

Research Article

Gender Relationships in Folk Story “Putri Surga” That Adapted by Sri Kusuma Winahyu

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Abstract: This study leave from gender relations in story the people of the Putri Surga. Gender relations still dominated by power which patriarchy woman placed in an inferior position, the object power men. Figure man have more positions dominant in the relationship with figure the girl who looks at the girl as subordinate. Gender relations in story The Putri Surga's people also showed that figure woman still dominated by characters men.

This study is descriptive qualitative. This study for describe and understand gender relations and image reflected girl in story the people of the Putri Surga. Object study this is story people from Papua entitled Putri Surga which is focused on gender relations in life female. Study this is literary research, then primary data source in the form of literary works, namely story the people of the Putri Surga adapted by Sri Kusuma Winahyu published by the Language Development and Development Agency, 53 pages, 2017. Data collection techniques used that is read and take notes.

Research results is in home ladder Yokaga and Putri Sulung can arrange distribution duty house ladder with fine, so no occur gender inequality. Besides things that, there is culture the patriarchy that still attached in life era first. Pictured that parent as superiority that can be arrange all something about his son. Existing traditional picture in Putri Surga story this like existing reality in life moment this. Where is someone who has disgrace/sin will ostracized or charged sanction social. On the story of Putri Surga this no there is problem about gender differences.

Keywords: Gender relations, stories people and the Putri Surga.

1. Introduction

Indonesian people are famous with diverse culture variety. This thing occur because the Indonesian nation consists of on various ethnic group the nation that inhabits some areas of Sabang to Merauke. Various type reflected tribe from diversity culture have necessary culture preserved. Koentjraningrat (1984: 9) argues that culture means whole ideas and works humans who are used to it with study together whole results culture and work it.

Culture area in development sector culture have role important for enrich culture national. Literature is one element culture that reveals history and culture every nation. This thing could seen in literary developments that show various stages its development. At the beginning emergence, literature is literature verbal, originating from thriving people shaped poetry and prose (Muradi, 1990).

Indonesian literature in general could shared becomes two period, that is period old and period literature new (Kosasih, 2008). In addition, Usman (1983) added: Indonesian literature is divided becomes three part, that is old literature, transitional age, and literature new. More further, Kosasih (2008) explains that old literature or literature classic is Indonesian literature before entry Western

influence. Based on form, old literature is divided becomes two, namely literature shaped poetry including: mantras, rhymes, and poems; as well as literature shaped prose in between fairy tales and stories people.

Literary works as culture regime have power strong lure to gender issue. View about characteristics woman as weak creature gentle or fine mind character, and vice versa man as a strong, intelligent, and active figure always coloring Indonesian literature. Image about difference role girls and boys as if has embedded and rooted in self-society. Mostly creation literary always show hegemony and domination man to female. Boy described as holder handle power or the authority, while woman as creature class two or the second sex that is in position subordinate or marginal (Endraswara, 2011:143). Dualism role boy and girl in aspects life as part from something culture becomes theme raised center in written literature nor oral. One of the genres of oral literature is story people.

Folklore is a something inherited culture by hereditary and spread with various different versions (Danandjaja in Setyami, et al., 2018). Besides, story people is stories in the past that originate and develop in public as differentiator every nation that has various type culture included in it riches culture and history every nation. By general, story in story people about something incident or origin something place. Temporary that, character in story people by general shaped animals, humans, and gods. In addition, there are a number of story people who highlight figure woman just or figure man course.

Nurhadi (1987:127) suggests that understand literary works are not easy job, because our face to face with a text of course must given meaning or value. Read literary works in particular story people is activity paradoxical. We create back to the world of creation, the world of fiction that made it something in the end our know. Existing things in that literary work naturalized for easy understood. Literary works are results creation humans who don't free from society, because related literature with life around him. However, in development era now this literature begins forgotten. That thing because story people as a old prose, more displaced by existence prose new, besides that's also because public not enough have interest read to literary works. Because of that literature learning is necessary entered into the curriculum. Reason for inclusion literary learning in curriculum especially Indonesian is efforts to keep literary works survive. With thing this, hopefully regional literature permanent growing and continuing could enjoyed by generations coming as heir culture. Besides, it is expected readers (students) can know more about literature far again with method read it or with give response about known literature.

