

# GENDER DISPARITY EXPERIENCED BY FEMALE CHARACTERS IN BUYA HAMKA'S NOVEL TERUSIR

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DOI: 10.35473/pho.v8i2.4034

First received: May 31, 2025

Final proof received: August 5, 2025

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## Abstract

This study aims to describe the forms of discrimination against women, the causes of discrimination against women, and the struggles of female characters to fight discrimination in Hamka's novel *Terusir*. The following are the results of this study. First, the forms of discrimination against female characters include the individual and public domains. Discrimination in the individual domain includes marginalization of women's productivity and control over women's sexuality. Discrimination in the public domain includes limitations on women's movement and access to economic resources. Marginalization of women's productivity can be seen from the restrictions on women's movement (the marginalization of women by the power of men), Restricted women's movement is marked by prohibitions and rules of behavior determined by men, while limited economic resources include restrictions on women's work that is highly dependent on men in meeting their basic needs. Second, the factors causing discrimination include patriarchal culture, differences in social status, and customs in the form of a matrilineal system that often places women in marginalized positions. Third, the struggle undertaken by female characters in the novel to face discrimination includes protesting to obtain their rights as women, finding a new life partner who can provide welfare guarantees, and choosing to live independently to continue their lives.

Keywords: Discrimination, Women, Feminist Literary Criticism

## INTRODUCTION

A novel is prose that contains elements of character, plot, and setting that depicts human life based on the author's point of view, and contains the value of life, processed with storytelling and demonstration techniques that are the basis of research conventions. Novels are one of the forms of literary works. Literary works are creative works of art, which contain aesthetic value or beauty in every content. Its beauty touches the feelings while its wisdom inspires the heart and mind. A wise message will be easily accepted with subtle feelings.

Novels that are made are inseparable from the background of the author, such as a Muslim author, it is likely that the birth of the work is motivated to convey moral messages contained in religious teachings such as the best-selling novels by Buya Hamka. Studying Buya Hamka's works by studying his experiences and life and spiritual journey both as an ordinary person and as a figure whose thoughts are able to influence many people to this day. His works are a reflection of the life of society and culture in his day which is not too significantly different from life today and becomes a lesson for readers of his work today. One of them is a novel entitled *Terusir*, a popular work by Buya Hamka that tells the story of the issue of women's oppression and patriarchal culture (Dyayadi, 2008).

Genre discrimination of female characters such as marginalization, stereotyping, violence, and double burden. The novel, set in the 1930s-1940s, depicts the social life of the time and shows how the varied roles of society are more present to make the conflict more interesting. *Terusir* is a very unique novel because it features a main character who has an inner conflict full of dynamics that makes the novel consumed by anyone who likes literary works,

especially novels, although in some parts it emphasizes the Sumatran language in it.

The novel was first published in 1940 by Firman Pustaka Antara, with the latest printing in 2016 with the publisher Gema Insani. *Terusir* tells the story of the life journey of a woman named Mariah. Mariah was expelled by her own husband named Azhar, due to slander and incitement from Azhar's family who did not like her. The twists and turns of the journey in survival finally brought Mariah to a time when she decided to work as a comfort woman or prostitute. One of Hamka's specialties in the novel *Terusir* is that the characters involved in the novel can be carefully revealed in the fabric of the story so that the storyline is maintained from beginning to end.

In addition, (Hamka, 2016) is able to describe life in different settings, so that readers can enjoy how conditions in the area affect the Minang background and how the very process of marginalization in the novel because of the cultural elements in it.

Every individual has the same freedom and rights, but it is not uncommon that in the current order of society that men dominate over women. In various fields women are always considered less capable. Whether it is in the fields of education, social, culture, politics, work, and others (Reski Rahmayati, 2021).

