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## Existentialist Feminism Simone de Beauvoir in *Arthur Miller's* Novela *Fatātun 'Ādiyah*

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### Abstract

The study of existentialist feminism is vital in advancing women's lives. This study of feminism was initiated by Simone de Beauvoir, who fought for women's existence in her time. Her theory has also considerably influenced society's views towards women in the realm of feminism. This study aims to identify the basic concepts of existentialist feminism in Arthur Miller's novella *Fatātun 'Ādiyah*, translated into Arabic by Tala'at as-Shayeb, including 1) Otherness, 2) Immanence and Transcendence, and 3) freedom. In addition, it also analyzes the strategies carried out by female characters in the novella to advance their lives, as in the study of existentialist feminism, including 1) women become intellectuals, 2) women can work, 3) women can achieve social transformation, and 4) women can reject their Otherness. This descriptive qualitative research uses reading and recording techniques in data collection and analysis using the Miles and Huberman analysis technique. The results of this study show that women can leave the status of Objects and the limits of their Immanence and achieve freedom and Subject status for themselves. Thus, female characters will become independent and achieve gender equality and freedom for themselves. The benefit of this research is that it provides insights for society to respect each other more and consider everything equal without discriminating, especially in the context of gender.

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## INTRODUCTION

Now, the term feminism is no longer strange to the public. Feminism is a movement that criticizes and protests against gender injustice against women in the social sphere. The inequity is caused by the existence of a patriarchal system or culture that has been rooted from generation to generation so that the people in that generation consider it something commonplace. This results in the role of women in the social sphere not being deemed necessary by a patriarchal society. The presence of this feminist movement aims to fight for justice and gender equality for women, who are not only born as women but also become women (Azzahra, 2022; Gamble, 2010).

Studies related to feminism are still very relevant to be researched in this modern era, especially in a social system that still adheres to a patriarchal culture. This study of feminism can help women understand that women can achieve existence and have free will over themselves from the demands and constraints given by patriarchal culture. This can change society's view regarding women's status in the social sphere, where women also deserve their opportunities and rights in socializing and have an equal position with men without any form of discrimination and superiority (Androne, 2012). Thus, studies related to feminism can be conducted on various social issues, both in real life and in problems that occur in literary works.

In this existentialist feminist research, the researcher uses a research object in the form of a novel *Fatātun 'Ādiyāh*. This novel is a translation of Arthur Miller's novel *An Ordinary Girl*, first published in 1992. It was then translated into Arabic in 1998 by Tala'at as-Shayeb and published online in 2023 by the *Hindawi Foundation*. This novel consists of 11,289 words with a thickness of only 46 pages. The synopsis is that a female character named Janis experiences negative actions by the community because she does not meet her beauty standards. Then, she also had a husband named Sam, who was more concerned with her political interests than Janis' feelings and desires. This makes Janis feel pressure, but Janis can face it with pride in herself and find her beauty. When her husband went to war, Janis felt free and had relationships with other men. In addition, Janis also continued her education and looked for a job so that she could become an independent woman. When Sam returns from the war, Janis can end their marriage. One day, Janis meets a blind man named Charles, who can understand Janis more than anyone, which makes Janis fall in love with her and marries them until they grow old together (Miller, 2023).

Existentialist feminism is one of the feminist schools or movements initiated by a French intellectual named Simone de Beauvoir. Existentialist feminism itself discusses how women who are labeled as the Other and Objects by men who consider themselves as the One and Subject can gain an existence over themselves after they have managed to break out of male subordination (Tong, 1998). Beauvoir argues that women are not only born women but also live as women and have freedom over themselves (Gamble, 2010). Karya Beauvoir, *The Second Sex*, berperan penting dalam menjadi sumber teoritis utama dalam perkembangan konsep konstruksi sosial gender (Jing, 2024; Plain & Sellers, 2007). *The Second Sex* is inseparable from the influence of existentialist philosophy put forward by Jean-Paul Sartre in his book *Being and Nothingness*, so the terms used by Beauvoir in his work are not much different from those contained in his work Sartre (Tong, 1998).