Every area have story people by down later generations written in variety gathering story. One regions in Indonesia that have story people is Papuan. Papua is province located in the middle Papua Island. Papua Province before named Irian Jaya which includes the entire territory of the island of Papua, however change name became Papua in 2003, because Papua Island is divided becomes two province, namely part east named Papua and the western part is called West Papua. In Papua there are a number of group ethnic group such as the Ansus Tribe, Asmat Tribe, Biak Tribe, Mee Tribe, Korowai Tribe, and other tribes. One the tribe that has story people is the Mee Tribe. Mee is the tribe that inhabits area mountains in Papua part middle. Mee have a number of story people who develop in society, one of them is the story "Putri Surga" adapted by Sri Kusuma Winahyu and published by the Language Development and Development Agency in 2017.

The story of "Putri Surga" that originated of the Mee Tribe, consisting of from three story written by Siti Ajar Ismiyati. Two story more inside book originally entitled "Sang Pemburu" and "Anak Lembah". The story "Putri Surga" tells of about Yokaga, an lone young man, who marries Epa Wadoka Yagamo or Putri Surga. Epa Wadoka Yagamo is one from seven descending princess from paradise with incarnate becomes very beautiful bird to bathe in the river clear in the middle forest. Yokaga who really wants companion live, steal one of the feathers bird so that bird incarnation princess the no could return to surga. Yokaga finally succeed marry the princess. As it goes time,

Epa Wadoka Yagamo finally succeed find long hair this hidden Yokaga. He then decide return to surga and leave husband as well as his children.

Presence story people who describe distribution activity among boy and girl precisely the more perpetuate and preserve perspective public related attitude or behavior girls and boys in life everyday. Differences formed from system culture will lead to a structure hierarchy, that is growing dominance and superiority in self a men and positions embedded subordinate and inferior in soul female. It is in the end lead to a action discriminatory or different treatment to both (Amri, 2021). Figure woman in story people show image and image women in the past. Own image could interpreted as description related personal, company, organizational, and product owned by many people (KBBI, 2008). Sugihastuti and Sastriyani (2007) emphasized that image woman is an understanding of woman related position and role in society in the middle culture patriarchy Temporary that, culture patriarchy is one factor shaper image the woman who caused gender inequality.

Gender is defined as sticking traits in people constructed men and women by social and cultural (Sugihastuti and Sastriyani, 2007). So, image figure woman could concluded as all description figure girl, which contains view about girl, ok by physique nor psychological or position social figure the in literary works. Female image including one realm study feminist literary criticism. Feminist literary criticism is literary criticism based on the view or a wishful feminism idea looking at by fair existence woman as writer or as figure woman in literary works (Wiyatmi, 2012).

Fakih (1997:8-10) suggests more carry on that gender is a concept that is attached to the people man nor female. For example, girl is weak figure, beautiful, emotional as well as motherhood. Temporary man considered strong, rational, manly, and mighty. If you see history, the concept of gender itself has lasts a very long time and is formed, socialized, strengthened, even constructed by social and cultural.

Through a long process, socialization about understanding and the concept of gender finally looked at as God's provisions are rooted from characteristic biologics that don't could changed again so that gender differences that are formed understood as nature women and men. Due to construction social gender that is people man must character strong and aggressive, then people man finally trained and socialized as well as motivated for becomes or going to gender characteristics are determined by society, as well as what happens to women who are introduced with amount nature and character weak girl gentle so that influence emotion and ideology female.

There are problems in Putri Surga story decipher about character figure woman with problem whacking life people female. Meeting among figure one with figure other met by in not on purpose for describe story problem a number of figure other.

Based on review background behind that, which becomes reason in study the story of the Putri Surga. Because in story people the including in perspective literary works feminist. Putri Surga describe position figure related women with gender relations and roles in environment culture. This thing in line with problem gender relations that often lifted in story people. Folklore as means education against child precisely socialize and instill ideology dualism position, characteristics, role as well as, and function girls and boys in life. Research objectives this is describe existing gender relations in story the people of Putri Surga adapted by Sri Kusuma Winahyu.

