

# EXISTENTIALIST FEMINISM IN MOMMY ASF'S NOVEL *LAYANGAN PUTUS*

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## Abstract

The research is concerned with women's movements portrayed in Mommy Asf's novel *Layangan Putus*. It objectively finds and discusses a mother's individual movements through transcendence to uphold her existence, particularly in an attempt to overcome and improve herself even without a husband's support, as shown by Kinan, the main female character in the novel. The fact that a woman is always marginalized based on social reality, especially a woman, becomes the background of the study. The research is conducted using the descriptive-qualitative method proposed by Creswell. The theory applied in this research is the sexist feminist theory proposed by Simone de Beauvoir. The finding concerns the woman's movements described in the novel using Beauvoir's existentialist feminism. The results show that Kinan, as the main female character, can overcome and improve herself in life, as evidenced by the four transcendences of Beauvoir's theory to uphold her existence as a manifestation of Owen's movements: Kinan is able to work, become intellectual, achieve social transformation, and refuse the role of otherness.

**Keywords:** *Existentialist; feminism; movement; woman*

## 1. Introduction

This study is motivated by an interest in women's individual movements through the transcendences of Beauvoir's existentialist feminism to uphold existence, particularly in an attempt to overcome and improve themselves in life. It also aims to show that all women in the world are capable of doing what the main female character does in the novel, which is to show that their existence is a result of women's movements to overcome obstacles and better themselves in order to survive.

Women in the past faced challenges in the public sector because they still operated everything in male-dominated world systems, structures, and regulations. This occurred because women's place in society was supposedly to be in the domestic field, such as being wives, giving birth to children, and managing the household. As a result, women felt inferior because they were created as second-class citizens in almost every aspect of life, including politics, economics, culture, and education (Beauvoir, 1989).

But there has been a change in how women are treated. Women begin to receive equality in the achievement of their rights as well as equal educational and political chances. Additionally, women's independence changes with the times. In today's world,

women at least have better access to education and careers than those who stay at home and depend on their husbands. Today, women are not treated as a lower group, powerless and weak, irrational and submissive, and are always excluded from decision-making or given an inferior status in society. And women also no longer occupy a secondary place, but they are equal to men in society.

And this study also appreciates a writer such as Mommy ASF, who depicts women's movements through the main female characters in the novel. Furthermore, the novel *Layangan Putus* is an example of motivation provided to readers in the form of a sense of optimism that the reader can experience while reading the novel. More importantly, as a manifestation of women's movements, this novel provides inspiration for women who are attempting to overcome and improve themselves in life. That is in line with Barry (2010), who states that representation of women in literature is felt as one of the most important forms of socialization because it allows the model roles that condition women and the feminine version of men; the goals are acceptable and legitimate.

## 2. Literature Review

### 2.1 Feminism

The word "feminism" is derived from the French word "feminism," which was created by the French philosopher and utopian socialist Charles Fourier (1996). He used the word feminism to talk about empowering women or advocating for women's rights. And it was originally used in English in the 1890s to refer to the movement for women's equal political and legal rights. Ratna (2004: 184) states that feminism, etymologically derived from the word "femme" (woman), means a woman (single) who struggles to fight for the rights of women as a social class. Ratna adds that the goal of feminists is to balance gender relations. Feminism is a movement carried out by women to reject everything that is marginalized, subordinated, and demeaned by the dominant culture, both at the political, economic, and other social levels.

There are numerous definitions for the term feminism. According to Humm (in Wiyatmi, 2012: 12), feminism incorporates doctrines of equal rights for women who become an organized movement to achieve women's rights with an ideology of social transformation that aims to create a world for women. Furthermore, Humm states that feminism is an ideology of women's liberation, based on the belief that women experience injustice because of their gender. Feminism offers a variety of analyses regarding the causes and perpetrators of women's oppression (Humm, 1989: 157–158).