The study of feminism examines the status of the Other owned by women, which is considered a threat to men if they cannot control women, thus making men have to subordinate women to maintain their status as the *free Self* (the One) (Tong, 1998). Then, women who are labeled as Others will be confined in *Imanensi*, which can hinder women's freedom. Therefore, women must transcend themselves, aiming to be themselves and achieve freedom over themselves (Nasiru, 2017). Transcendence for Sartre is the inner denial of consciousness that reveals the Being in itself while determining the Being for itself. Women, according to Beauvoir, have been constrained in the Imagination created by men who claim transcendence for themselves (Kirkpatrick, 2023a; Thornham, 2010).

Women can carry out the four strategies suggested by Beauvoir to advance their lives, achieve existence, and achieve gender equality for women. First, women can become intellectuals; that is, women who are educated or educated will open the door for them to progress in their lives. Second, women can work in jobs owned by women; it will help them to be independent because they earn income from the job, and it will provide opportunities for women to work with men and achieve gender equality. Third, women can achieve social transformation; that is, women who have a career and earn income will find it easy to improve the economy, which is the key to achieving freedom for women and creating their identity in a social society. Fourth, women can refuse to internalize their otherness; when a woman has succeeded in having a career and making her identity in society, then a woman will be able to define herself and establish the status of a Subject over herself by

playing the same role as a man (Moi, 1994; Ollenburger & Moore, 1996; Tong, 1998).

Regarding the study of existentialist feminism, researchers found several previous studies that also discussed existentialist feminism. Among them is the discussion of existentialist feminism in several literary works in the form of the short story *Fog di Teras Senja* by Sutini (Azmi et al., 2024), in the short story *Fever* by Nepal Sita Pandey (Yadav, 2023), in the novel *Cewek!!!* by Esti Kinasih (Iskandar et al., 2023), in the novel *Layangan Putus* (Meivitasari & Widyatwati, 2023), in the novel *Drupadi* by Seno Gumira Ajidarma (Munarlis & Nugroho, 2021), in the novel *Kitab Omong Kosong* by Seno Gumira Ajidarma (Purnami & Pramono, 2021), in the book Anthology *Qālū* by Anis Mansour (Staniyah & Malik, 2023), in the novel *Kim Ji Young, Born in '82* by Cho Nam-joo (Ma, 2023), in the novel *Wadja* by Haifaa Al-Mansour (Triyani et al., 2023), in the novel "Padang Bulan" and "Cinta Di Dalam Gelas" (Suhadi et al., 2023) In the script of the drama *Eclipsed* by Danai Gurira (Rizvi et al., 2023), and the novel "The Woman Destroyed" by Simone de Beauvoir (Arshad & Tubayqi, 2024). Apart from literary works, there are also previous studies that discuss existentialist feminism in social events, including criticism of care ethics, paternalistic nature in global care practices (Durmuş, 2022), Independent women in the view of existentialist feminism (Siswandi, 2022), and patriarchal culture within the scope of the lower middle class (Clarissa, 2023). Then finally, there is previous research on criticism of the moral theory of exemplars Linda Zagzebski, through the perspective of existentialists such as Nietzsche and Simone de Beauvoir (Kirkpatrick, 2023b), The life of female civil servants who play the role of mothers and workers (Putri & Siscawati, 2023), and career development and strategies used by women auditors in dealing with the masculine nature of audit firms in Tanzania (Mzenzi, 2024).

Based on previous research, this study has similarities and differences. The similarity is the essential study in the research using the survey of existentialist feminism by Simone de Beauvoir. Meanwhile, the difference is the object of research in the form of a novel titled *Fatātun 'Ādiyah* by Arthur Miller, which was translated into Arabic by Tala'at as-Shayeb. This study will discuss Simone de Beauvoir's concept of existentialist feminism, namely Otherness, Immanence, and Transcendence, as well as the freedom possessed by women. Then, it also discusses the strategies given by Beauvoir in his theory to advance women's lives in the novel. This has not been studied in a complex manner in previous studies, so the researcher decided to discuss this in this study.

Based on the similarities and differences in this study with previous research, this study is positioned as a renewal. It adds to the findings of prior research in the study of existentialist feminism, including the concept of existentialist feminism in the novel *Fatātun 'Ādiyah* by Arthur Miller in the form of otherness possessed by female characters, Independence and Transcendence experienced by female characters, and freedom achieved by female characters woman. In addition, it discusses the strategies carried out by female figures to advance their lives. This research aims to identify the act of criticism of patriarchal culture carried out by the female protagonist in the novel in gaining her existence.

