

Malala's Worldview in The Autobiography I Am Malala by Malala Yousafzai: Study of Genetic Structuralism

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ملخص

ملالا يوسفزاي هي فتاة مراهقة ترغب في النضال من أجل حقوق تعليم النساء. تتضمن هذه الدراسة هدفين، الأول هو الكشف عن أربعة أمور: الحقائق الإنسانية، الموضوع الجماعي، بنية الأعمال الأدبية، ورؤية الكاتب. الهدف الثاني هو التركيز على رؤية العالم للكاتب. تعتبر هذه البحث نوعًا وصفيًا ذا طابع نوعي، مع تقنيات جمع البيانات، وهي تقنيات دراسة الأدب. تقنية تحليل البيانات هي الأسلوب الجدلي: الفهم - التفسير. هناك نتيجتان ناتجتان عن هذا البحث. الأولى، نتائج تتعلق بأربعة جوانب من الهيكل الوراثي للجينات لوسيان جولدمان. الثانية، رؤية ملالا، متجذرة بعمق في السياقات الجغرافية والاجتماعية والتاريخية، تحفز على التغيير. تلقي هذه التحليل الشامل الضوء على الجوانب متعددة الأبعاد للسرد الخاص بملالا ودورها المحوري في الترويج لحقوق التعليم وحقوق النساء.

الكلمات الرئيسية: الهيكلية الجينية، اجتماعية الأدب، ملالا يوسفزاي، رؤية الكاتب للعالم.

Abstract

Malala Yousafzai is a teenage girl who wants to fight for women's education rights. This study has 2 goals, first is to reveal 4 things: humanitarian facts, collective subject, the structure of literary works, and the author's worldview. Second, is to focus on the author's worldview. This research is a descriptive

qualitative type, with data collection techniques, namely literature study techniques. The data analysis technique is the dialectical method: understanding-explanation. There are two findings as a result of this research. First, results regarding 4 parts of Lucien Goldmann's genetic structuralism. Second, Malala's worldview, deeply rooted in geographical, sociological, and historical contexts, catalyzes change. This comprehensive analysis sheds light on the multi-dimensional aspects of Malala's narrative and her pivotal role in advocating for education and women's rights.

Keywords: Genetic Structuralism, Sociology of Literature, Malala Yousafzai, Author's World View

Introduction

Various kinds of events in human life have been engraved in the history of civilization of society, knowing no difference from age, race, religion, or gender (Mahdayeni et al., 2019). These events can be regarded as evidence of the turbulence of the times, which gave birth to various forms of recording the history of civilization of a region itself (Sinaga et al., 2021). Every region of the world has social groups that unite to achieve the goal of their survival (Haris, 2017). It should be noted that involvement in a social group encourages a person or author to absorb the aspirations, ideas, ideas, and feelings possessed by the social group, a small example such as family (Kandioh et al., 2016). Therefore, class consciousness arises which is used by the author to voice problems both from individuals and communal (social groups) through the literary works created (Riana, 2021).

Malala Yousafzai is an activist for education for women originally from Pakistan. The story of Malal Yousafzai's life is summarized in his autobiography book entitled "I Am Malala" as a result of his collaboration with Christina Lamb. This book tells the story of her life fighting for women's education rights in the Pakistani region, in the Swat valley. Malala's goal in writing this book was to raise her voice on behalf of millions of girls around the world who are denied the right to attend school and realize their potential. Malala hopes her story inspires girls to raise their voices and embrace the power within them (Shamsiah, 2016).

At that time the area inhabited by Malala was active with activities from the Taliban terrorist group. Malala herself actively criticized various issues that she continued to fight for, so that sometime on October 9, 2012, Malala was shot in the head and neck, but Malala managed to survive and was able to return to health. The moments after the shooting became an opportunity for Malala to voice her desire for women to have the right to education. In 2014, Malala was awarded the Nobel Peace Prize at the age of 17.

Malala's struggle departs from the sociological problems she has pursued since childhood, starting from the region, society, and conditions that continue to be tense for her as a woman. The sociology of the author is considered an element of a collective subject that is part of a particular group of people. The author pours reflections on social life or social reality around him through his work, while inviting readers to feel, see, and live things that happen according to a third-person point of view. This element is taken from the theory of genetic structuralism of Lucien



Goldmann. Goldmann (Faruk, 2012). Believe that literary works are a structure created from historical processes. Starting from the ongoing historical process, the process of structuration and destructure that is alive and lived by the community of literary works concerned. Analyzing a literary work using genetic structuralism relates the inner structure and external structure of a literary work and relates to the historical aspects behind the birth of a literary work (Sirefina et al., 2019). Lucien Goldmann's genetic structure includes six basic concepts, namely humanitarian facts, collective subjectiveness, structure, worldview, understanding and explanation.

