

## **Gender Discrimination in the Novel *Sitti Nurbaya* by Marah Rusli and the Novel *Orang-Orang Blanti* by Wisran Hadi: Feminist Literary Criticism**

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### **ABSTRACT**

This study aims to describe (1) the forms of gender discrimination against women in Marah Rusli's novel *Sitti Nurbaya*, (2) the forms of gender discrimination against women in Wisran Hadi's novel *Orang-Orang Blanti*, and (3) a comparison of gender discrimination against women in both novels. \*This type of research is qualitative research using a descriptive method with content analysis techniques. This study uses a mimetic approach and an objective approach with feminist literary criticism as an analytical tool. The data sources are the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi. The data are speeches presented by the narrator and characters that refer to attitudes or statements containing elements of gender discrimination. Data collection techniques include reading and note-taking. Data analysis was performed in four steps: (1) describing inventoried data by tracing forms of gender discrimination, (2) classifying and coding data on phrases, clauses, and sentences regarding gender discrimination, (3) interpreting gender discrimination data to be analyzed into research findings, (4) drawing conclusions based on analyzed data.\* The results indicate that, first, forms of gender discrimination in *Sitti Nurbaya* include marginalization (7 data), subordination (7 data), stereotypes (9 data), and violence (17 data). Second, forms of gender discrimination in *Orang-Orang Blanti* include marginalization (6 data), subordination (3 data), stereotypes (9 data), and violence (8 data). Third, differences in gender discrimination forms were found based on five aspects, with no double burden found in either novel.

**Keyword:** gender discrimination; novels; feminist literary criticism

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### **INTRODUCTION**

Literary works are a familiar thing in human life. Through literary works, authors can convey a message contained in them. The author pours his views on life problems and appreciates them in a writing, so that later literary connoisseurs can know various problems of human life. It is also conveyed by Widaswari et al., (2022) that literary works can be considered as a reflection of the social life of the community because the problems discussed in the literary work itself are problems that occur around the author's life as a member of society. This makes literary works a place to express various problems that occur in life. One form of literary work is a novel.

Novels as one of the literary works, provide views on various problems that occur in life. According to Padmasari et al., (2025), novels play an important role in reflecting and expressing social life. One of the problems that exists in society is the symptoms of gender discrimination. This problem arises due to various factors, such as economics, politics, culture, science, ideals, and human attitudes as members of the family and society. This problem affects the lives of both women and men. The gap that occurs is what causes injustice experienced by one gender.

Gender is socially and culturally defined as characteristics that are inherent in a man or woman, such as roles, behaviors, mental, and emotional characteristics. Basically, the male gender dominates and holds more power than women. Women are often considered fit to be in the kitchen, not needing to use a pen to think like an intellectual. This means that education

for women is not considered as important as the tasks of taking care of the family. It is as if education only belongs to men and only those who have the right to have high knowledge (Afifah, 2024). This is one of the triggers for gender discrimination. According to Iqbal & Harianto, (2022) the difference in roles between men and women in society makes gender issues always a hot topic to be discussed and researched. The existence of this injustice makes literary works an evaluative response to everything that takes place around people's lives, especially regarding the issue of gender discrimination.

Gender injustice is also often associated with the construction of the roles of men and women in the social system, which then extends and is related to the relationship that occurs between the two parties. The inequality that occurs between men and women is what causes a relationship called subordination (Adzkiya et al., 2022). Adji (2016) also revealed that this inequality occurs due to the patriarchal system from the male side to the female side. The relationship between men and women in this system is not described as an independent relationship, where women's identities will be attached to men's identities so that women are only present as complements to men. The patriarchal system does not give women the opportunity to be able to describe their own identity. In addition, the male side is always the measure and standard of how women's nature can be defined and determined, not from the measure of the quality possessed by the woman herself.

In the development of modern Indonesian literature from the 1920s until now, there are many themes that raise women's issues or gender issues as a source of storytelling (Muyassaroh, 2021), including in Minangkabau local color novels. This is also revealed by Andriyani et al., (2024), that in the early 19th century, the situation of Minangkabau women was not as good as it is now, because their movements were still limited by the customs and teachings of their ancestors. They are required to live in a household environment, are not allowed to go to school, learn skills, and have a high status. In this culture, women are considered to be obedient to their husbands and their main task is to take care of the household. Therefore, a woman's youth usually helps her mother take care of household chores and cooking, so there is no need to learn to read, write, or count. This condition lasted until the beginning of the 20th century, leading to the emergence of very harsh discrimination and oppression against women.