The benefit of this research is to increase the reader's knowledge related to the concept of existentialist feminism and women's efforts by carrying out several strategies to be able to advance their lives so that they succeed in achieving the status of Subject over themselves and can have free will over the life they want. The existence of this research is based on the idea that men and women have equal status; no one is above or below. Therefore, researchers feel the need to conduct this research to provide views to the public to respect each other more and consider everything equal without discrimination, especially in the context of gender.

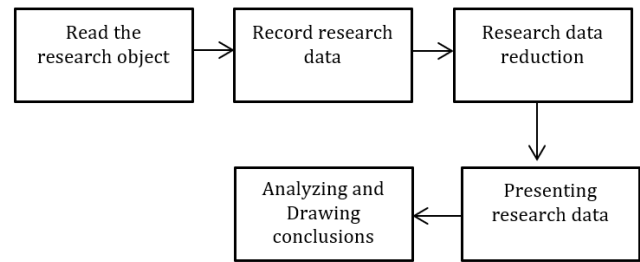
## RESEARCH METHODS

This study uses a qualitative approach using a descriptive analysis method. Qualitative research uses narrative words or images to explain and interpret a phenomenon (Anggito & Setiawan, 2018). In this qualitative research, we will discuss existentialist feminism by Simone de Beauvoir, based on the main concepts in the study of feminism in the form of Otherness, Immanence and Transcendence, and Freedom. Then, women can use strategies, especially female figures in the object of research, to advance their lives and achieve freedom for themselves. The primary data source that is the object of this study is the novela *Fatātun 'Ādiyah* by Arthur Miller which was translated into Arabic by Tala'at as-Shayeb. From this novel, the researcher will identify findings related to those that will be discussed in this study, then collect them and analyze them according to the study of existentialist feminism. As for the secondary data source, the researcher collected from several previous studies in the form of journal articles and books related to the study of Existentialist feminism by Simone de Beauvoir.

In this study, the researcher used reading and note-taking techniques. The researcher will first read the entire novel *Fatātun 'Ādiyah* by

Arthur Miller, then re-read it carefully to identify the right data as in the study of existentialist feminism. Then the researcher conducted a method of recording and collecting the data found in the form of direct quotations contained in the novel *Fatātun 'Ādiyah* by Arthur Miller.

The data analysis technique in this study uses the Miles and Huberman analysis technique, namely by reducing the data, presenting the data, and then drawing conclusions (Miles et al., 2014). Researchers reduce the data that has been collected, to find the data that is most relevant to the study of existentialist feminism. Then, after the data has been in accordance with the study of existentialist feminism, the researcher will present the reduced data to combine information and make it easier for the researcher to understand the data obtained from the novel *Fatātun 'Ādiyah* by Arthur Miller. Then, the researcher will conclude these data to analyze the study of existentialist feminism by Simone de Beauvoir through secondary sources that the researcher has collected from previous studies and books relevant to existentialist feminism.



## RESULTS AND DISCUSSION

From the careful rereading of the novel *Fatātun 'Ādiyah*, the researcher found data on the concept of existentialist feminism and women's strategies in advancing their lives that had been collected from Arthur Miller's novel *Fatātun 'Ādiyah* which was translated into Arabic by Tala'at as-Shayeb. The researcher found as many as 9 data contained in it about Otherness, Immanence and Transcendence, freedom, and women's strategies in advancing their lives. The findings of the data that have been reduced are as follows:

