

SOCIOLOGY OF INDONESIAN MILLENNIAL WOMEN AUTHORS IN BEST SELLER WORKS: MORAL VALUES AND IMPLICATIONS FOR LEARNING LITERARY THEORY IN HIGHER EDUCATION

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Abstract

In the development of modern Indonesian literature, the presence of millennial female authors is increasingly prominent. They are not only present as fillers of literary creative space but also bring new perspectives related to social, gender, moral, and identity issues in their works. This research aims to analyze the social and ideological background of Indonesian millennial female authors in best-selling works as well as identify and analyze the moral values and implications contained in these works. The method in this qualitative research uses a qualitative descriptive method with Lucien Goldmann's genetic structuralism approach. The data collection techniques in this research are observation and documents. The analysis technique used in this research is genetic structuralism. The results show that the works of millennial women writers such as Dwitasari, Almira Bastari, and Okky Madasari have a common thread in raising the theme of self-discovery, gender inequality, the influence of social media, and the struggle to deal with social pressure. The dominant moral value in their works is human relations (70.05%), reflecting high empathy and social care. The implication for the learning of literary theory in higher education is the importance of a contextualized critical approach so that students are able to understand literature as a reflection of social reality and as a medium of expression of the life experiences of women today.

Keywords: women writers, millennials, best seller works, moral values, learning implications.

1. INTRODUCTION

Literary works are born as a reflection of the author's life, and this happens because the author has full control over the content and form of the literary work. He creates reality as a lamp that emits the author's ideas and emotions. (Abrams, 1971) Argues that literary works can function as a mirror that reflects. This is in line with (Siswanto, 2008), which states that the uniqueness of a writer can be seen from the distinctive characteristics in the form and content of his work. An author is also inseparable from his outward gender, whether the author is male or female, but outward gender determines the author's attitude in writing a literary work.

According to (Yani, 2018), Women authors have a very important role in the world of literature, both as creators of narratives that offer new perspectives and as agents that bring social change. Furthermore, (Showalter, 2012) in *Towards a Feminist Poetics* states that literary works produced by women have their characteristics derived from their social and biological experiences. According to (Wardani, 2018), Women in the millennial era are now considered to have ample opportunities to express themselves through various works. Women who belong to millennials will find it easier to think openly in various matters, including economics and politics, and are also more reactive to social change (Shofa, 2023).

In this research, researchers took objects on millennial female authors in Indonesia such as Dwitasari, Almira Bastari, and Okky Madasari. The authors chosen have high popularity, have high followers on their social media accounts, and are phenomenal in creating literary works. Not only that, in taking the object of research, researchers limit the year of birth, namely the millennial generation. Meanwhile, the works selected are based on Best Seller or Bestseller.

According to (Nengah Widya Utami and Joshael Juinor Soplantila, 2021), best sellers or bestsellers are written works or other media that achieve the highest sales, with bestseller lists usually released by newspapers, magazines, or bookstore chains. Factors that influence becoming a best seller include the quality of writing, marketing strategies, the popularity of the author, and the relevance of the themes raised to the issues of society (Aryani, 2020). The works of Dwitasari, Almira Bastari, and Okky Madasari have succeeded in creating works that have a place in the hearts of readers. Novels such as *Hanya Tiga Kata* (2020) and *Raksasa Dari Jogja* (2012) by Dwitasari, *Home Sweet Loan* (2022) and *Ganjil Genap* (2020) by Almira Bastari, and *Mata dan Manusia Laut* (2019) and *Kerumunan Terakhir* (2016) by Okky Puspa Madasari were chosen because they are best-selling books that are raising moral and social issues with the lives of people in Indonesia today.

The novel *Hanya Tiga Kata* by Dwitasari has gained popularity on the Wattpad application with 804,000 readers and 71.8 thousand positive responses; this data was obtained until January 18, 2025, on the Wattpad application and can even increase over time. (Nuryuliati & Ridwan, 2023) In his research, the novel "*Hanya Tiga Kata*" presents the reality of life that is relatable to readers while opening up space for reflection on the social and emotional dynamics experienced by individuals. The second novel in Almira Bastari's *Home Sweet Loan* is a best seller until it is adapted into a movie. Almira Bastari's *Home Sweet Loan* novel is also successful in its sales; even the novel has been converted into a feature film, reported by www.kabarmakasar.com. The film managed to get 1.7 million viewers on Saturday, October 26, 2024 (Andini, n.d.). Almira Bastari's *Home Sweet Loan* became the attention of the community, so researchers took the title of the novel. The novel *Home Sweet Loan* displays the struggle of the middle class to deal with job pressures, relationships between individuals, and financial planning (Bastari, 2022).