Women will be said to violate nature if they do not have a gentle nature and tend to be rude by society. In fact, the nature of women and men is still interchangeable (Fakih, 2013). Patriarchal society instead considers this gender difference as a nature from God that cannot be exchanged. (Fakih, 2013) explains that this has created gender injustice. One of the consequences of gender injustice is discrimination, especially against women. The assumption that

women are weak, soft, delicate, sensitive, and other feminine traits makes them not have the same opportunities as men. Her rights to be treated equally with men are even marginalized. Women are considered second-class citizens (Abdullah, 2006)

One example is in the issue of education, the assumption that women after marriage will take care of the household, so their education does not need to be high, as long as they can cook, take care of children and the house is enough. The assumption that women have a soft, emotional and weak nature is also one of the causes of women being marginalized in elections for leadership positions.

Discrimination against women occurs because of the social conditions of a society that adheres to a patriarchal system, which views men as having a higher position, so that women in a social society like this occupy the second class (Dyayadi, 2008). Discrimination in this case means placing or shifting women to the margins. Women are portrayed as weak, less or irrational, less or not brave, so they do not deserve or cannot lead (Murniati, 2004).

In one of his works entitled *Terusir* Hamka describes how the journey of a marginalized woman's fate. Hamka was a journalist, writer, editor, and publisher. Since the 1920s, Hamka has been a journalist for several newspapers such as *Pelita Andalas*, *Seruan Islam*, *Bintang Islam*, and many other works. The literary work studied in this research is the novel *Terusir* by (Hamka, 2016).

This novel was chosen to be studied because it presents an interesting social conflict to be explored more deeply, namely about gender equality in women, raising the social conflict of the problem of women who are expelled because of slander that is not clear the truth. The novel, which is set in the 1930s-1940s, describes the so-

cial life of the time and shows how the varied roles of society appear to make the conflict more interesting. (Abdullah, 2006)

*Terusir* is a very unique novel because it features a main character who has a dynamic inner conflict that makes this novel a surprise to watch. The series of words in this novel can be consumed by anyone who likes literary works, especially novels, although in some parts it emphasizes the Sumatran language in it. (Bandaro, 2002)

One of Hamka's specialties in the novel *Terusir* is that the characters involved in the novel can be carefully revealed in the fabric of the story so that the storyline is maintained from beginning to end. In addition, Hamka is able to describe life in different settings, so that readers can enjoy how conditions in the area. The Minang setting greatly influences the process of discrimination in the novel because of the cultural elements in it. The conflicts presented by Hamka are very fluid as in the conflicts experienced by some people in this country.

She is very distinctive, able to describe it with sympathy and empathy so that the stories enrich the reader's mind. The basis of this research is the social conflict experienced by the main character in this novel, especially the role of women and the influence of discrimination in this conflict.

Referring to the storyline of the novel *Terusir* by Buya Hamka, the feminism study used is marxist feminism. Marxist feminism deals with the oppression of women in the economic and social aspects of society. Various things studied by marxist feminism are about the economic status of women, which is seen from women's participation in the public/social sphere. Therefore, Marxist feminism believes that with economic status, women are able to gain an equal position with men (Wiyatmi, 2012).

This study offers novelty in examining the gender disparity experienced by fema-

le characters in Buya Hamka's novel *Terusir* through the perspective of Marxist feminism. According to (Mukhibun & Wardani, 2023) about it discusses identifying 59 data on gender injustice (marginalization, subordination, stereotypes, violence). (Martin et al., 2023) about the essence of existential feminism, it highlights the existence of the character Mariah (Santi & Mustika, 2020) (Sari, 2019) This research emphasizes the interrelation between gender, social class, economy, and Minangkabau culture. Its uniqueness lies in the in-depth analysis of Mariah's inner conflict and forms of resistance, as well as its relevance to contemporary gender equality issues. Thus, this study broadens the perspective of feminist literary criticism in Indonesia and contributes new insights into the relationship between women, economy, and patriarchal culture.

## METHOD

This research is a descriptive qualitative research with the object of study in the form of the novel *Terusir* by Hamka. The novel was first published in 1940 by Firman Pustaka Antara. However, in this study, the source used is the *Terusir* novel published by Gema Insani which was published in January 2016 (Puri Ilma, 2019).

The main focus of this research is to examine the forms of discrimination against women contained in the novel *Terusir*. The data collection techniques used include literature study, in-depth reading, and data recording. The first step in the data collection process is done by reading the novel repeatedly to gain a thorough understanding of the content of the work. Furthermore, notes were made on relevant parts and in accordance with the research objectives.