**Table 1.** The concept of existentialist feminism and strategies for advancing women's lives

<b>The Concept of Existentialist Feminism in the Novela <i>Fatātun 'Ādiyah</i></b>		
<b>No.</b>	<b>English</b>	<b>Arab</b>
<b>Others</b>	1	<p>She (Janis) imagined that maybe they pulled her out of her mother's womb too hard until her body became long, or maybe there was a giraffe that scared her mother while she was pregnant. At many of the parties he attended, he often noticed how surprised the people approaching him from behind him turned to face them.</p> <p>تصورت أنهم ربما كانوا قد جذبوها من رحم أمها فاستطالت بين أيديهم، أو أن زرافة كانت قد روعت أمها وهي حامل بها. في كثير من الحفلات التي كانت تحضرها كانت تلاحظ كيف تمتلك المفاجأة الذين يقتربون منها من الخلف عندما تدير وجهها إليهم.</p>
<b>Immanence and Transcendence</b>	2	<p>She (Janis) cannot ask her husband to comply with her urgent desires and prioritize them above things that are considered more important. At least twice a week, Janis goes out alone at night, attending private parties, traversing the desolate East Side all the way to 6th Street, where dilapidated buildings and dusty bars stand.</p> <p>لم تستطع أن تطلب منه أن يطلق رغبتها الحمومة ويقدمها على الأشياء المهمة. مرتان في الأسبوع على الأقل كانت تخرج وحيدة في المساء إلى حفلات خاصة، تعبر «إيست سايد» الميت إلى شارع ٦ حيث البنايات الحقرية والبارات المترية.</p>
<b>Freedom</b>	3	<p>She (Janis) knows that she has her own beauty, and one day, at least, she is sure of it... with her toned body and beautiful long neck... coupled with his spicy satire... yes!</p> <p>كانت تكره وجهها كفتاة، ولكننا كانت نعرف أن لها وسامتها الخاصة، واقتنعت بذلك ذات يوم على الأقل ... بجسدها المحكم ورقبتها الطويلة الرائعة ... ثم بسخريتها اللاذعة ... نعم!</p>
<b>Women's strategies for advancing their lives in the Novela <i>Fatātun 'Ādiyah</i></b>		
	<b>English</b>	<b>Arab</b>
<b>Intellectual women</b>	4	<p>...Janis, who majored in art history at Hunter,...</p> <p>كانت قد تخصصت في تاريخ الفن في «هنتر».</p>
	5	<p>Janis enrolled at Hunter for graduate studies in art history... Everything seemed fine. Her kind-hearted husband went to the</p> <p>سجلت في «هنتر» للدراسات العليا في تاريخ الفن ... كان كل شيء على ما يرام. زوجها الطيب ذهب إلى الحرب من</p>

		battlefield for the noblest of causes, while she was in New York—not in a quiet military barracks—studying with Professor Oscar Kalkowski.	أجل أنبل قضية، وهي في «نيويورك» — وليس في ثكنة عسكرية مهجورة — تدرس مع البروفيسور «أوسكار كالكوفسكي».
Women can work	6	In an effort to overcome her loneliness, Janis learned stenography and typing, hoping to get a job in one of the offices or publishing houses where many employees were at war	وفي محاولة للتغلب على الوحدة علّمت نفسها الاختزال والطباعة على الآلة الكاتبة، إذ ربما تجد عملاً في أحد المكاتب أو دور النشر التي تقدمت إليها، والتي كان موظفوها قد ذهبوا إلى الحرب.
	7	Now, in her sixties, she (Janis) works as a volunteer at a civil rights organization, keeping an eye on abuses everywhere—east and west.	الآن تعمل متطوعة في إحدى منظمات الحقوق المدنية، ترصد الانتهاكات في أي مكان شرقاً وغرباً.
Women can achieve social transformation	8	She (Janis) has to find a job, find independence from whom she can talk... Janis walked nonstop in Manhattan, tense, half-angry, and half-scared, trying to imagine a job she could do.	لا بد أن تجد عملاً ، أن تجد استقلالاً تخاطبه منه ... سارت بلا نهاية في «مانهاتن»، متوترة، نصف غاضبة ونصف خائفة، تحاول أن تتصور عملاً ممكناً لنفسها.
Women can reject their otherness	9	Charles has changed Janis' life completely, taking her out to see the world her way, instead of being confined within herself, waiting for the world to see her and judge her.	لقد قلب كيانها وأخرجه لكي تنظر به إلى العالم، بدلاً من أن تحبس نفسها لينظر إليها العالم ويعترض عليها.

From some of the data presented above, the researcher will analyze the data on existentialist feminism contained in the novel *Fatātun 'Ādiyah* by Arthur Miller.

### The Concept of Existentialist Feminism in the Novela *Fatātun 'Ādiyah*

Ke-Liyanan

(1) تصورت أنهم ربما كانوا قد جذبوا من رحم أمها فاستطالت بني أيديهم، أو أن زرافة كانت قد روعت أمها وهي حامل بها. في كثير من الحفلات التي كانت تحضرها كانت تلاحظ كيف تتملك المفاجأة الذين يقتربون منها من الخلف عندما تدير وجهها إليهم.