The third novel in the novel *Mata dan Manusia Laut* by Okky Madasari, published by Gramedia, received special attention from other publishers such as the Mizan Store publisher. The book "*Mata dan Manusia Laut*" is published on the official website by (Ekasari, n.d.) with the title "2020 Editor's Choice Book". In the novel *Mata dan Manusia Laut*, Okky explores the lives of coastal communities that face the threat of modernization and environmental exploitation (Madasari, 2019).

Moral is a collection of values and norms that guide the behaviour of society. According to (Nurgiyantoro, 2018), morals are often understood as practical advice related to certain teachings, which readers can obtain through stories. Robson (Muhammad Fuad, 2000) states that moral values in literature are the result of the experiences and thoughts of the people who support the creation of literary works. This attitude is related to the basis of all human actions that are virtuous and moral, including respect for the principles of Goodness, truth, and beauty (Novianti et al., 2013).

This research aims to explore the moral values contained in the contents of the novels that have been selected by researchers and uses Goldmann's theoretical approach. The results of the analysis are also applied to the learning of literary theory in college, which is poured into the Semester Learning Plan (SLP). The selected novel can also be used as teaching material to help students understand the relationship between the author and the moral values contained in the novel, using a literary sociology approach. This research is expected to find out the author's view of morality in the background of his life, especially for Indonesian millennial women authors such as Dwitasari, Almira Illini Besari, and Okky Puspita Madasari. It can also increase students' awareness of the importance of moral values in every aspect of life so that it is formed in society.

2. RESEARCH METHODS

This research was conducted in a private library located in the author's house at Jalan Tuntang 2 Number 13 RT. 01/16, Bencongan Village, Kelapa Dua District, Tangerang, Banten. The time of this research was carried out for 18 months, starting from September 2023 to January 2025. The method in this qualitative research uses a qualitative descriptive method with Lucien Goldmann's genetic structuralism approach. There are two data sources in this research, namely primary data sources and secondary data sources, among others:

1. Primary data sources are sources where researchers obtain data directly, and the primary data sources include novels by Dwitasari, Almira Bastari, and Okky Madasari and the results of interviews with the three authors.
2. Secondary data sources in this research are data that are directly or indirectly obtained from existing data and have a relationship with the problem under research or complementary data sources that function to complement the data needed by primary data, including documents related to the author's sociology with moral values.

This research uses qualitative research techniques with Goldmann's genetic structuralism approach and moral value analysis. Data collection techniques in this research are observation and documents. The analysis technique used in this research is genetic structuralism.

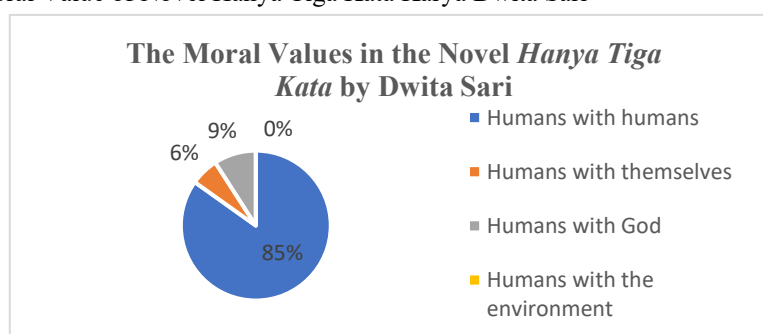
3. ANALYSIS AND DISCUSSION

3.1 Results

In this research, we found the number of moral values in the works of millennial authors as follows:

3.1.1 Moral Value of Novel *Hanya Tiga Kata* by Dwita Sari

Diagram 1. Moral Value of Novel *Hanya Tiga Kata* Karya Dwita Sari



Based on the diagram above, it is known that the moral values in the novel Hanya Tiga Kata are: moral values of humans with humans 56 dialogues (85%), moral values of humans with themselves four dialogues (6%), moral values of humans with God 6 dialogues (9%) and moral values of humans with the environment zero dialogues (0%).