In the process of describing the data, the structural analysis method was used to identify the intrinsic elements in the novel.

After that, inference is drawn by using the literary feminism approach as a theoretical foundation. This approach is used to examine the representation of gender discrimination in the literary works studied (Mo-leong, 2014).

The steps used in this technique are first, a comparison between data is made on the data obtained. Second, categorizing the data in accordance with the problems identified. Third, the data that has been categorized is then carried out data inference, namely interpreting and concluding from the forms of women's discrimination, the causes of women's discrimination, and women's struggles against discrimination obtained by comparing the data found in the novel *Terusir* by Buya Hamka with existing social feminism categories (Setyorini, 2017).

## FINDINGS

### Forms of Gender Discrimination Against Women in the Novel *Terusir* by Buya Hamka

Forms of gender injustice are also manifested in the form of economic aspects, the forms of representation of women found in the novel *Terusir* include matters related to women's oppression due to poverty and differences in degrees, women become people who find it difficult to find work, and women as marginalized groups in the realm of the household. This is the category of economic aspects such as: 1) Oppression of women due to poverty and different degrees, 2) Women become people who find it difficult to find work, 3) Women play a role as reproductive labor, 4) Lack of access to education for lower-class women. (Setyorini, 2017)

Poverty is one of the factors that cause oppression and inequality in women. This economic inequality can lead to the restriction of women's potential and inde-

pendence. The following is an excerpt that shows the oppression of women based on differences in degree and poverty.

“I admit that I am indeed a lowly person, indeed my father and mother are from a nation that is not as high-ranking as you and your relatives. But believe me, O father of my child, that my heart is golden, even though I am poor (2020: 2)”

Based on the story excerpt above, it shows that Mariah comes from a poor family. Her father and mother are not people who have a high position. In contrast to her husband Azhar and his family, who are wealthy and have a position. The difference in economic status makes women obedient to their husbands.

The novel *Terusir* by Buya Hamka shows that poverty is a strong cause of oppression and injustice to women. The oppression of women due to poverty is not only carried out by men, but also by people who have wealth and high degrees in society. Women become people who find it difficult to find work. Women tend to face challenges when it comes to getting a job. The reasons that make it difficult for women to get a job are gender discrimination, and negative stigma related to the position of women.

“The following is an excerpt from the novel that shows that women find it difficult to get a job. She tried several times to get a job as a salaryman in the house of a rich Dutch master. But unfortunately he has a disability that always prevents him from finding work (2020: 20)”

The data above shows that after Mariah was expelled from her husband's house, she tried to continue her life and look for work. However, in finding a job, Mariah is troubled by the assumptions of society that are detrimental to women. The assumption in this case is that beautiful women are considered to have a disability that

is a barrier to getting a job. Society considers that beautiful women do not work honestly, but will only seduce their masters. These societal assumptions ultimately made it difficult for Mariah to find work. Societal assumptions have a considerable impact on discrimination against women. Societal assumptions such as in the quote above create discrimination and hinder employment opportunities for women. The disparity that hinders employment opportunities for women results in negative things that harm women. Women play a role as reproductive labor.

In his novel, Buya Hamka depicts events that show that women are still people with unequal positions with men. Patriarchal culture is still attached to the storytelling in Buya Hamka's novel. Women are placed in the realm of households that play a role as reproductive labor. The following data shows that women play a role as reproductive workers.

“I can take care of the children and I can cook a little! Also, if Madam believes, I can also take care of the household” (2020:29)

The quote above shows the role of women as reproductive labor. The work includes various tasks and responsibilities related to the care of family members and households. In the novel *Terusir* by Buya Hamka, the main female character becomes a reproductive worker in the Dutch employer's household. This is related to the space between women and men. Dominant men have the opportunity to become formal laborers. Meanwhile, women are the working class in the household realm with minimum wages.

The lack of access to education for lower-class women. Education has an important role in getting opportunities or opportunities to improve a more stable economy. In the novel *Terusir* by Buya

Hamka, women who lack access to education are also at risk of getting less decent jobs and even falling into commercial sex workers. The following is an excerpt related to the lack of education of female characters in the novel.