According to Wollstonecraft (1992), feminism is defined as a movement for women's emancipation, a movement to improve women's positions, and a movement to reject the difference in degrees between men and women. And she also states that feminism is the belief in gender equality on social, economic, and political levels. Although it originated primarily in the West, feminism has spread throughout the world and is represented by a variety of institutions dedicated to advancing women's rights and interests.

Feminism fights for two things that most women lack. They are equality of rights or rank with men, as well as the freedom to choose what is best for them. Women are inferior to men in many ways; they have a lower social status than men. They are supposed to be the second sex, and in many situations, only men are given more opportunities, forcing women to accept them. Women are not given the rights or autonomy to make certain decisions; they are designed to be dependent on men.

Tong (2006) argues in *Feminist Thought* that feminism is not a single thought but that its emergence and development often support each other, correcting and refuting earlier feminist thinking. According to Tong (2006), there are eight types of feminism: liberal feminism, radical feminism, Marxist and socialist feminism, psychoanalytic and gender feminism, existentialist feminism, postmodern feminism, multicultural feminism (natural and global), and ecofeminism.

### **2.1.1 Existentialist Feminism**

Existentialist feminism is a feminist idea or concept pioneered by Simone de Beauvoir in her book *The Second Sex* (2003). The existentialist philosophy of Simone de Beauvoir is derived from the ontological and ethical language of existentialism. De Beauvoir observed that men named “man” the self and “woman” the other. If the other is a threat to the self, then woman is a threat to man. Therefore, if a man wishes to remain free, he must subordinate women to him (Simone De Beauvoir, 2003: 89; Tong, 2006: 262; Wiyatmi, 2012: 25). Women's oppression is a mutually exclusive historical fact—a historical event that has been repeatedly questioned and reversed. It also demonstrates that women are always subordinate to men (Tong, 2006: 262; Wiyatmi, 2012: 25).

Beauvoir reveals that her theory about women refers to the existentialist theory of Jean-Paul Sartre. According to Sartre, every relationship between humans originates from conflict, which is the essence of intersubjective relations. And according to him, the intersubjectivity relationship fails or is never achieved, which means that each of them maintains their subjectivity or world, trying to include other consciousnesses in the world. This is an attempt to objectify another person. In the relationship between men and women, men objectify women and make them the other. Then the man confesses himself as an identity and the woman as another. It can be said that men are subjects and women are objects. Despite the fact that mutual relationships are required for human existence, these relationships can occur because of the relationship between the subject and the subject.

Simone de Beauvoir claims that the world of women will always be associated with the world of men, as proof of men's dominance over women. Beauvoir uses the institution of marriage as an example of an institution that restricts women's freedom. Existential feminism is defined as women's struggle through individual movements in the domestic sphere, as opposed to other feminist schools that fight in the public sphere.

De Beauvoir additionally states that women only become *Liyan* for men. The *Liyan*'s problems start when a woman begins to think of herself as a creature that needs to be protected due to the weakness of her body. She starts to believe that she cannot survive without a man because she is made from a man's rib. As a result, women are supposed to depend on men. Men are the subjects; they are absolute, whereas women are either objects (the other).

According to Beauvoir, existentialism occurs when a woman is no longer an object but has become a subject for herself. De Beauvoir also states that women will achieve "complete economic and social equality," which will result in an inner metamorphosis. And both man and woman will exist for themselves as well as for the other; mutually recognizing each other as subjects, each will remain another for the other. However, when encouraging women to transcend the boundaries of their existence, Beauvoir does not ask that they negate themselves, but rather that they

release all of the pressures that will improve their lives and lead them to their authentic selves (Tong, 2006:264).

Beauvoir further adds, "Her condition has remained the same through superficial changes, and it is her condition that determines what is called the "character of woman" (2003: 567). Nonetheless, Beauvoir claims that a wife or a woman is better at dealing with bad situations—crises, poverty, misfortune, even physical pain; they can face everything more energetically than their husbands, and they can withstand all of the conditions much better than men. Women are strong enough as humans, but they are still underestimated.