3.1.2 Moral Value of Giant Novel from Jogja by Dwita Sari

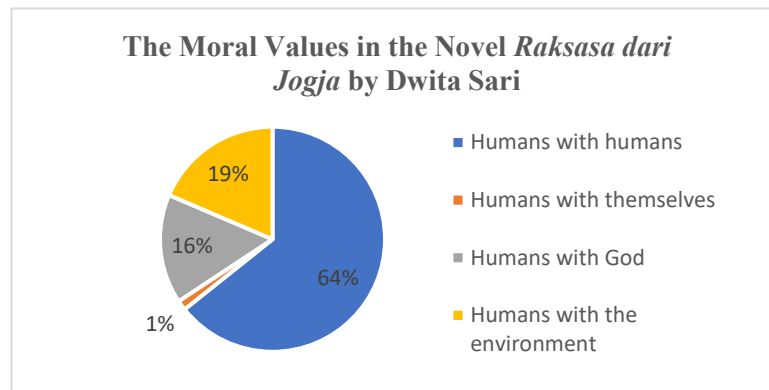


Diagram 2. The Moral Values in the Novel Raksasa Dari Jogja by Dwita Sari

Based on the diagram above, it is known that the moral values in the novel Raksasa Dari Jogja are: moral values of humans with humans 45 dialogues (64%), moral values of humans with themselves one dialogue (1%), moral values of humans with God 11 dialogues (16%) and moral values of humans with the environment 13 dialogues (19%).

3.1.3 Moral Value of Almira Bestari's Home Sweet Loan Novel

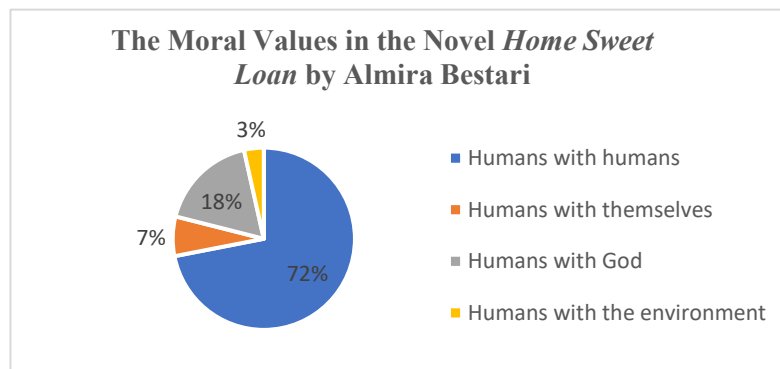


Diagram 3. Moral Value of Almira Bestari's Home Sweet Loan Novel

Based on the diagram above, it is known that the moral values in the Home Sweet Loan novel are: a) moral values of humans with humans 41 dialogues (73%), b) moral values of humans with themselves four dialogues (7%), c) moral values of humans with God 10 dialogues (18%), d) moral values of humans with the environment two dialogues (2%).

3.1.4 Moral Value of Almira Bestari's Even Odd Novel

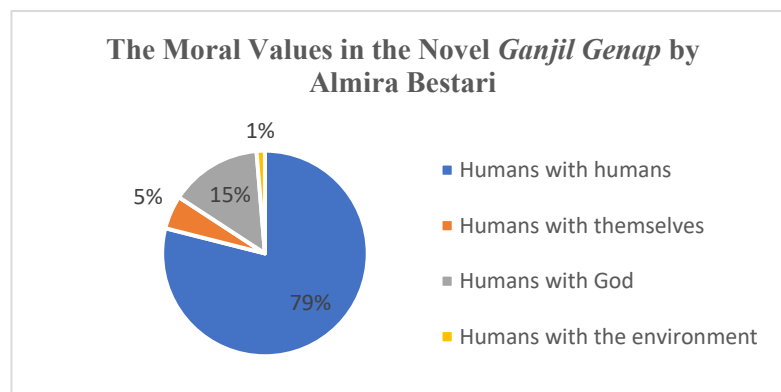


Diagram 4. Moral Value of Almira Bestari's Ganjil Genap Novel

Based on the diagram above, it is known that the moral values in the even-odd novel are: moral values of humans with humans 60 dialogues (79%), moral values of humans with themselves four dialogues (5%), moral values of humans with God 11 dialogues (15%) and moral values of humans with the environment one dialogue (1%).