It's no wonder that this highway is what she travels because from childhood there is no education in faith, only feelings. it is not enough if only feelings hinder human steps, if they are not accompanied by religious education, decency, and nobility. (2020:40)

The quote above shows that Mariah is involved in prostitution or commercial sex work. This is due to the low level of education obtained, making it difficult for Mariah to get decent job opportunities. Thus, being involved as a commercial sex worker is an alternative chosen in survival. The education gap creates a situation where women have limited access or no opportunity to obtain adequate education, skills, and training needed to get a better and dignified job. The lack of education for the female characters in the novel leads to limited employment opportunities, so the women look for other alternatives including commercial sex work.

There are individual and public forms of discrimination in *Terusir* by Hamka. Individual forms of discrimination include restrictions on women's productive power and control over women's sexuality. The female characters who are marginalized in the individual form are Mariah is discriminated against by Azhar, her in-laws and her Uncle's Wife in her productivity as a woman. (Reski Rahmayati, 2021)

Bhasin and Khan (1996:30) explain that to be independent, women do not have to work outside, being a housewife can also be an independent woman, but it must be based on their own desires. Simone de Beauvoir (1908-1986) mobilized

women to be active in the career world in order to avoid what Simone said was the trap of being a wife and mother. Simone de Beauvoir is famous for saying "On ne sait pas femme, on ledevient" (One is neither born but rather becomes a woman).<sup>6</sup> This is considered one of her most radical words in the history of feminist theory. It causes women to be in a position of doubt and is given a forced definition by men and society, in other words, women are the others, meaning something else. In this concept women are considered not themselves but about how people define them. Women live in the world of men and are at their mercy. Simone de Beauvoir's thought is not only influenced by Jean Paul Sartre but also by Hegel. Simone de Beauvoir's analysis of women is compatible with Hegel and existentialism. In her book *The Second Sex* Simone de Beauvoir focuses herself in a discussion rooted in existentialism. The existentialist rule that essence does not precede existence is a troubling part of Simone de Beauvoir's thinking. (Hasin, 1996)

This view is that humans do not have a predetermined essence, and they are limited by how they are, what choices they make, how they in fact act in the world, so women are not in a position to define themselves, it is men and society that define women. The process of discrimination began with Azhar's attitude of kicking Mariah out of the house without any clarification from Mariah, leaving her stranded on the streets,

"I think back to that night, the rain falling on the house, under the cool November air, I walked alone with no direction. In front of your house I heard the cries of a child calling for its mother. I would have returned at least to kiss her in her sleep, but you drove me away once more, you cursed me with heavy words." (Hamka 2016).

Mariah did not get her rights as a woman in the individual space. She could not fulfill her role as both a mother and a wife. This restriction of productive power is the dominant form in the novel *Terusir*. The individual form of discrimination in the form of controlling women's sexuality in *Terusir* does not appear too much.

This form of discrimination becomes evident when the character Mariah is forced into prostitution, where sexual relations are dictated entirely by men. Similarly, within the private sphere of the household, everything is controlled by the husband or male figure.

"After being expelled, Mariah tried to survive by working as a maid in someone else's house, but her life was always filled with misfortune, and she even fell into prostitution because she had no other choice to survive." (Hamka, 2016)

Furthermore, public discrimination is shown through the restriction of women's mobility and the control of economic resources by men. In *Terusir*, this form of discrimination becomes more apparent following the suppression of women's productivity. Kartono (1986:1) states that throughout history, human laws have been male-centered. Women have never been invited to participate in determining the laws that govern society. Their rights have been marginalized in the formation of these rules. It is no surprise that the law tends to side with men and disadvantage women—this serves to preserve male dominance. (Reski Rahmayati, 2021)

Mariah experiences restrictions in public spaces, particularly in seeking employment, and is ultimately forced to turn to prostitution as a last resort. The final form of public discrimination shown in the novel is the economic domination by men. This is evident in Azhar's control over all financial matters and income.