In the early 20th century, Minangkabau underwent major changes that included various aspects of people's lives, such as education, economy, and social. Minangkabau is an ethnic group that is known for always being responsive to changes and new developments (Mulyani & Shahriani, 2024). Women and men should have equality in the marital relationship. Forced marriages, divorces carried out carelessly by men, and domestic violence can no longer be allowed. This encourages women to move as an effort to break free from harmful cultures and habits (Abdullah, 2019). Then came the idea of feminism which aimed to give women the opportunity to move freely in the public world. Free in the sense that they can pursue the career they want.

Feminism is a form of politics that aims to change the power relationship in life between women and men in society. These forces cover various aspects of life, such as family structure, education, culture, and power (Botifar & Friantary, 2021). Muyassaroh (2021) also explained that the feminist movement aims to stop male domination of women and fight for equality between men and women. This movement has become a symbol of resistance against

injustice and discrimination that has befallen women. However, strong social life such as ancestral customs and teachings still greatly influence it (Putriany, 2023). This phenomenon is depicted in Minangkabau novels, namely in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi. Marah Rusli and Wisran Hadi are writers from West Sumatra who have made a great contribution to the world of Indonesian literature. The novel *Sitti Nurbaya* by Marah Rusli was first published in 1920 and reprinted until the 50th printing in 2013. Through this novel, Marah Rusli voices her opinion on how customs have shackled and not given young people the opportunity to express their opinions or desires. In addition, he also laid the foundations of thought that led to the emancipation of women (Megantoro, 2019, p.29).

In the novel *Sitti Nurbaya* by Marah Rusli, it is also clear how women experienced injustice and oppression due to the influence of the strong patriarchal system in Minangkabau society at that time. *Sitti Nurbaya* as the main character is described as an intelligent and educated woman, but must submit to the decisions of her parents and customs that make women a lower part. She was forced to marry Datuk Maringgih in order to maintain her honor and pay off her family's debts, even though her heart was actually in love with Samsulbahri.

From a feminist perspective, *Sitti Nurbaya's* experience shows various forms of discrimination against women, such as forced obedience, stereotypes about women's roles, and violence that is considered legitimate in patriarchal cultures. He is unable to determine his own destiny and is forced to accept social roles that limit his freedom. Her obedient and resigned attitude reflects the stigma that women are weak, submissive, and do not have the right to voice their opinions. Her suffering, both physically and mentally, shows how male power and customs enslave women through unfair values. Through this novel, Marah Rusli not only tells a sad love story, but also criticizes the patriarchal culture that limits women's freedom, while emphasizing the importance of women being free and equal in the social life of the community.

Gender discrimination also appears in the novel *Orang-Orang Blanti* by Wisran Hadi published in 2000. This novel depicts the existence of a form of women's resistance to oppressive social structures. In the work, the issue of discrimination against women is also very felt, especially through the depiction of female figures who are considered unimportant by men and patriarchal social structures. Wisran Hadi shows women as figures who continue to struggle even though they are faced with social, economic, and cultural pressures that limit their lives. Through his characters, Wisran Hadi shows that women are often victims of suffering and are placed lower than men in an unbalanced social system.

In the context of Indonesian socio-culture, especially in Minangkabau which is known to adhere to the matrilineal system, the ideal position of women actually has a strong position because the lineage is drawn from the mother's side. However, in daily life, patriarchal values still dominate and often leave women in weak and unfree situations, both in the household, society, and culture. This incompatibility between traditional values and social reality often appears in literary works, including in novels set in Minangkabau culture. Therefore, the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi are important to study further. These two novels feature portraits of Minangkabau women in two different periods, namely the 1920s and 2000s who both experienced gender injustice.

Interestingly, these two novels were written by male authors who were critical of the position of women in society. Through the feminist literary criticism approach, this study seeks to reveal how the two male authors describe the struggles and changes in the role of women over time.