Due to the circumstances above, Tong (2006:264) states that if women want to cease being the second sex or *liyan*, they must overcome the forces of circumstance. Women should have opinions and ways as much as men, particularly in an attempt to overcome and improve themselves in life; this is called transcendence. On the way to transcendence, women can overcome and improve themselves in life. De Beauvoir states that there are four strategies that can be launched by women in proving women's movements, which are known as Beauvoir's transcendence strategies. These are: women can work, become intellectuals, achieve social transformation, and refuse the role of otherness (object status).

#### **2.1.1.1 Women Are Able to Work**

Simply put, it can be said that women can go to work. De Beauvoir recognizes that working in a patriarchy can be oppressive and exploitative, especially when it requires women to work two shifts: one in the office or factory and one at home. Nonetheless, de Beauvoir insists that no matter how taxing or exhausting a woman's job is, it still provides her with opportunities she would not otherwise have. Woman "regains her transcendence" by working outside the home along with men; she concretely affirms her status as subject", as someone who is actively charting the course of her destiny" (Tong, 2006: 265).

Since this time, an increasing number of women have entered the labor force, indicating a societal decision to renegotiate the unwritten terms of industrial-era marriage contracts that confine wives to child and housekeeping responsibilities. Women's actions, whether they are moving from a suburban home to a job in town or to rural acreage with demand for home production activities, make statements about their lifestyle preferences.

Many women are demanding new options for careers and household responsibilities. They do believe that they can accomplish their daily activities. Qualified careers can provide care for children both inside and outside the home. Household responsibilities can be shared with husbands and children to the benefit of all family members; they think that no matter what happens to them, whether it is a solid marriage, a divorce, or staying single, they should expect to be fully or partially responsible for themselves and for any children they may have. This very desire to work is driving more women into the workforce.

#### **2.1.1.1.2 Women Are Able to Become Intellectual**

Second, women can become intellectuals and members of the vanguard of change for women. Intellectual activity is, after all, the activity of one who thinks, looks, and defines, not the nonactivity of one who is thought about, looked at, and defined. De Beauvoir encourages women to read writers such as Emily Brontë, Virginia

Woolf, and Katherine Mansfield, who take themselves seriously enough as writers to probe death, life, and suffering (Tong, 2006: 265).

As mentioned above, intellectual activity is, after all, the activity of one who thinks, looks, and defines. Women's intellectual activity is evidenced by higher education. It means that educational structure influences women's daily lives. Not only that, women must also play a role in self-identity as knowledge grows and develops. (Ollenburger and Moore, 1996: 139).

#### **2.1.1.1.3 Women Are Able to Achieve Social Transformation**

Like Sartre, Beauvoir has the same hope that the subject-object conflict, the Self-Liyan among humans in general and men and women in particular, will be resolved. Not only that, De Beauvoir also believes that one key to women's liberation is economic power, as she emphasizes in her discussion of the independent woman. De Beauvoir reminds women that their circumstances will, of course, change. Of course, they should limit their efforts to define themselves. Just as the marble block at hand limits a sculptor's creativity, the size of a woman's bank account limits her freedom, for example. If a woman wants to be all that she can possibly be, she must help create the kind of society that will provide her with the material support to transcend her present limits (Tong, 2006: 266).

Women have the right to develop and express their potential. Women are also figures who can become role models for a generation, so they must be carefully prepared to lead social transformation. Women and men have the same rights and obligations as members of society, are entitled to good treatment from society, and are obligated to create a healthy society. Women's direct roles in society include work as educators, doctors, economists, and preachers, among other things. It is recommended, however, that women's activities outside the home do not interfere with their primary responsibilities as a wife and mother.

