



WOMEN IN INDONESIAN HISTORIOGRAPHY: A CRITIQUE OF PATRIARCHAL BIAS AND THE RECONSTRUCTION OF HISTORICAL NARRATIVES

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Abstract

Sejarah perempuan dalam historiografi Indonesia seringkali terabaikan atau diposisikan sebagai elemen marginal dalam narasi besar sejarah bangsa. Penulisan sejarah Indonesia yang umumnya didominasi oleh pandangan patriarkal seringkali mengabaikan peran aktif perempuan dalam pergerakan sosial, politik, dan budaya. Meskipun perempuan Indonesia seperti Raden Ajeng Kartini dan Dewi Sartika berkontribusi besar dalam bidang pendidikan dan pemberdayaan perempuan, kisah mereka seringkali dipandang hanya sebagai simbol perjuangan domestik tanpa mengaitkan pemikiran dan dampak sosial yang lebih luas. Artikel ini bertujuan untuk mengkaji bagaimana historiografi Indonesia sering mengabaikan suara perempuan dan menggali potensi untuk menulis sejarah yang lebih inklusif. Melalui analisis terhadap historiografi Indonesia dan pengaruh ideologi patriarki, tulisan ini menyoroti pentingnya memberi tempat bagi suara perempuan dalam penulisan sejarah agar tercipta narasi yang lebih beragam dan adil. Dengan demikian, sejarah perempuan dapat memberi kontribusi pada pemahaman yang lebih komprehensif tentang perkembangan bangsa Indonesia..

Keywords: Sejarah perempuan; Bias patriarki; Rekonstruksi; Narasi sejarah.

Abstrak

The history of women in Indonesian historiography is often overlooked or positioned as a marginal element in the grand narrative of the nation's history. The writing of Indonesian history, which is generally dominated by patriarchal perspectives, frequently disregards the active roles of women in social, political, and cultural movements. Although Indonesian women like Raden Ajeng Kartini and Dewi Sartika made significant contributions to education and women's empowerment, their stories are often seen merely as symbols of domestic struggle, without connecting their thoughts and broader social impact. This article aims to examine how Indonesian historiography often neglects women's voices and explores the potential for writing a more inclusive history. Through an analysis of Indonesian historiography and the influence of patriarchal ideology, this paper highlights the importance of giving space to women's voices in historical writing to create more diverse and equitable narratives. Thus, women's history can contribute to a more comprehensive understanding of the development of the Indonesian nation.

Kata Kunci: Women's history; Patriarchal bias; Reconstruction; Historical narrative.

INTRODUCTION

Indonesian historiography, an integral part of the nation's history-making, has long been dominated by male narratives. From the colonial period to post-independence, Indonesian history has often been understood through a male perspective, while women have often been marginalized or positioned as mere supporters of major events. Women are often portrayed in domestic or symbolic roles, rather than as active subjects in social, political, and cultural development. Yet,



women's contributions to Indonesian history are immense and incalculable, spanning across education, political movements, and culture¹.

Historical writing, particularly Indonesian history, has been constructed solely from a male perspective. While women are sometimes depicted in history, they are often seen as complementary, or as a domain constructed within a patriarchal culture that always favors and serves the interests of men. For example, in the periodization of the history of the revolution in Indonesian history, women are most often portrayed as involved in the soup kitchen. It is difficult to find any writings on the history of the revolution that portray women in any other way. This means that the lens used is that kitchen affairs, better known from a gender perspective as the domestic sphere, are solely for women².

However, despite efforts to revise Indonesian historiography by incorporating gender perspectives, women's history remains frequently neglected. Feminist movements and gender-based historical studies in the 20th century have advocated the importance of more inclusive historical writing, but these have not been successful enough to change the dominance of patriarchal narratives in Indonesian historiography. This article aims to explore how Indonesian historiography has neglected women's voices and how women's history should be positioned within the broader narrative of Indonesian history³.

The study of women in Indonesian historiography has experienced significant development through various studies that highlight the representation of women in history, both in the context of political struggles, education, and social movements. For example, Pradadimara⁴ explains the importance of a gender perspective in writing Indonesian history, while Wulandari⁵ emphasizes the need to reintroduce women into post-independence historical narratives. Furthermore, Mariana⁶ criticizes the tendency of Indonesian historiography to be dominated by a masculine perspective, thus preventing women's experiences from receiving proportional space in historical writing. However, most of this research still focuses on the representation of female figures or experiences, while studies specifically analyzing the mechanisms of patriarchal bias in Indonesian historiography and offering a more inclusive historiographical reconstruction are still relatively limited. Therefore, this study seeks to fill this gap by analyzing how the dominance of a patriarchal perspective shapes the construction of Indonesian historiography and offering a more gender-based historiographical approach.