Study kind of once done by Sugiarti published in journal *Kembara* with title "Culture Patriarchy in the Folklore of East Java". Research results show that pattern culture patriarchy in story the people of East Java put figure man in position important in story, so get opportunity as well as wide access in story. As for some factor formation pattern culture patriarchy in includes: (1) factors economy, (2) factor culture, and (3) pattern thinking society. Third factor the cause figure woman have high

dependency to people men. Cultural conclusion patriarchy in story people of East Java character man empower full, while figure woman a little empower from side taking decision so that woman absolute looked at as feminine and male masculine based on construction culture patriarchy.

Other than that any other research carried out by Islahuddin, et al., published in journal *Stilistika* with the title "The Image of Women in the Folklore of Putri Kemang: A Study of Feminist Literary Criticism". Research results show that image there are women in story the people of Putri Kemang, namely: 1) equality education; 2) independence women; 3) ability make decision; 4) freedom choose partner; and 5) leadership female. In addition, obtained results research that shows that image woman in story the people of Putri Kemang match with view feminist literary criticism that has destination got it more treatment good for women, improve position and role woman for shape more society fair and equal with men.

2. Method

This study is descriptive qualitative. Assessment type this aim for disclose data as a medium of information qualitative with thorough and full description shades for describe by careful traits of a thing (indicator or group), circumstances, phenomena and not limited to data collection includes analysis interpretation (Sutopo, 2002: 8-10). In research this used for describe and understand gender relations and image reflected girl in story the people of the Putri Sarga.

Object study this is story people from Papua entitled Putri Sarga which is focused on gender relations in life female. Study this is literary research, then primary data source in the form of literary works, namely story the people of the Putri Sarga adapted by Sri Kusuma Winahyu published by the Language Development and Development Agency, 53 pages, 2017.

Data collection techniques used that is read and take notes. Recorded data in study this is verbal data in the form of description about gender relations of life female. Reading conducted by over and over again for get understanding by thorough then conducted recording to data in the form of verbal description of gender relations of life female.

3. Results and Discussion

This part display results research and discussion which are answer on problem research, namely for describe and analyze women's gender relations in story the people of the Putri Sarga. Coloring gender relations story people this. Gender relations are relation hierarchy among socially determined women and men culture and considered naturally inclined harmful female. Women are considered play a role in affairs domestic later limit room scope women in the realm public whereas man on duty look for living and working outside house for live his family. Distribution role among girls and boys this then lead to relation hierarchy so that man feel have control and power full to wife.

Sugihastuti and Saptiawan (2007: 54) suggest that distribution roles and activities based on gender resulted in differential status. Work man or men's arena have strength more social big. Men in part big culture, have access to position public so that looked at more influential and powerful compared to female. On the other hand, space motion woman restricted to domestic, private, or nonpublic. In other words, some big culture have perspective and view life about difference function women and men. Boy looked at have obligations and duties for protect and provide for family with work in the sector public, while woman on duty look after all necessity house ladder as well as care and raise his children.

a) Gender Relations in the Folklore of Princess of Heaven

Gender relations are draft connection social among boy and girl based on quality, skill, role and function in convention social character dynamic follow condition always social growing (Nazarudin Umar, 1999). Relationship pattern among boy and girl in the reality you're welcome experience dehumanization. Girls experience dehumanization because gender and race inequality man

experience dehumanization because perpetuate gender oppression. Relationship pattern among both of them no will once each other touch by harmonious if culture patriarchal still do and follow justify understanding pattern relation among both. According to Humm (2002:332) gender relations that take place has allow existence system patriarchy. Patriarchy is something system authority man through institution social, political, and economic factors that make woman experience injustice. For more clear, result study about connection gender relations presented in form table below this.