3.1.5 Moral Value of Okky Madasari's Mata dan Manusia Laut Novel

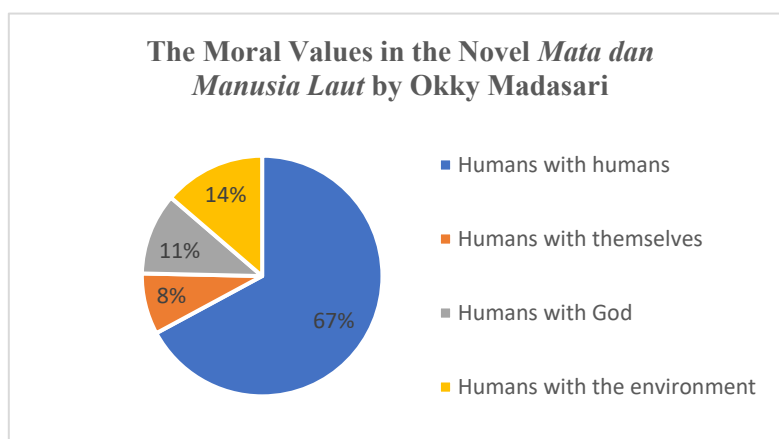


Diagram 5.

Moral Value of Okky Madasari's Novel Mata dan Manusia Laut

Based on the diagram above, it is known that the moral values in the novel Mata dan Manusia Laut are: moral values of humans with humans 49 dialogues (67%), moral values of humans with themselves six dialogues (8%), moral values of humans with God 8 dialogues (11%) and moral values of humans with the environment 10 dialogues (14%).

3.1.6 Moral Value of Okk Madasari's Last Crowd Novel

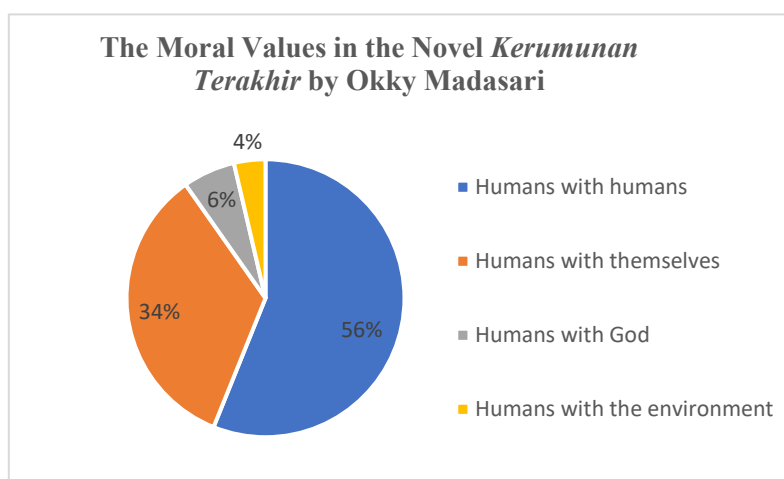


Diagram 6.

Moral Value of Okk Madasari's Kerumunan Terakhir Novel

Based on the diagram above, it is known that the moral values in the Kerumunan Terakhir novel are: moral values of humans with humans 46 dialogues (52%), moral values of humans with themselves 28 dialogues (31%), moral values of humans with God 5 dialogues (6%) and moral values of humans with the environment three dialogues (4%).