(1) She (Janis) imagined that maybe they pulled her out of her mother's womb too hard until her body became long, or maybe there was a giraffe that scared her mother while she was pregnant. At many of the parties he attended, he often noticed how surprised the people who approached him from behind were when he turned to face them (Miller, 2023, p. 14).

In data (1) in Arthur Miller's novel *Fatātun 'Ādiyah* translated into Arabic by Tala'at as-Shayeb. The female protagonist, Janis, feels that she is different and does not meet the standards of beauty in society. This was seen when the people approached her, and Janis was facing them. They showed surprised expressions when they saw Janis. Because the people around her do not consider Janis beautiful, she is not what they imagine. From

this incident, Janis is positioned as a Liyan or Object by a patriarchal society that standardizes a person's beauty, especially in women. Where women who are considered not beautiful will be subordinated to Imanensi, thus making the woman have limitations in self-definition and have no freedom (Beauvoir, 1956; Tong, 1998).

The shocked expressions that people throw at Janis show a form of stereotype against women who do not meet beauty standards in society. On this basis, Janis is positioned as an object where social society, or rather patriarchal culture, feels entitled to the provisions of beauty standards set for women. Beauty standards for women also include the body shape owned by women, where society influences women's self-realization of their bodies. Women are positioned as objects in a patriarchal society, so the status of others is not far from women. This is in line with previous research which states that women are considered as the Other by men because of the patriarchal culture that continues to take root from generation to generation, making it difficult to dismantle. Thus, the patriarchal culture feels free and creates negative stereotypes against women that are developing and will always be considered right by the general public (Clarissa, 2023; Ma, 2023; Meivitasari & Widyatwati, 2023).

In data (1), Janis is considered not to meet beauty standards by the people around her, and Janis cannot do anything, refuting the standardization. This event shows that Janis has been confined in the patriarchal cultural perception

that women must be beautiful according to the beauty standards made up by men or patriarchal culture. As a result, Janis is unable to be confident and be herself, which makes her feel inferior when meeting the people around her, and leads to a lack of freedom for her to express herself. This proves the status of Object or Other, where Janis cannot resist the claims of society that considers Janis as an unbeautiful woman.

### Immanence and Transcendence

(2) لم تستطع أن تطلب منه أن يطلق رغبته المحمومة ويقدمها على الأشياء المهمة. مرتان في الأسبوع على الأقل كانت تخرج وحيدة في المساء إلى حفلات خاصة، تعبر «إيست سايد» الميت إلى شارع ٦ حيث البنايات الحفيرة والبارات المترية.

(2) She (Janis) cannot ask her husband to comply with her urgent desires and prioritize them above things that are considered more important. At least twice a week, Janis goes out alone at night, attending private parties, traversing the quiet East Side all the way to 6th Street, where dilapidated buildings and dusty bars stand (Miller, 2023, p. 21).

Because Janis' husband, Sam, always attaches importance to his political interests and often does not prioritize Janis on data (2). Janis was forced to put her husband's interests above herself and felt obligated to fulfill her husband's wishes. Because of her husband's unimportant desires, Janis always goes out alone at night, attends parties twice a week, and aims to please herself and achieve what she wants. Janis' attitude in the data shows that she is in the Imanensi created by her husband, where Janis is unable to express herself to her husband and feels constrained by her husband's attitude. But at the same time, Janis managed to transcend herself to be able to move freely as she wants and reject anything that interferes with her freedom (Langley, 2024).

Women who play the role of wives, according to Beauvoir, can be a source of barriers to freedom for women, where women are required to fulfill their obligations as wives rather than fulfilling their rights as women (Siswandi, 2022). This incident experienced by Janis shows that women are limited in their freedom by the patriarchal culture in Imanensi and are not allowed to go beyond certain limits in expressing themselves, thus making women constrained in Imanensi. Then, Janis can transcend herself by acting to achieve happiness and express herself, aiming to get out of Imanensi and achieve complete freedom as a transcendent woman. This is in accordance with Beauvoir's view

in previous research, that women can go to Transcendence by breaking away from the barriers of Immanence and finding their own identity. Thus, a woman who succeeds in translating herself will gain freedom, where she is able to act freely in achieving happiness and self-definition (Kirkpatrick, 2023b; Rizvi et al., 2023; Yadav, 2023).