Table 1. Gender Relations in the Folklore of Putri Surga

Storyline	Gender Relations	Figure	Information
Early meeting Yokaga with 7 birds hairy beautiful	-	Yokaga and 7 birds hairy beautiful	When Yokaga want to bathe in the river, no on purpose see 7 birds hairy beautiful bathing in the river
Tactics Yokaga want to get wife a Putri	woman as subordinate	Yokaga and the Putri Surga	Yokaga with on purpose hide one hair daughter who is taking a bath so as not to can return to paradise (surga)
Yokaga get the Putri Surga	woman as subordinate	Yokaga and Putri Surga	Yokaga come as helper for the lost Putri Surga the fur. Then the Putri made wife by Yokaga
Household Yokaga and the Putri Surga	woman as subordinate	Yokaga, Putri Surga and her children.	Yokaga play a role as head family on duty look for food. Putri Surga as mother at home guard kids and prepare food. Second child Yokaga help his mother at home.
The Return of the Putri Surga to Paradise	woman as superordinate	Putri Surga	Putri Surga after find return the fur then return to heaven and live proper life as population heaven. He leave husband and children
Help Fly Green	woman as subordinate	Yokaga, Green Flies and Putri Surga	With help Green Flies, Yokaga can back together with the Putri Surga

Based on the results of the table above looks that gender relations still dominated by power which patriarchy woman placed in an inferior position, the object power men. Figure man have more positions dominant in the relationship with figure the girl who looks at the girl as subordinate. Gender relations in story Putri Surga's people also showed that figure woman still dominated by characters men. However something time figure girls can too no ruled by character men.

How to use Yokaga for get wife not good way. Yokaga steal the hair of the Putri Surga who is bathing so he no can return to palace angel.

After think about what to do done, Yokaga cheering in heart, "This is opportunity gold for me. Opportunity for get the most beautiful wife in the world. Yes, I must quick take and hide one feathers bird that before they finished bathing." (Winahyu, 2017:12).

From a fragment quote it, looks that culture patriarchy already there is since era first. Yokaga with power patriarchy used for limit autonomy angel that. Yokaga steal and hide hair from one angel / princess so as not to can return to palace / origin.

However, the sixth his brother no care application her sister. They must too quick return to the origin because if no, they will caught punishment from his parents. A number of moment then, the Putri Sulung siblings immediately flew to space highway. Back to heaven, place origin them (Winahyu, 2017: 16).

Culture patriarchy of course already attached in life. How parent becomes superiority. With power they can give punishment to children who violate rules. As the Putri Sulung sisters said, if they late return to heaven.

Both of them that too keep quiet self. Eldest daughter still looks very sad, while Yokaga busy prepare tactics next. While scratching head and smile shame, Yokaga propose something to the Putri Sulung, "Eee, while look for your lost clothes, how if you for temporary live in my house?" (Winahyu, 2017: 22).

From quote it, looks that Yokaga keep going attempted for interesting the Putri Sulung attention. From here seen how attitude weak girl gentle easy deceived by men. Without hair that's the Putri Sulung, is n't it can fly back to origin. So that he must settle on earth, and live life as human.

Reflecting from incident that, in life now, too much found cases man deceive female. This thing already like commonplace in life our moment this. Many men rely on handsome face and treasure for beguile female. And no there are also a few women who are deceived by things that. A number of walk like usually, however not a little ending too action criminal, like kidnapping and torture.

In the Putri Sulung next life no so told have privileges / advantages like stories that tell about nymphs, like the story of Jaka Tarub and Nawang Wulan. In the story of Jaka Tarub and Nawang Wulan it is described when Nawang Wulan became Jaka Tarub 's wife, Ia still have power that can used for change a seed paddy become one rice steamer. While in the story of the Putri Sarga this no told the Putri Sulung has strength, besides he is Putri Sarga.

... "Hurray, I successful," cheers Yokaga in heart. The effort steal feathers bird a number of time ago it turns out no in vain. With clever one by one the plan he made walk with good.

Both depart towards house head tribe Mee, so called Tonawi Me or the rich, who is highly respected by the locals tribe. In the village that second young people the married in a way custom by Tonawi Me (Winahyu, 2017: 33).

Though method getting the Putri Sulung was wrong, however Yokaga really likes it. Even he until ask head ethnic group for marry off they both. From here seen that Yokaga truly cherish the Putri Sulung as woman with good.