3.2 Discussion

This research (Abrams, 1971) argues that literary works can function as mirrors that reflect reality or as lamps that emit the author's ideas and emotions. Meanwhile, Wellek and Warren (Arifin, 2019) view literary works as part of the representation of the human subjective world as well as a reflection of human life. Representation of the human world that is subjective and reality. Furthermore, (Marwati and Anduonohu, 2020) state that literary works are often influenced by the author's socio-cultural background, including their life experiences and social interactions. Therefore, the researcher divides this research into intrinsic elements to examine the structure of the novel, while extrinsic to examine external elements such as moral values and millennial authors, as follows:

3.2.1 Intrinsic Elements

According to Nurgiyantoro, intrinsic elements are elements that form the structure of literary works, such as theme, character, setting, point of view, plot, and mandate. These elements are evident in a number of the best-selling novels discussed. Dwitasari, in his novels Hanya Tiga Kata and Raksasa Dari Jogja, presents all the intrinsic elements, with characters such as Bianca and Gabriel as well as a typical Yogyakarta setting, third-person point of view and mixed plot. Almira Bestari's novels, such as Home Sweet Loan and Ganjil Genap, also feature all the intrinsic elements, including the characters Kaluna and Danan. Similarly, Okky Madasari's Mata dan Manusia Laut and Kerumunan Terakhir depict complete intrinsic elements to strengthen the moral messages and values she wants to convey to readers.

3.2.2 Extrinsic Elements

Human life in society cannot be separated from the structure of life that applies in the community. The structure of life can be in the form of certain rules or prohibitions that have been agreed upon. The form of moral delivery is related to the following aspects (Nurgiyantoro, 2018).

3.2.2.1 Moral Value

3.2.2.1.1 Human relationship with self

In the novel *Hanya Tiga Kata* by Dwitasari, moral values are reflected in Disa's character, who shows patience in dealing with Kevin's passive attitude towards her feelings. Similarly, in *Raksasa Dari Jogja*, Dwitasari portrays the character Bianca as a person who realizes that solitude is more soothing for her, showing acceptance and understanding of personal needs.

Meanwhile, in Almira Bastari's works, such as *Home Sweet Loan* and *Ganjil Genap*, the character Kaluna shows high spirits and optimism despite experiencing economic difficulties. The moral value displayed is persistence in facing the realities of life with a positive and hopeful attitude towards the future. This shows that personal strength and belief in change are important aspects of human relationships with themselves.

In Okky Madasari's work, the novel *Mata dan Manusia Laut* shows the character Bambulo, who lives a simple and happy life even without modern facilities such as electricity, reflecting self-acceptance and happiness born from simple things. Whereas in *Kerumunan Terakhir*, the character Matajaya questions his father's belief in the inheritance of old values, which illustrates the process of self-discovery and reflection on parental expectations. The whole work displays strong moral values, namely awareness, acceptance, and individual struggles in understanding and accepting themselves.

3.2.2.1.2 Human relationship with humans

Moral values in human relations with humans are reflected in various literary works, such as in the novel *Hanya Tiga Kata* by Dwitasari, which shows respect through Disa's gratitude to her best friend, Kevin. The same thing can also be seen in Almira Bastari's works, both in *Home Sweet Loan* and *Ganjil-Genap*, where characters such as Kaluna and Gala show politeness, care for each other, and appreciate the help of others through expressions of gratitude. Meanwhile, in Okky Madasari's *Mata dan Manusia Laut*, moral values are manifested in concrete actions when the character Bambulo swiftly helps his teacher, Mrs. Hayati, take her sick child.

3.2.2.1.3 Human relationship with God

Moral values in human relationships with God are clearly illustrated in various novels by Dwitasari, Almira Bastari, and Okky Madasari. In the novels *Hanya Tiga Kata* and *Raksasa Dari Jogja*, Dwitasari presents characters who have spiritual awareness, such as Kevin, who only fears God, and Bianca, who pours out her complaints to God as a form of belief in His existence. Almira Bastari, through *Home Sweet Loan* and *Ganjil-Genap*, shows the religious value of her characters through phrases such as "Astaghfirullah," "Masyaallah," and "Alhamdulillah" which signify resignation, gratitude, and spiritual awareness in everyday life. Meanwhile, Okky Madasari in *Mata dan Manusia Laut* illustrates the value of sincerity and surrender to God when facing death, and in *The Last Crowd* emphasizes the importance of being grateful for life's achievements. These three authors have succeeded in inserting religious messages that strengthen the spiritual meaning of human relationships with the Creator.