The novelty (novelty) of this research lies in several aspects. First, this study compares two Minangkabau novels from significantly different time periods (1922 and 2000) to trace the development of gender awareness. Second, this research uses a systematic classification of gender discrimination based on five forms (marginalization, subordination, stereotypes, violence, and double burden) as formulated by feminist literary criticism. Third, this study specifically examines how male authors portray gender discrimination against women. The purpose of this research is to describe the forms of gender discrimination against women in both novels and compare them. The theoretical benefit is to contribute to feminist literary criticism, particularly in the context of Minangkabau literature. The practical benefits include: (a) providing insights into the development of gender awareness in Indonesian society; (b) serving as a reference for further research on gender in literary works; (c) contributing to gender equality education through literary analysis.

## **METHOD**

This type of research was literary research that is classified as qualitative phenomenological research using an analytical descriptive method. This is done because this research aims to describe and analyze how gender discrimination is represented in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi. Phenomenological research is one of the clusters in qualitative research. Phenomenology is a view of thinking that emphasizes focusing on subjective human experiences and interpretations of the world (Moleong, 2016, p.15).

The method used in this study is the analytical descriptive method. According to Ratna (2012, p.53), the analytical descriptive method is carried out by describing the facts in the text, then analyzing them to find the ideological meanings contained in them. This is also strengthened by Mukmini & Adelia (2018), that the descriptive analytical method is a way used to provide a systematic overview of research data based on existing facts. Description means describing or describing something, such as conditions, situations, events, activities, and so on. The technique used in this study is a content analysis technique that aims to explore each content in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi which are the objects of this study.

The source of data in qualitative research is words and actions (Moleong, 2016, p.157). The data sources in this study are the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi. The data in this study are phrases, clauses, or sentences that refer to attitudes or statements that contain elements of gender discrimination contained in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi.

The techniques used to collect data in this study are the reading and recording techniques. Reading technique is a technique that is carried out by obtaining data by reading a use of language on the object to be studied. The recording technique is one of the data collection techniques by taking notes. The data collection process of this research is, (1)

reading and understanding the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi carefully and repeatedly, (2) identifying characters that aim to determine the main characters and companion characters in the novel *Sitti Nurbaya* and the novel *Orang-Orang Blanti*, and (3) identify and record phrases, clauses, and sentences related to gender discrimination against characters in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi.

The steps in the data analysis process in this study are, (1) describing the data that has been inventoried by tracing the forms of gender discrimination in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi, (2) classifying and coding the data of phrases, clauses, and sentences regarding the form of gender discrimination in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Wisran Hadi's Orang Blanti* uses a gender discrimination data classification format based on discrimination indicators, (3) interpreting gender discrimination data in the novel *Sitti Nurbaya* and the novel *Orang Blanti* by Wisran Hadi to be analyzed and interpreted into research findings, and (4) drawing conclusions, the data that has been analyzed is then concluded to see an explanation of the the form and comparison of gender discrimination in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi.

## RESULTS AND DISCUSSION

This study discusses aspects related to the purpose of this research, namely describing (1) the form of gender discrimination against women in the novel *Sitti Nurbaya* by Marah Rusli, (2) the form of gender discrimination against women in the novel *Orang-Orang Blanti* by Wisran Hadi, and (3) the comparison of gender discrimination against women in the novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* By Wisran Raja. The discussion was carried out based on the following data analysis.

### Forms of Gender Discrimination in the Novel by *Sitti Nurbaya* by Marah Rusli

#### 1. Marginalization

Data on gender discrimination in the form of marginalization in the novel *Sitti Nurbaya* by Marah Rusli was found as many as 7 data. One of the marginalization data can be seen from the following quote.

*"If I give you anything, you do not want to eat, because you are afraid and do not believe in this house and its contents, even though this is where your blood is spilled, this is where my blood is spilled and this is also where our parents have lived for more than 80 years and here also our parents have returned to rahmatullah. (Rusli, pp. 16-17; Date: 3/SN/M)*

The data 3/SN/M above is a form of marginalization with indicators of economic resource limitation. In the quote, it can be seen that Princess Rubiah feels alienated and unappreciated, even in her own home by her brother (Sutan Mahmud). In this case, Putri Rubiah felt distrusted and not appreciated for her rights as part of the family home of origin. As a result, he loses his sense of belonging, experiences social exclusion, and his position in family life is getting weaker.