On a when, Yokaga middle hunting in the woods. At home only there is his wife who is cooking sago. Sago that he cooked on top furnace. Done cooking, it ordered to son the man for fixing the roof of the house. She remembered yesterday rain and there some the roof of the house those that leak. Presumably the roof of the house is made from leaves tree sago something is revealed (Winahyu, 2017: 35).

Mostly culture have perspective and view life about difference function women and men. Boy looked at have obligations and duties for protect and provide for family with work, while woman on duty look after all necessity house ladder as well as care and raise his children.

It also looks from quote above. In story the Yokaga in play as head family on duty look for animal hunt in the forest as ingredient food them. While the Putri Sulung as wife on duty cook for his family. Owned children they already big, so can help existing job. From here our could see. If

division homework at home ladder in accordance with should and one each other complete, then no will occur gender injustice.

"It turns out that took my feathers is Yokaga," Putri Sulung hissed no believe. Her heart momentarily worried. Is he must return to Paradise or stay here with family the human ? As population heaven, he of course must live there except there is rule certain that made it must down to earth and live with humans. "In that case, I must wearing return my feathers and fly to heaven," he decided (Winahyu, 2017: 38).

From quote the looks Putri Sulung superiority over Yokaga. Consequence found out hide Putri Sulung feathers. So Yokaga and his son left the Putri Sulung back to heaven. Because as occupant Putri Sulung heaven must be in the right place.

That thing show that in gender relations, daughter who comes from from paradise occupy more positions tall than man earth. Here looks existence influence Hindu belief that knows existence the life of the gods and the nymphs. Apart from believing against God Almighty, Hinduism also has two draft deity namely Nirguna Brahman (God without form) which is called with Brahman and Saguna Brahman (God in form private) which is base the concept of Trimurti (Khotimah, 2013:41).

"Yes, thing this because already becomes local customs and regulations this. Someone who has I alight means he full with sin. Punishment for people who are full of sins, it is exiled. He no allowed again return to in Paradise for forever," si fly green explain to Yokaga that looks nodding his head (Winahyu, 2017: 46).

From quote story the like description from someone who is considered has to do error will get sanctions are exiled. Green fly here considered like a sin, so for who got it will considered sin and will ostracized.

Incident this often happens in society. Where if someone did error, or have shameful disgrace will direct alienated by the environment around. That thing because every the place have customs / rules that apply there. So that for who only not obey, will be punished sanctions.

b) The Image of Women in the Folklore of Putri Surga

Book story the people of the Putri Surga adapted by Sri Kusuma Winahyu this is used book as reading student junior high school level. Book this tell about the wedding that happened among Papuan men from the Mee Tribe with girls from heaven. In marriage the they have a number of child. Writer tell Putri Surga story with simple flow, so that student could easy understand contents story.

Character image shared becomes two, namely image physical and non- physical. Image every figure in analyzed short story this very clearly depicted. Dominant female image is woman in the domestic area. Many girls imaged as wife in charge affairs domestic house stairs. Though sometimes there is also an image as women who work in public areas. That thing show that woman have ability develop career in space public, but permanent doing his job in room domestic house stairs.

... Seventh tail birds that out of the blue let go beautiful feathers. Shame on you, Yokaga soon turn around his face. It's a miracle, the birds that incarnate to be women beautiful. They are jump ke in river water. While laughed and they swam more and more with cheerfulness (Revelation, 2-17: 11-12).

Writer describe image woman from aspect physique in story the people of the Putri Surga this as beautiful women, who originated from incarnation feathered bird beautiful. Beauty possessed by the Putri Surga that capable interesting attention from a hunter who wants to bathe in the river, hunter

the named Yokaga. Yokaga intend will marry one of the most Putri Surga. So that he can have the most beautiful wife in the world. It is supported with quote below this.

Ia take feathers that bird released by the most beautiful princess. By fast feathers that hidden behind his clothes are made from skin tree (Winahyu, 2017: 13).

Apart from depiction from aspect physical, the author also provides description from non- physical aspect. Putri Sulung imaged as woman in charge affairs domestic house stairs.