In data (2) above, the actions taken by Janis are the right thing to do in achieving Transcendence for women to be able to get out of the barrier of their Independence. Transcendence is a form of action in which a person has free will over himself. Like Beauvoir who asks women to transcend themselves from the barrier of Independence that restricts women with the aim of being themselves. In this case, Janis has transcended herself by seeking her own happiness without having to be tied to her husband, and also not being constrained and confined in her husband's Impatience who only cares about his political interests, without caring about his wife's desires.

### Freedom

(3) ولكننا كانت تعرف أن لها وسامتها الخاصة، واقتنعت بذلك ذات يوم على الأقل ... بجسدها المحكم ورقبتها الطويلة الرائعة ... ثم بسخريتها اللاذعة ... نعم!

(3) She (Janis) knows that she has her own beauty, and one day, at least, she is sure of it... with her toned body and beautiful long neck and his spicy satire... yes! (Miller, 2023, p. 14).

In data (3), Janis realizes that she has her own version of beauty through her toned body and beautiful neck, and she is also good at sarcastic and spicy sarcasm, so she gains confidence in it. Janis' awareness of her potential is the basis of her freedom, where she realizes and acts consciously to be able to define herself in social society. This can make Janis come out of Object and Other status, achieve gender equality, and take a role in social society (Hobrecht, 2023; Jing, 2024; Thornham, 2010; Tong, 1998).

Janis' awareness of her toned body, beautiful neck, and sarcasm is a form of existence itself. Thus, it emphasizes that women have the right and freedom to determine how they act in expressing themselves because every human being has the freedom to choose how she wants to live. This is in line with previous research that defines freedom for women as when they are consciously able to act freely and express themselves (Munaris & Nugroho, 2021; Staniyah & Malik, 2023). Previous research also refutes Beauvoir's view that women are born not only as women but also as

women who have the freedom to define themselves and are able to determine their fate through their potential without the restrictions and constraints of patriarchal culture (Kirkpatrick, 2023b; Ma, 2023).

The act of expressing oneself, as carried out by Janis in the data (3), is a form of freedom possessed by Janis, where she consciously owns and realizes her potential and can define herself and have a role in society. Janis, who is aware of her toned body, beautiful neck, and sharp insinuation, allows her to act freely as she pleases. On this basis, Janis can achieve freedom by utilizing the potential that she has realized to achieve gender equality and Subject status over herself.

### Women's Strategies in Advancing Life in *Fatātun 'Ādiyah Novel*

#### *Women become intellectuals*

(4) .... كانت قد تخصصت في تاريخ الفن في «هنتر»....

(4) ...Janis, who majored in art history at Hunter,... (Miller, 2023, p. 19).

(5) سجلت في «هنتر» للدراسات العليا في تاريخ الفن ... كان

كل شيء على ما يرام. زوجها الطيب ذهب إلى الحرب من أجل

أنبل قضية، وهي في «نيويورك» — وليس في ثكنة عسكرية

مهجورة — تدرس مع البروفيسور «أوسكار كالكوفسكي».

(5) Janis enrolled at Hunter for graduate studies in art history...

Everything seemed fine. Her kind-hearted husband went to the

battlefield for the noblest of causes, while she was in New York—not in a

quiet military barracks—studying with Professor Oscar Kalkowski

(Miller, 2023, p. 29).

In data (4), Janis is known as a student majoring in art history at Hunter. Then in data (5), when Janis was left by her husband, Sam, to fight, she felt that she should also continue her education. By enrolling in graduate studies at Hunter in the same field as her previous studies, art history, Janis will become an intellectual woman who can open the door for her to have a job and not depend on her husband. Janis' decision to pursue her postgraduate studies and become an educated or intellectual woman was an early stage for her to achieve gender equality and Subject status over herself. With this education, women can get started in advancing their lives (Moi, 1994).

Intellectual women in a patriarchal society will have a weapon in the form of education in resisting restrictions and subordination by patriarchal culture against women. This has been discussed in several previous studies that state that women can be freed from their Object status by having an education. In addition, they can also be

members of groups that will bring change and build awareness that women can also achieve the position of Subject and be successful in their lives. The education possessed by women will show their existence; this is also Beauvoir's opinion in the previous research, namely through thought, vision, and observation, as well as the definition obtained from a woman's intellect, she will be able to achieve her existence (Azmi et al., 2024; Iskandar et al., 2023; Munaris & Nugroho, 2021; Purnami & Pramono, 2021).