3.2.2.1.4 Human relationship with the environment

Moral values in human relationships with the environment are depicted variously in the works of Dwitasari, Almira Bastari, and Okky Madasari. In the novel *Raksasa Dari Jogja*, Dwitasari presents the character Bianca, who has an emotional bond with the city of Jogja, illustrating that certain environments can be a source of happiness and inner peace. Almira Bastari in *Home Sweet Loan* and *Ganjil-Genap* emphasizes aesthetic values and respect for the environment, such as Kaluna's admiration for the view of Jakarta's apartments and skies and Gala's appreciation of Raja Ampat's natural beauty. Meanwhile, Okky Madasari in *Mata dan Manusia Laut* conveys a moral message about the sustainability of life that depends on the sea and the importance of protecting its ecosystem, as depicted through the lives of Sama's children who are familiar with the sea as a living and playing space. All three show that the environment is not just a setting but an important part that shapes the characters and their lives.

3.2.2.2 The Relationship between Author's Sociology and Moral Values: A Genetic Structuralism Approach

Goldman (Faruk, 1994) divides the concept of genetic structuralism into four parts, namely:

3.2.2.2.1 Facts of Humanity

The human facts depicted in the novels by Dwitasari, Almira Bastari, and Okky Madasari reflect various sides of human experience that are full of emotions and identity conflicts. Dwitasari in *Hanya Tiga Kata* presents an emotional story that touches the human side, while in *Raksasa Dari Jogja*, she raises the trauma and struggle of the character Bianca in facing violence, betrayal, and the search for the meaning of life. Almira Bastari, in *Home Sweet Loan*, voices the social reality of the lower middle class in a big city, while *Ganjil Genap* describes the emotional struggle and identity crisis of urban women approaching the age of 30. Meanwhile, Okky Madasari, through *Mata dan Manusia Laut*, presents intercultural identity conflicts and the clash between tradition and modernity. In *Kerumunan Terakhir*, she highlights the addiction to social recognition and loss of identity in the digital era. All of these works show how literature records the inner dynamics and challenges of human life in various social and cultural contexts.

3.2.2.2.2 Collective Subject

The concept of collective subjects in the novels by Dwitasari, Almira Bastari, and Okky Madasari features representations of certain social groups that reflect the dynamics and challenges of the times. Dwitasari, through the character of Disa in *Hanya Tiga Kata*, depicts an adolescent girl who is searching for her identity, while Bianca in *Raksasa Dari Jogja* represents a young woman who faces emotional conflict due to a family rift amid modernity. Almira Bastari, through Kaluna and her friends in *Home Sweet Loan*, highlights the urban working class who must balance idealism and economic pressure. At the same time, Gala's character in *Ganjil Genap* represents middle-class metropolitan women grappling with social pressure and existential anxiety. Okky Madasari presents Matara and Bambulo in *Mata dan Manusia Laut* as two figures from different social groups, modern and traditional, who are united in a common struggle. In *Kerumunan Terakhir*, the collective subject is the educated society living in the digital era and trapped in the search for existence through social recognition in cyberspace.

3.2.2.2.3 Novel Structure

The narrative structures in the novels by Dwitasari, Almira Bastari, and Okky Madasari show a variety of storytelling forms that are tailored to the themes and characters. Dwitasari builds *Hanya Tiga Kata* through an emotional conflict plot that focuses on the unbalanced relationship between Disa and Kevin. At the same time, *Raksasa Dari Jogja* has a linear plot that displays Bianca's psychological transformation from trauma to acceptance. Almira Bastari presents a unified structure between personal and social conflicts in *Home Sweet Loan* and combines linear flow with flashbacks in *Ganjil Genap* to illustrate Gala's emotional dynamics. Meanwhile, Okky Madasari in *Mata dan Manusia Laut* uses a progressive structure with an adventure narrative full of spiritual and ideological meaning, while *Kerumunan Terakhir* is structured retrospectively with a critical approach to the impact of digitalization on human identity, reinforced by the use of in-depth flashbacks.