Researchers found 7 previous studies that could be used as an analysis knife in this study. (1) The Character of the Feminist Movement in Fatima Mernissi's *Ahlâm Al-Nisâ Al-Harem* Novel (A Study of Genetic Structuralism) (Syarifuddin, 2020). This study used the approach of genetic structuralism of Lucien Goldmann. The similarities contained in this study with previous research are the use of approach methods and research methods, namely genetic structuralism and qualitative descriptive methods. The difference is the use of the object of research and the presentation of the results and discussion, namely how the character of the main character in the novel *Ahlâm Al-Nisâ Al-Harem* by Fatima Mernissi. The various characters contained in the novel are genetically inseparable from the socio-cultural background and factors that create the literary work itself.

(2) Women Movement in Modern Pakistan Found in Novel "I Am Malala" (Tampubolone & Mandala, 2021). This research uses qualitative descriptive methods, focusing on liberal feminism theory from Mary Wollstonecraft. The similarities contained in this study with previous research are the use of research methods, and the object of research. The difference is the focus of the study as well as the results and discussion. The struggle for gender equality between men and women is contrary to the plight experienced by Malala, the main character in the book *I Am Malala*.

(3) Analysis of the genetic structure of the novel of the bruised moon on the edge of the toba by sihar ramses simatupang (Sigalingging, 2020). This study applied descriptive research method. The similarity lies in Lucien Goldmann's use of the genetic structuralism approach. The difference is in the use of research objects, namely the novel of the bruised moon on the edge of Toba by Sihar Ramses Simatupang, as well as the presentation in the results and discussion. There are 2 elements of study in the study, namely aspects of humanitarian fact studies and collective studies.

(4) Analysis of Genetic Structuralism and Character Values of Okky Madasari's Maryam Novel as Literature Teaching Material in High School Literature Learning (Dewi et al., 2020). This research is a qualitative research with a document analysis approach. The similarity is the use of a genetic structuralism approach. The difference is the use of the object of research, as well as presentation in the results and discussion. Linking research results as relevant teaching materials for high school students.

(5) Patriarchal Oppression on Women In Pakistan Reflected In Malala Yousafzai And Christina Lamb's *I Am Malala* (Wahyono, 2022). This research is a qualitative research with a psychological approach. The similarities are in the use of research objects, and focusing on the main character and several aspects around him. The difference is in the presentation of the results and the discussion. This research



discusses the issues of patriarchal oppression of women in General Zia's regime and the rules set by the Taliban terrorist group.

(6) Worldview in Sekotengs Webtoon : Lucien Goldmann's Genetic Structural Review (Merawati & Putranto, 2020). This research is a qualitative research centered on description. The similarity lies in the focus of the genetic structuralism approach. The difference is in the presentation of results and discussion. There are 36 genetic structuralism, humanitarian fact data, cultural creations, while humanitarian fact data of social activities are 27. The collective subjects in Webtoon Sekotengs are dominated by high social class, which is as many as 10 data.

(7) War and Peace in the novel Kilyubatra Fī Khān al- Khalīlī, by Mahmūd Taymūr : Analysis of Genetic Structuralism (Humaini, 2021). This research is a qualitative research with a focus on literature studies. The theory used is Lucien Goldmann's genetic structuralism. The similarity lies in the use of theory. The difference is in the presentation of the discussion and results, Kilyubatra's novel is a reaction to the wars that took place and the conferences held at that time. The ideas of peace, liberty, and justice that were called for at that time influenced him, but reality showed no sign of recognition and implementation of these ideas.

Before entering the discussion section, the researcher will describe some parts of the theory of genetic structuralism of Lucien Goldmann (Faruk, 2012), starting from:
A. Humanitarian Facts:

The fact of humanity is the ontological foundation of genetic structuralism. This fact includes all the results of human activity or behavior. Facts of humanity can be divided into two kinds, individual facts and social facts. Individual facts are the result of libidinal behavior such as dreams, behavior of madmen, and so on, while social facts have an impact on social, economic, and political relations between members of society. Goldmann considered all the facts of humanity to be a meaningful structure. An understanding of the facts of humanity must take into account its structure and meaning. That fact has a structure because it is inspired by a purpose that becomes meaningful. The purpose that is the meaning of the facts of humanity itself grows as a response from the collective or individual subject to the situations and conditions that exist within and around him (Nurhasanah, 2015).