This research is based on the argument that the marginalization of women in Indonesian historiography is not solely due to their minimal involvement in historical events, but rather to the dominance of patriarchal perspectives in the process of producing historical knowledge. Indonesian historiography has tended to position men as the primary actors in history, thus often positioning women's experiences, contributions, and agency as complementary or even omitted from historical narratives⁷. As a result, the evolving history of Indonesia has not fully represented

¹ Mutiah Amini, "Gender Bias in Historiography of Indonesia and the Writing of Women's History," *Jurnal Perempuan* 23, no. 3 (August 28, 2018): 153, <https://doi.org/10.34309/jp.v23i3.245>.

² Ayu Wulandari, "Menghadirkan Perempuan Dalam Historiografi Pasca Merdeka: Membangun Karakter Bela Negara Melalui Narasi Sejarah," *Jurnal Pertahanan & Bela Negara* 10, no. 2 (August 11, 2020): 133, <https://doi.org/10.33172/jpbh.v10i2.864>.

³ Anna Mariana, "Memikirkan Ulang Historiografi Sejarah Perempuan," *Jurnal Sejarah* 4, no. 1 (2021).

⁴ Dias Pradadimara, "Perempuan Dan Perspektif Gender Dalam Penulisan Sejarah Indonesia," *Lensa Budaya: Jurnal Ilmiah Ilmu-Ilmu Budaya* 14, no. 1 (2019).

⁵ Wulandari, "Menghadirkan Perempuan Dalam Historiografi Pasca Merdeka: Membangun Karakter Bela Negara Melalui Narasi Sejarah."

⁶ Mariana, "Memikirkan Ulang Historiografi Sejarah Perempuan."

⁷ J Butler, *Gender Trouble: Feminism and the Subversion of Identity*, *Gender Trouble: Feminism and the Subversion of Identity*, 2011, <https://doi.org/10.4324/9780203824979>.

the full social reality⁸. Therefore, this research argues that historiographic reconstruction through a gender approach is a crucial step in re-presenting women's experiences and contributions as an integral part of Indonesian history. Thus, historiography serves not only as a record of the past but also as a means of constructing a more inclusive, critical, and gender-just historical narrative.

RESEARCH METHOD

This research employs a qualitative approach with library research and a critical historiography approach with a gender perspective. This approach was chosen because the research aims to analyze the construction of Indonesian historiography, which has tended to be dominated by a patriarchal perspective, resulting in women's roles and experiences often being marginalized in historical narratives. Through a critical historiography approach, the research not only describes the development of women's historiography but also examines how the process of history writing shapes the representation, marginalization, and invisibility of women in Indonesian historiography⁹.

Research data were obtained from various relevant literature sources, including books, national and international journal articles, previous research results, and works discussing historiography, women's history, feminist theory, and gender studies. These sources were selected based on the relevance of the theme, the credibility of the authors, and their contributions to the study of women's historiography. Data analysis was conducted through three stages: data reduction, data presentation, and conclusion drawing¹⁰. In the data reduction stage, various literatures were selected based on their suitability to the research focus. Next, the data were presented thematically by grouping key issues, such as patriarchal bias in historiography, the representation of women in historical narratives, and efforts to reconstruct a more inclusive historiography.

The final stage was carried out by drawing conclusions through critical interpretation of various findings to obtain an understanding of the factors that led to the marginalization of women in Indonesian historiography and the urgency of using a gender perspective in historical writing. To ensure data validity, the study implemented source triangulation, namely comparing various views from books, scientific articles, and previous research results on women's historiography. This process was carried out to obtain a more objective interpretation and minimize bias in data interpretation. Thus, the research is expected to be able to produce a comprehensive analysis of the position of women in Indonesian historiography while contributing to the development of a more inclusive and gender-just historiography.

RESULT AND DISCUSSION

Women in Indonesian Historiography

Writing about Indonesian history from the colonial period to the beginning of independence often focused on male-dominated political struggles, both in the national movement and the resistance against colonialism. In this context, women's roles were more often viewed as supporting the struggle or complementing domestic roles within the family. Although many

⁸ Ruth Indiah Rahayu, "Menulis Sejarah Sebagaimana Perempuan: Pendekatan Filsafat Sejarah Perempuan," *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya* 10, no. 1 (June 30, 2016): 95–104, <https://doi.org/10.17977/um020v10i12016p095>; Muhadjir Darwin, "Gerakan Perempuan Di Indonesia Dari Masa Ke Masa," *Jurnal Ilmu Sosial Dan Ilmu Politik* 7, no. 3 (2004).