#### **2.1.1.1.4 Women are Able to Refuse the Role of Otherness (Object Status)**

Finally, De Beauvoir states that women can refuse to internalize their otherness by identifying themselves through the views of the dominant group in society. Accepting the role of the other (Liyan), according to Beauvoir, is accepting the status of an object, which means "rejecting the self-subject who is creative and has autonomy towards herself" and taking the risk of experiencing insanity as a result of involvement in continuing to lie (Tong, 2006: 276). Refusing to internalize their otherness (Liyan) can occur if the woman accepts the role of the subject (the self). In other words, by accepting the role of subject, women are capable of accepting the role of men. One of the examples is that they should spend more time being creative and providing services to the public rather than focusing on their attractiveness.

For a mother, examples can be shown in evidence that women are capable of accepting the role of men by replacing the father's role in the family, such as being a leader of the family, earning a living, etc.

### **3. Research Method**

The research method used is the descriptive-qualitative method. because this research is focused on analysis and data collection from words, sentences, and paragraphs, not numbers. Besides, the subject of the research is humans, and the outcome is a narrative description of the findings. According to Creswell (2014),

qualitative research design is an approach that focuses on data collection, analysis, and writing but also originates from disciplines and flows through the process of research, likely types of problems, and the importance of ethical issues. Creswell adds that qualitative research begins with assumptions and the use of interpretive or theoretical frameworks that inform the study of research problems addressing the meaning of individuals or groups ascribed to a social or human problem.

The data collection procedure is conducted by providing assignment sheets in written or printed forms consisting of notes related to the data, giving marks and making notes of the important points that include the dialogues or actions of the main character, and collecting information from various sources. The primary data for the study is a novel entitled *Layangan Putus* by Mommy ASF; the secondary sources are articles, journals, or books that relate to the main issue to support the analysis (Creswell, 2014). In the data analysis procedure, five activities are conducted: organizing and preparing the data for analysis; reading or looking at all the data; coding all of the data; using the coding process to generate a description of the setting or characters as well as categories or themes for analysis; and making interpretations of the findings or results.

## 4. Discussion

### 4.1 Kinan's Ability to Work

The first of four transcendences of Beauvoir's theory to uphold the existence of female characters in proving women's movement is the capability of working. Simply put, women can go to work. De Beauvoir recognizes that working in a patriarchy can be oppressive and exploitative, especially when it requires women to work two shifts: one in the office or factory and one at home. From the explanation above, the research is focused on the two shifts of work launched by Kinan as the main female character as a manifestation of women's movements, namely working outside the home and working at home.

As a single mother, Kinan works outside the home to earn her own income. This will reduce her dependence on men, and she also plays a role in decision-making. This is an indication of progress due to many factors that influence women's motivation to work; the economic factor or family demands are one of those factors. She works outside of home to make money or fulfill her economic needs, as shown in the following:

"Hari ini aku memiliki jadwal operasi pengangkatan bola mata pada kucing. Kukuatkan diri untuk tetap fokus terhadap apa yang akan kukerjakan. Dengan mengharap ridho Allah. Semua yang kulakukan demi anak-anak" (Asf, 2020: 84).

"Alhamdulillah, klinik kami berjalan pelan pelan. Aku dan Dita tinggal disana sementara dan mengoperasikannya seadanya. Benar benar kami rintis dari bawah, dari nol. kami belum mempunyai pegawai. semua kami kerjakan sendiri, dari membersihkan dan merawat hewan yang masuk, ruang pemeriksaan seadanya dan peralatan bedah secukupnya " (Asf, 2020: 21).

The two quotations above strengthen the character of Kinan as a mother who is aware that she has to work. She comes off as a powerful woman who is determined to work outside the home. and the quotes also show her capabilities and responsibilities at

work, even though she is exhausted after working from sunrise to late. And it is launched by Kinan as the main female character and as a manifestation of women's movements, namely working outside the home.