Data (4) and data (5) prove that women must also be educated and intellectual, just as Janis, who, by having an education, will not always depend on her husband will be the door for her to come out of the status of Object and Other to be Subject to herself, and to be able to take responsibility for determining the direction and fate of her life. Being an intellectual woman, Janis will greatly help her achieve existence. According to her, women also have the right to education to reverse their original state as Others and Objects into Self and Subject. Therefore, Janis is trying to continue her education to postgraduate to improve her quality of education and become an intellectual woman, which will also improve her quality as a woman in the midst of a patriarchal culture.

#### *Women can work*

(6) وفي محاولة للتغلب على الوحدة علّمت نفسها الاختزال

والطباعة على الآلة الكاتبة، إذ ربما تجد عملاً في أحد المكاتب أو

دور النشر التي تقدمت إليها، والتي كان موظفوها قد ذهبوا إلى

الحرب.

(6) In an effort to overcome her loneliness, Janis learned stenography and typing, hoping to get a job in one of the offices or publishing houses where many employees were at war (Miller, 2023, p. 26).

(7) الآن تعمل متطوعة في إحدى منظمات الحقوق المدنية،

ترصد الانتهاكات في أي مكان شرقاً وغرباً.

(7) Now, in her sixties, she (Janis) works as a volunteer at a civil rights organization, overseeing violations everywhere—east and west (Miller, 2023, p. 43).

Janis, who felt the loneliness caused by her husband leaving her to fight on data (6), also planned to learn to type quickly, hoping to get a job in one of the understaffed offices or publishing. Furthermore, in data (7), Janis, who is in her sixties, works as a volunteer at a civil rights organization, overseeing violations from the East and West. In this case, Janis proves that a career for women plays an important role in changing their position and

status, which was originally an object to a subject for themselves. Because by having a career, women can work together with men and earn income. Thus, women will be able to be independent and transcend themselves to achieve the status of a Subject over themselves and gender equality for women (Tong, 1998).

Work or career is the key to achieving freedom for women because women provide opportunities to develop themselves, be creative, and be free to determine where their lives are going, even amid a patriarchal culture. In this case, in line with previous research, which stated that by having a job, women can prove that they can be independent and not always dependent on others so that they can determine the direction of their own life (Munaris & Nugroho, 2021). In several previous studies, Beauvoir expressed the opinion that work is essential for women in defining themselves and is no longer seen as an object but a subject that is able to determine the direction of their lives. Thus, Janis' decision to become a career woman would make it possible to work with men, thus bringing her to Transcendence and attaining the Subject over herself (Azmi et al., 2024; Durmuş, 2022; Meivitasari & Widyatwati, 2023).

The work owned by Janis, as shown in data (6) and (7), allows Janis to achieve Subject status over herself, where Janis has the skills and opportunities to be creative, such as typing fast and volunteering to watch over civil rights violations. The job Janis owns allows her to compete with men in the scope of work and earn income from the job, making her an independent woman. Moreover, she does not depend on others and does not always expect help from other parties. Thus, Janis can freely determine where the fate of her life is going without any pressure from Independence created by patriarchal culture.

#### *Women can achieve social transformation*

(8) لا بد أن تجد عملاً، أن تجد استقلالاً تخاطبه منه ...

سارت بلا نهاية في «مأثرتين»، متوترة، نصف غاضبة ونصف خائفة، تحاول أن تتصور عملاً ممكناً لنفسها.

(8) She (Janis) has to find a job and find independence to whom she can talk... Janis walked nonstop in Manhattan, tense, half-angry, and half-scared, trying to imagine a job she might be able to do (Miller, 2023, p. 30).

In data (8), Janis felt that she should immediately find a job so that she could become an independent woman, and not depend on her husband, Sam, who was going to war at the time,

and be able to face Sam when she returned from the war because Janis felt that she no longer felt her love for Sam. Therefore, Janis intends to become independent by finding a job that she can do while being left behind by her husband. Thus, Janis described that women who have a career will earn income to improve the economy, impacting their ability to achieve freedom and independence over themselves. As a result, women, in this context, Janis, are able to express themselves and define themselves and transform from the status of Object to Subject over themselves (Tong, 1998).

