was applied by his father with the aim of making Manu only a cellphone counter guard or guarding a shop so that his father could marry him off to anyone who came to propose to his daughter. His father also didn't want Manu to be like Magi,

whom he taught and get a higher education but instead disappointed his father, became a dissident, rebelled against his parents, violated customs and embarrassed his family for rejecting Leba Ali's proposal by running away from the village. That way Magi doesn't want his sister to lose her youth and spend time in the village and become victims of the war that Magi has waged with his father, which is contained in the following quote.

*Ama Bobo doesn't want to send Manu more than high school because he doesn't want any more daughters to disappoint him. Children go to college, spend a lot of money on therapy, return home to be dissidents, fight otangrua, smear their father's face with dung, forget cloth and forget kebaya. So now let Manu stay in Waikabubak and work there while waiting for the man to propose to her . (p. 197)*

The quote above shows the power of a father over his daughter. Manu becomes a woman who cannot refuse any of her father's orders. Magi felt very guilty hearing his father's words over the phone. He is the one who has a disagreement with his father but his younger brother must accept the consequences. The result is that his father restricts Manu's actions so that he does not need to continue his education and cannot choose his own life partner. Om Vincen, Mama Ros, and Magi's friends in Kupang deeply regret what their father, Ama Bobo, did, but also suspect that this is a trap, an attempt to make Magi return to his hometown. Ama Bobo used Magi as a bet to get Magi who had left, Magi could hardly believe his father was that heartbroken he was so sad and didn't imagine that it would go this far.

Manu accepts the compulsion to live according to his father's wishes. By limiting the various actions of Manu, making Manu a woman treated like a worker and the one who holds power is a man, namely her father. His father dominates and controls all family members, in line with Bhasin's (1996:11) opinion that the form of household organization in which men dominate other family members and control household economic production is called patriarchy. This makes Magi force Manu to leave home so that he can immediately go to college in Kupang and try to achieve his dream of becoming a doctor or midwife, but Manu refuses Magi's invitation because he has seen his father's pain for losing Magi for more than a year, making Manu feel that leaving the father at the expense of his brother who was at odds with him was not at all wise. Manu didn't want to tarnish his father's face any further.

Manu as a daughter who cannot refuse any of her father's orders. Manu's actions show the obedient nature of women and do not have the determination to choose their own path in life. Women like Manu accept the compulsion to live according to a man's wishes without knowing what he really wants.

The next quote also shows marginalization in the form of control over women's sexuality which is contained in the following quote.

*Leba Ali backed away releasing the stranglehold on Magi's neck, holding Magi's chest with his left hand while his right hand pulled Magi's culottes down and ripped her panties off. Magi struggled, but he knew this was futile. Leba Ali had already lowered his own underwear. Magi could feel something hard and disgusting on his two thighs which he pressed tightly together. (p. 291)*

The quote above explains the existence of control over women's sexuality. Leba Ali ignores Magi's rights, namely in the form of marginalization in the position of having sexual relations. Magi as women have to endure suffering in order to satisfy the lust of men. Magi has no right when she wants to have sexual intercourse or not. This right is only owned by Leba Ali as her husband. Magi did not object to the violence he received, because if he resisted or refused it would be tantamount to killing himself, the violence by Leba Ali by strangling Magi's neck made Magi think of pretending to be unconscious. Magi acted as if he had passed out and whimpered silently in pain as Leba Ali tortured and raped him. but that didn't stop Leba Ali

from having sex with Magi. Leba Ali even held Magi's chest tore his underwear just like that. Resigned and pretended to be unconscious, he let Leba Ali lay on top of his body, which was not in the mood for sexual intercourse. The next quote explaining the demands on men's needs for sexuality is contained in the following quote.

*He felt every beat that Leba Ali made while slapping his face and biting his breasts. I realize the devil woman! then he bit Magi's shoulder, "Wake up!" Leba Ali bit every part of Magi's body he could bite, trying his best to make Magi come to his senses. He felt every second, so vividly, as Leba Ali's cock forced its way into him and created excruciating pain (p. 292).*

The quote above tells that Leba Ali raped Magi just to fulfill the man's lust, including the marginalization of demands for men's needs for sexuality. Women under a patriarchal climate are not only mothers, but also sex slaves. Women are only needed as objects of sexuality for men. Women are required to provide sexual services to men according to the needs of men, not women. Men have power over their sexual desires. This means that women are not allowed to refuse men's desire to have sexual intercourse and women are not allowed to force their desire to have sexual relations on men. Women become the party who is more disadvantaged and unable to fight in sexuality which should be their personal right.

The demands for a man's needs that Magi experienced very tortured him because Leba Ali forcibly raped Magi by slapping and biting Magi's shoulders to her breasts so that Magi woke up and came to her senses. But Magi had already sworn that he would refrain from faking a faint, because he had no more strength to fight back. He also did not want to die in vain for the violence committed by Leba Ali. Magi feels that hell is repeating itself, the rape and violence that happened a year ago is now coming back. He felt the pain so clearly when Leba Ali's genitals forced its way into him. The Magi's soul had been burned to the ground by anger, courage, and resentment that were increasingly churning without being able to do anything. However Magi had already sworn that he would succeed, so he refrained from pretending to be unconscious for plotting to rape himself.

## 5 Conclusion

Based on the results of research and discussion on the marginalization of women in *Dian Purnomo's novel Perempuan yang Menangis kepada Bulan Hitam*, 13 citations of data were obtained in the form of marginalization in limiting various women's actions, accepting unilateral decisions, controlling women's sexuality, demands for men's needs, and controlling women's needs. economic assets and resources.

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