#### 2. Subordination

Data on gender discrimination in the form of subordination in the novel *Sitti Nurbaya* by Marah Rusli was found as many as 7 data. One of these subordination data can be seen from the following quote.

"All the Penghulu in Padang have two wives, three to four people. You alone are the ones who have been there before, *only that woman your wife has not changed, nor increased. Shouldn't the big man have a lot of?*" (Rusli, p. 19; Date 7/SN/Sub)

The data 7/SN/Sub above is a form of subordination with indicators of degradation and exclusion of women. In the quote, it can be seen that women are positioned as a tool to satisfy the needs and a symbol of men's social status (the big man must have a lot of money). This shows a condescension towards women whose existence can be changed or added according to the wishes of men. As a result, women lose their equal position in marriage, are not valued for their feelings, and are easily marginalized in family and community life.

### 3. Stereotype

Data on gender discrimination in the form of stereotypes in the novel *Sitti Nurbaya* by Marah Rusli was found as many as 9 data. One of these stereotypical data can be seen from the following quote.

"Rukiah not going to school is not the fault of the servant, but the fault of your own brother. *How many times have I asked you to send the child to school, but you are the one who does not like it, because it is not good, said Kakanda, girls are good at writing and reading, like to be evil.*" (Rusli, p. 18; Dates 5/SN/Ste)

Data 5/SN/Ste The above is a form of stereotype with indicators of stereotype formation that tend to judge women. In the quote, it can be seen that there is a view that women who are good at writing and reading will be evil, which is a negative image. Women (*Rukiah*) have lost their right to education. In this case, the assumption that girls who are good at reading and writing will be "evil" limits their opportunities to learn and develop. As a result, women are viewed negatively, considered dangerous if educated, and continue to be placed in a low position in social life.

### 4. Violence

Data on gender discrimination in the form of violence in the novel *Sitti Nurbaya* by Marah Rusli was found as many as 17 data. One of the data on violence can be seen from the following quote.

"That's better," replied Sutan Hamzah, *"even death is okay, because such a woman does not have to be nurtured. After he is insane or dead, my brother will certainly want to marry too."* (Rusli, p.76; Date: 17/SN/K)

The data 17/SN/K above is a form of violence with indicators of psychological violence. In the quote, it can be seen that Sutan Hamzah has a desire for his brother's wife (Sutan Mahmud) to be "crazy or dead". This shows the existence of forms of psychological violence and physical threats, and shows that the woman is considered unfit to live. Women feel threatened and unsafe. Through this statement, it can also be seen that women are weak and cannot be free. Statements that the wife is "crazy or dead" cause fear, mental distress, and worthlessness. Therefore, women tend to experience psychological distress, loss of security, and their position in the eyes of their families is very marginalized.

## Forms of Gender Discrimination in the Novel *Orang Blanti* by Wisran Hadi

### 1. Marginalization

Data on gender discrimination in the form of marginalization in the novel *Orang Blanti* by Wisran Hadi was found as many as 6 data. One of the marginalization data can be seen from the following quote.

*In various traditional ceremonies, the Islanders are separated from their places. They are not provided with a place in the house or traditional hall. They can sit in the courtyard with a pandan mat.* (Hadi, p. 35; Date: 5/OOB/M)

The data 5/OOB/M above is a form of marginalization with indicators of restricting women's movement. In the quote, the narrator describes the social exclusion of the Orang Pulau group (which includes women) in traditional ceremonies. In this case, the Blanti people distinguish the place of the islanders, as if the islanders are indeed unacceptable to the Blanti people and are very clearly differentiated in the community. Therefore, Islanders feel marginalized, unable to move freely, not socially valued, and experience a sense of inferiority for not being fully accepted in community activities.

### 2. Subordination

Data on gender discrimination in the form of subordination in the novel *Orang Blanti* by Wisran Hadi was found as many as 3 data. One of these subordination data can be seen from the following quote.

*How great was the quarrel between her grandmother and her own younger brother Datuk Tuo, to seize all the inheritance. Grandma relented to avoid a split. Just accept what is decided.* (Hadi, p. 41; Copyright © 2019 Copyright © 2019 Copyright © 2

The data 8/OOB/Sub above is a form of subordination with indicators of unimportant assumptions that make women be numbered. In the quote, it can be seen that the grandmother had a violent fight with her younger brother (Datuk Tuo) because of a fight over inheritance. However, in the quarrel, the grandmother only relented to avoid a split. This shows the conquest of women. Women (grandmothers) are considered weak and have no power in important decisions, lose the right to property, and are considered not as important as men in the family.