⁹ Pradadimara, "Perempuan Dan Perspektif Gender Dalam Penulisan Sejarah Indonesia"; Rahayu, "Menulis Sejarah Sebagaimana Perempuan: Pendekatan Filsafat Sejarah Perempuan."

¹⁰ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: UI Press, 2014).

women were directly involved in political and social struggles, such as Dewi Sartika, who pioneered women's education in Java, or Soedjatmoko, who wrote about Indonesia's social and political conditions, Indonesian historiography generally did not give space to their roles in the nation's history¹¹.

During the New Order era, Indonesian historiography returned to a nationalist narrative dominated by male figures. The strong patriarchal ideology within the government at the time further limited the space for women to appear in history¹². Women were depicted only in their traditional roles as mothers of the nation or supporters within the family, which were considered more in line with the government's social and cultural policies focused on social stability and order. Meanwhile, efforts to highlight women's history began by historians and feminist activists in the late 20th century. These studies aimed to explore women's roles in various sectors of life, from education to political movements. However, women's contributions to Indonesian history are often considered side stories that have no relevance to the larger narrative of the nation's history¹³.

The writing of women's history in Indonesian historiography has experienced significant progress, although many challenges remain. Women's history is often marginalized in the grand narrative of national history, which is dominated by a male perspective. Indonesian historiography is generally androcentric, with historical writing primarily highlighting the role of men as the primary actors. This often results in women's contributions being ignored or reduced to domestic roles. Kuntowijoyo (1994) notes that women's historical realities have been overlooked in the Indonesian historical process, creating a gap in gender representation in historical narratives¹⁴. Despite their marginalization, women have played a significant role in various aspects of Indonesian history, including the struggle for independence. Figures such as R.A. Kartini, Cut Nyak Dien, and Martha Christina Tiahahu demonstrate that women played not only supporting roles but also active fighters. Historical writing that highlights these figures is important to recognize their contributions¹⁵.

The feminist movement in Indonesia, which began in the early 20th century with the establishment of organizations such as Putri Mardika, has encouraged more studies on women's history. Feminism serves to raise critical questions about the role and position of women in history, as well as to advocate for gender equality. However, these studies remain limited and often focus on themes of empowerment without deeply examining women's experiences in a broader context. After independence, despite increased participation of women in politics and other fields, historical narratives tended to marginalize their role. Research shows that many women were involved in national defense efforts and social movements, yet their contributions are often unrecorded in official historiography. This creates the impression that women's roles were limited to the domestic sphere. To address gender bias in historical writing, efforts to reconstruct more inclusive narratives are needed¹⁶.

This includes data collection and research on women's roles in various fields such as politics, economics, and culture. In this way, historiography can reflect the diversity of women's

¹¹ R. Magdalena, "Kedudukan Perempuan Dalam Perjalanan Sejarah (Studi Tentang Kedudukan Perempuan Dalam Masyarakat Islam)," *Harakat An-Nisa: Jurnal Studi Gender Dan Anak* 2, no. 1 (2017).

¹² Ade Irma and Dessy Hasanah, "Menyoroti Budaya Patriarki Di Indonesia," *Social Work Jurnal* 7, no. 1 (2019): 1–129.

¹³ Rinaldi Rinaldi and Yulfa Lumbaa, "Kesetaraan Gender 'Perjuangan Perempuan Dalam Menghadapi Diskriminasi,'" *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora* 2, no. 3 (June 26, 2024): 242–51, <https://doi.org/10.47861/tuturan.v2i3.1107>.

¹⁴ Kuntowijoyo, *Metodologi Sejarah*, 2nd ed. (Yogya: Tiara Wacana Yogya, 1994).

¹⁵ Pradadimara, "Perempuan Dan Perspektif Gender Dalam Penulisan Sejarah Indonesia"; Butler, *Gender Trouble: Feminism and the Subversion of Identity*.

¹⁶ D. Yuliani, "Peran Guru Dalam Penanaman Nilai Moral Pada Siswa." *Jurnal Pendidikan Moral*, *Jurnal Pendidikan Moral* 11, no. 2 (2019).

experiences and contributions throughout Indonesian history. Women's history in Indonesian historiography demonstrates a struggle for proper recognition. Despite numerous challenges faced due to patriarchal dominance and gender bias, efforts to present women's voices in historical narratives are crucial to creating a more equitable and comprehensive understanding of the nation's history. More inclusive writing will help future generations understand the significant contributions of all elements of society in shaping Indonesian history.