The second shift refers to the unpaid labor performed at home after paid work at a job. Some of the additional unpaid labor is done after paid work. In other words, regardless of how exhausting their outside work is to make a living, a single parent must also perform the duties of a housewife, which include taking care of household duties like cooking, washing dishes and clothing, cleaning the house, preparing food for the family, and caring for, raising, and educating their children. It is performed by Kinan in the story, which can be seen from the following data:

"Lepas subuh kami kembali meringkuk di kasur yang hangat. Hujan membuat kami ingin terus menempel dengan Kasur. Berpelukan dengan Arya dan sesekali Alman serta Aby yang bergantian mendekatiku. Aby kembali lelap dengan botol susunya. Sambil melihat ponsel, aku mulai mendata apa yang harus aku urus lebih dulu, berkas-berkas anak-anak, dan memilah apa yang harus aku kemasi". (Asf, 2020: 27).

"Kulingkarkan tangan ke badan Arya, adik Aamir yang selisih umurnya tak sampai dua tahun. Anak keduaku ini berdiri di depan jok motor, di belakangstang. Kudekap ia erat Ia pun reflex memegang dan mencium punggung tanganku. Tak terasa motor yang kupacu memasuki halaman sekolah mereka. Kumatikan mesin motor dan kubantuturun, kemudian merapikan tas. Satu-satumenyalimiku, ku kecup kening dan ubun-ubun mereka".(Asf, 2020: 10)

The quotations above illustrate that Kinan as a single parent, performs the duties of a housewife, which include taking care of household duties like preparing food for the family and caring for, raising, and educating their children. It is launched by Kinan as the main female character and as a manifestation of women's movements, that is, working at home.

#### **4.2. Kinan's Ability to Become Intellectual**

According to Beauvoir, women can become intellectuals and members of the vanguard of change for women. Intellectual activity is, after all, the activity of one who thinks, looks, and defines, not the nonactivity of one who is thought about, looked at, and defined. According to Beauvoir, Kinan must achieve two types of intellectual beings in order to maintain her existence as a manifestation of the women's movement.

Being a writer is one of the ways to become intellectual as a member of the vanguard of change for women. The story shows that Kinan becomes a writer. Initially, Kinan decides to just write because she is inspired by her friend, who is a novelist. Kinan's passion starts by writing a story for a social media group. especially stories about herself. Kinan's writing interest continues until one day she meets a literacy friend who is also a writer and a parent student at her children's school. Her literacy friend advises that she create more than just an article for a social media group. This is illustrated by the following quotations:

"Benar aku menulis sebuah cerita, aku yang awalnya tidak bermain sosial media, hanya memutuskan ingin menulis terpacu oleh



sahabatku yang memang seorang novelis. Iseng menulis dalam sebuah grup di sosial media, menjadi besar karena banyak pembaca yang hanyut dalam ceritanya.( Asf, 2020: 62)

“Allah sang Maha baik, mempertemukan aku dengan sahabat literasi. Seorang ibu rumah tangga sesama wali murid, disekolah Aamir yang juga seorang novelislah yang menyarankan untuk kembali menulis. Melampiaskan isi hati dan suka duka melalui aksara. "Writing is healing," sarannya. Akhirnya inilah tulisan pertamaku. Cukup mengobati luka. Semoga, goresan tinta berikutnya mampu memberi energi positif bagiku dan mengembalikan ketenangan. Jujur, ini bagai dendam yang tertunaikan". (Asf, 2020: 156)

The two quotations above strengthen Kinan's ability to become an intellectual who actively writes to uphold her existence based on Beauvoir's perspective as a manifestation of women's movements.