The transformation of women from Object status to Subject will be obtained by women when they succeed in being independent because by being independent, women will not always depend on men and will be able to create their own identity in the dominant group. Previous research has also stated that independence for women is obtained through jobs or careers that enable women to earn income, where one of the keys to liberation for women is economic strength. In this case, the economic power possessed by women will lead them to social transformation. Not only men can transform, but women can also; when women can develop skills and ideas, it will be easy for them to get a job and earn an income. Thus, women will become independent and gain freedom over themselves just like men, where they can act freely to choose the life they want (Azmi et al., 2024; Iskandar et al., 2023; Kirkpatrick, 2023b; Munaris & Nugroho, 2021).

In data (8), Janis is determined to find a job and become independent, which is a form of freedom that Janis has. Janis thinks having a job will enable her to face her husband when he comes home from the war. The attitude described by Janis is a form of Janis' resistance to her husband, Sam, who always considers Janis to be only a wife. So Janis is determined to have a job that will make her an independent woman and not depend on her husband. After Janis manages to be independent, she will also freely do what she wants. Thus, Janis succeeded in obtaining the status of a Subject over herself and is free to determine where her life is interested.

#### *Women can reject their otherness*

(9) لقد قلب كيائها وأخرجه لكي تنظر به إلى العالم، بدلا من أن

تحبس نفسها لينظر إليها العالم ويعترض عليها.

(9) Charles has completely changed Janis' life, taking her out to see the world her way, instead of being confined within herself, waiting for the world to see her and judge her (Miller, 2023, p. 44).



Charles, who is Janis's second husband, after he divorced Sam on data (9), has helped Janis to get out of the pressure and constraints experienced by Janis, and give him a chance to change his own life. This illustrates that Janis has transcended herself from the confinement of Independence, assisted by her second husband, Charles, and has attained the position of Subject over herself by not allowing the world to judge her as an Object. Janis is a woman who has had a career in her life. When women have a career, they can create an identity in society, so they have the right to reject their otherness and establish the status of a Subject over themselves (Tong, 1998).

When women reach the stage where they can reject their otherness, they succeed in consciously fighting for their freedom so that they can freely define themselves among the dominant group. This will help women achieve their rights, existence, and freedom in determining the desired direction of life. This is in line with previous research, which states that when a woman has succeeded in claiming her Subject status by becoming a career woman, she can resist male superiority and reject her subordination. Thus, Janis, as a female character, must be able to transcend the constraints of Immanence and reject their Object status. So that it can change the worldview and social society towards her, which was originally seen only as an object or other subject, and free herself from all forms of subordination of women by men (Durmuş, 2022; Ma, 2023; Meivitasari & Widyatwati, 2023; Munaris & Nugroho, 2021; Purnami & Pramono, 2021).

Charles, who is Janis's second husband, data (9), made a significant contribution to Janis' life, which made Janis able to define herself and no longer depend on men. This illustrates that Janis has rejected her otherness status and freed herself from the constraints of Independence by patriarchal culture, and has become a Self, where she no longer accepts the judgment and views of the social society about herself, which makes her confined and constrained in Immanence and attains the Transcendence to be able to freely determine the direction of her life. Thus, Janis has been able to have free will in defining and creating her identity in social society, where she is no longer another or an object but has become a Self and a Subject over herself.

## CONCLUSION

In Arthur Miller's novel *Fatātun 'Ādiyah*, translated into Arabic by Tala'at as-Shayeb, it is found that there is a form of resistance of a woman named Janis against her husband, Sam, who is not very selfish so that Janis is forced to obey Sam's

wishes and feel obligated to fulfill all of Sam's interests. This is the basic concept of existentialist feminism that shows the status of the other that Janis possesses, and the Impatience that she experiences, which then transcends her to achieve freedom. In addition, the story in this novel shows the strategies carried out by Janis in advancing her life, including 1) women becoming intellectuals, 2) women working, 3) women achieving social transformation, and 4) women rejecting others. Thus, the Janis character in the novel *Fatātun 'Ādiyah* has succeeded in gaining existence and becoming *the One* and Subject over himself. This feminist research is only limited to the realm of existentialist feminist studies by Simone de Beauvoir. Therefore, it is expected to conduct the latest research on the study of feminism from various perspectives of feminist figures through events that occur in social society. To add the latest findings and knowledge that has never been researched before.

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