Been a few Putri Sulung day is at home Yokaga. Every day he help cleaning and baking meat animal results prey Yokaga. Putri Sulung is very happy with profession new that. Likewise with Yokaga, he feel happy be friends with the Putri Sulung. Besides being cute, the Putri Sulung is also diligent work. This is very surprising heart Yokaga because the real Putri Sulung is Putri Surga (Winahyu, 2017: 28-29).

In such a phenomenon that, work becomes not quite enough answer together. None distinction room move man nor female. Not quite enough answer look for living or work no absolute conducted men, and responsibility answer look after house no absolute for female. If both thing the balanced so each role can walk with good. That thing could seen from quote as following.

At one point, Yokaga middle hunting in the woods. At home only there is his wife who is cooking sago. Sago that he cooked on top furnace. Done cooking, it ordered to son the man for fixing the roof of the house. She remembered yesterday rain and there some the roof of the house those that leak. Presumably the roof of the house is made from leaves tree sago something is revealed (Winahyu, 2017: 35).

There is a division profession in house ladder could make it easy look after necessity house stairs. If one each other responsible answer and mutual help complete work, then profession will more fast finished.

Folklore as means education against child precisely socialize and instill ideology dualism position, characteristics, role as well as, and function girls and boys in life. The real gender difference is commonplace just along no result in gender inequality (gender inequalities). On the story the people of the Putri Surga this, the gender difference becomes thing reasonable because boy and girl in story people this each other complete one each other.

In his marriage the Putri Sulung played a role becomes subordinate women who do profession as a wife look after house stairs and children. Yokaga play a role becomes head family looking for livelihood (animal hurry). They each other complete in distribution duty in house stairs. Until something when he find the fur come back, then he must return to heaven, place he come and leave Yokaga and his children.

With help fly green, finally Yokaga could bring the Putri Sulung back to earth. The return of the princess to earth could interpreted for confirm origin suggestion ethnic group nation the as descendants the angel from heaven. The folklore of the Putri Surga also tells the story that descendant of the angel (Putri Surga) and male earth (Yokaga) becomes forerunner will Papuan population spread over a number of areas.

Happiness come back hugged by a pair husband wife, Yokaga and Epa Wadoka Yagamo or the Putri Surga. Descendants Yokaga and his wife that increasingly increased a lot. They are forming families new ones scattered in the valleys in between towering mountains. Thus, descent them the can master nature around as farmers and hunters tough (Winahyu, 2017: 49).

Wedding story princess with man the earth that exists in the related Putri Sarga with origin suggestion grandmother ancestors Papuan ethnicity, function for give high respect to ethnic certain. This thing because woman (angel) who lowers generation next in ethnic the originated from the upper world (heaven) where the gods and goddesses stay.

Putri Sarga folklore working for express, raise, and formulate trust, protect and strengthen morality, guarantee efficiency rites, as well give the rules practical for guide humans (Malinowski, via Roibin, 2010: 86). In terms of this is Putri Sulung working for reveal origin grandmother the ancestors of the Mee tribe in Papua who came from heaven, land of angels the place gods and goddesses stay.

4. Conclusion

Gender relations still dominated by power which patriarchy woman placed in an inferior position, the object power men. Figure man have more positions dominant in the relationship with figure the girl who looks at the girl as subordinate. Gender relations in story The Putri Sarga people also showed that figure woman still dominated by characters men. However something time figure girls can too no ruled by character men.

That thing could seen from method Yokaga making plans for get Putri Sulung as his wife. In house ladder Yokaga and Putri Sulung can arrange distribution duty house ladder with fine, so no occur not gender justice.

Besides things that, there is culture the patriarchy that still attached in life era first. Pictured that parent as superiority that can be arrange all something about his son, even entitled give punishment if someone violates the terms.

Existing traditional picture in Putri Sarga story this like existing reality in life moment this. Where is someone who has disgrace / sin will ostracized or charged sanction social.

On the story of Putri Sarga this no there is problem about gender differences. Because of the author describe distribution duty in accordance with their respective genders.

Conflicts of interest: There is no conflict of interest of any kind.

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