In Islam, the equality between men and women is one of its core teachings. Particularly regarding women, the Prophet Muhammad (peace be upon him) was deeply committed to elevating their status. He actively fought against the oppressive practices of the pre-Islamic era, including the killing of female infants. The Qur'an affirms that men and women are created by Allah as equal beings. Islam acknowledges the existence and dignity of women as equal to men in all areas of life, especially in education, so that women can become knowledgeable and empowered. Islam makes no distinction between men and women, except in terms of their natural roles. (Hamidah, 2017)

### **Causes of Discrimination Against Women in the Novel *Terusir* by Buya Hamka**

The causes of discrimination in Hamka's novel *Terusir* are found in three causes, namely culture in a patriarchal society, social class and customs. Patriarchal culture is a social system that places men at the center of power within both the family and society. In this system, men hold greater authority than women in nearly all aspects of life, including decision-making, economic control, and access to social rights. Women are generally viewed as second-class beings whose roles are confined to the domestic sphere and who must submit to male authority. (Pasalbessy, 2010)

In *Terusir*, Buya Hamka explicitly portrays how patriarchal culture harms women, particularly the main character, Mariah, who becomes a victim of social and familial injustice due to her status as a poor woman. The manifestations of patriarchal culture in *Terusir* are evident in the following aspects: a.) Male Authority over Women such as Azhar, Mariah's husband, is depicted as a man who cannot defend his wife's rights

because he is submissive to the influence of his more powerful family. Mariah is treated as a disposable object when deemed socially unworthy. She has no control over her own fate, and even within her own household, all major decisions are made by men—either her husband or her in-laws; b.) Women as Subordinates such as Mariah is positioned as the weaker party who must submit. When she becomes the subject of slander, she is given no opportunity to defend herself and is immediately cast out without any evidence or fair process. This illustrates how women are often considered unworthy of being heard or defended. The patriarchal culture in the novel is further reflected in the societal attitude that quickly judges women from a purely moral standpoint, without considering justice or context; and c.) Social Stigma Toward “Deviant” Women When Mariah is forced into prostitution due to having no other means of survival, she is stigmatized and shunned by society. In a patriarchal system, women who deviate from societal norms are treated as a disgrace, whereas men are not subjected to the same harsh judgment. (Alkhaira, 2023)

Social class is the most dominant factor causing discrimination in the novel. Discrimination based on social class includes differences in economic and educational background, as well as disparities in daily life between men and women. In *Terusir*, the character Mariah experiences such discrimination—she is marginalized due to her low social status, to the extent that her mother-in-law is unable to accept her position properly. (Fakih, 2013)

In terms of societal and social aspects, the novel portrays various forms of discrimination experienced by women, including being subjected to sexual harassment, becoming targets of public humiliation, becoming victims of crime, suffering

physical abuse from men, and experiencing psychological violence within the family environment. These forms include: a.) Women being subjected to sexual harassment; b.) Women being targets of public insults; c.) Women becoming victims of criminal acts; d.) Women experiencing physical abuse; e.) Women suffering psychological violence within the family. (Fakih, 2013)

According to (Sylvia, 2014), class is a core concept in sociology used to theorize gender inequality. Therefore, this concept is relevant for systematically questioning the relationship, if any, between class and gender. Class analysis outlines three main issues. First, the identification of differences between class categories and the allocation of individuals into them. Second, the understanding of mobility between classes. Third, the implications of class position and class mobility on politics, action, and social awareness. (Sylvia, 2014)

Meanwhile, the cultural aspects in the novel involve elements related to the establishment of a patriarchal system, the presence of familial ideology, and the labeling of inherent characteristics in women. Social class differences play a significant role in shaping gender inequality. In the novel *Terusir*, the disparity between the upper and lower classes exacerbates the position of women, especially those from impoverished backgrounds.

Examples from the novel: Mariah comes from a poor family that is “not of high status,” whereas her husband belongs to a respected and prominent family. This social gap becomes the main reason behind Azhar’s family’s rejection of Mariah. Due to her lower-class status, Mariah is easily dismissed and has no social bargaining power. Accusations and pressure from Azhar’s family quickly lead to her being cast out without any form of defense. When Mariah tries to find work, her social standing ma-

kes it difficult for her to be accepted. She is even rejected on the grounds that she is unfit to work in the homes of Dutch or elite families.