According to Beauvoir, intellectual activity is, after all, the activity of one who thinks, looks, and defines, not the nonactivity of one who is thought about, looked at, and defined. Using the concept mentioned above, Kinan's movement, which indicates her existence in society, is analyzed through her intelligence. Kinan is able to carry out intellectual activities, namely activities to think, see, and define. And that intelligence or intellectual activity is generally evidenced by higher education. It means that educational structure influences women's daily lives. Not only that, but women must also play a role in self-identity (Ollenburger and Moore, 1996:139). The story also demonstrates that Kinan understands that being an intelligent woman would be extremely beneficial to her. Kinan understands that one benefit of her college-degreed veterinary skill is being able to work occasionally at a veterinary clinic; this is described in the quotations below:

"Kuliah sambil bermain, syukurnya kuliahku masih terbilang selesai tepat waktu. Walau memang, sepertinya aku kebablasan lebih aktif bermain ketimbang kuliah. Lagi-lagi Allah Maha Baik. Mereka menolongku melalui segala ujian dan tugas kuliah". (Asf, 2020: 55)

"Kembali aktif dibidang veteriner adalah impianku yang tertunda. Di Malang aku me-refresh semuanya. Terima kasih tak terkira untuk Uni Wina yang dengan sabar menemani dan selalu mengajakku di setiap kegiatannya memeriksa pasien". (Asf, 2020: 219)

The quotations above show that Kinan is also aware that obtaining a higher degree and professional skills are required to become a professional, and Kinan begins to apply all the knowledge she has learned. and she grows to understand how crucial her former degree is to her present life, particularly her current career.

#### **4.3. Kinan's Ability to Achieve Social Transformation**

Beauvoir has hope that the subject-object conflict, the Self-Liyan among humans in general and men and women in particular, will be resolved. Not only that, De Beauvoir also believed that one key to women's liberation is economic power. De Beauvoir reminds women that their circumstances will, of course, change. Of course,



they should limit their efforts to define themselves. Just as the marble block at hand limits a sculptor's creativity, the size of a woman's bank account limits her freedom; it does not end there. If a woman wants to be someone, she must help create the kind of society that will provide her with the material support to transcend her present limits. From the explanation above, it is inferred that women are capable of achieving social transformation by launching two strategies: obtaining liberation through economic power and playing an active role in society.

Obtaining liberation through economic power appears in Kinan's mind. Kinan decides not to spend her money on things that are not really necessary, and she also decides to sell some of her assets so that she can get fresh money for savings. This is illustrated by the following quotations:

"Sejujurnya, aku benar-benar lebih menginginkan parfum Dior. Beberapa bulan ini, aku mengincar sebuah parfum merek Dior dengan wangi segar yang lebih maskulin daripada parfum yang ia pilih. Aku mengumpulkan uang untuk membelinya. Tapi mencoba menahan diri karena kondisiku saat ini lebih membutuhkan aku untuk banyak menabung". (Asf, 2020: 109)

Justru sebagian besar kepemilikanku ingin kujual agar aku punya tabungan. Aku lebih membutuhkan fresh money untuk saat ini. Tapi apa yang akan aku katakan ke Mas Aris bila aku memilih meminta uang saja dibanding barang mewah. (Asf, 2020: 113)

The quotations above prove that Kinan tries to obtain liberation through economic power by saving and being thrifty. Kinan also understands that she needs more money and decides not to spend money on things that are not really needed in order to be able to survive economically. In addition, Kinan starts to consider the value of saving money, avoiding unnecessary expenditures to maintain the financial stability of her family.

In the story, it is also described that Kinan plays an active role in society. There are various activities that depict Kinan's activities and roles in society. She establishes a veterinarian clinic and examines animals; this can be seen from the following data:

"Di Malang, Aku sudah mulai kembali pada aktivitas sebagai praktisi dokter hewan". (Asf, 2020: 65)

"Kembali aktif dibidang veteriner adalah impianku yang tertunda. Di Malang aku me-refresh semuanya. Terima kasih tak terkira untuk Uni Wina yang dengan sabar menemani dan selalu mengajakku di setiap kegiatannya memeriksa pasien". (Asf, 2020: 219)

From the data above, it clearly shows that Kinan plays an active role in society. She develops and expresses her potential to take part in society by becoming a veterinarian. She does all the activities happily, and she applies all the knowledge she has learned.