The Influence of Patriarchal Ideology in Historical Writing

Patriarchy, as an ideology that dominates Indonesia's social and political structures, also influences historical writing. In a patriarchal society, men are considered the primary subjects playing a role in important events, while women are relegated to subordinate positions, both within the family and in society. This is reflected in Indonesian historiography, which tends to highlight male figures in political, economic, and social struggles. For example, the role of women in the independence movement is often marginalized or considered irrelevant parts of the narrative. Kartini, although widely recognized as a pioneer of women's education, is often viewed merely as a symbol of the struggle for education without a deeper connection to broader social and political issues. In many cases, women's history is presented in a very limited form and often detached from the larger social and political context¹⁷.

Patriarchal ideology has a significant impact on historical writing, particularly in the context of Indonesian historiography. Patriarchy, as a social system that places men as the primary power holders, has resulted in the neglect and marginalization of women's roles in historical narratives. The following are some important aspects of the influence of patriarchal ideology on historical writing. In historical writing, women are often considered "second-rate" or secondary to male-dominated narratives. Indonesian history, for example, is filled with heroic stories of men, while women's contributions often receive inadequate attention. This creates a gap in historical representation and excludes women's voices and experiences from mainstream narratives. Patriarchy not only functions as a social structure but also shapes society's perceptions of gender roles. Since ancient times, men have dominated public roles, while women have been confined to the domestic sphere.

In this context, historical writing often reflects a patriarchal perspective that positions men as the primary subjects and women as objects. This contributes to the reinforcement of gender stereotypes that are detrimental to both parties. Patriarchal culture is deeply rooted in many aspects of society, including education and politics. In many cases, history is written from a perspective that prioritizes men's experiences and ignores the roles and contributions of women. Research shows that patriarchal ideology results in unbalanced and unfair historical writing, where women are often ignored or reduced to supporting characters. The influence of patriarchal ideology on historical writing also impacts education. Curricula that do not reflect women's contributions to history can reinforce gender stereotypes and limit students' understanding of women's important roles in society. Therefore, it is crucial to incorporate a gender perspective in history education to create a more comprehensive and equitable understanding. Patriarchal ideology has had a profound impact on historical writing by ignoring and marginalizing women's roles. To achieve a more equitable and balanced representation in historiography, a conscious effort is needed to include women's voices and their experiences in historical narratives. This will

¹⁷ Arici Handra and Nurizzati Nurizzati, "Representasi Ideologi Patriarki Dan Pengaruhnya Terhadap Tokoh Perempuan Dalam Novel *Canting Karya Arswendo Atmowiloto*," *Jurnal Bahasa Dan Sastra* 7, no. 1 (December 3, 2019): 1, <https://doi.org/10.24036/81071300>.

help dismantle gender stereotypes and create greater awareness of women's contributions to societal development¹⁸.

Elevating Women's Voices in Indonesian Historiography

To address the gaps in Indonesian historiography, greater efforts are needed to elevate women's voices in historical writing. This can be done by exploring women's roles in various sectors of life, such as education, social movements, culture, and politics. A more inclusive introduction to women's history will enrich our understanding of Indonesia's development and demonstrate how women contributed to significant social change.

In Indonesian historiography, women's voices are often overlooked, both in writing about the struggle for independence, political developments, and social transformation. Most Indonesian historical writings have emphasized men as central figures in the nation's grand narrative, while women's roles are often positioned in the domestic sphere or as supporting figures. Therefore, elevating women's voices in Indonesian historiography is crucial for creating a more inclusive history that reflects true social dynamics¹⁹.

For centuries, women's history in Indonesia has often been overlooked or only recorded as a small part of the nation's larger narrative. For example, in the context of the independence movement, although many women were actively involved in social organizations, the independence movement, and social reform movements, their histories are often not fully documented. Figures such as Kartini, Dewi Sartika, and Cut Nyak Dhien are indeed well-known, but are often only seen as symbols of the struggle for education or as mothers of the nation who supported the struggle for nationalism, without further mention of the impact of their thoughts or contributions to politics and broader social change²⁰.

Patriarchy, which views men as the central figures in history, influences the dominant writing of Indonesian history. This patriarchal ideology is deeply rooted in Indonesian society and government, often viewing women as complementary or supportive of men in the struggle for independence and national development. For example, in New Order historiography, women's roles were restricted to the domestic sphere or as mothers of the nation, prioritizing women's roles as caregivers and moral supporters of men, without recognizing their active political, social, or cultural roles²¹.