### 3. Stereotype

Data on gender discrimination in the form of stereotypes in the novel *Orang Blanti* by Wisran Hadi was found as many as 9 data. One of these stereotypical data can be seen from the following quote.

*Dawis, Mrs. Yuk's older brother who is now a lecturer at the Faculty of Letters, thinks that Mrs. Yuk does not have enough provisions to become a writer. Writing an essay such as a novel, short story, essay, and even more so a poem, is not an idle job. As a woman, psychologically Bu Yuk is still bound to traditional circles.* (Hadi, p. 18; Dates 2/OOB/Ste)

The 2/OOB/Ste data above is a form of stereotype with indicators that women's views are weak. In the quote, the narrator can be seen describing that Dawis thinks that Mrs. Yuk does not have enough provisions to become a writer and is still bound by tradition. This is a form of gender stereotype. This view underestimates women's intellectual abilities because

they judge women in general, not based on the abilities and potential of each individual. The stereotypical view attached to Mrs. Yuk has an impact on an unfair assessment of her. Mrs. Yuk's thinking ability and intellectual potential are considered inferior only because she is a woman, not because of the quality of her work. Therefore, Mrs. Yuk is seen as unworthy or not fit to be a writer, so her talent and abilities are underestimated and she is not treated as equal to men.

#### **4. Violence**

Data on gender discrimination in the form of violence in the novel *Orang-Orang Blanti* by Wisran Hadi was found as many as 8 data. One of the data on violence can be seen from the following quote.

*"Gata!" suddenly Puan squealed because her newly grown chest was squeezed by someone from the complex children who passed by in groups on mini bikes. (Hadi, p.15; Date: 1/OOB/K)*

The data 1/OOB/K above is a form of violence with indicators of physical violence. In the quote, it can be seen that the narrator describes a woman (*puan*) who suddenly squeaks because her chest is squeezed by complex children. This shows the existence of violence that causes Puan to feel pain. Women are portrayed as weak and easily hurt, making them easily degraded and considered trivial by society, even children. Puan, who is just starting to grow up, has begun to experience physical violence from children. In this case it shows that violence does not only occur in adults, but also in children.

#### **Comparison of Gender Discrimination in the Novel of *Sitti Nurbaya* by Marah Rusli and the Novel of *People of Blanti* by Wisran Hadi**

Discrimination against women still occurs in various circles of society because of the differentiating views between men and women. This view is formed from a patriarchal cultural tradition that continues to be preserved and supported by a system of thought about gender roles. The novel *Sitti Nurbaya* by Marah Rusli and the novel *Orang-Orang Blanti* by Wisran Hadi have a comparison of the forms of gender discrimination received by women. The comparison of gender discrimination in these two novels will be described as follows.

##### **1. Comparison of Forms of Marginalization**

Both novels show how women are ignored, but in different ways. In *Sitti Nurbaya's* novel, women are considered economically unimportant, as experienced by Putri Rubiah who did not receive the attention and expense of her brother. On the other hand, in the novel *Orang-Orang Blanti*, women are limited in moving and participating in traditional events. Thus, both stories show the injustices against women that make them marginalized both economically and socially. This can be seen in the following excerpts from the two novels.

*"... But he is not cared for, he is not visited, and he is not seen, let alone spendd, in short, he does not heed it. Only his children and wife are cared for, nurtured and ignored." (Rusli, pp. 65-66; Copyright © 2019 Copyright © 2019 Copyright © 2*

*In various traditional ceremonies, the Islanders are separated from their places. They are not provided with a place in the house or traditional hall. They can sit in the courtyard with a pandan mat. (Hadi, p. 35; Copyright © 2019 Copyright © 2019 Copyright © 2*

##### **2. Comparison of Subordinated Forms**

Both novels depict subordination to women, albeit in different contexts. In the novel *Sitti Nurbaya* by Marah Rusli, subordination is seen through the degradation of women in the family, where Sutan Hamzah does not bear the support of his wife and children, so that women are placed in unimportant and neglected positions. Meanwhile, in the novel *Orang-Orang Blanti* by Wisran Hadi, women's subordination is seen in the context of the right to property, where the grandmother has to give in to the struggle for inherited land because it is considered less important than men. Thus, both novels show women being numbered, both in family relationships and in decision-making related to rights and property ownership. This can be seen in the following excerpts from the two novels.