3.2.2.2.4 Author's Worldview

Based on the author's worldview, the three authors - Dwitasari, Almira Bastari, and Okky Madasari - offer distinctive and contextual perspectives on the social and psychological realities of their characters. Dwitasari in *Hanya Tiga Kata* highlights the inner dynamics of teenagers who are in the process of understanding their feelings, while in *Raksasa Dari Jogja*, she reveals the pain of family and social relations while still opening space for hope and healing. Almira Bastari, through *Home Sweet Loan*, shows a worldview that favours the independence and rationality of urban working-class women who reject consumptive culture, while in *Ganjil Genap*, she reflects the struggle of modern women in reclaiming self-autonomy amidst the pressure of patriarchal culture. Meanwhile, Okky Madasari in *Mata dan Manusia Laut* conveys a worldview that promotes ecological humanism and the preservation of local culture in the midst of globalization, and in *The Last Crowd*, she criticizes the digital world that erodes human values while encouraging the importance of ethical and spiritual awareness in addressing technological advances.

3.2.2.2.5 Dialectics of Understanding

The dialectics of understanding in the novels by Dwitasari, Almira Bastari, and Okky Madasari show the dynamic interaction between the characters' personal experiences and the social conditions that surround them. In Dwitasari's work, the main character's inner struggles related to love that does not meet expectations and social conflicts such as domestic violence are combined with symbolic solutions in the form of acceptance and recovery. Almira Bastari depicts the character's social awareness that grows through the pressures of life and human relationships, emphasizing that personal problems are also rooted in the social context. Meanwhile, Okky Madasari presents a dialogue between urban-rural, modern-traditional, and human-nature dualities, which leads to the transformation of the characters' consciousness through reflection and connection with the environment and culture while linking individual experiences with broader socio-cultural conditions.

3.2.2.3 Implications of Author's Sociology and Moral Values in Learning Literary Theory in Higher Education

The implication of Lucien Goldmann's genetic structural theory in learning Literature Theory in higher education opens up a wide space for students to understand literary works not only as aesthetic objects but as an expression of the social structure and worldview of a community group. By researching the works of millennial female authors such as Dwitasari, Almira Bastari, and Okky Madasari, students are encouraged to analyze literary texts through their relationship with the social context behind their creations.

The application of the concept of human facts in learning literary theory allows students to identify universal values contained in literary works, such as suffering, identity search, injustice, and life struggles. These values become a bridge to understanding humanitarian issues across time and across cultures. When students examine the novel *Hanya Tiga Kata* or *Kerumunan Terakhir*, for example, they not only examine characters and conflicts but also explore humanitarian messages that are relevant to current social life. In the context of collective subjects, students are guided to understand that millennial women authors do not write in an empty space but represent the voice of a generation living in urban dynamics, modern patriarchal pressure, and a crisis of values due to massive technological developments.

Furthermore, the concept of novel structure in Goldmann's theory helps students analyze how fictional elements such as plot, character, conflict, and setting are the result of constructions that reflect certain social structures. The author's worldview is an important aspect of literary analysis because it shapes students' frame of mind in understanding literary works as a response to reality. Students learn to recognize the values that the author is fighting for, such as criticism of social hegemony, the search for freedom, or the voices of marginalized women.

With the dialectic of understanding, students are encouraged to place themselves as active readers who not only absorb the meaning of the text but also test it in dialectic with the social structure in which they are located. This approach trains students to think critically, be open to various interpretations, and understand that the meaning of literary works is always dynamic and contextual.

4. CONCLUSIONS

The conclusion from the analysis of the works of millennial women writers such as Dwitasari, Almira Bastari, and Okky Madasari shows that there is a common thread that unites the main themes in their works, namely self-discovery, gender inequality, the impact of social media and technology, failure to meet social expectations, and the strength to survive and rise from trauma. These three authors portray the struggles of young women in facing an increasingly complex world, where they are faced with various social pressures and injustices, both in personal relationships and in the broader context of society.

In Moral Value, millennial female writers have a dominance of attention to human relationships that show empathy and concern for others. This is as found by researchers, namely moral values: Humans with humans: 70.05%, Humans with God: 12.03%, Humans with themselves: 11.08%, Humans with the environment: 6.84%. The implication of learning literature theory in higher education is the importance of providing space for students to analyze literary works with a critical approach that pays attention to social, cultural and gender contexts. Through these works, students can be invited to explore how literature reflects social dynamics in society and how millennial women authors use literature to voice women's life experiences in contemporary society. The emphasis on female characters in these works also provides a richer perspective in understanding literary theory, especially in seeing how ideology and social structure affect the form and content of literary works.

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