B. Collective Subject:

The collective subject in this case is the subject of social (historical) facts of a literary work. Social, political, economic, and major cultural revolutions are social (historical) facts. Collective subjects can be kinship groups, co-workers, territorial groups, and so on (Shinta, 2021).

C. Structure of Literary Works:

The concept of structure of a literary work differs from the commonly known concept of structure. In his essay entitled "The Epistemology of Sociology" Goldmann expressed two opinions about literary works in general. First, that literary works are imaginary expressions of worldviews. Second, that in his attempt to express that worldview, the author creates imaginary universes of characters, objects, and relationships. From both of his opinions, Goldmann has a thematic concept of structure. The center of attention is the relationship between character and character and character with objects around him. Goldmann analyzed the structure of a literary



work in relation to the structure of the mind or worldview of the author's social class (Wati, 2020).

D. Worldview: Homology, Structurality and Structure:

Goldmann believed in a homology between the structure of literary works and the structure of society, because they are the product of the same structuring activity. This concept of homology is explained to be a bridge between the building of the imaginary world in literary works and the building of the real world can be found and understood. Because, the similarities between the building of the world in literary works and those in real life are not substantial similarities, but structural. Although the content of literary works is different from life, the structure is the same as the later structure. It is indirect, homologous to the worldview that grows and develops in that society. It is that worldview that in turn is directly related to the structure of society. A structural condition of society can make a class that exists in a certain position in that society produce and develop a distinctive worldview (Cape & Assalam, 2023).

The worldview itself is a complex and comprehensive system of ideas, aspirations, and feelings that are connected to the members of a particular social group and that contradict it with others. Thus, a worldview is not only a set of abstract ideas of a class about human life and the world to which man belongs, but also a kind of way or lifestyle that can unite members of one class with other members of the same class and be able to distinguish them from members of other social classes (Riana, 2021).

As a collective consciousness, the worldview develops as a result of certain social and economic situations faced by the collective subject to which it belongs. Because it is a product of the interaction between the subject of the collection and the surrounding situation, the worldview was not born suddenly. Goldmann explains that the process of creating a worldview is a consciousness that not everyone may be able to understand. That is, "possible" consciousness is distinguished from "real" consciousness. "Real" consciousness is the consciousness possessed by individuals in society. Such as families, co-workers, and so on. Coupled with the complexity of the reality of society, the individual rarely has the ability to fully and thoroughly realize the meaning and overall direction of collective aspirations, behaviors, and emotions. Rather, "possible" consciousness is consciousness that expresses a group's tendency toward an overarching, coherent and unified perspective on man's relationship with each other and with the universe.

In conclusion, the worldview is a view with overall coherence, a coherent and unified perspective of man, the relationship between people, and the universe as a whole. This aspect of coherence is created from the perspective of a community group that is in a certain position in the overall social structure, the response of the community group to a particular social environment.

Within the scope of this research, it is come to our attention that Goldmann theory in genetic structuralism is compatible with this path of research, so this study has 2 goals, first is to reveal 4 things: first, the fact of humanity, second, the collective subject, third, the structure of literary works, and fourth, the author's worldview of the object of research. Secondly, is to focus on the author's worldview within the object of research.



Method

This research is qualitative type, with a descriptive approach. Qualitative methods aim to obtain meaningfully in-depth data, in accordance with a value behind the data that is already visible (Sugiyono, 2017). The use of this method aims to reveal a clear picture of the object used as a data source, namely the autobiographical book I Am Malala by Malala Yousafzai and Christina Lamb. The secondary data used are phrases, sentences, and paragraphs contained in the research subject, namely the autobiographical book I Am Malala by Malala Yousafzai. Researchers use the dialectic method as a method of genetic structuralism research approach, which will be combined with elements of "understanding-explanation".

The data collection technique used is a literature study technique (literature). This technique is one type of qualitative research method whose location or place of research is carried out in libraries, documents, archives, books, literature, journals, articles, and the like (Miles & Huberman, 1992). The data analysis technique used is a dialectical method based on analysis called "understanding-explanation". Understanding is an attempt to describe the structure of the object being studied, while explanation is an attempt to find the meaning of that structure by combining it into a larger structure. In other words, understanding is the step to identify parts, and explanation is the step of interpreting the elements of parts into the elements of the whole (Abdussamad, 2021).