*"... Even though there are dozens of slave wives and hundreds of slave children, I don't need to spend my money on my pocket, because my wife has parents and mothers. Likewise, the slave's son is not a slave's dependent."* (Rusli, p. 68; Date 12/SN/Sub)

*How great was the quarrel between her grandmother and her own younger brother Datuk Tuo, to seize all the inheritance. Grandma relented to avoid a split. Just accept what is decided.* (Hadi, p. 41; Date: 8/ OOB/Sub)

### **3. Comparison of Stereotypical Forms**

Both novels depict stereotypes of women, but in different contexts. In the novel *Sitti Nurbaya* by Marah Rusli, stereotypes are seen in education, where Rukiah is banned from school because it is considered "evil" if women are good at writing and reading. This shows that women are often judged based on traditional assumptions, not their abilities or rights. Meanwhile, in the novel *Orang-Orang Blanti* by Wisran Hadi, the stereotype of women appears in social roles, where female authors find it difficult to survive because they have to follow family routines and are considered temporary existence, like a mirage. Thus, both novels show the view of a society that judges women and limits their roles, both in education and social life. This can be seen in the following excerpts from the two novels.

*"Rukiah not going to school is not the fault of the servant, but the fault of your own brother. How many times have I asked you to send the child to school, but you are the one who does not like it, because it is not good, said Kakanda, girls are good at writing and reading, like to be evil."* (Rusli, p. 18; Dates 5/SN/Ste)

*... Women who want to become authors, usually at a certain time simply immerse themselves in the routine of life, continue and maintain offspring, maintain racial unity, and accompany their husbands. Women authors are no different from a mirage.* (Hadi, p. 19; Dates 3/ OOB/Ste)

### **4. Comparison of Forms of Violence**

Both quotes from the novel depict violence against women, but in different forms. In the novel *Sitti Nurbaya* by Marah Rusli, violence is seen in a psychic form, where *Sitti Nurbaya* feels sad, anxious, and often cries after her father's shop burns down. This shows that women can suffer emotionally from pressure, injustice, and difficult situations in their lives. Meanwhile, in the novel *Orang-Orang Blanti* by Wisran Hadi, violence against women seems more extreme, in the form of physical violence and sexual offenses. Girls are forced to be hurt, raped, and their possessions confiscated, so that they are not only physically harmed,

but also feel fear, insecurity, and emotionally traumatized. Thus, both novels show the suffering of women due to violence, both psychological and physical, and affirm how vulnerable women are in the face of injustice and abusive actions. This can be seen in the following excerpts from the two novels.

*"I have no more words, since my father's figure was burned, I cannot please my heart. I often cry at night remembering this unfortunate fate."*  
(Rusli, p. 147; Date: 18/SN/K)  
*.... Girls were raped and all possessions looted.* (Hadi, p. 64; Date 14/OOB/K)

## CONCLUSION

Both novels *Sitti Nurbaya* by Marah Rusli and *Orang-Orang Blanti* by Wisran Hadi depict gender discrimination against women through four shared forms: marginalization (restrictions on productive power, movement, and economic resources), subordination (degradation, exclusion, and dependence on men), stereotyping (negative and reductive views of women), and violence (psychological, physical, sexual, and neglect), though notably neither novel portrays the double burden as a form of discrimination. While *Sitti Nurbaya* reflects the heavily patriarchal customs of early 20th-century Indonesia where discrimination stems from both men and other women, *Orang-Orang Blanti* is set in the 2000s and signals a growing gender consciousness, yet women remain oppressed this time also through the weight of customary (*adat*) rules within the Blanti community. For future research, it would be valuable to examine how gender discrimination in Indonesian literature has evolved across subsequent decades, particularly by analyzing contemporary novels written by women authors, to explore whether and how shifting social, legal, and feminist movements in Indonesia have influenced literary representations of gender equality.

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