#### **4.4. Kinan's Ability to Refuse the Role of Otherness (Object Status)**

Women can refuse to internalize their otherness by identifying themselves through the views of the dominant group in society. Accepting the role of the other

(Liyan), according to Beauvoir, is accepting the status of an object, which means "rejecting the self-subject who is creative and has autonomy towards herself" and taking the risk of experiencing insanity as a result of involvement in continuing to lie. Refusing to internalize their otherness (Liyan) can occur if the woman accepts the role of the subject (the self). In other words, by accepting the role of subject, women are capable of accepting the role of men. They should spend more time being creative and providing services to the public rather than focusing on their attractiveness.

By establishing her personality from within the dominant group's perspective, Kinan has the power to reject the otherness that she possesses. It is illustrated that Kinan is very enthusiastic about participating in the activities of her friends in studying Islam in particular, supporting and strengthening *da'wah* actions. Additionally, it is seen that Kinan is overjoyed when she meets her old friend, who has encouraged her to participate in animal examining activities, as described by the following quotations:

"Semangat belajar para sahabat yang haus akan ilmu Allah juga makin terasa. Kami yang segelintir ini saling menguatkan dan mendukung aksi dakwah." (Asf, 2020: 209)

"Selain mencari tempat komunitas kajian sunnah, aku bertemu dengan kawan lama saat kuliah dulu. Uni Wina, dia kakak kelasku yang membuka praktik dokter hewan di Malang. Aku seperti menemukan oasis ditengah gurun pasir. Kembali pada passion-ku yang sudah lama kutinggalkan. Aku ikut dalam kegiatannya memeriksa hewan yang datang ke klinik. Uni Wina mengajakku ke Trenggalek memeriksa sapi perah yang berada di Taman Teknologi Pertanian. Semangatku kembali muncul. Aku merasa sangat bergairah menjalani hari-hariku". (Asf, 2020: 211)

The two quotations above show Kinan's movements in providing services to the public. Being recognized by the social community is a requirement for people as social beings to get a certain status. By associating herself with the beliefs of the dominant group in society, Kinan can specifically deny her otherness.

In the story, Kinan is reflected as a mother who is capable of accepting the role as men by replacing the father's role in the family, such as being a leader of the family, earning a living, etc. The quotations below demonstrate how, as a woman and a mother at the time, Kinan could overcome her limits as an ordinary woman in a society where women are treated as powerless and dependent on men:

"Aku pikir, aku harus bolak-balik malang - Bali untuk mengurus klinik ku dan menengok mereka sekolah di Bali " (Asf, 2020: 19)

"Empat puluh lima menit kami berkendara akhirnya sampai rumah. Kuparkir dengan rapi dan kumatikan mesin mobil". (Asf, 2020: 172)

The quotations above demonstrate Kinan's ability to transcend the woman's limit of constantly accepting the role of men in order to accept the role of a subject who is creative and has autonomy towards herself, which is evidence that Kinan is a woman who can refuse to internalize her otherness.

## 5. Conclusion

Based on the analysis and the findings, it can be concluded that women's movements based on the four transcendences of Beauvoir's existentialist Feminism theory are portrayed in the novel through Kinan as the main female character to uphold her existence. Kinan is able to work; she fights for her life and her children by working outside the home and working at home. Secondly, Kinan is able to become intellectual by developing her intelligence by writing and applying her college-degreed veterinary skills. The story also demonstrates Kinan's attempts to fight for her capacity for intellectual thought. Thirdly, Kinan is capable of achieving social transformation by launching two strategies: obtaining liberation through economic power and playing an active role in society. Finally, there are two ways launched by Kinan to refuse the role of otherness (object status): by providing services to the public rather than focusing on their attractiveness, and by being the self (subject), who is creative and has autonomy towards herself.

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