Results and Discussions

1. Humanitarian Facts

In the book "I Am Malala" the facts of humanity are described through activities, speech, behavior, both verbal and physical used by the author in describing his environment socially or historically. This fact of humanity is the result of the activity of the collective subject in maintaining balance with the surrounding environment. In this book the researcher describes the facts of humanity into four parts:

1.1. Geographical Facts

In the book "I Am Malala", geographical facts are used to describe geographical conditions from the background of places and describe the behavior / activities of characters in response to the natural environment in Pakistan, more precisely the Swat valley which is full of mountains, rivers, and green nature.

The harmony and role of the natural environment was created by the author to show that the natural environment plays a role in creating a problem for a social group.

"Just when it seemed matters could not get worse, the area was hit by flash floods. There was a day when it did not stop raining and in the late afternoon there was a warning of flooding. Everyone had to leave the district"

The natural environment in the mountains of Pakistan is often hit with natural disasters, but this incident happened when Malala's father, Ziauddin Yousafzai was young. The above quotation illustrates only a few examples of geographical facts



contained in the book "I Am Malala". Malala describes the story of her life very fully, from the history of Pakistan's heroes, her grandfather, mother and father, to the events of the shooting. Depicted against a wide variety of backgrounds, his childhood home in Mingora, Shangla, Spal Bandi, all the way to Birmingham in the United Kingdom, where he was cared for after a shooting by the Taliban.

"Finally we made it up onto Sky Turn, the gateway to Shangla Top, a mountain pass which feels as if it's on top of the world. Up there we were higher than the rocky peaks all around us. In the far distance we could see the snows of Malam Jabba, our ski resort. By the roadside were fresh springs and waterfalls, and when we stopped for a break and to drink some tea, the air was clean and fragrant with cedar and pine. We breathed it into our lungs greedily. Shangla is all mountain, mountain, mountain and just a small sky. After this the road winds back down for a while then follows the Ghwurban River and peters out into a rocky track".

The description up above clearly gave us a picture of how Malala's sees the world around her, since she was a little girl, not just because to promote the beauty of her homeland, but to give a sophisticated proof that she is alive inside her world that eventually will come to some challenges and tragedies.

1.2. Sociological Facts

Sociological facts are revealed from the social problems experienced by the people in the Swat valley. Through this sociological fact it is revealed that the social activity of the characters supports the coherence of the text integrally. Social problems raised such as, socio-cultural differences between men and women in Pashtun society in the Swat valley, economic problems and social conditions suppressed by the Taliban terrorist group, and lack of education rights for women. These things are the reason why Malala made the book. The rest, the sociological aspects of social groups in the book "I Am Malala" do not have many problems, instead harmony is illustrated between members of their social groups in carrying out their daily activities.

"Sometimes a group of girls would go down to the river for a picnic with pots of rice and sherbet. Our favourite game was 'weddings'. We would get into two groups, each supposed to be a family, then each family would have to betroth a girl so we could perform a marriage ceremony. Everyone wanted me in their family as I was from Mingora and modern. The most beautiful girl was Tanzela, and we often gave her to the other group so we could then have her as our bride".

The above statement is one example of harmony that usually occurs when Malala lived her childhood.

1.3. Psychological Facts



Psychological facts are revealed by the glasses of the main character, Malala Yousafzai herself. Malala has undergone significant psychological changes since the shooting.

"It was school that kept me going in those dark days. When I was in the street it felt as though every man I passed might be a talib. We hid our school bags and our books in our shawls. My father always said that the most beautiful thing in a village in the morning is the sight of a child in a school uniform, but now we were afraid to wear them".

1.4. Historical Facts

The historical facts contained in this book are drawn from various historical events, ranging from natural disasters, political, socio-cultural problems, and the occupation of the Taliban in Pakistan.

2. Collective Subject

The book "I Am Malala" was created after Malala experienced an event that changed her life. The Taliban's repression changed Malala's childhood situation and comfort.

"First the taliban took our music, then our Buddhas, then our history"

The situation of the Pashtun community in the Swat valley changed dramatically during the occupation by the Taliban. Clearly depicted the people of Swat, a life full of pressure and terror.