Implications of social class such as: a.) Lower-class individuals, especially women, face significant barriers to employment and education; b.) Women from poor backgrounds are deemed unworthy of becoming part of elite families; c.) This inequality creates a double vulnerability: being both female and impoverished. (Pasalbessy, 2010)

The next contributing factor is traditional customs. The setting in the novel is not limited to a single location, but the most prominent one is Minangkabau. Experts categorize the kinship structure of a society or ethnic group into three main patterns. The first is parental, where lineage is traced through both parents, as commonly found among the Javanese and other ethnic groups. The second is patrilineal, where descent is traced through the father's line, as seen among the Batak, Chinese, and others. The third is matrilineal, where lineage follows the mother's line, as is the case in the Minangkabau ethnic group (Latief, 2002).

In *Terusir*, the Minangkabau matrilineal culture is strongly represented. This is reflected in how Azhar prioritizes his relatives over his own wife. This dynamic becomes the foundation for the discrimination experienced by Mariah.

### **The Struggle of Women's Discrimination in the Novel *Terusir* by Buya Hamka**

The struggle of the female character in the novel *Terusir* by Buya Hamka that the researcher identified three strategic steps taken by the female protagonist to resist discrimination. These include a protest against the arbitrary power of men, initi-

ated by the character Mariah. She challenged male authority through letters she wrote, expressing her discontent with Azhar's unjust actions. Mariah protested against Azhar's decision to expel her without dignity, an act that ultimately marginalized her rights as a woman. (Asma Iqbal Kayani, 2023)

The second form of resistance was seeking a new life partner. This step was taken to secure a more decent life after her rights as a woman were neglected. Mariah, after being cast out by Azhar and left jobless following the departure of her employer abroad, decided to marry Yasin in hopes of achieving stability and well-being. Unfortunately, Yasin turned out to be a man of poor character—he often went out late at night and even engaged in affairs with prostitutes to satisfy his desires. (Asma Iqbal Kayani, 2023)

The third act of resistance was choosing to live independently. Mariah opted to live alone because there was no one left to rely on to meet her needs. She chose solitude and self-sufficiency as a path forward, despite all the limitations she faced. (Asma Iqbal Kayani, 2023)

Mariah's statements reflect her independence and strength in asserting her place in a male-dominated environment. This reflects the deep-rooted patriarchy in Minangkabau society, where women are traditionally confined to the domestic sphere (Ferdianyta & Surwati, 2024). However, Mariah challenged these norms, demonstrating an effort to fight for gender equality. The narrative also embodies feminist values and women's empowerment, as Mariah rejects subordination and social norms that restrict women to domestic roles. She is portrayed as an ambitious woman who defies the myth of women's limitations (Ferdianyta & Surwati, 2024), symbolizing the broader struggle of wo-

men against patriarchy.

By asserting full authority in a business traditionally dominated by men, Dasiyah challenges traditional norms and demonstrates that women can hold significant roles. Her stance is not merely a compromise but a full claim to leadership, affirming equality with other authoritative figures within the social and business structure. This represents a radical form of resistance against patriarchal norms that discredit women as capable leaders. (Eka Kartika Sari, 2021)

## DISCUSSION

The findings of this study indicate that gender disparity in Buya Hamka's *Terusir* is manifested through economic oppression, restricted access to education, marginalization in the labor market, and patriarchal domination within both household and social structures. These results align with and extend previous research on the same novel.

First, this study shares similarities with (Mukhibun & Wardani, 2023), who identified four major forms of gender injustice—marginalization, subordination, stereotyping, and violence—in Hamka's *Terusir*. Both studies recognize Mariah as a victim of multiple layers of discrimination. However, while their study is primarily descriptive in categorizing forms of injustice, the present research expands the analysis by emphasizing the economic and class-based roots of gender disparity, such as poverty, lack of education, and women's restricted roles as reproductive labor. This shows that discrimination is not only cultural but also structural and material.