Efforts to explore women's history aim to introduce their roles in various aspects of life, from education and culture to social and political movements. Elevating women's voices in Indonesian historiography means recognizing their contributions that have been forgotten or overlooked. This includes delving deeper into the thoughts and works of influential women in the political, social, and cultural fields, such as Kartini, who championed women's right to education, or the struggles of women like Martha Christina Tiahahu, who participated in the resistance against colonialism.

To elevate women's voices in Indonesian historiography, a gender-based approach is crucial. In this regard, historical researchers need to look not only at officially recognized figures but also at individual or group women who played roles in broader social contexts. Using primary sources such as archives, letters, autobiographies, or other documents involving women can be an

¹⁸ Miftachul Jannah, "Konsep Pendidikan Profetik Dalam Pembelajaran Pendidikan Agama Islam (Studi Pemikiran Kuntowijoyo)" (Universitas Muhammadiyah Magelang, 2020), <https://repository.unimma.ac.id/2060/>.

¹⁹ Desma Yulia, "Perspektif Gender Dalam Historiografi Indonesia," *Jurnal Dimensi* 5, no. 2 (August 26, 2016), <https://doi.org/10.33373/dms.v5i2.12>.

²⁰ Darwin, "Gerakan Perempuan Di Indonesia Dari Masa Ke Masa."

²¹ Handra and Nurizzati, "Representasi Ideologi Patriarki Dan Pengaruhnya Terhadap Tokoh Perempuan Dalam Novel *Canting Karya Arswendo Atmowiloto*."

important first step in documenting their history. Furthermore, research can highlight women's roles in everyday activities related to social change, such as women's movements in education, health, and politics at the local and national levels²².

Embracing women's voices in Indonesian historiography will provide a more complete and comprehensive narrative of the nation's development. Through this approach, we not only understand history from one perspective, namely male dominance, but also understand how women contributed to various aspects of life. This more inclusive historical writing also helps shift perspectives on women in society, reduces gender bias, and strengthens awareness of the importance of equality in history²³.

Furthermore, by exploring women's history, Indonesian historiography can better reflect the diversity of experiences of Indonesian society, including the often-overlooked role of women. This also serves as a form of appreciation for women's struggles in creating social change, which will ultimately contribute to the formation of a more just and equal national identity. A major challenge in elevating women's voices in Indonesian historiography is the lack of in-depth and diverse resources on women's experiences. Many women's roles and contributions are not well documented, or even forgotten, in official historical narratives. Furthermore, socio-cultural barriers, such as persistent gender inequality in many sectors, also influence the extent to which women are given a place in Indonesian historiography. Therefore, further efforts are needed to explore and disseminate knowledge about women's history through various educational and research platforms.

CONCLUSION

The history of women in Indonesian historiography demonstrates a struggle for proper recognition. Despite numerous challenges faced due to patriarchal dominance and gender bias, efforts to present women's voices in historical narratives are crucial to creating a more just and comprehensive understanding of the nation's history. More inclusive writing will help future generations understand the crucial contributions of all elements of society in shaping Indonesian history. Patriarchal ideology has profoundly impacted historical writing by ignoring and marginalizing women's roles. To achieve a more just and balanced representation in historiography, a conscious effort is needed to incorporate women's voices and their experiences into historical narratives. This will help dismantle gender stereotypes and create greater awareness of women's contributions to societal development. Elevating women's voices in Indonesian historiography involves strategic steps to fairly and comprehensively represent their roles. By identifying female figures, analyzing gender bias, increasing inclusive representation, promoting women's organizations, and mainstreaming gender, historiography can create a more comprehensive and equitable historical narrative.

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²² Fatkhu Rohmatin, "Dekonstruksi Wacana Patriarki Dan Kebungkaman Perempuan Dalam Manuskrip Hikayat Dharma Tasyah," *Jumantara: Jurnal Manuskrip Nusantara* 10, no. 2 (December 31, 2019): 149, <https://doi.org/10.37014/jumantara.v10i2.598>.

²³ Rinaldi Rinaldi and Yulfa Lumbaa, "Kesetaraan Gender 'Perjuangan Perempuan Dalam Menghadapi Diskriminasi,'" *TUTURAN: Jurnal Ilmu Komunikasi, Sosial Dan Humaniora* 2, no. 3 (2024): 242–51, <https://doi.org/10.47861/tuturan.v2i3.1107>.

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