3. Structure of Literary Works

The structure of the book "I Am Malala" is built by the problems of problematic characters due to their relationships with other characters or with their environment. The imaginary world is described by the relationship between character and character, as well as character and environment.

4. Author's World View

The author's worldview (Malala) in the book "I Am Malala" describes the existence of a homology between the structure of literary works and social structure. Clearly illustrated from various aspects, such as geographical, sociological, and historical. The relationship was not direct, but Malala's worldview was used as a mediator and first-person perspective. Malala's worldview reflects what she experiences and goes through in her life, obtained from the relationship of problematic figures or aspects with her character or environment which is manifested in the form of opposition relations.

Through this worldview, Malala finally has the desire to fight for her right to education, opening her voice to the situation she experienced as a child, that women get little opportunity in school or expression.



“Education is our right, I said. Just as it is our right to sing. Islam has given us this right and says that every girl and boy should go to school. The Quran says we should seek knowledge, study hard and learn the mysteries of our world”.

Education is our right, I said. Just like our right to sing. Islam has given us this truth and says that every girl and boy should go to school. The Quran says we should seek knowledge, Study hard and learn the mysteries of our world. Compiling all the results from above, researchers have discussed in depth regarding the authors worldview as seen below:

Geographical, Sociological, Psychological, and Historical Facts

The author describes the setting of the story, focusing on the natural surroundings of the Swat valley in Pakistan. This includes mountains, rivers, and green landscapes. Natural disasters, like floods, are mentioned to show how the environment affects the people. The author vividly describes various places, creating a clear picture of Malala's homeland and the places she travels to.

Social issues in the Swat valley at that time are vary, such as cultural differences, economic problems, and the challenges imposed by the Taliban. One major issue is the lack of education for women. Despite these problems, the story also shows moments of harmony within social groups for certain activities. The book also explores Malala's feelings and thoughts, especially after surviving a shooting. It emphasizes how going to school was a source of strength for her during tough times. This adds an emotional layer to the story, showing how resilient and strong Malala is. How she can get back up and fight for her dream within women's rights. Lastly, the book draws from various historical events, like natural disasters, political changes, and the Taliban's rule in Pakistan. These events provide context for Malala's story, showing how historical circumstances impact the people in the Swat valley.

Collective Subject

The collective subject is the community in the Swat valley, particularly the Pashtun community. The story highlights how the Taliban's actions drastically changed their lives, leading to a difficult and fearful existence.

Structure of Literary Works

The way the story is organized is based on the relationships between characters and their environment. The places, people, and events are woven together to create a cohesive narrative that reflects the interconnectedness of society. This is also because of how deeply connected from both tribal and/or religion-based connection shared amongst them. Within all of Malala's wall of her world, her view is story worthy to share.

Author's World View

Malala's perspective, or worldview, is shaped by her experiences and how she sees the world. This perspective becomes the driving force behind her fight for the right to education. The connection between the story's structure and the way society is organized is emphasized, showing how Malala's view challenges societal norms.



Fighting for the betterment of the things that she wanted to change, to shape, or to involve inside her worldview. Within a short time of her recovery from the shooting, she is able to become a pioneer and an important figure within certain societies across the world.

Conclusion

In exploring the autobiography "I Am Malala" through the lens of Lucien Goldmann's genetic structuralism, a comprehensive understanding emerges, from humanitarian, sociological, psychological, and historical facts until Malala's worldview.

The geographical facts bring to life the picturesque landscapes of the Swat valley in Pakistan, showcasing how natural elements can influence societal challenges. Sociological facts reveal the intricate dynamics of social groups, highlighting both harmony and discord within the community, especially in the face of Taliban repression. Malala's psychological journey, post-shooting, becomes a pivotal aspect, emphasizing the transformative power of education and resilience in the face of adversity. Historical facts, drawn from real events, weave a contextual tapestry, illustrating the impact of political, socio-cultural problems, and the Taliban's occupation on the lives of the Pashtun community.

The collective subject, representing the Swat valley community, becomes a central theme, reflecting the drastic changes brought about by the Taliban's repression. The structure of the literary work mirrors the interconnectedness of characters and their environment, emphasizing the complex relationships that shape societal narratives.

Malala's worldview, deeply embedded in the geographical, sociological, and historical aspects, becomes a driving force for change. Her advocacy for education and women's rights, as portrayed in the book, challenges societal norms. This challenges the conventional narrative and reflects her desire to reshape the future.

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