Second, (Santi & Mustika, 2020) also highlighted patriarchal values embedded in Hamka's narrative. Yet, their research does not deeply explore the cultural specificity of Minangkabau society. The present study fills this gap by showing that, although

Minangkabau is known for its matrilineal system, the patriarchal practices within families still suppress women's autonomy. Mariah's expulsion by her husband and in-laws illustrates how familial authority and customary practices reinforce women's subordination, despite the matrilineal lineage. This cultural nuance enriches the discussion of gender disparity in Indonesian literature.

Third, compared with , who analyzed Mariah through the lens of existential feminism and focused on her quest for self-freedom and identity, this study employs Marxist feminism. The difference is significant: while existential feminism situates Mariah's struggle as an individual pursuit of existence, Marxist feminism emphasizes the interconnection between gender and economic structures, particularly the way class and labor dynamics exacerbate women's oppression. This allows the present research to frame Mariah not only as an individual victim of patriarchy but also as a symbolic representation of lower-class women struggling within capitalist and patriarchal systems.

Fourth, (Sari, 2019) applied Sara Mills' critical discourse analysis to highlight how gender bias is represented in Hamka's text and positioned within readers' perspectives. While her research is valuable in uncovering textual representations, it does not delve into the inner conflict and resistance strategies of Mariah. By contrast, this study explores Mariah's psychological struggles, her attempts at survival (through work, remarriage, and independence), and her resistance to patriarchal domination. This micro-level analysis complements discourse analysis by giving more depth to the character's lived experiences.

In summary, while previous studies have acknowledged the presence of gender injustice in *Terusir*, the present study

contributes new insights by: 1.) Linking gender disparity with economic oppression and class stratification, not only cultural patriarchy; 2.) Highlighting the paradox of Minangkabau's matrilineal culture that still sustains patriarchal practices; 3.) Providing a micro-analysis of Mariah's inner conflict and resistance, moving beyond descriptive categorization; and 4.) Connecting the findings to contemporary gender equality discourse, thereby showing the ongoing relevance of Hamka's work.

Thus, this study bridges gaps in the literature by integrating cultural, social, and economic dimensions of gender disparity, offering a more comprehensive and contextualized understanding of women's oppression in Buya Hamka's *Terusir*.

## CONCLUSION

Discrimination depicted in the novel *Terusir* by Hamka can be classified into individual and public forms. Individual discrimination includes the restriction of women's productive capacity and control over female sexuality, while public discrimination involves the limitation of women's mobility and the male dominance over economic resources. The causes of discrimination in *Terusir* are found to be rooted in three main factors: patriarchal cultural norms, social class, and customary traditions. Among these, social class emerges as the most dominant factor contributing to discrimination in the novel. Class-based discrimination includes disparities in economic status, education, and daily life experiences between men and women. In terms of tradition, the novel highlights the influence of Minangkabau's matrilineal system, while patriarchal culture in the story is reflected in the establishment of male-dominated systems, the ideology of familism, and the labeling of women with stereotypical traits. The female protagonist in

*Terusir* demonstrates three strategic forms of resistance against discrimination. First, she protests the arbitrary power of men. This is followed by her decision to seek a new partner, aiming for a better life after her rights as a woman were marginalized. Lastly, her struggle culminates in choosing to live independently. This choice symbolizes her autonomy and strength in facing a society dominated by patriarchal values.

## RECOMMENDATION

Based on the conclusions presented in the previous section, the following are several suggestions that are expected to contribute to the development of literary studies, particularly from a feminist perspective. *First*, for readers, the findings of this study can serve as a reference for understanding literary works through a feminist approach, especially in the realm of ideological feminist literary criticism. It is hoped that this research will broaden readers' insights into feminist theories and encourage further exploration of the social, cultural, and historical contexts underlying a literary work. *Second*, in analyzing the results of this study, readers are expected to be aware of the potential bias related to the researcher's identity as a woman. Subjectivity in literary interpretation is inevitable, as interpretations are influenced by personal experiences and the background of the researcher as a female individual. *Thus*, reading literature through a feminist perspective not only enriches understanding, but also emphasizes the importance of considering the position and experiences of both the reader and the researcher in the interpretive process.

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